

THE MONTH OF SAFAR

History

Şafar (Arabic: صَفَر) is **the second month of the lunar based Islamic calendar**. The Arabic word şafar means "empty, vacate or void", corresponding to the pre-Islamic Arabian time period when people's houses were empty, as they were out gathering food and other necessities. This month is also known as, Sa-farul Mu-zaf-far or Sa-fa-rul Khayr, which means, prosperous, successful, good fortune etc. This is to eradicate the corrupt beliefs of some people who say, the month of Sa-far is bad-luck, evil, ill-omened, unfortunate etc., so marriages, major transactions etc. must not be conducted in this month.

The word Safar also translates into "whistling of the wind" referring it as the windiest time of the year. Mostly Islamic months are named after weather conditions. But the calendar is lunar so the month shifts with a day gap of 11 each year, meaning seasons not anymore apply to them. As with any Islamic dates, the dates are different every year due to the nature of the Hijri Calendar being a lunar calendar as opposed to the solar Gregorian calendar. The timing or day of the event depends on the sightings of the moons.

The month of Safar is one of the twelve months of the Hijri calendar; it is the month that comes after Muharram. Some of them say that it was so called because Makkah was emptied of its inhabitants [the verb used in Arabic to describe this comes from the same root as the name of the month Safar], when they travelled during this month. It was also suggested that they called it Safar because they used to fight other tribes during this month, and they would leave whoever they met with zero (sifr) goods (i.e., they would plunder his goods, leaving him with nothing). See: Lisaan al-'Arab by Ibn Manzoor (vol. 4, p. 462-463)

The hypocrites knew about the sanctity and importance of the month of Safar so they used to delay it or bring it in advance as per their urge and will. According to a narration from Ibn Abbas that Junaadah Ibn Awf Umayyah al-Kinaani used to say:

"We have brought Muharram forward and postponed Safar." Then the next year he would say, "We will make Safar sacred and delay Muharram."

They believed that 'umrah during the months of Hajj was one of the worst of evils. There follow some scholarly comments on that:

It was narrated that Ibn 'Abbas (may Allah be pleased with him) said: They used to think that 'umrah during the months of Hajj was one of the worst evils on earth. They would make Muharram Safar and say: They would say: when the backs of the camels have healed and the tracks of the pilgrims have become erased and Safar is over, 'Umrah becomes permissible for those who want to do 'Umrah. (Narrated by al-Bukhari (1489) and Muslim (1240))

There are three views concerning the manner in which the sacred months were postponed:

1- It was narrated from Ibn 'Abbas that Junadah ibn 'Awf ibn Umayyah al-Kinani used to attend the Hajj season every year and call out: Verily Abu Thumama is never rejected or refuted. Verily Safar last year was not sacred; we make it sacred one year and not sacred the next year. And they were with Hawazin, Ghatafan and Banu Sulaym (regarding this matter).

According to another version, he used to say: We will bring Muharram forward and delay Safar. Then the next year he would say: We will regard Safar as sacred and delay Muharram. That is what delaying the sacred month means.

2- Adding to the sacred months. Qatadah said: Some of the misguided people decided to add Safar to the sacred months, so their spokesman would stand up during the Hajj season and say: Your gods have decided that Muharram is to be regarded as sacred this year. So they would regard it as sacred that year. Then the following year he would stand up and say: Your gods have decided to regard Safar as sacred. So they would regard it as sacred that year, and would say: There are two Safars.

Ibn Wahb and Ibn Qasim narrated something similar from Malik, who said: The people of the Jahiliyyah used to regard them as two Safars. Hence the Prophet (blessings and peace of Allah be upon him) said: "There is no Safar." That is how Ashhab narrated it from him.

3- Changing the time of Hajj. Mujaahid said, with a different isnaad: "The postponement (of a Sacred Month) is indeed an addition to disbelief" [at-Tawbah 9:37]. He said: They used to do Hajj in Dhu'l-Hijjah for two years, then they would do Hajj in Muharram for two years, then they would do Hajj in Safar for two years. They would do Hajj in each month for two years, until the Hajj of Abu Bakr, which was in Dhu'l-Qa'dah, then the Hajj of the Prophet (blessings and peace of Allah be upon him) was in Dhu'l-Hijjah. Hence the Prophet (blessings and peace of Allah be upon him) said in his Farewell Sermon, according to the saheeh hadith: "Time has returned to its original order as it was on the day when Allah created the heavens and the earth." Narrated by Ibn 'Abbas and others.

