



The Lady of رَضِيَ اللهُ عَنْهَا
Paradise

7 March-2025

Thought-provoking speech of weekly
sunnah-inspiring ijtima

(For Islamic Brothers)

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰى خَاتَمِ النَّبِيِّنَ
 اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

The Lady of Paradise

وَعَلَىٰ إِلِكْ وَأَصْحِيكَ يَا حَبِيبَ اللَّهِ

اَلصَّلٰوةُ وَ السَّلَامُ عَلٰىكَ يَا رَسُوْلَ اللّٰهِ

وَعَلَىٰ إِلِكْ وَأَصْحِيكَ يَا نُورَ اللَّهِ

اَلصَّلٰوةُ وَ السَّلَامُ عَلٰىكَ يَا نَبِيَّ اللّٰهِ

نَوَيْتُ سُنَّتَ الْاِعْتِكَافِ

I make intention of Sunna i'tikāf.

Dear Islamic brothers! Whenever you enter the mosque, remember to make the intention of i'tikāf. As long as you remain in the masjid, you will continue to earn the reward of i'tikāf. Keep in mind that normally in a masjid, it is not permissible according to sharia for one to eat, drink, sleep, have suḥūr, ifṭār, or even drink Zamzam water or water upon which prayers have been recited. Yet, if you make the intention of i'tikāf, all these activities become permissible by extension. The intention of i'tikāf should not solely be for eating, drinking, or sleeping, but instead to please Allah Almighty.

As mentioned in Fatāwā Shāmī:

If someone wishes to eat, drink, or sleep in the masjid, they should make intention of i'tikāf, engage in the remembrance of Allah Almighty for a while, and then do as they wish (i.e., eat, drink, or sleep).

The excellence of sending ṣalāt upon the Prophet

Allah Almighty's final Prophet, our master Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

مَنْ صَلَّى عَلَيَّ صَلَّى اللهُ عَلَيَّ عَشْرًا بِهَا مَلَكَ مُوَكَّلٌ بِهَا حَتَّى يُبَلِّغَنِيهَا

Whoever recites ṣalāt upon me once, Allah Almighty sends ten mercies upon him, and an angel is appointed to convey that ṣalāt to me.¹

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Speech intentions

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "The best of deeds is a sincere intention."²

O those who love Allah's Messenger! Make it a habit to make good intentions before every action, as good intentions can lead one to Paradise. Before listening to the speech, make the following good intentions:

- I will listen to the entire sermon to gain knowledge.
- I will sit respectfully.
- I will avoid laziness during the sermon.
- I will listen with the intention of self-improvement.
- I will try to convey what I learn to others.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Dear Islamic brothers! اَلْحَمْدُ لِلّٰهِ We are in the blessed, radiant, and joyful

¹ Al-Mu'jam al-Kabīr, vol. 8, p. 134, number 7611

² Al-Jāmi' al-Ṣaghīr, p. 81, hadith 1284

moments of Ramadan. It is a time when divine mercy pours down abundantly, and every second is filled with blessings. Most fortunate are those who fast with sincerity, perform the 20 units of tarāwīḥ wholeheartedly, and benefit from the blessings of saḥūr and ifṭār, making the most of Ramadan's spiritual opportunities.

Conversely, extremely deprived and unfortunate are those who, even in these sacred moments, remain distant from righteousness. Some do not fast. Others neglect tarāwīḥ, or if they do perform this, they do not offer them in full. In this grand month of forgiveness and mercy, they do not do actions that please Allah Almighty and His Messenger ﷺ.

The Prophet ﷺ once said, "My Ummah will not be humiliated as long as they fulfil the rights of Ramadan."

Someone asked, "O Messenger of Allah! What does it mean for them to be disgraced if they do not fulfil the rights of Ramadan?"

He ﷺ replied, "It means committing forbidden acts in this month."

He ﷺ then declared:

Whoever commits fornication or drinks alcohol in this month, Allah Almighty and all the angels in the heavens curse him until the next Ramadan. If this person dies before reaching the next Ramadan, he will not have any good deeds that could save him from the fire of Hell. So, be cautious regarding Ramadan, for just as rewards are multiplied in this month compared to other months, the same principle applies to sins.¹

May Allah Almighty grant us the ability to spend Ramadan in the best manner, valuing every moment, engaging in acts that please Him, immersing ourselves in worship, remembering the grave, reflecting, and

¹ Al-Mu'jam al-Saghir, vol. 9, p. 60, hadith 1488

preparing for the Hereafter. May He allow us to cherish Medina in our hearts, exhibit good character, respect our parents, show kindness to our relatives, fulfil the rights of our neighbours, and support the needy.

اُمَيَيْنُ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! On the 3rd of Ramadan, we commemorate the life of the Prophet's beloved daughter, the leader of women, Lady Fāṭimah al-Zahrā' رَضِيَ اللهُ عَنْهَا.

Today, we shall have the privilege of listening to a few aspects of her noble life.

