

ثواب بڑھانے کے نسخے

Secret of  
Earning More  
**Reward**  
(Sawab)



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ثواب بڑھانے کے نسخے

Šawāb Berĥānāy kay Nuskhay

# SECRET

## *of Earning More Reward (Šawāb)*

This booklet was written by Shaykh-e-Tarīqat Amīr-e-Aĥl-e-Sunnat, the founder of Dawat-e-Islami ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت برکاتہم العالیہ in Urdu. **Majlis-e-Tarājim** (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 [Šawāb].

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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

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

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

### Translation

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

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

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

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
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## SECRET OF EARNING MORE REWARD (SAWAB)

If possible keep this booklet with you at all times so that you can make good intentions on appropriate occasions by reading from it.

### Tip for attaining salvation from absolute terrors of the Day of Judgement

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'O people! Undoubtedly, on the Day of Judgement the person achieving salvation quickly from its horrors and accountability will be the one amongst you who would have recited Ṣalāt abundantly upon me in the world.'

*(Al-Firdaus bimā Ṣaur-ul-Khaṭṭāb, vol. 5, pp. 277, Ḥadīṣ 8175)*

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

### Three sayings of Beloved Prophet ﷺ upon excellence of making intention

1. A Muslim's intention is better than his action.

*(Al-Mu'jam-ul-Kabīr, vol. 6, pp. 185, Ḥadīṣ 5942)*

2. A good intention will lead a bondman to Heaven.

*(Al-Firdaus, vol. 4, pp. 305, Ḥadīṣ 6895)*

3. Whoever intends to do a good deed and fails to do it then one good deed is recorded for him.

*(Ṣaḥīḥ Muslim, pp. 79, Ḥadīṣ 130)*

*Achīr achī niyyataun kā, ḥo Khudā jazbah ‘aṭā  
Banda-e-mukhlīṣ banā, ker ‘afw mayrī ḥer khaṭā*

*O Allah! Give me a passion for good intentions  
Make me sincere, forgive all my sins*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Good intentions at the time of death (parable)

A saint رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said to the people around him during the last moments of his life: Make the intention to perform Hajj with me, make the intention for Jihad. Likewise, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ made intentions of various good deeds. One attendee asked, ‘Your Highness! Intentions in this condition?’ He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ replied, ‘If we stay alive, we will act upon these intentions and if we meet our death, then at least we will gain the reward for our intentions.’ *(Al-Madukhal by Ibn Al-Hāj, vol.1, pp. 46 summarized)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Blessed statement by A'lā Ḥaḍrat رَحْمَةُ اللَّهِ عَلَيْهِ – the scholar of intentions

‘When no extra action is required, and only an intention turns one good deed into ten, then it is a foolish thing and an unnecessary loss to make only one intention.’

(*Fatāwā Razawiyyah*, vol. 23, pp. 157)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Five important Madanī pearls about intentions

1. Without a good intention there is no reward for any good deed.
2. The more good intentions one makes the more reward he gains.
3. An intention signifies willingness of the heart. To verbally pronounce the intention is preferable provided it is present in the heart. In case of no intention present in the heart and one pronounces his intention verbally; it is not a valid intention.
4. To have a good intention when doing any good deed means that your heart must be focussed on that deed and you must be doing it for the pleasure of Allah عَزَّوَجَلَّ. The purpose of this is to differentiate between forms of worship or to differentiate between worship and a habit. Remember! Only verbal pronunciation or a thought or an inattentive

intention is poles apart from a real intention, because the real intention signifies that your heart is firmly prepared to do something, i.e., there is absolute determination and a true intention.

5. If one is not habitual of making good intentions, he will have to force himself to make intentions in the beginning. Before starting a good deed it will be useful to pause for some time as per the situation in order to concentrate on intentions, keeping the head lowered, eyes closed and after emptying your mind from various thoughts. You will probably fail if you try to make intentions whilst looking around, fidgeting or itching your body, lifting or putting something down or making intentions in a hurry. In order to form a habit of making good intentions, keeping their significance in view, first of all, you will have to seriously make up your mind.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## 72 Madanī bouquets of intentions

Dear Islamic brothers! Make intentions from the following Madanī bouquets of intentions according to the situation and the state of your heartfelt sincerity at that time. There are very few intentions in these bouquets, but one having knowledge of intentions can include more in each bouquet.

## A special intention

I make the intention to recite ‘بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ’ before I read almost any of the following Madanī bouquets presented in accordance with the event.

### 1. Make this intention in the early morning

- ❖ Today I will spend my day in doing good deeds by protecting my eyes, ears, tongue and every body part from sins and useless activities. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### 2. Intentions of wearing shoes

- ❖ I will wear shoes with the intention of following Sunnah.
- ❖ I will recite ‘بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ’ before shaking off my shoes (to get rid of any insect or stone present inside the shoe). ❖ I will act upon the Sunnah of wearing the right shoe first.
- ❖ Acting upon the Sunnah of cleanliness I will protect my feet from dirt and filth by wearing shoes.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ



### 3. Intentions for taking off shoes

- ❖ After I have recited ‘بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ’, first I will remove my left shoe then the right one.
- ❖ If I need to take them inside the Masjid, then I will properly dust off my shoes outside by rubbing their soles against each other.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### 4. Intentions before going to the toilet

- ❖ With the intention of following the Sunnah, whilst covering my head, I will recite ‘بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ’, and Masnūn Du’ā<sup>1</sup> with Ṣalāt-‘Alan-Nabi before and after Du’ā. Then I will enter [the toilet] with my left foot first as per Sunnah.
- ❖ If my Satr [the body parts that need to be covered as described by the Shari’ah] is exposed, then I will avoid facing my front or back towards Qiblah.

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<sup>1</sup> Du’ā for entering a toilet

بِسْمِ اللَّهِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ

**Translation:** Commencing with the name of Allah, O Allah! I seek your refuge from impure/evil jinns (male and female). (*Kitāb-ud-Du’ā liṭ-Ṭabarānī*, pp. 132, *Hadīṣ 357*)

- ❖ When I exit the toilet I will act upon the Sunnah of exiting with the right foot first.
- ❖ After exiting I will recite the Masnūn Du'ā<sup>1</sup>, with Ṣalāt-‘Alan-Nabī before and after.
- ❖ If there is a queue outside a public or Masjid toilet, then I will wait patiently for my turn.
- ❖ If someone is desperately in need, and I am not or I do not have any fear of missing my Ṣalāh, then I will let him go first.
- ❖ I will not bother the person inside the toilet by repeatedly knocking on the door.
- ❖ If someone else repeatedly knocks on my door, I will remain patient.
- ❖ I will not write anything on the door or on the walls of the toilet nor will I read anything already written on the walls.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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<sup>1</sup> **الْحَمْدُ لِلَّهِ الَّذِي أَدَهَبَ عَنِّي الْأَلَمَ وَعَاقَانِي** Translation: All excellences are for Allah (عَزَّوَجَلَّ) Who has removed a painful thing from me and has given me comfort. (Sunan Ibn Mājah, vol. 1, pp. 193, Hadīš 301)

It is better to add the following Du'ā as well. In this way, you will be able to act upon two Aḥādīš. If you want, you can utter this before the above-mentioned long Du'ā: **عُفِّرَانَاكَ** Translation: I ask Allah (عَزَّوَجَلَّ) for forgiveness.

(Sunan-ut-Tirmizī, vol. 1, pp. 87, Hadīš 7)

## 5. Intentions for Wuḍū

- ❖ I intend to perform Wuḍū in order to keep the commandment of Allah **عَدَّوَجَلَّ**.<sup>1</sup>
- ❖ I will recite **بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ** before commencing.
- ❖ Following the Sunnah I will use a Miswāk to clean my teeth and rinse my mouth to attain purity for Žikr and Šalāt-‘Alan-Nabī.
- ❖ I will avoid Makrūh acts and ❖ wasting water.
- ❖ I will perform all Farāiḍ, Sunan, and Mustahabbāt (desirable) deeds. ❖ I will recite Šalāt-‘Alan-Nabī whilst washing each part.
- ❖ I will recite this Du’ā<sup>2</sup> after Wuḍū. ❖ Upon the completion of Wuḍū, whilst looking towards the sky, I will recite Kalimah Šahādah and Sūrah Al-Qadr.
- ❖ In the end, I will repent of my sins for spiritual Wuḍū.

**صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ**

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<sup>1</sup> In Ḥanafī jurisprudence Wuḍū is valid even without the intention but there will be no reward for it.

