

# Deeds that equal the reward of Haj

There are several deeds regarding which Rasoolullah Sallallaahu Alayhi Wa Sallam has stated that they equal the reward of Haj. Now that the Hujjaj have departed, those who have remained behind can take consolation from the following Ahadith:

## 1. Wudhu at home and then going for Salaah with Jamaat:

Sayyiduna Abu Umaamah Radhiyallaahu Anhu reports that Rasoolullah Sallallaahu Alayhi Wa Sallam said: "One who purifies himself (i.e. makes Wudhu) and leaves his home to attend the Fardh Salaah in congregation receives the reward of a Haji in the state of Ihram, and if he leaves for the Salaatud-Dhuhaa (Chaast) he gets the reward of Umrah. (Abu Dawud)

## 2. Salaatul Ishraaq:

Sayyiduna Anas Ibn Maalik Radhiyallaahu Anhu reports that Rasoolullah Sallallaahu Alayhi Wa Sallam said: "Whoever offers his Fajr Salaah in congregation, and then remains seated making the Zikr (remembrance) of Allah until (approximately 15 mins after) sunrise after which he offers two Rakaats of Salaah (Ishraaq), will receive the reward of one complete Haj and one complete Umrah." (Sunan Tirmidhi)

## 3. Going to the Masjid to acquire Knowledge.

Sayyiduna Abu Umaamah Radhiyallaahu Anhu reports that Rasoolullah Sallallaahu Alayhi Wa Sallam said: "Whoever goes to the Masjid for the purpose of learning or teaching Knowledge, receives the reward of a Haji whose Haj was perfect. (Tabarani)

## 4. Serving one's parents:

Sayyiduna Anas Radhiyallaahu Anhu reports that a man came to Rasoolullah Sallallaahu Alayhi Wa Sallam and said: "I wish to participate in Jihad, but I cannot afford it" Rasoolullah Sallallaahu Alayhi Wa Sallam enquired if any of his parents were alive, to which he said: "Yes! My mother is alive" Rasoolullah Sallallaahu Alayhi Wa Sallam said: "Show Allah how you serve her. If you do so (properly) you will be like a Haaji, a Mu'tamir (one performing Umrah) and a Mujahid (One striving in Allah's way)." (Targheeb)

### Note:

The promises of "gaining the same reward as Haj" that are mentioned in the above Ahadith, are restricted to the reward only. It does not mean that one upon whom Haj is obligatory can merely suffice on these deeds. (Sharh-Nawawi and Fathul Mulhim)

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