

Sha'ban (Arabic: شَعْبَان, *Ša' bān*) is the eighth month of the Islamic calendar. It is the month of "separation", so called because the pagan Arabs used to disperse in search of water.

Why is this month named Sha'ban?

It is said that historically "the people" (*sha'b* in Arabic) used to 'scatter' or 'disperse' (*tasha'aba*) in this month in search of water or provision. It may also be that this month 'branches' out, or 'extends' (*sha'aba*) to bridge two significant months in the calendar, from the sacred month of Rajab to the month of Divine Revelation, Ramadan. When referring to multiple months of Sha'ban, one says *Sha'banat* or *Sha'abin*.

The fifteenth night of this month is known as the "Night of Records" (Laylat al-Bara'at).

Sha'ban is the last lunar month before Ramadan, and so Muslims determine in it when the first day of Ramadan fasting will be.

Virtue:

The virtues of Sha'ban is mentioned in various traditions of the Islamic prophet Muhammad.

Aisha, the wife of Muhammad, narrated that "(she) did not see him fasting in any month more than in the month of Sha'ban," except Ramadan.

In another narration the Prophet Muhammad said, "Do those deeds which you can do easily, as Allah will not get tired (of giving rewards) till you get bored and tired (of performing religious deeds)

The Benefits of Sha'ban, the Neglected Month

Sha'ban has always been a 'neglected month', since it is overshadowed by the significant months of Rajab and Ramadan. However, Sha'ban is packed with opportunities to maximise our good deeds and draw closer to the Prophet (saw) by sending Salawat (blessings) upon him. Historically, momentous events also took place during Sha'ban which deserve to be commemorated.

Let's not be one of those who neglects this special month. Here are some of its incredible benefits.

The month in which deeds are raised to Allah (swt)

Our deeds are constantly being written down by our angels and Allah is already aware of all we do and say. However, the Prophet (saw) singled out specific times when our deeds would be raised to Allah to remind us to account ourselves for our actions and focus on our worship:

The Messenger of Allah (saw) said, 'Angels take turns among you by night and by day, and they all assemble at the dawn and afternoon prayers. Those (of the angels) who spend the night among you,

then, ascend, and their Lord asks them, though He is the best informed about them, “How did you leave My servants?”. They say, “We left them while they were praying and we came to them while they were praying” . [Muslim]

For example, our deeds are displayed to Allah on a daily basis after Fajr and 'Asr, on a weekly basis on Mondays and Thursdays, and on a yearly basis during Sha'ban.

Sha'bān is the Month in which Actions are Raised

On the authority of Usāmah ibn Zaid ؓ who said, 'I said, "O Messenger of Allah, I do not see you fasting any month as much as Sha'bān". He [ﷺ] said,

"That is a month that people neglect, between Rajab and Ramadān. It is a month in which actions are raised to the Lord of the Worlds, and I love for my actions to be raised whilst I am fasting".

[An-Nasā'i]

The month of preparing for Ramadan

Here are a few ideas to get you started:

1. Draw up and commit to a simple Qur'an reading schedule (or a memorisation schedule, if you feel you can commit).
2. Feed someone who is homeless and in need
3. Spend time with family members you haven't seen in a while, especially the elderly.
4. Commit to giving up a bad habit and seek Allah's forgiveness.
5. Commit to a schedule for praying Tahajjud - this will make it easier for you to pray at night in Ramadan.
6. Start saving money for Sadaqah and plan where you will spend it. Remember, during Ramadan you will be spending a lot less money on food, so it's the perfect time to invest in your akhirah!

