

Abu Dharr (May Allah be pleased with him) said:

1

Some people said to Messenger of Allah (peace be upon him): “O Messenger of Allah, the rich have taken away (all the) reward. They observe Salat (prayers) as we do; and give Sadaqah (charity) out of their surplus wealth.”

2

Upon this he (the Prophet (peace be upon him)) said, “Has Allah not prescribed for you (a course) following which you can (also) give Sadaqah?

3

In every declaration of the glorification of Allah (i.e., saying Subhan Allah) there is a Sadaqah, and in every Takbir (i.e., saying Allahu Akbar) is a Sadaqah, and in every celebration of praise (saying Al-hamdu lillah) is a Sadaqah, and in every declaration that He is One (La ilaha illallah) is a Sadaqah,

4

and in enjoining of good is a Sadaqah, and in forbidding evil is a Sadaqah,

5

and in man’s sexual intercourse (with his wife) there is a Sadaqah.”

6

They (the Companions) said: “O Messenger of Allah, is there reward for him who satisfies his sexual need among us?” He said, “You see, if he were to satisfy it with something forbidden, would it not be a sin on his part? Similarly, if he were to satisfy it legally, he should be rewarded”.<sup>(1)</sup>

1 Related by Muslim, 1006.

#### From the Qur’an

﴿They are not alike: among the People of the Scripture is an upright community; they read Allah’s revelations throughout the night, and they bow down (113) They believe in Allah and the Last Day, and advocate righteousness, and forbid evil, and are quick to do good deeds. These are among the righteous.﴾ (3: 113 -114)

﴿There is no blame on the weak, nor on the sick, nor on those who have nothing to contribute, provided they are true to Allah and His Messenger. In no way can the righteous be blamed. Allah is Forgiving and Merciful (91) Nor on those who approach you, wishing to ride with you, and you said, “I have nothing to carry you on.” So, they turned away, with their eyes overflowing with tears, sorrowing for not finding the means to contribute (92) Blame lies on those who seek exemption from you, although they have the means. They are content to stay with those who stay behind. Allah has sealed their hearts, and they do not realize.﴾ (9: 92-93)

﴿this is what competitors should compete for.﴾ (83: 26)

#### The Narrator

He is Abu Dhar, Jundub ibn Junadah, and it is also said that he is Burayr ibn Junadah. He is known for his asceticism, truthfulness, and is considered one of the prominent companions

#### Summary

The blessings and rewards of Sadaqah (charity).



# Message and Meaning

1

The poor companions went to the Prophet to complain about the rich people who were monopolizing the rewards and high ranks in Paradise. They felt that the wealthy were participating in physical acts of worship such as prayer, fasting, and jihad, while reserving the financial acts of worship, like charity and spending in various forms of goodness, for themselves. Their intention was not to envy the wealthy or object to Allah's decree but rather to seek guidance from the Prophet on how they could earn the same rewards as the rich and compete with them in performing righteous deeds.

2

The Prophet, peace be upon him, guided them towards actions that can fulfill the status of charity and deserve its rewards, such as acts of proximity to Allah and righteous deeds.

3

He informed them that remembrance of Allah holds the same status as charity. Uttering phrases of praise, glorification, and declaring the oneness of Allah, such as saying "There is no god but Allah," are acts of charity for which the servant is rewarded. In fact, these acts are more beloved to Allah than charity itself, as the Prophet, peace be upon him, said, "Shall I not inform you of the best of your actions which are the purest to your king, which exalt you to the high ranks, which are more efficacious than spending gold and silver (in charity), and better for you than you should encounter your enemies whom you will smite their necks and they will smite your necks?" They said, "Certainly." He (peace be upon him) said, "Remembrance of Allah the Exalted."<sup>(1)</sup>

4

Similarly, commanding people to do good and guiding them toward the truth is considered an act of charity. Likewise, prohibiting them from evil is also considered an act of charity. In fact, it is one of the most virtuous acts of worship. Allah has distinguished this Ummah (nation) with this commandment, as He says, "You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah."

Furthermore, enjoining good, glorifying Allah, and praising Him are voluntary acts of worship. It is known that the reward for fulfilling an obligation is greater than the reward for voluntary acts, as mentioned in the sacred Hadith: "And there is nothing more beloved to Me that My servant draws near to Me with than what I have made obligatory upon him."<sup>(2)</sup>

Charity without money can be of two types: a limited act of worship that only benefits the doer, such as remembrance of Allah and performing voluntary prayers, and a comprehensive act of worship that includes enjoining good and forbidding evil. This encompasses spreading knowledge, benefiting Muslims, and repelling harm from them. It is superior to the first type due to its general virtue. This is not limited to the mentioned righteous deeds, but rather includes all acts of obedience performed by a Muslim. In the Hadith, it is stated, "Every act of kindness is charity."<sup>(3)</sup>

