

THE BOOK OF INTENTIONS



AL-ḤABĪB MUḤAMMAD BIN 'ĀLAWĪ AL-'AYDARŪS

Translated by Moḥammad Aḥmad Mbaye

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THE BOOK OF INTENTIONS

Al-Ĥabīb Muĥammad bin 'Alawī Al-'Aydarūs

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Kitāb al-Niyyāt

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TRANSLITERATION KEY

ء	ā	ر	r	ف	f
ا	a, ā	ز	z	ق	q
ب	b	س	s	ك	k
ت	t	ش	sh	ل	l
ث	th	ص	ṣ	م	m
ج	j	ض	ḍ	ن	n
ح	ḥ	ط	ṭ	ة	h
خ	kh	ظ	ḍh	و	u, ū, w
د	d	ع	ʿ	ي	ī, i, y
ذ	dh	غ	gh		

ṢALĀT AND SALĀM UPON THE PROPHET

When a believer sends *ṣalāt* and *salām* upon the Prophet Muḥammad ﷺ, he is supplicating to Allāh to ennoble him, to increase him in that ennoblement, and to elevate his status whilst also bestowing peace and mercy upon him.

- A Indicates footnote added by the author
 T Indicates footnote added by the translator

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

AUTHOR'S BIOGRAPHY



Al-Ḥabīb Muḥammad bin 'Alawī al-'Aydārūs, also known as Ḥabīb Sa'd, was born in Tarīm in 1351 AH (1932 CE). There he was raised, nurtured and schooled under the watchful gaze of his father – the very learned, al-Ḥabīb 'Umar bin 'Aydārūs, a leading Tarīm *'ālim* (scholar); and his mother – the virtuous, purified lady, the *sharīfa*, Fāṭimah daughter of *Ṣayyid* Ḥasan bin 'Abd al-Raḥmān al-Junayd. She is also the mother of two great imāms: Muḥammad and 'Awaḍ, sons of al-Ḥabīb Ḥāmid bin Muḥammad Bā 'Alawī, both imāms of the famous mosque of al-Bā 'Alawī (they are therefore his maternal half-brothers). He lived with his mother in his famous house in al-Nuwaydirah. He was always dutiful to his mother, assiduous in her welfare and particular in her care. When she passed away in 1410 AH (1989 CE), she was nearly one hundred years old, may Allāh the Exalted show her mercy. Al-Ḥabīb Muḥammad bin 'Alawī thus grew up in the city of Tarīm in a home of scholarship, virtuousness, *zuhd* (renunciation of all that is other than Allāh) and purity. He was nurtured and formed in the bosom of knowledge. He studied under many learned imāms and *shuyūkh*, like the Imām and



Shaykh of Islām, ‘Abd Allāh bin ‘Umar al-Shāṭirī, and the jurist, al-Ḥabīb Sālim bin Ḥafīḍ bin Shaykh Abī Bakr bin Sālim. He adopted the *adāb* (decorum, etiquette or properties) of the Imām, the ‘*Ārif* of Allāh and *dā’iya* (inviter to Allāh), al-Ḥabīb ‘Alawī bin ‘Abd Allāh bin Shihāb as well as the *adābs* of the historian and linguist, ‘Umar bin ‘Alawī al-Kāf and many others. He spent six years at the *Ribāṭ* (School of sacred knowledge) of Tarīm studying under various *shuyūkh* – the foremost being Imām ‘Abd Allāh bin ‘Umar al-Shāṭirī, from whom he imbibed many disciplines, especially jurisprudence, *ḥadīth* (prophetic tradition), Arabic, wayfaring, history, sciences of the Qur’ān and other subjects.

In 1371 AH (1951 CE), he travelled to Aden for work, but later encountered much difficulty and harshness under the tyrannical communist government. In 1391 AH (1971 CE), he was jailed, despite having committed no crime – a grave miscarriage of justice that the communist government perpetrated against many ‘*ulamā*’ (scholars) and virtuous people at the time. He spent three and a half years in prison enduring the most severe types of torture, yet in spite of these circumstances, he was able to memorise the Qur’ān, by the mercy of Allāh. He was released in the year 1395 AH (1975 CE) and returned to Tarīm, where he became the imām of the famous al-Saqqāf mosque, which is considered to be one of the greatest mosques in Tarīm. It is the mosque of his grandfather - the great Imām and Quṭb - ‘Abd al-Raḥmān bin Muḥammad al-Saqqāf Bā ‘Alawī who died in 819 AH (1416 CE). Imām Abū Bakr al-Shillī said in *Mashra’ al-Rawi*: “The mosques of Imām al-Saqqāf in Tarīm are many, and the greatest and most famous among them is this mosque.” It is also called the *Rātīb* mosque because every Thursday and Friday night, the *rātīb* of Imām al-Saqqāf has been recited there for over six hundred years. These *rātīb* gatherings were suspended at the time of the communist rule, but were later resumed by al-Ḥabīb Muḥammad, and continue to the present day. One of the traditions of the

mosque is that a *hizb* of Qur'ān is read nightly between the *maghrib* and *'isha'* prayers and also just before the dawn prayer. All of the recitation is from memory and only by those who have memorised the Holy Book.

In 1397 AH (1976 CE), Ḥabīb Muḥammad reopened the renowned school of Abī Murayyem for the memorisation of the Qur'ān, which had been forced to close during the communist rule. It was originally founded by the great Imām Muḥammad Abī Murayyem bin 'Umar in the year 822 AH (1419 CE). Thousands of memorisers of the holy Qur'ān, jurists, *'arifīn* of Allāh and *'ulamā'* have graduated from it over the centuries. The school is known for its *fath* (spiritual opening), for assisting in memorising the Qur'ān and for the acceptance of one's *du'ā'* – everyone who has studied in it has been given *fath* from Allāh and assistance in memorising the Qur'ān.

His teachers, who are great *'ulamā'* and *'arifīn* of Allāh, have always had him under their watchful gaze. They have spoken very highly of him and have made many great *du'ās* for him, and have attended many of his gatherings. *'Ulamā'* such as the *'arif* of Allāh, al-Ḥabīb Muḥammad bin 'Alawī bin 'Abd Allāh bin Shihāb; the *'arif* of Allāh, al-Ḥabīb 'Abd-al-Qādir bin Aḥmad al-Saqqāf who, when he travelled to Tarīm in 1412 AH (1991 CE), visited the blessed Abī Murayyem; and the great *shaykh*, 'Umar bin 'Alawī bin Abī Bakr al-Kāf who said of Abī Murayyem, in his book, *Al-Khabayā fī al-Zawāyā*: "For a period of time, knowledge ceased to be taught in that dome (Abī Murayyem) until Allāh sent someone to revive it and to re-establish lessons within it, and that was the son of the inheritor of the secrets of his grandfathers, al-'Aydārūs, Muḥammad, also known as Sa'd bin 'Alawī al-'Aydārūs. He reopened the dome and took on the responsibility of teaching [others] to memorise the Qur'ān. He was assisted in this endeavour by al-Ḥabīb 'Ali al-Mash-hūr bin Muḥammad bin Sālim bin Ḥafīdh who taught the rules of *tajwīd*. Many have memorised the Holy Book under them in a very short space of time. May Allāh reward the two *sayyids*

with the best of all rewards.”

Many students have benefited from Ḥabīb Muḥammad and have graduated under him. The majority of seekers of knowledge in Tarīm, those responsible for teaching in the many schools - institutions like the *Ribāṭ* of Tarīm and Dār al-Muṣṭafa - and those responsible for *da'wa* (inviting people to Allāh), within the country and abroad, have memorised the Qur'ān under him. People like the great *dā'iya* and *ālim*, al-Ḥabīb 'Umar bin Muḥammad bin Sālim bin Ḥafīḍh, the founder of Dār al-Muṣṭafa, who was the first student to finish the memorisation of Qur'ān [under the guidance of Ḥabīb Muḥammad]; *al-sayyid* 'Abd Allāh bin 'Abd al-Raḥmān bin Ḥasan bin Shihāb, who concluded his memorisation in only two and a half months, and who has now spent over twenty-five years teaching in the school and continues to do so to the present day; Shaykh Muḥammad bin Ḥusayn Bā Faḍl who has also spent twenty-five years teaching at the school and continues to teach up to the present day; the *dā'iya* al-Ḥabīb Musa al-Kāḍhim al-Saqqāf who is now a teacher in Dār al-Muṣṭafa, and many others scattered all over the world.

His advanced age notwithstanding, you will almost always find Ḥabīb Muḥammad immersed in studying, compiling and writing. He has composed over forty books, all of which are very beneficial and unique. He leads and participates in many lessons and *dhikr* gatherings in Tarīm, some of which are held on a daily basis, some weekly and others annually. One such gathering is the lesson he holds inside the mausoleum of his grandfather, the Quṭb 'Abd Allāh bin Abī Bakr al-'Aydarūs, in which the *Ihya' 'Ulūm al-Dīn* of Imām al-Ghazālī is read. He often urges people to study the *Ihya' 'Ulūm al-Dīn* and other books of Imām al-Ghazālī. He holds a weekly public lesson on the *Ṣaḥīḥ al-Bukhārī* in the Bā' Alawī mosque which is concluded in the month of Rajab, and a weekly sitting on Friday in *masjid* al-Saqqāf after the *'aṣr* prayer where many books on different disciplines are read. In the month of Ramaḍān, this

majlis takes place daily for the entire month.

Al-Ḥabīb Muḥammad is involved in the restoration and preservation of many historic buildings, institutions of knowledge and places of worship. He continues to reside and teach in Tarīm as a beacon of knowledge and a pillar of the community.

His Lineage

He is Al-Ḥabīb Muḥammad, son of ‘Alawī, son of ‘Umar al-‘Aydarūs, son of ‘Aydarūs, son of ‘Alawī, son of ‘Abd Allāh, son of ‘Alawī, son of ‘Abd Allāh, son of al-Ḥasan, son of ‘Alawī, son of ‘Abd Allāh, son of Aḥmad, son of the Imām and Shaykh, Ḥusayn, son of the Imām and Quṭb, ‘Abd Allāh al-‘Aydarūs, son of Imām Abī-Bakr, son of the Quṭb ‘Abd al-Raḥmān al-Saqqāf, son of Imām Muḥammad Mawlā al-Dawīla, son of Imām ‘Alawī al-Ghayūr, son of Imām al-Ustādh al-A‘ḍham al-Faqīh al-Muqaddam, Muḥammad, son of ‘Ali, son of Muḥammad Ṣāhib Mīrbāt, son of Imām ‘Ali Khālī Qasam, son of ‘Alawī, son of Muḥammad, son of ‘Alawī, son of ‘Ubaydullāh, son of Aḥmad al-Muhājir-ila-Allāh, son of ‘Īsa, son of Muḥammad al-Naqīb, son of ‘Ali al-‘Uraydī, son of Ja‘far al-Ṣādiq, son of Muḥammad al-Bāqir, son of ‘Ali Zayn al-‘Ābidīn, son of Ḥusayn (the grandson of the Envoy of Allāh ﷺ), son of ‘Ali ibn Abī Tālib – may Allāh ennoble his countenance – the husband of Fāṭimah al-Zahrā’, daughter of the Envoy of Allāh ﷺ.

Extract from *Bahjat al-Nufūs fī Dhikr Nubdha Yasīra min Tarjumat al-Ḥabīb Muḥammad bin ‘Alawī bin ‘Umar al-‘Aydarūs*, a short biography on al-Ḥabīb Muḥammad bin ‘Alawī bin ‘Umar al-‘Aydarūs, by his student Shaykh ‘Abd Allāh bin ‘Abd al-Raḥmān Bā Faḍl.

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And they have been commanded no more than this: to worship Allāh, offering Him sincere devotion, being true (in faith)...

(Qur'ān, Al-Bayyina 98:05)

The Book of Intentions by Ḥabīb Muḥammad bin 'Alawī al-'Aydārūs, also known as Ḥabīb Sa'd, brings together the prophetic intentions and the intentions of the *salaf* (righteous predecessors). It illustrates in a practical way the meaning of the *ḥadīth* of his great grandfather ﷺ, "Verily actions are only according to intentions, and every man shall have according to what he has intended. Whosoever makes *hijra* (migrates) for Allāh and His Envoy, then his *hijra* is to Allāh and His Envoy, and whosoever makes *hijra* to achieve some worldly benefit or to take a woman in marriage, then his *hijra* is to that for which he has made *hijra*."

To have an intention in one's actions is eminently vital. It is what makes an act of worship acceptable to Allāh. It is what the Qur'ān and the *Sunna* summon us to. Ibn Mas'ūd ؓ said, "No speech or action benefits, except with intention; and no speech, action or intention benefits, except that which is in accordance with the *Sunna*." He ؓ also said, "If your intention is one of these three: to shame the ignorant, to argue with the *fuqahā'* (jurists), or to cause people to turn their faces in your direction – then do not seek knowledge. Intend with your actions and

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words that which is with Allāh, for indeed what is with Allāh shall abide and everything else shall perish” .

Imām al-Ghazālī defines an intention as “the motivation of the self, its aim and inclination to obtain the manifestation of its goal, either presently or in the future”. Everyone shall come to see the manifestation of their intentions, whether in this life or in the hereafter. Al-Ḥasan ؓ has said, “Indeed, nothing other than the intention has caused the dwellers of the Garden to dwell in the Garden eternally, and the dwellers of the Hellfire to dwell in the Hellfire eternally”.

Whilst many of us may be aware of the fundamental importance of intentions, few may be privy to how these intentions may be elevated and multiplied so as to exalt their corresponding action, or how to consecrate the seemingly spiritually-indifferent action with a virtuous intention.

When sincere, an intention can transform and illuminate. Commonplace aspects of our everyday lives – often devoid of any spiritual connection - can be transmuted into invaluable acts of worship and vehicles for Divine Proximity. It is a medium through which we can enhance our connection with the Prophet Muḥammad ﷺ and those who sought, and seek, to follow his every example with *ihsān* (perfection or excellence).

Intentions are inextricably linked to the heart – they emanate from, impact upon and connect hearts; as such, the author of this book invites the reader to a journey of the heart, and to some of the inexhaustible opportunities for devotion, transformation and reward that potentially lie ahead through the alchemy of intention.

The parable of those who spend their substance in the way of Allah is that of a grain of corn out of which grow seven ears, and each ear has a hundred grains. For Allāh grants manifold increase unto whom He wills; and Allāh is Infinite, All-Knowing.

(Qur’ān, Al-Baqara 2:261)

Intentions have sometimes been compared to seeds which, depending on their quality, can either yield a robust and flourishing fruit-bearing harvest or a crop that is stricken by disease, doomed to result in failure and destined to become a source of misery for all those involved. For these reasons, the *‘arifīn-biLlāh* have consistently urged us to have vigilance concerning our intentions and to seek to ensure their purity from anything other than that which serves to nurture a virtuous and fertile intention. In *Iyḍāḥ Asrār ‘Ulūm al-Muqarrabīn (Illuminating the Secrets of the Knowledge of Those Brought Near)* Imām Janāl al-Dīn Muḥammad ibn ‘Abd Allāh ibn Shaykh al-‘Aydārūs Bā ‘Alawī, whose lineage meets with that of the author’s in Shaykh ‘Abd Allāh al-‘Aydārūs, writes:

Know that indeed among the fundamentals and principles that one must take into account and act upon, is the establishing of all actions upon the mastering of intentions, to have sincerity with your innermost thoughts, and to enter into acts of obedience purified from all blemishes that seek to corrupt such acts.

The source of this is the saying of the Prophet ﷺ, “Verily, actions are only according to intentions and every man shall have according to what he has intended.” So, the actions of the hearts are the intentions and from them issue all outward acts. The foundations are the actions of the hearts and the branches are the acts of the limbs. If the foundations are firmly established, then the branches will be firm. And if the foundations – which are the intentions – are neglected, the outward acts will waver. This applies to all religious and worldly actions.

If you want success and fulfilment in your affairs, then perfect your objectives, whether small or great; firstly, by reflecting deeply upon them and secondly, by apportioning to each one what it deserves of your aspiration. After that

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surrender them to Allāh, Most High, and seek refuge in Him for their completion and success. By doing so actions are purified and all desires are made sound. So grasp this understanding, listener, for subtlety exists in certain areas of such discussions; so it is required of us to clarify this to our wayfaring brethren, so that they may be guided. Allāh is the One Who gives success and from Him assistance is granted.

In this way, through the practice of reflecting upon the motives behind our every action, we are guarding against those subtle, ungodly insinuations that seek to defile our intentions and by extension, our actions. Al-Nasā'i reported that a man asked the Prophet ﷺ, "What is your opinion of one who fights [in the way of Allāh] seeking fame [in the world] and reward [from Allāh]?" The Prophet ﷺ replied, "He receives nothing [by way of reward from Allāh]." The Prophet ﷺ repeated this three times and then said, "Allāh accepts no deeds other than those that are performed solely for His sake and by which His Face is sought."

This awareness and vigilance can also act as a 'filter' by means of which one may decide whether an action is inherently virtuous, sinful or neutral, and so assist in avoiding not only a reprehensible action, but also a worthless action. 'Umar ibn al-Khaṭṭāb ؓ said, "The one who has no intention has no [meritorious] deeds." Thus intention can be a medium through which we can breathe meaning and purpose into every area of our lives, however trivial the action may appear. How many of our daily tasks or actions are a means through which we try to draw near to Allāh?

Abū Dharr ؓ relates that the Prophet Muḥammad ﷺ has said, "Do not disdain doing the least good, even greeting your brother with a cheerful face." Ultimately, no one knows within which intention or action the mercy of Allāh lies - regardless of the significance or insignificance we might attach to it. Abū

Hurayra ؓ relates that Allah's Envoy ﷺ said, "A prostitute was forgiven, because, on passing a panting dog near a well and seeing that the dog was about to die of thirst, she took off her *khuff* (leather sock), and tying it with her head-cover she drew out some water for it. She was forgiven on account of this."

To strive for purity of intention and excellence of action is to strive for *ihsān*, which the Prophet Muḥammad ﷺ described as "to worship Allāh as though you see Him, and while you see Him not, He sees you." He ﷺ also said, "Allāh has written *ihsān* in everything..." Allāh requires *ihsān* from all of His servants and in everything they do. The greater the awareness of the nearness and presence of Allāh, and of one's responsibilities before Him, the more sincere the striving for perfection in everything we do – vitalised in our every intention and action. Thus, if *ihsān* – which has also been called the beauty of the soul or heart – permeates the inward, it will similarly diffuse outwards, transforming every human activity into the remembrance of Allāh.

"Many small actions are made great by their intentions; and many great actions are made small for want of intentions."

Saying of the *salaf*

The intention is a distinguished gift to the *ummah* (community) of Muḥammad ﷺ imbued with special blessings and brimming with Muḥammadan mercy, as the following excerpts from the *ḥadīth* on the merits of the *ummah* of Aḥmad, indicate:

Wahb ibn Munabbih ؓ said: 'When Moses read the Tablets, he found therein the virtues of the *ummah* of Muḥammad ﷺ. He said, "O Lord, which *ummah* of Muḥammad is this that I find in the Tablets?" He (Allāh) said: "They are the *ummah* of Aḥmad. They are content with the little provision

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I give them, and I am content with the little action they do. I enter each of them into the Garden from his testimony: there is no god but Allāh...”

‘He said, “O Lord, I find in the Tablets an *ummah* in which, if one of them intended to do a good deed and he does not do it, one good deed will be recorded for him. And if he does it, ten to seven hundred times its worth of good deeds will be written for him. He said, “They are the *ummah* of Aḥmad...”

‘He said, “O Lord, I find in the Tablets an *ummah* in which, if one of them intends to do wrong and he does not commit it, it will not be recorded against him. And if he does it, it will be written as a single wrongdoing.” He said, “They are the nation of Aḥmad...”

‘Moses said, “O Lord, You have spread out all of this goodness for Aḥmad and his *ummah*, so make me among his *ummah*.” Then Allāh said, “O Moses, I have chosen and favoured you over others with My Message and My Speech, so take what I have given you, and be among the thankful.”’

The intention, impregnated with these remarkable blessings, is a bounty that many a great scholar and ‘*ārif-biLlāh* – such as Abū Ṭālib al-Makkī, Imām al-Ghazālī and Imām al-Ḥaddād (to name but a few) – has directed us to, time and again, in their works to help us recognise its significance and transcendent potential. Jābir ibn ‘Abd Allāh has related, “We were with the Prophet Muḥammad ﷺ on a campaign when he said, “There are some people in Madīna who are with you in spirit, wherever you march and whatever valley you traverse. It is only illness that has kept them from being with you in person. They are your partners in reward.’” And Ja‘far bin Ḥayyān said, “The foundations of actions are the intentions. Indeed, a man reaches with his intentions a position he does not reach with his actions.” Thus, one of the methods that the ‘*ulamā*’ have advocated in order to harness these special mercies is to adopt

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multiple intentions for a single action with the hope of gaining the full reward for each.

Abū Tālib al-Makkī writes in *Qūt al-Qulūb* (Nourishment of the Hearts):

Indeed, the most virtuous action is the one that has the most abundant intentions. The *'ulamā'* have been elevated and their actions favoured on account of the perfection of their knowledge of intentions for an action, and their belief in them. It may be [for example], that in one action there can be ten intentions. The scholars know this and act upon it, and so are rewarded (at least) ten times. And the best people in terms of actions are those with the most intentions, and with the best of goals and *adab*.

Imām al-Ḥaddād has said in *Risālat al-Mu'āwana wa 'l-Muḍhāhara wal-Mu'āzara*:

One can have many intentions for a single action, and for each intention gain the full reward. An example of this in acts of obedience is to intend, by reciting the Qur'ān, to commune with Allāh Most High - for indeed the one who recites [the Qur'ān] is conversing intimately with his Lord; also intend to extract knowledge from the Qur'ān - for it is the source of knowledge; to benefit oneself and those listening, and any other good intentions.

An example, in permissible actions, is to intend to obey the command of Allāh Most High when eating, by His saying, *O you who believe, eat of the good things which We have provided for you* [Qur'ān, al-Baqara 2:172]. Intend to gain strength for the obedience of Allāh, and to give thanks to Allāh [for His provision], as He says, *Transcendent is He, Eat of your Lord's provision and give thanks to Him* [Qur'ān, Saba 34:15].

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Apply these two examples accordingly to other devotional and permissible actions, and always do your best to increase your good intentions.

In this way, every aspect of one's life can be infused with the alchemy of a virtuous intention. There are various *ḥadīths* documenting how the Prophet Muḥammad ﷺ would serve his family through the tasks he would do in and around the house. By intending to draw near to Allāh through the example of His Prophet ﷺ by serving one's family - and within that to provide a clean and healthy environment within which one's children can grow up knowing, loving and embodying the example of the Prophet Muḥammad ﷺ in their lives - something as ordinary as housework can be infused with the light and secrets of following his *Sunna* ﷺ and become a channel for Divine Pleasure; also transforming what is often a source of tension into a labour of love for Allāh and His Messenger ﷺ.¹

Similarly, Ḥabīb 'Alī bin Muḥammad al-Ḥabshi has said in one of his counsels:

Make your¹ intention sound, because it is the basis of all actions - divine provisions are provided according to one's intention. Many of those who are far are drawn near because of their intentions. So in every action one takes, or word one utters, or work that one does, one should strive to make good intentions. It is sufficient to relate in this matter the saying of the great beloved ﷺ, "Verily actions are only according to intentions..." and his saying, "The intention of a believer is better than his action." [Allāh] has opened for me an understanding in the meaning of this *ḥadīth* when writing this counsel, I ask Allāh that it is a correct one, and that is: every believer should intend to do many great and

1 See also translator's note T[87]

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good actions and endeavour to fulfil their intentions. For example, one can say I intend to occupy all of my breaths in the remembrance of Allāh or in His reflection, although he is only occupying part of his time in such actions. So the action that he is involved in is good, but the intentions are better.

“A virtuous intention is the source of all goodness.”

Muḥammad ibn ‘Abd Allāh ibn Shaykh al-‘Aydarūs

Through this purity of intention and purpose, the intention can in turn become purifying – the consequences reaching far beyond one’s initial scope of concern. Imām Muḥammad ibn ‘Abd Allāh ibn Shaykh al-‘Aydarūs states:

Know that intentions have wondrous effects. Things react to them accordingly - good for good and evil for evil. So a virtuous intention is the source of all goodness, and through implanting one’s aspirations into a thing, a comprehensive reaction by means of the Divine Power will result, the desired objective actualising in accordance with the strength or weakness of one’s determination. For this reason a person should maintain the loftiest of aspirations in all matters. He should not seek anything heedlessly or with negligence from among his daily pursuits. Rather, he should strengthen his aspirations, utilise his acumen and remain determined in all affairs....

Among the astonishing secrets of the intention is that its blessings can influence things that may not have occurred to one’s mind. It was related that when ‘Umar ibn ‘Abd al-‘Aziz ؓ was made Caliph, the shepherds said, “Who is this virtuous servant who has been made the leader of the people?” It was said to them, “And what do you know of this?” They said, “Whenever a just caliph is made a leader over the people,

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the wolves refrain from [attacking] our sheep.” Look at this blessed intention – how it even affects the wild beasts that roam the land.

Similarly, with the effect of intention on evil; if a person conceals an evil thought and his intention is corrupted, this will give rise to many more evils that are pervasive, even though the person may not have intended this.

Furthermore, the *‘ulamā’* have suggested that this ensuing ripple-effect – that can suffuse other areas of our life and the lives of others – is not confined to the outward or even to one’s own lifetime. Sālim ibn ‘Abd Allāh said, “Allāh assists a servant in accordance with his intention; whoever’s intention is complete, will find that Allāh’s assistance towards him shall be complete.”

Ḥabīb Aḥmad bin Zayn al-Ḥabshi has indicated that this transmutation can be inwards – the virtuous intention serving to further purify and strengthen the inward as well as the outward. He states:

...The heart is the shepherd who is followed and the intention is its action. In the two *Ṣaḥīḥs* (of Bukhārī and Muslim): “Indeed in the body there is a morsel of flesh which, if it is sound, the whole body is sound and if it is corrupt, then the whole body is corrupt. Truly, it is the heart.” Allāh Most High said, *Neither their flesh nor their blood shall reach Allāh, but it is your taqwa (God-consciousness) that reaches Him* (Qur’ān, *Al-Ḥajj*, 22:37). Indeed, *taqwa* is an act and attribute of the heart and the intention is the inclination of the heart towards goodness and desiring it. So, if the servant does whatever goodness his heart is inclined to, then goodness will be strengthened and established within him. So what is meant here is that among the acts of the heart is *taqwa* of the heart on desiring goodness so it can be purified and emptied from the desires of this world, for the sake of remembrance and

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the knowledge of Allāh. Any action without a good intention is not beneficial, and it can be harmful if accompanied by a corrupt intention.

This establishing of goodness within can in turn lead to further good intentions. In *Mamlakat al-Qalb wa'l A'dā*, Ḥabīb 'Umar bin Moḥammad bin Sālim bin Ḥafīḍh says:

Among the signs of correctness and acceptance in an act of worship, by which Allāh is worshipped – [such as] *ṣalāh* or recitation or fasting or *ḥajj* or *'umra* – is that there comes to one's heart, towards the conclusion of that action, true determination to engage in acts of obedience, to hasten towards that which is useful and beneficial, and to gain reward; and utmost resolve to avoid wrongdoing and any behaviour contrary [to the *Sharī'a*]. And from the effects of these [aforementioned] intentions, the righteous among this *ummah* from the early centuries used to say, "Whosoever opens the door of a virtuous intention, Allāh will open seventy doors among the doors of *tawfīq* (success) for him; and whosoever opens the door of an evil intention, Allāh will open seventy doors among the doors of defeat and disappointment for him." And we seek protection with Allāh from this.

Vast indeed has been the reach of intention. Equally vast has been that of resolve. Such resolve has ramifications in countless ways in the domain of human states and affairs. Abundant wonders and achievements have come in the wake of man's determination. Equally, when aspirations have dragged man into the abyss and he has intended evil as a result, how deeply has he sunk into evil, and what a rush of calamities, severances and afflictions have engulfed him.

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O Mary! Allāh giveth thee glad tidings of a Word from Him: his name will be the Messiah Jesus, the son of Mary, held in honour in this world and the hereafter and of (the company of) those nearest to Allāh.

(Qur'ān, Al-Imrān 3:45)

Such is Allāh's generosity that the benefits of a pure intention can be reaped for generations to come. We have a potent example of the wondrous effects of intention, in the vow of *Sayyida* Hanna - the mother of Mary, the mother of Jesus ~~✝~~, when she dedicated the child in her womb to the service of Allāh. We are informed of her intention in the Qur'ān: *Lord, I have vowed to You, in dedication, what is in my womb for Your service. So accept this of me, for Thou hearest and knowest all things and ...I have named her Mary, and commend her to You with her seed, to protect them from the accursed Satan. Her Lord received the child with gracious favour, and caused her to grow up in goodly growth, and placed her in the care of Zachariah...* (Qur'ān, al-Imrān 3:35-3:37) and *Behold! the angels said: "O Mary! Allāh hath chosen thee and purified thee - chosen thee above the women of all nations.* (Qur'ān, al-Imrān 3:42).

In a lecture entitled *Jesus and his Blessed Mother*, Ḥabīb 'Alī Zayn al-'Ābidīn al-Jifri attests to the sincerity and far-reaching consequences of *Sayyida* Hanna's intention: "The intention of Hanna made the one she bore be accepted by Allāh. She possessed an intention with Allāh...when she intended that in her offspring there would be someone who served Allāh, someone who would serve this religion - when she was truthful in such an intention, Allāh honoured her because of her intention. Look at the effect of intention: the very deliverance this Community awaits, at the hands of our master Jesus, peace be upon him."

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Indeed, we can see similar effects vitalised in the author of this book. He is descended from *Sayyidina* Aḥmad bin 'Īsa al-Muhājir ilā Allāh, who possessed a momentous intention with Allāh. He is known as al-Muhājir ilā Allāh, the Emigrant to Allāh, because of his decision to emigrate from Baṣra in Iraq to Ḥaḍramawt to safeguard himself and his family and the sacred trust of his progeny. Al-Ḥabīb 'Abd Allāh ibn 'Umar bin Abī Bakr bin Yaḥya states in *'Iqd al-Yawāqīt*:

The *hijra* of al-Imām Aḥmad bin 'Īsa to Ḥaḍramawt from Baṣra closely resembles that of his grandfather ﷺ to al-Madinah. This is because he was commanded to travel on his mount and descend where his camel knelt. He arrived at *al-Ḥaramayn*, and then Yemen, and continued with the journey until he touched al-Hijrayn. Of its own accord, the camel went down on its knees and he knew he was home.

The great *mujaddid* ('renewer') of the twelfth Islamic century, Imām 'Abd Allāh al-Ḥaddād, revered and thanked *Sayyidina* Aḥmad bin 'Īsa for having blessed his progeny with his intention. He praises him for his foresight and his proverbial protectiveness towards his *sāda*. He refers to him as 'the real shaykh of the region' 'the entrusted Imām,' 'the elect of Allāh, the father of the *sāda*' (Prophet's descendants) - terms reserved for him, thus marking al-Imām Aḥmad bin 'Īsa's niche of distinction.

One of our teachers, and the inspiration behind much of this introduction, summarised the effects of *Sayyidina* Aḥmad bin 'Īsa's intention in relation to this book, thus:

At the heart of this minor-major book of al-Ḥabīb Muḥammad al-'Aydarūs there throbs the *himma* (aspiration) of *Sayyidina al-Muhājir ilā 'Llāh*, Aḥmad bin 'Īsa, his ancestors and their

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heirs down the ages, may Allāh be well pleased with them all.

As one gazes at the world across centuries, at the superabundance of mercy, good, guidance and light that the children of this Imām have spread and are spreading through the world, Allāh's words addressed to the Prophet, "We have indeed given you the *kawthar*, the abundance of good" assume an extra-earthly meaning. And so does the beyond-the-Throne reach of intention. After all, some established men of Allāh hold that the intention is goodness unlimited, unbounded since it draws from the hallowed springs of *Say, were the sea the ink for the words of my Lord, the sea will surely dry up ere the words of my Lord expire, even if we were to come forth with the like ink for replenishment.* (Qur'ān, Al-Kahf, 18:109)

It appears that al-Imām al-Muhājir embodied this empyrean verity. His children stand as unimpeachable evidence to that fact. That was most probably the *amāna* – the trust – which moved the *mujaddid* par excellence, al-Imām 'Abd Allāh bin 'Alawī al-Ḥaddād to applaud him as *al-Imām al-mu'taman* – the entrusted Imām, and the rest of his children to proclaim their eternal debt to him. It is an eternal debt many of us recognise.

**"The inspiration and light of a person is in accordance with
the inspiration and light of the one he follows."**

Sayyidi Aḥmad Zarruq

It is from this chain of scholars and exemplars – towering monuments in their unwavering adherence to the way of the Prophet Muḥammad ﷺ – and through their link to him ﷺ, in their lineage, understanding and practice, that Ḥabīb Muḥammad bin 'Alawī al-'Aydārūs (Ḥabīb Sa'd) has inherited this discipline and tradition pertaining to intentions.

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They come from a lineage brimming with aspiring and enlightened hearts, resolutely focused on the Divine and blessed with fertile intentions; and one of their distinguishing features is their vigilance concerning intentions. The author of *Illuminating the Secrets of the Knowledge of Those Brought Near* concludes his chapter on intentions as follows:

As for the elect, they observe intentions in all things, even in what is permissible. So when they observe intentions in permissible matters they hope to gain reward for the actions in which they are engaged; like wearing a garment, for example. If the intention for doing so is made sound by seeking to obey Allāh's command ...*adorn yourselves at every mosque* (Qur'ān, Al-A'rāf 7:31) and by acting upon his saying ﷻ, "Allāh is beautiful and He loves beauty," then the servant – by combining that with thankfulness and gratitude to Allāh, and by praising Him for what He has provided – transforms the permissible into an act of worship.

