



Blessings of SHA'BAN



Presented by
Majlis Al-Madina-tul-'Ilmiyyah
Translated into English by
Translation Department (Dawat-e-Islami)

فیضانِ شعبان

Faizan-e-Sha'ban

Blessings of Sha'ban

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The English translation of 'Faizan-e-Sha'ban'



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1st Publication: Rajab-ul-Murajjab, 1442 AH – (March, 2021)
Translated by: Translation Department (Dawat-e-Islami)
Publisher: Maktaba-tul-Madinah
Quantity: -

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَتَابَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, *إِنْ شَاءَ اللَّهُ*:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah *عَزَّوَجَلَّ*! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious! (*Al-Mustatraf, vol. 1, pp. 40*)

Note:

Recite Salat upon the Holy Prophet ﷺ once before and after the Du'a.

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Blessings of Sha'ban

Du'a of Attar

O Lord of Mustafa! Whosoever reads or listens to the 20 page booklet 'Blessings of Sha'ban', grant them the Taufeeq to perform an abundance of worship in Sha'ban-ul-Mu'azzam, the month of Your Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and forgive them without reckoning.

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Excellence of Salat upon the Prophet ﷺ

The shining beacon of the Ahl-e-Bayt, Sayyiduna Imam Ja'far Sadiq رَضِيَ اللهُ عَنْهُ states: 'Whosoever recites Salat upon the Prophet 700 times daily in Sha'ban-ul-Mu'azzam, Allah Almighty will appoint for him some angels who will convey this Salat to the court of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The blessed soul of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will be pleased by this, and then Allah Almighty will order those angels to pray for the forgiveness of the person who recited the Salat until the Day of Judgement. (Al-Qaul-ul-Badi', p. 395)

Dunya-o-Aakhirat mayn jab mayn rahoon salamat

Piyaray perhoon na kyun-kar tum par salam har dam

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic Brothers! We should also send Salat upon the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in abundance as Sha'ban-ul-Mu'azzam is the month to send Salat upon the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. In relation to this, the commentator of *Bukhari*, Sayyiduna 'Allamah Ahmad Bin Muhammad Al-Qastalani رَحِمَهُ اللَّهُ عَلَيْهِ and Sayyiduna Shaykh Shahaab-ud-Deen Ahmad Bin Al-Hijazi رَحِمَهُ اللَّهُ عَلَيْهِ write: Certainly Sha'ban is the month to send Salat upon the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as the Ayah (Quranic verse) pertaining to Salat-ala-Nabi was revealed in this month. (*Mawahib-ul-Ladunniyyah*, vol. 2, p. 506; *Tuhfa-tul-Ikhwan*, p. 53)

The Ayah of Salat-ala-Nabi is the following:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا

Indeed, Allah and His angels send blessings on the Conveyor of the unseen news (Prophet). O believers! (You too) send blessings and abundant salutations upon him.

[*Kanz-ul-Iman (translation of Quran)*] (Part 22, Surah Al-Ahzaab, Verse 56)

*Woh Salamata raha qiyamat mayn
Parh liye jis nay dil say char salam
Mayray pyaray pay mayray Aqa par
Mayri janab say lakh bar salam*

Mayri bigri bananay walay par

Bhayj aye mayray kirdgar salam

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

It is Wajib to sight the moon

O Devotees of Rasool! Sha'ban-ul-Mu'azzam is the eighth month of the Islamic calendar and comes between Rajab-ul-Murajjab and Ramadan-ul-Mubarak. It is the first of those five months for which sighting the moon is Wajib Kifayah (a communal obligation), The five months are:

1. Sha'ban ul-Mu'azzam
2. Ramadan-ul-Mubarak
3. Shawwal-ul-Mukarram
4. Zul-Qa'dah-tul-Haraam and
5. Zul-Hijjah-tul-Haraam

Wisdom of the name of Sha'ban-ul-Mu'azzam

1. Sha'ban is from Shi'b, which means valley, as goodness and blessings descend in this month, that is why it is called Sha'ban. This month is the pathway for goodness and blessings in the same way in which a valley is the pathway on a mountain. (*Mukashafa-tul-Quloob, p. 303*)

2. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: **إِنَّمَا سُمِّيَ شَعْبَانٌ لِأَنَّهُ يَنْشَعِبُ فِيهِ خَيْرٌ كَثِيرٌ لِلصَّائِمِ فِيهِ حَتَّى يَدَّ خُلَّ الْجَنَّةِ** meaning *this month is called 'Sha'ban' as there is much good that branches out for those keeping fasts within it, to the extent that he reaches Paradise.* (*Al-Tadween fi Akhbar Qazween, vol. 1, p. 153*)

Sayyiduna Imam Rafi'i رَحِمَهُ اللهُ عَلَيْهِ states: The meaning of this Hadith is that Muslims in the month of Sha'ban incline towards Zikr, good deeds, the recitation of the Holy Qur'an and they prepare for the month of Ramadan. (*Al-Tadween fi Akhbar Qazween, vol. 1, p. 153*) The ruling for the obligation of fasting in Ramadan-ul-Mubarak was revealed in Sha'ban-ul-Mu'azzam. (*Hadaiq-e-Awliya, vol. 2, p. 592*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Preparing for the welcoming of Ramadan in the month of Sha'ban

Dear Islamic brothers! Since the month of Sha'ban comes prior to Ramadan, a great emphasis has been placed on fasting and reciting the Holy Qur'an within the month of Sha'ban, as there is an order to fast and recite the Holy Qur'an in the month of Ramadan. This is so that one can prepare for the welcoming of Ramadan and the Nafs can become accustomed to worship.

The Noble Way of the Sahabah

The Sahabi destined for Paradise, Sayyiduna Anas رَضِيَ اللهُ عَنْهُ

states: When the month of Sha'ban arrives, Muslims become busy in reciting the Holy Qur'an and they give Zakat from their wealth so that the weak and poor also gain the strength for fasting. (*Madha fi Sha'ban, p. 44*)

The month of reciting the Holy Qur'an

The great Taabi'i Sayyiduna Salamah Bin Kuhayl رَحْمَةُ اللَّهِ عَلَيْهِ states: The month of Sha'ban is known as the month for reciters of the Holy Qur'an. Sayyiduna Habib Bin Abu Saabit رَحْمَةُ اللَّهِ عَلَيْهِ stated upon the arriving of Sha'ban: This is the month of the Qaris (i.e. the reciters of the Quran). Sayyiduna Amr Bin Qays رَحْمَةُ اللَّهِ عَلَيْهِ would close his shop upon the arrival of Sha'ban-ul-Mu'azzam, freeing himself for the recitation of the Holy Qur'an. (*Madha fi Sha'ban, p. 44*)

*Bara`at day 'azaab-e-qabr say nar-e-jahannam say
Mah-e-Sha'ban kay sadaqay mayn kar fazl-o-karam maula*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

O Negligent!

Dear Islamic brothers! Our pious predecessors رَحْمَةُ اللَّهِ عَلَيْهِمُ spent this blessed month in worship, reciting the Holy Qur'an and practising good deeds, whereas we continue sleeping in negligence. It is said about such negligent people: O those who transgress in blessed moments! Those who waste these moments and polluting them with bad deeds! How many bad

deeds have you handed over to these blessed moments!
(Translation of some Arabic poetry:)

1. Rajab has passed and you did not do any good deeds and now it is the blessed month of Sha'ban.
2. O those who remain uninformed of the rank of Sha'ban and waste these moments! Come to your senses and beware of destruction.
3. All pleasures will be seized from you very quickly and death will forcefully come to your home.
4. Cure your sins by means of true and sincere repentance as much as you can.
5. Make salvation from the fire of Hell your aim, as the best of criminals is he who attains cure for his sins.

Mukhtasar si zindagi hay bhaiyo!

