Hadith #37 – Good and Evil Deeds – Part 1

On the authority of Ibn Abbas (may Allah be pleased with him), from the Messenger of Allah (peace and blessings of Allah be upon him), from what he has related from his Lord:

Verily Allah ta’ala has written down the good deeds and the evil deeds, and then explained it [by saying]: “Whosoever intended to perform a good deed, but did not do it, then Allah writes it down with Himself as a complete good deed. And if he intended to perform it and then did perform it, then Allah writes it down with Himself as from ten good deeds up to seven hundred times, up to many times multiplied. And if he intended to perform an evil deed, but did not do it, then Allah writes it down with Himself as a complete evil deed. And if he intended it [i.e., the evil deed] and then explained it [by saying]: “Whosoever intended to perform a good deed, but did not do it, then Allah writes it down with Himself as a complete good deed.” [Al-Bukhari] [Muslim].


Verily Allah ta’ala has written down the good deeds and the evil deeds [إِنَّ اللَّهَ كَتَبَ الْخَسَانَاتِ وَالسَّيِّئَاتِ]:

- It is important when we speak of the companions to follow it with (رضي الله عنهم) (May Allah be pleased with them). Because they lived during the time of the Prophet (pbuh) and they believed in him, unlike the hypocrites who also lived during the time of the Prophet (pbuh), but did not believe in him. For the tabi’een ‘followers’, those who came after the companions, we say (رضي الله عنهم) which means (may Allah have mercy on them).

- We have to show respect to the companions and say, Abu Bakr (رضي الله عنهم).
If people do not understand what is decree, then they will blame everything on decree. If they are told why don’t you pray, they say Allah didn’t decree for me to pray, istaghfar Allah.

There is nothing random in this life. If you meet someone, you have to meet them, if you don’t meet someone, you have to miss them. Anything that has to happen to you will happen. Anything that will not happen for you, will miss you. This is decree.

For example, you have a party, and your clothes get ironed and they burn. This is decree.

Everything is qadr, decree. We think decree is just big things, but decree is everything, even little things. If you don’t know about decrees, then it will decrease your faith. If you know about decrees, then it will increase your faith.

Allah (swt) knew everything about you, what you will do, how much oxygen you will breathe, your hand movements, doing good deeds, sins, every detail - Allah (swt) knew this in the (آزل), before any date. Allah (swt) is not forcing you to do these things, Allah (swt) knows because He is Al ‘Aleem.

That is why the decree is one of Allah’s secrets because my mind cannot encompass this.

Allah (swt) then wrote everything in the Preserved Tablet – He wrote every action we will do, when why, all details, everything is recorded. You did not exist when this was written, but out of Allah’s mercy and justice, Allah (swt) will account for us what is in the Book of Records of the angels, what we are doing, not of what is in the Preserved Tablets – this is justice, subahnd.

People say if we are already decreed to go to paradise and hell, then why not go straight away. But Allah (swt) will not do this because you have to live your choices, that is why you have free will, Allah (swt) is not forcing you. But out of Allah’s knowledge, He knows what you will do, but He is not forcing you.

That is why you are responsible for the actions you do, your deeds, and you will be accounted for this. But things that are selected for you, you will not be accounted for. For example, to be born in a certain country or who are your parents, etc – you will not be accounted for this. If you try to choose somebody better than your husband, better than your mother, children – you will not find anyone. And how you look like is the best for you. Imagine if you had to choose how you want to look like, you might pick 3 eyes, extra hands, etc, subhan Allah.

Allah (swt) knows what you will do. For example, a mother knows her children, and they go to the supermarket, and she knows that one will pick the dolls, another one will want paint, another wants a book, and you tell him get this ball, and he says no, I want the book. And to Allah (swt) is the highest example, Allah (swt) knows us the best because He created us and knows what we will do. It’s our choice to do what we want, but out of Allah (swt) knowledge it’s already been recorded.

People blame decree for being bad and disobeying Allah (swt). If they don’t pray, they say Allah wrote for me not to pray, istaghfar Allah. They are taking decree as an excuse to disobey Allah, istaghfar Allah. Don’t you know that Allah (swt) gave you the ability to hear, why? To hear the truth. Why did Allah (swt) give you sight? To see the truth. Why did Allah (swt) send messengers and books? To show you guidance. So there is no excuse to commit sins and disobey Allah (swt) and think bad about Allah (swt) because of decree.

