

مُحَرَّم

MUHARRAM

THE MONTH OF ALLAH



Story of Islamic calendar



This month marks the beginning of a new Islamic year, which was initiated after the Hijrah, or emigration, of Prophet Muhammad and which marked the formation of the first Muslim nation within an independent Islamic territory under the rule of Muslims.

The Muslims had no formal annual calendar until the caliphate of ‘Umar Ibn Al-Khattaab, may Allah be pleased with him. In the third or fourth year of his caliphate, ‘Umar, may Allah be pleased with him, received a message from Abu Moosa Al-Ash’ari, may Allah be pleased with him, who suggested that their future correspondence be confirmed with the appropriate date.

Therefore, ‘Umar, may Allah be pleased with him, gathered some of the surviving companions of the Prophet and consulted them on this matter. Some of them suggested adopting the Persian Calendar; others proposed adopting the Roman Calendar; others still proposed that the Muslims should form their own calendar and that it should start from the birth of the Prophet ; another group agreed but thought that the new Islamic Calendar should start from the day on which the Prophet embarked upon his mission; another group believed that this new Islamic Calendar should begin from the emigration of the Prophet while a final group believed that it should start from his death.

After a discussion, they may Allah be pleased with them all agreed unanimously to adopt that the Islamic Calendar should start from when the Prophet emigrated from Makkah to Madeenah and that the first month of this new Calendar be that of Muharram.

This is because Muharram is a sacred month and because it follows Thul-Hijjah which is the month in which the Muslims perform Hajj, or the pilgrimage, which is the last of the five pillars of Islam that was enjoined upon the Muslims. Muharram also follows the month in which the Ansaar (the Madeenan supporters of the Prophet) pledged allegiance to the Prophet which was prior to his migration to Madeenah. This pledge of allegiance was one of the introductory acts of the emigration itself and therefore Muharram was deemed the most suitable month to start the Islamic Calendar by the companions of the Prophet .

إِنَّ عِدَّةَ شُهُورٍ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ
اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضِ

"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;..."

Surah At Tawbah:36



Game - Months in Islam

- Cut out the following circle templates of Islamic months and the numbers 1-12.
- Paste the circle templates of months in different places (indoor or outdoor).
- Give the numbers to kids
- Ask them to find the month respective to each number.

1

2

3

4

5

6

7

8

9

10

11

12

مُلَاحَظَةٌ

صَفْرٌ

رَبِّهِمْ
الْأَوَّلِ



رَبِيعُ
الثَّانِي

جَمَادَى
الْأُولَى

جَمَادَى
الْآخِرَى



رَجَب

شَعْبَانَ

رَمَضَانَ



شَوَّالٌ

ذُو الْقَعْدَةِ

ذُو الْحِجَّةِ



Muharram

Safar

**Rabi
Al Awwal**



**Rabi
Al Thani**

**Jamada
Al Awwal**

**Jamada
Al Thani**



Rajab

Sha'ban

Ramadan



Shawwal

**Dhul Al
Qa'dha**

**Dhul Al
Hijjah**



Allah mentions in the Qur'an that there are 4 sacred months.

**“The year is twelve months of which four are sacred, the three consecutive months of Dhul-Qa’dah, Dhul-Hijjah and Muharram, and Rajab Mudar which comes between Jumadah and Sha’ban.”
(Sahih Al Bukhari)**

**“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.. ”
(Surah At-Tawbah, Verse 36)**

The four Sacred Months were made four, three in succession and one alone, so that the Hajj and `Umrah are performed with ease. Dhul-Qa`dah, the month before the Hajj month, was made sacred because they refrained from fighting during that month. Dhul-Hijjah, the next month, was made sacred because it is the month of Hajj, during which they performed Hajj rituals.

Muharram, which comes next, was made sacred so that they are able to go back to their areas in safety (after performing Hajj).

Rajab, in the middle of the lunar year, was made sacred so that those coming from the farthest areas of Arabia are able to perform `Umrah and visit the House and then go back to their areas safely.

