



‘Deeds And Acts Of Worship Equivalent To Hajj In Reward’

-by ‘Isaam Muhammad Faheem Jum’ah



[Translated into English from Arabic and extra benefits added
by Mohammed bin Thajammul Hussain Manna,
authenticseerah.com]

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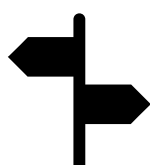
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أعمال وقربات تعدل الحج في الثواب

**[Translated into English from Arabic and extra
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Manna]**



Introduction

In the name of Allah, the Gracious, the Merciful

All praise is due to Allah. We praise him, we seek His help, we seek His forgiveness, and we seek refuge in Allah from the evil within ourselves and our evil deeds. Whoever Allah guides, there is none to misguide him. Whoever Allah leads astray, there is none to guide him. I testify there is no God but Allah alone, without any partners, and that Muhammad, peace and blessings be upon him, is His servant and His messenger.¹

This is the English translation of the Arabic essay² by 'Isaam Muhammad Faheem Jum'ah' titled 'Deeds And Acts Of Worship Equivalent To Hajj In Reward'³. I found it a beneficial and highly essential compilation which needed to be translated and shared - for the benefit of the English-speaking masses, seeking rewards from Allah in the form of ongoing charity 'As-Sadaqah Al-Jariyah'.

And more so acting upon the Ahadith of the Prophet (ﷺ) as mentioned below.

At-Tirmidhi (2658) narrated from 'Abdullah ibn Mas'ood that the Prophet (ﷺ) said: **"May Allah beautify a man who hears a saying of mine, so he understands it, remembers it and conveys it. There may be one who conveys knowledge to someone who understands it better than he does."**⁴

Abu Mas'ud reported: The Prophet, (ﷺ), said, **"Whoever guides someone to goodness will have a reward like one who did it."**⁵

Abu Huraira reported: The Messenger of Allah (ﷺ) said, **"When the human being dies, his deeds end except for three: ongoing charity, beneficial knowledge, or a righteous child who prays for him."**⁶

To enhance the work, by Allah's Guidance, I have supplemented the original text with additional benefits, including (but not limited to):

¹ This paragraph was taken from 'Khutbah al-Hajah: How to begin a Khutbah Sermon in Arabic and English' (abuaminaelias.com)

² From alukah.net .

³ أعمال وقرابات تعدل الحج في الثواب

⁴ Classed as Sahih by Shaikh Al-Albani in Saheeh al-Jaami' (2309). [Translation: islamqa.info]

⁵ Şahîḥ Muslim 1893. [Translation: abuaminaelias.com]

⁶ Şahîḥ Muslim 1631. [Translation : abuaminaelias.com]

- Numbering some un-numbered Ahadith and adding authentications of Prophetic narrations (Ahadith) from Shaikh Al-Albani (Rahimahullah) that were not added by the original author.
- Lightly adding clarifying explanations and annotations for better comprehension whenever necessary.
- Relevant alternative Ahadith (Hadiths) wherever the Ahadith in the main text were found to be weak.

I hope this translation will serve as a valuable resource for those desirous of doing good deeds and seeking nearness to Allah. May this effort contribute to the dissemination of authentic Islamic knowledge and the promotion of Islamic values, and may Allah reward the original author and all those involved in this noble endeavour including the ones whose Hadith translations I have used (those I have referenced duly, or those I could not reference because of my weakness) and may Allah reward the scholars whose works have helped us complete this work.

May Allah accept this from us and make it beneficial for Islam and the Muslims Aameen.

-Mohammed bin Thajammul Hussain Manna

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Dated: 21st Rabi'Al-Awwal, 1446 AH [September 2024]

-محمد بن تجمال حسين آلمناع

Deeds And Acts Of Worship Equivalent To Hajj In Reward.

-by 'Isaam Muhammad Faheem Jum'ah

[Translated into English from Arabic and extra benefits added by Mohammed bin Thajammul Hussain Manna]

Given that Hajj ranks among the finest deeds, surpassed only by Jihad in Allah's path, and considering that Muslims may be unable to perform Hajj due to illness, epidemics, or financial constraints - Allah has instituted alternative acts of worship and devotion for His servants, yielding rewards comparable to those of Hajj and Umrah.

