

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَّم تَسْلِيمًا.  
 In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful. The Praise is for Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of the Worlds, and Blessing be upon our  
 Chief Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Purified Progeny<sup>-asws</sup>, and greetings with abundant greetings.  
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَائَهُمْ أَجْمَعِينَ

## Summary:

Imam Abu Abdullah<sup>-asws</sup> said: ‘Intention of the Momin is better than his deed. It was asked: How can the intention be better than the deed?’ Imam<sup>-asws</sup> replied: ‘Because the deed rather (sometimes) is performed to show off to the people while the intention is purely for Lord<sup>-azwj</sup> of the worlds. So, the Mighty and Majestic Gives upon the intention what He<sup>-azwj</sup> does not Give upon the deed (Hadith to follow).

## Trial is based on intentions

وعنه: عن علي بن إبراهيم، عن أبيه، عن القاسم بن محمد، عن المنقري، عن سفیان بن عيينة، عن أبي عبد الله (عليه السلام)، في قول الله عز وجل: لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا، قال: «ليس يعني أكثركم عملا، ولكن أصوبكم عملا، وإنما الإصباة خشية الله و النية الصادقة والحسنة

And from him, from Ali Bin Ibrahim, from his father, from Al-Qasim Bin Muhammad, from Al-Muqary, from Sufyan Bin Ayyayna, who has narrated the following:

‘Abu Abdullah<sup>-asws</sup> regarding the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **in order to Try you, which one of you is better in deeds [11:7]**, he<sup>-asws</sup> said: ‘It does not Mean which one of you has the most deeds, but the most correct deeds. And the correctness is the humbleness to Allah<sup>-azwj</sup>, and the true intention, and the goodness’.

ثم قال- الإبقاء على العمل حتى يخلص أشد من العمل، ألا والعمل الخالص: الذي لا تريد أن يحمداك عليه أحد إلا الله عز وجل، و النية أفضل من العمل، إلا وإن النية هي العمل- ثم تلا قوله عز وجل- قُلْ كُلُّ يَعْمَلُ عَلَيَّ شَاكِلَةً يَعْنِي عَلَيَّ نِيَّتَهُ.

Then said, ‘And the remaining upon the deed is more difficult than the deed itself, except that the intention, it is the deed’. Then he<sup>-asws</sup> recited the Words of the Mighty and Majestic: **Say: ‘Every one acts according to his own disposition [17:84] – Meaning, upon his intention’.**<sup>1</sup>

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۚ يُدَبِّرُ الْأَمْرَ ۗ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ۗ ذَٰلِكُمْ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ ۗ أَفَلَا تَذَكَّرُونَ {3}

**Surely, your Lord is Allah, Who Created the skies and the earth in six days, then Established upon the Throne, Regulating the matters. There is none from an intercessor except from after His Permission. That is Allah, your Lord, therefore, worship Him. So will you not pay heed? [10:3]**

الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۗ الرَّحْمَنُ فَاسْأَلْ بِهِ خَبِيرًا {59}

***The One Who Created the skies and the earth and what is between them in six days, then the Beneficent Established upon the Throne. So, ask the one who is well-informed, about Him [25:59]***

عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ اللَّهَ خَلَقَ الْخَيْرَ يَوْمَ الْأَحَدِ وَمَا كَانَ لِيَخْلُقَ الشَّرَّ قَبْلَ الْخَيْرِ وَفِي يَوْمِ الْأَحَدِ وَالْإِثْنَيْنِ خَلَقَ الْأَرْضَيْنِ وَخَلَقَ أَقْوَاتَهُمَا فِي يَوْمِ الثَّلَاثَاءِ وَخَلَقَ السَّمَاوَاتِ يَوْمَ الْأَرْبَعَاءِ وَيَوْمَ الْخَمِيسِ وَخَلَقَ أَقْوَاتَهُمَا يَوْمَ الْجُمُعَةِ وَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ.

