

Hajj without a Visa!

Since Hajj is among the most virtuous deeds in Islam, and not everyone can afford it (especially on a continuous basis) Allah Ta'ala has attached the reward of optional Hajj to certain other deeds for the benefit of all.

Now that the Hujjaj have begun to depart, those who have been left behind can take consolation from the following narrations which promise of various other deeds yielding Hajj rewards:

1. Wudu at home before proceeding for Salah with Jamat.

عن أبي أمامة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال

من خرج من بيته متطهرا إلى صلاة مكتوبة فأجره كأجر الحاج المحرم ومن خرج إلى تسبيح الضحى لا ينصبه إلا إياه فأجره كأجر المعتمر وصلاة على إثر صلاة لا لغو بينهما كتاب في عليين

رواه أبو داود (559)

Sayyiduna Abu Umaamah (radiyallahu'anhu) reports that Rasulullah (sallallahu 'alayhi wa sallam) said: "One who purifies himself (i.e, makes wudu) and leaves his home to attend the fard salah in congregation receives the reward of a Haji in the state of Ihram,

And if he leaves for the Salatu-Dhuha (Chast) he gets the reward of 'Umrah...

(Sunan Abi Dawud, Hadith: 559)

2. Salatul Ishraq.

عن أنس بن مالك رضي الله عنه قال قال رسول الله صلى الله عليه وسلم

من صلى الغداة في جماعة ثم قعد يذكر الله حتى تطلع الشمس ثم صلى ركعتين كانت له كأجر حجة وعمرة قال قال رسول الله صلى الله عليه وسلم :
تامة تامة تامة

رواه الترمذي وقال حديث حسن غريب (586)

Sayyiduna Anas Ibn Maalik (radiyallahu 'anhu) reports that Rasulullah (sallallahu 'alayhi wa sallam) said: "Whoever offers his Fajr salah in congregation, and then remains seated making the dhikr (remembrance) of Allah until (approximately 15 mins after) sunrise after which he offers two rak'aats of salaah (Ishraq), will receive the reward of one complete Hajj and one complete 'Umrah"

(Sunan Tirmidhi, Hadith: 586 with a sound chain)

N.B. Rasulullah (sallallahu 'alayhi wa sallam) repeated the words: "complete" thrice.

3. Going to the Masjid to acquire or impart Knowledge.

عن أبي أمامة رضي الله عنه عن النبي صلى الله عليه وسلم أنه قال

من غدا إلى المسجد لا يريد إلا أن يتعلم خيرا أو يعلمه، كان له كأجر حاج تاما حجته.

رواه الطبراني في الكبير (7473) بأسناد لا بأس به. كذا في الترغيب 1/ 104، وقال العراقي في تخريج الإحياء (4253): وإسناده جيد. وانظر المستدرک للحاكم 91/1.

Sayyiduna Abu Umamah (radiyallahu'anhu) reports that Rasulullah (sallallahu 'alayhi wa sallam) said: "Whoever goes to the Masjid for the purpose of learning or teaching Knowledge, receives the reward of a Haji whose Hajj was perfect.

(Tabarani, Hadith: 7473 with a sound chain. See Targheeb vol.1 pg.104 and Takhreejul Ihyaa, Hadith: 4253)

4. Umrah in Ramadan.

عن ابن عباس أنّ النبي -صلى الله عليه وسلم- قال لإمرأة من الأنصار يقال لَهَا أُمُّ سِنَانٍ « ما منعك أن تكوني حَجَّجَت معنا ». قالت ناضحان كانا لأبي فلانٍ - زَوْجَهَا - حج هو وابنته على أحدهما وكان الآخر يسقى عليه غلامنا. قال فعمرة في رمضان تقضى حجة. أو حجة معي

رواه مسلم (1256)