At the outset, I wish to clarify a crucial distinction: these deeds equivalent to Hajj in reward are so in terms of divine recompense, not a substitution for the actual obligatory Hajj. Consequently, the obligatory Hajj remains incumbent upon those capable of performing it, once the obstacles are removed. When obstacles like illness, epidemics, or inability persist, these alternative deeds assume significance and importance, for the one seeking the great rewards of Hajj.

First: Making A Sincere Intention To Perform Hajj

Sincerely intending to perform the obligation of Hajj with Allah;

Jabir (may Allah be pleased with him) narrated that the Prophet (ﷺ) said (when returning from the expedition of Tabuk): "There are people in Madinah who, whenever you travel or cross a valley, are with you (in reward). Only illness prevented them (from joining us)."⁷

Imam An-Nawawi (may Allah have mercy on him) said: "This hadith highlights the virtue of having a sincere intention for good deeds. Whoever intends to perform Jihad or other acts of obedience, but is prevented by a valid excuse, will receive the reward of their intention."⁸

The Prophet (ﷺ) also said: "Whoever sincerely asks Allah for martyrdom, Allah will grant them the status of martyrs, even if they die on their beds."⁹

⁷ Sahih Muslim.

⁸ Al-Nawawi's Sharh Sahih Muslim 13/59.

⁹ Sunan Abi Dawud 1520, Sahih (Al-Albani).



Second: Preserving Obligatory Prayers In The Masjid

Abu Umamah narrated that the Messenger of Allah (ﷺ) said:

"Whoever leaves their home in a state of purification (being in Wudhu) for an obligatory prayer will receive a reward similar to a pilgrim of Hajj in Ihram. Whoever goes out for Tasbeeh Ad-Duha¹⁰, with no intention but it¹¹, will receive a reward similar to a performer of Umrah. And a prayer performed immediately after another, with no idle talk in between, is recorded in the Illiyoon¹²."¹³

"The opinions of the 'Ulama who explained this Hadith varied, i.e. they differed regarding the (reason of the) comparison between the person leaving his house in a state of purification to perform an obligatory prayer in the Masjid (mosque) and the pilgrim in Ihram (leaving) for Hajj- Some said: He receives a reward from Allah, multiplied to the extent that it equals the reward of the actual pilgrim. Others said: The similarity between the two lies in the reward from the moment of departure (from home) until return; meaning: just as the pilgrim earns reward for every step from the moment he leaves his house until he returns, similarly, the person who performs ablution and exits for prayer earns reward for every step until he returns. Another opinion stated: His reward is equivalent to that of the pilgrim because he directs himself to His House (the mosque) for worship, similar to Hajj (towards Allah's House in Makkah)."¹⁴

¹⁰ Referring to Salatud-Duha and every voluntary prayer, which is considered Tasbih (glorification of Allah) and Sabhah (morning remembrance).

¹¹ Meaning: "He (the person) is not bothered or disturbed by anything except this (i.e he only intends to pray in the Masjid), and its origin is from 'An-Nasb' which means enduring hardship; [see: Ma'alim As-Sunnan Sharh Sunan Abi Dawud by Abu Sulayman Al-Khattabi, 1/203]."

¹² Illiyoon' is a record for the righteous deeds, Allah has written for the Righteous that their position is in the highest stages of skies. [askislampedia.com]

¹³ Sunan Abi Dawood 558, Sunnan Al-Bayhaqi 4973. Hasan (Al-Albani).

¹⁴ Sharh Al-Masabeeh of Al-Baghawi 2/157.

[Added By The Translator]

A Woman's Prayer In Her House Is Better Than Her Prayer In The Mosque

It was narrated from Umm Humayd, the wife of Abu Humayd As-Saa'idi (may Allah be pleased with her), that she came to the Prophet (peace and blessings of Allah be upon him) and said: O Messenger of Allah, I love to pray with you.

