

Fadhaail e Shab Baraat

Excellence of the 15th night of Shaba'an in the light
of the Holy Quran and Hadith



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Introduction

For the sake of the Holy Prophet (Sallallahu alaihi wa sallam) Allah (Subhanahu wa Ta'ala) has graced this Ummah with His boundless mercy and benevolence. The Ummah of the

past Prophets had very strict rules to get their sins forgiven, to the extent that when Bani Israil prayed to the calf, they were ordered. It is given in the Holy Quran:

And remember Moses said to his people: "O my people! Ye have indeed wronged yourselves by your worship of the calf so turn (in repentance) to your Maker and slay yourselves (the wrong-doers); that will be better for you in the sight of your Maker." Then He turned toward you (in forgiveness); for He is Oft-returning Most Merciful.

(Surah Al Baqarah (2:54))

On the other hand, the Holy Prophet (Sallallahu alaihi wa sallam) told us:

Say: "O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful.

(Surah Zumar (39:53))

Allah's (*Subhanahu wa Ta'ala*) mercy is forever raining on us, but especially for the sake of the sinful worshippers, Allah (*Subhanahu wa Ta'ala*) has fixed some special days and nights for forgiveness of sins and pardon.

The Holy Prophet (Sallallahu alaihi wa sallam) is forever worried about His Ummah; day and night He keeps praying to Allah (*Subhanahu wa Ta'ala*) to forgive and pardon His Ummah. Allah (*Subhanahu wa Ta'ala*) too wants to see His Beloved Prophet (Sallallahu alaihi wa sallam) pleased and happy, so for the sake of the Holy Prophet (Sallallahu alaihi wa sallam), in the last portion of every night He graces the sky of this world (Aasmaan e Dunya) with His presence and grants the treasures of forgiveness, deliverance and success to His worshippers. Only His favorite worshippers benefit from these blessings. As Allah (*Subhanahu wa Ta'ala*) says:

They were in the habit of sleeping but little by night, (17) And in the hours of early dawn they (were found) praying for Forgiveness; (18) And in their wealth and possessions (was remembered) the right of the (needy), him who asked and him who (for some reason) was prevented (from asking). Surah Adh-Dhariyat (51:17, 18)

The lay people, they are neither used to worshipping in the nights nor used to getting up in the early hours of the morning to get up and pray.

Allah (*Subhanahu wa Ta'ala*) willed that all the slaves of His Beloved Prophet (Sallallahu alaihi wa sallam) should benefit from His Mercy. Thus, He fixed one night in the 12 months of the year in which the Lord Almighty, Allah (*Subhanahu wa Ta'ala*) graces the sky of this world from sunset itself and grants His forgiveness and pardon to all those who ask for it. As the Holy Prophet (Sallallahu alaihi wa sallam) has said that Sha'abaaan is His month, so Allah (*Subhanahu wa Ta'ala*) has kept this blessed night in the month of Sha'abaaan.

Five letters of the word Sha'abaaan and what they mean

The leader of all saints, Hadhrat Shaykh Abdul Qadir Jilani (May Allah sanctify his soul) says about the secret meanings hidden in the word "Sha'abaaan":

There are five letters in the word "Sha'abaaan" (i.e. in the Arabic word):

The Arabic "Sheen," which stands "Sharaf" i.e. honor.

"Ain," which stands for "Ulu" i.e. elevation.

"Ba" which stands for "birr" i.e. virtuousness.

"Alif" which stands for "Ufat" i.e. love

"Noon" which stands for "Noor" i.e. radiance, light.

These letters indicate that in the month of Sha'abaaan, the worshippers of Allah (*Subhanahu wa Ta'ala*) are granted these bounties by Allah (*Subhanahu wa Ta'ala*).

Hadhrat Ghouse Azam Dastagir (May Allah be well pleased with him) points out the temporary nature of this world and the changing of times and says about the importance of the month of Sha'abaaan in these words:

Life has 3 states: The past state, the present state and the future state. In the same way, there are 3 months: Rajab, which has passed and will not return and Ramadhan, which we are waiting for. We do not know whether we will be alive to get it or not and Sha'abaa is the link between these 2 months. We should consider obedience to Allah (*Subhanahu wa Ta'ala*) as a respite (*Ghaneemat*)

(*Ghuniya Lit talibi tariqil haqqi*, Vol. 1, Pg No: 188)

Sha'abaa is the month of Durud:

The verse of Durud was revealed in this month and the command for Durud was given to us, so for this reason we are asked to send a lot of Durud on the Holy Prophet (*Sallallahu alaihi wa sallam*) in this month. As given in *Ghuniya Lit talibi tariqil haqqi*, Vol. 1, Pg No: 188:

Translation: This is the month in which the doors of good are opened and blessings descend, sins are forgiven and wiped out and lots and lots of Durud is sent to the presence of the Holy Prophet (*Sallallahu alaihi wa sallam*), who is the best of all creation and this month is the special month to send Durud and Salam on the Holy Prophet (*Sallallahu alaihi wa sallam*).

Hadhrat Shaykh Ul Islam A'arif Billah Imam Muhammad Anwarullah Farooqui (May Allah sanctify his soul), the founder of Jamia Nizamia writes on the authority of "*Fuyuzate Rabbaniya sharh Adhkar Nawaviya*:"

Hadhrat Shaykh Muhammad bin Ali relates on the authority of Hafidh Abu Dharr Haravi that the commandment for Durud was revealed in 2 Hijri and some (scholars) say that it was in the month of Sha'abaa, that's why the month of Sha'abaa is called "Shahrus Salaah" (the month of Durud and Salam) (*Anwar-e-Ahmadi* Pg No: 61)

To remove the rust of the hearts and to seek purification from the sins, prayers are made to Allah (*Subhanahu wa Ta'ala*) using the Wasila of the Holy Prophet (Sallallahu alaihi wa sallam). As Ghawth ul A'adham (May Allah be well pleased with him) says in *Ghuniya Lit talibi tariqil haqqi* Vol. 1, Pg No: 188:

Translation: Every sane Momin should take care not be careless and heedless in this month, instead should repent from past carelessness and sins in this month to be purified of sins and become ready to welcome Ramadhan Ul Mubarak; cry before Allah (*Subhanahu wa Ta'ala*) in this month and use the Wasila of the Person whose month is Sha'abaaan, the Holy Prophet (Sallallahu alaihi wa sallam) and pray to Allah (*Subhanahu wa Ta'ala*) until the corruption of heart goes away and the disease of the *Batin* (interior) is cured.

Sha'abaaan is My month

It is mentioned in the narration of Dailami: It has been narrated on the authority of Hadhrat Abu Hurairah (May Allah be well pleased with him) that the Holy Prophet (Sallallahu alaihi wa sallam) said: Sha'abaaan is My month, Rajab is the month of Allah (*Subhanahu wa Ta'ala*) and Ramadhan is the month of My Ummah.

(Dailami, Kanz Ul 'Ummal, Hadith No: 35216, *Ghuniya Lit talibi tariqil haqqi* Vol. 1, Pg No: 187)

The Holy Prophet (Sallallahu alaihi wa sallam) said: Rajab is the month of Allah (*Subhanahu wa Ta'ala*). Every month is of Allah (*Subhanahu wa Ta'ala*) only, but in the month of Rajab, Allah (*Subhanahu wa Ta'ala*) called His Beloved Prophet (Sallallahu alaihi wa sallam) to His presence and granted Him the Honor of His vision and innumerable other ni'mah (bounty). For this, this is the month of Allah (*Subhanahu wa Ta'ala*).

He said that Sha'abaaan is His month, so that for this reason the Ummah busies itself in worship and remembrance of Allah (*Subhanahu wa Ta'ala*) and makes its exterior and

interior worthy of Allah (*Subhanahu wa Ta'ala*) and its heart worthy of the blessings of the Holy Prophet (Sallallahu alaihi wa sallam).

When a Momin reaches this stage, then he/she will be ready to receive the blessings of the month of Ramadhan and worthy of the special Mercy of Allah (*Subhanahu wa Ta'ala*). As this month is the month of the Holy Prophet (Sallallahu alaihi wa sallam), it is superior to all months. As said by Ghawth ul A'adham (May Allah be well pleased with him) in *Ghuniya Lit talibi tariqil haqqi* Vol. 1, Pg No: 187:

Translation: Allah (*Subhanahu wa Ta'ala*) said: Your Lord creates what He wants and takes what He wants. Allah (*Subhanahu wa Ta'ala*) selected 4 out of every thing, then chose 1 among those 4 to grant superiority.

Among the angels, He chose Jibrail, Mikail, Israfil, 'Idhrail (Peace be upon them) and granted superiority to Hadhrat Jibrail (Peace be upon him).

From among the Prophets, He chose Hadhrat Ibrahim, Hadhrat Moosa, Hadhrat Isa (Peace be upon them) and Hadhrat Muhammad (Sallallahu alaihi wa sallam) and made the Hadhrat Muhammad (Sallallahu alaihi wa sallam) as "Mustafa" i.e. the superior.

From among the Sahabah, He chose Hadhrat Abu Bakr, Hadhrat Umar, Hadhrat Uthman, Hadhrat Ali (May Allah be well pleased with them), then from among them, He granted superiority to Hadhrat Abu Bakr Siddiq (May Allah be well pleased with him).

In the same way, from the months, He selected 4: Rajab, Sha'abaa, Ramadhan and Muharram. From them, He preferred Sha'abaa and declared it the month of the Holy Prophet (Sallallahu alaihi wa sallam), so the way the Holy Prophet (Sallallahu alaihi wa sallam) is superior among the Prophets, in the same way, His month is also superior among all other months.

Sha'abaan – month of forgiveness of sins:

Translation of Hadith: It has been narrated on the authority of Hadhrat Anas bin Malik (May Allah be well pleased with him), he said that the Holy Prophet (Sallallahu alaihi wa sallam) among the great months of Allah (*Subhanahu wa Ta'ala*) is the month of Rajab and that is the month of Allah (*Subhanahu wa Ta'ala*). The one who respects and reveres Rajab verily reveres the commands of Allah (*Subhanahu wa Ta'ala*) and Allah (*Subhanahu wa Ta'ala*) will enter the person into Jannah who reveres His command and will grant him His pleasure.

