

Abdullah bin ‘Abbas (May Allah be pleased with them) reported: Messenger of Allah (peace be upon him) said that Allah, the Glorious, said:

- 1 "Verily, Allah (SWT) has ordered that the good and the bad deeds be written down. Then He explained it clearly how (to write):
- 2 He who intends to do a good deed, but he does not do it, then Allah records it for him as a full good deed,
- 3 but if he carries out his intention, then Allah the Exalted, writes it down for him as from ten to seven hundred folds, and even more.
- 4 But if he intends to do an evil act and has not done it, then Allah writes it down with Him as a full good deed,
- 5 but if he intends it and has done it, Allah writes it down as one bad deed".⁽¹⁾

1 Related by al-Bukhari, 6491; Muslim, 131.

From the Qur'an

- ﴿The parable of those who spend their wealth in Allah's way is that of a grain that produces seven clusters; in each cluster is a hundred grains. Allah multiplies for whom He wills. Allah is Bountiful and Knowledgeable.﴾ (2: 261)
- ﴿Whoever brings a good deed will have ten times its like. And whoever brings a bad deed will be repaid only with its equivalent—and they will not be wronged.﴾ (6: 160)
- ﴿Whoever commits a bad deed will be repaid only with its equivalent. And whoever works righteousness—whether male or female, and is a believer—these will enter Paradise, where they will be provided for without account.﴾ (40: 40)

The Narrator

Abdullah ibn Abbas ibn Abdul-Muttalib Al-Qurashi Al-Hashimi, also known as Abu Abbas. He was born in the Banu Hashim tribe three years before the Hijra (migration). He was known as the scholar of the Ummah (nation) and the interpreter of the Quran. The Prophet (peace be upon him) supplicated for him, saying, "O Allah, grant him understanding of the religion."⁽¹⁾ He was one of the companions who narrated a large number of hadiths. He remained close to the Prophet even after the conquest of Mecca. He also narrated hadiths from the Prophet and lost his sight in his old age. He passed away in Ta'if in the year 68 AH.

Summary

In the hadith, it is explained the generosity and mercy of Allah towards His servants, as He rewards them for their intention to do good deeds even if they do not actually do them. He multiplies the rewards for their acts of obedience. Similarly, if they refrain from a bad deed that they had intended to do, He rewards them for it, and if they actually commit it, it is counted as one without multiplication.

1 Related by al-Bukhari, 143; Muslim, 2477.



Message and Meaning

1

The Prophet (peace be upon him) explained that Allah has already decreed the good deeds and bad deeds according to His knowledge and informed the recording angels of how to write them. Alternatively, it is mentioned that Allah commanded the angels to record the good and bad deeds of His servants. Then, the Prophet (peace be upon him) informed us about the method of calculation and recording of these deeds.

2

If a servant intends to perform a good deed from the acts of obedience and firmly resolves to do it, but is unable to carry it out, it will be counted as a complete good deed. The intention and determination to perform the deed are what matters, not just a passing thought that crosses the servant's mind and then disappears without any intention to act upon it. This is supported by the saying of the Prophet (peace be upon him): "If someone intends to do a good deed but does not do it, Allah will still write it down as a complete good deed because He knows that the person intended to do it and was eager to do so."⁽¹⁾

3

When a servant performs an act of obedience, Allah rewards them with multiples of it. A good deed is rewarded ten times or more, as Allah says: "Whoever brings a good deed will have ten times the like thereof [to his credit]." Allah can multiply the rewards even further, as mentioned in the verse: "The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-encompassing and knowing."

