

Concealing Righteous Deeds

First Khutbah

إِنَّ الْحَمْدَ لِلَّهِ , نَحْمَدُهُ , وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ , وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا , مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ , وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ , وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Verily, all praise is for Allah. We praise Him, we seek His assistance and we ask for His forgiveness. And we seek refuge in Him from the evils of our selves. Whoever Allah guides, none can misguide. Whoever He misguides, none can guide. And I bear witness that there is no deity other than Allah and I bear witness that Mohammad is His servant and messenger.

(يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾ [آل

عمران:102]

Al Imran(3) 102 : **O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam.**

Oh Believers:

Be conscious of Allah Almighty in all your affairs and sincerely dedicate your worship to Him. For Allah, Glory be to Him, is ever watching over you, aware of your actions, and knowledgeable of what is in your hearts:

إِنَّ اللَّهَ عَالِمُ غَيْبِ السَّمَاوَاتِ وَالْأَرْضِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ-فَاطِرٍ 38

Faatir (35) 38: **Indeed, Allāh is Knower of the unseen [aspects] of the heavens and earth. Indeed, He is Knowing of that within the breasts.**

Outward actions are a reflection of the heart, and on the Day of Resurrection, accountability will be based on what is in the hearts:

أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ * وَحُصِّلَ مَا فِي الصُّدُورِ * إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ خَبِيرٌ -
العَادِيَاتِ 11-9

Al-Adiyat (100) 9-11: **(9) But does he not know that when the contents of the graves are scattered (10) And that within the breasts is obtained (11) Indeed, their Lord with them, that Day, is [fully] Aware.**

And the heart can only be rectified through sincerity to Allah, the Exalted. Allah, the Exalted, accepts only the deeds done solely for His sake. In a Qudsi Hadith, Allah, Blessed and Exalted, says:

أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشَّرِكِ، مَنْ عَمِلَ عَمَلًا أَشْرَكَ فِيهِ مَعِيَ غَيْرِي تَرَكْتُهُ وَشْرَكَهُ - رَوَاهُ
مُسْلِمٌ

I am the most self-sufficient of partners, free from needing any partnership. Whoever does a deed in which he associates someone else with Me, I will leave him and his act of associating others with Me.

[Muslim 2985]

A few deeds from a sincere and genuine person is better than many deeds from a hypocrite and insincere person. For among the seven whom Allah, the Exalted, will shade on the Day of Resurrection are:

رَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا
فَفَاضَتْ عَيْنَاهُ

A man who gives in charity and conceals it so much so that his left hand does not know what his right hand spends, and a man who remembers Allah in solitude and his eyes overflow with tears. [Bukhari 1423, Muslim 1031a]

The common factor between them is sincerity. The charitable person goes to great lengths to hide his charity, and the one who remembers Allah Almighty, is humbled in seclusion where no one sees him. Allah, the Exalted, praises those who pray in the depths of the night because it is a time of sleep, leisure, and heedlessness:

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ * فَلَا تَعْلَمُ
نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ-السَّجْدَةِ 16-17

As-Sajdah (32) 16-17: **(16) Their sides part [i.e., they arise] from [their] beds; they supplicate their Lord in fear and aspiration, and from what We have provided them, they spend. (17) And no soul knows what has been hidden for them of comfort for eyes [i.e., satisfaction] as reward for what they used to do.**

Some of the righteous predecessors said that they hid their deeds for Allah, the Exalted, so He hid their reward.

The Prophet ﷺ informed us about three whom Allah, the Exalted, loves:

رَجُلٌ أَتَى قَوْمًا فَسَأَلَهُمْ بِاللَّهِ وَلَمْ يَسْأَلَهُمْ بِقَرَابَةٍ بَيْنَهُ وَبَيْنَهُمْ فَمَنْعُوهُ، فَتَخَلَّفَ رَجُلٌ بِأَعْيَانِهِمْ
فَأَعْطَاهُ سِرًّا لَا يَعْلَمُ بِعَطِيَّتِهِ إِلَّا اللَّهُ وَالَّذِي أَعْطَاهُ، وَقَوْمٌ سَارُوا لَيْلَتَهُمْ حَتَّى إِذَا كَانَ النَّوْمُ
أَحَبَّ إِلَيْهِمْ مِمَّا يُعَدُّ بِهِ نَزَلُوا فَوَضَعُوا رُءُوسَهُمْ، فَقَامَ أَحَدُهُمْ يَتَمَلَّقُنِي وَيَتْلُو آيَاتِي، وَرَجُلٌ
كَانَ فِي سَرِيَّةٍ فَلَقِيَ الْعَدُوَّ فَهَزِمُوا وَأَقْبَلَ بِصَدْرِهِ حَتَّى يُقْتَلَ أَوْ يُفْتَحَ لَهُ

A man who came to some people and asked them for the sake of Allah, and he did not ask them due to any relationship between him and them, but they refused him. Then one of them gave him secretly so that only Allah and the one whom he gave knew about it. And a group who traveled all night until sleep became more beloved to them than anything equal to it, then they stopped and placed their heads down, but one of them stood up and prayed to Me and recited My verses. And a man who was in a small troop that engaged the adversary and they were defeated. But he engaged the adversary until he was overcome or victorious. [Ahmad 21355, Grade: Sahih (Arnaout)]

These three shared the trait of worshipping Allah, the Exalted, discreetly, maintaining their devotion solely between themselves and Him, unnoticed by others. Allah, the Exalted, loves those who engage with Him discreetly, away from the sight of others, while others are heedless.

