



MAULANA
ABDUL SATTAR *حفظہ اللہ*



ISLAMIC NEW YEAR

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ABDUL SATTAR حفظہ اللہ



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الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ
أَجْمَعِينَ. أَمَّا بَعْدُ

فَاعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾
(وَالسَّبِقُونَ الْأَوْلُونَ مِنَ الْمُهْجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ
رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿﴾
(سورة التوبة)

صَدَقَ اللَّهُ الْعَظِيمُ.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ.

Account yourself over every year

Alhamdulillah the new year has commenced with this blessed month of Muharram. While it is a blessing to be able to experience another blessed month, it is also distressing to lose another year of one's life. One thinks twice before and after taking a step. One ponders over the day before it starts, and also after it ends. They pray to Allah ﷻ even before the new year begins. Upon sighting the new moon, they make a benediction to Allah ﷻ, 'Ya Allah! Make this moon a blessing for us'. The Prophet ﷺ would also make





this *duaa* (prayer). Muslims should make it a point to ask Allah ﷻ for prosperity and protection for their year to go well. At the end of the year, they should reflect and ponder over how it went. Our Prophet ﷺ has said;

حَاسِبُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُحَاسَبُوا
(احياء علوم الدين)

Take account of yourself before your accountability is taken.

How did your year go? In fact, how did you spend your youth? What have you done up till now? Has your white hair not knocked some shame into you? Will you still not turn to Allah ﷻ? Muslims did not spend their lives in ignorance. They would eagerly wait for the new year.

Muharram is a blessed month

My friends! The start of this new year by Allah ﷻ is declared as sacred, and it should be respected. Allah ﷻ has kept immense rewards for this special month. One of those rewards had been the salvation of Hazrat Musa ﷺ and his followers from great oppression, in a way that they were able to witness the Might of Allah ﷻ and the destruction of Firaun.





Muharram was still deemed a blessed month in the age of ignorance

Even before the rays of Prophethood emanated amongst the Arabs to dispel ignorance, the condition to curb fighting and war during a few sacrilegious months also included Muharram. Even if the battle ensued prior to these months, the Arabs would be mindful of the conditions and pause their fight until the month had passed. The months Dhul-Hijja, Dhul-Qa'ada, Muharram and Rajab were revered during that time and age of *Jahilliyah*.

Islam has preserved this sanctity within these months, therefore any good deed or marriage within the months of Dhul-Hijja, Dhul-Qa'ada and Muharram will increase the reward and *Barkah* (blessing) by manifold.

It is unfortunate however that Muslims have strayed away from the people of knowledge and *Deen* (faith), and have adopted the colors of non-Muslims. Even if they hold them in contempt, their actions tell otherwise. The fact that they follow them is evident. Just like the blackened souls of those who wear black clothes this month, Muslims have started to consider this month cursed as well. They have begun to believe that marrying is forbidden and an unfavorable act to commit during this month. It is because Muslims have deviated from the track of Islam and the path of our





Prophet ﷺ, and the colors of the disbelievers have clouded their judgment. This month carries immense rewards and blessings. This can be confirmed by the fact that our Prophet ﷺ told us to fast this month. Our Prophet ﷺ would fast on the tenth of Muharram.

It wasn't because of Hazrat Umar's ﷺ martyrdom in this month for which it is considered one of the holy months. It is due to the esteem of this month that Allah bestowed the honor upon Hazrat Umar ﷺ to be martyred in this month. It wasn't because of Hazrat Hussain's ﷺ martyrdom in this month for which it is considered one of the holy months. It is due to the esteem of this month that Allah ﷻ bestowed the honor upon Hazrat Hussain ﷺ to be martyred in this month. The sanctity of this month had been there from even before Islam came. Islam maintained that respect and worth for the month.

