

Al Binnory

البنوري

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Named after the famous Scholar, Muhaddithul 'Asr, Shaykh Muhammad Yusuf Al Binnory رحمه الله - Demise 1977

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. Hereunder is a brief compilation of these deeds:

1. Wudu at home before proceeding for Salah with Jamat. Sayyiduna Abu Umamah reports that Rasulullah ﷺ 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, 559)

2. Salatul Ishraq. Sayyiduna Anas Ibn Malik reports that Rasulullah ﷺ said: "Whoever offers his Fajr Salah in congregation, and then remains seated making the dhikr of Allah until (approximately 15 mins after) sunrise after which he offers two rak'ahs of Salah (Ishraq), will receive the reward of one complete Hajj and one complete 'Umrah." (Sunan Tirmidhi, 586 with a sound chain)

N.B. Rasulullah ﷺ repeated the words: "complete" thrice.

3. Going to the Masjid to acquire or impart Knowledge. Sayyiduna Abu Umamah reports that Rasulullah ﷺ 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)

4. 'Umrah in Ramadan. Sayyiduna 'Abdullah Ibn 'Abbas reports that Rasulullah ﷺ 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 two camels, one my husband has used to be with you in Hajj, and the other is needed for transporting water." Rasulullah ﷺ said: " 'Umrah in Ramadan equals the reward of Hajj with me". (Sahih Muslim, 1256)

5. To recite "Subhanallah" 100 times in the morning and evening. Sayyiduna 'Abdullah ibn 'Amr reported that

Rasulullah ﷺ 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, 3471 with a sound chain)

6. Serving one's Parents. Sayyiduna Anas reports that a man came to Rasulullah ﷺ and said: "I wish to participate in Jihad, but I cannot afford it" Rasulullah ﷺ enquired if any of his parents were alive, to which he said: "Yes! My mother is alive" Rasulullah ﷺ 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 Mujahid (One striving in Allah's way)." (Abu Ya'la, 2760, and Tabarani with good chains)

Hafiz Ibn Rajab Al-Hambali 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: *Lataiful Ma'arif*, pgs.357-359.

7. Attending the Jumu'ah Salah.

Sa'id ibnul Musayyab said: "Attending the Jumu'ah is better according to me than a nafl Hajj." Hafiz Ibn 'Asakir has quoted a similar virtue via Imam Al-Awza'i

8. Attending the Eid Salah. Some of the Sahabah have said: "Attending the Eidul Fitr Salah equals the reward of 'Umrah, and the Eidul Adha Salah equals that of Hajj."

9. 'Isha Salah in Congregation. A reliable Tabi'i, Uqbah ibn 'Abdil Ghafir said: "Offering the 'Isha Salah in congregation equals the reward of Hajj, and the Fajr in congregation equals 'Umrah"

10. Fulfilling the need of a fellow Muslim. Imam Hasan Al-Basri said: "Your proceeding to fulfil the need a fellow Muslim is better for you than one Hajj after a n -

other!" (Also quoted By Zabidi رحمه الله in Sharhul Ihyaa, 6/292)

11. The fulfilment of all obligations. After citing the above, Hafiz Ibn Rajab writes: "*The fulfilling of all obligatory deeds is considered better than Nafl (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 nafl 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 Nafl Hajj etc. Some of the Pious predecessors said: "To abstain from an iota of wrong is better than five hundred (Nafl) Hajj"

Fudhail ibn 'Iyadh –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 has stated:

"All good done in these days will supersede the reward of optional Hajj."

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

14. Spending on a student of Islamic Knowledge.

Once a father came to Imam Muhammad ibn Sahnun 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 (nafl) Hajj, and Jihad!" (Ma'alim Irshadiyyah of Shaykh Muhammad 'Awwamah, pg.35)

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Hadith Questions and Answers

Q. Is the following Hadith authentic?

Nabi ﷺ said, "There is no reward except Jannah for an accepted Hajj"

A. Imam Bukhari and Imam Muslim ﷺ have recorded this narration on the authority of Sayyiduna Abu Hurayrah ؓ. The narration is therefore authentic.

The full narration is as follows:

Nabi ﷺ said:

"One 'Umrah to the next is a means of expiation of all [minor] sins perpetrated between the two 'Umrahs and the reward for an accepted Hajj is none other than Jannah."

(Sahih Bukhari, Hadith: 1773 and Sahih Muslim, Hadith: 1349)

Q. What is the authenticity of the following narration?

"Continue performing Hajj and 'Umrah for those two remove poverty"

A. The full narration in question is as follows:

Sayyiduna 'Abdullah ibn Mas'ud ؓ reports that Rasulullah ﷺ said:

"Perform Hajj and 'Umrah in succession, for they remove poverty and sins just as the bellows remove filth from iron, gold, and silver. The reward for an accepted Hajj is none other than Jannah"

(Sunan Tirmidhi, Hadith: 810, Sunan Nasai; Al Mujtaba, Hadith: 2631)

Imam Tirmidhi ﷺ and Imam Ibn Hibban ﷺ have declared the Hadith authentic.

