

Islamic Academy Coventry

# The Islamic Calendar

(2<sup>nd</sup> Edition)

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The Islamic Calendar  
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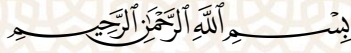
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## Introduction

**L**iving in the West, we are all familiar with the Gregorian Calendar, the years, the months, even the dates which are significant to Christians. The real question is, how many of us are familiar with the Islamic Calendar?

Can we say that we know the significant dates in Islām or the names of the months? In fact, how many of us know the current Islamic month or year? We all know when it is Ramaḍān and maybe Dhul Ḥijjah, but what about the other months?

Consider the following:

- A child reaches adulthood in Islām on their 15<sup>th</sup> Islamic birthday if they haven't experienced any of the natural signs.
- Our Charity – Zakāt is payable every Islamic Year
- Our obligatory fasting - Ṣaum begins on the 1<sup>st</sup> of Ramaḍān & ends on the 1<sup>st</sup> of Shawwāl
- Our obligatory pilgrimage - Ḥajj takes places between the 8<sup>th</sup> and 12<sup>th</sup> of Dhul Ḥijjah

So, you can see as Muslims, it is imperative for us to familiarize ourselves with our Islamic Calendar.

I had spoken briefly on different aspects of this topic during my Tafsīr and Sīrah sessions, however I was asked by one of my friends to prepare an article which would help people understand the subject in more detail. The purpose of this short booklet is to discuss the Islamic Calendar, and Inshā'Allāh highlight some important facts behind its origins.

We should all make the intention to learn about the Islamic Calendar and teach our children as well. The more aspects of Islām we incorporate into our daily lives, the more significant the years, months and days will become as well as the events which took place on them or take place every year.

For the second edition, I have added a section under each month containing significant dates. These could be dates where important historical events took place or are relevant from a Sharῑ perspective.

I pray that this section also helps some of our scholars in giving them ideas for preparing the relevant material for their Friday sermons. It is always a challenge preparing new material for each talk, however there are certain times of the year, when the

congregation needs to be reminded and informed of rulings pertaining to current events, i.e., Ramaḍān, Eid etc. This material could then be reused for future talks.

A good way to keep familiar with the Sīrah of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is to learn what events happened in which month. For this I have used the book 'Khulāṣatul Bahiyyah' by Shaykh Waḥīd ibn 'Abdus Salām Bāliyyi and added information for the relevant events on a monthly basis rather than which year they occurred, however I have added the year as a reference. If the date has been left blank, then the event occurred sometime during that month. I have not included all the events, as this would merit a whole book, however I have included those which people may be familiar with as well as those which could be used as a subject for a sermon.

Finally, I would like to thank my dear classmate Maulānā Adil from Canada for his valuable input in this booklet. May Allāh سُبْحَانَهُ وَتَعَالَى give us all the ability to learn about our beautiful religion of Islām and make it part of our lives.

Amīn

*Ebrahim Noor - 13<sup>th</sup> Jumāda al-Ūla 1442 AH (28<sup>th</sup> December 2020)*

## The Origin of the Islamic Calendar

**T**he most common opinion is that the beginning of the Islamic Calendar was decided during the time of ‘Umar رَضِيَ اللَّهُ عَنْهُ.<sup>1</sup>

Shā‘bi رَحِمَهُ اللَّهُ and Muḥammad ibn Sirīn رَحِمَهُ اللَّهُ mention, on one occasion Abū Mūsā’ al-Ash‘arī رَضِيَ اللَّهُ عَنْهُ wrote a letter to ‘Umar رَضِيَ اللَّهُ عَنْهُ, during the time when he was the Amīr al-Mu‘minīn – ‘The Commander of the Faithful’. In the letter, he mentioned that ‘Umar’s رَضِيَ اللَّهُ عَنْهُ letters reach him, but there are no dates on the letters.

