

Islamic Academy Coventry

The Islamic Calendar

(3rd Edition)

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The Islamic Calendar

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Foreword



All praise belongs to Allāh ﷻ, the One who is free from the constraints of time, and may eternal blessings be upon His beloved, Muḥammad ﷺ, the Final Messenger sent to mankind. Āmīn.

Ramaḍān is arguably held to be the greatest month within the Islamic calendar; Ibn al-Jawzī رحمه الله stated, “The month of Ramaḍān to the other months is like Yūsuf to his brothers. So, just like Yūsuf was the most beloved to Ya‘qūb, Ramaḍān is likewise the most beloved to Allāh. And just as Allāh forgave the eleven brothers by the supplication of one: Yūsuf. He can forgive your eleven months of sins by your supplications in Ramadan.” (*Bustān al-Wā‘izīn*)

Thereafter, the Night of Power is considered to be the best night of the year, and the day of ‘Arafah is seen to be the best day of the year. Likewise, we find every Monday, Thursday, 13th, 14th, and 15th of each month to be valuable due to the Prophet ﷺ fasting on these days. In the final third of every night, Allah ﷻ asks His servants, “Who will call upon Me, that I may answer Him? Who will ask of Me, that I may give him? Who will seek My forgiveness,

that I may forgive him?” (*Muslim*) Similarly, during the course of a week, Friday is considered to be the best of all days and within these 24 hours, Allāh has designated a special hour in which supplications are readily accepted.

In summary, the purpose of these statements is to highlight how Allah ﷻ has placed opportunities to gain mountainous rewards throughout the year and indeed, during the course of our lives. Thus, it is important to know when these special moments occur and in which month, we can find them.

In the UK, children in reception tend to learn the names of the year along with the alphabet and numbers. From then on, our lives are automatically synchronised with the Gregorian calendar; a young child will know that September marks the beginning of the school year, the festive period in December signifies a two-week break, and the end of year exams will be held in July. Thereafter, August signifies the holiday period and then the cycle starts again.

From an Islamic point of view, our exposure to the Islamic calendar is far less. In fact, many of us have grown up only knowing the start of Ramaḍān, Muharram, Rabīʿ al-Awwal and perhaps Dhu’l Ḥijjah. However, other than fasting and the days of Eid, we haven’t really identified other months wherein we can

earn great rewards. In light of this gap in knowledge, my dearest friend, Shaykh Ebrahim Noor (may Allah ﷻ keep him safe) has written a short publication highlighting the months of the year and the significance they hold Islamically. Despite its brevity, it possesses a wealth of knowledge and is a great addition to the author's ever-growing list of publications. I am hopeful that its study will be of benefit to Muslims of all ages and a must read in local madrasas.

I pray to Allah ﷻ that He accepts this noble work and makes it a means of educational guidance for the Muslim community. May He bless Shaykh Ebrahim with the energy and health that is required to regularly publish such works. *Āmīn.*

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16/07/2023

Introduction

Living in the West, we are all familiar with the Gregorian Calendar, the years, the months, even the dates which are significant to people of other faiths. The real question is, how many of us are familiar with the Islamic Calendar?

Can we say that we know the significant dates in Islām or the names of the months? In fact, how many of us know which Islamic month or year we are currently in? We all know when it is Ramaḍān and maybe Dhul Ḥijjah, but what about the other months?

Consider the following:

- A child reaches adulthood in Islām on their 15th Islamic birthday if they haven't experienced any of the natural signs
- Our Charity – Zakāt is payable every Islamic Year
- Our obligatory fasting - Ṣaum begins on the 1st of Ramaḍān and ends on the 1st of Shawwāl
- Our obligatory pilgrimage - Ḥajj takes places between the 8th and 12th of Dhul Ḥijjah

We can see as Muslims; it is imperative for us to familiarize ourselves with our Islamic Calendar.

I had spoken briefly on different aspects of this topic during my Tafsīr and Sīrah sessions, however I was asked by one of my friends to prepare an article which would help people understand the subject in more detail. The purpose of this short booklet is to discuss the Islamic Calendar, and Inshā'Allāh highlight some important facts behind its origins.

We should all make the intention to learn about the Islamic Calendar and teach our children as well. The more aspects of Islām we incorporate into our daily lives, the more significant the years, months and days will become as well as the events which took place on them or take place every year.

For the second edition, I had added a section under each month containing significant dates. These could be dates where important historical events took place or are relevant from a Sharḥī perspective.

For the 3rd Edition, after speaking to my dear friend Shaykh Abdus Subhan Dalvi, I have added sections on special acts of worship which are carried out on specific dates in the Islamic year, as well as regular monthly and weekly actions.

I pray that this section also helps some of our scholars in giving them ideas for preparing the relevant material for their Friday

sermons. It is always a challenge preparing new material for each talk, however there are certain times of the year, when the congregation needs to be reminded and informed of rulings pertaining to current events, i.e., Ramaḍān, Eid etc. This material could then be reused for future talks.

A good way to keep familiar with the Sīrah of Rasūlullāh ﷺ is to learn what events happened in which month. For this I have used the book ‘Khulāṣatul Bahiyyah’ by Shaykh Waḥīd ibn ‘Abdus Salām Bāliyyi and added information for the relevant events on a monthly basis rather than which year they occurred, however I have added the year as a reference. If the date has been left blank, then the event occurred sometime during that month. I have not included all the events, as this would merit a whole book, however I have included those which people may be familiar with as well as those which could be used as a subject for sermons.

Finally, I would like to thank my dear classmate Maulānā Adil from Canada for his valuable input in this booklet. May Allāh ﷻ give us all the ability to learn about our beautiful religion of Islām and make it part of our lives.

Amīn

Ebrahim Noor - 24th Dhul Ḥijjah 1444 AH (13th July 2023)

The Origin of the Islamic Calendar

The most common opinion is that the beginning of the Islamic Calendar was decided during the time of ‘Umar رَضِيَ اللهُ عَنْهُ.¹

Shā‘bi رَحِمَهُ اللهُ and Muḥammad ibn Sirīn رَحِمَهُ اللهُ mention, on one occasion Abū Mūsā’ al-Ash‘arī رَضِيَ اللهُ عَنْهُ wrote a letter to ‘Umar رَضِيَ اللهُ عَنْهُ, during the time when he was the Amīr al-Mu‘minīn – ‘The Commander of the Faithful’. In the letter, he mentioned that the letters of ‘Umar رَضِيَ اللهُ عَنْهُ reach him, but there were no dates on the letters.

In the 17th year of Hijrah, ‘Umar رَضِيَ اللهُ عَنْهُ gathered the Companions رَضِيَ اللهُ عَنْهُمْ to discuss how to set a date, in other words, how to fix the Islamic calendar.

