

THE SIGNIFICANCE & IMPORTANCE OF THE 15TH NIGHT AND DAY OF SHA'BAAN

**NASEEHAT FOR THE
TALABA AND THE EX-
USTADH**

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THE SIGNIFICANCE OF THE 15TH NIGHT AND 15TH DAY OF SHA'BAAN

Ali Bin Abi Taalib (Radhiyallahu anhu) said: "Rasulullah (Sallallahu alayhi wasallam) said: 'When it is the Night of Nisf (Half –the 15th) of Sha'baan, then stand during its Night (in Ibaadat) and fast its day, for verily, Allah descends during this Night to the Samaa-e-Dunya (the first sky) from the setting of the sun...." (Ibn Maajah)

"Ibn Jareer, Ibnul Munthir and Ibn Abi Haatim narrate from the Chain of Muhammad Ibn Sooqah who narrates on the authority of Ikramah who said in regard to this aayat: 'During the middle night of Sha'baan the affairs of the year are decided. . . . 'Ibn Jareer and Baihqi in Shu'bil Imaan narrate from Zuhri who narrates from Uthmaan Bin Muhammad Ibnul Mugheerah Ibnul Akhfash who said that Rasulullah (sallallahu alayhi wasallam) said: "Affairs are decreed from Sha'baan to Sha'baan even a man marrying and him having a child...'

Deenori narrates in Al-Majaalisah from Rashid Bin Sa'd that Nabi (sallallahu alayhi wasallam) said: 'During the middle night of Sha'baan, Allah reveals to Malakul Maut all souls which have to be taken away during that year.' There are many similar narrations. It is said 'Every affair of wisdom is recorded from Al-Loohul Mahfooz during Lailatul Baraa'at and this task is accomplished by Lailatul Qadr. . .'

It has been narrated from Ibn Abbaas that all affairs are decreed during the middle night of Sha'baan and they are assigned to their respective agents (for execution) on the 27th Night of Ramadhaan."

"Abdullah Bin Saalih narrates from Laith who narrates from Aqeel who narrates from Zuhri who narrates from Uthmaan Bin Muhammad Ibnul Mugheerah Ibnul Akhnas who said: 'Verily, Rasulullah (sallallahu alayhi wasallam) said: 'All fate is decreed from Sha'baan to Sha'baan even to the extent that a man will marry and a child will be born to him..."

INTRODUCTION

A gathering was organized by the ex-Hadith Ustaadh of Darul Uloom Azaadville ostensibly to impart some Hadith tuition to a group of Talaba who had surreptitiously presented themselves. The participation of the Talaba was surreptitious and treacherous because they attended without the permission of the Muhtamim Sahib of the Madrasah where they are pursuing the *Ilm* of the Deen.

Despite being aware of the differences between the ex-Ustaadh and The Muhtamim Sahib - differences which validly led to the dismissal of this Ustaadh, the Talaba being ignorant of the *Maqsood* of their pursuit of *Ilm* allowed themselves to become ensnared in the intrigue in which the ex-Ustaadh is involved. In becoming partisans in the intrigue or conspiracy, they have caused considerable harm to their pursuit of *Ilm*.

It does not behove the Talaba to become cronies of Ustaadhs who seek a student base for their agenda of dissension. This is an evil disease in most Madaaris. Such Ustaadhs peddling their own private pernicious objectives have no regard for the goodness of the Talaba. They use and misuse stupid Talaba to peddle their agenda designed to undermine the authority of the Muhtamim.

The Talaba should understand that *Ilm* is *Noor* from Allah Ta'ala. It is a *Noor* which settles in the heart of the Student provided that his heart is pure and devoid of any

attitude which is inimical for *Ilm*. Involvement in intrigue creates *zulmat* –spiritual darkness in the heart, and this is the antithesis of *Noor-e-Ilm* without which the Student will not attain the grade of *Ilmi* qualification.

It is neither the turban nor the certificate which bestows *Ilmi* qualification and ability to the Taalib-e-Ilm. It is the *Noor* which generates from the Arsh and which settles in the purified heart of the Taalib-e-Ilm. Therefore, Students should decline with respect propositions of intrigue of Ustaadhs. Without being disrespectful to any Ustaadh, be he a *mudhil*, the Student who understands the objective (*Maqsood*) of his presence in the Darul Uloom, should decline becoming a crony to support the nefarious agenda of an Ustaadh whose nafs has blinded him.

It is vital for the success of the Taalib-e-Ilm to remain faithful to the Muhtamim Sahib. The obligation of the Student is engrossment with the Darsi Kutub and respect for the Asaatizah. He should beware of becoming detracted from his course of study, and remain aloof from all kinds of disputes and intrigue which may develop at the Institution.

We present more Naseehat in the ensuing pages, which will benefit sincere Students.

THE EX-USTAADH'S MUSAL-SALAAT CONSPIRACY

Questions

Could you kindly advise with regards to the following:

A group of students who are completing the final year this year at Darul Uloom Azaadville, went to attend a Dars (lesson) by the ex-Sheikh-ul-Hadith of Darul Uloom Azaadville, Mawlana Fazlur Rahman Sahib.

They went for the Dars in order to obtain a Sanad (Certificate) for the Musal-Salaat. They went without obtaining permission or informing the Principal, Mawlana Abdul Hamid Sahib.

In fact, they tried their utmost to conceal from Mawlana Abdul Hamid Sahib their going to the ex-Sheikh ul-Hadith. The students were all aware of the huge differences between the ex-Sheikh ul-Hadith and Mawlana Abdul Hamid Sahib.

His ta'leem to the students to respect each and every one as well as every Molvi irrespective of whether they appear on television/Utube, intermingle freely with women, promote interfaith and distort the Deen, etc., is against what the students have been taught all the years.

Lastly, a poem was recited in Arabic by a student at the end of the program. The poem excessively praised the ex-Ustaadh, and sadly accused Maulana Abdul Hamid Sahib of perpetrating zulm on the ex-Ustaadh. Some students are now regretting having attended the program

Kindly advise:

Question: Was it right for the students to have gone to Mawlana Fazlur Rahman in order to obtain the Musal-Salaat Sanad or should they at least have informed Mawlana Abdul Hamid Sahib of their plans?

Answer

To say the least, both the students and the ex-Ustaadh had not applied their minds. The students acted treacherously and the ex-Ustaadh welcomed them treacherously. Both parties ignored their abandonment of *Akhlaaq* which is pivotal for the acquisition of *Taqwa* without which the Taalib-e-Ilm will miserably fail to understand even the Darsi Kutub. Ilm is a *Noor* from Allah Ta'ala. This *Noor* settles in the heart of such Talaba who are among the Muttaqeen.

The students who had a session with the ex-Ustaadh without the permission or even awareness of the Muhtamim Sahib were in error manifest. They were fully aware of the wide chasm of difference which had led to the dismissal of the Ustaadh. Yet, they defiantly went to him for receiving something (a certificate) which has no

incumbent need. In fact it is an instrument of misplaced ego.

Being fully aware of the differences and strained relationship between the ex-Ustaadh and the Muhtamim Sahib, the students should never have ventured to attend the session organized by the ex-Ustaadh who is intent on establishing a base for him. The students are being utilized to create satanic *tafraqah* (*dissension*) in the Madrasah. It is most despicable for an Ustaadh to employ students to promote his nafsani objective. This type of shaitaniyat exists in almost all the Madaaris.

It was this kind of shaitaniyat and nafsaniyat which had ultimately split Darul Uloom Deoband, Mazaahir Uloom and other Madaaris into two opposing, antagonistic and murderous factions. The same evil has destroyed the Tabligh Jamaat as well.

It is indeed lamentably surprising that despite spending years with Qur'aan Tafseer, Hadith Tafseer and Deeni subjects, Ustaadhs and Talaba allow their Aql to become overshadowed with crass nafsaniyat. They become trapped in intrigues specially designed to oust the existing Principals and Madaaris administration. About the likes of such molvis buzrugs and sheikhs Hadhrat Habeeb Ajmi (Rahmatullah alayh) said: *"I did not expect to live to see shaitaan making a toy of the Ulama."*

The conduct of the ex-Ustaadh was worse than the misconduct of the students. Despite having taught Hadith

for perhaps decades at the Darul Uloom, and despite his advanced age, welcoming the students to his *majlis* was the prompting of the *nafs*. It was a session of *nafsaaniyat* adorned with some deeni hue to project it as a holy majlis when in reality it was a function of *nafsaaniyat*. The Hadith was misappropriated to confer an aura of holiness to the session.

The ex-Ustaadh was supposed to have advised the students to remain loyal to their Muhtamim and to apply themselves totally to their studies. On the contrary, the ex-Ustaadh had in a veiled manner encouraged the students to act with disobedience and defiance. He trapped them into a despicable intrigue to foster rebellion against the *Ihtimaam* of the Darul Uloom. He has spiritually injured the students by entertaining them with the deceptive cover of Hadith.

It now behoves the students to seek forgiveness from the Muhtamim Sahib. Students should never be party to *nafsaani* politics. They cause eternal damage to whatever *Ilm* they acquire. They will be denied the *Noor* of *Ilm* by involving themselves in any intrigue which targets their Muhtamim Sahib.

The *Maqsood* of the Taalib-e-*Ilm* is nothing other than to procure the *Ridha* of Allah Ta'ala with the knowledge he gains at the Madrasah. But he will gain the correct *Ilm* if he maintains purity of heart and mind. Involvement in intrigues which shaitaan has succeeded in involving the Asaatizah is the death-knell for the *Ilm* of the Talaba.

Question:

Mawlana Fazlur Rahman, during the Dars, made certain disturbing statements as mentioned hereunder:

“Follow the Salaf-e-Saaliheen. Do not follow Buzrugs of today. Their actions and sayings are not Hujjat in the Shariah.” Is this correct?

Answer

Yes, it is correct. The world today is awash with bogus ‘buzrugs’. Obviously it is haraam to follow cranks and deceits to masquerade as buzrugs. But a genuine Buzrug is an Heir of the Ambiya. Following him is incumbent. In fact, the entire Deen has come to us via the Chain of such genuine Buzrugs. A man cannot be a Buzrug if he does not follow the Salafus Saaliheen who are the Sahaabah and the Aimmah Mujtahideen, Fuqaha and Auliya of Khairul Quroon. But the ex-Ustaadh should firstly direct this advice to himself. He is not one who follows the Salafus Saaliheen. He has set himself up as a ‘mujtahid’ when in reality he is incapable of even hallucinating correctly about the status of the Aimmah Mujtahideen. He lacks valid cognizance of the *Maqaam* of the illustrious Salafus Saaliheen. He is the type of buzrug whose views are suspect.

The saga of his satanic khalifah who had murdered his muredah in Mombasa by inducing her to consume radiator liquid presented as ‘holy’ water, is still fresh in the minds of people. It was this type of buzrug/sheikh

who had *fully* condoned the vicious and scandalous misdeeds of the shaitaan who was his khaleefah.

If any buzrug, sheikh or aalim acts in conflict with the Shariah, he shall be rejected. We do not regard our Buzrugs, Ulama and Mashaaiikh as *arbaab* (gods) as did Bani Israaeel. The ex-Ustaadh should be more specific regarding his concept of *buzrugiyat*.

