

The Monthly Word for Dhul-Qa'dah 1430

By the Erudite Spiritual Master: Ḥabīb ‘Umar bin Ḥafīz (may Allah be pleased with him)

Translated by: Khalil Abu Asmaa (Christopher J. Moore)

Praise be to Allāh, Lord of the Worlds, and may blessings and peace be upon the one sent as a mercy to all the worlds, our master Muḥammad, as well as upon his goodly and pure family, his righteous companions, and all those who follow them in active goodness (*iḥsān*) until the Day of Recompense.

To our brethren, the community of Islām (surrender) and Imān (faith): may the peace, mercy, and blessings of Allāh be upon you all! In the Monthly Word for Dhul-Qa'dah, in the year 1430 of the migration (*hijrah*) of the Chosen One, Muḥammad—blessings and peace be upon him, his family, and companions—we say to our brethren:

Indeed, this is a season in which the delegations come in waves to the House of Allāh (Glorious and Exalted) and to the precincts of His Prophet, the Chosen One, Muḥammad—blessings and peace be upon him, his family, and companions. Therefore, it is befitting that there comes to life an active and engaging response to this great religious ceremony—the religious ceremony of the Ḥajj (Pilgrimage) and the visitation of the Chosen One, Muḥammad (blessings and peace be upon him). [It should come to life] with a goodly spiritual participation by those who cannot make it to those sacred places—those who will not descend to those precincts—by means of a portion of spending for the sake of Allāh (Blessed and Exalted). Just as those who have actually embarked on the journey of Ḥajj have spent, it is befitting [for those who can't go] to seek out needy relatives, needy neighbors, or someone that is known, wherever they may be.

Fulfilling this portion of spending can be in any manner, but special attention should be given to the pilgrims themselves (those making the Ḥajj), to students of knowledge of the sacred law, and to those who are benefiting mankind, especially those engaged in *da'wah* (inviting) to Allāh, Blessed and Exalted. All expenditures in these channels will cause [spiritual] growth. These are the types of spending that will complete one's participation in, and imitation of, the spending that takes place in the path of Ḥajj, ‘Umrah, and the visitation of the Messenger of Allāh (blessings and peace be upon him, his family, and companions).

Another way [to bring life to this religious season] is to preserve bringing to life with the remembrance of Allāh (*dhikr*) the time after the Fajr Prayer (*Ṣubḥ*), done in congregation, up until the sun rises. This is done through Quranic recitation, glorification (*tasbīḥ*), praise (*taḥmīd*), saying “*La ilaha illa Allāh*” (there is no deity except Allāh), and exaltation (*tamjīd*), especially with those supplications and *dhikrs* that have come down to us specifically for the morning and the evening (*adhkār al-ṣabāḥ wal-masā*). Thereafter one should pray two or four units of prayer, for it has been authentically narrated by Imām al-Tirmidhī and others that the Messenger of Allāh (blessings and peace be upon him, his family, and companions) said: “Whoever prays the morning prayer (*Ṣubḥ*) in a congregation, then sits in his

prayer area (*muṣallāhu*), remembering and mentioning Allāh until the sun rises, thereafter praying two or four units of prayer, he will come back with a Ḥajj and an ‘Umrah that are complete, complete, complete.”

[You can also] participate by desperate begging (*taḍarru’*) and earnest beseeching (*ibtihāl*) [of Allāh]. The believer should make for himself a regimen of supplication and turning to Allāh (Blessed and Exalted) every night. He should also pay special attention to the early morning hours (*saḥar*); any hour of the middle of the night (*jawf al-layl*); the time before and after the setting of the sun, as well as the time before its rising. These are blessed times that the Qur’an has indicated, and they should be eagerly taken advantage of.

[As we have said,] the believer should have a portion of desperate begging (*taḍarru’*), earnest beseeching (*ibtihāl*), and supplication (*dua’*). However, such should not just be for himself, rather, he should supplicate for what he himself needs, concerning his religion, worldly affairs, and hereafter, but he should also do the same for his family, children, and neighbors, as well as for the entire *ummah* (nation). This is what will bring him closer to Allāh (Blessed and Exalted).

Let there also be a hastening to increase all acts of obedience and to leave off prohibited things. Such a meaning is derived from the *talbiyah* (answering the call), rather, it is the essence of the *talbiyah* (answering the call), which is the motto of the Ḥajj pilgrims¹. Therefore, it is befitting that this call be enacted by us through hastening and rushing to align ourselves with the commands of Allāh (Blessed and Exalted) and to avoid His prohibitions. [We can do this] by examining what is being displayed in our homes, what is being disseminated in them of speech, videos, audios, images, reading materials, interactions, electronic devices, and recordings. We should pay careful attention to all of this in response to the call of the Overwhelming One (*al-Jabbār*), by choosing what is best, most appropriate, and most in agreement with the lordly methodology and the divine revelation that was sent down upon our master Muḥammad (blessings and peace be upon him, his family, and companions).

With the likes of these actions there is real and active participation with the people of the Ḥajj season during their Pilgrimage and their visitation to the Chosen One, our master, Muḥammad (blessings and peace be upon him, his family, and companions). May Allāh expand the chests (*sudūr*) and the hearts (*qulūb*) and take us along the best of ways. May He protect us, and the *ummah* (nation), from all tribulations and afflictions. And may He change the state of affairs to the better, all with well-being. And all praise is due to Allāh, Lord of the Worlds.

¹ The *talbiyah* is the majestic and oft-repeated supplication of the Pilgrim: “*Labbayka Allāhumma labbayk. Labbayka la sharīka laka labbayk. Innal-ḥamda wan-niḥmata laka wal-mulk. La sharīka lak*”. Which means: “At Your service, O Allah, at Your service. At Your service, no partner have You, at Your service. Indeed, all praise and blessings are Yours, as is the Dominion (*mulk*). No partner have You.”