“The Messenger of Allah ﷺ said: *‘The best of fasting after Ramadan is fasting in Allah’s ﷻ month of Muharram on the 10th.’* (Sahih Muslim)

When our Prophet ﷺ fasted in Muharram, the companions exclaimed, *‘O Hazrat! The Jews keep a fast on this day because they believe that Allah ﷻ saved Hazrat Musa ﷺ from the tyranny of Firaun. It is to celebrate this that they fast.’* To which the Prophet ﷺ replied, *‘If I am still alive then I*





will fast for two days in Muharram next year, it would either be the 9th and 10th, or, 10th and 11th.” (Ibn Majah)

The naivety of Muslims

During Prayers, we ask Allah ﷻ for salvation in the following manner;

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

"Take us on the straight path. The path of those on whom You have bestowed Your Grace, not of those who have incurred Your wrath, nor of those who have gone astray."
(Surah Al-Fatiha : 8)

O Allah ﷻ! Don't put us on the track of those who invite Your ﷻ wrath! Please don't put us on the path of those who have gone astray! Look at the naivety of a Muslim that he asks for refuge yet follows the very same people who incur Allah's ﷻ displeasure. His activities are akin to those who have invited Allah's ﷻ wrath. 'مغضوب عليهم' alludes to the Jews who went astray despite being well-versed on the Book of Allah ﷻ and brought Allah's ﷻ anger upon themselves. 'ضالين' refers to the ignorant and inane people who fell off the rails due to their foolishness.





Muslims often beseech to Allah ﷻ ;

"Mawlah! I neither like these Jews' lifestyle nor that of the Christians. Please save me from them."

Despite these utterances, it is evident from their lifestyle, their weddings, their interactions, their gatherings etc that they have adopted the ways of the very people they ask Allah's ﷻ refuge from.

What is hypocrisy?

My honorable friends! When what's on the tongue does not coincide with what is in the heart, then that is hypocrisy. A Muslim is one whose heart and tongue are one- they don't feign or say something that isn't true.

It is one's level of faith and integrity that they don't follow or admire the lifestyle and gatherings of those who don't love Allah ﷻ . This is a trait of a Muslim that they embrace their fellow Muslims with love and not the non-Muslims.

أَشَدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ

"Are hard on the disbelievers , compassionate among themselves;". (Surah Al-Fath 29)

The companions of the Prophet ﷺ mirrored his ﷺ honorable and modest nature.





Once our Prophet ﷺ addressed them, saying,

Hence, our Prophet ﷺ had illustrated to his ﷺ blessed companions that the enemies of the religion of Allah ﷻ are the enemies of the Prophet ﷺ, and they should not mimic their lifestyle. They should not adopt their traditions. They should refrain from copying their beauty standards and attire. They should stay away from their mode of celebrations. They should not admire the path of the disbelievers. It is quite evident that I would have enough self-respect to not befriend the enemy of my father, let alone envelope their customs and their way of life. I will check myself from following the customs of the enemies of my brother.

My respectable friends! The life of the Prophet ﷺ is more beloved to us Muslims than our own, so we are expected to have enough self-respect to not adopt the way of the enemy of the Prophet's ﷺ religion.

The Quran states;

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ

"The Prophet is closer to the believers than their own selves, and His wives are their mothers." (Surah Al-Ahzab: 06)





The wrongdoings of Muslims

Can one pinpoint a non-Muslim country that is not oppressing Muslims and dishonoring the Muslim mothers and daughters? What non-Muslim country is not discriminating against and persecuting Muslims? It is extremely heartbreaking to see that the Muslims are still swift to chase the western ideologies, take pride in adopting their lifestyle, and look upon them with the utmost respect.

The Prophet ﷺ dissuaded the Muslims from imitating the Jews in their religious pursuit of fasting on specific days, let alone their customs, attire, and their way of living. We can't even copy them when we are doing a good deed. What I can do if I am blessed with another year is to fast for two days (instead of fasting for one day like the Jews). This is why the Prophet ﷺ elaborated and emphasized to not mimic the non-Muslims. The Prophet ﷺ has said,

“Anyone who imitates a nation becomes one of them.”

This means that loving and adopting the lifestyle of the disbelievers, and disliking the Islamic way, would cause one to leave the folds of Islam. Someone who still loves Islam but is influenced by their surroundings is not necessarily expelled from the folds of Islam, however they are skating on a fine line.





