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Typology of Religious Lifestyle Results based on Faith and Righteous Deeds (From the Perspective of the Holy Qur'an)

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ARTICLE INFO		ABSTRACT	
Article History: <i>Received: 29 November 2023</i> <i>Revised: 11 January 2024</i> <i>Accepted: 09 February 2024</i>		SUBJECT & OBJECTIVES: Faith and righteous deeds are common concepts in the Holy Qur'an that are often used together. Hence, the question is to know what results can be obtained in life with faith and righteous deeds. This question includes benefit and purpose, earthly or supernatural consequences, immediate or delayed results, and individual and social effects.	
Key Words: <i>Faith</i> <i>Righteous Deeds</i> <i>Pure life</i> <i>Lifestyle</i> <i>Religious Lifestyle</i>		METHOD & FINDING: The article benefitted from a logical-analytical method. Conceptual, propositional, and systemic approaches analyzed the lifestyle and the relationship between belief and righteous deeds in the exegeses (Tafasir) of the Qur'an. Furthermore, this article used the comparative approach to classify the exegetical perspectives. Various studies have been applied in the article including the study of the effects of faith and righteous deeds, the connection between faith and righteous deeds as well as their impacts and consequences through establishing cause and effect between faith and righteous deeds as well as implications and proposal of a hypothesis that would require a methodological approach to the study.	
DOI: 10.22034/imjpl.2023.16582.1109		CONCLUSION: Faith and righteous deeds are the two wings of human promotion to attain humanity, and understand the Caliphate of God. To achieve purpose and dignity in the teachings of the Holy Qur'an, righteous deeds are the outward reflection of true faith. The combination and impact of the two vital elements of faith and righteous deeds in the soul and personality of man is stable.	
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Introduction

The relationship between faith and righteous deeds, particularly in Tafsir (exegesis) of the Holy Qur'an, raises problems and challenges for Muslim scholars, including interpreters and theologians. For example, one of the first theological challenges concerns the conceptual connection between faith and righteous deeds. (*Shahrastani, 1972, Vol. 1*)

This means that righteous deeds are used as a component and basis for the definition of faith. Hence, how can a wicked man who does not do righteous things be considered a believer? Khawarij and Mutazilites answered this question positively, while Shi'a and Ash'arites have denied it. (*Ref: Shahid Thani, 1988: 55-57; Izutsu, 2006: 71*)

The objective connection between belief and righteous deeds is also important for scientists. Does faith lead toward righteous deeds, just as the root and trunk of a tree lead to fruit? Do righteous

deeds lead to the emergence of faith, just as disbelief leads to apostasy? Do faith and righteous deeds constitute different levels of meaning and have a bidirectional correlation?

Another question concerns the impact and consequences of faith and righteous deeds on man's individual, social, and civilizational life, which the article tries to explain to answer; of course, to explain the problem it is necessary to refer to the following

One of the benefits taken into account is human dignity. In other words, faith is a criterion for human dignity. Some people honor and praise faithful men and condemn those lacking faith and belief in God.

Martyr Motahhari believes that man has all potential perfections and must realize and activate them. Additionally, he must be his builder and architect and believes in faith as the most important prerequisite to achieve potential

perfection. (Ref: *Motahhari, 2016: 71-72*)

It seems that by creation, even if man has no faith, he is also worthy of honor, which is different from all other creatures, and this honor is; of course, respect for the system he created, and not for himself; But before what he is achieved through faith and piety, is entitled to a different honor that differs from the elementary honor of a human being. (*Behrouz & Rezaei Esfahani, 2015: 117-136*)

Based on this, the research questions are:

- What is the aim of the education program in the Holy Qur'an?
- What are the secondary benefits of Qur'anic education in personal and social life?

Theoretical Foundations and Research Background

In the educational approach, the connection between faith and righteous deeds can be explained in another way, and

learning is the result of religious education.

