

### **Intention 5-27-11**

And whether you show what is in your minds or hide it, Allah will call you to account according to it (2:284)

Allah will not call you to account for that which is unintentional in your oaths, but for the intention in your hearts; (2:225)

Narrated 'Umar bin Al-Khattab (RA), reported: Messenger of Allah (PBUH) said, "The deeds are considered by the intentions, and a person will get the reward according to his intention. So whoever emigrated for Allah and His Messenger, his emigration will be for Allah and His Messenger; and whoever emigrated for worldly benefits or for a woman to marry, his emigration would be for what he emigrated for".

The story of this hadith is that a person sent a proposal of marriage to a woman named Umm Qais, which she turned down saying that he should have to emigrate to Al-Madinah for it. Accordingly, he did it for this specific purpose, and the two were married there. On account of this event, the man came to be known among the Companions as Muhajir Umm Qais.

Intention determines if our action is Halal (lawful) or Haram (unlawful). Intention is in our heart, therefore, Shaytan (Devil) or Angels cannot know what it is. Only Allah (SWT) knows what is in our hearts.

Messenger of Allah (PBUH) said, "Allah does not look at your figures, nor at your attire but He looks at your hearts and accomplishments".

Sincerity and good intention are the two elements that determine the reward for any deed. If our deed is not purely for the sake of Allah (SWT) and our heart is full of hypocrisy, greed and showing off, we will get our reward in this life only. If our deed is sincerely for the sake of Allah (SWT) and our heart is filled with good intention, we will get our reward twice, in this life and in the hereafter Inshaa Allah.

In This world judge people according to what you see.

On the Day of Judgment Allah (SWT) uses a different measure, a measure that looks in our hearts and our intentions.

Al Hassan (RA) said: Iman (faith) is what is in you heart and proven by your actions.

A believer and an unbeliever both their inward belief and outward behavior are consistent. The believer in his heart he believes in Allah (SWT) and his commands and his actions follow those commands. An unbeliever in his heart he does not believe in Allah (SWT) and his commands and his actions does not follow Allah's (SWT) commands. The hypocrite is different, in his heart he does not believe in Allah (SWT) and his commands and his actions follow those commands. That is why Allah (SWT) said in the Quran that the hypocrite punishment will be more severe than the unbeliever.

The Hypocrites will be in the lowest depths of the Fire (4:145)

Messenger of Allah (PBUH) said that Allah, the Glorious, said: "Allah (SWT) has ordered that the good and the bad deeds be written down. Then He explained it clearly how: He who intends to do a good deed but he does not do it, then Allah records it for him as a full good deed, but if he carries out his intention, then Allah the Exalted, writes it down for him as from ten to seven hundred folds, and even more. But if he intends to do an evil act and has not done it, then Allah writes it down with Him as a full good deed, but if he intends it and has done it, Allah writes it down as one bad deed".

Allah's Apostle said, "Once three persons (from the previous nations) were traveling, and suddenly it started raining and they took shelter in a cave. A big rock rolled down the mountain and closed the mouth of the cave. They said to each other, "Think of good deeds which you did for Allah's sake only, and invoke Allah by giving reference to those deeds so that He may remove this rock. So one of them said, 'O Allah, You know that I had old parents whom I used to provide with the milk of my sheep every night. One night I was delayed and when I came, they had slept, while my wife and children were crying with hunger. I used not to let them (i.e. my family) drink unless my parents had drunk first. So I disliked to wake them up and also disliked that they should sleep without drinking it, I kept on waiting (for them to wake) till it dawned. O Allah! If I did that for Your Sake only, please remove the rock. So, the rock shifted a little but they could not get out." Then the second person said, 'O Allah! I had a cousin whom I loved as much as a passionate man loves a woman. I tried to seduce her but she refused till later she had a hard time in a famine year and she came to me and I gave her one-hundred-and-twenty Dinars on the condition that she would not resist my desire, and she agreed. When I was about to fulfill my desire, she said: 'O Allah's slave! Be afraid of Allah and do not deflower me except rightfully (by marriage).' I got up and left the money (for her). O Allah! If You consider that I did that for Your Sake only, please remove the rock. The rock shifted a little more. Then

the third man said: 'O Allah! I employed few laborers and I paid them their wages with the exception of one man who did not take his wages and went away. I invested his wages and I got much property thereby. (Then after some time) he came and said to me: O Allah's slave! Pay me my wages. I said to him: All the camels, cows, sheep and slaves you see, are yours. He said: O Allah's slave! Don't mock at me. I said: I am not mocking at you. So, he took all the herds and drove them away and left nothing. O Allah! If I did that for Your Sake only, please relieve us from the present suffering.' So, that rock shifted completely and they got out walking.

What about each one of us, do we have a good deed that we have done for somebody else that if we are in serious difficulty we can raise our hands to Allah (SWT) and ask him, by referring to this good deed, to help us and remove our difficulty? If not, we still have time to do it, let's not wait until we are in difficulty because it will be too late.