

Concept of Good Deeds

We should stress that those whom Allah has favored to do [good deeds](#) and stay away from bad deeds should be thankful to Allah (glorified and exalted be He), Who has chosen them from among His servants to be on the right track. They should implore Almighty Allah to accept their good deeds.

Islam considers the whole earth a field for religious practice or the very business of religion. Islam also considers all one's acts a form of worship if one's intention is genuinely committed to the service of Allah (exalted be He) and such an act is not impermissible in the Islamic Shari'ah. **Sheikh Ahmad Kutty**, a senior lecturer and Islamic scholar at the Islamic Institute of Toronto, Ontario, Canada, states: The Prophet (peace and blessings be upon him) said, **“The wisest person is he or she who has mastered his own self and works for the life beyond death; the foolish one is he or she who follows his or her carnal pleasures, and yet vainly hopes for Allah's mercy!”**

In Islam, the first and foremost requirement, above everything else, is to acquire sound knowledge. The foundation of all knowledge is to know Allah. Allah says in the [Qur'an](#), **(So know that there is no god but Allah, and ask forgiveness for your sin, and for the believing men and women, Allah knows your movements and your resting-place)** (Muhammad 47:19).

as Imam [Al-Bukhari](#) says in his authentic hadith, “Knowledge precedes both speech and action.”

In other words, for our actions to be valid, we must first ascertain that it is acceptable to Allah.

Imam Fudayl ibn `Iyad said, “In order for an act to be valid, it must fulfill two conditions: First, it must be in sound agreement with the laws of Allah; second, it must be done with pure intention of serving Allah.”

actions that are not based on sound knowledge are neither beneficial nor productive. The perfect example are the fanatical sectarians in Islamic history known as [Khawarij](#) or Kharijites; although they had been extremely pious and had done lot of good works, because they were lacking sound knowledge, their actions were more destructive than beneficial. It was in reference to such people that the pious caliph `Umar ibn `Abdul-`Aziz said, “Those working without sound