In the 17<sup>th</sup> year of Hijrah, ‘Umar رَضِيَ اللَّهُ عَنْهُ gathered the Companions رَضِيَ اللَّهُ عَنْهُمْ to discuss how to set a date, in other words, how to fix the Islamic Calendar.

### The First Year

The first point of discussion was when should the Islamic Calendar start, i.e., what should be the first year. Some of the opinions were as follows:

- From the birth of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
- From the time Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ received Prophethood

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<sup>1</sup> Sīrate Muṣṭafā p228



- From the time of the Hijrah – Migration to Madīnah.
- From the demise of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Regarding setting the date from Rasūlullāh's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ birth, 'Umar رَضِيَ اللهُ عَنْهُ didn't like this opinion as this would resemble the way of the Naṣārah, the Christians, as their calendar starts from when they believe 'Īsā عَلَيْهِ السَّلَامُ was born.

Regarding setting the date from Rasūlullāh's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ demise, 'Umar رَضِيَ اللهُ عَنْهُ did not prefer this opinion either, as the demise of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was a blow to the Ummah. Therefore, it would not be appropriate to mark the start of the calendar with this event.

After the discussion, 'Umar رَضِيَ اللهُ عَنْهُ came to the decision that the start of the Islamic Calendar should be from the Hijrah – when Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ migrated from Makkah to Madīnah. The reason behind this choice was that the Hijrah marked the time when the difference between falsehood and truth, Haqq and Bāṭil became established and it was the beginning of the rise and honour of Islām. All of the Companions رَضِيَ اللهُ عَنْهُمْ agreed with his opinion.

### The First month

Now that the first year had been determined, how will they decide which month should be the first in the Islamic Calendar?

If analogical reasoning was used, the first month should be Rabīʿ al-Awwal, as this was the month in which Rasūlullāh ﷺ migrated to the blessed city of Madīnah. However, the actual intention for migration was made by Rasūlullāh ﷺ in the month of Muḥarram.

In the 13<sup>th</sup> year of Prophethood, the Anṣār (Muslims from Madīnah) had taken the pledge of allegiance with Rasūlullāh ﷺ on the 10<sup>th</sup> of Dhul Ḥijjah, which is the day of Eid. At the end of the month of Dhul Ḥijjah, the Anṣār returned to Madīnah after completing the rituals of Ḥajj.

A few days later, in the month of Muḥarram, Rasūlullāh ﷺ made the intention to migrate to Madīnah and gave permission to the Companions رَضِيَ اللَّهُ عَنْهُمْ to also migrate. Therefore, it was decided that the first month of the Islamic Calendar should be Muḥarram.

This was the opinion which both ‘Uthmān and ‘Alī رَضِيَ اللَّهُ عَنْهُمَا gave to ‘Umar رَضِيَ اللَّهُ عَنْهُ. Other Companions رَضِيَ اللَّهُ عَنْهُمْ suggested that the year should start with the month of Ramaḍān, however ‘Umar رَضِيَ اللَّهُ عَنْهُ

said it should be the month of Muḥarram, as this is the month in which the pilgrims return from Ḥajj. All the Companions رَضِيَ اللهُ عَنْهُمْ agreed to this decision.



## How many Months in the Year?

In Sūrah at-Tawbah, verse 36, Allāh سُبْحَانَهُ وَتَعَالَى says:

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ  
السَّمَوَاتِ وَالْأَرْضِ مِنْهَا أَرْبَعَةٌ حُرْمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا  
فِيهِنَّ أَنْفُسَكُمْ<sup>2</sup>

“Surely, the number of months according to Allāh is twelve (as written) in the Book of Allāh on the day He created the heavens and the Earth, of which there are four sacred months. That is the right faith. So, do not wrong yourselves therein.”