He said: The Messenger of Allah (blessings and peace of Allah be upon him) said: "O people, listen to my words, for I do not know whether I will meet you again after this day of mine in this place. O people, verily your blood and your wealth are sacred, until the Day you meet your Lord, as sacred as this day of yours, in this month of yours, in this land of yours. Verily you will meet your Lord, and He will ask you about your deeds. I have conveyed the message. Whoever has a trust, let him render it back to the one who entrusted it to him. All riba is abolished, but you may keep your capital, so that you will not wrong others and you will not be wronged. Allah has decreed that there should be no riba, and the riba of 'Abbas ibn 'Abd al-Muttalib is all abolished. Verily every blood feud of the Jaahiliyyah is abolished, and the first of your blood feuds that I abolish is the blood feud of Ibn Rabee'ah ibn al-Harith ibn 'Abd al-Muttalib. He was breastfed among Banu Layth and killed by Hudhayl. This is the first step in abolishing the blood feuds of the Jahiliyyah.

"To proceed: O people, verily the Shaytan has despaired of ever being worshipped in your land, but if he is obeyed in other matters, that you think of as insignificant of your misdeeds, he will be content. So beware, O people, lest he undermine your religious commitment. 'The

postponing (of a Sacred Month) is indeed an addition to disbelief: thereby the disbelievers are led astray, for they make it lawful one year and forbid it another year in order to adjust the number of months forbidden by Allah' [at-Tawbah 9:37]. Time has returned to its original order as it was on the day when Allah created the heavens and the earth. Verily the number of months with Allah is twelve months, of which four are sacred: three consecutive months, and Rajab of Mudar, which comes between Jumada and Sha'ban." Then he quoted the rest of the hadith. (*Ahkam al-Quran* (2/503-504))

With regard to regarding the month of Safar as unlucky , that was well known among the people of the Jahiliyyah and continued among some followers of Islam.

It was narrated that Abu Hurayrah said: The Messenger of Allah (blessings and peace of Allah be upon him) said: "No 'adwa [transmission of infectious disease without the permission of Allah], no tiyarah [superstitious belief in bird omens], no haamah [refers to a Jahili Arab tradition described variously as: a worm that infests the grave of a murder victim until he is avenged; an owl; or the bones of a dead person turned into a bird that could fly], and no Safar [the month of Safar was regarded as unlucky in the Jahiliyyah]. But flee from the leper as you would flee from a lion." (Narrated by al-Bukhari (5387) and Muslim (2220))

Shaykh Ibn 'Uthaymeen (may Allah have mercy on him) said:

"Several explanations were given for the word "Safar" [in this hadith]:

1. that it was the well-known month of Safar, which the Arabs regarded as unlucky;
2. that it was an internal disease affecting camels, that may be transmitted from one camel to another, and it was mentioned after 'adwa [contagion or transmission of infectious disease] by way of mentioning a specific type of contagion after mentioning something general;
3. that it referred to the month of Safar, but what was meant was postponing the sacred months, by which the disbelievers were led astray. Hence they would delay regarding the month of Muharram as sacred, and defer it until Safar, regarding it as not sacred one year, and regarding it as sacred the following year.

What is most likely to be the case is that what is meant here is the month of Safar, as they used to regard it as unlucky during the Jahiliyyah.

But time and months have no impact on people or on the decrees of Allah, may He be glorified and exalted. Therefore time in Safar is like time in any other month, when good or bad may be decreed.

Some people, if they finish some work on, say, the twenty fifth of Safar, will give the date by saying "It was completed on the twenty fifth of the good month of Safar." This comes under the heading of fighting bid'ah with bid'ah. Safar is neither a good month nor a bad month. Therefore some of the early generation would denounce a person who said, upon hearing the call of the owl [which was regarded as inauspicious during the Jahiliyyah], "It is good, in sha

Allah,” by stating that it should not be described as either good or bad; rather it calls like any other bird.

The fact that the Messenger of Allah (blessings and peace of Allah be upon him) stated that these four things have no impact indicates that it is obligatory to put one’s trust in Allah alone and to be steadfast, and not to feel weak when faced with these things.