The First Year

The first point of discussion was when should the Islamic calendar start, i.e., what should be the first year. Some of the opinions were as follows:

- From the birth of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
- From the time Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ received Prophethood

¹ Sīrate Muṣṭafā p228

- From the time of the Hijrah – Migration to Madīnah.
- From the demise of Rasūlullāh ﷺ

Regarding setting the date from the birth of Rasūlullāh ﷺ, ‘Umar رَضِيَ اللَّهُ عَنْهُ didn’t like this opinion as this would resemble the way of the Naṣārah, the Christians, as their calendar starts from when they believe ‘Īsā عَلَيْهِ السَّلَامُ was born.

Regarding setting the date from the demise of Rasūlullāh ﷺ, ‘Umar رَضِيَ اللَّهُ عَنْهُ didn’t prefer this opinion either, as the passing away of Rasūlullāh ﷺ was a blow to the Ummah. Therefore, it would not be appropriate to mark the start of the calendar with this event.

After the discussion, ‘Umar رَضِيَ اللَّهُ عَنْهُ came to the decision that the Islamic calendar should commence from the Hijrah – when Rasūlullāh ﷺ migrated from Makkah to Madīnah. The reason behind this choice was that the Hijrah marked the time when the difference between falsehood and truth, Ḥaqq and Bāṭil became established and it was the beginning of the rise and honour of Islām. All the Companions رَضِيَ اللَّهُ عَنْهُمْ agreed with his opinion.



The First month

Now that the first year had been determined, how will they decide which month should be the first in the Islamic calendar?

If analogical reasoning was used, the first month should be Rabīʿ al-Awwal, as this was the month in which Rasūlullāh ﷺ migrated to the blessed city of Madīnah. However, the actual intention for migration was made by Rasūlullāh ﷺ in the month of Muḥarram.

In the 13th year of Prophethood, the Anṣār (Muslims from Madīnah) had taken the pledge of allegiance with Rasūlullāh ﷺ on the 10th of Dhul Ḥijjah, which is the day of Eid. At the end of the month of Dhul Ḥijjah, the Anṣār returned to Madīnah after completing the rituals of Ḥajj.

A few days later, in the month of Muḥarram, Rasūlullāh ﷺ made the intention to migrate to Madīnah and gave permission to the Companions رَضِيَ اللَّهُ عَنْهُمْ to also migrate. Therefore, it was decided that the first month of the Islamic calendar should be Muḥarram.

This was the opinion which both ‘Uthmān and ‘Alī رَضِيَ اللَّهُ عَنْهُمَا gave to ‘Umar رَضِيَ اللَّهُ عَنْهُ. Other Companions رَضِيَ اللَّهُ عَنْهُمْ suggested that the year should start with the month of Ramaḍān, however ‘Umar رَضِيَ اللَّهُ عَنْهُ

said it should be the month of Muḥarram, as this is the month in which the pilgrims return from Ḥajj. All the Companions رَضِيَ اللهُ عَنْهُمْ agreed to this decision.



How many Months in the Year?

In Sūrah at-Tawbah, verse 36, Allāh سُبْحَانَهُ وَتَعَالَى says:

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ
يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضِ مِنْهَا أَرْبَعَةٌ حُرُمٌ
ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ²

“Surely, the number of months according to Allāh is twelve (as written) in the Book of Allāh on the day He created the Heavens and the Earth, of which there are four sacred months. That is the right faith. So, do not wrong yourselves therein.”

From this we can see that Allāh سُبْحَانَهُ وَتَعَالَى has made twelve months in the Islamic calendar and four of these months are sacred as Allāh سُبْحَانَهُ وَتَعَالَى has mentioned. These four months are:

- Rajab
- Dhul Qa‘dah
- Dhul Hijjah
- Muḥarram

² Sūrah at-Tawbah Verse 36

The month of Rajab occurs around the middle of the year, whilst the last three months are all consecutive, with Dhul Ḥijjah being the final month in the Islamic calendar and Muḥarram the first month.

The Sacred Months

In the famous book of Tafsīr, Ma‘āriful Qur’ān³, it mentions that the Shari‘ah (Religious Laws) of all the Messengers of Allāh ﷺ were unanimous on the fact that worship in the sacred months was more rewarding and if anyone sins, the punishment would also be more severe. In the past Shari‘ah’s, bloodshed was also forbidden in these months.

The inhabitants of Makkah were the descendants of Ibrāhīm عَلَيْهِ السَّلَام through his son Ismā‘īl عَلَيْهِ السَّلَام, so they also claimed to follow his Shari‘ah. As bloodshed, fighting and hunting was prohibited in the religion of Ibrāhīm عَلَيْهِ السَّلَام, they found this rule very difficult to follow.



During that time, fighting and bloodshed was very common amongst the Arabs, so they would create their own rules and

³ Ma‘āriful Qur’ān Volume 4 p370

excuses to make it easy for themselves and satisfy their personal objectives.

Sometimes the need would arise to fight in one of the sacred months or they would be fighting, and one of the sacred months would begin. They would now say, in this year, this month is not sacred, the following month will now be sacred. For example, the month of Muḥarram would arrive, they would say this year, the month of Muḥarram is no longer sacred but the month of Şafar is now sacred. And if the need increased, they would then say the month of Rabīʿ al-Awwal is now sacred.

They would also sometimes swap the months, so they would say in this year, the month of Şafar has come first and the month of Muḥarram will come later, so Muḥarram was exchanged with Şafar. They would call whichever month they wished Dhul Ḥijjah and whichever month Ramaḍān. They would bring some months forward and move others back. Sometimes if they had been fighting for 10 months, they would increase the number of months in the year! They would say, in this year, there are 14 months, therefore, they would fight for 10 months and then not fight for 4 months and say, these were the sacred months.

They would complete four sacred months each year but not follow the order and fixation of the months correctly as per the designation of Allāh سُبْحَانَہُ وَتَعَالَى.

The result of this, was that in those days it was difficult to work out which actual month they were in, as there had been so much swapping around.

In the 8th year of Hijrah, the conquest of Makkah had taken place and in the 9th year, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent Abū Bakr رَضِيَ اللهُ عَنْهُ as the Amīr (leader) of Ḥajj. Even though the Ḥajj had taken place in the month of Dhul Ḥijjah, according to the old ways it was the month of Dhul Qa‘dah.

In the 10th year of Hijrah, when Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came for Ḥajj, it was the month of Dhul Ḥijjah and it just so happened that according to the old ways, it was also the month of Dhul Ḥijjah.

During his sermon in Minā, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ mentioned that the period of times has moved around and now returned to how it was when Allāh سُبْحَانَہُ وَتَعَالَى created the Heavens and the Earth.