Sha'abaan is My month. Whoever reveres Sha'abaan verily reveres My command and whoever respects My command, on the day of the Qiyamah, I will be the his helper and a source of good for him.

Ramadhan is the month of My Ummah. Whoever respects Ramadhan and maintains its sanctity and does not violate it and fasts in its days and stands up in worship in its nights and saves his organs, that person will come out of Ramadhan in such a state that there will no sin on him for which Allah (*Subhanahu wa Ta'ala*) will call him to account.

(Baihaqi, Shu'abul Iman, Hadith No: 3652, Kanz Ul 'Ummal, Hadith No: 35216)

Superiority of Sha'abaan over other months:

Translation of Hadith: It has been narrated on the authority of Hadhrat Anas bin Malik (May Allah be well pleased with him) that the Holy Prophet (Sallallahu alaihi wa sallam) said: The superiority of Rajab over other months is like the superiority of the Holy Quran over other revealed books. The superiority of Sha'abaan over other months is like My superiority over all other Prophets and the superiority of Ramadhan over all other months is like the superiority of Allah (*Subhanahu wa Ta'ala*) over all other creation.

Sha'abaan and the preparations of the Sahabah:

Fasting in Sha'abaaan is loved by the Holy Prophet (Sallallahu alaihi wa sallam). The Hadith prohibit us against fasting on 29th or 30th of Sha'abaaan for welcoming Ramadhan. There is a Hadith in Jame' Tirmidhi:

Translation: Don't fast 1 or 2 days before Ramadhan, but if anybody fasts on a particular day and that day falls on these days, there is no harm. **(Jame' Tirmidhi, Vol. 1, Hadith No: 620, Pg No: 167)**

The author of Majma Ul Bihar writes about the wisdom behind this prohibition:

Translation: so as to have some comfort before Ramadhan and liveliness lasts in Ramadhan as well and it is also said to separate the Nafl (optional) from the Fardh (Obligatory).

When the Holy Prophet (Sallallahu alaihi wa sallam) was asked about the most superior fasts, He (Sallallahu alaihi wa sallam) said: The fasts of Sha'abaaan for respect (preparation) of Ramadhan are the best. (*Ghuniya Lit talibi tariqil haqqi*, Vol. 1, Pg No: 187).

Hadhrat Ghawth ul A'adham (May Allah be well pleased with him) also says in his *Ghuniya Lit talibi tariqil haqqi* Vol. 1, Pg No: 187:

Translation: All the sins of that person are forgiven of that person who fasts on the last Monday of Sha'abaaan.

Under this Tradition, Hadhrat Ghawth ul A'adham (May Allah be well pleased with him) writes in the same book on the same page:

Translation: Which means the last Monday of Ramadhan, not the last day as welcoming Ramadhan by fasting on the last 1 or 2 days of Ramadhan is prohibited.

The Holy Prophet (Sallallahu alaihi wa sallam) would fast a lot in this month. Ummul Momineen Hadhrat Aisha Siddiqah (May Allah be well pleased with her) says:

Translation: The Holy Prophet (Sallallahu alaihi wa sallam) would fast so much in Sha'abaa that we would think, He would not have Iftaar (break His fast). Sometimes, He would not fast to the extent that we would start thinking that He will not fast now. I have never seen the Holy Prophet (Sallallahu alaihi wa sallam) fasting for the whole month except in Ramadhan and I have never seen the Holy Prophet (Sallallahu alaihi wa sallam) fasting so much in any other month as in Sha'abaa.

There is another Hadith:

Translation: It has been narrated on the authority of Hadhrat Aisha Siddiqah (May Allah be well pleased with her) that the Holy Prophet (Sallallahu alaihi wa sallam) would not fast more than Sha'abaa in any other month because in this month, the souls (Ruh) of the living are written among the dead even to the extent that a person marries when his name would be taken among those who will die and verily a man would perform Hajj, when his name is among the dead.

(Ibn Mardaweh, Ibn 'Asaker, Durre Manthur-Surah Dukhan)

There is another Hadith:

Translation: The Holy Prophet (Sallallahu alaihi wa sallam) would fast for the whole of Sha'abaa. When I asked Him, He (Sallallahu alaihi wa sallam) said: Allah (*Subhanahu wa Ta'ala*) writes (the names of) all those who would die in this year in this night. I desire that My time of passing away should be when I am fasting.

The Holy Prophet (Sallallahu alaihi wa sallam) said: This is that month between Rajab and Ramadhan, which people do not think about and this is the month in which deeds (a'amaal) are presented before Allah (*Subhanahu wa Ta'ala*), so I want that I should be fasting and My deeds should be presented before Allah (*Subhanahu wa Ta'ala*).

(Sunan Nasai, Vol. 1, Pg No: 321. Hadith No: 2317, Musnad Imam Ahmed, Musnad UI Ansaar, Hadith No: 20758)

In one Hadith from the Ummul Momineen Aisha Siddiqa (May Allah be well pleased with her), she says:

Translation: O Prophet of Allah! (Sallallahu alaihi wa sallam), I see You fasting a lot in Ramadhan? He (Sallallahu alaihi wa sallam) said: O Aisha! This is the month in which the angel of death writes the name of the person whose soul (Ruh) will be taken in the rest of the year. I desire that My name should be written when I am fasting.

We should remember that the words of the Holy Prophet (Sallallahu alaihi wa sallam) are: "I desire that My name should be written when I am fasting," are for the encouragement of the Ummah. Writing the blessed name of the Holy Prophet (Sallallahu alaihi wa sallam) is an honor for the angel of death and it is a honor for the roll in which His blessed name is written.

The fasting of the Holy Prophet (Sallallahu alaihi wa sallam) is to bless the fast itself. The remaining hungry of non-Muslims cannot be called fasting. Even when Muslims remain hungry without the intention of fasting, it cannot be called fasting. The Holy Prophet (Sallallahu alaihi wa sallam) said this because only the blessed actions of the Holy Prophet (Sallallahu alaihi wa sallam) are called worship.

The basic reason for fasting is to break and conquer desires. The status of the Holy Prophet (Sallallahu alaihi wa sallam) is that even the devil, who is there with every human being and who incites every human being to commit sins became a follower of the Holy Prophet (Sallallahu alaihi wa sallam). It is against our very faith to even relate the Holy Prophet (Sallallahu alaihi wa sallam) to desires.

The Holy Prophet (Sallallahu alaihi wa sallam) knows the day, month and date of His passing away into the presence of Allah (*Subhanahu wa Ta'ala*) with complete certainty. He (Sallallahu alaihi wa sallam) does not have any fear of death as we do. Saying this was only to prepare for meeting the Lord and teaching the Ummah.

The Holy Prophet (Sallallahu alaihi wa sallam) had already indicated to the Sahabah about His passing away. There is a Hadith in Sahih Bukhari, Vol. 1, Pg No: 516:

Translation: It has been narrated on the authority of Hadhrat Abu Sae'ed Khudri (May Allah SWT be well pleased with him), he said that the Holy Prophet (Sallallahu alaihi wa sallam) gave a sermon to the people. He said that: Allah (*Subhanahu Wa Ta'ala*) gave His worshipper a choice between this world (*Dunya*) and what Allah (*Subhanahu Wa Ta'ala*) has (for Him), so that worshipper chose what is with Allah (*Subhanahu Wa Ta'ala*). Hadhrat Abu Sae'ed Khudri (May Allah SWT be well pleased with him) says: Hadhrat Abu Bakr (May Allah SWT be well pleased with him) started crying. We were surprised at his crying that the worshipper, with choice, about whom Hadhrat Muhammad (Sallallahu alaihi wa sallam) was telling us was the Holy Prophet (Sallallahu alaihi wa sallam) Himself.

The excellence of Shab Baraat – in the light of the Hadith and the Traditions:

For all the Muslims who spend their lives in the shade of Islam, every year there are a few blessed nights come, each of them has separate blessings and every night has different characteristics. The Holy Quran especially mentions 3 nights:

1. **Shab Meraj**, in which the Lord and His worshipper met. The verse of Surah Isra:

Glory to (Allah) Who did take His Servant for Journey by night from the Sacred Mosque to the Farthest Mosque whose precincts We did bless— in order that We might show him some of Our Signs: for He is the one Who heareth and seeth (all things) Surah Isra (17:1)

Here "the night" mentioned is by consensus Shab Bara'at.

2. **Shab Qadr**, which is the night of the revelation of the Holy Quran, in which angels descend and on this night, the worshippers of the Lord are given the reward of more than 1000 months of worship.

The Night of Power is better than a thousand Months. Surah Qadr (97:3)

3. **Shab Baraat**: This is the night in which the glad tidings of forgiveness and pardon are given to the worshippers of Allah (*Subhanahu wa Ta'ala*). This night is mentioned in the following verses of the Holy Quran: Dukhan 1-4. A group of the Mufassirin and the scholars interpret this "Lailatul Mubarakah" as the 15th night of Sha'abaaan, which is called as Lailatul Baraat.

"Lailatul Mubarakah" in the light of the Tafseer:

The excellence of Shab Baraat is mentioned in many Hadith. What does "Lailatul Mubarakah" mentioned in the Holy Quran is clearly written down by the scholars that the Lailatul Mubarakah means Shab Baraat.

Imam Shaykh Ahmed Bin Muhammad Saavi (May Allah shower His Mercy on him) (deceased 1427 Hijri) writes in his book: Haashiya As Saavi Alal Jalalain under the above mentioned verse in Vol. 4, Pg No: 57, Tafseer Kabeer, Surah Dukhan:

Translation: Lailatul Mubarakah means the 15th night of Sha'abaaan. This is the opinion of Hadhrat Akrama and a group (of scholars) and this is acceptable because of some reasons. One among them is that the 15th of Sha'abaaan has 4 names:

1. The blessed night.
2. The night of deliverance.
3. The night of Mercy.
4. The night of reward.

Imam Syed Mahmood Alusi (May Allah shower His Mercy on him) (D. 1270 Hijri) writes in Ruh Al Ma'ani:

Translation: Hadhrat Akrama and one group said that this is the 15th night of Sha'abaaan and this night is also called as the night of mercy, the blessed night, and night of reward and the night of freedom.

