

NEWSLETTER

JUMĀDĀ AL-ŪLĀ 1446/NOVEMBER 2024 | ISSUE #05

OUR FIFTH NEWSLETTER!



Visit our website for more information, along with our previously published articles and newsletters!

www.pathwaytoilm.info

The Significance and Historical Events of Jumādā al-Ūlā

Jumādā al-Ūlā is the fifth month of the Islamic lunar calendar. Its name is derived from two Arabic words: "*Jumādā*," meaning to freeze or dry up, and "*Ūlā*," meaning first. The name reflects the winter season during which this month was named, when water would freeze due to the extreme cold. Scholars like Ḥāfiẓ Ibn Kathīr and Sheikh 'Alā al-Dīn al-Sakhāwī have noted that the month was named because of its occurrence in a period of freezing weather.

There is no evidence in the Qur'ān and Sunnah for any specific acts of worship related to this month. Therefore, introducing any new acts of worship or practices specifically for this month is considered an innovation in the religion, which is impermissible. Instead, the prescribed acts of worship that are observed in other months should continue during this month as well. For example, fasting on the "*Ayyām al-Biḍ'*" (13th, 14th, and 15th of the lunar month) is recommended and brings reward. However, some notable events took place in this month.

During *Jumādā al-Ūlā* in 2 AH, the significant Battle of *Dhul 'Ushairah* occurred. The following year, in 3 AH, two important battles—the Battle of *Banū Salīm* and the Battle of *Buḥrān*—were fought. In 4 AH, the Muslim community experienced a deep loss with the passing of the Prophet Muḥammad's ﷺ beloved grandson, 'Abdullah bin 'Uthmān (RA). In 6 AH, *Jumādā al-Ūlā* witnessed the expedition led by Zayd bin Ḥārithah toward *al-'Aṣ*. In 8 AH, Ja'far bin Abī Ṭālib (RA) who was a close companion of the Prophet ﷺ and one of the early converts to Islam, was martyred in the Battle of *Mu'tah*,

In 9 AH, a moment of joy came with the birth of the Prophet's ﷺ son, Ibrāhīm (RA). Military victories in *Jumādā al-Ūlā* 14 AH, such as the conquests of Homs, Baalbek, and Antakya, were significant for the Islamic expansion. In 17 AH, Ahvaz, a province in Iran, was captured, and by 19 AH, Tikrit had been annexed into the Islamic empire.

In *Jumādā al-Ūlā* 20 AH, the esteemed companion Sa'īd bin 'Āmir (RA) passed away, and in 35 AH, 'Ubādah bin Ṣāmit (RA) passed away, followed by the death of Ḥudhayfah bin Yamān (RA) in 36 AH.

- Dr. Shabbir Ahmed

100 ways to enter Jannah (21-25)

21

Visiting a sick person

22

Asking Allah ﷻ for Jannah three times in a day

23

Being free from 3 things at the time of death: Pride, Deception and Debt

24

One who performs righteous deeds ('Amal Ṣāliḥ)

25

Jihād for the sake of only ﷻ Allāh

The Guardianship of Abū Ṭālib and the Journey to Syria: Encounter with Baḥīrah the Monk

After the passing of 'Abdul-Muṭṭalib, Nabi Muḥammad ﷺ was lovingly raised by his uncle, Abū Ṭālib, who cared for him more than his own children. Although devoted to Nabi Muḥammad ﷺ, Abū Ṭālib did not embrace Islam.

During a severe drought in Makkah, the people asked Abū Ṭālib to pray for rain. Accompanied by Nabi Muḥammad ﷺ, Abū Ṭālib went to the *Ka'bah* and raised his finger to the sky.

Miraculously, clouds gathered, and abundant rain fell, relieving the drought. Moved by this, Abū Ṭālib remarked:

وَأَيُّضُ يُسْتَسْقَى الْعَمَامُ بِوَجْهِهِ ثِمَالُ الْيَتَامَى عِصْمَةٌ لِلْأَرْامِلِ

"He (Nabi ﷺ) is one whose face brings rain, a sanctuary for orphans, and a refuge for widows."

