

NEWSLETTER

RABĪ' AL-THĀNĪ 1446/OCTOBER 2024 | ISSUE #04



OUR FOURTH NEWSLETTER!



Rabī' al-Thānī: The Month of Brotherhood and Significant Events in Early Islam

Rabī' al-Thānī, also known as *Rabī' al-Ākhar*, is the fourth month of the Islamic lunar year. Its meaning refers to the "second spring". This renewal of spring signifies the tremendous preparation and effort with which the Prophet Muḥammad ﷺ engaged in spreading the message of Islam. It was during this blessed month that the call to Islam resonated strongly.

In this sacred month, significant events took place, such as the acceptance of Islam by *Hazrat Zaid ibn Ḥārithah* (RA) and *Hazrat Abu Bakr al-Ṣiddīq* (RA). In addition, many other notable events and testimonies are linked specifically to this month. In this month, *Abdullah bin Salām* (RA) embraced Islam along with his family and his aunt, *Khalidah bint Ḥarith*, before the Prophet ﷺ had even stayed with his host, *Abu Ayyub al-Anṣārī* (RA). In their honor, two verses of the Qur'ān were revealed. Also, in this month, the bond of brotherhood between the *Muhājirūn* (migrants) and the *Anṣār* (helpers) was established.

On the 2nd of *Rabī' al-Thānī* (3 AH), *Umm al-Mu'minīn*, *Zainab bint Khuzaymah* (RA), who was known for her generosity and care for the poor, passed away at the age of 30. The Prophet ﷺ led her funeral prayer, and she was buried in *Jannat al-Baqī'*.

In *Rabī' al-Thānī* (6 AH), the Battle of *Dhu Qarad* took place, also known as the Battle of *al-Ghābah*. A group of 40 raiders attacked the Prophet's livestock, and *Salamah ibn al-Akwa'* (RA) single-handedly retrieved all the stolen camels, defeating the raiders and seizing their weapons. Shortly after, the Prophet ﷺ and the Muslims arrived and returned to *Madinah*. Around the same time, the expedition of *'Ukkāshah ibn Miḥṣan* (RA) was sent to *Ghamr Dhul-Qarad*, where they captured 200 camels without any conflict and returned safely.

In this month, Muḥammad ibn Maslamah (RA) led a group of 10 companions to the tribe of *Banu Mu'āwiyah*, but most of them were martyred in an attack. Upon receiving news of the incident, the Prophet ﷺ sent *Abu 'Ubaidah ibn al-Jarrāh* (RA) to avenge their deaths. On the last day of *Rabī' al-Thānī*, *Zayd ibn Ḥārithah* (RA) led an expedition to *Banu Sulaym*, capturing several enemy combatants and their camels, successfully returning to *Madinah*.

- Maulana Ikram Ahmed

100 ways to enter Jannah (16-20)

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Performing 2 Rak'āt Tahiyatul Wuḍū' after completing Wuḍū'

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Performing Hajj Mabūr

18

Dying while having firm belief in:
لا إله إلا الله

19

Reciting:
سُبْحَانَ اللَّهِ وَبِحَمْدِهِ
سُبْحَانَ اللَّهِ الْعَظِيمِ

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One who gives the Adhān for 12 years

The Upbringing of Prophet Muḥammad ﷺ : A Glimpse into His Early Life

Prophet Muḥammad ﷺ was initially breastfed by his mother for a few days before being nursed by Thuwaybah, a slave of his uncle Abu Lahab. In celebration of the Prophet's ﷺ birth, Abu Lahab freed Thuwaybah, a gesture that highlighted the significance of the event in the family. Thuwaybah had also nursed the Prophet's uncle, Ḥamzah, making them milk brothers, a bond that played a role in their close relationship. Throughout his life, the Prophet ﷺ treated Thuwaybah with kindness, sending her gifts and later expressing his desire to honor her family upon learning of her passing.