The author of Ruh Al Bayan (D. 1127 Hijri) writes:

Translation: Lailatul Mubarak means the night of Sha'abaaan. (Ruh Al Bayan, Vol. 8, Pg No: 448)

The King of the saints, Hadhrat Ghawth ul A'adham (D. 561 Hijri) (May Allah be well pleased with him) in the Tafseer of Lailatul Mubarakah:

Translation: That is the 15th night of Sha'abaaan and it is Shab Baraat. (*Ghuniya Lit talibi tariqil haqqi* Vol. 1, Pg No: 189)

The Holy Quran says about the Lailatul Mubarakah

In that (night) is made distinct every affair of wisdom. Surah Dukhan (44:4)

This verse shows that Lailatul Mubarakah is the night of decisions and about the 15th night of Sha'abaaan, it is mentioned in the Hadith that all the affairs of the coming year are decided. This way the mentioned Hadith become the details of Lailatul Mubarakah, as mentioned in the narration of Hadhrat Abdullah bin Abbas (May Allah be well pleased with them) in Ruh Al Ma'ani, Vol. 4, Pg No: 174:

Translation: It has been narrated on the authority of Hadhrat Ibn Abbas (May Allah be well pleased with them) that the decisions of all the matters are taken on the 15th night of Sha'abaaan.

One final explanation:

What does Lailatul Mubarakah mean:

In this connection, the Mufassirin have related 2 opinions. One that Lailatul Mubarakah means Shab Baraat and the other that it means Shab Qadr. To reconcile (Tatbeeq) these 2 interpretations, it is said that about Lailatul Mubarakah, it is said: Dukhan-4

This shows that in this blessed night decisions are taken and it is mentioned in the Hadith that decisions are taken on the 15th night of Sha'abaa and they are given to the respective angels in Lailatul Qadr. Thus, if Lailatul Mubarakah is interpreted as Shab Qadr, it means that the angels are given the orders on that night and if Shab Baraat is taken, then it means taking the decisions.

It is given in Hashiya Al Jaml alal Jalalain, Vol. 4, Pg No: 100 and in Ma'alim Ut Tanzeel:

Translation: It has been narrated on the authority of Hadhrat Abdullah Bin Abbas (May Allah be well pleased with them): Verily! Allah (*Subhanahu wa Ta'ala*) makes the decisions in Shab Baraat and passes them on to those who are responsible in Shab Qadr.

Interpretation by Shah Abdul Aziz (May Allah shower His Mercy on him):

On interpreting Lailatul Mubarakah as Shab Baraat, a question might be raised that it is clearly given in the Holy Quran that it was revealed in Shab Qadr, then what revelation of the Holy Quran mean in Shab Baraat?

Hadhrat Shah Abdul Aziz Muhaddith Dehlwi (May Allah shower His Mercy on him) writes about this in Tafseer Azezi, 30th para Surah Qadr, Pg No: 259:

Translation: Here a question is raised. That is the Holy Quran was revealed completely over a period of 23 years, this began in the month of Rabe'e ul Awwal. Then, the 40th year of the blessed life of the Holy Prophet (Sallallahu alaihi wa sallam) was just starting. Whereas in the Holy Quran, 3 separate occasions are indicated. One among them is the month of Ramadhan, second Shab Qadr, which comes in the last 10 days of Ramadhan

and third, Lailatul Mubarakah, which according to most Ulema is the 15th night of Sha'abaaan, which is also called as Shab Baraat. Then how do you reconcile all these 2 opinions with what has happened?

The answer to this is that after a thorough research in the Hadith, what we get to know is that the revelation of Holy Quran from "Lauh Mahfooz" to "Bait Ul Izzat," which is a high station in the heavens was done in Shab Qadr. The same year, the decision to do so was made in Shab Baraat. Now all the 3 are correct. The actual revelation was in the month of Ramadhan in Shab Qadr. The decision to do so was made in Shab Baraat and the revelation of it on the blessed tongue of the Holy Prophet (Sallallahu alaihi wa sallam) was started in Rabe'e ul Awwal and it was completed before the passing away of the Holy Prophet (Sallallahu alaihi wa sallam). After this interpretation, there is no contradiction.

A beautiful explanation by Hadhrat Muhaddith-e-Deccan (May Allah shower His Mercy on him)

Hadhrat Muhaddith-e-Deccan writes about the excellence and superiority of Shab Baraat:

Allah (Subhanahu Wa Ta'ala) has named Shab Baraat as "the blessed night" (Lailatul Mubarakah) and the Holy Quran was revealed in this night. The same has been said about Shab Qadr.

The fact is that the decision to reveal the Holy Quran was made in Shab Baraat and in Shab Qadr, the Holy Quran was brought to the skies of this world in Shab Qadr. Then in 23 years in this world it was revealed bit by bit. This blessed night comes on the 15th of Shabaan. Every night in the last portion of the night, Allah (Subhanahu Wa Ta'ala) graces the skies of this world with His presence. In Shab Baraat, Allah (Subhanahu Wa Ta'ala) does so from the sunset itself.

This night, the flowers of Wisaal (Lit. union) and Qurb (closeness) of Allah (Subhanahu Wa Ta'ala) are showered on those who are busy in praying. The heavens are decorated and their doors are left open. Those who live in Jannah like the damsels of heaven etc. come out and watch those who worship Allah (Subhanahu Wa Ta'ala). The souls of the Prophets

and the martyrs are very happy in their highest stations (A'ala 'Illiyeen) i.e. the matters of this world (A'alam Nasut) are unveiled to the angels who live in the spiritual world (A'alam Malakut) like the death of somebody or the birth of somebody or somebody becoming rich or poor, healthy or ill, famine etc. the changing of power or government, in short everything is decided and given to those responsible. The prayers of those who pray are accepted, those who ask for something are given what they ask for, those who strive for something are helped i.e. they are rewarded for their efforts. The reward for obedience is given to the obedient. The punishment of the sinners is reduced. Honor (*karamat*) is given to those who love Allah (Subhanahu Wa Ta'ala).

Then Allah (Subhanahu Wa Ta'ala) declares the whole night that who is facing a difficulty that I may grant him (or her) comfort; who is the one who asks for forgiveness that I may grant him (or her) forgiveness; who asks for sustenance (Rizq) that I may grant it?

People think that when you obey Allah (Subhanahu Wa Ta'ala), you get less Rizq; but with obedience of Allah (Subhanahu Wa Ta'ala) and with asking for forgiveness, the Rizq is increased. Then I would say that the nature of human beings is also taken care of. Even if somebody does not ask, even then Allah (Subhanahu Wa Ta'ala) gives. If you say that O Allah! Don't give me food, even then this prayer will not be accepted. Whatever is written in our fate will come to us. If you don't want to accept what is in your fate, then you will be forced to accept it. (Fadhaail Ramadhan Pg No: 23/24)

Reason for naming Lailatul Mubarakah:

Shab Baraat is a blessed night. Each moment of Shab Baraat is filled with the blessings of the Majestic Lord Allah (Subhanahu Wa Ta'ala) and invites the blessings of Allah (Subhanahu Wa Ta'ala). That night from the 'Arsh of Allah (Subhanahu Wa Ta'ala) to the deepest point in the universe is enveloped in the Mercy of Allah (Subhanahu Wa Ta'ala). That's why, this why this night is called "Lailatul Mubarakah"

The author of Ruh AL Bayan, Shaykh Ismail Haqqi (May Allah shower His Mercy on him) writes:

This night is a night of blessings because all blessings descend on those who do good deeds in this night and every grain from the 'Arsh of Allah (Subhanahu Wa Ta'ala) to the deepest point in the universe receives the blessings of the beauty of Allah (Subhanahu Wa Ta'ala).

The reason for calling it Lailatul Bara'a:

The word "Bara'a" means to get freed. In this blessed night, the sinners are given their freedom and the virtuous are given the glad tidings of closeness of Allah (Subhanahu Wa Ta'ala). For this reason, this night is called Shab Baraat.

Those worshippers of Allah (Subhanahu Wa Ta'ala) who remain in His presence and devote themselves to Him with their whole being, they are given the certificate of acceptance of Allah (Subhanahu Wa Ta'ala) even in this sensory world:

When Hadhrat Umar bin Abdul Aziz (May Allah shower His Mercy on him) raised his head after finishing his Salaat, he saw a green paper whose light was fill the sky and on it was written: This is an assurance from the Powerful King to Umar Bin Abdul Aziz that is he is safe from the fire of Hell.

(Ruh Al Bayan, Vol 8, Pg No: 447)

Radiance on Ka'aba:

Shab Baraat – The night of intercession

This night all affairs are decided. The reward for worship is given to the fullest possible extent and countless blessings descend. Many sinners are forgiven.

Apart from all this, one more reason for the superiority of this night is that in this night Allah (Subhanahu Wa Ta'ala) promised His beloved Prophet that He will forgive His entire Ummah, as given in this Hadith in Ruh Al Bayan, Vol 8, Pg No: 449, Ruh Al Ma'ani, Vol 3, Vol 14, Pg No: 179, Haashiyatul Jamal, Vol 4, Pg No: 100, Haashitau Sawi, Vol 4, 57:

Translation: It has been narrated on the authority of Hadhrat Aisha Sididqua (May Allah SWT be well pleased with her): I saw the Holy Prophet (Sallallahu alaihi wa sallam) praying in Sajdah (prostration). Hadhrat Jibrail (Peace be upon him) came and said: O Prophet of Allah! This night, Allah (*Subhanahu Wa Ta'ala*) has freed one-third of Your Ummah from the fire of hell through Your intercession.

The Holy Prophet (Sallallahu alaihi wa sallam) prayed some more. Then Jibrail (Peace be upon him) came and said: Allah (*Subhanahu Wa Ta'ala*) sends His Salaam to You and says: I have freed half of Your Ummah from the fire of Hell. The Holy Prophet (Sallallahu alaihi wa sallam) prayed some more. Jibrail (Peace be upon him) came and said: Allah (*Subhanahu Wa Ta'ala*) has freed all Your Ummah from the fire of hell through Your intercession except that person from whom some person demands some rights until that person does not please the one who demands.

