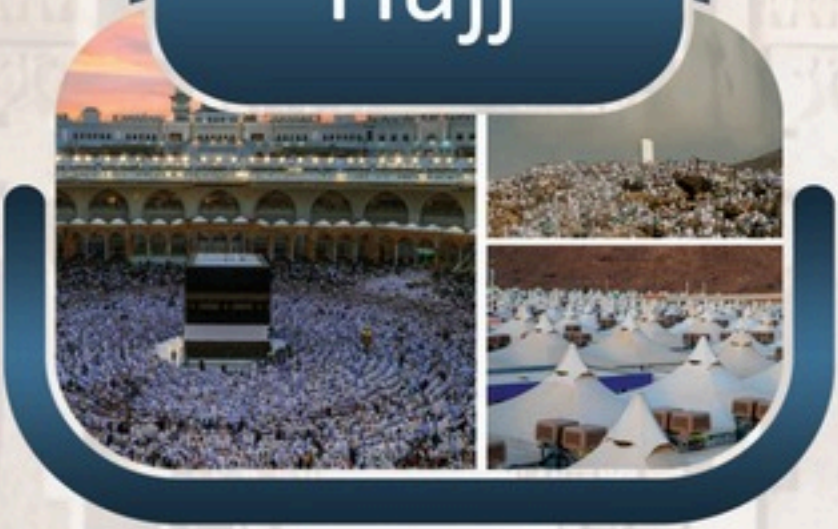
Weekly Booklet

The Reward of Hajj without Performing Hajj



"The Hajj of the poor"

"The reward of 100 Hajj"

"Reward for every hair"

"The Reward of two Hajj and two 'Umrah"

Translated by:
TRANSLATION DEPARTMENT
(DAWAT-E-ISLAMI)

بغیر حج کئے حج کا ثواب

The Reward of Hajj without Performing Hajj

This booklet was written in Urdu by Dawat-e-Islami's Islamic Research Centre. **Dawat-e-Islami's Translation Department** has translated it into English. If you find any mistake in translation or composition, please inform the Translation Department on the following postal or email address with the intention of earning reward.

Translation Department (Dawat-e-Islami)
Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagran, Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan
UAN: ☎ +92-21-111-25-26-92 – Ext. 7213
Email: ✉ translation@dawateislami.net

www.dawateislami.net

The Reward of Hajj without Performing Hajj

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Maktaba-tul-Madinah
Aalami Madani Markaz, Faizan-e-Madinah Mahallah Saudagran,
Purani Sabzi Mandi, Bab al-Madinah, Karachi, Pakistan

Email: maktabaglobal@dawateislami.net – maktaba@dawateislami.net
Phone: +92-21-34921389-93
Web: www.dawateislami.net

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى خَاتَمِ النَّبِيّٖن

اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ؕ

Supplication for reading this book

Recite the following supplication before you read a religious book or begin an Islamic lesson; you will remember whatever you study اِنْ شَآءَاللّٰه.

اَللّٰهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْاِكْرَام

O Allah! Open the doors of knowledge and wisdom for us and have mercy on us! O He Who is the Most Glorious and Honourable! ***(Al-Mustaṭraf, vol. 1, p. 40)***

Note:

Recite *ṣalāt* upon the beloved Prophet ﷺ once before and after.

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰى خَاتَمِ النَّبِيّٖن
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ؕ

The Reward of Hajj without Performing Hajj

Attar's supplication

O Lord of the beloved Prophet! Whoever reads or listens to the booklet: *The Reward of Hajj without Performing Hajj*, for the sake of the final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, grant them and their families the opportunity to perform an accepted Hajj and visit Medina every year, and forgive them without accountability.

اٰمِيْن بِجَاہِ خَاتَمِ النَّبِيّٖن صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Excellence of *ṣalāt* upon the beloved Prophet ﷺ

The final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, "Perform obligatory Hajj. Indeed, its reward is greater than fighting in 20 battles, whilst reciting *ṣalāt* upon me once is equal to it."[1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

A pilgrim without performing Hajj

Sayyidunā Rabīʿ b. Sulaymān رَحْمَةُ اللّٰهِ عَلَيْه recalls:

[1] Firdaws al-Akhbār: Hadith 2484

My brother and I embarked on the journey for Hajj along with a group. When we reached Kufa, I went to a market to buy something. On the way, I witnessed a peculiar scene; a dead animal was lying in a deserted place, whilst a poor woman was cutting pieces of meat from it and placing them into a basket.

