



The Importance of the Intention and Its Value in Islam. Part (1)

There are three points to discuss in this regard.

A-The Intention is the standard by which deeds are accepted or rejected.

B-The good Intention makes the habits of the Muslim acts of worship.

C-Allah (SWT) rewards for the good intention even if the deed was not completed.

- **The Intention is the standard by which deeds are accepted or rejected.**

The intention can be defined as the essence of the deed and its supporting pillar. It is the foundation for every action and it is one of the conditions which have to be fulfilled in order for the deed to be complete. It is the inclination of the heart towards all the good things which are consistent with the righteous aims that bring benefit and prevent harm. The intention is the driving force which the Muslim feels when he does a good deed by which he seeks to please Allah (SWT).

Prophet Mohammed (PBUH) said: “The deeds are considered by their intentions, and a person will get the reward according



to his intentions. So whoever emigrated for Allah and his Messenger, then 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.” (Al-Bukhari, 1).

The place for the intention is the heart, which is the part of the body that Allah looks at to evaluate our deeds. Allah (SWT) does not look at the outside picture of the human being. Rather, Allah (SWT) looks at the inside which reflects the person’s true nature. If the intention is pure, Allah (SWT) will accept the deeds. And, if it is corrupt, Allah (SWT) will reject the deeds.

Allah (SWT) Says: “And we shall turn to whatever deeds they did (disbelievers, polytheists, sinners), and we shall make such deeds as scattered floating particles of dust.” (Al-Furqan, 23).

B – The good Intention makes the habits of the Muslim acts of worship.

The good intention makes doing the lawful (Halal) thing an act of obedience. Moreover, when the Muslim satisfies his desires through Halal means, it makes him closer to Allah (SWT).

The Prophet (PBUH) said: “And in a man’s sexual intercourse



(with his wife) there is a Sadaqah (charity).” (Muslim, 1006).

The Muslim, when he satisfies his sexual desires through Halal means, he is rewarded for that if his intention is good and pure. Even when the Muslim feeds his wife and children, Allah (SWT) rewards him for that.

The Prophet (PBUH) said: “Even for the bite of food which the Muslim puts in the mouth of his wife there will be a reward granted by Allah (SWT).” (Al-Bukhari, 3936).

Most people do physical exercise as a habit. However, when the Muslim does physical exercise with the intention to strengthen his body in order to obey Allah (SWT), the physical exercise itself becomes an act of worship and the Muslim gets rewarded for it.

C- Allah (SWT) rewards for the good intention even if the deed were not completed.

Allah (SWT) says: “And whosoever leaves his home as an emigrant to Allah and his messenger (PBUH), and death overtakes him, his reward is then surely incumbent upon Allah. And Allah is ever Oft-forgiving, Most Merciful.” (An-Nisa’, 100). And in a Hadith, **the Prophet Mohammad (PBUH) said:** “Whoever asks Allah (SWT) for martyrdom with sincerity Allah (SWT) will put him at the level of the martyrs in paradise



even if he dies in his sleep.” (Muslim, 1909).

The prophet (PBUH) also said: “There are people in Madina, whenever you cross a valley or march towards battle they are with you in reward. They only stayed behind because of a valid excuse.” (Al-Bukhari, 4423).

The honorable companions during the expedition of “Tabuk”, which was known as the Expedition of Hardship, were faced with many difficulties. They had to deal with being far away from home, and the extreme heat of the summer. Moreover, they had limited means and were small in numbers. Some of them stayed behind in Madina due to a valid reason such as poverty and limited physical ability.

Despite this the prophet (PBUH) said to his companions about those who stayed behind: “They are sharing the reward with you because of their good intentions, even though they stayed in Madina and did not join you.”

Therefore, the good intention is the reason which makes the person, who stayed behind and did not fight in the cause of Allah (SWT), earn the same reward as the mujahid who physically performed Jihad in the cause of Allah (SWT). This is because he had a pure intention to be among the mujahideen, but something outside of his control prevented him.



The Muslim, if he does a good deed regularly, then he becomes unable to do it because of a sickness or travel, Allah (SWT) will reward him as if he is still healthy and performing that good deed.

In a Hadith, **the Prophet (PBUH) said:** “The one who intends to do a good deed and he does not do it, he will get rewarded for it as if he did it. And if he does it, his reward will be multiplied ten times.” (Muslim, 130).

Likewise, the bad intentions make the allowed things forbidden and the acceptable things not permitted. In another Hadith, **the Prophet (PBUH) said:** “The one who gets married with the intention not to pay dowry to his wife is a fornicator. And the one who borrows money with the intention not to pay back is a thief.” (Ibn Hiban, 2/270).

We ask Allah (SWT) to make our intentions good And purely for his sake.

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