Angels came to turn the hand mill

Umm Ayman رَضِيَ اللهُ عَنْهَا was a female Companion of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and had been a servant in the household of his father, Sayyidunā ‘Abdullāh رَضِيَ اللهُ عَنْهُ. After his passing, she remained in the service of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ from his blessed birth. Due to her immense care and service, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ used to say, "Umm Ayman is my second mother."¹

She narrates: "Once, during the afternoon of a hot day in Ramadan, I went to the house of Fāṭimah رَضِيَ اللهُ عَنْهَا. The door was closed, and I could hear a hand mill grinding grains inside."

In earlier times, hand mills made of stone were used to grind wheat into flour. Hearing the mill's sound meant that Lady Fāṭimah رَضِيَ اللهُ عَنْهَا was inside, grinding wheat. Yet, the situation was quite different! Through the gap of the door, she was amazed to see that the mill was operating by itself, grinding the grains. Meanwhile, Ḥasan and Ḥusayn رَضِيَ اللهُ عَنْهُمَا

¹ Al-Iṣāba, vol. 8, p. 359

were resting in a cradle, which was also swaying on its own. Yet, Fāṭimah رضي الله عنها was sleeping peacefully near the mill. She continues:

“Seeing this unusual sight, I was astonished—how was the mill grinding by itself? How was the cradle swaying without anyone's help? To resolve this mystery, I went to the Greatest Prophet صلى الله عليه وآله وسلم and described what I had witnessed.

The Beloved Prophet صلى الله عليه وآله وسلم smiled and said, ‘O Umm Ayman! The heat is intense, it is Ramadan, and Fāṭimah رضي الله عنها is fasting. Allah Almighty caused her to fall asleep so she could rest and not feel the harshness of the heat. Meanwhile, He sent angels to operate the hand mill and sway the cradle.’¹

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

Dear listeners! Let us pause and think about this for a moment! Despite the scorching heat of Arabia, Lady Fāṭimah رضي الله عنها still kept her fast with steadfastness. But, what about us? We do not face such extreme heat, and even if we do, we have cooled homes, fans, and air conditioners, yet many among us abandon fasting entirely.

Remember! Whether Ramadan falls in winter or summer, fasting remains obligatory. The difference between the Companions رضي الله عنهم and us is that they were eager to please Allah Almighty, advance in righteousness, attain Paradise, and acquire heavenly rewards.

Yet, the more time has distanced us from that blessed era, the greater our inclination toward comfort has become.

Even though many people fast in the summer, they secretly wish that Ramadan would come in winter, as the fasts are shorter and comparatively easier. However, the Companions had the opposite

¹ Safīna-i-Nūḥ, part 2, p. 35

mindset — they preferred fasting in the scorching heat! The fourth Caliph of Islam, ‘Alī b. Abī Ṭālib رَضِيَ اللهُ عَنْهُ once said: "There are three things I love, and one of them is صِيَامُ الصَّيْفِ (fasting in summer)." ¹

May Allah Almighty grant us the ability to keep all our fasts, engage in abundant worship, spend Ramadan in devotion, and benefit from its immense blessings.

اُمَيِّنُ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

A brief introduction to Lady Fāṭimah رَضِيَ اللهُ عَنْهَا

What an amazing incident we have just heard. مَا شَاءَ اللهُ How exalted is the status of the Prophet's daughter, Lady Fāṭimah رَضِيَ اللهُ عَنْهَا, that angels themselves came to serve her.

She is the leader of women and was the youngest and most beloved daughter of our Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. According to one view, she was born in Mecca in the first year after the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ announced his prophethood, when he was 41 years of age. Another view says she was born five years before the proclamation of prophethood.²

Her blessed name, Fāṭimah رَضِيَ اللهُ عَنْهَا, was chosen by Allah Almighty Himself. The Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained: "Indeed, Allah Almighty named my daughter Fāṭimah, for He has kept her far from Hell."³

¹ Al-Riyāḍ al-Naḍīrah, vol. 1, p. 52

² Sharḥ al-Zurqāni, vol. 4, p. 331

³ Subul al-Hudā, vol. 11, p. 52

Another hadith mentions: "She was named Fāṭimah (رضى الله عنها) because Allah Almighty has freed her and those who love her from Hell."¹

Two of her famous titles are Batūl and Zahrā'. Mufti Aḥmad Yār Khan Na'īmī رَحْمَةُ اللهِ عَلَيْهِ explains: "Since Lady Fāṭimah (رضى الله عنها) lived in the world but remained detached from worldly matters, she was given the title Batūl."²

Elsewhere, he writes:

She was like a flower bud of Paradise; she was never affected by the conditions that women usually experience, and a heavenly fragrance emanated from her blessed body. The Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ used to smell this fragrance, and this is why she was given the title Zahrā', meaning, 'The flower-bud of Paradise'.³

The virtues of Lady Fāṭimah (رضى الله عنها) are as numerous as the stars in the sky.

