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14. Why is it that in Islam the value of our deeds is dependent on our intention that our deeds are for the nearness and sincerity (towards Allah SWT)?

Our worldly deeds and actions are also dependent on the intention in which they are carried out. Here is an example: A surgeon and a psycho both cut open a person's body, but the work of the surgeon is a service while that of the psycho is a crime.

The surgeon can work for both money and for the service of humanity, both of these intentions have their own value and worth with in themselves.

Another example: A single glass of water is available to three people. One does not consume it because they have no desire for it, the other does not consume it because they are feeling upset, and the third does not drink it because his thoughts are with a fourth individual that may be thirstier then him or herself, and wants to give the glass to the fourth individual. The fact that all three people did not drink is the same, however their intentions differed and therefore so does the value of their action.

Paper money has a thin thread through it which indicates its genuineness and its original source from the reserve bank of the government. Paper notes without this thread are an indication of forged money. Likewise, in actions of worship, a thread exists between the worshipper and the creator which is the intention of nearness and sincerity towards Allah SWT, for with which without it, the link between us and Allah SWT is cut and our deeds are not accepted.

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