The Prophet (saw) said,
**'O Allah bless us
in Rajab and Sha'ban
and enable us to
reach Ramadan!'**

[Ahmad]

The month of the Prophet (saw)

The Prophet (saw) said, 'Rajab is the month of Allah, Sha'ban is my month and Ramadan is the month of my Ummah'. [Suyuti]

This means that we should be making an effort to draw closer to the Prophet (saw) during this month. We can do this by learning more about his Seerah, and increasing our knowledge of topics like the du'as he loved and the people who were most beloved to him (so we can follow their example). Another way to strengthen this connection is by following his Sunnah, such as supporting and caring for orphans, a cause particularly beloved to the Prophet (saw).

The month of momentous events

Sha'ban is often overlooked by many Muslims because incredible miracles took place in Rajab (Al-Isra' wal-Mi'raj) and Ramadan (the revelation of the Qur'an), so we forget that Sha'ban is also a month to commemorate! Here are a few significant events that took place in Sha'ban:

Splitting of the moon:

Anas bin Malik (ra) narrated, 'The people of Makkah asked Allah's Messenger (saw) to show them a miracle. So he showed them the moon split in two halves between which they saw the Hira' mountain [the Mountain of Light]'. [Bukhari]

This incredible miracle took place in Sha'ban, and it is referred to in the Qur'an: **'The Hour has come near, and the moon has split [in two]'**. [The Noble Qur'an, 54:1]

Changing of the Qiblah:

The first Qiblah of the Muslims was Masjid Al-Aqsa Al-Mubarak. However, while the Prophet (saw) was living in Madinah, the following ayah was revealed:

'We have certainly seen the turning of your face, [O Prophet (saw)], toward the heaven, and We will surely turn you to a Qiblah with which you will be pleased. So turn your face toward al-Masjid al-Haram...' [The Noble Qur'an, 2:144]

SubhanAllah, the Prophet (saw) kept wishing he could face the first House of Allah (swt) while he was praying, but it was impossible to face both the Ka'bah and Masjid Al-Aqsa while he was living in Madinah. So Allah changed the Qiblah for him and his Ummah.

Ayah commanding fasting in Ramadan:

The following ayah was revealed in Sha'ban:

'The month of Ramadan is the one in which the Qur'an was revealed as guidance for mankind, and as clear signs that show the right way and distinguish between right and wrong. So whoever witnesses (the new moon of) the month, let him fast it; and whoever is ill or on a journey, then an equal number of other days (i.e. he must make up the missed fasts). Allah intends for you ease and does not intent for your hardship, and (He wants) you to complete the period and to glorify Allah for that (to) which He has guided you, and perhaps you will be grateful'. [The Noble Qur'an, 2:185]

Alhamdulillah, we were commanded to fast for an entire month, allowing us to attain the immense rewards of fasting every single year! Every Ramadan increases us in Taqwa and gratitude, in sha' Allah.

Ayah commanding Salawat:

During Sha'ban, Muslims were also commanded to send Salawat upon the Prophet (saw). As mentioned before, Sha'ban is the month of the Prophet (saw) and we should take advantage of this opportunity to draw closer to him. The Prophet (saw) said, 'The person closest to me on the Day of Judgement is the one who sent the most Blessings [Salawat] upon me'. [Tirmidhi]

The best etiquette for making du'a is to begin by praising Allah and then sending Salawat upon the Prophet (saw).



The 15th night of Sha'ban:

This is one of the greatest nights of the year, and you definitely don't want to miss out on its blessings! It is a night for seeking forgiveness from Allah and making du'a, and a night upon which He showers His mercy and generosity upon the world!

May Allah accept all our efforts during Sha‘ban. May He bless us and help us increase our worship, and may He allow us to draw closer to Him and His Messenger (saw) during this time, Ameen.

What is special about the month of Sha‘ban?

