VIRTUES OF THE NIGHT OF THE 15TH OF SHA’BAN

by:
Allama Al-Muhaddith Abdul-Hafiz
Malik Abdul Haqq Makki

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Foreword

All praises are due to Allah ﷻ. We praise Him, seek help from Him, seek guidance from Him, seek forgiveness from Him, bring faith (Iman) upon Him, place our reliance upon Him and seek protection with Allah ﷻ from the evils of our souls and from our evil deeds. He, whom Allah ﷻ guides, none can cause to go astray and he, whom Allah ﷻ has lead astray none can be his guide. We bear witness that there is non worthy of worship besides Allah ﷻ, He is alone and has no partner and we bear witness that our Master Muhammad ﷺ is His Servant and Messenger. May Allah’s ﷻ mercy, blessings and abundant peace descend upon Him, His family, His companions, His wives and upon all His followers.

One of the young Ulama of Britain - the honourable SheikhSaifm Dhohrat, a graduate of Darul Ulum Islaamiyah in Bury (Britain), who is very active in Islamic-related affairs and is highly appreciated especially amongst the youth, enquired from me during the year 1419 A.H. with regards to the narrations concerning the night of the 15th of Shabbar and should a Muslim give importance to its Ibadat (worship) and its fast.

Thus, with the help of Allah ﷻ, I gathered all the riways (narrations) pertaining to its virtues, compiled it in a book, sent a copy to him, and distributed other copies to friends and colleagues.

During the beginning of Rajab (1420 A.H.), some Ulama, especially some responsible brothers of Muassesah Khali Islamiyyah (Pakistan) advised me to review this booklet, complete any deficiencies and prepare it for publication so that its benefit may be widespread.

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I was unable to respond to this request due to my preoccupation with the reviewing and editing of the kitâb-
الكسروانى لعلي المقرب، من بلال الدين وصحيح البخارى
This is a very extensive and sublime commentary of Sahîh Bukhârî, which will Inshâ-Allâh occupy approximately 25 volumes. It is a compilation of our Honoured Shaikh, Shaikhul-Hadîth Allâmâm Muhammad Zakariyyâ Kândhelawi rahmatullahi ‘alîhi.

Allâh ﷺ granted me the taufiq (ability) of completing that task during the beginning of Sha'bân. With the grace and mercy of Allâh ﷺ, I was able to complete this booklet on the 5th of Sha'bân 1420 A.H. Through the taufiq of Allâh ﷺ, in a short space of time, I was able to compile some valuable material from the Ahâdîth, narrations of the Sahâbah ﷺ as well as the views of the Ulamb. It will prove sufficient for those who follow the truth. We beg Allâh’s guidance for those who are obstinate. There is no power or might except that which comes from Allâh ﷺ.

I have hope in Allâh ﷺ that He will accept this humble effort in expounding the truth; that He makes it sincere for His Noble Being and makes it a means of attaining His proximity. Similarly, it gives me great pleasure to inform all Muslim brothers that no copyright is attached to this booklet. Anyone wishing to reprint this booklet may do so and is at liberty to either distribute it freely or attach a price to it. The only request I have is that he reprints it correctly and that he remembers my parents, spiritual elders and myself in his pious supplications.

Allâh ﷺ is sufficient for us and the best to whom we entrust our affairs. May Allâh ﷺ descend His mercies, abundant peace and blessings upon our Master Muhammad ﷺ, His family and upon all His Companions ﷺ. All praises are due to Allâh ﷺ in the beginning and at the end.

‘Abdul-Hâfiz Malik ‘Abdul-Haqq Makki
Makkah Mukarramah
05.08.1420 A.H.

All praises are due to Allâh ﷺ alone and may His peace and salutations descend upon him, whom there is no Nabi after and upon his family, companions, wives and upon all his followers.

Thereafter: Taufiq (ability) comes from Allâh ﷺ and from Him does assistance emanate. I (Moulâna Makki) say, asking of Him, The most Generous, The most Noble, The Guide, that He projects the truth to all of us as the truth and grants us the ability to follow it and that He projects falsehood to us as falsehood and grants us the ability to abstain from it and that He rectifies our errors and grants us sincerity, taqwâ, and acceptance in front of Him through His grace and mercy. (Âmin):

I have gathered many sound and authentic narrations of the rightly guided Nabi ﷺ pertaining to the month of Sha'bân with regards to the importance of its fasts and the 'ibadât of its days and nights. By way of example, I will mention a few here:

> Hâfiz Mundhirî mentions the following Hadîth in Targîb wat Tarhib:

Sayyidah ‘Âishah Siddiqah radhiyallâhu ‘anhâ said, ‘Rasûlullâh ﷺ used to fast (continuously) that we used to say; He will not abstain from fasting. He used to abstain (at other times) from fasting that we used to say; He will not fast anymore. I never saw Rasûlullâh ﷺ completing a full month of fasting except for the month of Ramadân. I never saw Him fasting as much as I used to see Him doing during the month of Sha'bân.

(روى الخزاعي رضى الله عنه)

1 Fear of Allâh ﷺ - translator.
Imâm Tirmidhî raহmatullâhi ‘alaîh narrates the following Hadîth, with his chain of narrators, in his Jâmî:

Umme Salmah rađiyallâhu ‘anîhâ said, ‘I never saw Rasûlullâh ﷺ fast two months consecutively except for Sha'bân and Ramadân’. Abû 'Isâ (Imâm Tirmidhî) says, ‘The Hadîth of Umme Salmah rađiyallâhu ‘anîhâ is a Hasan Hadîth 2. This Hadîth has also being narrated from Umme Salmah, who narrates from ‘Aishah rađiyallâhu ‘anîhâ who says, ‘I never saw Rasûlullâh fast as much as He used to fast during the month of Sha'bân. With the exception of a few days, He fasted the entire month. In fact, He used to fast the entire month’. Ibnul Mubârak raহmatullâhi ‘alaîh has commented upon this Hadîth in the following manner:

In the speech of the Arabs, it is permissible to say that ‘a person has fasted the entire month’ if he only fasted a major portion of it. It is commonly said, ‘A certain person stood up the entire night’. It is possible that he may have partaken of supper and was occupied in some other tasks as well during the course of the night. It seems that Ibnul Mubârak has regarded both these Ahâdîth to be in total conformity to each other. He says, ‘The meaning of this Hadîth is that He used to fast a major portion of this month’. End of the speech of Imâm Tirmidhî raḥmatullâhi ‘alaîh.

Hâfîz Mundhîrî also mentions the following Hadîth in Targîb wa Tarhîb:

Usâmah bin Zaid ﷺ says, ‘I enquired, O! Rasûlullâh ﷺ do not notice you fasting in other months as I see you fast in Sha'bân?’ He replied, ‘This is a month, in which many people are heedless. It occurs between Rajab and Ramadân. This is a month in which the ‘amâl (deeds) are raised up to Allâh. I desire that my ‘amâl be raised up whilst I am fasting’. Narrated by Nasaî. End of quote. I (Moulnâ Makki) say, ‘Imâm Ahmed bin Hambal has also narrated this Hadîth in his Musnad.

Hâfîz Mundhîrî also mentions in Targîb wa Tarhîb: Ummul Mu'minîn ‘Aishah rađiyallâhu ‘anîhâ narrates that Nâbi ﷺ used to fast during the entire month of Sha'bân. She enquired, ‘O! Rasûl of Allâh, is Sha'bân the most beloved month unto you for fasting?’ He replied, ‘During this month, Allâh records the names of all those people who will die during that year. I love that my death comes to me whilst I am fasting’. Narrated by Abû Ya'lâ alone. His sanad (chain of narration) is sound.