In *Ṣaḥīḥ al-Bukhārī*, it is mentioned that the Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

هِيَ بَضْعَةٌ مِنِّي يُرِينِي مَا أَرَاهَا وَيُؤْذِينِي مَا آذَاهَا

She is a part of me; whatever displeases her displeases me, and whatever hurts her hurts me.⁴

In the 2nd year after Hijrah, Lady Fāṭimah (رضى الله عنها) was married to 'Alī b. Abī Ṭālib (رضى الله عنه), and in Dhū al-Ḥijjah of that year, she began to reside with him.

¹ Kanz al-'Ummāl, part 12, vol. 50, hadith 34222

² Mir'āt al-Manājīḥ, vol. 8, p. 452, selected

³ Mir'āt al-Manājīḥ, vol. 8, p. 453

⁴ Ṣaḥīḥ al-Bukhārī, p. 1344, hadith 5230

She was blessed with three sons and three daughters:

- Her sons: Ḥasan, Ḥusayn, and Muḥsin رَضِيَ اللَّهُ عَنْهُمْ.
- Her daughters: Zaynab, Umm Kulthūm, and Ruqayyah رَضِيَ اللَّهُ عَنْهُنَّ.¹

She passed away six months after the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ left this physical world, on the 3rd of Ramadan, 11 AH. Her blessed resting place is in Jannat al-Baqīʿ (Madinah).²

May Allah Almighty bestow His immense mercy upon her and grant us forgiveness for her sake.

اٰوِيْنُ بِجَاةِ خَاتِمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

Two great qualities of Lady Fāṭimah رَضِيَ اللَّهُ عَنْهَا

The virtues and excellences of Lady Fāṭimah رَضِيَ اللَّهُ عَنْهَا are beyond enumeration. Islamic scholars have written numerous books on her qualities and virtues. Let us reflect on two of them. The first is her detachment from the world (otherwise known as *faqr*) and second is her spirit of goodwill and selflessness.

Lady Fāṭimah رَضِيَ اللَّهُ عَنْهَا was an embodiment of both these qualities.

What is faqr?

In common language, faqr is often understood to mean poverty. Yet, this is not the meaning intended when referring to Lady Fāṭimah رَضِيَ اللَّهُ عَنْهَا; Allah Almighty protect us from all forms of disrespect! No one can be wealthier than her, for she is the daughter of the Prophet, who is the

¹ Al-Ikmāl fī Asmā' al-Rijāl, p. 718; Fāṭimah al-Kubrā, p. 87

² Sharḥ al-Zurqānī, vol. 4, p. 336

owner of Paradise and the master of al-Kawthar - صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. She is the Lady of Paradise, and whether someone acknowledges it or not, we get everything for the sake of these five sacred personalities:

1. Our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
2. Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ
3. Imām Ḥasan رَضِيَ اللهُ عَنْهُ
4. Imām Ḥusayn رَضِيَ اللهُ عَنْهُ
5. And Lady Fāṭimah رَضِيَ اللهُ عَنْهَا herself.

In Sufis terminology, *faqr* means detachment from مَا سِوَا اللهِ (everything except Allah Almighty). The Sufi saint, Abū Bakr al-Shiblī رَحِمَهُ اللهُ عَلَيْهِ explains:

If someone is given all the wealth of the world and he donates it in charity in just a single day, but later regrets not keeping a small portion for himself; he has not truly detached himself from the world.

Another Sufi saint, Abū ‘Alī al-Daqqāq رَحِمَهُ اللهُ عَلَيْهِ once encountered a true faqir (spiritual ascetic) wearing a garment made of coarse cloth. A student jokingly asked, “How much did you pay for this?”

The faqīr replied, “I purchased it by giving up the entire world. I was told to exchange it for the Hereafter, but I refused to sell it.”

This means that he wore the cloth purely for the pleasure of Allah Almighty, and he would not trade this for anything else – not even Paradise itself – as his only wish was to please the Creator of Paradise, the Almighty Lord.¹

¹ Risālah Qushayriyyah, p. 480

This is the essence of sincere *faqr*. When a person attains such a state, their heart naturally becomes filled with goodwill and selflessness. In this sense, Lady Fāṭimah رَضِيَ اللهُ عَنْهَا was a true embodiment of this quality.

Shaykh Sulṭān Bāhū رَحِمَهُ اللهُ عَلَيْهِ, explains:

When one reaches the highest level of *faqr*, he becomes **فَتَانِي اللهُ** (fully devoted to Allah Almighty). At that stage: **لَا يَخْتَارُ إِلَى رَبِّهِ وَلَا إِلَى غَيْرِهِ** - He neither asks for anything from his Lord nor from anyone else. Instead, he remains content with whatever Allah Almighty decrees for him.