He said: "I know that you love to pray with me, but praying in your house is better for you than praying in your courtyard, and praying in your courtyard is better for you than praying in the Masjid (mosque) of your people, and praying in the Masjid of your people is better for you than praying in my Masjid." So she ordered that a prayer-place be built for her in the furthest and darkest part of her house, and she always prayed there until she met Allah (i.e., until she died).¹⁵

It says in Al-Mawsoo'ah Al-Fiqhiyyah (8/231): The Fuqaha' are unanimously agreed that a man's prayer in the Mosque in congregation is better than his praying alone in his house, because of the hadith of Abu Hurayrah (may Allah be pleased with him) who said: The Messenger of Allah (blessings and peace of Allah be upon him) said: "Prayer in congregation is twenty-five times better than the prayer of one of you on his own." According to another report: "twenty-seven times better" (Al-Bukhari and Muslim). **But with regard to women, their prayer offered at home is better, because of the Marfoo' hadith of Umm Salamah: "The best places of prayer for women are the innermost parts of their houses."** Narrated by Ahmad in Al-Musnad, 6/297; classed as Hasan by the editors of Al-Musnad. End quote.¹⁶

This section has been added here to remind our sisters-in-Islam that their obligatory prayers at home are as rewarding for them as 'congregational prayers' are for Muslim men in the Masjid.

¹⁵ Musnad Ahmad (26550); classed as Sahih by Ibn Khuzaymah in his Sahih (3/95), Ibn Hibbaan (5/595) and Al-Albani in Saheeh At-Targheeb wa't-Tarheeb (1/135). (islamqa.info)

¹⁶ Islamqa.info .

Third: Performing Fajr Prayer In Congregation, Then Remembering Allah Until Sunrise, Followed By A Two-Rak'ah Prayer

Anas narrated that the Messenger of Allah (ﷺ) said: "Whoever performs Fajr prayer in congregation, then sits remembering Allah until sunrise, then prays two Rak'ahs, will receive a reward equivalent to Hajj and Umrah." Anas said, "The Messenger of Allah (ﷺ) said, 'Complete, complete, complete'."¹⁷

"It means: The reward for whoever does this (action) is equivalent to the reward of Hajj and Umrah. And his statement ((Tammah, Tammah, Tammah)) ["Complete, Complete, Complete"] is a description of Hajj and Umrah, repeated three times for emphasis."¹⁸

At-Tirmidhi considered this Hadith good (Hasan), and it has multiple supporting narrations, including one from At-Tabarani via Abu Umamah (may Allah be pleased with him), who said:

"The Messenger of Allah (ﷺ) said, 'Whoever performs Fajr prayer in congregation, then sits remembering Allah until sunrise, then stands and prays two Rak'ahs, will return with the reward of Hajj and Umrah'."¹⁹

This simple deed yields great reward, exemplifying Allah's bounty upon His servants. It's an act accessible to young and old, healthy and ill, allowing them to earn this reward without the hardships of Hajj, which requires financial expenditure, physical effort, and endurance.

[Translator's Note: Shaikh Abdul Azeez bin Abdullah bin Baaz (Former Grand Mufti of Saudi Arabia) said: "The same thing applies to the woman if she sits in her Musalla after offering dawn prayer, remembering Allah The Almighty or reciting Quran till the rising of the sun, and then offers two Rak'ahs, then she will get that reward stated in the Ahaadith, i.e. Allaah The Almighty will grant the one who does that the reward of perfect Hajj and 'Umrah." End quote from Fatawa.²⁰]

¹⁷ Sunan At-Tirmidhi 586, Hasan (Al-Albani).

¹⁸ Tuhfatul-Ahwadhi Sharh Jaami' At-Tirmidhi of Al-Mubarakpuri 3/194.

¹⁹ At-Targheeb wat-Tarheeb of Hafidh Al-Mundhiri 1/296. Hasan Sahih (Al-Albani).