The above paragraph accentuates the great gift of this book. These are the intentions of the elect, whose intimate knowledge and practice of the Qur'ān and *Sunna* make up the very fabric of their being. They strive to live the Qur'ān and the *Sunna* in their every breath.

Sometimes when we read their books or supplications, we have a glimpse into the "heart inclined to goodness" – even though the true meaning may be quite unfathomable to us. The *ṣalāt* on the Prophet ﷺ by Ḥabīb 'Alī bin Muḥammad Al-Ḥabshi may perhaps offer us such a glimpse:

Allāhumma, bestow ennoblement, peace and mercy upon our master Muḥammad – with a tongue all-embracing, in a spacious congregation – blessings as will nourish and replenish my body from his body, my heart from his

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heart, my soul from his soul, my secret from his secret, my knowledge from his knowledge, my action from his action [deeds], my character from his character, my intention from his intention, my heart's focus from his heart's focus, and my direct aspiration from his direct aspiration; and may his benediction return to me, my children, my companions and the people of my time. O Light! O Light! May you make me light by virtue of the Light.

This book is built upon intentions from hearts such as theirs, and may serve as a guide to the intentions of the best of this *umma*. It does however, leave room for additional intentions. Indeed the custodian of the *isnād* of the *umma*, al-Ḥabīb 'Aydarūs bin 'Umar al-Ḥabshi, duly advises us, to "have many intentions in a single action and intend what the *salaf* have intended in such an action", for as Ḥabīb 'Ali Zayn al-'Ābidīn al-Jifri has said, "We believe that the keys that bring success given by Allāh into motion begin with our hearts."

This text may be slim but it holds the keys to an alchemy that will transform the mundane to the celestial, the formulaic to the inspired, and, God willing, allow our very intentions to mirror that of the Prophet's ﷺ.

London, United Kingdom
Rabi' al-Awwal 1432

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الصدر
لغز القناد
للشيخ محمد عبد
حميد امباري
بن محمد
الصدر
ومجربته قراءة
وطب
في شهر كرم
١٤٢٥

TO MOHAMMAD AHMAD HAMID MBAYE,

I HEREBY GIVE HIM THE PERMISSION (IJĀZA) TO READ,
PRINT AND TEACH (THE BOOK OF INTENTIONS).

MOHAMMAD IBN 'ĀLAWĪ AL-'ĀYDARŪS
IN THE MONTH OF MUHARRAM 1425 AH

TRANSLATION OF THE

Kitāb al-Niyyāt



In the Name of Allāh the Most Merciful, the Compassionate

RIGHTEOUS INTENTIONS

The Envoy of Allāh ﷺ said, “Verily actions are only according to intentions and every man shall have according to what he has intended. Whosoever makes *hijra*¹ for Allāh and His Envoy, then his *hijra* is to Allāh and His Envoy, and whosoever makes *hijra* to achieve some worldly benefit or to take a woman in marriage, then his *hijra* is to that for which he made *hijra*.”²

This is the *ḥadīth* (prophetic tradition) with which Imām al-Bukhārī began his *Ṣaḥīḥ* making it the prologue³ to his book. Shaykh ‘Abd al-Raḥmān bin Maḥdī⁴ said, “Had I composed a

¹ [T] Imām Ibn Ḥajar al-‘Asqalānī said in *Fath al-Bārī*, “*Hijra* is to leave or let be, and to make *hijra* to something, is to move from one *place* to another (i.e. migrate). In *Sharī‘a* it is to leave whatever Allāh has forbidden, and this type of *hijra* in Islam falls under two types. The first is to move from a land of fear to a land of safety as took place in the *hijra* from Makkah to Abyssinia and the early stages of Makkah to Madīnah. The second type is from the land of disbelief to the land of belief, as happened when the Prophet ﷺ settled in Madīnah. Some of the Muslims who were able to make *hijra* did so and joined him in Madīnah. At this time *hijra* was specifically to Madīnah, until Makkah was conquered and this dispensation was lifted. But the general *hijra* of moving from the land of disbelief [to the land of belief] for those able to do so, still remains.

² [T] Bukhārī and Muslim, narrated by ‘Umar bin Khaṭṭāb.

³ [T] Al-Ḥāfiḍ Ibn Ḥajar said, “Al-Muḥalab narrated that the Prophet ﷺ first uttered this *ḥadīth* in a sermon when he arrived in Madīnah after his *hijra*, and this is the reason Imām al-Bukhārī started his *Ṣaḥīḥ* with it.” Imām al-Ṣuyūṭī also said in *Muntaha al-Amāl* that al-Zubayr bin Bakar narrated in *Akhbār al-Madīnah* that the Prophet ﷺ said this when he first arrived in Madīnah in a sermon.

⁴ [T] ‘Abd al-Raḥmān bin Maḥdī. Refer to Appendix Three.

book in the form of chapters⁵, I would have placed the *ḥadīth* of ‘Umar ibn al-Khaṭṭāb on intention in every chapter. This *ḥadīth* is one of the *ḥadīths* that is central to this religion.”

It was related that Imām al-Shāfi‘ī said, “This *ḥadīth* is one third of knowledge and enters into seventy chapters of *fiqh* (jurisprudence).

SAYINGS OF THE ‘ULAMĀ’ (SCHOLARS) CONCERNING THE INTENTION

Yahya ibn Abī Kathīr said, “Learn about the intention, for verily it is of greater import than the action.” Zayd al-Shāmī said, “I like to have an intention for everything, even my eating and drinking.” And Dāud al-Ṭā‘ī said, “I have come to realise that all goodness is encapsulated within good intentions.” Some of the *salaf* have said, “Whosoever wishes to make his actions complete, should perfect his intentions.” And Ibn al-Mubārak said, “It may be that a small deed is magnified by the intention, and a great deed may be diminished by the intention.”

Imām al-Ḥaddād reflects in a poem:

*For good intentions always be searching
Make them^z abundant and be conscious and fearful*

Ḥabīb Aḥmad bin Zayn al-Ḥabshi has written a comprehensive commentary on this poem in his *Sharḥ al-‘Ayniyyah*, which, if one so desires, can be studied further.⁶ It was the practice of the *salaf* to teach their children about the intention in the same

⁵ [T] He (Shaykh ‘Abd al-Raḥmān bin Maḥdi) also said, “Whoever wants to compose a book should start with the *ḥadīth* of intention.”

⁶ [T] See Appendix One.

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manner (i.e. with the same care and attention to detail) as they would teach them *al-Fātiḥa*.⁷

THE INTENTIONS FOR GOING TO THE MOSQUE

Going to the mosque is from among the virtuous actions of the *muttaqīn*⁸; by it, Allāh has made manifest the faith of the believers. It is incumbent upon a believing servant who desires to enter the mosque to have eight *mustaḥab*⁹ intentions when leaving his home, so that immense grace is accorded to him on account of this and by which he will be entitled to abundant reward tomorrow (*ghadan*).¹⁰ "Verily actions are only according to intentions and every man shall have according to what he

⁷ [T] *Al-Fātiḥa* is the opening chapter of the Qur'ān, and it is obligatory in the Shāfi'ī School to recite the *Fātiḥa* in every rak'a of the ritual prayer. It is also obligatory to maintain the correct pronunciation of each letter and observe the *shaddas* (stresses). The author is emphasising the importance of intentions in all of our actions.

⁸ [T] *Al-muttaqīn* are those who have *taqwa*. Imām 'Abd Allāh bin 'Alawī al-Ḥaddād said in *Naṣā'iḥ al-Dīniyah*, "According to the '*ulamā'* (may Allāh be pleased with them), '*Taqwa* means fulfilling the commandments of Allāh, the Exalted, and avoiding His prohibitions, both inwardly and outwardly, whilst simultaneously inspired with reverence and adoration for Allāh, and awe of Him.'" Some *mufasssīrīn* (commentators on the Qur'ān), may Allāh show them mercy, have said about the verse *Fear Allāh as He should be feared* (Qur'ān, *al-Imrān* 3:102) that what is meant is that He should be obeyed absolutely, remembered absolutely and rendered gratitude that is untainted by any conduct to the contrary."

⁹ [T] *Mustaḥab* is what is desirable. It is following the example of the Prophet ﷺ in ordinary matters, such as when he ate, drank, walked, slept and dressed etc. Following him in these matters is considered desirable. One is rewarded for following the example of the Prophet ﷺ, but not following his example in matters like this is not considered blameworthy because they are not considered part of the sacred law.

¹⁰ [T] The original Arabic word used is *al-ghad* which means tomorrow or the following day. See Translator's notes in appendices for more detailed explanation.

has intended," and He will bestow His abounding grace upon everyone who is gracious¹¹.

THE FIRST INTENTION

Intend to visit the Majestic One, may His Majesty be exalted, in His house, because a mosque is the house of Allāh and you are a servant of Allāh. Thus, when a servant wants to meet the owner of a house, he sets out for his house and seeks him there. The Envoy of Allāh ﷺ said, in relation to this virtue in a *ḥadīth* narrated by Salmān, "There is no Muslim who performs his *wuḍū* (ablution) and perfects it, then proceeds to a mosque, save that he is a guest of Allāh, and it is obligatory upon the host to honour the guest."

If you wronged a servant of Allāh, like yourself, through your lack of decorum, and then proceeded to his house seeking to apologise, he (the servant of Allāh), would welcome you, accept your apology, draw you closer to him and pardon you. He would not be content to shun you on account of this. How could Allāh, the Glorious, do so, when He is the Most Generous of the generous?

It is necessary to recognise that when one is granted the success to proceed to the house of one's Lord, that this success is from Allāh and His Providence. If Allāh had not wanted to honour and grant intimacy to His servant, He would not have granted him the success and opportunity to visit His House.

An anecdote was related by Muwaffaq al-Zāhid¹² in relation

¹¹ [T] Qur'ān, *Hūd* 11:3

¹² [T] A *zāhid* is a person who practises *zuhd*, which in Arabic means to abstain from something or to refrain from inclining towards something. In the terminology of the people of the Path, it is to loathe the *dunyā* (the corporeal world) and to shun it. Others have said that it is to withdraw from the comforts of this life for the purpose of seeking the comforts of the hereafter. Others still, have described it as the emptying of your heart from that which your hands do not possess. Imām

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to this point. He said, "When I had completed sixty pilgrimages to the House of Allāh, I sat opposite the *mizāb* (the rainspout on the Ka'ba) in the *Masjid al-Ḥarām* (the Sacred Mosque) and began to reflect. I asked myself, 'How many times have I visited this House?' Then sleep overcame me and I heard someone say, 'O Muwaffaq, if you owned a house that you could call all of your guests to, wouldn't you only invite those whom you love and who love you?' At that, all other thoughts were driven from my mind."

It was related by Ibn 'Umar ؓ that the Envoy of Allāh ﷺ said, "When a Muslim enters a mosque and says,

بِسْمِ اللَّهِ وَبِاللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللَّهِ

In the name of Allāh, by the permission of Allāh, and may prayers and peace be upon the Envoy of Allāh, and may the Peace and Mercy of Allāh be upon him.

His two angels¹³ will say to him, 'May Allāh also bless you. You have spoken the best speech after *la ilāha illa Llāh*.'"¹⁴

'Abd Allāh bin 'Alawī al-Ḥaddād said in *Naṣā'ih al-Dīniyah*, "The reality of *zuhd* is the removal of the love of this world and the desire for it from the heart and [to instil] contempt for this world in the eyes of the servant. This should be such that the retreat of this world and the meagreness of its goods is more beloved to him than its approach and the amplexness of its goods. This is in so far as his internal state needs to be. Outwardly, the *zāhid* needs to be removed from this world, hold himself distant from it as a matter of choice, whilst still able to have this world if he so chooses. He needs also to limit himself to the bare minimum with regard to all its conveniences, be it food, clothing, housing or other things. As he, ؓ, said "Let the sufficiency of one of you from this world be no more than the rider's provision."

¹³ [T] The two angels appointed to watch over each individual. Allāh says in the Qur'an, *Yet there are guardians watching over you, noble, recording, who know of all that you do* (Qur'an, *al-Infīṭār* 82:10-12). And *Not a word does he utter but there is a sentinel by him ready (to note it)* (Qur'an, *Qāf* 50:18)

¹⁴ [T] *Lā ilāha illa Llāh* is testimony that 'there is no god but Allāh'

THE SECOND INTENTION

Intend, by these actions, to make a pact with your Lord so as to be among those who are ennobled by, and granted intercession with, Allāh the Exalted.

It was said about the meaning of Allāh's words, *None shall have the power to intercede except the one who has made a covenant with the All-Merciful*¹⁵, that what is meant is the congregational prayer.

It was narrated on the authority of Abū Sa'īd al-Khudri ؓ, "The Envoy of Allāh ﷺ came to us when we were [in a group of] seven and said, 'Would you like to know what your Lord has said?' We said, 'Allāh and His Envoy know best.' He said, 'Verily your Lord has said, Whosoever purifies himself (performs *wuḍū*) in his house and then walks to the prayer honouring the greatness of its rights, desiring it and preferring it over all else, then a covenant between him and Myself shall exist whereby I will never punish him.'"

THE THIRD INTENTION

Intend to increase profusely in that which the people of the Garden will grieve for on the Promised Day. It was narrated in an *athar*¹⁶, that it was said to Ibn 'Abbās ؓ, "Will the people of the Garden have any regrets after entering it?" He said, "No, they will not, except on the action of walking to and from the mosque. They will wish that they had fulfilled it more profusely after earning the entry to the Garden and everlasting bliss."

¹⁵ [T] Qur'ān, *Maryam*, 19:87

¹⁶ [T] An *athar* is whatever has been related from a Companion of the Prophet ﷺ.

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O devotee, advance before you regret, for regret is to no avail. What do you think about the actions of a people that the dwellers of the Garden will regret, on account of their being severed from them, despite the numerous blessings and honour in the proximity of the Almighty King? The Envoy of Allāh ﷺ said, "Whosoever goes to and from the mosques, Allāh will prepare for him a house in paradise every time he goes or returns."

When returning home from the *'Isha* prayer one of the righteous would often say, "We come and go every day and night, yet soon we will come and go no more." Allāh said to the Prophet ﷺ on the night of the *Mi'rāj* (Ascension), "Do you know about what the Highest Assembly disputes?" He ﷺ replied, "No." He said, "About expiation and about rank." Then, he ﷺ said, "And what are these?" He [Allāh] replied, "As for expiation, it is ablution with cold water on a cold day, and walking to the mosque for the congregational prayers, and the anticipation of the prayer following the prayer." It was said, "If the servant leaves his house seeking the mosque, Allāh will allot the distance from where his feet have trodden, to the bottom limit of the earth, as good deeds in his scale on the Day of Judgement."

THE FOURTH INTENTION

Intend to hasten to the house of the Sovereign, to answer His call swiftly and endeavour to establish servitude through which to obtain a tremendous reward, as the guest only visits after being invited¹⁷.

¹⁷ [A] A servant may hasten to the mosque, not with the intention of answering the call, but with the intention of simply fulfilling the obligation (the obligatory prayer) out of habit. The difference between the two is that the intention of fulfilling the obligation may be accompanied by laziness or to only stay in the mosque for the period of the prayer, whereas the intention of answering the call is

It is said that the meaning of the verse, *Vie with one another for forgiveness from your Lord*¹⁸ is to vie with one another [in going] to the mosques, for in them you receive the forgiveness of your Lord. It is also said, “Do not be like the bad servant, who only comes to his master when he calls him; rather come to prayer before you are invited.” And, “The worst of my *ummah* are those who wait for the *iqāma* (the second call to prayer), and the best among them are those who come to the prayer before the *nidā’* (call).”

‘Ā’isha (may Allāh be pleased with her) said, “The Prophet ﷺ used to talk to us and do work in the house like one of us, but as soon as he heard the *aḏhān* he would rise and it was as if he didn’t know us at all.” Such was his preoccupation with the sanctity of the prayer.

‘Ali ؑ said, “Whosoever hears the call ‘*haya ‘ala ṣalāh*’ (come to the prayer) and does not answer it, without a valid excuse, his prayer will not be accepted.”

It is said, “On the Day of Arising, different ranks of the *Muṣallūn*¹⁹ will be ordered to enter paradise in groups. The first group will come forward with faces like glittering stars; the angels will receive them and say, ‘Who are you?’ And they will reply, ‘We are the *Muṣallūn*.’ ‘And how was your prayer?’ They will reply, ‘When we heard the *aḏhān* we would rise and perform the ablution, and nothing else would preoccupy us.’ The angels will say, ‘You truly deserve what you have received.’

the opposite.

¹⁸ [T] Qur’ān, *al-Ḥadīd*, 57:21

¹⁹ [T] The term *Muṣallūn* is explained in the Qur’ān in *Sūra al-Ma’ārij* (70:22-23) *Not so those who pray, who are steadfast in prayer*. Imām al-Ṭabarī said in his famous commentary on the Qur’ān: “*Al-Muṣallūn* are those who obey Allāh by fulfilling what was made obligatory upon them in prayer, and by establishing the prayers free of negligence. Some have said that *al-muṣallūn* are the believers who were with the Prophet ﷺ and it was also said that it meant all those who pray the five daily prayers.

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Then the second group will come forward surpassing the previous group in beauty; their faces as radiant as the full moon. The angels will ask them, 'Who are you? They will answer, 'We are the *Muṣallūn*.' The angels will ask, 'And how was your prayer?' They will reply, 'We used to perform the ablution for the prayer before the time of prayer.' The angels will say to them, 'You truly deserve what you have received.'

Then a third group will come forward and they will exceed the previous group in beauty and rank, their faces like the dazzling sun. The angels will say to them, 'You have the most beautiful faces, possess the highest of stations, and have the most brilliant light. Who are you?' They will reply, 'We are the *Muṣallūn*.' They will ask, 'And how was your prayer?' They will reply, 'We used to hear the *aḍḥān* while we were already in the mosque.' The angels will say, 'You truly deserve what you have received.'"

Abū Umāma said, "Allāh has angels that travel the earth with banners that they fasten on the doors of mosques, and [upon which] they record the people according to their states in respect of their being early or late for the prayer."

THE FIFTH INTENTION

Intend to fulfil the trust that Allāh made obligatory upon you, the covenant taken on the day of *Dhar*,²⁶ and to which you bore witness, and to perform the obligatory prayer in the most beloved of places to Allāh, which are the mosques.

²⁶ [T] This refers to when Allāh brought the *dhurriya* (descendants) of *Sayyidina* Adam ﷺ forth from his loins, at Nu'mān al-Arāk near 'Arafāt, to take the *mīthāq* (covenant) that there is no God other than He. Allāh mentions in the Qur'ān, *And when your Lord brought forth from the children of Adām, from their loins, their descendants, and made them testify against themselves. [He asked] "Am I not your Lord?" They said, "Yes, we testify!" Lest you should say on the Day of Resurrection, of this we were unaware. (Qur'ān, al-A'rāf 7:172)*

The Prophet of Allāh ﷺ said, "Allāh Most High said, 'My servant will only be saved from Me (Allāh's punishment) by fulfilling what I have made obligatory upon him.'"

And in another narration Allāh says, "Those who seek nearness [to Me] do not draw nearer with anything more pleasing than what I have made obligatory upon them."

When 'Ali bin Abī Ṭālib ؓ heard the call to prayer his colour would change and he would become restless. When asked about this, he would say, "The time for fulfilling the great trust has come, the trust that was *offered to the heavens and the earth and the mountains, but they refused to bear it and were afraid. Man assumed it. Man is the most unjust and ignorant.*"²¹ Regarding the weightiness of this trust, we know not whether we are fulfilling it or not."

Abū Bakr al-Ṣiddiq ؓ used to say, "Whenever the time for prayer enters, the angels proclaim, "O believers! rise and extinguish the fire, that you have kindled on yourselves, with the prayer."

It is also said that when the *mu'adhin* (caller to prayer) calls the *Adhān*, all the animals and the birds listen, and everything expresses fear except mankind and the *jinn*. When 'Ali (may Allāh ennoble his face) began the prayer, he would be overcome with fear and trembling. When he was asked about this he said, "It is an obligation from the obligations of Allāh, and I do not know if He will accept it from me or strike my face with it."

THE SIXTH INTENTION

Intend the *'imāra*²² of the *masjid* (mosque), with your prayer,

²¹ [T] Qur'ān, *al-Aḥzāb*, 33:72

²² [T] *Sayyidi* Aḥmad bin Muḥammad ibn 'Ajība al-Ḥasani, (may Allāh have mercy on him) said in *Al-Baḥr al-Madīd*, "The act of *'imāra* of the *masājid* is to decorate them with carpets, to light them with lamps, to continuously maintain them with the worship and the remembrance of Allāh, to establish lessons of

so as to be from among those whose faith has been attested to by Allāh. By this, you may be regarded among those who are special to Him and will be amongst His people, as the Prophet ﷺ said, "When you see a person frequenting mosques, confirm his faith, for Allāh Most High has said, *No one visits [and maintains] Allāh's houses of worship (mosques) except those who believe in Allāh and the Last Day*"²³. And the Prophet of Allāh ﷺ said, "Surely, those responsible for the 'imāra of the houses of Allāh are [indeed] the people of Allāh."

'Abd Allāh bin 'Umar said, "A herald shall proclaim on the Day of Judgement, 'Where are those who call by the sun (i.e. those who call to prayer in its specified times)?"²⁴ And the *mu'adhins* will be brought forward. Then He [Allāh] will declare, 'Where are My neighbours?' And the angels will say, 'And who is worthy of being Your neighbour?' And He will say, 'Where are those responsible for the 'imāra of My mosques?' They will be immersed in light and seated on pedestals of light."

It was narrated by Anas bin Mālik ؓ that the Prophet ﷺ said, "Allāh, Blessed and Most High is He, says, 'I set out to punish My creation, and if I look at those responsible for the 'imāra of My Houses, those who love each other for My sake, and those who seek forgiveness in *sahar* (the latter part of the night), their punishment is withheld.'" In another narration, "When I look at those responsible for the 'imāra of the mosques, by their

sacred knowledge within them and to abstain from doing anything therein that the mosque was not built for, such as talking of worldly affairs.

The Prophet ﷺ said [in a *ḥadīth qudsī*], 'Indeed the mosques are My houses on My earth, and those who visit Me in them are their maintainers. Blessed is a servant who performs *wuḍu* in his house, then visits Me in My house. It becomes incumbent upon the One visited to honour the visitor.' Al-Ṭabarāni in *al-Majma' al-Kabīr* and Imām al-Suyūṭi in *Al-Durr al-Manthūr*".

²³ [T] Qur'ān, *al-Tawbah* 9:18; and the *ḥadīth* is narrated by al-Tirmidhi

²⁴ [T] The timing of four out of the five prescribed prayers is determined by the sun. The four prayers are *Fajr* (dawn), *Dhuhr* (noon - immediately after the sun has passed its meridian), *ʿAṣr* (late afternoon), *Maghrib* (after sunset).

remembrance of Me, and at the gatherings of Qur'ān, My anger is stilled because of this." And in a different narration, "When I look at the people who go hungry and thirsty for My sake, their punishment is withdrawn."

THE SEVENTH INTENTION

Intend to enjoin the *ma'rūf*²⁵ and forbid the *munkar*, so as to be from among the special servants of Allāh who have sold themselves for the pleasure of Allāh, seeking to receive glad tidings tomorrow from Allāh; as Allāh Most High has said, *Those who ...enjoin the ma'rūf and forbid the munkar, and observe the limits of Allāh, and give glad tidings to the believers*²⁶. If a servant of Allāh asks his brethren in the mosque to straighten their lines, to bow and prostrate in the complete and correct manner, to move forward to the first line²⁷, to remove their shoes at the door [before entering], to place the right hand over the left [during the prayer] - and other such matters - and forbids them from turning around during prayer, from raising their voices when reciting, from neglecting *khushu'* (humility and presence of heart) in the prayer, from stepping over seated people, from enquiring about lost property, from talking about worldly affairs, from laughing, joking, mocking, buying and selling, quarrelling, and other such

²⁵ [T] Imām al-Ḥaddād has said: "*Ma'rūf* means everything which Allāh has commanded us to do and which Allāh has recommended his servant to fulfil. *Munkar* is everything which He has forbidden or otherwise disapproves of."

²⁶ [T] Qur'ān, *al-Tawbah* 9:112

²⁷ [T] There are many *ḥadīths* that relate the merits of praying in the first row. One of them is related in al-Bukhārī and Muslim. Abū Hurayra ؓ relates that the Prophet ﷺ said, "If people realised the benefit of calling the *adhān* and standing in the first row for prayer and they could secure these privileges through drawing lots, they would draw lots for them; and if they knew the merit of coming early to prayer, they would vie with each other in hastening to it; and if they appreciated the value of the dawn and evening prayers, they would come to them even if they had to crawl on all fours."

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matters - if all of the above were adopted and acted upon, then you would have acquired an abundant portion of the reward of those who enjoin the *ma'rūf* and forbid the *munkar*. Abū Umāma said, "I heard the Prophet ﷺ say, whilst he was on the pulpit, 'Safeguard your mosques from children,²⁸ from those who are of unsound mind, from your quarrels, from raising your voices, from the unsheathing of your swords, and from administering punishment in gatherings.' The Prophet ﷺ also forbade enquiring about lost property in the mosque and reciting poetry²⁹. He commanded us to say, "May Allāh not restore it to you," to the person who seeks lost property [in a mosque] and to say to the person reciting poetry, "You have not spoken well."

Jesus, the son of Mary ʿĪsā, came upon people selling in the mosque and said to them, "You children of snakes! You have taken the houses of Allāh as marketplaces, when they are the marketplaces of the hereafter." The Prophet ﷺ said, "No one has *taqwa* in these mosques except those whom Allāh is content with, and whomsoever Allāh is content with, the Garden is his. There will come a time when people will turn away from their mosques; they will have no desire except for the mentioning of this world. When that time comes do not sit with them, because Allāh has no need of them."

ʿUmar bin al-Khaṭṭāb ؓ heard people mentioning their merchandise in the mosque and said, "These mosques were built for the remembrance of Allāh, so when you remember your trade and your world go to *al-Baqi*."³⁰

²⁸ [T] From making noise and distracting worshippers.

²⁹ [T] Al-Ḥabīb Ahmad bin Zayn al-Ḥabshī said in *Fawā'id Muhimma*, "It is disliked to recite poetry in the mosque if it does not contain any encouragement towards good, like praising the Prophet ﷺ and Islām, and calling to *zuhd*. The Prophet ﷺ erected a pulpit in his mosque for Ḥassān bin Thābit to stand and recite poetry on, praising the Prophet ﷺ, and he used to say, 'May Allāh support Ḥassān with *Rūh al-Qudus* (i.e. *Sayyidina Jibrīl* ؑ).'"

³⁰ [T] A graveyard in al-Madīna al-Munawwarah where many of the Companions of the Prophet ﷺ and members of his Family are buried

THE EIGHTH INTENTION

Intend to flee from the *dunyā* to the hereafter, and from the commerce of *hawa* (desires) to the trade of *taqwa*, and from the market of loss to the market of pleasure (*riḍwān*), and from the sons of the *dunyā* to your brethren from among the sons of the Final Abode. Allāh Most High has said, *flee to Allāh*.³¹

Some have said, about the meaning of the Almighty's saying, *Whoever enters it is safe*³² that they are the mosques; others say that it is Makkah and the Ḥaram, and it is also said to be the Garden. A servant will not be safe from peril nor from the threat of being destroyed until he gains precedence in the Garden. The Prophet ﷺ said, "The best of all places are the mosques, and the best of all people are the people of mosques - the first ones to enter and the last ones to leave."

Some have said about the meaning of His saying *Whoever enters it is safe*, [that what is referred to] are the mosques because whoever enters them is protected from the trials of Iblīs and his soldiers. He cannot cause him to fall into disobedience that would lead to his destruction. The cursed one cannot whisper to the servant whilst he is in the mosque, he can only do so afterwards. So if the servant can avoid all of this and arrive early, he would have gained a great victory.

It is said that the believer's protection and preservation from Iblīs are in four [things]: mosques, the recitation of the Qur'ān with reflection, the ritual prayer and glancing into the face of a *zāhid 'ālim*. And the best among them is the glance and recitation [because] at the time of whispering he (Iblīs) can never survive it.

A wise man once said, "When a servant leaves the mosque and treads on the carpet of falsehood, the sweetness of the *dunyā* will permeate three hundred and sixty veins of his

³¹ [T] Qur'ān, al-Dhāriyāt 51:50

³² [T] Qur'ān, al-'Imrān 3:97

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body. It is like the venom of a bite flowing through the body of someone who has been bitten. No one can witness this except the people of *ma'rifa*³³ of Allāh Most High.” [‘*Ilm al-Qulūb*, Abū Ṭalīb al-Makkī]

THE INTENTIONS FOR SITTING IN MOSQUES & REMAINING IN THEM

Sitting in the mosque is from excellence in the religion and it is a virtuous act of the *muttaqīn* (people of *taqwa*) and one of the loftiest degrees of the *muḥsinīn*³⁴; and no one is steadfast in this except the people of sincerity among the believers, for the Prophet ﷺ said, “The mosques are gardens for the believers, and a hypocrite in the mosque is like a bird in a cage.” Al-Ḥakīm said, “Patience in seclusion is one of the characteristics of the sincere, and it is a sign that a path to Allāh exists in that person.”

It is required of the believer, when sitting in the mosque, to endeavour to have twelve recommended intentions for his sitting. In this way, for every intention abundant reward will be written for him, tremendous merits will be bestowed upon him and he will achieve a great triumph; because actions are only according to intentions, and every man shall have according to what he has intended.

THE FIRST INTENTION

Intend to perform the prayer in congregation and with *muḥāfaḍha*³⁵,

³³ [T] *Ma'rifa* is the intimate knowledge of Allāh, and an *ārif* of Allāh is someone possessed of such knowledge. See Translator's notes.

³⁴ [T] The word *muḥsinīn* refers to those who practice *ihsān*, which is excellence, or the perfection of faith. In the *ḥadīth* of Jibrīl, “*Ihsān* is to worship Allāh as though you see Him, and if you cannot see Him, to know that He sees you.”

³⁵ [T] *Muḥāfaḍha* of the *Ṣalāh* is to have an attentive heart, actively listening,

for the reward will be multiplied. It is reported in a tradition by the one who utters the truth, the Envoy of the King and the Bestower ﷺ that, "The prayer of a person in congregation is equivalent to twenty-seven prayers performed alone." So intend, by your sitting and waiting for your prayer, to gain more.

Abū Hurayra ؓ said, "The Prophet ﷺ gave a sermon from the *minbar* (pulpit), which was the last sermon he gave, and said, 'O people, whoever prays the five prayers in congregation, wherever he may be, in their prescribed times, will be amongst the first to cross the *Şirāt*³⁶ like a flash of lightning - in the group of the foremost; and he will come on the Day of Judgement with a face like the full moon; and he will have, for each day which he had *muḥāfaḍha* in his prayer, the reward of one killed in the way of Allāh.'

Ka'b said, "We find in the Torah that a prayer of a servant is multiplied in congregation according to the number of those attending; when there is a thousand, then it is by one thousand degrees." Al-Sha'bi said, "There are four benefits in the congregation: following the *sunna* of the Prophet ﷺ, multiplying of the reward, emerging from forgetfulness and being free of ostentation."

THE SECOND INTENTION

Intend to follow the Prophet ﷺ as he has said, "Allāh has prescribed to your Prophet ways of guidance, and these prayers are part of them. If you were to pray at home, as does a laggard, you would have departed from the way of the Prophet and go

pure in its disposition to Allāh, singular in its regard of the sacredness of the time and complete in its sanctity. [From *Ittihāf al-Sādati al-Muttaqīn*]

³⁶ [T] The *Şirāt* is a narrow bridge over the Hellfire. It is described as being sharper than a sword and finer than a hair. The non-believers will slip from it by the will of Allāh Almighty, and will fall into the Hellfire, whereas the feet of the believers will remain steadfast.

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astray.” And he ﷺ said, “Whoever revives one of my *sunnas*, I will intercede for him on the Day of Judgement.” He ﷺ also said, “An angel from *Madīnah* proclaims every day, ‘Whosoever abandons a *sunna* of the Envoy of Allāh ﷺ, his (the Prophet’s) intercession is forbidden for him on the Day of Judgement.’”

THE THIRD INTENTION

Intend to increase the gatherings of Muslims and so partake in the great virtue of being counted among them, as the Envoy of Allāh ﷺ said, “Whoever increases the number of a people is counted as one of them.” And he ﷺ said, “Be with the majority, because the wolf takes the stray from the herd,” on the meaning of the [aforementioned] *ḥadīth*.

In a prophetic tradition about those engaged in gatherings of *dhikr* in mosques, Allāh Most High says, “My angels are a company whose associates shall not be among the wretched.”³⁷

THE FOURTH INTENTION

Intend to be steadfast and to wait for successive prayers. It was said about the meaning of the Qur’ānic verse, *O you who believe! Be patient, vie with each other in perseverance, and be steadfast*³⁸ that what is meant is steadfastness in waiting for successive prayers in the mosques.

The Prophet ﷺ said, “Shouldn’t I direct you to that with which Allāh erases wrong deeds and raises by degrees?” They (i.e. the Companions) said, “Yes, O Prophet of Allāh.” He said, “Many steps towards the mosque and performing the ritual ablution (*wuḍū*) perfectly, even in difficult conditions, and

³⁷ [T] This is the conclusion of a long *ḥadīth* narrated by both Imām al-Bukhārī and Imām Muslim in their *Ṣaḥīḥ* collections. See Translator’s notes.