It appeared she was about to take this meat somewhere. I felt as though I could not remain silent about this. I thought perhaps she was a cook intending to feed this to others. As I deliberated, I followed her quietly.

The woman stopped at a house and knocked on the door. "Who is it?", somebody inside asked. The woman replied, "Open the door! It is I, the unfortunate." The door opened, and I saw the woman's four daughters, bearing clear signs of hardship and misery. The woman went inside, placed the basket in front of them, and tearfully said, "Cook this and thank Allah Almighty. He has control over His servants, and their hearts are in His power." The girls began to cut the meat and cook it over a fire.

I felt immense sorrow in my heart and exclaimed from outside, "O maidservant of Allah! For the sake of Allah Almighty, do not eat this!"

The woman asked who I was, to which I replied that I

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was a traveller.

She then said, "We are prisoners of fate. Nobody has enquired about our well-being for three years. What do you want from us?"

I replied, "Except for one group of non-Muslims [fire worshippers], eating carrion is not permitted in any religion."

She mentioned, "We are descendants of the beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. The father of these girls was a pious man and wanted to wed them to righteous people; however, he passed away before this could happen. The inheritance he left behind has been exhausted. We know that eating carrion is unlawful, but in this state of dire necessity (i.e., fear of losing our lives), it becomes permissible. We have been starving for four days."

Dear Islamic brothers! At this juncture, take note of two rulings mentioned in *Bahār-i-Sharīʿat*:

In a state of necessity which entails fear of losing one's life, if lawful food is unavailable, one may eat unlawful food, carrion, or someone else's items to save their life.

In such a situation, there is no accountability (i.e., no questioning on the Day of Judgement) for eating such

> things. Yet, there will be accountability if one chooses to die without eating. However, there will be compensation for consuming someone else's possessions.

The second ruling:

> If there is fear of dying from thirst, it is obligatory to drink something to save oneself from death. If no water is available, but wine is, and one knows drinking the latter will save his life, he should drink just enough to eliminate the possibility of death.[1]

Sayyidunā Rabīʿ b. Sulaymān رَحْمَةُ اللّٰهِ عَلَيْه continued:

> Seeing the severe circumstances these *sayyidas*, I was brought to tears and left in great distress. I went to my brother and told him that I no longer intended to perform Hajj that year. He attempted to persuade me and explained the virtues of Hajj, such as how a pilgrim returns with all their sins erased. Despite his insistence, I took my clothes, my *iḥrām*, my belongings, and 600 dirhams, then left.
>
> I purchased 100 dirhams worth of flour and cloth each from the market, then hid the remaining 400 in the flour.

[1] Bahār-i-Sharīʿat, part 16, vol. 3, p. 373

I arrived at the Sayyidah's home and presented the clothes, flour, and other items to the family.

The woman thanked Allah Almighty and said, "O Ibn Sulaymān! May Allah Almighty forgive your past and future sins, grant you the reward of Hajj, admit you to Paradise, and bestow upon you evident reward."

The eldest daughter said, "May Allah Almighty double your reward and forgive your sins."

The second said, "May Allah Almighty give you abundantly more than what you gave us."

The third said, "May Allah Almighty raise you with our Forefather صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم on the Day of Judgement."

The youngest said, "O Allah! Grant he who has favoured us a swift and good return, and forgive his past and future sins."

The caravan of pilgrims set off, while I remained in Kufa, waiting for them to return. Catching sight of them returning later, I began to cry, feeling as though I was deprived of the blessings that come with Hajj. I rushed to them and said, "May Allah Almighty accept your Hajj and grant you the best reward in return for your expenses."

One of them shot me a surprised look and asked what kind of supplication this was. I replied, "It is the prayer of a sorrowful person who reached the doorstep, but was denied entry."

The pilgrim responded, "It is strange you say you were not there. Were you not with us at the plains of Arafah? Did you not pelt the *Jamarāt* with stones? Did you not perform *ṭawāf* with us?" I began to think in my heart that this was a special grace and mercy of Allah Almighty.

I then saw a group of pilgrims from my city and said, "May Allah Almighty accept your efforts and your Hajj."

