



Righteous Deeds

"Righteous deeds" are one of the key concepts of the Qur'an. In Arabic, the word "righteousness" comprises the meanings of good, beneficial and right. In Arabic, the verb "to amend" (Islah) is also derived from the same root. Consequently, in English, every type of beneficial work or action is done for the good of religion is expressed by the word "righteous deed."

Mandatory rules are called "Farz or Wajibat" while recommended actions are called "Nawafil or Mustahibat" which are also called righteous deeds.

Allah (SWT) is the supreme authority. He planned everybody's life, furnish with all necessities before his birth. This is the concept of Qadar or predestination. The story of Prophet Musa (AS) and Prophet Khizer (AS) indicates that Allah (SWT) has the complete knowledge while man's knowledge is limited. At times, we think that things are not in our favor, but we don't know that we might have been presented with the best possible solution.

"Know you not that Allah knows all that is in the heaven and on the earth? Verily, it is (all) in the Book (Al Lawh Al Mahfooz). Verily, that is easy for Allah". [Surah Al-Hajj: 70]

At another place,

"It is possible that you dislike a thing which is good for you, and that you love a thing which is bad for you. But God knows, and you do not know." [Al-Baqarah: 216]

Only God knows if the desired things will have beneficial consequences for men.

Allah's (SWT) plan is vital for the success in this world and Hereafter but it has flexibility. It allows the man to use his free will. He uses his free will according to his knowledge for which he is answerable. When the hardships turn a person towards Allah (SWT), it means this difficulty is a mercy and trial from Allah (SWT). On the other hand, if that difficulty takes a person away from Allah (SWT) then it is punishment, for example, excessive wealth: if a person spends for sake of Allah (SWT) then it is a mercy from Him otherwise it is a punishment that reflects from the story of Eric.

The salvation of an individual is not attained only through faith; the signs of sincere faith, righteous deeds, also save the soul. Saying "I believe" yet failing to comply with the commandments of religion does not lead a person to salvation. The Quran states this issue in this manner:

"Do men think that they will be left alone on saying, "We believe", and that they will not be tested? We tested those before them, and God will certainly know those who are true from those who are false." (Al-Ankabut: 2-3)

Allah (SWT) looks at the profile of His man and when he wants to raise the status of His man, He sends trials and hardships towards his way, so that he deals those trials with patience thus gets the higher status in Firdous ul Ala'a (the place with prophets in paradise).

Prophet Mohammad (PBUH) says that, "the Prophets of Allah (SWT) are the most tested people in respect of their patience and I am the most tested amongst them".

He has buried 5 of his children, face the hardships after the announcement of Prophethood and losing his loved ones are some of his tests.

Allah (SWT) says in the Quran who restrain their anger and do sabr (patience) for the sake of Allah (SWT) raises their status.

"Who spend [in the cause of Allah] during ease and hardship and who restrain anger and who pardon the people - and Allah loves the doers of good". [Ale Imran: 134]

The Ranks of Pious People

There is a division of ranks of pious people.

1. Muslim
2. Momin
3. Muttaqqi
4. Mohsin

When a person embraces Islam at that very moment he will be called as a **Muslim**. When he does mandatory deeds (as Salah, Saum, Zakah etc.) and other good deeds but still commits sins sometimes is called a **Momin**. When the Momin gets Al-Yaqeen (belief) from Allah (SWT) and with performing all good and mandatory deeds, he leaves sins, then he becomes a **Muttaqqi**. When his belief became more and more until it's complete then he becomes a **Moshin**. He is a doer of Ehsan (beautiful deeds).

The word Mohsin means " the one who brings perfection in something". Allah (SWT) says" WALLAHU YUHIBB UL MOHSINEEN" (And Allah (SWT) loves the Mohsineen). Allah (SWT) mentions one of the qualities of the people of Ehsan that they swallow their anger.

Once a container of hot water was dropped by a maid mistakenly on the head of Hazrat Ali bin Hussain (RA), the grandson of Hazrat Ali bin Abi Talib (RA). She was scared as there were three offenses:

1. The container was bang on the head of her master.
2. The container was broken.
3. The master became wet.

She thought that he will be angry and punish her so she said quickly: "... Those who control (their) anger..." Hazrat Ali bin Hussain (RA) said that he was not angry. Then, she recited the next part of the Ayah: "... And are forgiving towards people..." He said, he had forgiven her.

Then she finished the verse: "...Allah (SWT) loves those who do good..." He, then, told her that she was free.

Islam is a set of beliefs. It is not enough to believe in the concepts given by Islam, but it leads towards actions. A Muslim must make sure that all his actions and activities, whether they are money making, family traditions, tribal identity, national patriotism or following fashion is according to Allah (SWT)'s command and to please Him. In addition, he should not do the righteous things outwardly, but his intention behind the deed is important. Doing righteous deeds or being pious to impress people around has no value. We find in the Quran,

Say, [O Muhammad], "Shall we [believers] inform you of the greatest losers as to [their] deeds? [Al-Kahaf: 103]

Allah (SWT), may or may not accept our righteous deeds, but there are some criteria for acceptance and rejection of those deeds.

"And We shall turn to whatever deeds they did, and We shall make such deeds as scattered floating particles of dust." [Al-Furqan: 23]

At another place,

"Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds!" [Al-Kahf: 104]

The deeds which we have performed not exclusively for Allah (SWT), may not save us from the fire of Hell on the Day of Judgement. Such deeds might be thrown in our face, which we have performed to please others than Allah (SWT).

Islam encourages the community life and supports the idea of helping each other. It is very important to maintain peace and a healthy environment in the society. It is also a right deed to keep the unity in ummah and society.

"A believer to another believer is like a building whose different parts support each other." [Sahih Al-Bukhari]

Righteous deeds accumulate the eternal benefits which will mostly be required by the people on the Day of Judgement. Prophet Mohammad (PBUH) always encouraged to carry out the good deeds, no matter how small it is, even a smile to a neighbor or removing the harmful object from the street.

Reported by the beloved wife of the Prophet Mohammad (PBUH), Hazrat Ayesha (RA) that, the Prophet Mohammad (PBUH) said that, "you should do whatever good deeds you can, for Allah (SWT) does not get tired of giving rewards until you get tired". **[Sahih Al-Bukhari, Sahih Al-Muslim]**