³⁸ [T] Qur’ān, *Āl-‘Imrān* 3:200

waiting for one prayer after another. That is being steadfast. That is being steadfast.” And he said ﷺ, “The one who waits for the prayer is like a *fāris* (horseman) who has saddled his horse in the path of Allāh. He prays with the angels of heaven as long as he does not nullify his ablution or move to the great *ribāṭ*.”³⁹

THE FIFTH INTENTION

Intend to protect your hearing, sight, tongue and limbs from what Allāh has forbidden, and to be in [a state of] *tarahhub*⁴⁰ by your sitting in the mosque. It was related in a tradition that ‘Uthmān ibn Maḍh‘ūn ؓ came to the Prophet ﷺ and said, “O Envoy of Allāh, the earth has become too constrictive for me in relation to what my *nafs* is calling and guiding me to.” He (the Prophet ﷺ) said, “And to what is your *nafs* guiding you?” He said, “O Envoy of Allāh, it is guiding me to *tarahhub*.” He said, “Be at ease, O ‘Uthmān, because *tarahhub* in my *ummah* (nation) is waiting for the (ritual) prayer, after the prayer.” And in another narration, ‘Uthmān ibn Maḍh‘ūn’s son passed away, so he stayed at home and erected a *mihrāb* and refrained from going to the mosque. The Prophet ﷺ asked after him and then summoned him and said, “O ‘Uthmān, did you not know that Allāh has forbidden *rahbāniyya* for my *ummah* and that the *rahbāniyya* of my *ummah* is sitting in the mosque.”

Anas ibn Mālīk ؓ asked the Prophet ﷺ, “O Prophet of Allāh, is keeping away from backbiting more agreeable to you,

³⁹ [T] *Ribāṭ* or *murābaṭa* is to stay in the trenches awaiting the enemy, and the *murābiṭ* is the one thus engaged. It also means to wait for successive prayers after having prayed the one before. The word originates from *rabṭ* which means ‘to tie’ because in the past fighters used to tie their horses together whilst awaiting the enemy, which is considered to be the great *ribāṭ*.

⁴⁰ [T] Typically, a *rāhib* referred to a Christian monk and *tarahhub* or *al-rahbāniyya* is to isolate and sever oneself from everything other than the worship of Allāh.

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or praying one thousand *rak'as*?" He said, "Keeping away from backbiting is better than praying one thousand *rak'as*."

THE SIXTH INTENTION

Intend to engage in *i'tikāf* (spiritual retreat)⁴¹ in the mosque, until the moment of leaving it.⁴²

Anas ibn Mālik ؓ said, "There is an act of worship the reward of which is immeasurable, and it is *i'tikāf*". It was the custom of the Prophet ﷺ to engage in *i'tikāf* during the last ten days of the month of *Ramaḍān*.

A man once entered a mosque and saw a man from the righteous *fuqarā'*⁴³ in *i'tikāf*. He said to him, "What makes you sit here at this hour?" The *faqīr* replied, "I have wronged the Lord of the house, so I persist in sitting in His house and will not leave until He forgives me."

In another account, a man entered a mosque and saw a *faqīr* in *i'tikāf*. He said to him, "What has made you sit here?" The

⁴¹ [T] *I'tikāf* is to intentionally remain in a mosque for the purpose of worship. It is *sunna* to do so at any time, but it is highly recommended in the holy month of *Ramaḍān*, particularly in the last ten days of the month.

⁴² [T] That is, upon entering the mosque one should make the intention for *i'tikāf* for the duration of one's time in the mosque.

⁴³ [T] *Faqīr* means poverty, from which the term *iftiqār* or absolute poverty is derived. A *faqīr* is someone who is said to be in a state of *iftiqār* - *fuqarā'* being the plural of the word *faqīr*. Al-Ḥabīb 'Abd al-Raḥmān bin 'Abd Allāh Balfaqīh said, "*Iftiqār* is when a servant acknowledges his constant need [of Allāh the Exalted], and it is to have such feelings realised within him at all times. Every Muslim who is in constant need of his Lord Most High is said to be in a state of *iftiqār*. Ibn 'Aṭā' Allāh al-Iskandarī said in '*Umwān al-Tawfiq fī Adāb al-Ṭariq*', "A *faqīr* is someone who is free and independent of all created beings, and who avoids all obstacles [that prevent him from Allāh]. No aim or desire remains within him other than Allāh Most High. He shuns and renounces everything other than Him, and he has affirmed himself in the realities of *Lā ilāha illa Llāh Muḥammad Rasūlu Llāh*." See Translator's notes.

faqīr replied, “He invited me to His door and I answered Him, so here I am waiting for His permission to enter.”

THE SEVENTH INTENTION

Intend to listen to sacred knowledge (*‘ilm*), if a session is being held at the time, and to sit in the circles of *dhikr* so as to gain the immense reward for them. It is narrated in a tradition that Prophet ﷺ said, “Whosoever remembers his Lord whilst walking to the mosque is like a fighter in the path of Allāh.” He ﷺ also said, “Be an *‘ālim* or a seeker of knowledge, or a listener or a lover of knowledge, and don’t be the fifth one for you will be ruined.”⁴⁴ And he ﷺ also said, “Sitting with a scholar for an hour is more beloved to Allāh than a year’s worship spent without disobeying Him, even for the blink of an eye.”

And he ﷺ said, “Whosoever has the opportunity to sit in a circle of *‘ilm*, it is as if he had the opportunity to sit in my gathering, and whosoever sits in my gathering will not have a harsh punishment on the Day of Judgement.”

It was narrated by Abū Hurayra ؓ that Allāh Most High will proclaim on the Day of Judgement, “Where are those who love each other *bi jalāli* (out of regard for My Majesty)? Today I will give them shelter in My shade, when there is no shade other than My shade.”

Abū Ṭālib ؓ said, “The meaning of *‘bi jalāli*’ is to love each other, witnessing My Greatness and Majesty; meaning, to cooperate in My obedience, to be in harmony with each other in my love and love each other for My sake and that is only because that is what I love and I have magnified and exalted its implementation.”

The Prophet ﷺ said, “Love each other for the sake of Allāh

⁴⁴ [T] Meaning the fifth has none of the four aforementioned traits. See Translator’s notes.

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and be servants of Allāh in brotherhood. Whoever takes someone as a brother for the sake of Allāh, Allāh will raise him to a degree that cannot be reached by any of his other actions.”

‘Umar ibn al-Khaṭṭāb ؓ said, “After Islām, a servant of Allāh is not given anything better than a righteous brother.” And the Prophet ﷺ said, “Whosoever Allāh wants good for, He will provide him with a righteous companion, who when he forgets reminds him and when he remembers, assists him.”

Thābit al-Bannānī ؓ said, “We were once standing on Mount ‘Arafā when two youths wearing *Qitwani*⁴⁵ garments approached us. One of them said to the other, ‘O dear friend.’ And the other answered him, ‘O beloved, here I am at your service. Do you not think that the One for whom we love each other and became fond of one another, will punish us?’” Then I heard a voice say, “Surely, He will not.”

THE EIGHTH INTENTION

Intend to meet a brother for the sake of Allāh so that you may benefit him in his life and he can intercede with Allah, on your behalf, after your death.

THE NINTH INTENTION

Intend to anticipate the mercy that descends from Allāh and to be included among those who are enveloped by it. The Prophet ﷺ said, “No company gathers for the remembrance of Allāh, but they are covered in mercy and surrounded by angels. Allāh mentions them to those around Him and a herald will announce, ‘Rise! You have been forgiven. Your wrongdoings have been transformed into good deeds.’”

⁴⁵ [T] *Qitwān* is a place in Kūfah, Iraq known for its garments (*al-Aksiya al-Qitwāniya*).

THE INTENTIONS FOR SITTING IN THE MOSQUE

The Prophet ﷺ said, “The mosques are blessed and their people are blessed, they are protected and their people are protected, they are beautified and their people are beautiful, they are in their prayer and Allāh is fulfilling their needs, they are in their mosques and Allāh is surrounding them.”

And he ﷺ also said, “The angels will continue praying for someone as long as he remains in his position of prayer. Grace will continue to descend upon him and the angels will supplicate for him by saying, ‘*Allāhumma*,⁴⁶ have mercy on him.’ This will continue until he nullifies his ablution and when he does so his prayer will not be accepted until he performs the ablution.”

THE TENTH INTENTION

Intend to leave disobedience by feeling shame before Allāh, in as much as you would before your brethren, and [you would] fear their loathing of you. It was reported that the Prophet ﷺ said, “Have *ḥayā*’ before Allāh as you would have *ḥayā*’⁴⁷ before

⁴⁶ [T] Imām al-Khurūbi said, “[Saying] *Allāhumma* is turning to Allāh to fulfil a need and asking Him to achieve what is desired by interceding with the greatest of His Names (al-*Ism al-A‘ḏham*) - the Name which, when supplicated by it, He answers, and when asked by it, He gives. It was placed at the beginning of all supplications because it encompasses all of Allāh’s Noble Names. See Translator’s notes for more details.

⁴⁷ [T] Al-Ḥabīb Aḥmad Mash-hūr bin Ṭāha al-Haddād ؒ said, “*Ḥayā*’ is a characteristic that compels a human being to avoid that which is shameful and which prevents one from disobeying. *Ḥayā*’ before Allāh is considered to be one of the best acts of worship. The Envoy of Allāh ﷺ said, “Have *ḥayā*’ before Allāh as He deserves to be shown *ḥayā*’.” They said, “How can we show *ḥayā*’ to Allāh?” He said, “He who has *ḥayā*’ with Allāh, as is His due, should safeguard the stomach and what fills it, the head and what it contains, and he should remember death and tribulation. Whosoever does all of that, has true *ḥayā*’ before Allāh.” Also, it is considered part of *ḥayā*’ before Allāh that He does not find you where He has forbidden you to be, and that He only sees you in His obedience and in what He

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a righteous man among your people.”

Jesus ﷺ said, “Be in the company of someone, the mere sight of whom, will enable you to remember Allāh. His speech will increase you in good actions and his actions will make you yearn for the hereafter.” Ḥātim al-Aṣṣam ؓ said, “Sit with someone who, when your gaze falls upon him, awe of him will enter your innermost heart, the sight of him will make you forget your wife and children and you will never disobey your Lord as long as you remain close to him.” One of the people of *ma'rifa* said, “I have *ḥayā'* before a righteous man, as I have *ḥayā'* before Allāh.”

It was reported that while Abū Bakr and 'Umar were with the Prophet ﷺ 'Uthmān bin 'Affān came in. The Prophet ﷺ then covered his leg which had been exposed. He was asked about this and he said, “Shouldn't I have *ḥayā'* before whom the angels have *ḥayā'?*”

THE ELEVENTH INTENTION

Intend to escape having the punishment of Allāh descend upon you, by keeping your hopes short, by being meticulous in conserving your worldly time, and by striving to maintain an excellent inward state. Mālik bin Dīnār said, “If punishment were to descend from the heavens, then the people of the mosques would be saved from it.” It is also said that lightning does not strike the one who remembers Allāh.

THE TWELFTH INTENTION

Intend to meet your brothers in Allāh, to visit them for His sake and gaze upon them while in His house, so as to gain Allāh's

has commanded you”. [*Safahāt min Ḥayāt Ḥabīb Aḥmad Mash-hūr bin Ṭāha al-Haddād*].

reward.

It was narrated that the Prophet ﷺ said to Abū Razīn al-'Aqilī, "I was informed that if a man, who has come from his own house, enters the house of his brother in order to visit him, seventy thousands angels will escort him, praying for him and saying, 'Our Lord, he has joined the ties,'⁴⁸ so join him with You." If you can employ your body in such ways then do so, because it is the command of the Envoy of Allāh ﷺ to visit your brother in Allāh. He ﷺ said, "Allāh ﷻ says, 'They are entitled to my love, those who visit each other for My sake and love each other for My sake and for those who spend on each other for My sake.'"

It is mentioned in an *Athar*, "Walk a mile to pray behind a righteous imām, walk two miles to visit the sick, walk three miles to follow the coffin of a righteous man, walk four miles to attend a gathering of knowledge that will remind you of Allāh, walk five miles to reconcile two people who have severed relations and walk six miles to visit a brother for the sake of Allāh."

All of these intentions, collectively, can be achieved in a single act of worship by the servant, if he knows and is aware of them; and for each intention he can be given an immense reward and exemplary merit. So what a difference between a person who gains multiple rewards from a single act of worship through his good intentions, and a person who does not receive even one reward for many acts of worship, because of his forgetfulness in perfecting the intention. He has failed in his endeavour or he has handicapped his actions, unless Allāh rectifies him by His Grace. There is no power except with Allāh. [From the 'Knowledge of the Heart' by Abū Ṭālib al-Makki].

⁴⁸ [T] That is, he has joined the ties of brotherhood

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THE INTENTIONS FOR VISITING BROTHERS

Visiting brothers for the sake of Allāh is among the most virtuous acts of the believers, so it is required of a servant [of Allāh] to make his intention sincere. There are six virtuous intentions and five blameworthy intentions associated with this [act of worship], and it is appropriate to know the blameworthy from the praiseworthy in order to avoid the blameworthy and adhere to the praiseworthy; and there is no might or power except with Allāh. It was said that one of the *ṣūfiyya* saw a disciple of his and asked, "Where are you going?" He said, "To visit so-and-so." He said, "Do you know the harm that accompanies visiting?" The disciple said, "No." He said, "Know that whoever visits his brother for five things, there is nothing in that visit that Allāh will be pleased with."

The First is to visit for the purpose of a meal and to be motivated by greed. The Prophet ﷺ said, "The worst of servants is a servant driven by his greed. The worst of servants is a servant led astray by his passions." Sahl said, "At the end of time a group of people will appear, their deity will be their stomachs, their religion will be their garments and their adornment will be their speech."

One of the *fuqarā'* visited his brother in Allāh. When he sat down and food was presented to him and pressed upon him, he refused it and said, "I visited you for what my soul desires and not for the desires of the stomach", and he did not eat.

A disciple visited his teacher to ask him about *ma'rifa*. When he sat down food was served to him. He said, "O teacher, I am in need of something other than this, and something other than this is required of you. I visited you seeking insight and not food. If I had wanted this I could have found it with other people, but I came seeking that which others do not have. This is the nourishment of the *nafs* which we had the previous night, but the nourishment of the soul has been severed from us for

forty days. The nourishment of the soul is more precious to me than the nourishment of the *nafs*, so start with that which is more honourable, may Allāh honour you. I have heard a similar saying from your teachers that the Prophet ﷺ said, 'A believer is the one who gives preference to his religion over his desires.' The teacher answered him by saying, "Eat while I narrate fourteen *ḥadīth* to you, on the virtues of eating and answering your brother's invitations." He said, "O teacher, if there are fourteen *ḥadīth* on the virtue of eating, then there should be twenty-four *ḥadīth* on the virtue of leaving food." And he left without eating.

A group of *fuqarā'* visited one of the '*ulamā'* in his house. When they arrived he ordered food to be served to them before he came out to sit with them. When the food was served a man among them stood up. He was asked where he was going. He said, "My need is only with the owner of this food." They said to him, "Sit, and when we are finished we will let you meet with him." He said, "God forbid that I make my stomach a path to my religion."

The Second is to visit one's brother for the sake of self-glory, repute and out of boastfulness. It was reported that al-Fuḍayl ibn 'Iyād and Sufyān al-Thawry once met and counselled each other until they both wept. Al-Thawry then said, "I think that we have never been in a gathering which contains more trials than this one." Al-Fuḍayl then said, "Didn't you recall the best of what you possess and counsel me with it? And I recalled the best that I possess, and I counselled you likewise?" "Thus we both became ostentatious," Sufyān replied.

The Third is to visit one's brother for the sake of fame and position in order to be honoured and glorified. It is said that a group of *ṣūfiyya* entered the presence of Abū 'Ali al-Rudhbāri

and among them was a young man that Abū 'Ali did not recognize, so he said to the group, "Where does the young man come from, because I don't know him?" The young man replied, "I did not visit you to get to know you; I only visited you to honour someone that I became acquainted with thirty years ago." He said, "Then, what is your name?" He replied, "I fear that your knowing my name will be the cause of certain reward being nullified for me." Then he served him what food he had, and the young man stood up and said that we were forbidden to mix that which is good with that which is bad and to replace the good with the bad.

The Fourth is to visit to gain people's praise. It is said that the *sādiq* is the one who conceals his good deeds in the same way others conceal their wrongdoing. His fear that his good deeds will not be accepted is greater than his fear that his wrongdoings will not be forgiven.

The Fifth is to visit out of covetousness. It is related that a group of *fuqarā'*, who were companions of al-Shibli, would never part from him when they had spare time, but when they had little time they would depart from him. One day he (al-Shibli) said, "Look at those lowly people, I want them for Allāh's sake and they want me for the sake of the *dunyā* and the *nafs*". Whilst he was sitting an Egyptian relative entered with two hundred *dīnārs* which he placed in al-Shibli's hands. When the *fuqarā'* heard about this they came running to him, and as they entered he realised this. He stood up with the *dīnārs*, and walked until he reached the shores of the Tigris. There he raised the *dīnārs* in his hand and said, "Look upon the god to whom you have become a devoted worshipper. We shall burn it thoroughly and scatter it about in the sea."⁴⁹ Then he said, "Whoever seeks me

⁴⁹ [T] This is what *sayyidina* Mūsa ~~ؑ~~ said to the worshippers of the calf, Now

should follow me, and whoever wants the *dinārs* should follow them." And 'Umar ibn 'Abd al-'Azīz ؓ said, "Beware of the one whose love for you is only equal to his need of you. When his need is fulfilled, his love for you will end."

It is desirable for a believer to visit his brother for seven things in order to gain abundant good reward and recompense:

The First: is to visit your brother because of his sanctity, eminence and status. It was narrated that the Prophet ﷺ looked at the *Ka'bah* and said, "Allāh has ennobled you and made you splendid and sacred, and the believer is more sacred than you." He ﷺ also said "Whosoever honours an *'ālim*, it is as if he has honoured seventy prophets; and whosoever honours a seeker of knowledge, it is as if he has honoured seventy martyrs. And whosoever wrongs a believer has wronged the prophets, and whoever wrongs the prophets has wronged Allāh, whoever wrongs Allāh is cursed in the Torah, the Gospel and the Qur'ān." He ﷺ also said, "Whoever honours his believing brother honours Allāh."

Ja'far al-Ṣādiq ؑ said, "Walk a mile to follow a righteous man's coffin and walk six miles to visit your brother in Allāh." It was said that when the wolf that was falsely accused of eating Yūsuf, son of Ya'qūb ؑ, was summoned to Ya'qūb ؑ, Ya'qūb questioned him and he answered truthfully. Then at the end of the conversation the Prophet of Allāh Ya'qūb ؑ asked him where he had come from. The wolf answered, "Egypt." He then asked him where he was heading. The wolf answered, "Jurjān." Ya'qūb ؑ then asked him, "What do you require there?" He answered, "I am going to visit a brother for the sake of Allāh, because I heard my father relate from my grandfathers, on your authority, O prophets "Anyone who visits a brother in Allāh, two

look upon your god to whom you have become a devoted worshipper. We shall burn it thoroughly and scatter it about in the sea. Qur'ān, Tāha, 20:97

million good deeds will be recorded for him and two million wrongdoings will be erased from him and he will be elevated by two million degrees.”

Ibn Mubārak ؓ said, “Five actions do not rise from the earth to the heavens except with a complete reward: [maintaining] the sanctity of a believer, being thankful for the grace of Allāh, observing the rights of parents, honouring a *zāhid ‘ālim* and worshipping the Almighty.”

It is narrated that two brothers in Allāh met and one said to the other, “Where have you come from?” He replied, “I have made pilgrimage to the House of Allāh and visited the grave of the Prophet ﷺ. And you, where have you come from?” He answered, “From visiting a brother, to greet him for the sake of Allāh.” He said, “Would you give me the reward of your visit, so I can give you the reward of my visit?” He lowered his head for a while, and then they heard a *hātif* (disembodied voice)⁵⁰ say, “Visiting a brother for Allāh is better than one hundred pilgrimages, except the pilgrimage of Islām (the *Ḥajj*).”

The Second: Intend, by your visit, to bring affection and harmony to your brother and to entrust him with your heart so that love can grow between the two of you. Allāh Most High says, *Had you spent all that is in the earth you could not have brought their hearts together, but Allāh has reconciled them.*⁵¹

Ibn Mas‘ūd ؓ said, “This verse was revealed about those who love each other for the sake of Allāh.” It is said that four attributes affirm your love for your brother: visiting one another, giving *salām*, shaking hands and giving each other gifts. You can also intend to bring joy and happiness to the heart of a

⁵⁰ Imām ‘Abd al-Wahhāb al-Sha‘rāni said in *al-Anwār al-Qudsiyya fi Bayān Ādāb al-‘Ubūdiyya*, “A *hātif* is a disembodied voice which is either from an angel, or a *wali* (friend of Allāh), or from the righteous among the Jinn, or it can be from Dhu’l Khidār ؑ.”

⁵¹ Qur’an, *Al-Anfāl* 8:62-63

believer. Some have said that the virtue of brotherhood lies in harmony through familiarity, close attachment and ever-lasting love.

‘Umar Ibn al-Khaṭṭāb ؓ said, “After Islām, a servant of Allāh has not been given anything better than a righteous brother, so if one of you sees love from his brother, he should hold fast to it.”

The Prophet ﷺ said, “Never do two believers meet, except that one of them brings benefit [to both]. The likeness of the believer is like the washing of the two hands: one washes the other, one needs the other.”

The Third: Visit your brother to fulfil the *sunna* of the Prophet ﷺ and to engage in an act of worship which he ﷺ liked. It was narrated by al-Ḥasan that the Prophet ﷺ said, “O Abū Razin, aren’t you aware that when a man leaves his house to visit his brother for Allāh’s sake, he is followed by seventy thousand angels who pray for him and say, ‘O our Lord, he has joined the ties, so join him with You.’” Abū Ṭālib al-Makkī, may Allāh bestow His mercy upon him, said, “This is a command of the Prophet ﷺ on the virtue and preference of visiting brothers.” Anas ibn Mālik said, “The Prophet ﷺ would enquire after a person who was absent from the mosque for three consecutive days. If he were sick, he would visit him; if he were travelling, he would pray for him, and if he were available at home, he would call on him.

A tradition states that when two brothers shake hands, one hundred portions of grace are divided between them, ninety-nine of which are for being cordial to one another. It is related in a different narration that if someone smiles at his brother, their wrongdoings between them will fall away. Mujāhid said, “When those who love each other and visit each other for Allāh’s sake, are resurrected from their graves, Allāh ﷻ will send them *al-*

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*najā'ib*⁵², created from light, saddled with light and reined by light. Their chariots are of light, driven by *al-mukhalladūn* (the immortals)⁵³. They shall emerge from their graves answering the call of the Majestic Most High. Goblets of red ruby and yellow sapphire shall be brought to them, inside of which is camphor water, a draught of *Tasnīm*⁵⁴ and *Rahīq al-Makhtūm*⁵⁵. It shall be infused with the Pleasure, Grace and Approval of Allāh. They shall be served in the presence of the Sovereign, the Holy. They shall ride *al-najā'ib*, adorned with jewellery, and will be escorted to seats that have been specially prepared for them, gazing at their Lord with an eternal gaze and full of joy."

'Amr bin al-'Alā said, "It is desirable for a man to visit his brother twice a day." Abū Ṭālib, may Allāh have mercy upon him, said, " 'Amr seems to have interpreted the words of the Majestic about the people of paradise: *and there they will have their sustenance morning and evening*⁵⁶ and included (as sustenance) visiting and other than that as well." On this he relates a poem:

*If I am absent for a day and night from a friend
And I do not see myself among those who would send a
messenger
My mind is lost if I ask for his brotherhood
Even if he were among the wealthy and people of status*

⁵² [T] Distinguished mounts of high breeding

⁵³ [T] Allāh said in *Sūrat al-Wāq'ah*, 56:17, *There wait on them al-mukhalladūn [immortal youths] with bowls and ewers, and a cup from a pure spring*

⁵⁴ [T] *Tasnīm* is a spring of water in the Garden from which those drawn near to Allāh shall drink, and with which the draughts of the People of the Right are mixed.

⁵⁵ [T] Some commentators on the Qur'an have said that *Rahīq al-Makhtūm* is a spring in the Garden fused with musk. Others have said that it is a white precious drink which the people of the Garden shall sip to seal every drink. However, the majority of commentators say it is wine of utmost purity and flavour that is protected with a seal of musk.

⁵⁶ [T] Qur'an, *Maryam*, 19:62

Also, in the Prophetic tradition it states that if a man visits his brother, yearning for him and wanting to meet him, an angel behind him will say, "Pleasant you have become and the Garden is pleasant." Abū Ṭālib said, "We have narrated that the Envoy of Allāh ﷺ saw Ibn 'Umar turning left and right and he ﷺ asked him about this. Ibn 'Umar replied, 'O Envoy of Allāh, I love a person and am looking for him, but I cannot find him.' Then he said to him, 'O Abd Allāh, if you love a person, then ask him his name and the name of his father and where his house is, so that if he is absent you can visit him and when he is ill, you can call on him and when he is busy, you can help him.'"

The fourth: Intend, by your visit, to have your wrongdoings expiated and to have your errors fall away. It is narrated in a *ḥadīth*, "When a brother visits his brother in Allāh and they shake hands and one smiles at the other, their wrongdoings will fall from them." Abū Umāmah ؓ said, "The Prophet ﷺ said, 'When a believer looks at a believer and they both feel [the] joy of each other's company, an angel from the inner sanctums of the 'Arsh (Throne) will call, 'Return to this good action! Allāh has forgiven you both all of your previous wrongdoing.' And if they were to die that same day or night, they will die the death of the *siddiqīn*⁵⁷ (the veracious)."

And he ﷺ said, "Whosoever takes the hand of a believer in order to greet him for Allāh's sake, Allāh will confer upon him the reward that was given to Ibrāhīm al-Khalīl ؑ; and for each finger used the reward of a year's worship is recorded for him; and they will not part until Allāh forgives them."

⁵⁷ [T] The *siddiqīn* are described in the Qur'ān in *Sūrat al-Nisā'* 4:69, *All who obey Allāh and the Envoy are in the company of those on whom is the Grace of Allāh - the Prophets, the veracious, the martyrs, the righteous. What a beautiful fellowship.* Also in *Sūrat al-Ḥadīd* 57:19, *And those who believe in Allāh and His Envoy, they are the veracious and the martyrs in the eyes of their Lord: they shall have their reward and their light.*

The fifth: Intend, through visiting, to gain the blessings and benefits of gazing at the face of a brother, and to gain closeness to him with which to cure your heart. It is narrated in a prophetic tradition, "On the Day of Judgement, Allāh, Exalted is His praise, will call His servant to account. Evidence will be brought against him and he will be ordered to the Hellfire. The servant will become bewildered and Allāh ﷻ will say to him, 'Did you see a *wali* (a friend of Allāh) in the *dunyā* that you loved for My sake, or visited for My sake, or did any of My *awliya'* love you, so that I can grant you to him on this day?'"⁵⁸

It is said that when the death of al-Ḥasan al-Baṣri approached, he was asked if he desired anything. "Yes," he replied, "a glance at the face of Yūsuf bin Asbāt." And Ja'far bin Sulaymān said, "When I feel listless, I look at Muḥammad ibn Wasī' and I become revitalised." And Mūsa bin 'Uqba said, "I used to meet one of my brothers for a day and and my striving would be energised for days as a result of meeting him."⁵⁹ And Ibn 'Abbās ؓ said, "There are seven things which, by simply looking at them, are regarded as acts of worship: the glance of a brother to his brother is worship, looking at the Qur'ān, looking at the *Ka'ba*, and at the faces of each of one's parents, at the scholar and into the books of *'ilm* (knowledge)."

Al-Fuḍayl said, "Looking upon the face of a brother in Allāh

⁵⁸ [T] Tirmidhi relates from 'Uthmān ؓ that the Prophet ﷺ said, "On the Day of Judgement the prophets will intercede, then the scholars, then the martyrs." And both Imām Abu Ḥanifa ؒ and Imām al-Shāfi'i ؒ have said, "If the scholars and jurists are not the protected friends of Allāh, then Allāh has no such friends."

⁵⁹ [T] In 'Wayfarers to God' (*Ma'alim al-Suluk*) Ḥabīb 'Alī Zayn al-'Abidin al-Jifri mentions that looking at the righteous servants of Allāh is a means through which to obtain the inspirational drive to approach Allāh. He states: "It (the inspirational drive) is also to be attained by looking at the righteous servants of Allāh and by preventing the eye from looking at people of falsehood and evil. Hence the Companions (*Ṣaḥāba*) only became Companions after having looked at, and sat in the company of, the Envoy of Allāh ﷺ."

in yearning and love is an act of worship.” Al-Ḥasan al-Baṣri also said, “Meeting our brothers in Allāh is more beloved to us than meeting our family and children, because our family reminds us of the *dunyā* and our brothers remind us of the hereafter.”

The sixth: Visit with the intention of revealing your state to your brother and to seek advice on your religion. Bilāl bin Sa’d said, “A brother in Allāh who, upon meeting you, exhorts you by Allāh, is better for you than a brother who places a *dīnār* in your hand every time he meets you.” Abū Ṭālib al-Makkī رحمته said “Our brothers in Allāh from the *salaf* used to meet, and one would say to his companion, ‘How are you and how is your state?’ The other would reply, ‘How are you with your ego and your desires? Is it obeying you in the good that you are calling it to or not? And how is the state of your heart with Allāh in its approach to Him, and flight from Him?’”

Some of the *awliyā’* used to say, “Most of our *mawājīd*⁶⁰ was from nothing other than meeting our brethren. We used to meet and reveal our states to one another and gain from one another. According to the wisdom of the house of Dā’ūd, “It is required of a person of sound mind to reserve for himself four hours in every day: an hour in which he is in *munajāt*⁶¹ with

⁶⁰ [T] Shaykh Muṣṭafa al-‘Arūsi said in *Natā’ij al-Aṣkār al-Qudsiyya fi Bayān Ma’āni Sharḥ al-Risālat al-Qushayriyya*, “*Mawājīd* is what their hearts (the *awliyā’*) find through inspiration, transmitted via lights emanating from the Merciful, Compassionate Lord, Who is contemplated by means of the inner eye.” He also said, “It is what they find in the course of their spiritual wayfaring, [particularly] what their hearts are attached to by means of an increase of lights descending upon their inner realms.” And *Mawājīd al-qulūb* is what holy hearts find of freely endowed bounties which are beyond count, because hearts are unable to express what they contain because they draw from the ocean of effusions of the All-Knower of the Hidden.”

⁶¹ [T] Al-Ḥabīb ‘Umar bin Aḥmad bin Sumayṭ said in *Ḥadiyyat al-Ikhwān*,

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his Lord; an hour [spent] bringing himself to account, an hour in which he sits with his brothers who remind him of his faults and who make him yearn for the hereafter; and an hour in which he allows his *nafs* its portion of worldly desires, because this hour assists the aforementioned ones and strengthens the *nafs* and it is a bounty to be gained.”

Someone heard al-Darāni say, “I came from my house seeking the curing of my heart from you, as there is no one in my house who asks me about anything.” One of the people of Divine Love said, “A state overcame me, so I left my house seeking someone I could take respite with and reveal my state to. I met al-Thawrī who discerned my state (*tafarrasānī*)⁶² and said, ‘What is the matter?’ I replied, ‘I have a commodity and I need a buyer.’ He said, ‘A worldly commodity or one for the hereafter?’ ‘One for the hereafter,’ I responded. So he took my hand and led me to a graveyard. When we stopped at the graves he said, ‘They were transported from the best place for dealing with the commodities of the hereafter to this spot long ago, so if you are really sincere, show them your commodity, otherwise keep it to yourself until the Day of Gathering.’”

The Seventh: Intend by your visit to seek the love of Allāh, and the confirmation of His promise to those who visit a servant of His for whom He holds abundant love, as it is narrated that the Prophet ﷺ said, “A man set off to visit his brother in a different

“*Munajāt* is a secret mutual address and conversation. What is meant in the context are invocations and *tasbiḥ*, and the Lord’s conversation with the servant is the lifting of veils. This comes about by understanding being bestowed [upon the servant].”

⁶² [T] *Tafarrasa* and *firāsa* mean to perceive hidden matters by looking at their outward. Al-Jurjāni said in *Al-Ta’rīfāt*: “In the terminology of people of *ḥaqīqah* (truth), *firāsa* is the unveiling of certainty and witnessing the unseen.” See Translator’s notes.

village. On his way Allāh sent an angel to him who asked, 'Where are you going?' He answered, 'I seek a brother of mine in this village.' He asked, 'Is there any kinship between the two of you entailing your fulfilment of duties, or are you returning a favour?' 'No,' he replied, 'I simply love him for Allāh's sake.' He (the angel) said, 'I am a messenger from Allāh sent to convey to you that He loves you as you have loved your brother for His sake.'" And he ﷺ said, "Allāh, may His Mention be exalted, says, 'I have created My love for those who love each other for My sake."

