

The background features a soft pink-to-white gradient. Several daisy flowers are scattered across the frame. Most are light pink or white with subtle shadows, appearing as faint background elements. In the bottom right corner, there is a prominent, detailed purple daisy with a dark center and bright orange-yellow stamens.

**DEEDS & MEANS  
OF MULTIPLICATION OF  
REWARDS**

## Deeds & Means of Multiplication of Rewards

الأسباب والأعمال التي يُضاعَف بها الثَّواب

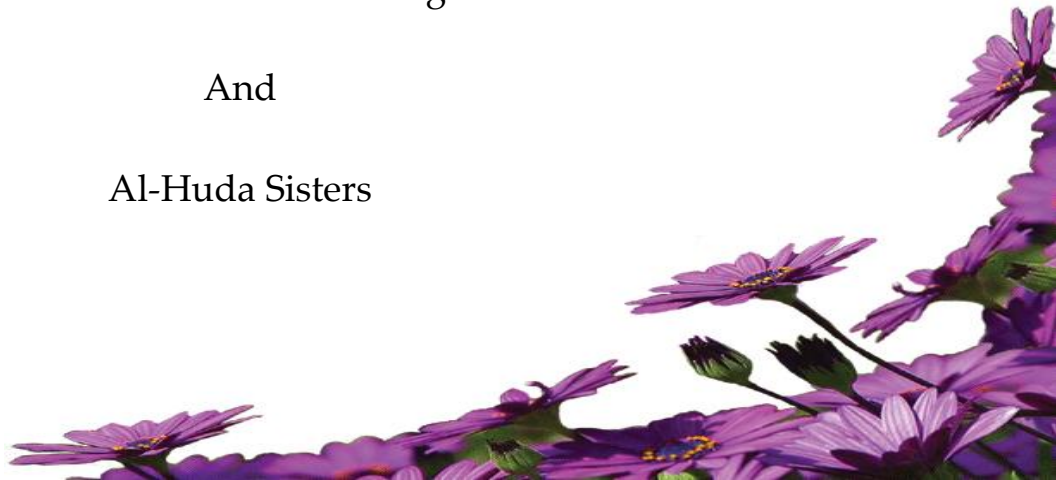
First Edition

Prepared by

Enlightenment into Islam Center  
Women's Committee  
Revival of Islamic Heritage

And

Al-Huda Sisters



## Preface

Bismillaahir-Rahmaanir-Raheem, wal-Hamdulillaah, was-Salaat was-Salaam upon the Messenger of Allaah, our Prophet Muhammad, his family, his Companions and those who rightly follow them till the Last Day.

The content of this book is derived and translated from the book “Al-Asbaab wal-A’mal Allati Yudaa’afu Bihaa ath-Thawaab” by Shaikh Abdur-Rahmaan bin Naasir as-Sa’ddee (Rahimahullaah) and the commentary is by Shaikh Muhammad bin Ibraheem al-Hamad.

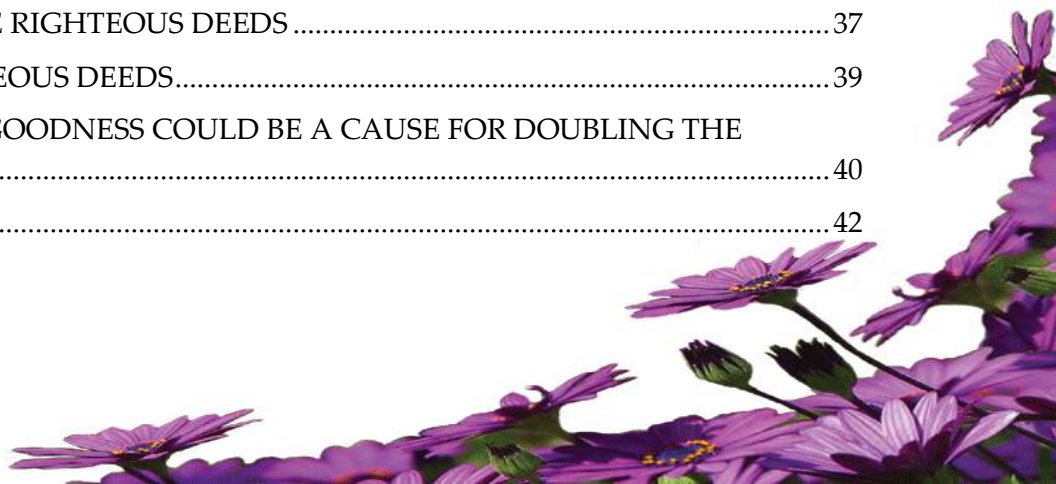
This book consists of many advices which can benefit all Muslims. In fact, this type of knowledge, i.e. the knowledge about the means of multiplication of rewards is a noble and subtle type of knowledge which opens enumerable gates of goodness for us. It is knowledge through which one is elevated to high ranks of ‘Ibaadah and happiness. It will further elevate the Ummah (Muslim nation) to a Sovereign rank and will close enumerable gates of evil.

The Muslim nation has wasted a lot of effort and has been deprived of many great benefits due to ignorance about the ranks of deeds and the means of multiplication of their reward. Through this book, we intend to raise awareness of such, seeking to please Allaah as well as seeking His Reward.

We thank Allaah for His guidance in preparing and translating this book and may Allaah accept it from all those who participated in publishing it.

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## INTRODUCTION

All praise and thanks are for Allaah and may His prayers and peace be upon the Messenger of Allaah, our beloved Prophet Muhammad (Salla-Allaahu 'alayhi wa sallam), his family, his Companions and all those who follow him till the Last Day.

Shaikh as-Sa'dee (Rahimahullaah) was asked about the means and deeds by which rewards are multiplied (or doubled). This article is a guided reply to a great question, through which abundant reward is consequent, e.g. acts of righteousness, their rewards, and the ways that lead to them. It is indeed a vast subject matter by which one can benefit from deeds that do not perish.

Many of the means and deeds mentioned in this article do not normally require one to establish his intention in the hope of attaining Allaah's reward, as people do these things (i.e., means and deeds) naturally. Therefore, if a person actually establishes the intention before performing any act of righteousness, and he looks forward to the reward and performs the act to the best of his ability, he will thereby acquire multiple and great rewards.

This knowledge (i.e., understanding the means of doubling the rewards of the deeds) opens the gates of abundant benefits. Such knowledge will elevate the slave to the highest status of worship and contentment. It will elevate the Ummah to the peak of development and supremacy and close countless gates of evil.

Due to ignorance about the ranks of deeds and means of attaining multiple rewards, many blessed opportunities have vanished and our Ummah has been deprived of enormous benefit.

This article includes many excellent and practical recommendations which

one many not find elsewhere.

Shaikh as-Sa'dee (Rahimahullaah) said: "Every righteous deed results in multiplication of its reward up to ten times, and this is out of Allaah's Generosity and Benevolence due to His acceptance of righteous deeds. as Allaah (Subhaanahu wa Ta'aala) says:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ مِثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا تُجْزَىٰ إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ



**"Whoever brings a good deed shall have ten times the like thereof to his credit."**

[Al-An'aam 6:160]

Whereas, the multiplication of more than ten times (and this is the enquiry of the questioner) is from the Absolute Grace and Generosity of Allaah, and it is only for whomever Allaah wills."

Many Qur'anic texts and Prophetic traditions indicate this multiplication (of rewards), such as:

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِائَةٌ

حَبَّةٌ وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

**"The likeness of those who spend their wealth in the Way of Allaah, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allaah gives manifold increase to whomever He wills. And Allaah is All-Sufficient for His creatures' needs, All-Knower."**

[Al-Baqarah 2:261]

The Sunnah (Prophetic Traditions) also mentions that deeds are multiplied up to seven hundred times. Ibn Mas'oud (Radia-Allaahu 'anhu) narrated that a man once gave away a camel, with its bridle on, in the Cause of Allaah and the Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam) said: *"On the Day of Resurrection, you will have seven hundred camels with their bridles as a reward for it."* [Muslim and Ahmad]

Imaam Ahmad (Rahimahullaah) reported on the authority of Abu Hurairah (Radia-Allaahu 'anhu) that the Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam) said: *"Every good deed that the son of Adam performs will be multiplied tenfold, to seven hundred fold, to many other folds, to as much as Allaah wills. Allaah said: 'Except the fast, for it is for Me and I will reward for it. One abandons his food and desire for My Sake.' The fasting person has two times of happiness: when he breaks his fast and when he meets his Lord. Verily, the odor that comes from the mouth of whoever fasts is more pleasing to Allaah than the scent of musk. Fasting is a shield (against sinning), fasting is a shield."* [Muslim also recorded this Hadeeth]

Ibn 'Abbaas (Radia-Allaahu 'anhuma) narrated that the Prophet (Salla-Allaahu 'alayhi wa sallam) said: *"Allaah ordered (the appointed angels over you) so that the good and the bad deeds be written, and He then instructed them how to write. If somebody intends to do a good deed and he does not do it, then Allaah will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually did it, then Allaah will write for him (in his account) with Him (its reward equal) from ten to seven hundred times to many more times; and if somebody intended to do a bad deed and he does not do it, then Allaah will write a full good deed (in his account) with Him, and if he intended to do it (a bad deed) and actually did it, then Allaah will write one bad deed (in his account)."* [Al-Bukhaari and Muslim]

Shaikh as-Sa'dee (Rahimahullaah) then said: "Although this multiplication of good deeds and rewards occurs by the Will of Allaah, it has preconditions which are the means related to:

- i. The doer himself, i.e. his sincerity, his perfecting the deeds, etc.

- ii. The deed itself, whether it is a transitive good deed, the generality of the extreme necessity for it, etc.
- iii. The timing and the place of the performance of the deed (i.e., deeds performed at virtuous places during virtuous times) and
- iv. The impact of the deed.

These are generally the means of multiplying the reward of the deeds; examples will be mentioned for each type."



