



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 *takhrij, 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 *ṭayyibah* sentences (*al-ḥamd lillāh, Allāh Akbar, Subhān Allāh*, 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 'Alaihi 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 'Alaihi 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 (Ḥasanī, n.d., p. 7). According to Ajjaj Khatib, Hadith etymologically refers to something new (الجدید). Meanwhile, in terminology, Hadith is defined as:

كل ما أثر عن الرسول قبل البعثة وبعدها (Khatib, 2006, p. 7)

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 *taqrir* of the Prophet (Khatib, 2006, p. 19).

The scholars of Uṣūl Fiqh give a different definition from those of hadith. The Uṣūl 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:

وهي تشتمل قول الرسول فعله وتقريره مما يصلح أن يكون دليلا لحكم شرعي (Khatib, 2006, p. 19)

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

Ḥasan bin Muḥammad al-Masḥat defines *al-Sunnah* in terminology as everything attributed to the Prophet, encompassing his statements, actions, and approvals (Masḥat, 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: *riwāyah* and *dirāyah*. *Riwāyah* in Hadith science encompasses everything transmitted from the Prophet *Ṣallallāhu '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, *dirāyah* in the Hadith sciences involves the examination of the condition of the chain of narrators (*sanad*) and the text (*matan*) (Hashīm, 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 *jarḥ wa al-ta'dīl* (the science of evaluating narrators), the science of *fahm mubḥamāt* (the science of understanding ambiguous hadiths), the science of *ilal ḥadīst* (the science of identifying flaws in hadiths), the science of *Gharīb ḥadīth* (the science of rare or uncommon hadiths), the science of *naskh wa al-mansūkh* (the science of abrogation and abrogated texts in hadiths), the science of *talfiq ḥadīth* (the science of reconciling conflicting hadiths), the science of *tashif wa al-tahrif* (the science of distortion and alteration in hadiths), the science of *asbāb al-wurūd ḥadīth* (the science of the reasons behind the emergence of hadiths), and the science of *muṣṭalah ahl ḥadīth* (the science of terms used in hadiths).

One crucial aspect among the discussions of branches of Hadith sciences is *asbāb al-wurūd al-ḥadīth*, as mentioned by Ibn Daqiq al-Īd: studying the causes of the occurrence of a hadith is akin to studying the causes of revelation (*asbāb nuzūl*) 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 *asbāb al-wurūd al-ḥadīth* is an accurate method to unveil the meanings and purposes of a hadith (Jawī, 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 *Subhān 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.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضُّبَيْيُّ، حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ، حَدَّثَنَا وَاصِلٌ، مَوْلَى أَبِي عُيَيْنَةَ، عَنْ يَحْيَى بْنِ عَقِيلٍ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ أَبِي الْأَسْوَدِ الدِّيَلِيِّ، عَنْ أَبِي ذَرٍّ، أَنَّ نَاسًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا رَسُولَ اللَّهِ، ذَهَبَ أَهْلُ الدُّثُورِ بِالْأَجُورِ، يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ بِفُضُولِ أَمْوَالِهِمْ، قَالَ: "أَوْلَيْسَ قَدْ جَعَلَ اللَّهُ لَكُمْ مَا تَصَدَّقُونَ؟ إِنَّ بِكُلِّ تَسْبِيحَةٍ صَدَقَةٌ، وَكُلِّ تَكْبِيرَةٍ صَدَقَةٌ، وَكُلِّ تَحْمِيدَةٍ صَدَقَةٌ، وَكُلِّ تَهْلِيلَةٍ صَدَقَةٌ، وَأَمْرٍ بِالْمَعْرُوفِ صَدَقَةٌ، وَنَهْيٍ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَفِي بَضْعِ أَحَدِكُمْ صَدَقَةٌ، قَالُوا: يَا رَسُولَ اللَّهِ، أَيَأْتِي أَحَدُنَا شَهْوَتُهُ وَيَكُونُ لَهُ فِيهَا أَجْرٌ؟ قَالَ: «أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي حَرَامٍ أَكَانَ عَلَيْهِ فِيهَا وَزْرٌ؟ فَكَذَلِكَ إِذَا وَضَعَهَا فِي الْحَلَالِ كَانَ لَهُ أَجْرٌ» (Naisabūrī, n.d., p. 697)

Abd Allāh ibn Muḥammad ibn Asma' al-Ḍaba'i, narrated to us Maḥdīy ibn Maymūn, narrated to us Waṣil, the servant of Abi 'Uyainah, from Yaḥya ibn 'Uqaīl, from Yaḥya ibn ma'mar, from Abi al-Aswad al-Dailiy, from Abi Dzar, that a group of the companions of the prophet 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 tahmīd 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.