They were also surprised. "What has happened to you?", they asked, "Why are you acting like a stranger? Did you not stand with us at Arafah? Did we not throw stones at the *Jamarāt*?"

One came to me and said, "Why are you acting like this? We were together in Mecca and Medina. When we came out of Bāb Jibrīl after visiting the resting place of the beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, you gave me this pouch to look after, as there was great rush at that time. Here, take it back."

The pouch had a seal. Upon it was written: مَنْ عَامَلَنَا رَبِحَ – "Whoever makes a deal with us earns profit."

By Allah, I had never seen that pouch before. Nevertheless, I took it from him.

After offering 'Ishā' prayer and reciting litanies, I lay down and contemplated these events. When my eyes closed and I fell asleep, I witnessed a dream.

اَلْحَمْدُ لِلّٰه I was blessed to behold the beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. I presented my salutations to him and kissed his blessed feet.

The beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم smiled, responded to my greeting, and declared, "O Rabī'! How many witnesses should we call? You still do not accept this? Listen well! When you showed kindness to the woman from my progeny, sacrificed your belongings, and cancelled your Hajj, I prayed to Allah Almighty that He grant you a fine substitute for it. Allah Almighty created an angel in your likeness and ordered it to perform Hajj on your behalf every year until the Day of Judgement. As a reward in this world, Allah Almighty granted you 600 dinars in return for the 600 dirhams you gave. Be at ease."

> The beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم then read the words written on the pouch's seal: مَنْ عَامَلَنَا رَبِحَ – "Whoever makes a deal with us earns profit."
>
> When I woke up and opened the pouch, there were 600 gold coins inside.[1]

May Allah have mercy upon him, and forgive us without accountability for his sake!

اٰمِیْن بِجَاہِ خَاتَمِ النَّبِیّٖن صلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

O devotees of Allah's Messenger! Many are eager to perform Hajj this year, but circumstances may deliver a different message. Many have saved enough money to cover the expenses of the pilgrimage, the names of the fortunate have been chosen, and flight dates have been announced. Yet, no one knows whose dream of performing Hajj and visiting Medina will come true, because nothing in life is certain.

May Allah bless us with His special bounty and grace, the opportunity to perform Hajj and ʿUmrah countless times, and death with faith under the shade of the Green Dome, whilst beholding the beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. May He grant

[1] Rashfat al-Ṣādī, p. 253

us the honour of being buried in Jannat al-Baqīʿ. May He grant us entry into Jannat al-Firdaws and grant us proximity to the beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

Zamāna Hajj kā hai jalwa diyā hai shāhid-i-gul kō

Ilāhī! Tāqat-i-parwāz dē parhāyē bulbul kō[1]

Commentary of Razā's poetry: O Allah! The season of Hajj has arrived and the glory of Your Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم has manifested. O my Lord! Grant me the honour to present myself before him.

Dear Islamic brothers! Narrations specify several virtuous deeds by which we can attain the reward of Hajj, by the mercy of Alah Almighty . Muslims hoping to embark on the Hajj journey, or even those who lack the means to visit Medina, can perform these good deeds and earn this great reward whilst staying in their homeland.

Bear in mind, performing Hajj is one matter, whilst earning the reward of it is another. For a Muslim upon whom Hajj is obligatory, they must fulfil the obligation of performing Hajj. The virtuous deeds mentioned ahead are for attaining the blessings and virtues associated with Hajj. In a way, they are a beautiful gift for the poor, distressed, and grief-stricken who are unable to perform this act of worship. Hajj is obligatory only

[1] Ḥadāʾiq-e-Bakhshish, p. 122

once in a lifetime for a Muslim who is capable, under specific conditions.

1. The shade of 75,000 angels

The beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said:

> He who sets out to fulfil the need of a Muslim brother is shaded by Allah with 75,000 angels who pray for him. He remains enveloped in mercy until his task is complete. When he finishes, Allah grants him the reward of Hajj and ʿUmrah."[1]

2. Giving charity at the time of need

It is written in *Bahār-i-Sharīʿat*: "Giving charity at the time of need is greater than an optional Hajj."[2]

Dear Islamic brothers! Nowadays, many people are worried due to difficult circumstances. It is possible there are noble people of modest means around you who do not plead on the roads like professional beggars, and do not stand in lines to receive aid. If you search within your own family, neighbourhood, and city, you will find people in need. If possible, you could help them by covering their monthly food expenses, paying off someone's debt, or excusing it entirely, thus comforting their heart. It is not

[1] Majmaʿ al-Zawāʾid: Hadith 13725
[2] Bahār-i-Sharīʿat, vol. 1, p. 1216

far-fetched that you could receive more than the reward of a voluntary Hajj by the mercy of Allah.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

3. Deed that earns the reward of an accepted Hajj

The beloved Prophet of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, "When a child looks at their parents with mercy, Allah grants them the reward of an accepted Hajj for every gaze."

