

## **TAWAF-E-ZIYARAH** (Tawaf of the Visit)

Hadrat Aisha (Radi Allaahu Ta'ala Anhu) and Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated that on the day of sacrifice ALLAAH's messenger postponed the Tawaf of the visit till night. [Mishkat]

## **TAWAF ON A MOUNT**

Hadrat Umm Salma (Radi Allaahu Ta'ala Anha) narrated that she complained to ALLAAH's messenger of being ill, and he told her to perform the tawaf behind the people riding. She did so, and ALLAAH's messenger was performing Salaah towards the side of the House and reciting Surah 'Tur. [Bukhari-Muslim]

## **WOMEN'S NATURAL PERIODS**

Hadrat Aisha (Radi Allaahu Ta'ala Anha) narrated: we went out with the Prophet mentioning nothing but Hajj, and when we were at Sarif (a place near at Tan'im) I began to menstruate. The Prophet came in and finding me weeping, he said, "perhaps you are menstruating" When I replied that I was, he said, "That is something ALLAAH has decreed for the daughters of Adam; but do what the pilgrims do, with the exception of Tawaf till you are purified.

[Bukhari-Muslim]

## **TAWAF-I-WEDA** (Farewell)

Hadrat Haris Saqafi (Radi Allaahu Ta'ala Anhu) narrated that the Prophet said: whoever performs Hajj or Umrah must, for his last visit, go to the Baitullah (house of ALLAAH) and perform tawaf, as his last act. [Masnud Ahmad-Ma'riful Hadis]

## VISITING THE HOLY TOMB OF THE PROPHET (Sallallaahu Alaihi Wa Sallam)

Hadrat Ibn 'Umar (Radi Allaahu Ta'ala Anhu) traced the following back to the Prophet, "He who performs the Hajj (pilgrimage) and visits my grave after my death will be like him who visited me in my life time."  
[Baihaqi]

The Prophet is reported to recite:

مَنْ وَجَدَ سَعَةً وَلَمْ يَزُرْنِي فَقَدْ جَفَانِي

(Whoever has the means and fails to visit me does me great unkindness)

مَنْ زَارَ قَبْرِي وَجَبَتْ لَهُ شَفَاعَتِي

(Whoever visits my grave, it becomes incumbent on me to intercede on his behalf).

وَمَنْ زَارَنِي بَعْدَ مَمَاتِي فَكَأَنَّمَا زَارَنِي فِي حَيَاتِي

(Whoever visits me after my death, will get the same blessing as if he visited me during my lifetime).

[Baihaqi-Tabarani]

The Prophet also said,

وَ صَلَاةٌ فِي مَسْجِدِي بِخَمْسِينَ أَلْفِ صَلَاةٍ

(Whoever perform one Salaah in my Mosque (Masjidun-Nabi) will get the reward for fifty thousand Salaah). [Ahmad Ibn Hubban]

As such if one has the means to do so one should visit the Holy Tomb of the Prophet and Masjidun-Nabi and receive the blessings.

## THE DUA (SUPPLICATION) RECITED BY ONE WHO RETURNS AFTER PERFORMING HAJJ

Hadrat Ibn Umar (Radi Allaahu Ta'ala Anhu) narrated

that ALLAAH's messenger said: "When you meet one who has performed the pilgrimage, greet him shake hands with him and tell him to ask forgiveness for you before he enters his house, for he has been forgiven."

[Ahmad-Mishkat]

### **THE NUMBER OF TIMES THE PROPHET PERFORMED PILGRIMAGES (HAJJ OR 'UMRAH)**

According to traditions, before the Hijrah (migration) the Prophet performed Hajj two times and according to some three times. The number of times he performed 'Umarh is stated to be four.'

[Bukhari-Madarijum Nubuawah]

### **THE LAST MESSAGE IN THE LAST HAJJ**

The Prophet performed a Hajj in the tenth year after migration. This is termed Hajjatul-Weda and Hajjatul-Islam. During this Hajj, he taught the people the rites and ceremonies of Hajj and said, "It is likely that you may not find me next year. Then he made good bye to all in view of his journey to the next world and concluded the sermon.

### **DETAILS OF HAJJATUL WEDA**

(Extract for a long tradition narrated by Hadrat Jabir (Radi Allaahu Ta'ala Anhu).

#### **The Prophet's departure from al - Madinah.**

No sooner, the Prophet announced his intention to perform Hajj, then large numbers came to Madinah. Every one of them had an earnest yearning to accompany him on this blessed journey so that he may be able to follow his footsteps and do exactly what he did and also in the manner he did.

