

## Sixth hadith

وَعَنْ أَبِي الْعَبَّاسِ عَبْدِ اللَّهِ بْنِ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ رَضِيَ اللَّهُ عَنْهُمَا، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فِيمَا يَرَوَى عَنْ رَبِّهِ، تَبَارَكَ وَتَعَالَى قَالَ: إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ ثُمَّ بَيَّنَّ ذَلِكَ: فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ تَبَارَكَ وَتَعَالَى عِنْدَهُ حَسَنَةً كَامِلَةً وَإِنْ هَمَّ بِهَا فَعَمَلَهَا كَتَبَهَا اللَّهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةٍ ضِعْفٍ إِلَى أضعافٍ كَثِيرَةٍ، وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمَلَهَا كَتَبَهَا اللَّهُ سَيِّئَةً وَاجِدَةً

‘Abdullah bin 'Abbas reports: Messenger of God (pbuh) narrates from his Lord, the Glorious: “Verily, God has ordered that the good and the bad deeds be written down. Then He explained it clearly how to write: he who intends to do a good deed but he does not do it, then God records it for him as a full good deed, but if he carries out his intention, then God the Exalted, writes it down for him as from ten to seven hundred folds, and even more. But if he intends to do an evil act and has not done it, then God writes it down with him as a full good deed, but if he intends it and has done it, God writes it down as one bad deed.”<sup>116</sup>

### ‘Abdullah ibn ‘Abbas

The transmitter of the hadith is ‘Abdullah ibn Abbas and he is a son of ‘Abbas who is one of the uncles of the Prophet. His mother Ummu Fadl converted to Islam right after Khadija may God be well pleased with them. He was born 4 or 5 years before the *Hijra*. The Prophet (pbuh) chewed a date and then placed the mixture on the gum of Ibn Abbas’. It is believed that because of such blessing Ibn ‘Abbas got high status among the Companions. He had keen memory for the Prophet prayed for him: “O God, make him perceptive and well-versed in the religion, and teach him the interpretation of the Qur’ān.”<sup>117</sup> During his lifetime, he started to be called as “the great scholar of Muslim community,” “the sea” (profound in knowledge), or “the translator of the Qur’ān.”<sup>118</sup>

Maymuna, one of the wives of the Prophet, was his aunt and therefore he could spend some nights with the Prophet and observe his actions and worship. He was a very handsome, tall man endowed with great eloquence. Besides his profound knowledge of Qur’anic interpretation, Hadith, and jurisprudence, he also was well-versed in literature, particularly in pre-Islamic poetry.<sup>119</sup> Many scholars relate his opinions where they interpret the Qur’anic verses. He was greatly loved by the Companions, thus, ‘Umar appointed him to his advisory council. Once ‘Umar was asked why he chose him the following incident happened;

“Umar wanted to test the Companions and Ibn Abbas in the level of understanding of the Qur’ān and therefore he asked them to explain the following chapter; ‘When comes the help of God, and victory, and you see men entering God’s religion in throngs, then proclaim the praise of Your Master, and seek His forgiveness; for He is Oft-Returning [in grace and

<sup>116</sup> Bukhari, *Sahīh*, Riqaq, 31; Muslim, *Sahīh*, Īmān, 207.

<sup>117</sup> Bukhari, *Sahīh*, Wudu, 10.

<sup>118</sup> Ibn Athīr, *Usd al-Ghāba*, vol.3, p. 291.

<sup>119</sup> Gulen, *The Messenger of God*, p. 383.

mercy].<sup>120</sup> The elder Companions answered; ‘it orders the Prophet to praise God and seek His forgiveness when he sees people entering Islam in throngs after the help of God and victory came’. However, ‘Umar was not satisfied, thus, asked Ibn ‘Abbas the same question. He replied: ‘this chapter implies that the death of the Messenger is near, for when people enter Islam in throngs, it means that the mission of Messengership ended.’ ‘Umar turned to the council and said: “this is what I understand from this chapter and it is also why I include him among advisory council (meaning his profound knowledge).”<sup>121</sup>

Ibn ‘Abbas was famous for his deep insight, profound learning, keen memory, high intelligence, perceptiveness, and modesty.<sup>122</sup> He received great respect from people but this made him so uncomfortable due to his humbleness. Once he helped Zayd ibn Thabit to mount his horse by holding the stirrup steady and explained: “we have been told to behave like this toward our scholars” and in return, Zayd kissed his hand without his approval and remarked: “we have been told to behave like this toward the Messenger’s relatives.”<sup>123</sup>

Ibn ‘Abbas taught his disciples tafsīr, sīrah and Arab literature in separate days of a week and raised many scholars in every branch of Islamic disciplines. The Makkan School of jurisprudence was founded by him and he was authority in the Qur’ān and Sunnah. He narrated 1660 a total number of hadiths. He died in the year 68 of hijrah in Taif when he was 71 years old. When he was buried a voice was heard from the beneath of his grave<sup>124</sup> stating: ‘O soul at peace! Return unto your Master, well-pleased, well pleasing! Enter among My servants! Enter my Paradise!’<sup>125</sup> May God be well pleased with him.