This explains the true meaning of *istighfār* (asking for forgiveness). Abd al-Wāḥid bin Zayd heard a man asking forgiveness from Allāh so he said to him, "O man, do you know the meaning of *istighfār*?" "No," he replied, "I do not." He said, "Know that *istighfār* is to repent (*tawba*), and repentance is a word that has six meanings:

- 1- To have remorse for the past [wrongdoing]
- 2- To abandon returning to the wrongdoing
- 3- To make amends for each obligation (*fard*) between you and Allāh that has been neglected
- 4- To return any wealth or items that were acquired illegally (to their rightful owners)
- 5- To rid yourself of all flesh and fat (in the body) that was nourished from the unlawful, until even the bones and skin return to their original condition
- 6- To afflict the body with the pain of obedience inasmuch as it has tasted the sweetness of disobedience

The man then said, "Who can fulfil all that?" He replied, "If your garment is threadbare there will be no benefit patching it

with another threadbare garment. *Istighfār* is like a patch, so say with the *istighfār*: *Allāhumma*, I ask You to overlook my lapses.” (From *‘Ilm al-Qulūb* of Abū Ṭālib al-Makkī.)

THE INTENTIONS FOR INVOKING ṢALĀT AND SALĀM UPON THE PROPHET ﷺ⁶³

Allāhumma, I intend by my invocation of *ṣalāt and salām* upon the Prophet to conform to Your Command,⁶⁴ to comply with Your Book, and to follow the *Sunna* of Your Prophet Muḥammad ﷺ, out of love for him, longing for him and in exaltation of what is due to him; to honour him and because he is deserving of this; so accept this from me, by Your Favour and Kindness, and remove the veil of heedlessness from my heart and make me from among Your righteous servants.

Allāhumma, increase him in honour, in addition to the honour You have already conferred upon him, and increase him in glory, to supplement the glory You have given him. Elevate his rank among the ranks of the Envoys, and his degree among the degrees of the Prophets. I ask You for Your Pleasure and for Paradise, O Lord of the worlds, and for contentment in the religion, in this world, and in the hereafter; and to die whilst living in accordance with the Book, the *Sunna* and the *Jamā‘a*⁶⁵, and by the testimony of faith (*al-kalimat al-shahāda*), without changing or altering it. And forgive me, by Your Favour and Kindness towards me, for what I have committed. Indeed, You are the Forgiver and the Merciful. And bestow *ṣalāt and salām* upon our master Muḥammad and his Family and Companions

⁶³ [A] Imām al-Ḥaddād preferred this [form of intention] when he invoked *ṣalāt and salām* upon the Prophet ﷺ. See Translator’s notes.

⁶⁴ [T] Allāh says in the Qurān, 33:56: *Allāh and His angels invoke ṣalāt on the Prophet. O you who believe, invoke ṣalāt upon him and salute him with a worthy salutation.*

⁶⁵ [T] Meaning whilst following the *Ahl al-Sunna wa’l-Jamā‘a* who are the followers of the *‘aqīdah* (creed) of Abū l-Ḥasan al-Ash‘ari (d. 324) and the *‘aqīdah* of Abi Maṣṣūr Muḥammad bin Muḥammad al-Maturīdī (d. 334).

and give them peace.

THE INTENTIONS FOR [RECITING] A ḤIZB⁶⁶ OF QUR'ĀN AND STUDYING IT IN THE MOSQUE

Circles of *dhikr* are among the greatest of actions that Allāh takes pride in before His angels,⁶⁷ and the recitation and study of the Qur'ān are amongst the most important acts of worship by which a servant draws near to his Lord. For these reasons the *salaf* and the *khalaf* (the righteous successors), among the righteous servants of Allāh in this *ummah*, attach great importance to organising the recitation of *ḥizbs* of Qur'ān and the *'imārat*⁶⁸ of mosques by them.

It is required of every believer, when attending such gatherings, to maintain good intentions through which he may draw nearer to his Lord ﷻ, as the Prophet ﷺ has said, "Actions are only according to intentions and every man shall have according to what he has intended. Thus he whose *hijra* was for Allāh and His Envoy, his *hijra* is to Allāh and His Envoy, and he whose *hijra* was to achieve some worldly benefit or to take a woman in

⁶⁶ [T] *Ḥizb* in the above context is the usual *wird* (litany) that one has of the Qur'ān, prayer, supplication and the like.

⁶⁷ [T] The Prophet ﷺ once came upon a group of his Companions and asked, "What has brought you together?" They answered, "We are seated together remembering Allāh and praising Him for having guided us to Islām and having conferred this favour upon us." He enquired, "Do you call Allāh to witness that is your only purpose?" They answered, "Allāh is our witness that that is our only purpose." He said, "I did not ask you to [swear an] oath out of any suspicion, but Gabriel came to me and told me that Allāh takes pride in you among the angels." (Muslim).

⁶⁸ *Sayyidi Aḥmad bin Muḥammad ibn 'Ajība al-Ḥasani*, (may Allāh have mercy on him) said in *Al-Baḥr al-Madīd*, "The act of *'imāra* of the *masājid* is to decorate them with carpets, to light them with lamps, to continuously maintain them with the worship and the remembrance of Allāh, to establish lessons of sacred knowledge within them and to abstain from doing anything therein that the mosque was not built for, such as talking of worldly affairs."

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marriage, then his *hijra* is to that for which he made *hijra*.”

When attending a *ḥizb* of Qur’ān the believer should make the following intentions:

- 1- Reviving the tradition of the *salaf*
- 2- The *‘imārat* of the mosque and to engage in *ītikāf* therein
- 3- To increase the number of believers
- 4- To encourage others to partake in the *‘imārat* of mosques
- 5- To recite the Noble Qur’ān
- 6- To conserve your time [through virtuous action]
- 7- To occupy your time with virtuous actions
- 8- To help others memorise the Qur’ān
- 9- To receive counsel from the words of Allāh
- 10- To drawn benefit from listening [to the recitation of Qur’ān]
- 11- To strengthen the bond of brotherhood between believers
- 12- To give life to the night⁶⁹ if the recitation is conducted

⁶⁹ [T] Imām ‘Abd Allāh bin ‘Alawī al-Ḥaddād said in *Naṣā’ih al-Dīniyah*, “It is necessary for the man of Qur’ān to have a *wird* (litany) of Qur’ān which he recites when he stands for his night *ṣalāh*. He starts at the beginning and finishes a *khitma* (a complete recitation of the entire Qur’ān) in his night *ṣalāh*, either once every month, or once after every forty days, or less according to one’s energy and as much as circumstances permit. He keeps to that relentlessly letting no laziness prevent [him]. A *ḥadīth* states, “The Qur’ān and fasting will intercede on behalf of a servant before Allāh. The Qur’ān will say, ‘I deprived him of sleep at night.’ Fasting will say, ‘I deprived him of food during the day.’ Then they shall intercede and their intercession will be granted.” Indeed Allāh has said, *Not all of them are alike. Of the people of the Book are a community that stand during the night; they rehearse the signs of Allāh all night long and they prostrate themselves in adoration. They believe in Allāh and the Last Day; they enjoin what is right and forbid, what is wrong, and they hasten in (all) good works. They are in the ranks of the righteous* (Qur’ān, *al-‘Imrān*, 3:113-114) In the light of these verses, it is stressed that a reciter of the Qur’ān should stand up for *ṣalāh* at night and recite, in his night *ṣalāh*, what he can of the Qur’ān. As Allāh says, *Read ye, therefore, as much of the Qur’ān as may be easy* (Qur’ān, *al-Muzzammil*, 73:20) and the Envoy of Allāh ﷺ said, “He who stands in *ṣalāh* with

during the night

- 13- To exalt what Allāh has exalted
- 14- To firmly establish the memorisation of the Qur'ān in those who have not memorised it and to aid their listening
- 15- To attend a gathering surrounded by angels
- 16- To increase your *imān* by listening to the recitation
- 17- To bring joy and happiness to the brothers attending⁷⁰
- 18- To illuminate the heart
- 19- To unfold your breast (*sharḥ al-ṣadr*)⁷¹
- 20- To gain reward and recompense for reciting, and listening to, the recitation of the Qur'ān, and for guiding and assisting towards its correct recitation

ten verses is not recorded among the heedless; and he who stands with a hundred is recorded among the devout; and he who stands with a thousand verses is recorded among *al-muqaṭṭirīn*, the abundantly recompensed.”

⁷⁰ [T] It was narrated by al-Ṭabarānī in *Al-Ṣaghīr*, with a good chain of narration that Anas ؓ narrated that the Prophet ﷺ said, “Whosoever meets his Muslim brother with what he (his Muslim brother) likes and brings joy to him, Allāh will bring joy to him on the Day of Rising.” And Ibn Abī al-Dunyā narrated, “There is no believer that brings joy to another believer without Allāh creating, from that joy, an arḡel that worships Allāh, proclaims His Glory and declares His Oneness; and when that believer enters his grave, the joy that he brought [to the other believer] will come to him and say, ‘Don’t you know me?’ He will reply, ‘Who are you?’ It will then say, ‘I am the joy that you brought to so-and-so and today I will console your loneliness, dictate your answers, confirm within you the confirmed statement, stand and answer for you, intercede with Your Lord on your behalf and show you your position in the Garden.’”

⁷¹ [T] The Envoy of Allāh ﷺ was asked about the meaning of *sharḥ* or *yashrah* in the saying of the Almighty *Whom Allāh wills to guide, He unfolds his breast to Islam (yashrah ṣadrāhu lil islām)* [Qur’ān, *al-Anām* 6,125] and he ﷺ said “Indeed *nūr* (light) when it enters the heart, it unfolds and widens.” They asked, “O Envoy of Allāh, is there a sign for this?” He replied, “Yes, turning away from the abode of delusion, and turning towards the eternal abode, and preparing for death before it strikes.”

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- 21- To present yourself to the descending Mercy of Allāh which accompanies the remembrance of Allāh, Most High
- 22- To listen to verses that remind us of the hereafter, urging us to perform righteous actions
- 23- To gain intimate knowledge of the Grace of Allāh upon us, when listening to the verses that remind us of this
- 24- To reflect on the miracle of the Qur'ān and its greatness
- 25- To be included among the people of the Qur'ān who are the people of Allāh
- 26- To be raised in rank and elevated by the words of Allāh
- 27- To recite the Qur'ān according to its rules - precisely and distinctly⁷²
- 28- Freedom from the preoccupations of this world
- 29- To experience serenity through the remembrance of Allāh⁷³
- 30- For protection against the devils and the rebellious ones among them
- 31- To adhere to the way of the Prophet ﷺ in studying the noble Qur'ān, as he used to do with Gabriel ؑ
- 32- To counsel yourself with the Qur'ān
- 33- To strengthen your memorisation and recitation of the Qur'ān
- 34- To inform those who are absent by following the saying of the Prophet ﷺ "The one who is present should inform the one who is absent."
- 35- To engage in commerce that incurs no loss, to gain reward,

⁷² [T] This can be taken from the command of Allāh to His Prophet in the Qurān *and recite the Qur'ān distinctly* (Qur'ān, *Al-Muzzammil*, 73:4)

⁷³ [T] Allāh Almighty says in the Qur'ān *Those who believe and whose hearts find tranquillity in the remembrance of Allāh. Verily, it is in the remembrance of Allāh that hearts find tranquillity.* (Qur'ān, *Al-Ra'd*, 13:28)

to increase in the Grace of Allāh Most High, to receive forgiveness for wrongdoing and thanks from Allāh for obeying Him; [this is] based on the statement of the Most High, : *Those who recite the Book of Allāh, and establish the prayers, and spend (in charity) of that which We have bestowed on them secretly and openly, they look forward to commerce that will never fail, for He will pay them their wages and increase them from His Grace. He is Forgiving, Thankful.*⁷⁴

- 36- To seek guidance for yourself and for those attending, as the Most High said, *Guidance for those who fear Allāh.*⁷⁵
- 37- To not neglect the noble Qur'ān.

THE INTENTIONS FOR RISING AT NIGHT (FOR WORSHIP)

- 1- To be granted special sainthood (*wilāya*)
- 2- To obey the command of Allāh and the command of the Prophet ﷺ as Allāh ﷻ said, *And part of the night, rise for additional acts of worship (for yourself); that your Lord may raise you to a Praiseworthy Station.*⁷⁶ The Prophet ﷺ also said, "O 'Abd Allāh, be not like so-and-so. He used to rise during the night, then abandoned the practice."⁷⁷
- 3- So that Allāh will lift affliction from the people of the earth on account of your rising at night
- 4- To struggle against the *nafs*
- 5- To follow the righteous *salaf*
- 6- To be granted an opening from Allāh, from the openings

⁷⁴ [T] Qur'ān, *Fāṭir*, 35:29-30

⁷⁵ [T] Qur'ān, *al-Baqarah*, 2:2

⁷⁶ [T] Qur'ān, *al-Isrā*, 17:79

⁷⁷ [T] Bukhārī and Muslim

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of the *‘arifin*

- 7- To reduce the amount you sleep
- 8- To supplicate for the believing men and women
- 9- To recite the Qur’ān
- 10- To supplicate to Allāh with humility and fear
- 11- So that your rising (at night) might coincide with the hour of acceptance⁷⁸
- 12- To engage in an act of worship that is more likely to be sincere
- 13- To follow the example of the Prophet ﷺ and the righteous *salaf*
- 14- To revive this great *sunna*
- 15- To ask for forgiveness before dawn, as Allāh ﷻ says, *And before dawn, they pray for forgiveness*⁷⁹
- 16- To receive what *al-Ḥaqq* (the Truth) bestows upon His *‘arifin*

THE INTENTIONS FOR *DA‘WA ILĀ ALLĀH* (INVITING TO ALLĀH)

- 1- To gain nearness to Allāh ﷻ
- 2- To follow and comply with the command of the Prophet ﷺ and the righteous *salaf*
- 3- To obey the command of Allāh ﷻ when He said, *Let there arise from amongst you a group who invite to goodness and enjoin what is right, and forbid what is wrong.*⁸⁰

⁷⁸ [T] Jābir narrated that he heard the Envoy of Allāh ﷺ say, “Indeed, within the night is a period in which no Muslim man were to ask Allāh Most High of any good relating to this world or the hereafter, except that it will be granted to him; and this moment comes every night.” [Muslim]

⁷⁹ [T] Qur’ān, *al-Dhāriyāt*, 51:18

⁸⁰ [T] Qur’ān, *Al-‘Imrān*, 3:104

THE INTENTIONS FOR DA‘WA ILĀ ALLĀH (INVITING TO ALLĀH)

- 4- To fulfil a communal obligation
- 5- To spread your knowledge of Islām and the *sunna* of *al-Muṣṭafa* ﷺ
- 6- To endure and be patient in times of harm and difficulty which may afflict the *dā‘ī* (inviter to Allāh)
- 7- To endure harshness and rejection by people
- 8- To be loved by Allāh and His Prophet ﷺ
- 9- To fulfil some of the rights of the people (by teaching them and inviting them to Allāh)
- 10- To spread the *sharī‘a* of the Prophet ﷺ
- 11- To protect the *ummah* from punishment, as the Prophet ﷺ said, “Either you enjoin good and forbid evil or Allāh will certainly send His punishment upon you.”
- 12- To learn good manners and character, and to be gentle with the common people
- 13- To rectify the community
- 14- To benefit yourself and the one advised
- 15- So that Allāh may reveal your own faults to you (whilst calling others to Him)
- 16- To seek benefit and spiritual assistance from the one being invited in every way

THE INTENTIONS FOR MARRIAGE

The following intentions were composed by the great Shaykh, the *Ārif* of Allāh, ‘Alī bin Abī Bakr bin ‘Abd al-Raḥmān al-Saqqāf ﷺ.

I INTEND to enter into this marriage and take this wife⁸¹ for the love of Allāh, the Exalted, and to have a child for the perpetuation of the human race. I also intend [to enter this marriage] for the

⁸¹ [T] Or husband

love of the Prophet ﷺ and so that he may be proud of it, as he said, “Marry and increase in numbers, as I will take pride in all of you before other nations on the Day of Judgement.”

I INTEND in this marriage — and in whatever actions and words that come from me in it — to be blessed by the prayer of a righteous child,⁸² or by his intercession if he dies young before me.⁸³ I intend by this, protection from Satan, breaking the desires, to sever the danger of evil, to lower the gaze⁸⁴, and to reduce *wiswās*⁸⁵. I also intend to protect my private parts

⁸² [T] A *ḥadīth* narrated by Muslim states that the Prophet ﷺ said, “When the son of Ādam dies, his *ʿamal* [actions] come to an end except for three things, a *ṣadaqa jāriyah* (continuous charity), knowledge which is being benefited from, or a righteous child who prays for him.”

⁸³ [T] Maʿāwiyah ibn Iyās narrated on the authority of his father that the Prophet ﷺ enquired about one of his companions who he had not seen for a few days. Someone told him, “O Envoy of Allāh, his son, whom you met, has died.” The Prophet then visited him and offered his condolences, and said, “O so-and-so, would you rather wish to have enjoyed his company in this world for the remainder of your life, or see him tomorrow at one of the gates of the Garden, preceding you there in order to open it for you?” He replied, “O Prophet of Allāh, I prefer that he precedes me to the gate of the Garden to open it for me.” The Prophet ﷺ said, “Then that is granted to you.” The Companions asked him, “O Envoy of Allāh, is this for him alone, or for the Muslims in general?” He replied, “For the Muslims in general.” Ibn ʿAbbās related that he heard the Envoy of Allāh ﷺ say, “If any one of my *ummah* has two children who die before him, Allāh will admit him to the Garden.” Also, Muslim bin Ḥassan narrated that he once asked Abū Hurayra, “Narrate a tradition to us about our dead that will comfort our souls.” He replied, “Yes. The young ones roam freely in the Garden, when one of them meets his father or his parents, he will clasp them by their garments,” or he said, “by their hands, and will not leave them until he brings them into the Garden.”

⁸⁴ [T] Ibn Masʿūd ؓ relates that the Prophet ﷺ said, “He who has the means should marry. It is the best assistance for lowering the gaze and safeguarding modesty (i.e. safeguarding the private parts from falling into illicit sexual relations). Otherwise one should fast; fasting will be a form of castration for him.”

⁸⁵ [T] *Wiswās* is the whispering of Satan. It is also the one of the names given

from lewdness.

I INTEND by this marriage to relieve the *nafs* and to allow it intimacy through companionship. I also intend the pleasure that arises from gazing at one's spouse, from mutual foreplay and the repose that floods the heart and strengthens it for worship.⁸⁶

I INTEND, by it, to relieve the heart from the management of housekeeping, undertaking the tasks of cooking, cleaning, making the bed, cleaning the dishes and taking care of household matters.⁸⁷

I INTEND, by this marriage, to struggle with the *nafs* and to train it through care and guardianship; to fulfil the rights of the spouse and to be patient with their characters; to endure any harm that arises from them and to work towards improving them; to guide them to the righteous path; to struggle to seek lawful earnings for them; to command them to discipline the children by seeking assistance from Allāh, in this, and by seeking *tawfiq* from Him through prostrating in absolute humble servitude to Him and by expressing absolute poverty before Him. I have intended all of this for Allāh, Most High.

I HAVE INTENDED all of the above and more, from whatever I say, do and have power over in this marriage, for Allāh, Most

to him.

⁸⁶ [T] Imām Abū Ḥāmid al-Ghazālī, may Allāh have mercy upon him, said in his book *Al-Arba'in fi Uṣūl al-Dīn*, "Whoever experiences boredom during acts of worship and knows that if he were to sleep it would revive him [so that he could do even more acts of worship upon awakening], then sleep is better for him. And if he knows that recreation with some [light] amusement and humorous stories for a while may also revive his energy for worship, then that is better for him than praying whilst bored. The Prophet ﷺ said, "Allāh does not become bored until you become bored". Abū al-Dardā' said, "I take comfort in some leisure that would assist me in seeking the Truth." 'Alī bin Abī Ṭālib ؑ said, "Amuse your selves because when they are forced they will become exhausted."

⁸⁷ [T] Please refer to the third intention under 'The Intentions for Remaining at Home' (on page 102) and to the Translator's notes.

High. I also intend, in this marriage, that which Your righteous servants and Your ‘*ulamā’ al-‘āmilūn* (practising scholars)⁸⁸ have intended.

Allāhumma, grant us success, as you have granted it to them; help us, as you have helped them; overlook our shortcomings and accept this from us, and do not entrust us to ourselves, even for the blink of an eye. Make good for us, all of this, by Your Grace and Generosity, in goodness and in health.

Allāhumma, forgive us and have mercy upon us, be content with us and accept this from us. Admit us into the Garden and save us from the Hellfire and rectify all of our affairs. *Allāhumma*, grant me help, blessing and peace in this marriage and in all of my affairs, and protect me from preoccupying myself with other than You, and do not place obstacles between me and obedience towards You, and grant me, in this, sufficient means for a living (*kafāf*) and chastity (*‘afāf*). *Allāhumma*, I entrust myself to You (in my moments of movement and stillness), so protect me, wherever I happen to be; take care of my affairs as You have taken care of the affairs of Your righteous servants.

Allāhumma, help us, together with our parents, children, spouses, our *shuyūkh*, our brothers, our relatives, our maternal relatives (*arḥāminā*), and all those who have rights over us, even those whose rights over us are minimal. *Allāhumma*, assist us in remembrance of You, in gratitude towards You and in excellence in worshipping You, O Lord of the worlds. *Allāhumma*, guide us and grant us success, O Lord of the worlds. *Allāhumma*, make us live this life according to Your Book and the *Sunna*, O possessor of Majesty and Generosity. *Allāhumma*, we ask You by that which You have accepted from us and by whatever has brought us closer to You, *āmīn*. And bestow *ṣalāt and salām*, by Your Majesty, upon the most noble of all envoys, Muḥammad, the seal of all prophets, his Family and Companions. And all

⁸⁸ [T] Those who practise and act in accordance to the knowledge they have received

THE INTENTIONS FOR MARRIAGE

praise is to Allāh, Lord of the worlds.

THE INTENTIONS FOR SEEKING 'ILM (KNOWLEDGE) AND TEACHING

I intend to seek knowledge and to teach; to benefit myself and to benefit others; to remind myself and to remind others; to profit myself and to profit others; to urge adherence to the Book of Allāh and the *Sunna* of His Envoy ﷺ; to invite to guidance and to guide to that which is good; seeking the face of Allāh, His pleasure, His closeness and His reward, glory be to Him.

Allāhumma, bestow *ṣalāt* and *salām* upon *sayyidinā* Muḥammad ﷺ, his Family and Companions. *Allāhumma*, inspire us with knowledge that will give us insight into Your commands and prohibitions. Grant us understanding in knowledge through which we may know how to be in *munajāt*⁸⁹ with You, O Most Merciful of the Merciful.

Allāhumma, we ask you for the understanding of the prophets and the memory of Your envoys; *Allāhumma*, and for the inspiration of the angels drawn near. *Allāhumma*, enrich us with knowledge, adorn us with affability (*ḥilm*), ennoble us with *taqwa* and beautify us with well-being, O Most Merciful of the Merciful; and send *ṣalāt* to *sayyidinā* Muḥammad ﷺ, his Family and Companions:

THE INTENTIONS FOR *KHALWA* (SPIRITUAL SECLUSION)

- 1- To devote yourself to worship
- 2- So that you may be accepted by Allāh
- 3- To protect people from your evil
- 4- To keep away from the evil of people
- 5- To rectify your heart

⁸⁹ [T] *Munajāt* see 61[T]

THE BOOK OF INTENTIONS

- 6- To gain *futūh* (spiritual openings) from Allāh the Exalted
- 7- To withdraw from people
- 8- To purify the inward
- 9- Sincerity of action for the sake of Allāh, Most High
- 10- To be guided to the Path, in accordance with the saying of the Most High, *As for those who strive for Our sake, We will guide them to Our Paths*⁵⁰
- 11- To draw closer to Allāh, Most High
- 12- To gain the Pleasure of Allāh the Exalted

Imām Abū'l Ḥasan al-Shādhilī ؒ has also mentioned ten benefits of *khalwa*:

- 1- Safety and protection from the harm of the tongue
- 2- Safety and protection from the harm of gazing
- 3- Shielding and protecting the heart from ostentation, flattery and other diseases
- 4- Renouncing the world and its pleasures and feelings of satisfaction towards it
- 5- Safety from bad company and from mixing with those who are abased
- 6- Devoting yourself to worship, *dhikr* and the resolve to be God-fearing and pious
- 7- To attain the sweetness of obedience
- 8- To comfort the heart and body, since mixing with people brings about the weariness of the heart
- 9- To protect yourself and your religion from engaging in evil and the disagreements that arise from mixing with people

⁵⁰ [T] Qur'ān, *Al-'Ankabūt*, 29:69

THE INTENTIONS FOR KHALWA (SPIRITUAL SECLUSION)

- 10- The ability to worship with reflection and contemplation, which is the greatest aim of *khalwa*

What needs to be stressed about *khalwa* is that it is not meant to be continuous. Just as a sick person spends a short spell in hospital to rid the body of illness, after which time he leaves the hospital in better health, with stronger immunity and enjoying the grace of health – similarly, a Muslim who spends a short period in *khalwa* will subsequently have a strengthened relationship with his Lord and a heart that has been replenished with *imān* and certainty.

THE INTENTIONS FOR HUNGER FOR THE SAKE OF ALLĀH

Enduring hunger [for the sake of Allāh] is among the believer's greatest qualities and the most difficult, if the intention is sound. Within it are several recommended intentions through which a servant can attain the higher ranks.

The first intention: Intend, through your hunger, to humble the *nafs* and to break it, and prefer going against its desires so that it complies with acts of obedience more readily. Subsequently, you will prefer carrying out the commands of the All-Powerful Lord of the heavens and as a result will attain Allāh's Good Pleasure and a higher rank. Allāh the Exalted says, "*And as for he who fears the Presence of his Lord and forbids his nafs its desires, assuredly the Garden is the abode.*"⁹¹

And Yahya bin Mu'adh said, "Were you to seek intercession by the angels of the seven heavens, by one hundred and twenty-four thousand prophets, by the virtue of every book, wisdom and holy friend of Allāh in order that the *nafs* would be reconciled with you in renouncing this world, and abiding

⁹¹ [T] Qur'an, *Al-Nāzi'āt*, 79:40-41

by the commands of Allāh, it would not respond to you. Were you, on the other hand, to intercede through hunger, it would surely respond to you and comply.”

Sahl bin ‘Abd Allāh said, “By Allāh, there is no deity save Him, none have turned away from what Allāh dislikes to what Allāh likes except through hunger. And the *ṣiddiqūn* (veracious) did not become the *ṣiddiqūn* except through hunger.”

Al-Ḥajjāj bin Gharāfiḍa said, “I came upon a group of wayfarers in Makkah and asked them, ‘Tell me, why does Allāh command His friends (*awliya*) to discipline themselves through hunger?’ They said, ‘Have you not observed a difficult beast or camel that flees from its master? They have no control over it except by keeping it hungry.’” When a servant imposes hunger and thirst upon himself, Allāh proclaims His pride in him before the angels. And there is no servant in whom Allāh proclaims His pride, except that a crown of light will be placed on his head in the hereafter. Allāh will send angels of light accompanied by *najā’ib*⁹² adorned with rubies and topazes and reined by woven pearls; their saddles will be embellished with green chrysolite and they shall be led by *al-mukhalladūn* (the immortals) until they reach the graves of the people of hunger and thirst in this world. They will then mount them from their graves and be escorted to Allāh. It is reported from Ibrāhīm bin Adham ؓ who said, “It has reached me that Iblīs once saw ‘Isa ؑ writhing in hunger for a day and a night. [Iblīs] said, ‘Why do I see you writhing so, should I not bring you food?’ ‘Isa said, ‘You know, indeed, that if I were to tell these mountains and valleys, ‘Be food, by Allāh’s leave!’ they would indeed be so. But you are my enemy and the *nafs* is your spy against me. I am therefore making your spy hungry and weak so that it has no strength to send you intelligence about me. My hunger surely infuriates you and diminishes you and I do not want from this world other than that.’”

A poet has said on hunger:

⁹² [T] See note 52[T]

*I know hunger yields to a loaf of bread
And a pewterful of sweet water
I know hunger helps he who prays
I know a stomachful helps he who sleeps*

The second intention: Intend companionship with the Envoy ﷺ and his Companions in their states and his state, so that in the hereafter you will be in their assembly. This is because of the statement of the Envoy ﷺ, "He who resembles a people is indeed of them." And 'Ali ibn Abi Tālib, may Allāh ennoble his face, said, "I entered upon the Envoy of Allāh ﷺ and I found him prostrate with hunger. Beneath him was a mattress of dry palm leaves upon which he was writhing in hunger and saying, 'By virtue of my hunger and my thirst, may You pardon the wrongdoings of my *ummah*.'" And 'Āisha رضي الله عنها used to say that the Envoy of Allāh would go hungry out of necessity. Also, Abū Hurayra said, "I recall myself wailing from hunger between the grave and the *minbar* [of the Envoy], to the extent that people went as far as to say, 'He is surely mad,' when in fact I was not mad, just hungry."

He ﷺ would be in prayer and his Companions would collapse to the ground, such was their hunger. As soon as he had finished his prayer, he would turn to them and say, 'If you knew what awaits you with Allāh, you would increase in this.' Ibn 'Abbās narrated, "The Envoy of Allāh ﷺ visited a man from among the *Ansār* and said, 'Do you desire anything?' He said, 'Yes, wheat bread.' He said, 'Whosoever has some may bring it forth.' A man stood up and came with a piece of bread and fed him with it." The Envoy of Allāh ﷺ said to Abū Dharr, "Be sparing in food and in speech and you will be with me in the Garden like these two," and he pointed to his index and his middle finger. And he ﷺ said, "Indeed, the closest to me in company on the Day of Arising is he who spends the longest in hunger and thirst

and sadness." Abū Hurayra ﷺ and Ibn Mas'ūd, in a party of five Companions, entered upon the Envoy of Allāh ﷺ when they were hungry. They said, "O Envoy of Allāh, is there some bread? We are really hungry." He could not find anything for them except a mush of wheat and barley, which they ate but their hunger was unassuaged. They said, "For how much longer shall we suffer hunger?" He ﷺ said, "You have not thrived in it yet, but have *taqwa* of Allāh and be grateful, for indeed I have not found a people entering the Garden without being called to account, except those who persevere in patience."

The third intention: Intend, by your hunger, to take only little from the things of this world so that your deeds reflect what the Envoy of Allāh ﷺ said, "There shall come upon people a time when their best shield is hunger; their best knowledge, silence; and their best act of worship, sleep." And with this meaning, "Whoever is content with Allāh with little sustenance, Allāh will be content with him with few deeds."

Hātim al-Aṣṣamm said, "Forgo desires and you will be delivered from serving the people of this world; renounce sensual pleasures and you will be delivered from wrongdoing; and abandon greed and you will be delivered from cares." This is because a servant pursues the world in the measure he allows his stomach its desires. He then realises that by giving up food and going without, he can survive with little of the things of this *dunyā*. One of the *ʿārifīn* was asked, "What is this *dunyā*?" He said, "The *dunyā* is your stomach. The *zuhd* of your stomach is equal to your *zuhd* in this *dunyā*."

The fourth intention: Intend, by keeping food from your stomach, to find comfort tomorrow in the assembly on the Day of Arising. On that day - which is equal to fifty thousand years - there will be no food or drink, nor comfort, nor rest.

Said he ﷺ, "People will be gathered into an assembly on

the Day of Arising, hungry and thirsty. Indeed, the people of hunger in this world are the people of satiety in the hereafter.” And the Prophet ﷺ said “If you are able to have death come to you while your stomach is hungry and your liver thirsty, then do so, because you will thereby attain the most eminent of ranks and join the company of prophets; and the angels will be delighted with the arrival of your soul among them.” And said he ﷺ, “What I fear most for you are desires cast into your bellies and your private parts.”

The fifth intention: Intend, through your hunger, fewer visits to the lavatory when you are observing a fast and are hungry. You will thereby attain the rank of the people of *sidq* (truthfulness) and *ḥayā'*, as the Envoy said to his Companions, “Have *ḥayā'* before Allāh, as He deserves to be shown *ḥayā'*” They said, “How can we show *ḥayā'* to Allāh?” He said, “He who has *ḥayā'* with Allāh, as is His due, should safeguard the stomach and what fills it, the head and what it contains, and he should remember death and tribulation.” Thus he ﷺ made it known that the realities of *ḥayā'* are these three things, and that one of them is safeguarding the stomach which is observing hunger for the sake of Allāh - to reduce what enters and comes out of it. And Mālik bin Dīnār ﷺ said, “I had so much *ḥayā'* before my Lord as a result of my frequent visits to the lavatory, that I wished that Allāh had made a stone my nourishment which I would suck until death came to me.” And al-Ḥasan al-Baṣri said in his description of the Companions of the Prophet ﷺ, “One of them would eat food and wish that it would remain in his stomach as baked clay does in water so that it would become his provision in this world.”

The sixth intention: Being free from Allāh's wrath and distanced from His displeasure. Abū Ṭālib al-Makkī ﷺ, “He who has a full stomach between two hungers has indeed adhered to the way

of the Companions of the Envoy ﷺ; and this is the case when a servant observes fasting throughout his life in such a manner that he eats at night and observes fasting the following day. This is a sated stomach between two periods of hunger because the hunger is longer than satiation.”

The seventh intention: To deceive your *nafs* [into believing that you are of the people of hunger] in order to remember the pain and harm experienced by the people of hunger. And it is said that when Yūsuf ibn Ya‘qūb, may peace be upon them both, took possession of the treasures of Egypt, he did not sate himself with food. When he was asked about this he said, “I fear lest I become sated and therefore forget the hungry”

It is said that there are five things whose worth only five people appreciate: the blessing of health cannot be known save by the sick; the value of life, save by the inhabitants of the graves; the worth of a full stomach, except by the people of hunger; the sweetness of the bounty of sleep, except by those in pain; and the bounty of light, save by the person in darkness.