If the Muslim pays attention to such superstitious matters, it must be one of two scenarios:

1. Either he responds to these superstitions by going ahead with his plans or refraining (according to superstition), in which case he has connected his deeds to something that has no reality or substance,
2. or he does not respond, by going ahead with his plans and not paying any attention (to the superstitious matter), but there remains in his mind some kind of worry and distress. Even though this is not as bad as the first case, he should not pay any attention at all to these matters, and he should put his trust solely in Allah, may He be glorified and exalted.

Denying that these four matters do not have any impact does not mean denying that they exist – because they do in fact exist; rather it is denying that they have any influence, because the only one with influence is Allah. Whatever is a real cause is a valid and sound cause, and whatever is an imaginary cause is a false cause, and we deny that it has any influence in and of itself.” (*Majmoo’ Fatawa ash-Shaykh Ibn ‘Uthaymeen*, 2/113-115)

What was narrated in Islamic teaching that is contrary to what the people of the Jaahiliyyah believed

This was referred to in the hadith of Abu Hurayrah in as-Saheehayn, where it says that the belief of the people of the Jaahiliyyah concerning Safar was blameworthy, because it is one of the months of Allah and has no will of its own: rather it is subject to the will of Allah.

Innovations and false beliefs concerning this month that are found among some followers of Islam

1. The scholars of the Standing Committee were asked:

Some of the scholars in our country claim that in the religion of Islam there is a naafil (supererogatory) prayer to be offered on the last Wednesday of the month of Safar, at the time of Duha prayer; it is four rak’ahs with one tasleem, and in each rak’ah one should recite the Opening of the Book (i.e., Surah al-Faatihah), Surah al-Kawthar seventeen times, Surah al-Ikhlās fifty times, and al-Mu’awwidhatayn [the last two surahs of the Quran] one time each, and that is to be done in each rak’ah, then the tasleem is to be said [at the end]. After saying the tasleem, one should start to recite “And Allah has full power and control over His Affairs, but most of men know not” [Yoosuf 12:21] three hundred and sixty times, and Jawhar al-Kamal three times, and conclude by saying “Glorified be your Lord, the Lord of Honour and Power! (He is free) from what they attribute unto Him! And peace be on the Messengers! And all the praise

and thanks be to Allah, Lord of the ‘Alameen (mankind, jinns and all that exists)” [as-Saffat 37:180-182].

Then one should give some bread in charity to the poor. This verse is chosen to ward off calamities that may occur on the last Wednesday of the month of Safar.

They say that every year, three hundred and twenty thousand calamities befall people, and all of that happens on the last Wednesday of the month of Safar. So that day is the most difficult of all the days of the year, but whoever offers this prayer in the manner described, Allah will protect him by His kindness from all calamities that come down on that day. Is this the case?

The scholars of the Committee replied:

With regard to this supererogatory prayer mentioned in the question, we do not know of any basis for it in the Quran or Sunnah. In our view it is not proven that any one of the early generations of this ummah or the righteous among its later generations did this supererogatory prayer. Rather it is a reprehensible innovation (bid‘ah).

It is proven from the Messenger of Allah (blessings and peace of Allah be upon him) that he said: “Whoever does a deed that is not part of this matter of ours, it will be rejected.” And he said: “Whoever introduces anything into this matter of ours that is not part of it, it will be rejected.”

Whoever attributes this prayer and the other things mentioned with it to the Prophet (blessings and peace of Allah be upon him) or to any of the Sahabah (may Allah be pleased with them) has uttered a grave lie, and he will have from Allah what he deserves of the punishment of those who tell lies. (Fataawa al-Lajnah ad-Daimah, 2/354)

2. Shaykh Muhammad ‘Abd as-Salam ash-Shuqayri said:

The ignorant have the custom of writing the verses of salaam, such as “Salamun (peace) be upon Nooh (Noah) (from Us) among the Alameen (mankind, jinns and all that exists)” [as-Saffat 37:79] and so on, on the last Wednesday of the month of Safar, then they put them in vessels and drink (water that has been poured on them), and seek barakah (blessing) thereby, and exchange them as gifts, because they believe that this will remove evil. This is a corrupt belief and is blameworthy superstition and an abhorrent innovation; everyone who sees it must denounce the one who does it. (*As-Sunan wa’l-Mubtada’at*, pp. 111, 112)

What happened during this month of battles and important events in the life of the Prophet

There were many such events, of which we will mention a few:

1. Ibn al-Qayyim (may Allah have mercy on him) said:

“Then he himself led the campaign of al-Abwa’, which is also known as Waddan. This was the first campaign that he led himself. It took place in Safar, twelve months after his migration (to Madinah). His banner, which was white, was carried by Hamzah ibn ‘Abd al-Muttalib. He left Sa’d ibn ‘Ubadah in charge of Madinah during his absence, and he set out with the Muhajireen only to intercept a caravan belonging to Quraysh, and did not engage in any fighting.