Also, the Prophet ﷺ said:

إِنَّ اللَّهَ يُحِبُّ الْعَبْدَ التَّقِيَّ، الْغَنِيِّ، الْخَفِيِّ-مسلم 2695

Allah loves the servant who is pious, self-sufficient, and discreet. [Muslim 2695]

We ask Allah to make us among them.

Also, the Prophet ﷺ said:

مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَكُونَ لَهُ خَبَاءٌ مِنْ عَمَلٍ صَالِحٍ فَلْيَفْعَلْ

Whoever among you can have hidden deeds of righteousness, let him do so. [Reported by Al-Khatib in At-Tarikh (11/263) and authenticated by Al-Albani in As-Sahihah (2313)].

Concealed righteous deeds are those that no one knows about, free from showing off, and done sincerely for Allah, such as performing voluntary prayers in the depth of the night, giving charity in secret, or any other righteous deed done discreetly.

Also, the Messenger of Allah ﷺ said:

صَنَائِعُ الْمَعْرُوفِ تَقِي مَصَارِعَ السُّوءِ، وَصَدَقَةُ السِّرِّ تُطْفِئُ غَضَبَ الرَّبِّ، وَصِلَةُ الرَّحِمِ تَزِيدُ فِي الْعُمُرِ

Good deeds protect one from bad endings, secret charity extinguishes the anger of the Lord, and maintaining family ties increases lifespan.

[Reported by At-Tabarani in Al-Awsat (943) and authenticated by Al-Albani in Sahih Al-Jami' 3797].

Regarding concealing one's good deeds, Abdullah bin Amr (may Allah be pleased with him) said:

To pray one rak'ah in the middle of the night is more beloved to me than praying ten rak'ahs during the day.

Also, the righteous predecessors, may Allah have mercy on them, have numerous sayings regarding hiding righteous deeds. Abu Hazim said: Conceal your good deeds just as you conceal your bad deeds.

Bishr bin Al-Harith said:

Do not perform good deeds to be mentioned, conceal your good deeds just as you conceal your bad deeds.

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Some of the sincere would say:

I do not count what is seen of my good deeds.

The righteous predecessors went to great lengths to conceal their good deeds and acts of worship.

They used to conceal their humility and weeping for the sake of Allah.

Muhammad bin Wasi' said that there were men who would stand in prayer, and their tears would run down their cheeks, and the person besides them wouldn't even notice it. Al-Hasan Al-Basri said that a man would sit in a gathering, and when tears would come to him, he would hold them back. If he feared they might overcome him, he would stand up. When Amr bin Qais would become overcome with emotion, he would turn his face to the wall and say to his companions, "What is this cold?"

Hassan bin Abi Sinan used to attend Malik bin Dinar's mosque, and when Malik spoke, Hassan would cry until the area before him became wet, but no sound was heard from him.

Also, the righteous predecessors used to conceal their voluntary prayers. Ayub As-Sikhtiyani used to pray at night and conceal it. If it was just before dawn, he would raise his voice as if he had only just begun praying at that moment. Abdul Rahman bin Abi Layla used to pray, and if someone entered, he would lie down on his bed.

Also, the righteous predecessors used to conceal their recitation of the Quran. Al-A'mash said, "I was with Ibrahim An-Nakha'i while he was reciting the Quran. A man asked for permission to enter, so he covered the Quran and said, I do not want him to see that I am reciting it at all times. Abu Tayyah said that a man would recite the Quran for twenty years, and his neighbors did not notice that.

Regarding this, the Messenger of Allah ﷺ said:

إِنَّ الَّذِي يَجْهَرُ بِالْقُرْآنِ ، كَالَّذِي يَجْهَرُ بِالصَّدَقَةِ وَالَّذِي يُسْرُ بِالْقُرْآنِ كَالَّذِي يُسْرُ بِالصَّدَقَةِ

The one who recites the Quran aloud is like one who gives charity openly, and the one who recites the Quran secretly is like one who gives charity secretly. [Sahih An Nisai (1662), Grade: Sahih (Al-Albani)]

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Tirmithi said that the meaning of this hadith is that the one who recites the Quran discreetly is better than the one who recites it openly, because charity given privately is better according to the scholars than charity given publicly.

Also, the righteous predecessors to conceal their fasting. Ibn Abi Adi said that Dawud bin Abi Hind fasted for forty years without his family knowing. He used to take his lunch with him from home. He would give it away as charity on the way, and then return home in the evening to break his fast with his family.