The noble Companions رَضِیَ اللّٰهُ عَنْهُم asked, "Even if they look at them a hundred times a day?"

The beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم answered: نَعَمْ، اَللّٰهُ اَكْبَرُ وَاَطْيَبُ—"Yes, Allah is the Greatest and Most Pure. Indeed, Allah shall grant them the reward of a hundred accepted Hajj."[1]

Dear Islamic brothers! The rank of parents is exceptionally high, and the prayers they make for their children are accepted. Keep them happy and serve them well to earn their prayers. Their happiness leads to the safety of one's faith, but their displeasure can lead to the loss of faith entirely. A dutiful child always prospers and lives a blessed life wherever they are, and they continue to benefit from the supplications of their parents.

[1] Shuʿab al-Īmān: hadith 7856

The dreadful death of he who abandoned his mother

A man's mother was severely ill, lying on her deathbed. Despite this, the dishonourable son behaved rudely with her and left her completely alone. She passed away alone.

Thirty years later, the son developed severe gastric issues and became extremely weak. The result of his actions became evident when he was heard crying and saying, "I have three sons, but they do not care about me at all. I have been ill for several days, yet they have not visited me once." In the end, he died alone during the night, just like his mother. In the morning, the neighbours saw ants infesting and devouring his body.[1]

Truly, the one who keeps their parents happy is fortunate, whilst those who displease them are unfortunate and headed for ruin. In fact, those who harm their parents face punishment even in this world.

The beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم announced, "Allah may choose to defer the punishment of all sins until the Day of Judgement, but He the makes the punishment for disobedience to parents reach a person during their lifetime."[2]

صَلُّوْا عَلَى الْحَبِيْب　　صَلَّى اللّٰهُ عَلٰى مُحَمَّد

[1] Nēki Kī Dawat, p. 434
[2] Al-Mustadrak: Hadith 7345

O devotees of Allah's Messenger! My sincere advice to you is this: if both parents or even one of them is upset with you, immediately plead before them, hold their feet, and seek their pardon with tears. Fulfil their rightful requests, for success in both worlds lies therein. How unfortunate is the one whose parents passed away while displeased with them.

Such a person should supplicate abundantly for their forgiveness, as the greatest gift for the deceased is the supplication of forgiveness. They should also convey reward to them frequently. If good deeds continue to reach them as gifts from their children, there is hope the deceased parents will become pleased.

The beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said:

> Indeed, a person's parents or one of them pass away and he was disobedient to them, yet he continuously seeks forgiveness for them until Allah records him among the righteous.[1]

If possible, purchase booklets from Maktabat al-Madinah and distribute them with the intention of conveying reward to the deceased. If you wish to print the names of your parents, etc., along with your address, for the purpose of conveying reward, contact Maktabat al-Madinah. (To learn more about serving

[1] Shuʿab al-Īmān: hadith 7902

parents, read the booklet of Mawlana Ilyas al-Qadiri titled *Oceanic Dome*. This can be downloaded for free from the Dawat-e-Islami website.)

صَلُّوْا عَلَى الْحَبِيْب　　صَلَّى اللّٰهُ عَلٰى مُحَمَّد

4. The Reward of an accepted Hajj

O devotees of Allah's Messenger! Those whose parents or one of them have passed away might wonder how they can earn the reward of Hajj.

The beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, "Whoever visits the graves of their parents—either both or one—with the intention of gaining reward will receive reward equal to an accepted Hajj. Those who frequently visit the graves of their parents, angels will visit their grave when they pass away."[1]

Those whose parents have passed away should not be negligent in this matter. Visit their graves, and convey reward to them regularly.

