

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

عش مع الله العليم

LIVE WITH ALLAH AL 'ALEEM –
THE ALL-KNOWER

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INTRODUCTION

DEEDS ARE BASED ON INTENTIONS

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قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ
وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ
فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ
يَتَزَوَّجُهَا فَهِيَ لَهَا فَإِنَّمَا هِيَ كَأَنَّهَا بَدَأَ تَرَابًا فَيَكْتُمُهَا فِي جُفَى فَيَخْرُجُهَا
فَيَكْفُرُ بِهَا فَيُرْمِئُهَا فِي الْوَادِءِ " .

'Umar bin Al Khattab reported the Messenger of Allaah (ﷺ) as saying "Actions are to be judged only by intentions and a man will have only what he intended. When one's emigration is to Allaah and His Messenger, his emigration is to

Allaah and His Messenger but his emigration is to a worldly end at which he aims or to a woman whom he marries, his emigration is to that for which he emigrated.¹

- This is a foundational hadith which we should always return and refer back to. Intentions are very important because we can be quick to jump to actions or can get impressed with actions.
- However, before thinking how to present ourselves to others, we should think how we want to present our heart to Allah (سبحانه وتعالى).
- An intention is a subtle feeling inside the heart that we want to do something for Allah (سبحانه) and want our reward from Him, and not (وتعالى)

¹ Sunan Abi Dawud 2201, Authenticated by Al Albani as Sahih

someone else. The intention is not something uttered or for others to hear.

- The Prophet (ﷺ) said deeds will not be rewarded unless there are intentions. So for example, imagine doing work without a contract or without being informed of what do, then the foundation is wrong.
- Only Allah (سبحانه وتعالى) is worthy of our actions and this shows utmost respect. Sometimes we think, “I can do whatever I want”, but before we do, the intention is similar to asking permission from Allah (سبحانه وتعالى) that we will do this.

SURAH AL BAQARAH 189

وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى ۗ
وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

And it is not righteousness to enter houses from the back, but righteousness is [in] one who fears Allah. And enter houses from their doors. And fear Allah that you may succeed.

- If we want to enter any deed, the right door is with a sincere intention because the deeds are for Allah (سبحانه وتعالى).
- If we want to do good deeds without an intention then it becomes similar to doing something as a habit or routine, and this kills the feelings and makes us heedless of what we are doing. Our intentions make us aware of what we are doing and protect us from blindly following anyone. For example, sometimes we may do something only because others are doing, though before entering a deed, we want our heart to have a sincere intention for

Allah (سبحانه وتعالى) so that this action is blessed, beneficial and rewarded by Him.

- Our reward is based on our intention and our actions will be deeds when there is an intention. It is not quantity, but quality with Allah (سبحانه وتعالى).

KNOWLEDGE IS A BLESSING AND TRIAL

- Allah (سبحانه وتعالى) honored the human being because they are a creation that can become better with learning, and that's why knowledge can be a trial for them. Knowledge is a blessing, but it can be a trial if a person uses their knowledge to judge others. Only Allah (سبحانه وتعالى) knows what is inside our hearts and

only He knows our intentions, so only He can judge.

- We do not want to show off with our knowledge, so it is important to show a great amount of taqwa. Those who are established in knowledge have a great amount of knowledge in the Names of Allah (سبحانه وتعالى), the Qur'an, the sunnah, and the ways of Allah (سبحانه وتعالى). But when any trial comes, or they hear something they do not understand, they do not go deep into it or try to make connections. Rather they say:

SURAH AAL IMRAAN 7

وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ
إِلَّا أُولُو الْأَلْبَابِ

But those firm in knowledge say, "We believe in it. All [of it] is from our Lord." And no one will be reminded except those of understanding.

- When a scholar is asked a question and he answers, "I do not know" then he has answered the question. But many times we do not like to show that we do not know, so we will say something.
- And even if the scholars know something and they answer it, they end it with (الله أعلم) – Allah knows best.
- Knowledge is a blessing, and it is not wrong to say, "Allah knows best".

ALLAH AL 'ALEEM – THE ALL-KNOWER

- Allah (سبحانه وتعالى) is Al 'Aleem – The All-Knower and we need to resign from assuming we know the intentions of people.
- Sometimes we see someone doing something, we cannot say, “this one will go to paradise and this one will go to fire” because we do not know the intentions.
- Even if we have a great deal of knowledge, we still do not know the people because we are not a creator. Only Allah (سبحانه وتعالى) is The Creator and only He knows.

SURAH AL MULK 14

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves), All-Aware (of everything).

