

Benefits & Principles

From

The Forty Ahadeeth

Of

Imam

Nawawi

Hadeeth No. 37

إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ

‘Allaah has written down the good deeds and  
the bad ones.’

Translated & Compiled

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## Hadeeth no. 37

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْ رَسُولِ اللَّهِ فِي مَا  
يُرْوَاهُ عَنْ رَبِّهِ تَبَارَكَ وَتَعَالَى، قَالَ

إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ، ثُمَّ بَيَّنَّ

ذَلِكَ، فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ

عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا

اللَّهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةٍ ضِعْفٍ إِلَى

أَضْعَافٍ كَثِيرَةٍ، وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا

اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا

اللَّهُ سَيِّئَةً وَاحِدَةً

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ فِي "صَحِيحَيْهِمَا"

From Ibn Abbas *-Radi Allaahu anhu-* that the Messenger of Allaah *-sallAllaahu alayhi wa sallam-*, among the sayings he relates from his Lord is:

'Allaah has written down the good deeds and the bad ones. Then He explained it [by saying that]: 'Whoever intended to perform a good deed and did not do it, then Allaah writes it down with Himself as a full good deed, but if he had intended it and had done it, Allaah writes it down with Himself as from ten good deeds to seven hundred times, or many times over. But if he has intended a bad deed and has not done it, Allaah writes it

down with Himself as a full good deed, but if he has intended it and has done it, Allaah writes it down as one bad deed.'

[Collected by Bukhari & Muslim]

### **Different Wordings of the Hadeeth**

1 - From Abu Hurairah -*Radi Allaahu anhu*- that the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- said:

إِذَا أَحْسَنَ أَحَدُكُمْ إِسْلَامَهُ فَكُلُّ حَسَنَةٍ يَعْمَلُهَا

يُكْتَبُ لَهُ عَشْرَةٌ أَمْثَالِهَا، إِلَى سَبْعِمِائَةٍ ضِعْفٍ، وَكُلُّ

سَيِّئَةٍ يَعْمَلُهَا يُكْتَبُ لَهُ مِثْلُهَا حَتَّى يَلْقَى اللَّهَ

'If one of you makes his Islaam good then every good deed he does is written as ten

times as much for him up to seven hundred times. And every bad deed that he commits is written as it is, until he meets Allaah Ta'ala.'<sup>1</sup>

2 - From Abu Dharr from the Prophet -*sallAllaahu alayhi wa sallam*- who said:

يقولُ اللهُ عزَّ وجلَّ: مَنْ عَمِلَ حَسَنَةً، فَلَهُ عَشْرُ  
أَمْثَالِهَا أَوْ أَزِيدُ، وَمَنْ عَمِلَ سَيِّئَةً فَجَزَاؤُهَا مِثْلُهَا أَوْ  
أَغْفِرُ

'Allaah says: 'Whoever does a good deed then he receives ten times as much or I give him extra, and whoever does a bad deed

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<sup>1</sup> [Saheeh Muslim]

then its recompense is the same as the deed  
or that I forgive it.'<sup>2</sup>

3 - From Ibn Abbas -*Radi Allaahu anhu*- that the  
Messenger of Allaah -*sallAllaahu alayhi wa  
sallam*-, among the sayings he relates from his  
Lord is:

عن عبد الله بن عباس : عَنُ

رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا يَرُوي

عن رَبِّهِ تَبَارَكَ وَتَعَالَى،

قَالَ : إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ، ثُمَّ بَيَّنَّ

ذَلِكَ، فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا،

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<sup>2</sup> [Saheeh Muslim]

كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا  
فَعَمَلَهَا، كَتَبَهَا اللَّهُ عَزَّ وَجَلَّ عِنْدَهُ عَشْرَ حَسَنَاتٍ  
إِلَى سَبْعِ مِئَةِ ضِعْفٍ إِلَى أَوْعَافٍ كَثِيرَةٍ، وَإِنْ هَمَّ  
بَسِيئَةً فَلَمْ يَعْمَلَهَا، كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً،  
وَإِنْ هَمَّ بِهَا فَعَمَلَهَا، كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً. وَفِي  
رَوَايَةٍ: وَزَادَ: وَمَحَاها اللَّهُ وَلَا يَهْلِكُ عَلَى اللَّهِ إِلَّا

هَالِكٌ.

'Allaah has written down the good deeds and the bad ones. Then he explained it **in his Book**: 'Whoever intended a good deed and has not done it, Allaah writes it down with Himself as a full good deed, but if he has intended it and has done it, Allaah writes it

down with Himself as from ten good deeds to seven hundred times, or many times over. But if he has intended a bad deed and has not done it, Allaah writes it down with Himself as a full good deed, but if he has intended it and has done it, Allaah writes it down as one bad deed. **Or wipes the evil out and Allaah never destroys anyone except he who is doomed to destruction.**'<sup>3</sup>

al-Qadi Ayaad *-Rahimullaah-* explains this Hadeeth saying:

'The meaning is whoever is decreed to be destroyed and the doors of guidance are

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<sup>3</sup> [Saheeh Muslim]

blocked for him, even with the extent of the Mercy of Allaah Ta'ala and His generosity, and along with that Allaah made it such that the intention a person has for a bad deed is turned into a good deed if he did not perform that bad deed. However, if he did the bad deed, it would be counted as one.

As for the intention for a good deed if he did not carry it out, then it would be regarded as one good deed, and if he performs it then it would be multiplied to ten to seven hundred times.

Therefore, whoever is prohibited from this extensive mercy, and loses out on this

excellence, and he has many evil deeds so much so that he is overcome with them, even though he only has one of his good deeds, and even though they are multiplied, then that person is a loser/destroyed and prohibited from goodness, and Allaah knows best.<sup>4</sup>

## **The Meaning Of Hassanaat (Good Deeds) & Saaeeyat (Bad Deeds)**

‘The Statement of Tawheed is the Best of the Good Deeds, in Contrast that Shirk is the Worst of the Bad Deeds

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<sup>4</sup> [From the ‘Sharh of Saheeh Muslim vol. 2 p.315]

Allaah Ta'ala said:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِّنْ فَزَعٍ

يَوْمَئِذٍ ءَامِنُونَ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ

وُجُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ

<< Whoever brings a good deed (i.e. Belief in the Oneness of Allaah along with every deed of righteousness), will have better than its worth, and they will be safe from the terror on that Day. And whoever brings an evil (deed) (i.e. Shirk polytheism, disbelief in the Oneness of Allaah and every evil sinful deed), they will be cast down (prone) on their faces in the Fire. (And it will be said to

them) 'Are you being recompensed  
anything except what you used to do?'>>

[Naml:89-90]

al-Imam at-Tabari brought a chain from Abu  
Hurairah and Ibn Abbas -*Radi Allaahu anhumma-*  
that they both said:

'Whoever brings a good deed then that is '*La  
ilaha 'illa Allaah*' and whoever brings an evil  
deed then that is Shirk.'<sup>5</sup>

From Abu Dharr -*Radi Allaahu anhu-* who said: I  
said, O Messenger of Allaah teach me of an  
action that will bring me closer to Paradise and  
take me far away from the Hell-fire.

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<sup>5</sup> [Collected in 'Jamia al-Bayan' 20/22-23]

So the Messenger of Allaah -*sallAllaahu alayhi wa  
sallam*- said:

إِذَا عَمِلْتَ سَيِّئَةً فاعْمَلْ حَسَنَةً، إِنَّهَا عَشْرُ أمْثَالِهَا

'If you committed a bad deed then you should  
carry out a good deed, since one good deed  
is equivalent to that of ten good deeds.'

I asked: 'O Messenger of Allaah, is '*La ilaha 'illa  
Allaah*' from good deeds?'

He -*sallAllaahu alayhi wa sallam*- answered:

هِيَ أَحْسَنُ الْحَسَنَاتِ.