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

حَدَّثَنَا عَارِمٌ، وَعَقْفَانُ، قَالَا: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ، حَدَّثَنَا وَاصِلٌ، مَوْلَى أَبِي عُيَيْنَةَ، عَنْ يَحْيَى بْنِ عَقِيلٍ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ أَبِي الْأَسْوَدِ الدِّيَلِيِّ، عَنْ أَبِي ذَرٍّ، قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ، ذَهَبَ أَهْلُ الدُّثُورِ بِالْأَجُورِ، يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ بِفُضُولِ أَمْوَالِهِمْ، قَالَ: فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَوْلَيْسَ قَدْ جَعَلَ اللَّهُ لَكُمْ مَا تَصَدَّقُونَ، إِنَّ بِكُلِّ تَسْبِيحَةٍ صَدَقَةٌ، وَبِكُلِّ تَحْمِيدَةٍ صَدَقَةٌ، وَفِي بَضْعِ أَحَدِكُمْ صَدَقَةٌ» قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ، أَيَأْتِي أَحَدُنَا شَهْوَتُهُ يَكُونُ لَهُ فِيهَا أَجْرٌ؟ قَالَ: «أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي الْحَرَامِ، أَكَانَ عَلَيْهِ فِيهَا وَزْرٌ؟ وَكَذَلِكَ إِذَا وَضَعَهَا فِي الْحَلَالِ، كَانَ لَهُ فِيهَا أَجْرٌ» قَالَ عَقْفَانُ: تَصَدَّقُونَ، وَقَالَ: «وَتَهْلِيلَةٍ وَتَكْبِيرَةٍ صَدَقَةٌ، وَأَمْرٍ بِالْمَعْرُوفِ صَدَقَةٌ، وَنَهْيٍ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَفِي بَضْعِ أَحَدِكُمْ صَدَقَةٌ» (bin Hanbal, 2001, p. 376)

Narrated Ārim and 'Affān: Narrated Maḥdīy ibn Maimūn: Narrated Waṣil, the servant of Abi 'Uyainah, from Yaḥya ibn 'Uqaīl, from Yaḥya 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 are more rewarded, they pray as we pray, they fast as we fast, and they give in charity with their surplus wealth." The Prophet said: "Has not Allah made for you something with which you can give alms? Indeed, every tasbih is worthy of charity, every

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 'Alaīhi wa Sallam* said: "And every takbir and tahlil is worth the reward of charity, commanding what is good and preventing what is evil is worth the reward of charity, and even in the private parts (if channeled in the right way) there is charity.

حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ، عَنْ وَاصِلٍ، عَنْ يَحْيَى بْنِ عَقِيلٍ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ أَبِي الْأَسْوَدِ الدِّيَلِيِّ عَنْ أَبِي ذَرٍّ، قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ، ذَهَبَ أَهْلُ الدُّنُورِ بِالْأَجُورِ، يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ بِمُضُوبٍ أَمْوَالِهِمْ فَقَالَ: «أَوْلَيْسَ قَدْ جَعَلَ اللَّهُ لَكُمْ مَا تَصَدَّقُونَ، إِنَّ بِكُلِّ تَسْبِيحَةٍ صَدَقَةٌ، وَبِكُلِّ تَكْبِيرَةٍ صَدَقَةٌ، وَبِكُلِّ تَهْلِيلَةٍ صَدَقَةٌ، وَبِكُلِّ تَحْمِيدَةٍ صَدَقَةٌ، وَأَمَرَ بِالْمُعْرُوفِ صَدَقَةٌ، وَنَهَى عَنِ الْمُنْكَرِ صَدَقَةٌ، وَفِي بُضْعِ أَحَدِكُمْ صَدَقَةٌ» قَالُوا: يَا رَسُولَ اللَّهِ، يَأْتِي أَحَدُنَا شَهْوَتُهُ وَيَكُونُ لَهُ فِيهَا أَجْرٌ؟ فَقَالَ: «أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي الْحَرَامِ أَلَيْسَ كَانَ يَكُونُ عَلَيْهِ وِزْرٌ، أَوْ الْوِزْرُ،» قَالُوا: بَلَى. قَالَ: «فَكَذَلِكَ إِذَا وَضَعَهَا فِي الْحَلَالِ يَكُونُ لَهُ الْأَجْرُ» (bin Hanbal, 2001, p. 381)

Wahb ibn Jarir told us Mahdīy, ibn Maymūn, told us Waṣil, from Yaḥya ibn 'Uqaīl, from Yaḥya ibn ma'mar, from Abi al-Aswad al-Dailiy, from Abi Dzar, that a group of the companions of the Prophet asked the Prophet *Ṣallallāh 'Alaīhi wa Sallam*: "O Messenger of Allah, the rich are more rewarded, they pray as we pray, they fast as we fast, and they give in charity with their surplus wealth." The Prophet said: "Has not Allah ordained 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 good is a charity; forbidding what evil is a charity, and in your private parts is a 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 any reward? What do you think if it is channeled into something haram? Is it not also worth a sin? Moreover, likewise, if it is channeled into the halal, there is a value reward.