- Sha‘ban falls between the sacred month of Rajab and the fasting month of Ramadan, which marks the commencement of God’s revelation of the Quran, the Last of the divine dispensations and the Heavenly Scripture of Muslims. Ramadan also hosted the earthly entry of all the preceding Heavenly Books from God to their messengers, including the scripture of Abraham, the Torah (*Tawrah*) of Moses, the Psalms of David (*Zabur*), and the Evangel (*Injil*) of Jesus, on them be peace.
- Sha‘ban marks the month in which God first enjoined Muslims to fast the entire month of Ramadan (the Fourth Rite of Islam’s Five Pillars) as a community. This happened in the second Hijri year. The Hijrah, the migration of the Prophet Muhammad, on him be peace, and his Companions to Madinah after 13 years of calling to Islam in Makkah inaugurates the Islamic calendar.
- Sha‘ban was “of all the months the one God’s Messenger most preferred as to his fasting, which he would then connect to Ramadan,” according to his wife Aisha, God be pleased with her (Abu Dawud).
- Sha‘ban is likely the month in which God commanded the Prophet, on him be peace, and the Muslims to change their ‘*qiblah*,’ that is, their direction of ritual prayer (*salah*, the Second Rite of Islam’s Five Pillars) from Al-Aqsa Mosque in Jerusalem to the Ka‘bah in Makkah.

Why did the Prophet, on him be peace, favor fasting in Sha‘ban?

He himself, on him be peace, cited two reasons to the young Companion Usamah ibn Zayd, who was considered part of the Prophet’s household. Usamah reports:

I said: O Messenger of God! I do not see you fasting [as much] in any other month like you fast in Sha‘ban. He said: ‘That is a month – between Rajab and Ramadan – that people overlook. It is a month, moreover, wherein deeds go up to the Lord of the Worlds, and I like for my deeds to go up while I am fasting.’

The people “overlooking” Sha‘ban are Muslim worshippers. It means we may tend to focus our striving in extra devotions on the preceding month of Rajab, because it is one of the four months God declared sacred; and on month coming after, Ramadan, in which God obliges fasting and exhorts and entices the believers to all kinds of meritorious actions besides – including offering supererogatory prayers, both individually and communally in *tarawih*; giving much in voluntary charity and paying the due alms of Zakat; and committing to utmost recitation of the Quran and to ritual retreat

[see [here](#)] in the mosques, especially in Ramadan's last 10 days, seeking out the Night of Empowering Decree, Laylat Al-Qadr [see [here](#)].

The implication of what the Prophet, on him be peace, has said to Usamah, God be pleased with him, is that in relation to the merit of observing voluntary fasts, not even the sacred months match the ones closest to Ramadan, meaning Sha'ban, which comes directly before it, and Shawwal, the 10th lunar month, which immediately follows Ramadan, and harbors the Six White Days for fasting, which when fasted in addition to the fast of Ramadan equate in divine reward to one's fasting that entire year. The two months straddling the obligatory fast of Ramadan, then, comprise the best preparatory and augmenting months, respectively, for one's additional fasts.

The scholars liken these months for fasting to one's 'Sunnah' Salat-prayers offered before and after one's obligatory (*fard*) Salat-prayers, so called because one emulates the 'Way' of the Prophet, on him be peace, in performing these "extra prophetic devotions," or *al-sunan al-rawatib*. Notably, these established voluntary prayers make up for the shortcomings in our obligatory prayers. Then what of our added fasts of Sha'ban and Shawwal, in relation to our required fasting of Ramadan?

So voluntary fasting in Sha'ban before Ramadan's obligatory fast ranks in excellence, in this form of worship, even over fasting in the four Sacred Months, except for days in those months or others that the Prophet, on him be peace, particularly specified, like the Tenth ('*Ashura*) of in Muharram (which used to be obligatory on Muslims before the command to fast Ramadan); the Day of the Standing ('*Arafah*) during the Hajj-Pilgrimage (for those not making Hajj); Shawwal's Six White Days, and so forth.

Did the Prophet, on him be peace, fast all of Sha'ban?

No, according to Aisha, God be pleased with her, and others of his Companions, like Ibn Abbas.

