

THE MONTH OF DHU AL-QIDAH

Dhu al-Qidah order in hijri calendar is 11 th month in the Islamic calendar. It could possibly mean "possessor or owner of the sitting and seating place" - the space occupied while sitting or the manner of the sitting, pose or posture. **Dhul Qadah** is one of four sacred months in Islam during which warfare is prohibited. Since fighting is forbidden in sacred months, historically, pilgrims could travel to Hajj safely during Dhul Qa'dah without worrying about banditry or war.

'Indeed, the number of months with Allah is twelve [lunar] months in the register of Allah [from] the day He created the heavens and the earth; of these, four are sacred. That is the correct religion, so do not wrong yourselves during them...' [Qur'an, 9:36]

The other sacred months are: Muharram, Rajab and **Dhul Hijjah**. Significant events during this month include the first ever pilgrimage to Mecca, by Muhammad and his companions, on the 7th day.

**'Allah has chosen elites from His creation:
from among the angels He chose Messengers,
from among mankind He chose Messengers, from
among speech He chose remembrance of Him (dhikr),
from among spaces on earth He chose the mosques,
from among the months He chose Ramadan and the
sacred months...So, venerate that which has been
chosen by Allah, for people of understanding and
wisdom respect that which has been chosen by Him'.**

[Tafseer Ibn Katheer]

The characteristics of the sacred months

The three main characteristics of the sacred months are:

1. They were singled out by Allah as sacred and are thus indisputably special.
2. It is forbidden to start fighting during them.
3. Our deeds, good and bad, carry more weight during the sacred months.

Ibn Abbas (ra) said, 'In all (twelve) months, Allah then chose four out of these months and made them sacred, emphasising their sanctity, making sinning in them greater, in addition to multiplying the rewards of righteous deeds during them'. [Tafseer Ibn Katheer]

Qatadah (rh) said, 'Injustice during the sacred months is worse and graver than injustice in other months. Verily, injustice is always wrong, but Allah makes things graver than others as He wills'. [Tafseer Ibn Katheer]

The sacred months thus give us the opportunity to gain more reward every day; but there is also the danger of gaining more sins with our bad deeds. This means we should be extra-vigilant in increasing our good deeds and seeking forgiveness.

Some tips for increasing your good deeds in Dhul Qadah

- 1) Don't harm others.** Dhul Qa'dah is a sacred month in which we are encouraged to be at peace with each other. Let Dhul Qa'dah be a month of healing your relationships, whether at home, work or social media. Try not to be irritable, short-tempered or resentful. Be someone who stays in a place of peace rather than participating in negativity, even if it's just by saying salaam to people.
- 2) Take care of your health.** On the flip side, don't harm yourself either! Your body is an amanah (trust) from Allah and, as lockdown continues, it is more important than ever to take care of your physical and mental health. Improve your diet, exercise regularly and take time to de-stress. Practice self-care this Dhul Qa'dah with the intention of earning reward!
- 3) Pray the Ishraq prayer (a voluntary two rak'ah) after sunrise.** The Prophet (saw) said, 'Whoever prays Fajr in congregation, then sits remembering Allah until the sun has risen, then he prays two rak'ah, then for him is the reward like that of a Hajj and Umrah' [Tirmidhi]. This reward feels especially meaningful since we can't perform Hajj this year.
- 4) Read more Qur'an.** The Messenger of Allah (saw) said, 'Whoever recites a letter from the Book of Allah, he will receive one good deed as ten good deeds like it. I do not say that Alif Lam Mim is one letter, but rather Alif is a letter, Lam is a letter, and Mim is a letter'. [Tirmidhi]
- 5) Observe Sunnah fasts.** Fasting increases your *taqwa* (consciousness of Allah), which is even more important in the sacred months. It is Sunnah to fast on Mondays and Thursdays, and also on the three middle days of the lunar months. (The middle days of Dhul Qa'dah fall on 4th, 5th and 6th July 2020).