When Nabi Muḥammad ﷺ was twelve, his uncle Abū Ṭālib prepared for a trade journey to Syria with the *Quraysh* caravan. Initially, Abū Ṭālib did not want to take Nabi ﷺ due to the journey's difficulty. However, seeing his nephew's sorrowful expression, he relented and allowed him to join.

During their journey, the caravan stopped at Busra, where a Christian monk named Baḥīrah resided. Baḥīrah was familiar with the signs of the final Prophet mentioned in previous scriptures. As soon as he saw Nabi Muḥammad ﷺ, he recognised him as that Prophet. Baḥīrah took Nabi Muḥammad's ﷺ hand and exclaimed: "This is the leader of the worlds. This is the messenger of the worlds. Allāh ﷻ will commission him as a mercy for all people."

The *Quraysh* elders, surprised by this, asked how Baḥīrah knew. He replied that he saw trees and rocks bowing in prostration as the caravan approached, a sign unique to prophets. He also identified Nabi Muḥammad ﷺ by the seal of prophethood, a mark between his shoulder blades resembling an apple.

Out of respect, Baḥīrah prepared a meal for the caravan. Noticing *Rasūlullah* ﷺ was absent, he inquired and learned he was herding camels. When Nabi Muḥammad ﷺ arrived, a cloud shaded him, and as he sat under a tree, the tree bent to provide him further shade. Baḥīrah warned the *Quraysh* elders not to take Nabi Muḥammad ﷺ to Rome, fearing that others would recognise him as the Prophet and attempt to harm him.

At that moment, a group of Romans arrived, searching for the foretold Prophet. Baḥīrah convinced them to abandon their pursuit, assuring them that divine decrees could not be prevented.

Finally, Baḥīrah urged Abū Ṭālib to send Nabi Muḥammad ﷺ back to Makkah for his safety, and Abū Ṭālib arranged for his return with Abū Bakr and Bilāl, providing them with provisions for the journey.

Reference: Muḥammad Idrīs Kāndhlawi, *Seeratul Muṣṭafa* (Page 27-29)

- **Maulana Burhaan Mehtar**



Lasting Deeds After Death

Abu Hurairah (RA) narrated that the

Messenger of Allāh (ﷺ) said:

« إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ
إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ
يَدْعُو لَهُ »

"When a man dies, his acts come to an end, but three, recurring charity, or knowledge (by which people) benefit, or a pious son, who prays for him (for the deceased)."

(Ṣaḥīḥ Muslim: 1631)

The Gates of Jannah

The Prophet ﷺ was once addressing the *Ṣaḥābah* (RA) when he said:

"The person who spends two of the same things in the path of Allāh ﷻ shall be called from the gates of *Jannah*, with the words, 'O servant of Allāh! This is a good deed.' In this manner, the person performing *Ṣalāh* will be called from the gate of *Ṣalāh*, the person fighting in *Jihād* will be called from the gate of *Jihād*, the person who fasts will be called from the gate of *Rayyān* (satiation) and the person donating in *Ṣadaqah* will be called from the gate of *Ṣadaqah*."

When Abū Bakr (RA) heard this, he remarked: "May my parents be sacrificed for you, O Messenger of Allāh ﷺ! Will there be any person who will be summoned from all the gates of *Jannah*?" The Prophet ﷺ replied: "Certainly! And I anticipate that you will be that person."