We follow genuine Buzrugs. A genuine Buzrug will not be in conflict with the Salafus Saaliheen. One who is in conflict with the Salafus Saaliheen can never be a Buzrug. He will be a fake, a deceit, a devil in human form.

Question:

He said: "Make Ikraam (respect) of all the Ulama. Do not run down anyone, even if there is difference of opinion, there should still be respect. We will not follow their view but will still respect them. This is Tabligh. Not only the Ulama, all Muslims. Not only a Mu'min rather a Muslim. Whoever reads the Kalima we should respect him. It is laazim (incumbent) even if he is a jaahil or a faasiq."

Answer:

This advice comes within the purview of what is termed *shenanigans*. While couched in seemingly 'pious' terms, the motive is sinister. Every Muslim understands that it is incumbent to respect all Muslims, and to a greater degree should respect be accorded to the Ulama. But 'Ulama' does not refer to devils masquerading as Ulama. It does

not refer to villains who dig up the foundations of Islam. It does not refer to molvis who pray in churches under crosses of shirk and kufr. It does not refer to molvis who mingle with Hindu mushrikeen in their mandirs of idolatry. It does not refer to evil molvis who undermine Islam with their interfaith allegiance. It does not refer to molvis and sheikhs who bring kuffaar into the Musjid, shoving them into the Salaat sufoof. It does not refer to molvis who suspend Jumuah Salaat, who ban Jamaat Salaat and who close the Musaajid. It does not refer to molvis who rush to the kuffaar court as 'Friends of the Court', begging and bootlicking the kuffaar court to order closure of the Musaajid. It does not refer to molvis of the radio shaitaan type. In brief, it does not refer to molvis and sheikhs who have become agents of Iblees.

When we say 'Ulama', it should be understood that they are those about whom the Qur'aan Majeed states: *"Verily, of His servants only the Ulama fear Allah."*

It refers to those about whom Rasulullah (Sallallahu alayhi wasallam) said: *"Verily the Ulama are the Heirs of the Ambiya."* They are the Ulama-e-Haqq who uphold the Standard of Islam, who guard and defend the Deen.

While the ex-Ustaadh claims that it is 'laazim' to respect even the faasiq, Rasulullah (Sallallahu alayhi wasallam) said: *"When the faasiq is praised (or respected), the Arsh of Allah shudders."* And, Rasulullah (Sallallahu alayhi wasallam) said: *"He who honours a man of bid'ah, verily he has aided in the demolition of Islam."*

This ex-Ustaadh who was involved in teaching Hadith for many years should be aware of these as well as other Hadith narrations which condemn those who honour and respect fussiaaq and bid'atis. However, since the ex-Ustaadh has a personal, nafsaani agenda to peddle, he has chosen deliberate blindness, hence he ignores the Hadith proscriptions pertaining to the deprecation of fussiaaq and the people of Bid'ah. He ignores the severe criticism of the Hadith for molvis of *soo'* who will have to make tawaaf of their intestines in Jahannam.

There is not an Aalim of Haqq who disrespects another Aalim who holds a valid difference of opinion. But, opinions which promote or tolerate bid'ah, fisq and fujoor are never valid *Ikhtilaaf*. Valid difference is based on solid Shar'i *daleel*, not on *nafsaaniyat*. Yes, even a jaahil has to be respected, but not a faasiq. There is a great difference between an ordinary jaahil and a corrupt faasiq who flagrantly and with disdain violates the Shariah.

Question

The Ustaadh said:

The dua for Taraweeh? Where did this come from? It is written in Shami. And where did Shami narrate it from? To write Shami as a daleel is sufficient? There should be a reference from the Hadith. You cannot read it understanding it to be a Sunnah.

Answer

We have not understood this question due to some ambiguity. The statement:

“*To write Shami as a daleel is sufficient?*” is unclear. It is a question which the ex-Ustaadh does not explain. We also do not know to which dua does he refer. But it appears that he is rejecting Shaami’s claim ostensibly because Shaami has not provided Hadith support.

Firstly, the claim of the ex-Ustaadh is stupid. The Fuqaha NEVER present a view without having valid Qur’aanic or Hadith basis and proof. Only a moron can claim that the illustrious Fuqaha had no Qur’aan or Hadith support for the views and masaa'il they stated and deducted. In general to cite Shaami, suffices as proof. However, if there is a dire need (*Dhuroorah*) another view from the reliable Fuqaha, especially the Fuqaha-e-Mutaqaddimeen, may be adopted even if Shaami presents an opposite or another view. But, only a jaahil ‘molvi’ will seek to formulate a mas’alah on the basis of a Hadith labouring under the satanic idea of him being a mujtahid. This is the disease, of the paper and cardboard molvis and sheikhs of this day.

Question

The Ustaadh said:

To read the Durood Shareef read on Fridays with the understanding that it is Sunnah is a Bidat. Sakhawi wrote it so it is fine, he is reliable. The reference given is a thesis from a university.

Answer

If he was referring to the congregational Durood, etc. recited in congregation on Fridays in some Musaa'jid, then we agree that it is bid'ah. We do not know what he means

by *“The reference given is a thesis from a university.”* Reciting any amount of Durood on Friday or any other day is valid. The Ahaadith pertaining to the Fadhaail of Durood on Friday are all valid, and may not be dismissed. Thus reciting Durood in abundance on Fridays is Masnoon. Only the congregational form is bid'ah.

Question

The Ustaaadh said:

In the same way the Taraweeh Dua is something which was seen and followed. It is the habit of all.

Answer

We do not know to which dua he was referring, and why did he introduce this issue in his talk to the students. As long as a non-Sunnah act/dua is not deemed Waajib whether by belief, attitude or practice, it will be permissible. If the dua after 20 raka'ts Taraaweeh is considered to be Waajib, then it will be bid'ah.

Question

The Ustaaadh said:

We are in Rajab (Reads out the Dua of Rajab, Sha'baan and Ramadhaan). It is famous in the Madrasah Arabia Islamia. To call it a Darul Uloom is incorrect. The Tahqeeq of Madrasah Arabia Islamia in Azaadville regarding this (duaa) is very very weak. If you understand it to be a Sunnah then you cannot read it as it will be a Bidah. If tomorrow someone says Allahumma Barik Lana Fi Jumadul Ukhra (Students laugh), Will you say Jamada or Jamadi? It is very famous in our country that everyone says Jamadil Ula

and Jamadil Ula. Barik Lana Fi Sha'baan, Barik Lana Fi Ramadhaan, Barik Lana Fi Shawwaal, Barik Lana Fi Haadhal Youm, (Students laugh), Barik Lana Fi Haadil Laylah, Barik Lana Fi Hadhis Saa'ah, Barik Lana Fi Haadhal Mahl (gathering). The end result is that it is for Barkat. (He then quoted the hadith that whoever fabricates a hadith then he should prepare his abode in the Fire.)

Answer

In making this statement, the ex-Ustaadh was unable to conceal the nafsani venom he harbours for the Madrasah where he was involved with Hadith for some decades. He has really degenerated into plain nonsense and nafsaniyat with his averment that the Madrasah in Azaadville cannot be said to be a Darul Uloom. But, whilst he was employed at the Madrasah it was a 'Darul Uloom'. Now that he has been dismissed, it is no longer a 'Darul Uloom'! Indeed *Ilm* has become a *hijaab* for him – a *wabaal!*

We are unable to comment of the '*Tahqeeq*' of the Darul Uloom. We have not seen it. Did he present his *tahqeeq* whilst he was employed at the Darul Uloom? What are the errors of the Darul Uloom's *Tahqeeq* according to him? The rest of this comment is stupidity and nonsense. It does not warrant intelligent rebuttal.

Question

The Ustaadh said:

The 15th Sha'baan fast which everyone says Sunnah but it is not mentioned anywhere in Hadith Kitaabs that it is

a Sunnah. It is not narrated from the Sahabah nor the Tabi'een. When we make Tahqeeq of the Rawi in Ibn Majah we find the Rawi to be Dhaeef. If you want to keep it then keep it with the intention of a fast and not a Sunnah.

Answer

Indeed his claim is preposterously stupid. Is Ibn Maajah not a reliable Kitaab of Hadith? Is it not among the Sihaah Sittah? Is it not imparted at all our Darul Ulooms? Is the Hadith pertaining to fasting on 15th Sha'baan not in Ibn Maajah? It is indeed ludicrous for this ex-Ustaadh to claim that there is no Hadith support or basis for the Fast of 15th Sha'baan. Were all the Fuqaha of the other Math-habs in error to attribute significance to the Fast of the 15th Sha'baan? Salafis and pseudo Salafis such as this ex-Ustaadhs dwell in the deception of their egos.

His stupid claim which is a nafsani LIE: “*it is not mentioned anywhere in Hadith Kitaabs*” is mind-boggling. There is a mass of evidence from the Fuqaha of all Four Math-habs upholding the significance of the 15th Night and Fast of the 15th day.

While the ex-Ustaadh claims “*It is not narrated from the Sahabah nor the Tabi'een.*”, Ibn Majah and others state explicitly that Hadhrat Ali (Radhiyallahu anhu) narrated it from Rasulullah (Sallallahu alayhi wasallam). Thus, this deviated ex-Ustaadh has not only made a stupid averment, but has in fact lied by making this preposterous claim.

Regardless of the classification of the Hadith in Ibn Majah being '*Dhaeef*', it is not a fabrication. It is attributed to Rasulullah (Sallallahu alayhi wasallam) in several ways. The one narrator who is said to be *dhaeef* was the Mufti and Qaadhi of Madinah. He was accepted by the Khalifah on the advice proffered by Imaam Maalik (Rahmatullah alayh).

It is also lamentably surprising that this ex-Ustaad of Hadith is unaware of the *Hukm* applicable to *Dhaeef* Ahaadith. Is he so ignorant of the fact that in the realm of *Fadhaail*, *Dhaeef* narrations are valid? Furthermore, Ibn Maajah was an Imaam of Hadith. He was not the little brother of the ex-Ustaadh who does not measure up to the dust under the shoes of Imaam Ibn Maajah (Rahmatullah alayh) nor to that of the so-called *dhaeef* narrator, Ibn Abi Saburah (Rahmatullah alayh).

The technicality of the *dhaeef* classification of the Hadith does not negate the Sunnah status of this Fast. While we do not claim it to be Sunnatul Muakkadah, its Sunnah status may not be negated. It appears that the ex-Ustaadh is unaware of the principles of Hadith, hence the disorgement of bunkum. In the realm of *Fadhaail* (*Virtues*) it is valid, permissible and meritorious to act in accordance with the Hadith. Thus, notwithstanding the technicality of *dhu'f*, it is correct to confirm the Sunniyat of the Fast of the 15th day of Sha'baan.

Mulla Ali Qaari (Rahmatullah alayh) states in *Mirqaat*:

“It is apparent to me that on the 15th Night of Sha’baan the deeds of the previous year are presented.... And that is why Nabi (Sallallahu alayhi wasallam) said: “Stand (in Ibaadat) at night and fast during the day (of the 15th Sha’baan).”