The Holy Prophet (Sallallahu alaihi wa sallam) prayed some more. Jibrail (Peace be upon him) said: Allah (*Subhanahu Wa Ta'ala*) has given His assurance that He will please those who demand rights with His grace and benevolence.

It is mentioned in Ruh Al Bayan, Ruh Al Ma'ani, Haashiyatul Jamal, Haashiyatus Sawi and other books of Tafseer that the Holy Prophet (Sallallahu alaihi wa sallam) prayed for the Ummah on 13th and 14th nights of Sha'aban and on the 15th night of Sha'aban, Allah (*Subhanahu Wa Ta'ala*) promised that He will forgive the entire of Ummah of the Holy Prophet (Sallallahu alaihi wa sallam).

These Hadith show the grace, benevolence and mercy which the Holy Prophet (Sallallahu alaihi wa sallam) has for the Ummah that until the whole Ummah was forgiven, He (Sallallahu alaihi wa sallam) kept praying and this continued till dawn.

The Lord Almighty kept on forgiving the Ummah until the Holy Prophet (Sallallahu alaihi wa sallam) was pleased because this is what Allah (*Subhanahu Wa Ta'ala*) wants.

Accordingly He says:

And soon will thy Guardian-Lord give thee (that wherewith) thou shalt be well-pleased.
Surah Adh-Dhuha (93:5)

It is given in a Hadith Qudsi:

Translation: All desire My pleasure and I desire Yours. (Jawahirul Bihar)

Shab Bara'at – Night of forgiveness:

In this universe, the Prophets and the angels are innocent and the Auliya are saved by Allah (*Subhanahu Wa Ta'ala*) from sins. Either deliberately or unwittingly, common men end up committing sins. Allah (*Subhanahu Wa Ta'ala*) has not only given warnings on committing sins, He has also encouraged people to ask for His forgiveness and Allah (*Subhanahu Wa Ta'ala*) has called Himself as Ghaffar (The forgiver), so that people have hope that Allah (*Subhanahu Wa Ta'ala*) may forgive them and the height of His benevolence is that in this limited earthly life, He has granted many special days and nights in which the sinners are easily forgiven. One among these special days and nights is Shab Bara'at. It is given in the Hadith:

Translation: It has been narrated on the authority of Hadhrat Abu Moosa 'Ash'ari (May Allah SWT be well pleased with him) that the Holy Prophet (Sallallahu alaihi wa sallam) said: In Shab Bara'at, Allah (*Subhanahu Wa Ta'ala*) casts His radiance of mercy and forgiveness on the worshippers; and except those who associate others with Allah (*Subhanahu Wa Ta'ala*) (*Mushrik*), those who bear ill will towards others, those who hold the wrong "Aqida, the whole creation is forgiven.

(Sunan Ibn Majah, Pg. No. 99, Hadith No: 1380; Musnad Ahmed Hadith No: 6353; Shu'abul Iman Vol. 2, Pg. No. 121, Hadith No: 3672; Al Mojam Kabeer, Vol. 2, Pg. No. 109; Hilyatul Auliya, Vol. 5, Pg. No. 191; Musannaf Ibn Abi Shaiba, Vol. 7, Pg. No. 139 Hadith No: 150; Al Matalib Ul A'aliya li ibn Hajr Asqalani, Hadith No: 1133; Mojam Ausat Tabarani, Hadith No: 6967; Mojam Kabeer Tabarani, Hadith No: 16639, Musannaf Abdur Razzaq, Vol. 4, Pg. No.

317, Hadith No: 7923, Majma Uz Zawaid, Vol. 8, Pg. No. 65, Kanz Ul Ummal, Hadith No: 35175, Subul Ul Huda War Rashad, Vol. 8, Pg. No. 433, Tafseer Durre Manthur, Vol. 5, Pg. No. 741- Surah Dukhan)

Explaining the Arabic word "Mushahin" which is mentioned in the Hadith, Imam Auza'i (May Allah SWT shower His Mercy on him) writes that this word means those who hold the wrong 'Aqida and have gone outside the 'Aqida of the Ahle Sunnah, as given in Sunan Ibn Majah, Pg. No. 99.

Hadhrat Shah Abdul Haq Muhaddith Delhwi (May Allah SWT shower His Mercy on him) writes the meaning of the abovementioned word: Those who hold the wrong 'Aqida which is outside the 'Aqida of the Ahle Sunnah. (Mushahin)

This word comes from "Shahna," which also means wrongly hating somebody and having enmity.

In Shab Bara'at, Allah (*Subhanahu Wa Ta'ala*) forgives everybody. They include those who commit major and/or minor sins and those who do something against the preferred way as well. The word forgiveness here has vast meaning. It means forgiveness of sins for the sinners and granting *Qurb* to those who are virtuous.

As per this Hadith, 2 kinds of sinners will not be forgiven even on this night. One is a *Mushrik*, i.e. those who associate somebody with Allah (*Subhanahu Wa Ta'ala*). This is such a major sin that Allah (*Subhanahu Wa Ta'ala*) has called it a great wrong:

Behold, Luqman said to his son admonishing him: "O my son! Join not in worship (others) with Allah: for false worship is indeed the highest wrong-doing."

Surah Luqman (31:13)

This (coming) verse also mentions that the *Mushrik* will never be forgiven.

Allah forgiveth not that partners should be set up with him; but He forgiveth anything, else to whom He pleaseth; to set up partners with Allah is to devise a sin most heinous indeed. Surah Nisa (4:48)

Only those people will experience the sweet taste of Iman and only those people will be granted the perfection of Iman and only those people will be successful in the afterlife whose love and hate is for the sake of Allah (*Subhanahu Wa Ta'ala*) and the Holy Prophet (*Sallallahu alaihi wa sallam*) as given in the Hadith:

The one who loves for the sake of Allah (*Subhanahu Wa Ta'ala*) and hates for the sake of Allah (*Subhanahu Wa Ta'ala*); who gives for the pleasure of Allah (*Subhanahu Wa Ta'ala*) and withholds for Allah (*Subhanahu Wa Ta'ala*) achieves the perfection of Iman. (Sunan Abu Dawood, Hadith No: 4061)

Those who harbor jealousy and enmity for the love of this world, for the love of position and power, for their own sake and out of whisperings of Satan will not be forgiven on this night.

As mentioned in other Hadith, backbiters, those who are disobedient to their parents, those who let their lower garments fall below the ankle will also not be forgiven. In this Hadith, only 2 have been mentioned as these are the sources of all sins. Those who commit these 2 sins normally are not safe from the other sins as well.

Those sins which stop forgiveness even in Shab Bara'at

Shab Bara'at is verily a night of mercy and forgiveness. In this night, Allah (*Subhanahu Wa Ta'ala*) forgives each and every worshipper of His and forgives the sins of all, but some people are bereft of this special mercy and absolute forgiveness of Allah (*Subhanahu Wa Ta'ala*). They are:

Mushrik, those who hold the wrong 'Aqida, those who harbor malice and enmity, those who loot people, those who are disobedient to parents, those who commit adultery, magician, sorcerer, those who drink wine and those who accept usury (*Sud*).

In other Hadith, the following are mentioned: except *Mushrik*, those who harbor enmity, dacoit and those who disobey their parents, as given in *Shu'abul Iman*, Hadith No: 3285

Mushrik and adulterous woman:

Translation of Hadith: Hadhrat Uthman bin Abul A'as (May Allah SWT be well pleased with him) narrates from the Holy Prophet (Sallallahu alaihi wa sallam) that: When the 15th night of Sha'aban comes, a caller calls out: Is there anyone who wants forgiveness that I may forgive him? Is there any who asks that I may grant? Each person who asks is granted what he (or she) asks for except an adulterous woman and a *Mushrik*.

(Baihaqi, *Shu'abul Iman*, Hadith No: 3676, *Kanz Ul Ummal*, Hadith No: 35178, *Tafseer Durre Manthur*, *Surah Dukhan-1*)

Those who hold the wrong 'Aqida and those who disobey their parents

Translation of Hadith: It has been narrated on the authority of Hadhrat Ummul Momineen Hadhrat Aisha Siddiqa (May Allah SWT be well pleased with her) that the Holy Prophet (Sallallahu alaihi wa sallam) said: Jibrail Ameen (Peace be upon him) came to Me and said: Tonight is the 15th night of Sha'aban and in this night, due to the benevolence of Allah (*Subhanahu Wa Ta'ala*), countless people like the hair of the goats of the clan of Kalb are freed from hell. Allah (*Subhanahu Wa Ta'ala*) does not even look with mercy at a *Mushrik*, those who hold the wrong 'Aqida, those who break relations with their relatives, those who let their lower garments fall below their ankles (out of pride), those who disobey their parents and those who habitually drink wine.

(Shu'abul Iman, Hadith No: 3678, Kanz Ul Ummal, Hadith No: 35184)

Those who break relationships with relatives and adulterous women will not be forgiven

Hadhrat Ghouse A'adham (May Allah SWT be well pleased with him) narrates from his Shaykh with a continuous chain of narration:

Translation: The Holy Prophet (Sallallahu alaihi wa sallam) said: Allah (*Subhanahu Wa Ta'ala*) graces the skies of this world with His presence on the 15th night of Sha'aban and except *Mushrik*, hateful, those who hold the wrong 'Aqida, those who break relationships with relatives and the lady who does not guard their private parts forgives everybody.

(*Al Ghunya Li Talibi tariqil haqqi*, Vol. 1, Pg. No. 190)

This Hadith shows the importance of maintaining good relations with one's relatives. Breaking relations with them, refusing to talk with them, not helping them in their difficulties or not consoling them in distress, all these practices take one away from the Mercy of Allah (*Subhanahu Wa Ta'ala*).