From him, from Abdullah Bin Sinan who said:

I heard Abu Abdullah<sup>-asws</sup> saying that: 'Allah<sup>-azwj</sup> Created the good on the day of Sunday, and He<sup>-azwj</sup> did not Create the evil before the good. And during the day of Sunday and the Monday Created the firmaments and created their sustenance during the day of Tuesday, and Created the Skies on the day of Wednesday and Thursday, and Created their sustenance on the day of Friday, and these are the Words of the Mighty and Majestic: ***The One Who Created the skies and the earth and what is between them in six days [25:59]***'.<sup>2</sup>

وَبِهَذَا الْإِسْنَادِ عَنْ سَهْلٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ مَارِدٍ أَنَّ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) سُئِلَ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى فَقَالَ اسْتَوَى مِنْ كُلِّ شَيْءٍ فَلَيْسَ شَيْءٌ أَقْرَبَ إِلَيْهِ مِنْ شَيْءٍ.

And by this chain, from Sahl, from Al Hassan Bin Mahboub, from Muhamad Bin Marid,

'Abu Abdullah<sup>-asws</sup> was asked about the Words of Allah<sup>-azwj</sup> Mighty and Majestic: ***the Beneficent Established upon the Throne [25:59]***. So, he<sup>-asws</sup> said: 'Evenly from everything. So, there isn't anything closer to Him<sup>-azwj</sup> than a (another) thing'.<sup>3</sup>

## Intention of a believer is better than his deed

وَبِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ لَهُ زَيْدُ الشَّحَامِ إِنِّي سَمِعْتُكَ تَقُولُ نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ فَكَيْفَ تَكُونُ النِّيَّةُ خَيْرًا مِنَ الْعَمَلِ

And by his chain,

'From Abu Abdullah<sup>-asws</sup>, Zayd Al-Shaham had said to him<sup>-asws</sup>, 'I heard you<sup>-asws</sup> saying: 'Intention of the Momin is better than his deed', so how can the intention be better than the deed?'

قَالَ لِأَنَّ الْعَمَلَ إِنَّمَا كَانَ رِثَاءَ الْمَخْلُوقِينَ وَالنِّيَّةَ خَالِصَةً لِرَبِّ الْعَالَمِينَ فَيُعْطَى عَزَّ وَجَلَّ عَلَى النِّيَّةِ مَا لَا يُعْطَى عَلَى الْعَمَلِ

He<sup>-asws</sup> said: 'Because the deed rather (sometimes) was to show off to the people while the intention is purely for Lord<sup>-azwj</sup> of the worlds. So the Mighty and Majestic Gives upon the intention what He<sup>-azwj</sup> does not Give upon the deed''.

قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ الْعَبْدَ لَيَنْوِي مِنْ نَهَارِهِ أَنْ يُصَلِّيَ بِاللَّيْلِ فَتَغْلِبَهُ عَلَيْهِ فَيَنَامُ فَيُثَبِّتُ اللَّهُ لَهُ صَلَاتَهُ وَيَكْتُبُ نَفْسَهُ تَسْبِيحًا وَيَجْعَلُ نَوْمَهُ صَدَقَةً.

<sup>2</sup> الكافي 8: 117 / 145

<sup>3</sup> Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah<sup>azwj</sup>) CH 19 H 7

Abu Abdullah<sup>-asws</sup> said: ‘The servant intend from his day that he will pray Salat at night, but his eyes overcome him, so he sleeps. Allah<sup>-azwj</sup> Affirms his Salat for him and Writes his breathing as Glorification, and Makes his sleep to be charity’<sup>.4</sup>

ضَا، فَفَه الرضا عليه السلام أَرُوِي عَنِ الْعَالِمِ ع أَنَّهُ قَالَ: نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ لِأَنَّهُ يَنْوِي خَيْرًا مِنْ عَمَلِهِ وَ نِيَّةُ الْفَاجِرِ شَرٌّ مِنْ عَمَلِهِ وَ كُلُّ عَامِلٍ يَعْمَلُ عَلَى نِيَّتِهِ

(The book) ‘Fiqh Al-Reza<sup>-asws</sup>’, may the greeting be upon him<sup>-asws</sup> – It is reported from the scholar<sup>-asws</sup> having said: ‘Intention of the Momin is better than his deed, because he intends good from his deed, while intention of the immoral is eviler from his deed, and ever worker works based upon his intention’.

وَ نَرُوِي نِيَّةَ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ لِأَنَّهُ يَنْوِي مِنَ الْخَيْرِ مَا لَا يَطِيقُهُ وَ لَا يَقْدِرُ عَلَيْهِ

And we are reporting, ‘Intention of the Momin is better than his deed because he intends from the good what he cannot endure nor is he able upon it’.