## SINCERITY TO THE TRUE WORSHIPPED ONE (ALLAAH AZZA WA JALL) AND FOLLOWING THE MESSENGER (SALLA-ALLAAHU 'ALAYHI WA SALLAM)

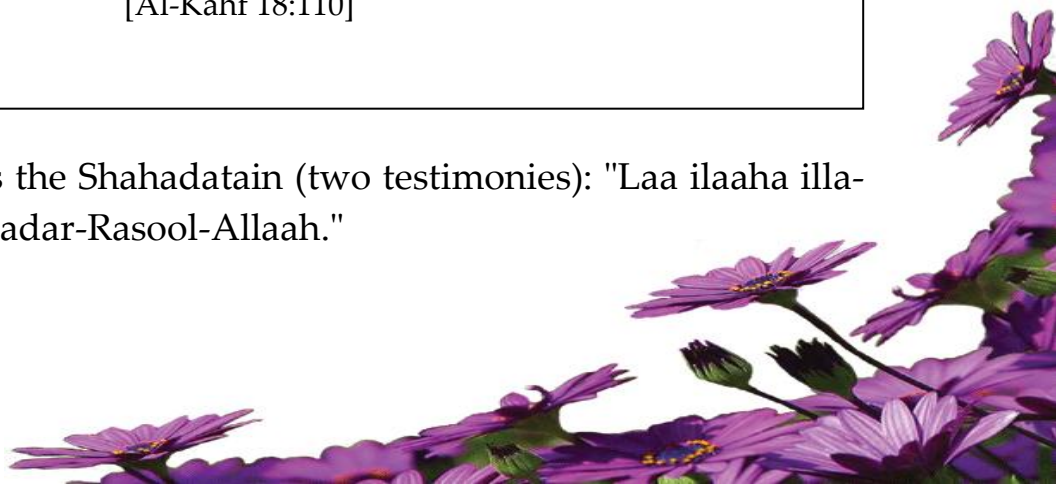
Ibn Taymiyyah (Rahimahullaah) said: "The pillars of the religion (of Islam) are two: that we should not worship anyone but Allaah Alone, and that we worship Him only with what He has ordained, and that we do not worship Him with invented acts. Allaah Almighty says:

فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١٠﴾

**"So whoever hopes for the Meeting with his Lord let him work righteousness and associate none as a partner in the worship of his Lord."**

[Al-Kahf 18:110]

In this way, one fulfills the Shahadatain (two testimonies): "Laa ilaaha illa-Allaah" and "Muhammadar-Rasool-Allaah."





In the first part, we testify that none has the right to be worshipped except Allaah Alone, and in the second part, we testify that Muhammad is His appointed Messenger. We should (therefore) believe him and obey him."

[Servitude by Shaikh-ul-Islam Ibn Taymiyyah]

Allaah (Azza wa jall) also said:

إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ

"Verily, Allaah accepts only from those who are *Al-Muttaqun* (the pious)."

[Al-Ma'idah 5:27]

The pious (al-Muttaqun) to Allaah are those who observe sincerity and fear of Allaah in their deeds, so that their deeds are done purely for Allaah's Sake and are done in accordance with the Sunnah of the Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam).

- 1) Talq ibn Habeeb said: "Piety is to do acts in obedience to Allaah, with the guidance of Allaah's Light, hoping only for Allaah's reward; and to abandon acts of disobedience to Allaah, with the guidance of Allaah's Light, fearing Allaah's punishment." [Jami' al-Uloom wal-Hikam, by Ibn Rajab]
- 2) Ibn Taymiyyah (Rahimahullaah) said: "Taqwaa (piety) includes performing all that Allaah (Subhaanahu wa Ta'aala) has ordained (of obligatory and voluntary actions) by submission and obedience. It also includes abstaining from all what He has prohibited and disliked, and therefore this associates the Rights of Allaah and the rights of people." [Majmu' al-Fatawa]
- 3) Ibn Rajab (Rahimahullaah) said: "Basically, Taqwaa is to erect a shield between the slave and what he fears. So, the Taqwaa of the slave for his Lord is to erect a shield between him and what he fears of his Lord, i.e. His Wrath, His Punishment, etc. and that is by doing all

what He has ordered, and by abstaining from being disobedient to Him." [Jami' al-Uloom wal-Hikam]

The Prophet (Salla-Allaahu 'alayhi wa sallam) said: *"Whoever observes Sawm (fast) during the month of Ramadaan out of sincere faith and hoping to attain Allaah's Reward, then all his past sins will be forgiven."* [Al-Bukhaari]

The meaning of sincerity and following the Sunnah is fulfilled in this Hadeeth. Ibn Hajar (Rahimahullaah) said: "Out of sincere faith, means believing in its obligation; and hoping to attain Allaah's reward means hoping for Allaah's reward, and it is not for the sake of showing off and so forth." [Fat-h al-Baari]

Allaah (Subhaanahu wa Ta'aala) emphasized the importance of sincerity in many verses. For example, He (Subhaanahu wa Ta'aala) says in Surat al-Bayyinah (98:5):

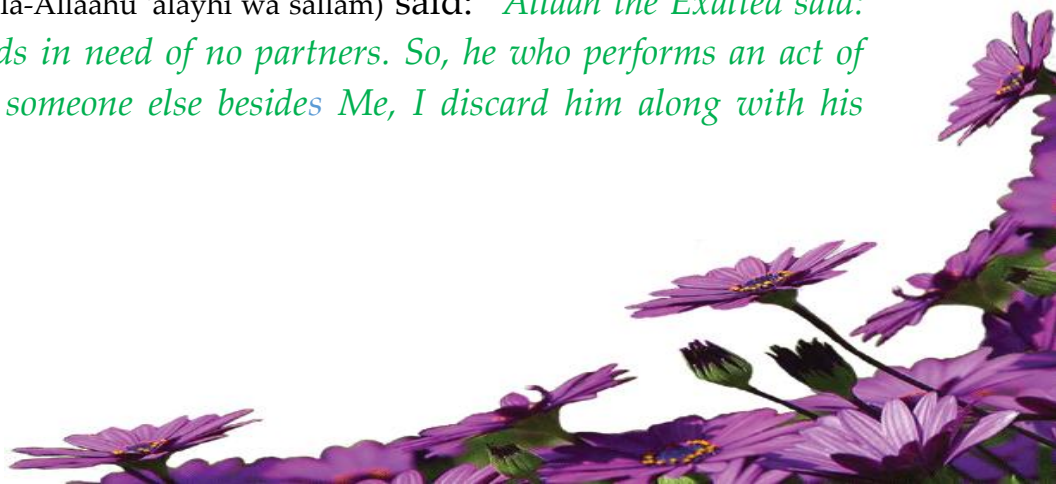
وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ

الْقِيَمَةِ ﴿٥﴾

**"And they were commanded not, but that they should worship Allaah, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salaat and give Zakaat, and that is the right religion."**

[Al-Bayyinah 98:5]

Allaah's Messenger (Salla-Allaahu 'alayhi wa sallam) said: *"Allaah the Exalted said: 'I am the One Who stands in need of no partners. So, he who performs an act of worship dedicating it to someone else besides Me, I discard him along with his association.'"* [Muslim]



Shaikh-ul-Islam ibn Taymiyyah (Rahimahullaah) said: "Establishing Allaah's Religion with sincerity (i.e. worshipping none but Him Alone) is the only religion which Allaah will accept. He has sent Messengers to the early and later generations, and sent down Books emphasizing it; all the Imaams of the believers agree upon it and it is the core of the prophetic call and it is the pole of the Qur'an which all the verses are about." [Majmu' al-Fatawa]

## Of the Virtues of Sincerity

1. Allaah repels evil and Fahsha' (illegal sexual intercourse) from His sincere slave.
2. Sincerity has an enormous impact on making one's affairs easy.
3. Sincerity strengthens the resolution of the slave and makes him continue and accomplish his good deed. Many obstacles are overcome with sincerity.
4. Sincerity elevates the person to high ranks of merit and excellence.
5. Sincerity raises good acts to high ranks. The reward of small acts is increased and magnified due to sincerity, and the reward of great acts is reduced and nullified due to insincerity.
6. Sincerity opens the heart of the person to spend in all the ways of goodness and he prefers this even though he is in need of that (which he spends).

These are some of the enormous impacts of sincerity. Therefore, the apparent deeds differ in ranks of virtues with Allaah according to the faith and sincerity which is established in one's heart.

Ibn al-Qayyim (Rahimahullaah) said: "One of the most important matters which the slave should search for and be keen to do and be aware of, is to know everything that spoils the deeds when they are performed, and all that nullifies them after accomplishing them." [Al-Waabil as-Sayyib]

This is because Riyaa' (showing off), 'Ujb (self-conceit), Kibr (pride) and reminding others of our good deeds may nullify them.



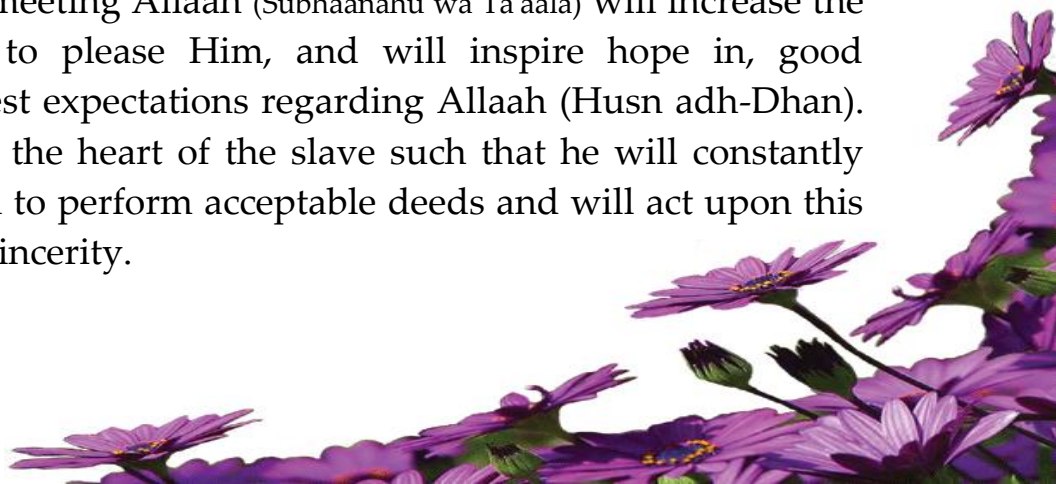
## THE SOUNDNESS - CORRECTNESS OF FAITH

Correctness of faith is the true belief (with certainty) in Allaah, His Angels, His Books, His Messengers, the Day of Resurrection and in Al-Qadar (Divine Preordainment, i.e. whatever Allaah has ordained must come to pass), whether good or bad. It is firm belief in all that is mentioned in the Holy Qur'an and the authentic Sunnah of the Prophet (Salla-Allaahu 'alayhi wa sallam) regarding the principles of the Religion, and includes belief in the Unseen, and all that our righteous predecessors have agreed upon. This necessitates supreme love of Allaah Almighty, complete submission to His Commands and prohibitions, legal rulings, and Decrees of Predestination. Likewise, correct belief consists of the utmost love of Allaah's Messenger (Salla-Allaahu 'alayhi wa sallam), obedience to his orders, adherence to his traditions and abstinence from his prohibitions.

