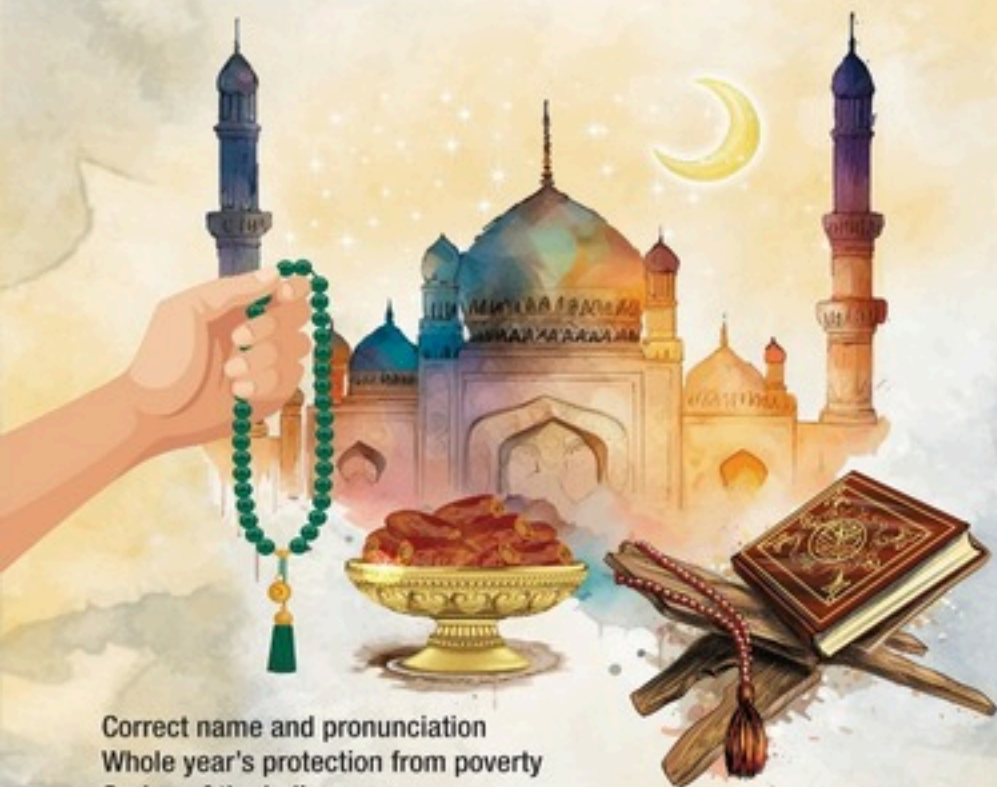




Jumādā al-Ūlā and Jumādā al-Ākhirah



Correct name and pronunciation
Whole year's protection from poverty
Spring of the believer
Pious minister

Presented by
Majlis Al-Madina-tul-'Ilmiyyah
Translated into English by
Translation Department (Dawat-e-Islami)

فِيضَانِ جُمَادَى الْأُولَى وَجُمَادَى الْآخِرَى

Jumādā al-Ūlā and Jumādā al-Ukhrā

Jumādā al-Ūlā and Jumādā al-Ukhrā

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Jumādā al-Ūlā and Jumādā al-Ākhirah

An English translation of *Faizān-i-Jumādā al-Ūlā o Jumādā al-Ukhrā*



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَسْأَلُكَ يَا اللَّهُ بِأَسْمَائِكَ الْحُسْنَى بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du‘ ā for reading this book

Read the following du‘ ā (supplication) before you read a religious book or an Islamic lesson. You will remember whatever you study **إِنْ شَاءَ اللَّهُ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

O Allah **عَزَّوَجَلَّ**! Open the doors of knowledge and wisdom for us and have mercy on us! O the One Who is the most glorious and honourable! (*Al-Mustatraf, vol. 1, pp. 40*)

Note:

Recite ṣalāt upon the Prophet **ﷺ** once before and after

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Jumādā al-Ūlā and Jumādā al-Ākhirah

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

Jumādā al-Ūlā and Jumādā al-Ukhrā¹

Attar's prayer

O Lord of the Prophet! Whoever reads or listens to the 18-page booklet, *Jumādā al-Ūlā and Jumādā al-Ukhrā*, grant them the ability to show due decorum and respect for Islamic months, and bless them and their parents with forgiveness without accountability.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The excellences of reciting ṣalāt upon the Prophet