وَ رُوِي مِنْ حَسَنَتِ نِيَّتِهِ زَادَ اللَّهُ فِي رِزْقِهِ

And it is reported, ‘One whose intention is good, Allah<sup>-azwj</sup> will Increase in his sustenance’.

وَ سَأَلْتُ الْعَالِمَ ع عَنْ قَوْلِ اللَّهِ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ قُوَّةَ الْأَبْدَانِ أَمْ قُوَّةَ الْقُلُوبِ

And I asked the scholar<sup>-asws</sup> about Words of Allah<sup>-azwj</sup>: **“Grab what We have Given you with strength [2:63]**, ‘Is it strength of the bodies or strength of the hearts?’

فَقَالَ جَمِيعًا

He<sup>-asws</sup> said: ‘Both together’.

وَ قَالَ لَا قَوْلَ إِلَّا بِعَمَلٍ وَ لَا عَمَلَ إِلَّا بِنِيَّةٍ وَ لَا نِيَّةَ إِلَّا بِإِصَابَةِ السُّنَّةِ

And he<sup>-asws</sup> said: ‘There is no word except with deed, nor any deed except with intention, nor any intention except by hitting (conducting by) the Sunnah’.

وَ نَرُوِي حَسَنَ الْخُلُقِ سَحِيحَةً وَ نِيَّةً وَ صَاحِبُ النِّيَّةِ أَفْضَلُ

And we are reported, ‘Good manners in character, and the owner of the intention is superior’.

وَ نَرُوِي مَا ضَعُفَتْ نِيَّةٌ عَنْ نِيَّةٍ.

And we are reporting: ‘And intention is not weakened from an intention’<sup>.5</sup>

<sup>4</sup> Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 2 c

<sup>5</sup> Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 31 a

– وَأَرَوِي عَنْهُ نِيَّةَ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ فَسَأَلْتَهُ عَنْ مَعْنَى ذَلِكَ فَقَالَ الْعَمَلُ يَدْخُلُهُ الرِّيَاءُ وَالنِّيَّةُ لَا يَدْخُلُهَا الرِّيَاءُ

And it is reported from him<sup>-asws</sup>: ‘Intention of the Momin is better than his deed’. I asked him<sup>-asws</sup> about the meaning of that. He<sup>-asws</sup> said: ‘The deed is such, the showing off enters it while the intention is such, the showing off does not enter it’.

وَسَأَلْتُ الْعَالِمَ عَنِ تَفْسِيرِ نِيَّةِ الْمُؤْمِنِ خَيْرٌ قَالَ إِنَّهُ رُبَّمَا انْتَهَتْ بِالْإِنْسَانِ حَالُهُ مِنْ مَرَضٍ أَوْ خَوْفٍ فَتَفَارَقَ الْأَعْمَالُ وَمَعَهُ نِيَّتُهُ فَلِذَلِكَ الْوَقْتِ نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ

And I asked the scholar<sup>-asws</sup> about interpretation of ‘The intention of a Momin is better (than his deed)’. He<sup>-asws</sup> said: ‘Sometimes a state of with the human being ends up in illness or fear, so the deeds separate from him (do not get performed) and the intention (remains) with him. So, for that time, intention of the Momin is better than his deed’.

وَفِي وَجْهِ آخَرَ أَنَّهَا لَا يَفَارِقُهُ عَقْلُهُ أَوْ نَفْسُهُ وَالْأَعْمَالُ قَدْ يَفَارِقُهُ قَبْلَ مَفَارِقَةِ الْعَقْلِ وَالنَّفْسِ.

And in another aspect, his intellect does not separate from him, or his soul, while the deeds would have separated from him before the separation of the intellect and the soul”.<sup>6</sup>

المجالس للمفيد أبو غالب أحمد بن محمد بن محمد عن جده محمد بن سليمان عن محمد بن الحسين عن محمد بن سينان عن حمزة بن الطيار عن أبي عبد الله ع قال: إنما قدر الله عون العباد على قدر نياتهم فمن صحّت نيّته تم عون الله له و من قصرت نيّته قصر عنه العون بقدر الذي قصر.