If we consider a believer and doing righteous deeds as the goal of Qur'anic education and consider a person educated in the Holy Qur'an as a believer with righteous deeds, then we can examine how such education develops the character of the educated person. Do effects and blessings result in a person becoming a different person through a change in their lifestyle or a fundamental change in the individual's personality?

Noticeably, the main hypothesis of the research can be analyzed based on the following three forms:

1. The Holy Qur'an deals in various places with the effects and results of faith and righteous deeds.
2. The impacts and results of faith and righteous deeds are the goals of the educational program of the Holy Qur'an.

3. The effects and results of faith and righteous deeds concerned both the accidental development and the substantial change of people. Also, reviving life in this world and living a religious life is a great change that comes from faith and righteous deeds.

Faith (Iman) is the infinitive in Arabic, and the root of the term is security ('Aman) and anti-fear. *Ragheb* considers the root of security as the meaning of self-confidence and eliminating fear. (*Ragheb Esfahani, 1992: 576*)

Ibn Manzur has also used this word with several meanings, namely trust in the opposite of betrayal, faith in the opposite of disbelief, and confirmation in the opposite of denial. (*Ibn Manzur, 1990, Vol. 1: 14*)

This term is mostly used within the Holy Qur'an in the two following meanings:

- Security and its causation and elimination of fear and

insecurity. (*Ref: The Qur'an, 2: 125; 7: 97; 44: 51*)

- The word security, when viewed transitively through the prepositions *bi* and *lam*, means confirmation, trust, and confidence. (*Ref: The Qur'an, 9: 61; 12: 17; 43: 69*)

Faith is the belief in the oneness of God, heart faith in Him, as well as the affirmation of the other pillars of Islam and the practical commitment to fulfill religious obligations. Hence, belief in the pillars of Islam is not enough to attain faith i.e., obligatory religious duties must be fulfilled along with belief in God and His unity and recognition of Islam.

Consequently, faith is the sum of the two powers of heart knowledge and physical obedience to duty. If one searches the statements of the infallible Imams, s/he will find the traditions that consider the nature of faith. For example:

“One knows Iman with the heart, acknowledges it with the tongue, and fulfills obligatory duties”. (Saduq, 1983, Vol. 1: 178)

Therefore, faith means a strong feeling of trust or confidence through the heart, acceptance through the tongue, and action through the limbs and body parts.

On the other hand, Man's righteous deeds are optional ones and changes subject to moderation planning so that they have neither defects nor corruption. Righteous deeds and their derivatives are mentioned more than 87 times in the Holy Qur'an, and of course, they are all associated with the word “faith” and its combinations. *(Sobhani, 2004, Vol. 3: 315)*

In the Islamic philosophy of education, a man tries to be perfect in the light of faith to educate his soul and body, and this effort and attempt is representative of his true faith, which is an internal

matter and brings him reward and advancement in rank stated.

The righteous deeds are often mentioned in the Holy Qur'an:

“For man is nothing but striving and striving so that the result may soon be achieved, and then he will be rewarded with a just reward”. (The Qur'an, 53: 39-41)

Since the quality of life is the most important issue for every person in his life, the discussion about the religious lifestyle outlined in the Holy Qur'an is one of the questions and concerns of Muslim people that constantly and especially despite many intellectual sects is one of the challenging one's problems of today's humanity.

Therefore, the necessity of the question of the divine lifestyle is considered an answer to the fundamental question of the quality of a worthy life of man, consistent with the teachings of revelation.

In general, significant studies have been conducted on the subject of research, and due to their generality and the length of the article, their introduction in this section is laid aside. However, some related references have been used in the article. Simultaneously, the distinction of the present article from the other works is in the typology of the religious lifestyle based on faith and righteous deeds based on the teachings of the Holy Qur'an.

The Effects and Results of Faith and Righteous Deeds

The Qur'anic verses repeatedly deal with faith and righteous deeds, making it clear that these two together will ensure man's prosperity and salvation. Therefore, to maintain faith in the heart, it is essential to perform righteous deeds.

