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The Islamic month of Jumādā al-Ukhrā

Jumādā al-Ukhrā is the sixth lunar month of the Islamic year. The month of Jumādā al-Ukhrā derives its name from two Arabic words: 'Jumādā' and 'Ukhrā.' The word 'Jumādā' comes from the root 'جمد,' which means 'to freeze' or 'to solidify,' and 'Ukhrā' translates as 'the latter' or 'second.' Thus, 'Jumādā al-Ukhrā' can be understood as 'the second freezing month.'

This name dates back to a time when the month fell during the winter season in Arabia, a period so cold that water would freeze. As this was the second month of the winter season, it was named 'Jumādā al-Ukhrā.'

Imām Ibn Kathīr (may Allāh have mercy on him) mentions that 'Jumādā' can be used in Arabic as both masculine and feminine, making both 'Jumādā al-Ākhir' and 'Jumādā al-Ākhirah' correct. In Urdu, however, the month is often referred to as 'Jumādā al-Thānī' or 'Jumādā al-Thāniah.' This usage, however, is not commonly preferred among Arabs.

In the light of the Qur'ān and *Sunnah*, there is no specific evidence for particular acts of worship related to this month. Therefore, introducing self-made acts and worships for this month would be considered an addition to Sharī'ah, which is impermissible. Thus, the prescribed acts of worship that are performed in other days can be observed in this month as well. A significant event in this month is the passing of Abū Bakr Ṣiddīq (RA) on 22nd Jumādā al-Ukhrā, in the year 13 AH, at the age of 63.

Some people observe specific voluntary prayers (Nawāfil) during the month of Jumādā al-Ukhrā. It should be noted that there is no evidence from the Qur'ān or Ḥadīth for such specific prayers, so one should avoid making these prayers obligatory in a way that Sharī'ah has not prescribed. Making a permissible act obligatory upon oneself can make it disliked (Makrūh) in Sharī'ah, and one should also refrain from believing in any specific reward attached to performing these particular prayers.

- Dr. Shabbir Ahmed

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Occupation of Trade and the Title of Al-Amīn

The people of Makkah recognised that Rasūlullāh ﷺ grew up as the most dignified, the most courteous, the most supportive of his neighbours, the most forbearing, the most truthful and honest, and the furthest from quarrels, disputes, evil, and immorality. Because of these qualities, they honoured him with the title of "al-Amīn" (the Trustworthy) from a young age.

‘Abdullāh bin Abī Ḥamsā’ relates: “Before prophethood, I once entered into a trade transaction with Rasūlullāh ﷺ, and I actually owed him some money. I promised that I would return with it shortly, but, as fate would have it, I completely forgot my promise. Only three days later, I remembered my commitment to return with the money. As soon as I recalled, I rushed to our previous meeting place and found him waiting there patiently.”

All he said was, “You put me into difficulty. I have been waiting here for you for the last three days.”

‘Abdullāh bin al-Sā’ib relates: “In the era of ignorance (pre-Islamic times), I was a business partner of Rasūlullāh ﷺ. When I came to Madīnah, he asked, ‘Do you recognise me?’ I replied, ‘Certainly! Why not? You were my business partner, and what a pleasant partner you were. You would never delay matters or quarrel over anything.’”

Qays bin al-Sā’ib al-Makhzūmī says: “I was a business partner of Rasūlullāh ﷺ in the times of ignorance. He was the most agreeable of partners, neither disputing nor arguing.”

Just as Rasūlullāh ﷺ grazed goats in his childhood with his foster brothers while under the care of Ḥaḍrat Ḥalīmah (RA), he continued grazing goats as he grew older. Jābir bin ‘Abdullāh (RA) narrates: “We were with Rasūlullāh ﷺ in a place called Zahrān. When we began plucking fruit from a Peelu tree, Rasūlullāh ﷺ advised us to pick the black ones, as they were more succulent and tastier. We then asked him if he had ever grazed goats in his life, as he seemed knowledgeable about this. Rasūlullāh ﷺ replied, ‘There is not a single messenger who did not graze goats.’”

Ḥaḍrat Abū Hurayrah (RA) reports that Rasūlullāh ﷺ said: “There was not a single prophet who did not graze goats.” The Ṣaḥābah (RA) asked in amazement, “Even you, O Prophet of Allāh?” Rasūlullāh ﷺ replied, “Yes, I used to graze the goats of the people of Makkah for a few Qarārīt (plural of Qīrāt, a coin weighing approximately 0.2 grams of silver).”

Reference: Muḥammad Idrīs Kāndhlawī, Seeratul Muṣṭafā (Pages 30-31)

- **Mufti Abdul Kareem**



Enduring Deeds After Death

« إِنَّ مِمَّا يَلْحَقُ الْمُؤْمِنَ مِنْ عَمَلِهِ وَحَسَنَاتِهِ بَعْدَ مَوْتِهِ عِلْمًا عَلَّمَهُ وَنَشَرَهُ وَوَلَدًا صَالِحًا تَرَكَهُ وَمُصْحَفًا وَرَّثَهُ أَوْ مَسْجِدًا بَنَاهُ أَوْ بَيْتًا لِابْنِ السَّبِيلِ بَنَاهُ أَوْ نَهْرًا أَجْرَاهُ أَوْ صَدَقَةً أَخْرَجَهَا مِنْ مَالِهِ فِي صِحَّتِهِ وَحَيَاتِهِ يَلْحَقُهُ مِنْ بَعْدِ مَوْتِهِ »

'The rewards of the good deeds that will reach a believer after his death are: Knowledge which he taught and spread; a righteous son whom he leaves behind; a copy of the Qur'ān that he leaves as a legacy; a mosque that he built; a house that he built for wayfarers; a canal that he dug; or charity that he gave during his lifetime when he was in good health. These deeds will reach him after his death.'

