

[The Significance of the 15th of Sha'ban](#)

15Dec2012

[1 Comment](#)

The fifteenth of Sha'ban, which is commonly referred to as "Laylatul Bara-ah" (refer: Tafseer Razi and Ruhul ma'ani, surah 44. Ayah:3) is one of the significant nights in the Islamic calendar.

Ibnul Haj (rahimahullah) states:

"The salaf (pious predecessors) would sanctify this night and prepare themselves for it in advance"

(Al-Madkhal, vol.1 pg.299)

Some people, due to being ill-informed actually refute the auspiciousness of this occasion. The following paragraphs serve to correct that false notion.

Ahadith on the virtue of the night

There are several ahadith (plural of hadith) in which the merit of the 15th of Sha'ban has been discussed.

1) Amongst them is the narration of Sayyiduna Mu'azh ibn Jabal (radiallahu'anhu) that Rasulullah (sallallahu'alaihi wasallam) said:

"Allah Ta'ala pays special attention to his entire creation on the fifteenth night of Sha'ban and forgives all of them except one who ascribes partners to Him and one who harbors enmity in his heart."

(Al- Mu'jam al-Awsat hadith: 6776 and Al-Mu'jam al-Kabir vol.20 pg.108-109)

Reliability of this narration

Imam Ibn Hibban (rahimahullah) has classified this narration as sahih (authentic) and has included it in his book – Al-Sahih. (Sahih ibn Hibban vol.12 pg.482; hadith:5665). Hafiz Al-Haythami (rahimahullah) has mentioned that all the narrators of this hadith are reliable. (Majma' al-Zawa'id vol.8 pg.65)

2) Sayyiduna Abu Bakr (radiyallahu'anhu) reports that Rasulullah (sallallahu 'alaihi wasallam) said:

"On the middle night of Sha'ban Allah Ta'ala's mercy come to the first sky and He forgives all besides the polytheists and those who harbour enmity for their brethren"

(Musnad Bazzar & Shu'abul Iman of Baihaqi, hadith:3546)

Reliability of this one

Hafiz al-Mundhuri (rahimahullah) has classified this as sound (لا بأس به) in his Al-Targhib (vol.3 pg.459).

Al-Haithami (rahimahullah) says: "Abdul Malik hasn't been declared weak by Ibn Abi Hatim, and the rest of the narrators are reliable" (Majma'uz Zawaid, vol.8 pg.65)

In fact, Hafiz Ibn Hajar (rahimahullah) has also classified one of its possible chains as hasan (sound). (al-Amali al-mutlaqah pgs.119-1222)

Abundant narrations

Besides the above two narrations, there are many other Sahabah (radiallahuánhum) that narrated ahadith regarding the merit of this night. Among them are the following:

3) Sayyiduna Abu Hurayrah (radiallahuánhu) (Musnad al-Bazzar hadith: 3551 and Amali of Ibn Sam'un.

Hafiz Sakhawi (rahimahullah) has said: "**There are no narrators in this chain that have been declared unreliable.**" Al-Ajwibat ul-Mardiyyah vol.1 pgs.325)

4) Sayyidatuna Aishah (radiyallahu'anha) (Sunan Tirmidhi, hadith: 739, Musnad Ahmad, hadith: 26018 & Shu'abul Iman, hadith: 3545)

5) Sayyiduna Abu Tha'labah (radiallahuánhu) (Shu'abul-Iman, hadith:3551)

6) Sayyiduna Awf ibn Malik (radiallahuánhu) (Musnad al-Bazzar, hadith: 2048, see Majma'uz Zawaid, vol.8 pg.65)

7) Sayyiduna 'Abdullah ibn 'Amr ibn al-'As (radiallahuánhu) (Musnad Ahmad hadith 6642, classified as "layyin" i.e, slightly weak by Mundhiri and Haithami rahimahumallah, Targheeb, vol.3 pg.460 & Majma'uz Zawaid, vol.8 pg.65)

8) Sayyiduna Abu Musa al-Ash'ari (radiallahuánhu) (Ibn Majah hadith 1390; Shu'abul -Iman hadith 3552)

9) Sayyiduna 'Ali ibn Abi Talib (radiallahuánhu) (Ibn Majah hadith: 1388; Shu'abul -Iman hadith: 3542)

10) Sayyiduna 'Uthman ibn Abil-'As (radiallahuánhu) (Shu'abul-Iman hadith 3555)

11) The Tabi'i, Kathir Ibn Murrah (rahimahullah). (Shu'abul -Iman hadith: 3550) (see Ajwibat al-Mardiyyah vol.1 pgs.325-332)

12) The Tabi'i, Yahya ibn Abi Katheer (rahimahullah). (Shu'abul Iman, hadith:3544)

Collective strength

The collective strength of these (**twelve**) narrations cannot be refuted.