The final Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “No Muslim sends ṣalāt upon me except that angels send mercy upon him. So, let a person do a little of that or a lot.”²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ This content has been extracted from *Madinat al-Ilmiyyah's* book, *Islami Mahīnōun kē Fazā 'il* (Weekly Booklet Department)

² *Sunan Ibn Mājah*: 907

Jumādā al-Ūlā and Jumādā al-Ākhirah

Why these months have their names

The fifth month of the Islamic calendar is Jumādā al-Ūlā, and the sixth is Jumādā al-Ākhirah. Islamic months are lunar-centric, and depending on the waxing and waning of the moon, these months can occur in any of the four seasons. An Islamic month can fall in one season a particular year, then occur in another season a few years later. Hence, we cannot specify seasons with Islamic months.

When Jumādā al-Ūlā and Jumādā al-Ākhirah were given names, it happened to be wintry weather at the time, such that water was freezing from the coldness. These two months then attained their titles, as jumādā means “to freeze.”¹

Correct names and pronunciation²

¹ Tafsīr Ibn Kathīr, Sūrat al-Tawbah, verse 36, vol. 4, p. 129

²The grammarian, Imam al-Farrā' states:

كُلُّ الشُّهُورِ مُذَكَّرَةٌ إِلَّا جُمَادَيْنِ

All 'names of' months are masculine except the two Jumādās.

When the word Jumādā is feminine, its adjective will also be feminine. It should neither be called Jumādā al-Awwal or Jumādā al-Ākhar, as awwal and ākhar are masculine word forms. They should be Jumādā al-Ūlā and Jumādā al-Ākhirah or Jumādā al-Ukhrā. The sixth month should not be referred to as Jumādā al-Thānī, as thānī (second) comes where there is a thālith (third); there is no third here.

Lexically, the correct names and pronunciation of these two months are: (جُمَادَا-الْأُولَى) and (جُمَادَا-الْآخِرَةَ).

How should we spend Jumādā al-Ūlā?

Dear Islamic brothers, seeking to make our Hereafter as prosperous as possible, we should spend the entire year carrying out our Islamic responsibilities and voluntary acts of worship. Allah showers plentiful blessings upon His servants when the latter perform good deeds.

The river of divine mercy increases in flow during certain nights of certain Islamic months. Hereby enclosed for the reader is a collection of select litanies and acts of worship one can perform at these specific times. We shall also observe what pious elders of this ummah did regarding their acts of worship during Jumādā al-Ūlā. Description of what benefits and blessings the aforementioned bring is also included.

We ask Allah to grant us the ability to worship Him sincerely and abundantly in this auspicious month.

Voluntary salah of the 1st night

As found in *Jawāhir Khamsah*, the Companions of Allah's Messenger ﷺ would offer 20 units of voluntary salah on the first night of Jumādā al-Ūlā.

Jumādā al-Ūlā and Jumādā al-Ākhirah

They recited Sūrat al-Ikhlāṣ after Sūrat al-Fātiḥah in every unit and ṣalāt upon the Prophet 100 times upon concluding salah.¹ Muftī Faiz Aḥmad Uwaisī رَحْمَةُ اللَّهِ عَلَيْهِ explains, “Due to this, Allah will grant a person the reward of countless salah.”²

It is stated in *Jawāhir Khamsah*: “Offer 2 units of salah on the first night. After Sūrat al-Fātiḥah, recite Sūrat al-Jumu‘ah in the first unit and Sūrat al-Muzzammil in the second.”³

Whoever offers 4 units of salah during the first day and night of this month, reciting Sūrat al-Ikhlāṣ 11 times after Sūrat al-Fātiḥah, Allah commands for 90 years of worship to be written in their book of deeds. He also erases 90,000 sins from it.⁴

Muftī Faiz Aḥmad Uwaisī also mentions:

On the first night, one should offer 8 units of voluntary salah with 4 salams. This should be done after maghrib salah. One should recite Sūrat al-Ikhlāṣ 11 times after Sūrat al-Fātiḥah in the first and second units. This is an excellent salah. **إِنْ شَاءَ اللَّهُ** Uncountable reward shall be granted by Allah.⁵