<sup>2</sup> Du’ā: **اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ** Translation: *O Allah (عَدَّوَجَلَّ)! Make me amongst those who repent abundantly and include me amongst pure people. (Sunan-ut-Tirmiẓī, vol. 1, pp. 121, Ḥadīṣ 55)*

## 6. Intentions for going to the Masjid

- ❖ I intend to go for Ṣalāh. ❖ I accept the call (for Ṣalāh) of the Muazzin. ❖ I will make Salām to any Muslim I meet on the way. ❖ I will reply to the Salām of him.
- ❖ If possible, I will try to encourage at least one Muslim to accompany me to perform Ṣalāh in the Masjid.
- ❖ I will visit a Masjid. ❖ Obeying the Sunnah I will enter the Masjid with my right foot first and will exit with the left foot first.
- ❖ I will recite the Masnūn Du'ās<sup>1</sup> of entering and exiting Masjid (with Ṣalāt-'Alan-Nabī before and after).
- ❖ I will observe I'tikāf (for this I'tikāf fasting is not a condition, and it can be observed even for a moment).
- ❖ I will make Salām to Muslims and shake hands with them.
- ❖ **أَمْرٌ بِالْمَعْرُوفِ وَنَهْيٌ عَنِ الْمُنْكَرِ** i.e., I will call towards righteousness and prevent others from committing evil deeds.

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<sup>1</sup> Du'ā for entering a Masjid: **اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ** Translation: *O Allah (عَزَّوَجَلَّ) open Your gates of mercy for me.*

Du'ā for exiting a Masjid: **اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ** Translation: *O Allah (عَزَّوَجَلَّ) I ask You for Your grace. (Ṣaḥīḥ Muslim, pp. 359, Ḥadīṣ 713)*

- ❖ I will get the blessings of nearness to Muslims by offering Ṣalāh with Jamā'at.

## 7. Intentions for making Du'ā

- ❖ Obeying Allah **عَزَّوَجَلَّ** and with the intention of acting upon the Sunnah I will make Du'ā considering it as an act of worship.
- ❖ I will recite Ḥamd and Ṣalāt in the beginning and Ṣalāt-‘Alan-Nabī at the end.

## 8. Intentions for Muazzin

- ❖ I will call out Azān for the pleasure of Allah **عَزَّوَجَلَّ**; I will first recite **‘بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ’**, then Ṣalāt-‘Alan-Nabī and then make this announcement, *‘Please stop your conversation and work, and reply to the Azān and earn a huge reward’*.
- ❖ I will take care of the Sunan and manners of calling out Azān. ❖ I will recite the Du'ā after Azān with Ṣalāt-‘Alan-Nabī before and after the Du'ā.
- ❖ Before the Iqāmah, I will recite Ṣalāt-‘Alan-Nabī and then make the announcement: *Please make the intention of I'tikāf and switch your mobile phones off.*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## 9. Intentions for Imām

- ❖ I will lead Ṣalāh for the pleasure of Allah **عَدَّوَجَلَّ**. ❖ I will obey the Sunnah and straighten the rows<sup>1</sup>.
- ❖ I will share the pain and the pleasure of my Muqtadīs (i.e., the people I lead as their Imām in Ṣalāh) and the residents in the vicinity, but I will not become too informal with them (if you become a non-serious, then you may lose your respect); I will call them towards righteousness.
- ❖ I will answer Shar'ī questions only if I am sure of the particular Islamic ruling otherwise I will apologise and refuse to answer.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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<sup>1</sup> If possible, make the following announcement according to the situation: Please straighten your row by aligning your ankles, necks and shoulders (place your ankles carefully on the front of the strip on the ground in such a way that no part of your ankle is on top of the strip or too far ahead of it. If there is only a thin line on the ground then announce, 'Please stand carefully on the front of the line so that no part of your ankle is on the line'). It is a sin to leave a gap between two persons. It is Wājib to make your shoulders touch the next person's shoulders properly. It is Wājib to keep the row straight. Until the front row is completed (at both ends) starting another row behind is missing a Wājib, impermissible and a sin. Do not let children under 15 stand in the rows; do not make them stand at the edges either. Make their row at the rear side behind all the rows.

## 10. Intentions for sermon (Khuṭbah)

- ❖ I will deliver the Friday sermon for the pleasure of Allah **عَزَّوَجَلَّ**; first I will answer the Azān before the sermon sitting on the Mimbar [a pulpit-like raised structure] at the left side of the arch. Thereafter, I will stand with my back to the Ka'bah and recite **أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ** slowly and deliver my sermon in Arabic.
- ❖ In obedience of the Sunnah, I will sit on the podium for a while between both the sermons; during this sitting I will make Du'ā (because this is one of the specific times when prayers are answered).
- ❖ I will recite the second sermon in a low voice as compared to the first sermon because this is Sunnah.

## 11. Intentions for drinking water

- ❖ I will gain strength to be able to worship and to struggle for earning livelihood through fair and permitted means.
- ❖ I will not allow even a single drop of water to be wasted whilst pouring and drinking.
- ❖ Holding the glass in my right hand, I will sit and see the water in the light and having recited **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**, I will drink it in three breaths.

- ❖ I will recite ‘الْحَمْدُ لِلَّهِ’ after drinking the water. ❖ I will not throw away even a single drop of water remaining in the glass.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## 12. Intentions of eating

- ❖ I will perform Wuḍū before and after eating my food (i.e., washing both hands to the wrists).
- ❖ I will gain strength to be able to worship and to struggle for earning livelihood through fair means.<sup>1</sup>
- ❖ With the intention of acting upon Sunnah, I will sit at a dining-mat laid on the ground according to the Sunnah and recite ‘بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ’, and other Du’ās. I will then take little morsels [of my meal] using three fingers and chew the food properly.
- ❖ Whilst eating I will recite ‘يَا وَاجِدُ’ and ‘بِسْمِ اللَّهِ’ before and ‘الْحَمْدُ لِلَّهِ’ after every morsel.
- ❖ I will pick up any fallen grains, etc., from the dining-mat and eat them.

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<sup>1</sup> It is better to eat less than one’s appetite/hunger; one can also gain strength to worship by eating only as much as his appetite demands. However, over-eating makes one lazy in worship, inclines him to commit sins, and causes stomach problems.



- ❖ In the end, in obedience to the Sunnaḥ I will lick my fingers thrice, and the plate. (If there are bits and pieces of food even after three licks, then I will continue licking until the food particles are completely eaten).

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### 13. Intentions when eating in a group

- ❖ If I have a chance, I will make everyone recite the Du'a before and after having a meal.
- ❖ If there is a scholar or an elderly person at the dining-mat, I will not start eating before him.
- ❖ Refraining from greed, I will sacrifice the best parts of the food, such as the tender steak or fillet, etc., to others.
- ❖ If possible, I will recite 'يَا وَاجِدُ' loudly before every morsel with the intention to remind others to recite it, as well as to make the things around me a witness to it.
- ❖ I will not get up from the dining-mat until the mat is lifted.
  - ❖ I will not stop eating until everyone else has finished. If I need to stop early, I will act upon the Ḥadiṣ and apologise to others for this act.<sup>1</sup>

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<sup>1</sup> Based upon this Ḥadiṣ scholars say that if someone has a habit of eating less, then he should eat slowly taking small amount of food, and despite this if he still does not manage to stay with the rest, he should then apologise so that the others do not feel embarrassed. (*Bahār-e-Shari'at*, vol. 3, pp. 367)

## 14. Intention when picking your teeth

After eating when using a toothpick, make the following intention:

- ❖ I am acting upon the Sunnah of using a wooden toothpick.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## 15. Intentions for hospitality

- ❖ In order to seek the pleasure of Allah عَزَّوَجَلَّ, I will act as a host. I will meet my guests with a warm welcome and serve them food or tea etc. wholeheartedly.
- ❖ I will not make my guest serve. ❖ Act upon the Sunnah of walking with the guest to the door to see him off.<sup>1</sup>

## 16. Intentions of attending the feast

- ❖ I will bear in mind the rulings of Shari'ah about attending a feast.<sup>2</sup> ❖ I will not act like a greedy person whilst eating.

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<sup>1</sup> Mufti Ahmad Yār Khan عَلَيْهِ رَحْمَةُ الْعَالَمِينَ said: Our guest is one who visits us from outside, whether we already know him or not. Anyone who visits us from our own neighbourhood or city for two or three minutes (i.e., for a short time) is a visitor not a guest; treat him well but you do not need to serve him with food. Any unfamiliar person who comes to us for his work is not a guest, such as claimants or people asking religious questions, come to a ruler or a Mufti are not the guests of the ruler (or Mufti). (*Mirāt, vol. 6, pp. 54*)

<sup>2</sup> For example, I will not attend a feast if music is being played there or men and women are intermingled without Shar'i Purdah.