**Tafseer Ibn Kathir
Surah At Tawabah:36**

THE SACRED MONTHS

ذُو الْقَعْدَةِ

Dhul
Al Qa'dha

ذُو الْحِجَّةِ

Dhul
Al Hijjah

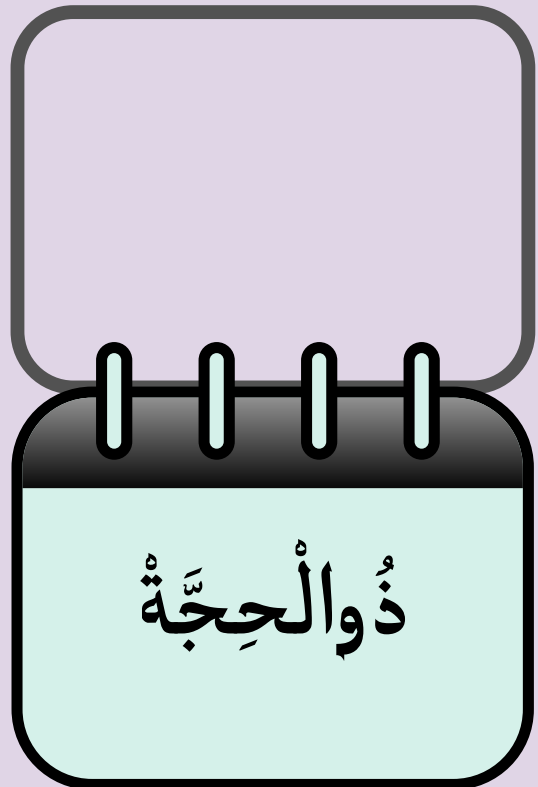
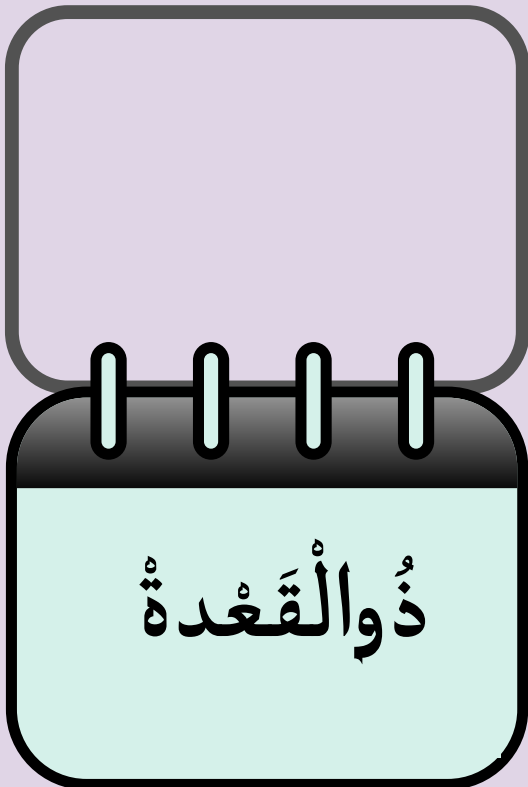
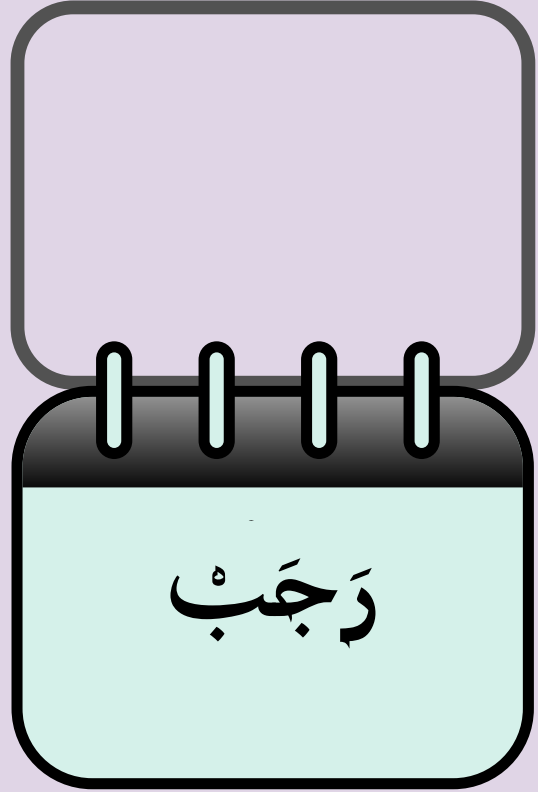
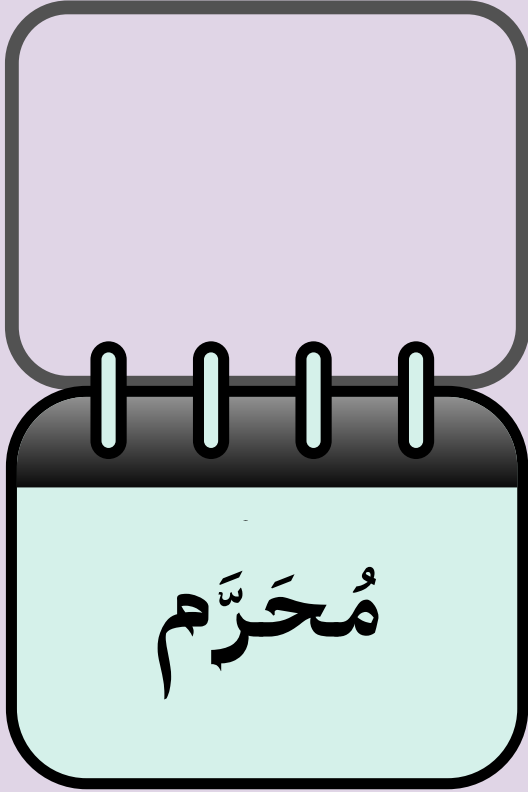
رَجَب