¹ *Jawāhir Khamsah*, p. 21

² *Islāmi Mahīnōn kē Fazā‘il Masā‘il*, p. 65

³ *Jawāhir Khamsah*, p. 21

⁴ *Jawāhir Ghaybī*, p. 618

⁵ *Islāmi Mahīnōn kē Fazā‘il Masā‘il*, p. 65

Voluntary salah of the 3rd night

On the third night, offer 20 units of salah with 10 salams, reciting Sūrat al-Qadr 10 times after Sūrat al-Fātiḥah in every unit.

After salah, recite the following glorification until dawn: **يَا عَظِيمُ**
تَعْظَمْتَ بِعَظَمَتِكَ وَالْعَظَمَةُ فِي عَظَمَتِكَ يَا عَظِيمُ – “O the Esteemed, You are Esteemed with Your greatness. True esteem is Your esteem, O the Esteemed.”¹

Voluntary salah of the 27th night

Offer 8 units of voluntary salah with 2 salams on the 27th night, reciting Sūrat al-Ḍuḥā once after Sūrat al-Fātiḥah in every unit. Recite this after salah: **سُبُوْحٌ مُلْدُوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ** – “The Lord of the angels and soul is Transcendent and free from all defects.”²

Fasting in Jumādā al-Ūlā

Kalīmullāh Jahān Ābādī **رَحْمَةُ اللهِ عَلَيْهِ** writes, “There is great reward in fasting on the 2nd, 12th and 21st days of this month.”³

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ *Jawāhir Khamsah*, p. 21

² *Ibid*, p. 22

³ *Murraqa` Kalīmī*, p. 199

Jumādā al-Ūlā and Jumādā al-Ākhirah

How should we spend Jumādā al-Ākhirah

Dear Islamic brothers! Like all Islamic months, Jumādā al-Ākhirah is a month of profuse goodness. Acts of worship carried out during it carry great significance and earn immense reward. This month precedes Rajab, and the significance of worship carried out during it reflect the honour afforded to both months.

Pious elders of this ummah were reported to perform special worship during Jumādā al-Ākhirah. One can please Allah and attain the blessings of this month by acting upon their examples.

Fasting in Jumādā al-Ākhirah

The 1st, 15th, and final day of Jumādā al-Ākhirah can be specified for fasting.¹

Voluntary prayers of the 1st night

One should offer two units of salah on the first night and earnestly seek forgiveness (*istighfār*) after it.²

Yearlong protection from poverty

Whoever offers 12 units of salah with six salams, reciting Sūrah Quraysh after Sūrat al-Fātiḥah in every unit and Sūrah Yūsuf after completing salah, Allah will protect them from poverty for a year.³

¹ *Muraqqa' Kalīmī*, p. 199

² *Jawāhir Khamsah*, p. 22

³ *Ibid*

Mufti Faiz Aḥmad Uwaisī writes:

As related to us by the righteous, whoever offers four units of salah and recites Sūrat al-Ikhlāṣ 13 times after Surah al-Fātiḥah in every unit, Allah will pardon countless of their sins and record a plethora of virtues in their book of deeds.¹

Glad tidings of honour

Whoever offers 20 units of salah with ten salams after ‘Ishā’ prayer from the 21st night of Jumādā al-Ākhirah until its final night, reciting Sūrat al-Ikhlāṣ once after Sūrat al-Fātiḥah in every unit, Allah will grant him honour.²

Many Companions would offer 20 units of salah nightly from the 21st until the end of Jumādā al-Ākhirah.³

Deeds for the final 10 days

Many Companions would fast the last 10 days to welcome Rajab.⁴ It is desirable to fast on the last day of Jumādā al-Ākhirah as a way of welcoming Rajab.⁵

¹ *Islāmī Mahīnōn kē Fazā’il Masā’il*, p. 67

² *Ibid*, p. 70

³ *Jawāhir Khamsah*, p. 22

⁴ *Ibid*

⁵ *Islāmī Mahīnōn kē Fazā’il Masā’il*, p. 70

Jumādā al-Ūlā and Jumādā al-Ākhirah

The scholar ‘Abd al-Raḥmān b. Jawzī رَحْمَةُ اللهِ عَلَيْهِ (d. 597 AH) elucidates:

One should cleanse himself of sin prior to Rajab’s arrival as a welcoming gesture. With deep shame over previous sins and transgressions, one should repent to Allah. This repentance and seeking of forgiveness shall purify the heart.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Consistent acts of worship

Some rewardable deeds can be done yearlong. Alongside one’s obligations, ensure to carry out these deeds in Jumādā al-Ūlā and Jumādā al-Ākhirah. These earn a person great blessings and mercy from Allah.