After quoting some of the above narrations, Imam Baihaqi (rahimahullah) says:

"...when they are combined they acquire some strength"

(Da'watul Kabeer; see: Is'aful Khullan, bima warada fi laylatin nisf min Sha'ban, of Shaykh Hammad Al-Ansari (rahimahullah) pg.19)

Ibn Taymiyyah (rahimahullah) has also accepted the collective strength of these narrations. (Majmu' Fatawa. See below)

The Grand Mufassir, 'Allamah Alusi (rahimahullah) has termed those who refute the virtues of the night entirely as "rash" and "reckless". (Tafseer Ruhul Ma'ani, surah:44, Ayah:3)

Shaykh 'Abdullah Siddeeq Al-Ghumari (rahimahullah) (a recent Moroccan Faqih and Muhaddith) has also termed this as an exaggeration. (Husnul Bayan fi laylati nisf min Sha'ban, pg.7)

Statements of the Scholars

The general virtue of this night has been accepted by many great 'Ulama of the past.

Amongst those many great scholars who have attested to the virtue of this night are:

Verdicts of the Tabi'un

1) Imam 'Ata ibn Yasar (rahimahullah) –the great Tabi'i of Madinah- said:

"After Laylatul-Qadr, there is no other night in the year that is more virtuous than the middle (15th) night of Sha'ban" (Lataif al-Ma'arif, pg.264 & Sunan Sa'eed ibn Mansur; refer: Husnul Bayan, pg.11)

2) Khalifah 'Umar ibn 'Abdul Aziz (rahimahullah) wrote to his governor in Basrah: "Allah Ta'ala pours his mercy in abundance on four nights of the year, so ensure that you benefit there from. One of them being the middle (15th) night of Sha'ban" (Lataiful Ma'arif, pg.263. After quoting this, Ibn Rajab has expressed his reservation on the attribution of this statement to 'Khalifah 'Umar.)

3) & 4) There exists a narration from Sayyiduna 'Ali (radiyallahu'anhu) and from Sayyiduna 'Abdullah ibn 'Umar (radiyallahu'anhuma) in which they two attest to the virtue of this night. (Lataiful Ma'arif, pg. 262 & Musannaf 'Abdur Razzaq, hadith:7927) However, the authenticity of this unverified.

Those after the Tabi'un

5) Imam Shafi'i (rahimahullah) mentioned that duas are accepted by Almighty Allah on the 15th of Sha'ban. (ibid, pg. 264 & Sunan Baihaqi; refer: Husnul bayan,pg.7)

6) Imam Awza'i (rahimahullah) was of the view that people should engage in individual worship on this night. (ibid, pg.263)

7) Imam Is-haq ibn Rahuyah (rahimahullah) also approved of spending this night in worship/in the masjid. (ibid, pg.263)

8) Imam al-Majd ibn Taymiyyah (rahimahullah) (Faidhul Qadeer, vol.2 pg. 317)

9) Hafiz Ibn Taymiyyah has said, 'As for the middle night of Sha'ban, there are various narrations that have been narrated regarding its significance and it has been reported from a group of the Salaf (predecessors) that they performed salat in it individually. Hence, such a deed cannot be disputed.' (Majmu' al-Fatawa ibn Taymiyyah vol.23 pg.132)

10) Ibn Rajab al-Hambali (rahimahullah) writes: "Every Muslim is recommended to avail himself for 'ibadah on this night" (Lataif, pg.265)

11) Hafiz Zaynudeen al-'Iraqi (rahmatullahi' alaih) (Faidhul Qadeer, vol.2 pg.317)

12) Ibnul Haj –Demise: 737- (rahimahullah) states: " This night has great virtue and abundant good" (Al-Madkhal, vol.1 pg.299)

Scholars who would personally engage in 'ibadah (worship) on this night

Tabi'un

Hafiz Ibn Rajab (rahimahullah) has cited that the following (**and other**) Tabi'un would engage in 'ibadah (worship) on the fifteenth night of Sha'ban;

- 1) Makhool (rahimahullah)
- 2) Khalid ibn Ma'dan (rahimahullah)
- 3) Luqman ibn 'Amir (rahimahullah) and others...

Those after the Tabi'un

4) Hafiz Ibn 'Asakir –Demise:571- (rahimahullah) the author of the volumous "Tareekh Dimashq" (in 70 volumes) would also engage in 'ibadah on this night. (Siyar A'lamin Nubala, vol.20 pg.562)

5) Ibnul Haj –Demise: 737- (rahimahullah) states: "The salaf (pious predecessors) would sanctify this night and prepare themselves for it in advance" (Al-Madkhal, vol.1 pg.299)

Summary

From the above paragraphs it is clear that:

1. The virtue of the night is reported by more than ten Sahabah (radiyallahu'anhum) and Tabi'un (rahimahumullah)
2. There are verdicts of over ten 'Ulama (from the Tabi'un onwards) that support this.
3. To engage in worship on this night (in addition to other occasions) has been the practice of numerous 'Ulama.
4. That those who totally refute the merit of this night have been labelled as reckless and exaggerate.

5. That this night is actually considered as:

“The second most auspicious night of the Islamic calendar”!

All of the above sufficiently confirm the significance of the 15th night of Sha'ban.