Naykiyan kijiye na ghaflat kijiye

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

What is in Sha'ban-ul-Mu'azzam

Sayyiduna Abu Ma'mar رَضِيَ اللَّهُ عَنْهُ states: The month of Sha'ban beseeched in the court of Allah Almighty: 'O my Lord! You have placed me in between two noble months (Rajab and Ramadan-ul-Mubarak). What virtue did you place in me?' Allah Almighty replied: 'I placed in you the recitation of the

Holy Qur'an.' (Al-Amali-ul-Mutlaqah, p. 125)

Dear Islamic brothers! Perform many good deeds in Sha'ban-ul-Mu'azzam; doing much Zikr, sending Salat-ala-Nabi and reciting the Holy Qur'an, all in respect of this dignified month. It is enough for the importance of this dignified month that our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: **شَهْرُ شَعْبَانَ شَهْرِي**
The month of Sha'ban is my month. (Musnad-ul-Firdaus, vol. 2, p. 275, Hadith 3276)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The final Prophet of Allah Almighty, Sayyiduna Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would prepare for the fasts of Sha'ban just like he would prepare for the fasts of Ramadan. (Al-Noor fi Fadaail Al-Ayyam wa Shahoor, p. 173)

Furthermore, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared the fasts of Sha'ban to be the most virtuous of all fasts, out of respect for Ramadan.

The Sahabi destined for Paradise, Sayyiduna Anas رَضِيَ اللهُ عَنْهُ narrates that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was asked about the most superior fasts. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: The fasts of Sha'ban in honour of Ramadan. (Tirmizi, vol. 2, p. 145, Hadith 663)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Habit of Fasting

One wisdom of fasting in Sha'ban-ul-Mu'azzam is that one can

get into a practice of fasting for Ramadan, so that one does not feel the difficulty and toil of the fasts of Ramadan. Rather, one would be used to fasting by then and already have tasted the sweetness and pleasure of fasting in Sha'ban before Ramadan. Thus when the month of Ramadan arrives, a person can engage in fasting with readiness. (*Lataif-ul-Ma'arif*, p. 155)

Devotion to the fasts of Sha'ban

Umm-ul-Mu'mineen Sayyidatuna 'Aaishah Siddeeqah رَضِيَ اللهُ عَنْهَا states: The month most favoured by the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for fasting was Sha'ban. He then joined it with Ramadan. (*Abu-Dawood*, vol. 2, p. 476, *Hadith 2431*)

Umm-ul-Mu'mineen Sayyidatuna 'Aaishah Siddeeqah رَضِيَ اللهُ عَنْهَا narrates: The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would fast for the entire month of Sha'ban and he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would say, 'Act according to your capability as Allah Almighty does not cease His blessings until you become exhausted.' (*Bukhari*, vol. 1, p. 648, *Hadith 1970*)

The commentator of *Bukhari*, 'Allamah Mufti Muhammad Shareef-ul-Haq Amjadi رَحِمَهُ اللهُ عَلَيْهِ writes under this Hadith: It means that he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would fast on most of the days of Sha'ban. This has been expressed as 'the entire month' based on the considering the majority to be like the whole, just as it is commonly said, 'Such and such a person worshipped for the whole night'; even though he would have spent some of the night eating and answering his needs. In such a case, the majority is expressed as the whole. He states further, 'From

this Hadith we learn that one bearing the capability to do so should observe fasts extensively. However, he who is weak should not fast as it may adversely affect his capability to fast in the month of Ramadan. The same point has been asserted in those Ahadith in which it was stated, 'Do not fast after the first half of Sha'ban.' (*Nuzha-tul-Qaari*, vol. 3, pp. 377-380)

If one wants to fast in the whole of month of Sha'ban-ul-Mu'azzam, there is no prohibition on him. **اَلْحَمْدُ لِلّٰهِ**! Many Islamic brothers and sisters from the movement of the devotees of Rasool, Dawat-e-Islami fast in the months of Rajab-ul-Murajjab and Sha'ban-ul-Mu'azzam, and they fast continuously, joining their fasting with Ramadan-ul-Mubarak.

Intercession of the Beloved Prophet ﷺ

'Allamah Shah Fazl-e-Rasool Badayuni **رحمۃ اللہ علیہ** states: He who fasts in Sha'ban-ul-Mu'azzam due to it being favoured by the Holy Prophet **صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**, he will be blessed with the intercession of the Holy Prophet **صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**. (*Al-Muar'aqad Al-Muntaqad*, p. 129)

*Farma`een gay jis waqt ghulamon ki shafa`at
Mayn bhi hoon ghulam ap ka mujh ko nah bhulana
Farma kay shafa`at mayri aye shafi`-e-mahshar!
Dozakh say bacha kar mujhay Jannat mayn basana*

