SADAQAH IN THE LIGHT OF PROPHETIC HADITHS
(A STUDY OF THE ASBĀB AL-WURŪD OF HADITH MUSLIM NO. 1006)

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Abstract: This paper discusses the asbāb al-wurūd of the hadith about charity not being limited to wealth alone. This hadith needs to be known and studied because some human beings are still stereotyped that charity can only be done with property. Understanding that ignores the asbāb al-wurūd. Usually, many are trapped in textual meanings that encourage misunderstanding. This paper analyzes the hadith about almsgiving using a qualitative method with the takhrīj, sharah, and asbāb al-wurūd hadith approach. This research also uses the Library Research method to explore more in-depth information. This research found several essential points, including that charity for materially capable people can be replaced by reciting tayyibah sentences (al-ḥamd lillāh, Allāh Akbar, Subhān Allah, and the sentence Lā ilāha Illa Allāh) or by pointing to the good and forbidding the bad. This aligns with the Hadith narrated by Imam Muslim with Index No. 1006. Besides that, it turns out that sadaqah has many benefits, one of which can reduce liver disease that clots inside.

Keywords: Asbāb al-wurūd, Hadith, Sadaqah

INTRODUCTION

The study of the Prophet's Hadith Ṣallallāhu ʿAlaihī wa Sallam holds an incredibly urgent role in the realm of Islamic studies, considering the position of Hadith as the primary source after the Quran. This is due to the inherent virtues and guidance encapsulated within the Hadith. Consequently, adhering to the teachings and guidance found in the Hadith becomes an obligation for the Muslim community (Mālikī, 2011). Over time, scholars have pioneered a discipline known as "Hadith Studies." This discipline comprehensively examines the various aspects of the transmission of Hadith from the time of Prophet Muhammad Ṣallallāhu ʿAlaihī wa Sallam until the present day. Hadith Studies encompass diverse facets, including the exploration of the methods of Hadith transmission, analysis of the authenticity of the chain of narrators (sanad), and in-depth exploration of the terminology used in Hadith. (Idri et al., 2021, p. 1).
Scholars of Hadith provide different definitions for Hadith (Hasanî, n.d., p. 7). According to Ajaj Khatib, Hadith etymologically refers to something new (الجديد). Meanwhile, in terminology, Hadith is defined as:

(Khatib, 2006, p. 7)

كل ما أثر عن الرسول قبل البعثة وبعدها

A hadith is attributed to the Prophet either before he was sent as a messenger or before he was sent as a messenger.

However, talking about the hadith here is more dominant after he was sent as a Messenger; the hadith includes the words, behavior, and taqrîr of the Prophet (Khatib, 2006, p. 19).

The scholars of Usûl Fiqh give a different definition from those of hadith. The Usûl scholars give a more limited definition than the one given by the hadith scholars themselves. According to them, hadith is al-Sunnah al-Qawliyyah, and the word al-Sunnah is more general than hadith:

(Khatib, 2006, p. 19)

وهي تشتمل قول الرسول فعله وتذكره مما يصح أن يكون دليلا لحكم شرعي

Moreover, al-Sunnah includes all the sayings, behaviors, and approvals of the Prophet that are evidence for the laws of Shara’.

Hasan bin Muḥammad al-Masshaṭ defines al-Sunnah in terminology as everything attributed to the Prophet, encompassing his statements, actions, and approvals (Masshaṭ, 2014, p. 9). On the other hand, Hadith has a narrower scope, focusing specifically on the actions and behavior of the Prophet. Al-Sunnah, however, has a broader connotation.

The study of Hadith sciences refers to two main branches: riwâyah and dirâyah. Riwâyah in Hadith science encompasses everything transmitted from the Prophet Šallallāhu ’Alaihi wa Sallam, including his sayings, actions, deeds, and characteristics, as well as anything attributed to the Companions or the Successors (tabi’in). On the other hand, dirâyah in the Hadith sciences involves the examination of the condition of the chain of narrators (sanad) and the text (matan) (Hashîm, 1984, p. 7).