If any relative breaks relations or does not treat one nicely, even then the ruling for that Muslim is that he/she should remain in contact with them even though those may not even talk properly. They should meet them cheerfully, should give them gifts etc. Gradually their misunderstanding will clear. The Holy Prophet (Sallallahu alaihi wa sallam) has specially urged us to meet and treat those relatives nicely who want to break away.

Translation of Hadith: Attach yourself to those who break relations with you and forgive those who oppress you.

(Mustadrak 'Alas Sahihain, Hadith No: 3873; Musnad Ahmed, Hadith No: 15065)

As far as the criminals are concerned, it has been clarified that if they repent before Shab Bara'at or even in Shab Bara'at, they will be forgiven.

In Shab Bara'at 300 doors of mercy are opened wide

Jibrail (Peace be upon him) comes to the Holy Prophet (Sallallahu alaihi wa sallam) and gives the glad tidings about those who pray in Shab Bara'at;

Translation of Hadith: Hadhrat Abu Hurairah (May Allah SWT be well pleased with him) narrates from the Holy Prophet (Sallallahu alaihi wa sallam) that the Holy Prophet (Sallallahu alaihi wa sallam) said: On the 15th night of Sha'aban, Jibrail (Peace be upon him) came to Me and said: O Embodiment of Praise (Muhammad, i.e. he did not use the name as name but as a title) (Sallallahu alaihi wa sallam), lift Your head towards the sky. I said: Which night is this? Jibrail (Peace be upon him) said: This night, Allah (*Subhanahu Wa Ta'ala*) opens 300 doors of His Mercy and forgives each person who does not associate anybody or anything with Him except that that person is a magician, sorcerer, habitual wine-drinker, habitual usurer or adulterous; these people are not forgiven unless and until they repent. Then when a fourth of the night passed, Jibrail (Peace be upon him) again came and said: O Muhammad (Sallallahu alaihi wa sallam), raise Your head. All the doors of heaven are open. On the first door, an angel stands and calls out: Glad tidings for that person who performed a *ruku* in this night; on the second door, an angel stands and cries out: Glad tidings for those who perform Sajdah in this night; on the 3rd door, an angel is calling out: Glad tidings for the one who prays (Dua) in this night; on the 4th door an angel is calling out: Glad tidings for the person who performs Dhikr in this night; on the 5th door, an angel is calling out: Glad tidings for the person who cries out of the fear of Allah (*Subhanahu Wa Ta'ala*) in this night; on the 6th door, an angel is calling out: Tonight, glad tidings for those who obey Allah (*Subhanahu Wa Ta'ala*); on the 7th door an angel is calling out: Is there anyone who asks for something that it may be given? And on the 8th door, an angel is calling out: Is there anyone who desires forgiveness that he/she may be forgiven?

I asked Jibrail (Peace be upon him): Till when will these doors be open? He said: From the beginning of the night to sunrise. Then Jibrail said: O Muhammad (Sallallahu alaihi wa sallam), Verily! This night Allah (*Subhanahu Wa Ta'ala*) forgives as many people as the hair of the goats of the clan of Kalb.

How delightful this news is that 300 doors of mercy are opened. The obedient slaves of Allah (*Subhanahu Wa Ta'ala*) surely get their share out of this mercy and fill their hearts and souls with spiritual bounties.

We see that when the breeze blows before rain, what a beautiful atmosphere it creates and how comforting it is for the body and the hearts. We should consider that when the breeze of mercy flows from the divine worlds, what kind of comfort and joy it will bring along with it. Even now, there are some on whom fate does not smile. They don't have anything to do with the winds of mercy that blow. They are those whom heedlessness has enveloped. One drinks wine habitually, another one is a magician and yet another one is a usurer.

Decision of life and death and Rizq in Shab Bara'at

What has happened from the start and what will happen till the ends is all written in the Lauh Mahfooz (The protected tablet), but every year in Shab Bara'at Allah (*Subhanahu Wa Ta'ala*) takes separate decisions and gives commands, which the angels note down from the Lauh Mahfooz. It is written in that who will be born in this year and who will leave this world and who will get how much *Rizq*, as given in this Hadith of Imam Baihaqi in Ad Da'awatul Kabeer:

Translation: It has been narrated on the authority of Hadhrat Ummul Momineen Aisha Siddiqa (May Allah SWT be well pleased with her) that the Holy Prophet (Sallallahu alaihi wa sallam) said: Do you know what is the excellence of this night? She requested: What is the greatness of this night, O Prophet of Allah! (Sallallahu alaihi wa sallam)? The Holy Prophet (Sallallahu alaihi wa sallam) said: The birth of all the children of this year is decided in this night; the children of Adam who will die this year is also decided this night

and in this night, the deeds of the people are presented to the Lord Almighty and their *Rizq* is brought down.

She requested: O Prophet of Allah! (Sallallahu alaihi wa sallam) is there none who will enter Jannah without the mercy of Allah (*Subhanahu Wa Ta'ala*)? She repeated this thrice. Then she said: Not even you, O Prophet of Allah! Then the Holy Prophet (Sallallahu alaihi wa sallam) kept His hand on His head and repeated thrice: No. The truth is that out of His benevolence, Allah (*Subhanahu Wa Ta'ala*) covers Me with His mercy?

(Ad Da'awatul Kabeer, Zujajatul Masabeeh, Vol. 1 Pg. No. 367, Mishkaatul Masabeeh, Vol. 1, Pg. No. 114)

In this Hadith, there is a mention of *Rizq* being given. It means 2 kinds of *Rizq*, one which nourishes the body and the other which nourishes the soul. Hadhrat Mulla Ali Qari says:

Translation: This includes the physical and spiritual *Rizq*. (Mirqat, Vol. 1, Pg. No. 176)

Shab Bara'at – The Prophet's worship and prayer

In *Al Ghunya Li Talibi tariqil haqqi* along with the above mentioned Hadith, the following words are mentioned:

Translation: That night, the Holy Prophet (Sallallahu alaihi wa sallam) stood in prayer for the whole night and sat in *Qaida* for the whole night to the point that His blessed feet got swollen. I would press His feet and say: My parents for You, O Prophet of Allah! Did not Allah (*Subhanahu Wa Ta'ala*) forgive the past and future sins of Your Ummah for Your sake? Did He not treat You with extreme benevolence? Is it not like this? Is it not like this? The Holy Prophet (Sallallahu alaihi wa sallam) said: O Aisha! Should I not be grateful then?

(*Al Ghunya Li Talibi tariqil haqqi*, Vol. 1, Pg. No. 190)

Staying awake in Shab Bara'at and spending the night in prayer.

Worship of any kind in Shab Bara'at is established by the Hadith. There is a Hadith in Ibn Majah:

Translation: It has been narrated on the authority of Hadhrat Ali Murtuza (May Allah SWT be well pleased with him) that the Holy Prophet (Sallallahu alaihi wa sallam) said: When the 15th night of Sha'aban comes, stand in prayer in the night and fast in its day, because that night Allah (*Subhanahu Wa Ta'ala*) graces the skies of this world with His presence right from sunset and says: Is there anyone who desires forgiveness that I may forgive him (or her)? Is there anyone who desires *Rizq* that I may grant it? Is there anyone plagued by some difficulty that I may grant comfort? Is there anyone like this? Until the Fajr dawns.

This Hadith shows the praying in the night of Sha'aban and fasting the next day to be a Sunnah. That Allah (*Subhanahu Wa Ta'ala*) graces the skies of this world means that Allah (*Subhanahu Wa Ta'ala*) spreads His mercy or that He turns from His attributes of "Jalal" to His attributes of "Jamal," as He wishes to.

The prayer of Shab Bara'at is not rejected

Translation of Hadith: It has been narrated on the authority of Hadhrat Abdullah bin Umar (May Allah SWT be well pleased with them), he said that there are 5 blessed nights in which a prayer is not rejected:

1. The night of Friday (i.e. the night before Friday i.e. Thursday night, same for all nights)
2. The first night of Rajab.
3. The 15th night of Sha'aban.
4. The night of Eid Ul Fitr.
5. The night of Eid Ul Azha.

(Shu'abul Iman, Hadith No: 3558)

The worship of Shab Bara'at – Assurance of the life of the heart

Translation of Hadith: Hadhrat Abu Kurduus (May Allah SWT shower His Mercy on him) narrates on the authority of his father that whoever stays awake (in prayer) on the nights

of the 2 Eid and the 15th night of Sha'aban, that person's heart will not die when the hearts of others will die. (Kanz Ul Ummal, Hadith No: 24107)

Special Nafl and prayers of Shab Bara'at

Reward of 20 accepted Hajj and 20 years of fasting

Translation of Hadith: It has been narrated on the authority of Hadhrat Ibrahim (May Allah SWT be well pleased with him), he said that Hadhrat Ali (May Allah SWT be well pleased with him) said: I saw the Holy Prophet (Sallallahu alaihi wa sallam) praying in the 15th night of Sha'aban. He (Sallallahu alaihi wa sallam) offered 14 raka'at of Salaat. Then after the Salaat, He sat and recited the Surah Fatiha 14 times, Surah Ikhlas 14 times, Surah Falaq 14 times, Surah Naas 14 times and Ayatul Kursi once and the last verse of Surah Tauba "La qad Jaa"

When the Holy Prophet (Sallallahu alaihi wa sallam) finished His dua. I asked the Holy Prophet (Sallallahu alaihi wa sallam) about what I had seen. The Holy Prophet (Sallallahu alaihi wa sallam) said: Whoever does like this the way you have seen, there is a reward of 20 Hajj and 20 years of fasting for that person. If that person fasts the next day, then there is a reward of 2 years of fasting, the year gone by and the coming year.

(Shu'abul Iman, Hadith No: 3683)

The special prayers and Dua of this night are mentioned in the Hadith:

The author of Ruh al Bayan says:

Translation: It is mentioned in the Hadith: Whoever offers 100 raka'at in this night, Allah (*Subhanahu Wa Ta'ala*) sends 100 angels to that person. 30 of them give that person glad tidings of Jannah, 30 will remove the fear of hell from that person, 30 will remove the difficulties of this world from that person and 10 will protect that person from the machinations of Satan.