He further mentions: “A great name among those who have reached the pinnacle of *faqr* is that of Lady Fāṭimah al-Zahrā' رَضِيَ اللهُ عَنْهَا”¹

Her spirit of selflessness

Her eldest son, Imām Ḥasan رَضِيَ اللهُ عَنْهُ narrates: "I saw my mother offering salah all night in our designated prayer space at home. She did this until the time of fajr began."²

He رَضِيَ اللهُ عَنْهُ further states:

My mother would make many supplications for believing men and women, yet never ask for anything for herself. One day I asked, “Dear mother! Why do you not pray for yourself?” She replied, “My son! **أَلْجَوَارِثُ ثُمَّ الدَّارُ** — “First the neighbours, then the house.”³

سُبْحَانَ اللهِ This inspiring story of Lady Fāṭimah al-Zahrā' رَضِيَ اللهُ عَنْهَا contains two important lessons:

¹ Risālah Ruḥi, pp. 9-12

² Madārij al-Nubuwwa, vol. 2, p. 461

³ Madārij al-Nubuwwah, vol. 2, p. 461

First, her detachment from worldly comforts.

Despite being the Lady of Paradise, her lifestyle was marked by simplicity and humility.

- Her house appeared modest to the eye.
- Her clothes had patches sewn upon them.
- Despite being the Lady of Paradise, she would grind grains on a millstone by hand.
- She personally attended to all household matters.
- She and her family would often endure hunger for days.
- Despite all this, she spent her nights in worship and never asked for worldly comforts.

She never made this supplication, “O my Lord! Remove our hardships. Grant us grand palaces. Provide us with fine clothing.” Yet, had she simply wished for these in her heart, Allah Almighty would have granted her even more than she desired.

But why did she not ask? Because her heart was entirely content with whatever Allah Almighty willed for her.

This is the true essence of faqr and being detached from the world.

Second, was her concern for the Muslim Ummah.

Although she refrained from asking for herself, this does not mean she refrained from asking altogether. Supplication is an act of worship, and she made frequent prayers, but not for herself. She prayed for others, particularly for the Ummah of her honourable father.

Sometimes, poor people express their longing by saying: "If only Allah Almighty had blessed us with wealth, we too would have helped others and earned reward."

For such individuals, this incident serves as a sufficient lesson.

Bear in mind that Allah Almighty has said:

مِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣١﴾

spend in Our way from the sustenance We have granted them.¹

The word *rizq* (provision) is used in the Quran, and scholars have interpreted it broadly. The definition of rizq does not only refer to wealth, but entails every blessing granted by Allah Almighty. Spending any of Allah Almighty's blessings in His way is considered charity.²

For example:

- Allah Almighty has given us hands, so removing harmful things from the path is charity.
- Allah Almighty has given us feet, so using them to go and help a fellow Muslim is charity.
- Allah Almighty has given us knowledge, so teaching others is charity.
- Allah Almighty has given us skills, so sharing them with others is charity.

Every blessing is from Allah Almighty, and when we use them to please Him and facilitate good for Muslims, it becomes an act of charity. Even

¹ Al-Quran, part 1, al-Baqarah, verse 3; translation from Kanz al-ʿIrfān

² Tafsīr Naʿīmī, part 1, al-Baqarah, under verse 3, vol. 1, p. 137

if we cannot give anything material, simply greeting a fellow Muslim with a smiling face is also charity.

One essential lesson we learn from Lady Fāṭimah's character is that if we cannot give anything materially, we can at least pray for others. This, too, is an act of kindness and carries immense rewards.

Unfortunately, many of us are negligent in this, even for ourselves let alone others. Yet, making dua costs nothing! If we develop the habit of praying not only for ourselves but also for others, the rewards we earn will be beyond our imagination.

The Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "Whoever prays for the forgiveness of all Muslim men and women; Allah Almighty grants him a good deed for every Muslim man and woman."¹

Think about what this means! From Prophet Ādam عَلَيْهِ السَّلَام until now, countless Muslims have lived in this world. Simply say the following supplication:

اللَّهُمَّ اغْفِرْ لِي وَلِكُلِّ مُؤْمِنٍ وَمُؤْمِنَةٍ

O Allah! Forgive me and all believing men and women.

إِنْ شَاءَ اللهُ By saying this, you can earn billions of good deeds in just a moment.

The month of Ramadan is a month of dua. At the time of ifṭār and saḥūr, our prayers are accepted. Try your absolute best to increase your duas in this time.

May Allah Almighty grant us the ability to supplicate in abundance.

أَمِيرُنْ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Al-Jāmi' al-Ṣaghīr, p. 513, hadith 8419

Pious Deed 22

O those who love Allah's Messenger! To help bring goodness to Muslims, uphold the rights of others, become pious, and prepare for the Hereafter, come to the religious environment of Dawat-e-Islami and actively participate in its 12 Islamic Activities.

Additionally, strive to act upon the *72 Pious Deeds* booklet and travel in Madani Qafilahs along with those who love Allah's Messenger. This will bring countless blessings رَبِّ شَاءَ اللَّهُ.

From amongst the 72 good deeds compiled by Mawlana Ilyas Attar al-Qadiri in this booklet, Pious Deed 22 is:

Did you refrain today from unnecessarily looking outside through the windows of your house (designed for viewing outside) or peeking into someone else's house through their doors or windows?