Most superior days of the month for fasting

The Proof of Islam, Imam Ghazālī رَحْمَةُ اللهِ عَلَيْهِ, discussed the superior days of each Islamic month:

The first, middle, last, and white Days (13th, 14th, and 15th) of every month contain special qualities. It is recommended to fast and give abundant charity in

¹ *Al-Nūr fī Faḍā’il al-Ayyām wa al-Shuhūr*, p. 129

them so that by virtue of the blessings of these moments, the reward earned is double the usual.¹

As narrated by the Companion Abū Dharr رَضِيَ اللَّهُ عَنْهُ, the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “O Abū Dharr! When you keep three fasts each month, then fast on the 13th, 14th, and 15th.”²

The Ṭābi‘ī, Abū ‘Uthmān al-Nahdī رَحِمَهُ اللَّهُ عَلَيْهِ, explains:

I stayed as a guest with ‘the Companion’ Abū Hurayrah for seven days. I asked him how he went about fasting. He replied, “I keep three fasts at the beginning of every month. If there is an impediment, I fast three days at the end.”³

Reward of a whole month

Imam Aḥmad Razā Khān رَحِمَهُ اللَّهُ عَلَيْهِ was asked, “By fasting on the white days, can someone earn the reward of fasting for the entire month?” The imam replied, “Yes! Whether you fast the 1st, 2nd, and 3rd - 13th, 14th, and 15th - 27th, 28th, and 29th; the reward of them all is equal.”⁴

¹ *Iḥyā al-‘Ulūm*, vol. 1, p. 318

² *Jāmi‘ al-Tirmidhī*: 761

³ *Musnad Imām Aḥmad*: 8641

⁴ *Malfūzāt-i-Ālā Hazrat*, p. 419

Jumādā al-Ūlā and Jumādā al-Ākhirah

A hadith mentions how the final Prophet ﷺ exhorted us to fast for the three white days. He declared, “They are equal to fasting for the entire month.”¹

Dear Islamic brothers! Our Prophet ﷺ encouraged us to fast for the white days of every month. We should make sure to earn the monumental blessings and mercies that come with this.

A believer’s springtime

As mentioned previously, when months were being named, the fifth and sixth lunar months happened to be precariously cold. They were named Jumādā al-Ūlā and Jumādā al-Ākhirah due to this. Correlating to this, we now move onto select statements and stories from the righteous related to carrying out acts of worship during the winter.

Fast during the day and worship at night

Be it winter or summer, every season is a season for worshipping Allah. Yet in winter, it is comparatively easier to acquire more reward in lesser time, as days are short, nights are lengthy, and the weather stays cold.

¹ *Sunan al-Nasāī: 2427*

The Prophet ﷺ stated, “Winter is the springtime of the believer. Its days are short, thus he fasts. Its nights are lengthy, thus he stands in them (offers voluntary salah).”¹

Winter is spring for a believer, as during this time, his level of obeying Allah and worshipping Him blossoms to new heights. The ease by which good deeds can be performed in this time refresh his heart and soul.