My dear friends! Due to this, our Prophet ﷺ has spoken against imitating the non-Muslims, so much so that he ascribed two days of fasting instead of the one which the Jews were accustomed to keeping in the blessed month.

The Practice in Muharram

It is recommended in Islam for Muslims, if possible, to fast for two days in this blessed month, may it be on the 9th and 10th, or, the 10th and 11th. This is a Sunnah act for this month. We are not required to do anything else this month. Oh, yes! There have been reports that suggest it would be advisable to ask one's family on the 10th of Muharram to arrange for a feast just for the family. However, this narration should not be the basis of inviting others and celebrating this day specifically to avoid bearing a resemblance to the non-Muslims. Donate on another day, give away in charity on another day. To specify the 10th of Muharram for good deeds and charity is not necessary and these acts are not specific to any day, week or month. One can give out in charity and do good deeds on other days as well. To have the notion that one has to give charity or organize a religiously motivated act on a specific Thursday, or to have an anniversary, is incorrect.

Shaytaan once said that he would destroy people by





steering them towards sin, however, they would end up destroying him through repentance.

فَأَهْلَكُونِي بِالتَّوْبَةِ

'These people have destroyed me through Tawbah (repentance).'

So I have created a web of (هوى) passions, and they innovate in religion thinking they are rightly guided, therefore preventing them from asking Allah ﷻ for forgiveness.

They end up thinking they would receive a reward for these innovations instead of a sin. If asked why, they justify their actions by being defensive about it. They say that it is not that big of a deal. A simple example would be of a person who offers a fourth *rak'aat* instead of the customary three required in Maghrib, asking what the big deal is? He would dismiss the issue by saying that he would recite *Fatiha*, *Tasbeeh* and send salutations to the prophet ﷺ in the fourth *rak'aat*. To him, it would be difficult to fathom why he would be sinning instead of gaining a reward for the extra *rak'aat* performed. The suitable reply to such ignorance would be to say that these were not the actions of the Prophet ﷺ and his companions. It would also be a subliminal criticism to Allah for not revealing the entire religion to mankind. It would be a criticism to the Prophet ﷺ for not guiding the





people correctly. It would be a critique to the companions of the prophet ﷺ for not relaying his ﷺ message and Sunnah to the people correctly. In this way, everyone would be targeted and ostracized.

What actually is Deen?

This is why, my dear friends, Deen is what our Prophet ﷺ did. It is his ﷺ Sunnah that was embraced and followed by his ﷺ companions, and a message that had been further conveyed to the people. To think one is guided by practicing something purely because they think they are right does not mean they are on Deen. Shaytaan deliberately set up this trap of innovation to prevent people from repenting. He purposely compelled them to think that they are on the right track. To innovate in Islam is a grave sin. To think an action that is motivated by receiving rewards and in turn becomes a means of sinning instead is something one should be careful of. This blessed month of Muharram does not call for any new festivals or celebratory means. The only act of reward in this month are the two fasts as prescribed by the Prophet's ﷺ Sunnah, as it is a month of blessings and a month when His ﷻ mercy transcends upon us.





Observing the habit of doing good deeds in this month

A person should ensure that they are not sinning, innovating or disobeying the orders of Allah ﷻ especially in this month. But because the month is enveloped in His ﷻ grace, to defy His ﷻ laws and innovate will incur not just His ﷻ wrath but twice the sanction of sinning than it ordinarily would warrant. By no means, does this imply that one should not adorn themselves in good clothes, marry or get together with others. Neither of these deter the sanctity of this blessed month and that martyrdom is a reflection of greatness and not something to be grieved.

The cycle of martyrdom

Which month of these twelve months in a year can we state is free of someone being martyred? If we start grieving each and every martyr, we will not be left to do anything else. Islam does not involve traditions and cultural ways of annual mourning. It is a religion that reinforces bravery and strength. It is a religion that commends courage and one of the reasons why Allah ﷻ has stated in the Quran,

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا

Think not of those, who are killed in the way of Allah, as





dead. (Surah Al-Imran 169)

There is a possibility of becoming a coward in light of believing that martyrs are dead. With this notion, the enemies of Islam can triumph over Muslims. Islam prohibits people from calling martyrs 'dead' and encourages them to overcome their fear and become brave.