This good deed safeguards the rights of neighbours and fellow Muslims, and its blessings help us avoid many sins. Let's practice these good deeds ourselves and encourage others to do the same.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Let us listen to another remarkable story from the life of Lady Fāṭimah رَضِيَ اللَّهُ عَنْهَا which highlights her asceticism, generosity, and kindness.

Once, Imam Ḥasan and Imam Ḥusayn رَضِيَ اللَّهُ عَنْهُمَا became ill. Sayyidunā 'Alī, Lady Fāṭimah, and their servant Fiḍḍah رَضِيَ اللَّهُ عَنْهُمْ vowed to keep three fasts, hoping for Allah Almighty to heal them as a result.

On the first day, Sayyidunā 'Alī brought a small amount of barley to make bread for iḥṭār. Lady Fāṭimah رَضِيَ اللَّهُ عَنْهَا baked the bread, and as they prepared to break their fast at sunset, a needy person knocked on the

door, calling out: "O honourable folk! I am poor, I am hungry." Moved by compassion, these blessed personalities gave all their bread to the poor man and broke their fast only with water.

On the second day, they fasted again. At ifṭār time, just as they were about to eat, someone knocked on the door and a voice called out, saying: "I am an orphan, I am hungry." Once again, these generous souls gave away all their food to the orphan and broke their fast with water.

On the third day, the same happened. Just as ifṭār approached, a prisoner knocked on the door, pleading: "I am a captive, I am hungry." For the third consecutive day, these noble individuals gave away all their bread and had nothing but water for ifṭār.¹

سُبْحَانَ اللَّهِ The Ahl al-Bayt fasted for three days, breaking their fast with only water. Their sacrifices were so beloved to Allah Almighty that He revealed verses 8 and 9 of Sūrat al-Dahr about them:

وَيُطْعَمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً
وَلَا شُكْرًا ﴿٩﴾

And they offer food, in His love, to the destitute and the orphan and the prisoner. "We only feed you for the sake of Allah, we do not desire recompense from you nor gratitude."²

O those who love Allah's Messenger! How should Ramadan be spent? This question might arise in our minds every year upon sighting the moon of Ramadan. This beautiful story from the blessed household of Lady Fāṭimah رَضِيَ اللَّهُ عَنْهَا has provided a beautiful answer—Ramadan is

¹ Khazā'in al-Irfan, part 29, al-Dahr, under verse 8-9, p. 1073

² Al-Quran, part 29, al-Dahr, verse 8-9; translation from Kanz al-'Irfān

the month of patience, compassion, and kindness, so it should be spent with patience, compassion, and kindness.

If, out of the spirit of caring for the poor, destitute, orphans, and needy, we reduce the number of dishes at saḥūr and ifṭār, make our Ramadan meals simpler with the intention of following the Sunna, and assist those less fortunate—who, due to inflation, cannot even afford dates and struggle in Ramadan—then imagine the immense blessings and rewards we will earn in this sacred month!

May Allah Almighty, for the sake of Lady Fāṭimah رَضِيَ اللهُ عَنْهَا, grant us the ability to embrace contentment, turn our hearts towards Him, care for fellow Muslims, and spend the entire month of Ramadan in worship and righteousness while avoiding sins.

اٰمِيْنَ بِجَاةِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

Dear Islamic Brothers! With the intention of transmitting reward to Lady Fāṭimah رَضِيَ اللهُ عَنْهَا, actively engage in charity. Contribute generously to various departments of Dawat-e-Islami according to your means.

Additionally, arrange gatherings to convey reward to your deceased family members and other Muslims who have passed away, and distribute food as per your ability.

اَلْحَمْدُ لِلّٰهِ During Ramadan, the grand Shaykh, Mawlana Ilyas Attar al-Qādirī conducts two Madani Muzakaraha daily; one after ‘Aṣr salah and another after the Tarāwīḥ prayers.

A Madani Muzakaraha will also take place on the 3rd of Ramadan اِنْ شَاءَ اللهُ. Be sure to join and benefit from the ocean of knowledge and wisdom.

May Allah Almighty grant us the ability to gain knowledge and act upon it. May He grant us blessings through our reverence for Lady Fāṭimah رضي الله عنها.

اُمِّيْنَ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Pearls of wisdom about the intentions of fasting

Dear Islamic brothers! As we bring this speech to a close, let us gain the blessing of listening to some pearls of wisdom regarding the intentions of fasting, taken from the book *Blessings of Ramadan*.

- When it comes to fasts in Ramadan, a specifically vowed fast, and nafl fasts, the time to make intention for these extends from sunset until before the Islamic midday (*Ḍaḥwat al-Kubrā*). If you make an intention at any time during this period, your fast will be valid.¹
- Intention refers to the resolve of the heart; verbalising it is not a condition, but it is recommended to say it aloud.
- If making the intention at night for a Ramadan fast, one should say:

كُويْتُ أَنْ أَصُومَ غَدًا لِلَّهِ تَعَالَى مِنْ فَرَضِ رَمَضَانَ

I intend to observe an obligatory fast of Ramadan tomorrow for Allah.