From this we can see that Allāh سُبْحَانَهُ وَتَعَالَى has made twelve months in the Islamic Calendar and four of these months are sacred as Allāh سُبْحَانَهُ وَتَعَالَى has mentioned. These four months are:

- Rajab
- Dhul Qa‘dah
- Dhul Hijjah
- Muḥarram

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<sup>2</sup> Sūrah At-Tawbah verse 36

The month of Rajab occurs around the middle of the year, whilst the last three months are all consecutive, with Dhul Ḥijjah being the final month in the Islamic Calendar and Muḥarram the first month.

### The Sacred Months

In the famous book of Tafsīr, Ma‘āriful Qur’ān<sup>3</sup>, it mentions that the Sharī‘ah (Religious Laws) of all the Messengers of Allāh ﷺ were unanimous on the fact that worship in the sacred months was more rewarding and if anyone sins, the punishment would also be more severe. In the past Sharī‘ah’s, bloodshed was also forbidden in these months.

The inhabitants of Makkah were the descendants of Ibrāhīm عَلَيْهِ السَّلَام through his son Ismā‘īl عَلَيْهِ السَّلَام, so they also claimed to follow his Sharī‘ah. And as bloodshed, fighting and hunting was prohibited in the religion of Ibrāhīm عَلَيْهِ السَّلَام, they found this rule very difficult to follow.

During that time, fighting and bloodshed was very common among the Arabs, so they would create their own rules and excuses to make it easy for themselves and satisfy their personal objectives.

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<sup>3</sup> Ma‘āriful Qur’ān Volume 4 p370

Sometimes the need would arise to fight in one of the sacred months or they would be fighting, and one of the sacred months would begin. They would now say, in this year, this month is not sacred, the following month will now be sacred. For example, the month of Muḥarram would arrive, they would say this year, the month of Muḥarram is no longer sacred but the month of Ṣafar is now sacred. And if the need increased, they would then say the month of Rabīʿ al-Awwal is now sacred.

They would also sometimes swap the months, so they would say in this year, the month of Ṣafar has come first and the month of Muḥarram will come later, so Muḥarram was exchanged with Ṣafar. They would call whichever month they wished Dhul Ḥijjah and whichever month Ramaḍān. They would bring some months forward and move others back. Sometimes if they had been fighting for 10 months, they would increase the number of months in the year! They would say, in this year, there are 14 months, therefore, they would fight for 10 months and then not fight for 4 months and say, these were the sacred months.

They would complete four sacred months each year but not follow the order and fixation of the months correctly as per the designation of Allāh **سُبْحَانَهُ وَتَعَالَى**.

The result of this, was that in those days it was difficult to work out which actual month they were in, as there had been so much swapping around.

In the 8<sup>th</sup> year of Hijrah, the conquest of Makkah had taken place and in the 9<sup>th</sup> year, Rasūlullāh ﷺ sent Abū Bakr رَضِيَ اللهُ عَنْهُ as the Amīr (leader) of Ḥajj. Even though the Ḥajj had taken place in the month of Dhul Ḥijjah, according to the old ways it was the month of Dhul Qa'dah.

In the 10<sup>th</sup> year of Hijrah, when Rasūlullāh ﷺ came for Ḥajj, it was the month of Dhul Ḥijjah and it just so happened that according to the old ways, it was also the month of Dhul Ḥijjah.

During his sermon in Minā, Rasūlullāh ﷺ mentioned that the period of times has moved around and now returned to how it was when Allāh سُبحَانَهُ وَتَعَالَى created the Heavens and the Earth.

## Names of the Islamic Months

**A**s mentioned earlier, there are 12 months in the Islamic Year. The Names and meanings of these months are given below.<sup>4</sup>

### Muḥarram

This was named as such because it was a sacred month (bloodshed was forbidden – ‘Ḥarām’ in this month). According to ibn Kathīr, it was named as such to emphasize its sacredness because the Arabs would keep on changing it. One year they would say it was not a sacred month and the following year, they would say it was sacred.