The ease Allah grants His servants to worship Him in this time causes their faith to swell, grow in strength, and ultimately become healthy. In winter, a believer can fast without enduring the difficulties of hunger and thirst, as the daytime is short and cool.²

Easy reward

The final Prophet ﷺ stated, “Fasts of winter are easy blessings.”³

It is stated in the interpretation of this hadith:

Fasts of winter were referred to as an easy reward due to the fact reward is attained without fighting, tiredness,

¹ *Shu‘ab al-Īmān*: 3940

² *Laṭā‘if al-Ma‘ārif*, p. 372

³ *Jāmi‘ al-Tirmidhī*: 797

Jumādā al-Ūlā and Jumādā al-Ākhirah

or difficulty. He who strives shall comfortably acquire this without any problem.¹

Time to increase in devotion

Our pious predecessors and righteous people would be pleased with the onset of winter and declared it a season of increased worship. The Companion ‘Abdullāh b. Mas‘ūd رَضِيَ اللهُ عَنْهُ would mention, “Welcome, winter! Allah showers his mercy in this, as its nights are long for those who stay awake ʿ to carry out acts of worship’, and its days are short for those who fast.”²

Commentary of this quote is as follows:

Winter nights are long. It is possible to rest for one part of the night, then spend another worshipping Allah.

A believer has time to pray, recite Quran, and give their body the rest it requires. During winter, a believer attains religious benefit whilst his body attains rest.³

What the pious said about winter

Allah’s righteous servants loved worshipping Allah in the winter. The renowned Yaḥyā b. Ma‘ādh al-Rāzī رَحِمَهُ اللهُ عَلَيْهِ said,

¹ *Laṭā’if al-Ma‘ārif*, p. 372

² *Musnad al-Firdaws*, vol. 4, p. 164, *Hadīth*: 6513

³ *Laṭā’if al-Ma‘ārif*, p. 372

“The night is long; do not shorten it with sleep. The daytime is pure; do not defile it with sin.”¹

Imam Ḥasan al-Baṣrī رَحْمَةُ اللَّهِ عَلَيْهِ states: “How wonderful is winter for the Muslims! They offer salah throughout the night because it is lengthy and fast in the day as it is short.”²

When winter arrived, the Tābi‘ī ‘Ubayd b. ‘Umayr رَحْمَةُ اللَّهِ عَلَيْهِ would exclaim, “O people of the Quran! The nights have lengthened for you to recite in! Stand in salah and recite much! The days have shortened for you to fast in! Ensure to fast!”³

Dear Islamic brothers, do not neglect worship due to cold weather. Be patient and act upon أَفْضَلُ الْأَعْمَالِ أَحْمَرُهَا – “The best of actions is the most difficult.”⁴

Think of the righteous who spent freezing cold nights worshipping Allah, performing ablution with cold water to ward off sleep.

Stories of the righteous

Imam Mālik b. Anas رَحْمَةُ اللَّهِ عَلَيْهِ states:

¹ *Ṣifāt al-Ṣaḥābah*, vol. 4, p. 87

² *Laṭā‘if al-Ma‘ārif*, p. 373

³ *Aḥādīth al-Shitā’*, p. 98

⁴ *Tafsīr Kabīr, Sūrah al-Baqarah*, verse 34, vol. 1, p. 431

Jumādā al-Ūlā and Jumādā al-Ākhirah

Şafwān b. Sulaym al-Zuhrī رَحْمَةُ اللَّهِ عَلَيْهِ offered salah on his roof during winter and inside his home in summer. Due to the cold and heat respectively, he would stay awake until morning. “O Allah!”, he would exclaim, “This is an attempt by Şafwān, and You know best.”¹

The righteous spent winter nights offering salah in a singular garment so that the cold kept them awake. Some even plunged themselves in cold water if sleep began to overcome them. They would say, “This water is easier to deal with than pus (of the dwellers of Hell).”²

A way of contemplating the Hereafter

The saint Zubayd al-Yāmī رَحْمَةُ اللَّهِ عَلَيْهِ once woke up for tahajjud salah. He had a vessel from which he made ablution. When he placed his hand in said vessel, he found the water within to be near freezing, and the Zamharīr³ of Hell came to mind. This moved him deeply, and he did not remove his hand from the vessel until morning.

His servant came that morning and asked, “What happened? You have not offered tahajjud salah as per your habit. Instead, you are sat here.” The saint replied:

¹ *Hilyat al-Awliyā'*, vol. 3, p. 186, number 3645

² *Laṭā'if al-Ma'ārif*, p. 375

³ *Zamharīr* is an intense form of cold prepared to punish disbelievers (*Al-Nihāyah fī Gharīb al-Athar*, vol. 2, p. 283). It burns with its cold the way fire burns with its heat (*Tafsīr al-Khāzin*, *Surāh Şād*, verse 57).