Names of the Islamic Months

As mentioned earlier, there are 12 months in the Islamic year. The names and meanings of these months are given below.⁴

Muḥarram

This was named as such because it was a sacred month (bloodshed was forbidden – ‘Ḥarām’ in this month). According to ibn Kathīr, it was named as such to emphasize its sacredness because the Arabs would keep on changing it. One year they would say it was not a sacred month and the following year, they would say it was sacred.



⁴ Tafsīr ibn Kathīr Volume 2 p440

Significant dates in Muḥarram

Date	Year	Information
10 th		Day of 'Āshūrā' – When Mūsā عَلَيْهِ السَّلَامُ led the Banū Isrā'īl out of Egypt
	3AH	The Battle of Dhū Amr took place
	7AH	Zaynab رَضِيَ اللَّهُ عَنْهَا, the daughter of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was returned to her husband Abū al-ʿĀṣ ibn al-Rabīع رَضِيَ اللَّهُ عَنْهُ
	7AH	The Battle of Dhū Qarad took place
	7AH	The Battle of Khaybar took place
	7AH	Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ married Ṣafiyyah bint Ḥuyayy رَضِيَ اللَّهُ عَنْهَا
10 th	61AH	Martyrdom of Ḥusayn رَضِيَ اللَّهُ عَنْهُ in the battle of Karbala



Fasting in Muḥarram

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ encouraged the Muslims to fast in this month. In a Ḥadīth narrated by Abū Hurayrah, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

أَفْضَلُ الصِّيَامِ بَعْدَ صِيَامِ شَهْرِ رَمَضَانَ شَهْرُ اللَّهِ الْمُحَرَّمَ⁵

“The best fasts after the fasts of the month of Ramaḍān are the fasts of Allāh's month Muḥarram”

Here this month has been called Allāh's month. All the months belong to Allāh but this one is called Allāh's month for extra emphasis. In the same way all Masājid are Allāh's Houses, but the Ka'bah is called the Baytullāh, the 'House of Allāh'.

Fasting on the day of 'Āshūrā

In Muḥarram, there is a special day, the 10th, which is called the day of 'Āshūrā. 'Āshūrā comes from the Arabic word 'Ashra', which means the number ten. On this day, Mūsā' عَلَيْهِ السَّلَامُ led the Banū Isrā'il out of Egypt.

Before the fasts of Ramaḍān became obligatory, the fasting of the day of 'Āshūrā was compulsory.

⁵ Ṣaḥīḥ Muslim 1163b

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ كَانُوا يَصُومُونَ عَاشُورَاءَ قَبْلَ
 أَنْ يُفْرَضَ رَمَضَانُ وَكَانَ يَوْمًا تُسْتَرُ فِيهِ الْكَعْبَةُ
 فَلَمَّا فَرَضَ اللَّهُ رَمَضَانَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 مَنْ شَاءَ أَنْ يَصُومَهُ فَلْيَصُمْهُ وَمَنْ شَاءَ أَنْ يَتْرُكَهُ فَلْيَتْرُكْهُ⁶

‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا narrates, “The people used to fast on ‘Āshūrā (the tenth day of the month of Muḥarram) before the fasting of Ramaḍān was made obligatory. And on that day the Ka‘bah used to be covered with a cover. When Allāh made the fasting of the month of Ramaḍān compulsory, Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, ‘Whoever wishes to fast (on the day of ‘Āshūrā) may do so; and whoever wishes to leave it can do so.’”

Another Ḥadīth in Ṣaḥīḥ al-Bukhārī tell us, when the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ arrived at Madīnah, the Jews were observing the fast on ‘Āshūrā (10th of Muḥarram) and they said, “This is the day when Mūsā عَلَيْهِ السَّلَامُ became victorious over Fir‘aun.” On that, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to his Companions رَضِيَ اللَّهُ عَنْهُمْ, “You (Muslims) have more right to celebrate the victory of Mūsā عَلَيْهِ السَّلَامُ than they have, so observe the fast on this day.”

⁶ Ṣaḥīḥ al-Bukhārī 1592

In a Ḥadīth in Ibn Mājah narrated by ibn ‘Abbās رَضِيَ اللهُ عَنْهُ, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ further said “If I remain alive the following year, I will fast on the 9th of Muḥarram.”

Before the next Muḥarram came, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed away. Even though he had not kept the fast of the 9th of Muḥarram, he had made a firm intention to keep the fast of the 9th of Muḥarram to differentiate between the fast of the Muslims and the fast of the Jews.

The Scholars have outlined 3 levels of fasting as follows:

- 9th, 10th, and 11th
- 9th and 10th as mentioned in most narrations
- Only 10th.

Some scholars have also mentioned the 10th and 11th as an option which is better than the third option of only fasting on the 10th.

We should try and fast on the 9th and 10th if possible. However, if a person is unable to fast on 2 days and only fasts on the 10th, then this will be rewarding.⁷

⁷ <https://islamicportal.co.uk/fasting-exclusively-on-10-muharram/>

The reward for fasting on the day of ‘Āshūrā’ is described in the Ḥadīth below:

عَنْ أَبِي قَتَادَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
" صِيَامُ يَوْمِ عَاشُورَاءَ إِنِّي أُحْتَسِبُ عَلَى اللَّهِ
أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ "

Abū Qatādah رَضِيَ اللَّهُ عَنْهُ narrated that

the Prophet said, “Fast the Day of ‘Āshūrā’, for indeed I anticipate that Allāh will forgive (the sins of) the year before it.”

Spending on the family on the day of ‘Āshūrā’

It is reported in Bayhaqī that the person one who generously spends on his family on the day of ‘Āshūrā’, Allāh سُبْحَانَهُ وَتَعَالَى will increase his provision for the whole year.

There is a difference of opinion among the scholars regarding the status of this narration. To summarize it would be permissible to act upon this Ḥadīth without overemphasising it. ⁸



⁸ <https://islamicportal.co.uk/spending-on-the-family-on-ashura-10-muharram/>

Şafar

This name of this month comes from the word ‘to empty’. In this month, the people used to leave their houses, due to travelling or going to fight. The Arabic phrase ‘Şafir al-Makān’ was used when a house is empty.