Reason the fasts of Sha'ban were favoured by the Holy Prophet ﷺ

The Sahabi destined for Paradise, Sayyiduna Usamah Bin Zayd

رَضِيَ اللهُ عَنْهُ asked: 'O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, I do not see you fasting any month as much as you do in Sha'ban.' He said: This is a month between Rajab and Ramadan; people are negligent of it. It is a month in which the deeds are presented to Allah Almighty, and I like that my deeds be taken when I am in a state of fasting.' (Nasai, p. 387, Hadith 2354)

Dear Islamic Brothers! This action of our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was indeed for teaching us, his servants, which is why it was said, 'This is a month between Rajab and Ramadan; people are negligent of it.' Thus we should wake up from the sleep of negligence, add to our good deeds and concentrate on improving our hereafter. We should engross ourselves in keeping the fasts of Sha'ban with good intentions, so that when our book of deeds is presented in the court of Allah Almighty, we can also be in the state of fasting.

Yun mayra dunya say safar ho

Un ki chokhat, mayra sar ho

Paysh-e-Nazar ho un ka jalwah

Ya Allah mayri jholi bhar day

صَلِّ اللهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

Shab-e-Bara'at

Dear Islamic brothers! The 15th Night of Sha'ban-ul-Mu'azzam i.e. Shab-e-Bara'at (The Night of Salvation) is a very blessed night. On this night, the mercy and blessings of Allah

Almighty descend in abundance. One should make Du'a in the court of Allah Almighty especially for his betterment in the hereafter as Du'a is accepted on this night. The Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has informed of five nights on which Du'a is not rejected, one of which is the 15th night of Sha'ban (i.e. Shab-e-Bara'at). (*Jami'-us-Sagheer, p. 241, Hadith 3952*)

15 Names of Shab-e-Bara'at

Sayyiduna 'Allamah Ali Qaari رَحِمَهُ اللهُ عَلَيْهِ narrates: Four names for Shab-e-Bara'at are: لَيْلَةُ الْمُبَارَكَةِ (the Blessed Night), لَيْلَةُ الْبِرَاءَةِ (the Night of Salvation), لَيْلَةُ الصَّكِّ (the Night of the Document), and لَيْلَةُ الرَّحْمَةِ (the Night of Mercy). He further states: It is called لَيْلَةُ الْبِرَاءَةِ and لَيْلَةُ الصَّكِّ (the Night of Salvation and the Night of the Document) because when a trader receives his grain from the owner, then a document of acquittal is written for him and on this night, Allah Almighty decrees a document of acquittal for his believing bondsmen. (*At-Tibyan fi bayan ma fi laylat-ul-Nisf Min Sha'ban, vol. 3, p. 41*)

'Allamah Muhammad Ibn-e-'Alawi Al-Maliki رَحِمَهُ اللهُ عَلَيْهِ has further mentioned some names: لَيْلَةُ التَّكْفِيرِ and لَيْلَةُ الْقِسْمَةِ as sins are pardoned on this night, لَيْلَةُ الْإِجَابَةِ as Du'a is accepted on this night, لَيْلَةُ عِيدِ الْمَلَائِكَةِ meaning the night of the Eid of the Angels, as well as لَيْلَةُ الرُّجْحَانِ, لَيْلَةُ الْجَائِزَةِ, لَيْلَةُ الشَّفَاعَةِ, لَيْلَةُ الْحَيَاةِ, لَيْلَةُ الْقُدْرِ, and لَيْلَةُ الْغُفْرَانِ. (*Madha fi Sha'ban, pp. 72-75, selected*)

300 doors of mercy

The Sahabi destined for Paradise, Sayyiduna Ubayy Bin Ka'b رَضِيَ اللهُ عَنْهُ said: The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: Jibra'eel عَلَيْهِ السَّلَام came to me on Shab-e-Bara'at and requested, 'Rise and pray, and raise your blessed head and hands towards the sky.' I asked: 'O Jibra'eel! What is this night?' It was said: 'O Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! This is the night on which 300 doors of mercy are opened, and all are forgiven apart from those joining partners with Allah Almighty, those holding malice and hatred for one another, alcoholics, and adulterers. These people will not be forgiven until they sincerely repent. One door of mercy is left open for the alcoholic until he repents, and when he repents, he is forgiven. Similarly, one door of mercy is left open for the one holding malice until he converses with his companion (i.e. he who he has malice towards). When he converses with him then he is forgiven.' The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'O Jibra'eel! What if he does not talk to his companion and Shab-e-Bara'at passes?' Sayyiduna Jibra'eel عَلَيْهِ السَّلَام replied: 'If he remains in this state to the extent that his breath begins to get stuck in his chest (at the moment of death), even then the door of repentance remains open for him; if he repents (from holding malice for a Muslim) before he dies, then his repentance is accepted.' Then the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ went towards Jannah-tul-Baqi' and prostrated whilst making the following Du'a:

أَعُوذُ بِعَفْوِكَ مِنْ عِقَابِكَ وَأَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَأَعُوذُ بِكَ مِنْكَ جَلَّ ثَنَاءُكَ لَا إِلَهَ إِلَّا اللَّهُ
الْغَنَاءُ عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ

(i.e. O Allah Almighty) I seek refuge from Your punishment in Your forgiveness, I seek refuge from Your displeasure in Your pleasure, and I seek refuge from you in You. Your praise is lofty, I am unable to do justice to Your praise. Your real glory is that which You have declared Yourself.

Sayyiduna Jibra'eel عَلَيْهِ السَّلَام descended in the fourth quarter of the night and said: 'O Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Raise your head towards the sky.' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ lifted his head towards the sky and saw that the doors of mercy were open and on every door was an angel calling out. (On the first door an angel was calling out); 'Congratulations to he who worships on this night!' An angel on the second door was calling out; 'Congratulations to he who prostates on this night!' An angel on the third door was calling out; 'Congratulations to he who does Ruku' on this night!' An angel on the fourth door was calling out; 'Congratulations to he who makes Du'a to his Lord on this night!' An angel on the fifth door was calling out; 'Congratulations to he who is busy making Du'a to his Lord on this night!' An angel on the sixth door was calling out; 'Congratulations to the Muslims on this night!' An angel on the seventh door was calling out; 'Congratulations to he who accepts his Lord as One on this night!' An angel on the eighth door was also calling out: 'Is there anyone who is repenting that his repentance may be accepted?' An angel on the ninth door was calling out; 'Is there anyone who is seeking forgiveness so that he may be forgiven?' An angel on the tenth door was calling out; 'Is there anyone who is making Du'a so that his Du'a may be accepted?'

Then the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: O Jibra'eel! Until when do the doors of mercy remain open for? It was said: From the beginning of the night until the beginning of Fajr. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: The amount of sinners forgiven on this night is greater than the number of hairs on goats. On this night, the deeds of people are raised (towards the heavens) and on this night, sustenance is distributed. (*Tareekh Ibn-e-'Asakir, vol. 51, pp. 72-73*)

Rahmat ka hay darwazah khula mang aray mang

Dayta hay karam un ka sada mang aray mang

Bhar jaye ga kashkool muradoon say tayra bhi

Ban kar mayray aqa ka gadah mang aray mang

Sarkar say sarkar ko mangoon ga Niyazi

Sarkar nay jis waqt kaha mang aray mang

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Eid of the angels

Sayyiduna Imam Abu Hamid Muhammad Bin Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ writes: It is said that there are two nights of Eid and happiness for the angels of the sky, just as there are two days of Eid for Muslims in the Earth, and they are (1) the fifteenth night of Sha'ban and (2) Layla-tul-Qadr.

Expiation for Sins of the year

Sayyiduna Imam Taqi-ud-Deen Al-Subki رَحْمَةُ اللهِ عَلَيْهِ writes in his

Tafseer: This night is expiation for sins of the entire year, the night of Jumu'ah is expiation for the sins of the week and Layla-tul-Qadr is expiation for sins of an entire lifetime. This means worshipping Allah Almighty on these nights and spending them in His Remembrance becomes a means of expiation for sins. Therefore, these nights are also called the nights of expiation. (*Mukashafa-tul-Quloob*, p. 303)

Heavenly decoration

Sayyiduna Ka'b Al-Ahbaar رَحْمَةُ اللَّهِ عَلَيْهِ states: Sayyiduna Jibra'eel عَلَيْهِ السَّلَام is sent by Allah Almighty to Heaven and he commands for Heaven to be decorated and says: Allah Almighty has in this night of yours freed people from the fire of Hell equivalent to the stars in the sky, the amount of days and nights in the world, the leaves of trees, the weight of mountains, and the grains of sand. (*Maza fi Sha'ban*, p. 87)

*Saf-e-maatam uthay khali ho zindaan tutayn zanjeerayn
Gunahgaro chalo maula nay dar khola hay Jannat ka*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Shab-e-Bara'at and the worship of the Beloved Prophet ﷺ

Dear Islamic Brothers! Our Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would worship on Shab-e-Bara'at in different manners on different occasions.