- If making the intention during the day, one should say:

كُويْتُ أَنْ أَصُومَ هَذَا الْيَوْمَ لِلَّهِ تَعَالَى مِنْ فَرَضِ رَمَضَانَ

¹ Radd al-Muḥtār, vol. 3, p. 332

I have intended to observe an obligatory fast of Ramadan today for Allah.¹

- Verbalising the intention in Arabic will only be counted if the person understands its meaning. Also, uttering the intention in any language is only beneficial if the heart also bears the intention at that time.²
- One may also make the intention in his native language.³
- If making the intention during the day, it is necessary to intend that you have been fasting since true dawn. If someone only intends the fast from the current time onwards, without considering it from the time of dawn, the fast will not be valid.⁴

Announcement

More pearls of wisdom on the intentions of fasting will be discussed in study circles. Please do join them to learn more!

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

The six ṣalawāt and two du‘ā's recited in the sunnah-inspired weekly gatherings of Dawat-e-Islami



1. The ṣalāt for the night preceding Friday

¹ Radd al-Muḥtār, vol. 3, p. 332

² Ibid

³ Radd al-Muḥtār, vol. 2, p. 332

⁴ Al-Jawharat al-Nayyirah, vol. 1, p. 175

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ الْحَبِيبِ الْعَالِي
الْقَدْرِ الْعَظِيمِ الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

The saints of Islam have quoted, that whoever recites this ṣalāt at least once on the night between Thursday and Friday on a regular basis, will be blessed with the vision of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death. They will even see him when they are being buried in the grave, to the extent they will see him lowering them into the grave with his own merciful hands.¹

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated from Sayyidunā Anas رَضِيَ اللَّهُ عَنْهُ that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, “Whoever recites this ṣalāt upon me whilst standing, his sins will be forgiven prior to him sitting; and if he recites it whilst sitting, his sins will be forgiven before he stands.”²

3. Seventy portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Seventy portals of mercy are opened for whoever recites this ṣalāt.³

¹ Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 151

² Ibid, p. 65

³ Al-Qawl al-Badī’, p. 277

4. The reward of 600,000 ṣalāt

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ مَا فِي عِلْمِ اللَّهِ صَلَاةً دَائِمَةً بَدْوَامٍ
مُلْكِ اللَّهِ

Shaykh Aḥmad Ṣāwī رَحْمَةُ اللَّهِ عَلَيْهِ reports from some saints of Islam that by reciting this ṣalāt once, a person attains the reward of reciting ṣalawāt 600,000 times.¹

5. Nearness to the Prophet ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

Once, a person came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Amazingly, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made this person sit between himself and Sayyiduna Abū Bakr Ṣiddīq رَضِيَ اللَّهُ عَنْهُ. The noble Companions رَضِيَ اللَّهُ عَنْهُمْ were surprised as to who this honoured person was. When he left, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained, “When he recites ṣalāt upon me, he does so in these words.”²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

6. The ṣalāt of intercession

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَانزِلْهُ الْبُقْعَةَ الْمُقَرَّبَةَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “My intercession becomes

¹ Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 149

² Al-Qawl al-Badī’, p. 125

necessary (*wājib*) for whoever recites ṣalāt like this.”¹

1. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “Whoever recites this, 70 angels write good deeds for him for 1,000 days.”²

2. An easy way to spend every night in worship

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Whoever recites this du‘ā’ three times, it is as if he found Laylat al-Qadr.”³

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ
سُبْحَانَ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

There is none worthy of worship except Allah Who is Ḥalīm and Karīm.
Allah is pure, Lord of the seven skies and the magnificent ‘Arsh.

Weekly gathering schedule for 6th March 2025

- Sunan and manners: **5 minutes**
- Dua memorisation: **5 minutes**

¹ Al-Targhīb wa al-Tarhīb: hadith 31

² Majma‘ al-Zawā‘id: hadith 17305

³ Tārīkh Ibn ‘Asākir: hadith 4415

- Summary: **5 minutes**
- Total duration: **15 minutes**

Remaining pearls of wisdom regarding the intentions of fasting

- If you make an intention such as "If I get invited to a meal tomorrow, I won't fast, but if not, I will fast," then this intention is not valid, and you will not be considered fasting.¹
- If someone neither makes an explicit intention for fasting nor decides against it—even if they know it is Ramadan—their fast will not be valid.²
- If a person makes an intention at any point in the night after sunset and then eats something after this, the intention is still valid and sufficient; it is not necessary to make another intention.³
- If you made an intention for fasting at night but later firmly decided not to fast, your previous intention becomes invalid. If you do not renew the intention but remain hungry and thirsty throughout the day, your fast will not be valid.⁴
- If someone only intends to break the fast but does not actually do so, their fast remains valid.⁵
- Eating at suḥūr counts as making an intention, whether it is for a Ramadan fast or any other fast. Yet, if someone eats suḥūr but