صَفَرٌ

Significant dates in Şafar

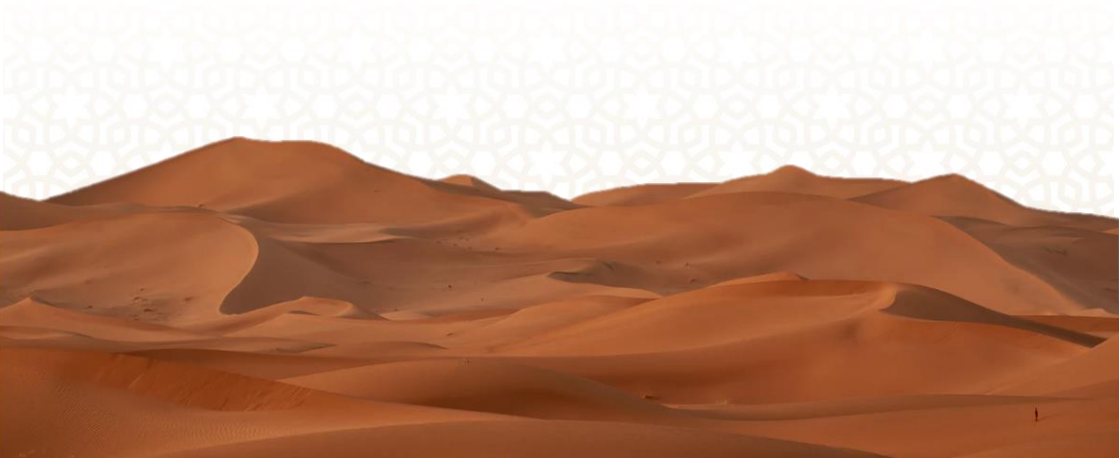
Date	Year	Information
27 th	1AH	Rasūlullāh ﷺ left Makkah to migrate to Madīnah
	2AH	The Battle of Al-Abwā took place
	11AH	The final illness of Rasūlullāh ﷺ began



Rabi' al-Awwal

This name of this month comes from the word 'Irtibā', which means to maintain one's property. In this month and the following month, the people used to maintain their houses, hence the names of the months.

رَبِيعُ الْأَوَّلِ



Significant dates in Rabīʿ al-Awwal

Date	Year	Information
8 th or 9 th	(Year of the Elephant)	Date of birth of Rasūlullāh ﷺ ⁹
8 th or 12 th	1AH	Rasūlullāh ﷺ entered Qubā' during the migration
	2AH	The Battle of Buwāṭ took place
	2AH	The Battle of Safawān took place
	2AH	The Battle of Badr al-Ūlā' took place
	3AH	ʿUthmān رَضِيَ اللهُ عَنْهُ married Umm Kulthūm رَضِيَ اللهُ عَنْهَا, the daughter of Rasūlullāh ﷺ
	4AH	The Banū Naḍīr broke their treaty with Rasūlullāh ﷺ and were exiled from Madīnah
	5AH	The Battle of Dūmah al-Jandal took place
	10AH	Ibrāhīm رَضِيَ اللهُ عَنْهُ, the son of Rasūlullāh ﷺ passed away
1 st or 2 nd	11AH	Demise of Rasūlullāh ﷺ ⁵

⁹ [Dates of the blessed birth and demise of Prophet Muhammad \(English\) | Islamic Portal](#)

Rabīʿ al-Ākhir

As above. Also known as Rabīʿ al-Thānī.

ربيع الثاني

Significant dates in Rabīʿ al-Ākhir

Date	Year	Information
	1AH	The start of the Islamic Call to Prayer - Adhān
	3AH	The Battle of Buḥrān took place



Jumāda al-Ūlā'

The name of this month comes from the word 'Jamūd', which means to freeze. As the Islamic months are based on the lunar cycle, they would travel through the seasons. However, it could be that in the year this month was named, the weather was cold causing the water to freeze.

جُمَادَى الْأُولَى

Significant dates in Jumāda al-Ūlā'

Date	Year	Information
	2AH	The Battle of al-‘Ushayrah took place
	6AH	The Battle of Banū Liḥyān took place



Jumāda al-Ākhirah

As above

جُمَادَى الْآخِرَةِ

Significant dates in Jumāda al- Ākhirah

Date	Year	Information
	13AH	The demise of Abū Bakr رَضِيَ اللهُ عَنْهُ



Rajab

This is the second of the sacred months, and the only sacred month which is apart from the others. The name of this month comes from the word ‘Tarjīb’, which means ‘to honour’.



Significant dates

in Rajab

Date	Year	Information
27 th		The Night Journey and Ascension (Al-Isrā wal Mi‘rāj) took place on this night
	2AH	The Revelation was sent down to change the Qiblah from Bayt al-Maqdis to the Ka‘bah. Another opinion is this happened in the month of Sha‘bān
	9AH	The Battle of Tabūk took place
	9AH	Najjāshī, the ruler of Abyssinia passed away and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ read his funeral prayer in his absence



Sha‘bān

In this month, the tribes would separate and go here and there to fight. The name of this month comes from the word ‘Tasha‘ub’, which means to move in different directions, to part company.

شَعْبَانَ

Significant dates in Sha‘bān

Date	Year	Information
15 th		Laylatul Barā‘ah (Nişf Sha‘bān)
	1AH	‘Ā’ishah رَضِيَ اللهُ عَنْهَا came to live with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
	2AH	Şaum (fasting) became obligatory
	3AH	Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ married Ḥafşah bint ‘Umar رَضِيَ اللهُ عَنْهَا
	4AH	The Battle of Badr al-Ākhirah took place
	4AH	Ḥusayn ibn ‘Alī رَضِيَ اللهُ عَنْهُ was born
	5AH	The Battle of Banū al-Muşṭaliq took place
	5AH	Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ freed Juwayriyah رَضِيَ اللهُ عَنْهَا and then married her
	8AH	The Quraysh broke the treaty of Al-Ḥudaybiyah

Ramaḍān

The name of this month comes from the word ‘Ramḍā’, which means ‘sun baked ground’. The intensity of the sun baked ground was due to the heat in this month, therefore Ramaḍān was named as such. As for those people who say its is one of the names from the names of Allāh **سُبْحَانَہُ وَتَعَالَى**, they are mistaken.