The entire chain of narrations for this Hadith passes through the following two paths:

First Path: Through Imam Muslim - Abd Allāh bin Muḥammad bin Asma' al-Ḍuba'I - Mahdīy bin Maimūn - Waṣil - Yaḥya bin 'Uqaīl - Yaḥya bin Ma'mar - Abi al-Aswad al-Dailiy - Abi Dzar.

Second Path: Through Imam Ahmad bin Ḥambal - Ārim - 'Affān - Mahdīy bin Maimūn - Waṣil - Yaḥya bin 'Uqaīl - Yaḥya bin Ma'mar - Abi al-Aswad al-Dailiy - Abi Dzar.

Third Path: Through Imam Ahmad bin Ḥambal - Wahb bin Jarir - Mahdīy bin Maimūn - Waṣil - Yaḥya bin 'Uqaīl - Yaḥya bin Ma'mar - Abi al-Aswad al-Dailiy - Abi Dzar.

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-Ghifariy. All narrators in the chain that the author has studied are reliable (rawi tsiqah), except for Yaḥya bin 'Uqaīl, who is considered a reliable narrator but with some degree of caution (rawi shaduq) (Mizziy, 1980, vol. XXXI, 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 and services or participating in humanitarian activities. This concept is supported by various Hadiths of the Prophet Muhammad *Ṣallallāhu 'Alaihi wa Sallam*, one of which emphasizes that even a sincere smile is considered charity (Marjono, 2018, pp. 205–206).

The phrase "تَصَدَّقُونَ" can also be read as "تَصَدَّقُونَ." 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, taḥmīd, 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, "وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ، وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ" emphasizes that enjoining good deeds and forbidding evil deeds hold more weight than tasbih, tahmid, 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, "وَفِي بُضْعِ أَحَدِكُمْ صَدَقَةٌ" implies that intimate relations between married individuals can be an act of worship if intended to fulfill rights, conduct in a proper manner, hope for offspring, safeguarding against sin, or other good intentions (Haitami, 2008, p. 439).

The expression "أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي حَرَامٍ أَكَانَ عَلَيْهِ فِيهَا وَزْرٌ؟" 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 analogical reasoning supported by scholars other than the Dhahiris (Haitami, 2008, p. 440).

Asbāb Wurūd al-Ḥadīth

In the *Ṣaḥīḥayn* (the two authentic books of Hadith) from Abi Ṣāliḥ, narrated from Abu Hurairah *radiya Allah 'anhum*, it is mentioned that at one time, a group of poor individuals among the *Muhājirīn* companions came to the Prophet Muhammad *Ṣallallāhu '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 (Aḥmad, 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:

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ، قَالَ: حَدَّثَنَا مُعْتَمِرٌ، عَنْ عُبَيْدِ اللَّهِ، عَنْ سَعِيدٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ الْفُقَرَاءُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالُوا: ذَهَبَ أَهْلُ الدُّنُورِ مِنَ الْأَمْوَالِ بِالدرَجَاتِ الْعُلَا، وَالنَّبَعِيمِ الْمُقِيمِ يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ. كَمَا نَصُومُ، وَلَهُمْ فَضْلٌ مِنْ أَمْوَالٍ يَحْجُونَ بِهَا، وَيَعْتَمِرُونَ، وَيَجَاهِدُونَ، وَيَتَصَدَّقُونَ، قَالَ: "أَلَا أُحَدِّثُكُمْ إِنْ أَخَذْتُمْ أَدْرَكْتُمْ مِنْ سَبَقِكُمْ وَلَمْ يُدْرِكْكُمْ أَحَدٌ بَعْدَكُمْ وَكُنْتُمْ خَيْرَ مَنْ أَنْتُمْ بَيْنَ ظَهْرَانِيهِ إِلَّا مَنْ عَمِلَ مِثْلَهُ تَسْبِحُونَ وَتَحْمَدُونَ وَتُكَبِّرُونَ خَلْفَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ" ، فَاحْتَلَفْنَا بَيْنَنَا، فَقَالَ بَعْضُنَا: نُسَبِّحُ ثَلَاثًا وَثَلَاثِينَ، وَنَحْمَدُ ثَلَاثًا وَثَلَاثِينَ،

وَتُكَبِّرُ أَرْبَعًا وَثَلَاثِينَ، فَرَجَعْتُ إِلَيْهِ فَقَالَ: تَقُولُ: "سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَاللَّهُ أَكْبَرُ، حَتَّى يَكُونَ مِنْهُمْ كَلِمَةً ثَلَاثًا وَثَلَاثِينَ" (Ju'fi, 1422, p. 168)

Narrated Muḥammad ibn Abi Bakr, who said: Narrated Mu'tamir, from 'Ubaidillah, from Sumayya, from Abi Ṣaliḥ, 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 (*alhamdulillah*), 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 lillāh*, *Allāhu akbar* so that there are thirty-three times.