Sayyiduna 'Abdullah Ibn 'Abbas (radiyallahu'anhum) has reported that Rasulullah (sallallahu 'alayhi wa sallam) passed by Ummu sinan while on his way to Hajj. "Why didn't you accompany me for Hajj?" he enquired. She said: "We only have 2 camels, one my husband has used to be with you in Haj, and the other is needed for transporting water." Rasulullah (sallallahu 'alayhi wa sallam) said: " 'Umrah in Ramadan equals the reward of **Hajj with me**". (Sahih Muslim, Hadith: 1256)

5. To recite "Subhanallah" 100 times in the morning and evening.

عن عبد الله بن عمرو رضي الله عنهما قال قال رسول الله صلى الله عليه وسلم

من سبح الله مائة بالغداه ومائة بالعشي كان كمن حج مائة مرة...الخ

رواه الترمذي (3471) وقال: حسن غريب

Sayyiduna 'Abdullah ibn 'Amr (radiyallahu 'anhuma) reported That Rasulullah (sallallahu 'alayhi wasallam) said: "He who recites Subhanallah 100 times in the morning and another 100 times in the evening is like one who performed **Hajj 100 times!**"

(Sunan Tirmidhi, Hadith: 3471 with a sound chain)

6. Serving one's Parents:

عن أنس رضي الله عنه قال أتى رجلاً رسول الله صلى الله عليه وسلم فقال إني أشتهي الجهاد ولا أقدر عليه قال هل بقي من والديك أحدٌ قال أمي قال فأبى الله في برها فإذا فعلت ذلك فأنت حاج ومعتمر ومجاهد.

رواه أبو يعلى (2760) والطبراني في الصغير والأوسط، وإسنادهما جيد. كذا في الترغيب. 3/ 315، ومختصر الإتحاف للبوصيري (5721)

Sayyiduna Anas (radiyallahu'anhu) reports that a man came to Rasulallah (sallallahu 'alayhi wa sallam) and said: "I wish to participate in Jihad, but I cannot afford it" Rasulallah (sallallahu 'alayhi wa sallam) enquired if any of his parents were alive, to which he said: "Yes! My mother is alive" Rasulallah (sallallahu 'alayhi wa sallam) said: "Show Allah how you serve her. If you do so (duly) you will be like a: Haji, a Mu'tamir (one doing 'Umrah) and a Mujaahid (One striving in Allah's way)."

(Abu Ya'la, Hadith: 2760, and Tabarani with good chains.-Targheeb, vol.3, pg. 315 and Mukhtasar Ithaaf, Hadith: 5721)

Hafiz Ibn Rajab Al-Hambali (rahimahullah) has quoted other deeds that yield the reward of Hajj from various Predecessors (i.e, not necessarily from the Hadith). All of the following have been extracted from his priceless work: *Lataaiful Ma'arif*, pgs. 357-359.

7. Attending the Jumu'ah Salah.

Sa'id ibnul Musayyab (rahimahullah) said: "Attending the Jumu'ah is better according to me than a nafl (voluntary) Hajj."

Hafiz Ibn 'Asakir (rahimahullah) has quoted a similar virtue via Imam Al-Awza'ie (rahimahullah)¹

8. Attending the Eid Salah.

Some of the Sahabah (radiyallahu'anhum) have said: "Attending the Eidul Fitr Salah equals the reward of 'Umrah, and the Eidul Adha Salah equals that of Hajj."

9. Esha Salah in Congregation.

A reliable Tabi'e, Uqbah ibn 'Abdil Ghaafir (rahimahullah) said: "Offering the 'Isha Salah² in congregation equals the reward of Hajj, and the Fajr in congregation equals 'Umrah"

¹ Hafiz Ibn Rajab (rahimahullah) also supported this content with two Hadiths.

² A narration of Baihaqi's Shu'abul Iman states: Sayyiduna Anas (radiyallahu 'anhu) reports that Rasulallah (sallallahu 'alayhi wa sallam) said: "Whoever offers his **Maghrib Salah in congregation**, receives the reward of one accepted Hajj and 'Umrah" (Shu'abul Iman, Hadith: 9304 & Ad-Dailami, Hadith: 5676. 'Allamah 'Iraqi (rahimahullah) has classified the chain as weak. (Takhreejul Ihyaa, Hadith: 1168) However, when viewed in the light of the above narrations and the explanation of Hafiz Ibn Rajab (rahimahullah) which follows, it acquires enough support. Also see Sharhul Ihyaa, vol.5, pg.127.

