

Islamic Academy Coventry

The 15th Night of Shaʿbān

Maulānā Ebrahim Noor

ليلة نصف من شعبان

أَسَامَةُ بْنُ زَيْدٍ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ لِمَ أُرَاكَ تَصُومُ شَهْرًا
 مِنَ الشُّهُورِ مَا تَصُومُ مِنْ شَعْبَانَ . قَالَ ذَلِكَ شَهْرٌ يَغْفُلُ
 النَّاسُ عَنْهُ بَيْنَ رَجَبٍ وَرَمَضَانَ وَهُوَ شَهْرٌ تُرْفَعُ فِيهِ
 الْأَعْمَالُ إِلَى رَبِّ الْعَالَمِينَ فَأُحِبُّ أَنْ يُرْفَعَ عَمَلِي وَأَنَا صَائِمٌ¹

Usāmah ibn Zayd رَضِيَ اللَّهُ عَنْهُ said, “I said, O Rasūlullāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), I do not see you fasting in any month, from the months, then what you fast in Sha‘bān.’ He (Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: ‘That is a month to which people do not pay much attention, between Rajab and Ramaḍān. It is a month in which the deeds are taken up to the Lord of the Worlds, and I like that my deeds be taken up when I am fasting.’”

¹ Sunan Nasa’i 2357

Contents

| | |
|---|----|
| Introduction..... | 4 |
| The Meaning of Barā’ah | 5 |
| Sources regarding the 15 th Night of Sha‘bān | 6 |
| Acts of Worship on this Night | 8 |
| Those who are deprived of Forgiveness on this Night | 10 |
| Asking for Forgiveness | 11 |
| Visiting the Graveyard..... | 12 |
| Reading a prescribed number of Ṣalāh on this Night..... | 17 |
| Fasting on the 15 th of Sha‘bān..... | 17 |
| Summary | 19 |

Introduction

It is a great bounty of Allāh سُبْحَانَهُ وَتَعَالَى that he gives us various occasions throughout the year where the believers can earn great reward. We have various opportunities where if we carry out worship on these occasions, it can be greatly beneficial. We know about the month of Ramaḍān and how the nights are so blessed especially the night of Qadr.

In the month of Sha‘bān, there is also one such occasion where we can earn a great amount of reward and gain the Forgiveness and Mercy of Allāh سُبْحَانَهُ وَتَعَالَى. The 15th night of this month is called Laylatul Barā’ah. Many of our elders including Mufti Taqi Uthmani Dāmat Barakātuhu and Shaykh Maulānā Fazlur Rahman Azami Dāmat Barakātuhu have written about this night in great detail.

There are many misconceptions about this night and what can be done with regards to acts of worship. In this short booklet, I will summarise the significance of this night and what we can do from a religious perspective, citing the relevant references. I pray it will be of benefit.

Ebrahim ibn Faruk Noor – 14th Sha‘bān 1447 (2nd February 2026)

The Meaning of Barā’ah

What does Barā’ah mean. It means the Judgment to be saved from Hell, is passed on this night. Some people mistakenly call it Laylatul Bārāt, which actually means the night of the wedding. Mufti Sa‘īd Aḥmad Palanpuri رَحْمَةُ اللَّهِ in Tuḥfatul Alma‘ī, his famous commentary of Jāmi‘ al-Tirmidhī, mentions that words have great affect. Because this night became known as the night of Bārāt, people started all sorts of customs, like lighting fireworks and candles etc.

We must be careful as many actions are done, with people thinking they are part of our Religion, when in fact, there is no basis for them. These actions are innovation, Bid‘ah, so we must stay away from these things. If we are unsure of any actions, we should consult our scholars and get clarification.

ليلة البراءة

Sources regarding the 15th Night of Sha‘bān

With regards to information about the 15th night of Sha‘bān, we must first look at the original source of our knowledge, which is the Qur’ān.

Does the Qur’ān mention anything about it? In answer to this, there is no mention of this night in the Qur’ān. Some Mufasssīrūn have attributed the verses in Surah al-Dhukhān:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبْرَكَةٍ²

“We have sent it down in a blessed night”

as related to this night, but this Verse actually refers to the night of Qadr in Ramaḍān, when the Qur’ān was Revealed.