صَلُّوْا عَلَى الْحَبِيْب　　صَلَّى اللّٰهُ عَلٰى مُحَمَّد

5. Another action to gain the reward of Hajj

[1] Nawādir al-Uṣūl: hadith 98

The beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said:

> Whoever leaves his home after attaining purity [through ablution or *ghusl*] to perform the prescribed prayer in congregation, his reward will be like the *muḥrim* [one in the state of *iḥrām*] who performs Hajj.
>
> The reward of he who heads out to perform *Ḍuḥā* prayer is like that of he who performs *ʿUmrah*.
>
> A prayer followed by a prayer, with no worldly talk between them, will be recorded in عِلِّيِّيْن *ʿilliyyīn* [i.e., it reaches the level of acceptance]."[1]

Muftī Aḥmad Yār Khān رَحْمَةُ اللّٰهِ عَلَيْه writes in *Mirʾāt al-Manājīḥ* regarding the section of this Hadith, which mentions the one who receives the reward of Hajj:

> This is because a pilgrim goes to the Kabah whilst this person goes to the masjid; both are houses of Allah. A pilgrim wears the *iḥrām* for Hajj, whilst this individual leaves his home with the intention of prayer. Hajj takes place on specific dates, but the pilgrim earns reward from the moment he leaves his home until his return. Similarly, congregational prayer takes place at a specific time, yet the worshipper remains in Allah's mercy from

[1] Sunan Abī Dāwūd: Hadith 558; Bahār-i-Sharīʿat, part 3, vol. 1, p. 438

the moment he leaves his home until he returns.

Keep in mind that although it is better to perform *Ḍuḥā* and other voluntary prayers at home, it is still better to pray in the masjid if there are household distractions or there is noise from children. This is what is meant here.[1]

صَلُّوْا عَلَى الْحَبِيْب　　صَلَّى اللّٰهُ عَلٰى مُحَمَّد

6. The virtue of acquiring Islamic knowledge

The beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم stated, "Whoever sets out in the morning to the masjid intending to learn or teach goodness shall receive the reward of completing Hajj."[2]

سُبْحٰنَ اللّٰه One of the 12 Islamic activities of Dawat-e-Islami is to hold a study circle after *Fajr* prayer, which includes reading and listening to *tafsīr* of the noble Quran, a reading from *Faizan e Sunnat*, and supplicating with the intermediation of the saints of the Qādiriyyah Riḍawiyyah spiritual order by reciting the *Shajarah*. We hope in Allah's mercy that those who love the beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and organise or participate in these study circles of Islamic knowledge will be granted the reward of a complete Hajj.

[1] Mirʾāt al-Manājīḥ, vol. 1, p. 449
[2] Al-Muʿjam al-Kabīr: Hadith 7473

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

7. The Blessings of Surah Yāsīn

Here is a virtuous deed that earns the reward of not just one Hajj, but twenty. Pay close attention and prepare yourself to act upon it.

The fourth Caliph of Islam, Sayyidunā ʿAlī b. Abī Ṭālib رَضِیَ اللّٰہُ عَنْہُ reports that the beloved Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم said:

> Whoever recites Sūrah Yāsīn receives the reward of twenty Hajj. Whoever writes it down and drinks it [after placing it in water], a thousand certainties and mercies will enter his stomach, and all kinds of impurities and illnesses will be removed from him."[1]

Goodness in the World and Hereafter

The Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم said:

> In the Torah, Surah Yāsīn is named مُعِمَّہ *Muʿimmah*, as its reciter receives goodness in the world and in the Hereafter. It removes the calamities of both worlds, leads to salvation from the horrors of the Hereafter, and is also known as دَافِعَة *Dāfiʿah* and قَاضِيَة *Qāḍiyah*, as it

[1] Ḥilyat al-Awliyāʾ: hadith 9989

removes all evil from the reciter and fulfils all their needs.

Whoever recites it receives the reward of twenty Hajj. Whoever listens to it earns the reward of spending a thousand dinars in the way of Allah. Whoever writes and drinks it, a thousand medicines, lights, certainties, blessings, and mercies shall enter their stomach. This removes all ailment and illness from them.[1]

صَلُّوْا عَلَى الْحَبِيْب　　صَلَّى اللّٰهُ عَلٰى مُحَمَّد

8. The Hajj of the poor

Sayyidunā ʿAbdullah b. ʿAbbās رَضِیَ اللّٰہُ عَنْہُمَا reports that the Messenger of Allah صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم said: اَلْجُمُعَةُ حَجُّ الْمَسَاكِيْن—"*Jumuʿah* [prayer] is the Hajj of the destitute."

