
In the name of Allah, Most Gracious, Most Merciful.

All praise be to God, Lord of the Universe: the Compassionate, the Merciful. Sovereign of the Day of Judgement! You alone we worship: and to You alone we turn for help. Guide us to the straight path: the path of those whom You have favoured: not of those who have incurred Your wrath, nor of those who have gone astray. Endless Blessings and Peace upon Allahs Most Beloved Messenger & Prophet Hadrat Muhammad Mustafa (صلى الله عليه وسلم).

As Saalam o Alaykum Warehmatullahi Wabarakatuh

It is admitted fact that every moment, second, minute, hour, day or night that is spent in the submission of Allah Almighty and His Beloved Prophet (صلى الله عليه وسلم) is exceedingly meaningful and precious. But there are some days, nights and months which have their own weight and Allah, the compassionate, lays immense stress upon them to unveil their importance to his rationale creatures.

Among those months, those hold much importance is Moharram, Rajab, Sha'ban and the holy month of Ramadhan but Sha'ban holds the top position among these holy months as the Holy Prophet Mohammad (صلى الله عليه وسلم) holds the top position among all the Prophets like Hazrat Ibrahim, Hazrat Musa and Hazrat Isa (aalhimissalam)

The Holy Month of Sha'ban is one of the blessed months that holds much too for us from the mercy, compassion and kindness of Allah Almighty. This is the month that is the best of all months in the estimation of Allah. Its days are the best among the days; its nights are the best among the nights. Its hours are the best among the hours. It is the month that gave time its spirituality, and thus made its days the best days and its hours the best hours. It is preparatory month that welcomes the holy month of Ramadhan.

If we study the life of our beloved Prophet (صلى الله عليه وسلم), He used to avail himself the moments of this month to the utmost and spend more time in adoration, submission of Allah almighty and seek salvation and earn the infinite mercy of Allah Subhana hu watala.

FASTING AND EXTRA WORSHIP IN SHA`BAN

Once the Holy Prophet (صلى الله عليه وسلم) said: **"Sha' ban is my month"**

As Aaqa (صلى الله عليه وسلم) called it my month, so its significance and importance touches to the sky because every thing that has got any link directly or indirectly with the holy Prophet (صلى الله عليه وسلم) becomes an exalted thing for his true followers and momineen.

Imam Ali bin Hussein Al-Zaynul Aabideen (ra) told his companions: "The Holy Prophet (صلى الله عليه وسلم) used to observe fast during the whole month of Sha'ban. Therefore whoso, in love of the Holy Prophet (صلى الله عليه وسلم), wishes to seek nearness to Allah and receive bounties, favors and rewards in this world and in the Hereafter, must connect Sha'ban with Ramadan (in the matter of fasting and special prayers).

Hadith Number 1

يصوم حتى نقول لا يفطر ويفطر صلى الله عليه وسلم أنها قالت كان رسول الله رضي الله عنها عائشة أم المؤمنين عن استكمل صيام شهر قط إلا رمضان وما رأيته في شهر أكثر صلى الله عليه وسلم حتى نقول لا يصوم وما رأيته رسول الله منه صياماً في شعبان

Translation: Aisha (raa) reported that the Messenger of Allah (صلى الله عليه وسلم) used to observe fasts (so continuously) that we said that he would not break, and did not observe (them) till we said that he would not fast: and I did not see the Messenger of Allah (صلى الله عليه وسلم) completing the fast of a month, but that of Ramadan, and I did not see him fasting more in any other month than that of Sha'ban. [Sahih Muslim Book 006, Hadith Number 2580]

Hadith Number 2

من غيره يتحفظ من شعبان ما لا يتحفظ صلى الله عليه وسلم رضي الله عنها كان رسول الله عائشة أم المؤمنين عن عد ثلاثين يوماً ثم صام غم عليه ثم يصوم لرؤية رمضان فإن