²⁰ هل تدخل المرأة في فضل الجلوس بعد الفجر إلى الإشراق؟

Fourth: Umrah In Ramadan Equals Hajj

Imam Muslim narrated from Abdullah ibn Abbas (may Allah be pleased with them both) that the Prophet (ﷺ) said to Umm Sinan, an Ansari woman: "What has prevented you that you did not perform Hajj with us? She said: The father of so and so (i. e. her husband) had only two camels. One of them had been taken away by him (my husband) and his son for Hajj, whereas the other one is used by our boy to carry water. Upon this he (the Holy Prophet) said: Umrah during the month of Ramadan would suffice for Hajj or Hajj along with me."²¹

Another narration states: "Umrah in Ramadan is like Hajj with me."

In its rewards and compensation, in its spirituality and emotions, when it (Umrah) has the same essence as Hajj with the Messenger of Allah (ﷺ), ((like Hajj with me)) in its blessings and impact on reviving hearts and refining souls.

Fifth: Remembering Allah After Obligatory Prayers

Abu Hurairah (May Allah be pleased with him) reported: The poor Sahabah came to the Messenger of Allah (ﷺ) and said: "The wealthy have gone with the highest ranks and lasting bliss." He asked: "How is that?" They replied: "They offer Salat (prayer) as we offer it; they observe fast as we do; (and as they are wealthy) they perform Hajj and 'Umrah, and go for Jihad, and they spend in charity but we cannot, and they free the slaves but we are unable to do so." The Messenger of Allah (ﷺ) said, "Shall I not teach you something with which you may overtake those who surpassed you and with which you will surpass those who will come after you? None will excel you unless he who does which you do." They said: "Yes, please do, O Messenger of Allah" He (ﷺ) said, "You should recite: Tasbih (Allah is free from imperfection), Takbir (Allah is Greatest), Tahmid (Praise be to Allah) thirty-three times after each Salat."²²

In Sahih Muslim, Abu Saleh, a narrator added: "They returned to him and said: "Our brothers, the possessors of wealth, having heard what we are doing, have started doing the same." Messenger of Allah (ﷺ) said, "This is Grace of Allah which He gives to whom He wishes."

²¹ Sahih Muslim 1256.

²² Riyadhus-Saliheen 1418 [Al-Bukhari and Muslim].

Translators Note: This means that each phrase has to be said 33 times each after every obligatory Salah totalling 99, and then say 'La ilaha illallahu wahdahu, La shareeka lahu, Lahul mulku, Wa Lahul Hamdu, Wa Huwa Ala Kulli Shay-in Qadeer' one time to complete the 100. (This is one of the ways mentioned in Sahih Muslim 597).

[لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ]

Sixth: Being Early To The Friday Prayer

Sahl bin Sa'd As-Sa'idi narrated that the Messenger of Allah (ﷺ) said: "Indeed, you have a Hajj and Umrah every Friday. The Hajj is hastening (Al-Hajeer) to the Friday prayer, and the Umrah is waiting for the Asr prayer after Friday."²³

[Translator's Note: Shaikh Al-Albani researched and concluded that this narration is Da'eef, i.e. 'weak' in his As-Silsilatul Ahadith Ad-Da'eefah (6208)]

[Note: Al-Hajeer refers to the intense heat at mid-day, while Al-Tejir, Al-Tahjir, and Al-Ihjar mean walking quickly.]²⁴

[Added by translator:] We will In-sha-Allah mention other narrations here.

Abu Hurayrah narrated that the Prophet (peace and blessings of Allah be upon him) said: "Whoever does Ghusl then comes to Jumu'ah, and prays as much as Allah decrees for him, then listens attentively until the Khutbah (Friday Sermon) is over, then prays with him (the Imam), **will be forgiven for (his sins) between that and the next Jumu'ah and three more days (i.e. for ten days).**"²⁵

Narrated Aws ibn Aws Ath-Thaqafi: "I heard the apostle of Allah (ﷺ) say: If anyone makes (his wife) bath²⁶ and he bathes himself on Friday, and goes out early (for the Friday prayer), attends the sermon from the beginning, walking, and not riding, takes his seat near the Imam, listens attentively, and does not indulge in idle talk, **he will get the reward of a year's fasting and praying at night for every step he takes.**"²⁷

Ibn Hajar Al-Haytami said in Tuhfat Al-Muhtaj (2/471): "It was said that there is nothing in the Sunnah, in any sahih report, **greater than this reward, so pay attention to it.**"

Mulla Ali Al-Qari said in Mirqat Al-Mafatih (3/1035): "One of the leading scholars said: **We have not heard in the teachings of Islam of any sahih**

²³ Sunan Al-Bayhaqi 5950.