This so-called ‘*dhaeef*’ Hadith is supported by the permanent practice of the Fuqaha and Auliya of all ages of Islam. The Maaliki Fuqaha accord great importance and emphasis to this Fast. In *Atahu wal Akeel li Mukhtasar Khaleel*, it is mentioned: *“The fast of Yaumun Nisf (of Sha’baan) is encouraged (rugh-ghiba).”* The same is mentioned in *Mawaahibul Jaleel*.

In *Bulghatus Saalik*, it is mentioned: *“The Saum of Yaumun Nisf of Sha’baan is Mandoob.”* In the Hambali kitaab, *Al-Ansaaf*, it appears: *“(Fasting) of the Nisf day of Sha’baam is Muakkad (emphasized).”*

The same applies to the Shaafi’ Fuqaha. Shaikh Ramli (Rahmatullah alayh) states in his *Fataawa* that this Fast is Sunnat based on the Hadith which is **‘worthy of Hujjat’**.

The Hanaabilah too uphold the Sunniyat of this Fast. Furthermore, Allaamah Ibn Humaam (Rahmatullah alayh) says: *“From among the factors which render a Hadith to be Saheeh is the amal of the Ulama.”* Thus the Hadith recorded in Ibn Majah may not be dismissed as a fabrication as morons of our time do.

The narrator in the Hadith which some have accused of being unreliable was an Aalim of the highest rank of Ilm and Taqwa. He was the Qaadhi prior to Imaam Abu Yusuf (Rahmatullah alayh). Imaam Abu Dawood (Rahmatullah alayh) said that the narrator, Abu Bakr Ibn Abi Saburah (Rahmatullah alayh) held the Seat of Ifta in Madinah Munawwarah: *“He was the Mufti of Ahl-e-Madinah.”* He was the Mufti and Qaadhi in the presence of Imaam Maalik (Rahmatullah alayh) and of other illustrious Fuqaha of that era.

In his brief summary of *Usool-e-Hadith*, Hadhrat Mufti Nizaamuddin A'zami of Darul Uloom Deoband, states:

“There exists Ijma’ on utilizing Dhaeef Hadith for Ihtijaaj (formulation of ahkaam) when it attains the status of Hasan Li Ghayrihi by virtues of a vareirty of chains of narration.

Regarding the popular notion, namely, that Dhaeef Hadith is proper only in the matter of Fadhaail (Virtues), not in other issues (e.g. formulation of ahkaam), it (the popular notion) refers to Mufradaat Dhaeef, not to its conglomerate form (that is the combination of different chains of narration). In this instance, the Dhaeef Hadith assumes the status of Hasan. Thus, it no longer remains Dhaeef. The Aimmah have mentioned this fact explicitly.”

Allaamah Abdul Wahhaab Sha'raani (Rahmatullah alayh) states in his *Irshaadut Taalibeen ila Mara'atibil Ulamaail Aamileen:*

“Amal with all Ahaadithil Fadhaail (Ahaadith dealing with virtues) is acceptable regardless of the dhu’f of their sanad, for verily they (these Dhaeef narrations) are not beyond (the confines) of the Shariah, even so Ahaadithil Maudhoo’ah (technically fabrications).”

The *Talaqqi bil Qubool* of the entire Ummah – of the Fuqaha and Auliya - from the earliest eras of Islam, which has been assigned to the Fast of the 15th Sha’baan, effectively rebuts the copro-rubbish disgorged by the salafis and neo-salafis such as the ex-Ustaadh. We do advise him to re-do his study of Hadith from scratch from some pious Ustaadh of Hadith who could assist him in the pitfalls in which he stumbles and becomes entrapped. He should call to mind Maut and the Qabr. He is on the verge of the Qabar. He should purge his intentions and understand the meaning of *Hisaab* in the Divine Court.

The problem with the dismissed Ustaadh is that he has gained the idea of him being a ‘mujtahid’, hence he employs his misconception to fabricate views which are in conflict of the Jamhoor Fuqaha, Ulama and Auliya of the Ummah from the earliest times. The deviate Salafis of our time are also of the view that the Fast of 15th Sha’baan is not Sunnah.

There is absolutely no merit in the ludicrously baseless claims of the neo-salafi, self-styled mujtahid and muhaddith ex-Ustaadh.

Question

The Ustaadh said:

In many Salaahs you must read so many Rakaats and this specific Surah. Where is the proof of it in the hadith? To read it with the understanding of it being a Sunnah is Bidah, but to read Salaah with any Surah and to read the Surah any number of times is permissible.

Answer

Firstly to the best of our knowledge, our Akaabir did not specify any specific acts of Ibaadat as Sunnah for the 15th Night of Sha'baan. The only contention is that this is a Night of great significance and it should be devoted to Ibaadat. However, the Ulama of other Math-habs do have prescribed specific number of raka'ts, etc. for this Night. Since we are not promoting it, we shall bypass the comment of the ex-Ustaadh on this issue.

Question

The Ustaadh said:

You should not make Tahqeeq of a Sunnah from a Fiqh Kitaab, rather from a Hadith Kitaab.

Answer

This comment of the ex-Ustaadh demonstrates his stark *jahaalat*. Mere textual knowledge does not bestow *Ilmi* qualification to a man. The Madrasah certificate does not necessarily mean that the student is an Aalim in the meaning of the Qur'aan. Minus *Noor-e-Ilm* a man is not a true Aalim. The horrendously stupid comment made by the ex-Ustaadh has exposed his ignorance. It reveals that he is bereft of *Ilm* in the meaning of the Qur'aan.

The conclusion of the corrupt statement disgorged by him is that *all* the Kutub of Fiqh authored by Aimmah Mujtahideen, Fuqaha and Ulama are all bereft of Sunnah – that whatever Imaam Muhammad (Rahmatullah alayh) wrote in his many Kutub, and whatever the illustrious authors of Al-Mabsoot, Badaaius Sanaa', Hidaayah and the hundreds or thousands of other Fuqaha and Ulama wrote in their respective Kutub are all personal opinions bereft of Sunnah basis.

Indeed the ex-Ustaadh has reached the very bottom of the pit of ignominy with his absolutely baseless and rotten comment. He made this noxious comment to peddle the idea that he is a muhaddith and a mujtahid when in reality he has displayed his *jahaalat*. It is only a *jaahil* who can advise other *juhala* (the students who attended his *gheebat majlis*) to masquerade as muhadditheen and mujtahideen. It is indeed mind-boggling that an Ustaadh who is supposedly an 'expert' in Hadith and who had taught Hadith for decades disgorging such abject nonsense –

pure *ghutha* - rubbish, thereby misguiding students who are yet incapable of differentiating between right and left.

To ascertain the Sunnah it is imperative to refer to the Kutub of the Fuqaha. It is **HARAAM** and dangerous for the Imaan of Toms, Dicks and Harries (which these students of today are) to view with insignificance the wonderful edifice of Fiqh structured and raised by the Fuqaha-e-Mutaqaddimeen, and to set it aside, and then to look with their oblique vision soiled with cellphone obscenity into the Kutub of Hadith which are in reality a jungle in which Talaba, Asaatizah and Ulama of today will be lost and remain trapped, dwelling in confusion as did Bani Israaeel in Waadi-e-Teeh. For us in this Aakhiruz Zamaan the Hadith Kutub are to be recited for barkat, not for extrapolation and deduction of masaa-il. The limit of our *Ilmi* reach is the Edifice which the Fuqaha have established for posterity until the Last Day of this dunya's existence.

The ex-Ustaadh has exhibited his gross moronity with this piece of haraam advice which will ensure that those student chaps who follow him will become confirmed *Mudhilleen*.

Everything – from Tahaarat until Meeraath – Birth until Death – explained and discussed in the Kutub of Fiqh are the SUNNAH. Nothing – not a single mas'alah – formulated by the Aimmah and Fuqaha, is without Sunnah evidence. Even the *juziyyaat* which are expediencies without specific reference in the Ahaadith

are substantiated on SUNNAH basis, for all the *Usool* of the Fuqaha are derived from the Qur'aan and Sunnah.

This comment is pernicious and insidious in the extreme. The ex-Ustaadh who is a neo-salafi is in fact a grave danger for Talaba. His haraam comment indicates that the entire Edifice of the Shariah as presented in the Kutub of the Fiqh has no Sunnah basis. That means our Tahaarat, Salaat, Saum, Zakaat, Hajj, etc., etc., etc., etc. ... are all figments of man's opinion devoid of Sunnah substance. The very least and mildest criticism we venture is that his comment is copro-stupidity although it is much worse.

Question

The Ustaadh said:

Is kissing the Quraan Shareef a Sunnah? Did Nabi Sallallahu Alayhi Wa Sallam kiss the Quraan Shareef? It is not narrated from any Sahabi... It is only narrated from one Sahabi and the Mufti people have used it to make it permissible to kiss the Quraan Shareef. We know that it is respectable to do it but to make it a Sunnah is incorrect. For any Sunnah you require a proof.

Answer

Indeed the neo-salafi has disgorged bunkum by speaking in stupid riddles. What is the meaning of '*it is only narrated from one Sahaabi*'? The paucity of even his textual knowledge is exhibited by this stupid comment.

The use of the term '*only*' is to express his disdain for the amal of the '*one Sahaabi*'. And who was that one Sahaabi?

An *amal* of even one Sahaabi if not in conflict with any *nass* of the Shariah is valid for adoption. Furthermore, no one has promoted this amal to the status of Wujub or Sunnatul Muakkadah. In fact, one hardly ever sees anyone in the Musjid kissing the Qur'aan Majeed. Generally this practice which displays *Muhabbat* for the Qur'aan Majeed and Allah Ta'ala is reserved for exercising in the home.

It was also the practice of Hadhrat Umar (Radhiyallahu anhu) to kiss the Qur'aan Majeed and to hold it to his breast. Now what does this neo-salafi find wrong with this holy practice of the Sahaabah. What daleel is there to categorically claim that other Sahaabah never kissed the Qur'aan Majeed? Even if it is known that just one Sahaabi had kissed the Qur'aan, it may be adopted. There is nothing in the Shariah to scoff at it or to scorn it or to view it with disdain. No one has elevated it to the status of Sunnah. It is a well-established practice of the Salafus Saaliheen.

While saying "*We know that it is respectable to do it*", he scoffs at it. The practice is based purely on respect, honour and affection, and it has an origin in the *amal* of the Sahaabah.

The *Istihbaab* daleel of Imaam Ibn Hambal (Rahmatullah alayh) for kissing the Qur'aan Majeed is the *amal* of the Sahaabi, Ikramah Abi Jahl (Radhiyallahu anhu).
(*Jaamiul Masaaneed was Sunan*)

Az-Zarkashi says in *Al-Burhaan fi Uloomid Deen*:
“Kissing the Mushaf is Mustahab.”

In *Ad-Durrul Mukhtaar* it appears: “Umar (Radhiyallahu anhu) would hold and kiss the Mushaf every morning ... and, Uthmaan (Radhiyallahu anhu) would kiss the Mushaf and rub it on his face.”

