

MAXIMISING ON OUR DEEDS

The Importance of Formulating Intentions

From the noble teachings of
HADHRAT MOULANA ABDUL HAMID IS'HAQ SAHEB
(DAAMAT BARAKAATUHUM)

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Book One: **MAXIMISING ON OUR DEEDS**

The Importance of formulating Intentions

Compilation of advices from the teachings of
Hadhrat Moulana Abdul Hamid Is'haq Saheb
(Daamat Barakaatuhum)

Book Two: **SOME INTENTIONS OF A MUSLIM**

By Moulana Zakaria Murchi

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FOREWORD

All Praise is due to Allah Ta'ala, The Most Merciful,
The Most Beneficent, The Friend, The Protector and
The Inspirer of Faith.

May Peace and Blessings be upon the Beloved of Allah Ta'ala,
Rasulullah ﷺ .

This booklet is a compilation of advices drawn from a few talks given by our respected and honourable Sheikh, Hadhrat Moulana Abdul Hamid Is'haq Saheb دَامَتْ بَرَكَاتُهُمْ, in regard to the importance of formulating intentions and being sincere in all undertakings.

Hadhrat Moulana very beautifully explains and guides Muredeen and Saalikeen to maximising on their deeds, by virtue of noble intentions and multiple intentions. Hadhrat Moulana highlights the need to be conscious in formulating one's intentions so as to obtain greater rewards.

Reading the various advices, examples and analogies offers wonderful incentive and inspiration to undertake one's deeds with more attention. The reader will greatly appreciate the bounty of being able to make many intentions in respect to our Ibaadah (worship) as well as in respect to our worldly lives – which also draws rewards and the pleasure of Allah Ta'ala.

Alhamdulillah, one of the students from the Darul Uloom had compiled the article on the importance of sincerity.

The Kitaab was read and corrected by Hadhrat Moulana دَامَتْ بَرَكَاتُهُم and edited by a Khalifa of Hadhrat Moulana, during a journey to the Haramayn Sharifayn. Alhamdulillah, the book was proof-read and corrected on the day of Jumu'ah, in Masjidul Haraam, Makkatul Mukarramah.

May Allah Jalla Jalaaluhu accept the humble effort and reward all those who have so kindly assisted and contributed to the compilation. May Allah Jalla Jalaaluhu bless Hadhrat Moulana with long life, good health, the strength to continue in Hadhrat Moulana's blessed and noble endeavours and seal all Khidmaat with special acceptance. Aamien

Jumad Al Thania 1437 / April 2016

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BOOK TWO

Some Intentions of a Muslim

By Moulana Zakaria Murchi

**“MAKE THE INTENTION TO DO FOR ALLAH TA’ALA ALONE.
IMBED THE INTENTION IN YOUR HEART.
REFRESH THE INTENTION. LIVE THE INTENTION.”**

**HADHRAT MOULANA ABDUL HAMID IS`HAQ SAHEB
(DAAMAT BARAKAATUHUM)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ مُنْشِئِ الْخَلْقِ مِنْ عَدَمٍ ثُمَّ الصَّلَاةُ عَلَى الْمُخْتَارِ فِي الْقَدَمِ
مَوْلَايَ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ عَلَى رَسُولِكَ خَيْرِ الْخَلْقِ كُلِّهِ
يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى بَشِيرٍ نَذِيرٍ مُحَمَّدًا
مَوْلَايَ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى طه سَيِّدِ الْمُرْسَلِينَ
بَلِّغْ سَلَامِي رَوْضَةَ فِيهَا النَّبِيُّ الْمُحْتَرَمُ

هُوَ الْحَبِيبُ الَّذِي تُوَجَّى شَفَاعَتُهُ ... لِكُلِّ هَوَلٍ مِنَ الْأَهْوَالِ مُفْتَحِمٍ
يَا رَبِّ بِالْمُضْطَفَى بَلِّغْ مَقَاصِدَنَا وَ اغْفِرْ لَنَا مَا مَضَى يَا وَاسِعَ الْكَرَمِ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ إِنَّ صَلَاتِي وَ نُسُكِي وَ مَحْيَايَ وَ مَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ۝

**“SAY (O MUHAMMAD ﷺ): ‘VERILY, MY SALAAH (PRAYER),
MY SACRIFICE, MY LIVING, AND MY DYING ARE FOR ALLAH,
THE LORD OF THE WORLDS.’”**

[SURAH AL-AN’AAM 6 : 162]



MAXIMISING ON OUR DEEDS

THE MASHAA`IKH AND AULIYA ALLAH have the same number of hours in a day as we have; they have the same kind of physical bodies as we do; yet their capacity of earning the pleasure of Allah Jalla Jalaaluhu and maximising on their actions surpasses us.

How do they surpass us?

What is the secret behind their success?

When a person becomes a success story; when he climbs the ladder of material and worldly success, then people are ever eager to know how he got to the top. ...If, in a short period of time, a person 'upgrades' in life – 'from rags to riches' – people want to know the secret behind his fortune. They want the guidelines and the tips that will open the doors of material riches for themselves.

...This is the nature of man when the love of Dunya settles in his heart. He is never satisfied with what he has of the material world, and he desires more and more. Rasulullah ﷺ said: **"If there was one valley full of gold for the son of Aadam, he would long for a second valley, and nothing would fill the stomach of the son of Aadam but sand (i.e. of the grave)."**¹

¹ Sahih Bukhari

On the other hand, the Muslim, who has his sight on the Aakhirah (Hereafter) and has enthusiasm for the Aakhirah, has ‘greed’ for doing good deeds and ‘greed’ for Thawaab (rewards). He is not content and not happy to remain spiritually poor. He wants to climb the ladder of spiritual success. **He is constantly working to upgrade his Aakhirah, upgrade his Jannah and more importantly, upgrade his relationship with his Beloved Allah Ta’ala.**

So we should be more interested and eager to know how the Auliya Allah build their spiritual fortunes. What is their secret?

TAQWA

We should first understand and also keep in mind, that the outstanding quality of the Ahlullah and Mashaa`ikh is their **Taqwa**. Their abstinence from sins has established their friendship with Allah Ta’ala.

إِنْ أَوْلِيَاؤُهُ إِلَّا الْمُتَّقُونَ

**“... VERILY NONE ARE THE AULIYA (FRIENDS OF ALLAH TA’ALA) EXCEPT
THOSE WHO REFRAIN FROM HIS DISOBEDIENCE...”**

[SURAH AL-ANFAAL 8 : 34]

Together with abstinence from sins, is their fulfilment of Allah Ta’ala’s Commandments, whether these are the Rights of Allah Ta’ala or the rights of the creation. Their meticulous adherence to the Sunnah of Rasulullah ﷺ also makes them beloved:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ط
 وَاللَّهُ غَفُورٌ رَحِيمٌ ۝

**“SAY (O MUHAMMAD ﷺ): IF YOU DO LOVE ALLAH, FOLLOW ME;
 ALLAH SHALL LOVE YOU AND FORGIVE YOU YOUR SINS. AND ALLAH IS MOST-
 FORGIVING, VERY-MERCIFUL.”**

[SURAH AAL-IMRAAN 3 : 31]

BUILDING A SPIRITUAL FORTUNE

From the other distinct and unique achievements of the Auliya Allah, is their prudence and intelligence in formulating intentions. This is one of their accomplishments, which increases their spiritual profits tremendously.

They surpass us by their intentions. They understand the great value of intentions and they have trained and habituated themselves in formulating noble intentions on the actions they carry out. In this way, the Auliya Allah reach very great heights, with their A'maal (actions).

We also carry out the same A'maal: Salaah, Tilawat, Khidmat of Dien, Nikah and so forth, but our negligence in making intentions deprives us of gaining those great rewards.

It is unfortunate that we fail to appreciate the great spiritual income and huge profits we could earn, by just bringing good intentions into our deeds. We devalue and underestimate formulating intentions, and are thus careless in capitalizing on our A'maal.

The effort is to make the most of our actions, taking full advantage of the deeds we do, and Insha-Allah getting the most out of them – the best out of them – with good, virtuous intentions.

Ikhlaas or sincerity is one aspect in undertaking an action. Our good deeds should be purely for Allah Ta’ala, seeking His Pleasure. If done for people, all will be lost. May Allah Ta’ala protect us.

Rasulullah ﷺ said: **“Allah Ta’ala accepts those deeds which were performed purely for His Sake and which were meant to seek His Pleasure.”**²

We should always be wary of nafs and shaytaan: The nafs pursues name, fame and seeks its own satisfaction – so it cunningly alters and modifies good intentions. Shaytaan also exhorts us in the direction of name, fame and personal gain, to destroy our deeds.

Consciously formulating intentions for our actions is another aspect. Both are required. To have the Niyyat (intention) at the back of the mind is one thing and to refresh the Niyyat when carrying out the Amal is another. This is what is required.

We should ask ourselves if we really take the time to make intentions when we perform Salaah, engage in Tilawah or Zikrullah or in any other form of Ibaadah. Even in regard to our worldly activities – whether it is going to the shop, to the office – or for the womenfolk: cooking, cleaning, washing, ironing, etc. – these

² Al Mujtaba, Hadīth: 3140

worldly activities too can easily be converted into greatly rewarding deeds.