²⁴ An-Nihayah Fee Ghareeb Al-Hadith Wal-Athar of Ibn Atheer.

²⁵ Sahih Muslim 857.

²⁶ Has physical relations with her and makes her do Ghusl.

²⁷ Sunan Abi Dawud 345, Sunan Ibn Majah 1087, Jaami' At-Tirmidhi 496, Sunan An-Nasa'i 1398. Sahih (Al-Albani).

hadith that refers to anything like this reward, meaning: one should make sure to comply with it in the hope of attaining that reward.”²⁸

Seventh: Fulfilling People's Needs

Imam Al-Bayhaqi narrated through his chain from Ali ibn Husayn that: "Al-Hasan (Al-Basri) was circumambulating (Tawaf) around the Ka'bah when a man approached him, saying, 'O Abu Muhammad, come with me to fulfil so-and-so's need.' He left his Tawaf and went with him. Later, a man envious of the one he accompanied asked, 'O Abu Muhammad, did you leave your Tawaf for him?' Al-Hasan replied, 'How could I not? The Messenger of Allah said, "Whoever helps a Muslim brother to fulfil their need, will receive the reward of Hajj and Umrah if the need is met, and Umrah if not." Thus, I have earned Hajj and Umrah and returned to my Tawaf'." ²⁹ **[Translator: Shaikh Al-Albani checked this Hadith and said ‘Mawdu’, i.e. fabricated in Da’ee Al-Jaami’ 5587.]**

And his statement: ((Kutibat lahu Hajjatan wa Umratan)), means: 'The reward of Hajj and Umrah is written for him'; i.e., the reward of accepted Hajj and Umrah is recorded for him as a recompense for his effort in fulfilling his brother's need."³⁰

[Added by translator:] However there are various other Ahadith that mention the virtues of ‘Fulfilling Your Muslim Brother’s Need’, we will mention just two below, In-sha-Allah.

Abu Huraira reported Allah's Messenger ﷺ as saying:

“He who alleviates the suffering of a brother out of the sufferings of the world, Allah would alleviate his suffering from the sufferings of the Day of Resurrection, and he who finds relief for one who is hard-pressed, Allah would make things easy for him in the Hereafter, and he who conceals (the faults) of a Muslim, Allah would conceal his faults in the world and in the Hereafter. Allah is at the back of a servant so long as the servant is at the back of his brother,...

...and he who treads the path in search of knowledge, Allah would make that path easy, leading to Paradise for him and those persons who assemble in the house among the houses of Allah (mosques) and recite the Book of Allah and they learn and teach the Qur'an (among themselves) there would descend upon them tranquility and mercy would cover them and the angels would

²⁸ Quotes of Ibn Hajr Al-Haytami and Mulla Ali Al-Qari were taken from islamqa.info .

²⁹ Shuaib Al-Imaan of Al-Bayhaqi 7246.

³⁰ As-Siraj Al-Munir, Sharh Al-Jami' As-Saghir, by Al-'Allamah Al-'Azizi, 3/357.

surround them and Allah mentions them in the presence of those near Him, and he who is slow-paced in doing good deeds, his (high) lineage does not make him go ahead.”³¹

On the authority of Ibn Umar who said: ‘A man came to the Prophet (ﷺ) said: ‘O Messenger of Allah! Which of the people are the most beloved to Allaah and which of the actions are most beloved to Allah?’

The Messenger of Allah (ﷺ) said: *‘The most beloved of the people to Allah are the most beneficial for the people. The most beloved of actions to Allah –Azza wa Jal- are to cause happiness to reach a Muslim, to relieve him from a hardship, to settle a debt for a Muslim or to repel hunger from him. **For me to walk with a brother in order to assist him is more beloved to me than to make ‘Itikaf in this Masjid (Masjid al-Madeenah) for a month.*** Whoever holds back his anger then Allah hides his mistakes. Whoever suppresses his anger – even though he is not scared to show it, but withholds due to the truth – Allah fills his heart with hope on the day of Judgement. Whoever walks with his brother to assist him with a need until he has helped him completely, then Allah plants his feet firmly on the day people will not stand firmly. Indeed, bad behaviour spoils good actions, just as vinegar spoils honey.’³²

³¹ Sahih Muslim 2699.