After the Quran, we then look at the Aḥādīth. Regarding the narrations which we have in front of us, to summarise, Maulānā Fazlur Rahman Azami Dāmat Barakātuhu writes that the narrations that we find with regards to this night are in fact quite weak. However, the consensus of the scholars is that due

² Sūrah al-Dukhān Verse 3

to the sheer number of narrations which are available on this subject, the virtue of this night will be considered authentic. ³

There are also many narrations which have been fabricated and are baseless and are also unfortunately followed by many people. We must be careful of verifying the source of whatever actions we do on this night.

Maulana Fazlur Rahman Azami Dāmat Barakātuhu, has collated many of these Aḥādīth in his booklet ‘Shabe Baraat’, which is available on the internet⁴.



³ Shabe Baraat Page 13

⁴ [15Th-Shabaan-Book-1.pdf \(jamiat.org.za\)](http://jamiat.org.za)

Acts of Worship on this Night

In Tuḥfatul Alma‘ī⁵, Mufti Sa‘īd Aḥmad Palanpuri رَحْمَةُ اللَّهِ مENTIONS, from the Ḥadīth we can deduce that there are only three acts which are proven a person can carry out on this night.

1. A person should ask for forgiveness for themselves and forgiveness for the deceased. It is not necessary to visit the graveyard on this night.
2. A person should perform ‘Ibādah, worship, alone on this night, without fixing any number for Nafl Rak‘āt (units). The worship should not be carried out together (in congregational). There is no basis for people to gather in one place and perform collective prayers on this occasion.
3. The person who keeps the fast on the following day, the fast will be considered as optional, Nafl, not sunnah according to the Fuqahā’ -Jurists.

Maulana Fazlur Rahman Dāmat Barakātuhu mentions:

“The virtue of this night that is established from these Aḥādīth is that from the very beginning of the night Allāh سُبْحَانَهُ وَتَعَالَى turns with special Mercy and attention towards the creation and

⁵ Volume 3, page 114

forgives those who repent and seek forgiveness. Every Muslim should therefore value this night, turn towards Allāh سُبْحَانَهُ وَتَعَالَى with sincere regret and shame over sins committed and make a promise never to return to sin again, and seek forgiveness from Allāh سُبْحَانَهُ وَتَعَالَى. Seek forgiveness for oneself and the rest of the Muslims, living and deceased. Have the firm hope and resolution in the heart that Allāh سُبْحَانَهُ وَتَعَالَى will surely show Mercy and Forgiveness.”⁶

We can see that the virtue of this night starts from the very beginning. On normal nights, the final third portion, is the most blessed, but on this night, it is the entire night.



⁶ Shabe Baraat Page 14

Those who are deprived of Forgiveness on this Night

From the Aḥādīth, we can also understand that there will be some people who will be deprived of the forgiveness of Allāh **سُبْحَانَہٗ وَتَعَالَى** on this night. These people are as follows.

1. Idolaters: - the people who worship idols
2. Those who harbour enmity against others (those people who hold grudges against others)
3. Consumers of alcohol
4. Those who disobey their parents
5. Those who wear their lower garments below their ankles
6. Those who commit adultery and murderers
7. This who sever family ties

We must ask ourselves, are we included in any of the above groups? Do we consume alcohol, do we commit adultery, do we disobey our parents? If we are in the any of these groups, then the first thing we must do is correct this, by stopping that deed and asking for forgiveness.

Asking for Forgiveness

Going back to the 3 actions which a person can do on this night mentioned earlier, let’s take a look at them in more detail.

Firstly, asking for forgiveness for one’s self and for the deceased. We know that on this night Allāh **سُبْحَانَهُ وَتَعَالَى** turns with special Mercy and attention towards His creation and forgives those people who seek repentance. So, we must ask for forgiveness from all our sins, big and small and make a resolution that we will not commit them again.

A quick reminder of how to ask for forgiveness. Whichever sins we are asking forgiveness from, we must stop them right away. We must then supplicate to Allāh **سُبْحَانَهُ وَتَعَالَى** to forgive us and also have a firm intention in our hearts that we will not commit these sins again. We cannot ask for forgiveness with the intention that we will commit the sin again and then keep asking for forgiveness. Another condition is that if we are committing the sin with a particular person or a group of people or committing the sin in a particular place, then we must stop visiting those people or places.