### Analysis of the hadith

Bukhari and Muslim agreed on the authenticity of this hadith and both recorded it in their hadith collections. This hadith is called Qudsī because of its style and speaker. It is a hadith which the Prophet narrates a concept directly from God, so the wording belongs the Prophet but the meaning to God. This classification is used only by the scholars but not by the Prophet himself.

The hadith explains how divine law operates in regards to recording to the deeds of servants. First of all, human beings are informed about good and bad, so if such knowledge is not provided to them through sending prophets they are not responsible from the details of religion. But, still they are responsible to believe one Creator for their intellect is capable to find God.

---

<sup>120</sup> Qur’ān 110: 1-3.

<sup>121</sup> Bukhari, *Sahīh*, Tafsir, 110.

<sup>122</sup> Gulen, *Messenger of God*, p. 384.

<sup>123</sup> Ibn Hajar, *Isāba*, vol.2, p. 232.

<sup>124</sup> Ibn Sa’d, *Tabaqāt*, vol.4, pp. 335-336.

<sup>125</sup> Qur’ān 89: 27-30

It is clearly expressed that God's mercy much greater than His justice. If He judges people according to absolute justice, no one would be entitled to enter Paradise. God rewards the believers for their good deeds by multiplying them. On the other side, if a servant commits a sin it is only recorded as one sin. Additionally, God will reward His servants because of their good intentions even if they do not practice what they intend. Having a good intention is enough to achieve a reward for it. But if a person has a bad intention the sin will not be recorded until it is done. Indeed, if he changes his mind and does not commit it he will get one reward for it. Moreover, if people intend to do a good deed and do it they will be rewarded from ten to seven hundred folds, and even more. This fact is also expressed in the Qur'ān as follows;

“Whoever comes to God with a good deed will have ten times as much, and whoever comes with an evil deed, will be recompensed with only the like of it; and they will not be wronged.”<sup>126</sup>

God provided countless favors for his righteous servants; “no soul knows what joyous means of happiness are kept hidden (reserved) for them as a reward for what they have being doing.”<sup>127</sup>

This is explained more by the following hadith; “I have prepared for My righteous servants such things of which they have never seen, never heard, and never imagined.”<sup>128</sup> Paradise is the place of surprises and believers will be rewarded in Paradise with ever-renewed bounties and, above all, will observe God free from any qualitative and quantitative dimensions.<sup>129</sup> An instant of this observation will surpass, in delight and blessing, thousands of years of life in Paradise, but the greatest bounty of all in Paradise is that God will be pleased with believers forever.<sup>130</sup>

God multiplies the good deeds of His servants and gives countless rewards for each deed; therefore, believers will meet in Paradise such bounties as they could never have imagined before. However, to be eligible to enter Paradise, people must be righteous and upright. So, believers do not lie nor deceive others, and are completely reliable, because they do everything in full awareness that God Almighty is watching them.<sup>131</sup>

Thinking evil things does not make a person sinner and accountable for it, because intention requires determination on actions. However, if a person is determined to commit an evil but cannot do it because of some obstacles he/she will be accounted for it. But if they change their intention they will be rewarded for not committing a sin.

---

<sup>126</sup> Qur'ān 6: 160.

<sup>127</sup> Qur'ān 32: 17.

<sup>128</sup> Bukhari, *Sahīh*, Tawhīd, 35.

<sup>129</sup> Gulen, *Messenger of God*, p. 113.

<sup>130</sup> Gulen, *ibid*.

<sup>131</sup> Gulen, *ibid*.

## Seventh hadith

وعن أبي عبد الرحمن عبد الله بن عمر بن الخطاب، رضي الله عنهما قال: سمعت رسول الله صلى الله عليه وسلم يقول: انطلق ثلاثة نفر ممن كان قبلكم حتى آواهم المبيت إلى غار فدخلوه، فانحدرت صخرة من الجبل فسدت عليهم الغار، فقالوا: إنه لا ينجيكم من الصخرة إلا أن تدعوا الله تعالى بصالح أعمالكم

قال رجل منهم: اللهم كان لي أبوان شيخان كبيران، وكنت لا أعقب قبلهما أهلاً ولا مالاً فنادى بي طلب الشجر يوماً فلم أرخ عليهما حتى ناما فحلبت لهما غبوقهما فوجدتهما نائمين، فكرهت أن أوقظهما وأن أعقب قبلهما أهلاً أو مالاً، فلبثت والقذح على يدي أنتظر استيقاظهما حتى برق الفجر والصبي يتضاغون عند قدمي فاستيقظا فشربا غبوقهما. اللهم إن كنت فعلت ذلك ابتغاء وجهك ففرج عنا ما نحن فيه من هذه الصخرة، فانفرت شيئاً لا يستطيعون الخروج منه