...Hadhrat Mu'aadh ibn Jabal رَضِيَ اللهُ عَنْهُ had said: *"I hope for reward from Allah Ta'ala for my sleep just as I seek reward from Allah Ta'ala for my Tahajjud Salaah."*

On forming good intentions, a person can be in Ibaadah 24/7.

Hadhrat Moulana Yusuf Kandhlawi Saheb رَحِمَهُ اللهُ عَلَيْهِ had said: *"Many actions outwardly seem to be worldly actions, but because of the intention with which they are carried out, they become Dieni deeds. In the same way, many actions seem to be Dieni, but because of incorrect intentions and ulterior motives, they become worldly deeds."*

CONVERTING DUNYA INTO DIEN

On good intentions, all of our Dunya's work can be transformed 100% into Ibaadah. Intention has a kind of alchemy effect: It changes the mundane and worldly deeds into Ibaadah and into provisions for the Aakhirah. Alhamdulillah.

With the right intentions, ordinary, everyday actions find 'extraordinary' and exceptional rewards in the Court of Allah Jalla Jalaaluhu! So much so, and depending on one's intentions, when one satisfies his natural desires with his wife, this too can be converted into a great Amal of Aakhirah!

Rasulullah ﷺ said: *“In the intimacy of any one of you there is charity.”*

The Sahaba-e-Kiraam رَضِيَ اللهُ عَنْهُمْ said: *“O Messenger of Allah, if any one of us fulfils his desire, will there be reward for him in that?”*

He ﷺ said: *“Do you not see that if he were to do it in a Haraam (forbidden) manner, he would be punished for that? So if he does it in a Halaal manner, he will be rewarded.”*³

So the person intends for the protection of his chastity, for pious, righteous children to be born, who will serve Dien and bring Dien alive in the world, etc. – which then becomes greatly rewarding.

Unfortunately, intention is furthest from our minds at such times. We do not even read the Duas for this occasion, which, according to the Hadith, if read – and if Allah Ta’ala decrees that a child should be conceived – shaytaan will never harm the child.⁴

Rasulullah ﷺ taught us to say at this time:

بِسْمِ اللَّهِ أَللَّهُمَّ حَبِّبْنَا الشَّيْطَانَ وَجَبِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

‘In the Name of Allah, O Allah, keep shaytaan away from us and from what you have blessed us with.’

If the Dua is not read, this results in shaytaan having a share there also, and results in children being born, who even have traits of shaytaan, and who live their lives in a manner which is in obedience to shaytaan and which is in the disobedience of Allah

³ Sahih Muslim

⁴ Sahih Bukhari

Ta'ala – and this inevitably invites a host of problems, as we are seeing today. May Allah Ta'ala grant us the understanding and the concern.

GREAT IMPORTANCE

In Islam, tremendous emphasis is placed on intentions, so much so that if a person intends good, but is unable to follow through with and fulfil his intention, he will still secure the rewards. It has been related that during a period of drought, a person of the Bani Isra'eel made the intention that if the mountains were wheat, he would have distributed all of that to the poor, due to their suffering. Allah Jalla Jalaaluhu informed the Nabi of the time, to inform the person, that he had gained the full rewards of doing so!

If a person does something good, but he has a bad intention, then despite the action being good, the intention ruins his reward and even invites punishment.

GOOD DEEDS, BAD INTENTIONS

In a well-known Hadith⁵, Rasulullah ﷺ mentioned the three people to be judged first on the Day of Resurrection:

- 1.) A Martyr,
- 2.) A Scholar, who acquired the knowledge of Dien, taught it and who recited the Qur'aan Sharief, and
- 3.) A wealthy man.

⁵ Sahih Muslim 5032

The gist of the Hadith is that all three will acknowledge Allah Ta'ala's bounties, and will say that their deeds were carried out for Allah Ta'ala's Sake. However, they will be exposed as liars, since their deeds were motivated by worldly objectives and were void of Ikhlāas (sincerity). The martyr fought to be called brave and courageous; the Scholar or reciter of the Qur'aan Sharief made use of the knowledge of Dien, to gain honour, name and fame, and the wealthy person sought to be known for his generosity.

These men will thus not receive any reward on the Day of Judgment. Their goals and aspirations were achieved in the worldly life. However, they will have to bear the punishment of the fire of Hell for corrupting their deeds with bad intentions – and following the interests and ambitions of the nafs. May Allah Jalla Jalaaluhu purify us of insincerity and protect us all.

ACTIONS ARE JUDGED BY INTENTIONS

Rasulullah ﷺ conveyed to us the importance and the magnitude of intentions:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَّا نَوَىٰ

“Actions are judged according to intentions and a person will get that which he intended...”

The author of Mazhar-e-Haq has written that a person can make up to fifteen intentions⁶ when attending Salaah in Jamaat⁷ (i.e. for

⁶ Refer to the second part of this book, “Some Intentions of a Muslim”

⁷ Jamaat : congregation

the men). Thus, on just one action, a person forms different intentions and he gets rewarded on each intention.

When visiting the sick, attending the Janaza, meeting family and others, many intentions can be made and greater rewards obtained. As many intentions made, accordingly will be the rewards acquired, Insha-Allah ... **Each person will get what he intended!**

Of course, there are some intentions that are necessary or compulsory; without which the action will not be valid, such as the intention for Salaah, Zakaat, Tawaaf, etc.

EQUAL IN GOOD OR BAD

That each person will get what he intended is also evident in the following Hadith, wherein Rasulullah ﷺ said: *“This world consists of four types of people:*

- 1.) A man to whom Allah has given wealth and knowledge. He fears Allah regarding it, uses it to join ties, and knows that Allah has a right in it. This man is upon the highest rank.*
- 2.) A man to whom Allah has given knowledge, not wealth. He is sincere in his intention, saying, ‘If I also had such wealth, I would act just as so-and-so.’ He will be rewarded as per his intention. **Their rewards are equal.***

...The first person uses his wealth in accordance to his knowledge of Dien: He has the reality of Akhirah and accountability before

him, and uses his wealth in noble causes, in maintaining family ties and in other good – which will benefit him greatly in the Hereafter.

The second person has knowledge but no wealth. However, his sincere intention is that had he also been blessed with wealth, he would spend it just as the first person does. On that noble intention, his reward is the same, as if he did so.

Rasulullah ﷺ continued describing the third and fourth kinds of people:

3.) *A man to whom Allah has given wealth, not knowledge. He squanders his wealth without any thought, does not fear Allah regarding it, does not use it to join ties and does not know that Allah has a right in it. This man is upon the worst rank.*

4.) *A man to whom Allah has not given wealth nor knowledge. He says, 'If I had wealth, I would act just as so-and-so.' He will be recompensed as per his intention. **Their burdens of sin are equal.***"⁸

...The third person is granted wealth but he spends it carelessly, in sins, extravagance and lavishness. He utilizes it in a manner which earns him the displeasure of Allah Ta'ala and harms his Akhirah.

The fourth person intends that if he had wealth, he would spend his money in the same way – wastefully and in disobedience. On that intention, his sin is the same as the one who squanders his wealth.

⁸ Tirmidhi

Just by one's intention, so much is gained or so much is lost! As I said, it is unfortunate that we do not give thought to intentions.

THE INTENTION OF A BLACKSMITH

After Hadhrat Abdullah Ibn Mubarak رَحْمَةُ اللهِ عَلَيْهِ passed away, someone saw him in a dream and asked him how he had fared before Allah Ta'ala.

Hadhrat Abdullah Ibn Mubarak رَحْمَةُ اللهِ عَلَيْهِ replied: *"Allah Ta'ala has given me a very high stage in the Hereafter and great bounties! However, I saw that my neighbour – who was a blacksmith by trade and lived a simple life – has a much higher stage and received greater bounties than I did."*

The person, who saw the dream, was surprised and decided to make enquiries regarding the blacksmith. When he asked the wife of the blacksmith, she said that her husband was an ordinary person, working hard for a Halaal livelihood, but would often say: *"My neighbour, Abdullah Ibn Mubarak is a great Aalim and Wali. Allah Ta'ala has placed him in a position where he is able to engage in Nafl Ibaadat late into the night as well as serve Dien, whereas I tire after a long day's work and sleep the night. If I had that opportunity, I would have occupied myself just as he does!"*

The wife of the blacksmith also mentioned that when the Azaan commenced, he would stop all work and turn his attention to Salaah. There was no delay in responding to the call of Salaah. On his intention and his obedience, Allah Ta'ala granted the blacksmith higher and loftier stages!

THE DESTINATION OF THE HEART

If a person has a GPS, but he does not enter in his destination, he will drive around aimlessly. Even if he observes all the rules of the road - stopping at the red traffic lights, at stop signs, maintaining the speed limit, etc. – he will not arrive at his destination, until he enters in the destination.

Similarly, a person performs his Salaah, reads the Qur`aan Sharief, engages in Zikrullah, recites Durood Sharief, safeguards his gaze from Haraam and carries out other good deeds, and he lives his life, observing all the rules – but like a zombie, he has no direction in life – because no intention has been entered in, for his life and for his actions.