Sayyidatuna 'Aaishah Siddiqah رَضِيَ اللَّهُ عَنْهَا says: The Messenger

of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ prayed continuously whilst standing and sitting until morning came. By the morning, the blessed feet of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had become swollen so I began to massage his blessed feet. *(Al-Da'waat-ul-Kabeer, vol. 2, p. 145, Hadith 530, derived from)*

O Devotees of Rasool! Sometimes the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ who loved his Ummah went to the graveyard and made Du'a for the people of the graveyard, as Sayyidatuna 'Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا states, 'I found the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ on the fifteenth of Sha'ban in Jannah-tul-Baqi' in a state in which he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was making Du'a for forgiveness for the Muslim men, women and martyrs.' *(Shu'ab-ul-Iman, vol. 3, p. 384, Hadith 3837, derived from)*

*Sad shukr Khudaya tu nay diya, hay rahmat wala woh aaga
Jo Ummat kay ranj-o-gham mayn, raatoon ko ashk bahata rahay
(Wasail-e-Bakhshish, p. 475)*

Dear Islamic Brothers! We should spend that blessed night of mercy and forgiveness in worship whilst doing Zikr and Du'a, making Du'a for oneself and the whole Ummah whilst visiting the graveyard and making Du'a for the forgiveness of the deceased.

Visiting the graveyard on Shab-e-Bara'at

The Final Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: I used to forbid you from visiting the graves, but now visit them, for they will draw your attention away from this world and remind you of the Hereafter. *(Ibn-e-Majah, vol. 2, p. 252, Hadith 1571)*

We come to know that we should frequently visit the graveyard in order to develop a concern for the hereafter by looking at the graves.

Remember your deceased

The Sahabi destined for Paradise, whose father is also a Sahabi, Sayyiduna Abdullah Bin Abbas رَضِيَ اللهُ عَنْهُمَا narrates: 'When Shab-e-Bara'at arrives, the (believing) deceased come out of their graves, go to the doors of their homes, and say: Give Sadaqah upon us, even if it be one morsel of bread as we are in need of this.' If they do not find it (anything which is given in Sadaqah) then they return unfulfilled in grief. (*Fatawa Razawiyyah, vol. 14, p. 694; Al-Durur-ul-Hisaan fi Al-Ba'thi wa Na'eem-il-Jinaan, p. 33*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Practice of the grandson of the Prophet on Shab-e-Bara'at

The Sahabi destined for Paradise, the grandson of the Prophet, Sayyiduna Imam Hasan Al-Mujtaba رَضِيَ اللهُ عَنْهُ would split this night in to three parts. In one third, he would act upon this order of Allah Almighty

يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

O believers! (You too) send blessings and abundant salutations upon him.

[*Kanz-ul-Iman (translation of Quran)*] (Part 22, Surah Al-Ahzaab, Verse 56)

And send Salat upon his beloved grandfather صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, in one third he would repent and ask for forgiveness, and in the last third he would make Ruku' and Sujood, acting upon the order of Allah Almighty. He رَضِيَ اللهُ عَنْهُ stated: I heard from my father (Sayyiduna Ali Al-Murtada رَضِيَ اللهُ عَنْهُ) that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: He who revives (i.e. worships on) the night of mid-Sha'ban (i.e. Shab-e-Bara'at), he will be written among the close bondsmen of Allah Almighty. (*Al-Qaul-ul-Badi'*, p. 396)