THE INTENTIONS FOR READING, ACQUIRING AND RECORDING ‘ILM

I intend to acquire books for the sake of Allāh, the Exalted. I intend, by acquiring these books, to draw near to Allāh, the Exalted, and His pleasure. I intend all of this for Allāh, the Exalted. I intend – through my acquiring and recording of knowledge – the love of Allāh, Glorified and Exalted be He, and to work towards the survival of ‘ilm and its protection from being lost; to gain the love of the Envoy of Allāh ﷺ through spreading and disseminating his *Sharī‘a* and by increasing the number of his followers. And I intend, through this, and in any words or deeds that emanate from me, to invoke the blessings of the ‘ulamā’ and the *awliyā’* and the righteous servants and other

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Muslims, and to attain their intercession through disseminating their *'ulūm* (knowledge), and transmitting it to those it has not reached, and that whosoever uses it after my death, that they may pray for me. Intend with these actions protection against Satan by associating with the people of *'ilm* and religion, and to be included among them. And intend with the acquisition of these books to invoke their blessings, by them, and to remember the *'ulamā'* and the *awliyā'*, and intend to occupy the *nafs*, because whoever does not engage it, it will engage him. Intend by obtaining, reading and studying them, to actively seek Allāh's gifts as well as to remind oneself and remind others by them; and desire to seek the means by them to draw near to Allāh and to pursue what the author had intended and wished, the goals he had in mind, to revive what he wanted to revive. Also, to make it available to those it has not yet reached and to those who have heard and benefited from it, and also to benefit those who have benefited from it, among all Muslims. And I intend, through them and their acquisition, to make manifest the banners of Islām and to spread *'ilm*. And I intend by this to assist others in doing what is good and to promote *taqwa* and to fulfil the duty of commanding the *ma'rūf* and forbidding what is *munkar*. I intend, by this, the truth; to tell the truth, to accept the truth and make others hear the truth, and to spread *'ilm* and serve it, and to efface ignorance in myself. I intend to resemble the righteous servants, to associate with them and to adopt their ways. I intend to offer gratitude to Allāh, the Exalted, in that He has made us beneficiaries of what is good and made us the people of this [goodness]. I intend to realise this rather than to just amass verbal knowledge and to repel the evil of the two abodes (this world and the hereafter), and to gain the benefit of the two abodes for myself, my beloveds and for all Muslims. I intend, through this, to make mercy descend by mentioning the righteous, and to frustrate and fight the devils and strive against the evil-commanding *nafs*. I intend, by

this, to inculcate truthfulness by refraining from focusing upon the creation [and instead focusing upon Allāh], and to have wrongdoings forgiven through remembering of the righteous and through remembering their lives to strengthen the heart and make it firm. I intend, by this, to have faith and belief in the in the way of the *ṣūfiyya*; and intend, by this, to act on behalf of those who have neglected it, and to free them from the burden of their failure; and that through this the number of the *ṣūfiyya*, their states and their works will be increased. I intend to keep away from the former (i.e. those who have neglected this way), by this, and to seek Allāh's Favour and His Mercy; and to seek Allāh's Assistance and Enabling Grace, and to prostrate myself in absolute humble servitude before Him, in *iḍṭirār* (absolute neediness before His Absolute Sufficiency) and in *iftiqār* (absolute poverty) to Allāh, the Exalted.

Du'ā' RECITED AFTER THE ABOVE INTENTIONS

I intend all of the foregoing for the sake of Allāh, the Exalted. I intend this and more, in addition to all that I do and refrain from, and in what I say and do, as I acquire [these books] and study them; and I intend what the righteous servants and the *'ulamā'*, who implemented their *'ilm* in action, have intended. *Allāhumma*, may You accept this from us, and rectify our deficiencies; and do not entrust us to ourselves even if it be for the blinking of an eye; and bestow well-being upon our affairs in their entirety. May You do so out of your Graciousness and Generosity – as we enjoy goodness, safety and security from Your Wrath. *Allāhumma*, may You forgive us, our parents and our *shuyūkh*, our offspring, our kith and kin, our spouses, those to whom rights are due, those who taught us or those whom we taught, and those who have sought our prayers or whose prayers we have sought - bestow mercy upon us and be well pleased with us; may You make us enter the Garden and deliver

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us from the Hellfire and may You bestow well-being upon our affairs in their entirety. *Allāhumma*, may You place for me, in this acquisition and study, and in all of my means, my movements and my stillness, and in all my dispositions - assistance, blessings, security and ease coupled with the comfort of body and heart; and protect me lest I become diverted thereby from You and lest this keeps me from obedience to You; and grant me sufficiency and abstinence.

Allāhumma, indeed I entrust myself, my movements and stillnesses, to Your safekeeping; guard me, therefore, wherever I am, and protect and assist me, with the protection and assistance with which You protected and assisted Your virtuous servants. *Allāhumma*, I do not despair of Your Mercy, neither am I completely devoid of fear of Your Wrath on account of my wrongdoings. *Allāhumma*, we do indeed ask You to grant us Your Bounty and we seek refuge [in You] from Your Rigour. *Allāhumma*, of knowledge we have none save that which You taught us and we have no works of obedience save those which You have enabled us to do through Your Enabling Grace, nor any spiritual state save that which You have gifted to us. Glory be to You, there is no deity save You, O Lord of Majesty and Generosity. We beseech you to grant us a felicitous conclusion [to life] in a state of goodness and well-being; and may You cause us to benefit from those of us who are accepted, as well as by that with which we have sought to draw close to You. *Allāhumma*, may You respond to this supplication, O Lord of all the universes, by virtue of the rank of the *sayyid* of all envoys, Muḥammad, the last of all prophets. May Allāh bestow *ṣalāt and salām* upon him as well as upon all other prophets and envoys, and members of their families, all of them, and upon the rest of Allāh's virtuous servants.

THE INTENTIONS FOR THE LISTENER, LEARNER OR VISITOR WHO FREQUENTS THE PLACES AND HABITATIONS OF VIRTUOUS PEOPLE AND CIRCLES OF 'ILM AND *DHIKR*

In the Name of Allāh, the Merciful, the Compassionate. Praise be to Allāh and blessings and peace be upon our *sayyid* Muḥammad, the Envoy of Allāh.

I intend to seek the blessings of the places frequented by the virtuous servants and to seek the gifts of Allāh, to engage in *dhikr* and counsel, to gain reward and work towards reviving what the virtuous have sought to revive, to invoke blessings and peace upon the Prophet ﷺ, to seek 'ilm, to fulfil the intention of observing *i'ttikāf*, to refrain from begging, to wait for the time of prayer to arrive, to listen to a *ḥadīth* of the Envoy of Allāh ﷺ and convey it to a listener thereafter, to visit brethren in Allāh, to supplicate and pray for forgiveness, and to recite the Qur'ān. I intend to make manifest the sacred rites of Islām, to spread 'ilm and to fulfil the intentions of the *waqf*-founder and *mawqūf'alayhi* [*waqf*-beneficiary].⁹³ I intend to gain the rewards of pilgrimage by attending the Friday prayer and the rewards of *'unruq* by doing the afternoon prayers in a *Jami'* mosque (a mosque in which the Friday prayers are held)⁹⁴; I intend to fulfil the devotion of *ribāṭ*⁹⁵, by waiting for successive prayers after having prayed. I intend to engage in mutual co-operation in doing good and in *taqwa*. I intend to command to *ma'rūf* and

⁹³ [T] *Waqf* in Sacred Law refers to the retention of any property that can be benefited from while the property itself still remains, by suspending disposal of it; with the financial proceeds of it going to some permissible expenditure. (The Reliance of the Traveller, translated by Nuh Ha Mim Keller)

⁹⁴ [T] In the *Khaṣā'is al-Jum'a* of Imām al-Ṣuyūṭī, Abū Usama narrated in his *Musnad* that Ibn 'Abbās said, "The Prophet ﷺ said, 'Al-Jum'a (Friday prayer) is the pilgrimage of the poor.'" And Ibn Zanjawih narrated that Sa'īd ibn al-Mussayyab said, "Jum'a is more preferable to me than a supererogatory pilgrimage."

⁹⁵ [T] See 39[T]

THE INTENTIONS FOR CIRCLES OF 'ILM AND DHIKR

forbid *munkar*, and intend to say what is most truthful, and to listen to it. I intend to serve 'ilm and to propagate it, to remove ignorance from myself, to renew my faith and resemble the virtuous; and I intend to seek the essence of 'ilm rather than its mere narration. I intend to seek Allāh's Mercy by mentioning the virtuous and to frustrate, fight and struggle against the *nafs* that compels to evil. I intend to clothe myself with the truth by forbidding myself from focusing on creation. I intend to seek 'ilm and to teach, to receive counsel and also to give it. I intend to seek forgiveness by mentioning the virtuous and recounting their life-stories, and to strengthen the heart and awaken it; and to seek the pleasure of Allāh, Most High, and the Garden, and to seek refuge in Allāh from His Anger and from the Hellfire. I intend to have faith and belief, and to call myself to account, in all of the aforementioned, and to rely upon His Virtue and Grace, and not upon acts of worship, knowledge and states. *Allāhumma*, there is no despair of Your Mercy and there is no safety from Your *makr*⁹⁶. *Allāhumma*, we ask You for Your Virtue and we desire of You the best of the two sides of Your Word. *Allāhumma*, we have no knowledge other than that which You have taught us and we have no actions other than those which You have given us the ability to perform; we have no state other than that which You have bestowed upon us. Glory to You, there is no God other than You, O Majestic and Noble.

⁹⁶ Allāh most High said, "*Can they, then, ever feel secure from the makr of Allāh? But none feels secure from the makr of Allāh except those doomed to ruin!*" (Qur'ān, *Al-A'arāf*, 29:69). Imām al-Qurtubī said in *Al-Jāmi' Al-Kabīr*, the *makr* of Allāh is His Punishment for those who are deceptive. Imām 'Abd Allāh bin 'Alawī al-Ḥaddād said in *Naṣā'ih al-Dīniyah*, "And feeling secure against the *makr* of Allāh means pure hope and the complete absence of fear to the extent one does not allow oneself to believe that Allāh will penalise and punish him.

THE INTENTIONS FOR ACQUIRING WEALTH, PROPERTY
AND ALL THAT MUSLIMS CAN DRAW BENEFIT FROM

The following intentions were composed by the great Shaykh, the *Ārif* of Allāh, *Ālī bin Abī Bakr bin ‘Abd al-Raḥmān al-Saqqāf* ة.

All praise is to Allāh, Lord of the Worlds, and may *ṣalāt and salām* be upon *sayyidinā* Muḥammad, his Family and Companions. I intend to draw closer to Allāh through this undertaking - such as by digging this well or installing a water cooler or pool - to gain closeness to Allāh, to benefit all Muslims and to seek their *du‘ās*; to benefit animals and to aid all Muslims; and to attest to the promise of Allāh in this world and the hereafter for such actions. I intend to build this place of prayer (*muṣalla*), or mosque, to benefit both myself and others, and to perform prayers within it; to gain the reward of those praying in it; to benefit and assist Muslims, and seek their *du‘ās*. I intend all of the above for the sake of Allāh. I intend to increase the banners of Islām and by this to enter into [the fold of] Islām and to be counted among the Muslims; and may Allāh benefit me with all of the aforementioned in this world and the hereafter, and may Allāh repel all the evils of this world and the hereafter from me. I intend to make mercy descend, to present myself to the gifts of Allāh, to ask for intercession with Allāh and to seek that which Allāh and His Envoy desire. I intend by this to thank Allāh for giving me a good outward appearance despite my state. I intend what the *‘ulamā’* and the *awliyā’* have intended when implementing this. I intend all of this to defeat Satan and to struggle with the *nafs* that compels me to evil. I intend to follow the Muslims and to engage in the beautiful actions of the righteous. I intend to be content with Allāh, His Envoy, the *‘ulamā’* and the *awliyā’*. I intend, in whatever I spend, to gain closeness to Allāh and to gain the love of His Envoy ة. I intend to enjoin *ma‘rūf* and forbid *munkar*. I intend to renew my faith and to assist others, and myself, in gaining benevo-

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lence and piety. I intend to be on the path of truth (*ḥaqq*) and to accept it, to do what is right (fulfil the *ḥaqq*), and to achieve the contentment of the *Ḥaqq*; and I intend to occupy the *nafs* with that which is most worthy. I intend all of this and more in all my affairs and conduct, and in all of my speech and actions that involve building and spending, solely for the sake of Allāh Almighty.

I intend by this to increase my faith and belief, and to awaken and strengthen my heart. I intend all of the above on behalf of all those who have neglected such intentions and to lift the blame from them. I intend to attribute all of my actions to, and rely upon, the Grace of Allāh upon me and recognise that they are not as a result of my actions. I intend in all of this to gain assistance from Allāh, His Success and to prostrate myself in absolute humble servitude before Him, in *iḍṭirār* (absolute neediness before His Absolute Sufficiency) and in *iftiqār* (absolute poverty).

Allāhumma, accept the aforementioned from us, rectify our failures and do not entrust us to ourselves even for the blink of an eye, or less than that.

THE INTENTIONS FOR VISITING THE SHUYŪKH

- 1- To benefit from them in both religious and worldly matters
- 2- To fulfil the command of the Prophet ﷺ when he said, “Be in the company of the great ones.”
- 3- To attain from them (i.e. from being in their presence) the mercy that descends upon them
- 4- To obtain a gaze from them by which Allāh will rectify your state and all of your affairs⁹⁷

⁹⁷ [T] The gaze of the ‘*ulamā*’, who are established in ‘*ilm*’, and men who have arrived at the hallowed precincts, is a beneficial theriac. If one of them gazes at a truthful man he can, by the light of his inner eye, discover the aptitude and competence of the sincere man to receive Allah’s special gifts. There then comes

- 5- Intend to be in the gathering of the righteous
- 6- Intend that Allāh may purify your heart
- 7- Intend that Allāh will bring you together (with the *shaykh*) inwardly, as He has brought you together outwardly

THE INTENTIONS FOR ATTENDING A GATHERING OF
*KHAYR*⁹⁸

- 1- To conserve one's time
- 2- To follow the command of the Prophet ﷺ
- 3- So that Allāh will not miss you where He has commanded you to be
- 4- To draw closer to Allāh, the Majestic
- 5- To purify your inward
- 6- To increase the number [attending such gatherings]

into his heart love for the genuine aspirant, and via the inner eye he gazes at him with the gaze of love. Such [elite] are amongst the soldiers of Allāh, the Exalted, and they thus confer, through their gaze, sublime states [to people] and raise their stations. What does a rejecter reject of Allāh's Power? Indeed Allāh, Transcendent and Exalted be He, in the same way as He has given some snakes (known as *al-Sil-anah*) [the power to destroy man by a mere look], He has also given the power of the gaze to some of His elect servants such that when they gaze at a sincere seeker, they accord him a state and a life [an eternal life of the heart, is what is meant here says al-Ḥabīb 'Abd al-Raḥmān bin Mustafā al-'Aydārūs]. And it was the custom of our Shaykh, may Allāh bestow mercy upon him, to walk round the *masjid* of *al-Khif* at Mina looking at the faces of the people. When he was asked about this he said, 'Allāh has indeed servants who when they gaze at a person accord him bliss (*sa'āda*).'

[Taken from Imām al-Suhrawardī's *'Awārif al-Ma'ārif* and al-Ḥabīb 'Abd al-Raḥmān bin Muṣṭafā al-'Aydārūs' *Al-'Arf al-'Ātir*.]

⁹⁸ [T] The word *khayr* in Arabic means good or goodness. A *majlis* of *khayr* is a gathering of goodness established upon, and in accordance with, the Qur'ān and the *Sunna* and in which sacred '*ilm*' is taught, studied, practised and encouraged or the name of Allāh is remembered. See Translator's notes.

THE INTENTIONS FOR ATTENDING A GATHERING OF KHAYR

- 7- To be in a good state if death were to descend upon you
- 8- To be attached to the people of virtue
- 9- To defeat Satan, the *nafs*, passions and all desires for base things
- 10- To imitate the angels
- 11- To raise one's degree with Allāh, Most High

THE INTENTIONS FOR ATTENDING MAWLIDS ⁹⁹

⁹⁹ [T] A *mawlid* is a celebration of the Prophet's ﷺ birthday. The majority of the 'ulama have agreed on the virtue and greatness of celebrating the Prophet's ﷺ birthday. Imām al-Şuyuṭī ؒ said in *al-Ĥāwī al-Fatāwī*, "A *mawlid* is essentially the gathering of a group of people to recite the Qur'ān, stories on the life of the Prophet ﷺ and the signs and miracles therein. Food is then served to all those who have attended, after which everyone departs. This, without adding anything to it, is considered to be a good innovation (*bid'a ḥasana*) for which one will be rewarded, as the action involves showing reverence [and respect] to the Prophet ﷺ and joy on the day of his birth." Imām al-Şuyuṭī also said, "It is recommended to show appreciation and gratitude on the day of his birth ﷺ, and to gather, and to feed those attending, and engage in displays of joy which will draw one nearer to Allāh"

Imām Ibn Ḥajar al-ʿAsqalānī said, "The origin of the *mawlid* is an innovation which was not reported to ﷺ by any of the righteous *salaf* of the first three centuries. It contains some features which are praiseworthy and some which are not, so whosoever maintains the praiseworthy and avoids the other, then it (the *mawlid*) is considered to be a praiseworthy innovation and for whoever does not [maintain the praiseworthy], then it is not. I have based this on an authentic *ḥadīth* that was narrated in the two *ṣaḥīḥ* collections [of Muslim and Bukhārī]. The Prophet ﷺ arrived in Madīnah and found the Jews fasting on the day of 'Āshūra. He asked them about this and they replied, "It is the day on which Allāh drowned the Pharaoh and saved Moses, so we fast to show gratitude to Allāh." This can be taken as the validity of giving thanks to Allāh for a blessing that He bestowed on a particular day on which a benefit was provided or an affliction averted"... Ibn Ḥajar went on to say "and what is a greater blessing than the birth of this Prophet ﷺ, the Prophet of mercy, on this day?"

The great imām and *scholar* of *ḥadīth*, al-Ḥāfiḍh Zayn al-Dīn al-'Irāqī, said in the commentary of *Al-Mawāhib al-Ladunniyya of Zarqānī*, "Preparing feasts and feeding people is encouraged at any time, let alone when it is done together with the joy and celebration of the day of the appearance of the Prophet ﷺ in the blessed month. Just

THE BOOK OF INTENTIONS

- 1- To attend a gathering to invoke blessings and prayers upon the Prophet ﷺ
- 2- To attend a gathering which the 'ulamā' encourage people to attend
- 3- To listen to an account of the life of *al-Muṣṭafa* ﷺ
- 4- To attend a gathering of counsel and guidance
- 5- To implement what you have heard of the Muhammadan characteristics
- 6- To occupy your time in what is good
- 7- To increase the number of the people of truth
- 8- So that Allāh may grant you the Prophet's ﷺ character and qualities, as described in the *mawlid*
- 9- So that through your attendance you are able to fulfil some of your duties towards the Envoy ﷺ
- 10- So that you will be ennobled by Allāh with a vision of the Prophet ﷺ

THE INTENTIONS FOR VISITING GRAVES ¹⁰⁰

- 1- To follow [the example established by] the Prophet ﷺ

because it is an innovation (*bid'a*) does not mean that it should be considered *makrūh* (disliked). How many *bid'as* are encouraged and can rise to the level of obligation?"

¹⁰⁰ [T] Imām al-Haddād said in *Sabīl al-Iddikār w'al I'tibār*, "Know that visiting graves is an act which is recommended. The Envoy of Allāh ﷺ allowed this after having at first forbidden it. There are benefits for both the living visitor and the deceased who is visited. The Prophet ﷺ said, 'Visit the graves for they remind one of death.' He also said, 'I had forbidden you from visiting graves, but now you may visit them. They assist one in renouncing the things of this world, and remind one of the hereafter.' He ﷺ also said, 'No man visits the grave of his brother and sits by it, but that the deceased finds solace in this; his spirit is returned to him until the visitor departs.' Imām al-Haddād also said, "When one visits the graves of the righteous, one should make abundant *du'ā'*, for prayers are answered at such places, and this has been people's experience. The people of Baghdād call the tomb of *sayyidunā* Mūsā al-Kādhim ibn Imām Ja'far al-Ṣādiq the verified theriac. And

THE INTENTIONS FOR VISITING GRAVES

- 2- To remember the hereafter, the grave and the state of dying
- 3- To pray for your brothers, relatives and others
- 4- To reflect, and to counsel yourself
- 5- To fulfil some of the rights of the dead
- 6- To establish a connection with the dead
- 7- To obey the command of the Prophet ﷺ

THE INTENTIONS FOR RIDING IN A VEHICLE

- 1- Intend to always recite the *duā'* (of travelling)¹⁰¹
- 2- Intend to help the needy and weak
- 3- Intend to greet all those who are walking and sitting
- 4- Intend to follow all of the rules and disciplines involved

THE INTENTIONS FOR MAINTAINING THE MOSQUE

- 1- To be among those who maintain the houses of Allāh

likewise the tomb of Ma'rūf al-Karkhi, also in Baghdād."

Also, 'Āisha رضي الله عنها relates, "When it was the turn of the Prophet ﷺ to stay with me he would go to Baqī' during the latter part of the night, and his greeting was, 'Peace be upon you, dwellers of this home of the faithful. May you be given, according to the term appointed, that which you have been promised on the Day of Judgement. We shall, if Allāh so wills, join you. Forgive, O Allāh, the dwellers of Baqī'." (Muslim)

¹⁰¹ [T] Ibn 'Umar relates that when the Prophet ﷺ mounted his camel to set out for a journey he would recite, "Allāh is Great," three times, and would then supplicate, "Glorified be He Who has subdued this to us, while we had not the strength to subdue it ourselves. Indeed to our Lord we shall return. *Allāhumma*, we ask You in this journey for virtue and *taqwa*, and such actions as will please You. *Allāhumma*, make this journey easy for us and fold up its length for us. *Allāhumma*, You are the Companion in this journey and the Guardian of our families we left behind. *Allāhumma*, I seek Your Protection from the hardship of the journey and from encountering anything grievous on my return in respect of my property, my family or my children."

THE BOOK OF INTENTIONS

as He said, *No one visits [and maintains] Allāh's houses of worship (mosques) except those who believe in Allāh and the Last Day (Qur'ān, al-Tawbah 9:18)*

- 2- To gain a tremendous reward from Allāh
- 3- To be among those who are the beloved of Allāh
- 4- To enter the Garden
- 5- To encourage worshippers
- 6- To increase the number of worshippers
- 7- So that Allāh may purify your inward and outward
- 8- The expiation of your wrongdoings
- 9- To increase the number of your *Hūr al-'Ayn*¹⁰² in the Garden
- 10- To assist your Muslim brethren in their social affairs

THE INTENTIONS FOR REMAINING AT HOME

- 1- To discipline the *nafs* from its preoccupation with people
- 2- To keep company with, and bring joy to, the people of your house
- 3- To help the family with the household duties
- 4- To be protected from trials
- 5- To obey the command of the Prophet ﷺ when he said to Ḥudhaifah, "Let your house suffice and accommodate you."
- 6- To counsel the people of the house

¹⁰² [T] Maidens in the Garden with wide, black eyes

THE INTENTIONS FOR SHAKING HANDS

THE INTENTIONS FOR SHAKING HANDS¹⁰³

- 1- To follow [the example established by] the Prophet ﷺ
- 2- To show affability to your brothers and to acquaint yourself with them
- 3- To express joy to your brothers
- 4- To enquire after their welfare
- 5- To revive this *sunna* [of shaking hands]
- 6- To relieve them of difficulties¹⁰⁴
- 7- To show humility to your brothers

THE INTENTIONS FOR VISITING RELATIVES

- 1- To strengthen the love and bond between them
- 2- To enable you to enquire after their welfare
- 3- To bring happiness and joy to them
- 4- To ask for their prayers (*du'ā'*)

THE INTENTIONS FOR ENTERING A LIBRARY

- 1- Intend to seek knowledge and acquire it from the correct sources
- 2- Intend to endeavour to seek the truth and true knowledge

¹⁰³ [T] The Prophet ﷺ said, "When two Muslims meet and shake hands they are forgiven their wrongdoings before they part." (Abū Dāūd)

¹⁰⁴ [T] Shaking hands is a means through which one can enquire about another's welfare and be of service to them, if in the course of the ensuing conversation, one is informed of something they need. Abū Hurayra relates that the Prophet ﷺ said, "He who removes a difficulty from a believer in this world will have one of his difficulties of the Day of Judgement removed by Allāh. He who eases the hardship of another will be granted ease by Allāh in this world and the next..." (Muslim)

THE BOOK OF INTENTIONS

- 3- Intend *istimdād* (to seek spiritual assistance (*madad*)) from the traditions of the scholars, especially from what they have written and documented in the books of knowledge
- 4- Intend to strengthen your faith
- 5- Intend to appreciate the people of knowledge and their works
- 6- Intend to exalt Allāh and seek His Bounties and Generosity
- 7- Intend to acquire and seek knowledge and then inform others
- 8- Intend to merge your intentions with the intentions of those who entered such places from among the righteous and the '*ulamā*'
- 9- Intend to benefit from, remind yourself with, and study documented knowledge and then act upon it
- 10- Intend to benefit from those who frequent such places among the people of knowledge, righteousness, and narration
- 11- Intend to seek out blessed and virtuous places
- 12- Intend to seek the Grace of Allāh and His Mercy
- 13- Intend to receive counsel and to train the *nafs* to adopt the characteristics of the righteous *salaf*
- 14- Intend to learn about the rights of Allāh and the creation

THE INTENTIONS FOR ṢADAQA (CHARITY)¹⁰⁵

- 1- Intend to draw closer to Allāh Most High

¹⁰⁵ [T] Ibn Mas'ūd رضي الله عنه relates that the Prophet ﷺ said, "Only two people are worthy of being envied; a person upon whom Allāh bestows wealth and power to spend in a righteous cause, and a person upon whom Allāh bestows wisdom by which he judges and he teaches." (Bukhārī). See Translator's notes.

THE INTENTIONS FOR *ṢADAQA* (CHARITY)

- 2- Intend to shield yourself from the anger of the Lord ﷺ by it¹⁰⁶
- 3- Intend to shield yourself from the Hellfire¹⁰⁷
- 4- Intend to show mercy to your brethren
- 5- Intend, if giving to a relative, to strengthen the ties of kinship
- 6- Intend to assist the weak
- 7- Intend to follow [the example of] the Prophet ﷺ
- 8- Intend to bring joy to your brethren¹⁰⁸
- 9- Intend that by it you may protect and shield yourself, and all Muslims, from calamities
- 10- Intend to spend from what Allāh has provided
- 11- Intend to subdue the *nafs* and Satan

THE INTENTIONS FOR BUYING A BOOK

- 1- Intend to benefit from it, inwardly and outwardly
- 2- Intend to occupy your time virtuously
- 3- Intend to learn what is good
- 4- Intend to protect and preserve knowledge
- 5- Intend to help others, if someone asks to borrow it
- 6- Intend to spread knowledge
- 7- Intend to occupy yourself with it so as to keep away from idle talk

¹⁰⁶ [T] The Prophet ﷺ said, "A *ṣadaqa* [given] in secret extinguishes the anger of Allāh."

¹⁰⁷ [T] 'Uday ibn Hātim ؓ relates that he heard the Prophet ﷺ say, "Shield yourselves against the Fire, even if it be by giving away half a date in *ṣadaqa*." (Bukhārī and Muslim)

¹⁰⁸ [T] See footnote 70[T]

THE INTENTIONS FOR HAVING A *SUBĤA* (PRAYER BEADS)

- 1- Intend to imitate the righteous
- 2- Intend that the *subĥa* will assist you in *khayr*
- 3- Intend to safeguard [your] time
- 4- Intend to be among those who invoke Allāh abundantly
- 5- Intend to follow the Companions and the righteous *salaf*
- 6- Intend to assist yourself in maintaining and organising different forms of *dhikr* (invocations)
- 7- Intend to occupy your limbs, such as the hands and tongue, in obedience

THE INTENTIONS FOR WEARING A *RIDĀ'*¹⁰⁹

- 1- Intend to follow [the example established by] the Prophet ﷺ
- 2- Intend to fulfil a *sunna* from the *sunnas* of prayer
- 3- Intend to imitate the people of *khayr*
- 4- Intend to resemble the righteous
- 5- Intend to increase the number of people of *khayr*¹¹⁰
- 6- Intend to manifest the grace of Allāh upon you

¹⁰⁹ [T] A *ridā'* is any article of clothing that is placed on the shoulders, according to Ibn Ḥajar in *Fath al-Bāri*. Many *fuqahā'* (jurists) consider it to be *mustahab* in prayer as indicated by Ibn al-Qāsim's *Ḥāshiya* (commentary) for *Mughni al-Muhtāj*. And in the *Wasā'il al-Wuṣūl* of Al-Nabahāni, 'The Prophet ﷺ used to veil his face with his *ridā'* on some occasions and leave it loose on others.' It is more commonly known as a *Taylasān* which is a shawl-like garment worn about the shoulders, or the head and shoulders.

¹¹⁰ [T] Following the *sunna* of the Prophet ﷺ in dress and appearance is part of *Sha'ā'ir al-Islām* (banners of Islām) and doing so is considered to be an act of *khayr*

THE INTENTIONS FOR WEARING A RIDĀ⁷

- 7- Intend to complete your attire
- 8- Intend to dress in the best way for every prayer¹¹¹

THE INTENTIONS FOR KEEPING TIME¹¹²

- 1- Intend to be punctual for your appointments for the sake of good action
- 2- Intend to be punctual for the times of prayer
- 3- Intend to organise your time by it
- 4- Intend to be on time for your appointments

THE INTENTIONS FOR GOING ON TRIPS AND OUTINGS

- 1- Intend to bring joy to your companions
- 2- To amuse [and refresh] the *nafs*¹¹³
- 3- To learn how to help your brethren
- 4- To strengthen the relationship with your companions
- 5- To increase the number of your companions

THE INTENTIONS FOR [PERFORMING] THE ADHĀN (THE CALL TO PRAYER)

- 1- Intend to perform a virtuous act
- 2- Intend to raise your voice in the remembrance of Allāh
- 3- Intend to encourage others to attend the prayer
- 4- Intend that all those who hear your voice during the *adhān* testify that you are remembering Allāh

¹¹¹ [T] Allāh Most High says in the Qur'ān, "O Children of Adam! Beautify yourselves at every place of prayer" (Qur'ān, Al-A'rāf 7:31)

¹¹² [T] See Translator's notes

¹¹³ [T] Refer to footnote 86[T]

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- 5- Intend to forbid the *munkar* of not attending the prayer
- 6- Intend that all those who hear your voice will bear witness to your utterance of the *shahāda* (affirmation of faith)
- 7- Intend to enjoin the *ma'rūf*
- 8- Intend to occupy yourself in the remembrance of Allāh
- 9- Intend to remember Allāh among the heedless
- 10- Intend to manifest one of the symbols of Islām
- 11- Intend to assist Muslims in doing good
- 12- Intend to follow the *sunna* of the Prophet ﷺ

THE INTENTIONS FOR DRINKING

- 1- Intend to gain strength for the obedience of Allāh
- 2- Intend to remind [yourself] of what is in the Garden of similar things
- 3- Intend to reflect on the tremendous creation of Allāh and His Incomparable Ability
- 4- Intend to eat and drink from the provision of Allāh and from the good that He has provided¹¹⁴
- 5- Intend to be active in doing what Allāh loves
- 6- Intend to strengthen your aspirations for *khayr* and to revive the aspiration of the *nafs* if it slackens when seeking knowledge, or when memorising the Qur'ān, or during lessons
- 7- Intend to gain strength and to be prepared for any struggle
- 8- Intend to attach your intention to the intentions of the righteous servants of Allāh
- 9- Intend to gain energy to help the troubled and to assist

¹¹⁴ [T] O you who believe, eat of the good things which We have provided for you (Qur'ān, *al-Baqara* 2:172)

THE INTENTIONS FOR DRINKING

in fulfilling their needs

- 10- Intend to engage and participate in the difficult tasks that are required of Muslims
- 11- Intend to use your aspiration and strength to assist your brethren and protect them from harm
- 12- Intend to (gain strength so as to) display pride before the enemy and the disbelievers
- 13- Intend to invoke Allāh and glorify Him¹¹⁵ and to reflect on the variety of food and drink in His creation
- 14- Intend to strengthen yourself to fulfil what Allāh has made obligatory
- 15- Intend to gain strength to remove oppression from the oppressed
- 16- Intend to take provision from the Creator and Provider and to fulfil the required praise and thanks (towards Him)

THE INTENTIONS FOR SIWĀK¹¹⁶

- 1- To act upon a *sunna* and obey the command of the Prophet ﷺ, as he said, “Had I not feared that it would be too difficult for my *umma*, I would have commanded them to use the *siwāk* every time they perform *wudu*,” and in another narration, “at the time of every *ṣalāh*.”
- 2- Intend to purify the mouth for the recitation of the noble Qur’ān and the remembrance of Allāh in prayer
- 3- To make the mouth sweet-smelling

¹¹⁵ [T] This can be done by reciting the specific prayers from the *sunna* before, during and after drinking.

¹¹⁶ [T] It is *sunna* to brush one’s teeth with a *siwāk* taken from the Salvadora Persica tree also known as the *Arāk* tree. The next most meritorious choice is a twig from a palm tree, olive tree, then any other object that can perform the task of a toothbrush.