It was Friday the 24<sup>th</sup> of Zul-Qadah of the 10<sup>th</sup> year

of Hijrah that the Prophet gave special guidelines for performing Hajj and the journey undertaken to perform it. The day following was Saturday, the 25<sup>th</sup> of Zul-Qadah of the tenth year of Hijrah when he left the Holy city of Madinah after Zuhar Salaah with a large caravan and said the Asr Salaah on reaching Zul-Hulaifah where he intended to make the first halt and from where he wanted to put on the Ihram. He spent the night there and the next day, i.e. on Sunday, after Zuhar Salaah, he and his companions put on the Ihram (After saying the prayer, he matted his hair with oil, divested himself of his clothes and put on the Ihram). Hadrat Abdullah Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated that immediately after saying two Rakaats for Ihram in Masjid Zul Hulaifah he said the first talbiyah. He then mounted his camel and again recited the talbiyah. Thereafter when he reached al-Baida, he again recited the talbiyah loudly:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ. لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ  
 إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ

(I am at Thy service. O Allah! I am here labbaik! At thy calling! There is no partner with Thee! I am here at thy command! Verily thine is the praise, the blessing and the kingdom. There is no partner with Thee!)

Thereafter he set out for Makkah reaching there on the ninth day i.e. 4<sup>th</sup> of Zul Hijjah. The number of persons accompanying the Prophet on this journey has been mentioned differently in traditions - from thousands to one hundred and forty thousand.

[Ma'riful Hadis]

### Visiting the Baitullah (House of ALLAAH)

Tabarani has stated that he entered the Baitullah (House of ALLAAH) through Babu Bani Abd-e-Munaf now known Bani Shaibah. Tabarani stated that as soon as he cast his glance on Ka'bah, he said:

اللَّهُمَّ زِدْ بَيْتَكَ هَذَا تَشْرِيفًا وَتَعْظِيمًا وَتَكْرِيمًا وَمَهَابَةً

(O ALLAAH! Enhance further the dignity, the honour, the greatness and the respect of this house of Thine).

In another tradition, it has been reported that he raised his hands, said the Takbir and recited:

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ حِينَئِذٍ بِنَا بِالسَّلَامِ  
اللَّهُمَّ زِدْ هَذَا الْبَيْتَ تَشْرِيفًا وَتَعْظِيمًا وَتَكْرِيمًا  
وَمَهَابَةً وَزِدْ مَنْ حَجَّهُ أَوْ اعْتَمَرَهُ تَكْرِيمًا وَتَشْرِيفًا  
وَ تَعْظِيمًا وَبِرَّاد

(O ALLAAH! Thou art-Salam and from Thee is Salam, make us live in peace. O ALLAAH! enhance the dignity, the honour the respect and the grandeur of this house. (O ALLAAH! whosoever performs a Hajj or 'Umrah of Thy House, enhance further his respect, honour and greatness)

When He entered Masjidul Haram, he went forward towards Ka'bah, slightly inclined towards HIJRI Aswad and commenced Tawaf from the right side while Ka'bah was on his left.

## His Tawaf

On reaching the Ka'bah, he first kissed the Hajarul aswad and then commenced the Tawaf, three circuits of which he walked with quick steps (indicative of strength and bravery) and during the remaining four circuits he walked as usual. [Zadul Ma'ad]

While performing the Tawaf, he was wearing the wrapping sheet in such a way that one of its ends passed under the armpit and rested on his shoulder. As often as he faced Hajarul Aswad, he pointed to it. He had a crooked stick in his hands with which he touched the Hajarul Aswad and kissing the stick he went ahead. Tabarani has stated on the basis of strong isnad that as often as he touched the Ruknul Yamani, he would say بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (Bismillah-wa-

ALLAAH-o-Akbar) and when he came to Hajarul Aswad he would say: **الله أكبر** (ALLAAH is great). Then (after completing seven circuits), he went forward to Maqame-Ibrahim and recited:

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

(And take Maqami-Ibrahim as a place of Salaah).  
[2/125]

There after standing between Maqami - Ibrahim and Baitullah (House of ALLAAH) , he performed two Rakaats,(i.e.he offered two Rakaats for Tawaf).The narrator of this tradition,Imam Jafar as - Sadiq (Radi Allaahu Ta'ala Anhu) states that his father told him that in these two Rakaats, the Prophet recited Surat-ul-Kafiroon(cix) and Suratul-Ikhlās (cxii).