Those who claim that kissing the Qur'aan Majeed is bid'ah are in error. Their view is absolutely baseless. Besides these three Sahaabah (Hadhrat Umar, Hadhrat Uthmaan and Hadhrat Ikramah – Radhiyallahu anhum), in all likelihood, many others would kiss the Qur'aan Majeed. Nevertheless, the *amal* of even one Sahaabi suffices, since there is absolutely no conflict with any Shar'i daleel.

Question

The Ustaadh said:

This has also been written that the Tableegi works from Nizaamuddeen, the tableegi jamaat, the one with six points - you should give some time towards it.

Answer

What is his daleel for promoting the Nizaamuddeen tablighi faction? Can he present even “one Sahaabi” who

had practiced Tableegh in the style of Nizaamuddeen? While the neo-salafi ex-Ustaadh minimizes the act of the Sahaabah - the act which he attributes to only one Sahaabi, he promotes the act of the Nizaamuddeen tablighi faction. Nizaamuddeen has become notorious for its *goondagerry*.

The session which the ex-Ustaadh had with the Talaba is also a kind of *goondagerry* because of the sinister agenda to create *tafraqah (dissension)* in the ranks of the Darul Uloom which had dismissed him. His promotion of *goondagerry*, albeit in a different and a subtle form, is evidenced by the type of corrupt ta'leem he imparted to the students, namely to respect every mudhiel, faasiq, faajir, and zindeeq who digs up the foundations of the Deen.

The poem was a poem of *gheebat* and *buhtaan*. With his ego bloated by the gheebat poem, his spiritual eyes were blinded. He failed to understand that his gheebat in general and the poem of gheebat in particular, with which he was so enamoured were worse than zina. "*Gheebat is worse than zina.*" His conduct was absolutely despicable and haraam. Indeed, he is among the signs of Qiyaamah. Narrating a Hadith, Hadhrat Abdullah Ibn Abbaas said: "*The dunya will be searched for (pursued) with the amal of the Aakhirah.*" Here was a supposed 'shaikhul hadith' having organized an ostensible Hadith *majlis*, but he grossly misappropriated the occasion to promote his sinister objective of deriding the Muhtamim Sahib. His

Hadith *majlis* was essentially a self-vindictive gheebat programme in which he had ensnared the moron Talaba.

In pursuit of a despicable objective he displayed no concern for the morality (*Akhlaaq*) and spirituality (*Roohaaniyat*) of the Talaba. Minus these attributes it is not possible for a student to ever qualify as an Aalim of the Deen regardless of abundance of textual awareness which in fact is not *Ilm*. His *majlis* ostensibly organized to teach some Ahaadith was in fact a session of intrigue and gheebat designed to promote dissension in the Darul Uloom with the aid of some misguided students who had become his cronies to support him in his plot to create dissension at the Madrasah.

THE VALIDITY OF THE SIGNIFICANCE OF THE 15TH SHA'BAAN – ITS NIGHT AND DAY

The 15th Night of Sha'baan (Lailatul Baraa'ah) has been regarded as an auspicious occasion by the Ummah since the earliest times. Since the time of Rasulullah (sallallahu alayhi wasallam) this Night has been considered a holy occasion to be spent in Ibaadat. Throughout the history of Islam, down to our present age, the 15th Night of Sha'baan has been accepted as an auspicious night. However, some persons in these times object to this Night being classified among the Holy Nights of Islam. They brand as false the belief in the holiness of Lailatul Baraa'ah.

In substantiation of their claim they present the views of some authentic authorities of Islam while overlooking the authoritative views of other authorities as well as the general practice of the Ummah on this issue since the earliest times. By 'general practice of the Ummah' we do not refer to the many bid'aat (innovations) and fabricated practices which have been introduced and coupled to Lailatul Baraa'ah by people who have strayed from the Path of the Sunnah. The general practice of the Ummah in regard to the 15th of Sha'baan is:

- * To visit the qabrustaan individually on this Night, making dua for the dead as was done by Rasulullah (sallallahu alayhi wasallam).
- * To spend part of the night in individual Ibaadat in the privacy of the home.
- * To fast on the 15th Day of Sha'baan.

Besides the above acts all other practices, customs and festivals associated with this auspicious occasion are bid'ah and unlawful, having neither origin nor sanction in the Sunnah.

It is conceded that there does exist difference of opinion among the authorities regarding the status and the significance of the 15th Night and Day of Sha'baan. However, inspite of the existence of such difference of opinion, it is erroneous to claim that the 15th Night of Sha'baan has no origin and no substantiation in Islam. Unlike the bid'ah practices which are unanimously condemned and prohibited by all authorities of Islam, the

auspiciousness of the 15th Night of Sha'baan is upheld by numerous illustrious personalities of Islam.

Those who reject the validity of the holiness of this Night do so on the basis that the narrations concerning the 15th Night of Sha'baan are 'Weak', hence should be discounted. It should, however, be remembered that the designation 'Dhaeef' (Weak) in the terminology of the Muhadditheen is a word of technical import. It does not mean that a 'Dhaeef' narration is fabricated and should be rejected in entirety. A Hadith which is designated 'Dhaeef' attains strength when its subject matter is narrated by different Chains of narrators. The abundance of Chains of Narrations of a 'Dhaeef' Hadith bestows to it the classification of 'Hasan Li ghairihi'. Such a Hadith is thus acceptable and can be acted on.

Furthermore, a Dhaeef Hadith is accepted by all authorities in regard to Fadhaail (significance, virtues, excellences). In this regard Mulla Ali Qaari states:

"But, in regard to the virtues of deeds of righteousness, Dhaeef Hadith is acceptable by the consensus of the Ulama."

While a Dhaeef Hadith will not constitute a basis for establishing Aqaa-id (Beliefs) and specific classes of Law (Ahkaam), nevertheless, such Ahadith may be acted on in regard to the Fadhaail (virtues) of Ibaadat.

The rejectors of the holiness of the 15th Night of Sha'baan further present their argument pertaining to the majority view on the Qur'aanic verse No. 3 of Surah Dukhaan which reads:

"Verily, We have revealed it (Qur'aan) in a gracious night."

All Kitaabs of Tafseer present two different views regarding the meaning of 'the gracious night'. One view, which is the Jamhoor (majority) view and the most authentic one, is that the 'gracious night' mentioned here is Lailatul Qadr. The other view is that it is Lailatul Baraa'at (15th Night of Sha'baan). Since the overwhelming majority of authorities have opined on the basis of clear and categoric proofs that the 'gracious night' mentioned in this aayat refers to Lailatul Qadr and not Lailatul Baraa'at, the rejectors of the 15th Night of Sha'baan have confused two separate issues, viz., the meaning of 'gracious night' mentioned in the aayat and the validity of the auspiciousness of the 15th Night of Sha'baan. These are different issues and should not be confused.

While it is conceded that the view of the Jamhoor Ulama is that the 'gracious night' mentioned in aayat 3 of Surah Dukhaan is a reference to Lailatul Qadr, it does not follow therefrom that the 15th Night of Sha'baan is not an auspicious night. At most, it has to be accepted that the case of the Jamhoor regarding the tafseer of Al-Lailatul Mubaarakah stated in this particular aayat is stronger and have greater reliability than the view of those Ulama who

claim that the 'gracious night' stated in this aayat is the 15th Night of Sha'baan.

It is incorrect to argue that because the 'gracious night' mentioned in aayat 3 of Surah Dukhaan refers to Lailatul Qadr, the 15th Night of Sha'baan has no validity or significance of holiness. The auspiciousness of Lailatul Baraa'at is not based on this particular aayat. A number of other Hadith narrations collectively establish the significance of the 15th Night of Sha'baan. All authorities cite these narrations and only a few have rejected them outright. We shall now proceed to cite the various authoritative Tafseer Kitaabs which present the validity of the 15th Night of Sha'baan.

The aayat under discussion is No. 3 of Surah Dukhaan:
"Verily We revealed it in a gracious night."

Tafseer Mazhari states:

"It is Lailatul Qadr..... The hadith which has been narrated from Qaasim Bin Muhammad who narrates from his father or his uncle who narrates from his grandfather who narrated on the authority of Rasulullah (sallallahu alayhi wasallam) that he said: 'Allah Jalle Shanauhu descends to the worldly heaven on the Night of the middle of Sha'baan. He then forgives all people except him who has malice in his heart or a mushrik with Allah.'"

While the difference of interpretation cited in the abovementioned Tafseer of the aayat pertains to the meaning of the 'gracious night', it does not negate the validity of the auspiciousness of Lailatul Baraa'at. It

merely states that while according to one opinion (viz. the most authentic and authoritative) the aayat refers to Lailatul Qadr, another opinion, also of Islamic authorities, asserts it to be Lailatul Baraa'at. Thus it is said quite clearly in Mazhari that according to Baghawi the narration regarding the 15th Night of Sha'baan does not indicate that the 'gracious night' stated in this specific aayat refers to Lailatul Baraa'at.

Tafseerul Khaazin states:

"It is Lailatul Qadr.... and it has been said it is the middle night of Sha'baan. It is narrated from Aishah (radhiallahu anha) that she said that Rasulullah (sallallahu alayhi wasallam) said: 'Verily, Allah Tabaraka wa Ta'ala descends to the Samaa-e-Dunya (the worldly heaven, i.e. the lowest heaven) during the middle night of Sha'baan. He then forgives more (people) than the number of hairs on the sheep of the tribe of Bani Kalb (Tirmidhi)."

Tafseerul Khaazin further states:

*"Baghawi has narrated with his Chain of Narrators(Sanad) that verily, Nabi (sallallahu alayhi wasallam) said:
'The fates (of all things) are recorded from Sha'baan to Sha'baan even the marriage of a man and a child being born to him."*

Tafseerul Khaazin also reports the following narration of Ibn Abbaas (radhiallahu anhu):

"Verily Allah decrees Decisions in the middle night of Sha'baan and then assigns (the execution) of these to their respective agents (the Malaaiakah) during Lailatul Qadr."

Tafseerul Baghawi states the following in regard to the 15th Night of Sha'baan:

"Abdul Waahid Mulaihi informed us ... (the Chain of Narrators) then proceeds through the following names: Abu Mansoor Simaani, Abu Ja'far Rayyani, Humaid bin Zanjjorbih, Isbagh Ibnul Farj, Ibn Wahab, Amar Bin Haarith Abdul Malik Bin Abdul Malik, Ibn Aqbi Thi'b, Qaasim Bin Muhammad from his father or his uncle that Rasulullah (sallallahu alayhi wasallam) said: "Allah Jalle Shanahu descends to the Samaa-e-Dunya in the middle night of Sha'baan and He then forgives everyone except a person who bears malice in his heart or one who commits shirk with Allah."

Commenting on the meaning of the 'gracious night' mentioned in Surah Dukhaan, Baghawi states in his Tafseer: *"Hasan, Mujaahid and Qataadah said that during the Month of Ramadhaan in the Night of Qadr every death, act, birth, sustenance and whatever will occur during that year are recorded. Ikramah said that it is the Middle Night of Sha'baan in which the affairs of the year are decided. . ."*

In a pamphlet issued by the rejectors of Lailatul Baraa'at, the following statement is made: *"Ibn Katheer writes that the night in which therein is decreed for every affair of*

Wisdom is the Lailatul Qadr. And whoever says it is in the month of Shabaan as said by Ekrama is a great lie."