Another narration says: اَلْجُمُعَةُ حَجُّ الْفُقَرَاء—*Jumuʿah* [prayer] is the Hajj of the poor.[2]

9. One Hajj and one *ʿUmrah*

The final Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم said:

[1] Shuʿab al-Īmān: Hadith 2465
[2] Jamʿ al-Jawāmiʿ: Hadith 11108-11109

> Indeed, there is the reward of one Hajj and one *ʿUmrah* for you, every *Jumuʿah*.
>
> Leaving early for *Jumuʿah* prayer is Hajj, whilst awaiting *ʿAṣr* prayer after *Jumuʿah* prayer is like *ʿUmrah*."[1]

Imām al-Ghazālī رَحْمَةُ اللّٰهِ عَلَيْه said:

> Remain in the masjid [after *Jumuʿah* prayer] until *ʿAṣr* prayer. It is even better to stay until *Maghrib*.
>
> It is said that whoever performs *ʿAṣr* prayer in the central masjid[2] [after offering *Jumuʿah* prayer] will receive the reward of Hajj. Whoever stays to perform *Maghrib* prayer receives the reward of both Hajj and *ʿUmrah*.[3]
>
> After offering *Jumuʿah* prayer, it is best to return home whilst engaging in the *dhikr* of Allah, reflecting upon His blessings, thanking Him for this ability, and fearing one's shortcomings. One should continue to guard their heart and tongue until sunset, so the sacred moment of acceptance [the time in which supplications are accepted before *Maghrib*] is not missed."[4]

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[1] Al-Sunan al-Kubrā: Hadith 5950
[2] A masjid in which *Jumuʿah* prayer is offered is called a *Jāmiʿ*.
[3] Iḥyāʾ al-ʿUlūm, vol. 1, p. 249
[4] Ibid

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

10. The reward of 100 Hajj

The beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, "Whoever recites سُبْحٰنَ اللّٰه a hundred times in the morning and evening for the sake of Allah, it shall be as if he performed Hajj a hundred times."[1]

Muftī Aḥmad Yār Khān رَحْمَةُ اللّٰهِ عَلَيْه comments on this Hadith:

> Whoever says سُبْحٰنَ اللّٰه a hundred times at the beginning of the day and night will receive a reward equivalent to 100 voluntary Hajj. The author of *Mirqāt* mentions, in this context, the *tasbīḥ* here refers to reciting with presence of heart, whilst Hajj refers to the pilgrimages done in heedlessness.
>
> This means a simple good deed done with heartfelt sincerity is better than difficult actions performed with negligence. Keep in mind receiving the reward of Hajj is one matter and performing it is another. The reward of Hajj is mentioned here, not the actual physical action. Just as some physicians say that one warmed raisin contains the energy of a *chapati*, yet only the *chapati* can

[1] Jāmiʿ al-Tirmidhī: hadith 3482

> fill the stomach. A person cannot survive by eating three raisins twice a day.
>
> Indeed, this *tasbīḥ* bears great reward, but Hajj can only be fulfilled by performing it.
>
> The Lord who can bring forth several ears of grain from a single seed of millet, with each ear containing countless grains beyond our calculation, is the same Lord who can grant immense reward for *tasbīḥ*. Promises of such rewards are found in the Quran, and to consider such verses and Hadith as exaggeration or falsehood is irreligious. The generosity of Allah is beyond our imagination; who can limit His giving?[1]

O devotees of Allah's Messenger! May we be sacrificed for the mercy of Allah Almighty. He grants tremendous reward for such little effort. We must cast aside our heedlessness and dedicate ourselves to worshipping Him.

صَلُّوْا عَلَى الْحَبِيْب　　صَلَّى اللهُ عَلٰى مُحَمَّد

11. Keys to the heavens and Earth

[1] Mirʾāt al-Manājīḥ, vol. 3, p. 346

The third Caliph of Islam, Sayyidunā ʿUthmān b. ʿAffān رَضِیَ اللّٰہُ عَنۡہُ asked the beloved Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم for the explanation pertaining to this part of Surah al-Zumar:

لَهٗ مَقَالِيۡدُ السَّمٰوٰتِ وَالۡاَرۡضِ ؕ

To Him belong the keys of the heavens and the earth.[1]

The beloved Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم said:

> None before you has asked me regarding this. It is explained by these words:
>
> لَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكۡبَرُ سُبۡحَانَ اللّٰهِ الۡعَظِيۡمِ وَبِحَمۡدِهٖ وَلَا حَوۡلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ وَاَسۡتَغۡفِرُ اللّٰهَ الۡاَوَّلَ وَالۡاٰخِرَ وَالظَّاهِرَ وَالۡبَاطِنَ، لَهُ الۡمُلۡكُ وَلَهُ الۡحَمۡدُ، بِيَدِهِ الۡخَيۡرُ وَهُوَ عَلٰى كُلِّ شَیۡءٍ قَدِيۡرٌ
>
> Whoever recites these words ten times in the morning and evening is granted six virtues. He is protected from Satan and his armies, he is granted a *qinṭār* [specific amount of reward], his rank in Paradise is elevated, Allah allows him to marry a heavenly maiden, twelve angels remain present with him, and he receives the reward of Hajj and *ʿUmrah*.[2]

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[1] Al-Quran, al-Zumar, verse 63; translation from Kanz al-ʿIrfān

[2] Qūt al-Qulūb, vol.1 p. 240

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

12. Friendship for the sake of Allah

Two individuals who were friends for the sake of Allah once met each other.

The first asked the second, "Where are you coming from?"

The second replied, "I am returning after performing Hajj and visiting the resting place of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Where are you coming from?"

The first responded, "I met a brother whom I love for the sake of Allah."

The second said, "Would you convey to me the reward of your meeting as a gift? I will convey back the reward of my Hajj."

Hearing this, the first person paused for a moment in thought. A voice from the unseen then said, "Meeting a Muslim brother for the sake of Allah is more virtuous in His court than a hundred Hajj, except for the obligatory Hajj."[1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

[1] Kitāb al-Niyyāt, p. 64

13. Voluntary worship on Saturday

The Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم proclaimed:

> Whoever performs four units of prayer on Saturday, reciting Surah al-Fātiḥah once and Surah al-Ikhlāṣ three times in every unit, and Ayat al-Kursī after completing prayer, Allah grants them the reward of one Hajj and *ʿUmrah* for every letter.
>
> Also, for every letter, He grants them the reward of fasting for a year and standing in prayer for the night. Again, for every letter, they are granted the reward of a martyr. They will be in the shade of the *ʿArsh* on the Day of Judgement, with the Prophets and saints.[1]

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14. Performing *Maghrib* prayer in congregation

Sayyidunā Anas رَضِیَ اللّٰهُ عَنْهُ reports that the beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, "Whoever performs *Maghrib* prayer in congregation receives the reward of an accepted Hajj and *ʿUmrah*. It is as if he spent Laylat al-Qadr in worship."[2]

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[1] Iḥyāʾ al-ʿUlūm, vol. 1, p. 267; Qūt al-Qulūb, vol. 1, p. 63
[2] Jamʿ al-Jawāmiʿ: Hadith 22311

15. Reward for every hair

Regarding *Fajr* prayer, the beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said:

> Whoever performs ablution well and walks to the masjid where prayer is offered is given one good deed for every step he takes and one sin is erased, whilst the reward for a good deed is multiplied by ten.
>
> When he offers prayer and returns at sunrise, one good deed is written for every hair on his body, and he returns with the reward of an accepted Hajj.
>
> If he stays seated and performs voluntary prayers, he attains one million good deeds for every sitting position. Whoever performs *ʿIshāʾ* prayer is also granted this reward, however, he returns with the reward of an accepted Hajj and ʿUmrah."[1]

16. An accepted Hajj

The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said to Sayyidunā ʿUthmān b. Maẓʿūn رَضِیَ اللّٰهُ عَنْهُ, "O ʿUthmān! Whoever offers *Fajr* prayer in congregation and engages in the *dhikr* of Allah until sunrise receives the reward of an accepted Hajj and *ʿUmrah*."[2]

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[1] Qūt al-Qulūb, vol. 1, p. 181
[2] Shuʿab al-Īmān: Hadith 9762

17. Another act to earn the reward of Hajj and *ʿUmrah*

The beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم also said:

> Whoever performs *Fajr* prayer in congregation, engages in the *dhikr* of Allah until the sun rises high, and then offers two units of [*Ishrāq*] prayer, will receive the reward of Hajj and ʿUmrah."[1]

O devotees of Allah's Messenger! Receiving the reward of Hajj and ʿUmrah is one thing, but performing them is something else.