(Ruh al Bayan, Vol. 8, Pg. No. 448)

Imam Ghazali (May Allah SWT shower His Mercy on him) writes in Ihya Ul Uloom:

Translation: Offer 100 raka'at in Shab Bara'at. Offer 2 raka'at with one Salaam. In each raka'at recite Surah Ikhlas 10 times after Surah Fatiha.

(Ihya Ul Uloom, Vol. 1, Pg. No. 373, Ruh al Bayan, Vol. 8, Pg. No. 447)

It is mentioned in Ruh al Bayan:

If so desired, offer 10 raka'at. In every raka'at recite Surah Ikhlas after the Fatiha. Like the Salaat of Rajab, this Salaat is also narrated from the Holy Prophet (Sallallahu alaihi wa sallam). The Pious Predecessors (*Salf Saliheen*) would offer this Salaat in Shab Bara'at and called it Salaatul Khair. Sometimes, they would offer it with Jama'at (congregation) (without inviting people for Jama'at).

(Ruh al Bayan, Vol. 8, Pg. No. 448)

Hadhrat Hasan Basri (May Allah SWT shower His Mercy on him) says:

Translation: 30 Sahaba told me that whoever offers this Salaat in that night, Allah (*Subhanahu Wa Ta'ala*) looks at him with mercy 70 times and with every look fulfils 70 needs of that person and the least among them is the forgiveness of sins.

The King of the Saints of Deccan, Hadhrat Banda Nawaz (May Allah SWT shower His Mercy on him) says in his book Jawami Ul Kalim:

There is a mention of offering Nafl in the 15th night of Sha'aban. Hadhrat Banda Nawaz (May Allah SWT shower His Mercy on him) said: It is written in Qut al Qulub that in the

sacred places of Makkah and Madina 4, 500 people would gather and offer 100 raka'at of Shab Bara'at.

And in this night, there is mention of reciting Surah Yaseen as well.

(Jawami Ul Kalim, Pg. No. 169)

Salaat Ut Tasbeeh in Shab Bara'at

The Hadith describe much excellence of Salaat Ut Tasbeeh. There is a Hadith in Sunan Ibn Majah:

Translation: It has been narrated on the authority of Hadhrat Abdullah bin Abbas (May Allah SWT be well pleased with them) that the Holy Prophet (Sallallahu alaihi wa sallam) told Hadhrat Abbas bin Abdul Muttalib (May Allah SWT be well pleased with them) that: O Abbas! O My uncle! Should I not grant you? Should I not honor you? Should I not treat you with Ihsaan (kindness)? Should I not tell you those 10 things, which when you perform, Allah (*Subhanahu Wa Ta'ala*) will forgive all your sins, whether they are of the past or of the future, the new or the old, whether they were committed unwittingly or deliberately, whether they are small or big, whether they were done openly or in secret. Offer 4 raka'at, then He (Sallallahu alaihi wa sallam) described the manner of offering Salaat Ut Tasbeeh.

(Sunan Ibn Majah, Pg. No. 99)

In Jame' Tirmidhi, details about offering Shab Bara'at are mentioned on the authority of Hadhrat Abdullah bin Mubarak.

Translation of Hadith: Make the Niyah (intention) of offering 4 raka'at Salaat Ut Tasbeeh. After the first Takbeer (Takbir Tahrima) recite 15 times:

Subhanallah walhamdulillah wa la ilaha illallahu akbar.

Then recite the Ta'awuz and Tasmiya, then Surah Fatiha and another Surah after it. Then before going into *Ruku* recite the abovementioned Tasbeeh 10 times. Then perform *Ruku* and after the Tasbeeh of *Ruku* recite the given Tasbeeh 10 times, then get up from the *Ruku* and after saying "Sami'allahu....." recite the Tasbeeh 10 times. Then perform the first Sajdah. After the Tasbeeh of the Sajdah, recite 10 times. Then in the sitting between the Sajdah, recite the Tasbeeh 10 times, then again in the second Sajdah. When you stand up for the next raka'at, before Surah Fatiha, recite the Tasbeeh 15 times and continue as said. In each raka'at, the Tasbeeh will be recited 75 times, in 4 raka'at 300 times. End the Salaat after 4 raka'at.

The Hadith about excellence of this night have been mentioned by Imam Suyuti in Tafseer Durre Manthur, Vol. 5, Pg. No. 740/741. Only some Hadith are being mentioned here:

1. **Translation of Hadith:** It has been narrated on the authority of Hadhrat Rashid bin Sa'ad (May Allah SWT be well pleased with him) that the Holy Prophet (Sallallahu alaihi wa sallam) said: In the 15th night of Sha'aban, Allah (*Subhanahu Wa Ta'ala*) orders the angel of death to draw the soul of every creation about whom Allah (*Subhanahu Wa Ta'ala*) decides to do so. (Tafseer Durre Manthur, Surah Dukhan)

2. **Translation of Hadith:** The Holy Prophet (Sallallahu alaihi wa sallam) said: The deaths between one Sha'aban and other are finalized, to the point that a man marries, has children when his name has already been removed and written among the dead (of that year). (Shu'abul Iman, Ibn Jarir, Tafseer Durre Manthur, Surah Dukhan)

3. **Translation of Hadith:** Hadhrat Ata Bin Yasaar says that in the 15th night of Sha'aban, the angels are given a roll and are told: Draw the souls of all those whose names are in this roll. The person stays comfortably, marries, constructs buildings when his name has already been written among the dead. (Tafseer Durre Manthur, Surah Dukhan)

4. Whoever stays prays on the nights of the 2 Eid and the 15th night of Sha'aban, that person's heart will not die when the hearts of others will die. (Tafseer Durre Manthur, Surah Dukhan).

5. Verily, Allah (*Subhanahu Wa Ta'ala*) casts a look of mercy at the Ka'aba and that is on the 15th night of Sha'aban. At that time, the hearts of the Momineen are desirous of the Ka'aba.

6. Allah (*Subhanahu Wa Ta'ala*) gives much blessings and good in 4 nights. The nights of Eid Ul Azha, Eid Ul Fitr, the 15th of Sha'aban, in this night the deaths and the *Rizq* are decided and the names of the Hajjs are decided and the night of the Arafah until the Adhaan.

7. It has been narrated on the authority of Hadhrat Aisha Siddiqa (May Allah SWT be well pleased with her) that she heard from the Holy Prophet (Sallallahu alaihi wa sallam) that Allah (*Subhanahu Wa Ta'ala*) opens the doors of blessings and good on 4 nights until the Adhaan of Fajr, the nights of Eid Ul Azha, Eid Ul Fitr, the 15th night of Sha'aban and the night of the Arafah.

8. It has been narrated on the authority of Hadhrat Aisha Siddiqa (May Allah SWT be well pleased with her) that the Holy Prophet (Sallallahu alaihi wa sallam) would fast for the whole of Sha'aban to the point that He would join those fasts with Ramadhan and would not fast for the whole month in any other month except Sha'aban. I said: O Prophet of Allah! You like Sha'aban over all other months that You fast in this month. He (Sallallahu alaihi wa sallam) said: He said: I desire that My time of meeting Allah (*Subhanahu Wa Ta'ala*) should be written when I am in the worship of My Lord and in the virtuous acts in Sha'aban.

9. It has been narrated on the authority of Hadhrat Aisha Siddiqa (May Allah SWT be well pleased with her) that one night I did not find the Holy Prophet (Sallallahu alaihi wa sallam). He (Sallallahu alaihi wa sallam) was in Baqe'e with His head lifted towards the

skies.....He (Sallallahu alaihi wa sallam) said: Verily! Allah (*Subhanahu Wa Ta'ala*) graces the worldly skies with His presence and forgives as many as the hairs of the goats of the clan of Kalb.

10. The Holy Prophet (Sallallahu alaihi wa sallam) said: Verily! Allah (*Subhanahu Wa Ta'ala*) graces the skies of this world with His presence on the 15th night of Sha'aban. Except a *Mushrik* and the person who has wrong beliefs in his heart, He forgives everybody.

11. The Holy Prophet (Sallallahu alaihi wa sallam) said: On the 15th night of Sha'aban, Allah (*Subhanahu Wa Ta'ala*) casts His look of mercy on the Momineen and forgives the Momineen and leaves those who harbor rancor and enmity because of their rancor (Urdu-Keena) until they leave that.....

12. The Holy Prophet (Sallallahu alaihi wa sallam) said: Allah (*Subhanahu Wa Ta'ala*) casts a look of mercy and apart from *Mushrik* and those who hold wrong beliefs forgives all of His creation.

Shab Baraat and visiting graves

Visiting graves is Mustahab. This command is not restricted to any time or place. In the Hadith, apart from the general command to visit graves, there is a evidence of a special command to visit graves in Shab Baraat. In Jame' Tirmidhi, Sunan Ibn Majah, Musnad Ahmed, At Targheeb Wat Tarheeb, *Al Ghunya Li Talibi tariqil haqqi*, there is a Hadith:

Translation: Ummul Momineen Hadhrat Aisha Siddiqah (May Allah be well pleased with her) said that one night I did not find the Holy Prophet (Sallallahu alaihi wa sallam) in my house. I saw that He was sitting in Baqe'e. The Holy Prophet (Sallallahu alaihi wa sallam) said: Were you afraid that Allah (*Subhanahu Wa Ta'ala*) and His Prophet would commit excess against you? I said: O Prophet of Allah! I thought that You had gone to some other wife. The Holy Prophet (Sallallahu alaihi wa sallam) said: Allah (*Subhanahu Wa Ta'ala*) graces the skies of this world with His presence in Shab Baraat and forgives more

number of people than the hairs of the goats of clan of Kalb. (Jame' Tirmidhi , Vol. 1, Pg No: 156, Hadith No: 270, Sunan Ibn Majah, Vol. 1, Pg No: 99, Hadith No: 1379, Musnad Ahmad, Hadith No: 24825, Musnad Ul Ansaar, Hadith No: 2482, Musannaf Ibn Shaiba, Vol. 7, Pg No: 139, Shu'abul Iman, Hadith No: 3666, Kanz Ul Ummall, Hadith No: 35184, Tafseer Durre Manthur, Surah Dukhan, At Targheeb Wat Tarheeb, Vol. 2, Pg No: 119, *Al Ghunya Li Talibi tariqil haqqi* Vol. 1, Pg No: 191)