In this atrociously phrased sentence an attempt has been made to denigrate the illustrious Mufassir, Hadhrat Ikramah (rahmatullah alayh). The claim has been made that Ibn Katheer has branded Hadhrat Ikramah as a 'liar' on account of the latter's view and contention that the 'gracious night' is Lailatul Baraa'at. However, Ibn Katheer does not proclaim Hadhrat Ikramah to be a liar. On the contrary he expresses surprise at the view of Ikramah and thus says:

"He who said that it is the middle night of Sha'baan as has been narrated from Ikramah, verily, he is far from the grazing field."

Indeed, it will be appropriate to say that Ibn Katheer on this score was *"far from the grazing field."* Notwithstanding his erudition in Uloom, he slipped up in this comment, for he was aware of other Ahaadith which he himself cited and which he did not discount as fabrications. And, all great men too err.

By this, Ibn Katheer means that Ikramah's view is 'far-fetched'. He does not brand Ikramah a liar. Ikramah is among the great authorities of Islam. Difference of opinion and interpretation are natural and logical corollaries of Knowledge. Differences of opinion are to be found in numerous Ilmi issues. The view of a reliable authority cannot be summarily dismissed and branded as a fabrication.

Hadhrat Ikramah (Rahmatullah alayh) was among the Taabieen. He was the Maula of Abdullah Ibn Abbaas (radhiyallahu anhu). Hadhrat Abdullah Ibn Abbaas (radhiyallahu anhu) was his Ustaadh. Ikramah was among the illustrious Fuqaha of Makkah Mukarramah. He acquired the Knowledge of Hadith from Ibn Abbaas (Radhiyallahu anhu) and many other Sahaabah of Rasulullah (sallallahu alayhi wasallam). He was thus in direct contact with the Knowledge of Rasulullah (sallallahu alayhi wasallam) through the solitary link of the Sahaabah whereas Ibn Katheer was nowhere on the scene when Ikramah was riding on the crest of the Wave of Ilm.

When the illustrious Saeed Bin Jubair (Rahmatullah alayh) was asked: "Is there anyone with more knowledge than you?", he replied: "Ikramah." Among the Sahaabah from whom Ikramah acquired Hadith are Aishah, Abu Hurairah, AbuSaeed (radhiyallahu anhum) and others. It is therefore dangerous to brand such a great authority of the Shariah as a 'liar' on account of some isolated claims.

Furthermore, Ibn Katheer, in the Tafseer of this aayat of Surah Dukhaan cites the following Hadith in favour of Lailatul Baraa'at:

"Abdullah Bin Saalih narrates from Laith who narrates from Aqeel who narrates from Zuhri who narrates from Uthmaan Bin Muhammad Ibnul Mugheerah Ibnul Akhnas who said: 'Verily, Rasulullah (sallallahu alayhi wasallam)

said: 'All fate is decreed from Sha'baan to Sha'baan even to the extent that a man will marry and a child will be born to him...'

Ibn Katheer classifies this Hadith as '*mursal*' which is one of the classes of Hadith. While Ibn Katheer is quite correct in averring that a *Mursal* Hadith cannot be presented in opposition to a categoric Qur'aanic statement, the fact here is that this *Mursal* Hadith as well as other *Dhaeef* Ahadith are not tendered in conflict with the verse of Surah Dukhaan, viz., about the 'gracious night'. The combination of the various *Mursal* and *Dhaeef* Ahadith collectively elevates the narrations to the degree of acceptability on the basis of the Principles of the Muhadditheen. These narrations thus suffice to establish and substantiate the validity of the auspiciousness of the 15th Night of Sha'baan. The following ruling applies to *Mursal* Ahadith:

"According to Imaam Abu Hanifah and Imaam Maalik, the Mursal Hadith is accepted without any conditions. According to Imaam Shaafi if the Mursal is supported in some other way (by another narration), even if it be Dhaeef (Weak), will be acceptable. Two versions have been attributed to Imaam Ahmad."

Thus, the *Mursal* Ahadith on this issue cannot be described as fabrications nor can they be dismissed. Cognizance has all along been taken of such Ahaadith, especially in the matter of Fadhaail and Ibaadat. Tafseer Baidhaawi states in the tafseer of this aayat of Surah Dukhaan:

"(The gracious night) is Lailatul Qadr or Lailatul Baraa'at."

Tafseer Kabeer of Fakhrur Raazi says: *"They (the authorities) differ regarding the (meaning of) the gracious night. The majority say that it is Lailatul Qadr. Ikramah and another group say that it is Lailatul Baraa'at and that is the middle night of Sha'baan."*

While Fakhrur Raazi disagrees with the view of Ikramah, the difference is confined to the meaning of the 'gracious night' mentioned in aayat 3 of Surah Dukhaan. He does not take up issue with the validity of the auspiciousness of Lailatul Baraa'at. He merely aligns himself with the Jamhoor view that the specific night mentioned in this aayat is Lailatul Qadr, not Lailatul Baraa'at. In this, there is no support for those who outrightly reject the greatness of the 15th Night of Sha'baan.

Tafseer Al-Kash-shaaf states:

"Lailatul Mubaarakah (the gracious night) is Lailatul Qadr. It has been said that it is the middle night of Sha'baan. For it (the 15th Night of Sha'baan) there are four names: Al-Lailatul Mubaarakah, Lailatul Baraa'at, Lailatus Sikk and Lailatur Rahmah ... Rasulullah (sallallahu alayhi wasallam) said: 'Verily Allah Ta'ala forgives all Muslims during this Night excepting a fortune-teller, a magician, a habitual consumer of liquor, one

disobedient to parents and a habitual perpetrator of fornication.

In Al-Kash-shaaf several different Chains Narrators are tendered for this narration. Again the argument is confined to the meaning of the specific night mentioned in aayat 3 of Surah Dukhaan. The dispute does not centre around the validity of the holiness of Lailatul Baraa'at. While some – the majority – say that the 'gracious night' in this aayat is Lailatul Qadr, others (also reliable authorities) say it is Lailatul Baraa'at. But this dispute does not deny the fact that the 15th Night of Sha'baan is an auspicious night.

Tafseer Roohul Ma'aani states:

"It is Lailatul Qadr on the authority of what has been narrated from Ibn Abbaas, Qataadah, Ibn Jubair, Mujaahid, Ibn Zaid and Hasan. This is the view of the majority of the Mufasssireen and the Zawaahir (which was a Math-hab at that time) are with them. Ikramah and a Jamaa'at said that it is the middle night of Sha'baan... "

Among the Ahadith pertaining to the 15th Night of Sha'baan, Roohul Ma'aan-i mentions the following:

"Ibn Jareer, Ibnul Munthir and Ibn Abi Haatim narrate from the Chain of Muhammad Ibn Sooqah who narrates on the authority of Ikramah who said in regard to this aayat: 'During the middle night of Sha'baan the affairs of the year are decided ... 'Ibn Jareer and Baihqī in Shu'bil Imaan narrate from Zuhri who narrates from Uthmaan

Bin Muhammad Ibnul Mugheerah Ibnul Akhfash who said that Rasulullah (sallallahu alayhi wasallam) said: "Affairs are decreed from Sha'baan to Sha'baan even a man marrying and him having a child..."

Deenori narrates in Al-Majaalisah from Rashid Bin Sa'd that Nabi (sallallahu alayhi wasallam) said: 'During the middle night of Sha'baan, Allah reveals to Malakul Maut all souls which have to be taken away during that year.' There are many similar narrations. It is said 'Every affair of wisdom is recorded from Al-Loohul Mahfooz during Lailatul Baraa'at and this task is accomplished by Lailatul Qadr...'

It has been narrated from Ibn Abbaas that all affairs are decreed during the middle night of Sha'baan and they are assigned to their respective agents (for execution) on the 27th Night of Ramadhaan."

Again, the dispute and conflict pertain to the meaning of the 'gracious night' referred to in the aayat. The dispute does not apply to the validity of the holiness of the 15th Night of Sha'baan.

In the tafseer of Surah Qadr, RoohulMa'aani presents an elaborate reconciliation between the conflicting views. The view of Ikramah and the many narrations pertaining to Lailatul Baraa'at are not summarily rejected and branded false and fabrications. Rather, appropriate meanings are tendered so that one is saved from the calamity of wholesale dismissal of numerous Hadith narrations which the great and illustrious authorities have accepted in the sphere of Fadhaail and

Ibaadat notwithstanding the *Mursal* and *Dhaeef* categories of the narrations. The technical arguments of the Muhadditheen cannot therefore be cited by non-entities and unqualified persons in refutation and negation of a practice which has existed in the Ummah from the earliest time.

Understand well that the Hadith Ustaadhs of today are included in the class of 'non-entities and unqualified persons'. They have no standing in the realm of the Muhadditheen of former eras.

Tafseer Abis Saood states:

"It is the Night of Qadr, and it is said, the Night of Baraa'at... It has been said that the recording of affairs from Al-Loohul Mahfooz commences during Lailatul Baraa'at and is completed during Lailatul Qadr. Then the record of sustenance's (is handed to Meekaa'il; the record of wars is handed to Jibraeel as well as the record of natural calamities; the record of deeds is handed to Ismaeel, the Angel in charge of Samaa-e-Dunya, and he is a mighty Angel; the record of hardships is handed to Malakul Maut (Peace on them all)."

Ibnul Arabi in his Ahkaamul Qur'aan outrightly rejects the claim that the 15th Night of Sha'baan has any significance. He dismisses the narrations and avers that the claim for the auspiciousness of Lailatul Baraa'ah is baseless. In this regard it will suffice to say that the outright dismissal of the numerous narrations by Ibnul Arabi is illogic and

surprising. It is not endorsed by the Jamhoor Mufasssireen. While the Jamhoor hold the view that Al-Lailatul Mubaarakah mentioned in Surah Dukhaan refers to Lailatul Qadr, they do not deny the auspiciousness of the 15th Night of Sha'baan. At most, it may be said that difference of opinion prevails on this question. But, it is wrong and baseless to dogmatically brand the view of Ikramah as false and bid'ah and it is wrong to deny the validity of the holiness of Lailatul Baraa'at on account of the Mursal and Dhaeef categories of Ahaadith as explained earlier. These classes of Ahaadith are governed by rules which make them acceptable and operable.

The same explanation given thus far applies to the question of fasting on the 15th Day of Sha'baan. It is permissible to fast on this Day and it is an act of merit, the merit stemming from the fact that mention of this fast is made in certain narrations, albeit of the Dhaeef category. But these narrations are not fabricated. It is therefore erroneous to claim that it is bid'ah to fast on the 15th Day of Sha'baan. Yes, if in any place fasting on this day is regarded as compulsory and those who do not fast are reprimanded, then undoubtedly, it will be said that fasting on this day in that particular locality is bid'ah. But, the bid'ah is on account of the erroneous belief of people, not because people fast on this Day because they consider it meritorious on the bases of certain Ahaadith.

Visiting the Qabrustaan on the 15th Night of Sha'baan is undoubtedly meritorious. But, if people in a locality or in a country have elevated such ziyarat to the degree of

wujoob (compulsion), then the practice will be a bid'ah. Visiting the Qabrustaan on this Night or on any other day or night should be without innovated acts. People should not go in groups, i.e. special organized groups to recite 'faatihah' collectively. They should go individually and make a silent dua alone.