We must also ask forgiveness for our relatives and friends who have passed away, as they are not in a position to do anything at all which will benefit them. While we are asking for forgiveness,

have firm hope in our hearts that Allāh سُبْحَانَهُ وَتَعَالَى is the ‘Ghafūrur Raḥīm’, He is the Forgiving, most Merciful so he will Inshā‘Allāh forgive us.

فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ⁷

Visiting the Graveyard

Now what about visiting the graveyard on this night? We have mentioned already that there are no authentic Aḥādīth with regards to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ visiting the graveyard on this night. We do however know, it was a habit of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that he would frequently visit the graveyard of Baqī‘ in the daytime and nighttime.



⁷ Sūrah al-Baqarah 192

There is a Ḥadīth in Ṣaḥīḥ Muslim⁸ narrated by ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. She said, “Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ once entered my room when it was my turn, for him to spend the night with. He placed his sheet aside, removed his sandals and kept them at his feet. He spread the edge of his lower garment over the bedding and lay down. He lay still until he thought I had fallen asleep. He then took his sheet slowly, wore his shoes and gently opened the door, and (as he left), closed the door very gently. I also dressed, donned my veil, and left behind him.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ went to Baqī‘ (the graveyard in Madīnah) where he remained standing for a long time. He thereafter raised and dropped his hands thrice and returned. I also returned. He was walking fast, and I did the same in order not to be detected. I hastened my pace in conformance to his and thus reached home before him.

Just as I lay down, he entered the room. He asked: ‘O ‘Ā’ishah, why are you breathing so heavily?’ I replied that there was nothing to it. He said, ‘Tell me, otherwise Allāh سُبْحَانَهُ وَتَعَالَى will inform me’. I replied, ‘May my parents be sacrificed for thee’ and then related the entire incident to him. He asked, ‘Are you the same person I saw in the distance?’ I replied in the affirmative.

⁸ Ṣaḥīḥ Muslim 974b

He gave me a slight push with his fist in my chest, the effect of which I felt, and he asked once again, ‘Did you think that Allāh سُبْحَانَهُ وَتَعَالَى and His Rasūl صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would oppress you?’ I replied, ‘No matter how much people try to hide something from you, then too Allāh سُبْحَانَهُ وَتَعَالَى informs you.’

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then said to me, ‘Jibrīl عَلَيْهِ السَّلَامُ came to me. He secretly called me. I also secretly answered him, (this concealment was since) he does not enter the room when you are undressed. I thought that you had fallen asleep and did not desire to awaken you.

Besides, I feared that you would become scared. Jibrīl عَلَيْهِ السَّلَامُ said to me, ‘Your Lord commands you to visit the inmates of Baqī‘ and supplicate for their forgiveness.’ ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا questioned Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as to what he recited there. He replied: Say (the following supplication)

السَّلَامُ عَلَى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ

يَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَأْخِرِينَ

وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ

“Peace be upon the inhabitants of this place among the believers and Muslims. May Allāh have Mercy upon those who have gone on ahead of us and those who come later on, and we will join you, if Allāh wills.”

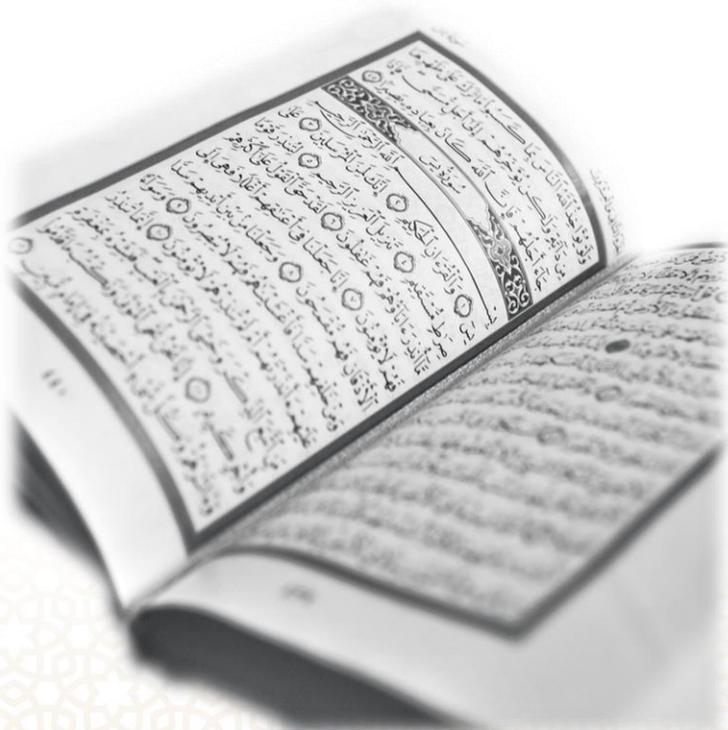
The above Ḥadīth makes no mention of the fact that it was night of the 15th of Sha‘bān when Rasūlullāh ﷺ went to Baqī‘. There are other weaker narrations which mention that it was the night of the 15th but again, even if Rasūlullāh ﷺ went, he did not command other people to do so. It was a coincidence that ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا just happened to follow and see him that night.