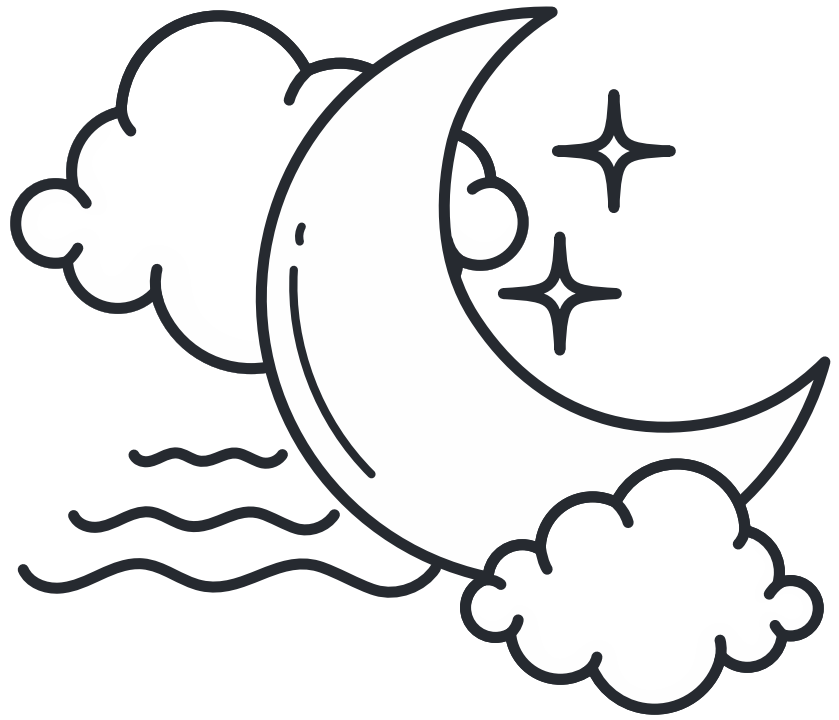
Rajab

مُحَرَّم

Muharram

Why each of the four months were made sacred?





رَجَبُ

مُحَرَّمٌ

THE MONTH
OF
ALLAH

Virtue of the 10th Muharram - Day of Ashu'ra

The Prophet recommended the believers to fast on this day

Although Muharram is a sacred month as a whole, yet, the 10th day of Muharram is the most sacred among all its days. The day is named 'Aashooraa'. According to Ibn 'Abbaas, may Allah be pleased with him, when the Prophet migrated to Madeenah, he found that the Jews of Madeenah used to fast on the 10th day of Muharram. They said that it was the day on which Prophet Moosa (Moses), may Allah exalt his mention, and his followers crossed the Red Sea miraculously and Pharaoh was drowned in its waters. On hearing this from the Jews, the Prophet said,

"We are worthier of Moosa than you," and he urged the Muslims to fast on the day of 'Aashooraa'. [Abu Daawood]

Fasting on this day used to be obligatory

It is also reported in a number of authentic narrations that in the beginning, fasting on the day of 'Aashooraa' was obligatory for the Muslims. It was later that the fast of the month of Ramadan was made obligatory and the fast on the day of 'Aashooraa' was made optional.