### **The Acceptance of the Deeds Depends on the Correction of the Belief**

One of the means of multiplying the reward is to have a strong belief in Allaah and His Attributes. This will lead to perfecting the deeds, being watchful of Allaah and worshipping Allaah perfectly with His Names and Attributes.

The affirmed belief in meeting Allaah (Subhaanahu wa Ta'aala) will increase the slave's determination to please Him, and will inspire hope in, good thinking of, and the best expectations regarding Allaah (Husn adh-Dhan). Firm belief will fortify the heart of the slave such that he will constantly and passionately yearn to perform acceptable deeds and will act upon this certainty with utmost sincerity.



Therefore, the rewards for the deeds of those who have a comprehensive knowledge of Allaah's Names and Attributes and who have a strong belief in meeting Him are multiplied immensely compared to those who have deficient knowledge. The misguided innovators, though they perform deeds in abundance, will have many of their deeds rejected because of their erroneous knowledge and blemished faith.

Allaah (Subhaanahu wa Ta'aala) says:

لِيَبْلُوكُم أَيُّكُمْ أَحْسَنُ عَمَلًا

"He might try you, which of you is best in deeds."

[Hud (11:7)]

Allaah (Subhaanahu wa Ta'aala) did not say, "...which of you is more in deeds." Al-Fudail bin 'Iyad said as regards Allaah's Statement "**Which of you is best in deeds**" means the most sincere and most correct. He was asked, "O Abu 'Ali! What is the most sincere and most correct?" He said: "If the deed was sincere and was incorrect, it will not be accepted, and if it was correct and not sincere, it will not be accepted. The sincere deed is to be for Allaah's Sake and the most correct (is that which) is in accordance to the Sunnah." [Servitude by Ibn Taymiyyah]



## TO BE A CAUSE THAT LEADS TO RIGHTEOUSNESS

Guiding people to do good or initiating it (by opening the gate to good deeds):

The Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam) said: *“He who called (people) to guidance (righteousness), there would be reward (assured) for him like the rewards of those who adhered to it, without their rewards being diminished in any respect. And he who called (people) to error, he shall have to carry (the burden) of its sin, like those who committed it, without their sins being diminished in any respect.”* [Muslim]

Shaikh Abdur-Rahmaan as-Sa'dee (Rahimahullaah) said: “This Hadeeth and others exhort people to invite others to guidance and to do good deeds. It also indicates the excellence of the one who invites others to guidance and the performance of virtuous deeds, and warns people against inviting (others) to vice and misdeeds, and the greatness of such crimes and their punishment.”

Guidance in this Hadeeth implies beneficial knowledge and righteous conduct.

With regard to opening the gate of good deeds, whoever:

- ② Imparts knowledge or guides students to a way through which they acquire knowledge is considered a caller to guidance.
- ② Invites others to perform righteous deeds concerning the rights of the creation is considered a caller to guidance.
- ② Gives sincere advice, whether religious or worldly, that benefits the other person's religion is considered a caller to guidance.
- ② Becomes guided by the knowledge he attains or by the actions he performs, and exemplifies goodness (i.e., is a positive role model) is considered a caller to guidance.

- ⊙ Precedes others in performing a charitable deed or in undertaking a public project with comprehensive benefit is considered a caller to guidance.
- ⊙ Helps others by directing them to piety and righteousness is a caller to guidance.

(On the other hand, the one who encourages, aids and supports others in performing acts of disobedience to Allaah, in committing evil deeds and transgression against their own souls, is considered a caller to misguidance.)

Appointing (recruiting) qualified people and giving sincere advice through mutual consultation are included in the category of "being a means to goodness" because numerous gates of goodness may be opened due to beneficial suggestions, and their advantages quite often exceed our expectations. For example: it was one of the merits of Sulaiman ibn Abdul-Maalik that he nominated 'Umar ibn Abdul-Aziz (Rahimahullaah) to assume the caliphate after him.

Another case in point is the following:

One of the most correct books after the Book of Allaah is Saheeh al-Bukhaari. The reason behind its compilation (composition) was sincere advice given by the teacher of Imaam al-Bukhaari (Rahimahullaah), Ishaq ibn Rahawaih (Rahimahullaah), who suggested that he (al-Bukhaari) should compile Saheeh Ahadeeth (authentic traditions). Due to his teacher's advice, inspiration reached the heart of al-Bukhaari and strengthened his resolve, resulting in abundant good which the Ummah (Muslim nation) still derives great benefit from today.

Al-Bukhaari (Rahimahullaah) said: "We were with Ishaq ibn Rahawaih, when he said: '(It would be good) if you compiled the correct Sunnah of Allaah's Messenger in an abridged book.' (His words) touched my heart, and

accordingly I started to compile the correct Hadeeth." Look at the great blessing of the advice!



## THE GENERAL BENEFITS OF THE WORK AND ITS IMPACT

One of the means of multiplication of the rewards of the deed is to perform a deed that has great benefit for Islam and the Muslims, such as Jihaad in the Cause of Allaah.

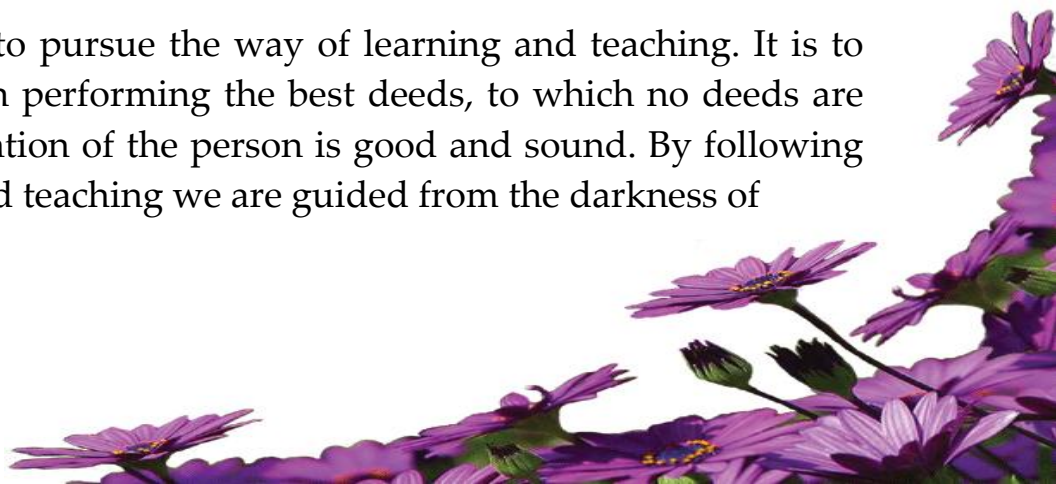
This Jihaad could be with the limbs, with wealth and/ or with utterances.

Jihaad with the limbs means repulsion of the transgressors against Islam and Muslims (such as fighting the disbelievers, hypocrites and all the enemies of the religion), establishing the truth and preventing evil and mischief. This includes supporting the weak and maintaining the honor of the Muslims.

Jihaad by utterances occurs with the tongue by imparting/teaching beneficial knowledge, enjoining the Ma'roof (good), forbidding the Munkar (evil), calling people to Allaah with Hikmah (wisdom), giving good advice to the rulers and the public, and facilitating reconciliation between people, etc. These are all forms of Jihaad by utterances.

### Imparting Knowledge

The greatest Jihaad is to pursue the way of learning and teaching. It is to preoccupy oneself with performing the best deeds, to which no deeds are comparable if the intention of the person is good and sound. By following the path of learning and teaching we are guided from the darkness of





ignorance to the light of knowledge! Our Deen (the Religion of Truth) is revived and the grand invitation to righteousness and the protective prohibitions against evil are proclaimed. In this manner abundant blessings are bestowed upon all of Allaah's slaves.

**The teacher is rewarded for what he teaches, regardless of the understanding (comprehension) of the student.**

If the student understands what the teacher has taught him, and gains benefit from it or he benefits others with it, the reward for the teacher continues to increase and grow as long as the benefit is continuous and does not stop. As such, people should compete and hasten earnestly for this kind of trade-gain (i.e. profit), for it will be his deeds as well as the impact of his deeds that will remain i.e., not only will his reward (of his imparting correct knowledge to others) benefit him in this life but it will multiply and continue to benefit him even after his death.

Allaah Almighty says in Surat Ya-Seen 36:12:

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ ۚ وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴿١٢﴾

**“Verily, We give life to the dead, and We record that which they send before (them), and their traces [their footsteps and walking on the earth with their legs to the Mosques for the five compulsory congregational prayers, Jihaad (holy fighting in Allaah's Cause) and all other good and evil they did, and that which they leave behind].”**

[Yaa-seen 36:12]

**“What they send before them”** are one’s deeds which he performs, **“and their traces”** are the consequences of their deeds, whether good or bad, during their life span and after their death.