The gatherings or special gatherings at Musaajid and the delivery of wa'z (lecture) on this night are bid'ah. The serving of milk, sweetmeats, etc., are all bid'ah and baseless customs having absolutely no association with Lailatul Baraa'ah. It is a Night of silent, sincere and individual Ibaadat in the solitude of one's home. Those who do not uphold this night as an occasion for Ibaadat should not be reprimanded or vilified. In view of the difference of opinion among the authorities of Islam on this subject and in view of the lesser quality of the narrations on which the case for the 15th Night of Sha'baan is based, it cannot be said that this Night enjoys a similar status of proof as Lailatul Qadr nor can it be asserted that the bases for the fast of the 15th Day of Sha'baan is as strong as the basis for the fast of the Day of Aashuraa. All things should be held within the limits prescribed by the Shariah.

On the one extreme we have those who outrightly deny the validity of the auspiciousness of Lailatul Baraa'at and on the other extreme we have the perpetrators of bid'ah who have introduced many evil customs and practices for the occasion of Lailatul Baraa'at.

THE 'DALEEL' FOR THE VIRTUE OF THE NIGHT OF 15TH SHA'BAN

By a Student of U.K.

For ascertaining the virtue of the night of 15th Sha‘ban, there is no need to traverse beyond the confines of what the Fuqaha have transmitted from the Four Madh-habs. The rulings which the early Fuqaha of each Madh-hab transmitted, orally at the beginning, and later through the means of writings, represent the practice (Amal) of the Salaf-us-Saliheen of KhairulQuroon — a practice that encapsulated the whole of Islam in its most pure and pristine form, centuries before the era in which later Muhadditheen such as Imam Bukhari had even begun their compilation of the Ahadith.

The Four Imams and other Imams of the Khairul Quroon - the Most Superior of Generations as attested to explicitly by Rasulullah (sallallahu alayhi wasallam) - were in fact far superior Fuqaha, Muhadditheen, Zuhhaad (ascetics) than any of the later Muhadditheen such as Imam Bukhari and Imam Muslim. Allah (Azza wa jal) had sent such Imams of the Khairul Quroon to perform the sacred task of recording, preserving and codifying every aspect of the pure Deen which was already being practised in its most pure and pristine form throughout the whole Islamic Empire during their blessed era. Nothing of this pure Deen was ever lost.

Testifying to the superiority of the first three generations, Rasulullah (sallallahu alayhi wasallam) states:

“The Most Superior of my Ummah is my generation (i.e. the Sahabah), then those who follow them (the Tabi’een), then those who follow them (the Tab-e-Tabi’een).”
(Bukhari, Muslim)

The superiority mentioned in the Hadeeth above is absolute. It pertains to knowledge, piety, sincerity, and all other praiseworthy qualities. Imam Bukhari, Imam Muslim and the other Muhadditheen whose compilations are famous today belonged to the 4th and 5th generation of Muslims.

For the edification of any person whose ears may have been dinned by the Salafi propaganda of only “Bukhari and Muslim” to such an extent that he or she too might have acquired the irrational Salafi belief that no greater Muhadditheen than these two had appeared amongst the Most Superior of Generations, it suffices only to quote the rank of Imam Ahmad ibn Hanbal in the eyes of Imam Ali ibn al-Madeeni, the teacher of Bukhari in front of whom Imam Bukhari would feel insignificant. Imam Bukhari stated regarding Imam Ali ibn al-Madeeni:

“I never thought little of myself in the presence of anyone except when I was in the presence of Ali ibn al-Madeeni.”
[Tadhkiratul-Hufiaaz]

Now, Imam Ahmad ibn Hanbal's superiority to the later Muhadditheen can be understood from the following testimony of Imam Ali bin al-Madeeni:

“There is none among our companions who is a greater Haafiz [expert in Hadeeth] than Abu Abdullah Ahmad bin Hanbal.” [AI-Jar wat-Ta' deel]

‘Ahmed bin Hanbal is our leader’ [Taareekh Baghdaad]

Another great Muhaddith of that era, Imam Abu Zu'rah gives the following testimony regarding this absolute Master of Hadeeth and Fiqh:

“Ahmad bin Hanbal had memorized one million Ahadeeth.”

The above statement has been corroborated by the testimony of many other contemporaries of Imam Ahmad ibn Hanbal. Committing to memory such a huge number of Ahadeeth was not something completely out of the ordinary during that blessed era, and even during the subsequent eras when the likes of Imam Bukhari, Imam Muslim and others appeared. Imam Bukhari himself stated that he possessed the extraordinary number of 600,000 Ahadeeth although perhaps such an amount may seem paltry in comparison to what Imam Ahmad ibn Hanbal possessed.

And, as explicitly indicated by Rasulullah's (sallallahu alayhi wasallam) statement, the Aimmah-e-Mujtahideen — the Leaders in the field of Knowledge — of the earlier

generations such as the Sahabah (radhiyallahu anhum) and the Tabi'een were even more superior to those who appeared during the era of Imam Ahmad ibn Hanbal. Thus, when someone of the stature of Imam Ahmad ibn Hanbal or his greatest teacher, Imam Shafi'i, authenticates the Ahadeeth pertaining to the virtue of the night of 15th Sha'baan through their actual Aqeedah (belief) and Amal (practice), as shall be demonstrated below, then there is no need for any further Daleel.

Just as people should be prepared to blindly accept (Taqleed) any Hadeeth that Imam Bukhari deems to be authentic, despite not knowing anything whatsoever of the chain of narration (sanad) or the Jarh (criticism) of any narrators in the chain or any other factors, so too, to a far greater extent should people be ready to blindly accept any Ahadeeth that Imam Ahmad ibn Hanbal or Imam Shafi'i deems to be authentic – even more so if such Ahadeeth had been accepted as authentic and implemented by virtually the whole Ummah for the past 1400 years.

When Masters of Hadeeth and Fiqh such as Imam Ahmad ibn Hanbal or Imam Shafi'i deem the Night of the 15th Sha'baan to be a night of virtue, along with the Aqeedah (belief) that Allah descends to the lowest heaven right from the beginning of this auspicious night – a belief that can only be based on Saheeh Hadeeth – then it is an exercise of great stupidity and futility to attempt an infantile re-analysis of Asaaneed (chains of narration) such as the type al-Albani, the greatest Salafi Hadeeth

“expert” of this age, was in the habit of carrying out, and who incidentally was constrained to admit the following indisputable fact, which the Ummah had known all along for the past 1400 years, regarding the night of the 15th of Sha'baan after having painstakingly carried out one such laborious exercise in great stupidity and futility (i.e. a detailed and lengthy re-analysis of the Asaaneed):

“In summary, the Hadeeth [pertaining to the virtue of the night of 15th Shabaan] with all its supporting strands is authentic without any doubt. Authenticity could be established with a much smaller number than this, so long as they are free of any severe weaknesses, as is the case with this narration.” [al-Albani’s conclusion after a lengthy exercise in stupidity and futility]

Hence, much of the analysis of Ahadeeth being carried out today by self-appointed ‘Mujtahids’ who are barely able to hold more than a smattering of Ahadith in their amnesiac brain cells, are exercises in even greater stupidity and futility. Every Tom, Dick, Harry appears to have conferred on himself or herself, along with his or her fledgling students, the right to make a personal hobby out of analysing the authenticity of Ahadeeth - a hobby with which deviants of all breeds are currently using to select at will which parts of the Deen of the Salaf-us-Saliheen to adopt, and which parts of the Deen to expunge.

The wildly fluctuating conclusions of such self-appointed ‘Mujtahids’ after a thorough analysis of the Ahadeeth pertaining to the 15th of Sha'baan, vividly demonstrate the extremely subjective nature of this satanically misused

hobby- one which has encouraged and prized open the door further, to a level never seen before, for each and every other fledgling “student of knowledge” to try their hand at this precarious exercise, and which is directly responsible for the disturbingly rapid increase in the number of Muslims today who have even begun to question or reject the authenticity of Ahadeeth found in previously unassailable collections such as Bukhari and Muslim.

Thus, this article will avoid contributing to the glut of analyses, arriving at wildly differing conclusions, already being propagated widely, and instead suffice with the authentication of the likes of Imam Ahmad ibn Hanbal and Imam Shafi'i, along with a number of quotes from the Fuqaha which provide crystal-clear objectivity and clarity on this issue, and which accurately represent the ruling of all Four Madh-habs pertaining to the auspicious occasion of the night of 15th Sha'baan.

THE “DALEEL” THAT IS SUFFICIENT FOR ALL SANE MUSLIMS

Qadi Abu Ya'la narrates with an authentic chain, Imam Ahmad ibn Hanbal's (rahmatullah alayh) explicit statement affirming the fact that the night of Sha'baan is singled out specifically by *al-athar* (i .e. hadith narration) as one in which Allah descends to the lowest heaven:

“Ahmad bin al-Hasan bin Hassan said: It was said to Abu Abdullah (i.e. Imam Ahmad): “Does Allah the Most High descend to the lowest heaven every night [i.e. in the final third]?” He replied: ‘Yes’. He was [then] asked: ‘And in Shabaan as we find it in the narration (al-athar)?’ He said: ‘Yes’. [IbtaaI ut-Ta’weelaat li akhbaar us-Sifaat]

It is obvious that the narration (al-athar) referred to above pertains to the numerous Ahadeeth that state that Allah descends to the lowest heaven on the night of the 15th of Sha’baan. Since such an Aqeedah (belief) that Allah descends to the lowest heaven on a particular night can only be based on Qur’aan or on Absolute Saheeh Ahadith, this is clear proof that Imam Ahmad bin Hanbal believed that the narrations pertaining to the 15th of Sha’ban are authentic.

Imam Ahmad ibn Hanbal also narrates in his own Musnad a narration regarding another virtue of the night of 15th Sha’ban:

“Allah bestows His special attention to His creation on the fifteenth night of Sha’ban and forgives all His servants except two categories of people: the person who harbours enmity and a murderer.” [Musnad Ahmad]

Ibn Taymiyyah confirms that Imam Ahmad ibn Hanbal believed in the virtue of this night:

“However, that which many of the Ahlul IIm [i.e. Aimmah-e-Mujtahideen, Fuqaha and Muhadditheen] or

the majority of them, are upon, from amongst our Ashaab i.e. the scholars of the Hanbali Madh-hab] and other than them, is the virtue of it. An explicit statement of Ahmad [ibn Hanbal] demonstrates this [opinion], due to the great number of Ahadeeth transmitted regarding it, and [due to] that which confirms this from the words and deeds transmitted from the Salaf [the pious predecessors]. Some of its merits have been narrated in Musnads and Sunans [two categories of compilations of Ahadeeth], even though other things may have been fabricated regarding it.” [‘Iqtidaa as-Siraatul-Mustaqeem]

Another explicit statement from one of the great Imams of the Salaf-us-Saaliheen confirming the virtue of this night is found in Kitaabul-Umm of Imam Shafi’i (rahmatullah alayh), in which he mentions the night of 15th Sha’baan alongside other auspicious nights of the year:

“It has reached us that it is said that prayers and du’as are answered on five nights: the night of Jumu’ah, the night of Adha and the night of Fitr (i.e. the Eid nights), the first night of Rajab, and the night of the middle of Sha’baan.”