In other words, the spirit of faith disappears and without performing righteous deeds; of course, there are many ways to gain faith and

perform righteous deeds. In addition to pure life (Ḥayāt Ṭayyibah) which is one of the most important results of faith and good deeds, other consequences are mentioned in this section.

In a nutshell, a goodly pure life is a kind of individual or social life, that is characterized by calmness, smoothness, purity, and peace of mind as well as is free from every kind of pollution, oppression, betrayal, enmity, hatred, captivity, and humiliation, as well as all kinds of worries and anything that makes life unpleasant. *(Mohammad-Bello et al., 2021: 48)*

Accordingly, the Holy Qur'an views faith and righteous deeds as complex and diverse individual, social, worldly, and future outcomes and effects, while these outcomes are significantly related to different degrees of faith and righteous deeds, whose main result is the achievement of a pure life and a religious lifestyle. In

other words, it is the combination of faith and piety i.e., faith and righteous deeds bring honor to man.

Additionally, the Holy Qur'an uses comparison as a powerful tool for moral teaching and education. Comparisons are sometimes two-sided, like the comparison between the wise and the ignorant men in the 9th verse of chapter "Zumar", and sometimes it is a three-fold comparison, like the comparison of the former, the right-hand companions and the left-hand ones in chapter "Al-Waqi'a".

The Holy Qur'an uses the method of comparison to express the results of faith and righteous deeds, some verses are given as examples:

- *"He will grant those who have believed and done righteous deeds their rewards in full and will give them more out of His bounty. He will bestow upon those who have been disdainful and arrogant a painful chastisement, and they will*

find for themselves neither a guardian nor a helper besides Allah". (The Qur'an, 4: 173)

- *"To Him is your return, of all (of you); the promise of Allah (made) in truth; Surely, He begins the creation in the first instance, then He reproduces it, that He may with justice recompense those who believe and do good; and (as for) those who disbelieve, they shall have a drink of hot water and a painful punishment because they disbelieved". (The Qur'an, 10: 4)*
- *"You will see the unjust fearing on account of what they have earned, and it must befall them, and those who believe and do good shall be in the meadows of the gardens; they shall have what they please with their Lord: that is a great grace". (The Qur'an, 42: 22)*

- *“Surely Allah will make those who believe and do good enter gardens beneath which rivers flow; and those who disbelieve enjoy themselves and eat as the beasts eat, and the fire is their abode”. (The Qur’an, 47: 12)*

Classification of the Results of Righteous Deeds based on Faith

The results of faith and righteous deeds can be divided into three categories, namely the results of the afterlife, the worldly effects, and the comprehensive consequences of both worlds.

Commentators of the Holy Qur’an question whether some results are banal or otherworldly.

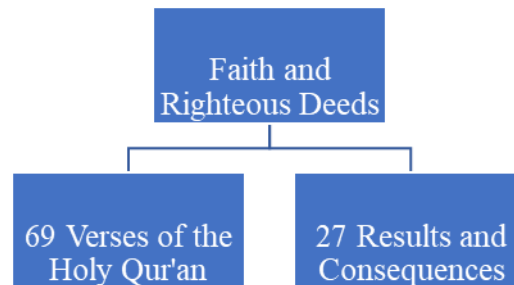
They generally do not disagree about whether they consider entry into heaven as a consequence of the afterlife and succession on the Earth as a consequence of this world. However, there is disagreement as to whether

some results are classified as mundane or otherworldly, like pure life, which some commentators believe to be worldly, whereas another group believes it is otherworldly, and a third group believes it is both worldly and otherworldly.

The study of religious lifestyle and pure life as one of the consequences of righteous deeds along with faith is the main concern of this research. First, the opinions of the commentators are briefly mentioned and then the results of faith and righteous deeds are presented based on the different interpretations.