Some tips for seeking forgiveness in Dhul Qa'dah

Since sins are heavier in Dhul Qa'dah, you should seek forgiveness as often as possible during this month. Here are five tips to get you started:

- 1) Make du'a that Allah forgives you.** The Prophet (saw) said, 'Blessed is he who finds many prayers for forgiveness in his record'. [Ibn Majah]
- 2) Recite some simple tasbeeh before seeking forgiveness.** The Messenger of Allah (saw) said, 'Say Allahu Akbar ten times. Allah Almighty will say, "This is for me". Say SubhanAllah ten times. Allah Almighty will say, "This is for me". Say "O Allah, forgive me". Allah will say, "I have done so". If you say it ten times, Allah will say each time, "I have done so"'. [Tabarani]

3) Give charity as often as you can. It's a good idea to set up a regular payment to the needy. The Prophet (saw) said, 'Charity extinguishes sinful deeds just as water extinguishes fire'. [Ibn Majah]

4) Recite Surah Mulk every day. The Prophet (saw) said, 'There is a chapter in the Quran of thirty verses, which will intercede for its companion until he is forgiven: Blessed is He in whose Hand is the dominion (i.e. Surah Mulk)'. [Abu Dawud]

5) Erase all your sins with a single action: gifting light to the Dome of the Rock Masjid, which sits at the centre of Masjid Al-Aqsa. Giving light to Masjid Al-Aqsa carries the same reward as praying there, and praying in Al-Aqsa carries the amazing blessing of having all your sins wiped out:

Courtesy of Safa Faruqi

The major event that took place in Dhul Qadah that was a turning point in the Islamic history

1) Dhu'l-Qi' dah, Treaty of Hdaybiyyah

The Treaty of Hdaybiyyah (صَلْحُ الْحُدَيْبِيَّةِ, Ṣalḥ al-Ḥudaybiyyah) was an occasion that occurred during the hour of the Islamic prophet Muhammad SAW. It was a significant arrangement between Muhammad SAW speaking to the territory of Medina, and the Quraishi clan of Mecca in January 628 (relating to Dhu al-Qidah, AH 6). It assisted with diminishing strain between the two urban areas, confirmed harmony for a time of 9 years, 9 months and 9 days, and approved Muhammad's adherents to restore the next year in a serene journey, later known as The First Pilgrimage.

The Treaty of Hdaybiyyah was significant in Islam. After the marking of the settlement, the Quraysh of Mecca not, at this point believed Muhammad SAW to be an agitator from Mecca. They additionally perceived the Islamic state in Medina by marking the arrangement. The bargain additionally permitted the Muslims who were still in Mecca to rehearse Islam openly. Further, as there was not, at this point a consistent battle between the Muslims and the polytheists, numerous individuals rethought Islam, which prompted a lot more individuals to tolerate Islam. Also, the Treaty of Hdaybiyyah made ready for some different clans to make arrangements with the Muslims. The bargain likewise fills in for instance that Islam was not only spread with the sword, as Muhammad SAW had a military that could have assaulted Mecca, however, Muhammad SAW decided to arrange as opposed to assaulting.

A stanza of the Quran was uncovered about the settlement, which signifies, "Verily we have allowed thee a show triumph" (Quran 48:1).

2) 5 AH, the Muslims participated in the Battle of Trench(Ghazwat al-Khandaq)

The Battle of the Trench غزوة الخندق, Ghazwat al-Khandaq, otherwise called the Battle of Khandaq and the Battle of the Confederates غزوة الاحزاب, Ghazwat al-Ahزاب), was a 30-day-long attack of Yathrib (presently Medina) by Arab and Jewish clans. The quality of the confederate militaries is assessed around 10,000 men with 600 ponies and a few camels, while the Medinan protectors numbered 3,000.

The generally dwarfed protectors of Medina, for the most part, Muslims drove by Islamic [Prophet Muhammad SAW](#), burrowed a channel on the proposal of Salman Farsi which along with Medina's regular fortresses, rendered the confederate Cavalry, comprising of ponies and camels futile, securing the different sides an impasse. Wanting to make a few assaults on the double, the confederates convinced the Muslim-united Medinan Jews, Banu Qurayza, to assault the city from the south. Be that as it may, Muhammad's strategy wrecked the exchanges, and separated the alliance against him. The efficient protectors, the sinking of confederate confidence, and poor climate conditions made the attack end in a disaster.

The attack was a "clash of brains", in which the Muslims strategically defeated their rivals while enduring not many losses. Endeavors to vanquish the Muslims fizzled, and Islam got persuasive in the district. As an outcome, the Muslim armed force assaulted the region of the Banu Qurayza clan, prompting their acquiescence.