(Sunan Ibn Mājah: 242)

Cure for Poverty

‘Uthmān (RA) came to ‘Abdullāh ibn Mas‘ūd (RA) while the latter was on his deathbed. ‘Uthmān (RA) asked him, “What illness do you have?”

Ibn Mas‘ūd (RA) replied, “My sins!” ‘Uthmān (RA) asked, “And what do you desire?” “The mercy of my Lord,” replied Ibn Mas‘ūd (RA).

‘Uthmān (RA) asked, “Can I get a doctor to attend to you?” Ibn Mas‘ūd (RA) replied, “The doctor has made me ill.” “Should I send some money for you?” asked ‘Uthmān (RA). “No. I have no need for money,” said Ibn Mas‘ūd (RA). “The money will assist your daughters after your demise,” replied ‘Uthmān (RA).

Ibn Mas‘ūd (RA) explained, “Do you fear that my daughters will become poor? I have commanded them to recite Sūrah al-Wāqī‘ah every night, for I have heard Nabī (SAW) saying, ‘Whoever reads Sūrat al-Wāqī‘ah every night will never be afflicted with poverty.’”

Reference: Pearls of the Path (page:111)

- **Maulana Eshfaq Akbar**

Safeguarding the Tongue in Islam: The Power of Speech

The tongue is a powerful instrument capable of immense good and great harm. Islam offers clear guidance on the importance of controlling one's speech, as words can deeply influence one's feelings, relationships, faith, and ultimate accountability in the Hereafter. Allāh ﷻ highlights the significance of speech and warns against harmful words as he says:

“مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ”

“Man does not utter any word except that with him is an observer prepared [to record].” (Qur’ān 50:18)

This verse reminds Muslims that every word spoken is recorded, and will be accounted for on the Day of Judgment, encouraging careful consideration of one's words. The Prophet ﷺ also provided comprehensive guidance on safeguarding the tongue as he says:

“وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكَلِّمْ خَيْرًا أَوْ لِيَصْمُتْ”

“And whoever believes in Allāh and the Last Day, should speak what is good or keep silent.” (Ṣaḥīḥ al-Bukhārī: 6136)

This Ḥadīth emphasises the virtue of silence when one has nothing beneficial or kind to say, promoting peace and avoiding harm. Additionally, the Prophet ﷺ warned against hatred, enmity and jealousy, all of which are considered major sins in Islam. He ﷺ said:

“Neither nurse mutual hatred, nor jealousy, nor enmity, and become as fellow brothers and servants of Allāh. It is not lawful for a Muslim that he should keep his relations estranged with his brother beyond three days.” (Ṣaḥīḥ Muslim: 2558b)

Thus, safeguarding the tongue in Islam is not merely about avoiding harmful speech, but also about using words to foster truth, kindness, and unity. By following these teachings, Muslims are guided to protect both their faith and relationships with others. And we should be the role models of our communities.

- Maulana Shahid Mustafa Shah

Strengthening Bonds: The Importance of Family Ties in Islam

In Islam, maintaining family ties holds immense significance, deeply rooted in both the Qur’ān and the teachings of Prophet Muḥammad ﷺ. Family is the cornerstone of society which providing love, support, and guidance. The bonds within families are seen as blessings from Allāh ﷻ, and believers are encouraged to nurture and protect these relationships.

The Qur’ān emphasises the importance of family, urging Muslims to treat relatives with kindness and compassion. Allāh ﷻ says:

“Fear Allāh in whose name you ask each other (for your rights), and fear (the violation of the rights of) the womb-relations.

Surely, Allāh is watchful over you.” (Qur’ān 4:1).

This verse highlights the sanctity of kinship ties, reminding Muslims to honour and respect these connections.

The Prophet ﷺ also emphasised maintaining family ties as a pathway to blessings in one's life. He said:

“He who wishes to have his earnings grow (and be blessed) and his term of life prolonged, he should keep ties with his kin.”

(Ṣaḥīḥ Bukhārī: 1497).

This Ḥadīth reminds us that kindness to family members is rewarded by Allāh ﷻ, bringing both material and spiritual benefits.

Islam teaches that severing family ties is a serious offense. The Prophet ﷺ warned:

“لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ”

“The one who severs ties of kinship will not enter Paradise.” (Ṣaḥīḥ Muslim: 2556a).

This highlights the gravity of neglecting or breaking family relationships, urging Muslims to make every effort to resolve disputes and maintain harmony within the family. Even if it is not reciprocated as our Beloved Prophet Muḥammad ﷺ said:

“The one connecting his womb-related relatives is not he that connects those who connect him and severs those who sever him.

It is that when they sever him, he connects them.” (Ṣaḥīḥ Bukhārī: 5991)

The above Ḥadīth highlights that maintaining ties of kinship is not dependent on the response of your relatives; what truly matters is the effort you make to uphold the relationship.

Ultimately, keeping family ties strengthens the Ummah, fostering unity and mutual support. By upholding these bonds, Muslims honour Allāh's ﷻ commandments, attain His blessings, and contribute to a compassionate and resilient society.

- Maulana Abeerul Hasan Thanvi