'Aa'ishah, may Allah be pleased with her, said: "When the Prophet came to Madeenah, he fasted on the day of 'Aashooraa' and urged the people to do likewise. But when the fast of the month of Ramadan was made obligatory, the obligation of fasting was confined to Ramadan and the obligatory nature of the fast of 'Aashooraa' was abandoned. So, whoever wishes to fast on the day of 'Aashooraa', he may do so, and whoever chooses not to fast, then he may also do so." [Abu Daawood]

It is the best fast after Ramadan

Fasting on the 10th of Muharram ('Ashura) is the best fast after Ramadan.

"The Messenger of Allah (peace and blessings of Allah be upon him) said: 'The best of fasting after Ramadhan is fasting Allah's month of Muharram.'" (Sahih Muslim)

Abu Hurayrah (may Allah be pleased with him) reported,

"I asked the Prophet: 'Which Prayer is the best after the obligatory Prayers?' He said: 'Prayer during the mid of the night.' I asked: 'Which fasting is the best after that of Ramadan?' He said, 'The month of Allah that you call Muharram'"

(Sahih Muslim)

The Prophet would fast on this day even before Prophethood

The Prophet would fast on this day even before Prophethood. In a hadith in the Muwatta of Imam Malik (may Allah have mercy on him), it has been mentioned that in the era of ignorance (jahiliyyah), the polytheists of Makkah would fast on this day. It may have been due to a tradition of Prophet Ibrahim (peace be upon him).

Imam Al Qurtubi (may Allah have mercy on him) has said, "Perhaps Quraysh used to fast on that day on the basis of some past law, such as that of Ibrahim, upon whom be peace." Prophet Muhammad (peace and blessings be upon him) would also fast on this day before prophethood.

Cut and paste the following pictures next to above pictures of old pages in your scrap book



Read and Reflect

Prophet Musa PBUH and his people were saved on this day.

After Musa stayed in Egypt for a long time, and the proof of Allah was established against Fir`awn and his chiefs, yet they were still arrogant and stubborn, then there was nothing left for them but punishment and vengeance.

Musa prayed to his Lord against them, a prayer which was answered.

Allah says:(And Musa said: "Our Lord! You have indeed bestowed on Fir`awn and his chiefs splendor and wealth in the life of this world, our Lord! That they may lead men astray from Your path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment."

Allah said: "Verily, the invocation of you both is accepted. So you both keep to the straight way." (10:88-89)

So Allah commanded Musa, peace be upon him, to take the Children of Israel out of Egypt by night, and take them wherever he would be commanded. So Musa, peace be upon him, did as he was commanded by his Lord, may He be glorified, and he led them forth after they had borrowed an abundance of jewelry from the people of Fir`awn. As more than one of the scholars of Tafsir have said, they left when the moon was rising, and Mujahid, may Allah have mercy on him, said that the moon was eclipsed that night. And Allah knows best.

The following morning, when there was nobody to be found in the Israelite quarters, Fir`awn became angry and his anger intensified since Allah had decreed that he was to be destroyed. So he quickly sent his callers to all his cities, i.e., to mobilize his troops and bring them together, and he called out to them:

He sent callers into all of the cities to gather together his army from all of his lands and provinces.

He said to them, "Verily, these indeed are but a small band." (26:54) meaning, a small group.

"And verily, they have done what has enraged us." means, `every time we have heard anything about them, it has upset us and made us angry.

Then when he gathered his army and organized his troops, he set out after them and they followed them at dawn when the sun began to rise.

"And when the two hosts saw each other" (26:61) This means that each person of the two parties was looking at the other party. The companions of Musa said: "We are sure to be overtaken." (Musa) said: "Nay, verily, with me is my Lord. He will guide me." (26:61-62)

Musa stopped with the Children of Israel and the sea was in front of them and Fir`awn was behind them. Then, at that moment, Allah revealed to Musa, (And strike a dry path for them in the sea.) So Musa struck the sea with his stick and he said, "Split for me, by the leave of Allah." Thus, it split, and each separate part of the water became like a huge mountain. Then, Allah sent a wind to the land of the sea and it burned the soil until it became dry like the ground that is on land.