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أحيَاءُ

Think not of those, who are killed in the way of Allah, as dead. Rather they are alive.

Their life is so valuable that a thousand lives could be sacrificed for it.

فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ

"Happy with what Allah has given them of His grace; "
(Surah Al-Imran 170)

What they receive in return for their bravery is much more valuable in their sight, and Islam declares martyrdom to be a matter of profound joy and honor.

This is a month to reminisce and reflect over the lives of martyrs. With the commencement of a new year, we should dwell on the life of the Prophet ﷺ. Who was Hazrat Umar ؓ to the Holy Prophet ﷺ? His father-in-law. Who was Hazrat Hussain ؓ to the Holy Prophet ﷺ? He was his





grandson. Slowly, and one at a time, our Prophet's ﷺ family was taken away from him.

At the time of Uhad, our prophet's ﷺ beloved uncle Hazrat Hamza ؓ was martyred. His body was dealt with in a morbid manner, sliced into parts, and his organs were chewed on.

The purpose of martyrological narrations

These narrations revolving martyrs have been preserved and passed down from the blessed companions of the prophet ﷺ to us. It has been done so with the presumption of their proximity to the prophet ﷺ during the moment when we will be accounted for. What if the Prophet ﷺ interjects before the *Hauz-e-Kausar* (Pond of Abundance) about our ongoing? What if he says that the religion for which his family members were martyred and dismembered, his grandson was driven to thirst and starvation before being slain, his daughter was knocked off the horse she was riding and as a result lost her child, and many of his families had been struck by the sword for, has been driven out of our homes? What if he asks why we forgot Islam in times of happiness and celebration? Why had we forgotten Islam in our offices, and our factories? Why had we turned our children away from Islam? Why did we hate Islam to the





point of taunting those who were on Deen? Why did you compromise for the sake of this world? Why did you risk your Islam for the approval of mainstream media? Why did you hurt me to adopt the ways of the non-Muslims? So, my esteemed friends! With what face would we appear before the Prophet ﷺ? How would we answer his ﷺ questions?

The punishment for innovation in religion

This is why it has been paraphrased, the Prophet ﷺ said that there would be a few people who will approach him, and he too will beckon them at the *Hauz-e-Kausar* to come closer. At that the Angels would inquire why he ﷺ was inviting those very people who went out of their way to distort his ﷺ religion. They will further on add that these people do not deserve to be given water by the hands of the Prophet ﷺ.

So, my dear friends! This new year arrives with the anticipation of hearing these stories in order to reflect and think over one's actions in the past year, along with refreshing one's zeal to practice Islam. This is to renew one's passion to serve and sacrifice themselves for the sake of Islam in the following year.





Why do we have a New Year?

How many people are there who offer two rak'at on the event to make amends and peace with Allah ﷻ? They shed tears of remorse over their past reflections and repent. For such people, Allah ﷻ illuminates the Heavens. When the Angels ask: 'Ya Allah! What is this?' Allah ﷻ replies that the so-and-so person on Earth has made peace with Him ﷻ. This is for them.

This New Year begins at the time when *Hijrah* (Migration) took place. It could have begun at any other time, but this event was specifically chosen to mark the beginning of a year. Why, you may ask?

Why was the event of Hijrah chosen to mark the beginning of the Islamic New Year?