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<sup>4</sup> Tafsīr ibn Kathīr Volume 2 p440



## Significant dates in Muḥarram

Date	Year	Information
10 <sup>th</sup>		Day of ‘Āshūrā’ – When Mūsā عَلَيْهِ السَّلَام led the Banū Isrā’īl out of Egypt
10 <sup>th</sup>	61AH	Martyrdom of Ḥusayn رَضِيَ اللَّهُ عَنْهُ in the battle of Karbala
	3AH	The Battle of Dhū Amr took place
	7AH	Zaynab رَضِيَ اللَّهُ عَنْهَا was returned to her husband Abū al-‘Āṣ ibn al-Rabīع رَضِيَ اللَّهُ عَنْهُ
	7AH	The Battle of Dhū Qarad took place
	7AH	The Battle of Khaybar took place
	7AH	Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ married Ṣafiyah bint Ḥuyay رَضِيَ اللَّهُ عَنْهَا

## Şafar

This comes from the word ‘to empty’. In this month, the people used to leave their houses, due to travelling or going to fight. The Arabic phrase ‘Şafir al-Makān’ was used when a house is empty.



### Significant dates in Şafar

Date	Year	Information
27 <sup>th</sup>	1AH	Rasūlullāh ﷺ left Makkah to migrate to Madīnah
	2AH	The Battle of al-Abwā took place
	11AH	The final illness of Rasūlullāh ﷺ began

## Rabi<sup>c</sup> al-Awwal

This comes from the word ‘Irtibā’ which means to maintain one’s property. In this month and the following month, the people used to maintain their houses, hence the names.

ربيع الأول

## Significant dates in Rabīʿ al-Awwal

Date	Year	Information
8 <sup>th</sup> or 9 <sup>th</sup>	(Year of the Elephant)	Date of birth of Rasūlullāh ﷺ <sup>5</sup>
8 <sup>th</sup> or 12 <sup>th</sup>	1AH	Rasūlullāh ﷺ entered Qubā' during the migration
	2AH	The Battle of Buwāṭ took place
	2AH	The Battle of Safawān took place
	2AH	The Battle of Badr al-Ūlā' took place
	3AH	ʿUthmān رَضِيَ اللهُ عَنْهُ married Umm Kulthūm رَضِيَ اللهُ عَنْهَا, the daughter of Rasūlullāh ﷺ
	4AH	The Banū Naḍīr broke their treaty with Rasūlullāh ﷺ and were exiled from Madīnah
	5AH	The Battle of Dūmah al-Jandal took place
	10AH	Ibrāhīm رَضِيَ اللهُ عَنْهُ, the son of Rasūlullāh ﷺ passed away
1 <sup>st</sup> or 2 <sup>nd</sup>	11AH	Demise of Rasūlullāh ﷺ <sup>5</sup>

<sup>5</sup> [Dates of the blessed birth and demise of Prophet Muhammad \(English\) | Islamic Portal](#)

## Rabīʿ al-Ākhir

As above. Also known as Rabīʿ al-Thānī.

رَبِيعِ الثَّانِي

### Significant dates in Rabīʿ al-Ākhir

Date	Year	Information
	1AH	The start of the Islamic Call to Prayer - Adhān
	3AH	The Battle of Buḥrān took place

## Jumāda al-Ūlā'

This comes from the word 'Jamūd' which means to freeze. As the Islamic Months are based on the lunar cycle, they would travel through the seasons. However, it could be that in the year this month was named, the weather was cold causing the water to freeze.

جُمَادَى الْأُولَى

### Significant dates in Jumāda al-Ūlā'

Date	Year	Information
	2AH	The Battle of al-ʿUshayrah took place
	6AH	The Battle of Banū Liḥyān took place

## Jumāda al-Ākhirah

As above. (No significant dates were noted for this month)

جُمَادَى الْآخِرَةِ

## Rajab

This is the second of the sacred months, and the only sacred month which is apart from the others. This comes from the word ‘Tarjīb’, which means ‘to honour’.