¹ Fatāwā 'Alamgiri, vol. 1, p. 195

² Ibid, vol. 1, p. 195

³ Al-Jawharat al-Nayyira, vol. 1, p. 175

⁴ Al-Durr al-Mukhtār ma' Radd al-Muḥtār, vol. 3, p. 345

⁵ Al-Jawharat al-Nayyira, vol. 1, p. 175

intends not to fast, this suḥūr does not then count as an intention.¹

- A new intention is required for each fast in Ramadan. If someone makes an intention on the first day of Ramadan or on any other day for all the fasting of the month, this intention will only count for that day, and they must make a new intention every day.²
- If one makes an intention for fasting while performing prayer, their intention is valid.³

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

Dua for leaving the masjid

In accordance with the schedule of Dawat-e-Islami's weekly Sunna-inspired gathering, we will now memorise a dua. This week, we will memorise the dua to recite when leaving the masjid.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

O Allah! I ask You for Your bounty.⁴

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

Method of collective accountability (72 pious deeds)

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, "Pondering 'over the Hereafter' for

¹ Al-Jawharat al-Nayyira, vol. 1, p. 176

² Ibid, vol. 1, p. 167

³ Faizān-i-Ramaḍān, p. 985, selected

⁴ Khazīna-i--Raḥmat, p. 87

a moment is better than 60 years of worship.”¹

Let’s make good intentions before filling in the *Pious Deeds* booklet:

1. To please Allah Almighty, I will hold myself to account through the *Pious Deeds* booklet and encourage others to do the same.
2. I will praise (i.e. thank) Allah Almighty for the pious deeds which I practised.
3. I will regret not acting upon the pious deeds I missed out on and will try to act on them in the future.
4. Allah Almighty forbid, if I have not acted on any pious deed which prevents a person from sinning, I will repent to Allah Almighty and make a firm intention to not sin in the future.
5. I will not reveal my good deeds without a need (for example, by saying that I acted on such and such or so and so amount of pious deeds).
6. I will make up for any pious deed that can be performed later (for example, I will make up for the 313 ṣalāt I missed yesterday by reciting them today).
7. I will try to achieve the actual aim of filling in the *Pious Deeds* booklet, such as attain the fear of Allah Almighty, be pious, have good character, and spread Islam.
8. I will fill in the *Pious Deeds* booklet tomorrow as well.
9. I will not fill in the *Pious Deeds* booklet as a formality, rather I will

¹ Al-Jāmi‘ al-Ṣaghīr: hadith 5897

actually assess my deeds and fill it in.

For all the pious deeds you acted upon, mark the box next to them with an inverted tick. For all the ones you missed, mark 'O' in the box next to them.

Note: When carrying out self-accountability, only look at your own *Pious Deeds* booklet.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Method of collective accountability (72 pious deeds) daily 56 pious deeds

1. Have you made good intentions?
2. Did you offer the five daily salah in congregation?
3. Wherever you were in the day, did you invite others to offer salah?
4. Did you read or listen to Sūrat al-Mulk at night?
5. After the five salah, did you at least recite Āyat al-Kursi, Sūrat al-Ikhlāṣ, and Tasbīḥ Fāṭima once?
6. Have you read or listened to at least three verses of the Quran with translation and commentary from *Kanz al-Īmān with Khazā'in al-'Irfān* or *Nūr al-'Irfān*? Or, have you read or listened to at least two pages from *Tafsīr Şirāṭ al-Jinān*?
7. Have you recited some invocations from the Shajarah?
8. Have you recited ṣalawāt upon the Prophet at least 313 times?
9. Have you protected your eyes from sin? (By not looking at indecent things on your mobile or elsewhere, movies and dramas, non-maḥram women, etc.)

10. Have you protected your ears from sin by not listening to backbiting, music, foul and lewd speech, etc?
11. Did you keep your gaze lowered today whilst walking or travelling and refrain from looking here and there without need?
12. Did you read a book written by Imam Aḥmad Razā Khān, a book/booklet of Maktabat al-Madina, or the Monthly Magazine Faizan-e-Madina for at least 12 minutes today?
13. Did you stop talking and discontinue what you were doing to reply to azan and iqāmah?
14. If something happened that made you angry with someone, did you stay quiet and control your anger, or did you end up speaking out?
15. Did you fill in the *Pious Deeds* booklet whilst taking account of your actions?
16. Did you listen to your *nigrān* in accordance with the guidelines stipulated by the central executive committee?
17. Did you speak respectfully with everybody inside and outside the home, be they young or old?
18. Did you study or teach in Madrassa-tul-Madina for adults?
19. Did you try to sleep within two hours after the 'Ishā' salah congregation?
20. Did you spend at least two hours carrying out the religious activities of Dawat-e-Islami in accordance with the schedule provided by your *nigrān*?