'Yes, it is the best of the good deeds.'<sup>6</sup>

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<sup>6</sup> [Collected by Ahmad in his 'Musnad' 35/367, & Albaani  
declared it to be Hasan in 'Saheeh Targheeb wa Tarheeb'  
No.3162]

Allaah Ta'ala said:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا

وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا

السَّيِّئَةُ أَدْفَعُ بِأَلَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ

وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ

<< And who is better in speech than he who

[says: 'My Lord is Allaah (believes in His

Oneness), and then stands straight (acts upon

His Order), and] invites (men) to Allaah's

(Islamic Monotheism), and does righteous

deeds, and says: 'I am one of the Muslims.'

The good deed and the evil deed cannot be

equal. Repel (the evil) with one which is better

(i.e. Allaah ordered the faithful believers to be

patient at the time of anger, and to excuse those who treat them badly), then verily! he, between whom and you there was enmity, (will become) as though he was a close friend>>

[Fussilat: 33-34]

'Hassanaah' (a good deed) was explained as being: 'Tawheed', and 'Sayyeeaah' (a bad deed) was explained as being: Shirk', as was reported by Ibn Abbas.'<sup>7</sup>

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<sup>7</sup> [Collected in 'Jamia al-Bayan' 24/119 & 'Zaad al-Maseer' 7/257]

[Taken from: 'Al-Majmoo' al-Mawfeed fee Bayan Awhmeeat at-Tawheed' p.79-80]

## **'Allaah Clarified them'**

Shaykh Salih bin AbdulAziz 'Ala-Shaykh said:

'Regarding the saying: 'Indeed Allaah wrote.... Clarified them.'

Means that He clarified (mentioned what the deeds are) those deeds by which a good reward is written for a person and those deeds which are written as a bad deed.'<sup>8</sup>

## **Angels Write Down Deeds**

a) Shaykh Salih bin AbdulAziz 'Ala-Shaykh said:

'Regarding the saying: 'Whoever intended a good deed and did not do it....' This is a proof

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<sup>8</sup> [Taken from 'Sharh al-Arbaeen an-Nawawi' by Shaykh Salih 'Ala Shaykh p.502]

that there are two Angels who write down what originates from the slave of Allaah, and they know what roams around in his heart.

Therefore, the Angels know what the person's intention is and this is because Allaah –The Magnificent- has given them the capability to do so, by His permission.

Indeed, some of the Prophets knew what was the intention of the person who was in front of him. The Prophet *-sallAllaahu alayhi wa sallam-* informed a man what he had in himself, as mentioned in the Hadeeth from Waabisah bin Ma'bad *-Radi Allaahu anhu-* who said: I came to the Messenger of Allaah

*-sallAllaahu alayhi wa sallam-* and he -  
*sallAllaahu alayhi wa sallam-* said:

‘You came to ask about al-Birr and  
sinfulness?’<sup>9</sup>

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<sup>9</sup> From Waabisah bin Ma’bad *-Radi Allaahu anhu-* who said:  
I came to the Messenger of Allaah - *sallAllaahu alayhi wa  
sallam-* and he said:

‘You came to ask about al-Birr and sinfulness?’

I said: ‘Yes.’

The Messenger *-sallAllaahu alayhi wa sallam-*said:  
‘Consult your heart, and Righteousness (al-Birr) is that  
to which your soul and heart feel tranquil with, and  
sinfulness is that which wavers in the soul and flickers in  
the heart, even though people give you their opinion (in  
your favour) and continue to do so.’

[Hadeeth Hasan collected in the Musnads of the two  
Imams, Ahmad bin Hanbal and Al-Darimi]

Shaykh Albaani (d.1420 A.H.) *-Rahimullaah-* declared the  
hadeeth ‘Hasan lighayri’ in ‘Saheeh Targheeb wa Tarheeb’

Likewise, the same occurred from a number of the Prophets, this is a type of knowledge of the unseen which Allaah –The Magnificent- exposes to whom so ever He wills from His slaves. So, Allaah –The Magnificent- exposes the Angels to this matter of the unseen, like Allaah –Subhanahu wa Ta'ala- said:

عَلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا إِلَّا مَنِ  
أَرْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ  
خَلْفِهِ رَصَدًا

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vol. 2 No. 1734 p.323. Hadeeth No. 27 from Arba'een Nawawi.

<< '(He Alone) the All-Knower of the Gha'ib (unseen), and He reveals to none His Gha'ib (unseen)." Except to a Messenger (from mankind) whom He has chosen (He informs him of the unseen as much as He likes), >>

[Jinn: 26-27]

the 'Messenger' here includes the Angel messenger and the human Messenger.'<sup>10</sup>

**b)** Imam Abu Jafar at-Tahawai said:

'There is proof in the hadeeth that the Angels write down the actions of the heart and this

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<sup>10</sup> [Taken from 'Sharh al-Arbaeen an-Nawawi' by Shaykh Salih 'Ala Shaykh p.501]

is convened in contrast to those who say:  
'That the Angels do not write down except  
the apparent actions.'<sup>11</sup>

c) Shaykh Salih bin AbdulAziz 'Ala-Shaykh said:

'.... And the intention of a person to do a  
good deed is worship, therefore Allaah –The  
Magnificent- writes it for him as a complete  
reward from His mercy, His blessings and His  
generosity.'<sup>12</sup>

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<sup>11</sup> [From the 'Sharh of Saheeh Muslim vol. 2 p.315]

<sup>12</sup> [Taken from 'Sharh al-Arbaeen an-Nawawi' by Shaykh Salih  
'Ala Shaykh p.502]

## **['Whoever intends.....']**

Shaykh Muhammad bin Salih al-Uthaymeen  
(d.1421 A.H.) said:

'The meaning 'intends', here is not merely a thought or speaking to oneself about doing something, because a mere thought is not written for him or against him.

The meaning here is being decisive and having a determined resolve in doing a good action, but he became lazy and did not do the action, then Allaah writes it as a complete good deed.

If it is asked: how can he be rewarded and he did not do the action?

The answer is: he is rewarded for the determined resolve then a complete good deed is written for the truthful intention.’<sup>13</sup>

### **Having the Intent of Doing a Good Deed**

Shaykh Muhammad bin Salih al-Uthaymeen (d.1421 A.H.) said:

‘Know that there are different types of people who intend a good deed but do not carry them out:

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<sup>13</sup> [Taken from ‘Sharh al-Arbaeen an-Nawawi’ – Shaykh Muhammad bin Salih al-Uthaymeen p. 399]

1 -That a person exerts himself using the means available to do a good deed, however he does not achieve it, then this person gets a complete reward written for him, due to the saying of Allaah Ta'ala said:

وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ ۖ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ۖ ثُمَّ

يُذْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ ۗ

<< And whosoever leaves his home as an emigrant unto Allaah and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allaah. >>

[Nisa':100]

Also, a person goes out towards the Masjid wanting to pray the obligatory prayer

standing up, but then he becomes too weak to pray standing, then this person gets the reward of the prayer as if he prayed standing, because although he strived to do the action, he could not achieve it.

**2** – That a person intends a good deed and is resolved upon doing it, however he leaves that good deed for one that is better than that.

Thus, he gets rewarded for a greater good deed which is more complete, and he gets rewarded for the first intention for the lesser good deed.

The evidence is, that a man came to the Prophet -*sallAllaahu alayhi wa sallam*- when Makkah had just been conquered, and the man said:

إِنِّي نَذَرْتُ لِلَّهِ إِذَا فَتَحَ اللَّهُ عَلَيْكَ مَكَّةَ أَنْ أُصَلِّيَ

فِي بَيْتِ الْمَقْدِسِ رَكْعَتَيْنِ

‘O Messenger of Allaah, I had made an oath that if Allaah had made you conquer Makkah, I would go and pray two Rakat in Bait-ul-Maqdis in Jerusalem.’

The Prophet -*sallAllaahu alayhi wa sallam*- said:

صَلِّ هَاهُنَا

‘Pray here.’

But the man repeated himself, so the Prophet  
-sallAllaahu alayhi wa sallam- said:

شأنك إذن

'Then this is your matter.'<sup>14</sup>

So, this person moved from something lower  
to higher.