Hadith: عن علي رضي الله عنه قال: كنا في جنازة في يبيع الجواد فقال لنا رسول الله صلى الله عليه وسلم فقعد ودمعنا ، وعجبنا حلوة ومعه : (فقال: يا رسول الله ، ما منكم من أحد إلا قد كتب مقتعد من النار ومقتعد من الجنة) فقالوا: يا رسول الله، (فقال: أ فلا نتكلم عليك كأن بكين؟ فقال: "أعموا فقل ميسر لما خلق له" وذكر كلام الحديث. ) (منتق خليه) ( Ali (May Allah be pleased with him) reported: We were accompanying a funeral procession in Baqi` Al-Gharqad (graveyard in
Al-Madinah) when the Messenger of Allah (ﷺ) proceeded towards us and sat down. We sat around him. He had a small stick in his hand. He was bending down his head and scraping the ground with the stick. He said, "There is none among you but has a place assigned for him either in the Jannah or in the Hell." The Companions said: "O Messenger of Allah, should we not depend upon what has been written for us (and give up doing good deeds)?" The Messenger of Allah (ﷺ) said, "Carry on doing good deeds. Every one will find it easy to do such deeds (as will lead him to his destined place) for which he has been created."[Al-Bukhari and Muslim].)

- Allah (swt) wrote where they will be in paradise, which level, and what level in hellfire. Then the companions said to the Prophet (pbuh), if this is the case that Allah (swt) wrote where we will be in paradise and hellfire, they said let us leave the deeds, and we will rely on the Book. So basically they are saying why should we trouble ourselves with this life because if it is already written, why bother? Then the Prophet (pbuh) said no, you need to do the deeds and don’t rely on the Book.

- Not a single one of us knows what is written in the Book, so why do you rely on it? The Prophet (pbuh) said you need to work because Allah (swt) gave you the opportunity to live. For example, if you go to the study circle – you had a choice to come or not? You are not being forced.

- You need to work, you need to do because Allah (swt) is showing you the way to paradise or hellfire, and it is your choice to pick which path you want, and Allah (swt) knows the choices you will make, this is what it means that Allah (swt) recorded all of your good and evil deeds, subhan Allah.

- Surah Al Layl Ayat 5-10 (وَبَلْ أَمَّا مِنْ نَبِيٍّ وَأَسْتَغْفِيْلِ (۸) فَسَيْتَبِّرَةُ الْخَسَارَةُ (۹) وَٰصَدَقَ بِالْحُسْنَىَ (۱۰) وَكَذَّبَ (فَصَدَّقَ) بِٱل حُس نَىٰٓ (۱۱) فَلَيْسُ بِمُجَابَةٍ (۱۲) وَلَمْ يَكُنِّيْلِ (۱۳) فِي أَمْرٍ َ ُّ۱۴۱۱ٰ)) (As for him who gives (in charity) and keeps his duty to Allâh and fears Him, (5) And believes in Al-Husna. (6) We will make smooth for him the path of ease (goodness). (7) But he who is greedy miser and thinks himself self-sufficient. (8) And gives belies Al-Husna; (9) We will make smooth for him the path for evil; (10))

- The one who gives, who believes, does good deeds, then Allah (swt) will ease the way to paradise, why will He make his way to paradise easy? Because he DID, he acted, he made the choice to act and do good. On the other hand, a person who disbelieves and does bad deeds, then Allah (swt) will make his path to hellfire easy, why? Because he DID, he acted and made the choice to do bad.

- It will be unfair to say Allah (swt) forced me to go to hellfire, istaghfar Allah, subhan Allah.

- When a person dies, the book of records that is recorded by the angels will either be taken to ‘i’leyeen’, it will be in an honored placed or ‘sijeen’. When will he get his book? On the Day of Judgment. When you compare your book of records to what is in the Preserved Tablet – it is exactly the same. This shows you the vastness of Allah’s knowledge, that is why it is the secrets of Allah (swt) because nothing is difficult for Allah. The decree is Allah’s power (القدر قدرة الله). Allah Al Qadir means The All-Powerful.

- Allah (swt) also recorded the recompense for each deed you perform. If you perform prayer, how much reward you get, if you fast, what is your reward, if you make shirk, what is your punishment, if you steal, what is your punishment? Your recompense is recorded in the Preserved Tablet and the recompense is based on what is recorded in the Quran and the Sunnah.