

The Means and Actions which Multiply Rewards

Written by:

Shaikh Abdurrahman bin Naasir
as-Sa'di (May Allah have mercy
upon him)

Translated by:

Faisal bin Abdul Qadir bin Hassan
Abu Sulaymaan

دارالاصافي

الأسباب والأعمال التي يضاعف بها الثواب

The Means and Actions which Multiply Rewards¹

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¹ [al-Fataawa as-Sa'adiyyah, the Ninth Issue, page 43]

Shaikh Abdurrahman bin Naasir as-Sa'di (may Allah have mercy upon him) was asked:

Question: What are the means and actions which multiply reward?

The answer, and with Allah is Tawfeeq: as for multiplying good deeds to ten times the like thereof, then this is something necessary for every righteous action as Allah, the Exalted, said: **Whoever brings a good deed (Islamic Monotheism and deeds of obedience to Allah and His Messenger) shall have ten times the like thereof to his credit [6:160].**

As for multiplying more than that, which seems to be the intent of the questioner, then there are means: either connected to the one performing the action, the action itself, its time, its place, or its effect/impact.

- ◆ From the most important means to multiply reward is by the servant achieving sincerity in his actions to his Lord and following the Messenger of Allah - *salla Allaahu alayhi wa salam*. So the action, if it is from the Legislated actions and the intent of the servant is to please his Lord, for His reward, and he achieves this intent by making this the motivation to perform it, the purpose of his action, [and] by his action emanating from Iman in Allah and His Messenger *salla Allaahu alayhi wa salam*, and that sincerity is the motivation for him performing the order of the Legislator, and that the intention for it is the Face of Allah and His Pleasure, as the meaning of that comes in a number of Verses and Ahaadith [then it will be multiplied]. Like the statement of the Exalted: **Verily, Allah accepts only from those who are Al-Muttaqun (the pious) [5:27].** That is: those who have Taqwa of Allah achieve sincerity and following the Messenger of Allah in their actions as comes in the statement of the Prophet *salla Allaahu alayhi wa salam*: **“Whoever fasted the month of Ramadan out of sincere Faith (i.e. belief) and hoping for a reward from Allah, then all his past sins will be forgiven”** [Reported by Bukhari (no. 1901, 2014) and Muslim (no. 759, 760)]. And other than it from the Texts

A small amount of action with complete sincerity outweighs a lot of [action] which does not reach its level in strength of sincerity. So like this, the apparent actions vary [in reward] with Allah in accordance to the variance of what the heart establishes of Iman and sincerity. Entering into the righteous actions which vary [in reward] due to the variance of the intention is: leaving off what the soul desires and leaving off prohibited desires. That is if the abandonment is due to the sincerity of the heart and not due to a reason other than sincerity. The story of the People in the Cave is proof for that [Bukhari (no. 2333,3475,5974) and Muslim (no.2743)].

- ◆ From the means to multiply rewards, and it is the origin and foundation for what has just preceded, is the correct belief (Aqeedah), strength in Iman in Allah, His Attributes, strength in the will of the servant and desire for good. For verily the pure Ahlus-Sunnah wal-Jam'aah and the well-grounded People of Knowledge who have detailed knowledge of the Names of Allah, His Attributes, and have strength in their belief in the meeting with Allah, multiply their good deeds with a great multiplication which the like thereof cannot be obtained [by other than them].

The one who does not share their Iman and Aqeedah will not be near them in reward. So like this, some of the Salaf said: **“Ahlus-Sunnah, if their actions make them take a seat [i.e. their actions are little], then their beliefs will make them stand [i.e. their rewards will be multiplied]. Ahlul-Bid’ah, despite their many actions, their beliefs make them take a seat [i.e. their reward will become little]”**. The lesson is that Ahlus-Sunnah are guided and the people of innovation are misguided. The difference between those who walk over the Siraat and those who deviate from it into the Hellfire is known. The intent is that this innovator is misguided and one who (falsely) interprets the Texts

- ◆ From the means to multiply the reward of an action is for the action to be from the actions which benefit Islam and the Muslims. It is one that has an impact, effect, richness, and great benefit. Like that is striving in the path of Allah: striving with the body, the wealth, statement, and arguing with those who have deviated, as Allah mentioned the spending of those who strive in the path of Allah will be multiplied by seven hundred times

From the greatest striving for Allah is treading paths to seek knowledge and teach. For the one who busies with that, with a sound intention, then there is no action which compares to it due to what is in it of reviving knowledge and the Religion, guiding the ignorant ones, inviting towards good, prohibiting evil, and much good which is indispensable to the servants. [It comes in the Hadith]: **“Whoever treads a path to seek knowledge, Allah will make easy for him the path to Paradise”** [Muslim (no. 1631)]. From that is also charitable projects which involve assisting the Muslims in the affairs of their worldly life and their Hereafter, and are continuous in their benefit and good as it comes in the Saheeh Hadith: **“When a man dies, his deeds come to an end except for three: a continuous charity, knowledge by which people derive benefit, and a pious son who prays for him”** [Muslim no. 1631]