During this campaign, the Prophet (blessings and peace of Allah be upon him) made a peace deal with Makhshi ibn ‘Amr ad-Damri, who was the leader of Banu Damrah at that time, agreeing that he would not attack Banu Damrah, and they would not attack him, and that they would not join others against him or help any enemy against him, and a document to that effect was written between him and them. The Prophet (blessings and peace of Allah be upon him) was absent for fifteen days.” (*Zad al-Ma’ad*, 3/164-165)

2. He [Ibn al-Qayyim] also said:

“In Safar 3 AH, some people came to him from (the tribes of) ‘Adal and al-Qarah and said that some of them had already accepted Islam, and they asked him to send with them someone to teach them the religion and teach them Qur’an. So he sent six people with them – according to the report of Ibn Ishaq; al-Bukhari said that they were ten. He appointed as their leader Marthad ibn Abi Marthad al-Ghinawi, and among them was Khubayb ibn ‘Adiyy. They went with them, but when they were in ar-Rajee’ – which was a watering place belonging to Hudhayl in a district of al-Hijaz – they betrayed them and sought the help of Hudhayl against them, who came and surrounded them, and killed most of them, but they took Khubayb ibn ‘Adiyy and Zayd ibn ad-Dathinah captive. They brought them to Makkah and sold them there; they had killed some of the leaders of Makkah on the day of Badr.” (*Zad al-Ma’ad*, 3/244)

3. And he [Ibn al-Qayyim] said:

“During this same month, namely Safar 4 AH, there occurred the battle of Bi’r Ma’oonah. To sum up:

Abu Bara’ ‘Aamir ibn Maalik, who was known as Mala’ib al-Asinnah [the Player with the Spears] came to the Messenger of Allah (blessings and peace of Allah be upon him) in Madinah. He called him to Islam but he did not become Muslim, yet he was not far from it. He said: O Messenger of Allah, if you were to send some of your companions to the people of Najd to invite them to your religion, I hope that they would respond to them. He said to him: “I fear that the people of Najd may kill them.” Abu Bara said: I will be their protector. So he sent forty men with him, according to the report of Ibn Ishaq. In as-Saheeh it says that they were seventy; the report in as-Saheeh is the correct report. He appointed as their leader al-Mundhir ibn ‘Amr, one of Banu Saa’idah, who was known as “The Quick to Seek Death”. They were

among the best of the Muslims, the most virtuous of them, their leaders, those who had knowledge of the Qur'an. They travelled until they halted in Bi'r Ma'oonah, which is between the land of Banu 'Aamir and the harrah of Banu Sulaym. They halted there, then they sent Haram ibn Milhan, the brother of Umm Sulaym, with the letter of the Messenger of Allah to the enemy of Allah 'Amir ibn at-Tufayl. He did not even look at it, and he ordered a man to stab him with a spear in his back. When Haram ibn Milhan was stabbed and saw the blood, he said: I have attained a victory, by the Lord of the Ka'bah! Then the enemy of Allah tried to mobilise Banu 'Amir to fight the others, but they did not respond to him because of the protection of Abu Bara. Then he mobilised Banu Sulaym and [the tribes of] 'Usayyah, Ri'l and Dhakwan responded. They came and surrounded the Companions of the Messenger of Allah, and they fought until they were all killed, except Ka'b ibn Zayd ibn an-Najjar. He was wounded and was picked up from among the slain, and lived until he was killed on the Day of al-Khandaq. 'Amr ibn Umayyah ad-Damri and al-Mundhir ibn 'Uqbah ibn 'Amir were with the camels of the Muslims out at pasture, and they saw the birds flying over the location of the battle. Al-Mundhir ibn 'Uqbah came and fought the polytheists until he was killed with his companions, and 'Amr ibn Umayyah ad-Damri was taken captive, but when he told them that he was from Mudar, 'Amir cut off his forelock and released him on behalf of his mother, who had taken an oath to release a slave. 'Amr ibn Umayyah headed back [to Madinah] and when he came to al-Qarqarah at the beginning of Qanat [a place name], he stopped in the shade of a tree, and two men from Banu Kilab came and stopped with him. When they fell asleep, 'Amr killed them, thinking that he had taken revenge on them for the killing of his Companions, but they had a covenant with the Messenger of Allah of which he was not aware. When he came and told the Messenger of Allah about what he had done, he said: "You have killed two men whose diyah (blood money) I must pay." (*Zad al-Ma'ad*, 3/246-248)