³² Taken from Silsilah Ahadeeth As-Saheehah of Shaikh Al-Albani. No. 906. [Translated by Abbas Abu Yahya, Abdurrahman.org] Actual source: Imam Abu Bakr Ibn Abid Dunya (rahimahullah) has recorded this narration. (Qada-ul Hawaij, Hadith: 36).



Eighth: Being Dutiful To Parents

Anas narrated that: "A man came to the Messenger of Allah (ﷺ) saying, 'I desire Jihad but do not have the means (to participate in Jihad).' He asked, 'Do you have any living parents (i.e. is your father or mother alive)?' The man replied, 'My mother.' The Messenger said, 'Be devoted to her (in serving her); if you do so, you'll receive the reward of the one doing Hajj, Umrah, and Jihad. So if your mother is pleased with you, then fear Allah and be dutiful to her'."³³
[Translator's note: Shaikh Al-Albani concluded that this Hadith is Da'eef, i.e. 'weak' in his Da'eef At-Targheeb Wat-Tarheeb]

[There are numerous Ayaat and Ahadith regarding 'Kindness To Parents', we will just mention two Ahadith below.]

Abdullah ibn Amr reported: A man came to the Prophet (peace and blessings be upon him), asking permission to wage Jihad. The Prophet said, **"Are your parents alive?"** The man said, 'yes'. The Prophet said, **"Then strive in the service of them both."**³⁴ In Sunan An-Nasai it is reported that the Prophet (ﷺ) said, **"Then stay with her (your mother), for Paradise is beneath her feet."**³⁵

Abu Burdah reported: Ibn Umar, (may Allah be pleased with him), watched a Yemeni man circling the House while carrying his mother on his back, saying, "I am her humble camel. If her mount is scared, I am not scared." **Then he said, "O Ibn Umar, do you think I have repaid her?" Ibn Umar said, "No, not even for a single pang of pregnancy."**³⁶

³³ Narrated by Abu Ya'la in his Musnad (2760), and by At-Tabarani in Al-Awsat and As-Saghir with a good chain of transmission.

³⁴ Sahih Al-Bukhari 3004, Sahih Muslim 2549 (Translation from abuaminaelias.com).

³⁵ Sunan An-Nasa'i 3104, Hasan Sahih (Al-Albani).

³⁶ Al-Adab Al-Mufrad 10, Sahih (Al-Albani). (Translation from abuaminaelias.com).

Ninth: Attending Gatherings Of Knowledge

Abu Umamah narrated that the Prophet (ﷺ) said: "Whoever goes to the Masjid (Mosque) seeking only to learn goodness or teach it will receive the reward similar to the one who performed a complete Hajj."³⁷

Tenth: A Wife's Kindness And Seeking Her Husband's Pleasure

[This narration is weak.³⁸] Al-Bayhaqi and others narrated from Asma bint Yazid Al-Ansariyyah, from the tribe of Banu Abdul-Ashhal, that she came to the Prophet (ﷺ) while he was present among his companions. She said: "May my father and mother be sacrificed for you! I have come as a representative of the women to you. Know – may my soul be ransomed for you – that there is no woman in the East or the West who hears of my coming or doesn't hear, except that she shares the same opinion as I do. Allah has sent you with the truth to both men and women, and we have believed in you and in your Ilah (Deity Almighty) who sent you. Yet we – the womenfolk – are confined, restricted to your homes, fulfilling your desires, and bearing your children. And you men have been favoured over us with the Friday prayers, the congregational prayers, visiting the sick, attending funerals, performing Hajj after Hajj, and more than that, fighting in the path of Allah. And when one of you goes for Hajj, Umrah, or battles in the path of Allah, we preserve your wealth, weave your clothes, and raise your children. So, do we not share in the reward with you, O Messenger of Allah?"