The foremost intention is that all our actions be for the pleasure of Allah Ta’ala. This is the destination of the spiritual heart: The Pleasure of Allah Ta’ala.

Shaytaan, our arch enemy, works to destroy us in various ways: He sometimes lets us build the whole body of an action, but diverts our attention away from that noble commodity which brings life into the body of the action. This commodity is the intention.

Good, noble intentions are the soul of our A’maal. Otherwise, an action without any intention can be likened to a lifeless body or a still-born child.

DAILY INTENTIONS

Hadhrat Moulana In'aamul Hasan Saheb رَحْمَةُ اللَّهِ عَلَيْهِ had said: *"There are so many intentions which can be made when we get up in the morning; intentions that will draw great, great rewards."*

...Take the example of Salaam: By saying, *"As-Salaamu alaikum Wa Rahmatullahi Wa Barakaatuh"*, we immediately earn so many rewards. We get the opportunity time and again to make Salaam to our wives, to our children, to our parents – but how many of us care to do so?

If Salaam is made, we will enjoy peace, tranquillity, mercy and love, and gain an increase in rewards. ... سُبْحَانَ اللَّهِ⁹

Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **"You will not enter paradise until you believe, and you will not believe until you love one another: Spread Salaam (the greeting of peace) among you."**¹⁰

By practising on the Sunnah of our beloved Rasul صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ , we will earn the reward of one hundred martyrs – as promised in the Hadith: **"Whoever holds onto my Sunnah at the time of corruption of my Ummah, will get the reward of a hundred martyrs."**¹¹

Hadhrat Moulana Umar of Palanpoor رَحْمَةُ اللَّهِ عَلَيْهِ had mentioned that on practising and living the Sunnah, a person becomes recipient to Rahmah (Mercy), Barakah (Blessings), Hidayah (Guidance) and Muhabbat (he becomes beloved to Allah Ta'ala).

⁹ Glory be to Allah

¹⁰ Sahih Muslim

¹¹ Al-Bayhaqi

If the intention is made: *Today, I will not commit any Haraam actions. I will abstain from Kufr, Shirk, Nifaaq (hypocrisy), Zulm (oppression), Riyaa (ostentation), Takabbur (pride), missing Salaah, speaking lies, back-biting, Israaf (extravagance), consuming liquor, committing adultery, casting lustful gazes, engaging in futile activities* – and so forth – then the person will earn the huge rewards of staying away from all these Haraam actions.

If he does not formulate any intentions and abstains from all of these sins, he will not obtain the maximum rewards. By making a simple intention, great rewards are granted. Alhamdulillah.

If the intentions are made: *I will work to attain the pleasure of Allah Jalla Jalaaluhu today, by staying on perfect Imaan, Islam, sincerity, humility; I will perform my five Salaah in the Masjid with Takbier-e-Ula; I will perform my Salaah with concentration and devotion, fulfil all the other Faraa'idh, give time to Zikrullah, Du'aa, Tilawat and other good deeds, inculcate the Sunnah in my activities and my character, and also fulfil the rights of the creation* – then the person will most assuredly secure the great and tremendous rewards for all of these actions.

THE OUTCOME OF INTENTIONS AND DEEDS

It is related in a Hadith of Sahih Bukhari and Sahih Muslim that Rasulullah ﷺ said:

“Allah records the good deeds and the bad deeds thus: If anyone intends to do a good deed but does not actually do it, Allah writes it down with Him as a full good deed. If he intends it and

does it too, Allah writes it down with Him as ten to seven hundred times that good deed, or many times over. If anyone intends to do a bad deed but does not actually do it, Allah writes it down with Him as a full good deed. When he intends a bad deed and does it as well, only then does Allah writes it down as one bad deed.”

Rasulullah ﷺ said:

نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ

“The Intention of a Believer is better than his action.”¹²

In formulating intentions, perfect intentions can be made, but our A'maal will always be found to be imperfect. ...Good intentions gain more rewards than the actual deed done. One of our Akaabir had said so aptly: *“Learn about intentions because they travel further than deeds.”*

We should make an intention for our lives also. Why are we living? To seek the Pleasure of Allah Ta'ala, to befriend Allah Ta'ala, to gain the Ma'rifat of Allah Ta'ala, to love Allah Ta'ala, to worship Allah Ta'ala, to serve the Dien of Allah Ta'ala, to gain Najaat (salvation) and earn Jannah in the Aakhirah, Insha-Allah.

Every morning, formulate as many intentions for that day and bring increased value to each day. And continue the same for the rest of your life. ...Make intentions for every Amal undertaken. 'Expand' the Amal with as many intentions as possible. This is intelligence.

¹² Shu'abul Imaan

INTENTION FOR A LONG LIFE

Our Sheikh, Hadhrat Moulana Hakeem Muhammad Akhtar Saheb رَحْمَةُ اللهِ عَلَيْهِ would make Dua to live for one hundred and twenty years – for no other reason and purpose but to be spend that time in good deeds and in teaching the creation about the Love of Allah Ta’ala.

If a person makes the intention for the lifespan of one hundred and twenty years, so his reward will be accordingly.

It is well known that Hadhrat Nuh عَلَيْهِ السَّلَام was blessed with a very long life and spent nine-hundred and fifty years calling his people to the worship of Allah Ta’ala. Allah Ta’ala mentions:

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا ط

“AND INDEED WE SENT NUH TO HIS PEOPLE, AND HE STAYED AMONG THEM A THOUSAND YEARS LESS FIFTY YEARS...”

[SURAH AL-‘ANKABOOT 29:14]

If the intention is even for a lifespan like Hadhrat Nuh عَلَيْهِ السَّلَام, we will get the reward of the Ibaadaat and Khidmat of Dien for that period of time. Of course, how much of time Allah Ta’ala has fixed, will be. Outwardly and apparently we are not going to reach such an age – but the Niyyat is for Ibaadaat and Dien – with Istiqaamat and Aafiyah, as well as to spread the love of Allah Ta’ala.

According to one’s Niyyat, so will be the reward.

We learn from the Hadith that a long life is a means of success in the Hereafter, if it is spent in the obedience of Allah Ta'ala.

A person asked Rasulullah ﷺ : ***“O Rasulullah! Who is the best among men (that is, what kind of a man will be successful in the Hereafter)?”***

Rasulullah ﷺ replied: ***“He who lived long and did good deeds.”***

The person then asked: ***“Who is the worst among men (i.e., what kind of man will be a loser in the Hereafter)?”***

Rasulullah ﷺ replied: ***“He who lived long and did evil deeds.”***¹³

Together with the intention, we should make Dua that life be accompanied with health and with strength for the obedience of Allah Ta'ala and for the Khidmat of Dien. We are weak, so we should make Dua: *O Allah Ta'ala grant the strength of one hundred strong and abled people in my weak body and let that strength be all used for your Ibaadah, and not for seeking this Dunya. Let it be utilised for Your Love and for Your Dien. Grant the Taufeeq that this life is sacrificed for You – seeking You; and that this life is not spent in any heedlessness or in Your displeasure.”*

¹³ Musnad Ahmad

BE CONSTANT IN GOOD

Together with intentions, we have to also endeavour in good deeds. We cannot remain content with intentions. Intentions need to be attached to A'maal – to the best of our ability. And in those good deeds, let there be consistency.

Hadhrat 'Ayesha رَضِيَ اللهُ عَنْهَا had said that Rasulullah ﷺ said: **“O people, you should do whatever good deeds you can, for Allah does not get tired (of giving reward) until you get tired. And the most beloved of good deeds to Allah is that in which a person persists, even if it is little. If the family of Muhammad (ﷺ) started to do something, they would persist in it.”**¹⁴

INCREASING THE VALUE OF LIFE

How often we hear people say that if extra features and facilities are added to their homes, the value of their homes will increase. The market value increases when there is a swimming pool, when there are extra garages, or a granny flat, or air-conditioning, built in cupboards and so forth.

So a person maintains his home, by painting it and by upgrading it in different ways, keeping in mind that its value will increase if it comes onto the market and it will draw buyers. ...To a greater extent, we should consider adding as many intentions to our days and nights, as well as many good deeds, so that our entire lives increase in value - because there is a Buyer for this life of ours.

¹⁴ Sahih Muslim

Keeping this in mind, we should work hard to offer the best of ourselves to the One who has purchased our lives. Allah Ta'ala says:

إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ ط

“ALLAH HAS PURCHASED FROM THE BELIEVERS THEIR LIVES AND THEIR PROPERTIES; (IN EXCHANGE) FOR THAT THEY WILL HAVE PARADISE...”

[SURAH AT-TAUBAH 9 : 111]

...Many intentions can be made in respect to our Nafil Ibaadah. For example: In any two Rakaats of Nafil, a person can make multiple intentions: Salaatul Haajah, Shukr, Taubah, Istikharah, Safr, Tahiyyatul Wudhu, Tahiyyatul Masjid (when applicable) and the Nafil Salaah of the time – Ishraq, Chaasht, Awwabeen or Tahajjud.

EESALE THAWAAB

Added to these intentions, we can also make the intention to pass on the rewards of our Nafil Ibaadah as Eesale Thawaab to as many people as we wish to.