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

حَدَّثَنَا عَاصِمُ بْنُ النَّضْرِ النَّيْبِيُّ، حَدَّثَنَا الْمُعْتَمِرُ، حَدَّثَنَا عَبِيدُ اللَّهِ، ح قَالَ: وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ عَجَلَانَ، كِلَاهُمَا عَنْ سَعْيٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ - وَهَذَا حَدِيثٌ قُتَيْبَةَ - أَنَّ فُقَرَاءَ الْمُهَاجِرِينَ أَتَوْا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا: ذَهَبَ أَهْلُ الدُّنْيَا بِالذَّرَجَاتِ الْعُلَى، وَالسَّعِيمِ الْمُقِيمِ، فَقَالَ: "وَمَا ذَاكَ؟" قَالُوا: يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ وَلَا نَتَصَدَّقُ، وَيُعْتَمِرُونَ وَلَا نَعْتَمِقُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَفَلَا أُعَلِّمُكُمْ شَيْئًا تُدْرِكُونَ بِهِ مَنْ سَبَقَكُمْ وَتَسْبِقُونَ بِهِ مَنْ بَعْدَكُمْ؟ وَلَا يَكُونُ أَحَدٌ أَفْضَلَ مِنْكُمْ إِلَّا مَنْ صَنَعَ مِثْلَ مَا صَنَعْتُمْ" قَالُوا: بَلَى، يَا رَسُولَ اللَّهِ قَالَ: "تُسَبِّحُونَ، وَتُكَبِّرُونَ، وَتَحْمَدُونَ، ذُبُرَ كُلِّ صَلَاةٍ ثَلَاثًا وَالثَّانِيَةَ مَرَّةً" قَالَ أَبُو صَالِحٍ: فَرَجَعَ فُقَرَاءُ الْمُهَاجِرِينَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالُوا: سَمِعَ إِخْوَانُنَا أَهْلَ الْأَمْوَالِ بِمَا فَعَلْنَا، فَمَعَلُوا مِثْلَهُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ" وَزَادَ غَيْرُ قُتَيْبَةَ فِي هَذَا الْحَدِيثِ عَنِ ابْنِ عَجَلَانَ، قَالَ سَعْيٌ: فَحَدَّثْتُ بَعْضَ أَهْلِي هَذَا الْحَدِيثَ، فَقَالَ: وَهَمَّتْ، إِنَّمَا قَالَ "تُسَبِّحُ اللَّهُ ثَلَاثًا وَثَلَاثِينَ، وَتَحْمَدُ اللَّهُ ثَلَاثِينَ، وَتُكَبِّرُ اللَّهُ ثَلَاثًا وَثَلَاثِينَ" فَرَجَعْتُ إِلَى أَبِي صَالِحٍ فَقُلْتُ لَهُ ذَلِكَ، فَأَخَذَ بِيَدِي فَقَالَ: اللَّهُ أَكْبَرُ، وَسُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَاللَّهُ أَكْبَرُ، وَسُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، حَتَّى تَبْلُغَ مِنْ جَمِيعِهِمْ ثَلَاثَةً وَثَلَاثِينَ. قَالَ ابْنُ عَجَلَانَ: فَحَدَّثْتُ بِهَذَا الْحَدِيثِ رَجَاءً بِنِ حَيَوَةٍ، فَحَدَّثَنِي بِمِثْلِهِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. (al-Ḥusayn, 2010, vol. 1 p. 416)

Narrated 'Aṣim ibn al-Naṣr al-Taimi, narrated al-Mu'tamir, narrated 'Ubaidillah, (*tahwil*) he said: Qutaybah ibn Sa'id narrated to us from Ibn 'Ajlān that they both heard from Sumayya from Abi Ṣaliḥ from Abi Hurayrah - and this is Qutaibah's hadith - that the poor from among the Companions of the *Muhajirīn* 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. Abu Ṣaliḥ said: So, the poor muhajirs 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 Şalih so I asked him about it, and Ibn Şalih 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 Abī Şaliḥ, from Abī Hurayrah, from the Messenger of Allah *Ṣallallāhu 'Alāihi 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 *Raḍiyallah '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 (Aḥmad, 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 nahy 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, taḥmīd, 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.

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