4. Ibn al-Qayyim said:

"His going out to Khaybar occurred at the end of Muharram and not at the beginning, and its conquest could only have taken place in Safar." (*Zad al-Ma'ad*, 3/339-340)

5. And he [Ibn al-Qayyim] said:

"Chapter on the expedition of Qatbah ibn 'Amir ibn Hadeedah to Khath'am

This happened in Safar 9 AH. Ibn Sa'd said: They said: The Messenger of Allah sent Qatbah ibn 'Amir with twenty men to a tribe of Khath'am in the region of Tabalah, and ordered him to launch a raid. They set out on ten camels, taking it in turns to ride them. They caught a man and questioned him, and he refused to talk, but then he cried out to the tribe, to warn them, so they struck his neck. Then they waited until the tribe had gone to sleep, then they launched the raid on them and the fighting grew fierce, until there were many wounded on both sides, and Qatbah ibn 'Amir killed whoever he killed, and they brought the camels, women and sheep to Madinah. According to the story, the tribe gathered together and pursued them, but Allah, may He be exalted, sent a great flood against them that came between them and the Muslims. The Muslim drove off the camels, sheep and captives as they were looking on, but they could not

cross [the flood waters] to reach them, until they disappeared from sight.” (*Zad al-Ma'ad*, 3/514)

6. And he [Ibn al-Qayyim] said:

“The delegation of ‘Udhrah came to the Messenger of Allah in Safar 9 AH, with twelve men, among whom was Jamrah ibn an-Nu‘maan. The Messenger of Allah said: Who are the people? Their spokesman said: We are not strangers to you; we are Banu ‘Udhrah, the brother of Qusayy through his mother. We are the people who supported Qusayy and removed Khuza'ah and Banu Bakr from the valley of Makkah, and we have ties of kinship. The Messenger of Allah said: “Welcome to you; I know you very well.” They became Muslim, and the Messenger of Allah gave them the glad tidings of the conquest of Greater Syria and the flight of Heraclius to a fortified place in his own land. The Messenger of Allah forbade them to ask questions of soothsayers and offer sacrifices (that they used to offer during the Jahiliyyah), and he told them that they did not have to offer anything but the udhiyah. They stayed for several days in the house of Ramlah, then they left.” (*Zad al-Ma'ad*, 3/657)

What has been narrated of false hadiths about Safar

Ibn al-Qayyim said:

“Section on hadiths that mention dates in the future

Where the hadith mentions certain dates, such as saying “In such and such a year, such and such will happen; or, in such and such a month, such and such will happen.”

Or as when the arch liar said: “If the moon is eclipsed in Muharram, prices will rise, there will be fighting and people in authority will be distracted, and if it is eclipsed in Safar, such and such will happen.”

And the liar went on to say something about all the months.

All such hadiths are false and fabricated. (*Al-Manaar al-Muneef*, p. 64)

And Allah knows best

Courtesy : <https://islamqa.info/en/answers/224025/whats-so-special-about-the-month-of-safar>



Month Of Safar: Significance And Importance

Undoubtedly, every Islamic month is highly valuable however unfortunately there are multiple misconceptions associated with the month of Safar. As Muslims, we believe in one God who has the ultimate power. Certainly, it's important to clear all the omens and misconceptions for a better understanding of the most valuable Islamic month of Islam.

“The son of Adam hurts me for he abuses Time though I am Time: in My Hands are all things, and I cause the revolution of day and night.”
Sahih al Bukhari 4826

Importance and Significance of Safar as per Hadith:

Abu Hurairah said that the Prophet PBUH said: There will be an Ayat(sign) in (the month) of Ramadan. Then, there will 'isabah (splitting into groups) in Shawwal. Then, there will be fighting in (the month of) Dhu al-Qi'dah. Then, the pilgrim will be robbed in (the month of) Dhu al-Hijjah. Then, the prohibitions will be violated in (the month of) al- Muharram. Then, there will be sound in (the month of) Safar, then the tribes will conflict with each other in the two months of Rabi' al-awwal & Rabi al thani. Then, the most amazing thing will happen between (the months of) Jumada and Rajab. Then, a well-fed she-camel will be better than a fortress (castle) sheltering a thousand (people)

Events in Safar

Safar is a very important month for Muslims, particularly because it was the month in which the Prophet (PBUH) left his hometown Makkah and fled to holy Madina to spread the lights of Islam, which would later spread throughout the world.