By collecting and classifying 69 verses of the Holy Qur’an mentioning the combination of faith and righteous deeds, 27 countable results and consequences were identified, which are drawn in the diagram below and will be analyzed further.

Diagram 1. Qur'anic Typology of the Combination of Faith and Righteous Deeds



1. Pure Life and the Best Reward

Verse 97th of Surah “*Nahl*” mentions the results of faith and righteous deeds, pure life, and the best reward. Some commentators also consider pure life to be a worldly affair. (Ref: *Muqatil ibn Sulayman*, 2002, Vol. 2: 486; *Qomi*, 1988, Vol. 1: 390; *Baydawi*, 1997, Vol. 3: 239; *Syed Qutb*, 1991, Vol. 4: 2193; *Sabzevari Najafi*, 1998, Vol. 1: 283; *Makarem Shirazi*, 1995, Vol. 11: 389-395; *Tabataba'i*, 1996, Vol. 12: 341; *Qorashi*, 1998, Vol. 5: 496; *Qara'ati*, 2013, Vol. 6: 451)

Commentators such as *Maghniyah* and *Tayyib* considered pure life to be an absolute afterlife. (Ref: *Tayyib*,

1999, Vol. 8: 185-184; *Maghniyah*, 2005, Vol. 4: 55)

However, some commentators believe that pure life can be seen in both this world and the hereafter i.e., it has a comprehensive effect on life in this world and life in the hereafter. (Ref: *Tabari*, 1991, Vol. 14: 114; *Tabarsi*, 1993, Vol. 6: 593; *Zamakhshari*, 1986, Vol. 2: 633; *Maybodi*, 1992, Vol. 5: 445; *Fakhr Razi*, 1999, Vol. 2: 268-267; *Mahalli & Suyuti*, 1995, Vol. 1: 281)

2. Paradise and Fulfillment of Heavenly Blessings

In these verses, God promised believers paradise as well as comfort and well-being in the afterlife. What a bountiful and spiritual blessing, coupled with

joy and effortlessness, that can be devoted to one's righteous deeds.

The mention of these rewards in the Holy Qur'an is based on the same principle that people seek rewards to prepare them for a dignified life and prosperity in the afterlife. (Ref: *Akhlaqi, 2011: 135-136*)

3. Divine Forgiveness

God's forgiveness is mentioned in the 82th verse of Surah "Taha". Among the commentators, *Tabarsi* and *Tabataba'i* regarded in for this world; (Ref: *Tabarsi, 1993, Vol. 7: 38; Tabataba'i, 1996, Vol. 14: 187*) At the same time, *Samarqandi* and *Suyuti* have considered it worldly and otherworldly. (Ref: *Samarqandi, 1985, Vol. 2: 407; Suyuti, 1984, Vol. 4: 304*)

Forgiveness in verse the 50th of Surah "Hajj" is followed by the generous provision, which *Tusi, Tabari, Suyuti* and *Fakhr Razi* considered to be devoted to the afterlife, (Ref: *Tusi, 1986,*

Vol. 7: 328; Tabari, 1991, Vol. 17: 130; Suyuti, 1984, Vol. 4: 366; Fakhr Razi, 1999, Vol. 3: 235) *Shah Abdul-Azimi* also considered it afterlife and worldly. (Ref: *Hosseini Shah Abdul-Azimi, 1984, Vol. 9: 73*)

Also, forgiveness is mentioned in the 4th verse of Surah "Saba" with generous provisions, which *Tusi, Tabari, Fakhr Razi* and *Najafi Khomeini* consider worldly and otherworldly, (Ref: *Tusi, 1986, Vol. 8: 375; Tabari, 1991, Vol. 22: 43; Fakhr Razi, 1999, Vol. 25: 192; Najafi Khomeini, 2019, Vol. 16: 156*) "Ithna-Ashari" and "Asan" interpretations, and some others also emphasize that the results of these interpretations are comprehensive, including worldly and otherworldly results. (Ref: *Hosseini Shah Abdul-Azimi, 1984, Vol. 10: 507; Najafi Khomeini, 2019, Vol. 16: 156*)