4

However, if a servant intends to commit a sinful act from the acts of disobedience and firmly resolves to do it but then remembers their Lord, repents, and refrains from committing that sin, Allah rewards them by writing it down as a complete good deed. This is because the servant went against their desires, disobeyed the devil, and intended to do good by refraining from evil. It is an action of the heart that deserves reward. The Prophet (peace be upon him) said: "On every Muslim, there is a charity." They asked: "What if someone cannot do good deeds?" He replied: "He should restrain himself from doing evil, and that will be a charity for him."⁽²⁾

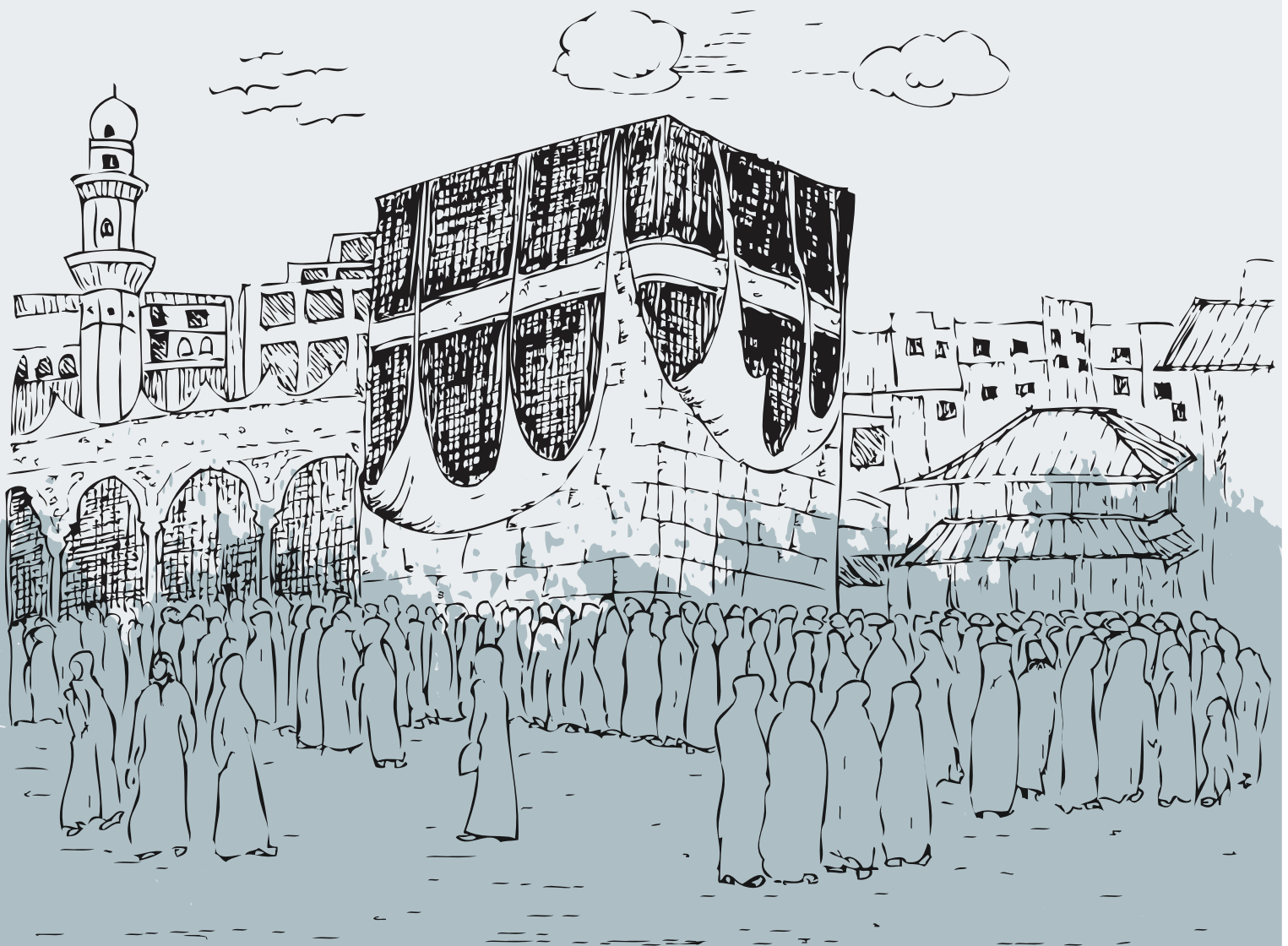
5

If a servant commits a sinful act, Allah counts it as only one, without any multiplication of punishment. Allah says: "Whoever does an evil deed will not be recompensed except by the like thereof." However, Allah accepts the repentance of those who turn back to Him and forgives them without the need for repentance.