### His Sa'i

He then returned to Hajarul Aswad and kissed it, (the kissing was for Sa'i.Just as before commencing tawaf of Baitullah, Hjarul Aswad is kissed, so it is done before the Sa'i.) after which he went out from a gate (for Sa'i) to as-Safa on coming near to which he recited."

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ

(Verily Safa and - Marwah are among the signs appointed by ALLAAH)-2/158 adding,"I begin my Sa'i from this as-Safa which has been mentioned by ALLAAH in this ayah."So he went first to as-Safa and mounting it till he could see the Baitullah, he stood facing in QIBLAH and busied himself in takbir - watahmid i.e.he declared ALLAAH's unity; proclaimed His greatness and said:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ  
وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ لَا إِلَهَ إِلَّا اللَّهُ  
وَحْدَهُ أَنْجَزَ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ  
وَحْدَهُ

(There is no god but ALLAAH alone who has no partner, to Him belongs the dominion, to Him praise is due, and He is Omnipotent, there is no god but ALLAAH alone who alone has fulfilled His promise, helped His servants and routed the confederates. He then made supplication in the course of that he said these words three times. He then descended and walked towards al-Marwah, and when his feet came down into the bottom of the valley he ran and when began to ascend he walked till he reached al-Marwah. There he did as he had done at al-Safa (i.e. repeated the same words).

### **Stay in Mina**

When Yaumul-tarwiyah (8<sup>th</sup> of Zul-Hijjah) came he mounted his camel and set out for Mina. Reaching there he (including his companions) said Zuhr Salaah, Asr Salaah, Maghrib Sallaah Isha Salaah and Fajr Salaah in Masjidul Khaif, "After the Fajr Salaah he stayed in Mina for a short while till the sun rose and he set out for Arafah.

### **His khutbah (sermon) and Waquf (standing) at 'Arafah. The khutbah of Hajjatul Weda.'**

There is a long tradition from Hadrat Jabir (Radi Allaahu Ta'ala Anhu) in which he has given details of Hajjatul Weda. About the rites performed on 9<sup>th</sup> of Zul-Hijjah he says, "When the sun had passed the meridian, he ordered al-Qaswa to be brought, and it was saddled for him he went down into the valley and addressed the people saying, "O men! your lives and your property must be respected by one another (i.e. shedding anybody's blood without reason or excuse, taking anybody's property through unlawful means are forbidden to you for all the time to come) like the sacredness of this day of yours, in this month of yours, in this town of yours (you consider, shedding of blood without any reason and taking anybody's property as haram).

Carefully note it that any thing pertaining to pre-Islamic period (all matters before the advent of Islam) has been put under my feet (I announced their end and abolition), and claims for blood vengeance belonging to the pre-Islamic period have been abolished. The first of those murdered among us whose blood vengeance I remit is the son of Rabbia bin al-Haris who has suckled among the Banu Sa'd and killed by Huzail. The usury of the pre-Islamic period is abolished, and the first of our usury I abolish is that of Abbas bin Abdul Muttalib, for it is all abolished.

O men! show fear towards ALLAAH regarding women, for you have got them under ALLAAH's Security, and have the right to intercourse with them under ALLAAH's word. They must not bring into your houses anyone whom you dislike, but if they do that then as admonition you can give them some minor punishment. You are responsible for providing them with their food and clothing in a befitting manner. I have left among you something, i.e. ALLAAH's book, by which, if you hold to it, you will never again go astray, (on the day of judgement) you will be asked about me, so what will you say?" They replied, "We testify that you have conveyed and fulfilled the message and given counsel." Then raising his forefinger towards the sky and pointing it at the people, he said, "O ALLAAH, be witness, O ALLAAH, be witness," saying it three times. Bilal (Radi Allaahu Ta'ala Anhu) then said the AAZAN, and the IQAMAH, and he said the Zuhar Salaah, he then said the IQAMAH and he performed the Asr Salaah, engaging in no Salaah between the two.

### **His Waquf (Standing) at Arafah**

He then mounted his camel and came to the place of standing, making his she-camel, al-Qaswa turn its back to the rocks and having the path taken by those who went on foot in front of him. He faced the qiblah and remained standing till sunset when the yellow



light had somewhat gone and the disk of the sun had disappeared. He then left for Muzdalifah.

### **Stay and Standing at Muzdalifah**

At Muzdalifah he said the Maghrib Salaah and Isha Salaah with one Aazan and two Iqamah without saying sunnat or nafl Rakaats between them.