God's Messenger, God bless him and grant him peace, would fast [successive days] until we'd say: He'll not break his [daily] fasting. And he did not fast [for days] until we'd say: He'll not fast [again]. Yet never did I see God's Messenger, God bless him and grant him peace, complete a full month of fasting but in Ramadan. Apart from this, never did I see him fasting more than he did in Sha'ban. (Bukhari and Muslim)

She did say, also, in another narration of this report, that "he'd fast Sha'ban then join it to Ramadan."

This resembles a report from his wife Umm Salamah, God be pleased with her. "I did not see the Prophet (SAW) fast two consecutive months except Sha'ban and Ramadan" (Tirmidhi).

It's possible the Prophet fasted all of Sha'ban, but more than likely this is a figure of speech in Arabic, meaning that he fasted all but a few of that month's days. English also allows for such expression. One who fasts, say, 27 days of Sha'ban can acceptably say, 'I fasted Sha'ban.'

Other strong reports support this. Aisha, may Allah be pleased with her, said: "I know not of God's Messenger, on him be peace, ever reciting the whole of the Quran in a night, or praying the nightlong until dawn, or fasting a complete month but Ramadan (Muslim).

Ibn Abbas, may Allah be pleased with him, said: "Never did the Messenger of God, God bless him and grant him peace, fast a month in full but Ramadan" (Muslim).

The renown *hadith* commentator Ibn Hajar comments that the Prophet, on him be peace, "fasted more in Sha'ban than in other months" excepting Ramadan.

So, it is highly desirable (*mustahabb*) to fast much of Sha'ban. At the least, one should fast something of it, as it is the Sunnah (Way) of the Prophet, on him be peace. This is, of course, provided it will not deplete one's ability to fast Ramadan, which is an obligation.

Can a person fast the last days of Sha'ban connected to Ramadan?

No.

The Prophet, on him be peace, said regarding the crescent that shows the beginning of the lunar month of Ramadan (and so the end of Sha'ban): "Fast, all of you, at its sighting and break fast, all of you, at its sighting. And should it appear overcast to you, then complete Sha'ban's count at thirty" (Bukhari).

Based on this *hadith*, or statement of the Prophet, on him be peace, it is forbidden (*haram*) for Muslims to fast on what Muslim scholars term a Day of Doubt.

The issue is determining whether the 29th or 30th day of any a lunar month is its last. No lunar month may be more than 30 days. Some are only 29, whereupon at sunset the new moon appears. If it does, then the next day is the first day of the next lunar month. If it does not, then the waning lunar month will complete at 30 days. A Day of Doubt occurs when the condition of the sky prevents the new crescent's sighting?

In Sha'ban, this becomes a critical ascertainment as the fast of Ramadan follows its last day? (Similarly, it is forbidden to fast the Day of Eid, the first day of Shawwal, after the completion of the month of Ramadan.)

The Companion Ammar ibn Yasir, God be pleased with him, said: “Whoever fasts a Day of Doubt has disobeyed the Father of Qasim, God’s blessings and peace be upon him” [Qasim was the first son of the Prophet, on him be peace], (Tirmidhi).

The renowned *hadith* commentator Ibn Hajar concurs that fasting a Day of Doubt is forbidden, for such a statement from a Companion is not personal opinion but like an open-ended report attributable to the Prophet, on him be peace.

This is the prevailing view regarding a Day of Doubt. However, if one is following a legitimately different ruling regarding the last day of Sha‘ban versus the occurrence of Ramadan’s first day, one may not fast that day, but not go openly against the prevalent determination of Ramadan by a recognized authority.

Are there any justifications for fasting the last days of Sha‘ban?

The Companion Abu Hurayrah, God be pleased with him, whose name has become synonymous with reporting *hadith*, said: “The Messenger of God, God’s blessings and peace be upon him, said: ‘Do not preempt Ramadan by fasting one or two days before it, save those who habitually fast [on days that coincide with them], who may fast’ ” (Bukhari and Muslim).