Some very important events took place in the month of Safar. The battle of Abwaa and the battle of Khyber both took place in Safar. Martyrdom of Khubaib Ibn Adey (RA) and Zaid Ibn

Dathina (RA) took place in Safar. It also marks the acceptance of Islam by Khalid and Amr bin al-Aas. Prophet Mohammad's (PBUH) beloved daughter Bibi Fatima (RA) married with Hazrat Ali in this month.

01 Safar: The prisoners of the battle of Karbala entered Yazid's Palace in Syria.

13 Safar: Martyrdom of Sukayna Bint Hussain (RA) also known as Bibi Sakina, youngest daughter of Hussain Ibn Ali (RA).

Undoubtedly, every martyrdom of the Karbala was very pious and dearest to the Holy Prophet (P.B.U. H). Sakina Bint Husayn was the young and beloved daughter of Imam Hussain (R. A).

There is a very painful story of Sakina Bint Husayn. First, Sakina was very dear and close to her father and all other family members. She was thirsty for many days, then he saw Yazeed's army killing all her family including brother, father, and uncle. Despite so many hardships and pain, Hazrat Sakina was very strong, and she consoled her mother, on the death of her mother's beloved son named Ali Akbar. Sakina died at the age of four while weeping over her father's head in Yazid palace hall.

16 Safar, 609, the Almohads were defeated by Christian Spain at the Battle of Las Navas de Tolosa

20 or 21 Safar: Chehlum of Hussain Ibn Ali (RA) also known as Arbaeen (the 40th day after Ashura). [As per Shia Muslims]. Sunni Muslims arrange a religious gathering and addressed the life of Hazrat Imam Hussain (R. A). certainly, it's an important religious day for Muslims.

**Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: " Anyone who loves Al-Hassan and Al-Husayn has indeed loved me, and anyone who hates them has indeed hated me
Sahih/Authentic.-[Ibn Maajah]**

27 Safar:

On 27th of Safar, the Quraysh tribe planned to kill Prophet Muhammad (PBUH) for his faith in Islam. As they cannot let Prophet escape Makkah and further spread Islam to other cities, they gathered around the Prophet's house. Prophet Muhammad (PBUH) casted a few dust on these tribe members escaped them and took refuge in Jabal Thawr. It is where Allah sent a spider to weave web on the entrance and save the Prophet and his companion from the Quraysh tribes. Prophet Muhammad PBUH migrated from Makkah to Medina.

Allah ordered Muslims to migrate to Madina. Certainly, it was a hard time for Muslims to leave their homes and city. Besides, for the sake of Islam Muslims migrate from Mecca to Medina in the month of Safar. The people of Medina welcome Hazrat Muhammad (P.B.U. H) and His Companions. Muslims grow rapidly in Medina and after that, with few years the event of the Conquest Of Makkah occurs.

28 Safar: The Prophet (PBUH) fell ill before he passed away in the next month- Rabi al-Awwal. On 29th Safar 11AH, the Prophet (PBUH)'s temperature rose extremely high. Despite being in ill health, he continued to lead the Muslims in prayer for 11 days.

28 Safar: Martyrdom of Hasan Ibn Ali (RA), Grandson of Prophet PBUH and elder son of Ali Ibn Abi Talib (RA).

Fatima (R. A) Married Hazrat Ali (R. A)

All members of Ahle Bait has a lot of importance in Islam. They are one favorite of God. It comprises five dominant personalities including Hazrat Muhammad (P.B.U. H). Besides, Hazrat Ali (R. A), Bibi Fatima (R. A), Hazrat Hussain (R. A), and Hazrat Hassan are the part of Ahle e Bait. Bibi Fatima was the dearest daughter of the Holy Prophet and Hazrat Ali (R. A) was one of the noble companion and cousin of the Holy Prophet.

Narrated by Al Miswar bin Makhrama :

Allah's Messenger (ﷺ) said, "Fatimah is part of me and he who makes her angry, makes me angry".