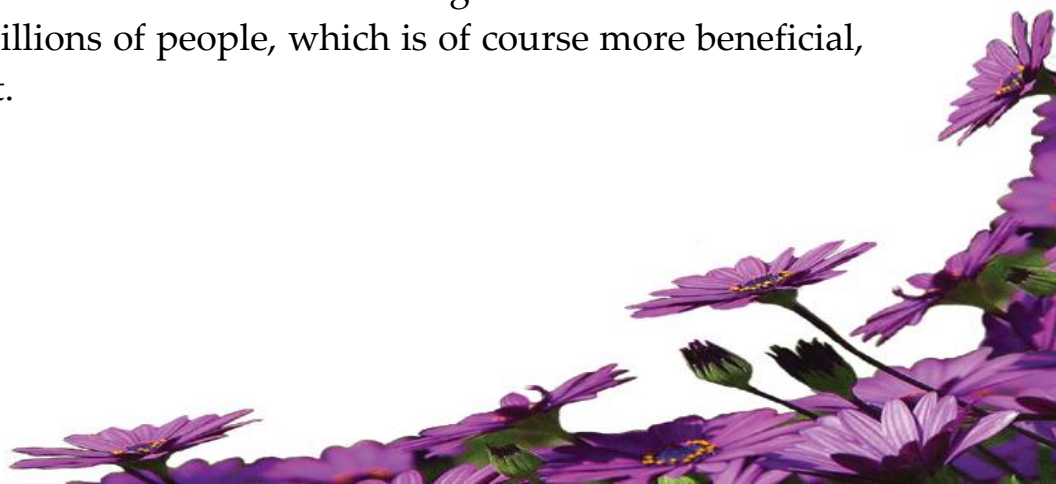
Shaikh Abdur-Rahmaan as-Sa'dee (Rahimahullaah) said:

“Seeking knowledge is an act of worship by which one gets closer to Allaah Almighty by utilizing one’s time and being preoccupied by it. Most scholars have stated that it (acquiring knowledge) is preferable over other acts of worship. That was in the days when knowledge was widely spread, so how about now when knowledge is somewhat scarce; it is even more preferable to increase in taking from the heritage of the Prophet (Salla-Allaahu 'alayhi wa sallam) who said: *“Whoever follows a path seeking knowledge, Allaah will ease a path for him leading to Paradise.”* [Saheeh at-Tirmidhi]

Knowledge benefits its possessor (owner) and others and benefits him in his life and after his death. When all actions stop with one’s death, and one’s book of deeds is folded, the good deeds of the people of knowledge and scholars continue to increase every time and as long as people benefit from their guidance and teaching, and act upon what they learn.

Therefore, it is worth making the most of one’s precious time and life to prepare for a time when one is destitute and in most need.” [Al-Fatawa as-Sa'diyyah]

Currently, there are many ways available for one to disseminate knowledge. Whoever finds a means of spreading knowledge should not hesitate to do so, and should not miss these great opportunities. One could participate in the benefit of many people of many ranks with little effort, so the illiterate and the knowledgeable can benefit, as can the old and the young, men and women, those who are in agreement as well as the ones who are in opposition. There is a vast difference between a lecture, a lesson, or a word that one repeats and with which he may benefit ten people, or twenty or hundreds – in both there is good - and one who can benefit thousands or millions of people, which is of course more beneficial, has a far greater impact.



## Charitable Projects

Some charitable projects that benefit the Muslims in their worldly and religious affairs, and which continue in benefit are:

- ❏ Qur'an memorization centers (societies). The Prophet (Salla-Allaahu 'alayhi wa sallam) said: *"The best among you is the one who learns the Qur'an and teaches it to others."* [Al-Bukhaari]
- ❏ Charitable committees which help the needy people and support the weak families.
- ❏ The committees which help the youth who need support in getting married.
- ❏ The committees for calling non-Muslims to Islam.
- ❏ Building Mosques.

The Prophet (Salla-Allaahu 'alayhi wa sallam) said: *"Whoever builds a Mosque for Allaah's Sake, even as small as the place that a bird puts its egg in, Allaah will build for him a house in Paradise."* [Ahmad and authenticated by al-Albaani]



## GIVING CHARITY FROM LAWFUL EARNINGS

Good earnings are what is lawful and allowable, free from any cheating or usury or any other illegitimate earning. Almighty Allaah says:



يَمْحَقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾

**“Allaah will destroy Ribaa (usury) and will give increase for Sadaqaat (deeds of charity, alms, etc.) And Allaah likes not the disbelievers, sinners.”**

[Al-Baqarah 2:276]

Giving Sadaqah is a kind of doing good to others, and spending in various ways of good. It is one kind of transitive good deed. Therefore, it is one of the means of multiplication of the rewards. In addition to that, Allaah (Subhaanahu wa Ta'aala) puts the Barakah (blessing) in lawful earnings.

The evidence for the multiplication of reward of Sadaqah is mentioned in Surat al-Baqarah (2:245):

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضْعِفُهُ لَهُ أَمْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْصُطُ

وَالِيهِ تُرْجَعُونَ ﴿٢٤٥﴾

**"Who is he that will lend to Allaah a goodly loan so that He may multiply it to him many times? And it is Allaah that decreases or increases (your provisions), and unto Him you shall return."**

[Al-Baqarah 2:245]



## CO-OPERATION (ASSOCIATION) AND SUPPORT

It does not matter if the work is for religious or worldly purposes, there must be co-operation, and what supports this point is what Almighty Allaah says regarding Musa (Moses 'Alayhis-salaam):

وَأَجْعَلْ لِّي وَزِيرًا مِّنْ أَهْلِي ﴿٣٤﴾ هَارُونَ أَخِي ﴿٣٥﴾ أَشْدُدْ بِهِ أَزْرِي ﴿٣٦﴾ وَأَشْرِكْهُ فِي أَمْرِي ﴿٣٧﴾  
كَيْ نُسَبِّحَكَ كَثِيرًا ﴿٣٨﴾ وَنَذْكُرَكَ كَثِيرًا ﴿٣٩﴾

“And appoint for me a helper from my family, Haarun (Aaron), my brother; increase my strength with him, and let him share my task (of conveying Allaah's Message and Prophethood), that we may glorify You much, and remember You much.”

[Ta-Ha 20:29-34]

Shaikh Abdur-Rahmaan as-Sa'dee (Rahimahullaah) said: “Musa ('Alayhis-salaam) knew that all the religious acts and deeds revolve around remembering and supplicating Allaah, so he asked Allaah to allow his brother to be with him so that they could help each other in righteousness and piety; accordingly they would supplicate and worship Allaah more by glorifying Him and performing all other types of worship.” [Tayseer al-Kareem]

**For example:** Partnership and participation could be with money to benefit the Muslims. It also could be participation in a scientific project, a Da'wah project, a reformation project, etc. As its benefits increase and more participants are involved, the Barakah (the blessing) of that work increases and becomes great, and accordingly, its reward multiplies. This could be by establishing a library, or publishing an Islamic magazine or establishing an Islamic website, etc.



## GOOD ISLAM

To be a good Muslim is attained by:

- ✓ Abandoning all that does not concern one (of actions and utterances).
- ✓ Focusing only on what concerns one of actions and utterances.

The Prophet (Salla-Allaahu 'alayhi wa sallam) said: *“If a person embraces Islam sincerely, the reward of his good deeds will be ten times to seven hundred times for each good deed and an evil deed will be recorded as it is.”* [Muslim]

Ibn Rajab (Rahimahullaah) said: “The correct and good faith of the person requires him to abandon all that is of no concern to him of prohibitions, suspicions, the disliked as well as the allowable matters that are not needed. All that would happen if the Muslim completes (perfects) his religion and reaches the rank of Ihsaan (perfection) in which he worships Allaah as if he sees Him, and if he cannot reach that state of devotion, then he considers that Allaah is looking at him.” [Jami' ul-Uloom wal-Ahkam]

In addition to one's good Islam, of the means of multiplication of the reward is that the person should be following the Sunnah, avoiding Bid'ah, and abandoning sins, and that is by not persisting in committing sins, because no one can avoid sinning completely. Thus, repentance is required of the slave. In this case, the deeds of such a slave are multiplied and his sins are expiated, according to the Hadeeth.



## THE HONOR AND EXALTEDNESS OF THE (GOOD) DOER WITH ALLAAH

The person may attain a high, noble rank with Allaah because of his Taqwaa (piety), and because of his assistance in the service of Islam and Muslims. He could be a humble worshipper, a highly knowledgeable person, a good-doer, or a person of high status in society. Such a person has a significant position because of his abundant good deeds and the exemplary role he plays in the community. Therefore, his rewards will be multiplied. Allaah is Shakoor (All-Appreciative), Who appreciates their deeds and rewards them abundantly, and He is Haleem (Forbearing), Who overlooks their shortcomings and forgives them.

Ibn Taymiyyah (Rahimahullaah) said: “Look at Musa (‘Alayhis-salaam): he threw the Scriptures which had the Words of Allaah and which Allaah wrote Himself, and he broke them, and he pulled a Prophet [Haarun (Aaron ‘Alayhis-salaam)] by his beard, though Haarun was a Prophet like him, and he poked the eye of the Angel of Death. He also questioned his Lord on the Night of Ascension (Isra’ al-Miraj) about why Prophet Muhammad (Salla-Allaahu ‘alayhi wa sallam) was elevated in rank above him. Yet, Allaah tolerated his boldness and loved and honored him because of his magnificent deeds in confronting Pharaoh. Musa (‘Alayhis-salaam) submitted to His Command and dealt with the Copts and the sons of Israel (Bani Israel) perseveringly. So, whatever he did was like a drop in the sea compared to all this.

On the other hand Prophet Yunus (Jonah ‘Alayhis-salaam), the son of Matta, did not enjoy the same exalted status as Musa (‘Alayhis-salaam). Prophet Yunus (‘Alayhis-salaam) angered Allaah by refusing to fulfill his prophetic mission. Allaah did not tolerate his transgression and commanded the fish to swallow Yunus (‘Alayhis-salaam) as a punishment. Subsequently, Allaah (Azza wa jall) inspired him with a supplication of Tawheed and sincere repentance and Yunus (‘Alayhis-salaam) was rescued from the belly of the fish. So, we see that Du’aa (a deed of the tongue) as well as deeds of the limbs, may

intercede with Allaah for its doer, especially at times of difficulty.