Imâm Suyûṭî raḥmatullâhi ‘alaîh mentions in Durrul Manthûr:

Khâtîf and Ibn Najjâr narrate that ‘Aishah rađiyallâhu ‘anîhâ said, ‘Rasûlullâh used to fast during the entire month of Sha'bân, to such an extent that He used to join it to the month of Ramadân. With the exception of Sha'bân, He never fasted for a complete month. I enquired, ‘O! Rasûlullâh, is Sha'bân the most beloved month unto you for fasting?’ He replied, ‘Yes, O! ‘Aishah, No soul dies during any year except that his appointed time is recorded in Sha'bân. Therefore, I love that my appointed time be recorded whilst I am occupied in the worship of my Rabb and whilst I am involved in good deeds’.

The words of Ibn Najjâr are: ‘O! ‘Aishah, verily the angel of death records, during this month, the names of those whom he is going to seize. I do not love that my name be transcribed except whilst I am fasting’.
Imām Suyūṭī rahmatullāhi alaih mentions in Durrul Manthūr: Ibn Mardawiyyah and Ibn 'Asākir narrate from 'Aishah radīyallāhu 'anāh, who says, 'Rasūlullāh ﷺ never fasted as much as He used to fast during the month of Sha'bān. This was because the souls of the living are transcribed amongst the (list of the) dead. A man sometimes prepares for marriage whilst his name has been raised amongst the dead. Another intends to perform Hajj whilst his name has been raised amongst the dead'.

There is no doubt that the night as well as the day of the 15th of Sha'bān are included in the generality of these Ahādīth and others similar to them. Therefore, Rasūlullāh ﷺ has not prohibited the 'ibādat of this night or the fast of this day. Yes, there is evidence from Rasūlullāh ﷺ where He (ﷺ) has prohibited fasting after the 15th of Sha'bān. Some 'Ulamā have interpreted this Hadīth (differently) and have discarded it based upon other authentic Ahādīth. Nevertheless, there is no conclusive prohibition concerning the fast of the 15th of Sha'bān itself. In fact, the 15th of Sha'bān forms part of the Ayyām Bīd. It is mustaḥab to fast during these days as Rasūlullāh ﷺ has encouraged it.

Ahādīth regarding the 15th of Sha'bān itself

I have also compiled a few Mubarak Ahādīth pertaining to the virtues of the night of the 15th of Sha'bān and the fast of the following day. Thus, the emphasis upon the adherence to good deeds during this night and the fast of this day only increases.

Initially, we will mention, through the grace and taufiq of Allāh ﷻ, those Ahādīth related to this discussion. Thereafter,

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Ayyām Bīd - 13th, 14th and 15th of every Islamic month - Translator.

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we will mention some narrations of the Salaf (pious predecessors) i.e., the Sahābah ﷺ, Tābi'īn and Tab-tābi'īn rahmatullāhi alaihim, as well as the views of the 'Ulamā.

1. Hāfiz Mundhirī mentions the following Hadīth in Targīb wa Tarhib: Mu'āz ﷺ narrates that Rasūlullāh ﷺ said, 'Allāh ﷻ looks with special mercy towards the entire creation during the night of the 15th of Sha'bān and forgives all his servants with the exception of a mushrik (polytheist) and a person harbouring enmity (towards others)'.

Hāfiz Mundhirī says, 'Tabrānī as well as Ibn Hībbān in his Sahih have narrated this Hadīth. End of quotation.

I (Moulānā Makki) say, 'Imām Sūyūṭī has also narrated this Hadīth in Durre Manthūr. Hāfiz Haithamī after mentioning this Hadīth in Majma'uz Zawā'id (vol.8 pg.65) says, 'Tabrānī has narrated it in Kāfir and Awsat and the chain of narrators are Sahih (sound and authentic)'.

2. Hāfiz Mundhirī also narrates in Targīb wa Tarhib: Imām Ahmad narrates from 'Abdullāh ibn 'Amr that Rasūlullāh ﷺ said, 'Allāh ﷻ looks towards His creation with special mercy during the 15th night of Sha'bān and forgives all His servants with the exception of two (persons); a person who harbours hatred and a murderer'.

I (Moulānā Makki) say, Hāfiz ibn Rajab Hambali has also mentioned it in Laṭā'iful Ma'ārif. The footnote commentator, Sūwās, says, 'The reference of this Hadīth is Musnad Ahmad (vol.2 pg.176) and the chain of narration is authentic. 'End of quotation. I (Moulānā Makki) say, Hāfiz Haithamī, after mentioning this Hadīth in Majma'uz Zawā'id (vol.8 pg.65) says, Ahmad has narrated it. However, Ibn Lahi-ah, who is regarded as Lāyīnul Hadīth (less in his narration of Hadīth) appears in the chain of narration. The other narrators are all
Thiqāt (sound). End of quotation. I (Moulānā Makkī) say, Albâni has also narrated this Ḥadīth in Siṣilatul Abādīth Sahīḥah (vol.3). After discussing the chain of narration and the views of the ‗Ulamā', he concludes in the following manner, 'Therefore this Ḥadīth is Ḥasan'. End of quote.

3. Ḥāfiz Ibn Rajab Ḥambalī mentions in Latā‘īful Matāřīf: Ibn Mājah has narrated from Abū Mūsā that Rasūlullāh ﷺ said: 'Verily Allāh ﷺ focuses His attention (towards His creation) during the night of the 15th of Sha‘bān and forgives His entire creation except for a mushrik (polytheist) and a person who holds enmity.'

The commentator Yāsin Sūwās mentions in the footnote: (1390) - Chapter on Ḥaqim Allāh, section on 'what has been narrated concerning the 15th night of Sha‘bān'. Albâni also mentions it in Sahīh Ibn Mājah (vol.1 pg. 233). End of quote.

I (Moulānā Makkī) say, Imām Suyūṭī has also mentioned it in Durr and commented, Baihaqī has also narrated it from Abū Mūsā Ash‘arī.

4. Ḥāfiz Nūrūd Dīn Ḥāthimān mentions in Majma‘uz Zawā‘id: Ḥadrat Abū Hurairah narrates that Rasūlullāh ﷺ said, 'When the night of the 15th of Sha‘bān appears, Allāh ﷺ forgives all His servants except for a mushrik and a person who harbours enmity'. He further mentions, Baz-zār has also narrated this Ḥadīth. Hishām ibn ‘Abdur-Rahmān appears in the chain of narration. I am unaware of him. The rest of the chain is sound. End of quote.

5. Imām Suyūṭī mentions in Durr Manthūr: Baihaqī has narrated from Abū Tha‘labah Khushnān that Nābi ﷺ said, 'When the night of the 15th of Sha‘bān appears, Allāh ﷺ turns towards His creation and forgives the believers, gives respite to the non-believers and leaves the people who harbour malice to their malice until they forgo it.'

I (Moulānā Makkī) say, Shaikh Gimārī has also mentioned this Ḥadīth in Husnūl Bayān and said, Tābrānī and Baihaqī have also narrated this Ḥadīth. Baihaqī says, 'It (this Ḥadīth) is narrated by Makhūl and Abū Tha‘labah and is, thus, completely mursal4. End of quote.

6. Shaikh Muḥaddith Gimārī mentions in his booklet Husnul Bayān: Baz-zār and Baihaqī have narrated from Abū Bakr Siddīq that Nābi ﷺ said, 'Allāh ﷺ descends to the lowest heaven during the night of the 15th of Sha‘bān and forgives the entire creation except for a mushrik and one who harbours enmity in his heart'. He (Shaikh Gimārī) says, 'There is no objection in the chain of narration, as mentioned by Ḥāfiz Mundhirī.' End of quote.