(Sahih al Bukhari 3714)

Importantly, it is a special marriage as this pious couple has played an important contribution to Islam. In the future, Hazrat Ali (R. A) becomes the 4th caliph of the Muslims. Hazrat Hassan (R. A) was the 5th Caliph and Hazrat Imam Hussain along with his 72 companions martyred for the glory of Islam.

"There are 4 lucky people for whom I will intercede on the Day of Judgment.

1. One who respects My Ahle Bait
2. One who offers them what they need.
3. One who manages their affairs when they need it.
4. One who loves them with his tongue and heart."

Superstitious/Misconception Factors Of Safar

The month of Safar has been a target of the misconception that the month is filled with misfortunes and superstitions. Some people starting believing unnecessary and superstitious beliefs about this month. However, when we consult the hadiths it can be understood that Safar is just one of the 12 months of Allah SWT.

Allah (Subhanahu wa Ta'ala) says in the Qur'an al-Kareem:

الله بإذن إلا مصيبة من أصاب ما

“No misfortune befalls except by Allah’s command...” [Surah Tagabun, Verse 11]

Abu Hurayrah (RA) narrated that our beloved Prophet Muhammad (SAW) said:
“[There is] no 'Adwa [no contagious disease is conveyed without Allah’s permission], nor is there any bad omen [from birds], nor is there any Haamah [disease], nor is there any [bad omen in the month of] Safar...”

[Sahih al-Bukhari 5707; Sahih Muslim, 2220]

There is no bad omen in the month of Safar and no Ghouls (evil spirits). [Sahih Muslim, Hadith 2222]

The above hadith clearly refutes all incorrect beliefs and superstitions regarding the month of Safar. These incorrect beliefs flow from the pre-Islamic period of Jahiliyyah.

Hadhrat Jabir (RA) reported Prophet Muhammad (SAW) said:

“The descending of illness and evil superstition befalling in the month of Safar is untrue”
[Muslim]

Unnecessary some Muslims because of lack of the right education assume that they will have bad luck and certain omens in Safar. Some of these misconceptions were created by the Pagans of Makkah and followed by some sects of this Ummah and they associated many others to them. Importantly, according to Islam, only Allah has all the Powers.

The Meccans, in their superstitions, believed that the month of Safar is “a serpent that dwells in the stomach of Man.” What is more striking is that some Muslims, even today, believe in this myth of 14th century. The Meccans, during the Jahiliyyah period, were so skeptical about the month of Safar that they labeled this month as the month of misfortune. Therefore, the Meccans were not engaging in any good activities during the month, especially during the first 13-days of the month.

As Muslims, we cannot blame a certain time for a calamity or ill fortune. Everything that occurs is from Allah (SWT). There is no such a thing as evil time or a month of bad luck. We create our

own evil with our own superstitious. It was narrated by Abu Hurairah that the Messenger of Allah (SWT) stated:

“[There is] no ‘Adwa [no contagious disease is conveyed without Allah’s permission], nor is there any bad omen[from birds], nor is there any Haamah[disease], nor is there any [bad omen in the month of] Safar...” (Sahih Bukhari 5707)

Hadhrat Jabir (RA) reported Prophet Muhammad (SAW) said:

“The descending of illness and evil superstition befalling in the month of Safar is untrue”

Hazrat Aisha (may Allah be pleased with her) said, when she was asked whether marriage in the month of Safar bring bad luck, she said:

“Prophet [Peace be with Him] married me in the month of Safar... And I’m the luckiest woman by marrying the Prophet of Islam.”

Safar is also an equally important religious month like other months however; they are some other sacred religious months in Islam. As Muslims, we believe that all the powers belong to Allah and we as Muslims should not believe in such superstitious things.

The hypocrites knew about the sanctity and importance of the month of Safar so they used to delay it or bring it in advance as per their urge and will. According to a narration from Ibn Abbas that Junaadah Ibn Awf Umayyah al-Kinaani used to say: –

“We have brought Muharram forward and postponed Safar.” Then the next year he would say, “We will make Safar sacred and delay Muharram.”

First 13 days of Safar

Another misconception about the month of Safar is that its first thirteen days are particularly difficult. It is considered that first to thirteen of this month are evil and of ill fortune. In particular, the 13th of this month (known as Teira Tezi) is believed to being unlucky or ill omened. These beliefs are against the teaching of Islam.