Imam Shafi’i continues:

“I consider it mustahab (asta habbu) to do all that is related in these nights, without it being [regarded as] an obligation” [al-Umm]

The books of all Four Madh-habs are replete with statements confirming the virtue of this night. To give a glimpse of the acceptance of the virtue of this night by the Ummah, minus a few anomalous opinions – a few such quotes are cited here.

The authoritative Hanbali scholar, Allamah Al-Buhuti, states in '*ar-Rawdal~Murbi*':

“Standing up for the night [in prayer] is Sunnah, its beginning being with two Rakats of light recitation, and its timing being from the evening to the beginning of dawn. And, one should not stand for the whole night except for the night of Eid, and one should pay special attention to the Night of the 15th of Shabaan.”

The Hanafi Faqeeh, Allamah Ibn Nujaym, mentions the night of 15th Sha'ban amongst the other auspicious nights:

“Among the Mandoobaat [the recommended acts] is to stay up the last 10 nights of Ramadan, the night of the Two Eids, the 10 nights of Thul Hijjah, and the night of the Middle of Shabaan, as is transmitted in the Ahadeeth and mentioned in detail in the Targheeb and Tarheeb. What is meant by staying up the night is apparently the whole night, and it could be most of it.” [al-Bahr ur-Raiq]

Allamah Ibnul Haajj, an authoritative Faqeeh of the Maliki madh-hab, narrates the attitude of the Salaf-us-Saliheen towards this auspicious occasion:

“The Salaf (pious predecessors) would sanctify this night and prepare themselves for it in advance.” [Al-Madkhal]

Allaamah Shirbini, a Shafi'i authority, whilst describing the actions to be performed on the nights of Eid, mentions the Mustahab status of staying up on the night of 15th Sha'ban, and sources this ruling from Imam Nawawi's authoritative Kitaab:

“Staying up the night is done by staying up the whole night such as in Mina, and some said part of the night, even an hour of it. On the authority of Ibn Abbas radiya'Allahu anhu, praying Isha in congregation and intending to pray Fajr in congregation, as well. Prayers and Du'a in them (the night of the two Eids), and in the night of Jumu'a, the first of Rajab, and the Middle of Shabaan are answered, so it is Mustahab as mentioned in the Rawdhah (of Imam Nawaw').” [Mughni al-Muhtaj]

Allamah al-Suyuti, a Shafi'i authority, quotes the 5th century authority, Allamah Ibn Salah, in support of the merit of the night of Nisf Shabaan:

‘The middle night of Sha ban does have merit. To spend its night in acts of worship is recommended (mustahab); but on an individual basis, not collectively. ’ [al-Amr bi l-Ittiba'wal-Nahy 'an l-lbtida]

Note that Allamah Ibn al-Salah explicitly mentions that the acts of worship should be performed individually, not

collectively as done by deviant sects today who deceptively and falsely claim to be strict adherents to one of the Four Madh-habs, but who - not unlike the Salafis - suddenly resort to “Qur’an and Sunnah” or “minority opinions” whenever they encounter a ruling of their Madh-hab which does not fully accord with their taste-buds.

To end this section, we shall mention Hazrat Umar ibn Abdul Aziz’s (rahmatullahi alayh) firm exhortation to one of his contemporaries regarding the night of 15th Sha’ban:

“Al Khateeb narrated in Ghunyat-ul-Multamis with an Isnaad to Umar bin Abdul Aziz that he wrote to Adai bin Arta’a saying: “Upon you (alayka) are four nights in the year, for Allah showers His Mercy in them; the first night of Rajab, the night of Nisf-Shabaan, the night of Eidul Fitr, and the night of Eidul Adha.” [al-Talkhees of Ibn Hajar al-Asqalani]

PROHIBITION OF GATHERING IN THE MOSQUES

Along with the commendability of devoting the night of 15th Sha’ban to personal Ibadah, the Fuqaha of all Madh-habs emphasize the prohibition of gathering in the mosques for collective activity- a prohibition that exposes the deceptive claims to following the Madh-hab made by part-time followers of the Madh-habs who have a satanic tendency to scavenge for isolated and anomalous opinions in support of their deviant stances.

The Hanafi authority, Ash-Shurunbulali explicitly affirms the prohibition of gathering in the Masjids to commemorate the night of 15th Sha'ban and other auspicious nights:

“And it is Makrooh (Tahreemi) to gather in the masjid to commemorate these nights... since it was not done by the Messenger of Allah (sallallahu ‘alayhi wa-sallam) and also it was rejected by the scholars of Hijaz.”
[‘Maraaqiul-Falaah]

The above statement also indicates that the alleged rejection of the virtue of this night by some scholars of Hijaz may have been directed specifically towards gathering in the Masjid.

Similarly, Allamah Ibn Nujaym narrates the same categorical prohibition of gathering in the Masjid:

"It is Makrooh (Tahreemi) to gather (in groups) to stay up a night from these nights [including the night of Nisf Sha'baan] at the Masjid. As it was said in Al Hawi' Al Qudsi; no non-obligatory prayer other than Taraweeh should be prayed in congregation, and what was narrated about prayers in auspicious occasions such as the Night of Qadr, the Night of the Middle of Shabaan, the Night of the two Eids, Arafah, Jumu'a, and others, should be prayed individually.” [al-Bahrur-Raiq]

The Maliki authority, Imam Al-Hattaab, mentions that there is no difference of opinion in the Madh-hab with regards to the prohibition of gathering in the Masjids:

“There is no dispute in the Madhab on the reprehensibility (i.e. Makrooh Tahreemi) of gathering up in the night of 15th Shabaan, and the Night of Aashoora. The Aimmah must forbid from it” [Mawaahibul-Jaleel]

Hafiz bin Rajab al-Hanbali narrates this prohibition from one of the Imams of the Salafus Saaliheen, Imam at-Awza'i, who states:

“It is Makrooh (Tahreemi) to get together and perform Salah or Du'a in the masjid, but it is not Makrooh for a person to perform it individually.” [‘Lataa-if ul-Ma-aarifl

Similarly, the Shafi'i authority, Alaamah Ibn Salah, also narrates the prohibition of performing acts not reported from the Salaf:

“However, people taking this night, and the night of Raghaib as a festival (mawsim) and a distinguishing mark (Shiar) is a reprehensible bid'ah. And what they add to the night, going beyond customary need, such as lighting candles and the like, contravenes the Shari'ah”

Hafiz ai-Munawi, another Shafi'i authority, approvingly quotes the same prohibition from al-Majd bin Taymiyyah, an authority of the Hanbali Madh-hab and grandfather of IbnTaymiyyah:

“Likewise, marking it out for festivities by preparing different foods and sweet dishes, and putting up decorations comes under the category of celebrations which are newly innovated for which there is no basis.”
[FaydhulQadeer]

Allamah al-Buhuti states in the authoritative Hanbali book, Kashshaful-Qina, that gathering in the Masjid is a Bid'ah:

“As for the night of Nisf Sha'baan (15th Shabaan), in it is virtue, and from the Salaf were those who would pray during it. However, gathering together in order to stay up [for the night] in the Masaajid is a Bid'ah.”

We shall now conclude with Hafiz bn Rajab al-Hanbali's befitting advice that he proffered at the end of a lengthy analysis he conducted on the issue of the virtue of the night of 15th Sha'ban:

‘Thus it befits a believer to devote himself in this night to Zikrullah (remembrance of Allah), exalted is He, and to asking Him to pardon ones sins, conceal one's faults and relieve his hardships. This should be preceded by offering sincere repentance. For Allah, exalted is He, relents towards those who turn to Him in repentance.’ [Lataa-if ul-Ma-aarif]

THE DEVIATION OF NEO-MUJTAHIDS

Questions by a Student

I have a few questions:

1. Who is the Aalim/Sheikh or Muhaddith narrating from Sheikh Abu Bakr Ibn Abu Saburah?

Is he a student of Imaam Maalik Rahimahumullah? Is he thiqah? (*Yes, he is most reliable – The Majlis*)

2. This Hadeeth appears in Mishkaat and Allamah Munziri's Targheeb. I think Bayhaqi has also narrated it. (*Many other authorities have also narrated it. – The Majlis*)

For what did these Ulama including Allamah Ibn Majah then include this Hadeeth in their compilations? (*They included the Hadith on the understanding that it is Saheeh and worthy of amal. They did not enter it in their Authentic Works in idle sport – The Majlis*)

The reason for these questions is because I am trying to refute with my mind the views of both Ml Fazlur Rahman Azmi and Sheikh Yunus Johnpuri.

Sheikh Yunus Johnpuri clearly states that it is not permissible to make Amal on this Hadeeth and is inclined to prove that it is mawdoo'. In fact, he states that it is Bid'ah to fast on 15th Sha'baan.

Did all these Ulama include acts of Bid'ah in their compilations? *(Obviously not. The problem is that paper and cardboard mujtahids who are neo-salafis, have created stupid turmoil and have criticized practices which the entire Ummah has upheld since the earliest eras of Islam.*

A dangerous attitude which some Ustaadhs of Hadith acquire is the bloating of their egos. Whilst in relation to the Muhadditheen of former times, these paper teachers of hadith have less than a smattering of Hadith knowledge and even less in terms of Hadith memorization. They have lost themselves in nafsaani confusion, hence they believe themselves to be superior to the Aimmah, Fuqaha and Muhadditheen of former times. Thus, they make fools of themselves. –The Majlis)
It just does not make sense to me. *(Yes, their stupidity cannot make sense because they disgorge plain stupidity and bunkum –The Majlis)*

Moulana Fazlur Rahman and Sheikh Yunus concur with each other that the Hadeeth is extremely dha'eef - not just dha'eef - but so severely weak, that one cannot make Amal on this Hadeeth of fasting on 15th Sha'baan according to the Usools of Hadeeth. *(Their idea is baseless. They have acquitted themselves with stupidity. Their oblique vision has emboldened them to reject what the entire Ummah believes to be correct – The Majlis)*

Of what value is this Hadeeth then, if it is to be discarded in terms of the logic and understanding of Ml Fazlur

Rahman and Sheikh Yunus Johnpuri? Just for telling people it's very weak??? ***(There is no valid logic in their claims – The Majlis)***

I also don't understand this. Yet, no authority I am aware of, which has declared this Hadeeth as a fabrication. ***(Far from the Hadith being a fabrication, it is valid for amal. The dhu'f of this Hadith does not render it a fabrication – The Majlis)***

Saahibe Mishkaat is not so foolish to include in his Kitaab a narration which has to be discarded. ***(Yes! The other two are foolish for rejecting a well-established practice of the Deen – The Majlis)***

3. Then another point is that some of these Molvis and Hadeeth Ustaads are saying that this Hadeeth should not be attributed to Nabi Sallallahu Alayhi Wasallam because of the shadeed dhu'f of the sanad which is almost mawdhoo' in their opinion. Subhaan-Allah! Yet, Allamah Suyooti quotes Allamah Munziri stating that whatever Hadeeth he has mentioned in his Targheeb, may be narrated with itminaan. And they all have attributed this Hadeeth of fasting on 15 Sha'baan to Nabi Sallallahu Alayhi Wasallam. ***(Some of these molvis and hadith teachers are plain morons, hence their disgorgement of bunkum – serious bunkum which adversely affects their Imaan – The Majlis)***

If so many Ulama attributed the Hadeeth of fasting on 15th Sha'baan to Nabi Sallallahu Alayhi Wasallam, and

many Ulama have made Amal on this Hadeeth, then why should people be prohibited from fasting solely on 15th Sha'baan?