Translation: Narated By Aisha (raa) : The Apostle of Allah (صلى الله عليه وسلم) used to count the days in Sha'ban in a manner he did not count any other month; then he fasted when he sighted the new moon of Ramadan; but if the weather was cloudy he counted thirty days and then fasted. [Abu Dawud Book 007, Hadith Number 2318]

Hadith Number 3

لم يكن رسول الله صلى الله عليه وسلم في شهر أكثر صياماً منه في شعبان لأنه ينسخ فيه أرواح الأحياء : عن عائشة قالت في الأموات، حتى أن الرجل يتزوج وقد رفع اسمه فيمن يموت، وإن الرجل ليحج وقد رفع اسمه فيمن يموت

Translation: Narrated by Aishah (raa) says, "Prophet Muhammad (صلى الله عليه وسلم) used to fast the whole of Sha'ban. I said to him, 'Messenger of Allah, is Sha'ban your most favorite month for fasting?' He said, 'In this month Allah prescribes the list of the persons dying this year. Therefore, I like that my death comes when I am in a state of fasting.'" [Ibn Asakir, Tafsir ad-Dar al-Manthur Under the Verse 44:3]

Hadith Number 4

شعبان سرر أصمت من أو لآخر قال له صلى الله عليه وسلم رضي الله عنهما أن رسول الله عمران بن حصين عن قال لا قال فإذا أفطرت فصم يومين

Translation: Imran bin Husain (ra) reported Allah's Messenger (صلى الله عليه وسلم) having said to him or to someone else: Did you fast in the middle of Sha'ban? He said: No. Thereupon he (the Holy Prophet) said: If you did not observe fast, then you should observe fast for two days. [Muslim Book 006, Number 2607]

*** Conclusion:**

These reports indicate that fasting in the month of Sha`baan, though not obligatory, is so meritorious that the Holy Prophet (صلى الله عليه وسلم) did not like to miss it. But it should be get in mind that the fasts of Sha`baan are for those persons only who are capable of keeping them without causing deficiency in the obligatory fasts of Ramadhan.

It is the habit of the Muslims to celebrate some auspicious events during the month of Sha'ban by praying, reciting Quran, praising Allah, and making a great deal of supplication to Allah during that night. Sha`ban is like an introduction to Ramadan and it has some things in common with Ramadan, such as fasting, reciting Holy Quran and giving in charity. It has been narrated that upon the arrival of Rajab the Holy Prophet (صلى الله عليه وسلم) used to pray "**O' Allah! Bless us abundantly in Rajab and Sha'ban and deliver us safely unto Ramadan.**"

The Night of Mid-Sha`ban (Laylat al-barrah)

Qur'an State: (إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ) - Lo! We revealed it on a blessed night -- Lo! We are ever warning - (فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ) - Whereupon every wise command is made clear - (أَمْرًا مِّنْ عِنْدِنَا إِنَّا كُنَّا مُرْسِلِينَ) - As a command from Our presence -- Lo! We are ever sending - (رَحْمَةً مِّنْ رَبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ) - A mercy from thy Lord. Lo! He is the Hearer, the Knower. (44:3-6)

Although the majority of the commentators consider the "blessed night" in the above verses to refer to the Night of Decree which is considered to be in the month of Ramadan, yet the commentaries also mention that this "blessed night" may be that of mid-Sha`ban This view is based on the profusion of hadiths on the great merits of the latter. Consequently the Shari`a has commended observance of that night. Concerning supererogatory worship on the night of mid-Sha`ban.