One who fears missing Ramadan’s first fasting day and knowingly fasts the last day(s) of Sha‘ban has violated the prophetic prohibition that such fasting is *haram*, forbidden.

One fulfilling an obligatory fast, either of a Ramadan day missed, a vow broken, or for mandatory penitence (*kaffarah*) may fast the last day(s) of Sha‘ban, according to most scholars.

One offering a merely voluntary fast on the last days of Sha‘ban commits a reprehensible (*makruh*) act, unless the individual has an established habit of fasting based on the Prophet’s Sunnah, on him be peace, for example fasting Mondays and Thursdays, three days in every month, and the like, according to Imam Malik, among others.

The point, however, is to preserve the ritual fast of Ramadan as God has prescribed it and not to add, subtract, or blur its defined time of obligation, as happened with the fasting of faith- communities before Muslims.

Are there practical reasons to fast much in Sha‘ban?

Yes. Fasting has (intended) physiological impacts. It weakens a person physically not to eat, when it is not one’s habit to abstain from food for a lengthy period. It depletes one’s

energy. It makes one mentally sluggish. And It makes a faster much more easily irritable. But the body adjusts after some days.

So fasting Sha'ban builds one's capacity to fast. The more one fasts in it, the greater one's "fast-ability" and function in Ramadan will be. This means a person will be ready from the first day of Ramadan to strive in performing its commendable deeds in a time of highest possible divine reward: fasting itself, praying more and in the night, and reading Quran – all of which brings the heart back to life, returning it to its natural state of tenderness. We think of others and give generously of ourselves and our wealth to them in charity.

How else should one prepare for Ramadan in Sha'ban?

Ramadan is *the* time to pay Zakat and to give much *sadaqah*, for God's blessings in it are beyond compare. To do this, a person ought to begin offering voluntary charity in Sha'ban in preparation and use this favored month to organize resolving his or her debts so nothing will encumber the payment of Zakat in Ramadan.

The noble Companion and third Caliph Uthman ibn Affan, God be pleased with him, used to say, about Ramadan: "Here is the month for you to pay your Zakat. If you have debts, then pay them off so that you can sort out your wealth and take Zakat from it" (Malik's *Muwatta*).

Islamic Events:

01 Sha'ban, birth of [Zaynab bint Ali](#).

03 Sha'ban, birth of [Husayn ibn Ali](#).

04 Sha'ban, birth of [Abbas ibn Ali](#).[Ali ibn Husayn](#)

05 Sha'ban, death of Fizza, the hand-maiden (Qaneez) of [Fatimah](#).

Bibi Fizza (ra) the maidservant of Bibi Fatimah (sa) / Bibi Fatima Zahra (sa)

Bibi Fizza (ra) had come from Abyssinia to Arabia as a slave. She was freed by Holy Prophet Muhammad (saw) and afterwards served Bibi Fatimah (sa) as her maidservant. Bibi Fizza (ra) was only 11 years of age when she came to serve Bibi Fatimah (sa). It is believed that she knew how to make Gold and she also knew Noble Qur'an by heart. Bibi

Fatimah (sa) divided her house work equally between herself and Bibi Fizza (ra) and they would take turns to do the chores. She remained faithful to the household of Ahlul Bayt (as) and even accompanied them to Karbala and the prison of Sham. She also had the honour of taking part in the "Three Days Fast". Once, when Imam Hassan (as) and Imam Hussain (as) fell sick, Holy Prophet Muhammad (saw) suggested that Imam Ali (as) make a [vow \(Nazr\)](#) to fast for three days when the children recovered. When they were better, Imam Ali (as), Bibi Fatimah (sa), Imam Hassan (as), Imam Hussain (as) and Bibi Fizza (ra) all fasted to fulfill the vow.