(The book) ‘Al Majalis’ of Al Mufeed – Abu Ghalib Ahmad Bin Muhammad, from his grandfather Muhammad Bin Suleyman, from Muhammad Bin Al-Husayn, from Muhammad Bin Sinan, from Hamza Al Tayyar,

‘But rather Allah<sup>-azwj</sup> measures out the Assistance of the servants based upon the value of their intention. The one whose intention is healthy then Allah<sup>-azwj</sup> is an Assistant for him, and one whose intention is deficient, the Assistance will be deficient from him by a measurement of which is deficient”.<sup>7</sup>

غوالي اللثالي عن النبي ص إنما الأعمال بالنيات وإنما لكل امرئ ما نوى فمن كانت هجرته إلى الله ورسوله فهجرته إلى الله ورسوله ومن كانت هجرته إلى دنيا يصيبها أو امرأة يتزوجها فهجرته إلى ما هاجر إليه.

(The book) ‘Gawaly Al La’ail’ –

‘From the Prophet<sup>-saww</sup>: ‘But rather the deeds are with the intentions, and rather for every person is what he intends. So, the one whose emigration were to be to Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, so his emigration is to Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and the one whose emigration is to the world he (wants to) attain, or a woman he (wants to) marry, so his emigration is to what he has emigrated to”.<sup>8</sup>

<sup>6</sup> Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 31 b

<sup>7</sup> Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 34

<sup>8</sup> Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 35

الأمايلي للشيخ الطوسي جماعة عن أبي المفضل عن أحمد بن إسحاق الموسوي عن أبيه إسحاق بن العباس عن إسماعيل بن محمد بن إسحاق بن جعفر عن علي بن جعفر و علي بن موسى عن موسى بن جعفر عن آبائه ع أن رسول الله ص أغزى علياً في سرية و أمر المسلمين أن يتدبوا معه في سرية

(The book) 'Al Amaali' of the sheyk Al Tusi – a group, from Abu Al Mufazzal, from Ahmad Bin Is'haq Al Musawy, from his father Is'haq Bin Al Abbas, from ismail Bin Muhammad Bin Is'haq Bin Ja'far,

'From Ali son of Ja'far<sup>-asws</sup>, and Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup>, from Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>: 'Rasool-Allah<sup>-saww</sup> sent Ali<sup>-asws</sup> in a battalion and ordered the Muslims to enlist (to go) with him<sup>-asws</sup> in his<sup>-asws</sup> battalion.

فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ لَأَخٍ لَهُ اغْزِ بِنَا فِي سَرِيَّةٍ عَلَيَّ لَعَلَّنَا نُصِيبُ خَادِمًا أَوْ دَابَّةً أَوْ شَيْئًا بِهِ

A man from the helpers said to a brother of his, 'Come to battle with us in a battalion of Ali<sup>-asws</sup>, perhaps we shall attain a servant, or an animal, or something we can reach somewhere with it'.

فَبَلَغَ النَّبِيُّ ص قَوْلَهُ فَقَالَ إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَ لِكُلِّ أَمْرٍ مَا نَوَى فَمَنْ غَزَا ابْتِغَاءَ مَا عِنْدَ اللَّهِ عَزَّ وَ جَلَّ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ غَزَا يُرِيدُ عَرْضَ الدُّنْيَا أَوْ نَوَى عَقْلًا لَمْ يَكُنْ لَهُ إِلَّا مَا نَوَى.

His words reached the Prophet<sup>-saww</sup>. He<sup>-saww</sup> said: 'But rather, the deeds are with the intentions, and for every person is what he intends. The one who battles seeking what is in the Presence of Allah<sup>-azwj</sup> Mighty and Majestic: **so his Recompense would fall upon Allah; [4:100]** Mighty and Majestic, and the one who battles intending a display of the world or seizure (booty), there would not be for him except what he intends"<sup>9</sup>.

وَ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ لَهُ زَيْدُ الشَّحَامِ إِنِّي سَمِعْتُكَ تَقُولُ نِيَّةَ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ فَكَيْفَ تَكُونُ النِّيَّةُ خَيْرًا مِنَ الْعَمَلِ

And by his chain,

'From Abu Abdullah<sup>-asws</sup>, Zayd Al-Shaham had said to him<sup>-asws</sup>, 'I heard you<sup>-asws</sup> saying: 'Intention of the Momin is better than his deed', so how can the intention be better than the deed?'