Among the terms in the branches of Hadith sciences mentioned are several specific focuses, such as the science of rijāl al-ḥadīth (the science of hadith narrators), the science of jarh wa al-ta’dîl (the science of evaluating narrators), the science of fahm mubhamât (the science of understanding ambiguous hadiths), the science of ilal ḥadîst (the science of identifying flaws in hadiths), the science of Gharîb hadîth (the science of rare or uncommon hadiths), the science of naskh wa al-mansûkh (the science of abrogation and abrogated texts in hadiths), the science of talfiq hadîth (the science of reconciling conflicting hadiths), the science of tashîf wa al-tahrif (the science of distortion and alteration in hadiths), the science of asbâb al-wurûd ḥadîth (the science of the reasons behind the emergence of hadiths), and the science of mustâlah ahl ḥadîth (the science of terms used in hadiths).

One crucial aspect among the discussions of branches of Hadith sciences is asbâb al-wurûd al-ḥadîth, as mentioned by Ibn Daqiq al-‘Īd: studying the causes of the occurrence of a hadith is akin to studying the causes of revelation (asbâb nuzûl) in the Quran. Understanding a cause requires studying its reasons. Comprehending a hadith’s interpretation without studying its background and context is impossible. Delving into the intricacies of asbâb al-wurûd al-ḥadîth is an accurate method to unveil the meanings and purposes of a hadith (Jawi, 2019).
One way to ascertain the asbāb al-wurūd (reasons for the occurrence) of a hadith is by examining the narrations or historical explanations related to the emergence of that particular hadith. These reasons might be explicitly mentioned within the hadith, directly or indirectly, in other narrations or as implied indications.

Methods to uncover the asbāb al-wurūd of a hadith include:

1. Through the Narrations of the Prophet’s Hadith: These reasons might be explicitly stated within the text or in other related narrations. Sometimes, these reasons might be hinted at or indicated indirectly.

2. From Information Provided by the Companions: The companions of the Prophet had firsthand experience and witnessed events during that time, providing valuable insight into the context and reasons behind the hadith.

3. Through the Ijtihad Method: This involves a series of processes, typically used when extracting a hadith, to explore all information relevant to the studied topic. Sometimes, the reasons for occurrence are found in various narrations of the same theme (Ali, 2015, pp. 93–94).

Men understanding the asbāb al-wurūd (reasons of occurrence) is equally significant to understanding asbāb al-nuzūl (reasons for revelation) in the study of the Quran. This is because comprehending a text requires understanding its historical context. Similarly, knowing the reasons behind the occurrence of a hadith will facilitate a more accurate interpretation. One of the themes to be examined is a Hadith narrated by Imam Muslim in his Sahih, in the section or chapter entitled “The Statement that Even the tasbih (Saying Subḥān Allāh) Is a Charity on Every tasbih.” This chapter elucidates that charity is not solely confined to material possessions but can also encompass remembrance (dhikr) and good words.

This research is prompted by the prevalent belief among society that charity can only be given in material form. Therefore, to address this misconception, a study of the hadith narrated by Imam Muslim with the index 1006 needs to be explored and analyzed.

METHOD

This research adopts a qualitative method inspired by the approach developed by Syuhudi Ismail. This approach encompasses various hadith analysis techniques, including Takhrīj al- Ḥadīth to trace the historical origins of hadith, sanad research to assess the authenticity of the chain of narrators, sharh hadith to delve into the meaning and context of hadith, and asbāb al-wurūd to understand the background or reasons behind the emergence of hadith.

This literature-based study relies on data from diverse scholarly sources such as heritage books, articles, academic journals, and related reference books. These sources form the primary foundation for constructing arguments and analyses. Within this research, there is a specific focus on hadith investigation using the theory of hadith authenticity (ṣaḥīḥayn), where the process of takhrīj hadith is employed to determine the quality of the hadith, whether it is deemed authentic (ṣaḥīḥ) or not. This method places the credibility of the hadith as the central focus of the research, ensuring that all analyses or conclusions drawn are based on the accuracy and reliability of the hadith. (Ismail, 1992, p. 29).
Finding and Discussion

Hadith Text and Takhrij

Hadith narrated by Imam Muslim in the book *Ṣaḥīḥ Muslim*, with hadith index number 1006.

Hadith narrated by 'Ubaydullah bin 'Umayr al-Daqili, from Abu Hurairah, that a group of the Prophet's Companions asked the Prophet: “O Messenger of Allah, what if one of us were to fulfill his desire in the right way? Would there be a reward? What do you think if it is channeled into charity. They asked: “O Messenger of Allah, what if one of us were to fulfill his desire in the right way? Would there be a reward? What do you think if it is channeled into charity.