However, on each of the three days, when they sat to break their fast, a hungry person called at their door. The first said he was poor, the second said he was an orphan and the third said he was a freed captive. Each time, the big-hearted members of the house, including Bibi Fizza (ra), gave away their food and broke their fast with water. In praise of this selfless action Allah (SWT) revealed the 76th [Chapter Ad Dahr \(Surah al-Insan\)](#) of the Noble Qur'an.

Abdullah Mubarak has related a very interesting dialogue between himself and Bibi Fizza (ra). He states, I saw a woman passing through the desert who had fallen behind the caravan and asked her, "Who are you and where are you from?"

Bibi Fizza (ra) replied: [And say, "Salaam" for they shall soon know! Noble Qur'an, 43:89]

I learned that she expected me to greet her and say "Assalaamu Alaykum" first, before any question. I did as she reminded, and then enquired why she was in the desert.

Bibi Fizza (ra) answered: [And whomsoever Allah guides, there can be none to lead astray! Noble Qur'an, 39:37]

On hearing her reply, I asked her, "Are you from mankind or from the Jinn?"

Bibi Fizza (ra) replied: [O Children of Adam! Look to your adornment at every place of worship. Noble Qur'an, 7:31]

I understood that she was human and then asked her, "Where are you coming from?"

Bibi Fizza (ra) replied: [Those who are called to from a place far off. Noble Qur'an, 41:44]

I asked her, "Where are you intending to go?"

Bibi Fizza (ra) said: [And (purely) for Allah, is incumbent upon mankind, the Pilgrimage of the House. Noble Qur'an, 3:97]

I asked her how many days she had been traveling.

Bibi Fizza (ra) told me: [We created the heavens and the earth and all between them in Six Days. Noble Qur'an, 50:38]

I asked her, "Do you feel hungry?"

Bibi Fizza (ra) replied: [We (Allah) did not make them such bodies that ate no food. Noble Qur'an, 21:8]

I gave her food and asked her to hurry up to catch the caravan but she replied:

[Allah does not task any soul beyond its ability. Noble Qur'an, 2:286]

I suggested that she sit on the camel behind me, but she said:

[Had there been gods therein besides Allah, there would have been disorder in both (the heavens and the earth). Noble Qur'an, 21:22]

I realized that, because we were not husband and wife, it was Haram (forbidden) for both of us to ride the camel. So I got off and mounted her on it. As she sat on the camel, she said:

[Glory to Him Who has subjected these to our (use). Noble Qur'an, 43:13]

When we reached the caravan, I asked her, "Do you know anyone among them?"

Bibi Fizza (ra) called out in reply: [O Dawood, Verily, We have appointed you a vicegerent in the earth. Noble Qur'an, 38:26]

[And Muhammad is not but a Messenger. Noble Qur'an, 3:144]

[O Yahya! Hold the book with firmness! Noble Qur'an, 19:12]

[O Musa! Verily I am Allah, the All-Mighty. Noble Qur'an, 27:9]

I began to call out these four names at which four youths came out of the caravan and ran towards Bibi Fizza (ra). I asked her who they were and she replied:

[Wealth and children are the adornment of the world. Noble Qur'an, 18:46]

I realized that they were her sons. The woman turned to the youth and said:

[O my Father, employ him, verily the best of those who you can employ is the strong man and the trusted one. Noble Qur'an, 28:26]

Bibi Fizza (ra) thus made them understand that I had helped her. Then she told them:

[And verily God increases manifold to whosoever He wills. Noble Qur'an, 2:261]

The sons understood their mother's hint and paid me well. I asked them who this noble lady was, and they replied, "She is our mother, Fizza, the maidservant of Bibi Fatimah (sa). She has conversed in nothing but [Noble Qur'an](#) for the last 20 years."