It is Mustahab to worship on Shab-e-Bara'at

Sayyiduna Khalid Bin Ma'dan, Sayyiduna Luqman Bin Aamir and other pious predecessors رَضِيَ اللهُ عَنْهُمْ would, on the 15th night of Sha'ban-ul-Mu'azzam, wear good clothes, perfume themselves, apply Kohl, and gather in the Masjid at night for worship. Sayyiduna Ishaq Ibn-e-Rahuwayh رَضِيَ اللهُ عَنْهُ corroborated this and said regarding gathering in the Masjid on this night and performing Nafil worship: This is not a Bid'ah (innovation). (*Maza fi Sha'ban*, p. 75) Sayyiduna Shahaab-ud-Deen Ahmad Bin Al-Hijazi رَضِيَ اللهُ عَنْهُ says: Worshipping on the night of Shab-e-Bara'at is Mustahab. (*Madha fi Sha'ban*, p. 85; *Tuhfat-ul-Ikhwana fi Qira'at-il-Mi'aad*, p. 65)

70,000 Angels pray for your forgiveness

Sayyiduna 'Allamah Ali' Al-Qaari رَضِيَ اللهُ عَنْهُ states: It is Mustahab (desirable) to recite Surah Al-Dukhan on Shab-e-Bara'at. The Sahabi destined for Paradise, Sayyiduna Abu

Hurayrah رضي الله عنه states that the Messenger of Allah صلى الله عليه and والله وسلم stated: He who recites Ha-Meem Al-Dukhan at night, he will awake in a state of 70,000 praying for his forgiveness. (*At-Tibyan fi Bayan ma fi Laylat-in-Nisf Min Sha'ban*, vol. 3, p. 52)

Du'a of the pious predecessors رحمهم الله on Shab-e-Bara'at

O Devotees of the Sahabah and Ahl-e-Bayt! It is established from many noble Sahabah رضي الله عنهم and pious predecessors رحمهم الله that they would make this Du'a (in humbleness):

اللَّهُمَّ إِنْ كُنْتَ كَتَبْتَنَا أَشْقِيَاءَ فَامْحُهَا وَاکْتُبْنَا سَعْدَاءَ وَإِنْ كُنْتَ كَتَبْتَنَا سَعْدَاءَ فَاقْبَلْنَا
فَأَنْتَ تَبْحُوهَا مَا تَشَاءُ وَتُثَبِّتُ وَعِنْدَكَ أُمُّ الْكِتَابِ

Translation: O Allah Almighty! If you have written us down as deprived then erase it and write us down as blessed, if you have written us down as blessed then establish it for us, certainly You change what You want and Establish what You want and with You is the Mother of All Books. (*At-Tabyan fi Bayan ma fi Laylat-ul-Saf Min Sha'ban*, to the end, vol. 3, p. 51)

How should we spend Shab-e-Bara'at

Dear Islamic brothers! The famous Mufasssir, Mufti Ahmad Yar Khan Na'eemi رحمته الله عليه states: 'The fifteenth night of this month is called Shab-e-Bara'at; it is a very blessed night. Visiting the graveyard on this night and reading Fatihah there is Sunnah. Similarly visiting the tombs of the pious predecessors is rewarding. If possible, fast on the fourteenth and the fifteenth. On the fifteenth, give Halwah etc as Sadaqah

after reading Fatihah on it for the pious predecessors. Stay up on the whole night of the fifteenth and pray Nafil Salah. All the Muslims should get their mistakes forgiven by one other and pay back any debts etc as the Du'a of the Muslim holding malice is not accepted.' He further states: 'If you are not able to stay awake for the entire night, then worship however much you are capable of and visit the graves. If on this night, you heat water containing seven leaves of a jujube tree, and then perform Ghusl with that water, **إِنْ شَاءَ اللَّهُ** you will remain secured from the effects of black magic throughout the year.

(Islami Zindagi, p. 134)

Bigri qismat sanwar, jaye gi ho nazar

Soo-e-Lawh-o-Qalam, tajdar-e-haram

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Deprived of forgiveness even on Shab-e-Bara`at

The Holy Prophet ﷺ said: Jibraeel
عليه السلام came to me and said: 'It is the 15th
night of Sha'ban. On this night, Allah
Almighty frees as many people from Hell
as are the number of hairs of the goats of
the Bani Kalb tribe. However, He does not
cast a gaze of mercy upon a non-Muslim,
hostility-bearer, severer of ties of kinship,
the one who dangles clothes (below his
ankles), the one who disobeys his parents
and a habitual drunkard.' (*Shu'ab-ul-Iman, vol.
3, p. 384, Hadith 3837*)



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