(Only deviates prevent Muslims from the virtues and benefits of 15th Sha'baan – The Majlis)

4. Another issue is that they are claiming that there is no khusoosiyat for fasting on 15th Sha'baan. In other words, a Nafl fast may be kept. But one may not make an intention of it being Mustahab or Sunnat. I don't understand this. The 15th day is mentioned specifically in this Hadeeth. The Hadeeth points out a khusoosiyat of this day. ***(The khusoosiyat of this Fast is well established by the Ta-aamul of the Ummah – The Majlis)***

When the Kitaab Ibn Majah, Targheeb, Mishkaat, etc. are meant for Amal purposes, when our Akaabir fasted specifically on this day, when some even mentioned explicitly that it is Sunnat to fast on this day, when various Muta-akhireen Fuqaha from all four Math-habs uphold this fast and when even Allamah Tabrezi clearly states that his Ahaadeeth are from the niche of Nabuwwat, can a person not make an intention of following the command or exhortation of Nabi Sallallahu Alayhi Wasallam? ***(Yes, the intention should be to uphold the Sunnah – The Majlis)***

5. The last issue is that the narrator has been severely criticized. But, that should not be a problem. He is praised by Imaam Maalik. Not a single one of his contemporaries

criticized him. Only those who came afterwards criticized him.

(If 1% criticized him, 99% praised him. The critics are a drop in the ocean-The Majlis)

And what is their proof for him forging Ahaadeeth? Is there any mawdhoo Hadeeth - even just one - which they can present, to prove that Ibn Abu Saburah has forged a Hadeeth. Just 1 so that we can then say that he has forged a Hadeeth, and accordingly, we have to be careful of him. But, I am unaware of such.

(Their 'proof' is the hallucination of their egos. They have no valid Shar'i proof for their baseless contention. Since they have set themselves up as 'muhadditheen' and 'mujtahideen', albeit of the paper and spineless kind, they deem it appropriate to present 'expertise' with their stupidity.-The Majlis)

If Ibn Abu Saburah was forging Hadeeth, how could Imaam Maalik refer people to him? So, he should be regarded as a *Mukhtalaf feeh Raawi*. And Allamah Zahabi has criticized him due to his memory. This should not render the Hadeeth dha'eef, but the Hadeeth should at least then be of the Hasan category. ***(Yes, the Hadith is valid for amal. The dogmatic approach of the neo-salafi Ustaadhs on an issue of valid Ikhtilaaf clearly displays their deviation. Offering Naseehat to his khalifah, Hadhrat Sayyid Abdul Qadir Jilaani (Rahmatullah alayh) said that he should not act like Allah Ta'ala. When the khalifah asked for the explanation, Hadhrat Jilaani said that when a person dogmatically believes***

that only he is absolutely right and all others are in error, then he poses as if he is Allah Ta'ala. -The Majlis)

OUR SHA'BAAN PLEDGE TO RASULULLAH

(Sallallahu alayhi wasallam)

Allaamah Abdul Wahhaab Sha'raani (Rahmatullah alayh) said:

“A general pledge has been imposed on us from Rasulullah (Sallallahu alayhi wasallam) that:

We should stand (in ibaadat) during the middle night (15th) of Sha'baan

We should fast during its day (the 15th)

We should prepare for it with much hunger, little talk and silence.

Whoever fills the stomach on this night, indulges in futility and is forgetful of Allah Ta'ala will not perceive the virtues of this Night. He is like stone that does not perceive anything. ...

Tabraani has narrated and also Ibn Hibbaan in his Saheeh *Marfoo-an*: “*During the middle Night of Sha'baan Allah Ta'ala looks (with mercy) at His entire creation, then forgives them except the mushrik...*”

Al-Baihqi has narrated *Marfoo-an*: “*Rasulullah (Sallallahu alayhi wasallam) said: 'Jibraeel – Alayhis*

salaam – came to me and said: ‘This is the middle Night of Sha’baan. (On this Night) Allah frees from the Fire people as many as the hairs on the goats of Bani Kalab. Allah does not look (with mercy) to a mushrik nor to a mushaahin (malicious person), nor to one who sever family ties nor to one who hangs his trousers (on or below the ankles) nor to one who is disobedient to his parents nor to a habitual drinker of wine.’”

Imaam Ahmad narrated: “(On this Night) Allah forgives His servants except two – the mushaahin and the murderer.”

Ibn Maajah narrated *Marfoo-an*: “When it is the middle Night of Sha’baan, then stand during the Night (in Ibaadat) and fast its day (the 15th), for verily Allah Tabaaraka wa Ta’ala descends to the first Sama’ during this Night from the time of sunset...”

A MORON ‘MUFTI’S’ CRITICISM OF HIDAAYAH

Question: A student mufti in an article comments as follows on the Ahaadith which appear in Hidaayah:

“In brief, there is no doubt that al-Hidaya contains narrations that are extremely weak and often untraceable. It was for this reason that scholars such as ‘Allamah al-Zayla’i penned books in locating, grading and consolidating those reports, like Nasb al-Raya. Furthermore, ‘Allamah Zayla’i, in many instances was

compelled to throw the towel in as well, confessing his inability to locate some of those narrations.

Thereafter, when Hafiz Ibn Hajar wrote his abridgment of Nasb al-Raya, al-Dirayah, he located many reports that 'Allamah Zayla'i failed to, but he as well was unsuccessful in numerous places. Shortly after, 'Allamah Qasim ibn Qutlubugha wrote a book entitled, Munya al-Alma', as a completion in locating further reports, and amazingly he found approximately forty such reports.

Very important to note that 'Allamah Qasim mentions that many people claim that Ali al-Marghinaani (Sahib al-Hidaya) mentioned reports that are not found, however many of these reports are found in the works of the early Mujathids, like Imam Muhammad in his al-Asl, with Asaaneed.

In the al-Jawahir wa al-Durar of 'Allamah al-Sakhawi there is one place where Hafiz Ibn Hajar was asked regarding such books of fiqh which contain reports that we cannot find nowadays or very weak narrations, so he replied that there are three possibilities: 1. it is authentic according to him 2. The books containing those narration were destroyed during the Tatar invasion. I can't remember the third answer he wrote, but you get the point. Finally, you should read al-Ajwiba al-Fadila of 'Abd al-Hayy al-Laknawi he addresses a similar issue."

ANSWER

The character who wrote the rubbish regarding Hidaayah is a moron. In Islamic parlance such morons who pose as 'muftis' are termed 'mufti maajin'. Shaami dubs deviates and morons of this ilk, *Haatibul Lail* (*gatherer of wood in the darkness of the night*). Without the slightest hesitation we can safely contend that shaitaan has colonized the brains of this moron who dared to write his *khuraafaat* against the illustrious Mujtahid, Saahib-e-Hidaayah. Before having embarked on his exercise of satanism, he should have supplicated for thorns to grow on his tongue. That would have been infinitely superior than the shaitaani drivel which he has uttered.

Allaamah Zayla-ee (rahmatullah alayh) is a peanut in comparison with Saahib-e-Hidaayah. His kitaab, *Nasbur Raya*, has no pedestal in relation to Hidaayah.

Be assured that every Hadith which Saahib-e-Hidaayah cites as the *Mustadal* for any mas'alah, is a confirmed Saheeh Hadith. The illustrious Fuqaha are not subservient to the Hadith classification science of the Muhadditheen. The Fuqaha were Muhadditheen in their own right, and the Muhadditheen were subservient to them in practical implementation of the ahkaam of the Shariah. It was not the other way around.

Moron 'muftis' are agents of Iblees. Shaitaan has harnessed them into his nefarious plot to dismantle the Deen with the aid of juhala who have suddenly become 'muftis'. These jaahil 'muftis' suffering from the hallucination of being mujtahids lack the ability of even

reciting correctly the texts of the kutub. They halaalize alcohol, carrion and riba with hollow and deceptive arguments by means of which they dupe the Toms, Dicks, Harrys, Jills, Janets, and Janes. They are the wolves leading the ignorant masses to Jahannam with their corrupt 'academic' expertise.

Allaamah Zayla-ee's "throwing in of the towel" is a clear admission of his knock-out defeat and lying ignominiously sprawled at the illustrious and mubaarak feet of Saahib-e-Hidaayah. If Allaamah Zayla-ee had to be reborn, he would not reach the mubaarak toes of Saahib-e-Hidaayah. His inability to locate the sources of the Ahaadith which constitute the *Mustadallaat* of Hidaayah, speaks volumes for his mediocrity in the stupendous field of *Ilm* in which Saahib-e-Hidaayah excelled and operated.

This miserable mufti maajin is too darn stupid to understand that the appearance of a Hadith in Hidaayah is by itself the highest degree of authenticity. The fact that a Hadith found its way into Hidaayah, is clear testification for its authenticity. But stultified brains are incapable of comprehending this simple fact stated by the illustrious Fuqaha. He lacks understanding of the concept of *Talaqqi bil Qubool*. This fellow should concentrate on gaining better expertise in the masaa-il pertaining to the rudimentary acts of *Istinja*.

He has not yet set foot in the kindergarten of *Ilm* at the higher level, yet his jahl constrains him to wag his

insolent and najis tongue against a *Waarith-e-Nabi* of the lofty status of Saahib-e-Hidaayah.

The inability of Ibn Hajar to locate the sources of the Ahaadith casts no aspersion on the integrity of Saahib-e-Hidaayah nor detracts from the authenticity of the Ahaadith of Hidaayah. On the contrary, it illustrates the deficiency of the research of Ibn Hajar (rahmatullah alayh). It is a monstrous stupidity to fault a Hadith on the basis of one's deficient research or inability to locate specific information. If an authority says that "I did not or I cannot locate it", it does no flow from this confession of 'throwing in the towel' that the Ahaadith cited by Saahib-e-Hidaayah are *Daheef or Maudhoo*'. If Zayla-ee and Ibn Hajar did not succeed in discovering the sources of the Ahaadith which Saahib-e-Hidaayah had ascertained and confirmed centuries prior to their appearance, it will then be only a moron who will contend that the Ahaadith in Hidaayah are 'weak' or 'fabricated'.

Both possibilities postulated by Allaamah Sakhaawi fully vindicate the authenticity of the Ahaadith of Hidaayah, and explain the reasons for the gross inability of the later critics in locating the sources of the Ahaadith narrated in Hidaayah.

May Allah Ta'ala save the Ummah from the villainy and shaitaanityat of these cardboard maajin 'muftis' who are today available two for a cent. They are churned out like sausages.