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- 4- To whiten one's teeth, as the Prophet ﷺ said, "Do not enter my presence while your teeth are yellow."
- 5- To maintain cleanliness, as cleanliness is part of religion¹¹⁷

THE INTENTIONS FOR RAISING YOUR VOICE¹¹⁸ IF OSTENTATION IS NOT FEARED

- 1- Intend to awaken the heart and to focus your thoughts in reflection [on what is being recited]
- 2- Intend to direct your attention to listening
- 3- Intend to ward off sleep and to increase alertness
- 4- Intend to awaken whoever is asleep or heedless and to stimulate them into action

Imām Nawawī said in his book, *Al-Tibyān fī Ādāb Ḥamalāt al-Qur'ān*, "To recite in a loud voice is always preferred, but the reward is doubled when the recitation is accompanied with the aforementioned intentions."

§

¹¹⁷ [T] 'Ā'isha relates that the Prophet ﷺ said, "Brushing the teeth purifies the mouth and it gives pleasure to the Lord." (Nasā'i and Ibn Khuzayma)

Abū Mālik al-Hārith ibn 'Āṣim al-Ash'ari ؓ said, "The Envoy of Allāh ﷺ said, 'Purity is half of faith, *alḥamduhillāh* (praise be to Allāh) fills the scales and *subḥānAllāh* (glory be to Allāh) fills that which is between the heaven and the earth; *ṣalah* is *nūr* (light); *ṣadaqa* (charity) is proof; patience illuminates; and the Qur'an is a proof, for or against you. Everyone begins his day and is a trader of his soul, either freeing it or bringing about its ruin.'

¹¹⁸ [T] Raising one's voice in recitation of Qur'ān or *dhikr*. Abū Hurayra ؓ narrated that he heard the Envoy of Allāh ﷺ say, "Allāh does not listen to anything with so much pleasure as He does to the recitation of a prophet with a beautiful voice reciting the Qur'ān with a raised, melodious recitation." (Bukhāri and Muslim)

THE INTENTIONS FOR PRAYING IN THE REAR LINES

THE INTENTIONS FOR PRAYING IN THE REAR LINES

Sa'īd ibn 'Āmir said, "I prayed behind Abī al-Dardā' and I saw him moving to the rear lines until we reached the last line. When we concluded our prayers I said to him, 'Isn't it said that the best of lines are the first?' He said, 'Yes, but this *ummah* has been endowed with mercy and it is watched over, above all other *ummahs*, because when Allāh ﷻ gazes upon a servant in the prayer, He forgives him and whoever is behind him, so the reason I moved to the rear was in the hope that Allāh may forgive me on account of being behind the one He gazes upon.'"

Some of the narrators confirmed that they had heard the Prophet ﷺ say this.¹¹⁹ So you should intend to ask for the forgiveness mentioned in the *ḥadīth* and for the acceptance of your prayers by means of those who precede you in the front lines.

THE INTENTIONS FOR GOING SWIMMING

- 1- Intend to purify the inward and the outward
- 2- Intend to resemble the Prophet ﷺ by swimming
- 3- Intend to gain strength for obedience to Allāh
- 4- Intend to compensate for whatever you have missed of the obligatory (*ghuṣl al-janāba*) and *sunna* washings
- 5- Intend to bring joy to those in your company
- 6- Intend whatever righteous intentions Allāh has taught you

THE INTENTIONS FOR ATTENDING LESSONS

- 1- Intend to implement what you have benefited from
- 2- Intend to transmit the knowledge to other people

¹¹⁹ [A] Taken from the *Iḥyā' Ulūm al-Dīn* of Imām al-Ghazālī (Vol.1 pg 183)

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- 3- Intend to listen and keep silent so that Allāh may enoble you with understanding
- 4- Intend to seek spiritual assistance from the *shuyūkh*
- 5- Intend to expose yourself to the *nafahāt* (spiritual breezes) of Allāh
- 6- Intend to awaken your aspiration

THE INTENTIONS FOR GIVING NAṢĪĤA TO BRETHREN¹²⁰

- 1- Intend to benefit yourself and the one advised
- 2- Intend that Allāh will reveal your faults to you
- 3- Intend to benefit from the person you are advising and to seek all means of (spiritual) assistance.
- 4- Intend to obey the commands of the *shuyūkh*
- 5- Intend to serve the seekers of knowledge
- 6- Intend to serve sacred knowledge
- 7- Intend to safeguard order and discipline
- 8- Intend to be aware of your responsibilities

THE INTENTIONS FOR DOCUMENTING ISSUES [OF SACRED KNOWLEDGE]

- 1- Intend to preserve and protect knowledge, its various issues and finer details
- 2- Intend to benefit whoever studies it and [intend] it to be a *ṣadaqa jāriya* (ongoing charity)

¹²⁰ [T] Abū Ruqayyah Tamim ibn Aus al-Dāri ؓ said that the Prophet ﷺ said, "The religion is *naṣiḥa* (good advice)." We said, "To whom?" He said, "To Allāh, His Book, His Envoy and to the Muslims and the common folk." (Muslim)

THE INTENTIONS FOR WUDŪ (ABLUTION)

THE INTENTIONS FOR WUDŪ (ABLUTION)

- 1- To obey the command of Allāh when He said, *O you who believe, when you rise for the ritual prayers, wash your faces and your hands up to the elbows, and lightly rub your heads, and (wash) your feet up to the ankles*¹²¹
- 2- Intend to be among those whom Allāh will admit to Paradise through the gate of *wuḍu*¹²²
- 3- Intend to perform all of the *sunnas* (of *wuḍū*) and to be gathered before Allāh among the bright-faced and white-limbed¹²³
- 4- Intend when washing the right hand, to receive your book with your right hand¹²⁴
- 5- Intend to have presence (of heart and mind) during the *wuḍū* in order to have presence in the prayer

THE INTENTIONS FOR WEARING A NEW GARMENT

- 1- To cover the *‘awra*¹²⁵

¹²¹ [T] Qur’ān, *Al-Mā'idah*, 5:6

¹²² [T] ‘Umar ibn Al-Khaṭṭāb ؓ said that the Prophet ﷺ said, “Whoever performs *wuḍu* and then says, ‘I testify that there is no god but Allāh, alone, without partners, and I testify that Muḥammad is His servant and His Envoy’, will find all eight gates of paradise open to him. He can enter by whichever he prefers.” (Muslim)

¹²³ [T] Abū Hurayra relates that he heard the Prophet ﷺ say, “My *ummah* will be summoned on the Day of Judgement bright-faced and white-limbed from the effects of their ablutions. Whoever of you can increase his brightness [on that Day], let him do so.” (Bukhārī and Muslim)

¹²⁴ [T] *As for whoever is given his book in his right hand, he will have a lenient reckoning, and go back rejoicing to his family.* (Qur’ān, *Al-Inshiqāq*, 84:7-9)

¹²⁵ [T] The *‘awra* are areas of the body that must be covered. For men it is from the navel to the knees; for women, it is the entire body except the face and hands.

- 2- To manifest (Allāh's) bounty¹²⁶
- 3- To show thanks and praise to Allāh, Most High, thanking Him from your heart for providing you with a new garment¹²⁷
- 4- To be humble and submissive to Allāh Most High and to refrain from showing arrogance to any of the creation, for it is related in a *ḥadīth*, "Whosoever wears a garment seeking fame, will be humiliated by Allāh for everyone to see (on the Day of Arising)."
- 5- To envisage the garments and jewellery with which Allāh Most High will adorn the people of the Garden, in order to beautify yourself in a similar way and compel yourself to the performance of good actions until you become one of the people of the Garden

THE INTENTIONS FOR ENTERING A MARKET PLACE

- 1- To invoke Allāh ﷻ amongst the heedless
- 2- To greet whoever you meet¹²⁸

¹²⁶ [T] 'Amr ibn Shu'ayb relates on the authority of his father and grandfather that the Prophet ﷺ said, "Allāh likes to see the mark of His bounty on His servant." (Tirmidhī)

¹²⁷ [T] Mu'ādh ibn Anas ؓ relates that the Prophet ﷺ said, "Whoever puts on a new garment and says, 'Praise be to Allāh who has provided me and clothed me with this garment, without ability or power on my part,' all his wrongdoing - past and future - are forgiven." (Abū Dāud & al-Ḥākim who said its *isnād* is *ṣaḥīḥ*)

¹²⁸ [T] Ṭufayl ibn Ubayy ibn Ka'b relates that he would visit 'Abd Allāh ibn 'Umar in the morning and would accompany him to the market place. 'Abd Allāh would offer the greetings of peace to every shopkeeper, trader and poor person or anyone that he met. One day when I came to him, he asked me to accompany him to the market place. I asked him, "What will you do in the market place? You do not stop to buy anything, nor do you inquire about any articles or their prices, nor do you sit down with any company. Let us sit down here and talk." He ('Abd Allāh) retorted, "O man of the belly (describing Ṭufayl's physical form), we shall go to

THE INTENTIONS FOR ENTERING A MARKET PLACE

- 3- To recite the *du'ā'* of entering the market place¹²⁹
- 4- To seek provision
- 5- To behold the bounties of Allāh and to thank Him for them
- 6- To follow the example established by the Prophet ﷺ
- 7- To enjoin the *ma'rūf* and forbid the *munkar*
- 8- To assist the weak
- 9- To defend and protect the wronged and the oppressed
- 10- To remove the *munkar*, even if it is [only] with the heart¹³⁰

THE INTENTIONS FOR ENTERING THE LAVATORY

- 1- To reflect on the weakness of the human being and his powerlessness to control, and prevent, what comes out of his body
- 2- To give thanks for allowing whatever comes out to do so with ease¹³¹

the market place to greet everyone we meet with the salutation of peace." (Mālik)

¹²⁹ [T] 'Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, relates that the Prophet ﷺ said, "Whoever enters a market place and says, 'There is no god but Allāh, alone; He has no partners; to Him belongs sovereignty and to Him belongs praise; He gives life and causes death, and He is living and never dies; good is in his Hand, and He has power over all things; Allāh will write thousands upon thousands of good deeds for him and he will erase thousands upon thousands of his wrongdoings, and he will be raised by thousands upon thousands of degrees.'" (Al-Tirmidhī said that it is a good *ḥadīth*, and Ibn Mājah and al-Hākim also considered it to be sound.)

¹³⁰ [T] Abū Sa'īd al-Khudri narrated in a *ḥadīth* that he heard the Prophet ﷺ say, "He, among you, who observes the *munkar* should change it with his hands; if he is unable to do so, he should condemn it with his tongue; if he is unable to do that he should at least resent it in his heart – and this is the lowest degree of faith." (Muslim)

¹³¹ [T] The Prophet ﷺ said, when coming out of the lavatory, "*Ghufrānak* (I

THE BOOK OF INTENTIONS

- 3- To obey the command of Allāh in removing the harmful
- 4- To implement the specified *sunnas* (of entering the lavatory)¹³²
- 5- To purify yourself from impurities, both physically and spiritually
- 6- To not be heedless of invoking Allāh with the heart¹³³
- 7- To be as mindful of Allāh in private as you are mindful of Him in public
- 8- Humbleness in the presence of Divine Majesty

THE INTENTIONS FOR EATING

- 1- To gain strength for the obedience of Allāh
- 2- To obey the command of Allāh¹³⁴
- 3- To reflect on the food of the Garden so as to strive in acts of obedience
- 4- To reflect on the people of Hellfire so as to refrain from disobedience
- 5- To thank Allāh for making it available

seek Your forgiveness)” (Abū Dāud, al-Tirmidhi). He ﷺ also said, “I seek Your forgiveness. Praise be to Allāh Who has removed from me that which would harm me, and has given me well-being.” (Al-Nasā’ī and Ibn Mājah)

¹³² [T] Anas رضى الله عنه relates that the Prophet ﷺ said, when entering the lavatory, “*Allāhumma*, I seek the protection of Allāh from foul male and female devils.” (Al-Bukhārī and Muslim) In another narration the word ‘*bismillāh*’ (in the name of Allāh) is included.

¹³³ [T] Meaning to invoke Him without uttering words, as Imām al-Nawawī mentioned in his *Adhkār*, that if one sneezes whilst in the lavatory, he should praise Allāh with the heart without moving the tongue.

¹³⁴ [T] Allāh said in His Book *O you who believe, eat of the good things which We have provided you with* (Qur’ān, *Al-Baqara* 2:172)

THE INTENTIONS FOR EATING

- 6- To act in accordance with the *adab* of eating
- 7- To bring joy to your brethren
- 8- To preserve your health

THE INTENTIONS FOR DRINKING TEA AND COFFEE

- 1- To follow the example of some of the righteous *salaf* in what they drank
- 2- To stimulate your body for the sake of worship
- 3- To bring joy to the host (if visiting someone)
- 4- To comply with the appropriate *adab* and *sunna*

THE INTENTIONS FOR TRADING ¹³⁵

- 1- *ʿAfāf* (Integrity)
- 2- To be self-sufficient
- 3- To prevent the *nafs* from asking others ¹³⁶
- 4- To fulfil your duties in providing for your family and children
- 5- To maintain ties of maternal kinship (by assisting them)
- 6- To give charity to the poor and needy
- 7- To assist those who are weak and impoverished
- 8- To be patient and tolerant with people

¹³⁵ [A] The first seven intentions only are taken from *Al-Da'wa al-Tamma* by Imām al-Haddād; the remaining intentions are from the *Iḥyā' ʿUlūm al-Dīn* of Imām al-Ghazālī.

¹³⁶ [T] It was narrated by Zubayr ibn ʿAwwām that the Prophet ﷺ said, "For one of you to take up his cord, go to a mountain, carry a pile of wood on his back, sell it and thereby make himself secure from the chastisement of Allāh, would be better for him than begging from people, whether they give or not." (Bukhārī)

- 9- To honour the guest
- 10- To forgive those who ask for forgiveness
- 11- To fulfil a communal obligation
- 12- To assist people by providing for their needs
- 13- Intend to counsel Muslims
- 14- To follow the path of justice and have *ihsān* (excellence) in your dealings
- 15- To enjoin the *ma'rūf* and forbid the *munkar* in all that you observe in the marketplace
- 16- To intend, in your dealings or trade, the fulfilment of one of the communal obligations (*furūd al-kifāya*)
- 17- To use your earnings in the service of religion
- 18- Intend to love for all other Muslims what you love for yourself

THE INTENTIONS FOR FULFILLING THE NEEDS OF PEOPLE AND ASSISTING THEM¹³⁷

- 1- To obey the command of the Prophet ﷺ
- 2- So that Allāh, Most High, may come to your assistance
- 3- To follow the Prophet ﷺ
- 4- To bring joy and happiness to them
- 5- To be humble
- 6- So that Allāh may allow others to assist you and fulfil your needs

¹³⁷ [T] Abū Hurayra رضى الله عنه related that the Prophet ﷺ said, "Whosoever removes a worldly grief from a believer, Allāh will remove a grief of the Day of Judgement from him. And whosoever eases the hardship of another, Allāh will bestow ease upon him in this world and the hereafter. Whosoever shields the faults of a Muslim, Allāh will shield his faults in this world and the hereafter. Allāh will help a servant, as long as the servant helps his brother." (Muslim)

THE INTENTIONS FOR BUYING ANIMALS

THE INTENTIONS FOR BUYING ANIMALS

- 1- So that Allāh may be merciful to you because of your animals
- 2- To show compassion and sympathy towards them
- 3- To fulfil their rights
- 4- To be patient with them
- 5- So that they may be a means by which Allāh provides for you
- 6- To learn mercy and compassion
- 7- To reflect on the creation of Allāh Most High

THE INTENTIONS FOR BUYING A VEHICLE

- 1- To manifest the Grace of Allāh upon you
- 2- To assist those who are unable to afford one
- 3- To assist the disabled and the weak
- 4- To assist you in doing good
- 5- To fulfil the needs of people

THE INTENTIONS FOR VISITING THE SICK

- 1- To fulfil the right of a Muslim¹³⁸
- 2- To follow the command of the Prophet ﷺ¹³⁹
- 3- To follow the example established by the Prophet ﷺ

¹³⁸ [T] Abū Hurayra رضي الله عنه narrates that the Envoy of Allāh ﷺ said, "A Muslim owes another Muslim five obligations: responding to salutations [of peace], visiting him in illness, following his funeral procession, accepting his invitation and, when he sneezes and praises Allāh, to say to him, 'Allāh have mercy on you.'" (Bukhārī and Muslim)

¹³⁹ [T] Abū Mūsa al-Ash'arī narrates that the Prophet ﷺ said, "Visit the sick, feed the hungry and procure the freedom of a captive." (Bukhārī)

THE BOOK OF INTENTIONS

- 4- To pray for his recovery and health
- 5- To recite the prayer that the Prophet ﷺ prayed when he visited the sick¹⁴⁰
- 6- To bring joy and happiness to the one visited
- 7- To help the one visited by fulfilling his needs

THE INTENTIONS FOR ATTENDING A *HAWL* OR OTHER SIMILAR VISITS¹⁴¹

- 1- To visit the graves
- 2- To follow the example established by the Prophet ﷺ
- 3- To increase the number of the people of truth
- 4- To follow the righteous *salaf*
- 5- To assemble for the sake of good
- 6- To participate in the *du‘ā’* of those present
- 7- To acquaint yourself with the brothers attending
- 8- To obtain the *nafahāt* of Allāh, the Exalted

THE INTENTIONS FOR GOING TO A CLINIC OR HOSPITAL

- 1- Intend to seek good health and a cure from Allāh
- 2- Intend to be healed and to affirm that Allāh has indeed

¹⁴⁰ [T] ‘Ā’isha narrates that when the Prophet ﷺ visited any member of his family who was sick, he would touch the sick [person] with his right hand and pray, “*Allāhumma*, Lord of people, remove the affliction and bestow healing, You are the Healer. There is no healing, but through You, bring healing by which no [trace of] illness will remain.” (Bukhāri)

¹⁴¹ [T] In many Muslim countries, the word *hawl* refers to the annual commemoration of the death of a person, usually a shaykh, where people meet to recite verses from the Qur’ān, remember Allāh and ask Allāh to accept the devotions and send the reward to the deceased as well as to all Muslims.

THE INTENTIONS FOR GOING TO A CLINIC OR HOSPITAL

created a cure for every illness ¹⁴²

- 3- Intend to present yourself to the Grace of Allāh, His Generosity and His Splendorous *Qudra* [Power]
- 4- Intend to console the sick and the afflicted
- 5- Intend to visit the sick and bring joy and happiness to them
- 6- Intend to assist one another in benevolence and *taqwa*
- 7- Intend to give advice and seek *duā* .
- 8- Intend to be submissive to the decree of Allāh and content with His Judgement
- 9- Intend to remind yourself and others of the Greatness of Allāh's favours and His *Qudra* (Power)
- 10- Intend to invoke Allāh and to seek Him
- 11- Intend to enter places that remind you of Allāh's *Qudra*
- 12- Intend to assist and console others, physically and spiritually
- 13- Intend to attach your intentions to the intentions of the righteous servants of Allāh

THE INTENTIONS FOR LEAVING THE HOUSE

These are the intentions that a person should have every morning, and when he desires to leave the house:

- 1- To remember Allāh, Most High¹⁴³

¹⁴² [T] Zayd bin Aslam narrates that the Prophet ﷺ said, "Allāh has not sent an illness except that He sent its cure. Those who possess the knowledge of it (the cure), know of it, and those who are ignorant of it are ignorant of it."

¹⁴³ [T] Anas ؓ said that the Prophet of Allāh ﷺ said, "Whoever recites, when leaving the home, 'In the name of Allāh, I believe in Allāh, I place my trust in Allāh, and there is neither might nor power except with Allāh, the Exalted, the Magnificent,' it is said to him, 'You have been sufficed, protected, and guided,' and Satan will turn away from him and avoid him." (Narrated by al-Nasā'ī, who said

THE BOOK OF INTENTIONS

- 2- To recite the Noble Qur'ān
- 3- To give *ṣadaqa*
- 4- To visit a brother for the sake of Allāh, Most High
- 5- To seek knowledge
- 6- To show reverence and be dutiful to your family
- 7- To be the first to give *salām* to all of those you see among the Muslims¹⁴⁴
- 8- To return the *salām* (to all Muslims)
- 9- To shake their hands
- 10- To smile at them
- 11- To converse with them with the best of speech
- 12- To assist those who ask for help, physically or verbally, according to your ability
- 13- To lower the gaze from what is forbidden
- 14- To avoid insolence and frivolity and the like
- 15- To enjoin the *ma'rūf* and forbid the *munkar*
- 16- To remove harm from the path
- 17- To endure calamities for the sake of Allāh
- 18- To guide the blind
- 19- To be humble whilst in the street
- 20- To reconcile people
- 21- To have a good opinion of Allāh and the Muslims
- 22- To seek assistance from Allāh in this regard

it is a good *ḥadīth*). Abū Dāūd added, "Satan says to another devil, 'How can you overpower a man who has been guided, sufficed and protected by Allāh?'"

¹⁴⁴ [T] Abū Umāma رضي الله عنه relates that the Prophet ﷺ said, "The person closest to Allāh is the one who precedes others in greeting." (Abū Dāūd) And Imām al-Tirmidhī relates that the Prophet ﷺ was asked, "O Envoy of Allāh, when two persons meet who should greet the other first?" He answered, "The one who is closer to Allāh."

THE INTENTIONS FOR LEAVING THE HOUSE

- 23- To conceal the faults of fellow Muslims
- 24- To benefit them (the Muslims)
- 25- To benefit from them
- 26- To spread knowledge
- 27- To invite to Allāh
- 28- To have good character (*akhlāq*) with the Creator when dealing with the creation
- 29- To guide people
- 30- To counsel them
- 31- To patiently endure their harm
- 32- To offer your reputation to people and so forgive in advance those who injure or damage your reputation¹⁴⁵
- 33- To seek knowledge and implement it
- 34- To follow [the example established by] the Prophet ﷺ in all that he did during the day
- 35- To lower your head in humility towards people
- 36- To focus your aspiration
- 37- To observe constant silence¹⁴⁶

¹⁴⁵ [T] Anas ﷺ relates that the Prophet ﷺ said, "Are none of you able to be like Abū Dhamḍham?" They said, "O Envoy of Allāh, who is Abū Dhamḍham?" He replied, "He used to say when he rose in the morning, '*Allāhumma*, I have given myself and my reputation to You.' So he never verbally abused those who abused him, or treated unjustly those who were unjust to him and he never struck those who struck him."

¹⁴⁶ [T] Observing silence and protecting the tongue from odious speech is among the characteristics of the true believers. Abū Hurayra ﷺ narrated that the Prophet ﷺ said, "Whosoever believes in Allāh and the Last Day should speak good or keep silent." He ﷺ also said, "He who is reticent is delivered." (Al-Tirmidhi) And 'Uqba bin 'Amr, ﷺ said: "I said: 'O Envoy of Allāh, what is deliverance?' He said: 'Protect your tongue and let your own house be sufficient for you, and weep over your misdeeds.'" (Al-Tirmidhi)

- 38- To maintain tranquillity of the limbs¹⁴⁷
- 39- To hasten to carry out the commands (of Allāh)
- 40- To have little resistance to Allāh's Decree
- 41- To reflect constantly
- 42- To rely on the Graciousness of Allāh, Most High

Imām 'Abd Allāh bin 'Alawī al-Ḥaddād said, "May Allāh have mercy on you; always have a good intention and make it sincerely for Allāh." He [also] said, in his *Kitāb al-Ḥikam* (Book of Wisdom), "Whosoever makes his intention good will reach his goal." And he said, "If the aspirations are made good, then the aspirant will never be disappointed."

The common people among us say, "*Al-niyya maṭiyya* - the intention is a vehicle." *Maṭiyya* - the plural of which is *maṭāyā* - which are the camels used in travelling.

THE INTENTIONS FOR TRAVELLING

The following intentions are taken from al-Ḥabīb 'Alī bin Muḥammad al-Ḥabshi's '*Waqafāt Ta'muliya 'Ala Jānib Waṣāya wa Ijāzāt al-Ḥabshiyya*':

- 1- Intend to follow the command of the Prophet ﷺ by travelling
- 2- Intend to seek outward and inward provision
- 3- Intend to seek that which is lawful and to gain the pleasure of Allāh in all of this
- 4- Intend to visit the righteous in the areas that you are travelling to and to seek their blessings
- 5- Intend to benefit the creation with the knowledge that

¹⁴⁷ [T] *And the servants of (Allāh) Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, "Peace!"* (Qur'an, *Al-Furqān*, 25:63)

THE INTENTIONS FOR TRAVELLING

you possess, to teach the ignorant and to guide those who are astray

- 6- Intend to seek health, which is mentioned in the *ḥadīth*¹⁴⁸
- 7- Intend to seek a cure for your inner and outer illnesses

THE INTENTIONS FOR VISITING PROPHET HŪD¹⁴⁹

Know, O seeker, that if you desire to visit (Prophet Hūd ﷺ) then motivate yourself with good thoughts and broaden the scope and horizon of your vision and make abundant good intentions - those that will draw you closer to Allāh, the Lord of all created beings.

The *salaf* have documented many good intentions and well-

¹⁴⁸ [T] In the *Waqafāt Ta'muliya 'Ala Jānib Waṣāyā wa Ijāzāt al-Ḥabshīyya* one should also intend to seek the *ḥalāl* [lawful] provision mentioned in the *ḥadīth*, "Seeking the *ḥalāl* is an obligation upon every Muslim." Ḥabīb 'Alī al-Ḥabshī continues by saying, "Do not fall short by just seeking the outward provision, but make your main aim to seek the inward provision of *ilm* (knowledge), *nūr* (light) and guidance."

¹⁴⁹ [T] The grave of Prophet Hūd ﷺ is located in Ḥaḍramawt, Yemen, in a place now known as Shī'ab Nabiullah Hūd ﷺ. There are many *ḥadīths* and Qur'ānic verses which support this, and many great Islamic historians have also proved this. Visiting and travelling to graves is a great *sunna*, especially the graves of prophets and the *awliyā'* of Allāh as is documented in the *sunna*, see footnote 100 [T]. It is a common practice among the people of Allāh and the righteous scholars, especially among members of the Prophet's ﷺ family, to appoint a special day every year for visiting the grave of a certain *walī*. This is the custom of the people of Ḥaḍramawt who annually visit the grave of *Sayyidinā* Hūd ﷺ in the Hijri month of Sha'bān. Many strong proofs from the Qur'ān and *Sunna* support this action. Among them is the *ḥadīth* narrated by al-Bukhārī and Muslim in their *Ṣaḥīḥ* collections that 'Abd Allāh ibn 'Umar ﷺ said, "The Prophet ﷺ used to come to al-Qubā' mosque every Saturday, walking or riding." This was also a practice of 'Abd Allāh ibn 'Umar. Al-Ḥāfiḍh Ibn Ḥajar said in *al-Fath*, "In this *ḥadīth* lies a proof that specifying certain days for specific good acts of worship is permissible." To learn more about this specific *ziyara* please refer to *Nayl al-Maqsūd fi Mashru'iyat Ziyarat Nabiullah Hūd ﷺ* by the great 'Ālim, al-Ḥabīb Sālim ibn 'Umar al-Shāṭiri Bā 'Alawī.

known, virtuous aims that you should have when visiting Prophet Hūd ۞, so search for them in their books. Persistence is the door to attainment. Do not make an outing or sightseeing your aim for visiting, rather aim for the loftiest of degrees and for the attainment of goals difficult to reach.

[So when you make your intentions say:] Verily, by the praise of Allāh, and by Him I seek help and upon Him I place my trust. I intend, by this, to follow the commands of Allāh, so walk in its paths and eat of His provision¹⁵⁰ and His saying, Say, "See all that is in the heavens and on earth"¹⁵¹ and also, "We shall show them Our signs in the horizons, and in their own souls."¹⁵²

I intend to visit the Prophet, the Envoy, Hūd ۞, and to summon the heart, at that noble place, to the *rūḥāniyya* (spiritual presence) of the great beloved (the Prophet Muḥammad ۞).¹⁵³ I intend to seek knowledge and to teach, to listen, to advise and counsel; to gaze upon the faces of the *‘arīfīn billah*; to seek their

¹⁵⁰ [T] *He it is who has cast down the earth in humbleness to you, so walk in its paths and eat of His provision* (Qur’ān, *al-Mulk*, 67:15)

¹⁵¹ [T] Qur’ān, *Yūnus*, 10:101

¹⁵² [T] Qur’ān, *Fuṣṣilat*, 41:53

¹⁵³ [T] Al-Ḥabīb Aḥmad bin Abū Bakr bin Sumayṭ said in *Al-Kawkab Al-Zāhīr*, "Indeed prophets – as has been made clear from more than one scholar of religioḥ – draw their *madad* from him ۞. According to *Al-Futūḥāt*: All the *madad* of prophets and envoys of Allāh flow from the soul of our master ۞ since he is the master of all *aqtāb* [poles] and as such he nourishes and nurtures all people - the first and the last; and in that capacity nourishes and nurtures, in *madad*, every prophet and every *walī* who preceded him while he was in the world of the unseen; and he further nourishes and nurtures, with *madad*, every *walī* by accompanying him and enabling him to reach perfection while he exists in the visible world as well as when he moves to the unseen world, which is the *barzakh* and the abode of the hereafter. This indeed is by virtue of the fact that the lights of his message ۞ are uninterrupted from the universe and embrace both those who have gone before and those who come after. Thus, every prophet who has come to this world before him in fact deputises for him in his mission with that testimony."

Some of them have said, "It behoves he who visits a *walī* of Allāh to invoke *madad* from his presence ۞ and as a result he becomes one who visits him ۞."

assistance; to be in the company of the 'ulamā' and to attend the gatherings of knowledge; to benefit Muslims and to benefit from them; to obey whoever commands me; and to obey the command of my parents, and to worship in blessed places so that the earth may testify on my behalf. I intend to hear the description of the Prophet ﷺ; to recite the Noble Qur'ān; to utter the phrase of *Tawhīd* (*lā ilāha illa' Llāh*); to glorify Allāh and ask His forgiveness; to invoke blessings and prayers upon Prophet Muḥammad ﷺ and Prophet Hüd ﷺ at these locations; to attend prayer in congregation; to pray behind and visit the noble 'ulamā', to visit the *awliyā'* and to relay their teachings by keeping alive their devotional legacies in order that their blessings are continued.

I intend to give *ṣadaqa* in a noble place and to give salutations to the prophets, angels and the righteous. I intend to attend a gathering that follows the command of the Prophet ﷺ who said, "My *ummah* will never gather on falsehood." I intend to make *adhān* and *iqāma* and to serve the visitors, to guide the blind and to remember Allāh secretly and openly. I intend to bring forward the two prayers and to delay them.¹⁵⁴

I intend to remove harm from the path and to show veneration for the rituals of the visit. I intend to meet friends and loved ones for Allāh from different countries, brought together by nothing other than the remembrance of Allāh. I intend to visit the sick, to attend funerals, to visit brothers in Allāh and to uphold ties with those whom, by honouring them,

¹⁵⁴ [T] In the Shafi'i school it is permissible to bring the prayer forward and to combine it with the following prayer when travelling or at the time of rain, when certain conditions are met; this is known as *Jam' al-Taqdīm*. It is also permissible to delay the prayer when travelling and to combine it, which is *Jam' al-Ta'khīr*. In *Jam' al-Taqdīm* the *Dhuhr* and 'Aṣr prayers can be prayed together at the time of *Dhuhr*, and *Maghrib* and 'Ishā' at the time of *Maghrib*, shortened (two *rak'as* each for prayers consisting of four *rak'as* and three for the *Maghrib* prayer) or complete. *Jam' al-Ta'khīr* is when *Dhuhr* is prayed at the time of 'Aṣr, and *Maghrib* at the time of 'Ishā'.

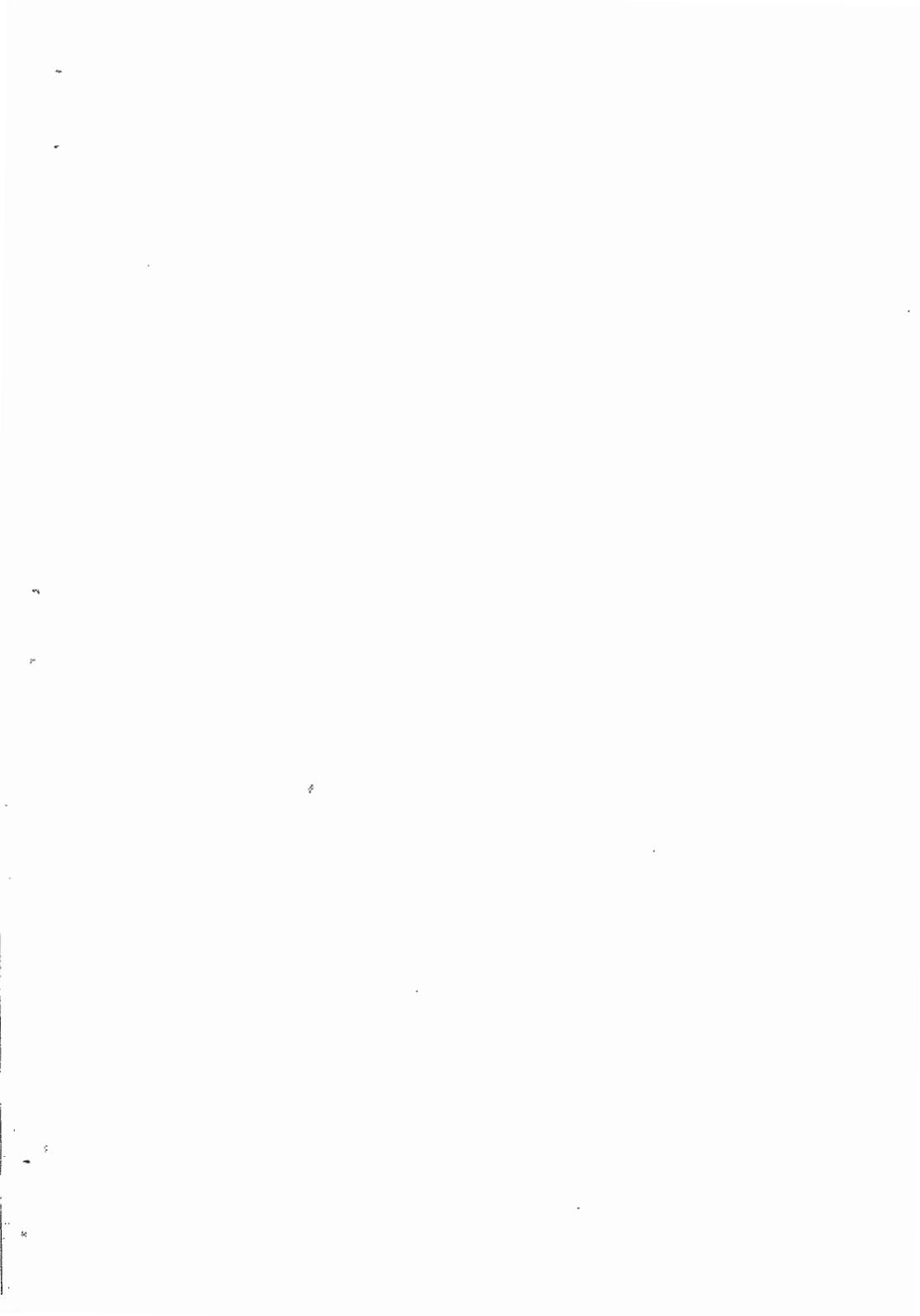
I will also be fulfilling my filial duty towards.