For this reason Allah said, (and strike a dry path for them in the sea, fearing neither to be overtaken...) This means being caught by Fir`awn. (nor being afraid.) meaning, "Do not be afraid of the sea drowning your people." Then, Allah, the Exalted, said, (Then Fir`awn pursued them with his hosts, but the sea }Al-Yamm{ completely overwhelmed them) Al-Yamm means the sea. (and covered them up.) meaning, covered them up with a thing that was well-familiar to them in such a situation, as Allah states; (And He destroyed the overthrown cities. So there covered them that which did cover." (53:53-54)

(And leave the sea as it is (quiet and divided). Verily, they are a host to be drowned.) When Musa and the Children of Israel has crossed the sea, Musa wanted to strike it with his staff so that it would go back as it had been, and it would form a barrier between then and Fir`awn and prevent him from reaching them. But Allah commanded him to leave it as it was, quiet and divided, and gave him the glad tidings that they were a host to be drowned, and that he should not fear either being overtaken by Fir`awn or drowning in the sea. Ibn `Abbas, may Allah be pleased with him, said: (And leave the sea as it is (quiet and divided).) means, leave it as it is and keep moving. Mujahid said: (as it is) means, a dry path, as it is. `Do not command it to go back; leave it until the last of them have entered it.' This was also the view of `Ikrimah, Ar-Rabi` bin Anas, Ad-Dahhak, Qatadah, Ibn Zayd, Ka`b Al-Ahbar, Simak bin Harb and others.

As Fir`awn pursued them into the sea, misled his people and did not lead them to the path of correct guidance, likewise, he will go ahead of his people on the Day of Resurrection, and will lead them in to the Hellfire. And evil indeed is the place to which they are led.

Craft - Book Mark

What you need :

- Piece of card board
- Glue
- Scissors
- Ice cream stick or wooden stick to make Musa's staff

How to make

Cut out the picture of wave and paste it on the card board and then again cut around the picture.

Wrap the Ice cream stick using brown colour paper or use brown paint to colour the stick. Use glue or tape to stick.