The Holy Prophet (Sallallahu alaihi wa sallam) would decide an order to stay with His virtuous wives, the Ummahatul Momineen. When the Holy Prophet (Sallallahu alaihi wa sallam) was staying with Syeda Aisha Siddiqa (May Allah be well pleased with her), after some time in the night, He (Sallallahu alaihi wa sallam) left for Baqe'e. When Ummul Momineen did not find the Holy Prophet (Sallallahu alaihi wa sallam), at first she thought that He (Sallallahu alaihi wa sallam) had gone to some other Ummul Momineen. When she reflected about this for a moment, the fragrance of the Holy Prophet (Sallallahu alaihi wa sallam) guided her to Baqe'e. The streets and the very air of Madina would remain fragrant with the fragrance of the blessed body of the Holy Prophet (Sallallahu alaihi wa sallam) and betray to His lovers that the mount of the Holy Prophet (Sallallahu alaihi wa sallam) had passed from here. The lovers of the Holy Prophet (Sallallahu alaihi wa sallam) would cover the whole journey in a trance and have the honor of seeing the Holy Prophet (Sallallahu alaihi wa sallam). She saw that the Holy Prophet (Sallallahu alaihi wa sallam) was in Sajdah praying, as written by Hadhrat Mulla Ali Qari in Mirqat Sharh Mishkaat:

Translation: I saw that the Holy Prophet (Sallallahu alaihi wa sallam) was in Sajdah in baqe'e, He (Sallallahu alaihi wa sallam) performed such a long Sajdah that I was worried whether He (Sallallahu alaihi wa sallam) had not returned to the presence of Allah (*Subhanahu Wa Ta'ala*). When the Holy Prophet (Sallallahu alaihi wa sallam) ended His Salaat, then He turned His attention to me.

That the Holy Prophet (Sallallahu alaihi wa sallam) visited Baqe'e in this blessed night shows that visiting graves in this night is Masnoon and Mustahab (Established by the Sunnah and commendable).

Some people say that the Holy Prophet (Sallallahu alaihi wa sallam) visited the graves once in Shab Baraat, so visiting once in a lifetime is no problem. Visiting graves each year is a bida'at. This thought of theirs is without any evidence, which is not acceptable to the Shariah. In the whole corpus of Hadith, there is no mention that the Holy Prophet (Sallallahu alaihi wa sallam) did not visit graves each year. On the other hand, it is clearly mentioned that the Holy Prophet (Sallallahu alaihi wa sallam) would visit graves in other days as well. This very thought that the Holy Prophet (Sallallahu alaihi wa sallam) visited graves only once is far, far away from truth because it is mentioned in the Hadith that the Holy Prophet (Sallallahu alaihi wa sallam) would visit graves whenever it was the turn of Hadhrat Aisha Siddiqa razi, as given in a Hadith of Sahih Muslim:

Translation: It has been narrated on the authority of Hadhrat Aisha Siddiqa (May Allah be well pleased with her), she says that whenever it was her turn with the Holy Prophet (Sallallahu alaihi wa sallam), then in the last portion of the night, He (Sallallahu alaihi wa sallam) would visit Baqe'e and say: Peace be upon you O faithful! What was promised to you has reached you. The bounties of the afterlife are kept ready for you and verily! You will meet us. O Allah! Forgive the Ahle Baqe'e. (Sahih Muslim, Vol. 1, Pg No: 313, Kitab Ul Janaaiz, Hadith No: 974, Sunan Nasai, Hadith No: 2012, Musnad Ahmed, Hadith No: 24297, Sahih Ibn Habban, Vol. 7, Pg No: 444, Hadith No: 3172, Zujajatul Masabeeh, Vol. 1, Pg No: 487)

Even now if someone insists that the Holy Prophet (Sallallahu alaihi wa sallam) visited graves only once, even then visiting is established. If anyone from the Ummah of the Holy Prophet (Sallallahu alaihi wa sallam) follows this once or every year even then that person will be loved and liked by Allah (*Subhanahu Wa Ta'ala*). It is not a secret for those who have Islamic knowledge that regularly performing those deeds which the Holy Prophet (Sallallahu alaihi wa sallam) performed only once or a few times does not make that

deed/act a Bida'ah. Instead, the one performing is worthy of reward as per his/her regularity.

There is a Hadith in Sahih Bukhari:

Translation: Verily! The best loved deed by Allah (*Subhanahu Wa Ta'ala*) is the one which is performed regularly even though it is less.

(Sahih Bukhari, Kitab Ur Riqaaq, Hadith No: 6464; Sahih Muslim, Hadith No: 783; Sunan Nasai, Hadith No: 758)

It is mentioned in the Hadith in Sahih Muslim:

Translation: Whenever the Ahle Bait of the Holy Prophet (Sallallahu alaihi wa sallam) performed any deed, they would be regular in it.

Visiting graves makes a person religious

Visiting graves is by consensus Mustahab. It moves the heart and reminds one of death. It is mentioned in the Hadith:

Translation: Remember profusely the one which cuts away pleasures.

(Jame' Tirmidhi, Hadith No: 2229, Sunan Nasai, Hadith No: 1801)

Visiting graves makes one act upon this. It becomes a means of prayers of forgiveness for the deceased. The Holy Prophet (Sallallahu alaihi wa sallam) ordered the Ummah to visit graves as given in Sahih Muslim and other books of Hadith:

It has been narrated on the authority of Hadhrat Ibn Buraidah (May Allah SWT be well pleased with him) that the Holy Prophet (Sallallahu alaihi wa sallam) said: I had stopped you from visiting graves, now visit them.

(Sahih Muslim, Kitab Ul Janaaiz, Sunan Abu Dawood, Hadith No: 2816, 3212, Sunan Nasai, Vol. 1, Hadith No: 2205/5558/5559; Mustadrak 'Alas Sahihain, Hadith No: 1334; Musannaf Abdur Razzaq, Vol. 3, Pg. No. 569, Hadith No: 6708; Musnad Ahmed, Hadith No: 4092/21880/21925/21939/21974; Sunan Sughra Lil Baihaqi, Hadith No: 1177, Sunan Kubra Lin Nasai, Vol. 1, Pg. No. 654, Hadith No: 2159/4512/5162; Sunan Kubra Lil Baihaqi, Hadith No: 7444, 7460; Musannaf Ibn Abi Shaiba, Vol. 3, Pg. No. 223, Hadith No: 145; Al Matalib Ul A'aliya li ibn Hajr Asqalani, Hadith No: 922, Mojam Ausat Tabarani, Hadith No: 2812/3083/6583, same book bab manismuhu Muhammad, Hadith No: 880, Mojam Kabeer Tabarani, Hadith No: 1403/11487; Shu'abul Iman, Hadith No: 8981, Sahih Ibn Hibban, Vol. 12, Pg. No. 213, Hadith No: 5390/5391/5400; Majma Uz Zawaaid, Vol. 3, Pg. No. 58, Kanz Ul Ummal, Hadith No: 12264)

The order of visiting graves is not restricted by any time or place and includes both men and women and the first prohibition is overruled and abrogated by the word "Zuruha" (visit them). Hadrath Shaykh Abdul Haq Muhaddith Dehlwi (May Allah SWT shower His Mercy on him) says:

Translation: Now visit them and this command abrogates the earlier one.

(Ashe'atul Lama'aat, Vol. 1, Pg No: 764)

It is given in Jame' Tirmidhi :

Translation: It has been narrated on the authority of Hadrath Ibn Mas'ud razi that the Holy Prophet (Sallallahu alaihi wa sallam) said: I had stopped you from visiting graves, now visit them as they make you religious and remind you of the afterlife.

(Jame' Tirmidhi, Vol. 1, Hadith No: 976, Ibn Majah, Vol. 1, 112)

It is given in Sahih Muslim;

Translation: It has been narrated on the authority of Hadhrat Abu Hurairah razi that the Holy Prophet (Sallallahu alaihi wa sallam) visited the grave of His mother.....He said: Visit graves as they remind you of the afterlife.

(Sahih Muslim, Vol. 1, Pg No: 316, Vol. 1, Pg No: 112)

There is a Hadith in At Targheeb wat Tarheeb:

Translation: It has been narrated on the authority of Hadhrat Abu Sae'ed Khudri (May Allah SWT be well pleased with him) that the Holy Prophet (Sallallahu alaihi wa sallam) said: I had stopped you from visiting graves, now visit them as there is lesson for all of us.

In the above mentioned Hadith of 4 benefits of visiting graves are mentioned:

1. Remind one of death.
2. Remind one of the afterlife.
3. Gives us a warning.
4. To make one pious and virtuous.

Whether they are the graves of the Auliya or the common Muslims, as per the Hadith these benefits are gained. But from the graves of the Auliya and the (virtuous persons) Saliheen, a person gains piety and virtuousness, as the graves of Auliya are the centers of blessings. For this reason, the Fuqaha have clarified the visiting of graves.

Hujjatul Islam Imam Ghazali (May Allah SWT shower His Mercy on him) writes:

Translation: It is Mustahab (Commendable) to visit the graves of the Auliya and the Saliheen, because in it apart from **ibrat**, there is the benefit of blessings as well.

(Ihya Ul Uloom, Vol. 2, Pg. No. 473)

Visiting graves for blessings is an axiom with the Ahl Ullah. Rejecting it is insisting on lies. Shaykh Abdul Haq Muhaddith Dehlwi supports this in Ashe'atul Lama'aat, Vol. 1, Pg No: 762.

The reason for visiting graves of the Auliya is gaining of blessings. Hadhrat Muhaddith-E-Deccan (May Allah SWT shower His Mercy on him) Syed Abdullah Shah Naqshbandi Qadri writes in his famous book of Hadith Zujajatul Masabeeh about this:

Translation: Gaining blessings from the graves of the Auliya is allowed for women also provided they are aged.