1 Ahmad, (19244)

2 Related by al-Bukhari, (1445), Muslim, (1008).

It should be noted that the severity of the sin may be multiplied due to the sanctity of the place, as mentioned in the verse: "And [by] the sacred mosque which We made for the people - equal are the resident therein and one from outside; and [also] whoever intends [a deed] therein of deviation [in religion] or wrongdoing - We will make him taste of a painful punishment." Similarly, the sin may be multiplied due to the sanctity of the time, such as committing a sin during the sacred months. The sin may also be multiplied due to the honor and status of the one committing it. Therefore, the sin of prophets and righteous individuals is considered greater than that of others. "Had We not given you stability, you might have inclined towards them a little. (74) Then We would have made you taste double in life, and double at death, and you would have found for yourself no helper against Us. (17: 74-75) "O wives of the Prophet! Whoever among you commits a proven indecency, her punishment will be doubled, and that is easy for Allah." (33: 30)



Implementation

- 1 If the servant contemplates how Allah, the Exalted, holds His servants accountable for their actions and sees His kindness and mercy towards them, their love and submission to their Lord increases. Without His favor and mercy, none of His creations would enter Paradise.
- 2 It is upon the Muslim to be determined in performing acts of obedience, even if they are difficult. They will be rewarded for their intentions, even if they are unable to fulfill them.
- 3 The Muslim is capable of reaping many rewards without difficulty or hardship. They only need to intend to do good deeds within their capability, such as intending to give charity if they have wealth, intending to strive in the cause of Allah if it is made easy for them, and intending to engage in voluntary acts of worship and recitation of the Quran.
- 4 The Prophet, peace be upon him, said: “Whoever goes to bed intending to wake up and pray during the night, but their sleep overcomes them until morning, they will be rewarded for their intention and their sleep will be considered as charity from their Lord.” ⁽¹⁾
- 5 Hasten towards acts of obedience and drawing closer to Allah, for He rewards good deeds abundantly.
- 6 Look at how Allah, the Exalted, has facilitated acts of obedience for His servants, and then rewarded them greatly for it. Glorified is He, the Lord, the Merciful and Kind, who draws near to His servants with blessings and loves for them to draw near to Him through obedience, and He increases their reward for it.



1 Narrated by Al-Nasa'i (1787) and Ibn Majah (1344).

7

Allah, the Exalted, has appointed recording angels to be aware of the intentions and thoughts of His servants. Shouldn't this make us more cautious and shy about committing disobedience to Allah?

8

Do not think that the barriers between you and committing sins will be rewarded. Rather, you will only be rewarded if you refrain from them, choosing remorse and repentance.

9

Beware of carrying the burden of a sin you did not commit. Whoever intends to commit a sin but is not given the opportunity to do so will be punished as if they had committed it. The Prophet, peace be upon him, said: "When two Muslims meet each other with their swords, both the killer and the killed will be in the Hellfire." They asked, "O Messenger of Allah, the killer is obvious, but what about the killed?" He said, "If he intended to kill his companion, then the same applies to him."⁽¹⁾

10

It is from the mercy of Allah that He made one sin equal to one, without multiplication, just as He made good deeds multiplied. So, let not a disobedient person despair of His mercy, and let not a transgressor be complacent in their sins.

A poet said

*"And indeed, we have noble angels as guardians,
Observing every word and action of the sons of Adam.
So, let them account for all their deeds,
For nothing escapes their watchful eyes."*

1 Narrated by Al-Bukhari (31) and Muslim (2888).

