

The Prophet SAW gave his Farewell Sermon & said: “Time has completed its cycle & is as it was on the Day when Allah created the heavens & the earth. The year is twelve months, of which four are sacred, three consecutive months – Dhu’l-Qa’dah, Dhu’l-Hijjah & Muharram – and the Rajab of Mudar which comes between Jumaada & Sha’baan.” (Bukhari)



The Battle of Tabuk

The Battle of Tabuk, also referred to as the Expedition of Tabuk, occurred in Rajab, 9 AH. It was a significant event in Islamic history, representing one of the final military expeditions led by the Prophet Muhammad SAW. Unlike other battles, no actual fighting took place; its importance lay in its strategic and symbolic value.

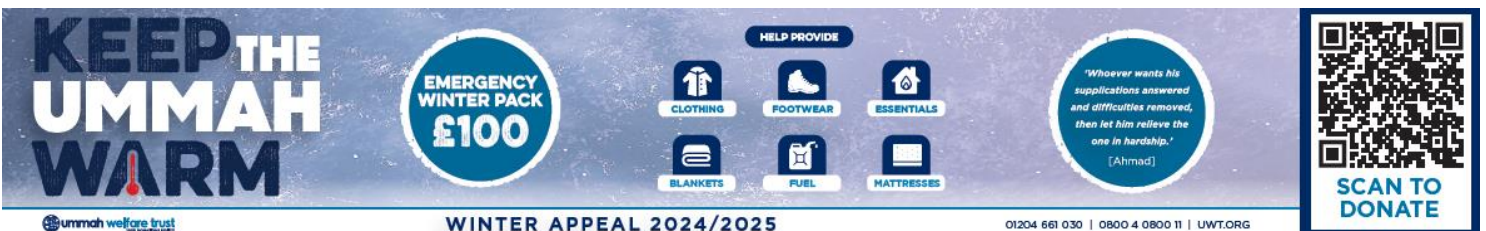
The campaign was prompted by reports of a potential threat from the Byzantine Empire, who were allegedly amassing forces in the Levant to attack the Muslim state in Madinah. In response, Prophet Muhammad SAW called upon his followers to prepare for a long and arduous march. The journey to Tabuk, located near the borders of modern-day Jordan, spanned approximately 700 kilometres from Madinah. This expedition is notable for the extraordinary sacrifice and commitment it demanded due to the scorching heat, scarcity of resources, and the sheer distance involved.

Many Muslims generously contributed to the cause, including notable figures like Abu Bakr RA, who donated all his wealth, and Umar ibn al-Khattab RA, who offered half of his possessions. However, some individuals, particularly among the hypocrites, hesitated or sought excuses to avoid participation.

Upon reaching Tabuk, the Prophet SAW and his companions found no Byzantine army, as the earlier reports of an imminent invasion proved inaccurate. Nonetheless, the Prophet SAW's presence in the region sent a powerful message of strength and readiness, discouraging any hostile intent from neighbouring tribes or empires. Several local leaders in the area, including Christian Arab tribes, entered treaties of peace and cooperation with the Muslims.

The expedition underscored key lessons: the importance of unity, steadfastness in adversity, and the necessity of being prepared against potential threats. The Quran later criticized those who shirked their duty in this campaign, emphasizing the gravity of responding to the Prophet’s call.

The Battle of Tabuk thus solidified the emerging Islamic state's influence and marked a significant step toward the unification of Arabia under Islam. Though it involved no bloodshed, its strategic impact was profound, highlighting the diplomacy and foresight of the Prophet Muhammad SAW.



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"Whoever wants his supplications answered and difficulties removed, then let him relieve the one in hardship."
[Ahmad]