Allaah (Subhaanahu wa Ta'aala) says in Surat as-Saffat (37:143-144):

فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ﴿١٤٣﴾ لَلَبِثَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾

**"Had he not been of them who glorify Allaah,  
he would have remained inside its belly until the Day of  
Resurrection."**

[As-Saffat 37:143-144]

Similarly, the reward of the wives of the Prophet (Salla-Allaahu 'alayhi wa sallam) were multiplied, because of their high and great rank, as they were the wives of the Prophet (Salla-Allaahu 'alayhi wa sallam) and the mothers of the believers, and they were good examples.

Allaah (Subhaanahu wa Ta'aala) says about them in Surat al-Ahzaab (33:31):

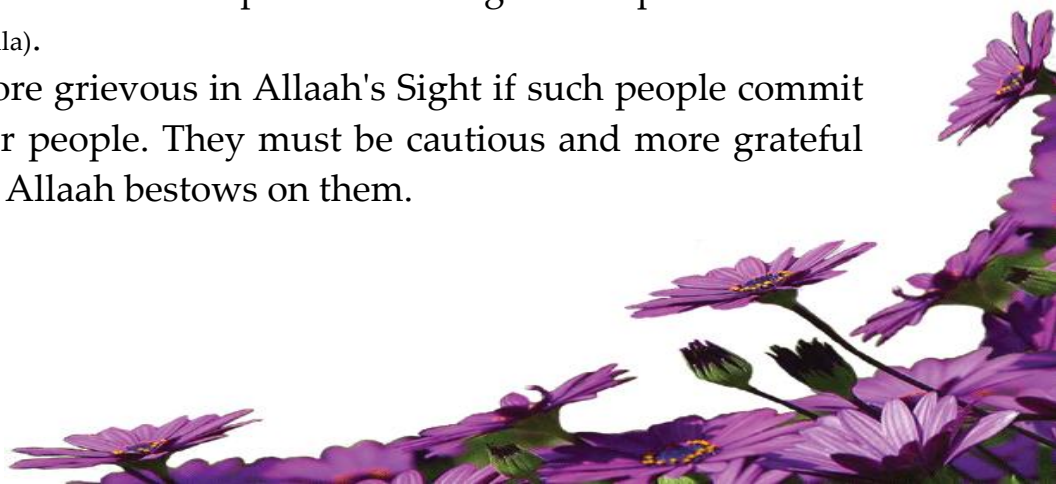
وَمَنْ يَقْنِتْ مِنْكُمْ لِلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحًا نُؤْتَهَا أَجْرَهَا مَرَّتَيْنِ ﴿٣١﴾

**"And whoever of you is obedient to Allaah and His Messenger (Salla-  
Allaahu 'alayhi wa sallam), and does righteous good deeds, We shall give her,  
her reward twice over."**

[Al-Ahzaab (33:31)]

Also, the reward for the deeds of the 'Aalim (scholar) who teaches people the knowledge will be multiplied according to his position with Allaah (Subhaanahu wa Ta'aala).

Moreover, it will be more grievous in Allaah's Sight if such people commit sins more so than other people. They must be cautious and more grateful for the blessings which Allaah bestows on them.





As Allaah (Subhaanahu wa Ta'aala) says in Surat al-Ahzaab (33:30-31):

يٰۤاَيُّهَا النِّبِيُّ مَنْ يَأْتِ مِنْكُنَّ بِفَاحِشَةٍ مُّبَيَّنَةٍ يُضْعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ ۗ وَكَانَ ذٰلِكَ  
عَلَى اللّٰهِ يَسِيْرًا ﴿٣٠﴾ \* وَمَنْ يَقْنُتْ لِّلّٰهِ وَرَسُوْلِهِۦ وَتَعْمَلْ صٰلِحًا نُؤْتْهَا اَجْرَهَا مَرَّتَيْنِ  
وَاَعْتَدْنَا لَهَا رِزْقًا كَرِيْمًا ﴿٣١﴾

"O wives of the Prophet! Whoever of you commits an open illegal sexual intercourse, the torment for her will be doubled, and that is ever easy for Allaah."

"And whosoever of you is obedient to Allaah and His Messenger (Salla-Allaahu 'alayhi wa sallam), and does righteous good deeds, We shall give her, her reward twice over, and We have prepared for her *Rizqan Karima* (a noble provision, Paradise)."

[Al-Ahzaab (33:30-31)]



## THE EXCELLENCE OF THE TIME SUCH AS: RAMADAAN, THE TEN DAYS OF DHUL-HIJJAH, ETC.

Allaah (Subhaanahu wa Ta'aala) has made some times more virtuous than other times, and multiplied the reward for deeds performed in such times.

Ibn al-Qayyim (Rahimahullaah) said: "If one were to contemplate the states of the creation, he would find that this choice and particularization (of times) are an indication of Allaah's Ruboobiyyah (Lordship), His Oneness, His

Ability, His Complete Wisdom and Knowledge, and that none has the right to be worshipped except Him. No one can create like Him or choose like Him or dispose like Him. His choosing and disposing of the affairs etc. are signs of His Ruboobiyyah and one of the great witnesses to His Oneness and Perfect Attributes, and the truthfulness of His Messengers." [Zaad al-Ma'ad]

The month of Ramadaan is the best of months, and its last ten nights are the best of nights, and the Night of Decree (Lailat al-Qadr) is better than one thousand nights, and it is a time when the rewards are multiplied.

Abu Hurairah (Radia-Allaahu 'anhu) reported that Allaah's Messenger (Salla-Allaahu 'alayhi wa sallam) said: *"Whoever fasts the month of Ramadaan out of sincere faith, and hoping for a reward from Allaah, all his previous sins will be forgiven."* [Al-Bukhaari and Muslim]

Also, the best days throughout the year are the first ten days of Dhul-Hijjah. It is reported by al-Bukhaari that the Prophet (Salla-Allaahu 'alayhi wa sallam) said: *"There are no days during which a righteous action is more pleasing to Allaah than these days (i.e. the first ten days of Dhul-Hijjah)."* He was asked: "O Messenger of Allaah, not even Jihaad in the Cause of Allaah?" He (Salla-Allaahu 'alayhi wa sallam) replied: *"Not even Jihaad in the Cause of Allaah, except in case one goes forth with his life and his property and does not return with either of them."* [Al-Bukhaari]

Righteous deeds during the first ten days of the month of Dhul-Hijjah are far better and more rewarding than righteous deeds during other days of the year because they are days during Hajj, in the sacred season of pilgrimage. Other virtuous days are the day of 'Arafah, the Night of Decree, the Day of Ashoora', Fridays, etc.



## THE HONORABLENESS OF THE PLACE AND ITS MERITS OVER OTHERS

Ibn Rajab (Rahimahullaah) said: "One of the means of doubling the reward for any deed is the honorableness of the place in which it is done." [Lata'if al-Ma'arif]

The most honorable place is Makkah generally and the Masjid al-Haram specifically.

Ibn al-Qayyim (Rahimahullaah) said: "Allaah (Subhaanahu wa Ta'aala) chose it for His Prophet (Salla-Allaahu 'alayhi wa sallam), made it a place of worship, and obliged the people to come to it from every far and distant place to perform Hajj and 'Umrah. Allaah made it a sacred place; no blood is shed in it, its trees are not cut down, its animals should not be hunted, nor its thorns weeded out, and it is unlawful for anyone to pick up a thing dropped unless one wants to declare it. Allaah (Subhaanahu wa Ta'aala) made going to Makkah (for performing Hajj and 'Umrah) a means of expiation of previous sins." Allaah (Subhaanahu wa Ta'aala) made the City of Security (Makkah) the best of countries and most beloved to Him. He has sworn by it in two verses in the Qur'an: in Surat at-Teen [95:3] and Surat al-Balad [90:1]. There is no place on the surface of the earth where kissing and touching is prescribed other than the Black Stone and the Yemeni Corner, which expiates the sins." [Zaad al-Ma'ad]

An example for the nobility of the place and its effect on the multiplication of the reward is worship in the three Masaajid:

Al-Masjid al-Haram, Masjid an-Nabawi (of the Prophet Salla-Allaahu 'alayhi wa sallam) in Madinah and Masjid al-Aqsaa in Palestine.

Allaah's Messenger (Salla-Allaahu 'alayhi wa sallam) said: *"A prayer in this Masjid of mine is better than a thousand prayers in any other Masjid, and a prayer in Masjid al-Haram (in Makkah) is better than one hundred thousand prayers elsewhere."* [Ahmad]

Abu ad-Dardaa' (Radia-Allaahu 'anhu) narrated that the Prophet (Salla-Allaahu 'alayhi wa sallam) said: *"A prayer in Masjid al-Haram is more meritorious than one hundred thousand prayers in any other Masjid, and in my Masjid, one thousand prayers and in Masjid Bait al-Maqdis, five hundred prayers."* [Al-Bazzar, at-Tahaawi and at-Tabaraani]



## PERFORMING ACTS OF WORSHIP DURING THE TIMES THAT THE LAW-MAKER (ALLAAH) AND HIS MESSENGER HAVE RECOMMENDED

There are times which Allaah and His Messenger (Salla-Allaahu 'alayhi wa sallam) have made meritorious due to their grandeur and honor, such as late night prayer, fasting during the virtuous days and so forth. The last portion of the night is a virtuous time; it is the time during which Allaah (Subhaanahu wa Ta'aala) descends to the lowest heaven, and it is the time during which Allaah praises those who ask for His forgiveness.