قَالَ لِأَنَّ الْعَمَلَ إِنَّمَا كَانَ رِثَاءَ الْمَخْلُوقِينَ وَ النِّيَّةَ خَالِصَةً لِربِّ الْعَالَمِينَ فَيُعْطِي عَزَّ وَ جَلَّ عَلَى النِّيَّةِ مَا لَا يُعْطِي عَلَى الْعَمَلِ

He<sup>-asws</sup> said: 'Because the deed rather (sometimes) was to show off to the people while the intention is purely for Lord<sup>-azwj</sup> of the worlds. So, the Mighty and Majestic Gives upon the intention what He<sup>-azwj</sup> does not Give upon the deed"<sup>9</sup>.

قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ الْعَبْدَ لِيُنَوِّي مِنْ نَهَارِهِ أَنْ يَصَلِّيَ بِاللَّيْلِ فَتَغْلِبَهُ عَيْنُهُ فَيَنْتَبِهُ اللَّهُ لَهُ صَلَاتَهُ وَ يَكْتُبُ نَفْسَهُ تَسْبِيحًا وَ يَجْعَلُ نَوْمَهُ صَدَقَةً.

<sup>9</sup> Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 38

Abu Abdullah<sup>-asws</sup> said: ‘The servant intend from his day that he will pray Salat at night, but his eyes overcome him, so he sleeps. Allah<sup>-azwj</sup> Affirms his Salat for him and Writes his breathing as Glorification, and Makes his sleep to be charity’.<sup>10</sup>

وَرَدَ فِي الْحَدِيثِ مِنْ أَنَّ ابْنَ آدَمَ إِذَا هَمَّ بِالْحَسَنَةِ كُتِبَتْ لَهُ حَسَنَةٌ وَإِذَا هَمَّ بِالسَّيِّئَةِ لَمْ يُكْتَبْ عَلَيْهِ شَيْءٌ حَتَّى يَعْمَلَ.

And it has been referred in the Hadeeth: ‘The son of Adam<sup>-as</sup>, when he thinks of the good deed, a good deed is written for him, and when he thinks of the evil deed, nothing is written upon him until he (actually) does it’.<sup>11</sup>

الْكَافِي عَنْ عَلِيِّ بْنِ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمَنْقَرِيِّ عَنِ أَحْمَدَ بْنِ يُونُسَ عَنْ أَبِي هَاشِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ إِنَّمَا خُلِدَ أَهْلُ النَّارِ فِي النَّارِ لِأَنَّ نِيَّاتِهِمْ كَانَتْ فِي الدُّنْيَا أَنْ لَوْ خَلَدُوا فِيهَا أَنْ يَعُصُوا اللَّهَ أَبَدًا

(The book) ‘Al Kafi’ – from Ali, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Ahmad Bin Yunus, from Abu Hashim who said,

‘Abu Abdullah<sup>-asws</sup> having said: ‘But rather people of the Fire would be eternally in the Fire because their intentions in the world were that if they had been there eternally in it they would have disobeyed Allah<sup>-azwj</sup> for ever!

وَإِنَّمَا خُلِدَ أَهْلُ الْجَنَّةِ فِي الْجَنَّةِ لِأَنَّ نِيَّاتِهِمْ كَانَتْ فِي الدُّنْيَا أَنْ لَوْ بَقُوا فِيهَا أَنْ يُطِيعُوا اللَّهَ أَبَدًا فَيَالنِّيَّاتِ خُلِدَ هَؤُلَاءِ وَهَؤُلَاءِ

And rather, the people of Paradise will be in the Paradise eternally because their intentions in the world were that if they had remained in it (eternally), they would have obeyed Allah<sup>-azwj</sup> for ever. So it is with the intentions, those ones and these ones will be there eternally’.

ثُمَّ تَلَا قَوْلَهُ تَعَالَى قُلْ كُلُّ يَعْمَلُ عَلَى شَاكَلْتَهُ قَالَ عَلَى نِيَّتِهِ.