May Allah have mercy on you. I initially put my hand in this vessel and felt pain from how cold the water was. Zamharīr then came to mind. By Allah! From that moment until you came just now, I did not feel the coldness of this water.¹

The scholar Dāwūd b. Rushayd رَحْمَةُ اللهِ عَلَيْهِ writes:

An individual woke up to perform ablution for salah on a cold night. He felt the coldness of the water and began to cry, when he heard this: “Are you not pleased We have awoken you whilst We put others to sleep?”²

Abū Sulaymān al-Dārānī رَحْمَةُ اللهِ عَلَيْهِ explains:

I was in the masjid on a cold night. The cold troubled me greatly, so I covered one hand and raised the other (in supplication). I fell asleep whilst doing this.

I heard a voice in my sleep: “O Abū Sulaymān! We have placed in one hand what was to be placed. If the other was raised, We surely would have placed something in that too.” After this, I promised myself that whether it be summer or winter, I shall supplicate with both hands.”³

¹ *Ṣifat al-Ṣaḥābah*, vol. 3, p. 64

² *Laṭā'if al-Ma'ārif*, p. 374

³ *Ḥilyat al-Awliyā'*, vol. 9, p. 272, number 13870

Those for whom heat and cold were alike

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ prayed for the fourth Caliph of Islām, ‘Alī b. Abī Ṭālib رَضِيَ اللهُ عَنْهُ, asking Allah to distance heat and cold from him. The great Companion would then wear summer clothing in winter, and winter clothing in summer.¹

One of the Tābi‘īn found it extremely difficult to use cold water in the winter for matters of purity. He then prayed to Allah and asked for ease in this. As a result, when water was brought to him in the winter, it would be seen giving off steam by its heat.²

During his ḥajj journey, Abū Sulaymān رَحِمَهُ اللهُ عَلَيْهِ saw a pious person wearing worn-out clothes and drenched in sweat despite the intense cold. He asked the reason behind this, to which the pious man replied:

Summer and winter are two creations of Allah. They can only overcome me if He commands, and they cannot come close to me if He commands. I have been in this jungle for thirty years. Allah grants me the warmth of His love in winter and the coolness of His love in summer.³

Dear Islamic brothers, in winter, many people are unable to purchase things like warm clothing for their family members to protect them from the cold. If we can help such people, there is

¹ *Ibid*

² *Ḥilyat al-Awliyā’*, vol. 9, p. 272, number 13870

³ *Laṭā’if al-Ma’ārif*, p. 376

reward for us in doing so. It is mentioned in *Laṭā'if al-Ma'ārif* that in winter, to sacrifice for the poor that which protects them from the cold is a very virtuous act.¹

Entry into Paradise in return for a shirt

Sulaymān رَحْمَةُ اللَّهِ عَلَيْهِ relates that someone from the people of Syria came and said, “Tell me about Ṣafwān b. Sulaym al-Zuhrī; I have seen him entering Paradise.” When asked by people what led to this, he explained, “I saw him entering Paradise for giving someone a shirt.”

Somebody mentioned this to Ṣafwān b. Sulaym al-Zuhrī, and the latter revealed, “Once, upon leaving the masjid on a very cold night, my sight fell upon a person without clothes. I took off my shirt and gave it to him.”²

Pious minister

A pious minister was informed that a woman's four orphaned children were hungry and without clothing. The minister ordered a person to go immediately and provide them with the food, clothing, etc. they need. He then removed his warm clothing, taking an oath: “By Allah! I will neither wear this clothing nor warm myself up until that person returns to me informing me that he has clothed those orphans and fed them.”

¹ *Ibid*

² *Laṭā'if al-Ma'ārif*, p. 376

Jumādā al-Ūlā and Jumādā al-Ākhirah

When that man returned, he informed him that the orphans had worn the clothing and had eaten. Only then, whilst trembling from the cold, the pious minister put on his garment again.¹

May Allah grant us the ability to be mindful of the needs of the poor and orphaned! May He allow us to treat them well! May He also grant us the ability to perform much worship in Jumādā al-Ūlā and Jumādā al-Ākhirah regardless of the season they fall in!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ *Laṭā'if al-Ma'ārif*, p. 378

Next Week's Booklet



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