- ❖ I will not find fault with the food or other permissible things. ❖ If my food finishes, then instead of asking for more, I will wait patiently.

## 17. Intentions of drinking tea/milk

- ❖ I will recite 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ' before drinking tea (or milk) so as to gain strength to worship, recite the Holy Quran, write (Islamic literature) and study Islamic books.
- ❖ I will recite 'أَلْحَمْدُ لِلَّهِ' after I have finished drinking.
- ❖ Those who drink milk can also make the following intention: With Ṣalāt-'Alan-Nabī before and after, I will recite Masnūn Du'ā<sup>1</sup> after drinking milk.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## 18. Intentions for changing (dressed & undressed)

- ❖ I will recite 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ' before wearing and/or taking off my Kurta.

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<sup>1</sup> This is the Du'ā recited after drinking milk: **اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ**  
Translation: O Allah (عَدُوْعَل)! Grant us blessings in this and grant us more.

(Sunan-ut-Tirmiḏī, vol. 5, pp. 283, Ḥadīṣ 3466)

- ❖ When putting my shirt on I will act upon the Sunnah of beginning with the right sleeve and when taking it off beginning with the left sleeve.
- ❖ I will recite ‘بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ’ before taking my trousers off and will wear them whilst sitting.
- ❖ When wearing trousers I will begin with my right leg and when taking them off I will begin with my left leg.
- ❖ I will keep the bottom of my trousers above my ankles.
  - ❖ After dressing I will recite the Masnūn Du’ā<sup>1</sup> with Ṣalāt-‘Alan-Nabī once before and after.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## 19. Intentions for applying oil/combing the hair

- ❖ Acting upon the Sunnah I will apply oil to hair, with the intention of honouring it.

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<sup>1</sup> **Saying of Mustafa** صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: Whoever dresses himself and then recites:

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ

**Translation:** ‘All praise is for Allah (عَزَّوَجَلَّ) who gave me this garment to wear and granted it to me without my strength and power’, his former and latter sins will be forgiven. (*Shu'ab-ul-Īmān*, vol. 5, pp. 181, Ḥadīṣ 6285)

- ❖ I will recite ‘بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ’ and then apply oil to my head (and beard) according to the Sunnah.<sup>1</sup>
- ❖ I will use oil to prevent my hair from dandruff. ❖ I will get help from the freshness and the strength (it gives to my mind and memory) to learn the rulings of the Islamic Shari’ah.
- ❖ Reciting ‘بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ’, I will comb the tangled hair of my head and beard, abiding by the order given in Ḥadiš. ❖ I will act upon the Sunnah of parting my hair in the middle.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## 20. Intentions of wearing a blessed ‘Imāmah (turban)

- ❖ In obedience to the holy Sunnah, I will tie the blessed ‘Imāmah (turban) on a white topee (a type of cap)<sup>2</sup> reciting ‘بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ’ standing and facing towards the Qiblah.

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<sup>1</sup> When the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ applied oil, he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would first pour some onto his left palm, then he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would first rub some on both his eyebrows, then both eyes and then his blessed head. (*Al-Jāmi’-uṣ-Ṣaghīr*, pp. 407, Ḥadiš 6543) When the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ applied oil to his blessed beard he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ began from the hair between his blessed lower lip and his blessed chin (this part is known as the ‘Anfaqaḥ).

(*Al-Mu’jam-ul-Awsat*, vol. 5, pp. 366, Ḥadiš 7629)

<sup>2</sup> The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used to wear a white topee touching his head under his blessed turban. (*Madārij-un-Nubūwah*, vol. 1, pp. 471)

- ❖ I will leave the Shimlaḥ hanging according to the Sunnah.
- ❖ In order to protect my blessed ‘Imāmah and topee from oil stains, I will act upon the Sunnah of using cloth over the head under the ‘Imāmah according to the need.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## 21. Intentions of applying fragrance

- ❖ I will apply fragrance because Allah عَزَّوَجَلَّ and His Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ like it.<sup>1</sup>
- ❖ I will recite ‘بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ’ and apply fragrance with the intention of acting upon the Sunnah.
- ❖ I will recite Ṣalāt-‘Alan-Nabī when I smell the fragrance.
- ❖ With the intention of thanking Allah عَزَّوَجَلَّ for this blessing I will recite ‘الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ’. ❖ I will bring delight to angels and Muslims.
- ❖ If pleasant fragrance strengthens my memory, I will use this strength to understand religious rulings. (If needed you can also make the intentions of showing reverence

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<sup>1</sup> Allah عَزَّوَجَلَّ is Ṭayyib (Pure) and likes ‘Ṭib’ (scent), He عَزَّوَجَلَّ is Clean and likes cleanliness. (*Sunan-ut-Tirmizī*, vol. 4, pp. 365, *Hadīṣ 3808*) The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ liked scents and pleasant smells; he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used them himself and advised [people] to use scent. (*Wasāil-ul-Wuṣūl ilā Shamāil-e-Rasūl*, pp. 88)

for the Masjid, grace for Ṣalāh, respecting Ḍikr and Na'at-gatherings, etc.)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Indications of wrong intentions for applying fragrance

Dear Islamic brothers! Most of the time when applying fragrance, satan makes us have a wrong intention. Therefore, special attention should be given to make good intentions when applying fragrance. Ḥujjat-ul-Islam Sayyidunā Abū Ḥāmid Imām Muhammad Bin Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has stated: Applying fragrance with the intention of receiving people's praise or applying expensive fragrance so that people realise that you are rich is a sin and on the Day of Judgement this fragrance will stink worst than a corpse.

*(Iḥyā-ul-'Ulūm, vol. 5, pp. 98)*

## 22. Intentions when leaving the home

- ❖ Leaving my home (to any destination) I will make Salām to my family. ❖ I will recite the Masnūn Du'ā<sup>1</sup> with Ṣalāt-ʿAlan-Nabī before and after.

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<sup>1</sup> Du'ā when leaving the home: بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Translation: 'Commencing with the name of Allah, I trusted Allah (عَدَّوَعَلَّ), the strength to avoid evil and do good is only from Allah (عَدَّوَعَلَّ)'. The blessing of this Du'ā is that you will be on the right path, be safe from calamities and be helped by Allah عَدَّوَعَلَّ. (Sunan Abū Dāwūd, vol. 4, pp. 420, Ḥadīṣ 5095, summarized)

- ❖ I will make Salām to people on the way and at work place.
- ❖ I will reply to the Salām of others.
- ❖ I will protect my seven organs: eyes, tongue, ears, hands, feet, stomach and private parts<sup>1</sup> that have the potential of committing sins.
- ❖ I will offer Ṣalāh with Jamā'at regularly. ❖ Whenever appropriate, I will make individual efforts to call [people] towards the Madanī activities of Dawat-e-Islami.
- ❖ Upon my return, when I enter my home, I will recite the Masnūn Du'ā<sup>2</sup>, make Salām to my family members, then Salām to the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and then recite Sūrah Al-Ikhlāṣ.<sup>3</sup>

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<sup>1</sup> See Iḥyā-ul-'Ulūm, vol. 5, pp. 126

<sup>2</sup> Du'ā for entering the home

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوْلَجِ وَخَيْرَ الْمَخْرَجِ ط  
بِسْمِ اللَّهِ وَلَجْنَا وَبِسْمِ اللَّهِ خَرَجْنَا ط وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا

**Translation:** O Allah (عَزَّوَجَلَّ)! I ask You for the goodness of entering and exiting. Commencing with the name of Allah, we entered (our home) and with His name we exited, and our Lord Allah (عَزَّوَجَلَّ) we have trusted.

(Abū Dāwūd, vol. 4, pp. 421, Ḥadīṣ 5096)

<sup>3</sup> Doing this اِنَّ هَآءِ اللّٰهَ عَزَّوَجَلَّ will lead to blessings in your sustenance and save you from family disputes.



## 23. Intentions for walking/ascending and descending stairs

- ❖ Wherever possible I will walk, keeping my gaze lowered.
  - ❖ I will avoid looking at women and advertisement boards displaying women without Shar'ī Purdah.
- ❖ When I see a Masjid I will recite Ṣalāt-‘Alan-Nabī and when I enter a market I will recite the Du'ā<sup>1</sup> of entering a market.
- ❖ On the way, if I see a piece of paper with any sacred writing on it, I will pick it up and keep it somewhere at a higher place respectfully.
- ❖ I will make Salām and shake hands with Muslims.
- ❖ I will reply to the Salām of Muslims.

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<sup>1</sup> The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Whoever recites this Du'ā when entering a market:

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

(**Translation:** *There is no God except Allah (عَزَّوَجَلَّ); He is alone; He has no partner, the kingdom is His, all praise is only for Him. He gives life and death; He is Alive and will not die; in His hand is all goodness and He has power to do anything.*)

Allah عَزَّوَجَلَّ will grant him 100,000 virtues, remove 100,000 sins, raise his 100,000 ranks and make a palace for him in Heaven. (*Tirmizī, vol. 5, pp. 270, Ḥadīṣ 3439, 3440*)

- ❖ If I see any relatives, I will treat them well by meeting them cheerfully.<sup>1</sup>
- ❖ If I reach a height or stairs, then I will recite ‘اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ’ whilst ascending and ‘سُبْحَانَ اللَّهِ سُبْحَانَ اللَّهِ’ whilst descending.
- ❖ On the way or whilst ascending or descending the stairs, I will take great care not to produce any sound with my shoes.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## 24. Intentions for sitting

- ❖ (If I have a chance) I will sit facing the Qiblah with the intention of acting upon the Sunnah.
- ❖ I will not give others any chance to misuse their eyes by raising my knees carelessly, but I will sit observing veil within veil [i.e., sitting with the lower part of the body being covered with a shawl].<sup>1</sup>
- ❖ I will not place my knee on someone else’s knee or thigh.
- ❖ I will sit on my knees in an Ijtimā’ (gathering) of religious education, Ḍikr and Na’at, and in the gathering of Islamic scholars, if possible.

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<sup>1</sup> Meeting relatives in a proper manner is also included in kind treatment towards relatives.

## 25. Intentions of caring for parents and loving one's children

- ❖ In obedience to the commands of Allah عَزَّوَجَلَّ and His Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ I will please my parents by obeying and treating them very well.
- ❖ I will practically thank my parents for their favours and kindness by looking after them well. ❖ I will remember my mother and father in every single Du'ā that I make.
- ❖ Acting upon the order of treating relatives with kindness, I will show affection to children with the intention of following Sunnah so that they get pleased. (One can also show affection to very small children by showing them tongue with the intention of following the Sunnah).

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

## 26. Intentions for having children

- ❖ May Allah عَزَّوَجَلَّ bless me with children to increase the Ummah of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.
- ❖ If I am blessed with a child, I will raise him according to the Sunnah, if possible I will make him an Islamic scholar.
- ❖ I will call out Azān in the right ear and the Iqāmah in the left. ❖ I will ask a pious person to do Tahnik (i.e., I will

request him to chew a dry date or anything sweet and place it on the child's palate).

- ❖ I will not show displeasure upon the birth of a daughter, but in fact I will consider her birth to be a blessing and thank Allah عَزَّوَجَلَّ.
- ❖ If I have a son, I will name him 'Muhammad' or 'Ahmad' in order to receive blessings. ❖ I will immediately make my son/daughter a disciple of a Pīr (i.e. the spiritual guide who completely fulfils all conditions).

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## 27. Intentions for naming a child

- ❖ I will choose one of the names that have been preferred in the blessed Aḥādīš.
- ❖ Instead of naming my child after a film actor, sportsperson, etc., I will receive blessings by naming my child after the Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ, blessed Ṣaḥābah (companions) رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ or Awliyā (saints) رَحِمَهُمُ اللَّهُ تَعَالَى so as to get the blessings of attribution. ❖ If possible I will ask the Islamic scholars to name my child.

## 28. Intentions for 'Aqīqah

- ❖ I will perform 'Aqīqah considering it to be a Sunnah.
  - ❖ I will sacrifice an expensive animal happily in the way of Allah عَزَّوَجَلَّ.

- ❖ I will slaughter one nanny-goat for a girl and two billy goats for a boy. ❖ I will perform ‘Aqīqah on the seventh day.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## 29. Intentions of treating relatives with kindness

- ❖ I will treat my relatives well for the sake of reaping rewards.
  - ❖ If they need help, I will help them, if possible. ❖ If they hurt me, I will remain patient and continue to treat them well.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## 30. Intentions of business

- ❖ I will earn by Ḥalāl means only. ❖ I will do my business (e.g., buying and selling) honestly.
- ❖ I will avoid being covetous. ❖ I will not praise my merchandise falsely.
- ❖ I will avoid lying, cheating, breaking promises, being dishonest, backbiting, tale-telling, being ill-mannered, speaking in an uncivilised and rude manner and hurting Muslims.
- ❖ I will try to spend any of my leisure time at the shop doing Ḍikr and reciting Ṣalāt-‘Alan-Nabī or reading Islamic booklets (in such a way that the rights of others are not violated).

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

### 31. Intentions of employment

- ❖ I will perform any tasks entrusted to me honestly. ❖ If I am asked to do something impermissible, I will not do it at all, even if I lose my job.
- ❖ I will abide by the terms and conditions and the decided timings of my contract.
- ❖ I will not carry out any of my personal tasks during the office timings (other than what is normally considered acceptable).
- ❖ I will offer Ṣalāh with Jamā'at regularly.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### 32. Intentions for borrowing money

- ❖ I will borrow as much money as I need only when I have a 100 % firm intention of paying it<sup>1</sup> back.
- ❖ I will pay the money back on time as decided to the lender, and I will not make him visit my house etc. for his money unnecessarily.
- ❖ Without his demand I will pay him some extra money in order to earn rewards.

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<sup>1</sup> There is nothing wrong with borrowing money if necessary, as long as one intends to return it, and if someone does not intend to return it then he is consuming Ḥarām. If someone dies without paying it back but he had the intention to pay it back then hopefully he will not be questioned regarding it on Judgement Day.

(*Bahār-e-Sharī'at*, vol. 3, pp. 656)

- ❖ I will thank him after paying off my debt and make Du'ā for blessings in his family and wealth<sup>1</sup>.

### 33. Intentions for lending money

You can make the following intentions when lending money to a needy person:

- ❖ I will earn rewards by fulfilling a need of a fellow Muslim.
  - ❖ I will please his heart so as to receive the pleasure of Allah **عَزَّوَجَلَّ**.
- ❖ If the time for paying off the debt has approached and he is unable to pay off his debt, then I will earn reward by giving him a respite.<sup>2</sup>

صَلُّوا عَلَى الْحَيِّبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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<sup>1</sup> Nasāi reported from Sayyidunā ‘Abdullāh Bin Abī Rabi’ah رَضِيَ اللَّهُ تَعَالَى عَنْهُ: The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ borrowed some money from me, when the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ got money, he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ paid off my debt and made this Du'ā: May Allah (عَزَّوَجَلَّ) bless your family and wealth, and said, ‘The recompense for debt is to thank [the lender] and to pay off [the debt].’ (*Sunan Nasāi*, pp. 753, *Hadīṣ 4692; Bahār-e-Sharī‘at*, vol. 2, pp. 754)

<sup>2</sup> A person, in the past, used to lend people money and instruct his slave, ‘When you go to a poor debtor, forgive him with the hope that Allah عَزَّوَجَلَّ will forgive us’, when he died Allah عَزَّوَجَلَّ forgave him.

(*Šaḥīḥ Bukhārī*, vol. 2, pp. 470, *Hadīṣ 3480; Bahār-e-Sharī‘at*, vol. 2, pp. 762)

### 34. Intentions for making and receiving phone calls

- ❖ I will recite ‘بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ’ before making and receiving a phone call. ❖ Saying ‘السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ’ to any Muslim, I will take the initiative in making Salām.
- ❖ If I am under no compulsion, I will receive the call immediately and alleviate the concern of a Muslim brother (because people usually get worried when their calls are not received).
- ❖ I will say ‘صَلُّوا عَلَى الْحَبِيبِ!’ at least once. ❖ I will not switch on the loudspeaker in front of other people without the permission from the person on the phone.
- ❖ I will not record anyone’s phone call without their consent.
  - ❖ I will protect myself and others from sinful talks (such as backbiting, tale-telling, etc.)
  - ❖ I will make Salām in the end as well.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### 35. Intentions of having a mobile phone

- ❖ I will protect myself as well as others from using musical tunes.
- ❖ I will use it for good deeds (such as asking about Shar’i rulings from religious scholars, keeping good relations with



relatives, giving congratulations, visiting the sick people, condoling/consoling, calling others towards righteousness, looking for Ḥalāl sustenance, etc.)

- ❖ I will not phone a sleeping person and disturb him unnecessarily. ❖ I will switch my cell phone off in a Masjid, ‘Ijtimā, Madanī Muḏakarāḥ (religious congregations), Madanī Mashwarāḥ, and when visiting a shrine/tomb, etc.
- ❖ Upon receiving a call from someone if I feel happy, I will express my joy with the intention of earning the reward of pleasing a Muslim. (Expressing your annoyance or displeasure could be hurtful.)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### 36. Intentions for using electricity

- ❖ I will recite ‘بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ’ with an intention to reap reward when switching on a computer, fridge, washing machine, geyser, AC, fan, bulb, etc.
- ❖ I will not switch on an extra bulb or light unnecessarily, where one light suffices. ❖ After the need has been fulfilled, I will recite ‘بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ’ and immediately switch them off to avoid waste of electricity and money.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### 37. Intentions for using a fan, AC or washing machine

- ❖ If you are using them during Ṣalāḥ, then you can make the following intentions: I am switching this fan or AC on to help myself in offering Ṣalāḥ with deep concentration.
- ❖ Switching on when sleeping: I am turning this fan (or AC) on in order to help myself in sleeping so as to gain strength to worship through this sleep.
- ❖ Make this intention when you no longer need it: I am switching off in order to avoid wastage.
- ❖ Intention to be made in the presence of others: I am switching this fan or A.C. on in order to comfort my family and/or guests. ❖ I am turning this washing machine on in order to help myself in acting upon the Sunnah of cleanliness.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### 38. Intentions for using a computer

- ❖ I will avoid watching sinful images. ❖ If a picture of a woman appears suddenly on my screen, I will immediately turn my eyes away and remove the picture.
- ❖ When I have finished using it, I will immediately switch off the PC to avoid wastage.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### 39. Intentions of watching Madanī Channel

- ❖ In order to please Allah **عَزَّوَجَلَّ** I will watch Madanī Channel for at least one hour and twelve minutes daily.
- ❖ I will turn it on/off after I have recited **‘بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ’**.
  - ❖ I will turn it off immediately just to avoid wastage if there is no one watching or listening to it.
- ❖ I will watch it with the intention of gaining religious knowledge. ❖ Whenever I hear **‘صَلُّوا عَلَى الْحَبِيبِ’** I will recite Ṣalāt-‘Alan-Nabī.

**صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ**

### 40. Intentions for reading religious books

- ❖ In order to please Allah **عَزَّوَجَلَّ**, if possible, I will study after performing Wuḍū and sit facing the Qiblah.
- ❖ Whenever appropriate I will utter **‘عَزَّوَجَلَّ’**, **‘صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ’**, **‘رَضِيَ اللَّهُ تَعَالَى عَنْهُ’**, **‘رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ’**.
- ❖ If I do not understand anything, I will ask Islamic scholars. ❖ In my personal book, where necessary, I will use a highlighter.
- ❖ I will make marks to remind me of important things.

- ❖ If I find a Shar’ī mistake, I will inform the author or publisher in writing (because informing authors or publishers of mistakes only verbally is usually not very effective).

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

#### 41. Intentions of studying at a Madrasah

- ❖ I will gain religious knowledge for the pleasure of Allah عَزَّوَجَلَّ. ❖ I will not take a day off unless it is a serious emergency.
- ❖ I will attend my class in the state of Wuḍū, applying fragrance and wearing neat and clean clothes to show reverence for religious knowledge.
- ❖ I will respect teachers and religious books.
- ❖ I will not be mean with what I learn in sharing with others.
- ❖ I will follow the Madrasah timetable.
- ❖ I will not use donated items without Shar’ī permission.
- ❖ I will act upon the Madanī In’āmāt, travel in Madanī Qāfilahs and keep taking part in other Madanī activities.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## 42. Intentions for teaching the Holy Quran/imparting religious knowledge

- ❖ I will teach for the pleasure of Allah **عَدَّوَجَلَّ**.
- ❖ I will attend my classes in the state of Wuḍū, wearing neat and clean clothes and perfume to show reverence for knowledge (or the Holy Quran).
- ❖ If the students do not understand anything, I will not be lazy in explaining it again and again.
- ❖ I will not backbite any teacher, student and even any Muslim.
- ❖ I will refrain from shouting, using unkind words, and all other forms of ill-manners, I will make efforts to educate my students on good manners.
- ❖ From time to time, I will encourage students to carry out Madanī activities of Dawat-e-Islami.
- ❖ I will act upon the Madanī In'āmāt and travel in Madanī Qāfilaḥs myself as well.
- ❖ Whilst teaching the Holy Quran, I will take care of the rules of Tajwīd (the rules of correct pronunciation).

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

### 43. Intentions for reciting the Holy Quran

- ❖ I will see the Holy Quran with the intention of earning reward; I will touch it with respect, kiss it, touch it with my eyes and place it on my head.
- ❖ Obeying Allah ﷺ and His Beloved and Blessed Prophet ﷺ I will recite **أَعُوذُ** and **بِسْمِ اللَّهِ** and then start reciting the Holy Quran.
- ❖ I will recite it with the rules of Tajwīd, i.e., with the correct pronunciation of Arabic letters, the various pauses (Awqāf), in a proper style, with the appropriate stretches and pauses.
- ❖ I will recite it in the state of Wuḍū facing the Qiblaḥ whilst sitting in the position one sits during Ṣalāḥ (when reciting Tashahḥud).
- ❖ Acting upon the order of a Ḥadīṣ, I will cry during the recitation, and if I am unable to cry, I will make my face look as though I am crying.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### 44. Intentions of listening to recitation

- ❖ In order to please Allah ﷺ, obeying the Quranic command I will listen to the recitation very attentively and quietly.

- ❖ If possible and if I feel the sincerity in my heart, then acting upon the command of a Ḥadīṣ, I will cry whilst listening to the recitation, and if it is not possible then I will make my face look as though I am crying.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

#### 45. Intentions for reciting Şalāt-‘Alan-Nabī

- ❖ I will recite Şalāt-‘Alan-Nabī with the intention of obeying Allah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and His Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.
- ❖ If possible I will recite Şalāt-‘Alan-Nabī with my head lowered and eyes closed, imagining the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

#### 46. Intentions for reciting Na’at

- ❖ In order to please Allah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and His Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, I will recite and listen to Na’at in the state of Wuḍū as long as possible with my eyes closed, head lowered, imagining the Gumbad-e-Khazrā and the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.
- ❖ If I happen to cry and feel as if I am showing off then instead of giving it up, I will try to protect myself from Riyā [ostentation]. ❖ If I see someone crying bitterly I will not form an ill opinion of him.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

#### 47. Intentions for visiting an Islamic scholar

- ❖ I will look at him, make Salām, shake hands, and kiss his hand.<sup>1</sup> ❖ If possible I will present him with some cash as an honorarium.<sup>2</sup>
- ❖ I will request him to make Du'ā for my forgiveness without accountability.
- ❖ I will not question him to test his knowledge.
- ❖ If I need to ask him about an Islamic ruling I will ask him respectfully after seeking his permission.
- ❖ Instead of talking about my achievements I will gain benefits from his conversation sitting respectfully on my knees with bowed head quietly.
- ❖ Without his consent I will not insist on staying there for a long time.
- ❖ I will seek his permission before I leave.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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<sup>1</sup> Looking at the Holy Quran without touching it, looking at the Holy Ka'bah from outside the Masjid, looking at a Islamic scholar with respect, looking at one's parents with love, shaking hands with an Islamic scholar, are all bodily worships and are all permissible even in the state of Janābat (i.e. the state when Fard Ghusl is due).

*(Fatāwā Razawiyyah referenced, vol. 10, pp. 557)*

<sup>2</sup> It is better to give an Islamic scholar money than a gift because he may have no use of the gift we give.



#### 48. Intentions for visiting shrines

- ❖ For the pleasure of Allah عَزَّوَجَلَّ, I will visit a shrine in the state of Wuḍū.
- ❖ I will move towards the grave of the saint from the side of the feet. I will stand 4 hands away, facing the grave with my back towards the Qiblah, and folding my hands, I would say humbly: ‘السَّلَامُ عَلَيْكَ يَا سَيِّدِي’ (Peace be upon you O my master!).
- ❖ I will offer Iṣāl-e-Šawāb to him. ❖ I will make Du’ā with his Wasīlah.
- ❖ I will avoid turning my back towards the blessed grave as much as possible.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

#### 49. Intentions for ‘calling toward righteousness’ and ‘individual efforts’

- ❖ In order for the pleasure of Allah عَزَّوَجَلَّ, I will make individual efforts in calling others toward righteousness.
- ❖ After making Salām I will warmly shake everyone’s hand.
- ❖ I will talk keeping my eyes lowered as much as possible. (Calling towards righteousness with your eyes lowered will لِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ further increase the benefit of your calling.)

- ❖ With the intention of acting upon the Sunnah I will talk with a smile. ❖ Relevant to what is desired by the person I will try to encourage him to attend the Sunnah-inspiring Ijtimā' or travel in Madanī Qāfilaḥs, or practice the Madanī In'āmāt.<sup>1</sup>
- ❖ If a positive result is produced through individual efforts, I will regard it as a blessing of Allah ﷺ and will express my deep gratitude to Him, and if something unpleasant happens, I will regard it as my lack of sincerity instead of considering the other person to be hard-hearted.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ مُحَمَّدٌ

## 50. Intentions for forbidding evil

- ❖ I will forbid [others] from committing evil deeds in order to please Allah ﷺ and to gain reward in the Hereafter.
- ❖ I will try to make the people understand in a very polite manner, and as far as possible to do so, in private.

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<sup>1</sup> Instead of encouraging a new Islamic brother to grow a beard and wear a blessed turban, the blessings of Ṣalāḥ, etc., should be mentioned. However, if the person you are talking to is 'clean shaven' and there is a strong possibility that if you ask him to repent of shaving his beard and grow it in the future and he will accept your advice, then it will become Wājib for you to forbid him from shaving his beard, but this 'strong possibility' is usually difficult regarding a new Islamic brother. These days people have very little passion to do good deeds. If you insist upon a new Islamic brother growing his beard, then he may get hesitant to even meet you again.

- ❖ If anyone behaves unreasonably, I will remain patient, and if he accepts my advice then instead of regarding it as my own attainment I will consider it to be a favour of Allah **عَزَّوَجَلَّ**.
- ❖ In case of failure, I will not consider him as stubborn, but I would rather regard it as a lack of my sincerity.

صَلُّوا عَلَيَّ الْحَيِّبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

## 51. Intentions of delivering a Bayān

(Muballighīn on Madanī Channel can also make the following intentions accordingly.)

- ❖ I will make the viewers recite Salām and Ṣalāt-‘Alan-Nabī including ‘Ḥamd and Ṣalāt’ which are specifically recited in the Madanī environment.
- ❖ I will say ‘**صَلُّوا عَلَيَّ الْحَيِّبِ!**’ after I mention the excellence of Ṣalāt-‘Alan-Nabī. In this way, not only will I recite Ṣalāt-‘Alan-Nabī but I will also be making the audience recite it.
- ❖ I will deliver my speech (Bayān) by reading from a book of a Sunnī scholar.
- ❖ Acting upon the command of the Holy Quran in part 14, Sūrah An-Naḥl, verse 125:

## أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

*(Call towards the path of your Lord with sound planning and good advice.)<sup>1</sup>*

and the saying of Mustafa Karīm صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in *Ṣaḥīḥ Bukhārī* (Ḥadīṣ 4361), ‘يَلْغُوا عَنِّي وَلَوْ آيَةً’ i.e., convey from me even if it is a single verse’.

- ❖ I will call people towards righteousness and forbid them from committing evil deeds.
- ❖ Whilst reciting poetry or speaking Arabic, English, or pronouncing difficult words I will focus my attention on the sincerity of my heart. That is to say, I will avoid delivering my speech with the intention to impress the audience with my knowledge.
- ❖ I will encourage the people to travel in Madanī Qāfilaḥs, practice the Madanī In’āmāt and to join the ‘area visit for calling toward righteousness’.
- ❖ I would myself avoid laughing and prevent others to laugh out loud as well.

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<sup>1</sup> Kanz-ul-Īmān (Translation of Quran)

- ❖ In order to develop the habit of protecting my eyes from sins I will, as far as possible, keep them lowered.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## 52. Intentions for listening to a Bayān

(Viewers of Madanī Channel can also make the following intentions accordingly.)

- ❖ Lowering my eyes, I will listen to the Bayān attentively.
- ❖ Instead of sitting against a wall, etc., I will sit on my knees as far as possible with the intention of showing proper respect for religious knowledge.
- ❖ I will make room for others by folding my hands and limbs and by moving away slightly.
- ❖ If someone pushes me, I will remain patient and avoid staring, snapping, and arguing with him.
- ❖ When I hear **صَلُّوا عَلَى الْحَبِيبِ**, **أَذْكُرُ اللهَ**, **تُؤْتِيَانِ إِلَى اللهَ**, etc., I will reply loudly with the intention of gaining reward and pleasing the uttering person.
- ❖ After the Bayān, I myself will approach other people for making Salām, shaking hands, and for making individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

### 53. Intentions of meeting people

- ❖ In obedience to the Sunnah I will make Salām.
- ❖ According to the Sunnah I will warmly shake everyone's hand with both palms and with nothing in between them.
- ❖ If someone calls me or attracts my attention, then I will utter Labbayk.<sup>1</sup>
- ❖ For the pleasure of Allah عَزَّوَجَلَّ and acting upon the Sunnah, gaining the reward of Ṣadaqaḥ and with the intention to please a Muslim brother, I will smile.
- ❖ If I feel happy to see him, I will let him know about these feelings so that he can also feel happy (if I do not feel happy to meet him, I will not let him know of this feeling nor will I tell a lie by saying *(I'm pleased to meet you)*).
- ❖ I will not praise him insincerely. ❖ I will avoid backbiting, tale-telling and useless talks.
- ❖ I will not ask questions unnecessarily.<sup>2</sup>

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<sup>1</sup> A'lā Ḥaḍrat, Imām Aḥmad Razā Khān's father Ra'īs-ul-Mutakallimīn Maulānā Naqī 'Alī Khān عَلَيَّوَرَحْمَةُ الرَّحْمَانِ has written: Whoever called the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would say 'Labbayk' in reply, i.e., I am present. (*Surūr-ul-Qulūb bi-Ẓikr-il-Maḥbūb*, pp. 182)

<sup>2</sup> Such as, where are you coming from? Where are you going? What will you do there? Where do you work? What does your father do? How many kids do you have? How many siblings do you have? What are your academic qualifications? Etc.

- ❖ I will make individual efforts upon him to persuade him to participate in the Madanī activities of Dawat-e-Islami.
- ❖ When separating from him (instead of saying ‘OK, then!’ ‘Khudā Hāfiz’, etc.) I will make Salām (there is no harm in saying ‘Khudā Hāfiz’ after Salām.)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

#### 54. Intentions for filling the Madanī In’āmāt booklet

- ❖ In order to increase my good deeds for the pleasure of Allah ﷻ, to achieve consistency in doing the same, and while trying to avoid sins, I will fill in the ‘Madanī In’āmāt’ booklet by observing Fikr-e-Madīnah (contemplation) every day and then submit it on the 1<sup>st</sup> of every Islamic month.
- ❖ If I succeed in acting upon a large number of Madanī In’āmāt, in order to be safe from the attacks of ‘Riyā [ostentation]’ I will not let anyone know unnecessarily the number of Madanī In’āmāt I acted upon.
- ❖ I will avoid looking down upon those whose deeds are lesser than mine.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## 55. Intentions for Qufl-e-Madīnāh

- ❖ In order to cultivate the habit of avoiding sinful and useless talks along with unnecessary use and misuse of the eyes, I will observe ‘Qufl-e-Madīnāh’ of the tongue and eyes for the sake of pleasing Allah عَزَّوَجَلَّ.
- ❖ To some extent, I will also communicate by gestures or in writing. On the first Monday of every Madanī (Islamic) month, I will observe ‘Qufl-e-Madīnāh Day’ in which I will read or listen to the booklet named ‘*Silent Prince*’ published by Maktaba-tul-Madīnāh (in order to achieve steadfastness in silence).
- ❖ I will try to keep my eyes lowered whilst walking, instead of looking here and there unnecessarily. I will try to look at the ground closest to my feet whilst talking to someone, and if I am seated I will try to keep my eyes on my lap or the closest part of the ground.
- ❖ During a journey in a vehicle (except driving), I will avoid looking outside the vehicle as much as possible.
- ❖ In order to avoid neglectful silence, I will do Žikrullāh (remembering Allah عَزَّوَجَلَّ in abundance) and recite Ṣalāt-‘Alan-Nabī abundantly. If I am not reading or reciting anything, then I will imagine Makka-tul-Mukarramah and Madīna-tul-Munawwarah, and at times, I will ponder over the hidden plan of Allah عَزَّوَجَلَّ, my sins, death, ending, the



helplessness and grief of the deceased, traumas of the deceased, the terror of the grave and afterlife, the Širāt bridge, Heaven and Hell, etc., making self-accountability.<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## 56. Intentions for travelling in a Madanī Qāfilāh

- ❖ If the journey is as per Shar'ī distance (which is about 92 km to become a traveller), I will offer two Rak'āt Nafl Ṣalāh at my home during non-Makrūh timings for beginning a journey.
- ❖ Each time, the Du'ā of travelling will be recited together, with precautionary repentance and the renewal of faith, I will repent of my sins.
- ❖ I will obey the Amīr-e-Qāfilāh and follow the schedule of the Madanī Qāfilāh. ❖ I will observe 'Qufl-e-Madinah' of my tongue, eyes and stomach.
- ❖ I will continue acting upon the 'Madanī In'āmāt' on all occasions. ❖ I will rectify my mistakes in Wuḍū, Ṣalāh, recitation of the Holy Quran in the company of 'devotees of Rasūl' (the one who already knows these things should intend to teach others).

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<sup>1</sup> **Saying of Mustafa** صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: To ponder (about the afterlife) for even a moment is better than 60 years of worship.

(Al-Jāmi' - uṣ-Ṣaghīr by Imām Suyūṭī pp. 365, Ḥadīṣ 5897)

- ❖ I will learn and teach Sunan and Du'ās.
- ❖ I will offer all Farḍ Ṣalāḥs with Jamā'at in the first row of the Maṣjid with the first Takbīr.
- ❖ I will offer the Nawāfil Ṣalāḥ of Tahajjud, Ishrāq, Chāsht, Awwābīn and Ṣalāt-ut-Taubaḥ.
- ❖ I will make 'Ṣadā-e-Madīnah', that is to say, I will awaken Muslims for Ṣalāt-ul-Fajr.
- ❖ If I get a chance, I will deliver a Dars or a Sunnah-inspiring Bayān. I will meet Muslim brothers enthusiastically and make serious individual efforts and will persuade them to travel in Madanī Qāfilaḥs then and there.
- ❖ I will make Du'ā for the well-being of myself, my family and the entire Muslim Ummaḥ.
- ❖ There is a strong possibility of the violations of people's rights when spending all the time together, therefore on my return I will apologise to everyone separately with extreme humility to each person one by one.
- ❖ Upon my return from a (Shar'ī) journey I will act upon the Sunnah of bringing a gift for my family.
- ❖ (If the journey is Shar'ī then) I will offer two Rak'āt Nafl Ṣalāḥ for returning from a journey at the Maṣjid on a non-Makrūḥ time.

- ❖ I will also make other good intentions relevant to the present circumstances.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### 57. Intentions for Langar-e-Rasāil (distributing booklets)

- ❖ I will earn the reward for spending money in the way of Allah عَزَّوَجَلَّ, calling towards righteousness, and the dissemination of Islamic knowledge through the distribution of free booklets.
- ❖ Whosoever I give a booklet, a book, or a VCD to, if possible, I will get a target date from him for the completion of reading/listening to it.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### 58. Intentions for asking and giving Madanī Mashwarah

- ❖ I will act upon the Sunnah of seeking advice and I will encourage the one who passes on good advice. Furthermore, I will avoid disheartening the one who gives wrong advice.
- ❖ If I suffer any loss as a result of acting upon someone's advice, I will not hold him responsible for it. Whosoever

seeks my advice I will offer him sensible advice with complete honesty.

- ❖ I will not insist that my advice should be followed and I will not show my displeasure if it is not followed.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## 59. Intentions for submitting the progress report of Madanī activities

- ❖ Refraining from hypocrisy and ostentation I will follow the order of Madanī Markaz. Furthermore, I will submit the progress report of Madanī activities of Dawat-e-Islami on time with the intention of carrying out the order of Madanī Markaz and to please the Ẓimmaḥdār Islamic brother.
- ❖ If my report is weak, then instead of blaming someone else, I will hold my lack of sincerity responsible.
- ❖ If my report is good, then instead of considering myself to be talented I will consider it to be a blessing of Allah عَزَّوَجَلَّ.
- ❖ After giving excellent performance, I will suppress my desire for admiration expressed for the sake of encouragement.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## 60. Intentions for collective I'tikāf of Dawat-e-Islami

- ❖ I am going to observe the Sunnah I'tikāf on the last ten-days (or the whole month) of Ramadan-ul-Mubārak.
- ❖ I will offer all five Ṣalāḥs with Jamā'at everyday in the first row with the first Takbīr.
- ❖ Every day I will offer Tahajjud, Ishrāq, Chāsht, Awwābīn, and at least in the odd nights (i.e., 21<sup>st</sup>, 23<sup>rd</sup>, 25<sup>th</sup>, 27<sup>th</sup>, 29<sup>th</sup> nights) I will offer Ṣalāt-ut-Tasbīḥ.
- ❖ I will recite the Holy Quran, Žikrullāḥ (remembering Allah عَزَّوَجَلَّ in abundance) and recite Ṣalāt-'Alan-Nabī abundantly.
- ❖ Following the I'tikāf Jadwal (schedule), I will attend the Ḥalqāḥs (sessions) of learning and teaching.
- ❖ I will attend the Madanī Mużākaraḥ from beginning to end everyday (if I observe I'tikāf at the global Madanī Markaz – and in case of observing I'tikāf at any other Masjid – I will watch Madanī Mużākaraḥ during the first 20 days of Ramadan provided arrangements for watching it are made outside the Masjid.
- ❖ I will observe Qufl-e-Madīnaḥ of my tongue, eyes, and stomach. ❖ If somebody hurts me, showing forgiveness, I will remain patient, and polite. ❖ I will protect the Masjid from every type of foul smell and pollution.

- ❖ With the intention of modesty, whilst sleeping, I will take great care regarding Purdah over Purdah. (When sleeping, it is better to wrap a loincloth over your pyjamas/trousers, and then cover yourself with a shawl. This should be done in a Madanī Qāfilāh, at home, in fact everywhere.)
- ❖ I will not use anyone's personal belongings (such as towel, shawl, comb/hair brush, slippers for going to the washroom, etc.).
- ❖ I will make Du'ā for myself, my family, my friends and the entire Muslim Ummah.
- ❖ As soon as the night (the night before Eid) begins I will become a traveller in a Madanī Qāfilāh.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## 61. Intentions for trimming the nails

- ❖ I will cut my nails on a Friday with the intention of acting upon a Mustahab (i.e., a preferable act).
- ❖ I will cut my nails in the order prescribed by the Greatest and Holiest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.<sup>1</sup>

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<sup>1</sup> It has been reported by the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that we should begin cutting from our right index finger and finish on our right small finger, then begin from the left small finger and finish on the left thumb. Then cut the nail of the right thumb. By doing this you will start and finish on your right hand. (*Durr-e-Mukhtār*, vol. 9, pp. 670; *Bahār-e-Sharī'at*, vol. 3, pp. 583 to 584)

- ❖ I will not throw the nail clippings into the toilet or bathroom (because it is Makrūh, i.e., disliked and causes illnesses).

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## 62. Intentions of growing Sunnah-conforming hair

- ❖ I will grow my hair according to the Sunnah, up to half way down the ears, or up to the ear lobe, or up to the shoulders.<sup>1</sup>
- ❖ I will let the hair grow on my head equally; I will not get it cut from the sideburns; I will only get it cut from the nape of my neck.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## 63. Intentions for applying henna (Meḥndī) to the head or beard

- ❖ In order to earn the reward of acting upon a Mustahab act, I apply (yellow or red) henna (Meḥndī) to my white/grey hair after having recited ‘بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ’.<sup>2</sup>

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<sup>1</sup> It is prohibited (Ḥarām) for a man to grow his hair below his shoulders.

<sup>2</sup> It is reported on page 152 of *Sharḥ-us-Šudūr* by Sayyidunā Anas رَضِيَ اللَّهُ تَعَالَى عَنْهُ: Whoever dyes his beard (with a colour other than black, for example red or yellow Meḥndī) then after his death Munkar and Nakīr will not question him. Munkar will say: O Nakīr! How can I question the man who has the luminosity of Islam shining on his face?

- ❖ I will not sleep while henna is applied to my hair, especially on the head (there is a risk of losing one's sight).

#### 64. Intentions for applying henna (Meḥndī) for Islamic sisters

- ❖ I will first recite 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ' and then with the intention of acting upon the command of the Ḥadīṣ I will apply henna to my hands.
- ❖ I will not use the henna which forms a thick coating on the skin. ❖ I will not reveal my henna-coloured hands (or rather even without henna) to a Nā-Maḥram.<sup>1</sup>
- ❖ I will not apply henna to the hands or feet of small children<sup>2</sup> (there is nothing wrong with applying henna to young girls).

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

#### 65. Intentions for Purdah (for Islamic sisters)

- ❖ If I need to exit my home as per the permission granted by the Shari'ah, I will observe complete Shar'i Purdah with

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<sup>1</sup> To avoid letting Nā-Maḥram see their hands Islamic sisters of Dawat-e-Islami wear black gloves which is a good practice. This is customary among Arab women as well.

<sup>2</sup> Putting Meḥndī on the hands or feet of small boys unnecessarily is 'prohibited'. A woman can put Meḥndī on her own hands and feet, but if she puts it on a boy, then she will be a sinner. (*Baḥār-e-Shari'at*, vol. 3, pp. 428)



the intention of earning reward, even in my own street and on the stairs (if I live in a flat/apartment), I will keep my face covered.

- ❖ I will not go outside my house wearing an attractive Burqa’.
- ❖ If I have to speak to a Nā-Maḥram, I will avoid speaking [to him] in a soft and attractive tone with the intention of acting upon the Quranic Command.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## 66. Intentions of applying kohl

- ❖ At the time of sleeping, I will act upon the Sunnah of applying kohl to my eyes.
- ❖ I will not apply black kohl or lampblack with the intention of looking beautiful.<sup>1</sup>
- ❖ Sometimes I will apply it thrice in each eye, sometimes three in the right eye and two in the left eye, and sometimes I will apply it twice in both eyes and then at the end once in both eyes with the same kohl-dipped stick.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

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<sup>1</sup> It is Makrūh for a man to apply kohl to his eyes with the intention of looking beautiful. However, if this is not the intention, then it is not disliked.

(‘Ālamgīrī, vol. 5, pp. 359)

## 67. Intentions for sleeping

- ❖ I will renew my faith and repent of all my sins as a precaution.
- ❖ In the state of Wuḍū, I will recite the Du'ā before sleeping<sup>1</sup>, Āyat-ul-Kursī, etc., and in the end Sūrah Al-Kāfirūn.
- ❖ When sleeping, I will ponder over the sleep in the grave.
- ❖ I will sleep on my right side, with my right hand under my right cheek, facing the Qiblah.<sup>2</sup>
- ❖ After completing the recitation of my routine Awrād I will try to recite Žikrullāh constantly and fall asleep in the same state.<sup>3</sup>

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<sup>1</sup> Du'ā for sleeping: **اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا** Translation: O Allah (عَزَّوَجَلَّ) I die and live (sleep and awaken) with Your name. (*Ṣaḥīḥ Bukhārī*, vol. 4, pp.196, *Hadīṣ* 6325)

<sup>2</sup> It is Sunnah to sleep on your right side with your head to the North Star so that even when you sleep you are facing the Qiblah. (*Fatāwā Razawiyyah*, vol. 23, pp. 385) The North Star will not always be to the north wherever you are in the world so wherever you sleep in the world and whatever the direction of your head and feet, just sleep on your right side and face the Qiblah. In this way, you will be able to fulfil the Sunnah.

<sup>3</sup> It is stated in *Bahār-e-Sharī'at*, vol. 3, pp. 436: When sleeping engage yourself in the Žikr of Allah (عَزَّوَجَلَّ); recite Tahlil (لَا إِلَهَ إِلَّا اللَّهُ), Tasbiḥ (سُبْحَانَ اللَّهِ) and Tahmīd (أَلْحَمْدُ لِلَّهِ) until you fall asleep because whatever state a man sleeps in is the same state that he awakens in and whatever state he dies in is the same state that he will rise on Judgement Day.

- ❖ When I awaken, I will recite the Masnūn Du'ā.<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## 68. Intentions for medical treatment

- ❖ I will receive medical treatment considering it to be Mustahāb (i.e., a preferable act) and with the intention of gaining strength to worship and strive for Ḥalāl sustenance.
- ❖ Before taking any medicine or tablets I will recite 'بِسْمِ اللَّهِ الْكَافِي', 'بِسْمِ اللَّهِ الشَّافِي'.
- ❖ No matter how severe my illness is, I will remain patient.
- ❖ I will avoid revealing the illness or trouble of mine, my child or any other family member to anyone unnecessarily and gain the rewards.
- ❖ I will receive treatment from a male doctor only. (Islamic sisters should make the intention to avoid being treated by Nā-Maḥram (male doctors) without Shar'ī permission.)

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<sup>1</sup> Du'ā upon awakening: الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

**Translation:** All praise is for Allah (عَزَّوَجَلَّ) Who gave us life after death and to Him we will return. (Ṣaḥīḥ Bukhārī, vol. 4, pp. 196, Ḥadīṣ 6325)

It is stated in *Baḥār-e-Sharī'at*, vol. 3, pp. 436: (After awakening) immediately make a firm intention to become pious and not to hurt anyone.

- ❖ If I deliberately say ‘yes’ to any prevention advised by my physician, then I will keep my word.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## 69. Intentions of visiting a sick person

- ❖ I will pay a visit to a sick person for the pleasure of Allah عَزَّوَجَلَّ.
- ❖ I will say to the sick person: لَا بَأْسَ ظَهْرًا إِنْ شَاءَ اللَّهُ<sup>1</sup>
- ❖ I will give a booklet etc., to the sick in order to please him. If possible, I will leave some booklets with him so that he can distribute them amongst those who come to see him.
- ❖ I will console him and avoid saying despairing things.
- ❖ I will avoid asking unnecessary questions about his disease and treatment.
- ❖ I will not stay there for a long time.
- ❖ I will request him to make Du’ā for me.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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<sup>1</sup> Translation: There is nothing wrong with this. If Allah (عَزَّوَجَلَّ) wills, this illness will purify you from sins. (Ṣaḥīḥ Bukhārī, vol. 2, pp. 505, Ḥadīṣ 3616)

## 70. Intentions for consoling

- ❖ With the intention of pleasing Allah ﷺ and acting upon the Sunnah I will console a grief-stricken person by persuading him to remain patient.<sup>1</sup>
- ❖ If possible, I will practically help him to overcome his sorrow.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## 71. Intentions for attending a funeral

- ❖ I will offer the funeral Ṣalāh and remain until the burial with the intention of pleasing Allah ﷺ and fulfilling the right of a Muslim.
- ❖ I will make Du'ā for the forgiveness of the deceased and offer (Īṣāl-e-Šawāb) to him.
- ❖ If possible, I will shed tears pondering about the lifting of my own bier.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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<sup>1</sup> **Saying of Mustafa** صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: Whoever consoled an afflicted person Allah ﷺ will make him wear two garments of Paradise, which are worth more than the entire world. (*Al-Mu'jam-ul-Awsaṭ*, vol. 6, pp. 429, Ḥadīṣ 9292)

## 72. Intentions for visiting a cemetery

- ❖ I will recite the Du'ā for entering the cemetery.<sup>1</sup> ❖ I will offer Īṣāl-e-Šawāb to the people in the graves. ❖ Upon seeing the graves I will ponder about my death and if possible, shed tears.
- ❖ I will act upon Shar'ī precautions over there (e.g., I will neither step nor sit onto any grave; I will not burn any incense sticks on any grave; I will not walk on any path, which has been made over previously existing graves).

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Give this booklet to someone else after having read it

Reap rewards by distributing Maktaba-tul-Madinah's published booklets and Madanī pearls-containing pamphlets on the occasions of wedding, funeral, Ijtimā'āt, 'Urs, procession of Milād etc. Make a habit to keep some booklets in your shop to gift them to your customers with the intention of reaping rewards. Send at least one Sunnah-Inspiring booklet or Madanī pearls-containing pamphlet to each home in your neighbourhood with the help of children or paperboys, stepping up efforts for conveying the call towards righteousness and gaining great reward.

<sup>1</sup> Du'a for entering cemetery

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ أَنْتُمْ لَنَا سَلَفٌ وَنَحْنُ بِأَلَاتِكُمْ

**Translation:** *O people of these graves! May peace be upon you, may Allah (عَدَّجَل) forgive us and you, you came before us and we will follow you. ('Ālamgīrī, vol. 5, pp. 350)*

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## Transliteration Chart

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

## BLOSSOMING OF SUNNAH

By the grace of Allah ﷻ, Sunnahs are abundantly learnt and taught in the Madani environment of Dawat-e-Islami, a global and non-political movement for the preaching of Quran and Sunnah. It is a Madani request that you spend the whole night in the weekly Sunnah-Inspiring Ijtima', taking place after Salat-ul-Maghrib every Thursday in your city, for the pleasure of Allah ﷻ with good intentions. With the intention of gaining reward, make it a part of your routine to travel in Sunnah-Inspiring Madani Qafilahs with the devotees of Rasul, to fill out the Madani In'amat booklet every day practicing Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality within the first ten days of every Islamic month. Through the blessings of this, you will develop a mindset and a yearning to adopt Sunnahs, to have hatred for sins and to protect your faith, [بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ](#)

Every Islamic brother should develop the Madani mindset that 'I must strive to reform myself and people of the entire world, [بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ](#)'

In order to reform ourselves, we must act upon Madani In'amat and to strive to reform people of the entire world we must travel with Madani Qafilahs, [بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ](#)



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