3) 6 AH, Pledge of the Tree

In March 628 CE (6 AH), Muhammad set for Mecca to play out the custom journey of Umrah. The Quraysh denied the Muslims passage into the city and posted themselves outside Mecca, resolved to offer obstruction even though the Muslims didn't have any aim or groundwork for the fight to come. Muhammad SAW stayed outdoors outside Mecca at Hudaibiyyah and sent Uthman ibn Affan RA as his agent to meet with the pioneers of Quraysh and arrange their entrance into the city. The Quraysh caused Uthman RA to remain longer in Mecca than they initially arranged and wouldn't advise the Muslims regarding his whereabouts. This made them accept that Uthman RA had been murdered by the individuals of the Quraysh. At this event, Muhammad SAW assembled his almost 1,400 Sahaba and called them to vow to battle till' the very end and vindicate the demise of Uthman RA. This vow occurred under a tree and was in this manner known as the Pledge of the Tree. During the way toward vowing, each Sahaba preceded Muhammad SAW and vowed, with his hand on Muhammad's.

4) 7 AH, The First journey – the arrival to Mecca for the presentation of Umrah by Muhammad SAW and his partners

The primary journey or Umrah of Dhu'l Qada (Pilgrimage of the eleventh month) was the main journey that Prophet Muhammad SAW and the Muslims made after the Migration to Medina. It occurred on the morning of the fourth day of Dhu al-Qi' dah 7 AH (629 CE), after the Treaty of Hudaibiyyah 6 AH (628 CE). The whole occasion was three days in length.

Prophet Muhammad SAW had announced that from the age of 40, he was getting divine revelations. He and his adherents, called Muslims, were mistreated by the decision of family of Mecca, the Quraysh, and drove out toward the northern city of Medina. A few furnished encounters followed, alongside the Muslims endeavoring an arrival journey to Mecca in 628, as coordinated by one of the disclosures. They were dismissed by the Quraysh, however, the Meccans agreed to a détente, and the Treaty of Hudaibiyyah had an arrangement that the Muslims could return calmly to Mecca for a journey in 629.

5) 8 Dhu'l-Qi'dah, Hajj was made incumbent upon Muslims in 8 AH

The Hajj حَجَّ “journey “; some of the time likewise spelled Hadj, Hadji or Haj in English) is a yearly Islamic journey to [Mecca](#), Saudi Arabia, the holiest city for Muslims. The journey, which endures around 5 to 6 days relying upon the lunar Islamic schedule, is an obligatory strict obligation for Muslims that must be completed in any event once in the course of their life by every single grown-up Muslim who are genuinely and monetarily fit for undertaking the excursion and can bolster their family during their nonattendance.

The exacting importance of the word Hajj is known to be “making a beeline for a spot for visiting”. In Islamic phrasing, Hajj is a journey made to the Kaaba, the “Place of Allah”, in the holy city of Mecca in Saudi Arabia. The ceremonies of Hajj are performed more than five or six days, starting on the eighth and consummation on the thirteenth day of Dhul Hijjah, the most recent month of the Islamic schedule. It is one of the Five mainstays of Islam, close by Shahadah, Salat, Zakat, and Sawm. The Hajj is the second-biggest yearly assembling of Muslims on the planet, after the Arba'een journey in Karbala, Iraq. The condition of being genuinely and monetarily fit for playing out the Hajj is called istita'ah, and a Muslim who satisfies this condition is known as a mustati. The Hajj is an exhibition of the solidarity of the Muslim individuals, and their accommodation to God (Allah). The word Hajj signifies “to go to an excursion”, which indicates both the outward demonstration of an excursion and the internal demonstration of goals.

Courtesy of Quranreading .com

Conditional Points of the treaty

Having a long discussion Both Parties agreed with some conditional points, such as:

1. The Messenger of Allah will have to return to Madina instead of having entranced Mecca that year. The Muslim shall perform their pilgrimage on upcoming year and they would stay in peace at Mecca for three days with no arms except sheathed swords.
2. There will be a truce between both parties for ten years, whereby during this period all the people may enjoy safety and harmony.
3. Whoever wishes to enter into a covenant with the Prophet will be allowed to do so, and whoever wishes to enter into a covenant with the Quraish will be allowed to do so. Whoever

- enters into anyone of the parties, will be considered as a part of that party. Likewise, any sort of exaggeration on them will be considered as exaggeration against that party.
4. Whoever comes to Muhammad from Mecca fleeing away without having permission from his guardians, will be sent back to the Quraysh, but whoever come to the Quraysh from the Muslims will not be sent back to the Muslims. And the Writer of the treaty was Ali Ibn Abu Taleb