(Zujajatul Masabeeh, Vol. 1, Pg. No. 488)

In the Hadith, the blessings that are gained from the graves of the Auliya are indicated in the words: "*Finnaha tuzahhidu*" (They make one pious). There can be 2 meanings of this Hadith: One that visiting graves make a person pious. The second is that the graves make one pious. This is an indication towards the blessings of the graves and the saints.

About the pronoun "Ha" (they) in "*Finnaha*," Hadhrat Mulla Ali Qari (May Allah SWT shower His Mercy on him) writes:

Translation: Because they that is visiting graves i.e. seeing them makes a person pious. The mention of death cuts away the pleasures and cleans away the filth of the hearts, for this reason it is said: When you are troubled by your affairs, seek the help of the people of the graves.

Visiting graves and women

The Fuqaha (Jurists) have, in the light of the Hadith, with a few conditions, allowed women to visit the graves. The women should be completely veiled, there should be no mixing of men and women, there should be no danger of corruption of any kind and they

should not create a scene when something not to their liking happens. Hadhrat Aisha Siddiqa and Hadhrat Fatima (May Allah SWT be well pleased with them) would visit graves.

It has been narrated on the authority of Hadhrat Abdullah bin Abi Mulaika (May Allah SWT be well pleased with him) that once Hadhrat Aisha Siddiqa (May Allah SWT be well pleased with her) was returning from the graveyard when I asked: Where are you coming from O Ummul Momineen? She said: From the grave of my brother Abdur Rahman bin Abu Bakr (May Allah SWT be well pleased with them). I asked: Did the Holy Prophet (Sallallahu alaihi wa sallam) not prohibit from visiting graves? She said: He had prohibited. Then He (Sallallahu alaihi wa sallam) ordered visiting them.

The Fuqaha have deduced from the word: "*Zuruha*" that it is Mustahab for men as well as women to visit graves and consider the above mentioned Hadith to abrogate those Hadith in which the Holy Prophet (Sallallahu alaihi wa sallam) curses those women who visit graves. The words of the Ummul Momineen in the aforementioned Hadith "*Summa amara bi ziyaratiha*" (then He ordered us to visit them) strengthens this deduction of the Fuqaha that visiting graves is Mustahab for both men and women.

Hadhrat Mulla Ali Qari (May Allah SWT shower His Mercy on him) writes about the Hadith of "*Zuruha*" abrogating/canceling the other Hadith:

Translation: Now the narration of Hadhrat Abu Hurairah (May Allah SWT be well pleased with him) about the women visiting graves that the Holy Prophet (Sallallahu alaihi wa sallam) cursed those women who visit graves a lot. Some scholars are of the opinion that this is before the Holy Prophet (Sallallahu alaihi wa sallam) permitted visiting the graves. When general permission was given, the women were also included in it.

The leader of the women in Jannah Hadhrat Fatima (May Allah SWT be well pleased with her) would visit the grave of her uncle Hadhrat Hamza (May Allah SWT be well pleased with him).

Translation of Hadith: Hadhrat Fatima (May Allah SWT be well pleased with her) would visit the grave of her uncle Hadhrat Hamza (May Allah SWT be well pleased with him) every Friday. She would offer Salaat there and make moving Dua.

(Mustadrak 'Alas Sahihain, Vol. 1, Pg. No. 533)

Hadhrat Imam Ahmed bin Ismail Tahtahawi (May Allah SWT shower His Mercy on him) says:

Translation: To summarize, it is permitted for women to visit graves when there is no danger of corruption and the most correct opinion is that the permission to visit graves is for both men and women because Hadhrat Fatima (May Allah SWT be well pleased with her) would visit the grave of Hadhrat Hamza (May Allah SWT be well pleased with him) every Friday and Syeda Aisha Siddiqa (May Allah SWT be well pleased with her) would visit the grave of her brother Hadhrat Abdur Rahman (May Allah SWT be well pleased with him) in Makkah.

Prohibition of fireworks in Shab Bara'at

In fireworks and crackers, money is wasted without anything gained. This is useless spending of money. Allah (*Subhanahu Wa Ta'ala*) says:

And render to the kindred their due rights, as (also) to those in want and to the wayfarer: but squander not (your wealth) in the manner of a spendthrift. (26) Verily spendthrifts are brothers of the Evil Ones; and the Evil One is to his Lord (Himself) ungrateful.

Surah Bani Israil (17:26/27)

There is always a danger of hurting oneself through firecrackers and hurting oneself in not allowed in the Shariah. Allah (*Subhanahu Wa Ta'ala*) says:

And spend of your substance in the cause of Allah, and make not your own hands contribute to (your) destruction; but do good; for Allah loveth those who do good.

Surah Al Baqarah (2:195)

A Muslim should not waste time in useless activities, as given in this Hadith:

Translation of Hadith: The beauty of a person being a Muslim is that he (or she) leaves useless things.

(Jame' Tirmidhi. Vol. 2, Pg. No. 58)

It is given in Durre Mukhtaar, Vol. 5, Pg. No. 279:

Translation: Every game that makes one heedless is Makruh (Undesirable)

Because of all these flaws, fireworks are by themselves prohibited in the Shariah, especially in this blessed and great night. This night wasting time in such things instead of busying oneself in Tauba and pleasing Allah (*Subhanahu Wa Ta'ala*) is like disrespecting the gifts of Allah (*Subhanahu Wa Ta'ala*).

Hadhrat Shah Abdul Haq Muhaddith Dehlwi writes:

Translation: Among those bad habits which have taken root among the Indians are letting off fireworks, crackers and sulphur (Ma thabat bis Sunnah)

Muslims should avoid these useless things in this blessed night and should try to fill their empty coffers with the mercy of Allah (*Subhanahu Wa Ta'ala*).

Stay away from Unislamic things, especially in Shab Bara'at

Islam is a way of life which assures peace and security and teaches culture and refinement. The rules and guidelines provided in this religion provide peace and security

to all people without any restriction of race, color or any other kind of discrimination. This message of peace is not restricted to anybody and is for the whole humanity.

Any kind of corruption, unrest or disorder is expressly forbidden in this religion. Allah (*Subhanahu Wa Ta'ala*) says:

Do no mischief on the earth, after it hath been set in order, but call on Him with fear and longing (in your hearts): for the Mercy of Allah is (always) near to those who do good.

Surah A'araaf (7:65)

The mark of a Muslim is that he/she does not hurt anyone, neither with speech nor with actions. The creation is safe from a Muslim. There is a Hadith:

Translation of Hadith: It has been narrated on the authority of Hadhrat Abu Hurairah (May Allah SWT be well pleased with him) that the Holy Prophet (Sallallahu alaihi wa sallam) said: Muslim is that person from whose tongue and hand other Muslims remain safe and Momin is that person from whom people are unconcerned about their lives and property.

Islamic Law clearly mentions that it is necessary to remove some difficulty from a non-Muslim and to avoid creating a difficulty for a non-Muslim. It is mentioned in Durre Mukhtaar:

Translation: Hurting a non-Muslim and backbiting about him (or her) is forbidden in the same way as hurting a Muslim or backbiting about him (or her) is forbidden.

Youngsters moving around on 2-wheelers and/or 4-wheelers late in the night and troubling people, stoning others' or government's property, trying to perform stunts on the road is not only against Islamic Law, but is also against humanity as well. That too in the blessed nights, these activities are a great sin. The Holy Prophet (Sallallahu alaihi wa sallam) said about the rights of the road:

Translation: When you have to sit, fulfill the rights of the road. The Sahaba requested: What are the rights of the road? The Holy Prophet (Sallallahu alaihi wa sallam) said: Keeping your gaze down, removing a harmful thing (from the way), returning the Salaam, enjoining what is good and forbidding what is wrong. \

(Accepted by all, Zujajatul Masabeeh, Vol. 4, Pg. No. 7)

The Holy Prophet (Sallallahu alaihi wa sallam) has strictly forbidden creating noise and din on the roads. Hadhrat Abdullah Bin Umar (May Allah SWT be well pleased with him) described many attributes of the Holy Prophet (Sallallahu alaihi wa sallam), which are mentioned in the Taurat. See a small part out of that lengthy Hadith:

Translation: The Holy Prophet (Sallallahu alaihi wa sallam) is neither stern, nor hard hearted and neither does He make noise in the markets.

Thus, we should avoid all kinds of Unislamic activities in the blessed nights. We should spend the blessed nights like Shab Meraj, Shab Bara'at and other blessed nights in trying to please Allah (*Subhanahu Wa Ta'ala*) and His Beloved Prophet (Sallallahu alaihi wa sallam).

May Allah (*Subhanahu Wa Ta'ala*) guide all of us.

Translation of Hadith: It has been narrated on the authority of Hadhrat Anas bin Malik (May Allah be well pleased with him) that when the Sahabah of the Holy Prophet (Sallallahu alaihi wa sallam) would see the moon for Sha'abaa, they would be busy in the recitation of the Holy Quran. Muslims would take out the Zakaat of their wealth, so that the weak and the needy would take it and have strength for fasting in Ramadhan, the officers of the government would summon the prisoners and would enforce the punishment of the Shariah on those who deserved and set free those who didn't. The businessmen would fulfill their rights on others and take what was outstanding. When they would see the moon for Ramadhan, then they would bathe and perform Itikaaf.

What blessed times were those and how angels-like were those people! A part of a year and most of the nights of it would be spent in worshipping Allah (*Subhanahu wa Ta'ala*). Food itself would look at them longingly and think when it would get the honor of eaten by them. Their beds would wait to serve them, but they would be worried and anxious about gaining the pleasure of their Lord. The Holy Quran says about such people:

Those who spend the night in adoration of their Lord prostrate and standing; **Surah Furqan (25:64)**

Their limbs do forsake their beds of sleep, the while they call on their Lord, in Fear and Hope: and they spend (in charity) out of the sustenance which We have bestowed on them. **Surah Sajdah (32:16)**

When Ramadhan came, they would welcome it as they are not going to get it the next time.

This pure life of the Sahabah is an example and a lesson for all of us. Our days and nights are spent in heedlessness and carelessness. We are worried about material things and our hearts are flowing with the love of this temporary world.

Fasting in the month of Sha'abaa: