

اچھی بُری صحبت

Achhi buri suhbat

Good and bad company

THIS booklet was written by Shaykh-e-Tareeqah, Ameer-e-Ahl-e-Sunnah, the founder of Dawat-e-Islami ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت برکاتہم و آلہم و سلم in Urdu. **Translation Department** (Dawat-e-Islami) 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.

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The English translation of ‘Achhi buri suhbat’



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1st Publication: Muharram-ul-Haraam, 1442 AH – (Sep, 2020)
Translated by: Translation Department (Dawat-e-Islami)
Publisher: Maktaba-tul-Madinah
Quantity: -

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

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, *إِنْ 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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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*This content has been taken from page no. 99 to page no. 116 of
the book 'Call to righteousness'.*

Good and bad company

Du'a of 'Attar

O Lord of Mustafa! Whoever reads or listens to the 23 page booklet
'**Good and bad company**', grant him the company of Your
favourite bondsmen and forgive him without accountability.

أَمِينٌ بِجَاةِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Virtue of Salat upon the Prophet ﷺ

The final prophet of Allah Almighty صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:
Indeed, closest to me on the Day of Judgement amongst people
will be the one who recites the most Salat upon me.

(Tirmizi, vol. 2, pp. 27, Hadees 484)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Examples of immediate effects of keeping someone's company

Dear Islamic brothers! The company one keeps has its effects
on him. For example, if you meet an Islamic brother who has

tears in his eyes, a grieved look on his face and a sad tone in his voice due to the death of some of his relative, you will also become grieved for a while because of being with him. If, on the other hand, you happen to meet an Islamic brother who is talking happily and joyfully with a smiling and shining face, you will also automatically share his happiness for some moments.

Effects of good and bad company

Likewise, if a person keeps the company of those who do not care about their afterlife and feel no hesitation in committing sins, it is feared that he will also become heedless of his afterlife like them. If, on the contrary, a person keeps the company of devotees of Rasool who remain busy day and night making efforts for their reform to achieve success in afterlife with their hearts shining with the brightness of Fikr-e-Madinah and eyes shedding tears with Divine fear, it is hoped that he will also whole-heartedly gain a similar spiritual condition, *إن شاء الله*.

Buri suhbataon say bacha Ya Ilahi

Bana mujh ko acha bana Ya Ilahi

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Madani environment of Dawat-e-Islami

Dear Islamic brothers! There is no need to be worried about searching for the Madani company of righteous people. Join the Madani environment of Dawat-e-Islami, a global and non-political movement for the preaching of Quran and Sunnah.

By its blessings, **إِنْ شَاءَ اللَّهُ** good manners will automatically become a part of your character. Every Islamic brother should attend the weekly Sunnah-inspiring Ijtima' held in his city, and travel with Sunnah-inspiring Madani Qafilahs in the company of devotees of Rasool.

By the blessings of travelling with these Madani Qafilahs, **إِنْ شَاءَ اللَّهُ** one will get the opportunity of pondering over his previous lifestyle, making him feel ashamed of the abundance of his sins and inspiring him to have the privilege of repenting of them with a heart anxious for the betterment of his afterlife. By virtue of routinely travelling with Madani Qafilahs in the company of devotees of Rasool, the habit of indecent and useless talking will be replaced by the recitation of the Holy Quran, Na'at and Salat-‘Alan-Nabi. Anger, intolerance and arrogance will be replaced by gentleness, tolerance and humility with a passion for the respect of the Muslims. The greed for worldly wealth will be replaced by enthusiasm for good deeds. In short, a Madani transformation will take place in the life of the one routinely travelling with Madani Qafilahs, **إِنْ شَاءَ اللَّهُ**. Islamic sisters should also regularly attend the weekly Sunnah-inspiring Ijtima' held for Islamic sisters in their city.