Imam Suyuti says: As for the night of mid-Sha`ban, it has great merit and it is desirable (mustahabb) to spend part of it in supererogatory worship. [Haqiqat al-sunna wa al-bid`a aw al-amr bi al-ittiba` wa al-nahi `an al-ibtida Page No. 58]

Among the hadiths stressing the status of 15th Sha`ban (laylat al-bara'a) are the following

Hadith Number 1

أكنت تخافين أن يحيف الله فقال بالبقيع ليلة فخرجت فإذا هو صلى الله عليه وسلم قالت فقدت رسول الله عائشة عن عليك ورسوله قلت يا رسول الله إني ظننت أنك أتيت بعض نساءك فقال إن الله عز وجل ينزل ليلة النصف من شعبان إلى كلب السماء الدنيا فيغفر لأكثر من عدد شعر غنم

Translation: Narrated by Aisha (raa) I missed Allah's Messenger (صلى الله عليه وسلم) during the night and found him in al-Baqi'. He said: Were you afraid that Allah and His Messenger would deal unjustly with you? I said: Allah's Messenger, I thought that you had gone to some of your other wives. He (the Prophet) said: Verily Allah, **the Exalted and Glorious, comes down to the heaven of the world in "the middle night of Sha'ban" and forgives sins even more abundant than the hair of the goats of Kalb.** [Sunan Tirmidhi Volume 001, Hadith Number 670, Ibn Maja Volume 002, Hadith Number1379]

Hadith Number 2

إن الله ليطلع في ليلة النصف من شعبان فيغفر لجميع قال صلى الله عليه وسلم أبي موسى الأشعري عن رسول الله عن خلقه إلا لمشرك أو مشاحن

Translation: Narrated by Abu Musa al-Ash'ari Allah's Messenger (صلى الله عليه وسلم) said, Allah, **the Exalted and Glorious looks down on "the middle night of Sha'ban" and forgives all His creation.** Except a polytheist or one who is mushahin. [Sunan Ibn Maja Volume 002, Hadith Number 1380]

Hadith Number 3

يطلع الله عز وجل إلى خلقه ليلة النصف من قال صلى الله عليه وسلم عن عبد الله بن عمرو بن العاص أن رسول الله شعبان فيغفر لعباده إلا لاثنتين مشاحن وقاتل نفس

Translation: Narrated by Abdullah ibn Amr ibn al-'As Allah's Messenger (صلى الله عليه وسلم) said, Allah, **the Exalted and Glorious looks down on "the middle night of Sha'ban" and forgives all His creation except two people,** the mushahin and the murderer. [Musnad Ahmad Volume 003, Hadith Number 6353]

Hadith Number 4

إذا كان ليلة النصف من شعبان، اطلع الله تعالى إلى خلقه، فيغفر: عن أبي ثعلبة الخشني، عن النبي صلى الله عليه وسلم قال للمؤمنين، ويملي للكافرين، ويدع أهل الحقد بحقدهم حتى يدعوه

Translation: It is related by Abu Thalaba that the Blessed Prophet (صلى الله عليه وسلم) said: **On the 15th night of Shabaan, Allah looks over at his creation and forgives all the believers except for the one who begrudges and hates.** He leaves them in their enmity. [Bayhqi, Tafsir ad-Dar al-Manthur Under the Verse 44:3]

Hadith Number 5

يطلع الله في ليلة النصف من شعبان، فيغفر لجميع خلقه إلا لمشرك أو : عن معاذ بن جبل، عن النبي صلى الله عليه وسلم قال مشاحن

Translation: It is related by Muaz bin Jabbal that the Blessed Prophet (صلى الله عليه وسلم) said: **Allah looks at His creation in "the night of mid-Sha`ban" and He forgives all His creation.** Except for a mushrik (idolater) or a mushahin (one bent on hatred). [Ibn Hibban, Sahih, ed. Shu`ayb Arna'ut Volume 012: Hadith Number 5665]