Significant dates in Ramaḍān

Date	Year	Information
Laylatul Qadr	(1 st Year of Prophethood)	Beginning of Revelation
17 th	2AH	The Battle of Badr al-Kubrā’ took place
	2AH	The Ṣadaqāt al-Fiṭr became obligatory
	2AH	The Zakāt became obligatory
	2AH	Ruqayyah رَضِيَ اللهُ عَنْهَا, the daughter of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed away
	3AH	Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ married Zaynab bint Khuzaymah رَضِيَ اللهُ عَنْهَا

	3AH	Ḥasan ibn ‘Alī رَضِيَ اللهُ عَنْهُ was born
	8AH	Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ completed the conquest of Makkah
	10AH	Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ performed I‘tikāf for twenty days and revised the Qur’ān twice with Jibrīl عَلَيْهِ السَّلَامُ
17 th	40AH	Martyrdom of ‘Alī رَضِيَ اللهُ عَنْهُ



Fasting in Ramaḍān

The blessed month of Ramaḍān has a number of acts of worship which are specific to this month. Amongst these is obligatory fasting. Allāh سُبْحَانَهُ وَتَعَالَى says:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ¹⁰

“O you who believe, the fasts have been enjoined upon you as they were enjoined upon those before you, so that you may be God-fearing, (183)”

There are many Ḥadīth which inform us of the great reward for the one who fasts, one of which is shown below:

عَنْ أَبِي صَالِحٍ الرَّيَّانِيِّ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ عَمَلٍ ابْنِ آدَمَ لَهُ إِلَّا
الصِّيَامَ هُوَ لِي وَأَنَا أَجْزَى بِهِ وَالصِّيَامُ جُنَّةٌ إِذَا كَانَ يَوْمُ صِيَامٍ
أَحَدِكُمْ فَلَا يَرْفُثُ وَلَا يَصْخَبُ فَإِنْ شَاتَمَهُ أَحَدٌ أَوْ قَاتَلَهُ فَلْيَقُلْ إِنِّي

¹⁰ Sūrah al-Baqarah Verse 183

صَائِمٌ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَخُلُوفٌ فِيمَ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ
يَوْمَ الْقِيَامَةِ مِنْ رِيحِ الْمِسْكِ لِلصَّائِمِ فَرَحَتَانِ يَفْرَحُهُمَا إِذَا أَفْطَرَ
فَرِحَ بِفِطْرِهِ وَإِذَا لَقِيَ رَبَّهُ عَزَّ وَجَلَّ فَرِحَ بِصَوْمِهِ¹¹

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “(Allāh سُبْحَانَهُ وَتَعَالَى says) ‘All of the actions of Ibn Ādam are for him, except fasting, for indeed it is for me and I will give the reward for it’, and fasting is a shield, so when any one of you fasts on a day then he should not speak bad and should not quarrel, if anyone swears at you or wants to fight you then say I am fasting, and by the one in whose hand is the life of Muḥammad, the smell from the mouth of a fasting person is more liked by Allāh than the smell of Musk. And for the person there are two happiness’s which will make him happy. When he does Iftār he gets happy and when he meets his Lord, he will be happy with his fasts.”

¹¹ Sunan an-Nasa’ī 2216

Tarāwih Ṣalāh

Each night after the ‘Ishā Prayer, 20 additional Rak‘ah are performed.

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَامَ
شَهْرَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ ¹²

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever stands in (Prayer in the nights of) the month of Ramaḍān, out of faith and in the hope of reward, his previous sins will be forgiven.”



¹² Sunan an-Nasa’ī 5024

Laylatul Qadr

Allāh سُبْحَانَهُ وَتَعَالَى has created one night in the month of Ramaḍān which is better than a thousand months. Allāh سُبْحَانَهُ وَتَعَالَى tells us in the Noble Qur’ān:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾
 لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴿٣﴾ تَنْزِيلُ الْمَلَكِ كُ
 وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ ﴿٤﴾
 سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ﴿٥﴾

- “We have sent it (the Qur’ān) down in the Night of Qadr. (1)
 And what may let you know what the Night of Qadr is? (2)
 The Night of Qadr is much better
 than one thousand months. (3)
 The angels and the Spirit descend in it, with the leave of your
 Lord, along with every command. (4)
 Peace it is till the debut of dawn. (5)”

Regarding when the night occurs, “The ‘Ulamā’ say that the night of Qadr could be any of the nights in Ramaḍān; there is no specific ‘Ashara or night for it. However, there is a higher probability of it occurring in the last 10 nights, and there is a further higher

chance that it will be in the odd nights of the last 10 nights. Furthermore, there is a higher chance that it occurs on the night of the 27th. The best person would be the one who worships on every night of Ramaḍān in which case they will not miss the night. The person who specifically worships on the 27th night thinking it is the Laylatul Qadr is incorrect.

The rewarding of worshipping on this night is as follows:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَنْ

قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ¹³

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said “Whoever fasts in Ramaḍān with faith while seeking its reward from Allāh. He will have his past sins forgiven. And the one who stands on the Night of Power with faith while seeking its reward from Allāh. He will have his past sins forgiven.”

¹³ Ṣaḥīḥ al-Bukhārī 1875

I'tikāf

In this month, Rasūlullāh ﷺ used to spend the last 10 days in I'tikāf as can be seen from the Ḥadīth below:

عَنْ أَبِي هُرَيْرَةَ وَعُرْوَةَ عَنْ عَائِشَةَ
أَنَّ النَّبِيَّ كَانَ يَعْتَكِفُ الْعَشْرَ الْأَخِيرَ مِنْ رَمَضَانَ حَتَّى قَبِضَهُ اللَّهُ

‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا said, “Rasūlullāh ﷺ used to perform I'tikāf in the last ‘Ashara (ten days) in Ramaḍān, until he passed away.”



Shawwāl

The name of this month comes from the word ‘Shāla’, which means to raise the tail. The camels used to be playful this month and raise their tails’ hence the name of the month.



Significant dates in Shawwal

Date	Year	Information
	10 th Year of Prophethood	Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ married Sawdah bint Zam‘ah رَضِيَ اللهُ عَنْهَا
1st	2AH	Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ led the Eid Ṣalāt for the first time
	2AH	The Battle of Banū Sulaym took place
	2AH	The Battle of Banū Qaynuqā‘ took place
	3AH	The Battle of Uḥud took place
	3AH	The Battle of Ḥamrā al-Asad took place
	4AH	Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ married Umm Salamah رَضِيَ اللهُ عَنْهَا
	5AH	The Battle of Al-Aḥzāb took place
	8AH	The Battle of Ḥunayn took place
	8AH	The Battle of Ṭāif took place

Eid al-Fiṭr

The first day of Shawwāl is the day of Eid al-Fiṭr. The new month will commence after 29 days if the new moon has been sighted or 30 days. On this day, the Ṣadaqāt al-Fiṭr will be discharged before the Eid Ṣalāh. This acts as expiation for any mistakes which may have been made whilst fasting.

The believers will wear their best clothes and congregate together for the Eid Ṣalāh after sunrise. On this day it is Ḥarām (impermissible) to fast as it is an invitation from Allāh *سُبْحَانَهُ وَتَعَالَى*.

For more information, please refer to the booklet:

[Sadaqāt-al-Fiṭr-and-The-Sunnah-of-Eid-al-Fiṭr-4th-edition.pdf](#)
[\(islamicportal.co.uk\)](#)



Six Fasts of Shawwāl

After the month of Ramaḍān, if a person keeps 6 fasts in the month of Ramaḍān, it will be like they have fasted continuously as can be seen from the Ḥadīth below:

عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ صَامَ رَمَضَانَ ثُمَّ أَتْبَعَهُ سِتًّا مِنْ شَوَّالٍ كَانَ كَصِيَامِ الدَّهْرِ¹⁴

Abū Ayyūb al-Anṣārī رَضِيَ اللَّهُ عَنْهُ reported Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as saying, “He who observed the fast of Ramaḍān and then followed it with six (fasts) of Shawwāl. it would be as if he fasted perpetually.”