### Significant dates in Rajab

Date	Year	Information
27 <sup>th</sup>		The Night Journey and Ascension (Al-Isrā wal Mi‘rāj)
	2AH	The Revelation was sent down to change the Qiblah from Bayt al-Maqdis to the Ka‘bah. Another opinion is this happened in the month of Sha‘bān
	9AH	The Battle of Tabūk took place
	9AH	Najjāshī, the ruler of Abyssinia passed away and Rasūlullāh ﷺ read his funeral prayer in his absence

## Sha‘bān

In this month, the tribes would separate and go here and there to fight. The word ‘Tasha‘ub’ means to move in different directions, to part company.

# شَعْبَانَ

## Significant dates in Sha‘bān

Date	Year	Information
15 <sup>th</sup>		Laylatul Barā‘ah (niṣf Sha‘bān)
	1AH	‘Ā’ishah رَضِيَ اللهُ عَنْهَا came to live with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
	2AH	Ṣaum (fasting) became obligatory
	3AH	Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ married Ḥafṣah bint ‘Umar رَضِيَ اللهُ عَنْهَا
	4AH	The Battle of Badr al-Ākhirah took place
	4AH	Ḥusayn ibn ‘Alī رَضِيَ اللهُ عَنْهُ was born
	5AH	The Battle of Banū al-Muṣṭaliq took place
	5AH	Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ freed Juwayriyah رَضِيَ اللهُ عَنْهَا and then married her
	8AH	The Quraysh broke the treaty of al-Ḥudaybiyah



## Ramaḍān

This comes from the word ‘Ramḍā’ which means ‘sun baked ground’. The intensity of the sun baked ground was due to the heat in this month, therefore Ramaḍān was named as such. As for those people who say its is one of the names from the names of Allāh **سُبْحَانَهُ وَتَعَالَى**, they are mistaken.



### Significant dates in Ramaḍān

Date	Year	Information
Laylatul Qadr	(1 <sup>st</sup> Year of Prophethood)	Beginning of Revelation
17 <sup>th</sup>	2AH	The Battle of Badr al-Kubrā’ took place
	2AH	The Ṣadaqāt al-Fiṭr became obligatory
	2AH	The Zakāt became obligatory
	2AH	Ruqayyah رَضِيَ اللهُ عَنْهَا, the daughter of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed away
	3AH	Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ married Zaynab bint Khuzaymah رَضِيَ اللهُ عَنْهَا

3AH	Ḥasan ibn ʿAlī رَضِيَ اللهُ عَنْهُ was born
8AH	Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ completed the conquest of Makkah
10AH	Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ performed Iʿtikāf for twenty days and revised the Qurʾān twice with Jibrīl عَلَيْهِ السَّلَامُ

## Shawwāl

This comes from the word ‘Shāla’, which means to raise the tail. The camels used to be playful this month and raise their tails’ hence the name of the month.



### Significant dates in Shawwal

Date	Year	Information
	10 <sup>th</sup> Year of Prophethood	Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ married Sawdah bint Zam‘ah رَضِيَ اللهُ عَنْهَا
1st	2AH	Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ led the Eid Ṣalāt for the first time
	2AH	The Battle of Banū Sulaym took place
	2AH	The Battle of Banū Qaynuqā‘ took place
	3AH	The Battle of Uḥud took place
	3AH	The Battle of Ḥamrā al-Asad took place
	4AH	Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ married Umm Salamah رَضِيَ اللهُ عَنْهَا
	5AH	The Battle of al-Aḥzāb took place
	8AH	The Battle of Ḥunayn took place
	8AH	The Battle of Ṭāif took place

## Dhul Qa‘dah

This is the third of the sacred months. The word Dhu means possessor and the word ‘Qa‘ada’ means to sit. So Dhul Qa‘dah means, the month of sitting. The Arabs would generally sit in this month instead of fighting or travelling for other reasons.