3 – That he leaves doing the good deed out  
of laziness. For example, he makes the  
intention to pray two Rakah Duha, then one  
of his friends knocks on his door and says to  
him: 'Let's go out for a walk.' So he leaves the

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<sup>14</sup> [Collected by Abu Dawood, Ahmad & Al-Albaani said its  
Isnad is authentic upon the conditions of Muslim, in Irwaa Al-  
Ghaleel 8/222]

prayer and goes with him for a walk, then this person is rewarded for the first intention and the first resolve, however he is not rewarded for the action, because he left off the action due to an excuse, but without transferring to what is better.<sup>15</sup>

## **Having the Intention to do a Bad Deed**

Shaykh Muhammad bin Salih al-Uthaymeen (d.1421 A.H.) said:

‘Know that intending to do a bad action is of different types:

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<sup>15</sup> [Taken from ‘Sharh al-Arbaeen an-Nawawi’ – Shaykh Muhammad bin Salih al-Uthaymeen p. 399]

**The first situation:** he intends to do a bad deed and makes a commitment with his heart or merely a thought, or speaking to oneself, but then he checks and examines himself and leaves the bad action for Allaah's sake. So, this is the person who will be rewarded, a complete reward would be written for him, because he left that bad deed for Allaah's sake, and he did not do it, and it would not be written down as a bad deed against him.

**The second situation:** that a person intends to do a bad deed and is decisive upon it,

however he is too weak to carry it out by using the means for the evil deed.

For example, the man about whom the Prophet -*sallAllaahu alayhi wa sallam*- informed that he had said:

لو أن عندي مالاً؛ لعمِلْتُ فيه بعملِ فلانٍ

'If I had the wealth of so and so then I would do the like of what he did.' That person wanted to waste his money upon himself, so a bad deed would be written against him, however this is not like the one who actually does a bad action, rather the bad deed is written due to his intention, as in the Hadeeth with the wording:

## في الإثم سواءً

'But they are both equal in that sin.'<sup>16</sup>

**The third situation:** that a person intends a bad deed and he strives to achieve it, but he is incapable, then a complete bad deed will be written against him. The proof for this is the statement of the Prophet *-sallAllaahu alayhi wa sallam-*:

إذا التقى المسلمان بسيفيهما

فإنَّ القاتلَ والمقتولَ في النَّارِ

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<sup>16</sup> Saheeh al-Adab al-Mufrad no. 247 & Al-Albaani said its Isnaad is Hasan

'If two Muslims meet against each other with their swords, then the killer and the murdered are in the Hell-Fire.'

It was asked: 'O Messenger of Allaah, this is for the killer, but what about the one killed?' – meaning why would he be in the Hell-Fire – the Prophet -*sallAllaahu alayhi wa sallam*- answered:

إِنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِهِ.

'Because he was eager to kill his companion.'

[Bukhari & Muslim]

Therefore, he has the punishment of a murderer written against him.

Another example is, if a person prepared to commit a burglary, and he brought a ladder to climb up on, but was incapable of committing the burglary. So, this person has the sin of a thief written against him, because he intended and strove with the means to commit a crime, however he was incapable of doing so.

**The fourth situation:** that a person intends to do a bad deed but then he refrained from it, not for the sake of Allaah or due to an incapability, so this person does not have the bad deed written against him or for him. This occurs a lot, a person intends to do a bad

deed then his good self takes over and he refrains from it, so this person is not rewarded because he did not leave the bad deed for Allaah's sake, but also, he is not punished because he did not carry out that which obligates a punishment.

So based upon this, the statement in the Hadeeth: 'It is written as a complete good deed' means that if he left it for Allaah's sake.'<sup>17</sup>

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<sup>17</sup> [Taken from 'Sharh al-Arbaeen an-Nawawi' – Shaykh Muhammad bin Salih al-Uthaymeen p. 400]

## Multiplication of Rewards for Deeds

### Performing Good Deeds

a) Ibn Rajab al-Hanbali (d.795) -*Rahimullaah*-  
said:

'A good deed's reward is equivalent to ten times up to seven hundred times up to many, many times. This multiplying of a good deed by ten times its like is necessary for every single good deed. What shows this is the saying of Allaah Ta'ala:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ امْتَالِهَا<sup>ص</sup>

<< Whoever brings a good deed shall have  
ten times the like >> [An'aam: 160]<sup>18</sup>

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<sup>18</sup> << Whoever brings a good deed (Islamic Monotheism and deeds of obedience to Allah and His Messenger) shall have

As for the increase of more than ten times and this is for whomsoever Allaah wills to increase his reward. What shows this is the saying of Allaah:

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ  
حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ  
وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

<< The likeness of those who spend their wealth in the Way of Allaah, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains.

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ten times the like thereof to his credit, and whoever brings an evil deed (polytheism, disbelief, hypocrisy, and deeds of disobedience to Allah and His Messenger) shall have only the recompense of the like thereof, and they will not be wronged.  
>>[An'aam: 160]

Allah gives manifold increase to whom He pleases. And Allaah is All-Sufficient for His creatures' needs, All-Knower.>> [2:261]

So this Ayaah indicates that the reward for spending in the way of Allaah is multiplied by seven hundred times.<sup>19</sup>

b) Imam Nawawi (d.676 A.H.) -*Rahimullaah*- said:

'As for the saying of the Messenger - *sallAllaahu alayhi wa sallam*:- 'Up to 700 times to many extra times.' Then this shows

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<sup>19</sup> [Taken from: 'Jamia' al-Uloom wal-Hikam' – by Ibn Rajab 2/249]

the clear, correct Madhab according to the scholars, which is that this multiplying of rewards does not only stop at 700 times.'<sup>20</sup>

## Allaah's Generosity & Gives Great Rewards

a) Allaah Ta'ala said:

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ  
مُرَافِقًا كَثِيرًا وَسَعَةً وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا  
إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ  
أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

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<sup>20</sup> [From the 'Sharh of Saheeh Muslim vol. 2 p.315]

<<He who emigrates (from his home) in the Cause of Allah, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant unto Allah and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allah. And Allah is Ever Oft-Forgiving, Most Merciful. >> [4:100]

b) From Abu Musa al-Ashaaree -*Radi Allaahu anhu*- who said: the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- said:

إِذَا مَرِضَ الْعَبْدُ أَوْ سَافَرَ كُتِبَ لَهُ مِثْلُ مَا كَانَ

يَعْمَلُ مُقِيمًا صَحِيحًا

'If a slave of Allaah becomes sick or travels then he will have written for him those deeds he would do when he was well and a resident.'<sup>21</sup>

c) Shaykh AbdurRahman bin Nasr as-Sa'adi (d. 1376 A.H.) said:

'This is from the greatest of the blessings of Allaah upon His slaves the believers, that if their continuous habitual good actions are discontinued due to illness or travel, then those actions are written for him as complete actions. This is because Allaah knows from

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<sup>21</sup> [Bukhari]

those believers, that if it were not for those matters preventing them from doing those good actions is they would have performed them.

Therefore, Allaah Ta'ala gives them the like in reward due to their intentions, the reward of those who carry out those actions, along with the reward of that specific illness.'<sup>22</sup>

## **The Increase of Reward For Fasting**

Ibn Rajab al-Hanbali (d.795) *-Rahimahullaah-* said:

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<sup>22</sup> [From Durar p.149 [Bahtaja al-Qalob al-Abraar wa Qarat Ayoon al-Akhbar'- Imaam as-Sa'adi]

'As for the Messenger -*sallAllaahu alayhi wa sallam*- saying in the Hadeeth of Abu Hurairah -  
*Radi Allaahu anhu*:

'Except for Fasting since that is for Me  
[Allaah], and I will give the reward for it.'

This indicates that no one knows the amount of reward that will be multiplied for fasting except Allaah Ta'ala, since fasting is the best form of patience.