¹⁴ Ṣaḥīḥ Muslim 1164a

Dhul Qa‘dah

This is the third of the sacred months. The word Dhu means possessor and the word ‘Qa‘ada’ means to sit. So Dhul Qa‘dah means, the month of sitting. The Arabs would generally sit in this month instead of fighting or travelling for other reasons.

ذُو الْقَعْدَةِ

Significant dates in Dhul Qa‘dah

Date	Year	Information
	1AH	Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ created the bond of brotherhood between the Muhājirūn and Anṣār
	5AH	The Battle of Banū Qurayzah took place
	6AH	The Treaty of Al-Ḥudaybiyah took place
	7AH	‘Umratul Qaḍā’ took place
	7AH	Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ married Maymūnah bint al-Ḥārith رَضِيَ اللهُ عَنْهَا
	8AH	Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ performed ‘Umrah from Al-Ji‘rānah

Dhul Ḥijjah

This is the fourth and final sacred month. It is called as such because the Ḥajj takes place in this month.



Significant dates in Dhul Ḥijjah

Date	Year	Information
8 th		Yawm al-Tarwiyyah
9 th		Yawm al-‘Arafah
10 th		Yawm al-Naḥr (Eid)
11 th - 13 th		Ayyām al-Tashrīq
	2AH	The Battle of Al-Sawīq took place
	2AH	Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ performed the Uḍḥiyah' (Qurbāni)
	8AH	Ibrāhīm رَضِيَ اللهُ عَنْهُ, the son of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was born
	9AH	Abū Bakr رَضِيَ اللهُ عَنْهُ led the Ḥajj
	10AH	Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ performed the Farewell Ḥajj
	23AH	Martyrdom of ‘Umar رَضِيَ اللهُ عَنْهُ
18 th	35AH	Martyrdom of ‘Uthmān رَضِيَ اللهُ عَنْهُ

Fasts of Dhul Ḥijjah

The first 10 days of Dhul Ḥijjah are very blessed. A person should try and fast as much as they can in the first 9 days and stand in Prayer at nighttime in all ten.

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَا مِنْ أَيَّامٍ أَحَبُّ إِلَى اللَّهِ أَنْ يُتَعَبَّدَ لَهُ فِيهَا مِنْ عَشْرِ ذِي الْحِجَّةِ يَعْدِلُ صِيَامُ كُلِّ يَوْمٍ مِنْهَا بِصِيَامِ سَنَةٍ وَقِيَامُ كُلِّ لَيْلَةٍ مِنْهَا بِقِيَامِ لَيْلَةِ الْقَدْرِ " ¹⁵

Abū Hurayrah رضي الله عنه narrates that the Prophet said: “There are no days more beloved to Allāh that He be worshipped in them, than the ten days of Dhul Ḥijjah, fasting in every day of them is the equivalent of fasting a year, and standing in every night of them (in Prayer) is the equivalent of standing on the Night of Qadr.”

¹⁵ Jāmi‘ al-Tirmidhī 758

Fasting on the Day of ‘Arafah

The 9th of Dhul Hijjah is the day of ‘Arafah. If a person fasts on this day, two years of their minor sins will be forgiven.

عَنْ أَبِي قَتَادَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
" صِيَامُ يَوْمِ عَرَفَةَ إِنِّي أُحْتَسِبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي
قَبْلَهُ وَالسَّنَةَ الَّتِي بَعْدَهُ " ¹⁶

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: “Fast the Day of ‘Arafah, for indeed I anticipate that Allāh will forgive (the sins) of the year after it, and the year before it.”



¹⁶ Jāmī‘ al-Tirmidhī 749

Eid al-Aḍḥā' & Uḍḥiyah

The 10th of Dhul Ḥijjah is the day of Eid. On this day the ritual sacrifice, the Uḍḥiyah (Qurbāni) takes place. This is a very rewarding action as can be seen in the Ḥadīth below.

" مَا عَمِلَ آدَمِيُّ مِنْ عَمَلٍ يَوْمَ النَّحْرِ أَحَبَّ إِلَى اللَّهِ مِنْ إِهْرَاقِ الدَّمِ
 إِنَّهَا لَتَأْتِي يَوْمَ الْقِيَامَةِ بِقُرُونِهَا وَأَشْعَارِهَا وَأَظْلَافِهَا وَإِنَّ الدَّمَ لَيَقَعُ
 مِنَ اللَّهِ بِمَكَانٍ قَبْلَ أَنْ يَقَعَ مِنَ الْأَرْضِ فَطِيبُوا بِهَا نَفْسًا " ¹⁷

That Rasūlullāh ﷺ said: "A human does no action from the actions on the day of Naḥr more beloved to Allāh ﷻ than spilling blood (meaning the Uḍḥiyah). On the Day of Judgement, it will appear with its horns, and hair, and hooves, and indeed the blood will be accepted by Allāh ﷻ from where it is received before it even falls upon earth, so let your heart delight in it."

For more information on the month of Dhul Ḥijjah, refer to the booklet below:

[Dhul-Hijjah-Booklet-3rd-Edition.pdf \(islamicportal.co.uk\)](http://islamicportal.co.uk/Dhul-Hijjah-Booklet-3rd-Edition.pdf)

¹⁷ Jāmi' al-Tirmidhī 1493

How long is each Month?

The Islamic calendar is based on the moon, so it is a lunar calendar. Each month is called a lunar month which is the duration between successive new moons, which is the time it takes the moon to complete on orbit around the earth.

A lunar month has a mean period of 29.53059 days, or 29 days, 12 hours and 44 minutes, but the true length varies throughout the year.

Each new Islamic month begins with the sighting of the new moon. Hence some months, it will be sighted after 29 days. If the new moon is not sighted after 29 days, then the month will complete 30 days.