Make the intention for Rasulullah ﷺ, for all the Ambiyaa ﷺ, the wives, the children, the family and the companions of Rasulullah ﷺ, the Tabi`een, Tabe-Tabi`een, all our ‘Ulama-e-Haq, Mashaa`ikh, Auliya, Asaatiza, students, Mureeds, our spouses, our parents, our children, brothers, sisters, family members and the generations to come until Qiyamah, and all whose favours are upon us, those who have rights upon us, the entire Ummah and all Marhumeen and all Muslims to come till Qiyamah.

All will get the rewards fully and our rewards will not diminish in the least. Insha-Allah, we will get the reward as though they all made that Ibaadat and passed the Thawaab to us. And Allah Ta'ala is most generous in rewarding!

May Allah Jalla Jalaaluhu grant us the Taufeeq of maximising and capitalizing on our deeds, and doing them with 100% Ikhlaas, and may Allah Jalla Jalaaluhu accept them out of His Infinite Kindness and Mercy.



THE IMPORTANCE OF SINCERITY

COMPILED BY A STUDENT OF DARUL ULOOM AZAADVILLE

ALLAMAH NAWAWI رَحْمَةُ اللَّهِ عَلَيْهِ and other great scholars have stated that three Ahadith form the basis of Dien. The first is:

“Actions are judged according to intentions and a person will get that which he intended; so whoever’s migration is for Allah and His Messenger (ﷺ) then his migration is for Allah and His Messenger (ﷺ) and whoever’s migration is for the world, to attain it; or for a woman, he intends to marry her, then his migration is for what he intended.”¹⁵

The second Hadith is:

“It is from the beauty of a person’s Islam that he abandons things that do not concern him.”¹⁶

The third Hadith is:

“There is a piece of flesh in the body; if it becomes good (reformed) the whole body becomes good, but if it gets corrupted, the whole body gets corrupted – and that is the heart.”¹⁷

Imam Bukhari رَحْمَةُ اللَّهِ عَلَيْهِ commenced his Sahih Bukhari with the Hadith on intentions, due to the great importance attached to

¹⁵ Sahih Bukhari / Sahih Muslim.

¹⁶ Sunan Tirmidhi, Hadith: 2317, Sunan Ibn Majah, Hadith: 3967

¹⁷ Sahih Bukhari

sincerity in intentions and to serve as a reminder to purify our intentions.

A DUA TAUGHT TO US BY RASULULLAH ﷺ

It has been narrated from Hadhrat Abu Bakr رضى الله عنه that Rasulallah ﷺ said: *“Shirk in my Ummah is more hidden than the crawling of an ant on a black rock.”*

Hadhrat Abu Bakr رضى الله عنه asked: *“O Rasulallah! What will be the way out?”*

Rasulallah ﷺ said: *“Shall I not teach you something that if you recite it, you shall be free from it's (Shirk) little, it's plenty, it's small and it's big?”*

He ﷺ said: ‘Say,

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَشْرِكَ بِكَ وَأَنَا أَعْلَمُ، وَأَسْتَغْفِرُكَ مِمَّا تَعْلَمُ وَلَا أَعْلَمُ

“O Allah! I seek refuge in You from ascribing any partners to You knowingly, and I seek Your forgiveness from that which You know and I am unaware of.”¹⁸

Through the recitation of this Dua, daily, one will be purified of Riyaa (show/ostentation) and will develop Ikhlaas.

¹⁸ Majma'uz-Zawaid

INTENTIONS

Rasulullah ﷺ said: **“The intention of a believer is better than his action.”**¹⁹

At one time, the Bani Isra’eel were greatly affected by drought. A person, from the Bani Isra’eel made an intention, that if a certain mountain was turned into wheat, he would have distributed it to all the needy people. Allah Ta’ala instructed the Nabi of the time, to inform the person, that Allah Ta’ala had rewarded him according to his intention.

A person carries out that which is within his capacity, and this indicates towards his sincerity. For example: a person is earning R5000 and he gives R50 or R100 in charity. He cannot give R50 000. However, if he intended that had he much more money, he would spend far more in the path of Allah Ta’ala, then accordingly, he will be rewarded, despite spending less.

ZUBEIDA, WIFE OF HAROUN-AR-RASHEED

Zubeida was the wife of the great king, Haroun-Ar-Rasheed. After her demise, someone saw her in a dream and asked her how she had fared after death. She replied that Allah Ta’ala had blessed her with various bounties. She was then asked: *“Were you blessed with these bounties on account of the social work you had offered?”*

¹⁹ Shu’abal Imaan

...Zubeida had arranged for a canal to be built from Baghdad to Makkatul Mukarramah, so that fresh water could be provided for the Hujjaaj. The canal was built at such a time when fresh water was not available in Makkah Sharief.

She replied: *“No. It was due to certain intentions that I had in my heart, which nobody was aware of.”*

Imam Shafi’ee رَحْمَةُ اللَّهِ عَلَيْهِ had mentioned that every person should have some deeds, which should be kept hidden and which should not be revealed to others, to such an extent that one’s wife too remains unaware. Insha-Allah, this will be of tremendous benefit to a person on the Day of Qiyamah.

HADHRAT IBRAHEEM عَلَيْهِ السَّلَام

It has been related that Hadhrat Ibraheem عَلَيْهِ السَّلَام had spoken an apparent lie thrice. This is termed as Tauriyah in Shari’ah.

As an example of Tauriyah: If a person’s life is in danger or he fears oppression, then in order to protect himself, he is permitted to utter such a statement whereby he intends something but the listener understands something else, and in this way, he is protected.

Hadhrat Ibraheem عَلَيْهِ السَّلَام encountered three such difficulties in his lifetime and therefore adopted Tauriyah. From the three incidents, two have been narrated in the Qur’aan Sharief.

The first incident relates to the occasion when Hadhrat Ibraheem عَلَيْهِ السَّلَام went to the temple of his people, while they attended a great festival. Hadhrat Ibraheem عَلَيْهِ السَّلَام took an axe and smashed all the idols into pieces, except for the biggest one. He then hung the axe on the shoulder of that idol and left. When the people returned, they were greatly angered on seeing the destruction of their idols. They asked Hadhrat Ibraheem عَلَيْهِ السَّلَام: *“Are you the one who has done this to our gods, O Ibraheem?”*

He replied: *“Rather, this is done by this chief of theirs. So, ask them if they can speak...”*

Hadhrat Ibraheem عَلَيْهِ السَّلَام presented this answer, referring to the big idol that remained safe and had the axe on it, to make evident their foolishness. A stone idol is powerless and incapable of doing anything yet they saw their idols as worthy of worship. Hadhrat Ibraheem عَلَيْهِ السَّلَام directed his people to ask their own idols, so that they see the helplessness of their idols, the futility of their idol-worship and in that way accept belief in the Oneness of Allah Ta’ala.

The second incident mentioned in the Qur’aan Sharief was when the people of Hadhrat Ibraheem عَلَيْهِ السَّلَام went out for a day of celebration. When they passed by Hadhrat Ibraheem عَلَيْهِ السَّلَام, they asked: *“O Ibraheem, are you not coming with us?”*

Hadhrat Ibraheem عَلَيْهِ السَّلَام responded:

فَقَالَ إِنِّي سَقِيمٌ ۝

“AND HE SAID: VERILY, I AM SICK.”

[SURAH AS-SAFFAAT 37 : 89]

...Meaning that he was sick of their idol worship.

The third incident has not been recorded in the Qur'aan Sharief and is as follows:

On one occasion, Hadhrat Ibraheem عليه السلام was traveling with his wife, Sarah, through the land of an evil and oppressive king, who would take possession of every person's wife. When Hadhrat Ibraheem عليه السلام was questioned by the tyrant king, he responded that Sarah was his sister – since the king would take her and violate her chastity, if he knew that Sarah was his wife. In saying that, he was alluding to her being his sister in Imaan; his sister in faith.

Whilst the first two incidents are related in the Qur'aan Sharief, the third is not. Why? ...Since Sarah was the wife of Hadhrat Ibraheem عليه السلام, he naturally had some personal interest. As such, that intention was not for Allah Ta'ala *only*.

In the account and description of these three incidents, it is said that the first two were solely for the sake of Allah Ta'ala.

ENHANCING ONE'S REWARDS IN OLD AGE

Hadhrat Moulana Qamaruz Zaman Saheb of Ilahabaad had said that when a person becomes old, he becomes physically weak; he is unable to do all those actions he used to do when he was young, so he should maximise on his intentions. **Despite his inability and incapacity, he can enhance his rewards by making good intentions! And to make intentions is very easy. Alhamdulillah.**

Just like it takes a little while to make Wudhu but the Wudhu validates our Ibaadah, Similarly Niyyat takes a little time but validates and / or increases the value of our deeds tremendously.

COMPANY OF THE AHLULLAH

Great importance is given to the company of the Ahlullah (people of Allah Ta'ala) because it is in their company that we learn and cultivate this noble quality of Ikhlaas. Hadhrat Moulana Ashraf Ali Thanwi رحمۃ اللہ علیہ took a Qasm (oath) and mentioned that Ikhlaas can only be obtained by spending time in the company of the Ahlullah.