Imam Ahmad ibn Hanbal also narrated a similar hadith in his book *Musnad Ahmad* with hadith numbers 21473 and 21483.

Narrated Ārim and 'Affān: Narrated Mahdiy bin Maimun: Narrated Waṣil, the servant of Abi 'Umaynah, from Yahya ibn 'Uqail, from Yahya ibn ma’mar, from Abi al-Aswad al-Dailiy, from Abi Dzar: A group of the Prophet's Companions asked the Prophet Ṣallallāhu 'Alaihi wa Sallam: "O Messenger of Allah, the rich among us are more rewarded, they pray as we pray, they fast as we fast, they give in charity with their surplus wealth." The Prophet said: "Has not Allah made for you all that with which you can give in charity? Indeed, every tasbih is a charity; every takbir is a charity; every tahmid is a charity; every tahlil is a charity; commanding what is right is a charity, forbidding what is wrong is a charity, and in your private parts, there is a charity. They asked: "O Messenger of Allah, what if one of us were to fulfill his desire (in the right way)? Would there be a reward? What do you think if it is channeled into something haram? Is it not also worth sin? Moreover, likewise, if it is channeled into halal things, there is a reward value.

(An-Nur International Journal of the Quran & Hadith, Sohibul Haq, p. 47)
tahmid is worthy of charity, and in your private parts, there is also charity. They asked: "O Messenger of Allah, what would happen if one of us were to fulfill his desire (in the right way)? Would there be a reward? What do you think if it is channeled into something haram? Is it not also worth sin? Moreover, likewise, if it is channeled into halal things, there is a reward value. Affān said they confirmed. The Prophet Ṣallallāh 'Alaihi wa Sallam said: "And every takbir and tahlil is worth the reward of charity, commanding what is good is a charity; forbidding what is evil is worth the reward of charity, and even in the private parts (if channeled in the right way) there is charity.


Imam Ahmad bin Ḥambal appears in two separate chains, one through Ārim - 'Affān and the other through Wahb bin Jarir, both of whom are reliable narrators (rawi tsiqah). This Hadith is mentioned in Musnad Imam Ahmad with the Hadith numbers 21473 and 21483. Additionally, all these Hadiths are narrated by the companion Abu Dzar al-Ghifāri. All narrators in the chain that the author has studied are reliable (rawi tsiqah), except for Yaḥyā bin 'Uqāil, who is considered a reliable narrator but with some degree of caution (rawi shaduq) (Mizziy, 1980, vol. XXX, p. 473).
Hadith Explanation

Charity (Sadaqah) is a term derived from the Arabic language, 'shadaqah,' which signifies a Muslim's giving to others to earn rewards from Allah Subhānahu wa Ta'ālā. It can involve offering goods or services or participating in humanitarian activities. This concept is supported by various Hadiths of the Prophet Muhammad ﷺ, one of which emphasizes that even a sincere smile is considered charity (Marjono, 2018, pp. 205–206).

The phrase "أَنْصَدَفْنَ" can also be read as "أَنْصَدَفْنَا." The hadith explains the virtues of reciting Tasbih (glorification), other forms of dhikr, not commanding but for goodness, not forbidding except evil, and the merit of having a good intention even in permissible matters. Worship originally devoid of reward will be credited as virtuous due to a sincere and correct intention.

Ibn Hajar stated that the reward for dhikr can be comparable to giving charity when it is tough to use material possessions. Therefore, reciting tasbih, takbir, tahmīd, tahlīl, or encouraging good deeds would be equivalent to giving charity in wealth. The reward's value depends on the action's difficulty (al-Karmani) ('Asqalāniy, 1379, p. 328).

The Prophet's saying, "وَأَمَرَ بِالْمُزْوَدْ صَدَقَةً، وَنَذَّبَ عَنْ فَنَكْرِ صَدَقَةٍ" emphasizes that enjoining good deeds and forbidding evil deeds hold more weight than tasbih, tahmīd, and other forms of dhikr. Enjoining good and forbidding evil are collective obligations (fard kifayah), while dhikr is a recommended practice (sunnah). Scholars have stated that the reward for fulfilling a collective obligation surpasses performing a recommended act by seventy degrees (Haitami, 2008, p. 438).