4. God Reward

The perspectives of commentators on the 30th verse of Surah

“*Kahf*” also differ, so that *Shah Abdul-Azimi* sees God's reward as worldly and beyond. (Ref: *Hosseini Shah Abdul-Azimi, 1984*)

The reward for goodness and ease of affairs in the 88th verse of Surah “*Kahf*” is the reward for faith and righteous deeds, which *Tayyib* saw as worldly and, in the afterlife; But *Qorashi* sees as a worldly reward with great probability and a reward for life after death with low probability. Furthermore, *Ibn Arabi* considers high probability as a worldly reward. (Ref: *Ibn Arabi, 2021, Vol. 1: 412; Tayyib, 1999, Vol. 8: 396; Qorashi, 1998, Vol. 6: 276*)

5. Covering Sins

This title is given in several verses along with various extensions. For instance, the 7th verse of Surah “*Ankabut*”, which deals with sins and the best reward, is used as a two-sided combination and considered it worldly and hereafter. (Ref: *Hosseini Shah Abdul-Azimi,*

1984, Vol. 1: 204; Tabarsi, 1993, Vol. 8: 430; Tabari, 1991, Vol. 20: 84; Qurtubi, 1985, Vol. 14: 328)

6. Salvation of Fear and Sadness

This phrase is solely presented in the 69th verse of Surah “*Ma'idah*” and *Shah Abdul-Azimi* and *Tabari* considered it to be otherworldly, although *Qorashi* considered it to be otherworldly, considering it may partially be worldly. *Zamakhshari* has no idea in this respect. (Ref: *Hosseini Shah Abdul-Azimi, 1984, Vol. 3: 143; Tabari, 1991, Vol. 6: 201; Qorashi, 1998, Vol. 3: 113; Zamakhshari, 1986, Vol. 1: 660*)

7. Friendship with God

In the 96th verse of Surah “*Maryam*”, the result of faith and righteous deeds of friendship with God is stated. It is considered to be worldly and hereafter by *Kashani* whereas *Tusi* regarded that it is worldly, and that love (affection) is in the hearts of

the people on the earth and the heaven. (Ref: *Kashani, 1957, Vol. 5: 442; Tusi, 1986, Vol. 7: 154; Shukani, 1993, Vol. 3: 417*)

8. Excellent Degrees

Another consequence of faith and righteous deeds are the degrees of excellence outlined in the 75th verse of Surah “*Taha*” which is hereinafter considered to be the result of the perspectives of the following commentators. (Ref: *Tayyib, 1999, Vol. 9: 65; Tabarsi, 1993, Vol. 7: 35; Tabari, 1991, Vol. 16: 143; Maybodi, 1992, Vol. 6: 158; Suyuti, 1984, Vol. 4: 304; Qurtubi, 1985, Vol. 11: 227*)

9. Salvation

In the 67th verse of Surah “*Qasas*”, different opinions about salvation were presented. For example, *Abul-Futuh Razi, Tabarsi, Tabataba'i and Makarem Shirazi* consider salvation the perfection of man. (Ref: *Abul-Futuh Razi, 1988; Tabarsi, 1993; Tabataba'i, 1996; Makarem Shirazi, 1995*)

Baydawi said that anyone who feels remorse in addition to faith and righteous deeds can expect and achieve salvation. (Ref: *Baydawi, 1997*)

10. Companionship with the Righteous

In the 9th verse of Surah “*Ankabut*”, this achievement is mentioned, and from the viewpoint of *Tabari, Qurtubi, Maybodi, Suyuti, Tayyib, Tabataba'i* and *Najafi Khomeini*, it is considered the Hereafter result, and *Suyuti* has no idea in this regard. (Ref: *Tabari, 1991, Vol. 20: 85; Qurtubi, 1985, Vol. 14: 329; Maybodi, 1992, Vol. 7: 370; Suyuti, 1984, Vol. 5: 142; Tayyib, 1999, Vol. 10: 295; Tabataba'i, 1996, Vol. 16: 104; Najafi Khomeini, 2019, Vol. 15: 239*)