21. Did you wake up others for Fajr salah?
22. Did you refrain from unnecessarily peeping into other people's homes?
23. Did a short lecture (*dars*) take place in your home? In your absence, did somebody else carry this out?
24. Did you listen to or deliver at least one Madani dars in the masjid, workplace, or wherever else possible?
25. Did you dress according to the sunnah? (These clothes must be a colour permitted by the shariah and not glaringly bright or sparkling.)
26. Do you have long hair according to the sunnah?
27. Have you refrained from the sin of shaving the beard or trimming it less than a fist-length?
28. Did you repent immediately after committing a sin?
29. Did you eat according to the sunnah and recite the pre-meal and post-meal du'ā's?
30. Did you give salaam to the Muslims you met at home; at work; on the bus, train, etc; and other places?
31. Did you act upon at least some sunnahs related to the miswāk, exiting and entering the home, sleeping and awakening, sitting facing qibla, etc?
32. Did you offer the four units (*rak'āt*) of sunnah for Ṣuhr prior to the farḍ?

33. Did you offer tahajjud salah at night? If you did not sleep, did you offer ṣalāt al-layl?
34. Did you offer the voluntary (*nafl*) prayers of ishrāq, chāsht, and awwābīn?
35. Did you offer the preceding sunnahs of ‘Aṣr or ‘Ishā’?
36. Did you encourage someone else to take part in at least one of Dawat-e-Islami’s 12 religious activities?
37. Did you avoid asking someone to borrow something from them? (e.g. slippers, shawl, mobile, charger, car)
38. Did you refrain from lying and engaging in backbiting and taletelling (including listening to these things)?
39. Did you watch Madani Channel for some time?
40. Did you refrain from forming personal friendships based on worldly gain?
41. Despite being able to do so, did you delay paying a debt back in time without the permission of the lender? Did you give back something you borrowed to its owner within the time period you both agreed?
42. Did you refrain from uttering words of humility in front of others despite not truly meaning them? For example, saying, “I am a nobody” to increase your respect in the sight of others whereas you do not truly believe yourself to be as such.
43. Did you maintain cleanliness and tidiness?
44. Upon learning of another Muslim’s flaw, did you conceal it from others (unless there was a religious reason not to)?

45. Did you deliver or take part in a tafsīr study circle?
46. Did you recite ‘بِسْمِ اللَّهِ’ before everything that is permissible and honourable?
47. Did you deliver or listen to an outdoor dars?
48. Did you pray for the forgiveness of your parents and spiritual guide and convey to them at least the reward of some good deeds?
49. Did you avoid wasting of any kind at home, in the masjid, at work, etc?
50. Did you abide by traffic laws?
51. If an Islamic brother (especially a nigrān) did something wrong and needed to be corrected, did you attempt to correct him in writing or by meeting him whilst being gentle and kind? (Thus, avoiding the major sin of backbiting in the form of revealing his mistake to another without a reason permitted by shariah)
52. Did you protect yourself from sinning with your tongue by avoiding slander, hurting others, swearing, etc?
53. To build the habit of avoiding trivial speech which carries no worldly or religious benefit, did you communicate even a little using gestures?
54. Did you try to avoid mocking others, ridiculing them, taunting them, hurting their feelings and guffawing?
55. Did you wear an ‘imāmah?
56. Did you respect your parents?

Record of qufl-e-Madinah

- Communicating through writing - 12 times

- Communicating through gestures - 12 times
- Conversing without staring - 12 times

Ten weekly pious deeds

57. Did you send at least one Islamic sister from your home to the weekly sisters' gathering?
58. Did you watch or listen to the weekly Madani Muzakarah?
59. Did you attend the weekly gathering from beginning to end?
60. This week, did you observe i'tikāf on the day off?
61. This week, did you visit at least one ill or distressed person at their home or the hospital according to the sunnah and console them? Or, did you offer condolences upon someone passing away?
62. Did you fast on Monday this week (or in the case of not doing so, fast on any other day)?
63. Have you read or listened to the weekly booklet?
64. Did you conduct the area visit at least once this week?
65. This week, did you reach out to at least one Islamic brother who used to be part of Dawat-e-Islami or attended the weekly gatherings, and encourage him to join the religious environment?
66. Did you participate in the weekly study circle?

Three monthly pious deeds

67. Did you fill in last month's *Pious Deeds* booklet and submit it to your nigrān?
68. This month, did you travel in at least a 3-day Madani qāfilah?

69. This month, did you make a financial contribution to a Sunni scholar (or the imam, muezzin or worker of a masjid)?

One yearly pious deed

70. This year, did you travel in a one-month qāfilah according to the schedule?

Two lifetime pious deeds

71. Have you read the lifetime syllabus?
72. Have you travelled in an uninterrupted 12-month qāfilah and completed different courses (12 Religious Works course, 7-day Islah-e-Amaal [i.e. reformation of deeds] course, 7-day Faizan-e-Namaz course)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The Amir of Ahl al-Sunna's dua

O Allah Almighty! Whoever sincerely acts upon the *Pious Deeds* booklet, fills it in everyday whilst taking account of himself, and submits it on the first of every Islamic month to the relevant Islamic brother; do not give them death until they recite the kalima.

اٰمِيْنُ بِجَاذِ خَاتَمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