The Prophet's saying, "وَقَالَ أَمْيَمَ لمْ وَضِعْتُهَا بِخَرَاجٍ أَكَانَ عَلَيْهِ فِيْهَا وَزَرَّ؟" highlights the idea of wrongdoing when engaging in unlawful acts. When the companions are asked about the reward for controlling one's desire, it indicates the permissibility of analogous reasoning supported by scholars other than the Dhahiris (Haitami, 2008, p. 440).

Asbāb Wurūd al-Ḥadīth

In the Sahihayn (the two authentic books of Hadith) from Abī Śāliḥ, narrated from Abu Hurairah radiya Allāh ‘anhum, it is mentioned that at one time, a group of poor individuals among the Muhājirīn companions came to the Prophet Muhammad ﷺ, Alaihi wa Sallam. They expressed their concerns to him, mentioning their envy towards the wealthy companions with surplus wealth, enabling them to give in charity (Ahmad, 2015, p. 262). Consequently, the Prophet informed them of the type of charity they could afford to perform, as elucidated in both these books as follows:

خَلَّلْنَا مَحَدَّثَنَا بِنِي أبِي بَكْرٍ قَالَ: خَلَّلْنَا مَفْعِلًا، عَنْ عَبْدِ اللَّهِ، عَنْ سَعِيدٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي مَرْيَز، رضي الله عنه قال: جَاءَ الْقَافُّةَ إِلَى الْبَيْتِ صَلَّى الله عَلَيْهِ وَسَلَّمَ، فَقَالُوا: ذَهَبَ أَهْلُ الْأَمْوَالِ مِنَ الدُّنْيَا، وَالْقَبْضَاءَ الْمَقْبُوضَةَ يُصَلَّونَ كَمَا لَصَلَّى، وَيَصَلُّونَ، وَلَيْنَمْ فَضْلًا مِنَ أَمْوَالِ الْيَحْيَاءِ فِيَّهُا، وَيَصَلُّونَ، وَيَصَلُّونَ، وَيَصَلُّونَ، فَقَالَ: "لا أَخْذُكُمْ إِنَّ أَخْذُكُمْ أَذَرَكُمْ مِنْ صَدَقَةٍ، وَلَمْ يُحْذِرُكُمْ أَحَدُ بَعْضِكُمْ وَكَتَبَنَّاهُمْ غَيْرَ مِنْ أَنْثَىٰ بَيْنَ طَوْلِهِنَّ إِلَّا مَنْ عَلِمَ مَعْلُومَةً نَسِيَّةٍ وَيَتَحَمَّلُونَ وَلَا يَكْرَهُونَ حَلَفُ ُّثَلَاثَةٍ وَثَلَاثَةٍ، فَأَخْلَفْنَا نَيْنًا. فَقَالُوا: نَعْمَانَا، نَسِيَّ ثَلَاثَةٌ وَثَلَاثَةٌ، وَيَتَحَمَّلُ ثَلَاثَةٌ وَثَلَاثَةٌ."
All among us. Some of us said, "We recited tasbih thirty-three times." Then one of us
told the Prophet, if you take (as an act of worship), you will surpass the rank of those who have defeated
their wealth and eternal blessings. They pray as we pray, they fast as we fast, and they
are favored with wealth to perform hajj, umrah, jihad, and charity: "Shall I tell you that if you take (as an act of worship), you will surpass the rank of those who have defeated you, and cannot defeat you so that they do better than you or they do the equivalent of what you do. That is, you recite tasbih (subhanallah), taḥmīd (alhamdulillāh), takbir (Allahu akbar) every time you finish the prayer, 33 times each." Then, there was a disagreement among us. Some of us said, "We recited tasbih thirty-three times." Then one of us returned to the Messenger of Allah, and he said: You recite subhanallah, al-ḥamd illāh, Allāhu akbar so that there are thirty-three times.