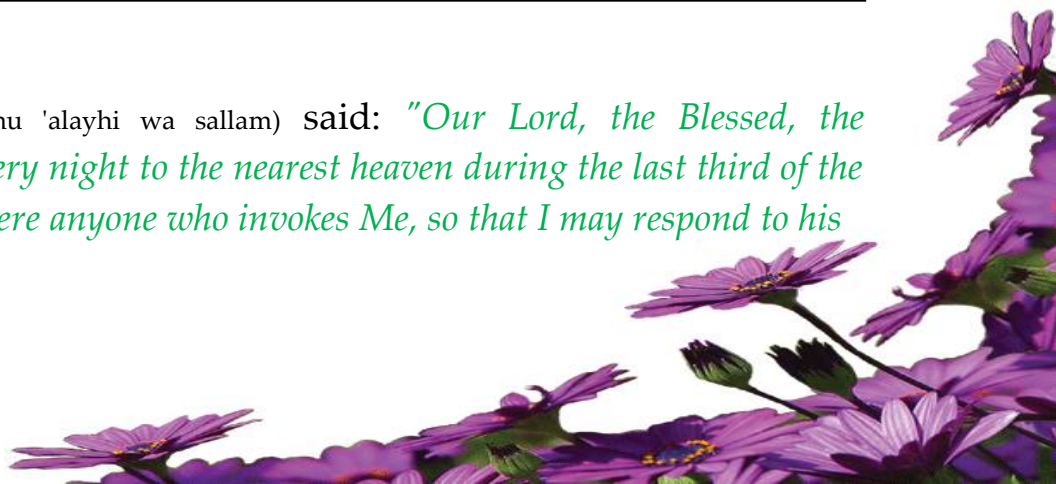
Allaah (Subhaanahu wa Ta'aala) says:

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿٥١﴾ وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿٥٢﴾

**"They used to sleep but little by night. And in the hours before dawn, they were (found) asking (Allaah) for forgiveness."**

[Adh-Dhaariyaat (51:17-18)]

The Prophet (Salla-Allaahu 'alayhi wa sallam) said: *"Our Lord, the Blessed, the Superior, comes down every night to the nearest heaven during the last third of the night, and He says: 'Is there anyone who invokes Me, so that I may respond to his*



*invocation? Is there anyone who asks Me for something so that I may grant him his request? Is there anyone who seeks My forgiveness so that I may forgive him?'"* [Al-Bukhaari]

Examples for fasting during virtuous days: Fasting the month of Sha'baan, fasting the day of 'Arafah, fasting Ashoora' (10<sup>th</sup> of Muharram), also the desirability of fasting six days in the month of Shawwal and fasting Mondays and Thursdays.

Abu Hurairah (Radia-Allaahu 'anhu) reported that Allaah's Messenger (Salla-Allaahu 'alayhi wa sallam) said: *"The most excellent fast after Ramadaan is in Allaah's month, Muharram, and the most excellent prayer after what is prescribed is prayer during the night."* [Muslim]



## **DOING GOOD DEEDS EVEN WHEN THERE ARE EXTERNAL AND PSYCHOLOGICAL RESISTANCES (OBJECTIONS - OBSTACLES)**

Similar to the obstacles being strong and numerous; the deed is more perfected and thus multiplied more in reward.

Some of the psychological resistances that a person feels within himself are: Waswaas (obsession), laziness, fear of facing difficulties, fear of people's criticism and mockery, fear of poverty, or any other kind of fear that one feels. Of the internal obstacles are: lack of certainty, feeling that the way is long, being bored with people, lack of assistance in doing good, etc.

As for external resistances, they are those external obstacles that prevent a person from doing good, so they cross his way and hinder him. Such

obstacles include people's mockery, envy, being exposed to pressure and temptations and other kinds of obstacles and hindrances that a person is exposed to (trials).

Because of these internal, psychological as well as external oppositions, one finds he is unable to do acts of goodness whether for himself or for the benefit of others. He finds himself unable to memorize the Qur'an or seek knowledge. He is unable to call people to Allaah, or command people to good and prohibit them from doing evil. If the person exerts his utmost to resist these obstacles and does not surrender to them, his deeds will be more perfect and will deserve to be rewarded abundantly.

## **Evidences for Performing Good Deeds in the Presence of External and Psychological Obstacles are a Means of Multiplication of Rewards**

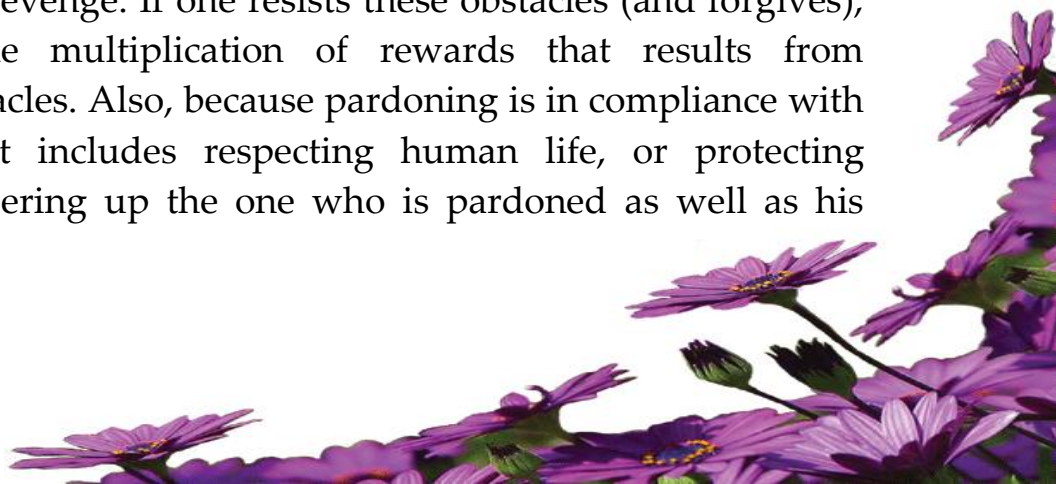
(a) Almighty Allaah says:

فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ ۗ

**“But whoever forgives and makes reconciliation, his reward is due from Allaah.”**

[Ash-Shura 42:40]

Forgiving someone who has wronged another, whether in regards to money, honor, or killing, is not at all easy. The person who is wronged is inclined to anger and revenge. If one resists these obstacles (and forgives), then he deserves the multiplication of rewards that results from overcoming these obstacles. Also, because pardoning is in compliance with Allaah's Command, it includes respecting human life, or protecting someone's wealth; cheering up the one who is pardoned as well as his family is also included.



- (b) Another evidence for multiplication of the reward in the presence of obstacles is the narration reported by Abu Hurairah (Radia-Allaahu 'anhu): The Prophet (Salla-Allaahu 'alayhi wa sallam) said: *"Shall I guide you to that by which Allaah obliterates sins and elevates the ranks (of a man)?"* They said: *"Certainly, O Messenger of Allaah."* He (Salla-Allaahu 'alayhi wa sallam) said: *"Performing Wudhu' completely despite discomfort, and walking long distances to Mosques (to pray in congregation) and waiting for a (i.e. the next) prayer after observing prayer. And that is the Ribaat (remaining on guard in the frontier facing the enemy) for you."* [Muslim]

Performing Wudhu' has great virtue, but its virtue becomes even greater and its reward is multiplied when one performs it despite discomfort such as cold weather, etc.

Also waiting for the Salaat after offering the Salaat is heavy on the self; if one repels the obstacle of his self it will be a means of elevation of his rank, and so forth.

- (c) Another evidence of obstacles: Anas ibn Maalik (Radia-Allaahu 'anhu) narrated that Allaah's Messenger (Salla-Allaahu 'alayhi wa sallam) said: *"A time will come to the people, when one who adheres steadfastly to his religion is like the one who is holding (a burning) coal."* [At-Tirmidhi]

Shaikh as-Sa'dee (Rahimahullaah) said: "This is news about a time before Judgment Day during which the means for doing good will be scarce and evil will be widespread. During this time, the one who safeguards his religion will be in a severe state and great hardship; his state is like the one who is holding a (burning) coal, because of rampant afflictions, doubts, evil lusts, indulgence in the worldly life, weak faith, lack of assistance in doing good, etc. Therefore, the one who safeguards his religion, and acts upon it by repelling all these obstacles, is considered the best of people and highest in rank with

Allaah and the one who holds the greatest position with Him." [Bahjat Quloob al-Abrar]

Bear in mind that helping others to overcome these obstacles is considered a great means of multiplication of rewards. The amount of reward will be in accordance to the amount of hardship.

(d) The fourth evidence is the statement of Allaah:

إِنَّمَا يُوفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿١٠﴾

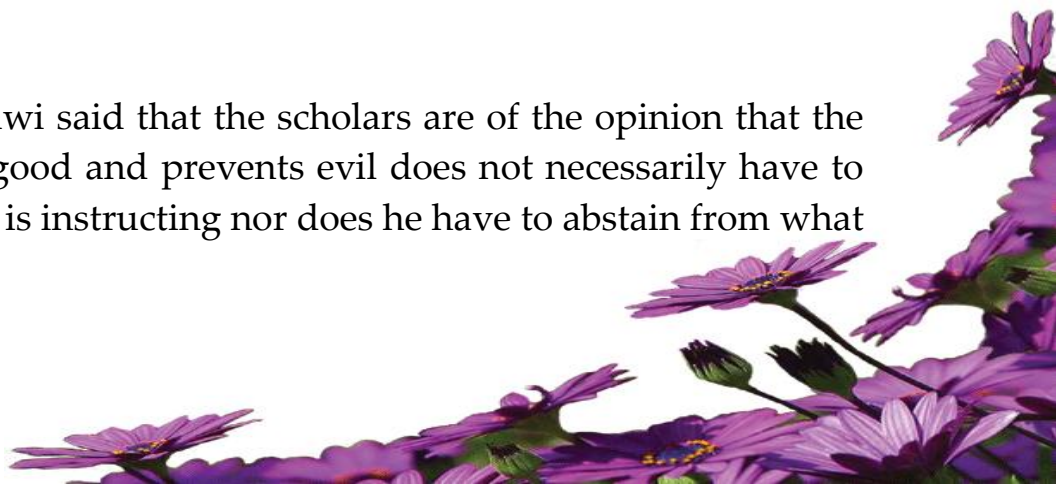
**"Only those who are patient shall receive their rewards in full, without reckoning."**

[Az-Zumar (39:10)]

Shaikh as-Sa'dee (Rahimahullaah) said: "As the hardship resulting from being patient in performing good deeds, abstaining from sins and being patient at times of calamities is more, so too is the reward greater and abundant." [Al-Quwa'id al-Hisaan]

(e) Of the greatest obstacles that one confronts are obstacles that the one who is remorseful faces when he repents truly to Allaah (Subhaanahu wa Ta'aala). His self incites him and whispers to him to commit sins that he used to commit, and it disheartens him to perform good deeds. If he strives hard to abandon sin, repents to Allaah, asks forgiveness from Him and reminds himself that committing sin is not an excuse to abandon the performance of good deeds, then he deserves to get multiple reward.