Names of the Days of the Week

There are 7 days in a week named as follows:

Sunday	Yaum al-Aḥad الأحد
Monday	Yaum al-Ithnayn الاثنين
Tuesday	Yaum al-Thalāthā' الثلاثاء
Wednesday	Yaum al-Arbi'ā الأربعاء
Thursday	Yaum al-Khamīs الخميس
Friday	Yaum al-Jumu'ah الجمعة
Saturday	Yaum al-Sabt السبت

The Importance of Time

To best explain this subject, Allāh سُبْحَانَهُ وَتَعَالَى has given us Sūrah al-ʿAṣr. Allāh سُبْحَانَهُ وَتَعَالَى mentions:

وَالْعَصْرِ (١) إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ (٢) إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ (٣)

“I swear by the Time, (1) Man is in a state of loss indeed, (2) Except those who believed and did righteous deeds, and exhorted each other to follow truth, and exhorted each other to observe patience.” (3)

Relationship between Time and Human Loss

In this Sūrah, Allāh سُبْحَانَهُ وَتَعَالَى takes an oath by time and then states that humans are at a loss. What does this mean? There must be a relationship between time, upon which the oath was taken and its subject, which is loss.

Now this point is not difficult to understand or grasp. If a person gets the reality of this point, then it can be a life changing experience.

The commentators state that all conditions of man, our growth, development, our movements, and our actions all take place

within the space of 'time'. We all have a capital (capital means a starting amount), which is the amount of time we were given when we were born. The time when we are going to pass away has already been written, so each of us has been given this capital of time.

These hours, days, months and years will pass by quickly and our spiritual and material abilities will fade. An easier way to explain capital would be breaths.

According to my research, I found that each person takes approximately 23,000 breaths a day. If a person stays alive for around 70 years, then this equates to around 600 million breaths in their lifetimes. This is the starting amount, so it might sound like a large amount, but each day it is decreasing by over 20,000.

Going back to the point of how time affects us, when we are young our mind is sharp, we learn things quickly. Physically we reach a peak as well. We are strong in our youth, even in our worship. When we are young, we can pray for long amounts of time.

As we get older, our memory weakens. Physically our limbs and muscles start to hurt. We develop conditions which limit our mobility, and even spiritually, we can't give the same amount of commitment we used to when we were young, when it comes

to prayer. We can see how we are continually in decline, or at a loss.

This is the nature of life, the nature of continual loss. Allāh سُبْحَانَهُ وَتَعَالَى has given us a capital which is very valuable, and we must invest it correctly. It is the same as if we have a large sum of money. If we make the correct investment, we can make an amazing gain, on the other hand, if we do not invest correctly, we could lose all our money.

So how can we invest our life to make it as profitable as possible? The answer is simple, we must invest in good works which we know will be profitable for us. If we invest it unwisely, in bad or evil works, then we will not just lose our capital, but will also be committing sins. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ mentions in a Ḥadīth:

“When a person wakes up in the morning, he invests his soul or life in a business enterprise: some of the investors free or save the capital from loss and others destroy it.”

We have established that the capital in a person’s life is time, therefore man himself will be the trader. Normally capital is not frozen, it can be kept and used later when we need to, but our capital is moving all the time, it is fluid. Every minute, every second we are losing it. In order to invest it wisely, the person

must be intelligent, clever so they can quickly obtain the reward from the flowing capital.

One scholar mentioned that he learnt the meaning of this Sūrah (al ‘Aṣr) from an ice seller. If he were neglectful for a moment, his entire capital would melt away, so he must sell it as quickly as possible. The ice seller has only a limited amount of time to sell the ice, otherwise it will melt away. He can see his capital, the ice, melting away before his eyes and time is the same.

Time is the one commodity which we are all losing, so it must be the one which we value the most. None of us know how much time was written for us and how much time we have left. Spend it wisely, spend it in the worship of Allāh **سُبْحَانَكَ وَتَعَالَى**, spend it with the pious, and do not waste it.



Regular Acts of Worship

We have seen in the previous chapters how Allāh سُبْحَانَهُ وَتَعَالَى has made certain days in the calendar more rewarding and blessed than others. There are acts of worship which can only be done on those specific days, like the Ḥajj, Uḍḥiyah, fasting on ‘Āshūrā etc.

There are also other times where certain acts of worship can be carried out, but they are not related to a specific date but rather a certain time in the month or the week. In this section we will cover some of these.



Monthly Acts of Worship

Fasting the White Days

The middle three nights of the lunar month are known as the white nights, as this is when the moon is at its fullest. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to fast on these days and encourage others as well, as can be seen in the Ḥadīth below.

عَنِ ابْنِ مِلْحَانَ الْقَيْسِيِّ عَنْ أَبِيهِ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهِ وَسَلَّمَ يَأْمُرُنَا أَنْ نَصُومَ الْبَيْضَ ثَلَاثَ عَشْرَةَ وَأَرْبَعَةَ عَشْرَةَ وَخَمْسَ عَشْرَةَ . قَالَ وَقَالَ " هُنَّ كَهَيْئَةِ الدَّهْرِ "

Ibn Malhān al-Qaysī narrated from his father, “Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to command us to fast on the white (days): thirteenth, fourteenth and fifteenth of the month. He said, ‘This is like keeping perpetual fast.’”

The middle days would be the 13th, 14th, and 15th of each month.



Weekly Acts of Worship

Fasting on Mondays and Thursdays

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also used to fast every Monday and Thursday. On these days, our deeds are presented to Allāh سُبحَانَهُ وَتَعَالَى.

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
 " تُعْرَضُ الْأَعْمَالُ يَوْمَ الْاِثْنَيْنِ وَالْاِثْمِينِ
 فَأُحِبُّ أَنْ يُعْرَضَ عَمَلِي وَأَنَا صَائِمٌ "

Abū Hurayrah رَضِيَ اللهُ عَنْهُ narrated that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "The Deeds are presented on Monday and Thursday, and I love that my deeds be presented while I am fasting."

الْاِثْنَيْنِ وَالْاِثْمِينِ

Reading Sūrah al-Kahf on Fridays

Friday is the best of days. On this day we have the weekly Jumu‘ah Prayer which takes place. A person will take a bath and then make their way early to the Masjid so they can sit in Prayer and wait for the Khuṭbah to take place before the Ṣalāh. One of the acts which is encouraged on this day is to read Sūrah al-Kahf.

In a Ḥadīth narrated by Bayhaqī, Abū Sa‘īd رَضِيَ اللهُ عَنْهُ narrated that the Prophet said:

من قرأ سورة الكهف في يوم الجمعة
أضاء له النور ما بين الجمعتين

“If anyone recites Sūrah al-Kahf on Friday, a light will shine brightly for him till the next Friday.”



Sending More Ṣalawāt on Rasūlullāh ﷺ on Friday

Sending Ṣalawāt – Durūd upon Rasūlullāh ﷺ is a very blessed and rewarding act which has multiple benefits, both in this world and the hereafter. Allāh ﷻ Himself has commanded the believers to send Durūd upon Rasūlullāh ﷺ.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾¹⁸

“Surely, Allāh and His Angels send blessings to the Prophet. O you who believe, do pray Allāh to bless him, and send your Salām (prayer for his being in peace) to him in abundance. (56)”

We should regularly send Durūd to Rasūlullāh ﷺ. In one Ḥadīth Rasūlullāh ﷺ told his Companions رَضِيَ اللَّهُ عَنْهُمْ to send more Durūd to him on a Friday.