The New Year could've been marked from the birth of the Prophet ﷺ or at the date of his ﷺ death. It could also have been commemorated from the month of Ramadan. How is it then that the month of Muharram, the event of migration, was chosen to mark the beginning of a New Year? This was to suggest the significance of sacrifice in the way of Islam. This was to reinforce the message that the entire Deen that





has reached us has been done so through strenuous and arduous sacrifice. This Quran that has reached you and I, the accounts of the life of the Prophet ﷺ that has reached you and I, the *Kalimah* that has reached you and I, the beautiful ordainment and laws of Islam that has reached you and I, is all owing to the blood shed by these people. It was an *incident* that represented the birth of a new chapter in Islam and Muslim life based off the toilsome sacrifice of the Prophet ﷺ, his ﷺ family, and his ﷺ companions. Hand on heart, ask yourself if you could ever migrate to an absolutely foreign land, leaving your work, wealth, and everything else, behind. Could you forego all this for the sake of Islam?

Therefore, the beginning of the year marked by the event of migration is a remarkable reset of life, and an indication that these martyrs and the people who persevered for this shift for the sake of the Prophet ﷺ and his ﷺ Deen are not forgotten.

It was when the enemies of Islam had gathered around at *Dar-ul-Nadwa* (The government house of Makkah) to contravene the peace of their country in order to plot against the Prophet ﷺ. They debated on how they would stop the Prophet ﷺ from his ﷺ mission. They were irked by the notion that the Prophet ﷺ did not want anything to do with their proposition of marriage (with the most beautiful woman on land), becoming the leader of Makkah





or wealth. The Prophet ﷺ had countered with a symbolism of had there been a moon placed on one hand and the sun on the other, he ﷺ would still soldier on with his ﷺ duty to propagate Islam. Therefore, they were left with the last resort and that was to kill him ﷺ.

The basis of the Non-Muslim's enmity

My respected friends! The basis of their enmity was not a land, property, family feud, or ancestry. It was for one reason, and one reason alone, and that is Islam. You can see that the current issues prevalent between the non-Muslims against Muslims stem from their hatred for Islam. A practicing Muslim often catches the brunt of their animosity.

They resented the fact that Islam was spreading like wildfire, and they wondered why. Allah ﷻ warned the Prophet ﷺ about their plotting, and encouraged him ﷺ to take the measures needed to protect himself.

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ
الْكَافِرُونَ

They wish to extinguish Allah's light with their mouths, but Allah will certainly perfect His light, even though the disbelievers dislike. (As-Saff: 08)

They are plotting to erase it from the face of this earth while we are pushing it to reach far and wide, extending it to the





highest of mountains. This is the reason why you ﷺ have to leave the vicinity and set out in the direction of Madina.

The Holy Prophet ﷺ left to find Hazrat Abu Bakr ؓ and informed him of Allah's ﷻ orders. He ﷺ told him that they had to migrate to Madina. Hazrat Abu Bakr Siddique ؓ is after all *Siddique* (truthful). Instead of deflecting from the task at hand, and requesting for some time to look after his business, children or parents, he ensured the prophet ﷺ that he was ready for the expedition whenever the Prophet ﷺ was ready.

The sacrifice of the family of Hazrat Abu Bakr ؓ

During their sojourn in the cave of Thawr, the daughter of Hazrat Abu Bakr ؓ, Hazrat Asma ؓ would bring food to the Prophet ﷺ and her father. On one such occasion, she encountered Abu Jahl when she was on her way back home. He was suspicious of her whereabouts and presumed that she had met her father. He asked her where her father was. She refused to respond. He inquired again, loudly. She did not answer. His feathers ruffled with her growing resistance and slapped her. She fell and his hand left a mark on her face. The next day when she took food for the Prophet ﷺ and her father, they noticed the visible bruise on her face.





The Prophet ﷺ asked what happened to which she replied that Abu Jahl had hit her. Upon this, the Prophet ﷺ prayed to Allah ﷻ ,

'O Allah! I have returned all the favors on this Earth, however I can not return the favors of the family of Abu Bakr, so I ask You to recompense them on my behalf.'