Imaam An-Nawawi said that the scholars are of the opinion that the one who orders good and prevents evil does not necessarily have to abide by what he is instructing nor does he have to abstain from what





he is preventing others from doing. He has to order people to do good, even if he himself does not do it, and he has to caution people against doing evil deeds, even if he himself does not refrain from doing them.

So, there are two things he must do: command and prevent himself, and command and prevent others. If he has violated one of them, then how would he be allowed to breach the other one? (i.e., he is not allowed to breach the other one). [Explanation of an-Nawawi for Saheeh Muslim]

Sa'id ibn Jubair said: "If a person neither orders with any good nor prevents any illegal act until nothing is in him (of what he is preventing), then no one would have ever ordered with good or prevented evil." [Tafseer al-Qurtubi]



## THE GREAT EFFECT OF ANY DEED AND ITS ABUNDANT BENEFIT

Rescuing people from destruction, removing harm and relieving distress are examples of deeds which lead to abundant benefit. If a believer is rescued from death, the rewards for whatever this believer does of prayer, fasting, paying Zakaat, giving Sadaqah, Hajj, etc. will be written for the person who saved him.

This is attained when one saves the lives of others; what about if one saves the afflicted one from the wretchedness of this life and the Hereafter and guides him to ways of happiness in this life and the Hereafter? (And that is by guiding him to the right way.)

Some examples of the deeds that remove distress of the afflicted people are: removing harm from the roads, building hospitals, rendering medical treatment for those who are sick, removing harms that are related to the religion of Islam and the correct beliefs and morals of Muslims - such as preventing the sale of cigarettes, wine, indecent magazines and videos, etc. Another example of removal of that which is harmful is assisting in the reconciliation between two (or more) parties, as Allaah (Subhaanahu wa Ta'aala) says in Surat an-Nisaa' (4:114):

❖ لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ  
النَّاسِ ۗ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾

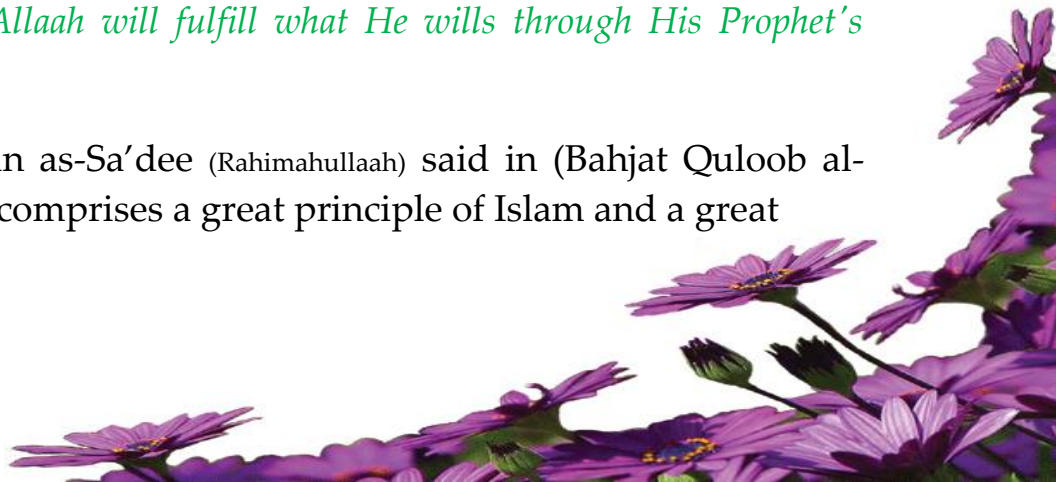
"There is no good in most of their secret talks save (in) him who orders Sadaqah (charity in Allaah's Cause), or Ma'roof (Islamic Monotheism and all the good and righteous deeds which Allaah has ordained), or conciliation between mankind; and he who does this, seeking the good Pleasure of Allaah, We shall give him a great reward."

[An-Nisaa' (4:114)]

Another example of the removal of distress is the good intercession.

Abu Musa al-Ash'ari (Radia-Allaahu 'anhu) narrated that whenever a beggar or a person in need of something came to the Prophet (Salla-Allaahu 'alayhi wa sallam), he used to say (to his Companions): *"Intercede (for him) and you will be rewarded for that, and Allaah will fulfill what He wills through His Prophet's tongue."* [Agreed upon]

Shaikh Abdur-Rahmaan as-Sa'dee (Rahimahullaah) said in (Bahjat Quloob al-Abrar): "This Hadeeth comprises a great principle of Islam and a great



benefit, and that is that a believer should always strive to do acts of goodness whether he achieves the required results, or partially achieves them, or whether he does not achieve anything, such as the intercession for those who are in need with kings or people in high positions by trying to help them fulfill their needs. Some people will not intervene unless they know that their request will be fulfilled, and they miss out on a lot of good from Allaah and Ma'roof from helping his Muslim brother. Therefore, the Prophet (Salla-Allaahu 'alayhi wa sallam) ordered his Companions to help their needy brothers with good intercession which is most beloved to Allaah. Allaah (Subhaanahu wa Ta'aala) says in Surat an-Nisaa' (4:85):

مَنْ يَشْفَعْ شَفْعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِّنْهَا ۗ وَمَنْ يَشْفَعْ شَفْعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِّنْهَا ۗ  
 وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقِيتًا ﴿٨٥﴾

**Whosoever intercedes for a good cause will have the reward thereof, and Whosoever intercedes for an evil cause will have a share in its burden. And Allaah is Ever All-Able to do (and also an All-Witness to) everything.**

[An-Nisaa' (4:85)]

Abu Hurairah (Radia-Allaahu 'anhu) reported that Allaah's Messenger (Salla-Allaahu 'alayhi wa sallam) said: *"He who alleviates (removes) the suffering of a brother from the afflictions of the world, Allaah will alleviate his afflictions from the sufferings on the Day of Resurrection. He who finds relief for one who is hard pressed, Allaah will make things easy for him in the Hereafter. And he who conceals (the faults) of a Muslim, Allaah will conceal his faults in the world and in the Hereafter. Allaah is at the back of a slave so long as the slave is at the back of his brother."* [Muslim]

Ibn Rajab (Rahimahullaah) said: "It was said that the distress of this life is nothing compared to the distress on the Day of Resurrection, therefore Allaah kept this in store with Him for the slave, to relieve him of distress on the Day of Resurrection." [Jami' al-Uloom wal-Hikam]

Even those acts of compassion such as alleviating the suffering of animals can be a source of Allaah's Forgiveness and immense rewards. Evidence of this is found in the narration of Abu Hurairah (Radia-Allaahu 'anhu) who reported that the Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam) said: *"A prostitute was forgiven by Allaah because (once when) passing by a panting dog near a well, and seeing that the dog was about to die of thirst, she removed her shoe, and tying it with her head cover, she drew out some water for it. So, Allaah forgave her because of it."* [Saheeh al-Bukhaari, Volume 4, Book 54, # 538]

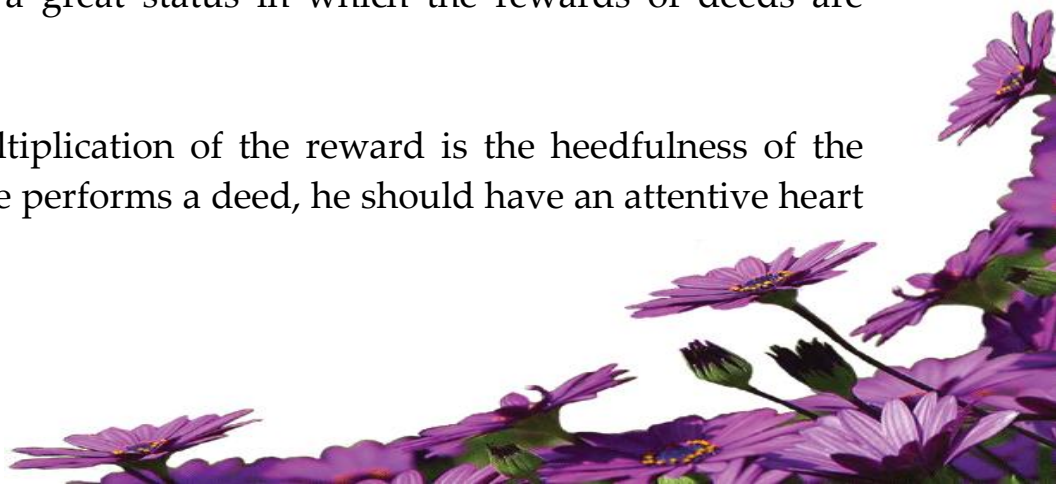
When we reflect on the above Hadeeth, we wonder about the great virtue of giving water to an animal; then what about the human being whom Allaah has honored over everything He has been created with a marked preferment. Feeding him (your Muslim brother), clothing him, honoring him, entertaining him, being merciful to him, rescuing him, and relieving his distresses are more deserving of earning immense and multiple rewards.



## **STRIVING HARD TO FULFILL THE RANK OF IHSAAN (PERFECTION), OBSERVATION AND HAVING AN ATTENTIVE HEART WHEN PERFORMING THE DEED**

This is achieved by realizing Allaah Almighty's watchfulness and that of His witnesses, and by worshipping Him as if one sees Him, and if one cannot achieve this state of devotion, then one should consider that Allaah sees him. And this is a great status in which the rewards of deeds are multiplied.

Another means of multiplication of the reward is the heedfulness of the heart, i.e. whenever one performs a deed, he should have an attentive heart



and understand what he is doing or saying, hoping for the reward, having a good intention, bringing to mind the greatness of Allaah, etc.