# ذُو الْقَعْدَةِ

### Significant dates in Dhul Qa‘dah

Date	Year	Information
	1AH	Rasūlullāh ﷺ created the bond of brotherhood between the Muhājirūn and Anṣār
	5AH	The Battle of Banū Qurayzah took place
	6AH	The Treaty of al-Ḥudaybiyah took place
	7AH	‘Umratul Qaḍā’ took place
	7AH	Rasūlullāh ﷺ married Maymūnah bint al-Ḥārith رَضِيَ اللَّهُ عَنْهَا
	8AH	Rasūlullāh ﷺ performed ‘Umrah from al-Ji‘rānah

## Dhul H̥ijjah

This is the fourth and final sacred month. It is called as such because the Ḥajj takes place in this month.



### Significant dates in Dhul H̥ijjah

Date	Year	Information
8 <sup>th</sup>		Yawm al-Tarwiyyah
9 <sup>th</sup>		Yawm al- ‘Arafah
10 <sup>th</sup>		Yawm al-Naḥr (Eid)
11 <sup>th</sup>		Ayyām al-Tashrīq
12 <sup>th</sup>		Ayyām al-Tashrīq
13 <sup>th</sup>		Ayyām al-Tashrīq
	2AH	The Battle of al-Sawīq took place
	2AH	Rasūlullāh ﷺ performed the Uḍḥiyā’ (Qurbāni)
	8AH	Ibrāhīm رَضِيَ اللهُ عَنْهُ, the son of Rasūlullāh ﷺ was born
	9AH	Abū Bakr رَضِيَ اللهُ عَنْهُ led the Ḥajj
	10AH	Rasūlullāh ﷺ performed the Farewell Ḥajj

## How long is each Month?

**T**he Islamic calendar is based on the moon, so it is a lunar calendar. Each month is called a lunar month which is the duration between successive new moons which is the time it takes the moon to complete on orbit around the earth.

A lunar month has a mean period of 29.53059 days, or 29 days, 12 hours and 44 minutes, but the true length varies throughout the year.

Each new Islamic month begins with the sighting of the new moon. Hence some months, it will be sighted after 29 days. If the new moon is not sighted after 29 days, then the month will complete 30 days.

## Names of the Days of the Week

There are 7 days in a week named as follows:

Sunday	Yaum al-Aḥad الأحد
Monday	Yaum al-Ithnayn الاثنين
Tuesday	Yaum al-Thalāthā' الثلاثاء
Wednesday	Yaum al-Arbiʿā الأربعاء
Thursday	Yaum al-Khamīs الخميس
Friday	Yaum al-Jumuʿah الجمعة
Saturday	Yaum al-Sabt السبت

## The Importance of Time

To best explain this subject, Allāh سُبْحَانَهُ وَتَعَالَى has given us Sūrah al-ʿAṣr. Allāh سُبْحَانَهُ وَتَعَالَى mentions:

وَالْعَصْرِ (١) إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ (٢) إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ (٣)

“I swear by the Time, (1) Man is in a state of loss indeed, (2) Except those who believed and did righteous deeds, and exhorted each other to follow truth, and exhorted each other to observe patience. (3)

### Relationship between Time and Human Loss

In this Sūrah, Allāh سُبْحَانَهُ وَتَعَالَى takes an oath by time and then states that humans are at a loss. What does this mean? There must be a relationship between time, upon which the oath was taken and its subject, which is loss.

Now this point is not difficult to understand or grasp. And if a person gets the reality of this following point, then it can be a life changing experience.

The commentators state that all conditions of man, our growth, development, our movements, and our actions all take place



within the space of 'time'. We all have a capital (capital means a starting amount), which is the amount of time we were given when we were born. The time when we are going to pass away has already been written, so each of us was given this capital of time.

These hours, days, months and years will pass by quickly and our spiritual and material abilities will fade. An easier way to explain capital would be breaths.

According to my research, I found that each person takes approximately 23,000 breaths a day. If a person stays alive for around 70 years, then this equates to around 600 million breaths in their lifetimes. This is the starting amount, so it might sound like a large amount, but each day it is decreasing by over 20,000.