Then he<sup>-asws</sup> recited Words of the Exalted: **Say: ‘Every one acts according to his own disposition; [17:84].** He<sup>-asws</sup> said: ‘Upon his intention’.<sup>12</sup>

الْخِصَالُ ابْنُ الْمُتَوَكَّلِ عَنِ الْحَمِيرِيِّ عَنِ ابْنِ عَيْسَى عَنِ ابْنِ مَحْبُوبٍ عَنِ مَالِكِ بْنِ عَطِيَّةٍ عَنِ الثُّمَالِيِّ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ عَ قَالَ: لَا حَسَبَ لِقُرَشِيٍّ وَلَا عَرَبِيٍّ إِلَّا بِنَوَاضِعٍ وَلَا كَرَمٍ إِلَّا بِتَقْوَى وَلَا عَمَلٍ إِلَّا بِنِيَّةٍ وَلَا عِبَادَةَ إِلَّا بِتَفْقَهُ

(The book) ‘Al Khisaal’ – Ibn Al Mutawakkil, from Al Himeyri, from Ibn Isa, from Ibn Mahboub, from Malik Bin Atiya, from Al Sumali,

‘From Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> having said: ‘There is neither any rank for a Qureyshi nor for an Arabian except with humbleness, and there is no honour except with piety, nor any deed except with intention, nor worship except with understanding.

أَلَا وَإِنَّ أَعْضَ النَّاسِ إِلَى اللَّهِ عَزَّ وَجَلَّ مَنْ يَقْتَدِي بِسُنَّةِ إِمَامٍ وَلَا يَقْتَدِي بِأَعْمَالِهِ.

<sup>10</sup> Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 2 c

<sup>11</sup> Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 2 e

<sup>12</sup> Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 5

Indeed, and the most hateful of the people to Allah<sup>-azwj</sup> Mighty and Majestic is one who believes in Sunnah of an Imam<sup>-asws</sup> and not follow his<sup>-asws</sup> deeds".<sup>13</sup>

الأمالي للشيخ الطوسي المفيد عن ابن قولويه عن الكليني عن علي بن إبراهيم عن اليقطيني عن يونس عن أبي الوليد عن الحسن بن زياد قال قال أبو عبد الله ع من صدق لسانه زكى عمله و من حسنت نيته زيد في رزقه و من حسن بره بأهل بيته زيد في عمره.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ibn Qawlawiya, from Al Kulayni, from Ali Bin Ibrahim, from Al Yaqteeny, from Yunus, from Abu Al Waleed, from Al-Hassan Bin Ziyad who said,

'Abu Abdullah<sup>-asws</sup> said: 'One whose tongue is truthful, his deeds would be pure, and one whose intention is good, there will be an enhancement in his sustenance, and the one whose righteousness with his family members is good, there will be an enhancement in his lifespan".<sup>14</sup>

علل الشرائع أبي عن حبيب بن الحسين الكوفي عن ابن أبي الخطاب عن أحمد بن صبيح عن زيد الشحام قال: قلت لأبي عبد الله ع إني سمعتك تقول نية المؤمن خير من عمله فكيف تكون النية خيراً من العمل

(The book) 'Ilal Al Sharaie' – My father, from Habeeb Bin Al-Husayn Al Kufy, from Ibn Abu Al Khattab, from Ahmad Bin Sabeeh, from Zayd Al Shaham who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'I heard you<sup>-asws</sup> saying: 'Intention of the Momin is better than his deed', so how can the intention be better than the deed?'

قال لأن العمل ربما كان رياء المخلوقين و النية خالصة لرب العالمين فيعطي عز و جل على النية ما لا يعطي على العمل

He<sup>-asws</sup> said: 'Because the deed sometimes would be showing off to the people while the intention would be sincerely for Lord<sup>-azwj</sup> of the worlds. So the Mighty and Majestic Gives upon the intention what He<sup>-azwj</sup> does not Give upon the deed'.

قال أبو عبد الله ع إن العبد لينوي من نهاره أن يصلي بالليل فتغلبه عينه فينام فيثبت الله له صلواته و يكتب نفسه تسبيحاً و يجعل نومه عليه صدقة.

Abu Abdullah<sup>-asws</sup> said: 'The servant intends from his day that he will be praying Salat at night, but his eyes get overcome so he sleeps. Allah<sup>-azwj</sup> Affirms his Salat for him, and He<sup>-azwj</sup> Writes his breathing as Glorification and Makes his sleep upon him as charity".<sup>15</sup>

الأمالي للشيخ الطوسي ابن الصلت عن ابن عقدة عن المنذر بن محمد عن أحمد بن يحيى الضبي عن موسى بن القاسم عن أبي الصلت عن الرضا ع عن أبيه ع قال قال رسول الله ص لا قول إلا بعمل و لا قول و لا عمل إلا بنية و لا عمل و لا نية إلا بإصابة السنة.