(Sahih Ibn Hibban; Al Ihsan, Hadith: 3693)

Q. Can this narration be quoted?

Sayyiduna Abu Sa'id Al Khudri ؓ reported, Rasulullah ﷺ said:

"Allah Ta'ala says: 'A Person whose body I make healthy and to whom I grant enough provision, but five years go by and he does not come to Me [visit My house for 'Umrah or Hajj] is indeed deprived"

A. This Hadith is recorded in the following Hadith collections:

Sahih Ibn Hibban; Al Ihsan, Hadith: 3703

Musannaf 'Abdur Razzaq, Hadith: 8826

Musnad Abi Ya'la, Hadith: 1031

Al Mu'jamul Awsat, Hadith: 490

Shu'abul Iman, Hadith: 3838

Imam Ibn Hibban ﷺ has declared the Hadith authentic.

Allamah Haythami ؒ has declared the narrators of Abu Ya'la and Tabarani reliable.

(Majma'uz Zawaid, vol. 3 pg. 20. Also see: Targhib, vol. 2 pg. 212)

You may **quote** this Hadith.

Note: Some versions of this narration, like in Musannaf 'Abdur Razzaq and Al Mu'jamul Awsat, state 'Every four years' instead of five years.

The Hadith is authentic (*sahih*).

Q. I would like to know if there is a Hadith stating that whatever you spend for the purpose of 'Umrah or Hajj, you will be recompensed for it?

A. Imam Bayhaqi ﷺ has recorded the following narration. Nabi ﷺ said:

"Those who perform Hajj and 'Umrah are the delegation of Allah. If they ask, they are granted. If they call unto Allah in du'a, their du'as are answered. If they spend, they will be replaced..."

(Shu'abul Iman, with a weak chain, Hadith: 3809. 'Allamah Mundhiri has also indicated towards the weakness of the chain, Targhib, vol. 2 pg. 180)

The above Hadith is suitable to quote as is the case with Hadiths of this nature.

The following authentic Hadith could also be viewed as a support:

Sayyiduna 'Abdullah ibn Mas'ud ؓ reports that Rasulullah ﷺ said:

"Perform Hajj and 'Umrah in succession, for they remove poverty..."

(Sunan Tirmidhi, Hadith: 810)

And Allah Ta'ala Knows best

You may ask your Hadith Question on HadithAnswers.com.

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Announcements

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The challenges (fitnahs) of the Ummah

From the pen of Shaykh Binnory رحمه الله

'Allamah Binnory رحمه الله wrote a comprehensive article that highlights the various fitnahs that the Ummah faces, especially when engaging in acts of good. This article is a great source of guidance for one and all; the learned, the preacher, the charitable, and every Muslim in general. In addition to the problem, 'Allamah Binnory also sheds light on the causes and remedies. Hereunder is a summarised version of Shaykh's article:

Among the many fitnahs that the Ummah is facing currently are the following:

1. The Fitnah of Expediency. Whatever service is rendered for Din, the primary motive seems to be the worldly benefits in it. *The foundation of this fitnah is hypocrisy*, which results in the deed being bereft of blessing.

2. The Fitnah of Keeping Everyone Happy. Whatever is said or done is done with the intention of merely pleasing people, and that nobody should get angry. *The basis of this fitnah is the love for fame.*

3. Being Stubborn on one's Opinion. To deem one's opinion to be correct and definite and not considering other's opinions to be worth noticing or being worthy of consideration. Just being convinced that my stance is definitely right and the opinions of others are definitely wrong. *This is the fitnah of being enamoured with one's own opinion.* No group is ready to listen to the side of another group. Neither do they afford them any benefit of doubt; that it's possible for the opponent's opinion to be correct to a certain extent.

4. The Fitnah of Evil Thoughts. When an individual or group feels that all the members of my faction are sincere and have good intentions, while other opposing factions are conceited and have incorrect intentions. *The basis of this fitnah is self-admiration and pride.*

5. The Fitnah of Misunderstanding. When a person listens to the speech of his opponent then, purely because he disagrees with him, he does not only express hatred for him, rather he deems it necessary to refute him in a disrespectful way. If the point of the opponent has many possible explanations he will still only choose that explanation which results in humiliating the opponent. Have the following Quranic Ayah and Hadith become abrogated?!

ان بعض الظن اثم

*Definitely some assumptions are a sin.
(Suratul Hujurat, verse: 12)*

اياكم والظن فان الظن اكذب الحديث

Beware of suspicion because suspicion is the worst lie

6. The Fitnah of Slandering. To degrade and disgrace opponents, while also attributing outrageous statements to them without proof. If someone says anything evil about the opponent, one is easily convinced about it without verifying, and one further takes enjoyment in spreading these rumours.