إِنَّمَا يُؤَفِّي الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ

<<Only those who are patient shall receive their  
rewards in full, without reckoning. >>

[Zumar :10]

This understanding has been narrated from a group of the Salaf, and from them was Ka'ab - *Radi Allaahu anhu*- and others.'<sup>23</sup>

## **A Sin Being Greater in a Certain Place & a Certain Time**

A) Ibn Rajab al-Hanbali (d.795) -*Rahimahullaah*- said:

'An evil action is written as its equivalent without it being multiplied like Allaah Ta'ala said:

وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَىٰ إِلَّا

مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ

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<sup>23</sup> [Taken from: 'Jamia' al-Uloom wal-Hikam' – by Ibn Rajab 2/251-252]

<<whoever brings an evil deed shall have only the recompense of the like thereof, and they will not be wronged.>>

[An'aam: 160]

Also, when the Prophet -*sallAllaahu alayhi wa sallam*- said: 'One bad deed is written for him.'

Therefore, this is an indication that a bad deed is not multiplied.

However, an evil deed can be regarded as major sometimes due to the nobility of the time and place it is committed in, as Allaah Ta'ala said:

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ

اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ مِنْهَا

أَرْبَعَةٌ حُرْمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ

أَنْفُسَكُمْ

<<Verily, the number of months with Allah is twelve months (in a year), so was it ordained by Allah on the Day when He created the heavens and the earth; of them four are Sacred, (i.e. the 1st, the 7th, the 11th and the 12th months of the Islamic calendar). That is the right religion, so wrong not yourselves therein>>

[Tawbah: 36]

From Ali bin Abi Talha that Ibn Abbas said about this Ayaah:

فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ

<<So do not wrong yourselves therein>>

[Tawbah: 36]

Means, do not wrong yourselves all year round, then he specified four months and he regarded them as sacred and regarded it as major sacredness, and that a sin in those months is greater and likewise is a good deed and the reward is greater.'

Qatada said about this Ayaah:

'Know that oppression in the sacred months is a greater mistake and sin than in other months. Even though oppression is not immense in every time period, however

Allaah Ta'ala can regard whatever He wishes as great, He is our Lord the Most High.'

Ibn Rajab continues:

'A group of the Companions used to fear living in the (Makkah) Haram boundary, fearing that they would commit sin in that place, and from them was Ibn Abbas, Abdullaah bin Amr bin al-Aas, Umar bin AbdulAzeez used to also do this. Abdullaah bin Amr bin al-Aas used to say: 'A mistake in the (Makkah) Haram is greater.'

It has been narrated from Umar bin al-Khattab *-Radi Allaahu anhu-* that he said: 'If I were to commit seventy mistakes [outside

the Makkah boundary] would be more beloved to me than committing even one mistake there.'

Mujahid said: 'Sins are multiplied in Makkah just as good deeds are multiplied.'<sup>24</sup>

B) Shaykh Abdul Azeez bin Abdullaah Bin Baz (d. 1420 A.H.) was asked:

'Are the bad deeds committed in Makkah multiplied like good deeds are, and why are they multiplied in Makkah rather than any other place?

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<sup>24</sup> [Taken from: 'Jamia' al-Uloom wal-Hikam' – by Ibn Rajab 2/251-253]

The Shaykh answered:

'Praise be to Allaah, and may Allaah send praise and peace upon the Messenger of Allaah, and his family and his Companions, and whoever follows his guidance.

To proceed:

Indeed, the Muslims are united that good deeds are multiplied in Makkah and other than Makkah, due to the saying of Allaah – Jala wa Ulaa:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا

<< Whoever brings a good deed shall have ten times the like >>

[6:160]

Also, due to His – Subhanahu saying:

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ

أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ

يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

<< The likeness of those who spend their wealth in the Way of Allah, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allah gives manifold increase to whom He pleases. And Allah is All-Sufficient for His creatures' needs, All-Knower.>> [2:261], and also due to other Ahadeeth and Ayaat.

As for evil deeds, then an evil deed is equivalent to one deed, and not multiplied in its amount, not

in Makkah or other than Makkah, due to the saying of Allaah –Azza wa Jal:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا

<< Whoever brings a good deed shall have ten times the like >>

[6:160]

Here Allaah –Subhanahu wa Ta'ala – generalized and did not exempt Makkah or other than Makkah.

However, Sharia evidences from the Book and the Sunnah indicate that bad deeds differ according to their type and not their amount, but rather according to their type.

Therefore, a bad deed in Makkah is a greater and a larger sin than sins in other than Makkah. Likewise sinning in al-Madinah is greater and larger than sinning in other than it. Likewise bad deeds in distinguished time periods like Ramadan and the ten days of Dhul-Hijjah, are a greater sin than other than these times. This has been brought by the proofs of the Sharia' and indicated by the speech of the people of knowledge and this is why Allaah –Subhanahu- said about Makkah:

وَمَنْ يُرِدْ فِيهِ بِالْحَادِ بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابِ أَلِيمٍ

<< And whoever inclines to evil actions therein or to do wrong (i.e. practise polytheism and

leave Islamic Monotheism), him We shall cause  
to taste a painful torment.>>

[Hajj: 25]

Therefore, Allaah decreed that even just intending and considering to carry out an evil deed in Makkah is a reason to be given a painful torment, even though, it is known that [a person will not be taken account] for the intention and a thought of doing an evil deed in other than Makkah, except if that person actually commits that bad deed, as is in the authentic Hadeeth:

‘Whoever intends a bad deed and has not done  
it, Allaah does not write it down ’

However, if he does not commit the bad deed for the pleasure of Allaah then it is written as a good deed, however in Makkah, our Lord –Azza wa Jal- said:

وَمَنْ يُرِدْ فِيهِ بِالْحَادِ بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابِ أَلِيمٍ

<< And whoever inclines to evil actions therein or to do wrong (i.e. practise polytheism and leave Islamic Monotheism), him We shall cause to taste a painful torment.>>

[Hajj: 25]

So, this indicates that an evil action committed in Makkah has a great danger and is a great sin. Similarly, an evil action committed in distinguished places like al-Madinah al-

Munnawarah, and the case is the same for distinguished time periods as has preceded, in Ramadan and the ten days of Dhul-Hijjah, whereby the punishment is more severe, and its sin is greater. What is obligatory upon the Muslim is to be cautious of all bad deeds in every time and place, and to be more severely cautious of bad deeds in Makkah and al-Madinah and distinguished time periods so that he can be saved from that great sin, and there is no might or success expect from Allaah.<sup>25</sup>

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<sup>25</sup>[Taken from [sahab.net/home/?p=570](http://sahab.net/home/?p=570) & [binbaz.org.sa/mat/19850](http://binbaz.org.sa/mat/19850)]

## The Means by Which Rewards are Multiplied

Imam AbdurRahman bin Nasr as-Sa'adi (d. 1376 A.H.) was asked about the means by which rewards are multiplied:

He answered:

'The answer; and all success is with Allaah, as for the reward of a good deed being multiplied to the equivalent of ten times, then this is certain for all good actions.

Like Allaah Ta'ala said:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا

<< Whoever brings a good deed shall have ten  
times the like >>

[6:160]

But the questioner is asking about a reward being multiplied more than that. This has means and reasons: either in connection with the person doing the good deed, or with the action itself, or with the time period, or with the place and its effects.

### [Sincerity & Following]

From the most important means that multiply rewards is that the slave of Allaah must make sure that he implements sincerity (Ikhlaas) for the One worshipped and in following the Messenger in his action. Therefore, the action should be from the legislated actions (from the Sharia'), and then the intention of the slave of Allaah with these actions

should be for the pleasure of His Lord and seeking His reward.

### [Aim & Motivation]

This aim is achieved when the person makes seeking the pleasure of Allaah and His reward as what motivates him to doing good deeds. The goal of his actions is that it originates and stems from having Eemaan in Allaah and His Messenger. Also, that which motivates him is due to it being a command of Allaah to do good actions, and that his intention is seeking the Face of Allaah and His pleasure, the meaning of which has been mentioned in many Ayaat and Ahadeeth, like the saying of Allaah Ta'ala:

إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ

<<Verily Allaah only accepts from those who are

Muttaqeen (pious)>> [5:27]

Which means those who fear Allaah in their actions by implementing Ikhlāas (sincerity) and following the Messenger.