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Al Salt, from Ibn Uqdah, from Al Munzir Bin Muhammad, from Ahmad Bin Yahya Al Zaby, from Msa Bin Al Qasim, from Abu Al Salt,

<sup>13</sup> Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 11

<sup>14</sup> Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 15

<sup>15</sup> Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 18



المحاسن الوشاء عن ابن فضال عن المثنى الحنط عن محمد بن مسلم قال قال أبو عبد الله ع من حسنت نيته زاد الله في رزقه.

(The book) 'Al Mahasin' – Al Washa, from Ibn Fazzal, from Al Musanna Al Hannat, from Muhammad Bin Muslim who said,

'Abu Abdullah<sup>-asws</sup> said: 'One whose intention is good, Allah<sup>-azwj</sup> will increase in his sustenance'.<sup>21</sup>

المحاسن القاساني عن الأصبائي عن المنقري عن أحمد بن يونس عن أبي هاشم قال: سألت أبا عبد الله ع عن الخلود في الجنة والنار فقال إنما خلد أهل النار في النار لأن نياتهم كانت في الدنيا أن لو خلدوا فيها أن يعصوا الله أبداً

(The book) 'Al Mahasin' – Al Qasany, from Al Asbahany, from Al Minqary, from Ahmad Bin Yunus, from Abu Hashim who said,

'I asked Abu Abdullah<sup>-asws</sup> about the eternality in the Paradise and the Fire. He<sup>-asws</sup> said: 'But rather, the eternality of people of the Fire in the Fire is because of their intentions which were in the world, that had they been eternally therein, they would have disobeyed Allah<sup>-azwj</sup> for ever!

و إنما خلد أهل الجنة في الجنة لأن نياتهم كانت في الدنيا أن لو بقوا فيها أن يطيعوا الله أبداً فيالنيات خلد هؤلاء و هؤلاء

But rather, eternality of the people of Paradise in the Paradise is because of their intentions which were in the world that had they remain in it (eternally) they would have obeyed Allah<sup>-azwj</sup> for ever! It is by the intentions, eternality of those ones and these ones!

ثم تلا قوله قل كل يعمل على شاكلته أي على نيته.

Then he<sup>-asws</sup> recited: **Say: 'Every one acts according to his own disposition; [17:84] – i.e. upon his intention'**.<sup>22</sup>

قال الله عز وجل يا عيسى لا يصلح لسانان في فم واحد ولا قلبان في صدر واحد وكذلك الأذهان.

Allah<sup>-azwj</sup> Mighty and Majestic: O Isa<sup>-as</sup>! It is not correct having two tongues in one mouth, nor two hearts in one chest, and like that are the minds (in one head)".<sup>23</sup>

الكافي عن علي عن أبيه عن النوفلي عن السكوني عن أبيه عن أبي عبد الله ع قال قال رسول الله ص نية المؤمن خير من عمله و نية الكافر شر من عمله و كل عامل يعمل على نيته.

(The book) 'Al Kafi' – from Ali, from his father, from Al Nowfaly, from Al Sakuny, from his father,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Intention of the Momin is better than his deed, and intention of the Kafir is eviler than his deed, and every worker works based upon his intention'.<sup>24</sup>

<sup>20</sup> Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 26

<sup>21</sup> Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 27

<sup>22</sup> Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 30

<sup>23</sup> Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 2 g

الكافي عن علي عن أبيه عن ابن محبوب عن مالك بن عطية عن الثمالي عن علي بن الحسين ع قال: لا عمل إلا بنية.

(The book) 'Al Kaf' – from Ali, from his father, from Ibn Mahboub, from Malik Bin Atiyya, from Al Sumali,

'From Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> having said: 'There is no deed except with intention'.<sup>25</sup>

وَيُؤَيِّدُهُمَا الْخَيْرُ الثَّلَاثُ وَالْخَامِسُ وَمَا رَوَاهُ الصَّدُوقُ رَه فِي عِلَلِ الشَّرَائِعِ بِإِسْنَادِهِ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ كَانَ يَقُولُ نِيَّةَ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ وَ ذَلِكَ لِأَنَّهُ يَنْوِي مِنَ الْخَيْرِ مَا لَا يَدْرِكُهُ وَ نِيَّةَ الْكَافِرِ شَرٌّ مِنْ عَمَلِهِ وَ ذَلِكَ لِأَنَّ الْكَافِرَ يَنْوِي الشَّرَّ وَ يَأْمَلُ مِنَ الشَّرِّ مَا لَا يَدْرِكُهُ.