He then lay down till dawn and said the Fajr Salaah with an Aazan and Iqamah when the morning light was clear. He then mounted al-Qaswa and when he came to al-Mashar-al Haram (a hillock near al-Muzdalifah) he faced the qiblah, supplicated ALLAAH and busied himself in takbeer, tahmid and tamjid: and kept standing till the daylight was very clear. He then went quickly before the sun rose, taking al-Fazal bin Abbas up behind him, and came to the valley of Muhassir (between Muzdalifah and Mina). He urged the camel a little and following the middle road which comes out at the biggest Jamrah, he came to the Jamrah which is beside the tree.

### **His Ramyul Jumra**

At this he threw seven pebbles, saying **الله أكبر** each time he threw a pebble. He threw them from the bottom of the valley.

### **His Khutbah at Mina**

After finishing Ramyul Jumra he returned to Mina and delivered an eloquent and meaningful khutbah in which he made known the dignity and grandeur of Yaum al-Nahr (day of sacrifice) and its meritoriousness in the sight of ALLAAH and emphasized the excellence of Makkah over all places on the earth. He then exhorted the people to listen to those who rule according to the principles of the QURAAN and to

obey them. He also urged them to learn the rites and ceremonies of hajj from him, saying that he might not be able to perform hajj the following year. He also cautioned them not to revert to 'kufr' after his demise and shed each other's blood. Then he commanded the people to convey his message to him who is absent saying that there are people whom when the teaching is made known, they retain it better than the listeners (i.e., they possess grasp and good understanding). He also said that no one should put his body and soul to hardship. ALLAAH, the great, (for the sake of his khutbah) enhanced the hearing of the people so much so that dwellers of Mina heard his khutbah sitting in their own houses.

### **His sacrifice**

He then went to the place of sacrifice and sacrificed sixty three camels with his own hand. He then gave some remainder to Hazrat Ali (Radi Allaahu Ta'ala Anhu) and he shared with him in his sacrificial animals. He then ordered that a piece of meat from each of the sacrificed camel should be put in a pot, and when it was cooked the two of them ate some of it and drank some of its broth.

### **His having the head shaved**

Hadrat Anas bin Malik (Radi Allaahu Ta'ala Anhu) narrated that when the Prophet came to Mina he went to the Jamrah and threw pebbles at it, after which he went to his lodging in Mina and sacrificed the animals marked for this purpose. He then called for a barber, and turning his right side to him, he let him shave him. He then called Abu Talha Ansari (Radi Allaahu Ta'ala Anhu) and gave him what had been shaved off, after which he turned his left side telling the barber to shave him, and when he had done so, he gave to Abu Talha what had been shaved off and told him to divide it among the people. [Bukhari and Muslim]

## **Tawaf Ziyarah and Zam Zam**

Then ALLAAH's Messenger mounted, and going quickly to the Baitullah (House of ALLAAH), said the Zuhr Salaah in Makkah. He came to the Bani Abdul Muttalib who were supplying water at zam zam said "Draw water, Bani Abdul Muttalib were it not that people would take from you the right to draw water, I would draw it along with you." So they handed him a bucket and he drank from it.

## **His last khutbah and return to Madinah**

The Prophet (Salallahu Alaihi Wa sallam) had delivered a khutbah at Mina before nahr (sacrifice). A second khutbah was delivered during the middle of the tashriq days. In this he said, Today is the middle of the tashriq days and this place is Masharul Haram. He further said, "Probably I might not be able to meet you again. Note it carefully that your lives, property and honour must be regarded by you with a sacredness like that of this day of yours in this town of yours in this month of yours. You must meet your Lord, and He will ask you about your deeds. Beware, let him who is near should convey it to one who is away. Beware, have I delivered the message?"

## **Tawaful Weda (Farewell Tawaf)**

During the two days (in Mina) the Prophet was not anxious to return. He even deferred it to the third day and completed the three days of Ayyamut Tashriq, i.e. on the 13<sup>th</sup> of Zul Hijjah, and the day being Tuesday, he set out for al-Muhassab (A valley between Makkah and Mina, so called because of the pebbles in it). Here he said Salatul Zuhr, Salatul Asr, Salatul Maghrib and Salatul Isha, after which he had a sleep. He then rode to Baitullah (House of ALLAAH) and performed the Tawaf-ul-Weda at the fall of the night. In this Tawaf he did not perform Ramel.

Thereafter he left for Madinah.