Hadith Number 6

قام رسول الله صلى الله عليه وسلم من الليل يصلي، فأطال السجود حتى ظننت أنه قد قبض، فلما رأيت : عن عائشة قالت يا عائشة، أو يا " :ذلك، قمت حتى حركت إبهامه، فتحرك، فرجعت، فلما رفع رأسه من السجود وفرغ من صلاته، فقال أتدريين أي " :لا والله يا نبي الله ولكني ظننت أنك قبضت لطول سجودك فقال :قلت " حميراء ظننت أن النبي قد خاس بك هذه ليلة النصف من شعبان، فيغفر للمستغفرين ويرحم المسترحمين ويؤخر أهل " :الله ورسوله أعلم، قال :قلت "ليلة هذه؟ الحقد كما هم

Translation: From A'isha: She said: The Prophet (صلى الله عليه وسلم) stood up in prayer during part of the night and made his prostration so lengthy that I thought his soul had been taken back. When I saw this I got up and went to move his big toe, whereupon he moved, so I drew back. When he raised his head from prostration and finished praying, he (صلى الله عليه وسلم) said: "O A'isha, O fair little one (humayra)! Did you think that the Prophet had broken his agreement with you?" She replied: "No, by Allah, O Messenger of Allah, but I thought that your soul had been taken back because you stayed in prostration for so long." He said: "Do you know what night this is?" She said: "Allah and His Prophet know best." He said: "**This is the night of mid-Sha`ban! Verily Allah the Glorious and Majestic look at His servants on "the night of mid-Sha`ban, and He forgives those who ask forgiveness, and He bestows mercy on those who ask mercy, and He gives a delay to the people of envy and spite in their state.**"

Azhari said:

يقال للرجل إذا غدر بصاحبه فلم يؤته حقه قد خاس به

Concerning his words: "broken his agreement with you": this is said to a person who betrays his companion and therefore has not given him his due right.

Bayhaqi continues:

وقال هذا مرسل جيد ويحتمل أن يكون العلاء أخذه من مكحول

I say: This hadith is missing the Companion in its chain, and is a "**Good Hadith**". [Bayhaqi in Shu`ab al-iman Volume 003: Hadith Number 3835]

Hadith Number 7

شعبان سرر أصمت من أو لآخر قال له صلى الله عليه وسلم رضي الله عنهما أن رسول الله عمران بن حصين عن قال لا قال فإذا أفطرت فصم يومين

Translation: Imran bin Husain (ra) reported Allah's Messenger (صلى الله عليه وسلم) having said to him or to someone else: Did you fast in the "**Middle of Sha'ban?**" He said: No. Thereupon he (the Holy Prophet) said: If you did not observe fast, then you should observe fast for two days. [Muslim Book 006, Number 2607]

Scholarly Opinion's

The virtue of the night of mid shaban has been established from the Prophet (صلى الله عليه وسلم) and has come from multiple channels of transmission from Abdullah bin Amr, Muadh, Abu Hurairah, Abu Thulabah, Awf bin Malik, Abu Bakr, Abu Musa, Aishah May Allah be pleased with all of them, each of the narrations strengthening each other.

Imam Shafi'i write:

و بلغنا أنه كان يقال إن الرعاء يستجاب في خمس في ليال في ليلة جمعة و ليلة الأضحى و ليلة الفطر و اول ليلة من رجب و ليلة النصف من شعبان

Translation: Of the narrations that have reached us, verily, dua is accepted on five nights: the night of Juma', the night of E'id Al-Adha, the night of E'id Al-Fitr, the first night of Rajab, **and the 15th night of Shabaan**". [al-Umm, Volume 001, Page No. 231]

Imam Shurunbulali Hanafi writes:

و ندب احياء ليالي العشر الاخير من رمضان و احياء ليلتي العيدين وليالي عشر ذي الحجة و ليلة النصف من شعبان

Translation: It is desirable to revive the last ten nights of Ramadan, two nights of Eidain (Eid ul-Fitr and Eid ul-Adha), ten nights of Zil Hijjah, **and the 15th night of Sha`ban**. [Noorul Eidhah Page No. 63]

Shaikh Abu-Ishaq Ibrahim Al-Hanbali writes:

ويستحب احيا ما بين العشائين الخير قال جماعة و ليلة عاشورا و ليلة اول رجب و ليلة نصف شعبان

Translation: It is desirable to revive the time (with salat and ibadah) between the two E'sha's (Maghrib and E'sha) because of the ahaadith. Many scholars say: Similarly with the night of Ashura, the first night of Rajab, **and the 15th night of Sha`ban**. [Al-Mubdi Volume 002, Page No. 27]

Sheikh Mansoor Bahoti Hanbali writes:

واما ليلة النصف من شعبان ففيها فضل وكان في السلف من يصلي فيها الاجتماع فيها لا حيانها في المساجد بدعة اه وفي استحباب قيامها اي ليلة النصف من شعبان مافى احياء ليلة العيد

Translation: As for **the 15th night of Sha`ban**, it is a night of virtue. Some of the salaf prayed the whole night, although establishing congregational prayers (on this night) is good innovation. And the reward of ibadah on "**the 15th night of Sha`ban**" is the same as the reward of ibadah on the night of E'id. [Kash-shaful Qina, Volume 001: Page No. 444]

Mubarakpuri (Salafi scholer) writes:

اعلم أنه قد ورد في فضيلة ليلة النصف من شعبان عدة أحاديث مجموعها يدل على أن لها أصلا

Translation: You should know that a sufficient number of hadith has been narrated confirming "**the virtues of the 15th night of Sha`ban**". All these ahaadith prove that it has a basis.

After relating many Ahadith about the importance of this night he says:

فهذه الأحاديث بمجموعها حجة على من زعم أنه لم يثبت في فضيلة ليلة النصف من شعبان شيء والله تعالى أعلم

Translation: The sum of all these ahadith is strong evidence against the one "**who thinks there is no proof**" of the virtue of **the 15th night of Sha`ban**" and Allah knows best. [Tuhfatul Ahwadhi Volume 003: Page. 365-367]

Ibn-Taimiyyah was asked about of the 15th night of Sha`ban. He replied:

اما ليلة النصف روى في فضلها احاديث واثار ونقل عن طائفتهم السلف انهم كانوا يصلون فيها فصلا الرجل فيها وحده وقد تقدمه فيه سلف فيه حجة فلا ينكر مثل هذا

Translation: **As for the 15th night of Shabaan, there are many narrations and Athar (quotes from the Sahabah) regarding its virtue.** It has been reported of the salaf that they prayed in this night. Therefore, praying alone on this night, having precedence in the salaf, is sufficient evidence and something of this kind surely cannot be denied.

At another occasion, Ibn-Taimiyyah was asked the same question and he replied:

وسئل عن صلاة نصف شعبان فاجاب اذا صلى الانسان ليلة النصف وحده اوفى جماعته خاصته كما كان يفل جماعته خاصته كما كان يفعل طوائف من السلف فهو احسن

Translation: If one prays on this night alone or in a select company of people as many

groups amongst the salaf did, "**then it is good**". [Fatawa Ibn Taimiyyah Volume 23, Page 131-132]

*** CONCLUSION:**

To conclude the virtue of this blessed night are established by ahadith and a group of the salaf it is recommended to stay up on it, and the opinion that it is Bida'h (innovation) is a "Reprehensible" (munkar) opinion.

*** A HUMBLE APPEAL TO SEEK PARDON AND ASK ALLAH'S FORGIVENESS:**

Dear Muslim brothers, the Bountiful Allah in His Infinite Mercy has provided us with such an auspicious night so that we may take advantage of it and repent for our sins, and thus obtain His Grace and Favour. It is for us to take full advantage of it. During this night, offer special prayers and repent sincerely for our past sins and ask for His Forgiveness.

May Allah Ta'ala guide them and show them the right path so that they be in touch with their glorious past, May Almighty Allah guide us on the path of the Ambiya and the Awliya. Aamee