Woodcutter's Wife is the Woman to enter the Paradise first

Bibi Fatimah (sa) was Prophet Muhammad's (saw) most loving daughter. Bibi Fatima Zahra (sa) used to help out Prophet Muhammad (saw) in most of her daily affairs. She had this feeling that she should be the first woman to enter the paradise. However, she had a grain of doubt. Unless Prophet Muhammad (saw) himself assured her, she would not believe it. She was eagerly waiting for an opportunity to know the reality from her father, Prophet Muhammad (saw).

One day finally when they were chatting together and both were in high spirits; she could not resist her eagerness anymore and enquired from her father as to who would be the first lady to enter the heavens. Prophet Muhammad (saw) was perplexed and was in two minds whether to disclose the truth. Finally he revealed the fact that one woman; wife of a woodcutter and living close by would be the one to enter the paradise first. Bibi Fatimah (sa) was shocked and was almost in tears. But Prophet Muhammad (saw) consoled and sympathized with her and asked her to visit the woman at the earliest.

The very next day Bibi Fatimah (sa) visited her, not only to chat with her but also to assess her and to find out as to in what ways she (woodcutter's wife) was superior to herself. She knocked on the door. Hearing a female voice, the woodcutter's wife, without opening the door, enquired as to who she was? Bibi Fatimah (sa) replied that she was so and so and the daughter of Prophet Muhammad (saw). Immediately the woodcutter's wife replied, I am sorry I cannot admit you since I have not taken permission from my husband. I would suggest you to come tomorrow, by that time I would take permission from my husband.

The next day almost the same time, Bibi Fatimah (sa) intentionally carried her kid Imam Hassan (as) with her and knocked at the door. When asked as to who she was, Bibi Fatimah (sa) replied that she was so and so and she was accompanied with her kid Imam Hassan (as). Promptly came the reply that I am sorry my husband had permitted to let in only yourself and how can I admit two of you, so it is better you come tomorrow.

The next day Bibi Fatimah (sa) accompanied by two of her kids Imam Hassan (as) and Imam Hussain (as), visited the woodcutter's wife and knocked at the door and requested the women to open the door and that she is accompanied by two of her kids. The woodcutter's wife was jubilant and opened the door instantly saying that her husband has permitted her

to open the door to anyone and any member from Prophet's family and it is a great honour for her. They sat together and chatted for sometime and during that process Bibi Fatimah (sa) was able to glean the various humane and Islamic qualities in the woman. Bibi Fatima Zahra (sa) was very much satisfied with all that she noticed and returned home to report the matter to her father, Prophet Muhammad (saw).

Prophet Muhammad (saw) said to Bibi Fatimah (sa) that when you enter the heavens through the main gate riding on a horse, you will find that woodcutter's wife is holding the reins of the horse in front of you. That means the woodcutter's wife will be the first woman to enter the heaven.

A Kindness a day: Follower of Bibi Fatimah (sa) / Bibi Fatima Zahra (sa) example

It was a normal week day and her husband was at work. After finishing her duties at home, Umm Salamah was busy as usual helping her neighbors, today washing their clothes. Her friends were surprised at her selfless kindness but she always told her friends: "A kindness a day keeps the devil away. I try to do one act of kindness everyday in hopes that it will eradicate a sin I may have unconsciously committed in the Book of Life."

One Sunday Umm Salamah's husband said, "May I ride with you today when you go to do the grocery shopping?"

Umm Salamah was obviously surprised, but she didn't question his request and said, "Sure why not, then we can spend some time together as you are always busy."

So Umm Salamah and her husband left and spent the whole day together. When they got home and put away the groceries, Umm Salamah thanked her husband for being so kind as to come with her.

He answered, "Umm Salamah, the real reason that I went with you is because you always tell people to do just one act of kindness, like eating an Apple a day, keeps the Doctor away, so I asked to ride with you to see just how kindly you act with people every day."

Umm Salamah asked with astonishment: "Why?" He replied, "Because I wanted to see how do you practice kindness, and I wanted to see if you practiced what you preach. And trust me; I will never doubt anything you say again."