The Prophet (ﷺ) then turned his full attention to his companions and said: "Have you ever heard a woman speak better than this one in her question regarding her religion?" They said: "O Messenger of Allah, we never thought a woman could be guided to (ask) such a question."

The Prophet (ﷺ) turned to her and said, "Understand this, O woman, and teach this to those women whom you left behind: For a woman to be a good spouse to her husband, for her to seek his pleasure, for her to follow and

³⁷ Narrated by At-Tabarani (7346), and authenticated by Shaikh Al-Albani in Sahih At-Targheeb wat-Tarheeb.

³⁸ In summary (from islamqa.info/ar/answers/443696): We have not found any of the scholars whose opinions are relied upon in this field, whether from the earlier or later generations, who authenticated or graded the hadith as good (Hasan). It was only graded as good (Hasan) by some contemporary researchers, deceived by the apparent chain of narration. The chain relied upon by some researchers in grading the Hadith as good is Ghareeb and unknown. Therefore, the compilers of the Sunan and Musnads ignored it, and it was not recorded in the well-known collections of hadith. Its supporting narrations are weak and do not strengthen it. As Ibn Abd Al-Hadi said in Tanqeeh At-Tahqeeq (2/326) regarding another hadith: "How can this hadith be authentic, free from oddness and defect, when none of the scholars who compiled the six books of hadith or the famous Musnads narrated it, even though they were in great need of it?" End quote.

cooperate with him, is equal to all of that (i.e. all of the rewards that men get for their toils or for the deeds mentioned above).”

She left and was making Tahlil and Takbir (i.e. she was saying ‘La ilaha illallah’ and ‘Allahu Akbar’), filled with joy.”³⁹

[There are numerous Ayaat and Ahadith regarding ‘A Dutiful Wife’, we will just mention two Ahadith below.]

Abu Huraira reported: The Messenger of Allah (peace and blessings be upon him), said, “If a woman prays her five prayers, fasts her month of Ramadan, guards her chastity⁴⁰, and obeys her husband, she will enter Paradise from any gate she wishes.”⁴¹

Ahmad (19025) and Al-Haakim narrated from Al-Husayn ibn Muhsin that his paternal aunt came to the Prophet (peace and blessings of Allah be upon him) for something and he dealt with her need, then the Prophet (peace and blessings of Allah be upon him) said: “Do you have a husband?” She said, “Yes.” He said: “How are you with him?” She said, “I do not neglect any of his rights except those I am unable to fulfil.” He said: **“Look at how you are with him, for he is your paradise and your hell” – i.e., he is the cause of you entering Paradise if you fulfil his rights and the cause of your entering Hell if you fall short in that.**⁴²

The author, may Allah have mercy upon him, completed his essay at ten points, Alhamdulillah. Another point that can be added In-sha-Allah will be mentioned below.

³⁹ Shu'ab Al-Iman by Al-Bayhaqi, 11/177, no. 8369.

⁴⁰ Guards herself from fornication and what leads to it.

⁴¹ Şaḥīḥ Ibn Ḥibbān 4163, Saḥīḥ (Al-Arna'ut). (Translation from abuaminaelias.com)

⁴² Al-Mundhiri classed the chain of this hadeeth as Jayyid in At-Targheeb wa't-Tarheeb; it was classed as Saḥīḥ by Al-Albani in Saḥīḥ At-Targheeb wa't-Tarheeb, no. 1933. (Islamqa.info)

Eleventh: Supporting Others In Performing Hajj And Umrah

Narrated Zaid bin Khalid Al-Juhani: That the Messenger of Allah (ﷺ) said, **“He who equips a fighter in the cause of Allah is as if he has taken part in Jihaad himself; and he who looks after the dependants of a fighter (in the cause of Allah) in his absence, is as if he has taken part in the fighting himself.”**⁴³

Ibn Battaal said in his interpretation of Sahih Al-Bukhari:

“The Fiqh that we get from this Hadith is that anyone who helps a believer in doing good, will get the same reward as the one who actually does the good himself. The Prophet ﷺ informed us that whoever equips a fighter in the cause of Allah, he has indeed participated in the fighting. Also, whoever feeds a fasting person or helps him to be strong enough to fast will get the same reward, **and also whoever helps a person who goes for Hajj or ‘Umrah with something that better enables him to perform his Hajj or ‘Umrah and thus carry out those acts in a complete form, then he gets the same reward like him.**”⁴⁴

⁴³ Sahih Al-Bukhari 2843, Sahih Muslim 1895.