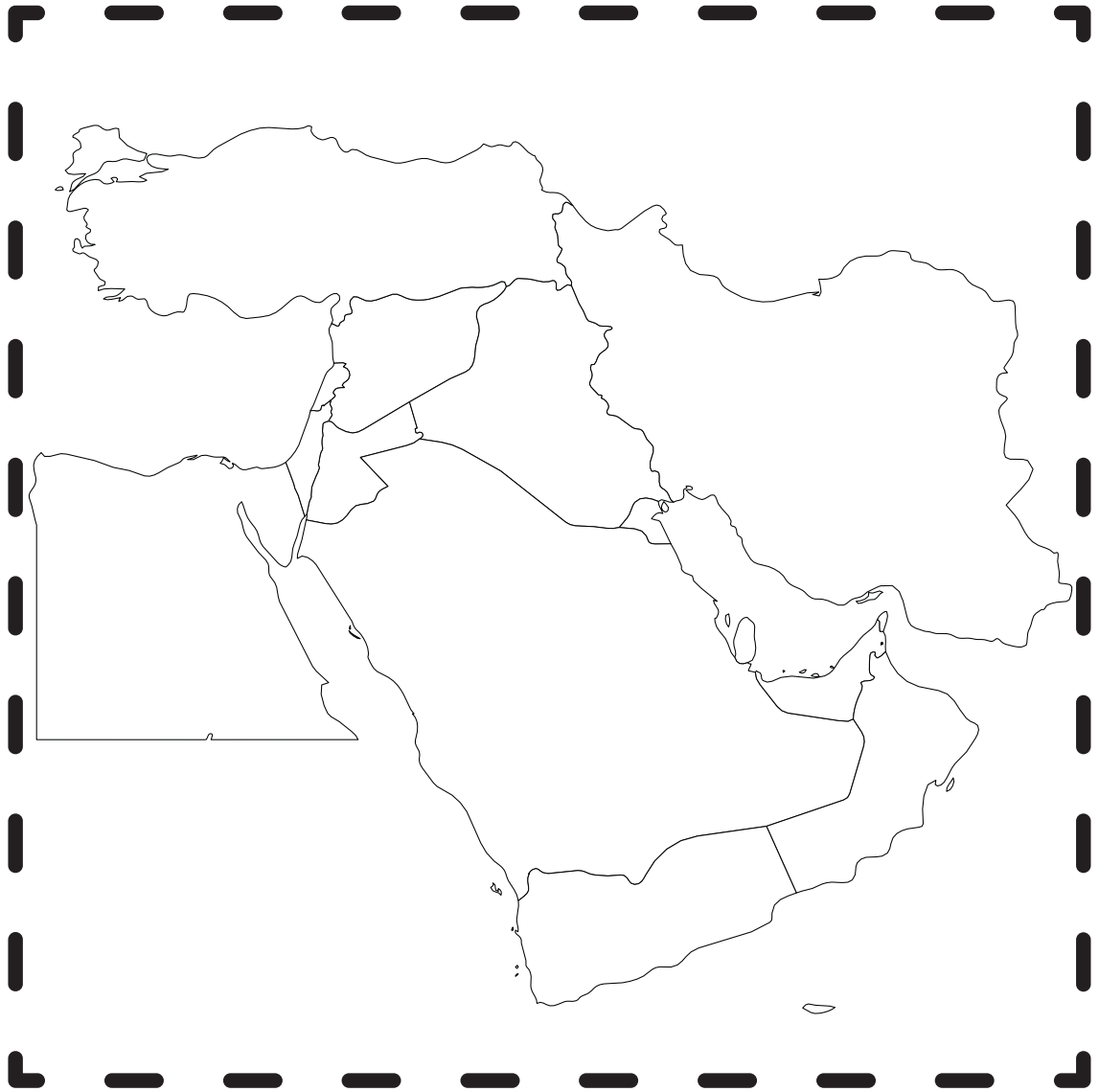


Use an Ice cream stick or wooden stick



Map Activity

WHERE IS RED SEA?



Label and colour the following countries

- Yemen
- Oman
- Saudi Arabia
- Egypt
- Iraq
- Iran
- Turkey
- United Arab Emirates
- Jordan
- Kuwait
- Qatar
- Syria
- Lebanon

Explain kids about Tawwakul

What is Tawakkul?

What is Tawakkul? The word tawakkul is from a root word (w-k-l) that literally means to give oneself over to something. With “Tawakkul”, it means to give ourselves over in total reliance on Allah (swt). This is a bit different from the concept of submission as we know it in Islam.

Tawakkul has to do with placing your absolute trust in Allah over all your affairs, not just about submitting to Him in worship.

Remember when Musa (as) was asked to perform a trick in front of real magicians and Allah (swt) told him (Musa) to drop his walking stick to the floor? Musa (as) wasn't a magician, and he had no idea what would happen if he dropped the stick. But he relied on the words of his Lord, dropped the stick, and the stick turned to a real snake much to the amazement of the magicians (Al-A'raf 7:117).

Here, Musa (as) demonstrated absolute reliance on Allah (swt). He didn't know what was going to happen or how, but he did his best and relied on his Lord.

How to Apply Tawakkul to our Daily Lives

It can sometimes be difficult to put your trust solely in Allah (swt) because we humans are addicted to instant gratification. We pray salatul Istikhara today and we start to watch out for obvious signs from Allah (swt) giving us guidance over what is unclear to us. Or even when we know that all matters in our lives have been decreed by Allah (swt), we continue to chase after things that may not be ours, wanting them at all costs.

Believe in the Words of Allah (swt)

Our greatest barrier to absolute reliance in Allah (swt) comes from our belief in His words. Imagine that you had a toothache and the dentist promised that you will be relieved after a tooth extraction. Wouldn't you believe him?

But the Prophet (saw) already told us “If you all depend on Allah with due reliance, He would certainly give you provision as He gives it to birds who go forth hungry in the morning and return with full belly at dusk”. (At-Tirmidhi)

So, the first thing that we should strive for in having tawakkul, is to believe what we have been promised by the Qur'an and Sunnah. If Allah (swt) says that he has our backs, then we really need to believe that He does.

Let's look at another story from the life of Prophet Musa (as) as he was leading his people away from Pharaoh and his army. At the edge of the sea, Musa didn't know how to take his people across the water, and the army was fast approaching behind.

Again, he was commanded by Allah (swt) to strike the sea with his walking stick. Ordinarily, anyone would wonder how a stick struck on the sea can help them cross the sea. But with absolute reliance on the wisdom of his Lord, Musa (as) struck the sea with his stick. And the sea parted into two, revealing solid land for Musa (as) and his people to pass across. Reliance upon Allah is what takes our own little efforts, and turn them into results that are beyond even our own comprehension.