Our Sheikh, Hadhrat Moulana Hakeem Muhammad Akhtar Saheb رحمۃ اللہ علیہ would say: *"The Suhbat of the Ahlullah is extremely important for all those individuals who serve Dien! Sometimes an entire lifetime passes, and the person is a victim of ostentation."*

May Allah Ta'ala forgive us, purify us and protect us from insincerity and all sins. May Allah Ta'ala grant us the Taufeeq to check and correct our intention at all times! Aameen.



FORMULATING INTENTIONS WHEN SERVING DIEN

ON ONE OCCASION, when Hadhrat Moulana Yusuf Kandhlawi رَحْمَةُ اللَّهِ عَلَيْهِ gave the Jumu'ah Khutbah²⁰, his respected father, Hadhrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ عَلَيْهِ asked him what intention he had made for the Khutbah that he had delivered.

Hadhrat Moulana Yusuf رَحْمَةُ اللَّهِ عَلَيْهِ replied that his Niyyat (intention) was to deliver the Sunnah Khutbah.

Hadhrat Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ عَلَيْهِ advised him thus:
“Had you made the Niyyat that Allah Ta’ala conveys this message to all the people of the world, you would have then reaped so much more in Thawaab (rewards). You would have secured tremendous rewards on such a Niyyat.”

Contemplating on this priceless gem and on the intentions we make, it came to mind, that on undertaking any Khidmat of Dien – whether Khutbah, Bayaan, writing, travel for the purpose of Dien, etc. – we should be conscious and mindful of formulating our intentions.

The following Dua is an extension and an explanation to the main intention to do solely and only for the Pleasure of Allah Ta’ala It also reflects the weighty responsibility we have when engaging in the services of Dien. We should make Dua, along these lines:

²⁰ Khutbah: A sermon which includes Praise of Allah Ta’ala, together with conveying Blessings to Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. This is an important Sunnah (practice).

“O Allah, make this a means of Amal²¹ and Hidayah²² for myself and for all; grant me the Taufeeq²³ to convey it correctly, and explain it correctly; let it be understood correctly and let it be practised upon correctly.

O Allah, grant me 100% sincerity, as well as all the qualities of acceptance. Allow the message of Your Dien to spread to all mankind and Jinn till the day of Qiyamah. Wherever it reaches, in which ever way it reaches, by whatever means, let there be only good in it and let only good come out of it. Let there be no evil or harm in it, and let no harm come out of it.

O Allah, Bless me to convey that which is necessary and beneficial, according to each individual; let there be no test or trial in it, no mistakes or errors in it, and O Allah, save me from any kind of disrespect also.

O Allah, let each and every Ayah and Hadith be only for Your Pleasure. Seal this talk with Your Special Pleasure and acceptance - whether of the sayings, actions and conditions of the pious, the analogies and the examples, the events, poems or anecdotes.

O Allah, let every single moment spent in the Khidmat of Your Dien be only for Your pleasure. You, out of Your Kindness, declare it to be only for Your pleasure, as far as the words, meanings, insinuations and body language are concerned.

O Allah, crown our humble efforts and endeavours with acceptance, even though not worthy of acceptance.”

²¹ Amal : action

²² Hidayah : guidance

²³ Taufeeq : Divine assistance

When formulating our intentions, we should keep these aspects and points in mind. ...Insha-Allah²⁴, this will assist us in understanding what a sincere intention should be, and also create the concern to carry out our work in the best possible manner, as would be pleasing to Allah Ta'ala.

May Allah Ta'ala grant us purity in intentions and the Taufeeq of formulating good, noble intentions.



²⁴ Insha-Allah: Allah Willing

UNDERSTANDING IKHLAAS

MANY PEOPLE MISUNDERSTAND IKHLAAS (SINCERITY). They think that Ikhlāas means that no one should know about or see the person's actions. Ikhlāas does not mean to hide. It is to do solely for Allah Jalla Jalaaluhu, seeking His Pleasure alone.

The intention when undertaking any deed should be for Allah Ta'ala and not for show (Riyaa). **Our hearts must be pure of all objectives except for Allah Ta'ala.**

If we do for show, Allah Ta'ala will say on the Day of Qiyamah: **'Go to those who you showed off your deeds to, in the worldly life, then see if you can find any reward with them!'**²⁵ ...Then all will be lost and our efforts would be in vain. May Allah Ta'ala protect us and protect our deeds.

Our Sheikh, Hadhrat Moulana Hakeem Muhammad Akhtar Saheb رحمه الله عليه would say: *"For others to see one's action is not wrong, but for one to show (i.e. do out of Riyaa) is wrong."*

Hadhrat رحمه الله عليه also presented the following example, by way of explaining:

"If Saudi Airlines is landing at the O.R. Tambo International Airport and the captain, who is a Muslim, announces: 'We are all Muslims and have just returned from performing Hajj. Our plane has the

²⁵ Musnad Ahmad

best wheels in the world. No other airline has wheels such as ours. However, we will not show them to anyone. To show them will be boastful. So we will land without taking out the wheels.'

All will say: 'Please keep your Ikhlaas – of that level – for Tahajjud or for Makkah Sharief, but here, please take out the wheels. If not, we will go up in flames!'"

Hadhrat رَحْمَةُ اللهِ عَلَيْه would say that some people overdo their Ikhlaas – meaning they do not understand the reality of Ikhlaas, and thus seek to hide everything.

If Ikhlaas meant that no one should know of our A'maal (actions) or see our A'maal, then the Fardh Salaah would not have been made Waajib (obligatory) with Jamaat. ...Everyone would have been ordered to make their Fardh Salaah at home, hiding away. Hajj would then not entail spending five days with millions of other Muslims, engaging in the rites of Hajj and other Ibaadaat *openly*.

Rasulullah ﷺ said: **"Perform Salaah as you see me performing Salaah."**²⁶ Regarding Hajj, Rasulullah ﷺ said: **"Take from me your rites."**²⁷ ...We learn how important it is to see – so that we can practise correctly.

Rasulullah ﷺ taught the Ummah *practically* all aspects of Islam. After him, the Sahaba-e-Kiraam رَضِيَ اللهُ عَنْهُمْ were the teachers of the Ummah, teaching us how to carry out our Ibaadaat. This is Allah Ta'ala's system: To learn Dien, to learn the correct method

²⁶ Sahih Bukhari

²⁷ Sahih Muslim, Hadith: 1297

and procedure of our Ibaadaat, to correctly practise on Dien, we have to see how our seniors practise on Dien.

We find in various narrations, the Sahaba-e-Kiraam رضى الله عنهم showing others how to perform different acts of Ibaadah (worship), to teach them. On one occasion, a Sahabi رضى الله عنه said to his companions: *“Shall I perform Wudhu for you in the way that Rasulullah ﷺ would perform Wudhu?”* He then took some water and performed Wudhu whilst they observed.

...Similarly, there is a need for the Sheikh or the Ustaadh to set an example: We learn from him by seeing his actions.

If everyone were to hide, then the practical side of Islam would be lost to us. We would be doing things based on our own understanding.

However, in order for us to nurture and maintain sincerity and save ourselves from the tricks of nafs and the deceptions of shaytaan, we should try to keep our deeds concealed from others, as far as possible. We should not make a show of what we do, nor should we unnecessarily and deliberately do our actions in front of people or talk about what has been done or what is being done. This would be Riyaa (show) and a great sin.

What has worth by Allah Jalla Jalaaluhu is sincerity! Imaan without sincerity is Nifaaq (hypocrisy), and A'maal without sincerity is Riyaa / Shirk-e-Asghar (minor Shirk).

There are so many extremes which we fall prey to. A person who is sincere thinks that he is not sincere, while a person who is a show-off makes his outward sincerity the cause and basis of his show and ostentation!

It is due to the inherent weakness of the nafs that a person should consult with his Sheikh, regarding his A'maal. This is for the purpose of Islaah. He should be honest in respect to what his intentions are when undertaking his deeds – because the nafs, by nature, wants to be credited and seeks attention.

Alhamdulillah, our Sheikh, Hadhrat Moulana Hakeem Muhammad Akhtar Saheb رَحْمَةُ اللهِ عَلَيْهِ would explain to us and correct us in regard to these very important matters. May Allah Jalla Jalaaluhu guide us, give us the correct understanding, forgive us and grant us the reality of Ikhlâas. Aamien.



THE SPIRITUAL ANTI-VIRUS

LIKE A COMPUTER VIRUS can be the cause of corruption of files and deletion and loss of all work, the viruses of Riyaa (show / ostentation), Ujub (vanity / conceit), Kibr (pride) and other sins have similar consequences. They destroy and delete good works. May Allah Ta'ala purify and protect us.

In the field of technology, man has formulated and designed Antivirus software which is used to protect, scan, identify, prevent, remove and destroy viruses from a computer. Allah Ta'ala, the Creator of man, has given man a special Anti-Virus programme for man's own self. This unique Anti-Virus is instituted for the protection of the spiritual heart from the viruses of sins – viruses which sometimes go undetected and which cause great harm and destruction to the individual as well as to others. This Spiritual Anti-Virus comes in the form of the Suhbat (company) of the Ahlullah (The special friends of Allah).