Meanwhile, the hadith narrated by Imam Muslim with hadith index number 595 is as follows:

قولهم: "نَكُبْرُ أَنْ نَعِنَّ وَتَلَبَّينَ. فَرَجَعُنَّ إِلَيْهِمْ فَقَالَ: تَقُولُنَّ: "سَبِيعُانَ اللَّهُ، وَالحَمْدُ لِيَهْ. وَاللَّهُ أَكْبَرْ. حَتَّى يَكُونَ مِنْ بَيْنِنَ كَبْرِنَّ ثَلَاثَةً وَتَلَبَّينَ" (Ju’fi, 1422, p. 168)

Narrated Muhammad ibn Abi Bakr, who said: Narrated Mu’tamir, from ‘Ubadillah,
from Sumayya, from Abi Šālih, from Abu Hurairah r.a, he said: there came to the Prophet
poor people. They told the Prophet that the rich have a high position/degree because of
their wealth and eternal blessings. They pray as we pray, they fast as we fast, and they
are favored with wealth to perform hajj, umrah, jihad, and charity: "Shall I tell you that if you take (as an act of worship), you will surpass the rank of those who have defeated you, and cannot defeat you so that they do better than you or they do the equivalent of what you do. That is, you recite tasbih (subhanallah), taḥmīd (alhamdulillāh), takbir (Allahu akbar) every time you finish the prayer, 33 times each." Then, there was a disagreement among us. Some of us said, "We recited tasbih thirty-three times." Then one of us returned to the Messenger of Allah, and he said: You recite subhanallah, al-ḥamd illāh, Allāhu akbar so that there are thirty-three times.

(Narrated ‘Ashīm ibn al-Naṣr al-Taimi, narrated al-Mu’tamir, narrated ‘Ubadillah, (taḥwīl)
he said: Qutaybah ibn Sa’īd narrated to us from Ibn ‘Ajlān that they both heard from
Sumayya from Abi Šālih from Abi Hurayrah - and this is Qutaibah’s hadith - that the
poor from among the Companions of the Muḥajirūn came to the Messenger of Allah and
said: "The rich have been given a high position because of their wealth and eternal
blessings." The Messenger of Allah asked: What is that? They replied: They pray as we
pray, they fast as we fast, they give in charity while we cannot give in charity, they free
slaves while we cannot free slaves, so the Messenger of Allah said: shall I tell you that if you take it (as an act of worship), you will surpass the degree of those who have defeated you? Moreover, no one can match your virtue unless they practice the same thing. They said: Yes, O Messenger of Allah, he said: You recite tasbih, takbir, taḥmīd, after every prayer thirty-three times. Abi Šālih said: So, the poor muḥajirūn returned to the Messenger of Allah and said: We heard that our wealthy brothers also do what we do.
So the Messenger of Allah said: It is a blessing from Allah that He grants to His servants whom He wills. Moreover, Imam Qutaybah did not add to this hadith from al-Laith, from Ajlan; Sumayya said: I told some of my family this hadith, he said: You are mistaken, he said “reciting tasbih to Allah 33 times, and tahmid 33 times, and takbir 33 times” so I returned to Abi Śalih so I asked him about it, and Ibn Śalih held my hand and said: Allahu Akbar, subhanallah, al-ḥamd lillāh, Allāhu akbar so that it all adds up to thirty-three times. Ibn Ajlan said: And I related this hadith to Raja’ ibn Ḥaywah, so he related a similar hadith from me, from Abi Śalih, from Abi Hurayrah, from the Messenger of Allah Ṣallallāhu `Alaihi wa Sallam.

Hadith Analysis

The same hadith has been narrated by numerous companions such as ‘Ali, Abu Dzar, Abu al-Darda,’ Ibn ‘Umar, and Ibn Abbas Radiyallah ‘Anhum. The discussion about the hadith above explains that Allah has specifically designated the charity of the poor or needy to be sufficient simply by reciting tasbih, takbir, taḥmīd, and tahlil.

Economics is one of the trials Allah tests His servants throughout their lives. Among thousands of His servants, only a few succeed. Overemphasis on economics or wealth is one of the reasons why a person falls into sinfulness (Ghazālī, n.d., p. 145) as if the wealth acquired is solely the result of one’s toil without involving Allah. However, through economics, humans can also attain Allah’s paradise by spending wealth in righteous ways, such as constructing mosques or establishing educational institutions.

In numerous social scenarios, individuals unable to provide monetary charity due to poverty often resort to giving charity through borrowing, which ultimately traps them in debt disputes inherited by their descendants. However, the Prophet has already conveyed that performing good deeds holds the value of charity. Hence, charity does not have to manifest in monetary terms or luxurious goods; even performing acts of goodness constitutes the most significant benefit for those who are materially unable to give.