He continued and said to his wife, Umm Salamah:

(1) "When we got in the Van, you let the car across from us go first while watching that no car was coming from behind and you signaled him to go.

(2) "When we reached the stop, you signaled for people to cross the street saying that this way you protect them at least when you are at the stop sign because most drivers don't care about people, they just want to be on their way.

(3) "On the freeway you signaled the trailer trucks when you were letting them take the lane and slowed down to give them space to change lanes, saying that they had a delivery to make on time and that you had all the time in the world.

(4) "When we arrived in the store parking lot as you went to take a spot, someone else just swiped in front of you and we had to go all the way to the back. You never got angry. You said, "Well, maybe he has sore legs and needs to be closer," and you laughed.

(5) "As we arrived at the entrance door, you opened the door and let an elderly couple in saying, "Beauty before age."

"Well when I counted up 25 acts of kindness I stopped counting because your one act of kindness just rolls into many more. I couldn't believe it; you are so kind that I am sure that in the Book of Life it will outweigh whatever you do wrong. From now on I will also do one act of kindness a day, and I will never doubt anything you say you do ever again."

Umm Salamah laughed and said, "Kindness is like a box of chocolates, when I open the box, I can never eat just one. I finish the box! And this is true, that is why I don't buy a whole box; it doesn't last the day. But I am so used to being kind that I don't even notice I am doing it. I just loves my fellow human beings. It is just following Bibi Fatimah (sa) who said: "(Help) the neighbor first, before your own self."

Subhan Allah (Glory be to Allah), Umm Salamah was indeed a true follower of Bibi Fatimah (sa) who was so kind that:

(1) Bibi Fatima Zahra (sa) gave her new marriage dress to a poor person and wore her old dress instead, in the wedding. The next day when Prophet of Islam, Hazrat Muhammad (saw) asked why she was wearing an old dress, she replied that she gave the new dress to a poor person. Can we get such example of kindness anywhere?

Prophet of Islam, Hazrat Muhammad (saw) asked: "Why didn't you give your old dress instead?"

Bibi Fatimah (sa) replied: Because the Noble Qur'an says: "You will not achieve piety until you give out what you love the most." (Noble Qur'an, 3:92)

(2) Bibi Fatimah (sa) and her whole family remained hungry for three days but offered the evening meals after three long days' fasting to the beggar, the orphan and the prisoner.

Noble Qur'an, praising this kind act, says: "And they feed, for the love of Allah, the indigent, the orphan, and the captive." (Noble Qur'an, 76:8)

(3) Bibi Fatimah (sa) was so kind to her servant Bibi Fizza (ra), that Bibi Fizza (ra) worked one day and the other day Bibi Fatimah (sa) would work so that Bibi Fizza (ra) could rest. Such example of kindness can only be found in the family of Prophet of Islam, Hazrat Muhammad (saw), Ahlul Bayt of Naboowah.

Alas, such a kind and benevolent lady was so much terrorized after the death of her father, Prophet of Islam, Hazrat Muhammad (saw), that she had to say addressing her father, standing before his grave: "Oh! Father dear! After you, fell on me such miseries that had they fallen on bright days, the bright days would have turned into darkest nights."

07 Sha'ban, birth of [Qasim ibn Hasan](#).

11 Sha'ban, birth of [Ali al-Akbar ibn Husayn](#).

11 Sha'ban 1293 AH, [Abdulhamid II](#) became sultan/caliph of the [Ottoman Empire](#).

15 Sha'ban, holiday known as [Laylat al-Bara'at](#) or Nisfu Sha'ban; birth of [Muhammad al-Mahdi](#).

21 Sha'ban, passing away of [Lal Shahbaz Qalandar](#).

22 Sha'ban 1314 AH, death of [Muhammad Usman Damani](#).

27 Sha'ban 1313 AH, Death of [Sayyad Laal Shah Hamdani](#)