I (Moulānā Makkī) say, Ḥāfiz Haithamī has also narrated a similar Ḥadīth in Majma‘uz Zawā‘id and commented in the following manner: Baz-zār has also narrated it, however; in the chain of narration 'Abdul Malik ibn 'Abdul Malik appears. Ibn Abī Ḥātim has mentioned him in Jarḥ wa Ta‘dīl, but has not deemed him as weak. The rest of the chain is sound. End of quote.

7. Ḥāfiz Haithamī mentions the following Ḥadīth in Majma‘uz Zawā‘id: ‘Awf ibn Mālik narrates that Rasūlullāh ﷺ said, 'Allāh ﷺ turns towards His creation during the 15th night of Sha‘bān and forgives all of them except for a mushrik and one who harbours enmity'.
He (Hāfiz Haithami) says, Baz-zār has also narrated this Hadith however, ‘Abdur-Rahmān ibn Ziyād ibn An‘um appears in the chain of narration. Ahmed ibn Sālih has deemed him as sound. The majority of the Imāms have considered him as a weak narrator. Ibn Lahī-ah is considered as Layyinul-Hadīth (flexible in his narration). The rest of the narrators are sound.

8. Baihaqī narrates in Shu’abul Imān (vol.3 pg.383) with his chain of narration: ‘Uthmān ibn Abī ‘Abd-Allāh narrates that Rasūlullāh ṣallallaahu 'alayhi wa sallam said, ‘When the 15th night of Sha‘bān appears, a proclaimer proclaims, ‘Is there anyone seeking forgiveness that I may forgive him? Is there anyone asking that I may grant him?’ Whoever asks (on that night) is granted (his request) with the exception of an adulteress and a mushrik’. I (Moulānā Makkī) say, Hāfiz ibn Rajab has mentioned this Hadith in Latā’if, Gimārī has mentioned it in Husnul Bayān and Suyūtī has mentioned it in Durre Manthūr.

9. Imām Suyūtī mentions in Durrul Manthūr: Ibn Abī Shaibah, Tirmidhī, Ibn Mājah and Baihaqī narrate from Ḥadrat ‘Āishah raḍiyallāhu 'anāhā, ‘One night I did not find Rasūlullāh ṣallallaahu 'alayhi wa sallam. Thus, I emerged in search of him. I found Him in Baqī’, raising his head towards the sky. He said, ‘O ‘Āishah, did you fear that Allāh ṣallallaahu 'alayhi wa sallam and His Rasūl would deal with you unjustly?’ I said, ‘I did not have that apprehension, however, I thought You had gone to one of the other wives’. Thereafter, He said, ‘Verily, during the night of the 15th of Sha‘bān, Allāh ṣallallaahu 'alayhi wa sallam descends to the lowest heaven and forgives more (of His creation) than the hair on the goats of the Kalb tribe’.

I (Moulānā Makkī) say, Hāfiz ibn Rajab Ḥambalī has mentioned it in Latā’if and added that Imām Ahmad has also narrated it in his Musnad.

Hāfiz Mundhirī mentions the following in Targīb wa Tارح: Baihaqī narrates from the Hadith of ‘Āishah raḍiyallāhu 'anāhā that Rasūlullāh ṣallallaahu 'alayhi wa sallam said, ‘Ibrahīm Ḥārīm came to me and said, ‘This is the 15th night of Sha‘bān. Allāh ṣallallaahu 'alayhi wa sallam emancipates people from the fire during this night equivalent to the hair of the goats of the Kalb tribe. Allāh ṣallallaahu 'alayhi wa sallam does not look (with mercy) at a mushrik during this night, neither to a person harbouring enmity, neither to a person who severs family ties, neither to a person who allows his garments to flow below his ankles, neither to a person who is disobedient to his parents and neither to an addicted alcoholic’. Thereafter, he goes on to quote the entire Hadith. End of quote.

10. Hāfiz Baihaqī narrates in Shu’abul Imān (vol.3 pg.379): Yahyā Ibn Kathīr raḥmatullahi 'alaih says, ‘One night, Rasūlullāh ṣallallaahu 'alayhi wa sallam emerged from his home. ‘Āishah raḍiyallāhu 'anāhā, proceeded to Baqī’ in search of him. She saw him raising his head towards the sky. He said, ‘Did you fear that Allāh ṣallallaahu 'alayhi wa sallam and His Rasūl ṣallallaahu 'alayhi wa sallam would deal with you unjustly?’ I replied, ‘O! Rasūlullāh ṣallallaahu 'alayhi wa sallam I thought that You had gone to one of the other wives’. He said, ‘Verily, during the night of the 15th of Sha‘bān, Allāh ṣallallaahu 'alayhi wa sallam forgives more of His creation than the hair on the goats of the tribe of Kalb’.

Baihaqī says, ‘This Hadith has been narrated by Ḥajjāj ibn Arṭa-ah from Yahyā ibn Kathīr. Thus, this is a Mursal Hadith (see footnote 4). End of quote. Thereafter, he narrates the Mursal Hadith with his chain of narration under no.10 and comments in the following manner: There are many Abādīth, which substantiate this Hadith such as the Hadith of ‘Āishah raḍiyallāhu 'anāhā, Abū Bakr Siddīq ḥass and Abū Mūsā Ash-ṣarihī in some narrations, mushrik and one who harbours enmity have...
been excluded whilst in others the following additions are found: mushrik, severer of family ties, one who disobeys his parents and one who harbours enmity. End of quote.

11. Shaikh Muğaddith 'Abdullāh Gīmārī mentions in Husnul Bayān:
Baihaqī has narrated from Makhūl who narrates from Kathīr ibn Murrah who narrates from Rasūlullāh ﷺ, 'During the night of the 15th of Sha'bān, Allāh ﷻ forgives all the inhabitants of the earth with the exception of a mushrik and one who harbours enmity'. Baihaqī says, 'This Ḥadīth is completely mursal'. End of quote.

12. İmām Suyūṭī mentions in Durre Manthūr :
Khaṭīb narrates in Ruwāt Mālik from 'Āishah raḍīyallāhu 'anīhā that she heard Rasūlullāh ﷺ saying, 'Allāh ﷻ opens up all goodness during four nights, the night of ('Īdul) Aghā and Fitr, the night of the 15th of Sha'bān (wherein the times of death, sustenance and the names of the Hājīs are recorded) and during the night of Arafāt until the athān.'

13. Ḥāfiz Mundhirī mentions in Targīb waṭ Tarhib:
'Āishah raḍīyallāhu 'anīhā says, 'Rasūlullāh ﷺ stood up during the night, performed salāt and prolonged the sajdah to such an extent that I thought He had passed away. I stood up and shook his large toe, which moved. Thus, I returned (to my bed). I heard him saying in his sajdah,

أَعْزُوُّ بِعَفْرَكَ مِنْ عَفْرَكَ , وَ أَعْزُوُّ بِرَخَايَةٍ مِنْ رَخَايَةٍ , وَ أَعْزُوُّ بِكَ أَنَا مَلَكٌ إِلَّاَّ أَنْ أَحْصِئَ كَثَرَ عَلَيْكَ , أَنْتَ كَمَا أَتِتَ عَلَى نَفْسِكَ

'I seek protection with Your forgiveness from Your punishment; I seek protection with Your pleasure from Your displeasure, I seek Your protection from You, I am unable to 'enumerate Your praises, You are as You have praised Yourself.'