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Date			Beginning Times					Jama'ah Times			
DAY	DATE	ISLAMIC	FAJR	SUNRISE	DHUHR	ASR	ISHA	FAJR	ASR	MAGHRIB	ISHA
Wed	1	1	6:02	8:06	12:09	2:16	5:45	7:00	2:45	4:07	6:45
Thu	2	2	6:02	8:06	12:09	2:17	5:46	"	"	4:08	6:45
Fri	3	3	6:02	8:06	12:10	2:18	5:47	"	"	4:09	6:45
Sat	4	4	6:02	8:05	12:10	2:19	5:48	7:00	2:45	4:10	6:45
Sun	5	5	6:02	8:05	12:11	2:20	5:49	"	"	4:11	6:45
Mon	6	6	6:02	8:05	12:11	2:22	5:50	"	"	4:13	7:30
Tue	7	7	6:02	8:04	12:11	2:23	5:51	"	"	4:14	"
Wed	8	8	6:02	8:04	12:12	2:24	5:52	"	"	4:15	"
Thu	9	9	6:01	8:03	12:12	2:25	5:54	"	"	4:17	"
Fri	10	10	6:01	8:03	12:13	2:27	5:55	"	"	4:18	"
Sat	11	11	6:01	8:02	12:13	2:28	5:56	7:00	3:00	4:19	6:45
Sun	12	12	6:00	8:01	12:13	2:29	5:57	"	"	4:21	6:45
Mon	13	13	6:00	8:01	12:14	2:31	5:59	"	"	4:22	7:30
Tue	14	14	5:59	8:00	12:14	2:32	6:00	"	"	4:24	"
Wed	15	15	5:59	7:59	12:15	2:34	6:01	"	"	4:25	"
Thu	16	16	5:58	7:58	12:15	2:35	6:02	"	"	4:27	"
Fri	17	17	5:57	7:57	12:15	2:37	6:04	"	"	4:29	"
Sat	18	18	5:57	7:56	12:16	2:38	6:05	7:00	3:15	4:30	6:45
Sun	19	19	5:56	7:55	12:16	2:40	6:06	"	"	4:32	6:45
Mon	20	20	5:55	7:54	12:16	2:42	6:08	"	"	4:34	7:30
Tue	21	21	5:54	7:53	12:16	2:43	6:09	"	"	4:35	"
Wed	22	22	5:54	7:52	12:17	2:45	6:11	"	"	4:37	"
Thu	23	23	5:53	7:51	12:17	2:46	6:12	"	"	4:39	"
Fri	24	24	5:52	7:50	12:17	2:48	6:14	"	"	4:40	"
Sat	25	25	5:51	7:48	12:17	2:50	6:15	7:00	3:30	4:42	6:45
Sun	26	26	5:50	7:47	12:18	2:51	6:17	"	"	4:44	6:45
Mon	27	27	5:49	7:46	12:18	2:53	6:18	"	"	4:46	7:30
Tue	28	28	5:48	7:44	12:18	2:55	6:20	"	"	4:47	"
Wed	29	29	5:46	7:43	12:18	2:56	6:21	"	"	4:49	"
Thu	30	30	5:45	7:41	12:18	2:58	6:23	"	"	4:51	"
Fri	31	01	5:44	7:40	12:19	3:00	6:24	"	"	4:53	"

Dhuhr Jama`ah

1:00

1st Jumu`ah

12:25

2nd Jumu`ah

1:15

Islamic dates are subject to regional moonsighting reports.
 Isha Jama'ah is early on weekends
 Asr time ends 5 minutes before the published Maghrib time.

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Fiqh and Aqidah
 Sunday 10:30-12:00
 U. M Koirul Islam

Tafsir of Surah Yasin
 Sunday 12:00-1:30
 U. Zakariyya Pathan

Tafsir of Surah Mulk
 Wednesday 6:00-7:30
 U. Mohammed Moreea

Reflections on Isra' & Mi'raj

The Isra' and Mi'raj was a great sign and an immense miracle which Allah gave to the Master of the people of the heavens and the earth, to demonstrate his superiority over mankind, jinn-kind, angels and the whole of creation. There are great lessons in the events that took place and a means of increasing in belief and certitude.

The scholars say that the best night in relation to the Ummah was the night on which the Prophet SAW was born, whereas the best night in relation to the Prophet SAW himself was the night of the Isra' and Mi'raj.

Prior to this night the Prophet SAW had displayed great patience in the face of hardship and it is one of Allah's wisdoms that He bestows His gifts accompanied with hardships.

Allah says: They encountered suffering and adversity and were shaken such that the Messenger and those of faith who were with him said: "When will Allah's assistance come?" Truly Allah's assistance is always near. [Al Baqarah]

At the end of his life, the Messenger of Allah SAW said that the worst treatment that he received from the disbelievers was his violent rejection at the hands of the people of al-Ṭā'if. Most of the scholars of the Sīrah say that that the Isra' and Mi'raj took place shortly after this, a year prior to the Hijrah in the month of Rajab.

The Prophet SAW saw some of the events of the Isra' and Mi'raj in his dreams as a preparation for them before the events actually occurred.

Allāh says: Transcendent is the One Who caused His slave to travel by night from al-Masjid al-Ḥarām to al-Masjid al-Aqṣā. [Al Isra] Allāh tends to express His transcendence before mentioning a great affair which is beyond what people are accustomed to.

The Prophet's chest was split open and his heart was washed and filled with knowledge and forbearance. The Burāq was then brought to him. Allāh could have caused him to travel without the Burāq, but it was a means of honouring and ennobling him. Jibrīl said to the Burāq after some initial obstinacy: "Are

you not humbled, O Burāq? By Allāh, no one more noble in the sight of Allāh has ever ridden you!"

The Messenger of Allāh SAW led the Prophets in prayer in al-Masjid al-Aqṣā. Jibrīl informed him that the soul of every prophet sent by Allāh from the time of Ādam to the time of Īsā was brought to pray behind him so that they would come to know the station of their master, Muḥammad. He was the imām who led all the prophets and angels in prayer. Why do we not make him our imām?

The Prophet then ascended from heaven to heaven. The angels in the heavens had been informed that he would come and it was their opportunity to be honoured by meeting him just as his Companions had that honour on the earth. The people of the earth threw stones at him and insulted him but the people of the heavens gave him the warmest of welcomes. In the Prophet's meeting with his father Ādam and the other Prophets in the various heavens there is a lesson. In spite of the Prophet's superiority over them, he was still ordered to greet them. There was no-one less in need of anyone else than him but he met them and displayed great etiquette and manifested his slave-hood to his Lord.

Among the things he witnessed was people who turned down freshly cooked meat and chose to eat putrid rotting meat. He was told that this was like those who leave that which is lawful and choose that which is unlawful. He saw people's heads being smashed with rocks. As soon as their heads were smashed they would be restored and then smashed again and so on. He was told these were the people who were too lazy to pray the obligatory prayer.

He ascended to al-Bayt al-Ma'mūr, which resembles the Ka'bah above the seventh heaven. It lies directly above the Ka'bah, and every day 70,000 angels enter it. The Prophet entered it and prayed in it, along with the spirits of some of the elect of Allah. Then he came to al-Sidrat al-Muntahā, a tree whose size and beauty is indescribable. Were one of its leaves to fall it would cover the heavens and the earth. This is the end point of the knowledge of creation.

It was here that Jibrīl stopped. He said that if he went any further, he would burn

but he told the Prophet to continue his journey alone.

He duly ascended to the Throne of Allah and fell into prostration. Mūsā AS had been ordered to remove his sandals when Allah spoke to him, but the Beloved was not ordered to do so.

Allāh spoke gently to His Beloved and reminded him of His blessings upon him. He said things to Him which only He knows.

Allah made fifty prayers compulsory on his nation. This was eventually reduced to five with the reward of fifty. Are those who are unable to perform the five not ashamed of their Lord? What would they have done if it was fifty prayers that they had to perform? Allāh made five prayers compulsory upon His slaves, in which there is the opportunity to converse with Allāh and draw close to Him. "The closest the slave is to his Lord is when he is in prostration."

The Messenger of Allah SAW remained firm while witnessing all the things that he witnessed: His vision did not stray, nor did it go wrong [Al Najm]; His heart did not lie about what it saw, for truly did he see, of the signs of his Lord, the greatest. [Al Najm]

All of this took place in a few instants. So little time had elapsed that the place where he had been sleeping was still warm. All of these are amazing examples of divine power. We are so accustomed to the pattern of cause and effect and the laws of creation that we tend to forget the presence of divine power in everything. In reality the things which we regard to be normal are miraculous – our sitting and standing, our eating and drinking.

Allah says: Do you see the water which you drink? Did you bring it down from the clouds or did We? [Al Waqi'ah]


May Allah bestow prayers upon the one who made this awesome journey and may He resurrect us with him. Make us among those who are truthful in their following of him. Do not deprive us of the vision of him in this life, the Barzakh and the next life. Allow us to see the face of the one who You allowed to see Your countenance so that we are ready to see Your countenance in the abode of Your pleasure.

Activity

Use the chart on the left to crack the code and reveal an important hadith. Try to remember it if you can too.

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