## ZAKAT AND SADQAH

### THE SWEETNESS OF ZAKAT

Hadrat Abdullah bin Muawiyah (Radi Allaahu Ta'ala Anhu) narrated that the Prophet said: There are three acts which when one does he would taste the sweetness of faith: Worshipping ALLAAH alone, believing that no one other than ALLAAH is fit to be worshipped, and so paying Zakat on one's wealth every year that his self urges him to it and feels happy (instead of restraining it).

**NOTE:** The rank of Zakat is evident from its being mentioned together with tauhid and its effect from the fact that it augments the delight of Iman.

### Warning to the defaulters of Zakat

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Prophet said, "If ALLAAH gives someone prosperity and he does not pay the Zakat on it, his prosperity will be made to appear to him on the day of resurrection as a large bald snake with black spots over its eyes. It will be put round his neck on the day of resurrection and then seize his jaw then say, I am your property: I am your treasure - He then recited:

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ (إِلَى) يَوْمِ الْقِيَامَةِ

(And let not those who hoard up which ALLAAH hath bestowed upon them of His bounty think that it is better for them. Nay, it is worse for them. That which they hoard will be their collar on the Day of Resurrection. [Quraan iii/180] [Bukhari Nasa])

## EXHORTATION FOR TARGHIB

Hadrat Asma daughter of Abu Bakar-As-Siddiq (Radi Allaahu Ta'ala Anhu) reported ALLAAH's Messenger as saying, "Spend, do not calculate (i.e. do not be anxious as to how much you have and how much you are giving in the way of (ALLAAH) and so have ALLAAH calculating against you, do not hoard and have ALLAAH hoarding for you (i.e. the doors of mercy and blessings are closed on you), but give such small amounts as you can. [Bukar Muslim]

## THE BLESSING OF SADAQAH

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger said, "Sadaqah appeases the Lord's anger and averts an evil death. [Tirmiz]

Hadrat Ali (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger as saying, "Give the Sadaqah without delay, for it stands in the way of calamity.

Hadrat Abû Hurairah (Radi Allaahu Ta'ala Anhu) reported ALLAAH's Messenger as saying, "Sadaqah does not reduce property, ALLAAH increases the honour of him who forgives another, and no one will humble himself for ALLAAH's sake without ALLAAH exalting him. [Muslim]

Hadrat Anas bin Malik narrated that the Prophet said, "There are seven things which continue to be rewarded even after one's death while he himself remains lying in the grave: One who taught religion or dug a canal or well or planted a tree or built a mosque or left a copy of Holy QURAAN in legacy or left behind descendants who pray for his sins to be pardoned. (Targhib) Ibn Majah, in the above tradition has mentioned sadaqah and building a rest house for travellers instead of planting a tree and digging a well.

[Targhib]

The above tradition indicates the merits of establishing religious institutions and works of public welfare.

[Hayatul Muslimin]

### **People to Whom sadqah should be given**

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the messenger of ALLAAH said, "The poor man (miskin) is not the one who goes round the people and is dismissed with one or two morsals, one or two dates but is he who does not get enough to satisfy him, is not taken notice of so that the ALMS may be given to him, yet does not get up and beg from people. [Bukhari and Muslim]

### **Keeping one's needs to one's self**

Hadrat Abdullah ibn Mas'ud (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying, "If one who is afflicted by poverty refers it to men, his poverty will not be brought to an end: but if one refers it to ALLAAH, He will soon give him sufficiency, either by a speedy death or by sufficiency which comes later." [Abu Dawud]

Hadrat Umar bin al-Khattab (Radi Allaahu Ta'ala Anhu) narrated: The Prophet was giving me something and I requested him to give it to some one who had more need of it than me, but he said, "Take it, keep it with your property and give it as sadaqah. Take what comes to you when you are neither avaricious nor begging, but in other circumstances do not let your desire go after it. [Bukhari and Muslim]

### **The reality about sadqah**

Hadrat Abu Zar (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying "When you smile in you brother's face, or enjoin what is reputable, or forbid what is objectionable, or direct some one who

has lost his way, or help a man who has bad eyesight, or remove stones, thorns and bones from the road, or pour water from your bucket into your brother's, it counts to you as sadaqah." [Tirmiz]

Hadrat Abu Mas'ud al-Ansari (Radi Allaahu Ta'ala Anhu) narrated that the messenger of ALLAAH said, "When some one spends on his family seeking his reward for it from ALLAAH, it counts to him as sadaqah.