When he raised his head from sajdah and completed his salāt, he said, 'O! 'Abdūr or (He said) O! Ḥumairā, did you think that Nabi ﷺ has broken His promise with you?' I said, 'No, by the oath of Allāh, O! Rasūl of Allāh. However, as a result of Your lengthy sajdah, I thought that You had been taken away'. He replied, 'Do you know what night this is?' I replied, 'Allāh and His Rasūl know best. He said, 'This is the 15th night of Sha'bān. Verily, Allāh ﷻ turns (with mercy) towards His servants during the 15th night of Sha'ban, forgives all those who seek His pardon, has mercy upon those who request for mercy and delays the affair of those who harbour malice.'

He (Ḥāfiz Mundhirī) says, Baihaqī has narrated this Ḥadīth from the chain of 'Alā from 'Āishah raḍīyallāhu 'anīhā. He further states: This Ḥadīth is completely mursal i.e. 'Alā did not hear from 'Āishah raḍīyallāhu 'anīhā. Allāh ﷻ knows best. {End of quote}

İmām Suyūṭī mentions in Durrul Manthūr:
Baihaqī narrates, whilst regarding it as a weak narration, that 'Āishah raḍīyallāhu 'anīhā said, 'Rasūlullāh ﷺ entered upon me and removed His two garments. Thereafter, without any delay, he stood up and wore his clothing. Intense self-honour overtook me and I thought that He had gone to one of the other co-wives. I, thus, emerged and followed him. I found him in Baqī' seeking forgiveness on behalf of all the believers as well as the martyrs. I said, 'May my parents be sacrificed for You; You are occupied with your Rebb whilst, I am occupied with this work'. I, thus, turned away and entered my room panting for breath. Rasūlullāh ﷺ met me and enquired, 'What is this panting O! 'Āishah? I replied, 'May my parents be sacrificed for you. You came to me, removed your garments, thereafter, without any delay; you stood up and wore your clothing. A great deal of self-honour overtook me and I thought that you had gone to one of my other co-wives. Thereafter, I saw you in Baqī' engaged in what you were engaged.'
Rasūlullāh ﷺ replied, O! 'Aishah, did you fear that Allāh ﷻ and His Rasūl ﷺ would deal with you unjustly? Jibra'il ﷺ came to me and said, 'This is the night of the 15th of Sha'bān. Allāh ﷻ emancipates from the fire during this night a multitude of people equivalent to the hair on the goats of the Kalb tribe. Allāh ﷻ does not cast His gaze of mercy upon a mushrik (idolater), neither to a person who harbours enmity, neither to a person who severs family ties, neither to person who allows his garments to hang below his ankles, neither to a person who is disrespectful to his parents and neither to an addicted alcoholic'. She says, thereafter, He removed his garments and said, 'O! 'Aishah, do you permit me to stand up in salāt this night? I replied, 'Yes, may my parents be sacrificed for you'. Rasūlullāh ﷺ stood up and remained engaged in sajdah for most part of the night. I feared that He had passed away. I stood up and searched for him. I placed my hand upon the sole of His foot. It moved. I heard him saying in his sajdah:

أُغَوْضَ بِعِفْوِكَ مِنْ عُفْوِكَةَ وَأُغْوَضَ بَرَيْتُكَ مِنْ بَرِيَّتِكَ وَأُغْوَضَ بَدْنِكَ مِنْ بَدْنِكَةَ، لَا أُحْصَىُّ كَا تَأْتِيُّ عَلَىْ نَفْسِكَ، أَلْتَ كَمَا أَتْيَتْ عَلَىْ نَفْسِكَ.

'I seek Your protection with Your forgiveness from Your punishment, I seek protection with Your pleasure from Your displeasure, I seek Your protection from Yourself. Your majesty is exalted, I am unable to enumerate Your praises, You are as You have praised Yourself'.

In the morning, I mentioned these praises to Him ﷺ. He enquired, 'O! 'Aishah, have you memorized them?' I replied, 'Yes'. He advised, 'Learn them and teach them. Verily, Jibra'il ﷺ taught them to me and commanded me to repeat them in sajdah.

Imām Suyūṭī mentions in Durrul Manthūr:
Baihaqī narrates that 'Āishah raḍiyyallāhu 'anhā said, 'The 15th night of Sha'bān happened to be my turn and Rasūlullāh ﷺ was at my place. When the latter portion of the night approached, I did not find him (next to me). That sense of honour, which overtakes women, overtook me. I wrapped myself with my shawl and searched for him in the rooms of his wives. However, I was unable to find him. I returned to my room and, suddenly I found him in sajdah like a piece of cloth, which fell to the ground. He mentioned the following in his sajdah:

سَجَدَ لَكَ عَيْنَيُّ وَسُؤْدَيِّ، وَأَنَّيْ بِكَ أُفْرَايِدُ، فَهَذِهُ يَدِيُّ وَما جَيْبُتْ مَا عَلَىَّ نَفْسِي، وَأَنَّكَ بِكَ مُنَفَّعُ لِكُلْ لَا غَيْرِكَ أُعْظَمُ، أَعْلَمُ النَّسِبَةَ العَدَمِيَّ الْأُلَّمِ، سَجَدَ وَجَجَجَ مَكَّ نَلْيَةً خَلَقةَا وَهَيْقُ صَمَّعَةً وَبَسَرَةً.

'My body as well as my inner self has made sajdah to You and my heart has brought Iman upon Thee. I place in front of Thee my hand, which I used to transgress against my soul. O! The Exalted who is yearned for at the time of every enormous task. O! The Exalted forgive my major sins. My face has made sajdah to that Being who has created it and granted it the faculty of hearing and sight'.

Thereafter, he raised his head. After a while, he returned to sajdah and said,

أُغَوْضَ بِرَضَاتِكَ مِنْ سَخْطَتِكَ وَأُغْوَضَ بِعِفْوِكَ مِنْ عَفْوِكَةَ وَأُغْوَضَ بَدْنِكَ مِنْ بَدْنِكَةَ، كَمَا أَتْيَتْ عَلَىْ نَفْسِكَ، أَوْلَىً كَمَا قَالَ أَحَمَّدَ: أَعْقَرُ وَجَجَجَ مَكَّ نَلْيَةً، وَحُلْ يَأْتَى بِيْنَ يَدَيِّ، أَنَّكَ لَجُنُودُ لَهُ.

'I seek protection with Your pleasure from Your displeasure, I seek protection with Your forgiveness from Your punishment, I seek Your protection from Yourself. You are as You have praised Yourself. I implore as my brother Dāwūd ﷺ implored - I place my face in the sand before My Master whose greatness demands that He be prostrated in front of'.

Thereafter, he raised his head from sajdah and said,

الَّذِينَ أَنْزَلَهُمْ فَلْيَا أَنْفِقُوا مِنْ النَّسْرِ شَيْئًا، لَا جَالِيَ وَلَا خَيْبًا،
'O! Allah grant me a fearful heart that is untainted with evil, (that is) neither hard nor wretched.'

He terminated his salât and layed down next to me under my shawl whilst I was breathing heavily. He enquired, 'O! Humairirâ what is the reason for this rapid breathing?' I informed him of what transpired. He began to pass his hand over my knees and said, 'Woe unto these knees. What have they not undergone this night. This is the night of the 15th of Sha'bân. During this night, Allah \(\text{سُلْطَانُ} \) descends to the lowest heaven and forgives His servants with the exception of a mushrik and a person who harbours enmity.'