I intend to reflect upon Allāh's land and His creation, to enter places where those who are devoted to Allāh have entered, and where the people of *khayr* have sat; to meet Muslim brethren and to increase their numbers; to help the weak and the impoverished and to act in accordance with those who say, "Staying silent is *tasbīh* (glorifying Allāh), laughing is an act of worship and living is spiritual training when visiting Hūd ؑ"; to follow the saying of the Prophet ﷺ, "Travel and you will gain health,"¹⁵⁵ and implement his saying, "A man's joking with his brother on a journey is an act of worship."

I have intended all of this for Allāh Almighty, and I also intend what the righteous *salaf* have intended. *Allāhumma*, merge our intentions with their intentions and our actions with their actions. O the Most Merciful of the Merciful!

And this is the end of all that Allāh has made easy for His servant, the *faqīr* before Allāh, Muḥammad Sa'd bin 'Alawī al-'Aydarūs, to collect of the intentions of the Prophet ﷺ and the righteous *salaf*, and those who came after them among the *khalaf*. We ask Allāh to benefit us all by these intentions and to make them sincerely for His Noble Face. Indeed, He is the One Who hears our prayers.

¹⁵⁵ [T] In al-Ṭabarānī and al-Ḥākim, Ibn 'Abbās narrated that the Prophet ﷺ said, "Travel and you will gain health; travel and you will be provided for."



APPENDIX ONE



Excerpt from Ḥabīb Aḥmad bin Zayn al-Ḥabshī's
Commentary on 'Al-'Ayniyyah'

Imām al-Ḥaddād said:

*For good intentions always be searching,
Make them abundant and be conscious and fearful.*

In this couplet [Imām al-Ḥaddād] reminds us of the intention to have vigilance and humility. What is meant by intention is the inclination of the heart towards *khayr* (goodness) and to desire it. The intention, inclination, aim, desire, aspiration, determination and *hājis* (impulse) are different terms with a single meaning. And the *hājis* is the origin and it is also called *naqr al-khāṭir* (the first thought) and it is the primary cause.

The intention is the soul of actions, as the *rūḥ* (spirit) is the soul of the body, and it is also like rain to the ground. Whoever makes his intention and aim for Allāh and His Envoy has a virtuous intention. And whoever's intention and aim are for [seeking] this world, then it is a corrupt intention, which is why Imām al-Ḥaddād said, "*For good intentions always be searching.*" He clarified that intentions can be good or corrupt. He also explained that in a single action multiple intentions can be achieved according to what you attach to that intention.

The essence of any intention is the origin which is the aim, but what is referred to here is the praiseworthy intention according to the *sharī'a*, which is the inclination and aim of the heart towards goodness. The Prophet ﷺ said "Verily actions are only according to intentions and every man shall have according to what he has intended. Whosoever makes *hijra* for Allāh and His Envoy, then his *hijra* is to Allāh and His Envoy; and whosoever makes *hijra* to achieve some worldly benefit or to take a woman in marriage, then his *hijra* is to that for which he made *hijra*." Whosoever intends good will reap the fruits of goodness, and whosoever intend evil will reap the fruits of evil; and to Allāh should be the aim of the path. As He, Most High, said, *We have shown him the path, how to be thankful or a denier* (Qur'ān, *Al-Insān* 76:3). He also said *And they have been ordered no more than this: to worship Allāh sincerely...* (Qur'ān, *Al-Bayyina* 98:05); meaning with sincere intentions toward Him. Allāh has commanded us to devote religion sincerely to Him and not to anything other than Him – whether that be to your *nafs* or Satan, and not to associate anything with Him.

Actions are only required for their goal and not for their essence. So whosoever occupies himself with searching for good intentions is regarded as vigilant, because he is vigilant with Allāh in having a sincere purpose and intention. He only intends what was commanded of him, and this is only possible with those who are constantly present with Allāh – which is to be vigilant, because vigilance is to maintain continuous observance of Allāh.

So a good intention is to seek the face of Allāh, and it is one of the causes of success, indicated by His saying: *If they desire reconciliation, Allāh will grant them success* (Qur'ān, *Al-Nisā'* 4:3)]. The Prophet ﷺ said, "Allāh does not look to your faces or your wealth, but He looks to your hearts." Also, in a *hadīth*, "Anyone who intends a good deed but does not perform it, Allāh records it as one good deed," and in another tradition

“People are gathered [on the Day of Judgement] according to their intentions,” and in another, “Anyone who wears perfume for other than Allāh shall, on the Day of Judgement, have a stench worse than that of a corpse.”

‘Umar ibn Khaṭṭāb ؓ said, “The best of actions is doing what Allāh has made obligatory, and having *wara’* (abstinence) in what Allāh has forbidden, and [to have] true intentions for what is with Allāh.” Sālim ibn ‘Abd Allāh said, “Allāh assists a servant in accordance with his intention, so whoever’s intention is complete, then Allāh’s assistance towards him shall be complete.” Imām al-Thawry said, “People used to learn the intention for an action [with as much care and consideration] as they used to learn the actual act.” Al-Ḥasan said, “Indeed, nothing other than the intention caused the dwellers of the Garden to dwell in the Garden eternally, and the dwellers of the Hellfire to dwell in the Hellfire eternally.”

It was revealed in the Torah that Allāh, Most High, said, “Whatever seeks My Face then little is plentiful, and whatever seeks other than My Face then abundance is little.”

Bilal ibn Sa‘ad said, “A servant may utter the words of a believer and Allāh, Most High, will not leave him with his utterance until He looks into his action, and when he engages in action, Allāh will not leave him until He looks into his intention; if his intention is virtuous, whatever follows shall be virtuous.” Because the pillar of actions are the intentions. Actions are in need of an intention and a [virtuous] intention on its own is good even if the [corresponding] good action does not follow it.

It is narrated in a *ḥadīth* that “the intention of the believer is better than his action” – meaning his intention among his acts of obedience is better than his actions, which are also among his acts of obedience. This is because the heart is the shepherd who is followed, and the intention is its action. In the *Ṣaḥīḥ* (of Bukhāri and Muslim): “Indeed in the body there is a morsel of

flesh which, if it is sound, the whole body is sound and if it is corrupt, then the whole body is corrupt. Truly, it is the heart." Allāh, Most High, said, *Neither their flesh nor their blood shall reach Allāh, but it is your taqwa that reaches Him* (Qur'ān, Al-Ḥajj 22:37). Indeed, *taqwa* is an act and attribute of the heart and the intention is the inclination of the heart towards goodness and desiring it. So, if the servant does whatever goodness his heart is inclined to, then goodness will be strengthened and established within him. So what is meant here is that among the acts of the heart is *taqwa* of the heart on desiring goodness so it can be purified and emptied from the desires of this world, for the sake of remembrance and the knowledge of Allāh. Any action without a good intention is not beneficial, and it can be harmful if accompanied by a corrupt intention. As mentioned earlier, the Prophet ﷺ said, "Anyone who intends a good deed but does not perform it, Allāh records it as one good deed."

Having many intentions in your actions depends on the seriousness of the servant in seeking virtue, his knowledge and his summoning of virtuous intentions. When someone has such [intentions], actions are purified and become multiplied and increase. So, obedience is related to the intention on the basis of its soundness, and in the multiplicity of its actions. A wrongdoing does not cease to be a wrongdoing by the intention. So whosoever intends to bring comfort to their feelings by backbiting, this surely is an act of disobedience and such an intention will not benefit him.

A permissible act can become, by a sincere intention, and when made by the people of veracity, a virtuous action. It was related, "Whosoever wears perfume for the sake of Allāh shall, on the Day of Judgement, be more fragrant than the fragrance of musk." For this example you should intend, when wearing perfume, to follow the *sunna* of the Prophet ﷺ on Fridays, to sanctify the mosque and the people of the mosque with a pleasant fragrance, and to bring joy and comfort by a

pleasant fragrance to whosoever sits, or passes, near you. You should also intend to repel the reprehensible odours of others and so prevent backbiting by someone mentioning another's foul odour. Another intention for [wearing] perfume is to strengthen the mind, whereby this strength will increase one's understanding of the religion and reflection upon it, because the strength of reflection is in the middle of the mind. Imām al-Shāfi'i, may Allāh have mercy upon him, said, "The one who has a pleasant fragrance, his mind will be strengthened."

So these intentions can be achieved by just wearing perfume, but only by someone who possesses a heart that is overwhelmed by the merchandise of the hereafter over the pleasures of this world, and the hereafter has become his greatest concern. Whosoever possesses a heart that is overwhelmed by the matters of this world, such [virtuous] intentions will not issue from him, and if he claims to possess them then it is the whispering of the *nafs* - and it is not an intention, because the praised intention in the *sharī'a* is one that can only promote a religious motive.

So the *miskīn* (needy one) should examine all of his actions and aims and should be vigilant with his heart, as Imām al-Ḥaddād said, "*And be conscious and fearful*".

Look into your actions and what you refrain from - if you refrain from a past action, you must have a virtuous intention [for doing so]; and things that incite desires are hidden, so you should not be deluded by popular acts of virtue and outward acts of obedience.

And you should be aware of the secrets and the light, so as to free yourself from the confinement of delusion. And know that the intention is not the utterance of the tongue, 'I have intended,' or a thought or notion; rather the intention is an inspiration and inclination to whatever the objective contains. And the inclination is not gained except through its causes, and the causes of the inclination and the intention cannot be

for the hereafter save through the strengthening of your *imān* (faith) by the *sharī'a*, and whatever has been revealed; especially by engaging in actions that gain reward and nearness to Allāh. And you should not be like the satiated person who simply says, "I have intended to desire food," and he repeats it in his heart and by his tongue. This is why some of the righteous have refrained from engaging in certain acts of obedience - on account of not having a virtuous intention, and they would say, "If Allāh provides us with an intention [for it], we shall engage in such actions." And Ṭāwūs, may Allāh have mercy upon him, would never relate a *ḥadīth* without an intention. He was once asked to make *du'ā'* and said, "When I find an intention for it."

So an intention is a spiritual opening from Allāh. Its origin is not by choice, but it is a gift from Allāh for those with pure hearts and abundant knowledge - those with hearts which are overwhelmed by the matters of Allāh. Not for people like us for whom the intention does not come easily even in the obligatory acts, except through difficulty and struggle, comparable to a bad labourer. I wish we were among those with pure hearts because whosoever answers the call to desire the Garden, has answered the call of faith and the promise of the hereafter. Whosoever answers the call out of fear of the Hellfire is a believer in the promise of Allāh in the Hereafter. And whosoever possesses these qualities is on [the path to] abundant good; although he is a degree lower than those who have glorified Allāh by His Majesty and Beauty and by His commands amongst the people of understanding.

APPENDIX TWO



Beneficial *Du'ās* and *Ṣalāts* upon the Prophet ﷺ
 The First *Ṣalāt* of al-Ḥabīb 'Alī bin Muḥammad al-Ḥabshī

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ أَوَّلِ مُتَلَقِّ لِلْفَيْضِكَ الْأَوَّلِ، وَأَكْرَمِ حَبِيبِ
 تَفَضَّلْتَ عَلَيْهِ فَتَفَضَّلَ، وَعَلَى آلِهِ وَصَحْبِهِ وَتَابِعِيهِ وَحِزْبِهِ، مَا دَامَ تَلْقَاؤُكَ مِنْكَ وَتَرْقِيهِ إِلَيْكَ،
 وَإِقْبَالَكَ عَلَيْهِ وَإِقْبَالَه عَلَيْكَ، وَشُهُودُهُ لَكَ وَأَنْطِرَاحُهُ لَدَيْكَ صَلَاةً نَشْهَدُكَ بِهَا مِنْ مَرَاتِهِ،
 وَنَصِلُ بِهَا إِلَى حَضْرَتِكَ مِنْ حَضْرَةِ ذَاتِهِ، قَائِمِينَ لَكَ وَلَهُ بِالْأَدَبِ الْوَافِرِ، مَغْفُورِينَ مِنْكَ
 وَمِنْهُ بِالْمَدَدِ الْبَاطِنِ وَالظَّاهِرِ.

Allāhumma, bestow *ṣalāt* and *salām* upon our master Muḥammad, the foremost receiver of Your first effusion and the most noble beloved, upon whom You have bestowed favour and he thus excelled; and upon members of his House, and his Companions, and his adherents and his party, [blessings and peace] lasting as long as his receiving from You and his ascent towards You, and Your Approach towards him, and his approach towards You [as he seeks nearness and further belovedness in a state of full certitude]; and his witnessing of You and his humble prostration before You, a *ṣalāt* by virtue of which we shall witness You via his mirror and attain to Your assembly, part of the assembly of his essence, observing towards You and towards him good manners aplenty, fully covered from You and from him with both inward and outward *madad* (spiritual assistance).

The Second Ṣalāt of al-Ḥabīb 'Alī bin Muḥammad al-Ḥabshi

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ بِاللِّسَانِ الْجَامِعَةِ، فِي الْحَضْرَةِ الْوَاسِعَةِ صَلَاةً تَمُدُّ بِهَا
جِسْمِي مِنْ جِسْمِهِ، وَقَلْبِي مِنْ قَلْبِهِ، وَرُوحِي مِنْ رُوحِهِ، وَسِرِّي مِنْ سِرِّهِ، وَعَلْيِي مِنْ
عِلْمِهِ، وَعَمَلِي مِنْ عَمَلِهِ، وَخُلُقِي مِنْ خُلُقِهِ، وَوَجْهِي مِنْ وَجْهِهِ، وَيَدِّي مِنْ يَدَيْهِ، وَقَضْدِي
مِنْ قَضْدِهِ، وَتَعَوُّدُ بَرَكَاتِهَا عَلَيَّ وَعَلَى أَوْلَادِي وَعَلَى أَهْلِي وَعَلَى أَهْلِ عَضْرِي، يَا نُورُ يَا
نُورُ اجْعَلْنِي نُورًا بِحَقِّ النُّورِ

Allāhumma bestow ṣalāt and salām, with a tongue all-embracing, in a spacious congregation, upon our master Muḥammad, blessings such as will nourish and replenish my body [with nourishment and replenishment] from his body, my heart from his heart, my soul from his soul, my secret from his secret, my knowledge from his knowledge, my action from his action, my character from his character, my heart's focus from his heart's focus, my intention from his intention, my direct aspiration from his direct aspiration, and may his blessing return to me, my children, my companions and the people of my time. O Light! O Light! May you make me light by virtue of the Light.

Lord, O Thou with Exalted Attributes
by al-Ḥabīb 'Alī bin Muḥammad al-Ḥabshi

قَائِمٌ بِالْفَنَاءِ أُرِيدُ عَطِيَّةً	رَبِّ إِنِّي يَا ذَا الصِّفَاتِ الْعَلِيَّةِ
فَأَعْنِنِي بِالْقَصْدِ قَبْلَ الْمَنِيَّةِ	تَحْتَ بَابِ الرَّجَاءِ وَقَفْتُ بِذُلِّي
فَهُوَ عَوِيٌّ وَعَوْتُ كُلِّ الْبَرِيَّةِ	وَالرُّسُولُ الْكَرِيمُ بَابُ رَجَائِي
كُلُّ مَا يَرْتَجِيهِ مِنْ أُمْنِيَّةِ	فَأَعْنِنِي بِهِ وَبَلِّغْ فُؤَادِي
وَابْتِهَاجِ بِالطَّلَعَةِ الْهَاشِمِيَّةِ	وَاجْمَعِ الشَّمْلَ فِي سُورٍ وَنُورِ
قَدْ قَصَدْنَا وَالصَّدْقُ فِي كُلِّ نَيْتَةٍ	مَعَ صِدْقِ الْإِقْبَالِ فِي كُلِّ أَمْرٍ
سَلَكُوا فِي التَّقَى طَرِيقًا سَوِيَّةً	رَبِّ فَاسْلُكْ بِنَا سَبِيلَ رِجَالِي
السَّادَةِ الْعَارِفِينَ أَهْلَ الْمَرْيَةِ	وَأَهْدِنَا رَبَّنَا لِمَا قَدْ هَدَيْتَ
الذُّوقِ فِي فَهْمِ سِرِّ مَعْنَى الْمَعِيَّةِ	وَاجْعَلِ الْعِلْمَ مُقْتَدَانَا بِحُكْمِ
الشَّيْطَانِ وَالنَّفْسِ وَالْهَوَى وَالذَّنْبِ	وَاحْفَظِ الْقَلْبَ أَنْ يَلْمَ بِهِ

DU'ĀS AND ṢALĀTS UPON THE PROPHET ﷺ

*Lord, O Thou with Exalted Attributes,
Indeed I am standing in court begging for a gift*

*At the portal of hope I am humbly standing,
Succour me with my heart's desire before death calls.*

*And the noble Envoy is the door of my hope,
And he is my succour and the succour of mankind entire.*

*Succour me then, by him, and let my heart achieve
All that my heart longs to attain.*

*Enfold and unite me in delight, splendour
And bliss, by the company of the Hashimi*

*Coupled with a sincere approach in all things
We seldom attain, and sincerity in all we intend*

*My Lord may You thread us through the path of a people
Who've threaded a path uncrooked and straight*

*And guide us, our Lord, to what You have guided
Masters, Knowers, people of distinction to*

*And may You make knowledge deeper than flesh-and-blood
certitude*

Our guide as we grasp the secret of divine togetherness

*And shield the heart lest it is beset by
Satan, the self, passion and ignoble folly*

Du'ā' for Commencing the Ṣalāh (recited before the opening Takbīr

by the 'ārif of Allāh al-Shaykh Aḥmad bin 'Alwān

دُعَاءٌ يُسْتَفْتَحُ بِهِ الصَّلَاةَ قَبْلَ الْإِحْرَامِ

للعارف بالله الشيخ أحمد بن علوان

اللَّهُمَّ إِنِّي نَوَيْتُ التَّوَجُّهَ لَوَجْهِكَ، وَالْقِيَامَ لِمَقَامِكَ، وَالتَّلَفُّظَ بِكَلَامِكَ، وَالْإِحْرَامَ
لِلخَلْوَةِ بِكَ، وَالرُّكُوعَ لِبَهَائِكَ، وَالرَّفْعَ لِرَجَائِكَ، وَالسُّجُودَ لِعَظَمَتِكَ وَكِبْرِيَانِكَ،
والتَّسْبِيحَ لِحَمْدِكَ، وَالتَّكْبِيرَ لَمَجْدِكَ، وَالتَّحِيَّاتَ لِعِزَّتِكَ، وَالصَّلَوَاتَ لِصَلَاتِكَ
والتَّوْحِيدَ لِإِسْمِكَ الْعَظِيمِ، وَالْإِقْرَارَ بِنَبُوَّةِ نَبِيِّكَ الْكَرِيمِ، وَالسَّلَامَ عَلَيْهِ وَعَلَى عِبَادِكَ
الصَّالِحِينَ، وَالصَّلَاةَ عَلَيْهِ وَعَلَى آلِهِ الطَّيِّبِينَ، وَالتَّسْلِيمَ عَنِ اليمينِ وَالشَّمَالِ بَيْتَةِ
الْحُرُوجِ مِنْ هَذِهِ الْأَفْعَالِ، وَالسَّلَامَ عَلَى الْحَاضِرِينَ وَالْغَائِبِينَ مِنَ الْمَلَائِكَةِ وَالتَّنْبِيئِينَ
وَالْمُؤْمِنِينَ، وَرَفَعَ اليَدَيْنِ لِذَعَائِكَ، وَالتَّضَرُّعَ لِكَرَمِكَ وَعَطَانِكَ.

Allāhumma, I intend to turn to Your Countenance, to stand before You, to utter Your words, to consecrate myself to seclusion with You, to pay obeisance to the Radiance of Your Splendour, to heighten hope in You, to prostrate to Your Magnificence and Grandeur, to exalt with Your Praise and utter the *takbīr* (*Allāhu akbar*) to Your Glory, and greetings to Your Honour, and prayers for establishing [my] connection with You, and to proclaim oneness to your Supreme Name, and to acknowledge the prophethood of Your noble Prophet; and may salutations of peace be upon Your righteous servants, and may *salāt* be upon him and upon his goodly Family, and greetings to the right and the left with the intention of completing these actions, and declarations of peace to those present and absent - among the angels and the prophets and the believers; and I raise my hands in petition to You, and fervently and humbly plea to Your Generosity and Your Giving.

اللَّهُمَّ فَمَا لَمْ يَتَقَدَّمْ كُلُّ لَفْظَةٍ مِنْ تِلْكَ اللَّفْظَاتِ، وَيُقَارِنَ كُلَّ حَرَكَةٍ مِنْ تِلْكَ
 الْحَرَكَاتِ، مِنْ نِيَّةٍ حَاضِرَةٍ، أَوْ إِشَارَةٍ نَاطِرَةٍ، لِسَهْوٍ مُغْفَلٍ، أَوْ خَاطِرٍ مُذْهِلٍ،
 فَاجْعَلْ لِتَقْبُلِهَا سَبَبًا مِنْ أَسْبَابِ جُودِكَ، وَأَفْتَحْ لِتَجَاوِزِهَا بَابًا مِنْ أَبْوَابِ كَرَمِكَ
 وَصَفِّهَا مِنْ دَوَاحِلِ النَّقْصِ وَالذَّمِّ، كَمَا صَفَّيْتَ اللَّبْنَ الْخَالِصَ مِنْ بَيْنِ الْقَرْتِ وَالْدَمِّ،
 وَتَقَبَّلَهَا بِقَبُولٍ حَسَنٍ بِإِحْسَانِكَ، وَأَنْبَتَهَا نَبَاتًا حَسَنًا بِجُودِكَ وَأَمْتِنَانِكَ، وَفَضْلِكَ
 وَرَحْمَتِكَ، يَا أَرْحَمَ الرَّاحِمِينَ.

Allāhumma, whichever of these words and movements, from among these words and movements, that is not accompanied with a present intention or with a vigilant gesture, because of a distracting forgetfulness or absorbing thought, may You accept it by virtue of Your Munificence, and may You open for its reception a door amongst the doors of Your Generosity and cleanse it from intrusions of imperfections and reproach as You have cleansed pure milk from between excrement and blood; and accept it with a goodly acceptance by virtue of Your Beneficence and plant it with a goodly planting by the grace of Your Munificence and Your Favour and Your Mercy, O the Most Merciful of the Merciful.

APPENDIX THREE



Persons Cited in the Text

‘ABD AL-RAḤMĀN BIN MAHDI

‘Abd al-Raḥmān bin Mahdi bin Ḥasān al-‘Anbārī al-Luluwī al-Baṣrī, one of the great scholars of *ḥadīth*, was born in Baṣra in 135 AH and lived and taught in Baghdād. Imām al-Shāfi‘ī said about him, “I do not know anyone in this world comparable to him.” Shaykh ‘Abd al-Raḥmān died in Baṣra in 198 AH (813 CE).

ABŪ AL-ḤASAN AL-SHĀDHILĪ

The shaykh of the Shādhilī order, the *‘arīf* of Allāh, the *qutb*, the *shārif* Abū Al-Ḥasan ‘Alī al-Shādhilī al-Ḥasani. He was a companion of the great *qutb* ‘Abd al-Salām ibn Mashīsh and Shaykh Najm al-Dīn al-Aṣfahānī and many others. *Sayyidī* Ibn ‘Aṭā’i-Llah al-Iskandari and *Sayyidī* Abū’l ‘Abbās al-Mursī described him in *Laṭā’if al-Minan* as “the *Qutb al-Zamān* (the Pole of the Time), the signpost of the rightly guided, the proof of the *ṣūfis*, and the most beautiful of all the *‘arifin*.” His teachings, litanies, sayings and writings have spread all over the world and can be found in many Islamic and *ṣūfi* writings regardless of the order. Among his sayings are: “If your *kashf* (unveiling) has contradicted the Book and the *Sunna*, then hold fast to the Book and the *Sunna* and refrain from *kashf* and say to

PERSONS CITED IN THE TEXT

yourself, 'Allāh has guaranteed my protection in the Book and *Sunna* and not in the *kashf* and inspiration or witnessing,' until it has been measured by the Book and *Sunna*. He also said: "Constantly ask for *istighfār* (forgiveness), even if you have not committed any wrongdoing. Take the *istighfār* of the Prophet ﷺ as an example, he was given glad tidings, and the certainty of forgiveness for all his previous and future wrongdoing, he was protected from committing any wrongdoing and he never committed any wrongdoing, so what of the one who is not free from faults and committing wrong." He died in Egypt in the village of Ḥumaythirā on his way to perform the pilgrimage.

ABŪ ṬĀLIB AL-MAKKĪ

Muḥammad ibn 'Alī ibn 'Atiyya al-Makkī was an early well known *dā'i* (inviter to Allāh) on wayfaring and an *ālim* in sacred law. He is the author of one of the early works of Sufism, *Qūt al-Qulūb fī Mu'āmalat al-Maḥbūb*. He died in Baghdād in 386 AH (996 CE).

ABŪ YAḤYA MĀLIK BIN DINĀR

A *ṣūfī* and an *ālim* from Baṣra who studied under Ḥasan al-Baṣri and many other scholars. He earned his living as a scribe, copying the Qur'ān. He died in Baṣra in 131 AH (748 CE). He once said: "If I didn't fear that it may be a *bid'a* (innovation), I would have asked that when I die I should be shackled and driven to my Lord as a runaway slave is pushed to his owner". He was once asked about wearing wool, to which he replied: "Well, as for me, it is not permissible, as it requires purity".

AḤMAD BIN 'AJĪBA

A Ḥasani *sharīf* and a master of both the inward and outward sciences; he took the *ṣūfī* path from his shaykh, *Sayyidī* Muḥammad al-Buzīdī. He said to him, "O my son Aḥmad, the conditions of our path are sincerity and love." *Sayyidī* Aḥmad

bin 'Ajiba replied to him, "O *Sayyidī*, I would like it if you could write that for me on paper," which he did; and when he read it he received his spiritual opening immediately. He has many famous books on wayfaring, the most famous of which is a commentary on the *Ḥikam* of Ibn 'Aṭā'i-Llāh al-Iskandari and a commentary on the Holy Qur'ān called *Al-Baḥr Al-Madīd*. He died in 1224 AH (1809 CE).

AḤMAD BIN 'ALWĀN

A *ṣūfī* and an *'ālim* of sacred law, and a descendant of the Prophet Muḥammad ﷺ. He was born in Yemen in a place called Dhuljanān around 600 AH. He was from a scholarly and righteous family. His father was a scribe for kings. He studied under many great scholars of his time like Abū I-Khattāb 'Umar known as Ibn al-Hadhā', Shumūs Abū'l-Ghayth bin Jamal, Abū Ḥafṣ 'Umar ibn al-Musin known as al-Ṭayyar and many others. He composed many books on wayfaring, poetry and rhetoric. He died in 665 AH (1266 CE) in the Yemeni village of Yafris.

AḤMAD BIN ZAYN AL-ḤABSHI

The *'arif* of Allāh, the great *'ālim* and *dā'iyyah* and a Ḥusainī *sharīf*, born in al-Ghurfaḥ, Ḥaḍramawt, Yemen in (1069 AH/ 1658 CE). He was raised by his father and memorised the Holy Qur'ān under him. He was known for his piety and dedication in seeking sacred knowledge from a very young age. He travelled around the towns of Ḥaḍramawt to study from its *'ulamā'*. He kept the company of his shaykh, Imām Al-Ḥaddād, for forty years and studied many books under him on different Islamic disciplines. He has written many books on different Islamic sciences but he is most famous for his *Risālat al-Jāmī'a* in Shāfi'i *fiqh* which is taught in many Muslim countries. He died in al-Ḥūṭa, Ḥaḍramawt in 1144 AH (1731 CE).

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AḤMAD MASH-HÜR BIN ṬĀHĀ AL-ḤADDĀD

A great *‘ālim* and *dā‘iyah*, and a descendant of the Prophet Muḥammad ﷺ. He was born in Qaydūn, Ḥaḍramawt, Yemen in 1325 AH (1907 CE). He was raised in a scholarly and pious environment. His mother the *sharīfa*, Ḥababa Ṣafīyya bint Imām Ṭāhir bin ‘Umar al-Ḥaddād enrolled him in the *Ribāṭ* of Qaydūn where he studied under his two uncles and shaykhs, Ḥabīb ‘Abd Allāh and Ḥabīb ‘Ālawī bin Ṭāhir bin ‘Abd Allāh al-Ḥaddād. He also studied under numerous *‘ulamā’* in Tarim and around the world. He spent many years in East Africa inviting people to Allāh, travelling to different villages and rural areas to spread the word of Allāh, building schools, mosques and assisting people. Thousands accepted Islām through his efforts. He died in Jeddah on the 14 Rajab 1416 AH (1996 CE).

‘ĀLI BIN ABĪ BAKR BIN ‘ABD AL-RAḤMĀN AL-SAQQĀF

He was born in Tarīm in 818 AH (1415 CE). He memorised the Qur’ān and studied jurisprudence and other Islamic sciences from different scholars at a very young age. His grandfather, the great *‘arif*, Shaykh ‘Abd al-Raḥmān al-Saqqāf said, when he was born, “My son Abī Bakr has given birth to a *ṣūfi* child.” His uncle, shaykh ‘Umar al-Miḥḍār said, “If this nephew of mine is not a *wali* (friend of Allāh) then shave my beard,” and he grabbed his own beard. He was raised by him after the death of his father, then by his brother, Shaykh ‘Abd Allāh al-‘Aydārūs who asked him to read the *Ihyā’ ‘Ulūm al-Dīn* of Imām al-Ghazālī; he read it to him twenty-five times. He also studied under Shaykh Sa’d bin ‘Ali Miḍḥag and Shaykh Muḥammad bin ‘Ali Ṣāhib ‘Aydīd. He travelled to other parts of Ḥaḍramawt to seek knowledge. In his time he was unanimously accepted for his qualities as an imām, his scholarship and his adherence to the *sunna* of his grandfather, Muḥammad ﷺ. Such was his *zuhd* that this world was never mentioned in his sittings. Among his virtues is that he was never forgetful in his prayers. Whenever he was seen he

was either reciting the Book of Allāh or invoking His Name, or otherwise engaged in prayers. His brother Shaykh ‘Abd Allāh al ‘Aydārūs, used to say, “The nearest heart to Allāh is the heart of my brother ‘Alī. Imām Muḥammad bin ‘Alī Khirid, the author of *Al-Ghurar*, said of Shaykh ‘Alī, “His gaze was effective medicine, and gazing at him was an act of worship and fecundation; his words were a proven theriac and a healing.” He died in the year 895 AH (1489 CE).

‘ALĪ BIN MUḤAMMAD BIN ḤUSAYN AL-ḤABSHI

He was born in the village of Qasam in 1259 AH (1843 CE). He was raised and taught by his father, the mufti of the *shāfi‘īyyah* in Makkah, the *‘arif* of Allāh, al-Ḥabīb Muḥammad bin Ḥussain al-Ḥabshi, a great *‘ālim* who dedicated his life to spreading sacred knowledge and inviting to Allāh. Like his father, Al-Ḥabīb ‘Alī also took from many of the *‘ulamā’* of Ḥaḍramawt and the *‘ulamā’* of Makkah. In his book, *Al-Nafḥat al-Shadhiyya*, al-Ḥabīb ‘Umar bin Aḥmad bin Abī Bakr bin Sumayṭ refers to Al-Ḥabīb ‘Alī al-Ḥabshi as: “The Imām about whose sublime sainthood there is unanimity.” Al-Ḥabīb Abū Bakr bin ‘Abd Āllāh al-‘Aṭṭās predicted that al-Ḥabīb ‘Alī will be “a magnet to hearts” and so he has proved to be on a phenomenal scale, unstoppable and utterly irresistible. The whole of the Indian Ocean basin and beyond have benefited from his teaching and writings. He died in Seyoun in (1333 AH/1914 CE).

AL-FUḌAYL IBN ‘IYĀḌ AL-TAMĪMĪ

The great *ṣūfi*, *dā‘iya* to Allāh and scholar of *ḥadīth* studied under Sufyān al-Thawry and Imām Abū Ḥanīfa. One of his famous sayings is: “The knowledge of the scholar of the hereafter is concealed, [whereas] the knowledge of the scholar of this world is made famous, so follow the scholar of the hereafter and beware of keeping company with the scholar of this world. He will try you with his arrogance and false appearance, and he calls to

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action without any action or sincerity on his part". He died in Makkah in the year 187 AH (802 CE).