We should try and visit the graveyard whenever we have the opportunity. The problem is nowadays; we restrict our visiting to the graveyards to the day of Eid. We go twice a year and that’s it. We should not restrict ourselves to visiting the graveyards only on certain days but go as much as we can.

When we go to the graveyards, we will remember death. We will be reminded that this will be our next abode after this life, and it will help us by making us think and refocus our lives. We will understand the temporary nature of our lives and think about all the materialistic things we accumulate, we gather, we buy, we store, we hoard, is all going to be left behind. None of that is

going to come with us in that small space and it will not benefit us. So why do we spend so much time and effort on those things which will not benefit us once we leave this world. Rather we should focus on those things which will help us in the hereafter.

We can also pray for the deceased whilst we are there, we can supplicate for them, we can recite the Qur’ān, we can recite Sūrah Yāsīn and send the reward onto our deceased.



Reading a prescribed number of Ṣalāh on this Night

The second point was to read prescribed Ṣalāh on this night. A set number of units of Nafl, optional prayer. Again, there is nothing from the Aḥādīth which tells us that a certain number of units are to be read. The one Ḥadīth which does mention a certain amount should be read, has been classified by some of the Jurists as being Mawḍū, which means fabricated, hence we should not act upon it.

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا⁹

Fasting on the 15th of Sha‘bān

The third point was fasting on the day after, so on the 15th day of Sha‘bān. Whenever we keep a fast, we must have an intention. We know that fasting specifically on the 15th of Sha‘bān is not a compulsory fast, as the obligatory fasts are in the month of Ramaḍān, If we were to say it was a Sunnah fast, then we would be attributing something to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ which is not proven by authentic Aḥādīth.

⁹ Sūrah an-Nisā Verse 103

We do know that Rasūlullāh ﷺ used to fast excessively in the month of Sha‘bān. There is a Ḥadīth in Ṣaḥīḥ al Bukhārī where ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا described the fasts of Rasūlullāh ﷺ:

فَمَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَكْمَلَ صِيَامَ شَهْرٍ
إِلَّا رَمَضَانَ وَمَا رَأَيْتُهُ أَكْثَرَ صِيَامًا مِنْهُ فِي شَعْبَانَ

‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا says, “I never saw Rasūlullāh ﷺ fasting for an entire month except the month of Ramadan, and I did not see him fasting in any month more than in the month of Sha‘bān.”

Hence to fast in the month of Sha‘bān, without stipulating any particular days is proven from the Ḥadīth. We also know that Rasūlullāh ﷺ used to fast the white days, the 13th, 14th, and 15th of each month, and fasting on the 15th would also fall into this category. For a more detailed answer on the status of the fast on this day, please see the article below:

<https://islamicportal.co.uk/fast-of-15-shaban-in-the-hanafi-school/>

Summary

To summarise, the night of the 15th of Sha‘bān is very blessed and its virtue has been proven by the sheer amount of Aḥādīth which have been narrated about it. We should spend the night in supplication and prayer on an individual basis, not on a collective basis. We must refrain from performing any actions which are against the teachings of Islām and have not been proven. The following day, if you wish to fast then you may do so, and this will be an optional, Nafl and desirable, Mustahab fast.

May Allāh **سُبْحَانَهُ وَتَعَالَى** give us all the ability to practise Islām properly and protect us from all forms of Bid‘ah, innovation in our religion. May He shower our teachers with blessings, who have gone to great lengths to ensure that we practise our religion in a proper and correct manner. May He spread their wisdom and teachings throughout the world benefitting mankind till the end of time. And may Allāh **سُبْحَانَهُ وَتَعَالَى** give us the ability to attain His Mercy and Forgiveness on this blessed night.

The 15th Night of Sha‘bān