11. Experience a Distinct Life and Death

Another result of faith and righteous deeds that the Holy Qur'an mentions in the 21th verse of Chapter “*Jathiya*” is experiencing different life and death. *Abul-Futuh Razi,*

Zamakhshri and Shah Abdul-Azimi consider it worldly and hereafter result. Qushayri considers this issue as the inequality between a man who has been blessed and the abased ones, while Farra considers it the inequality in the life and death of unbelievers and believers. (Ref: Abul-Futuh Razi, 1988, Vol. 17: 230; Zamakhshri, 1986, Vol. 4: 290; Hosseini Shah Abdul-Azimi, 1984, Vol. 12: 51; Qushayri, 2017, Vol. 3: 393; Farra, 1980, Vol. 3: 47)

12. Best of the Creatures

Another consequence of faith and righteous deeds, mentioned in the 7th verse of Surah “*Bayyina*”, falls into the category of the best of creatures. *Kashani* recognizes best of the creatures to be the Shiites of *Imam Ali (AS)*. According to a hadith reported from the holy Prophet (PBUH), *Tabarsi* considers *Imam Ali (AS)*, His family, and His followers as the best of the creatures. (Ref: *Kashani,*

1957, Vol. 10: 314; Tabarsi, 1993, Vol. 10: 795; Tabari, 1991, Vol. 30: 171; Baydawi, 1997, Vol. 5: 329)

13. Turning Evil Deeds into Good Deeds

Another consequence of a righteous deed done in the light of faith is the alteration of evil deeds into good deeds, which is mentioned in the 70th verse of Surah “*Furqan*”. (Ref: *Tayyib, 1999, Vol. 9: 657; Hosseini Shah Abdul-Azimi, 1984, Vol. 9: 377; Tabari, 1991, Vol. 19: 29; Maybodi, 1992, Vol. 7: 65; Tabataba'i, 1996, Vol. 15: 242)*

14. Divine Tidings

Almighty God says in the verse known as the verse of Mawadat (love):

“Such is the good news that Allah gives to His servants who have faith and do righteous deeds! Say, ‘I do not ask you any reward for it except the love of [my] relatives’”. (The Qur’an, 42: 23)

According to the difference in determining the meaning of the Arabic pronoun *Zalika* (lit; that) at the beginning of the verse, the different interpretation of whether it is worldly or otherworldly was also taken into account.

15. Divine Mercy

In the 30th verse from Surah “*Jathiyah*”, Allah’s mercy is the result of the otherworld from the perspective of *Tabarsi*, *Fakhr Razi*, *Baydawi* and *Tabataba’i*. (Ref: *Tabarsi*, 1993, Vol. 9: 120; *Fakhr Razi*, 1999, Vol. 27: 681; *Baydawi*, 1997, Vol. 5: 109; *Tabataba’i*, 1996, Vol. 18: 179)

In this respect, *Syed Qutb* mentioned that those who receive God's mercy are safe from all fears and concerns because they are in the shadow of His mercy. (Ref: *Syed Qutb*, 1991, Vol. 5: 3233)

16. Increase Divine Grace

In the 26th verse of Surah “*Shura*”, it is said that Allah’s grace will increase upon those who have faith

and righteous deeds. This result is mentioned in “*Irshad al-Azhan to Tafsir al-Qur’an*” written by *Sabzevari Najafi* in the meaning of reaction, acceptance of obedience, and increasing reward; But it is interpreted in “*Tafsir Tusi*” as a reaction to a believer's prayer. (Ref: *Sabzevari Najafi*, 1998, Vol. 1: 491; *Tusi*, 1986, Vol. 9: 161)