⁴⁴ Translation taken from islamweb.net : ‘Reward for helping someone perform Hajj.’

Are women included in the virtue of sitting (in worship) after Fajr until the time of Ishraq?- Fatwa by Shaikh Ibn Baaz (Rahimahullah)

Regarding The Hadith-

Anas bin Malik narrated that: The Messenger of Allah (ﷺ) said: **"Whoever prays Fajr in congregation, then sits remembering Allah until the sun has risen, then he prays two Rak'ah, then for him is the reward like that of a Hajj and Umrah."** He said: "The Messenger of Allah said: 'Complete, complete, complete.'"⁴⁵

Question that was sent to Shaikh Abdul Azeez bin Abdullah bin Baaz-

Presenter:

"After this, a message was received by the program from one of the sisters, who wrote (B.S.) from Riyadh, asking and saying: "It is mentioned in a Hadith that whoever sits after Fajr prayer until sunrise, remembering Allah at their prayer spot, will receive the reward of Hajj and Umrah. The Ahlul-Ilm (the people of knowledge) **said that if a woman does this in her home, she will receive half the reward.** The question is: Some people say that a condition for this sitting is not to talk to anyone about worldly matters. Is this statement correct? And if it is, what should I do if my elderly mother, who has been informed about this (i.e., that I want to be silent and do Dhikr), but she forgets and talks to me about unnecessary worldly matters during my sitting? **If I sit intending to seek reward from Allah, but I talk to my mother and respond to her to please her, have I performed the act of worship as required?"**

The Answer:

Yes, indeed, **you have combined the two goods:** remembering Allah (Dhikr) and pleasing your mother. And pleasing one's mother is one of the most important obligations. Engaging in conversation with her when she initiates it is desirable and permissible, and it does not nullify or disrupt your sitting, nor does it affect your reward.

Whoever sits in their prayer spot, remembers Allah, sends blessings upon the Prophet (peace be upon him), glorifies Him, and makes supplications until sunrise, then prays two rak'ahs (Sunnah of Duha), these two Rak'ahs are called Sunnah of Duha or Sunnah of Ishraq, and specifically, the early Sunnah of Duha.

⁴⁵ Jami' At-Tirmidhi 586. Hasan (Al-Albani).



For this, the Hadith states that the person will receive the reward of a complete Hajj and Umrah. **There is no difference between men and women. A woman is like a man (in receiving rewards), no it is not halved, A half-Hajj! No but a Hajj that is complete. Men and women are equal in this.** The hadith is general for both men and women. A woman in her home sits in her prayer space, and the man in his prayer space in the Masjid until the sun rises, then they both pray two Rak'ahs (in their respective places of prayer). All of this is a great (source of) goodness. They should busy themselves in the remembrance of Allah, supplication, and recitation of the Qur'an, praise be to Allah. **And if he talks to his brother about something needed, there is no harm in that. Or if the woman speaks to her husband, or her mother, or others for a need, there is no harm.**

Presenter: May Allah reward you and be good to you. So, those who said that a woman gets half the reward are not correct?

Shaykh: That's wrong. No, the reward is general; the ruling is the same. The man and woman are equal.

Presenter: May Allah bless you. Whether this is in the Masjid or in her home?

Shaykh: Yes, yes, in the Masjid or at home.

Presenter: Barakallahufseekum Wa Ahsana Ilaykum (May Allah bless you and be good to you).

End. From the radio programme 'Noor Ala Ad-Darb'.⁴⁶

⁴⁶ Translated by Mohammed Manna.

Arabic source: <https://binbaz.org.sa/fatwas/10620>

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