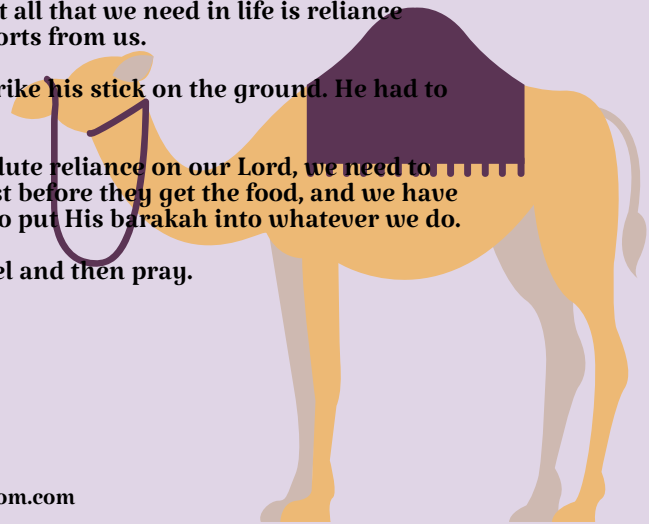
Combine Tawakkul with Action

One of the most common misconceptions about tawakkul is that all that we need in life is reliance upon Allah (swt), and He will direct our affairs even without efforts from us.

For Musa (as) to receive the miracles of Allah (swt), he had to strike his stick on the ground. He had to take his people to escape from Pharaoh.

He had to get up and do something. As much as we aim for absolute reliance on our Lord, we need to get up and make the first move. The birds have to leave their nest before they get the food, and we have to get a job and work hard at it before we can rely on our Lord to put His barakah into whatever we do.

Remember that Prophet Muhammad (saw) said to tie your camel and then pray.



Believe in Qadar

What happens when you worked hard for something, put your trust in Allah (swt), and still failed to achieve it?

This is a normal outcome of events in life, but if one is not careful, it can affect your faith. You start thinking that after making efforts on your own and relying on Him, Allah didn't grant you what you wanted.

You see people who do not even believe in Allah (swt) get all the goodies of life, and you start to wonder why your prayers are not bringing the results that you expect. But our reliance on Allah (swt) should also include a trust in His decision.

If we can trust Him to make a way for us out of a difficulty, we should be able to trust Him when things happen to us that we do not like. It could be that He has answered your prayers in another form, and it could be that He wants to give you something better.

Conclusion

The earth has been described as a prison for a believer, so we should not despair whenever we feel anxious about our affairs in this life.

The pious predecessors before us were faced with trials that caused them worry and anxiety. What helped them, and what will help us navigate these seasons of worry is our reliance on Allah (swt) as the best disposer of our affairs.

With tawakkul comes a person that strives for what they want. With tawakkul comes a mind that rests assured that their Lord is al-Wakeel (the best disposer of affairs), and with tawakkul comes a soul that understands and believes that whatever is meant for them will never miss them.



Explain the following name of Allah "AL Wakeel"
Colour, cut and paste in your scrap book or note book.

الْوَكِيلُ

AL WAKEEL

THE DISPOSER OF AFFAIRS

Al-Wakeel is the only One who takes charge of the affairs of those under His care, managing all matters as He pleases. He is the One to be relied on, for all power belongs to Him!

Game - The Buddy Walk Activity

Instructions

- Pair up kids, so that each kid has a partner.
- Place obstacles like chairs, tables, toys, etc. randomly in the place the activity will be conducted.
- Blindfold one kid in each pair.
- Let the other kid in the pair walk his buddy safely through the obstacles to the other side.
- Once the pair reach the other side, blindfold the other partner and let his partner walk him safely back to the other side.

Kids know that their partner will guide them through these obstacles to reach the other side. They trust their partner.

Please do note: Trust in Allah is a broader concept and it can never compare to the trust that kids have towards their partner of the partner in this game. :)

This is a simple game to teach kids about the importance of complete reliance on Allah to pass the trials of this life.



The Prophet (peace and blessings be upon him) said,

“Fasting the day of ‘Arafah I hope Allah will expiate thereby for the year before it and the year after it, and fasting the day of ‘Ashura I hope Allah will expiate thereby for the year that came before it.”