Recovery from disease of heart and nose

For your persuasion and motivation, here is a summary of a Madani parable full of the blessings of the company of devotees of Rasool. An Islamic brother from Moradabad (UP, India) has stated: Before joining the fragrant Madani

environment of Dawat-e-Islami, a global and non-political movement for the preaching of Quran and Sunnah, I was stuck in the mire of sins. I was a fashionable and immodest person and would not offer any Salah. The days of my life that were actually precious diamonds were being wasted heedlessly.

Besides spiritual diseases, I had also got physical ones. I had a heart disease and an abnormally-long nasal bone which had caused prolonged agony to me. At last, the gloomy clouds of the dark night of sins cleared. What rescued me from the mire of sins and led me to the path of virtues is a journey with a Sunnah-inspiring Madani Qafilah of Dawat-e-Islami. By the blessings of the company of the devotees of Rasool, a Madani transformation took place in my life, inspiring me to repent of all of my previous sins and guiding me to the path of Sunnah. **الْحَمْدُ لِلَّهِ** I was further blessed with recovery from the diseases I had. After the Madani Qafilah, my nasal bone became normal and my heart disease was also cured within a few days.

Dil mayn ger dard ho, dar say rukh zard ho

Pao gay farhatayn, Qafilay mayn chalo

Hay shifa hi shifa, Marhaba! Marhaba!

Aa kay khud daykh layn, Qafilay mayn chalo

(Wasail-e-Bakhshish, p. 612)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Did you see! When a wicked person of society was privileged to travel with a Madani Qafilah where he

was blessed with the company of devotees of Rasool, he not only got reformed but was also cured of his physical diseases by the grace of Allah. **اَلْحَمْدُ لِلّٰهِ**! His abnormally-long nasal bone became normal and he was also cured of the deadly heart disease. Let me also tell you a Madani cure for the treatment of heart diseases with the intention of gaining reward.

Treatment for heart disease with ‘Ajwah date seed

Here is an incident, with some changes, published in an article of a local newspaper. A very high-ranking 84-year old military officer has stated: When I was 56 years of age, I got a heart problem. I wanted to keep my disease secret as it could affect my military career if leaked out. Hence I avoided medical treatment. After some time, someone told me a home remedy for heart diseases. He suggested that every morning I swallow with water half a spoon of the powder made from finely crushed seeds of the famous ‘Ajwah dates from Madinah Munawwarah. I received this Madani treatment. **اَلْحَمْدُ لِلّٰهِ** My condition improved amazingly.

He (the military officer) is still receiving this treatment (i.e. till 23-12-2010). Perhaps, by the blessings of it, he is not only healthy and active in doing household chores but his heart is also strong like a young man despite him reaching the age of 84 years. The same article of the local newspaper also contained that in 1995 a very famous personality of Pakistan was diagnosed as having three arteries of his heart blocked. Upon this, he made his mind to go to London for angioplasty. I (the military officer) told him the very same Madani

treatment with a suggestion that he use it for 30 days. I also said if he did not get any benefit, he should go to London for angioplasty. Anyway, he received this Madani treatment and then went to London after a month where he consulted a world-famous cardiologist who advised him to have fresh tests done. Seeing his test results, the cardiologist remarked that he had no heart problem and needs no treatment. He showed his previous test reports to the cardiologist who refused to admit that both the test reports were of the same person.

To cut a long story short, the famous personality returned to Pakistan and began to receive this Madani treatment routinely. In 2009, he had his tests performed once again and compared them with previous ones. To people's utter astonishment, from 1995 to 2009, there was no change in the condition of his heart that was perfectly fit. He is still receiving this Madani treatment and has recommended it to many of his friends.

Na ho aaram jis beemar ko saaray zamanay say

Utha lay jaye thori khaak un kay aastanay say

(Zauq-e-Na't)

Madani In'amaat

In these times when sins are very common, Dawat-e-Islami has introduced a 'way of becoming pious' in the form of a questionnaire known as 'Madani In'amaat'. There are 72 Madani In'amaat for Islamic brothers, 63 for Islamic sisters, 92 for male Islamic students, 83 for female Islamic students, 40 for

Madani children and 27 for special Islamic brothers (i.e. blind, dumb and deaf). Countless Islamic brothers, sisters and students act according to Madani In'amaat and fill in its pocket-sized booklet daily while performing Fikr-e-Madinah before going to sleep (or at any other suitable time). By the grace of Allah, hurdles in the path of becoming pious and avoiding sins are removed by the blessing of adopting Madani In'amaat. **اللَّحْمَدُ لِلَّهِ!** By the blessing of Madani In'amaat, one will develop the mindset to adopt Sunnah, to avoid sins and to have a yearning to protect his faith. In order to become a practicing Muslim, everyone should get the booklet of Madani In'amaat from any branch of Maktaba-tul-Madinah and fill in it daily while performing Fikr-e-Madinah. One should also make a habit of handing it in to the local responsible Islamic brother of Madani In'amaat by the 1st of every Madani month, i.e. lunar month.

Glad-tidings for those practicing Madani In'amaat

Dear Islamic brothers! How fortunate those acting upon Madani In'amaat are! Read the following Madani parable and rejoice. An Islamic brother from Hyderabad (Bab-ul-Islam, Sindh Pakistan) has stated under oath: At one night of the month of Rajab-ul-Murajjab, I was blessed with the great privilege of beholding the Beloved and Blessed Rasool **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** in my dream. The blessed lips began to move and the following blessed words were uttered: 'Whoever performs Fikr-e-Madinah daily in this month regarding Madani In'amaat will be forgiven by Allah.'

*Madani In'amaat ki bhi marhaba kiya baat hay
Qurb-e-Haq kay taalibon kay wasitay soghat hay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

10. Get into a routine of reciting Wazaaf*

Dear Islamic brothers! In order to avoid ostentation, practise as many of the following eight spiritual cures as are conveniently possible for you with Salat-‘Alan-Nabi once before and after them, besides practising the above cures. This will dismiss ostentatious satanic whispers.

1. Recite the following Du’a three times every day. Allah will protect you from every type of ostentation. The Du’a is as follows:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أُشْرِكَ بِكَ وَأَنَا أَعْلَمُ وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ¹

2. Whenever you suspect ostentation in your heart, recite ﴿أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ and act as if you are spitting towards the left shoulder three times.
3. One who recites ﴿أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ ten times daily, Allah appoints an angel for his protection.

* Wazaaf is the plural of the word ‘Wazifah’ which means a set of sacred and blessed words recited usually in a fixed number for having spiritual or physical benefits. [Translator’s note]

¹ Translation: O Allah! I seek Your refuge from deliberately associating partner with You, and I beg You for forgiveness for doing so unknowingly.

4. Recite ‘Surah Al-Ikhlās’ 11 times in the morning (i.e. the duration from post-midnight² to the glimmering of the first ray of sun is called ‘morning’). Even if Satan along with his troops tries to make the reciter commit a sin, he will not succeed unless the reciter commits the sin himself. (*Al-Wazifa-tul-Karimah*, pp. 21)
5. To recite Surah An-Naas also removes satanic whispers.
6. A renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ has stated that honourable Sufis رَحْمَةُ اللهِ لَهُمْ have said, ‘Whoever recites ﴿لَا حَوْلَ﴾ 21 times, blows on water and then drink it every morning and evening will remain protected from satanic whispers to a great extent, لَنْفَعَاءَ اللهُ. (*Mirat-ul-Manajih*, vol. 1, pp. 87)
7. To recite

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۗ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣﴾³

Removes satanic whispers instantly

8. To recite

سُبْحَانَ الْمَلِكِ الْخَلَّاقِ

﴿إِنْ يَشَاءُ يُدْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ﴾⁴ ﴿١١﴾ وَمَا ذُكِرَ عَلَى اللَّهِ بِعَزِيزٍ ﴿٢٠﴾⁴

² ‘Midnight’ here refers to the time when the night is equidistant from sunset and sunrise.

³ Part 29, Surah Al-Hadeed, Verse 3

⁴ Part 13, Surah Ibraheem, Ayah 19, 20

In abundance roots out satanic whispers.

(Summarized from: Fatawa Razawiyyah – referenced, vol. 1, p. 770)

(For your information, the Quranic Ayahs-containing part of the Du'a is given in brackets.)

Riya-kari say her dam Tu bachana

Khudaya banda-e-mukhlis banana

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

What to do if no improvement despite treatment?

Dear Islamic brothers! If there is no improvement despite all treatment, do not get worried, and continue to receive treatment. It is rightly said Rome wasn't built in a day. If you give up treatment, it is as if you have surrendered to Satan who would then lead you astray. Therefore, we should continue to make efforts.

Here is a summary of what Hujjat-ul-Islam, Sayyiduna Imam Abu Haamid Muhammad Bin Muhammad Bin Muhammad Ghazali رَحْمَةُ اللَّهِ عَلَيْهِ has stated in his book 'Minhaj-ul-'Aabideen' published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: If you see that Satan continues to disturb you despite you seeking Allah's refuge from him, it means that Allah has intended to test your asceticism⁵, power and patience.

⁵ Avoidance of physical pleasures for religious reasons.

That is, Allah has intended to test whether you fight Satan or get defeated by him. (*Minhaj-ul-'Aabideen – Arabic, pp. 46*)

Riya-kariyon say bacha Ya Ilahi

Siyah-kariyon say bacha Ya Ilahi

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

تُوْبُوْا اِلَى اللهِ اَسْتَغْفِرُ الله

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

Definition of worship

Dear Islamic brothers! We have studied some details of ostentation. Since ostentation occurs in worship, it is appropriate to learn the definition of worship. I have also intended to quote the forms of worship with some details of intention اِنْ شَاءَ اللهُ, further conveying the call to righteousness. Describing the definition of worship, respected scholars have stated: To revere [i.e. respect] someone considering him worthy to be worshipped is called 'worship' whereas to revere someone without considering him worthy of worship is not actually 'worship' but just 'reverence', i.e. respect. For example, to stand with hands folded during Salah is an act of worship but the same act of folding hands is not worship whilst one is present in front of the blessed Golden Grills or

the tomb of any Wali of Allah or reciting Salat-o-Salam or beholding holy relics⁶ or meeting one's spiritual guide, teacher or parents etc. but rather it is just 'reverence' in these cases.

Every deed for Divine pleasure is worship

The meaning of 'worship' is very vast and contains every act that is performed for Divine pleasure. It is stated in the 29th volume of *Fatawa Razawiyyah* with reference of the books *Ghamz-ul-'Uyoon* and *Rad-dul-Muhtar*: Worship is the act that earns the worshipper reward and that depends upon the intention of reward. It is stated in the book *Taj-ul-'Aroos*: Any act performed by a worshipper for gaining Divine pleasure is referred to as worship. (*Fatawa Razawiyyah, vol. 29, pp. 647-648*)

A renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ has stated, 'Every act performed for the pleasure of Allah is considered worship.

(*Summarized from: Tafseer-e-Na'eemi, vol. 1, pp. 77*)

Conditions for deed to be accepted

Dear Islamic brothers! Remember that the intention of gaining the reward of the Hereafter is unavoidable for a deed to be accepted. Try to realize the importance of good intentions by reading the 19th Ayah of Surah Bani Israel, part 15 with its translation from page 529 of the sacred *Kanz-ul-Iman with*

⁶ i.e. things

Khaza'in-ul-'Irfan published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. Allah has said:

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ
فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا ﴿١٩﴾

And whosoever desires the Hereafter and strives for it as it should be striven for, and is a believer; so, only their effort is appreciated.

[Kanz-ul-Iman (Translation of Quran)] (Part 15, Surah Bani Israel, Ayah 19)

Commenting on the above Ayah, a renowned commentator of the Quran, 'Allamah Maulana Sayyid Muhammad Na'eemuddin Muradabadi رَحْمَةُ اللَّهِ عَلَيْهِ has stated: There are three preconditions for a deed to be accepted:

1. To be a seeker of the Hereafter, i.e. to make a good intention.
2. To perform the deed properly as it should be performed.
3. Faith, the most essential of all. (*Khaza'in-ul-'Irfan*, pp. 554)

Dear Islamic brothers! Make it a part of your routine to travel with Sunnah-inspiring Madani Qafilahs with devotees of Rasool, 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. For the sake of Beloved Mustafa صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, you will develop the habit of making good intentions besides getting rid of bad intentions. إِنَّ شَاءَ اللَّهُ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Every deed depends upon intention

The very first Hadees stated in the book ‘*Sahih Bukhari*’, the most authentic book after the Holy Quran, is ﴿إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ﴾ that is, *deeds depend upon intentions*. (*Sahih Bukhari, vol. 1, pp. 6, Hadees 1*)

Commenting on the above Hadees, the commentator of *Sahih Bukhari*, Mufti Sharif-ul-Haq Amjadi رَحْمَةُ اللهِ عَلَيْهِ has stated, ‘This Hadees implies that the reward of virtuous deeds is dependent upon intentions. The one performing deeds without a good intention deserves no reward.’ (*Nuzhat-ul-Qaari, vol. 1, pp. 172*)

Two sayings of Mustafa ﷺ regarding good intentions

Here are two sayings of Beloved Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ regarding the excellence of good intentions, taken from pages 173 and 174 of the 853-page book ‘*Jahannam mayn Lay Jaanay Walay A’maal*’ [i.e. Deeds Leading to Hell], published by Maktaba-ul-Madinah, the publishing department of Dawat-e-Islami:

1. A truthful intention is the most preferable deed.

(*Al-Jami’-us-Sagheer, pp. 81, Hadees 1284*)

2. A good intention will make the bondman enter Heaven.

(*Al-Jami’-us-Sagheer, pp. 557, Hadees 9326*)

What is intention?

Intention refers to the firm willingness of the heart to do any sort of act. By Shari’ah, the intention of worship is called an intention. (*Nuzhat-ul-Qaari, vol. 1, pp. 169*)

Good intention turns Mubah act into worship

Mubah is a permissible act doing or not doing which is the same. In other words, one doing a Mubah act earns neither reward nor sin. Many things are Mubah such as eating, drinking, sleeping, strolling, accumulating wealth, giving gifts, wearing nicely attractive clothing, keeping extra clothing etc. If a person pays a little attention, he can turn a Mubah act into an act of worship and earn reward by making a good intention before performing it. Describing how to do it, A'la Hadrat, leader of Ahl-e-Sunnah, reviver of Sunnah, eradicator of Bid'ah, scholar of Shari'ah, Maulana Shah Imam Ahmad Raza Khan رحمۃ اللہ علیہ has stated: If performed with a good intention, every Mubah (i.e. a permissible act doing or not doing which is the same) turns into Mustahab. (*Fatawa Razawiyyah – referenced, vol. 8, pp. 452*)

Islamic jurists رحمۃ اللہ علیہ have stated: The ruling on Mubah acts may be different depending upon different intentions. Therefore, if a Mubah act is aimed at getting help in performing an act of worship or making it possible to perform it, the Mubah will also be considered worship. For example, eating, drinking, sleeping, accumulating wealth, copulating with the wife etc. (*Ibid, vol. 7, pp. 189; Rad-dul-Muhtar, vol. 4, pp. 75*)

Those not making good intentions for Mubah acts suffer loss

If performed with a bad intention, a Mubah act will be considered bad, and if performed with a good intention, it will be deemed good. And, if performed with no intentions, though

it will remain Mubah (permissible) it will cause the difficulty of the accountability of the Judgement Day. Therefore, a wise person is he who makes at least a few virtuous intentions before he performs a Mubah act. If possible, one should make several good intentions as the more intentions one makes the more reward he will gain. Here is another benefit of intention: If a person could not perform any act due to some reason after he had made good intentions for it, he would still gain the reward of his intention. Our Beloved Rasool ﷺ has stated, ﴿رِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ﴾ *The intention of a Muslim is better than his deed.* (Al-Mu'jam-ul-Kabeer lit-Tabarani, vol. 6, pp. 185, Hadees 5942)

Enlightening quote regarding intention

A unanimously acknowledged researcher of Islamic sciences, a leading scholar of Hadees 'Allamah Shaykh 'Abdul Haq Muhaddis Dihlvi رَحْمَةُ اللهِ عَلَيْهِ has stated: It is quoted when angels get to the skies with people's books of deeds and present them before the Divine court, Allah says, ﴿الَّتِي تِلْكَ الصَّحِيفَةُ الَّتِي تِلْكَ الصَّحِيفَةُ﴾ that is, *throw this book of deeds away; throw this book of deeds away.* The angels humbly say, 'O Allah! We have recorded these good deeds of Your bondman having seen and listened to them.' Allah says, ﴿لَمْ يُرِدْ وَجْهِي﴾ that is, *this bondman did not make the intention of My pleasure while performing these deeds.* Hence these are not accepted in My court. Then, Allah orders another angel, ﴿أَنْ تُنَبِّئَ لِفُلَانٍ كَذَا وَكَذَا﴾ that is, *record so-and-so deed in the book of deeds of so-and-so person.* The angels humbly say, 'O Allah! This bondman has not performed this deed.' Allah says, 'Although he has not performed this deed, he

had the intention of performing it, hence I will give him the reward of this deed because of his intention.’

(*Hilyat-ul-Awliya, vol. 2, pp. 356, Raqm 2548 etc.*)

Sayyiduna Shaykh ‘Abdul Haq Muhaddis Dihlvi رَحْمَةُ اللَّهِ عَلَيْهِ has further stated: It is also stated in a Hadees: ﴿نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ﴾ *The intention of a Muslim is better than his deed.* (*Al-Mu’jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942*) Obviously, the reward of a good deed will be granted only when it is performed with a good intention. If performed with a bad intention, the good deed will earn the performer no reward. In any case, reward will be granted for a good intention whether the deed is performed or not. A Muslim’s intention is better than his deeds. That’s why, some saints رَحْمَةُ اللَّهِ عَلَيْهِمْ have said:

بر کرا اندر عملِ اِخْلَاصِ نَيْسْت

در جِهَانِ از بِنْدِگَانِ خَاصِ نَيْسْت

Translation: The one who has no sincerity in his deeds is not amongst the distinguished bondmen of Allah.

بِر کرا کار از بَرَاءَتِ حَقِّ بُود

کارِ اَوْ پِیوستَه بَار و نَقِّ بُود

Translation: The deed of the one performing it for the pleasure of Allah is always fabulous and marvellous. (*Ashi’a-tul-Lam’aat, vol. 1, pp. 39*)

Dear Islamic brothers! A good intention will lead to its fruitful results while a bad intention will end in dreadful

consequences. Sometimes, the dreadful consequences of a bad intention take place on the spot. Here are two parables in this context.

1. Unique cow

Sayyiduna ‘Abdullah Bin ‘Abbas رضي الله عنهما has stated: There was a king who once made a visit to his kingdom. During the visit, he stayed at the house of a person (who was unaware that his guest was the king). In the evening, the host milked his cow. The king was amazed to see that the quantity of the milk taken from the cow was equal to that of 30 cows! The king internally made the bad intention of snatching the unique cow from the host. The next day, the quantity of the milk taken from the cow was half compared to the previous day quantity. The king expressed surprise at this. The host responded, ‘The king has intended to oppress his people, which has resulted in the quantity of the milk being reduced to half. If the king is an oppressor, blessings go away.’ Listening to this surprising truth, the king changed his intention and decided not to snatch the unique cow oppressively. The next day, the quantity of the milk taken from the cow was the same as was the first day, i.e. equal to 30 cows. Encouraged by this incident, the king learnt a great lesson and gave up oppressing his subjects.

(Summarized from: Shu’ab-ul-Iman, vol. 6, pp. 53, Raqm 7475)

2. Cold and sweet sugarcane juice

In ancient past, the kings of Egypt and Iran used to be called ‘Fir’awn’ and ‘Kisra’ respectively. While travelling with his

troops, a Kisra King once got lost and ended up at the door of an orchard where he asked for a glass of water. A little girl brought a glass of cold and sweet sugarcane juice. The king drank it and found it to be very flavourful. ‘How do you make it?’ The king asked the girl. She replied, ‘This orchard produces very high-quality sugarcanes. We make the juice by just squeezing sugarcanes with our own hands.’ The king expressed the wish for another glass. The girl went in. Meanwhile, the king made the bad intention of confiscating⁷ the orchard and giving some other to its owner in exchange. The girl returned crying and saying, ‘Our king has made a bad intention.’ The king asked, ‘How did you get to know?’ She replied, ‘I used to squeeze out the juice easily, but could not do now despite squeezing the sugarcane with all my strength.’ The king immediately gave up the evil intention of confiscating the orchard. He then asked the girl to go and try again. She went in, squeezed out the juice easily and gave it to the king. (*Hayat-ul-Haywan-ul-Kubra*, vol. 1, pp. 216; *Al-Muntazam fi Tareekh-ul-Muluk wal-Umam li Ibn Al-Jawzi*, vol. 16, pp. 310)

Dear Islamic brothers! Whenever there is an occasion for a person to act upon a Sunnah, it is necessary that the intention be present in his heart at that time. For example, putting the right hand in the right side sleeve while wearing a shirt or taking out the left hand from the left side sleeve while taking the shirt off, or wearing the right shoe first and taking off the left one first are all Sunnah, but if a person does not make the

⁷ To take away private property from someone.

intention of acting upon Sunnah in the heart when performing actions, it will be called a ‘habitual action’, not worship, and no reward of Sunnah will be granted.

Informative Fatwa regarding intention

Here is an informative Fatwa issued by Dawat-e-Islami-run ‘Dar-ul-Ifta Ahl-e-Sunnat’. Certainly, no reward is granted for a virtuous action if performed without an intention. In fact, the acts of worship (performed without an intention) turn into habitual actions. What is actually needed to make a true intention for a virtuous action is to focus attention from the bottom of one’s heart on the action, and to perform it solely for the pleasure of Allah. This intention is aimed at differentiating between a habit and an act of worship. Thus it became obvious that focussing attention and performing the action for the pleasure of Allah is a real intention that distinguishes between a habitual action and an act of worship. Therefore, if an intention is made before an act of worship is performed, reward is granted; if intention is not made, reward is not granted, turning the act into a habit.

‘Allamah ‘Ali Qaari رحمته اللہ علیہ has stated:

الْيَبِيَّةُ لُغَةً: الْقَصْدُ وَشَرْعًا تَوَجُّهُ الْقَلْبِ نَحْوِ الْفِعْلِ ابْتِغَاءً لِرُؤْيُهِ اللَّهِ
وَالْقَصْدُ بِهَا تَمْيِيزُ الْعِبَادَةِ عَنِ الْعَادَةِ

that is, the literal meaning of ‘Niyyat’ is ‘intention’ while its Shar’i meaning is to focus attention from the bottom of the heart

on the act one is going to perform, and to perform it for the pleasure of Allah. This intention is aimed at distinguishing between a habit and an act of worship. (*Mirqat-ul-Mafatih, vol. 1, pp. 94*)

However, it should also be remembered that there are many actions apparently performed as habits but in fact the intention of worship exists during those actions. The reason why the sense of intention gradually gets weaker is that the careful and close attention that used to be paid specifically towards the action or in its beginning is not maintained due to frequently performing it. However, if there is no intention at all, no reward will be granted in this case. ﴿وَاللَّهُ تَعَالَىٰ أَعْلَمُ وَرَسُولُهُ أَعْلَمُ﴾

Who is blessed with good intentions?

Hujjat-ul-Islam, Sayyiduna Imam Abu Haamid Muhammad Bin Muhammad Bin Muhammad Ghazali رَحْمَةُ اللَّهِ عَلَيْهِ has stated: One can make at least one or more good intentions before he performs a Mubah act (that is the one causing neither reward nor sin). A good intention turns a Mubah act into a great act of worship, leading to high ranks. Those heedlessly doing Mubah acts like animals instead of turning them into reward-gaining acts by performing them with good intentions are actually suffering great loss, depriving themselves of reward. It is not appropriate for a person to consider even a thought, a moment or a step he takes unimportant as he will be questioned about all these acts on the Day of Judgement. Why did he do them and what was his purpose? This method (of turning the Mubah act into worship by making good intentions) can be applied to

only such acts that have nothing unpleasant in them. That's why our Beloved and Blessed Rasool ﷺ has stated, 'حَلَالُهَا حِسَابٌ وَحَرَامُهَا عَذَابٌ' *There is accountability for the Halal of the world and torment for its Haraam.*

(Al-Firdaus bima Soor-il-Khitab, vol. 5, pp. 283, Hadees 8192)

Hujjat-ul-Islam, Sayyiduna Imam Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ has further stated: To make such intentions is easy for the one who has enthusiasm for gathering goodness for his afterlife. However, the one whose heart is dominated by worldly favours is unable to find these intentions in his heart. Even if reminded by someone, he feels no enthusiasm in his heart for these intentions, and if he ever makes an intention, it is merely a thought that has nothing to do with a real intention! *(Ihya-ul-'Uloom, vol. 5, pp. 98)*

Intentions even before going to toilet

One should make intentions even before he goes to the toilet. A saint رَحْمَةُ اللهِ عَلَيْهِ has stated, 'I like to make intentions before I do anything such as eating, drinking, sleeping and even going to the toilet.' *(Ihya-ul-'Uloom, vol. 5, pp. 98)*

A man who was combing his hair on the roof of his house asked his wife to bring a comb. His wife asked, 'Should I also bring the mirror.' After he remained silent for a while, he replied, 'Yes'. Someone asked him why he had not given the reply instantly. He responded, 'I had made an intention before I asked my wife to bring the comb. When she asked me if she should bring the mirror as well, I had no intention about the mirror at

that time. Hence I pondered so that I could make another intention. Allah enabled me to make the intention, so I asked her to bring the mirror as well.’ (*Qoot-ul-Quloob, vol. 2, pp. 274*)

Muslims in past would learn knowledge of intentions

Sayyiduna Sufyan Sawri رَحْمَةُ اللَّهِ عَلَيْهِ has stated, ‘The Muslims in past would gain knowledge of intention as they would gain religious knowledge. (*Ibid, pp. 268*)

Sayyiduna Sari Saqati رَحْمَةُ اللَّهِ عَلَيْهِ has stated, ‘To offer two Rak’aat Salah with a sincere intention is better for you than compiling 70 Ahadees or rather 700 Ahadees.’ (*Ibid, pp. 276*)

Sayyiduna Ibn Mubarak رَحْمَةُ اللَّهِ عَلَيْهِ has stated, ‘There are many such minor acts that become major by the blessing of intention.’ (*Ibid, pp. 275*)

Worshipper in cave

Even mountain-like huge deeds are not accepted if performed with the intention of impressing people and showing off. Narrated here is a parable about a worshipper from Bani Israel who worshipped Allah for 40 years in a cave. Angels would go to the skies with his deeds that would not be accepted. The angels said, ‘O Allah! We swear by Your glory! We have raised correct (deeds) towards You.’ Allah said, ‘O My angels! You have told the truth but he wants his status to be revealed (that is, he seeks ostentation and fame).’ (*Ibid, pp. 264*)