It is in their noble company that we are able to identify the viruses of sins and it is through their guidance and direction, that we can easily eliminate these spiritual viruses. ...We should thus sincerely seek out the company of the Ahlullah for the protection and purification of our hearts and souls. This is in keeping with Allah Ta'ala's Command:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ٥

“O YOU WHO BELIEVE; FEAR ALLAH AND KEEP IN THE COMPANY OF THE SAWDIQEEN (THE TRUTHFUL ONES).”

[SURAH AT-TAUBAH 9 : 119]

*SOME INTENTIONS
OF A MUSLIM*

Compiled by
Moulana Zakaria Murchi

**“BEAUTIFUL, VIRTUOUS INTENTIONS ARE THE GATEWAY
TO THE PLEASURE OF ALLAH TA’ALA.”**

**HADHRAT MOULANA ABDUL HAMID IS`HAQ SAHEB
(DAAMAT BARAKAATUHUM)**

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PREFACE

by Hadhrat Moulana Abdul Hamid Is'haq Sahib
(Daamat Barakaatuhum)

We were on Safr in the Midlands area of Kwa Zulu Natal and had a programme in Howick as well. Moulana Zakaria Murchi met me outside the Masjid and mentioned to me that he benefited tremendously from the talk in which the importance of intentions and examples of intentions were given. Alhamdulillah.

Moulana requested that a booklet, on this subject, be prepared for the benefit of others as well, and suggested that I compile such a booklet. I replied that I do not know when I will get the opportunity to do so, and suggested that he compiles something. Alhamdulillah, it was a moment of acceptance by Allah Jalla Jalaaluhu and Moulana agreed to undertake this work.

Masha-Allah, he has prepared the Kitaab in a very beautiful, practical and acceptable way. May Allah Jalla Jalaaluhu fully reward him, make it a means of salvation and a means of Amal and Hidayat for us all. May all of us benefit from it fully and may Allah Ta'ala crown it with special acceptance. Aamien.

We would appreciate if readers inform us of other intentions, having learnt them from our elders or what Allah Jalla Jalaaluhu has inspired in their hearts. Insha-Allah, this could be included in further editions, so that more people may benefit.

Zul Qa'dah 1436 (August 2015)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

INTRODUCTION

All Praise is due to Allah Ta'ala, The Most Merciful,
The Most Beneficent,
May Peace and Blessings be upon the Beloved of Allah,
Nabi Muhammad ﷺ .

Alhamdulillah, this booklet was prepared after listening to the talks of Hadhrat Moulana Abdul Hamid Saheb دَامَتْ بَرَكَاتُهُمْ on the importance of making intentions. The advices given were greatly encouraging and inspiring and this humble effort was undertaken that others may also derive benefit, Insha-Allah.

The compilation offers guidelines as to the different intentions that can be made in our various day to day activities, whereby we will, Insha-Allah, increase the rewards of our deeds, manifold. The lists of intentions given are not to be limited to what has been noted. Many more intentions can be made.

May Allah Jalla Jalaaluhu accept this undertaking and reward all those who assisted and contributed to the compilation. May Allah Jalla Jalaaluhu bless Hadhrat Moulana with long life, good health, and the strength to continue with the Khidmat of Dien. May Allah Jalla Jalaaluhu bless with the best of both worlds. Aamien

Zul Qa'dah 1436 (August 2015)

The following are some intentions which can be made for the various deeds and Ibaadaat carried out daily.

1. WHEN RETIRING TO BED AT NIGHT :

- To seek Allah Ta'ala's Pleasure
- To take rest because it is the Command of Allah Ta'ala
- To gain the rewards of the Masnoon Duas recited at the time of sleeping
- To sleep a portion of the night as it is a Sunnah of my beloved Nabi ﷺ
- To intend to perform Tahajjud Salaah
- To intend to perform the Fajr Salaah
- To fulfil the rights of one's body
- To sleep and gain enough strength to carry out one's duties and responsibilities for the following day, Insha-Allah. For example, to go out to earn a Halaal livelihood.

2. BEFORE LEAVING HOME :

- To make an intention to keep away from sins
- To recite the Masnoon Duas and draw Allah Ta'ala's Protection
- To be of service to humanity
- To serve one's parents

- To perform all five Salaah in the Masjid
- To spend the entire day on the pattern and way of Rasulullah ﷺ
- To visit the sick, feed the poor, help the needy and orphans
- To learn and teach Dien
- To engage in as much Nafl Ibaadat as possible – Zikrullah, Nafl Salaah, Sadaqah, etc.
- To read a portion of the Qur'aan Sharief
- To strengthen family ties
- To express Shukr (gratitude) to Allah Ta'ala for all His Bounties and Favours, and to use them in a manner that is pleasing to Him
- To fulfil the rights of all those who have rights over the person
- To earn Halaal sustenance
- To try and remain with Wudhu throughout the day
- To carry out the tasks of the day with Ikhlaas and for the pleasure of Allah Ta'ala Alone
- To remind our children to renew their intention when going to school and Madrasah. The following intention and Dua can be made: *O Allah, I am going to school and Madrasah, to learn. Please strengthen my memory and increase my concentration. Whatever I learn, allow me to use it in Your obedience and for the service of your Dien.*

3. WHEN USING THE TOILET :

- To express Shukr to Allah Ta'ala that He has created such a system whereby our bodies are cleansed and purified of all harmful things
- To practise upon the Sunnah of my beloved Nabi ﷺ by fulfilling all the Sunnats and etiquettes of using the toilet
- To intend that this be a means of Allah Ta'ala ridding one of pride. (A person should reflect his reality when using the toilet and realize that there is nothing to be proud of.)

4. WHEN MAKING WUDHU :

- To seek the Pleasure of Allah Ta'ala
- To engage in an act of Ibaadah
- To follow the Sunnah of Rasulullah ﷺ
- For the Wudhu to be a means of:
 - sins being washed away, with the washing of every limb,
 - forgiveness and Barakah in sustenance (based on the Masnoon Dua recited while making Wudhu),
 - protection from sin,
 - my beloved Nabi ﷺ recognizing me on the day of Qiyamah.

5. WHEN WEARING CLOTHES :

- To seek Allah Ta'ala's Pleasure
- To fulfil the Command of Allah Ta'ala to cover my Satr.
- To follow the Sunnah manner of dressing and to recite the Masnoon Duas.
- To adopt modesty and simplicity in accordance to the Sunnah.
- To dress neatly and beautifully since Allah Ta'ala loves beauty. (This should not be misconstrued. This does not mean to be lavish, extravagant and dress to show off, etc.)
- To dress and carry oneself in such a way that it becomes a means of Da'wah and Hidayah for others.

6. WHEN GOING TO THE MASJID :

- To visit the House of Allah Ta'ala
- To wait and anticipate the Jamaat Salaah
- To be protected from sin by being in the Masjid
- To recite the Masnoon Duas when entering and leaving the Masjid.
- To intend Nafil I'tikaaf
- To engage in Zikrullah, Tilawat and any Dini talks
- To intend making Wudhu and then proceeding to the Masjid.
- To acquire the knowledge of Din as well as pass on the knowledge of Din to others.
- To enjoin good and prohibit evil

- To make Salaam to fellow Muslim brothers
- To engage in Muhasabah (taking stock of one's self) and seek forgiveness for one's sins.
- To apply Itr :
 - on the day of Jumu'ah, as is Sunnah,
 - with the intention of honouring the Masjid and not causing inconvenience to others,
 - to intend that people will be protected from bad thoughts and Gheebat, since bad odour will result in people taking offence and even speaking ill of one,
 - for the brain to be refreshed to listen to the talks of Dien.

7. WHEN ONE INTENDS TO PERFORM ANY SALAAH :

- To seek the pleasure of Allah Ta'ala
- To fulfil the Command of Allah Ta'ala
- To perform Salaah, fulfilling the Sunnah method as taught by my Beloved ﷺ
- To seek protection from all shameless and lewd actions
- To intend for the Salaah to be a means of protection from the punishment in the grave and a protection from the fire of Jahannam
- For sins to be washed away
- For Salaah to become the coolness of my eyes
- To read Salaah with complete Ikhlaas (sincerity), free of Riya (show), Ujub (vanity) and Takabbur (pride)
- For protection from the attacks of nafs and shaytaan

- To read Salaah with concentration, submissiveness and humility
- To enjoy conversing with Allah Ta'ala
- To take directly from Allah Ta'ala's unlimited treasures
- For Salaah to be a means of Barakah in all aspects of life.
- For Noor (The Hadith describes Salaah as: "*As Salaatu Noorun.*"²⁸ ...Just as Light is a source of guidance for a person, so too will Salaah guide a person out of the darkness of sins towards righteousness.)

