

# NEWSLETTER

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## Dhul Qa'dah: A Month of Preparing for Hajj

Dhul Qa'dah is the eleventh month of the Islamic lunar calendar. It is one of the four sacred months (al-ashhur al-hurum) during which fighting was prohibited in the time of the Holy Prophet ﷺ as he says in a Ḥadīth:

إِنَّ الزَّمَانَ قَدِ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ، السَّنَةُ اثْنَا عَشَرَ شَهْرًا مِنْهَا، أَرْبَعَةٌ حُرُمٌ، ثَلَاثٌ مُتَوَالِيَاتٌ، ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمُ وَرَجَبٌ مُضَرَ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ

"Time has returned to its original state as it was the day Allāh created the heavens and the earth. The year consists of twelve months, of which four are sacred. Three are consecutive: Dhul Qa'dah, Dhul Ḥijjah, and al-Muḥarram; and (the fourth is) Rajab of Muḍar - so called because the tribe of Muḍar used to honour it - which is between Jumādā and Sha'bān". (Ṣaḥīḥ al-Bukhārī: 4662)

It is also one of the months connected to Hajj, as mentioned in the previous newsletter. Since fighting is prohibited during the sacred months, Dhul Qa'dah historically provided a safe period for pilgrims to journey toward Hajj without fear of conflict. The name Dhul Qa'dah literally translates to "the possessor of sitting," signifying a time meant for remaining settled and refraining from warfare.

There are no specific rituals or rulings unique to this month, apart from the obligation for those performing Hajj to observe the laws related to the pilgrimage.

Sadly, some ignorant beliefs have become attached to Dhul Qa'dah. Certain people claim that it is not a blessed month and that weddings or other ceremonies should not be held during it. They argue that any marriage in this month may result in misfortune or be unsuccessful.

Such superstitions are entirely baseless. A Muslim must never fall into such unfounded ideas. In truth, Dhul Qa'dah is one of the honoured months in Islam, as previously stated. In addition, authentic narrations confirm that the Prophet ﷺ performed 'Umrah four times during his life in Madinah - three of which were in Dhul Qa'dah. The fourth took place along with the final Hajj.

If the Prophet ﷺ chose Dhul Qa'dah for performing the great act of 'Umrah, how can anyone claim that the month brings misfortune? Therefore, no Muslim should hesitate to hold weddings or any other events during this month based on such false assumptions.

Reference: 1) Mufti Muhammad Taqi Usmani, Islamic Months (Pages 131-132)

## 100 ways to enter Jannah (51-55)

51

One who fears a bad accountability on the Day of Judgement

52

Being patient to attain the pleasure of Allāh ﷻ

53

Spending secretly and openly in the path of Allāh ﷻ

54

Responding to evil with kindness

55

Having a reassured soul (Al-Nafs al-Mutma'innah)

## Ṣalāh – The Primary Obligation after Tawḥīd and Risālah

Following Tawḥīd and Risālah, the very first lesson imparted to Rasūlullāh ﷺ pertained to wuḍū' and Ṣalāh. At the outset, Jibrā'il (AS) struck his heel on the ground, causing a spring to gush forth. Jibrā'il (AS) then performed Wuḍū' with this water while Rasūlullāh ﷺ attentively observed his actions. Thereafter, Rasūlullāh ﷺ followed suit and performed wuḍū' in the same manner.

Subsequently, Jibrā'il (AS) performed two Rak'āt of Ṣalāh, and Rasūlullāh ﷺ kept in step, following him throughout the prayer. After learning this fundamental ritual of Ṣalāh and Wuḍū', Rasūlullāh ﷺ returned home and taught it to Sayyidah Khadījah (RA). Usāmah ibn Zayd (RA) narrates from his father Zayd ibn Ḥārithah (RA) that Rasūlullāh ﷺ said:

"During the initial stages of my prophethood and divine revelation, Jibrā'il (AS) appeared before me and taught me Ṣalāh and Wuḍū'".

وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ

"And establish the prayer at the two ends of the day (i.e., morning and evening)". (Sūrah Hūd, 11:114) Additionally, Sūrah al-Muzzammil was revealed, in which Qiyām al-layl (Tahajjud) was established.

In the early stages of Islam, Allah ﷻ prescribed two Rak'āt of ṣalāh in the morning and two Rak'āt in the evening. Later, during the blessed night of Mi'rāj, the five daily prayers were made obligatory.

Reference: Muḥammad Idrīs Kāndhlawi, Seeratul Muṣṭafā (Pages 44-45)

## The Story of Ibrāhīm (AS) from Sūrah al-Ṣāffāt : A Journey of Submission

### Sūrah al-Ṣāffāt (Verses: 83-113)

"And certainly one of his adherents was Ibrāhīm. (Remember) when he came to his Lord with a pure heart, when he said to his father and his people, "What is that which you worship? Do you wish (to have) fallacious gods other than Allāh? Then, what do you think about the Lord of the worlds?" Then, he cast a look at the stars, and then said, "I feel indisposed". [83-89]

Ibrāhīm's (AS) people used to celebrate a festival and invited him to join. He told them he was not feeling well, which allowed him to be excused. Although he may have had a slight illness, it wasn't serious enough to prevent him from attending. He used this as an opportunity to avoid the event and carry out a plan. His statement was a tauriyah - a phrase with a different intended meaning than what is outwardly understood. His real intention was to destroy their idols while they were away, to demonstrate that these so-called gods were powerless to protect themselves, let alone help or harm others.

"So they went away from him, turning their backs. And he made his way to their 'gods' and said to them, "Why would you not eat? What is wrong with you that you do not speak?" Then he attacked them striking with his right hand.

Then, they (the idolaters) came to him rushing. He said, "Do you worship what is carved by yourselves, while Allāh has created you and what you make?" They said, "Build for him a structure, and throw him into the blazing fire." So, they intended to bring harm to him, but We made them the lowest (by frustrating their plan)". [90-98]

It is mentioned in Sūrah Al-Anbiyā' (21:69) that when they threw Ibrāhīm (AS) into the fire Allāh ordered the fire to become cool and safe for him, and thus he remained unharmed by the fire.

And he said, "I am going to my Lord. He will show me the way. O my Lord, bless me with a righteous son."

So, We gave him the good news of a forbearing boy. Thereafter, when he (the boy) reached an age in which he could work with him, he (Ibrāhīm) said, "O my little son, I have seen in a dream that I am slaughtering you, so consider, what is your opinion?" He said, "O my dear father, do what you have been ordered to do. You will find me, in shā' Allāh, (if Allah wills) one of those who endure patiently." So, (it was a great episode) when both of them submitted themselves (to Allāh's will), and he laid him on his forehead (to slaughter him). And then We called out to him, "O Ibrāhīm, you did make the dream come true." This is how We reward those who are good in their deeds. This was indeed a trial that clearly demonstrated (their obedience). And We ransomed him with a great sacrifice". [99-106]

The boy was Ismā'il (AS), and when he took all measures to slaughter him, and the obedience of the father and the son was demonstrated, they saw that a slaughtered sheep was lying before them. Thus Allāh saved Ismā'il (AS).

"And We left for him (a word of praise) among the later people, (that is,) "Salām be on Ibrāhīm! This is how We reward those who are good in their deeds. Surely, he is among Our believing servants. And We gave him the good news of Iṣḥāq, a prophet from among the righteous. And We did bless him, and Iṣḥāq. And among the progeny of both of them, some are good and some are utterly unjust to their own selves. [107-113]

Reference: The Meanings of the Noble Qur'ān, Mufti Muḥammad Taqī Usmani (830-832)

## The Virtues of Makkah and Madinah

As the sacred months pass and the season of Ḥajj approaches, it is important to reflect on the significance of the two holiest cities in Islam - Makkah al-Mukarramah and Madīnah al-Munawwarah. Both cities are deeply beloved to every Muslim and hold unique virtues that are unmatched anywhere else on earth.