Likewise, in the saying of the Messenger -*sallAllaahu alayhi wa sallam*:

من صام رمضان إيماناً واحتساباً غفر له ما

تقدم من ذنبه

‘Whoever fasts Ramadan due to Eemaan and seeking a reward, then he is forgiven for his preceded sins.’<sup>26</sup>

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<sup>26</sup> [Agreed upon by Bukhari & Muslim from the Hadeeth of Abu Hurairah - *Radi Allaahu anhu*]

There are other texts as well.

Doing a small number of good actions with complete sincerity (Ikhlaas) excels doing lots of good actions in terms of strength of sincerity. This is why the outward actions contend for superiority according to Allaah with what is in the hearts of Eemaan and sincerity.

### **[Abandoning Haraam Matters]**

What also enters into righteous actions which contend with comparative superiority with the excellence of sincerity, is abandoning what the souls wish and long for from Haram desires. This abandonment of Haram desires should be nothing

other than from sincerity. The story of the Companions of the cave is a proof for that.

From the means which multiply rewards and this is a foundation and a principle for what has preceded is: having the correct 'Aqeedah and having the strength of Eemaan in Allaah and His Characteristics.

### **[Strong Intention and Will]**

Likewise, is that the slave of Allaah should have a strong intention and will, and a desire to achieve good.

Indeed the pure/real/genuine Ahl-ul-Sunnah wal-Jammah, and the people of knowledge who understand completely and with detail the 'Asmaa (Names) of Allaah and His Sifaat (Characteristics),

and the strength that they will meet Allaah, then for them their actions are multiplied so greatly that nothing can be achieved of the like, not from near or far for those who do not associate with them in this Eemaan and 'Aqeedah. This is why the Salaf used to say:

'If the Ahl-ul-Sunnah are the guided ones, then the Ahl-ul-Bida' are the misguided ones.'

The difference between the one who walks upon the straight path and the one deviated away from it to the ways of Hell, and the end of this person is that he is misguided and interpolates.

## [Actions which Benefit Islaam & the Muslims]

From those means, which multiply the action; are those actions, which have a benefit for Islaam and the Muslims. They are those actions which are real, and have an effect and enrich and bring a great benefit, like Jihad in the path of Allaah, the Jihad with one's body, financially, by speech and by debating the deviants. As Allaah mentioned about spending on the Mujahiddeen and how that what is spent is multiplied by seven hundred times.

From the greatest Jihad is following the path of studying and learning, no action from the good actions can be weighed against this for the one who busies himself with knowledge and this is for the one

who has the correct intention. This is due to what this action of studying and learning has of reviving knowledge and the Deen, guiding the ignorant, inviting to goodness, forbidding evil, and all the goodness which the slaves of Allaah cannot do without.

‘Whosoever follows a path to seek knowledge therein, Allah will make easy for him a path to Paradise.’

### **[Aid Projects which Help Muslims]**

Also from good actions are aid projects which help Muslims with matters of their Deen and their worldly matters, whereby the benefit is continuous

and its goodness is successive, as is mentioned in Saheeh al-Bukhari:

إِذَا مَاتَ الْعَبْدُ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: صَدَقَةٍ

جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ

'If a slave of Allaah dies, his actions come to an end except for three: continuous charity, or knowledge which is benefitted from after him, or a righteous son who prays for him.'<sup>27</sup>

### [Transcending Actions]

From those actions which are also multiplied is: the action which if a slave of Allaah carries out and

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<sup>27</sup> [Collected by Muslim from the Hadeeth of Abu Hurairah - *Radi Allaahu anhu*]

someone else participates with him in that action.

Likewise, when a person becomes a reason for his Muslim brothers to establish that action.

Therefore, without doubt this action is increasingly multiplied numerous above that of an action which when the slave of Allaah does and no-one participates with him in that action. Rather this is an action which is limited to the doer. This is why the Fuqaha (scholars of Fiqh) preferred actions which would transcend to others rather than actions which are limited to the doer.

### **[Actions which have a great impact]**

Also, from those actions which are multiplied is when the action has a great impact, and a huge

benefit, like if the action was to rescue someone from being destroyed, or removing harm to those being harmed, or relieving a grief of the people.

So how many actions from these type of good deeds have been the biggest reason for a slave of Allaah having been saved from a punishment and been successful with a great reward. Even if one was to remove what harms an animal then the reward would be great, and the story of the woman prostitute who gave water to a dog that was dying of thirst, and she was forgiven for her sin, is an evidence for this point.<sup>28</sup>

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<sup>28</sup> [Agreed upon by Bukhari & Muslim from the Hadeeth of Abu Hurairah - *Radi Allaahu anhu*]

## [Correcting One's Islaam]

Also, from the means of multiplying the reward, is when the slave of Allaah makes good his Islaam, makes good his path, abandons sins, he does not continue upon sinning. Hence, these actions are multiplied as is mentioned in the authentic Hadeeth:

إِذَا أَحْسَنَ أَحَدُكُمْ إِسْلَامَهُ، فَكُلُّ حَسَنَةٍ يَعْمَلُهَا  
تُكْتَبُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِمِائَةٍ ضِعْفٍ....

'If one of you makes his Islaam good then every good deed he does is written as ten times as much for him up to seven hundred times.....'

[Agreed upon by Bukhari & Muslim from the Hadeeth of Abu Hurairah - *Radi Allaahu anhu*]

## [Being Righteous]

From the means of multiplying good deeds is the high rank of the doer of good deeds holds in front of Allaah, and his high status in Islaam, since indeed Allaah Ta'ala is Haleem (Gentle), Shakoor (All-Thankful). This is why the reward of the Prophet's - *sallAllaahu alayhi wa sallam*- women was multiplied by Allaah.

Allaah Ta'ala said:

وَمَنْ يَقْنُتْ مِنْكُمْ لِلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحًا

نُؤْتِيهَا أَجْرَهَا مَرَّتَيْنِ

<< And whosoever of you is obedient to Allaah and His Messenger and does righteous good deeds, We shall give her, her reward twice over>>

[Ahzab: 31]

### [The Scholar of Islaam]

Likewise, is the learned scholar, and he is the scholar who implements and teaches, then his actions would be multiplied in accordance to his status to Allaah.

Also, if a sin occurred from the like of these people, then it would be a greater sin than other than them, due to what was obligatory upon them of keeping guard more, and due to them having to be more thankful to Allaah for what He had specifically blessed them with.

Also, from the means is giving Sadaqa (charity) from the good of what one earns, as is mentioned in the texts.

### [Time period like Ramadan]

From the means is the distinction of the time period like Ramadan, the tenth of Dhul-Hijja etc. and the distinction of the place, like worship in the three [major] Masajid, and worship at times that Allaah the Legislator has encouraged to perform like prayer at the last part of the night, and fasting distinctive days etc. and this goes back to implementing following the Messenger, and completely having Ikhlaas for Allaah in the actions for which the reward is increased by Allaah.

## [Righteous Deeds During Hardships]

From the means of multiplying the reward is performing righteous actions while facing mental and psychological resistance and physical resistance. Therefore, every time the resistance is stronger and the motivation to abandon the good deed is more, then performing that action is more perfect, and is more numerously multiplied. The examples for this point are many, however this is its principle.

## [al-Ihsaan (perfection of worship)]

From the most important of actions for which the reward is multiplied is exertion in fulfilling the status of al-Ihsaan (perfection of worship) and Muraqabba

(being under Allaah's surveillance), and attentiveness of the heart in that action, so every time these matters are stronger the reward would be greater and that is why it is mentioned in the Hadeeth:

ليس لك من صلاتك إلا ما عقلت منها

'You have nothing of your prayer except what you comprehended and understood of it.'