14. Imâm Suyûtî mentions in Durrul Manthûr:
Ibn Mâjah as well as Baihaqi, in Shuabul Imân, narrate from 'Afi that Rasûlullâh ﷺ said, 'When the night of the 15th of Sha'bân appears, stand up (in worship) during the night and fast during the day. Verily, Allah \(\text{سُلْطَانُ} \) descends after sunset to the lowest heaven and proclaims, 'Is there anyone seeking forgiveness that I may forgive him? Is there anyone seeking sustenance that I may grant him? Is there anyone afflicted with any problem that I may remove his difficulty? Is there anyone begging that I may grant him? Is there anyone asking anything that I may grant him? This (proclamation) continues until true dawn (subh ñädîq)'.

I (Moulânâ Makki) say, Hâfiz Mundhirî has mentioned this Hadith in Targîb wa Tarhib. Similarly, Hâfiz Ibn Rajab Hambalî has mentioned it in Latâ'îfâl-Ma'ârîf.

These are the marfû'† Aḥâdîth of Rasûlullâh ﷺ, which Allah \(\text{سُلْطَانُ} \) has enabled me to compile.

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Shaikh Muḥaddith Muḥammad Nâṣirud-Dîn Albânî mentions on vol. 3 pg. 135 of his book:
سلسلة الأحاديث الصحيحة وفيها من فقهها وفوازدها

Authentic Narrations regarding the 15th night of Sha'bân:

No. 1144- Allah \(\text{سُلْطَانُ} \) turns towards His creation during the night of the 15th night of Sha'bân and forgives all of His creation with the exception of a mushrik or a person who harbours enmity.

This is a Sahîh (authentic) Hadith. It has been narrated in different ways from a group of Sahâbah. They include: Mu'âz ibn Jabal, Abû Thâ'lab Khushâbî, 'Abdullâh ibn 'Amr, Abû Mûsâ Ash'ârî, Abû Hurairah, Abû Bakr Siddîq, 'Awf ibn Mâlik and 'Îshâh. (Thereafter, he narrates the Aḥâdîth of these eight Sahâbah). He comments in the following manner:

In short, there can be no doubt regarding the authenticity of a Hadith of this nature, which is narrated in so many ways. In fact, authenticity is established with a lesser number as long as the narration is safeguarded from excessive weakness such as is the case of the above Hadith.

Shaikh Qâsmî rahmatullahi 'alaih has quoted in Islâhul-Masâjîd (pg.107) from the scholars of Ta'dîl and Tajrij\(\text{8} \) that no authentic Hadith exists regarding the 15th night of Sha'bân. This should neither be heeded nor accepted. This claim is a result of haste and not sufficiently exerting oneself in researching the different variations as was presented to you earlier – Allah \(\text{سُلْطَانُ} \) alone grants ability. End of Shaikh Albânî's speech.

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† Marfû' – a narration containing the speech of Rasûlullâh ﷺ. This term is used in contrast to mawqîf (saying of a Sahâbah), and in contrast to maqtî (saying of a Tâbi') - translator

\(\text{8} \) A science of Hadîth in which the narrators are scrutinized and classified according to their strength and weakness – translator.
I (Moulānā Makki) say: Shaikh Albānī has based his argument upon the fact that certain Ahādīth are hasan whilst others are weak on their own. However, when they are viewed together, the subject matter of the combined Ahādīth becomes Sahīh ligairih9 based upon the guidelines of the Muḥaddithīn. Therefore the text of this Hadīth will be classified as Sahīh - as mentioned by Shaikh Albānī.

According to this weak servant: This view is correct. (Especially after we have narrated from others as well, such as ‘Uthmān ibn Abul ‘Āṣ, ‘Ali ibn Abī Tālib, the mursal narration of Kethīr ibn Murrah from Nābi s and the marfu’ narration of ‘Āshah radīyallahu ‘anāh regarding the opening of all goodness during four nights) - These increase the strength of this viewpoint.

If we descend (and accept) the opinions of those who claim that all the Ahādīth pertaining to the 15th night of Sha‘bān are weak10 in their own right, then we would reply: The diverse ways in which the subject matter of this common Hadīth was narrated lends support to each other. Thus, this Hadīth, based upon the unanimous principles of the Respected Muḥaddithīn, will be termed as hasan ligairih11 due to the diverse manners in which it was narrated.

Sayings of the Sahābah as and opinions of the Ulamā
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There are certain sayings of the Sahābah as as well as the actions of the Salaf Sālih (pious predecessors) i.e. the Tābi’in, the great Muṭtahidīn, the Ulamā of the Ummah up to this present day, which lends support and credence to the authenticity and veracity of this Hadīth and its subject matter (i.e. the virtues of the 15th night of Sha‘bān and the importance of ‘ibādat, thikr, du‘ā, istighfār and other good deeds during this night).

Now, we would like to mention those sayings of the Sahābah as as well as the views of the Ulamā which we alluded to earlier. Allāh  grants all ability and only He guides to the correct path.

1. Ḥāfiz ibn Rajab Ḥambalī mentions in Laṣāiful Ma‘ārif (pg.162):

On the authority of Nawf al-Bakālī it is narrated that ‘Āli emerged during the 15th of Sha‘bān. He remained outside for a long period of time staring at the sky. Thereafter, he said, ‘Verily, Dāwūd emerged one night during this very hour and casting a gaze to the sky, he said, ‘This is such a moment that no one supplicates to Allāh  except that He accepts the supplication. No one seeks forgiveness from Him during this night except that He forgives him as long as he is not a collector of the ‘ashār12 or a sorcerer or a poet13 or a fortuneteller or an unjust leader or a policeman14 or a tax collector15 or a person who beats drums (ку́леб) or a person who plays an instrument similar to a mandolin (العة).’ (Nawf says, انبى means a drum and العلة means an instrument similar to mandolin.) O! Rabb of Dāwūd, forgive all those who supplicate to You during this night as well as those who seek forgiveness from You.

I (Moulānā Makki) say, Gīmārī has also mentioned this Hadīth in Husnul Bayān.

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9 Authenticated by the support of others - translator.
10 In spite of this being untrue. Some of the chains of the Ahādīth are considered as hasan on their own, as was previously mentioned. In fact, the Imāms of Hadīth such as Ibn Hibān etc verified some of them. Allāh  knows best.
11 Authenticated by the support of other narrations - translator.

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2. Imam Baihaqi narrates, with his chain of narration, in *Shuabul Imam* (vol.3 pg.381) from Hasan ibn Hur, who says that Makhul related the following Hadith to me: ‘Verily, Allah turns towards the inhabitants of this earth during the night of the 15th of Sha’ban and forgives all of them with the exception of two people, a kafir (disbeliever) and a person who harbours enmity’.

3. Hafiz Ibn Rajab Hambali mentions in *La*‘iful Ma’arif: It has been narrated that ‘Umar ibn ‘Abdul ‘Aziz rahmatullahi ‘alaih wrote to his governor in Basra: ‘Hold on firm to four nights of the year as Allah pours out His mercy during those nights: the first night of Rajab, the 15th night of Sha’ban, the night of ‘Idul-Fitr and the night of ‘Idul-Adha’. Ibn Rajab says, there is a doubt regarding the attribution of this narration to him (‘Umar ibn ‘Abdul ‘Aziz rahmatullahi ‘alaih).

4. I (Moulana Makki) say: This narration is strengthened by the clear narration of Kitabul Um of Imam Shafi’i rahmatullahi ‘alaih under the discussion of the ‘ibadaat of the two nights of ‘Id (vol.1 pg.231): It has reached us that it used to be said, ‘Verily, du’a is accepted during five nights: during the night of Jumu’ah, the night of ‘Idul-Fitr, the night of ‘Idul-Adha, the first night of Rajab and the night of the 15th of Sha’ban’. He (Imam Shafi’i) says, ‘I consider the worship of these nights, without any compulsion, as mustahab. End of quote.