ان جاءكم فاسق بنبأ فتبينوا

If a sinner brings you any news, then verify it. (Suratul Hujurat, verse: 6)

7. The Fitnah of Having the Desire to retaliate. In a situation where one has enmity, hatred or evil thoughts towards another person, he initially remains silent. However, as soon as he gets an opportunity and as soon as he plucks up the courage, then there is no question about remaining silent. It is as if the initial silence was not because of forgiving and overlooking, rather it was due to being miserable, weak and powerless. When he acquires a position of power, he starts retaliating. *Mercy, kindness, forgiveness and overlooking all become extinct in such cases.*

8. The Fitnah of Love for Fame. If any service towards Islam [and the Mus-

lims] is offered, the desire is only that one gets more praise and applause. *In reality, this is created through the deficiency or absence of sincerity and through the desire of ostentation and vanity.* This sickness has developed in the good servants of Islam too. This - in reality- is hidden shirk. In the court of Allah Ta'ala the weight of any service to Din and Islam is increased through sincerity and this is the gauge of acceptance of all actions by Allah Ta'ala. The desire for lecturing is continuing to increase whilst practice is at level zero.

Allah Ta'ala says:

لم تقولون ما لا تفعلون كبر مقتا عند الله ان تقولوا

ما لا تفعلون

Why do you say that which you do not do. It is despicable in the sight of Allah Ta'ala that you say that which you do not do. (Suratus Saff, verses: 2-3)

The speaker speaks in such a manner as though the pain of the entire mankind is in his heart, but in relation to practical life his level is zero.

9. The Fitnah of Propaganda. The plague of propaganda and disunity has spread in such a manner that there is no character nor intelligence or justice left. This is actually an imitation of the irreligious etiquette. Newspapers, radio, [social media] etc. are all used to spread such propaganda.

The calamity of disunity, confusion and grouping stem from this, which leads to an individual only agreeing and being supportive of one's own group, no matter how incorrect they may be. Such people consider disagreeing and refuting everything of the opposing group as their most important obligation. Only one's own supporters are considered as true Muslims even if they perpetrate the worst of sins, while even the fasting and Salah of the opposite party is mocked at!

Continued on Page 4

An important Clarification

1. The promises of “gaining the same reward as Hajj” that are mentioned on Page 1, 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 رحمته الله has quoted Imaam Ishaq Ibn Rahuyah رحمته الله 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 رحمته الله has also highlighted this in his Malfuzat.

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 returned) Like they say: “There’s nothing like the real thing.”

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

Continued from Page 3

10. The Fitnah of the Love of Worldly Wealth. It appears in the Hadith:

حب الدنيا رأس كل خطيئة

The love of the world is the root of all sins.

In reality, the common factor of all fitnahs is love for fame and love of wealth. Undoubtedly, one cannot avoid worldly engagements while seeking one’s necessities. There is no objection to that. Furthermore, the natural inclination towards wealth and luxury is also not objectionable. However, the love of the world or wealth should not be to the extent that all the responsibilities of Islam are disregarded. **There is a need for moderation.**

The details of this fitnah will require a lengthy article. I will conclude this brief discussion with a du’a of Rasulullah ﷺ:

O Allah, grant me love for you and love for those who love you, and love for those actions which will bring me close to you!

O Allah, whatever you have granted me that I love, make it a means of strength for me for doing those things that you love, and what you averted from me from what I love, make it a means of freeing myself for doing those things that you love.

O Allah, make my love for you the most beloved thing to me, even more beloved than myself!

اللَّهُمَّ ارْزُقْنِي حُبَّكَ وَحُبَّ مَنْ يَنْفَعُنِي حُبُّهُ عِنْدَكَ، اللَّهُمَّ مَا رَزَقْتَنِي مِمَّا أُحِبُّ فَاجْعَلْهُ قُوَّةً لِي فِيهِمَا مُحِبُّ، اللَّهُمَّ وَمَا زَوَيْتَ عَنِّي مِمَّا أُحِبُّ فَاجْعَلْهُ قَرَارًا لِي فِيهِمَا مُحِبُّ

Sublime Sunnats

Spending on one’s family on ‘Ashura day

There are several legitimate practices in Islam that have been **wrongfully deemed** as innovations! In an era of religious melt-down, we cannot afford such incorrect assertions. One such deed is: **Spending on one’s family on the day of ‘Ashura** (The 10th of Muharram)

Rasulullah ﷺ is **authentically** reported to have said: “Whoever expands his spending on his family on the day of ‘Ashura, Allah will inflate his sustenance for the rest of that year.” (Shu’abul Iman and Al-Istidhkar)

This Hadith has been reported by several Sahabah رضي الله عنهم

There are approximately **ten** Hadith Masters that have declared this Hadith as **reliable**. Allamah Al-Iraqi رحمته الله has authored a detailed treatise on this Hadith in which he

has sufficiently proven its acceptability.

Tried and Tested

Several narrators of this Hadith have echoed the following testimony: “We have tried this, and have found it to be accurate.” (Al-Istidhkar, 10/140)

In fact, one narrator of this Hadith, a great Muhaddith and Faqih, Sufyan ibn ‘Uyaynah رحمته الله said: “I have been doing this for fifty to sixty years and have always seen its benefit.” (Lataiful Ma’arif, pg.113)

Let us try it and see the difference insha Allah!

Note: This is not restricted to food only. One can spend in any form that is deemed most appropriate. (Al-Hadiyyatul ‘Alaiyyah, 311)

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