قال الآخر: اللهم إنه كانت لي ابنة عم كانت أحب الناس إلي وفي رواية: كنت أحبها كأشد ما يحب الرجال النساء، فأردتها على نفسها فامتنعت مني حتى ألمت بها سنة من السنين فجاءتني فأعطينها عشرين ومائة دينار على أن تخلي بيني وبين نفسها ففعلت، حتى إذا قدرت عليها وفي رواية: فلما فعدت بين رجليها، قالت: اتق الله ولا تفض الخاتم إلا بحقه، فانصرفت عنها وهي أحب الناس إلي وتركت الذهب الذي أعطيتها، اللهم إن كنت فعلت ذلك ابتغاء وجهك ففرج عنا ما نحن فيه، فانفرت الصخرة غير أنهم لا يستطيعون الخروج منها

وقال الثالث: اللهم إنني استأجرت أجراً وأعطينهم أجرهم غير رجل واحد ترك الذي له وذهب فتمرت أجره حتى كثرت منه الأموال فاجتني بعد حين فقال يا عبد الله أد إلي أجري، فقلت: كل ما ترى من أجرك: من الإبل والبقر والغنم والرفيق فقال: يا عبد الله لا تستهزي بي، فقلت: لا أستهزي بك، فأخذته كله فاستأفقه فلم يترك منه شيئاً، اللهم إن كنت فعلت ذلك ابتغاء وجهك ففرج عنا ما نحن فيه، فانفرت الصخرة فخرجوا يمشون

‘Abdullah bin ‘Umar bin al-Khattāb heard Messenger of God (pbuh) saying: “Three men, amongst those who came before you, set out until night came and they reached a cave, so they entered it. A rock fell down from the mountain and blocked the entrance of the cave. They said: ‘nothing will save you from this unless you supplicate to God by virtue of a righteous deed you have done.’ Thereupon, one of them said: ‘O God! I had parents who were old, and I used to offer them milk before any of my children or slaves. One day, I went far away in search of grazing and could not come back until they had slept. When I milked as usual and brought the drink I found them both asleep. I hated to disturb them and also disliked to give milk to my children before them. My children were crying out of hunger at my feet but I waited with the bowl in my hand for them to wake up. When they awoke at dawn, they drank milk. O God! If I did so to seek Your pleasure, then deliver us from the distress caused by the rock’. The rock moved slightly but they were unable to escape. The next said: ‘O God! I had a cousin whom I loved more than anyone else. I wanted to have sexual intercourse with her but she refused. Hard pressed in a year of famine, she approached me. I gave her one hundred and twenty dinars on condition that she would yield herself to me. She agreed and when we got together (for sexual intercourse), she said: fear God and do not break the seal unlawfully. I moved away from her in spite of the fact that I loved her most passionately; and I let her keep the money I had given her. O God! If I did that to seek Your pleasure, then, remove the distress in which we are.’ The rock moved aside a bit further but they were still unable to get out. The third one said: ‘O God! I hired laborers and paid them their wages except one of them departed without taking his due. I invested his money in business and the business prospered greatly. After a long time, he came to me and said: O slave of God! Pay me my dues. I said: All that you see is yours; camels, cattle, goats and

slaves. He said: O slave of God! Do not mock at me. I assured him that I was not joking. So, he took all the things and went away. He spared nothing. O God! If I did so seeking Your pleasure, then relieve us of our distress.’ The rock slipped aside and they got out walking freely.’<sup>132</sup>

### ‘Abdullah ibn ‘Umar ibn al-Khattāb

‘Abdullah ibn ‘Umar was born 10 years before hijrah and embraced Islam with his father together. ‘Umar had nine sons but he is the only one to be called Ibn ‘Umar (the son of ‘Umar). Although ‘Umar is the second greatest Companion his son ‘Abdullah may be regarded superior in knowledge, piety, worship, and devotion to the Sunnah.<sup>133</sup> He wanted to join battle of Uhud when he was 13 but the Prophet did not allow him. He was so upset because of not being together with the Prophet at that battle and asking himself; “what sin have I committed that they did not include me in the army fighting in the way of the Messenger?”<sup>134</sup>

Ibn Khalliqan relates from Sha‘bi:

“Once in their youth, ‘Abdullah ibn Zubayr, his brother Mus‘ab ibn Zubayr, ‘Abd al-Malik ibn Marwan, and ‘Abdullah ibn ‘Umar were sitting near the Ka‘ba. They thought that each should ask God for something special in the hope that the prayer would be accepted. Ibn Zubayr prayed: “O God, for the sake of Your Grandeur, Honor, and Majesty, make me a ruler in Hijaz.” Mus‘ab stretched out his arms and prayed: “O God, for the sake of Your Honor, Majesty, and Grandeur, of Your Throne and Seat, make me a ruler in Iraq.” ‘Abd al-Malik raised his hands and prayed: “O God, I ask You to make me a ruler over all the Muslims and secure through me Muslim unity even at the cost of some lives.” When ‘Abdullah prayed, he asked: “O God, don’t take my soul before You guarantee Paradise for me.”<sup>135</sup>

The prayers of the first three were accepted: ‘Abd Allah ibn Zubayr ruled for a while in Hijaz and was eventually martyred by Ḥajjāj the Tyrant, the notorious Umayyad governor. Mus‘ab ruled in Iraq for a short time, ‘Abd al-Malik succeeded his father, Marwan, as caliph.<sup>136</sup> Whether Ibn ‘Umar’s prayer was accepted or not but it is clear that he never opposed the Prophet in any matter and followed Sunnah very strictly. He never supported the Umayyad against the descendants of the Prophet, therefore Ḥajjāj the tyrant never liked him. Once, Ḥajjāj gave a sermon before the noon prayer and extended its duration too much therefore Ibn ‘Umar warned him: ‘O Governor, time goes fast, finish your sermon.’ Being full of rancor

---

<sup>132</sup> Bukhari, *Saḥīḥ*, Buyu, 98; Muslim, *Saḥīḥ*, Zikr, 100.

<sup>133</sup> Gulen, Messenger of God, p. 385.

<sup>134</sup> Ibn Sa’d, *Tabaqāt*, vol.4, p. 143.

<sup>135</sup> Ibn Khalliqan, *Wafayāt al-A’yān*, vol.2, p. 30.

<sup>136</sup> Gulen, *ibid*.

and enmity for Ibn ‘Umar Ḥajjāj found someone to prick Ibn ‘Umar’s heel with a poisonous spear while he was in pilgrim attire and the poison eventually killed him.”<sup>137</sup>

After the martyrdom of Caliph Uthman, he was offered to be a new Caliph but he refused it. He warned the rulers if they neglected any religious duties without fearing from them. Hence his sister Hafsa was one of the views of the Prophet (pbuh) he had chance to be near to the Prophet and benefited from him greatly. Thus, he learned the rulings about intimate matters and transmitted them to Muslims. He narrated a total 2630 hadiths and with this number he is the second in narrating the most hadiths. He was one of the seven Companions who knew Islam most and gave fatwa on religious matters. He died in the year 73 of *hijra* in Makka when he was 85 years old. May God be well pleased with him.

### Analysis of the hadith

Bukhari and Muslim agreed on the authenticity of this hadith and recorded it in their *ṣaḥīḥ* collections. In times of hardship this hadith indicates that it is permissible to supplicate God using good deeds as intercession for their salvation. God greatly values the righteous deeds that are done purely for His sake. As this hadith explains that it is good deeds that save us in this world it will do so in the hereafter.

God is pleased with the deeds done to achieve His pleasure. He also likes His servants to abstain from the sins because of His fear. The good intention is a spirit of the deeds. The real success comes with pure and sincere intention. The three examples mentioned in the hadith highlight the most important virtues which a good society should have. These values are respecting to parents, abstaining from the illicit sexual relationships and protecting the rights of labors.

The most important right upon people belongs to the parents for they suffer greatly when raising their children. Therefore, they deserve great respect from their children and a good care to them. Human rights are very important at the side of God. People should give everyone their due rights. The biggest share in this regard belongs to the parents.

The other important point in this hadith is abstaining from sins with the fear of God. Carnal desires should be controlled by willpower in order to achieve God’s pleasure and enter Paradise. God warns believers against their carnal soul stating; “but as for him who lived in awe of his Lord, being ever conscious of His seeing him and of the standing before Him (in the Hereafter), and held back his carnal soul from lusts and caprices, surely Paradise will be his (final) refuge.”<sup>138</sup>

Being respectful and protective to the rights of labors is one of the main principles of Islam. If people cannot get the result of their work this causes anarchy and chaos in society. Capital

---

<sup>137</sup> Ibn Sa’d, *Ṭabaqāt*, vol.4, pp. 185-187.

<sup>138</sup> Qur’ān 79: 40-41.

## Commentary on Unforgettable Hadiths of Prophet Muhammad

and human work should be kept in balance. People should not ignore the other's due right. If labors trust their employee they can be happier and more productive. Islam aims to build society on healthy foundations and for this reason regulated many strict rulings to protect the rights of labors. Any injustice in this regard may cause great turbulence in society.