Allah responded the Prophet's ﷺ prayer with;

وَلَسَوْفَ يَرْضَىٰ

"And surely he will soon be happy.". (Surah Al-Layl: 21)

We would endow upon Abu Bakr ؓ to his heart's brim, and he will be content. The Holy Prophet ﷺ set out to migrate with his ﷺ closest companion. They sought refuge in the cave of Thawr for three days, while the enemies prowled the grounds in pursuit of them. The Quran has mapped this out beautifully, for when the enemies were almost a step away from discovering the Prophet ﷺ, Hazrat Abu Bakr ؓ began to worry, and the Prophet ﷺ said,

لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا

"Do not grieve. Allah is surely with us." (Surah tauba 40)

O Siddique! Despair not, Allah is with us!

The word 'Huzn' used here is not for oneself but implicates distress for others. The word to describe one's anxiousness





would be 'fear'. However, the Prophet ﷺ did not say, (لا تخف) *don't be afraid*, but he ﷺ said, (لا تحزن) *do not despair*.

Hazrat Abu Bakr ؓ disregarded his own wellbeing for the fear of Prophet's ﷺ life.

An expression of Sidduiq's love

En route to Madina, Hazrat Abu Bakr ؓ would sometimes walk behind the Prophet ﷺ, then on his ﷺ right, then on his ﷺ left and then sometimes in front of him ﷺ. When the Prophet ﷺ inquired of this strange gesture, Hazrat Abu Bakr ؓ responded; '*Huzoor!* I sometimes walk before you ﷺ with the prospect of an enemy attacking you ﷺ from the front. If that is the case, I would want my chest to be prepared to catch the brunt of it. But then the idea of an enemy attacking you ﷺ from behind propels me to walk behind you ﷺ. Then the thought of an enemy attacking you ﷺ from the right enters me and I fall back to your ﷺ right side. However, another thought of an enemy trying to assault you ﷺ from the left side compels me to move on that side. I wish no harm comes to you ﷺ, and any blow intended for you ﷺ connects with me instead.'

And the migration took place in this manner.

When the Prophet ﷺ was about to set foot out of Makkah,





he ﷺ caught a glimpse of the Kaaba and said, *O Bait ullah! I do not wish to leave you, but what can I do? These tyrants won't let me live here.*

The House of Allah ﷻ is strange indeed! There are two things on this planet that we can't get enough of seeing and reading. One is to recite the Quran and the other is to watch the Holy Kaaba.

This is one of the reasons why Hazrat Usman ؓ would state that a pristine heart can never be tired of reciting the Quran. And the same could be said for the Holy Kaaba. A clean heart will never tire of the sight of the Kaaba. Even the likes of us with polluted hearts yearn to turn back and rewatch the Kaaba once we have visited it. A single step out of the حرم and we instantly wonder when we will go back there again. After traveling back home and in the midst of meeting one's children, the aspirations of revisiting and viewing Bait ullah reignites.

The biggest blessing of Heaven

The Prophet ﷺ has unraveled the bounties of Heaven by saying that once the inhabitants of Paradise are endowed with all the favors they duly deserve, Allah ﷻ will say, *O my people! There is one more favor I have yet to bestow upon*





you. The people will inquire, Ya Allah! You have already given us more than what we desire, all with the bat of an eyelid. You have given us a face that is more beautiful than the moon. You have protected our bodies from sickness. You have granted us the youthfulness we will never grow out of. You have given us an eternal life. You have turned the environment to one of peace and tranquility.

إِلَّا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْتِيهَا إِلَّا قِيلًا سَلَامًا سَلَامًا ﴿٢٦﴾

"They will hear neither an absurd talk in it, nor something leading to sin, but (they will hear) the words of Salam, Salam (as greetings)." (Surah Waqiya 25,26)

Gratifying sounds tingle the eardrums. Echoes of peaceful utterances can be heard from all around.

فِيهَا أَنْهَارٌ مِّنْ مَّاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِّنْ لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِّنْ خَمْرٍ لَّذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِّنْ عَسَلٍ مُّصَفًّى

"In it there are rivers of water, never spoiling, and rivers of milk the taste of which would not go bad, and rivers of wine, delicious to the drinkers, and rivers of honey, fully purified." (Surah-Muhammad: 15)

Rivers of milk, wine, water and honey gush out in abundance.