Going back to the point of how time affects us, when we are young our mind is sharp, we learn things quickly. Physically we reach a peak as well. We are strong in our youth, even in our prayer. When we are young, we can pray for long amounts of time.

As we get older, our memory weakens. Physically our limbs and muscles start to hurt. We develop conditions which limit our mobility, and even spiritually, we can't give the same amount of commitment we used to when we were young, when it comes

to prayer. We can see how we are continually in decline, or at a loss.

This is the nature of life, the nature of continual loss. Allāh سُبْحَانَهُ وَتَعَالَى has given us a capital which is very valuable, and we must invest in it correctly. It is the same as if we have a large sum of money. If we make the correct investment, we can make an amazing gain, on the other hand, if we do not invest correctly, we could lose all our money.

So how can we invest our life to make it as profitable as possible? The answer is simple, we must invest in good works which we know will be profitable for us. If we invest it unwisely in bad or evil works, then we will not just lose our capital, but will be also committing sins. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ mentions in a Ḥadīth:

“When a person wakes up in the morning, he invests his soul or life in a business enterprise: some of the investors free or save the capital from loss and others destroy it.”

We have established that the capital in a person’s life is time, therefore man himself will be the trader. Normally capital is not frozen, it can be kept and used later when we need to, but our capital is moving all the time, it is fluid. Every minute, every second we are losing it. In order to invest it wisely, the person

must be intelligent, clever so they can quickly obtain the reward from the flowing capital.

One of the old scholars mentioned that he learnt the meaning of this Sūrah (al ‘Aṣr) from an ice seller. If he were neglectful for a moment, his entire capital would melt away, so he must sell it as quickly as possible. The ice seller has only a limited amount of time to sell the ice, otherwise it will melt away. He can see his capital, the ice, melting away before his eyes and time is the same.

Time is the one commodity which we are all losing so it must be the one which we value the most. None of us know how much time was written for us and how much time we have left.

Spend it wisely, spend it in the worship of Allāh **سُبْحَانَكَ وَبِحَمْدِكَ**, spend it with the pious, and do not waste it.

## Summary

**M**ufti Shafi‘ ʿUthmāni رَحْمَةُ اللَّهِ عَلَيْهِ in his Tafsīr of Sūrah at-Tawbah mentions, that the verses prove the order of the months and the names by which they are known in Islām, are not a manmade convention. Rather, the day Allāh سُبْحَانَهُ وَتَعَالَى created the Heavens and the Earth, on that day, the order and the names of the months and the specific actions which are to be performed in the specific months were fixed.

From this we can also determine that according to Allāh سُبْحَانَهُ وَتَعَالَى the laws of Shari‘ah are related to the lunar calendar. Upon this lunar calendar, all the commands of Shari‘ah, i.e. Fasting, Ḥajj, Zakāt, will be determined. It is Farḍ al-Kifāyah i.e., an obligation upon our community to maintain the Islamic Calendar. If the whole Ummah abandons the Islamic Calendar, then we will all be sinful.

In these times when more and more of our beliefs are being compromised. When we are seeing the abandoning of Islamic practices and values in exchange for others, we need to make more of an effort to embrace the ways of our pious predecessors in all aspects of our lives.

To conclude, in Islām, celebrations are given to us by Allāh سُبْحَانَهُ وَتَعَالَى on the culmination of religious actions, i.e., at the end of

a month of fasting or during the days of Ḥajj. Is it wise to celebrate the loss of the one fluid commodity – time, which Allāh **سُبْحَانَهُ وَتَعَالَى** has given us?

May Allāh **سُبْحَانَهُ وَتَعَالَى** give us all the ability to maximize the reward we obtain in the time that has been given to us, to use it wisely and not be wasteful. And may he give us the ability to adopt the ways of our pious predecessors and make Islām the focus of our time.

Amīn.



# The Islamic Calendar

(2<sup>nd</sup> Edition)

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