1 Related by Ahmad, 21702, al-Tirmidhī, 3377.

2 Narrated by Al-Bukhari (6502)

3 Narrated by Al-Bukhari (6021) and Muslim (1005).

5

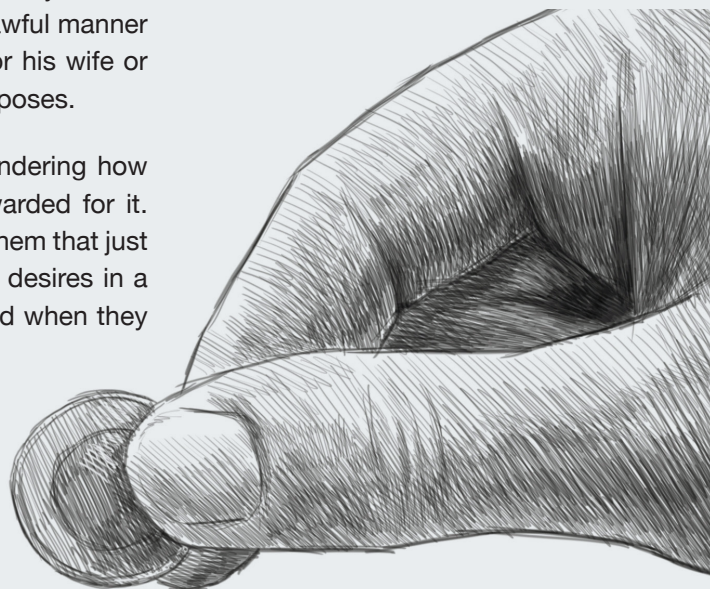
In fact, when a man engages in intimate relations with his wife, he is rewarded for it as an act of charity. This is when he intends to satisfy his desires in a lawful manner or intends to maintain chastity for himself or his wife or seeks righteous offspring or other noble purposes.

6

The companions were amazed by this, wondering how one can fulfill their desires and still be rewarded for it. The Prophet, peace be upon him, informed them that just as a person earns sin when they fulfill their desires in a forbidden manner, they can also earn reward when they fulfill them in a permissible manner.

7

Enjoining good includes all acts of obedience, such as teaching the Quran and beneficial knowledge, doing good deeds for people, and preventing harm from reaching them.



# Implementation

1

The companions were eager to compete in acts of goodness and were genuinely happy for their brothers and sisters who excelled in acts of obedience. This is the true competition that every Muslim should aspire to.

2

“Ghubta” is when a Muslim wishes to have the same goodness that their brother or sister possesses and blesses them in what they have. It is recommended to practice this in performing acts of obedience. As the Prophet, peace be upon him, said: “There is no envy except in two cases: a person to whom Allah has given wealth and he spends it righteously, and a person to whom Allah has given wisdom and he acts according to it and teaches it.”

3

It is from the mercy and justice of Allah that He has provided means for the poor to attain the same rank as the wealthy through acts of worship. Therefore, every Muslim should hasten in obedience to Allah according to what is within their capacity.

4

Consistently remembering Allah is one of the best avenues of goodness. A man once asked the Prophet, peace be upon him, about a practice that he could hold onto amidst the numerous obligations of Islam. The Prophet replied, “Keep your tongue moist with the remembrance of Allah.”<sup>(1)</sup>

5

Those who find pleasure and delight in the remembrance of Allah, there is nothing more rewarding, pleasurable, and joyful for the heart than the remembrance of Allah.

6

Be diligent in enjoining good and forbidding evil, as this is a distinctive trait by which Allah has distinguished His chosen servants. He praised this Ummah (nation) and made it the best of nations through this quality.

7

Enjoining good includes all acts of obedience, such as teaching the Quran and beneficial knowledge, doing good deeds for people, and preventing harm from reaching them.

8

With righteous intention, a person is rewarded for their acts of obedience. Seize this opportunity in every aspect of your life. When eating, strengthen yourself for acts of obedience. When sleeping, take rest to continue worship. When interacting with family and children, fulfill their rights and treat them kindly. When studying, seek knowledge for the benefit of Muslims. In work, elevate the status of Muslims. Thus, in every permissible matter, it can be transformed into acts of obedience that are rewarded. Ma’adh bin Jabal said, “I consider my sleep as I consider my waking hours.”<sup>(2)</sup>

9

It is from the great generosity of Allah that He rewards a Muslim with goodness for all their permissible actions when they abstain from sins. They are rewarded for eating lawful food because they avoid the forbidden. They are rewarded for fulfilling their desires lawfully and

1 Narrated by Ahmad (18167), Ibn Majah (3793), and Al-Tirmidhi (3375).

2 Narrated by Al-Bukhari (4341) and Muslim (1733).

abstaining from the forbidden. They are rewarded for earning money from lawful means and avoiding the unlawful.



In a Hadith, it is permissible for a questioner to ask about something that is not apparent in evidence if they know that the responsible person does not dislike it and there is no breach of etiquette.

### A poet said

*Hold on to the remembrance of Allah, O seeker of reward  
= And aspire to goodness, virtue, and righteousness.  
By it, you will attain all desires  
= And it will suffice you in all tasks and difficulties.  
Whoever remembers the Most Merciful, He is their companion  
= And whoever remembers Allah, He rewards them with remembrance.  
And whoever lives without the remembrance of the Divine  
= Has a companion of Satan within their chest.  
And whoever forgets their noble Lord  
= They have forgotten the greatest loss!  
The devil seizes those who forget the remembrance of the One  
= Who bestowed upon them existence in the first place.*