Maulah! What else is left that You wish to bestow upon us? Allah ﷻ will proclaim that He ﷻ wishes to unveil





Himself. When the dwellers of Paradise see Allah ﷻ, they will remark in awe of how the sight of Allah ﷻ outweighs all the bounties they had thus far received.

Just imagine how awe we would be by the sight of Allah ﷻ, when we correlate it with finding such peace and satisfaction through the sight of His ﷻ manifestation i.e. the Bait ullah.

وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا

"Their Lord will give them a pure beverage to drink." (Al-Dahr: 21)

Our esteemed Shaykh Hazrat Maulana Abdul Qadir Raipuri رَحْمَةُ اللهِ عَلَيْهِ would often recite this specific verse from Asr till Maghrib and thoroughly enjoy the idea of drinking a cup of wine out of His ﷻ hands. Yes, it is enjoyable to envision a favorite pursuit. And yes, a glimpse of something aesthetically pleasing is also enjoyable.

There is pleasure in taking Allah's ﷻ name

(I promise) By Allah! ﷻ When blessed with the love of Allah ﷻ, there is pleasure in taking His ﷻ name. It is enjoyable to bow down and supplicate to Him ﷻ. There is





joy in standing before Him ﷻ. This is one of the reasons why our Prophet ﷺ stood for a moment to take in an aching look at the Bait ullah and say: *O Bait ullah! These tyrants won't let us live.*

Beginning of the Islamic year

When our Prophet ﷺ migrated, he ﷺ delineated his ﷺ movement to establish the Hijri Calendar. The beginning of the Islamic year commemorates the event of migration. It draws attention to the purpose for it. Why did our Prophet ﷺ and the believers leave everything behind in order to migrate? How did they live their lives after migrating to Madina? It is important to bring these lessons to the forefront in order to refresh and renew our faith.

After losing everything, Abu Salma ؓ came in the presence of the Holy Prophet ﷺ. He lost his children, wife, business and everything that he owned. Therefore, he came to court defeated and stood before the Prophet ﷺ. Upon hearing his story, the Prophet ﷺ remarked,

"يَا أَبَا سَلْمَةَ! قَدْ رِبِحْتَ الْبَيْعَ"

'O Abu Salma! You have done a profitable trade.'

Even though Abu Salma ؓ lost everything, his faith was





still intact.

The lesson for New Year

My Respected Friends! We should commence the year by repenting, and begging Allah ﷻ for help. We need to reflect and show remorse for our past actions, and hold tight onto the rope of Deen. It is imperative to take away a lesson from the event of migration which is to protect one's faith no matter how disagreeable the circumstances are. Nowadays, a person who starts practicing Deen is exempted from their customary roti, and it can go as far as to being booted from their house. Arey! The blessed companions of the Prophet ﷺ went through the same stressful ordeal. They had to give up their homeland, and their businesses were taken away from them. Despite all this, they did not let go of their faith.

The patience of the companions of the Prophet ﷺ

Hazrat Musab bin Umair ﷺ was born and raised in a lavish lifestyle and Hazrat Abdullah ibn Rawaha ﷺ was exceedingly good-looking. He, too, was taken good care of by his paternal uncle. One day, he entered the presence of





the Prophet ﷺ and heard him ﷺ pronounce the *Kalimah*,

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

Since he was an Arab he understood the gist. He could understand whom to pray to. Who did he have to fear? Whom should he bow down in supplication to? Who tests through ease and tribulations? Who is the Master of Life and Death? In Whose hands are the matters of respect and humiliation? Who is the one who bestows health and also gives sickness? He understood Who knew the affairs of his heart and Whom he had to implore to for all things. He could also recognize that the bringer of this message is not speaking on his own. He accepted that this had to be a Divine revelation. With this reflection, he turned to the Prophet ﷺ and requested him ﷺ to help him take the *Shahadah*. After helping him utter the words of *Kalimah* the Prophet ﷺ advised him to conceal the news of his conversion. He explained that the times were rough. He told him to wait till it was safe to reveal his faith.