[In pre-Islamic days, people considered the Month of Safar to be evil and ominous. Rasoolullah Sallallaahu Alaihi Wasallam strongly rejected such beliefs and ideas. The truth is that no time, day, month or date is in itself evil, but the deeds of people are either good or bad. The time spent in the performance of good deeds will be auspicious, the time spent in sin, and the disobedience of Allah Ta’ala will be evil and ominous.

The Month of Safar is not ominous. Evil deeds and incorrect beliefs are ominous and should be given up and repented for. It is incorrect to postpone or delay marriage or its proposal or a journey, etc. because of such beliefs.

Rejecting the false beliefs of the days of ignorance Rasoolullah Sallallaahu Alaihi Wasallam said, ‘Belief in ill-omen is Shirk (polytheistic) (he said this thrice) and the owl’s ominousness is

nothing. The Mushriks of Arabia used to believe that a house near which an owl screeches will be ruined; hence, Rasoolullah Sallallaahu Alaihi Wasallam refuted this belief as false. Thereafter, he said, **'There is nothing ominous about the Month of Safar'**. (Bukhari vol.1 pg.857) The polytheists believed the Month of Safar up to the 13th day to be inauspicious; hence, Rasoolullah Sallallaahu Alaihi Wasallam rejected this superstition. It is therefore wrong for Muslims, who are the followers of Rasoolullah Sallallaahu Alaihi Wasallam, to adopt the ways of the non-Muslims and to entertain the very beliefs, which he had come to change.] It is also believed that evil spirit descends during these thirteen days on kids, young girls and brides and that no major or good step should be taken during these 13 days. This misconception, like others, is also based on the first misconception, which is of the month Safar being unlucky. There are many other misconceptions, stated as follows:

- Considering this month to be hard for the dead.
- The one who distributes food or give money in charity on the 13th of this month will be saved from its bad luck and ill fortune.
- Celebrating the last Wednesday of this month, regard it as a holiday and praying particular prayer in it.
- Making 365 balls of flour and throwing them into the water so that ill omens, bad lucks misfortunes are driven away and provision is increased and blessed.

Holding beliefs like these led man to associate fate and destiny with these things, which is not only a great misguidance but a great sin 'Shirk' because no one other than Allah (SWT) has the power and control over man's fate. All the things from which good or bad portents are derived are nothing but creations of Allah (SWT) who have no control over other creations. Prophet Muhammad (peace be upon him) said:

"Taking omens is shirk; taking omens is shirk. He said it three times. Every one of us has some (superstition), but Allah removes it by trust (in Him)." (Sunan Abi Dawood)

"And We have appointed the night and the day as two signs. Then, We have obliterated the sign of the night (with darkness) while We have made the sign of the day illuminating, that you may seek bounty from your Lord and that you may know the number of the years and the reckoning. And We have explained everything (in detail) with a full explanation." .

How to spend the Month of Safar?

There are no specific deeds recommended during Safar in Islam and there is no particularly special virtue or merit attached to this month. We should worship Allah (SWT), make Duas, do Dikhr and try our best to follow the Sunnah of the Holy Prophet Muhammad (PBUH) throughout the year, just like this month too and shun all types of erroneous beliefs regarding the blessed month of Safar.

We should understand that all conditions, which we face or befall us, good or bad, favorable or unfavorable are from our Lord. In the Quran Allah(SWT) says:

“And whatever strikes you of disaster, it is because of what your hands have earned. And He pardons

Sayyadina Jabir (Radi Allahu Ta’ala Anhu) has said that, “I have heard Sayyadina Rasoolullah (SallAllaho Alaihi wa Sallam) saying, the descending of illness and evil superstition befalling in the month of Safar is untrue.”much.” (Surah Shura:30)

Allah is the only creator and sustainer of this world, and nothing happens except by His will. May Allah (SWT) enable us to live according to His will and follow the best example of the Holy Prophet Mohammad (SAW) in every aspect of our lives. Ameen.

At an individual level, we should try to shun these misbeliefs and acts of Shirk by spreading awareness among people

To understand that the most unfortunate person is he who disobeys Allah Ta’ala’s commandments e.g. does not perform the five daily salaah etc. It is narrated in a hadith that Rasoolullah (SallAllaho Alaihi wa Sallam) said: “Pray, O Allah! Cause not anyone of us to be a wretched destitute.” He then asked: “Do you know who is a wretched destitute?” Upon the request of the Sahabah (Radi Allahu Ta’ala Anhum) he replied, “A wretched destitute is he who neglects his salaah.”

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