### The Virtues of Makkah

This valley (referring to Makkah) holds such majesty, grandeur, and excellence in rank that no other place can compare to it in terms of honour and distinction. Its importance is due to the presence of sacred cities, the rule of divine kingship, and the special creation of its people. For this reason, it is titled "Umm al-Qurā" (Mother of all Settlements). Makkah is the birthplace of our Prophet Muḥammad ﷺ and the location of the Ka'bah, the first house built for the worship of Allāh ﷻ as He says in Surah Āl 'Imrān:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبْرَكًا وَهُدًى لِلْعَالَمِينَ

*"Indeed, the first House [of worship] established for mankind was that at Bakkah – blessed and a guidance for the worlds". (3:96)*

Bakkah is the original name mentioned in the Qur'ān, later known as Makkah. Both refer to the same sacred place. 'Ikrimah states in a narration: The House and what surrounds it is Makkah, and what is beyond that is Bakkah. Many names have been mentioned for Makkah including: Makkah, Bakkah, al-Bayt al-'Atīq (the Ancient House), al-Bayt al-Ḥarām (the Sacred House), al-Balad al-Amīn (the Secure City), Umm al-Qurā (Mother of Cities), Ṣalāḥ, al-Muqaddasah (the Sanctified), because it purifies from sins, al-Ra's (the Head), and al-Ka'bah.

The verse highlights the unique status and superiority of the Ka'bah, the House of Allāh, over all other houses and even mosques in the world. This special position is due to several reasons: it is the first true house of worship established on earth, it is filled with blessings, and it serves as a source of guidance for all of humanity. The Prophet ﷺ says in a Ḥadīth:

*"One prayer in my mosque is better than one thousand prayers elsewhere, except the Sacred Mosque, and one prayer in the Sacred Mosque is better than one hundred thousand prayers elsewhere". (Ibn Mājah)*

The Prophet ﷺ declared Makkah sacred and protected: Allāh's Messenger ﷺ got up on the day of the Conquest of Makkah and said: *"Allāh has made Makkah a sanctuary since the day He created the Heavens and the Earth, and it will remain a sanctuary by virtue of the sanctity Allāh has bestowed on it till the Day of Resurrection". (Ṣaḥīḥ al-Bukhārī: 4313)*

### The Virtues of Madīnah

Madīnah is the city of the Prophet ﷺ, his migration, his resting place, and the base from which Islam spread to the world. It is the home of al-Masjid an-Nabawī, and the Prophet ﷺ loved it dearly:

*"O Allāh, make us love Madīnah as much as or more than we used to love Makkah. O Allāh, make it healthy and bless its ṣā' and mudd (i.e., its measures), and take away its fever to al-Juḥfah". (Ṣaḥīḥ al-Bukhārī: 3926)* He ﷺ also said: *"Whoever is able to die in Al-Madinah, then let him die there, for I will intercede for those who die there". (al-Tirmidhī: 3917)*

Imām Mālik (RA), had such immense love and deep attachment for Ṭayyibah (Madīnah) that he spent his entire life in the sacred city and never left it. His deep connection and reverence were such that he used to say, "I do not wish to go outside Madīnah. I want to live and die here, and be buried in its pure soil." He considered it a loss to die elsewhere or to be buried outside Madīnah. Throughout his life, he remained within its boundaries and only once did he travel to Makkah to fulfill the obligation of Ḥajj. After completing this duty, he returned and remained in Madīnah until his final moments. He passed away in this beloved city and is peacefully resting in Jannat al-Baqī'.

These Aḥādīth remind us of the immense reward, barakah, and sanctity of these blessed places. For those planning to go for Ḥajj, building love for Makkah and Madīnah is the first step in preparing spiritually for the journey of a lifetime.

References: 1) Ma'āriful Qur'ān, Mufti Muhammad Shafi Usmani (RA), Page: 117. 2) The History of Ḥajj and the Two Harams, along with the Method of Performing Ḥajj and 'Umrah and Contemporary Issues, Dr. Shabbir Ahmed, Page: 17.