[Bukhari - Muslim]

Hadrat Jabir (Radi Allaahu Ta'ala Anhu) narrated that the Prophet said: If any one has three daughters and he teaches them good manners, is sympathetic towards them, and supports them, then, surely he becomes entitled to Paradise. Someone than asked, O Apostle of ALLAAH, if someone has only two daughters? He replied, Yes, even if he has only two." Some people took an impression that his answer would have been similar if he were questioned about one daughter only. Tabaran has added That he also gets them married.' [Ahmad, Baza, Tabarani]

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that the messenger of ALLAAH Said, "If any Muslim plants some thing or sows seed from which man, bird, or beast eats, it counts as sadaqah from him." [Bukhari]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) asked ALLAAH's messenger what kind of sadaqah was most excellent and he replied, "What a man with his little property can afford to give; and begin with those for whom you are responsible." [Abu Dawud]

### **SADQAH FOR EVERY JOINT OF THE BODY**

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated ALLAAH's messenger as saying, "Every one of the children of Adam has been created with three hundred and sixty joints, so he who declares ALLAAH's sovereignty,

praises ALLAAH, declares that He is the only ALLAAH, glorifies ALLAAH, asks forgiveness of ALLAAH, each one of these acts counts as a sadaqah. Similarly removing a stone, a thorn or a bone from people's path counts as sadaqah.

The Prophet (Sallallaahu Alaihi Wa Sallam) has said that if you cannot do anything else, then at least help the helpless and needy. [Bukhari]

He also exhorted to guide anyone who has lost his way or who is blind. [Tirmizi]

He has also said that one who removes a thorn from the path while walking, ALLAAH appreciates his good deed and pardons his sins. [Tirmizi]

**Isal-e-Sawab (conveying reward of virtuous deeds) is sadqah**

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that a man came to the Prophet and said, "My father is no more and he has left some property / wealth in legacy about which he has not willed anything. If I give some of it as sadaqah on his behalf, will it serve a means for the expiation of his sins and salvation. He said Yes (One should hope this from ALLAAH).

## **HIJRAH JIHAD AND SHAHADAH**

### **HIJRAH (Migration)**

Hadrat 'Umar bin al-Khattab (Radi Allaahu Ta'ala Anhu) narrated that he heard the Prophet as saying, "All human actions depend on intentions, and man only gets the fruit of what he has intended. So if anybody migrated for the sake of ALLAAH and his Prophet,



then his migration was really for the sake of ALLAAH and His Prophet. If any one migrated for any worldly gain or for the sake of marrying a woman then his migration will be regarded for that purpose alone.

[Bukhari, Muslim]

## **JIHAD**

**(Fighting in a holy war)**

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Prophet said that ALLAAH says, (Hadis-e-Qudsi -Divine), "Who has left his home for fighting in my cause, believing in Me and testifying My Messengers - his protector is ALLAAH Who will either give him entrance to Paradise (if he has died as a martyr) or return him triumphant to his home (from where he went out for Jihad) with a reward of booty." By Him in whose hand my soul is, no one is wounded in ALLAAH's path, without coming on the day of resurrection with his wound spouting blood, the colour being that of blood but the fragrance being that of musk. And by him in whose hand my soul is, were it not that men among the believers are not satisfied with remaining behind me when I cannot get mounts for them, I would not stay behind when an expedition goes out in ALLAAH's path. By Him in whose hand my soul is, I wish I was killed in ALLAAH's path and brought to life, then be killed and brought to life, then be killed and brought to life, then be killed."

[Ma'arif-ul-Hadith, Muslim]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's messenger as saying, "He who dies without having thought of fighting in His cause and preparing for it will die guilty of a kind of hypocrisy."

## **EXPLANATION**

This means that a man's life in which, in spite of

declaration of faith, he does not get an opportunity to participate in Jihad or he does not have a yearning for such participation, is a life of hypocrites; and one who leaves the world in such a state, leaves the world with a sign of hypocrisy.

### SHAHADAH

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that the Prophet said: Whoever sincerely desires martyrdom, gets the rank of a martyr even if he is not killed. [Muslim]

Hadrat Jabir bin Atik (Radi Allaahu Ta'ala Anhu) narrated (in a long tradition) that the Prophet said, "There are seven types of martyrdom apart from being killed in ALLAAH's path. (1) Those who die of plague (2) those who die of drowning (3) those who die of pleurisy (4) those who die of internal complaint, (5) those who are burnt to death (6) those who are killed by a building falling on them (7) and women who die while pregnant are martyrs.

[Malik Abû Dâwûd Nasâ]