عَنْ أَوْسِ بْنِ أَوْسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 "إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ قُبُضَ
 وَفِيهِ التَّفْخَةُ وَفِيهِ الصَّعْقَةُ فَأَكْثِرُوا عَلَيَّ مِنَ الصَّلَاةِ فِيهِ فَإِنَّ

¹⁸ Sūrah al-Aḥzāb Verse 56

صَلَاتِكُمْ مَعْرُوضَةٌ عَلَيَّ " . قَالَ قَالُوا يَا رَسُولَ اللَّهِ وَكَيْفَ تُعْرَضُ
 صَلَاتُنَا عَلَيْكَ وَقَدْ أَرِمْتَ يَقُولُونَ بَلِيَّت .
 فَقَالَ " إِنَّ اللَّهَ عَزَّ وَجَلَّ حَرَّمَ عَلَى الْأَرْضِ أَجْسَادَ الْأَنْبِيَاءِ

Aws ibn Aws رَضِيَ اللَّهُ عَنْهُ narrated that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Among the most excellent of your days is Friday; on it Ādam (عَلَيْهِ السَّلَامُ) was created, on it he died, on it the last trumpet will be blown, and on it the shout will be made, so invoke more blessings on me that day, for your blessings will be submitted to me.” The people asked, “O Rasūlullāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), how can it be that our blessings will be submitted to you while your body is decayed?” He replied, “Allāh, the Exalted, has prohibited the earth from consuming the bodies of Prophets.”

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Summary

Mufti Shafī‘ ʿUthmāni رَحْمَةُ اللَّهِ in his Tafsīr of Sūrah at-Tawbah mentions, that the verses prove the order of the months and the names by which they are known in Islām, are not a manmade convention. Rather, the day Allāh سُبْحَانَهُ وَتَعَالَى created the Heavens and the Earth, on that day, the order and the names of the months and the specific actions which are to be performed in the specific months were fixed.

From this we can also determine that according to Allāh سُبْحَانَهُ وَتَعَالَى the laws of Sharī‘ah are related to the lunar calendar. Upon this lunar calendar, all the commands of Sharī‘ah, i.e. Fasting, Ḥajj, Zakāt, will be determined. It is Farḍ al-Kifāyah i.e., an obligation upon our community to maintain the Islamic calendar. If the whole Ummah abandons the Islamic calendar, then we will all be sinful.

In these times when more and more of our beliefs are being compromised. When we are seeing the abandoning of Islamic practices and values in exchange for others, we need to make more of an effort to embrace the ways of our pious predecessors in all aspects of our lives.

In Islām, celebrations are given to us by Allāh سُبْحَانَهُ وَتَعَالَى on the culmination of religious actions, i.e., at the end of a month of

fasting or during the days of Ḥajj. Is it wise to celebrate the loss of the one fluid commodity – time, which Allāh **سُبْحَانَهُ وَتَعَالَى** has given us?

Every single moment in our lives is an opportunity to do something good and rewarding. Our daily routines should be organised around the obligatory Prayer actions, making them a priority. We should also incorporate the optional acts of worship into our timetables as best we can. We only get one opportunity on this earth; we only get one life. The time which has past will not come back, however we do have an opportunity to use the time we have left wisely, fulfilling the obligations of Allāh **سُبْحَانَهُ وَتَعَالَى** and His creation.

Plan ahead and book time off from work so more time can be spent worshipping Allāh **سُبْحَانَهُ وَتَعَالَى** during the month of Ramaḍān. Ensure days are taken off to celebrate Eid with your families. If Ḥajj is now obligatory upon you or you plan to go, ask for leave well in advance.

I will conclude with a famous Ḥadīth which illustrates the temporary nature of our lives and how to best make use of our time.

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ أَخَذَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَنْكِبِي فَقَالَ

" كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ "

وَكَانَ ابْنُ عُمَرَ يَقُولُ إِذَا أَمْسَيْتَ فَلَا تَنْتَظِرِ الصَّبَاحَ
وَإِذَا أَصْبَحْتَ فَلَا تَنْتَظِرِ الْمَسَاءَ

وَأَخَذَ مِنْ صِحَّتِكَ لِمَرَضِكَ وَمِنْ حَيَاتِكَ لِمَوْتِكَ ¹⁹

‘Abdullāh ibn ‘Umar رَضِيَ اللَّهُ عَنْهُ said, “Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ took hold of my shoulders and said, ‘Live in this world as if you are a stranger or a traveler.’”

Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُ used to say, “If you are alive in the evening, do not wait for the morning, and if you are alive in the morning, do not wait for the evening, and take from your health before your sickness, and from your life before your death.”

May Allāh سُبْحَانَهُ وَتَعَالَى give us all the ability to maximize the reward we obtain in the time that has been given to us, to use is wisely and not be wasteful. And may He give us the ability to adopt the ways of our pious predecessors and make Islām the focus of our lives. Amīn.

¹⁹ Ṣaḥīḥ al-Bukhārī 6416

Yearly Planner

Muharram

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

1st – Start of Islamic Year

10th - ʿĀshūrā

Şafar

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

Rabīʿ al- Awwal

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

Rabīʿ al-Thānī


1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

Jumāda al-Ūlā'


1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

Jumāda al-Ākhirah

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

 White Days – optional fasts

 Special Days

 30 days will be completed if moon not sighted on night of 29th

Rajab

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

Shaʿbān

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

Ramaḍān

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

Entire month – obligatory fasting

Shawwāl

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

1st – Eid al-Fiṭr

Dhul Qaʿdah

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

Dhul Ḥijjah

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

8th-12th - Ḥajj 10th - Eid al-Aḍḥā'



White Days – optional fasts



Special Days



30 days will be completed if moon not sighted on night of 29th

Allāh ﷻ has mentioned in the Noble Qur’ān:

“Surely, the number of months according to Allāh is twelve (as written) in the Book of Allāh on the day He created the Heavens and the Earth, of which there are four sacred months. That is the right faith. So, do not wrong yourselves therein.”

Many acts of worship are carried out on specific days and months in the Islamic year, like the fasting in the month of Ramaḍān and our ritual pilgrimage, the Ḥajj. However many people today are still unfamiliar with the Islamic calendar. This booklet explains its origin, how the first year was determined as well as the first month.

The special acts of worship have also been detailed in a monthly format, enabling us to understand them, plan ahead and carry them out. Regular monthly and weekly acts have also been listed so we can see where we have opportunities to earn great reward.

Author

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