8. WHEN READING QUR'AAN SHARIEF :

- To fulfil the Command of Allah Ta'ala (i.e. I am the slave of Allah Ta'ala, fulfilling my Master's Command)
- To recite in the manner that is Sunnah – distinctly and clearly; with care; not in haste
- For Thawaab (reward)
- For Hidayah (guidance)
- For Noor (light)
- To gain the closeness of Allah Ta'ala
- To remember one's Dhor if one is a Hafiz
- To remember the laws of Tajweed if one is a Qari
- To remember how to read if one knows how to read (Naazera)
- For the Qur'aan Sharief to intercede on one's behalf on the day of Qiyamah

²⁸ Sahih Muslim, Hadith 223

- To gain Najaat (salvation) from the fire of Jahannam
- So that the heart should contain even a little portion of the Qur'aan Sharief, since the Hadith states that the one whose bosom does not contain any portion of the Qur'aan Sharief is like a deserted house.
- To act upon the Commandments of the Qur'aan Sharief and achieve the highest stages of Jannah, Insha-Allah
- For Shifa (cure) of all physical and spiritual sicknesses
- For Islaah (reformation) and Tazkiyah (purification)
- To attract Allah Ta'ala's Rahmah (Mercy) and Barakah (blessings), and acquire peace of mind and contentment
- To revive the heart, strengthen the sight and remove all worries and griefs
- To leave the world whilst reciting the Qur'aan Sharief as Hadhrat Uthman رضى الله عنه was blessed with martyrdom whilst reciting the Qur'aan Sharief
- To increase one's Imaan
- To increase one's love for Allah Ta'ala
- To increase one's knowledge and Ma'rifat (recognition) of Allah Ta'ala as this will cause one to become humble and beg before Allah Ta'ala at all times
- To become of the "household" of Allah Ta'ala and of His favoured servants – as mentioned in the Hadith
- For the Qur'aan Sharief to become one's companion in the Qabr (grave)
- For Eesale Thawaab
- To recite for the pleasure of Allah Ta'ala, which is the greatest and most important intention.

9. WHEN EATING :

- To seek the Pleasure of Allah Ta'ala
- To fulfil the Command of Allah Ta'ala
- To follow the Sunnah of my beloved Nabi ﷺ by eating as Nabi ﷺ did, by reading the Masnoon Duas and drawing the rewards and benefits, Insha-Allah
- For Allah Ta'ala to enable me to gain strength from the food eaten so that I may carry out acts of worship
- For Allah Ta'ala to sustain me with Halaal and Tayyib (wholesome) food only.

10. WHEN DOING BUSINESS, GOING TO WORK OR PROVIDING A SERVICE TO PEOPLE :

- For the Pleasure of Allah Ta'ala
- To fulfil a Command of Allah Ta'ala
- To seek Halaal Rizq (sustenance)
- To earn, to provide for my family
- To provide a service for my customers
- To trade honestly, with the intention of being counted amongst the Ambiyaa عَلَيْهِمُ السَّلَام, the Truthful ones and the Martyrs – as mentioned in the Hadith
- To trade in such a manner that every Sunnah of my beloved Nabi ﷺ is practiced upon
- To interact with non-Muslims in such a manner that it becomes a means of Da'wah

- To be fair and just to my employees
- To earn and spend in noble and rewarding avenues such as for the poor and needy, for the upliftment of the Dien of Allah Ta'ala, etc.

11. WHEN COOKING FOOD AND TAKING CARE OF HOUSEHOLD CHORES :

- To seek the Pleasure of Allah Ta'ala
- To earn the rewards of taking care of husband and children
- To share in the rewards of the good deeds done by those who eat the food that one prepares
- To follow the Sunnah of the pious women of the Ummah, like Hadhrat Khadija رَضِيَ اللهُ عَنْهَا and Hadhrat Fatimah رَضِيَ اللهُ عَنْهَا.

12. WHEN GOING FOR A HOLIDAY, PICNIC OR TAKING THE FAMILY OUT :

- For the Pleasure of Allah Ta'ala
- To spend money on my family with the intention of gaining the rewards of Sadaqah – as mentioned in the Hadith: *“When a Muslim spends on his family intending to receive Allah's reward, it is regarded as Sadaqah for him.”*²⁹
- To spend quality time with my family

²⁹ Sahih Bukhari

- To fulfil my responsibility as a father to my children and as a husband to my wife (by protecting them from going to the wrong places)
- To go out and view Allah Ta'ala's Qudrat and gain the Ma'rifat of Allah Ta'ala (which is also Ibaadat).

13. WHEN VISITING THE SICK :

- To seek the Pleasure of Allah Ta'ala
- To fulfil a Command of Allah Ta'ala
- To fulfil the right of my Muslim brother
- To fulfil the Sunnah of my beloved Nabi ﷺ
- To gain the great rewards as mentioned in the Ahadith
- To gain the Duas of seventy thousand angels who make Dua of forgiveness for the one who visits a sick person³⁰
- To request the Duas of the sick person, since a sick person's Duas are readily accepted
- To offer encouragement, support and hope
- To bring happiness to the heart of a Mu'min
- To strengthen family ties.

14. WHEN ATTENDING A JANAZAH :

- To seek the Pleasure of Allah Ta'ala and to obtain the great rewards
- To fulfil a Command of Allah Ta'ala

³⁰ Tirmidhi, Hadith 969

- To fulfil the right of my Muslim brother
- To fulfil the Sunnah of my beloved Nabi ﷺ
- To take lesson and take heed of the shortness of life and to prepare for death
- To be a means of moral support for the grieving family.

15. WHEN ACCEPTING AN INVITATION FROM A MUSLIM BROTHER³¹:

- To seek the Pleasure of Allah Ta'ala
- To fulfil a Command of Allah Ta'ala
- To fulfil the right of my Muslim brother
- To fulfil the Sunnah of my beloved Nabi ﷺ
- To increase mutual love for the sake of Allah Ta'ala
- To bring happiness to the heart of a Mu'min
- To strengthen family ties.

16. WHEN INTERACTING WITH PEOPLE :

- To seek the Pleasure of Allah Ta'ala
- To showcase the Akhlaaq (character) of my beloved Nabi ﷺ with those whom I meet
- To uphold the Commands of Allah Ta'ala and practise on the Sunnah.

³¹ This is in respect to that invitation which does not entail any Haraam such as music, photography, intermingling, etc.

17. WHEN MAKING ZIKR :

- To earn the Pleasure of Allah Ta'ala
- To fulfil a Command of Allah Ta'ala
- To follow the Sunnah of my beloved Nabi ﷺ
- To clean and polish my heart
- To gain nearness to Allah Ta'ala
- For Zikrullah to be a means of reforming my heart
- To attain the Muhabbat (Love) and Ma'rifat (recognition) of Allah Ta'ala.

18. WHEN GETTING MARRIED :

- To fulfil a Command of Allah Ta'ala
- To follow the Sunnah of my beloved Nabi ﷺ
- To gain the Pleasure of Allah Ta'ala
- To protect my chastity and stay pure and safe from all Haraam
- To be a good example for the community
- To fulfil the rights of my spouse
- To become a means of bringing pious children into the world
- To raise children giving them Dini Tarbiyyah and Ta'liem.

19. WHEN BEING INTIMATE WITH ONE'S SPOUSE :

- To fulfil the right of one's spouse
- To take care of one's need in a Halaal avenue
- To fulfil the Command of Allah Ta'ala
- To practice upon the Sunnah of Rasulullah ﷺ
- To adhere to every action that is Sunnah and Jaa'iz (permissible) during intimacy.

20. WHEN BRINGING UP CHILDREN :

- To fulfil a Command of Allah Ta'ala
- To undertake the spiritual nurturing (Tarbiyyah) of my children seeking the pleasure of Allah Ta'ala
- To fulfil my responsibility as a parent towards my child
- That my children grow up to emulate Nabi ﷺ and the Sahaba-e-Kiraam رضى الله عنهم
- For my children to be a means of Thawaab-e-Jaariya for me after I have passed on.

21. WHEN INTERACTING WITH FAMILY MEMBERS :

- To fulfil a Command of Allah Ta'ala
- To fulfil the Sunnah of my beloved Nabi ﷺ
- To seek the Pleasure of Allah Ta'ala
- To maintain family ties whether the family members reciprocate the same or not.

22. WHEN SERVING AND CARING FOR ONE'S PARENTS :

- To fulfil a Command of Allah Ta'ala
- To practise upon the Sunnah
- To seek the Pleasure of Allah Ta'ala
- To fulfil the rights of my parents
- To secure the Duas of my parents
- Insha-Allah, to earn Jannah through serving my parents
- To receive the rewards of Hajj, 'Umrah and striving in Allah Ta'ala's way – as mentioned in the Hadith³².

23. WHEN ATTENDING ANY DIENI PROGRAMME :

- To seek the Pleasure of Allah Ta'ala
- To fulfil a Command of Allah Ta'ala
- To fulfil the Sunnah of my beloved Nabi ﷺ
- To practice on the advices given
- For my own Islaah and improvement in Dien
- To gain forgiveness
- For Allah Ta'ala to reward me on the time and money spent in His path.

³² Abu Ya'la, Hadith:2760

24. WHEN STUDYING AT A MADRASAH :

- To seek the Pleasure of Allah Ta'ala
- To fulfil a Command of Allah Ta'ala
- To follow the Sunnah of our pious predecessors, who spent their entire lives empowering themselves with the knowledge of Dien
- That my knowledge be utilized for benefitting me in my Dien
- For my knowledge to be a provision for the Aakhirah
- To become a means of benefit to mankind, especially the Ummah.