HĀTIM AL-AŞAMM

Abū 'Abd al-Raḥmān Ḥātim bin 'Alwān al-Aşamm of Balkh. One of the early '*ulamā*' of Khurasān, he kept the company of Shaḡīq al-Balkhī. He died 237 AH (851 CE).

SUFYĀN AL-THAWRY

He was born in 97 AH (715 CE). He was a great '*ālim*, *şūfi* and master of *ḥadīth*. He received from many great Companions of the Prophet ﷺ such as Abū Hurayra, 'Abd Allāh ibn 'Abbās and others. Many '*ulamā*' received from him, such as Imām Abū Ḥanīfa. He died in 161 AH (777 CE).

SAHL BIN 'ABDALLĀH AL-TUSTARI

One of the great *şūfi* scholars who spoke of wayfaring to Allāh. He accompanied Muḥammad bin Sawwar and met with Dhū'l-Nūn al-Miṣrī while in Makkah in 273 AH (886 CE). He died in the year 283 AH (896 CE). One of his famous sayings is, "People are asleep and when they die they wake up, and once they are awake they regret, when regret will not benefit them".

'UMAR BIN AḤMAD BIN ABŪ BAKR BIN SUMAYṬ

The '*arīf* of Allāh, the *Quṭb* (pole), and inheritor of secrets and states of the righteous *salāf*, the 'Alawī *sharīf*, was born in the Comoros Islands in 1303 AH (1885 AD), the birth place of his father 'Allama al-Ḥabīb Aḥmad bin Abū Bakr bin SumayṬ. He later moved to Zanzibar where he studied under his father and other '*ulamā*' of Zanzibar. When he reached eight years of age his father sent him to Ḥaḍramawt to the town of his family, Shibām, where he stayed with al-Ḥabīb 'Abd Allāh bin Ṭāhir bin 'Abd Allāh bin ŞumayṬ and his son al-Ḥabīb 'Abd Allāh bin Ṭāhir bin 'Abd Allāh bin ŞumayṬ. He travelled to other towns in

Ḥaḍramawt, like Tarīm, al-Ḥouta, al-Ghurfa and Seyoun seeking knowledge. He studied under Ḥaḍramawt's (greatest and most prestigious) men - those who combined *'ilm* (knowledge) and *'amal* (its implementation) - like al-Ḥabīb 'Aydārūs bin 'Umar Al-Ḥabshi, al-Ḥabīb 'Alī bin Muḥammad al-Ḥabshi, al-Ḥabīb Aḥmad bin Ḥasan al-'Aṭṭās, al-Ḥabīb Sālim bin Ḥafīḍh and many others. He later returned to Zanzibar and completed his studies under his father, Shaykh 'Abd Allāh Bā Kathīr and many other *'ulamā'*. He became a master of many sciences (at a very young age) like *fiqh*, *tafsīr*, *ḥadīth*, *taṣawwuf* and many others. He was appointed Qāḍī of Zanzibar by the Sultan in 1355 AH and in 1362 he was appointed the head of all judges. Ḥabīb Aḥmad Mash-hūr bin 'Taha bin 'Alī al-Ḥaddād, who saw great men of his time, said of al-Habib 'Umar "He was among those in whom we saw the ways of our ancestors, their splendour and steadfastness in rectitude and he thus made us feel, 'Behold, we are living in the era of their greatest ones. We saw them in him and picked their pearls from his lips, and we breathed in the aroma of *wilāya* from his noble character.' He had many students who travelled around the world to spread his knowledge. Many people in East Africa and around the world have benefited from his teachings, which continue to be taught to this day in circles in Europe, Africa, Arabia and elsewhere. He died in the Comoros Islands in 1396 AH (1976 CE).

YAḤYA IBN ABĪ KATHĪR

Born in Baṣra, he later moved to Madīna where he received *ḥadīth* from many of the *tābi'īn* (Successors). He is considered to be one of the foremost scholars of *ḥadīth*. He later moved to al-Yamāma where his reputation grew. He died in 129 AH (746 CE).

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10[T] *Ghad* - tomorrow or the following day. In certain contexts the word is also used to impart immediacy, nearness and the ever-looming presence of death; especially to those disciplined in the regime of hoping in the short-term as distinct from hoping in the long-term. That is, those who, when they reach the morning, do not rely on reaching the evening and those who, upon reaching [the evening], do not rely on reaching the morning. This pertains to the *ḥadīth* of Ibn 'Umar ؓ: "The Envoy of Allāh ﷺ took me by the shoulder and said, 'Be in the world as though you were a stranger or a wayfarer.'" Ibn 'Umar also said, "When you reach the evening, do not wait to reach the morning and when you reach the morning, do not wait to reach the evening." A concept that ties in with the *ṣalah* and the imām's declaration before *ṣalah*: "Pray as if it is your last prayer."

33[T] *Ma'rifa* - Al-Ḥabīb Aḥmad bin Zayn al-Ḥabshi said in *Al-Mawārid al-Haniyya fi Sharḥ al-Abayāt al-Waṣiyya*, "Shaykh Abū Nassār 'Abd Allāh bin 'Alī Sirāj said in *Al-Lum'a* : 'Al-Ḥussein al-Nūri, may Allāh bestow mercy upon him, was asked about the first binding duty which Allāh, the Exalted, made incumbent upon His servants. He said: "*Ma'rifa*, on the basis of the Word of the Exalted: "*I have not created jinn and mankind except to worship Me.*" (*Qur'ān, Al-Dhāriyāt*,

51: 56). Ibn 'Abbās said this means 'Except to know Me.' Our shaykh (Imām al-Ḥaddād) said: "The meaning of 'ārif in *ṣūfī* vocabulary is a person who believes in Allāh with insight, and knows what Allāh, the Exalted, has made binding upon him in so far as obedience is concerned; and what Allāh has made forbidden as regards disobedience, and abides by what has been commanded and keeps away from what has been forbidden. Thereafter, he takes to doing additional acts of obedience in abundance which draw him closer to Allāh, the Exalted, seeking nearness to Him, until such time as there appear upon him the lights of bliss, and the unseen becomes as if it were seen; a person whom Allāh has guided and upon whom He bestows the criterion and knowledge directly from Him.

The binding duties and acts which draw one closer to Allāh, as well as what has been forbidden – all of these cannot be known except through 'ilm (knowledge). He who acquires knowledge, therefore, knows what Allāh the Exalted has made binding upon him and what Allāh has made forbidden to him, and knows through what he may seek nearness to Allāh.'"

37[τ] & In the *ḥadīth* of Abū Hurayra, it is related that the Prophet
 98 [τ] ﷺ said, "Allāh has angels who wander the streets looking for people who occupy themselves with the invocation of Allāh. When they find such people they call to one another, 'Come to your duty' and they surround them with their wings up to the lowest heaven (*samā' al-dunyā*). Then their Lord asks them (and He Himself knows best), 'What are My servants saying?'" He (the Prophet ﷺ) said, "They reply, 'They proclaim Your Holiness and Greatness, and praise You and glorify You.' He asks, 'Have they seen Me?' They answer, 'No, by Allāh, they have not seen You.' He asks: 'What if they had seen Me?' They answer, 'If they

had seen You, they would be more diligent in worshipping You and glorifying You and in proclaiming Your Holiness. Then He asks: 'What are they asking for?' They answer, 'They ask You for the Garden.' He (the Prophet ﷺ) said, "He asks, 'Have they seen it?' They answer, 'No, by Allāh, they have not seen it.' He asks, 'What if they had seen it?' They answer, 'If they had seen it they would be more diligent in seeking it, desiring it and yearning for it.' He asks, 'From what do they seek protection?' They answer, 'They seek protection from the Fire.' Then He asks, 'Have they seen it?' They answer, 'No, they have not seen it.' He asks, 'What if they had seen it?' They answer, 'If they had seen it they would try even harder to flee from it and would fear it more.' Then He says, 'I call upon you to witness that I forgive them.' One of the angels then says, 'Among them is so-and-so. He is not one of them; he came to them for some need of his.' Allāh says, 'They are a company whose associates shall not be among the wretched.'" Narrated by the Imāms, al-Bukhārī and Muslim.

Al Ḥabīb 'Umar Bin Aḥmad bin Abū Bakr bin Sumayṭ narrates in *Al-Naḥāt Shadhiyya* that when he visited al-Ḥabīb Muḥammad bin Shaykhan al-Ḥabshi, conversation turned to the 'ārif of Allāh, al-Ḥabīb 'Aydārūs bin 'Umar al-Ḥabshi, and he said that he heard the latter say: "It behoves one to say, after attending a virtuous assembly that one believes one has benefited from, '*Alḥamdulillāh alladhī at amanī hadhā aṭṭa'ām*) All praise is due to Allāh, Who has given me this food (equating spiritual nourishment with physical nourishment)."

- 43[τ] *Iftiqār* - The *ḥadīth* that explains *iftiqār* or absolute poverty is a *ḥadīth al-qudsī* narrated by Abū Dharr al-Ghifārī ؓ: "O My servants, I have forbidden oppression for Myself and have made it forbidden amongst you, so do not oppress

one another. O My servants, all of you are astray except for those I have guided, so seek My guidance and I shall guide you. O My servants, all of you are hungry except for those I have fed, so seek to be fed by Me and I shall feed you. O My servants, all of you are naked except those I have clothed, so seek to be clothed by Me and I shall clothe you. O My servants, you wrong by night and by day, and I forgive all wrongdoing, so seek My forgiveness and I shall forgive you. O My servants, you will not attain harming Me so as to harm Me, and you will not attain benefiting Me so as to benefit Me. O My servants, if the first of you and the last of you, the human of you and the jinn of you were to have the most God-fearing heart of any man among you, that would not increase My Dominion in anything. O My servants, if the first of you and the last of you, the human of you and the jinn of you were to have the most wicked heart of any man among you, that would not decrease My Dominion in anything. O My servants, if the first of you and the last of you, the human of you and the jinn of you were to stand in one plain and ask of Me, and were I to give each one what they asked, that would not decrease what I have, any more than a needle decreases the sea if put into it. O My servants, indeed it is your actions that I reckon for you and then recompense you for, so whoever finds good let them praise Allāh and whoever finds other than that should blame no one but himself.” (Muslim and al-Tirmidhī)

- 47[r] Al-Ḥabīb Aḥmad Mash-hūr bin Ṭāha al-Ḥaddād ؓ wrote the following commentary on the *ḥadīth* of the Prophet ﷺ: “Be an *‘ālim*, or a seeker of *‘ilm*, or a listener or a lover of knowledge and don’t be the fifth one for you will be ruined.”

He said, “Be an *‘ālim*,” if Allāh has preordained *‘ilm* for you and you have strived and worked hard and thus be-

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come an *‘ālim*, then happy preordainment has preceded you.

The second is to be “a seeker of *‘ilm*”. If you do not attain the rank of the *‘ulamā’*, then be a seeker of *‘ilm* – someone who asks about his religion and his states.

The third is to be someone who listens [to *‘ilm*] when he attends virtuous assemblies. Always be eager to attend the assemblies of *‘ilm* and to listen keenly when you are there. The listener is a companion of the speaker. Also, the listener attains the fruit of listening, “*Indeed, in this there is surely a reminder for he who has a heart, or who listens attentively and focuses his attention*” (Qur’ān, Qāf: 50:37). Indeed, in this is surely a reminder, from these verses and admonitions, a reminder for he who has a heart – that is a good and pure heart given to him by Allāh; or who listens and is not distracted and who focuses his attention-meaning his attention with his heart, and through the attentiveness of the heart he benefits, and invokes knowledge and illumination whereby he receives an influx of *waridāt* (knowledge, awareness and manifestations).

The fourth is love and it is the rank of the weak, but he is still included in the circle, because he loves the people of *‘ilm* and he loves the people of good and virtue, and he helps them. Love is not just pronouncing it with the tongue; to love them is to help them in spreading *da‘wa* and also to help them in all of their good actions.

All those in the four categories will succeed and are alike in their deeds and reward, and may Allāh allow us to gain a portion of it. “Be an *‘ālim*, or a seeker of *‘ilm*, or a listener, or a lover, but do not be the fifth and be ruined.” So if you are not one of the four, then being the fifth is destruction – may Allāh protect us from it.

46[r] Al-Ḥasan al-Baṣri said, “*Allāhumma* is an assemblage of all the names through which Allāh is supplicated”. Abū-Rajā

al-‘Uṭārīdī said, “The *mīm* in *Allāhumma* contains ninety-nine of the Names of Allāh.” Andhar bin Shumayl said, “Whoever supplicates with *Allāhumma*, has asked Allāh by all of His Names.” Muḥammad al Baṭṭiyūsī said, “When one supplicates with *Allāhumma* it is as if one has said, ‘O Allāh, with all Your beauteous names.’”

62[τ] *Tafarrasa* or *firāsa* is the ability to perceive hidden matters by looking at their outward. Imām Ibn al-Qayyīm al-Jawziyya said in his book *Al-Rūḥ*:

Allāh, the Exalted, has praised the people of *firāsa* when He said: “Surely in this are signs for those who can see (*al-mutawassimīn*)” (Qur’ān, *Al-Ḥijr*, 15:75). Ibn ‘Abbās ؓ and many others have said: ‘Those described as “the ones who can see (*mutawassimīn*)” are the *mutafarisīn* - those who have *firāsa*. Allāh also said [about the people of *firāsa*]: “Ignorant men think that they (the people of *firāsa*) are wealthy because of their abstinence. You will know them by their signs” (Qur’ān, *Al-Baqarah*, 2:273). He also said: “And if We would, We could show them to you, and then you should know them by their faces. But you will know them from the manner of their speech” (Qur’ān, *Muḥammad*, 47:30). The true *firāsa* belongs to a heart that has been purified, cleansed and is free from all blameworthiness. It has gained closeness to Allāh and so glances by the light (*nūr*) of Allāh, which He has instilled in their hearts. According to a *ḥadīth* reported by al-Tirmidhī and in many other books, Abū Sa‘īd al-Khudrī states that the Envoy of Allāh ﷺ said, “Fear the *firāsa* of the believer, for he sees with the *nūr* of Allāh.” He gained such *firāsa* by being near to Allāh, because when the heart draws close to Allāh all the conflicts that prevent one from knowing the Truth and achieving it will be prevented from

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entering the heart. He will receive from a light close to Allāh, and the strength of this *nūr* will be in accordance to one's closeness to Him. Then one will see by the *nūr* with which those who are distant and veiled cannot see. According to the *ḥadīth* of Abū-Hurayra ؓ, narrated in the *Ṣaḥīḥ*, the Prophet ﷺ said, "Allāh, Almighty, said, 'My servant does not draw near to Me with anything more loved by Me than that which I have made obligatory upon him, and My servant continues to draw near to Me with additional acts of obedience until I love him. When I love him I become his hearing with which he hears, his sight with which he sees, his hand with which he strikes and his foot with which he walks.'" Thus, when a servant draws nearer to Him this will result in His love for him, and when He loves him then He will be nearer to His hearing, His sight, His hands and His legs. He will hear by Him, see by Him, walk by Him and strike by Him. His heart (the servant's) will become like a clean mirror upon which models of the truth will be reflected and appear as they are in reality. It will always be correct, because when a servant looks by Allāh he will see matters as they are in reality; when he hears by Allāh, he will hear things as they are in reality. All of this is not from the world of the unseen; rather it is the Knower of the Unseen Who has put *ḥaqq* (truth) in the heart of the one who is near to Him, showing glad tidings by the *nūr*. He is not concerned with the decorations of falsehood and shadows and whispering that prevent him from acquiring the pictures of the realities. So when *nūr* overtakes the heart, it will spread to all the limbs, and will move from the heart to the eye, and the unveiling of the eye will be according to the *nūr*. And this is the reason that the Prophet ﷺ used to see his Companions during prayer even though they were behind him and he saw the Bayt al-Maqdis in Jeru-

salem when he was in Makkah.

Towards the end of the chapter Ibn al-Qayyim also mentions the occasion when one of the Companions went to see *sayyidinā* 'Uthmān bin 'Affān ؓ. On his way he saw a woman and gazed at her beauty. When he entered the presence of *sayyidinā* 'Uthmān he said to him: "Does one of you enter my presence while the sign of fornication is clear on his eyes?" The Companion said: "Is this revelation after the Envoy of Allāh ﷺ?" *Sayyidunā* 'Uthmān replied: "No, but enlightenment and proof, and true *firāsa*."

87[1] In *Ṣaḥīḥ al-Bukhārī* Aswad ibn Yazīd relates that 'Ā'isha was asked what the Prophet did inside his house. She said, "He occupied himself with helping members of his family, and when the time of *ṣalāt* came he would go out for *ṣalāt*."

In the *Shamā'il of al-Tirmidhi*: 'Amra ؓ reports that someone asked 'Ā'isha ؓ, "What was the usual practice of the Envoy of Allāh at home?" She replied, "He was a human being like other people. He used to remove things from his clothing, milk his goats and serve himself."

Al-Aswad said that he asked 'Ā'isha ؓ, "What did the Envoy of Allāh ﷺ do when he was at home?" She said, "He used to do what any of you do: mend his shoes, patch and sew garments."

Anas ؓ used to say, "The wives of the Companions used to be advised on their wedding days to serve their husbands and fulfil their rights – and they used to do this out of kindness."

Qādī 'Iyāḍ described the Prophet's ﷺ practices at home in his book, *Al-Shifā'*. He wrote: "'Ā'isha, al-Ḥasan ibn 'Alī, Abū Sa'īd al-Khudri and others described him ﷺ. They said that he would work in the house with his

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family. He would delouse his clothes, mend his sandals, serve himself, sweep the house and hobble the camel. He would take the camels to graze and eat with the servants. He would knead bread with them and carry his own goods from the market.”

It was related by *Bukhari* and *Muslim* that “‘Alī ibn Abī Ṭālib said, ‘Shouldn’t I tell you about me and Fāṭima, the daughter of the Prophet ﷺ?’ She was one of the most beloved wives to him. ‘She would grind until her hands were painful, she would carry water until her neck was painful and she would sweep the floor until she was covered in dust.’ Some servants were presented to the Prophet ﷺ, so ‘Alī ؑ told Fāṭima ؑ, ‘Will you not go to your father and ask him for a servant?’ So she went. He was occupied [at the time], so she returned [home]. The next day the Prophet ﷺ came to her and asked after her needs. So she told him what she had wanted. The Prophet ﷺ told her, ‘Fear Allāh, O Fāṭima, and fulfil the obligations of your Lord, and do the work of your family. Be like a servant. And when you go to sleep, say: *subhānallāh* – thirty-three times; *alḥamdulillah* - thirty-three times; and *Allāhu Akbar* - thirty-four times. That is one hundred, and it is better for you than a servant.’ The Prophet ﷺ then asked Fāṭima ؑ to prepare the dough, cook, sweep the floor and fetch the water.”

The Envoy of Allāh ﷺ said, “Fāṭima is a piece of me. That which disheartens her, disheartens me and that which pleases her, pleases me. And lineages are severed on the Day of Resurrection other than my lineage, that which is joined to me and my relations by marriage.” [Al-Ḥākim]

Abū Hurayra relates that the Prophet said, “The most perfect of believers in respect of their faith are those whose behaviour is most excellent, and the best of you

are those who behave best towards their wives." [Al-Tirmidhī].

In *Ṣaḥīḥ Muslim*, 'Abd Allāh ibn 'Amr ibn 'Āṣ relates that the Prophet said, "The world is but a provision and the best provision of the world is a good woman."

Anas relates, "I went to see the Prophet ﷺ and found him lying on a bedstead plaited with palm leaves, with his head on a pillow of leather filled with palm fibres. Between his body and the bedstead was a cloth. Then 'Umar entered and began to cry. The Prophet ﷺ asked, 'Umar, why are you crying?' He replied, 'Envoy of Allāh, I am not crying, but I believe that you are favoured more highly by Allāh than Chosroes and Caesar are, and yet, they live surrounded by worldly luxuries while you, O Envoy of Allāh, live in this state.' The Prophet ﷺ said, 'Are you not satisfied, 'Umar, that for them there is only this world, whereas for us there is the hereafter?' 'Of course, O Envoy of Allāh!' replied 'Umar. The Prophet ﷺ then said, 'Well then, so be it.'

112[r] With the intentions of buying a watch, the author is stressing the importance of time and time-keeping in Islām. The concept of time and its organisation is very important in the life of a Muslim. Many acts of worship, like the ritual prayer, have a specifically allocated time in which to be performed. Allāh said in His Book, "*Surely the prayer is for believers, (an obligation), at specific times*" (Qur'ān, *Al-Nisā*, 4:103); that is, its appointed times are set, and so it should not be postponed from these times.

Imām 'Abd Allāh bin 'Alawī al-Ḥaddād said in the *Risālat al-Mu'āwana wa'l-Mudhāhara wa'l-Mu'āzara*, "You must occupy your time with acts of worship so that no period of time passes by, whether by night or by day, without you allocating an act of goodness to it. This is how the *baraka*

(blessing) of time is manifested, the benefits in one's life are achieved, and the approach to Allāh, the Exalted, will be made constant. It is required to specify certain periods of time for your customary activities such as eating, drinking, and making a living.

The Proof of Islām, may Allāh spread his benefit, said, 'You should structure your time, organise your usual *awrād* and specify for each period of time an activity which you must adhere to and which you must not give any other priority. For those who leave themselves neglected and purposeless as the animals do, and do in their time whatsoever comes about, that will be the cause of most of their time being wasted.'

Your time is your life and your life is your capital, upon which your trade with Allāh is based and by it one attains everlasting felicity, in the nearness of Allāh the Exalted. Each of your breaths among is a jewel which is priceless that cannot be replaced, and once it passes away it can never return."

Ibn Qayyim al-Jawziyya said: "Wasting time is far more disastrous than death. For the wasting of time severs you from Allāh and the hereafter, whereas death severs you from this life and its inhabitants."

**FROM FOOTNOTE A2 THE BENEFITS OF INVOKING ṢALĀT
AND SALĀM UPON THE PROPHET ﷺ**

In his book, '*Jalāl al-Afhām fī Faḍl al-Ṣalāt Wassalām 'alā Muḥammad Khairu'l Anām*', Ibn al-Qayyim al-Jawziyya listed thirty-nine benefits to be gained from *ṣalāt* upon the Prophet ﷺ:

1. Obeying the command of Allāh
2. To engage in the same act of worship as Allāh, Most High (although the two prayers have different meanings, that is, His *ṣalāt* is different to our *ṣalāt*)

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3. To engage in an act of worship which the angels are engaged in

4. To gain ten *ṣalāts* from Allāh for uttering it once

It is related that one day the Envoy of Allāh ﷺ came with glad tidings visible on his face and said, "Gabriel ﷺ came to me and said, 'Are you not happy, O Muḥammad, that no one from your *ummah* invokes *ṣalāt* upon you without *ṣalāt* being sent to him tenfold, and no one from your *ummah* ever invokes *salām* upon you without *salām* being sent to him tenfold?'"

5. To be raised by ten degrees

6. To be rewarded ten good deeds

7. To have ten wrongdoings erased from you:

He ﷺ said, "For anyone of my *ummah* who invokes *ṣalāt* and *salām* upon me, ten good deeds are written for him and ten evil deeds are erased."

8. If you start your *du'ā'* with invoking *ṣalāt* and *salām* upon the Prophet ﷺ it is much more likely to be answered

9. It is a reason for him ﷺ to intercede [on your behalf]

He said ﷺ, "My intercession shall become lawful for whoever, on hearing the *adhān* and the *iqāma*, says, 'Allāhumma, Lord of this complete call and established prayer, send *ṣalāt* upon Muḥammad, Your servant and Your Envoy; grant him mediation, virtue, an exalted rank, and intercession on the Day of Resurrection.'"

10. It is a means through which you are forgiven

11. Through it Allāh suffices your needs

12. It is a means through which you are drawn near to him ﷺ on the Day of Judgement

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He said ﷺ, "The closest of people to me is he who invokes *ṣalāt* and *salām* [upon me] most".

13. It is *ṣadaqa* for those who are in difficulty
14. Through it needs are fulfilled
15. It is a means through which Allāh and His angels pray upon you
16. It is purification for the person engaged in it
17. Through it you may be given glad tidings before your death
18. It is a means through which you will be saved from the tribulations of the Day of Judgement
19. Through it the Prophet ﷺ will send prayers and peace upon you:

He ﷺ said, "No one invokes *ṣalāt* and *salām* upon me but that Allāh returns my spirit to me so that I may return the prayer to him."

20. It is a means through which you are enabled to remember what you have forgotten
21. It is a means through which a gathering is made pleasant and will not be a cause of regret on the Day of Judgement
22. Is a means through which poverty is lifted
23. It saves the one uttering it from being called a miser
He ﷺ said: "For the believer, it is sufficient miserliness [*bukhl*] not to invoke blessing upon me when my name is mentioned in his presence."
24. It leads the person who utters it to the path of the Garden, whilst the person who refrains from it shall be driven from its path

25. It wards off the bad odour of a gathering in which there is no mention of Allāh and His Prophet, where He is not praised nor are blessings or prayers sent to His Envoy
26. It is a means through which a speech begun with praising Allāh is made complete
27. It is a means through which light is made abundant on the *ṣirāṭ* (on the Day of Judgement)
28. It is a means through which a servant will not be considered harsh:

He ﷺ said, When I am mentioned to a man and he does not invoke *ṣalat* upon me, it is from harshness.”
29. It is a means through which Allāh continually praises the invoker before the assemblies of the heavens and earth. This is because the person who invokes *ṣalāt* and *salām* is asking Allāh to praise His Prophet, be generous with him, and ennoble him, and [the invoker is] rewarded in kind for that act, hence the invoker will necessarily achieve a portion of it
30. It is a means through which the invoker is blessed, along with his acts, his lifespan and all his affairs, because the one who is invoking is asking his Lord to bless the Prophet and his Family, and this *du'ā* is accepted and one is rewarded in kind
31. It is a means through which one gains the mercy of Allāh as some scholars have said, "Mercy can mean prayers [on the Prophet]. One of its obligations, based on authentic sources, is that mercy must descend upon the one who invokes [prayer upon the Prophet]."
32. Through it your love of the Prophet ﷺ continues, increases and is multiplied. It is one of the knots of faith without which your faith is incomplete, because a servant, as long

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as he increases his remembrance of the beloved, and makes him present in his heart – reflecting on his beautiful character and the meaning of those characteristics [through remembrance] – will bring about love and yearning for him which will overtake the heart. If a person turns away from his remembrance, from keeping him present in his heart and reflecting upon his character and characteristics, then his love towards him will decrease. Nothing consoles the eye of the lover more than seeing the beloved, and nothing consoles the heart of the lover more than mentioning, remembering and reflecting upon his beloved. If this is strengthened in the heart, it will manifest on the tongue as praise of him and making mention of his good character and characteristics, and the increase or decrease of this is in accordance with the increase and decrease of love, and the feelings are a witness to this

33. *Ṣalawāt* on the Prophet are a means through which his love towards the servant increases. This is because if it is a means through which the invoker increases in love, it is also a means through which his ﷺ love towards you will increase
34. Through it the servant is guided and his heart revived. As long as he continues to remember him and to invoke *ṣalāt* and *salām* upon him, his love will overtake his heart until nothing contrary to his commands is left in his heart, nor will there remain any doubts about his message. Everything that he brought becomes engraved and underlined in the heart, he continues to read it in accordance with his changing state, he seeks guidance and salvation and different types of knowledge from it and every time his inner sight and *ma'rifa* increases, his invocation of *ṣalāt* and *salām* upon him will also increase
35. It is a means through which the name of the invoker is put forward and mentioned to the Prophet ﷺ

105[17] The Intentions for Giving *Ṣadaqa* (Charity)

Al-Imām Muḥammad bin Zayn bin 'Alawī bin Sumayṭ, may Allāh cause us to benefit from him, said, "It is recommended that the *ṣadaqa*-giver intends the following with his *ṣadaqa*:

1. Intend to seek Allāh's countenance and His *riḍā*
2. That Allāh may show mercy to the person who receives the *ṣadaqa*
3. Intend that through it, Allāh's wrath may be extinguished, especially in the case of the *ṣadaqa* given in secrecy
4. Intend to comply with the command of Allāh through *ṣadaqa* and to adhere to the way of the Envoy of Allāh ﷺ, his Companions and their successors, and the righteous when they gave *ṣadaqa* to those in need
5. Intend to remove the vileness of miserliness from the heart by separating oneself from one's wealth
6. Intend to discharge the obligations due to your Muslim brethren in general
7. Intend the joining of close family ties
8. Intend to bring happiness into the hearts of your Muslim brethren and to lift their spirits, for surely Allāh has not been worshipped with anything better than through the lifting of spirits
9. Intend to lift the spirit of the poor, who are broken because of their poverty
10. Intend that the recipient may make a sincere supplication

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[on your behalf], through his words or his state, and hope for its acceptance because it comes from the depths of his heart

11. Intend through the *sadaqa* that the poor person's scattered affairs may be repaired and restored, because being in need generally scatters affairs. Also intend thereby, that his mind will become focused upon Allāh, if he happens to be so inclined, because rarely does someone's worship become pure when the *nafs* is making demands for one thing or another
12. Intend, that through meeting his urgent need, his heart becomes transfixed on Allāh
13. Intend that Allāh will bestow mercy upon you by virtue of the mercy you have shown the poor, because they (the poor) will have status on the Day of Arising
14. Intend to be interceded for on the Day of Arising. It has been narrated that every believer will enjoy intercession in respect of which he had a good opinion, thus he who hopes will not be disappointed
15. Intend to cover your nakedness on the Day of Arising [through covering your Muslim brother's nakedness], as the Prophet ﷺ said: "Whosoever covers the nakedness of his Muslim brother, Allāh will cover his nakedness on the Day of Arising."
16. Intend that love [for you] may be planted in your brother's heart through what has been given and that such love will benefit him in the presence of Allāh, since he loved a Muslim
17. Intend the removal of foulness harboured in the heart, if this is the case. This is because due to their weak faith the poor people of these times may well envy the rich because of their lack of confidence in the Gracious Giver, and this counts as helping in what is good and ensuring his own safety from evil

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18. Intend to show gratitude for Allāh's bounty upon you, for His gifts of sufficiency and hence the lack of need to ask people for help and for *ṣadaqa*. Allāh the Exalted said: "Do works of worship, O House of David, to show thanks" (Qur'ān, *Sabā'*, 34:13)
19. Intend to discharge your obligation towards the poor. Some 'ulamā' have said, "Indeed, a poor person has a right to the wealth of the rich, other than the right of Zakāt."
20. Intend that by virtue of your giving you will receive an increment, for a *ḥadīth* states: "Wealth does not diminish by giving *ṣadaqa*", on the contrary it increases it. "Who is it who will advance Allāh a goodly loan so that Allāh may double [multiply] it for him many fold. (Qur'ān, *Al-Baqara* 2:245) "And there is absolutely nothing that you spend except that Allāh will preserve it" (Qur'ān, *Sabā'*, 34:39)
21. Intend to cleanse your heart of miserliness and your wealth of what is suspect
22. Intend to repair deficiencies in your wealth, which have occurred as a result of your dereliction in making wealth, just as the prostration of forgetfulness repairs deficiencies in *ṣalāh*
23. Intend to earn Allāh's reward and forgiveness of wrongdoing, because it is narrated that *ṣadaqa* extinguishes wrongdoing in the same way that water extinguishes fire.
24. Intend by virtue of the blessing of *ṣadaqa* that Allāh may make good your end among your family and in your wealth. On the authority of his words, may *ṣalāt and salām* be upon him, "No servant excels in giving *ṣadaqa* except that Allāh makes good *khilafah* in his legacy." (Al-Tirmidhī and Ibn Mājah)
25. Intend, through your *ṣadaqa*, the removal of affliction, on

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the authority of what is narrated by Anas رضي الله عنه, "Affliction does not penetrate *ṣadaqa*. (i.e. *ṣadaqa* acts as a shield)" (Bayhaqī: as-Sunan 4:189) And in a *ḥadīth*, "Indeed, *ṣadaqa* shuts seventy gates of evil and affliction." (Al-Ṭabarānī). And evil comes in innumerable forms. Among them are afflictions of the body like all diseases and illnesses, and afflictions of the heart like doubt, pride, envy, love of this world and having a bad opinion [of Allāh or of His creation], as well as other vile and ruinous things.

26. And [intend to overcome] the *nafs* and Satan, worries and cares, the evil eye and everything that is kept at bay by *ṣadaqa* given for the sake of the Countenance of Allāh, the Exalted
27. Intend to protect the poor from backbiting about you and the corrupt from defaming you, if you do not give *ṣadaqa*, because this is often what follows when you withhold [*ṣadaqa*]
28. Intend that others will follow [your example] if they see *ṣadaqa* being given, that is if you feel secure from *riyā'* (ostentation). What is vital is truthfulness, and the absence of reproaching the poor by telling them, "I have done you this favour and that favour", thereby hurting them. It is also vital to see that it is the poor who are doing you a favour since the giver receives all these great benefits and immense returns because of them, that but for them all of these benefits would cease. When someone invokes all of these intentions, at the moment of giving *ṣadaqa*, Allāh will reward him for each and every intention with a separate reward, and it may well be the case, *insha Allāh*, that this is one among the many meanings of his words ﷻ, "A single dirham has outpaced a thousand dirhams." And Allāh's bounty is immense. And behind these intentions are numerous intentions which are easy for people with hearts – intentions too many to count.