(Ṣaḥīḥ Bukhārī: 1897)

Reference: 100 stories of Abū Bakr (RA)

- **Maulana Eshfaq Akbar**

Tazkiyah and Purifying the Heart from Ḥasad (Envy)

Tazkiyah (purification of the soul) is a core concept in Islam, focusing on cleansing the heart and soul from negative traits like *Ḥasad* (envy) and nurturing positive qualities like *Ikhlāṣ* (sincerity), *Ṣabr* (patience), and *Shukr* (gratitude). One of the most destructive spiritual diseases is *Ḥasad*, where a person feels displeased with the blessings bestowed upon others, wishing to see them removed. The Holy Qur'ān explicitly warns against envy. Allāh ﷻ says in Sūrah al-Falaq:

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

"And from the evil of an envier when he envies." (113:5)

Envy can lead to resentment and even animosity, turning a person away from righteousness and toward harmful actions. The Prophet ﷺ also emphasised the dangers of *Ḥasad* in a well-known Ḥadīth:

إِيَّاكُمْ وَالْحَسَدَ فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْخَطْبَ

"Beware of envy, for it devours good deeds like fire devours wood." (Abū Dāwūd)

This Ḥadīth underscores how envy can eat away a person's good deeds, nullifying the positive actions that would otherwise earn them reward. To purify the heart from envy, one must engage in regular self-reflection and seek Allāh's ﷻ help through prayer and *Dhikr*. The Qur'ān advises in Sūrah al-Baqarah (2:286): "Our Lord, do not place upon us a burden greater than we can bear." This supplication reminds us to trust in Allāh's wisdom and to be content with His decree. Moreover, increasing gratitude by focusing on one's blessings, praying for the well-being of others, and maintaining a mindset of humility are all crucial steps in overcoming *Ḥasad*. Through *Tazkiyah*, the heart becomes purified, allowing a person to develop true inner peace and *Qurb* (closeness to Allāh ﷻ).

- **Maulana Ikram Ahmed**

The Urgency and Virtues of Ṣadaqah: Giving Before It's Too Late

Ṣadaqah, or giving charity, is highly valued in Islam. Allāh ﷻ tells us in the Qur'ān about the great reward for those who give:

"The example of those who spend their wealth in the way of Allāh is like a seed of grain that grows seven ears, with 100 grains in each ear. Allāh multiplies the reward for whom He wills." (Sūrah al-Baqarah 2:261)

In another verse, Allāh ﷻ reminds us about the urgency of giving charity before it's too late. He says:

وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُنْ مِنَ الصَّالِحِينَ

"And spend [in the way of Allāh] from what We have provided you before death approaches one of you and he says, 'My Lord, if only You would delay me for a brief term so I would give charity and be among the righteous.'" (Sūrah al-Munāfiqūn 63:10)

This verse highlights how important it is to give *Ṣadaqah* while we still have the chance. Once death comes, there will be no more opportunities to do good. Many people will regret not giving more when they had the ability, realising too late that charity could have brought them closer to Allāh ﷻ and righteousness.

The Prophet ﷺ taught that charity increases a person's wealth in ways we might not expect. He said:

مَا تَقَصَّتْ صَدَقَةٌ مِنْ مَالٍ

"Charity does not decrease wealth." (Ṣaḥīḥ Muslim: 2588)

This Ḥadīth clarifies that giving to others does not take away from what we have, but instead brings more blessings. Allāh ﷻ blesses those who give with sincerity, and it can lead to even greater good.

Ṣadaqah is not only beneficial in this life, but it will also bring great rewards in the Hereafter. The Prophet ﷺ said:

"A man will be under the shade of his *Ṣadaqah* on Judgment Day." (Musnad Aḥmad: 17333)

Even small acts of kindness count as *Ṣadaqah*. Helping someone, smiling at others, or speaking kindly are all forms of charity. Every good deed, no matter how small, is rewarded by Allāh ﷻ.

In summary, *Ṣadaqah* is a simple yet powerful way to gain Allāh's ﷻ blessings, protect ourselves from harm, and increase our goodness in this life and the next.

- **Maulana Tanzeel Haider**

Contact Details:

Dr. Shabbir Ahmed (Coordinator) - 0414 944 831

Maulana Eshfaq Akbar (Editor) - 0405 134 416

Maulana Ikram Ahmed (Editor, Design & Graphics) - 0449 050 823