



The Importance of the Intention and Its Value in Islam. Part (2)

There are three points to discuss in this regard.

D- The help of Allah (SWT) and his granting of success.

E- The impure intention destroys the deed.

F- Finally, the good intention is not effective if one of these two cases apply.

D- The help of Allah (SWT) and his granting of success.

The help and support of Allah (SWT) is dependent on the goodness and purity of the intention.

Allah (SWT) says: “O Prophet Mohammad (PBUH)! Say to the captives that are in your hands: ‘If Allah (SWT) knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allah is Oft-forgiving, Most Merciful.” (Al-Anfal, 70).

This is also true when it comes to resolving differences between two parties, especially couples. If the two judges who are designated to resolve the conflict have pure intentions, Allah (SWT) will help them reconcile with each other.

Allah (SWT) says: “If they both wish for peace, Allah will cause their reconciliation. Indeed Allah is Ever All-Knower, Well



Acquainted with all things.” (An-Nisa’, 35).

In a Hadith, **the Prophet (PBUH) said:** “The one who borrows money with the intention to pay it back, Allah (SWT) will make a way for him to pay back what he owes. And the one who borrows money with the intention not to pay it back, Allah (SWT) will destroy him.” (Al-Bukhari, 2387).

Therefore, if the Muslim is obliged to borrow from others, he should have a good intention to spend the money in the halal and to pay it back in full. In this way, he can guarantee the help of Allah (SWT).

On the other hand, the Muslim should not forget that if the opposite of this is true, then he cannot count on the help and support of Allah (SWT). And if Allah (SWT) does not support him and help him, who else will?

E- The impure intention destroys the deed.

Going back to the Hadith mentioned previously in which **the Prophet (PBUH) said:** “And whoever emigrated for a worldly benefit or for a woman to marry, his emigration would be for what he emigrated for.” (Bukhari, 1).

We can see here that the intention of emigration is not pure and therefore the person does not get any reward.



In another Hadith **the prophet (BUH) said**: “The one who goes on an expedition of Jihad (fi Sabilillah) and his intention is to get an animal shackle, then that is all he will get from his expedition.” (At-Targheeb wat-Taheeb, 2/265).

The Mujahid who intends to get material gains from his jihad, will be given no reward on the Day of Judgment. This matter is made very clear by Prophet Mohammad (PBUH).

In one Hadith **he mentioned that** “the hell fire will be started by three types of people: a scholar, a mujahid and a charity spender. All of which had bad intentions. These three types of people mentioned in the Hadith performed good deeds in their lives”. (Muslim, 1905).

However, because their intentions were not purely for the sake of Allah (SWT), they were punished by a severe punishment.

F- Finally, the good intention is not effective if one of these two cases apply.

First, when the person commits sins and acts of disobedience, his intention will not make any difference.

There are four examples in this regard:

1. If a person earns his money from usury, then he used



some of that money to build a masjid, Allah (SWT) will not accept that from him. In fact, this good deed has no value and it will have no effect with Allah (SWT). The Prophet (PBUH) said: “Allah (SWT) is good and accepts only that which is good.” (Muslim, 1015).

2. The person who is involved in backbiting of another to please a friend is committing an act of disobedience to Allah (SWT) and he is a sinner. The intention of such a person does not benefit him in anything.
3. Also, the person who organizes a gathering of disobedience, which involves dancing or drinking alcoholic beverages. Even if the money he makes goes to charity, he is a sinner no matter what he claims about his intentions.
4. Or the person who buys lottery tickets; he is sinful even if the money goes to charity. Such people are disobedient to Allah (SWT) and their intentions do not make any difference.

Second, if the person performs an act of worship not approved by Allah (SWT), then it is worthless. Even if the intention behind the act of worship is to please Allah, Allah (SWT) will not accept it.

Allah (SWT) has shown us all the ways in which we can worship Him. The person does not have the option of



introducing new innovations to the religion.

The Prophet (PBUH) said: “If any one of you introduces into this affair of ours (our religion) anything which does not belong to it, it is rejected.” (Al-Bukhari, 2697).

Allah (SWT) says: “So whoever hopes for the meeting with his Lord let him work righteousness and associate none as a partner in the worship of his Lord.” (Al-Kahf, 110).

We ask Allah (SWT) to make our intention good and purely for his sake.

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