10. Fulfilling the need of a fellow Muslim.

Imam Hasan Al-Basri (rahimahullah) said: "Your proceeding to fulfil the need a fellow muslim is better for you than one Hajj after another!" (Also quoted By Zabeedi (rahimahullah) in Sharhul Ihyaa, vol.6 pg.292)

11. The fulfilment of all obligations.

After citing the above, Hafiz Ibn Rajab (rahimahullah) writes:

"The fulfilling of all obligatory deeds is considered better than Nafil (voluntary) Hajj and 'Umrah. This is due to (the Hadith in Sahih Bukhari which states that) the best way of attaining nearness to Allah is via the obligatory acts. However many people find it easy to carry out nafil Hajj and 'Umrah, but feel it difficult to fulfil the other responsibilities (Wajib acts) like repayment of debts and other such duties.

12. Abstinence from the haram (forbidden) acts are also more virtuous than Nafil Hajj etc.

Some of the Pious predecessors said: "To abstain from an iota of wrong is better than five hundred (Nafil) Hajj"

Fudhail ibn 'Iyadh (rahimahullah) –the great sage of his age- said: "There is no Hajj or Jihad that is more important than protecting one's tongue" i.e, against sin.

13. Any act of Good during the first 10 days of Dhul Hijjah.

Hafiz Ibn Rajab (rahimahullah) has rightly pointed out:

"If the Hadith has promised that any act of good done in these 10 days supersedes even the reward of Jihad, which is considered better than optional Hajj too, that means **all good done in these days will also supersede the reward of optional Hajj.**" (Pg.390)

The following is an addition to what Hafiz Ibn Rajab (rahimahullah) has cited:

14. Spending on a student of Islamic Knowledge.

Once a father came to Imam Muhammad ibn Sahnun (rahimahullah) and said: "I will earn by myself and I will not distract my son from his studies. Imam Ibn Sahnun replied: "Do you know that your reward for doing so will be greater than that of (nafil) Hajj, and Jihad!" (Ma'alim Irshadiyyah of Shaykh Muhammad 'Awwamah, pg.35)

Note:

1. The promises of “gaining the same reward as Hajj” that are mentioned above, are restricted to the reward only. It does not mean that one upon whom Hajj is obligatory can merely suffice on these deeds. (Sharh-Nawawi ‘ala Muslim, Hadith: 1256 & Fathul Mulhim, vol.6, pg.123)

2. Imam Tirmidhi (rahimahullah) has quoted Imaam Ishaq Ibn Rahuyah (rahimahullah) as saying that this reward should be understood in the light of the Hadith that explains Surah Ikhlas to be equal to one third of the Quran. (Sunan Tirmidhi, after Hadith: 939) i.e, one who recites it will receive the reward of reciting one third, but since he hasn't physically done so the reward will not be multiplied. (Sharh Nawawi, vol.1 pg.271) The reward for physically doing an act is multiplied ten times and more in accordance to the sincerity, and sacrifice that accompanies it.

Mufti Mahmudul Hasan Gangohi (rahimahullah) has also highlighted this in his Malfuzat.

(Also see Fathul Bari, Hadith: 1411 for a similar explanation on another issue)

Furthermore, by memorizing/reciting Surah Ikhlas thrice, one does not become a hafiz of the entire Quran..!

3. The purpose here is not to discourage one from the actual Hajj. (That is why it is being circulated now, when the Hajis have already begun to depart) Like they say: “There’s nothing like the real thing..”

Allah Ta’ala knows best, and may He grant us all the tawfeeq (ability) to practice on the above, as well as afford us the opportunity to perform the real Haj repeatedly. Ameen.



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