- ◆ From the actions which multiply reward is the action which a person establishes and another person participates with him in it, so this is also multiplied in reward in accordance to the one who participates with him and the one who is the cause for his fellow Muslims to also establish this action. So this, without doubt, increases in multiplication over the [same] action if a person performed it without anyone participating with him. Rather, it is from the limited actions for the one who performs it. The Scholars prefer transitive actions over the limited actions
- ◆ From the actions which multiply rewards is if the impact is great and has a lot of benefit, just as if it involves rescuing a person from destruction, removing harm from one who is afflicted with harm, or removing a hardship from one who is distressed. How many actions from this type are the greatest reason for a servant being saved from the punishment and obtaining a lot of rewards. Even the animals, if he removes what harms them, he will obtain a great reward. In the story of the prostitute who gave a drink to the dog which was almost going to die of thirst [is an example of this], so she was forgiven for her prostitution. That is the point of reference [Bukhari (no. 3321,3467) and Muslim (no. 2245)]

- ◆ From the means to multiply rewards is for a servant to have good Islam, a good methodology, leaving off sins, and not being persistent upon something from it. For verily these actions multiply the reward as is reported in the Saheeh Hadith: **“If anyone of you makes his Islam good [i.e. by having good belief, sincerity, submitting internally and externally], then his good deeds will be rewarded ten times to seven hundred times for each good deed, and a bad deed will be recorded as it is”** [Bukhari (no. 42) and Muslim (no. 129)]

- ◆ From its ways: is the lofty position of the one performing the action with Allah and his lofty status in Islam. For verily Allah, the Exalted is Allah, is Most Ready to appreciate and to reward, Most Forbearing. So like this, the reward of the wives of the Prophet of Allah *salla Allaahu alayhi wa salam* are multiplied. Allah, the Exalted, said: **“And whosoever of you is obedient to Allah and His Messenger, and does righteous good deeds, We shall give her, her reward twice over”** [33:31]. Likewise the Rabbani Scholar, who is the Scholar who acts upon his knowledge and teaches it: he will have a multiplication of his actions in accordance to his status with Allah just as the likes of these people, if they fall into sin, it will be greater than other than them. This is due to what is obligatory upon them of having more precaution [from sins] and the obligation of having more gratitude to Allah for specifying them with blessings

- ◆ From the means to multiply reward is charity from pure earnings as that comes in the Texts

- ◆ From the means is the honorable times like Ramadan, the Ten Days of Dhul-Hijjah, and the likes. From the ways is the honorable places, like worship in the three Masaajid, worship in the times which the Legislator encouraged to perform them [in], like the last part of the night, fasting the virtuous days, and the likes. This returns to the verification of following the Messenger of Allah *salla Allaahu alayhi wa salam* (who is complete) along with sincerity in actions hoping for the reward with Allah.

- ◆ From the means of multiplying the reward is the actions which are righteous during the times of personal opposition or external opposition. So every time the oppositions are strong and drive one towards leaving the action more than doing it, then the greater the multiplication [of its reward]. The examples of this are very many; however, this is a principle.

- ◆ From the most important of what multiplies an action in reward is striving in achieving the level of Ihsan, observing Allah, and presence of the heart during an action. Every time these affairs strengthen, the reward is greater. So like this, it is reported in the Hadith: **“There is no prayer for you except what the portion in which your mind was present in it”** [It is not established as a Hadith but instead a statement from some of the Salaf. See: *Silsilatus-Da’ifah* (no. 6491)]. So prayer and its likes, even though one is rewarded for its apparent form, its external and internal obligations, its complete acceptance, complete reward, increase in reward, raising of degrees, expiation of sin, and increase in the light of Iman are in accordance to the presence of the heart in worship. So like this, from the means to multiply the reward of an action is to obtain its good effect in benefiting the servant, increasing his Iman, the strength of his heart and his tranquility.

Obtaining the praiseworthy meanings in the heart is from the effects of an action. Every time the action is complete, then the effects on the heart are the best of effects, and with Allah is Tawfeeq.

- ◆ From the subtle ways to multiply the rewards is the secrecy of an action. It is a means to multiply the rewards. From [among] the seven who Allah will shade in His shade [on the Day of Judgement]: **“A man who gives charity and hides it such that his left hand does not know what his right hand gave...from them is a man who remembers Allah in privacy and his eyes swell with tears”** [Reported by Bukhari (no. 660, 1423, 6806), and Muslim (no. 1031)]. [This is] just as announcing the action can be from the means to multiply the rewards which make him a good example due to it. So, this is what enters into the well-known principle: “An action which is less in reward than another can be subjected to benefits [at times] which make it better than other then it”.

From that which is agreed upon by the Rabbani Scholars is to adhere to the strength in sincerity to Allah, loving good at all times, along with persistence in the remembrance of Allah. Nothing of the actions can reach this and its people are from the foremost: in every virtue, reward, and what is besides that from the actions which follow it. So the people of sincerity, Ihsan, and remembrance of Allah are those foremost in the life of this world and the foremost (in Paradise). These will be those nearest to Allah, in the Gardens of Delight (Paradise).

[End of Text]

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