12702 - Is there reward for good deeds in this world apart from reward in the Hereafter?

the question

Do we get rewarded by allah in this world not only the next..
Meaning allah will reward us in life for doing good deeds and also get more reward in the hereafter..

Detailed answer

Praise be to Allah.

Yes, Allaah has promised the believer who does righteous deeds reward in this world, as well as the greater reward which awaits him in the Hereafter.

Allaah says (interpretation of the meaning):

“Whoever works righteousness — whether male or female — while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter”

[al-Nahl 16:97]

Ibn al-Qayyim said: Allaah guarantees to those who believe and do righteous deeds reward in this world with a good life, and Paradise on the Day of Resurrection.

The rewards in this life for some good deeds have been mentioned in the Qur’aan and Sunnah. These include the following:

1 – Spending for the sake of Allaah

Allaah says (interpretation of the meaning):

“and whatsoever you spend of anything (in Allaah’s Cause), He will replace it. And He is the Best of providers”

[Saba’ 34:39]

It was narrated that Abu Hurayrah said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Allaah says: ‘O son of Adam, spend and I will spend on you.’”

(Narrated by al-Bukhaari, 4407; Muslim, 993).

Spending for the sake of Allaah is one of the means of increasing one’s provision.

2 – Being easy-going with a debtor who is facing hardship, concealing a Muslim’s faults and helping him.

It was narrated that Abu Hurayrah said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Whoever relieves a Muslim of some distress in this world, Allaah will relieve him of some distress on the Day of Resurrection. Whoever is easy-going with a debtor who is facing hardship, Allaah will make it easy for him in this world and in the Hereafter. And whoever conceals a Muslim’s faults, Allaah will conceal his faults in this world and the Hereafter. And Allaah will help His slave so long as His slave helps his brother.”

Narrated by Muslim, 2699.

3 – Being humble for the sake of Allaah.

It was narrated from Abu Hurayrah that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Wealth never decreases because of charity. No person shows forbearance but Allaah will honour him and no one is humble for the sake of Allaah but Allaah will raise him in status.”

Narrated by Muslim, 2588.

Al-Mubaarakfoori said:

“raise him in status” means in this world and in the Hereafter.

Tuhfat al-Ahwadhi, 6/150.

4 – Upholding the ties of kinship

It was narrated that Anas ibn Maalik (may Allaah be pleased with him) said: I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say: “Whoever would like to have his provision increased or his lifespan extended, let him uphold the ties of kinship.”

Narrated by al-Bukhaari, 1961; Muslim, 2557.

With regard to the extension of one’s lifespan there is a well-known scholarly discussion, which is that lifespans and provisions are decreed and cannot increase or decrease. “when their term comes, neither can they delay it nor can they advance it an hour (or a moment)” [Yoonus 10:49 – interpretation of the meaning]. The scholars came up with several answers to this issue, the most correct of which:

That this refers to an increase of blessing during one's lifetime, being guided to do good deeds and to make use of one's times in ways that will be of benefit in the Hereafter and to make the most of his time for the sake of Allaah.

The second suggestion is that it refers to what the angels see and what is in al-Lawh al-Mahfooz, etc. For the angels see in al-Lawh al-Mahfooz that a person’s lifespan will be sixty years, unless he upholds the ties of kinship, in which case another forty years will be added to his life. Allaah knows what will happen to him in that regard. This is the meaning of the words (interpretation of the meaning): “Allaah blots out what He wills and confirms (what He wills)” [al-Ra’d 13:39].

With regard to what Allaah knows and what He has already decreed, nothing can be added to that; such a thing is impossible. With regard to what people see, they see that it is increased. This is what is meant by the hadeeth.

And Allaah knows best.

Sharh Muslim, 16/114