Also, the righteous predecessors used to conceal their charity.

Muhammad ibn Ishaq said that were many households in Madinah who did not know where their sustenance came from. When Ali bin Al-Husayn died, they missed what used to be given to them at night. Abu Hamza Ath-Thumali said that Ali bin Al-Husayn used to carry a bag of bread on his back at night and distribute it as charity. He used to say, Secret charity extinguishes the Lord's anger. Amr bin Thabit said that when Ali bin Al-Husayn died and they washed him, they noticed black marks on his back. They then realized that he used to carry bags of food on his back at night and deliver them to the poor households of Medina.

أَقُولُ مَا تَسْمَعُونَ وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ مِنْ كُلِّ ذَنْبٍ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ

I say what you have heard and I seek forgiveness from Allah for me and you from every sin. So seek forgiveness from Him, Verily He is Oft-Forgiving, the Most Merciful.

Second Khutbah

الْحَمْدُ لِلَّهِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

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All praise is to Allah, and peace and blessings upon the Messenger of Allah, and I bear witness that there is no deity other than Allah and I bear witness that Mohammad is His slave and messenger.

Oh people:

Concealed righteous deeds are generally better than those done openly. Allah Almighty says:

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ -البقرة 271

Al-Baqarah (2) 271: **If you disclose your charitable expenditures, they are good; but if you conceal them and give them to the poor, it is better for you.**

Therefore, a believer should have acts of obedience that only Allah knows about.

There are several factors that help one in concealing their righteous deeds. Among them is contemplating the greatness of Allah, remembering His numerous blessings, knowing that Allah loves sincerity and loves the sincere:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ -البينة 5

Al-Bayyinah (98) 5: **And they were not commanded except to worship Allāh, [being] sincere to Him in religion.**

Also, what helps in concealing one's righteous deeds is certainty that Allah accepts only deeds done purely for His sake, and that Allah's reward is very great. Thus, one hopes only for Allah's reward, without hoping for people's praise and reward.

Also, what helps in concealing acts of worship is fear that the deed will be rejected and not accepted.

May Allah make us among those who worship Him sincerely and perform acts of obedience only for His sake, and may He help us to conceal our righteous deeds as we conceal our sins. Indeed Allah is All Hearing, Answering.

هَذَا وَصَلُّوا وَسَلِّمُوا عَلَى نَبِيِّكُمْ كَمَا أَمَرَكُمْ بِذَلِكَ رَبُّكُمْ , فَقَالَ

I conclude with this and send prayers of blessings and peace upon your Prophet as your Lord commanded:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Al Ahzaab (33) 56: Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.

اللَّهُمَّ اهْدِنَا فِيمَنْ هَدَيْتَ وَعَافِنَا فِيمَنْ عَافَيْتَ وَتَوَلَّنَا فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لَنَا فِيمَا
أَعْطَيْتَ وَقِنَا شَرَّ مَا قَضَيْتَ إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ وَإِنَّهُ لَا يَذُلُّ مَنْ وَالَيْتَ
تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

O Allah, guide us with those whom You have guided, grant us well-being among those You have granted well-being, be an ally to us along with those whom You are an ally to, and bless what You have bestowed upon us, and save us from the evil of what You have decreed. For verily You decree and none can decree over You. He whom You support can never be humiliated. Glory is to You, our Lord, You are Blessed and Exalted.

اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ وَنَعُوذُ بِكَ
مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا
سَأَلَكَ عَبْدُكَ وَنَبِيُّكَ وَنَعُوذُ بِكَ مِنْ شَرِّ مَا عَاذَ بِهِ عَبْدُكَ وَنَبِيُّكَ اللَّهُمَّ إِنَّا نَسْأَلُكَ

الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَنَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ
عَمَلٍ وَنَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ قَضَيْتَهُ لَنَا خَيْرًا

O Allah, We ask You for all that is good, in this world and in the Hereafter, what we know and what we do not know. O Allah, we seek refuge with You from all evil, in this world and in the Hereafter, what we know and what we do not know. O Allah, we ask You for the good that Your servant and Prophet has asked You for, and we seek refuge with You from the evil from which Your servant and Prophet sought refuge. O Allah, we ask You for Paradise and for that which brings one closer to it, in word and deed, and we seek refuge in You from Hell and from that which brings one closer to it, in word and deed. And we ask You to make every decree that You decree concerning us good.

عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَالْبَغْيِ، يَعْظُمُ لِعَلَّكُمْ تَذَكَّرُونَ

Servants of Allah. Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.

أذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوا يَزِدْكُمْ وَاسْتَغْفِرُوا يُغْفِرْ لَكُمْ وَاتَّقُوا يَجْعَلْ
لَكُمْ مِنْ أَمْرِكُمْ مَخْرَجًا ، وَأَقِمِ الصَّلَاةَ

Remember Allah, the Great - He will remember you. Thank Him for His favors - He will increase you therein. And seek forgiveness from Him - He will forgive you. And be conscious of Him - He will provide you a way out of difficult matters. And, establish the prayer.