Therefore, regarding the prayer etc. even though it is rewarded if a person does it in its apparent form, and with its outwardly and inwardly obligations, except that it being completely accepted, its perfect reward, the increase of goodness, raising of status, expiation for evil deeds, and increase of the light of

Eemaan is according to the attentiveness of the heart in worship.<sup>29</sup>

This is why, that from the means of actions being multiplied is the occurrence of its good effect in benefitting the slave of Allaah, the increase in his Eemaan, the softening of his heart, giving him tranquility, and the heart achieves praiseworthy qualities from the effects of the good deed. Therefore, every time actions are completer and more perfect then the effect of them upon the heart is a better effect, and Allaah gives success.

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<sup>29</sup> [The meaning is that reward that a person gets for his prayer is relative to the amount of Khusoo in it.]

## [Doing Actions Secretly]

From the subtle ways a reward is multiplied is doing actions secretly, this perhaps could be reasons that the reward is multiplied. Indeed, from the seven whom Allaah will shade with His shade is:

رَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ

شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا

فَفَاضَتْ عَيْنَاهُ.

‘A man who gave some charity and he hid it so much so that his left hand did not know what his right hand gave and from them was a man

who remembered Allaah in seclusion and his eyes shed tears.'<sup>30</sup>

### [Openly doing a good deed]

Likewise, is openly doing a good deed, perhaps this could be a means of multiplying rewards, like actions which people follow and take as an example to follow. This is from what enters into the famous principle: 'Perhaps a better action could be contradicted due to some benefit which would make this action better than other actions.'

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<sup>30</sup> [Agreed upon by Bukhari & Muslim from the Hadeeth of Abu Hurairah - *Radi Allaahu anhu*]

## [Summary]

From that what is agreed upon between the learned scholars is that being characterized at all times with having strong Ikhlaas for Allaah, and loving goodness for the Muslims, along with eagerness and continuity of the remembrance of Allaah then nothing of actions can be compared to this. Its people are foremost for every moral, rewards and recompense, as for other actions then they follow on from these actions. Therefore, the people of Ikhlaas, goodness and Dhikr (remembrance) and those foremost people who will be the foremost in

Paradise, these people will be the nearest to Allaah in the gardens of delight (Paradise).'<sup>31</sup>

## **The Reward is Dependent Upon the Circumstances**

Shaykh Salih bin AbdulAziz 'Ala-Shaykh said:

'Regarding the statement:

'if he has intended it and has done it, Allaah writes it down with Himself as from ten good deeds to seven hundred times'

This means: that if he intended to do a good deed and actually performed it, then the least reward that will be written for him is ten rewards. This

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<sup>31</sup> [Taken from 'al-Fatawa as-Sa'adeeyah' issue no.9 p.43]

could perhaps reach to 700 times depending on the circumstances.

Indeed the Muslims are at different grades in their reward for good deeds, there are from them who if they perform a good deed then it will be written for him as ten times as much, there are from them who if they perform a good deed then it will be written for him as two hundred times, there are from them for whom it will be written more until seven hundred times, in fact, multiplied many more times. This differs according to knowledge, having humility of Allaah –Azza wa jal- and desire for the Hereafter. This is why the Companions - *Radi Allaahu anhum-* are the ones with the

greatest rewards from this Ummah and have the greatest status. It has been affirmed from the Prophet -*sallAllaahu alayhi wa sallam*- that he said:

فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ

ذَهَبًا، مَا أَذْرَكَ مُدًّا أَحَدِهِمْ، وَلَا نَصِيفَهُ

'I swear by Him in Whose Hand is my soul, if one of you spent the like of mount Uhud in gold, you would not reach the equivalent of a *Mudd* (a certain weight) of one of the Companions, not even half a *Mudd*.'<sup>32</sup>

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<sup>32</sup> [Narrated by Muslim in 'The book of the excellence of the Companions -*RadhiAllaahu anhum*-. Chapter: The Prohibition of Cursing the Companions -*RadhiAllaahu*

Meaning: even with what little they spent and actions they performed, they are greater than what one of you spends. This was to those who came later to Islaam, so what about those who came a lot after? This differs according to how good one's Islaam is, and how good is one's certainty etc.<sup>33</sup>

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*anhum-*. 4/1967 Narrated by Abu Hurairah - *RadhiAllaahu anhu.* ]

<sup>33</sup> [Taken from 'Sharh al-Arbaeen an-Nawawi' by Shaykh Salih 'Ala Shaykh p.502 – 503 ]

## Change of Sins into Good Deeds

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ

يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا

رَحِيمًا

<< Except those who repent and believe (in Islamic Monotheism), and do righteous deeds, for those, Allaah will change their sins into good deeds, and Allaah is Oft-Forgiving, Most

Merciful.>>

[Furqan: 70]

Ibn Katheer said regarding the saying of Allaah

Ta'ala:

فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا

رَحِيمًا

<< for those, Allaah will change their sins into good deeds, and Allaah is Oft-Forgiving, Most Merciful >>

'There are two opinions regarding the meaning of the saying of Allaah Ta'ala << change their sins into good deeds >>, one is that they change bad deeds with good deeds in its place.

Ali bin Abee Talha said from Ibn Abbas about the Ayah:

'They are the believers who before their Eemaan were upon evil deeds, so Allaah encouraged them to keep away from that,

and Allaah changed them into good deeds, so Allaah put in the place of their bad deeds good deeds.'

'Atta bin Abi Rabaha said:

'This is in the Dunyaa, a person can be of a disgusting form then Allaah changes his form with good.'

Sa'eed bin Jubayr said:

'Allaah changes them from worshipping idols to worship of ar-Rahman. He changes them from fighting the Muslims to fighting the Mushrikoon. He changes them from marrying (Nikah) the Mushrik women to marrying believing women.'

Al-Hasan al-Basari said:

‘Allaah changes them from evil deeds to do good deeds. He changes them from Shirk to sincerity. He changes them from evil sexual deeds to chastity, and from Kufr (disbelief) to Islaam.’

This is also the saying of Abu ‘Aaliyaah, Qatada and a group of others.

The second opinion is that those past sins converted by themselves into good actions due to sincere repentance. This is only because every time a person remembers what has passed by, he is regretful, retracts and seeks forgiveness; therefore sins are converted to

obedience with this regard and consideration. Therefore, on the Day of Judgment even though he finds evil deeds written against him, indeed they will not harm him, and they will convert to good deeds in his record, as the Sunnah affirms, and that there are Aathaar (narrations) narrated from the Salaf *-Rahimahumullaah-* about this, and there is a Hadeeth which is: Imam Ahmad said that Abu Muwa'weeyah narrated to us, that al-'Aamash narrated to us from al-Ma'roor bin Suwaid from Abu Dharr *-Radi Allaahu anhu-* who said: the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* said:

إِنِّي لَأَعْرِفُ آخِرَ أَهْلِ النَّارِ خُرُوجًا مِنَ النَّارِ وَآخِرَ  
أَهْلِ الْجَنَّةِ دُخُولًا الْجَنَّةِ، يُؤْتَى بِرَجُلٍ فَيَقُولُ: سَلُوا  
عَنْ صِغَارِ ذُنُوبِهِ وَاخْبِتُوا كِبَارَهَا، فَيُقَالُ لَهُ: عَمِلْتَ  
كَذَا وَكَذَا يَوْمَ كَذَا وَكَذَا، عَمِلْتَ كَذَا وَكَذَا فِي يَوْمٍ كَذَا  
وَكَذَا"، قَالَ: " فَيُقَالُ لَهُ: فَإِنَّ لَكَ مَكَانَ كُلِّ سَيِّئَةٍ  
حَسَنَةً"، قَالَ: " فَيَقُولُ: يَا رَبِّ لَقَدْ عَمِلْتُ أَشْيَاءَ مَا  
أَرَاهَا هَاهُنَا

'Indeed I certainly know the last of the people of the Hell-Fire to exit the Hell-Fire, and the last of the people of Paradise to enter into Paradise. A person will be brought, and it will be said remove his major sins and ask him about the minor sins. So it will be said to him:

'You did this, this and this on such and such day, and this, this and this on such and such day.' He will say: 'Yes.' He will not be able to deny any of it. Then it will be said that for every evil deed you will receive a reward.' He will say O my Lord I did things which I do not see here.'