In keeping with Arab customs of the time, Āminah entrusted her son to Ḥalimah bint Abi Dhu'ayb al-Sa'diyyah, a woman from the *Banu Sa'd* tribe, for a more nourishing upbringing in the countryside. This tradition aimed not only to ensure the health of infants but also to immerse them in the pure Arabic language and culture. Once Ḥalimah brought Muḥammad ﷺ into her home, her fortunes changed dramatically. Miraculously, her livestock began producing ample milk, and blessings seemed to multiply around her. This divine favor was recognised by her community, and she soon became known for her good fortune.

At the age of four, a significant event occurred when two angels, Jibrīl and Mikāīl, appeared to the young Muḥammad ﷺ, removed his heart, spiritually strengthened it and washed it with *Zamzam*.

This incident, though alarming to Ḥalimah, was recognised by Āminah as part of the Prophet's divine destiny.

When the Prophet ﷺ was six years old, Āminah passed away during a journey from Madinah, leaving him an orphan. This loss deeply impacted him. He then came under the care of his grandfather, 'Abdul Muṭṭalib, who loved him dearly. However, his grandfather passed away when he was eight, and the Prophet was placed under the guardianship of his uncle, Abu Ṭālib.

These early years were marked by both kindness from caregivers like Thuwaybah and Ḥalimah, as well as hardship from the loss of his mother and grandfather. These experiences shaped his character, instilling in him patience, empathy, and resilience. The Prophet's ﷺ deep respect for family, coupled with his understanding of human suffering, would later define his teachings, emphasising compassion, social justice, and respect. These foundational experiences played a pivotal role in shaping him into the compassionate and inspiring leader he became.

- Mufti Abdul Kareem



Sign of Goodness: Understanding of the Deen

Mu'āwiyah (RA) narrated that the Messenger of Allah ﷺ said:

عَنْ مُعَاوِيَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يُرِدِ
اللَّهُ بِهِ خَيْرًا يُفَقِّهُهُ فِي الدِّينِ»

"When Allah wishes good for anyone, He bestows upon him the Fiqh (comprehension) of the religion." (Ṣaḥīḥ Bukhārī & Ṣaḥīḥ Muslim).

Imām Abū Yūsuf's (RA) Last Moments

Ibrāhīm ibn Jarrah says, "I came to visit Imām Abū Yūsuf (RA) during his final illness. He was extremely weak but managed to open his eyes and look at me. He then asked, 'O Ibrāhīm, is it better for a person performing *Ḥajj* to stone the *Jamarāt* while on foot or on a conveyance?' I replied, 'On foot.' He answered, 'That is incorrect.' I then replied, 'On a conveyance.' Again, he replied, 'That is incorrect.'

He then explained the correct answer himself, 'If after pelting one remains to make *Du'ā'*, then it would be better to be on foot. But, if after pelting one does not remain to make *Du'ā'*, then it would be better to be on a conveyance.'

I rose to leave, but I had not even reached the door of his home, when I heard the women of the household cry out that he had passed away. **Had there been anything more beloved to him than discussing the knowledge of Islam, he would surely have engaged in it at this critical time of distress and sadness."**

Imām Abū Yūsuf (RA) was one of those illustrious scholars who sacrificed his entire life in the service of Islam. Together with his distinguished teacher, Imām Abū Ḥanīfah (RA), and others like Imām Muḥammad (RA) and Imām Ṣufar (RA), they meticulously applied their minds to the study of the Qur'ān and Sunnah in order to extract rules and regulations governing all aspects of life. They would spend hours, days, weeks, and even months, debating and discussing intricate matters of Fiqh in order to codify the *Ḥanafī* school of thought. The other *Imāms* of *Fiqh*, like Imām Shāfi'ī (RA), Imām Mālik (RA), and Imām Aḥmad (RA), were, similarly, great men of piety, sincerity, and knowledge. It is through their sacrifices and efforts that the Muslim Ummah has a simplified code of law with regard to *Ṣalāh* (prayer), *Zakāh* (charity), *Ḥajj* (pilgrimage), *Ṣawm* (fasting), *Buyū'* (transactions), and so on. May Allāh ﷻ reward all the *Imāms* of *Fiqh* for their endeavours and fill their graves with His special mercy!