Also, *Tabari* interprets that God answers His prayers, both the things they want and the things they do not ask for. (Ref: *Tabari*, 1991, Vol. 25: 18)

17. Happiness and Blessed Destiny Together

In the 29th verse of Surah “*Ra'ad*”, happiness and blessed destiny are mentioned by *Tayyib* and *Tabari* as another result of faith and righteous deeds but from *Tusi's* perspective, it is a mundane and otherworldly outcome. *Syed Qutb* has not presented any opinion either. (Ref: *Tayyib*, 1999, Vol. 7: 335; *Tabari*, 1991, Vol. 13: 98;

Tusi, 1986, Vol. 6: 250; Syed Qutb, 1991, Vol. 4: 2061)

18. Leaving the Darkness, Moving Towards the Light and Entering Heaven

It is mentioned in the 11th verse of Surah “*Talaq*”, which can be said as a consequence of the world and the Hereafter. (Ref: *Hosseini Shah Abdul-Azimi, 1984, Vol. 13: 216; Tabarsi, 1993, Vol. 10: 467; Baydawi, 1997, Vol. 5: 222; Maybodi, 1992, Vol. 10: 146)*

19. Caliphate on The Earth, Establishing Religion and Transforming Fear into Security

These three consequences are the result mentioned in the 55th verse of Surah “*Noor*” for the righteous deeds of the believers. *Tabarsi* considers these consequences as a comprehensive result in this world and the Hereafter; But *Suyuti* and *Tabataba'i* considered them only mundane. (Ref: *Tabarsi, 1993, Vol. 7: 239; Suyuti, 1984,*

Vol. 5: 55; Tabataba'i, 1996, Vol. 15: 151)

20. Non-Fearing of Oppression

Righteous believers are not afraid of oppression or degradation. This result is mentioned in the 112th verse of Surah “*Taha*” and seems to be a consequence of the afterlife. (Ref: *Hosseini Shah Abdul-Azimi, 1984, Vol. 8: 332; Gonabadi, 1987, Vol. 3: 38; Kashani, 1957, Vol. 6: 24; Tabari, 1991, Vol. 16: 159; Maybodi, 1992, Vol. 6: 180)*

21. Non-annihilation of Deeds and Recording of their Efforts by God

These consequences, mentioned in the 94th verse of Surah “*Anbiya*”, are likely to be realized in the afterlife, and the following interpretations have highlighted it. (Ref: *Zamakhshari, 1986, Vol. 3: 134; Fakhr Razi, 1999, Vol. 22: 185; Hosseini Shah Abdul-Azimi, 1984, Vol. 8: 440; Kashani, 1957, Vol. 6: 106; Makarem Shirazi, 1995, Vol. 13: 500)*

22.Salvation from Misleading

The other consequences of faith and righteous deeds, which can be understood by referring to the meaning of the verse, are the salvation of the righteous believer from error, which is mentioned in the 227th verse of Surah “*Shu'ara*” and they will happen in this world.

23.Condemning Oppression Over Others

In the 24th verse of Surah “*Sad*”, righteous believers are excluded from those who oppress their partner in the relationship. This result can be realized in this world.

24.Non-Equality of a Righteous Believer with an Evil-doer

This is mentioned in the 28th verse of Surah “*Sad*”, as one of the types of evidence of the Day of Resurrection. Most commentators consider its realization on the Day of Reckoning. In this world, many evildoers are on the same level as the believers

and even above them in terms of material gifts.