After quoting the above narration of Imam Shafi’i rahmatullahi ‘alaih, Sheikh Dilawar Kamla-I has mentioned in his booklet pertaining to the 15th night of Sha’ban, ‘This is how it has been narrated in Kitabul-Um. Baihaqi has also narrated it in Sunan al-Kubra in the section of the ‘ibadaat of the nights of ‘Id’ under the chapter of ‘salat’ as well as in Ma‘rifatus Sunan waL Athar. Manawi has also narrated it in Faidul Qadri (commentary on Jami’us Sagir) as well as

Zubaidi in Ithafus Sadatil Mustaqqin under the masail of ‘Idain. Thereafter, he says, ‘The narrations which were conveyed to Imam Shafi’i rahmatullahi ‘alaih are acceptable and valid, just as the narrations conveyed to Imam Muhammad rahmatullahi ‘alaih, Imam Malik rahmatullahi ‘alaih and the ta’liqat of Imam Bukhari rahmatullahi ‘alaih. End of quote.

5. Imam Ibn Rajab Hambali mentions the following in *La‘iful Ma’arif* (pg.260) after a wonderful discussion pertaining to the prohibition of fasting after the 15th of Sha’ban: All the above related to fasting after the 15th of Sha’ban. The fast of the 15th of Sha’ban, itself, has not been prohibited. This is because it forms part of the Ayamul-Bid’i, in which it is mustahab to fast during every month. A specific command has also been narrated regarding its fast. (Thereafter, he narrates the narration of Alli as previously mentioned in no.14 of the marif narrations.). He further states, ‘there are many other Ahadith with regard to the night of the 15th of Sha’ban. However, there is a difference of opinion regarding their authenticity. Most Muaddithin have ruled that the narrations are weak. Ibn Hibban has authenticated some of them and has narrated them in his Sahih. (Thereafter, he mentions a few Marfu’ Ahadith as well as the saying of Alli as narrated by Nawf Baki..) He further, states, The Tabia from Sham, such as Khaliq ibn Ma’din, Makbul, Luqmibn ‘Amir etc. held this night in great honour and exerted themselves in the ‘ibadaat

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16 Ta’liqat – where one or two narrators have been omitted from the beginning of the chain – translator.
17 Ayamul Bidi – refers to the 13th, 14th and 15th of every Islamic month – translator.
18 Weak – we have previously discussed this issue that, in spite of each narration being weak in its own right, which we acknowledge, however, the presence of a variety of narrations lends support to each other and converts each narration to Hasan il-gairih, based upon the principle layed down by the Muadithin. And Allah knows best.
of Allâh ﷺ therein. It is from these people that others understood its virtues and esteem. It is claimed that they honoured the night of the 15th of Sha'bân based upon an Isrâ-îlî narration20, which was conveyed to them.

When this practice gained popularity in the various cities, people began to dispute its authenticity. Some of them accepted it and honoured this night such as a group of pious worshippers from Basra. The majority of the 'Ulamâ of Hijâz such as 'Abî and Ibn Abî Mulâikah rejected it. 'Abdur-Rahmân ibn Zaid ibn Aslam narrates from the Fuqâhâ of Madinah, which is also the verdict of the Mâlikî scholars; All these practices are innovations (bid'âh)21.

Concerning the manner of 'ibâdat (worship) during this night, there are two views from the 'Ulamâ of Shâm:

1. It is mustâhâb to engage in collective 'ibâdat in the Masâjid. It was the practice of Khâlid ibn Ma'dân, Luqâmân ibn 'Amîr etc. to adorn themselves with beautiful clothing, fumigate their surroundings, apply antimony (surma) and remain engaged in salât throughout the night. Ishâq ibn Râhwâi acknowledged and condened their actions. He says regarding the collective 'ibâdat during this night, 'This is not a bid'âh (innovation). Harb Kirmânî has mentioned this quotation in his masâ'il.

should understand that this difference of opinion is based upon individual judgements (ijtîhâd). We are not at liberty to reproach anyone as we have Great 'Ulamâ, Hujjâz as well as other dynamic, upright scholars of Din on both sides. As you will read ahead, Hâfiz ibn Rajab mentions that Hâfiz Ishâq ibn Râhwâi was inclined to the opinions of the 'Ulamâ of Shâm such as Khâlid ibn Ma'dân, Makhâlî, Luqâmân ibn 'Amîr etc. Thereafter, if we do concede and assume that these 'Ulamâ clearly meant that the 'ibâdat of the 15th night of Sha'bân, even individually is an innovation and bid'âh then too, it will not be acceptable nor valid, irrespective of who its proponents may be. We accept and practice upon only that which has been established from our Master, Imâm, Nabi, Beloved of Allâh ﷺ and Leader of all the Ambiyâ ﷺ and Muhammaded ﷺ. With the exception of Rasûlullâh ﷺ, every other person will be questioned regarding his speech. We have mentioned certain Aḥâdîth in the beginning, which forms the basis of our argument. Thus, if a difference of opinion does occur amongst the 'Ulamâ, we will accept those views which are closer and in agreement to these Aḥâdîth as we have been commanded and instructed to follow Rasûlullâh ﷺ as well as His directives. Shortly, the views of Imâm Ibn Hâjî Mâlikî from his book 'Mudhkal' will be presented. He mentions that the 'Salâ' (plious predecessors) generally honoured this night and prepared for it before it dawned upon them. The Mâlikî scholars did not raise any objections against this practice. Thus, it is clear, as we have previously mentioned that they objected to the collective 'ibâdat held in the Masâjid and not 'ibâdat per say.

20 This claim of Hâfiz ibn Rajab rahmatullâhi 'alaih is not valid, especially as he has not mentioned the proponent of this speech neither their proof. Ponder! His words 'It has been said' clearly indicate towards a weakness of this claim. On the other hand, we find Makhâlî Shâmî, a jurist of Shâm and an outstanding Hâfiz of Hadîth, narrating the Hadîth pertaining to the night of the 15th of Sha'bân sometimes muawût upon himself, sometimes from Khâlid ibn Murrah as a mursal narration, sometimes as a marfu' narration from Abû Thalâbah Khushânî who narrates from Rasûlullâh ﷺ and sometimes from Mâlik ibn Yakhâmîr who narrates from Mu'âz ibn Jibâl from Rasûlullâh ﷺ. All these narrations have been recorded by Baihaqi in Shuabul ʿImân (vol.3 pg.381). How is it possible then, to claim that all these narrations of Rasûlullâh ﷺ were discarded and these Tâbi’in based their actions upon some Isrâ-îlî narration? Yes, it is possible that an isrâ-îlî narration coincided with these established narrations and was thus narrated to the people. There is absolutely no objection in narrating in this manner.

21 I (Moulânâ Makki) say: According to the 'Ulamâ of Hijâz as well as the Mâlikî scholars 'bid'âh' would not refer to the adherence of acts of 'ibâdat during the night of the 15th of Sha'bân per say. 'Bid'âh' would refer to gathering in the Masâjid during this night and carrying out acts of 'ibâdat, collectively. Similarly, it would refer to wearing beautiful clothing, fumigating the Masâjid, applying 'surma', etc. These 'Ulamâ felt that such acts were not adhered to by the Sahâbah & neither by the Great Tâbi’in. We
2. It is makrūḥ to gather in the Masâjd and engage in collective salât, du'â and narrating of anecdotes. It will not be makrūḥ for a person to engage in individual salât in the Masâjd. This is the view of Imâm Awzâ'î – the Imâm and Jurist of Shâm. This seems to be the most appropriate view, Inshâ’-Allâh.