This faith is a strange one indeed! No matter how hard one tries to hide it, being a Muslim reflects on one's actions. Safeguarding one's tongue from poisonous proclamations gives away the sign of someone being Muslim. Protecting one's ears from sinful matters can be telling as well. The





crux of the matter is, when a person converts to Islam, their entire life turns around.

Hazrat Abdullah bin Rawaha's ﷺ uncle suspected it. He asked, *Nephew, it seems that you have recited the Kalimah of the person who arrived in Madina.*

Hazrat Abdullah bin Rawaha ﷺ confessed that he had, indeed, converted to Islam. His uncle, infuriated, gave him two options; he could either leave the house or the Deen of Muhammad ﷺ.

Without a moment's hesitation, Hazrat Abdullah bin Rawaha ﷺ responded that he could risk everything but his religion.

Historians have written that his uncle had stripped him naked and evicted him from his house. His mother caved in to her maternal instinct, and handed him the scarf off her head which he could cover himself with. Hazrat Abdullah bin Rawaha ﷺ tore this fabric into two. He draped one piece around his shoulders, and wrapped the other around his privates. In this manner, he went to see the Prophet ﷺ. It is said that when the Prophet ﷺ saw him in that condition, his ﷺ face glowed like a full moon. A smile spread over the face of the Prophet ﷺ.





It is from this event that we can deduce how appreciative the prophet ﷺ was of those youths who adhered to religion. We can imagine his ﷺ shining face and the manner in which he ﷺ would welcome those at the *Hauz-e-Kausar* who had grown up protecting themselves from the *Fitnah* (tribulations) of this world.

When Hazrat Abdullah bin Rawahah رضي الله عنه appeared, the Prophet ﷺ smiled and asked him what had happened? He replied, O Prophet, I have lost everything and have come to you in this condition. The Prophet ﷺ comforted him, saying, Son! You and I are now one. I am your friend, your confidante, and your father, everything.

This fortunate lad was given the title of Zul-Bajaadain. During one of the Prophet's ﷺ expeditions, the youth fell ill. When the Prophet ﷺ pulled him on his lap, Hazrat Zul-Bajaadain رضي الله عنه passed away. How fortunate was he! You and I do not know when and where we will die. We are unaware of our ongoing at the time of death. In all honesty, Allah is appreciative of those who spend their time, youth, wealth, resources and in fact, their whole life, to please Him. Hence, when Hazrat Zul-Bajaadain's soul departed from this world, the Prophet ﷺ took the reins of burying him and arranged for everything with his ﷺ own hands. Hazrat Umar رضي الله عنه





states he had never been as envious of anyone as he had been of Zul-Bajaadain for being put to rest by the Prophet's ﷺ hands, and wished he was in the child's place instead.

Islam has spread through sacrifice

It is owing to the sacrifice of these elders that this valuable treasure of Deen was able to reach us. There is a long history of sacrifice behind this beginning of New Year. To recount the event of migration, the lives of the martyrs; and the numerous sacrifices made (That has marked the Islamic New Year) helps in reinforcing our religion. It encourages us to be strong and withstand the temptations and adversities that push us to sin. It tells us to embrace Deen wholly and solely, and be able to shun traditions that are contrary to Islam. In a nutshell, it reminds us of the resemblance our sacrifices have to the people of the times of the Prophet ﷺ who risked it all for Islam. And for that, we are fortunate. We must never lose heart or give up trying to stay on Deen.

This is why my dear friends! We should start the year by restrengthening our bond with Allah ﷻ. We should repent for our past sins, and vow to obey Allah in the following year. If you have not yet offered two rak'aat, I suggest you to do so now, and pray to Allah ﷻ after performing *Salatul Hajaat*,





'O Allah! Now that I have begged You for your forgiveness, I vow to spend the rest of my life in obedience.'

Shed tears of remorse for your past sins, and don't delay in repentance lest it be your last year. This is the lesson to take away from this New Year; to deeply repent and move on with the determination to stay firm on His path.

May Allah ﷻ grant us the ability to practice more than what we have heard and said. Aameen.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ





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