Muslims cannot abandon Hajj and only offer *Ishrāq* prayer instead. This Hadith specifically mentions حج مبرور. Imam ʿAbd al-Raʾūf al-Munāwī رَحْمَةُ اللّٰهِ عَلَيْه writes: "The meaning of حج مبرور is an accepted Hajj, or a Hajj in which no sin was committed."[2]

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18. The Reward of two Hajj and two *ʿUmrah*

Whoever performs *iʿtikāf* for ten days during Ramadan, it is as if he has performed Hajj and *ʿUmrah* twice.[3]

Additionally, Ḥasan al-Baṣrī رَحْمَةُ اللّٰهِ عَلَيْه narrates, "Whoever

[1] Jāmiʿ al-Tirmidhī: hadith 586
[2] Al-Taysīr bi-Sharḥ Jāmiʿ al-Ṣaghīr, vol. 2, p. 158
[3] Shuʿab al-Īmān: hadith 3966

performs *iʿtikāf* receives the reward of one Hajj every day."[1]

If a good deed is intended sincerely from the heart, and for some reason the deed is not carried out, Allah Almighty still grants reward for the intention.

Let us make intention to perform *iʿtikāf* for the entire month of Ramadan next year, or at least the final ten days. If possible, encourage others to perform this blessed action also.

صَلُّوْا عَلَى الْحَبِيْب　　صَلَّى اللهُ عَلٰى مُحَمَّد

19. The reward for going to Masjid al-Nabawī with the intention to offer prayer

Whoever performs ablution and heads to Masjid al-Nabawī with the intention to pray receives the reward of Hajj. The beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم declared, "Whoever performs ablution and sets out with the intention of praying in my masjid, it is equal to one Hajj for him."[2]

20. Pleasing a Muslim's heart

The noble saint, Sayyidunā Abū Bakr al-Kattānī رَحْمَةُ اللّٰهِ عَلَيْه said:

[1] Ibid: Hadith 3968
[2] Shuʿab al-Īmān: hadith 4191

> I visited Sarī al-Saqaṭī once. He brought a dish of delicious food and began to pour half of it into another bowl.
>
> "What are you doing?", I inquired, "I can eat it all at once."
>
> Sarī al-Saqaṭī smiled and said, "This (i.e., bringing joy to the heart of a Muslim brother) is better for you than voluntary Hajj."[1]

Sayyidunā Bishr al-Ḥāfī رَحْمَةُ اللّٰهِ عَلَيْه said, "Bringing joy to the heart of a Muslim is better than a hundred voluntary Hajj."[2]

Dear Islamic brothers! With your intention being to please Allah Almighty, work hard to bring happiness to the heart of a Muslim and earn great reward. Do bear in mind, that if, Allah forbid, someone becomes happy by committing a sin, such matters must be avoided. Obeying anybody whilst disobeying Allah Almighty is impermissible.

Come to the Islamic environment of Dawat-e-Islami, spend time with those who love Allah's Messenger, focus on performing good deeds, and avoid sin as much as possible. Travel with Madani Qafilahs every month, for this will provide countless opportunities to the learn the Sunnah and inspire you to act upon the good deeds mentioned in this booklet.

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[1] Iḥyā' al-ʿUlūm, vol. 2, p. 15
[2] Kīmīyā-i-Saʿādat, vol. 2, p. 751

The Reward of Hajj without Performing Hajj

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

اَلْحَمْدُ لِلّٰہِ رَبِّ الْعٰلَمِیْنَ وَالصَّلٰوۃُ وَالسَّلَامُ عَلٰی سَیِّدِ الْمُرْسَلِیْنَ اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰہِ مِنَ الشَّیْطٰنِ الرَّجِیْمِ بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ

Faizan-e-Madinah, Muhallah Sodagaran, purani sabzi mandi, Karachi.
UAN +92 21 111 25 26 92 0313-1139278
www.maktabatulmadinah.com / www.dawateislami.net
feedback@maktabatulmadinah.com / ilmia@dawateislami.net