25. WHEN GOING SHOPPING :

- To seek the Pleasure of Allah Ta'ala
- To fulfil a Command of Allah Ta'ala
- To fulfil the Sunnah of my beloved Nabi ﷺ
- To control my gaze and abstain from Haraam
- Not to cause harm or injustice to anyone
- To keep my purchases to the things that I need and not be wasteful or extravagant
- To spend minimum time in the shopping malls.

26. LIVING IN A NEIGHBOURHOOD :

- To socially interact with the people of my neighborhood in accordance to the Sunnah of my beloved Nabi ﷺ
- To be of assistance to my neighbours – Muslim and non-Muslim
- To be a true ambassador of Islam and a means of Da'wah to all and sundry.

27. WHEN PRACTISING ON A SUNNAH :

- To increase in the love of my beloved Nabi ﷺ
- To receive the reward of one hundred Shuhadah (martyrs) – as mentioned in the Hadith³³
- To attain the love of Allah Ta'ala by practising on the Sunnah
- To obtain forgiveness of sins³⁴
- To invite Allah Ta'ala's Rahmah and Barakah
- To seek Allah Ta'ala's Pleasure.

28. WHEN RECITING DUROOD UPON NABI ﷺ :

- To fulfil the Command of Allah Ta'ala³⁵
- To increase in the love of my beloved Nabi ﷺ

³³ Al-Bayhaqi

³⁴ Surah Aal-Imraan 3 : 31

³⁵ Surah Al-Ahzaab 33 : 56

- To receive the full rewards of reciting Durood Sharief
- To send Eesale Thawaab to all the Marhumeen
- For problems to be removed through the Barakah of Durood Sharief
- For Duas to be accepted through the blessings of Durood Sharief
- To receive all the benefits and blessings of reciting Durood Sharief as mentioned in the Ahadith.

29. WHEN FASTING :

- To seek the Pleasure of Allah Ta'ala
- To fulfil the Command of Allah Ta'ala (when fasting in Ramadaan)
- To revive the Sunnah of my beloved Nabi ﷺ (when fasting Mondays and Thursdays, and fasting on the 13th, 14th and 15th of every Islamic month)
- To attain Taqwa
- For the fast to be a means of protection from sin
- To attain unlimited rewards from Allah Ta'ala
- To enter Jannah through Baabur Rayyaan (A special Door of Jannah for those who regularly fast).

30. WHEN PAYING ZAKAAT OR GIVING CHARITY :

- To obtain the Pleasure of Allah Ta'ala
- To fulfil the Command of Allah Ta'ala by giving Zakaat when due

- To acquire the rewards and protection that are promised on payment of Zakaat.

NAFL SADAQAH :

- To fulfil the Sunnah of my beloved Nabi ﷺ
- For the Sadaqah to be a means whereby the anger of Allah Ta'ala is subdued
- To repel all harms
- To repel a bad death
- To obtain Barakah in Rizq (sustenance)
- To help a person in need.

31. WHEN GOING FOR HAJJ :

- To seek the Pleasure of Allah Ta'ala
- To fulfil a Command of Allah Ta'ala
- To follow the Sunnah of my beloved Nabi ﷺ
- To increase one's Nafl (optional) Ibaadaat as much as possible – e.g. Tawaaf, Tilawat, Nafl Salaah, etc.
- To spend time constructively and productively
- To make Hajj a life changing experience
- To fulfil the rights of one and all during the journey
- To be of Khidmat and service to the Hujjaaj
- To spend on the poor residents of Makkah Sharief and Madina Sharief
- To make Salaam to Nabi ﷺ at the Raudha Mubarak

- To draw and imbibe the Anwaar, Rahmah and Barakah of the Haramayn Shariefayn
- To increase in the Love and Ma'rifat of Allah Ta'ala
- To increase in the love and Ma'rifat of my beloved Nabi ﷺ .

32. WHEN GOING FOR 'UMRAH AND ZIYARAH :

- To seek the Pleasure of Allah Ta'ala
- To accept the invitation of Allah Ta'ala
- To increase in the love and Ma'rifat of Allah Ta'ala and my Beloved Nabi ﷺ
- To return from 'Umrah, purified of sins
- To make Khidmat of others who have also come for 'Umrah
- To fulfil the right of all those who I encounter during the journey
- To use my time usefully and engage in abundant Durood Sharief, Tilawat and Nafl Ibaadaat.

33. WHEN UNDERTAKING A JOURNEY :

- For the Pleasure of Allah Ta'ala
- To fulfil the Haq of family / Asaatiza or others, for whom the trip is undertaken
- To use every opportunity of the journey to portray the beautiful Akhlaaq of Nabi ﷺ

- For the journey be a means of Da'wah to non-Muslims
- To make Dua as the Duas of a Musaafir are readily accepted.

34. WHEN RETURNING HOME FROM A JOURNEY :

- To remind myself to increase the Shukr to Allah Ta'ala, after returning to the many Ni'mats back home
- For the knowledge and experience gained from the Safr to be a means of betterment to my Dien and Dunya
- To intend that if any Safr is undertaken in the future, that it be for seeking Allah Ta'ala's Pleasure.

35. WHEN BUYING OR CHANGING ONE'S CAR :

- To use it for Salaah, Safr, the work of Dien, etc.
- To use it for the necessities of one's self and the family – for Dieni matters and Dunya's needs
- To help other people.

36. WHEN MOVING HOUSE OR BUILDING A HOUSE :

- To fit the windows in with the intention that the words of Azaan will come through them
- To use the house for good deeds: Salaah, Tilawat, Zikrullah, etc.

- To create an Islamic environment to facilitate practising on Dien
- To use the house to teach our children Dien.

37. WHEN INVITING GUESTS FOR MEALS :

- To seek the Pleasure of Allah Ta'ala
- To fulfil the Sunnah of my beloved Nabi ﷺ
- To strengthen family ties
- That Allah Ta'ala makes the food a means of the guests carrying out good deeds
- To make the heart of a Mu'min happy – which is one of the best deeds.

38. WHEN DOING PHYSICAL EXERCISE AND KEEPING FIT :

- For the Pleasure of Allah Ta'ala
- To follow the Sunnah of my beloved Nabi ﷺ and the practice of the Sahaba-e-Kiraam رَضِيَ اللهُ عَنْهُمْ
- So that I may use my strength for Ibaadaat and the service of the Dien of Allah Ta'ala
- To present myself, when and if the call for Jihaad is made, seeking the pleasure of Allah Ta'ala.

N.B. Do not exercise with the intention of showing off one's physique or to be proud of one's fitness and strength. This intention will then greatly harm one spiritually.

39. WHEN INVOLVED IN ANY SERVICE OF DIEN :

- To seek the Pleasure of Allah Ta'ala
- To revive the Sunnah of my beloved Nabi ﷺ
- To receive the rewards and the fulfilment of the promises of Allah Ta'ala
- To be a means of benefit to the Ummah – and assist in respect to the spiritual, physical, mental and emotional needs and difficulties of the Ummah
- To undertake any Khidmat with complete and perfect Ikhlaas.

40. WHEN OPPRESSED BY ANYONE IN ANY WAY :

- To forgive the oppressor, for the pleasure of Allah Ta'ala
- To revive the Sunnah of my beloved Nabi ﷺ, who forgave the worst types of Zulm against him ﷺ
- To draw the great rewards of Sabr (patience)
- For acceptance of Duas
- For death on Imaan
- For a peaceful stay in the Qabr
- To intend that this be a means of direct entry into Jannah
- To forgive the oppressor because if I have to leave the issue till the day of Qiyamah, this will cause a delay to my Beloved Nabi ﷺ entering into Jannah, since Nabi ﷺ will not enter Jannah until every Ummati is removed from Jahannam. I will thus not allow any pain and distress to come to my Beloved Nabi ﷺ .

41. LIVING LIFE :

- To fulfil the purpose that Allah Ta'ala has sent us into this world for – to know Allah Ta'ala, to love Allah Ta'ala, to worship Allah Ta'ala and to propagate the Dien of Allah Ta'ala
- Not to live for Dunya and lose focus of the objective of our worldly lives
- Not to waste the precious bounty of time by amassing and hoarding material possessions, which will not accompany us to our graves
- Not to live for our nafs and fulfilment of our desires
- To give preference to the works of Dien over Dunya.

The minimum ratio is that 51% of our health, wealth, talents and time be utilized for our Dien, and 49% for the work of the Dunya. However, a true Muslim will not be content until his Dunya too becomes 100% Dien and a great provision for the Aakhirah.

May Allah Ta'ala grant us appreciation and the Taufeeq of Amal.



NOTES

[illegible]

"Maximising on our Deeds" is a compilation of advices of our respected and honourable Sheikh, Hadhrat Moulana Abdul Hamid Is'haq Saheb دَامَتْ بَرَكَاتُهُمْ, regarding the importance of consciously formulating intentions, being sincere in all undertakings and maximising on our deeds with multiple intentions, to obtain greater rewards.

Insha-Allah, the various advices, examples and analogies will offer wonderful incentive and inspiration to undertake one's deeds with more attention.

This booklet also contains a compilation by Maulana Zakaria Murchi, of different intentions that can be made on various Ibaadaat and activities, which the reader will greatly appreciate Insha-Allah.