And these two are supported by the third Hadeeth, and the fifth, and what is reported by Al Sadouq in (the book) 'Ilal Al Sharaie' by his chain,

'From Abu Ja'far<sup>-asws</sup> having said: 'Intention of the Momin is better than his deed, and that is because he intends from the good what he has not come across yet, and intention of the Kafir is eviler than his deed, and that is because the Kafir intends the evil, and he hopes from the evil what he has not come across it yet'.<sup>26</sup>

وَرَدَ فِي الْحَدِيثِ مِنْ أَنَّ ابْنَ آدَمَ إِذَا هَمَّ بِالْحَسَنَةِ كُتِبَتْ لَهُ حَسَنَةٌ وَإِذَا هَمَّ بِالسَّيِّئَةِ لَمْ يَكْتُبْ عَلَيْهِ شَيْءٌ حَتَّى يَعْمَلَ.

And it has been referred in the Hadeeth: 'The son of Adam<sup>-as</sup>, when he thinks of the good deed, a good deed is written for him, and when he thinks of the evil deed, nothing is written upon him until he (actually) does it'.<sup>27</sup>

يُرْوَى عَنْهُ صَ أَفْضَلُ الْأَعْمَالِ أَحْمَرُهَا.

It is reported from him<sup>-saww</sup>: 'The most superior of the deeds is their most severe'.<sup>28</sup>

وَرَدَ فِي الْحَدِيثِ مِنْ أَنَّ ابْنَ آدَمَ إِذَا هَمَّ بِالْحَسَنَةِ كُتِبَتْ لَهُ حَسَنَةٌ وَإِذَا هَمَّ بِالسَّيِّئَةِ لَمْ يَكْتُبْ عَلَيْهِ شَيْءٌ حَتَّى يَعْمَلَ.

And it has been referred in the Hadeeth: 'The son of Adam<sup>-as</sup>, when he thinks of the good deed, a good deed is written for him, and when he thinks of the evil deed, nothing is written upon him until he (actually) does it'.<sup>29</sup>

كَمَا أَخْبَرَ عَنْهُ فِي غَيْرِ مَوْضِعٍ مِنْ كِتَابِهِ فَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى.

Like what has been informed from him<sup>-asws</sup> (Amir ul Momineen<sup>-asws</sup>) in another place from his book: 'But rather, for every person is what he intends'.<sup>30</sup>

<sup>24</sup> Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 2 a

<sup>25</sup> Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 1

<sup>26</sup> Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 2 b

<sup>27</sup> Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 2 e

<sup>28</sup> Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 2 d

<sup>29</sup> Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 2 e

<sup>30</sup> Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 1 b

الكافي عن علي عن أبيه عن النوفلي عن السكوني عن أبيه عن أبي عبد الله ع قال قال رسول الله ص نية المؤمن خير من عمله ونية الكافر شر من عمله وكل عامل يعمل على نيته.

(The book) 'Al Kafi' – from Ali, from his father, from Al Nowfaly, from Al Sakuny, from his father,

'From Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Intention of the Momin is better than his deed, and intention of the Kafir is eviler than his deed, and every worker works based upon his intention".<sup>31</sup>

و يؤيدهما الخير الثالث والخامس وما رواه الصدوق ره في علل الشرائع بإسناده عن أبي جعفر ع أنه كان يقول نية المؤمن خير من عمله وذلك لأنه ينوي من الخير ما لا يدركه ونية الكافر شر من عمله وذلك لأن الكافر ينوي الشر و يأمل من الشر ما لا يدركه.

And these two are supported by the third Hadeeth, and the fifth, and what is reported by Al Sadouq in (the book) 'Ilal Al Sharaie' by his chain,

'From Abu Jafar<sup>asws</sup> having said: 'Intention of the Momin is better than his deed, and that is because he intends from the good what he has not come across yet, and intention of the Kafir is eviler than his deed, and that is because the Kafir intends the evil, and he hopes from the evil what he has not come across it yet.<sup>32</sup>

<sup>31</sup> Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 2 a

<sup>32</sup> Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 2 b