Abu Dharr said: 'The Messenger of Allaah - *sallAllaahu alayhi wa sallam*- laughed so that his molar teeth could be seen.' [Saheeh Muslim]<sup>34</sup>

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<sup>34</sup> [Taken from: 'Tafseer al-Qur'aan al-Atheem' by Ibn Katheer vol. 3 p.433-434]

## How Sins can Cause you to Enter Paradise

Shamsuddeen Muhammad bin Abee Bakr Ibn  
Qayyim aj-Jawzeeyah (d.751 A.H.) -  
*Rahimahullaah*- said:

‘Indeed, a slave commits a sin and enters  
Paradise through committing it, and he  
performs a good deed and enters the Hellfire  
through performing it.’

It was asked ‘How is this (possible)?’

Ibn Qayyim *-Rahimahullaah-* answered:

‘A sin is committed and thus does not cease  
to be before his eyes (causing him to be)  
fearful of it, concerned about it; frightened  
and weeping due to his regret of doing it.

Feeling ashamed due to this action before his Lord The Most High, with his head lowered between his hands, and his heart broken and despondent due to it.

Therefore, that sin could be more beneficial to him than numerous acts of obedience. As a consequence, these previously mentioned matters are the cause for this slave of Allaah's happiness and success until that sin will be a reason for him to enter Paradise.

A slave of Allaah performs a good deed, and he continues to view it as if he has performed a favour for his Lord and is egotistic due to that good deed, and he is conceited, vain

and arrogant due to the sin. So, he says I did such and such action (boasting) causing to him to inherit the characteristic of pride, haughtiness and adopting an overbearing attitude.

This becomes the reason for his destruction. Thus, if Allaah Ta'ala intends good for the needy slave He trials him with something in order to bring him down and to lower his neck in humiliation and to decrease his importance to himself. However, if Allaah intended for him (the slave) anything other than good He (Allaah) would have left him alone and his

vanity and pride and this is the deception which necessitates his destruction.'

[Taken from: 'al-Waabil as-Sayyib min Kalim at-Tayyib' By Ibn al-Qayyim page 15]

## **The Ruling on the Righteous Actions Done**

### **Before Entering Islaam**

From Abu Sa'eed al-Khudri who said that the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- said:

إذا أسلم العبد، فحسن إسلامه، كتب الله له كل  
حسنة كان أزلفها، ومحيت عنه كل سيئة كان أزلفها،  
ثم كان بعد ذلك القصاص، الحسنه بعشر أمثالها إلى

سبع مائة ضعف، والسيئة بمثلها إلا أن يتجاوز الله

عز وجل عنها

'If a slave of Allaah accepts Islaam and makes his Islaam good, then Allaah writes a reward for him for every good deed he used to come close to, and wipes away from him every bad deed he used to come close to, then after that is the Islaamic Sharia. A good deed is multiplied by ten times to seven hundred times, and a bad deed is regarded as one, except if Allaah –Azza wa Jal – pardons it.'

[Collected by Nisa'ee & al-Albaani said: this Sanad is Saheeh.]

Shaykh al-Albaani quotes Ibn Hajr:

'al-Hafidh said in 'al-Fath': 'What is affirmed in all the narrations but is not in the narration of Bukhari, is that the reward for good deeds is written before a person accepts Islaam, which is in the Prophet's -*sallAllaahu alayhi wa sallam*- saying: 'Allaah writes' meaning that Allaah commanded that it be written.

Ad-Daraqutni mentions from the chain of Zayd bin Shu'aib from Malik with the wording: 'Allaah says to His Angels: Write.'

It has been said that the compiler of the Hadeeth (Bukhari) left out what others

collected of this Hadeeth on purpose because it goes against the principles.

Al-Maazaree said:

‘This is not the same for a non-Muslim; he is not rewarded for a good action that emanates from him when he was committing Shirk, because it is a condition that the person coming close to something has to know that which he is getting close to, and the non-Muslim is not like this.’

Qadi Ayyaad followed him in this opinion of this problem, however, Nawawi considered it weak and said:

‘What is correct and what the scholars of research are upon, and some of them have said it is a consensus, that if a non-Muslim performs a good action like giving charity, and keeping good relations, then later he accepts Islaam and dies upon Islaam, the reward of that is written for him.

As for the claim that it opposes the principles, then this is not acceptable, because perhaps he is accustomed to some of the actions of the non-Muslims in the Dunya, like the expiation for Zihar (when a man says to his wife that you are like my mother to me), since it is not necessary for him to repeat that if he

accepts Islaam and is rewarded for his actions.'

Then al-Hafidh said:

'The truth is, it is not necessary that, the writing down of the reward for a Muslim while he is accepting Islaam – as an excellence from Allaah and kindness – that it is such his action occurs emanating from him while in disbelief, is accepted.

However, the Hadeeth includes the writing of a reward, and it does not speak about the acceptance of the action. It is possible that the acceptance of the action is only connected to the person having accepted Islaam, therefore the

action will be accepted and rewarded if he accepts Islaam, otherwise it will not be rewarded.'

This is a strong opinion, and those who attested to what Nawawi attested to were, Ibraheem al-Harbi, Ibn Battal and others than them from the earliest of the scholars and then al-Qurtubi and Ibn al-Munneer of the later ones.

Ibn al-Munneer said: 'The one who opposed the principles claimed that the reward is written for him while he was in a state of Kufr (disbelief).

As for Allaah adding extra reward to his good deeds while in Islaam, of those deeds which he carried out, which he thought were good, then there is nothing to prohibit this; just as if Allaah -

out of His excellence- may reward him from the outset without him having carried out any action, just like when Allaah rewards the weak and incapable with a reward which he did not do while he was capable of it.

Therefore, if Allaah allowed that a reward is written for him and he had not performed any action whatsoever, then it is allowed that a reward is written for him for what he carried out without fulfilling the conditions for the acceptance of actions.'

Others have used evidence that whoever believes from the people of the Book then he will be given his reward twice. Just as is indicated to

in the Qur'aan and the authentic Hadeeth that if he died upon his first faith, then his righteous actions would not have benefited him whatsoever, but rather they will be as scattered particles of dust.

So, [him being given a reward twice] indicates that the reward for his righteous actions before will be written in addition to his later actions once he accepts Islaam. Also, with the statement of the Prophet *-sallAllaahu alayhi wa sallam-* when 'Aeysha asked him about Ibn Jad'aan and what he used to perform of good deeds: 'Will they benefit? And the Prophet *-sallAllaahu alayhi wa sallam-* said: 'He did not even for one day say: O

my Lord forgive me my mistakes of Day of Judgment.' So, this implies that if he had said this after having accepted Islaam, then what he had carried out while upon disbelief would have benefited

him.'

I [al-Albaani] say: and this is what is correct of which it is not allowed to oppose due to the Ahadeeth about this being intertwined, and this is why as-Sindi said in his book 'Hasheeyatihi 'ala an-Nisa'ee':

'This Hadeeth demonstrates that the good deeds of the non-Muslim are withheld, if he accepts Islaam then they are accepted,

otherwise they are rejected, therefore, what is similar to the saying of Allaah Ta'ala:

والذين كفروا أعمالهم كسراب

<< As for those who disbelieve, their deeds are like a mirage>> [Noor: 39] is that this is understood to be for the one who died upon disbelief. What is apparent is that there is no evidence contradicting this. Allaah's excellence is greater and more than this, so it is not far-fetched [that Allaah writes a reward for previous deeds] in this issue and the Hadeeth 'al-Eemaan wipes out what was before having Eemaan' from mistakes; in bad deeds and not in good deeds.'