These states of the heart should be present when reciting the Qur'an, offering Salaat, performing Wudhu', and invoking Allaah, etc.

In order to achieve the rank of perfection (Ihsaan) in one's acts of worship ('Ibaadat), it is of utmost importance that we remember the statement of our beloved Prophet (Salla-Allaahu 'alayhi wa sallam): *"You should know that Allaah will not respond to the invocation of a heedless heart."* [At-Tirmidhi]

Consequently, the perfection in any act of worship is attained when one performs the obligatory acts perfectly, both outwardly and inwardly. The acceptance of the deed, the complete reward, increase in reward, elevation in ranks, expiation of sins and increase of the light of Eemaan are all dependent on the attentiveness of the heart.



## POSITIVE IMPACTS OF THE RIGHTEOUS DEEDS

There is tremendous benefit for Allaah's servant in both his religion and in his worldly affairs.

- 🌈 Increase in faith: as faith increases with obedience to Allaah, it causes righteous actions to increase and Allaah doubly rewards His slave.
- 🌈 Softness of the heart, which is the opposite of hard-heartedness. A soft heart means it is tender, submissive, and affected by the Qur'an and by advices (admonitions), etc.

Almighty Allaah says:

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَىٰ نُورٍ مِّن رَّبِّهِ ۗ فَوَيْلٌ لِّلْقَاسِيَةِ قُلُوبِهِم مِّن ذِكْرِ اللَّهِ ۗ  
أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٣٩﴾ اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ  
الَّذِينَ تَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ۗ ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ مَن  
يَشَاءُ ۗ وَمَن يُضَلِلِ اللَّهُ فَمَا لَهُ مِن هَادٍ ﴿٤٠﴾

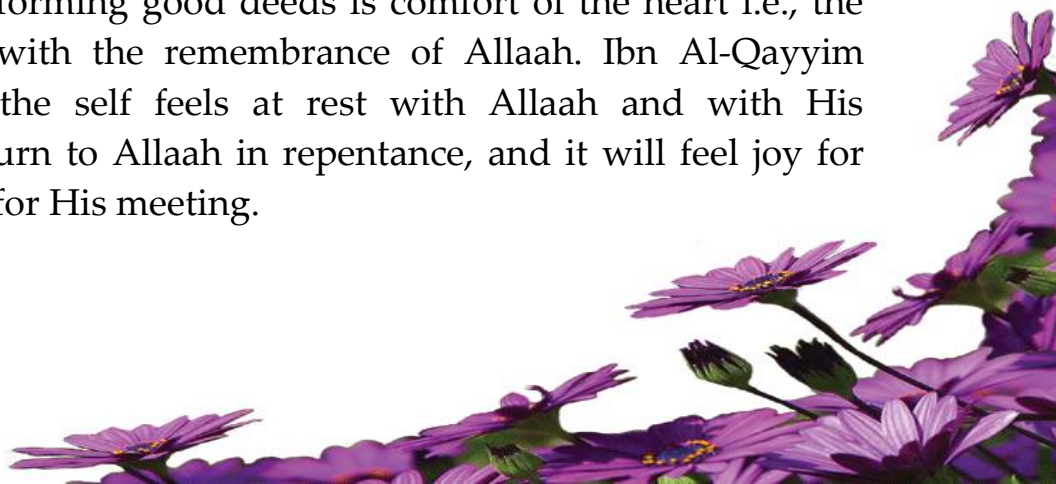
**"Is he whose breast Allaah has opened to Islam, so that he is in light from His Lord (as he who is non-Muslim)? So, woe to those whose hearts are hardened against remembrance of Allaah! They are in plain error!**

**Allaah has sent down the best statement, a Book (this Qur'an), its parts resembling each other in goodness and truth, oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allaah. That is the guidance of Allaah. He Guides therewith whom He pleases and whomever Allaah sends astray, for him there is no guide."**

[Az-Zumar 39:22-23]

Softness of the heart is one of the impacts of doing good deeds and it is a means of doubling the reward, because softness of the heart leads to listening attentively to the remembrance (dhikr) and incites the limbs to perform good deeds.

Another impact of performing good deeds is comfort of the heart i.e., the heart will be at rest with the remembrance of Allaah. Ibn Al-Qayyim (Rahimahullaah) said: "If the self feels at rest with Allaah and with His remembrance, it will turn to Allaah in repentance, and it will feel joy for His nearness and long for His meeting.



This is the self to whom it will be said:

يَأْتِيهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٧٧﴾ أَرْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَةً ﴿٧٨﴾

**"O you the one in complete rest and satisfaction, come back to your Lord – well pleased and well-pleasing unto Him."**

[Al-Fajr 89:27-28]

[Iqathat al-Lahfaan]



## CONCEALING THE RIGHTEOUS DEEDS

One should conceal the good deed if there is a benefit in concealing it; that would be a means of multiplying the reward. Concealing it indicates the sincerity of its owner and his faith and that the deed was not done out of hypocrisy or showing off.

Abu Hurairah (Radia-Allaahu 'anhu) narrated that the Prophet (Salla-Allaahu 'alayhi wa sallam) said: *"Allaah will give shade to seven on the Day when there will be no shade but His. (These seven persons are) a just ruler, a youth who has been brought up in the worship of Allaah (i.e. worships Allaah sincerely from childhood), a man whose heart is attached to the Mosque (i.e. to pray the compulsory prayers in the Mosque in congregation), two persons who love each other only for Allaah's Sake and they meet and part in Allaah's Cause only, a man who refuses the call of a charming woman of noble birth for illegal intercourse with her and says: 'I am afraid of Allaah,' a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity), and a person who remembers Allaah in seclusion and his eyes are then flooded with tears."* [Al-Bukhaari and Muslim]



## REVEALING THE ACT OF GOODNESS COULD BE A CAUSE FOR DOUBLING THE REWARD

Revealing acts of righteousness and announcing them could sometimes be a cause for doubling the reward. This might be better than concealing them, especially if the consequence of them is to encourage people to follow their example and do similar righteous acts, whether it is Sadaqah or something else.

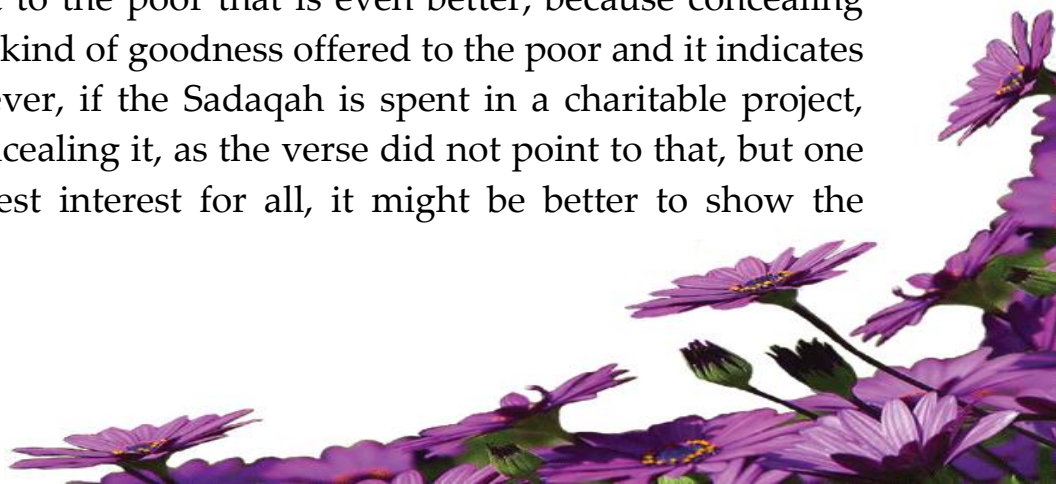
Allaah (Subhaanahu wa Ta'aala) says in Surat al-Baqarah (2:271):

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ ۖ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ ۚ وَيُكَفِّرُ  
عَنْكُمْ مِنْ سَيِّئَاتِكُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧١﴾

**"If you disclose your Sadaqaat (almsgiving), it is well; but if you conceal it and give it to the poor, that is better for you. Allaah will expiate some of your sins. And Allaah is Well-Acquainted with what you do."**

[Al-Baqarah (2:271)]

Shaikh as-Sa'dee (Rahimahullaah) said: "Allaah (Subhaanahu wa Ta'aala) informs us that if the person shows his Sadaqah (almsgiving) that is good and if he conceals it and gives it to the poor that is even better; because concealing the Sadaqah is another kind of goodness offered to the poor and it indicates strong sincerity. However, if the Sadaqah is spent in a charitable project, there is no merit in concealing it, as the verse did not point to that, but one should consider the best interest for all, it might be better to show the





goodness, in order to encourage others to the good, and to be taken as an example to be followed." [Tayseer al-Kareem]

Jareer ibn 'Abdullaah (Radia-Allaahu 'anhu) reported: People came to the Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam) and they were dressed in woolen clothes. He [the Prophet (Salla-Allaahu 'alayhi wa sallam)] saw their miserable state, as they were suffering from want, and he urged the people to donate to them, but they were slow in their donations, which reflected on the look of the face of the Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam). Then a person from among the Ansaar came with a bag of money, then another one came, and then the people followed continuously, and I saw the face of the Messenger (Salla-Allaahu 'alayhi wa sallam) glittering out of joy. The Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam) said: *"He who sets a good precedent (example) in Islam, there is a reward for him for this (act of goodness) and reward of the one who also acted (i.e. a reward for him for those) who also acted according to it (his example) subsequently, without any deduction from their rewards; and he who sets in Islam an evil precedent (example), there is upon him the burden (sins) of that, and the burden (sins) of him also who acted upon it subsequently, without any deduction from their burden (sins)."* [Muslim]



## SOURCE

- 1- The Means and Deeds that Result in Multiple Rewards, by Shaikh as-Sa'dee (Rahimahullaah) explained by Shaikh Muhammad al-Hamad
- 2- Beneficial Advice, by Silsilat al-Allaamatain Ibn Baaz and al-Albaani





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