A charity that does not involve material wealth can be categorized into two types: Firstly, anything containing an element of goodness towards Allah’s creations is considered charity towards them. Such acts are deemed superior to charity involving material possessions. For instance, promoting good deeds, preventing wrongdoing, advocating obedience to Allah, and discouraging sinfulness are all considered acts of charity. Teaching knowledge, instructing in the Qur’an, offering help (’kaff al-adha’), or establishing beneficial organizations are also included. Additionally, supplicating for fellow Muslims and seeking forgiveness from Allah are charitable acts. Secondly, ’kaff al-adha,’ refraining from hurting others, like restraining from speaking ill or mocking others, engaging in slander or gossip, also falls under charitable behavior.

In essence, anything that holds positive value can yield rewards when accompanied by good intentions. The hadith above emphasizes that Islamic law does not mandate wealth for charity; one need not wait until becoming affluent but can perform good deeds as a form of charity.

As a result of charity, the doer will experience positive impacts on their body. Moreover, the sustenance provided to those in need will not diminish one’s wealth; instead, it will increase and be multiplied by Allah. Engaging in acts of charity can automatically reduce the internal clumping of maladies within oneself; as Ibn Qayyim stated, charity can produce extraordinary effects to avert calamities, especially for those who perform it frequently. This aligns with the hadith of the Prophet that states, “People who love to give charity, Insha Allah,”
will be kept away from dangers and their lives will be extended,” meaning their lives will be filled with blessings (Ahmad, 2015).

In general, the text of the hadith above discusses essential matters, including the permissibility of qiyas, permissible deeds can be a cause of Taqarrub based on the right intention, competing in goodness, and the many paths to goodness where if you are unable to do a good thing then many other good things can be done. (Rafi, 2019, p. 148-149)

In particular, the above Hadīth tells about the virtues of tasbih and all the words of ṭayyibah, inviting to goodness and forbidding against evil, intending to be sincere only to Allah in doing permissible things will be considered as reward and worship if it is based on the right intention. The Hadīth also clarifies that one should always ask questions about things that one does not know about in a kind and polite manner. This Hadīth indicates that the Companions used to compete in good deeds but often lost out on charity with wealth. In general, charity is done using wealth, but based on this Hadīth, charity is not allowed to use other than wealth, for example, with tasbih and amr ma’rūf nahý munkar. (Rafi, 2019, p. 148-149).

Sijum is a community that stands for Nasi Jum’at. The community was born from the motivation of the hadiths about the virtue of alms. Their program is to give alms of packaged rice on Friday. One of its branches is Sijum Amuntai, which only operates in the Sijum Amuntai community. Almsgiving on Friday, according to Sijum Amuntai, has two functions: First, the internal function, which serves as a medicine for the heart, and a form of social solidarity. Second, the vertical function is related to the relationship to Allah, and the horizontal function is related to the relationship between humans. (Rafi, 2019, p. 153-154)

CONCLUSION

In general, charity is given in the form of property. However, there is a unique charity for low-income people: only enough dhikr is charity. The meaning of charity is not only limited to giving objects. Charity is to lighten the burden of others. Commanding to good forbidding against evil is also included in charity. More than that, said the Prophet, even in the sex of every human being, there is charity for couples. So, there is no need to wait to be rich to give alms; just reading tasbih, takbir, tahmīd, and tahlīl is equivalent in reward to giving alms with wealth. In short, all things of good value or positive things are alms if they are intended with good intentions. All permissible things, such as eating, sleeping, and others, can be worthy of reward if intended with good intentions.

The implication of the hadith has many positive impacts on health, including saving the heart from a sense of narrowness. Ibn Qayyim said that almsgiving could produce extraordinary effects to ward off misfortune, especially for the perpetrators, based on the prophet's hadith, which means "people who during their lifetime are diligent in giving alms will be kept away from all misfortunes and their lives will be extended and their lives filled with blessings."

Sijum Amuntai is a community born out of motivation about the hadiths on the virtues of almsgiving. Their program is to give alms of packaged rice on Friday. According to them, almsgiving on Friday has two functions: The internal function. Second, vertical functions related to relations to God and horizontal functions related to humanitarian matters.
REFERENCES