I [al-Albaani] say: The Ayaah which as-Sindi - Rahimahullaah- mentioned is like the rest of the Ayaat which mention the nullification of action due to Shirk; like the saying of Ta'ala:

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ

لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ

<< And indeed it has been revealed to you, as it was to those (Allaah's Messengers) before you: "If you join others in worship with Allaah, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers." >>

[Zumar: 65].

Then all these Ayaat are understood to apply to the one who dies as a Mushrik. The evidence for this is the saying of Allaah –Azza wa Jal- :

وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ  
فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ  
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

<< And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever." >>

[Baqarah: 217]

There is a Fiqh issue which is a consequence of this point, which is that if a Muslim performs Hajj,

then apostates then returns to Islaam, then his Hajj is not invalidated, and it is not obligatory upon him to repeat it, and this is the Madhab of Imam Shafia'ee, and one of the statements of al-Layth bin Sa'ad, and Ibn Hazm chose this opinion and supported it with a strong discussion, I hold the view that it is essential that it is mentioned.

[Ibn Hazm -Rahimahullaah- said:]

'The issue: whoever had performed Hajj and performed Umrah, and then apostated, then Allaah Ta'ala guides him and saves him from the Fire and he accepts Islaam, then it is not upon him to repeat the Hajj or the Umrah and this is the

saying of Shafia'ee, and one of the statements of al-Layth.

Abu Hanifah, Malik and Abu Sulayman said: 'He should repeat the Hajj and Umrah, and they used as evidence the saying of Allaah Ta'ala:

لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ

<<If you join others in worship with Allaah, then surely all your deeds will be in vain, and you will certainly be among the losers>>[Az-Zumar:65], we do not know of any other evidence they have other than this, also they do not have any proof in this evidence, because Allaah Ta'ala did not say in this Ayaah: 'If you join others in worship with Allaah, then surely all your deeds will be in vain

which you did before you committed Shirk', ascribing this extra wording to Allaah is not permissible, in fact Allaah Ta'ala informed us that a person's action is invalidated after committing Shirk and also if he died upon Shirk, and not when he accepted Islaam, and this is the truth without any doubt.

Therefore, if a person performed Hajj whilst being a Mushrik, or performed Umrah, or prayed, or fasted, or gave Zakat, then he would not be rewarded for what was obligatory upon him.

Likewise, is the statement of Allaah Ta'ala which says: <<and you will certainly be among the losers. >> This is an explanation that if the

apostate returns to Islaam then his initial deeds before he accepted Islaam are not invalidated. In Fact, the reward is written for him, and he will be rewarded for that with Paradise, this is because there is no difference of opinion between anyone from the Imams that if the apostate returns to Islaam then he is not from the losers, actually, he is from those who profit, the successful, winners. It is correct that the one whose deeds are invalidated is the one who dies upon his disbelief, whether he is an apostate or not, then this is the person who is from the losers without doubt, and not the one who accepted Islaam about his

disbelief or returned back to Islaam after his apostacy.

Allaah Ta'ala said:

وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ

فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ

<< And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost >>

[Baqarah: 217]

The text corrects our statement, that a person's deeds are not invalidated if he apostates except if he dies whilst being a non-Muslim.

We find that Allaah Ta'ala says:

أَبِي لَا أُضِيعُ عَمَلَ عَامِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَى

<< "Never will I allow to be lost the work of any of you, be he male or female >> [ala Imran: 195]

Allaah Ta'ala said:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

<< So whosoever does good equal to the weight of an atom (or a small ant), shall see

it.>>

This generality is not allowed to be made specific, so this person's Hajj and Umrah would be correct if he returned to Islaam, and he will see the reward for them and they will not be invalidated.

It has been reported from chains which are as clear as sunlight from both az-Zuhri and Hisham bin Urwah al-Madani

both from Urwah bin az-Zubayr that Hakeem bin Hizam informed him that he said to the Messenger of Allaah -alayhi as-Salam: 'O Messenger of Allaah do you see the deeds which I used to devote in the time before Islaam of giving charity, or freeing a captive or keeping good relations with relatives, will they be rewarded?'

The Messenger of Allaah -SallAllaahu alayhi wa sallam- said:

أسلمت على ما أسلفت من خير

'You have accepted Islaam upon that which you preceded of goodness.'

Ibn Hazm said: 'It is correct that if the apostate becomes Muslim, and also the non-Muslim who had never accepted Islaam becomes Muslim,

then indeed they have accepted Islaam upon what they had preceded of goodness.

Therefore, if the apostate who performed Hajj while he was a Muslim, had fulfilled what he was ordered and tasked with, then this apostate accepts Islaam now then the Hajj will be for him as it was before.

As for the non-Muslim who performed Hajj, like the Sabians, who hold the view in their religion of performing the Hajj to Makkah, and then he accepted Islaam after that, his Hajj will not be rewarded because he did not perform it as Allaah Ta'ala had ordered it. This is because from the obligation of the Hajj and the rest of all the Sharia

is that you cannot perform it except as it was ordered by the Messenger of Allaah Muhammad bin Abdullaah -alayhi as-Salam- in the religion which he brought, the only Deen which Allaah Ta'ala accepts and does not accept any other religion.

The Prophet -alayhi as-Salam- said:

من عمل عملا ليس عليه أمرنا فهو رد

'Whoever does an action which is not in accordance with our command then it will be rejected.'

The Sabeans performed Hajj as they were ordered by Yuraasif or Hurmus (Hermes, a Greek

mythological character) so it will not be correct.

Success is with Allaah Ta'ala.

It necessitates that since his Hajj is invalidated due to his apostacy likewise his integrity and his statement of divorcing three times and his selling, his buying and his giving gifts which was in Islaam is also invalidated, and they do not agree with this statement, so the invalidity of their statement becomes apparent, and we seek strength from Allaah Ta'ala.'

If this is clear, then there is no negation between this and the previous Hadeeth no. 52, 'that a non-Muslim is rewarded for his good deeds which he did for Allaah's sake in the Duniya' this is because

what it means by non-Muslim is the one whom Allaah knew with His preceding knowledge that he will die as a non-Muslim, with the proof at the end of the saying of the Prophet:

‘Until this non-Muslim reaches the hereafter, and he has no good deeds for which he would be rewarded.’

As for the non-Muslim whom Allaah knew with His preceding knowledge that he will accept Islaam and die as a believer, then he is rewarded in the hereafter for the good deeds which he performed in a state of disbelief, as has been mentioned in the previous Ahadeeth. From those Ahadeeth is the Hadeeth of Hakeem bin Hazam which Ibn

Hazm presented in his previous research and authenticated but did not reference any author, which al-Bukhari had collected in his book, and Muslim, also Abu Awaanah and Ahmad.

Also, from the Hadeeth of Aeysha about Ibn Jadan which was mentioned by al-Hafidh without referencing it to anyone, but here I will bring it and research it.

Hadeeth Aeysha - the Prophet -*sallAllaahu alayhi wa sallam*- when 'Aeysha asked him about Ibn Jada'aan and what he used to carry out of good deeds: Will they benefit? And the Prophet -*sallAllaahu alayhi wa sallam*- said:

لا يا عائشة، إنه لم يقل يوماً: رب اغفر لي

خطيئتي يوم الدين

'He did not even for one day say: O my Lord forgive me my mistakes of Day of Judgment.'

Shaykh al-Albaani commented:

'In this hadeeth there is clear evidence that when the non-Muslim accepts Islaam then his righteous deeds which he did previously benefit him in contrast to if he died upon disbelief, since then this does not benefit him rather it is of no avail due to his disbelief.

There is also a proof that the people of Jahileeya who died before the sending of Muhammad *sallAllaahu alayhi wa sallam* are not

from the people upon the natural disposition whom the Dawa of the Messenger did not reach, since if that was the case, Ibn Jaddan would not be deserving of punishment and his righteous actions would not have been futile.'

[Taken from Silsilah Saheehah from no. 247 until no. 249]

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

All Praise belongs to Allaah, may His peace  
and blessings be upon our final  
Prophet Muhammad, his  
family, his companions  
and all those who  
follow his  
guidance.