Reference: Pearls of the path: 72-73

- Maulana Eshfaq Akbar

The Role of Ṣabr (Patience) in Tazkiyah

Ṣabr (patience) means to remain firm upon that which the soul regards as difficult and has been explained as three types.

Firstly, (الصبر على الطاعة) Ṣabr in following Allah's ﷻ commands means having the patience to stick with acts of worship like prayer, fasting, and giving to charity. Staying committed to these practices can be tough, especially when it's inconvenient or hard. But this type of Ṣabr helps you stay dedicated and keen on worshipping, no matter what's going on around you. It keeps you disciplined in your Islam, helping you build a stronger connection with Allah ﷻ.

Secondly, (الصبر عن المعصية) Ṣabr in avoiding what Allah ﷻ has forbidden is all about holding back from actions that go against His guidance. It takes a lot of self-control and willpower to resist temptations that could lead to doing the wrong thing. Practicing this type of Ṣabr means not giving in to sinful urges, no matter what pressures or influences are around. It's a conscious effort to stay on the right track and protect yourself.

Thirdly, (الصبر على أقدار الله) Ṣabr in the Qadr of Allah ﷻ refers to the patience required to accept Allah's divine decree, whether it brings favourable or unfavourable events. This type of Ṣabr involves refraining from complaining to others about one's suffering, while still allowing supplication to Allah ﷻ for relief, as demonstrated by the Prophet Ayyūb (AS), who showed us true patience is not compromised by requesting relief from hardship; rather, it is diminished by dissatisfaction or resentment towards what has been decreed. Believers are encouraged to accept Allah's ﷻ will and understand that gratitude is owed when they experience good, while hardship should lead them to self-reflection, not blame on Allah ﷻ.

-Maulana Umar Aldred

The Importance of Gratitude

Gratitude in Islam is appreciating all that Allah ﷻ has bestowed, regardless of status. It is a quality Allah ﷻ commands us to uphold, as seen in His instruction to the family of Dāwūd (AS):

اعْمَلُوا آلَ دَاوُودَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّكُورُ

"Work, O family of Dāwūd, in gratitude. And few of My servants are grateful" (Saba' 34:13).

Gratitude is mentioned over seventy times in the Qur'ān, highlighting its importance. Allah ﷻ praises the grateful and promises them a great reward, while warning against its opposite.

The Prophets (AS) were models of gratitude. Of Prophet Nūḥ, Allah ﷻ says: "Indeed, he was a grateful (*shakūr*) servant" (Al-Isrā' 17:3). The term "*shakūr*" emphasises Nūḥ's (AS) exceptional gratitude. Regarding Ibrāhīm (AS), Allah ﷻ states:

شَاكِرًا لِّأَنْعَمِهِ ۚ اجْتَبَاهُ وَهَدَاهُ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ

"[He was] grateful for His favours. Allah chose him and guided him to a straight path" (An-Naḥl 16:121).

Luqmān (AS), too, was granted wisdom and told: "Be grateful to Allah. And whoever is grateful is grateful for [the benefit of] himself" (Luqmān 31:12).

Imām Ibn Kathīr explains that these examples show gratitude is a defining characteristic of the Prophets and the righteous. The Prophet Muḥammad ﷺ also emphasised the importance of gratitude, saying:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ

"Indeed, I was sent to perfect the honourable manners" (Aḥmad).

True gratitude has three aspects:

- (1) **Recognising Allah's ﷻ favours** and maintaining awareness of them, leading to increased worship.
- (2) **Expressing humility** and acknowledging one's neediness before Allah ﷻ.
- (3) **Praising Allah ﷻ verbally**, by mentioning His favours and refraining from using His blessings in disobedience.

Gratitude should also extend to people. The Prophet ﷺ said, "He has not been fully thankful to Allah who has not thanked the people" (Sunan Abī Dāwūd 4811). Therefore, being grateful to others for their kindness is part of being thankful to Allah ﷻ.

In summary, gratitude in Islam is a comprehensive quality encompassing the heart, speech, and actions, reflecting a believer's love and devotion to Allah ﷻ, the Ultimate Giver.

- **Maulana Abeer-ul Hasan Thanvi**

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