(Sahih Muslim)



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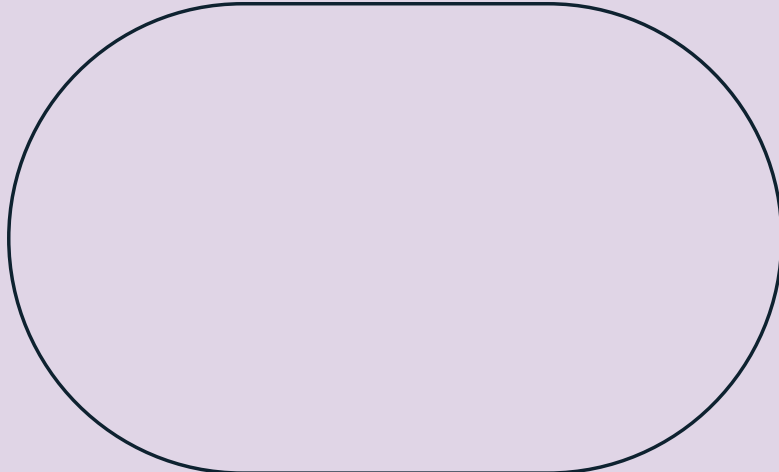
**HOW DOES ALLAH
FORGIVE OUR SINS FOR
FASTING ON THE DAY OF
'ASHURA?**



Paste here

Fasting on this day is a means of having our (minor) sins being forgiven. Tawbah (repenting) is required for major sins.

It is recommended to fast the ninth in addition to the tenth of Muharram. Abdullaah ibn Abbaas said, "When the Messenger of Allah fasted on 'Aashooraa' and commanded the Muslims to fast as well, they said, 'O Messenger of Allah, it is a day that is venerated by the Jews and Christians.'



DO WE FAST ONLY ON THE DAY OF 'ASHURA?

The Messenger of Allah said : 'If I live to see the next year, 'Insha'Allah', we will fast on the ninth day too.' But it so happened that the Messenger of Allah passed away before the next year came."
[Muslim]



Prophet Nuh's Ark came to rest on Mount Judi on this day

It was said: "O Nuh! Come down (from the ship) with peace from Us and blessings on you and on the people who are with you (and on some of their offspring), but (there will be other) people to whom We shall grant their pleasures (for a time), but in the end a painful torment will reach them from Us."

Allah, the Exalted, informs of what was said to Nuh when the ship anchored on Mount Judi, peace be upon him, peace were sent upon him and the believers with him. This salutation was also for every believer from his progeny until the Day of Resurrection. Muhammad bin Ka'b said, "Every male and female believer until the Day of Resurrection is included in this salutation of peace. Likewise, every male and female disbeliever until the Day of Resurrection is included in this promise of torment and pleasure.

Muhammad bin Ishaq said, "When Allah wanted to stop the flood, He sent a wind upon the face of the earth that caused the water to be still. Then the springs of the earth were closed off from the great flooding and the pouring (rain) from the sky halted.

Allah, the Exalted, says, (And it was said: "O earth! Swallow up your water..."(11:44)
Thus, the water began decreasing and subsiding until the ship settled on Mount Judi.

The People of the Tawrah (the Jews) claim that this occurred during the seventh month (of the year) and it lasted for seventeen nights. Then, on the first day of the tenth month, he (Nuh) saw the mountain tops. Then after forty more days, Nuh opened the small window in the roof of the ship and he sent a raven out to see what the water had done. However, the raven did not return to him. Then, he sent a pigeon out but it returned to him without finding any place (land) to put its two feet down. He extended his hand out of the ship and the pigeon grabbed his hand so that Nuh could pull it back into the ship. Then, after seven more days passed, he sent the pigeon out again to investigate for him. The pigeon returned in the evening with a leaf from an olive tree in its mouth. From this, Nuh knew that the water had decreased from the face of the earth.

He remained in the ship for seven more days before he sent the pigeon out again. This time the pigeon did not return to him, so he knew that the earth had appeared. Thus, a year was completed from the time that Allah sent the flood, until the time of Nuh sending the pigeon. The first day of the first month of the second year began when the face of the earth appeared and land became visible. This is when Nuh uncovered the opening of the ship. During the second month of the second year, after twenty six nights, (It was said:

"O Nuh! Come down (from the ship) with peace from Us)