Fadl Allah in “*Min Wahi al-Qur'an*” has considered its realization in this world and the inequality of a corrupt ruler and a righteous ruler in managing the affairs of the nation and its servants as an interpretation of this verse. (Ref: *Fadlallah, 1998, Vol. 19: 256*)

25.Non-Equality to Evildoers

Verse 58th from Surah “*Ghafir*” points to another result of faith in addition to righteous deeds. Many commentators consider the realization of this consequence in the afterlife; But some of them argue that believers and righteous people are not equal in God's sight. (Ref: *Maghniyah, 2005, Vol. 6: 463*)

Some interpreters have mentioned an evil fate in this world and the hereafter for evildoers, and the occurrence of a blessed fate in both worlds is considered for believers as a result of faith

and righteous deeds. (Ref: *Syed Qutb, 1991, Vol. 5: 309*)

Some other interpreters also take into account the inequality of these two groups in terms of dignity and insult, guidance, and misdirection. (Ref: *Tabarsi, 1993, Vol. 8: 823*)

26. Salvation from Severe Losses

The verse 2nd of Surah “Asr” is the last verse in which the combination of faith and righteous deeds is mentioned and the salvation from heavy losses, including all people, as a result of the righteous deeds of believers is clarified within.

According to plenty of commentators, this consequence will be realized in the hereafter; But *Ibn Atiyah*, considered salvation from the losses of this world and the hereafter to be the result of faith and righteous deeds. (Ref: *Ibn Atiyah, 2001, Vol. 5: 520*)

Conclusion

One of the common teachings of all divine religions is that religious texts have accused non-divine lifestyles and related them to error, whereas appropriate analyses have been made of their lifestyles. This problem is based on both the individual presence of people and the collective presence of people. Also, some other verses of the Holy Qur’an that are accused of being part of the collective presence of the people.

On the other hand, in some verses of the Holy Qur’an, the lifestyle recognized by Islam has also been specified so that people know what the desired religious lifestyle is, what its characteristics and effects are, and how it can be achieved. Religious teachings aim to solve the current situation of non-Islamic lifestyle and achieve a religious lifestyle. Therefore, it explains the origin of the creation system in different ways.

Also specified the origin of man's creation and the end of his worldly life, described two types of divine and non-divine lifestyles, and clarified the characteristics and implications for both.

By reflecting on the verses of the Holy Qur'an, a close connection between faith and righteous deeds can be understood. These two words are so closely linked that the absence of one renders the other worthless and weakens the effectiveness and impact of the other. Faith and righteous deeds are the two wings of human growth to attain humanity, understand the Caliphate of God, and achieve aim and dignity.

In the teachings of the Holy Qur'an, righteous deeds are the outward reflection of true faith. He who has attained true faith will be righteous in his behavior and achievements. The combination and effect of the two vital elements of faith and righteous deeds in the soul

and personality of man are stable, and by relying on these two important components, frequent results and consequences are achieved.

- These outcomes include worldly, future, and both worlds' outcomes.
- These results are either God's reward for faith and righteous deeds, or they are the consequences and changes that faith and righteous deeds produce in a person.
- These consequences are either in the prevention and treatment of pain, suffering, grief, sorrow, and the cover-up of sins, or in the form of attaining superiority, perfection, and prosperity; For example, reward, being among the best of creatures, entering the company of the righteous, salvation, enjoying the highest degrees, heaven, receiving the mercy of God, passing from darkness into light and entering heaven.

Furthermore, the consequences outlined in the Holy Qur'an show that faith and righteous deeds bring about positive changes in the quality of life, death, and afterlife. Therefore, life and death have different meanings. All these results establish a different way of life, free from pain and suffering and full of perfection and excellence.

The results that can be achieved by righteous people and believers in this world, such as salvation from fear and sadness, entry into the community of the righteous, non-oppression of others, etc. It generally indicates that a person trained in school in Islam is based on the principles of the Qur'an and has different educational methods.

This educational approach changes man's perception of the universe and reaps the material benefits as well as the end that he will have in the material world so that the quality of his material life

will be different and of course better than that of people who do not benefit from faith and draw righteous deeds.

Referring to the Qur'an, it can be concluded that all these verses describe the other components of life mentioned in the 97th verse of Surah "*Nahl*" using the expressions "Pure Life" and in other words, the result of the educational system of the Holy Qur'an in all 68 verses mentioned is the Pure Life and religious lifestyle.

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