- For example, we may see someone for the first time, and we see them reacting in a bad way, but we do not know the reaction they are showing could be milder than before.
- And this shows each person is different, the patience of each is different, the gratitude of each is different, and how someone shows love is different.
- And even when hearing this hadith, everyone will take in differently, react with it differently and apply it differently, and only Allah (سبحانه) (وتعالى) knows.
- If we want our deeds to be beneficial, rewarded and blessed, then we should have an intention.
- We can be anywhere doing something, but our heart is always connected to Allah (سبحانه)

(وتعالى). For example, we could be cooking, but our heart is with Allah (سبحانه وتعالى).

- Someone can be at the masjid the whole day, but their heart is not there. And someone can be at work, but their heart is with Allah (سبحانه وتعالى).

MIGRATION FOR ALLAH OR FOR WORK AND MARRIAGE

- Here we find a specific deed mentioned in the hadith which is to migrate for Allah (سبحانه وتعالى). This is a great deed because a person changes homes, changes countries, changes their job all for Allah (سبحانه وتعالى).
- They leave what they are familiar with because it is not in line with the pleasure of Allah (سبحانه

(وتعالى), and they go somewhere that is not their comfort, but there is the pleasure of Allah (سبحانه وتعالى).

- And migration also means to leave what Allah (سبحانه وتعالى) hates to what He loves. For example, a person leaves shirk and goes to tawheed, a person leaves disobedience and goes to obedience, but it is important to have the right intention.
- People can be moving or changing jobs or lifestyles, but it depends on what their intention.
- The one whose migration is for Allah (سبحانه وتعالى), then they will be rewarded. We do not change places or position except for Allah (سبحانه وتعالى) so that we can worship Him in good way.

- And whoever's migration is only for a job, marriage or money, then their migration is only for that reason.
- So this hadith reminds us that if we want to make changes in our life, we should make our intention for Allah (سبحانه وتعالى), then our path will be constant and remaining.
- But if we change for the sake of someone, then it will not remain because whatever or whoever the reason we changed for will also change. And then we think, "I changed for you, but you're not the same anymore" and then we feel we have no identity.
- That's why we want to do everything for Allah (سبحانه وتعالى) because He knows what can bring us down. He wants to protect our feelings, our emotions and our money.

- When we do anything for Allah (سبحانه وتعالى), it will always be a good relationship, it will always be a good result, it will always be a good move. But with people, Allah (سبحانه وتعالى) will always show us something contrary or variable with the people, and then we wonder why? Because Allah (سبحانه وتعالى) wants to save us and not feel like, “we know” or give position to ourselves or others. And this will protect us from saying things that are misleading and off.

LIVE WITH ALLAH AL 'ALEEM

- The knowledge of Allah (سبحانه وتعالى) precedes the decree and it not only includes what will happen, but it includes all the scenarios, possibilities and impossibilities.

- To live with Allah Al 'Aleem protects our feelings from wrong judgements. And to live with Allah Al 'Aleem makes us accept when is the right time to learn and know something.
- For example, someone might have important news to tell us, but they forget. And when they tell us, we wonder, “why did you not tell me before?”. But the time we are told is the best because Allah (سبحانه وتعالى) knows when we need to hear it. Similar to the story of Musa (عليه السلام) and his servant boy who forget to tell him when he saw the fish come to life and jump back into the sea.
- Or sometimes we have to create a new password and we tell ourselves, “I’ll remember it” but we forget it. And then after some time,

Allah (سبحانه وتعالى) reminds us, so there is wisdom in forgetting as well.

SURAH AT TALAQ 12

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ
بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ
شَيْءٍ عِلْمًا

It is Allah Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allah has power over all things, and that Allah surrounds all things in (His) Knowledge.

- Allah (سبحانه وتعالى) is The All-Knower and He knows when is the right time for us to know something.

DIVINE NURTURING LESSONS

- *Before thinking how to present ourselves to others, we should think how we want to present our heart to Allah (سبحانه وتعالى).*
- *And migration also means to leave what Allah (سبحانه وتعالى) hates to what He loves. For example, a person leaves shirk and goes to tawheed, a person leaves disobedience and goes to obedience, but it is important to have the right intention.*

MAY ALLAH INCREASE US IN KNOWLEDGE. AMEEN.

REFERENCES

1. الجامع أسماء الله الحسنى - ماهر مقدم
2. فقه الأسماء الحسنى - عبد الرزاق البدر
3. النهج الأسى - د. محمد النجدي



RELATED RESOURCES

1. LIFE RULES FROM THE SUNNAH – DEEDS ACCORDING TO INTENTIONS
2. LIFE RULES FROM THE QUR'AN – ENTER FROM THE RIGHT DOORS

ADDITIONAL RESOURCES

PAST CLASS NOTES AND NEW POSTS ON TELEGRAM

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