It has been reported that Hadrat ‘Umar ibn ‘Abdul ‘Azîz rahmatullâhi ‘alaih wrote the following letter to his governor in Basra: Hold on firm to four nights during the year as Allâh ﷺ pours His mercy in abundance during these nights. The first night of Rajab, the 15th night of Sha’bân, the night of ‘Idul Fitr and the night of ‘Idul Adhî’. However, the authenticity of this narration is doubtful.

Imâm Shâﬁ‘î rahmatullâhi ‘alaih says, ‘It has been mentioned to us that du’âs are accepted during five nights; the night of Jummuh, the nights of the two ‘Ids’, the first night of Rajab and the 15th night of Sha’bân’. He further mentions, ‘I consider the ‘ibâdat of these nights to be mustahab’.

We are not aware of any views expressed by Imâm Ahmad rahmatullâhi ‘alaih pertaining to the 15th night of Sha’bân. However, two opposing views could be inferred from him. This is as a result of two opposing views attributed to him regarding the ‘ibâdat of the night’s preceding the two ‘Ids. In one narration, he has not considered the ‘ibâdat of the nights of the two ‘Ids in congregational form as mustahab, as this practice has not been narrated from Rasûlullâh ﷺ, neither from the Sahâbah ﷺ. However, in another narration, he has considered it as mustahab based on the practice of ‘Abdur-Rahmân ibn Yazîd ibn Aswad, a Tabî‘. Similarly, the ‘ibâdat of the 15th night of Sha’bân has not been established from Rasûlullâh ﷺ, neither from His Sahâbah ﷺ. In fact it has been established from a group of Tabî‘in i.e. from the outstanding Fuqahâ of Shâm.

It has been narrated that Ka‘b rahmatullâhi ‘alaih said, ‘Allâh ﷺ dispatches Jibrîl ﷺ during the night of the 15th of Sha’bân towards Jannat. He commands Jannat to adorn itself and addresses it in the following manner: During this night, Allâh ﷺ has emancipated (from the fire), the equivalent of the number of stars present in the sky, the equivalent of the number of days and nights of this world, the equivalent of the number of leaves upon the trees, the equivalent of the weight of the mountains and the equivalent of the weight of the sand particles.

Sa’d ibn Mansûr narrates: Abû Ma’shar reported to us from Abû â-Hâzîm and Muhammad ibn Qasîs from ‘Ata ibn Yasîr ﷺ, who says, ‘There is no night more virtuous after Laylatul Qadr than the night of the 15th of Sha’bân. Allâh ﷺ descends to the lowest sky and forgives all His bondsmen with the exception of a mushrik, a person harbouring enmity and person who severs ties of kinship’.

O! The One, granted salvation during this night from the fire – glad tidings for you on the achievement of this wonderful privilege. And, O! Rejected one, May Allâh remove your calamity, for, indeed it is a great calamity.

I cried upon my soul and rightful it is that I cry,
Doubt I not regarding the wastage of my life.
If I say, I am a well-wisher in my deed,
Verily, in speech am I untrue.
My nights of Sha’bân and the night of the 15th,
In any case, my record of deeds has descended.
Rightful it is that I pursue with my imploring,

‘umrah, tawâf, durûd sharîf, istighfâr, tilâwat of the Qur’ân Sharîf etc. has been established from the marfu’ narrations as well as from the athâr (sayings of the Sahâbah ﷺ) as was previously mentioned. This is also the view of the majority of the ‘Ulamâ’, both past and present.
Perhaps the Deity of the creation will overlook (my deficiencies) with emancipation.

It is thus, only appropriate that a mu'min frees himself during this night for the thikr of Allāh, as well as imploring Him to forgive all sins, to cover all blemishes and to remove all calamities. Allāh forgives all those who turn to Him during this night.

So, stand up in salah during the blessed night of the 15th of Shawwāl.

As the most blessed time of this month is the night of the 15th.

How many a young person spends the night of the 15th in negligence,

Whereas his death has already been recorded.

Hasten with good deeds before it terminates,

Protect yourself from the sudden attack of death.

Fast during its day for the sake of Allāh and hope for His mercy,

That, through His grace you will be saved from all calamities.

It is imperative for a mu'min to abstain from all sins during this night. These sins act as a barrier from the attainment of forgiveness and from du'ās to be accepted. Thereafter he goes on to mention all those sins, which are obtrusive in nature and those a'māl, which should be adopted, especially during this night.

6. 6. Imām Abū 'Abdullāh, Muhammad ibn Muhammad 'Abdārī, commonly known as Iblīn Hāj Mālikī Fāsī

raḥmatullāh 'alaih mentions the following in his book Mudkhal (vol. 1 pg. 214) under the discussion of 'The 15th night of Sha'ba'n':

There is no doubt that this is a blessed night, held in high esteem by Allāh. Allāh says, 'During it (this night) the decision of every matter of wisdom is passed and established'. The Ulamā have differed as to whether this āyah refers to the night of the 15th of Sha'ba'n or to Laylatul Qadr. The more common view is that it refers to Laylatul Qadr.

Nevertheless, even though this night may not be similar to Laylatul Qadr, yet it holds great virtue and immense goodness. It was the habit of the Salaf to honour this night and prepare for it before its arrival. This night never dawned upon them except whilst they were eager to fulfill its honour. We have previously learnt the extent of their reverence, which they displayed regarding the symbols (shi’ār) of din.

7. Mullā 'Alī Qārī rahmatullāh 'alaih has mentioned in his commentary of Mishkāt al-Maṣābīh, Mīqāṭul Mafāṭih under his commentary of the Ḥadīth of 'Aisha radiyallāhu 'anāh where she discusses the incident of Baqi': 'The virtue of the night of the 15th of Sha'ba'n has been mentioned in this Ḥadīth. Tirmidhī and Ibn Mājah have also narrated this Ḥadīth. Similarly, the author of Mishkāt al-Maṣābīh has also mentioned this Ḥadīth in section two of the chapter on standing up for salah during the month of Ramadān.

Imām Tirmidhī mentions, 'I heard Muhammad i.e. (Imām) Bukhārī considering this Ḥadīth as weak'. Mullā 'Alī Qārī says, 'Based upon the consensus of the Ulamā, a weak Ḥadīth may be practiced upon if it relates to the virtues of actions'.

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23 It is, indeed surprising to note that certain people, who are attributed to 'ilm and din, in spite of the poetic encouragement of Imām ibn Rajab Hambālī as well as him mentioning many marfu' narrations regarding the importance of the night of the 15th of Sha'ba'n and the fast of the day in his book Latā-iful Ma'ārif, categorise him amongst those who refute the importance of this blessed night.

24 Sūrah Dukhrān, Ayah 4.

25 Salaf - Pious predecessors - Translator.
It has been mentioned that the link between this Hadith and the chapter under discussion is as follows: The night of the 15th of Shawwāl holds unlimited rewards. This serves as an introduction to the ‘ibādat of the month of Ramaḍān. Thus, the encouragement to carry out ‘ibādat during the nights of Ramaḍān is in actual fact alluded to in this Hadith.

Mullā ‘Ali Qārī raḥmatullāhī ʿalaih also comments upon the following Hadith: “‘Aishah raḍiyyallāhu ‘anāh narrates that Rasūlullāh ﷺ said, ‘Do you know what transpires during this night? The night of the 15th of Shawwāl?’ She enquired, ‘What transpires during this night O! Rasūl of Allāh?’ He replied, ‘During this night, the names of all children to be born are recorded. The name of every person who will die during this year is also recorded. During this night, your actions are raised up. During this night, sustenance descends.’” (till the end).

Mullā ‘Ali Qārī says: “Do you know what transpires during this night?” i.e. What greatness, power and decrees of Allāh ﷻ are displayed during this night? Ibn Hajar says, “By posing this question, Nabi ﷺ is actually drawing our attention to the gravity of this night and what transpires therein, in order to encourage the Ummah, in the best possible manner, to carry out acts of devotion during this night such as du‘ā’, dhikr, contemplation etc.

8. Imām ‘Abdul Hayy Lucknowi raḥmatullāhī ʿalaih mentions the following in Āthār Marfūʿah:

There is no dispute regarding the merits of carrying out all types of ‘ibādat (worship) during the night of Bara‘at26 based upon the marfūʿ Hadith of Ibn Mājah and Baihaqī in Shu‘abul Īmān narrated from ‘Ali ﷺ.

There are other Ḥadīths pertaining to the same discussion, which Baihaqī etc. have narrated, as mentioned by Ibn Hajar Makki in Idāh wal Bayān. These Ḥadīths indicate that Rasūlullāh ﷺ increased His ‘ibādat and du‘ā during this night. Similarly, He visited the cemetery and made du‘ā for the deceased.

From the verbal as well as the practical actions of Rasūlullāh ﷺ, it is understood that it is an act of great merit to increase the ‘ibādat of this night. One has the choice of either performing salāt or carrying out other acts of devotion during this night. Similarly, one is at liberty to perform how many rakāts he desires as long as the clear or implied restrictions of the sharīʿah are not transgressed.

9. ‘Allāmah Muhammad ‘Abdur-Raḥmān Mubārakpūrī raḥmatullāhī ʿalaih mentions in Tuḥfatul Ḥawādith under the chapter of ‘What has been narrated regarding the 15th of Shawwāl’. This is the 15th night of Shawwāl. It is also called the night of Bara‘at. This chapter has appeared at this juncture as the discussion has digressed to Shawwāl. Otherwise, the focal discussion here centers on fasting. Abu Տ Madīnī has made this observation. End of quote.

After discussing the Hadith of “‘Aishah raḍiyyallāhu ‘anāh, which appears in Tirmidhi, he says: it should be clear to you that many Ḥadīths have been narrated regarding the night of the 15th of Shawwāl. Collectively, they indicate that this night does have an origin and basis. One of these Ḥadīths, is the Ḥadīth presently under discussion. Thereafter, he goes on to narrate the Ḥadīth of the following Sahabah together with their abbreviated chain of narration; “‘Aishah raḍiyyallāhu ‘anāh, Mu‘āz ibn Jabal ٓ, Abu Mūsā As‘ārī ٓ, ‘Abdullāh ibn ‘Amr ٓ, Makki, who narrates from Kāthīr ibn Murrah ٓ, Abu Tha’labah ٓ and ʿAlī ٔ.

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26 Chapter on the virtues of performing salāt during the nights of Ramaḍān - translator.
27 This Ḥadīth appears in the third section of the same chapter.
28 The 15th night of Shawwāl is commonly known as the night of Bara‘at - translator.

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29 Imām Tirmidhi has mentioned this chapter under the chapters pertaining to the fasts of Rasūlullāh ﷺ. Therefore, Shaikh Mubārakpūrī mentions its appropriateness here.
These Aḥādith, collectively, form a proof against those people, who claim that there is no authenticity to the night of the 15th of Sha'bān. And Allāh ﷻ knows best. End of quote.

10. Muḥaddith 'Abdullāh ibn Muḥammad Gīmrī makes the following observations in Husnul Bayān, after mentioning the Aḥādith and sayings regarding the night of the 15th of Sha'bān:
From the above Aḥādith and sayings, it may be deduced that it is mustahab to stand up in salāt and exert oneself in other forms of 'ibādat such as, tālāwat of the Qur'ān Sharīf, thikr and du'a during this night. In doing so, one becomes exposed to the breezes of the mercies of Allāh ﷻ. This is borne out by the following marfu' Hadith of Ibrāhīm etc. narrated from Muḥammad ibn Muṣlimah: 'Verily, Allāh ﷻ has certain breezes (of mercy) during the year, thus, expose yourselves to it. Perhaps one of these breezes blows upon you and you will never become unfortunate'.

A learned person has expressed it beautifully:
So, stand up in salāt during the blessed night of the 15th.
The most honourable time of this month is the night of the 15th.

How many a young person there is, who passes the night of the 15th peacefully,
Whereas his name has been recorded in the book of death.

Quotations from the Books of Fiqh
(Jurisprudence)

The books of Fiqh based upon the four mathāhib are laden with discussions on the merits of the 'ibādat of the 15th night of Sha'bān. We will only mention a few opinions of the Respected Hanafi scholars rahmatullāhi 'alaihim.

In Durre Mukhtār, the author 'Allāmah Haskafi mentions the following: 'The following are included amongst the mustahab acts: Carrying out 'ibādat during the nights of the two 'Īds as well as the night of the 15th of Sha'bān'.

In Bahrur Rā'iq the following appears: 'The following are included amongst the mustahab acts: To carry out 'ibādat during the last ten nights of Ramadān and the nights of the two 'Īds. Similarly, during the nights of the first ten days of Dhul Hijjah and during the night of the 15th of Sha'bān as has been narrated in the Aḥādith, which are discussed in detail in Targīb wa Tafsīr'.

A similar view has been mentioned in Fathul Mu'in, commentary of Kanz (author - Shaikh Abū Sa'ūd) by Mulla Miskin. In Maraqiyul Falāsh, commentary of Nurul 'Īdān, Shaikh Shurumbulāf mentions, 'It is mustahab to carry out 'ibādat during the night of the 15th of Sha'bān'.

Our Mashāikh, who were Imāms of Hadith and Fiqh from Moula Na Rashid Ahmed Gangohi, Moula Na Qasim Nainoti, Moula Na Asraf Ali Thani, Moula Na Sayyid Husain Ahmed Medani up to Our Shaikh, Shaikhul Hadith Moula Na Muhammad Zakariyya Kandehlawi rahmatullāhi alaihim together with their students were unanimous on the importance of adhering to the 'ibādat of the 15th night of Sha'bān. It was their habit to carry out different types of 'ibādat during this blessed night. Similarly, they fasted during the day of the 15th. It is, however, more virtuous to fast during the three days of Ayyāmul Bid. We have seen our Shaikh strictly adhering to the above practice. Similarly, he encouraged us as well to practice upon the same.

This is what Allāh ﷻ has inspired this dependent servant to pen down, regarding the virtues of the night of the 15th of Sha'bān. I have hope in Allāh ﷻ that he will accept it from me and grant sincerity in all my verbal and physical deeds. Similarly, I hope from my respected readers that they will alert me to any errors or mistakes, which I may rectify in subsequent impressions, Allāh willing. In deed, I will be
extremely grateful to them. May Allāh ﷺ reward them with the best of rewards.

May Allāh ﷺ descend His mercies, abundant peace and blessings upon the best of His creation, the leader of all the Ambiyāّ ﷺ and Messengers, the seal of the Ambiyāّ ﷺ, our Master and Leader, Muhammad ﷺ and upon his family, his Sahābah ﷺ and upon all his followers. And all praises are exclusive to Allāh ﷺ, the Rabb of all the worlds.

Written by this dependent, one upon the mercy of his Magnificent Rabb,
‘Abdul Hafiz Malik ‘Abdul Haqq Makki
05/08/1420