

The Blessings of the Night of Mid-Sha‘bān



The Night of Mid-Sha‘bān is a night of immense spiritual benefit and there are many hadiths that have been transmitted regarding this night. Ibn Māja relates on the authority of ‘Ā’isha رضي الله عنها saying,

“I did not find the Prophet ﷺ one night, so I went out looking for him and he was in al-Baqī‘ with his head raised to the sky. He said, ‘O ‘Ā’isha, do you fear that God would be unjust with you or his Prophet?’” She said, “I said: ‘No but I thought you may have gone to another one of your wives.’ He said: ‘On the Night of Mid-Sha‘bān, God the Exalted descends to the heavens of the earth and forgives a number [of people] greater than the hairs of the sheep of the [tribe] of Kalb (known for their many sheep).”¹

Al-Bayhaqī also relates on her authority saying, “The Messenger of God stood [in prayer] and lengthened his prostration until I thought that he died. When I saw this, I got up to move his finger and it moved. And so I went back. When he rose his head from prostration towards me and completed his prayers he said, ‘O ‘Ā’isha, or O Ḥumayrā’, did you believe that the Prophet was deceiving you? I said: ‘By God, no. But I thought you died because of the length of your prostration. He said: ‘Do you know what night this is?’ I said: ‘God and His Messenger know best.’ He said: ‘This is the Night of Mid-Sha‘bān. God looks at his servants on the Night of Mid-

¹ *Sunan Ibn Māja*: vol. i/ *Kitāb iqāmat al-ṣālah* 5, *Bāb* 191:1389.

Sha‘bān and he forgives those seeking forgiveness, has mercy on those seeking mercy, and leaves the bearers of grudges as they are.”²

She also related: “God the Exalted showers goodness (*khayr*) in abundance during four nights; the Nights of *Adhā* and *Fiṭr* (i.e. the night of the two ‘*Īds*), the Night of Mid-Sha‘bān in which deaths and provisions are determined as are the pilgrimages

written, and the evening of ‘Arafa until the call to prayer.”³


“I seek refuge in
Your good-
pleasure from
Your anger. And
I seek refuge in
Your forgiveness
from Your
punishment. And
I seek refuge in
You from You. I
am incapable of
Your praise. You
are as You have
praised Yourself.”

On the authority of Abī Tha‘laba al-Khushanī رضي الله عنه, “The Prophet ﷺ said: ‘When it becomes the Night of Mid-Sha‘bān, God looks at His creation and forgives the believers, maintains the disbelievers (in their disbelief), and leaves the bearer of grudges in their enmity until they abandon their [resentment].”⁴

In another hadith, the Prophet ﷺ made the following supplication during his prostration in Mid-Sha‘bān.

“‘Ā’isha رضي الله عنها said: ‘The night of Mid-Sha‘bān was my night. And the Messenger of God was at my place...He then went into prostration and said, ‘I seek refuge in Your good-pleasure from Your anger. And I seek refuge in Your forgiveness from Your punishment. And I seek refuge in You from You. I am incapable of Your praise.

You are as You have praised Yourself. [*A‘ūdhu bi-riḍāka*

min ṣakhatik. Wa a‘ūdhu bi-‘afwika min ‘iqābik. Wa a‘ūdhu bika minka. Lā uḥṣī thanā’an ‘alayka. Anta kamā athnayta ‘alā nafsik].”⁵

² *Shu‘ab al-imān li-al-Bayhaqī* vol. 3/3835 *bāb fī ṣiyām*

³ *Kanz al-‘ummāl*: vol.12/hadith 35215.

⁴ *Kanz al-‘ummāl*, vol. 3/h.7451

⁵ *Shu‘ab al-imān li-al-Bayhaqī*, vol.3/3838 *bāb fī ṣiyām*

In another transmission on her ﷺ authority, he ﷺ said: ‘My shadow and body [i.e. my entire being] have prostrated to You. And my heart has believed in You. This is my hand. I have not committed any wrong-doing with it except that it is against myself. O Great-One from Whom everything great is sought, forgive the sin that is great.’⁶

The Prophet ﷺ used to spend the Night of Mid-Sha‘bān praying and its day fasting. On the authority of ‘Alī ﷺ the Prophet ﷺ said: “If it is the Night of Mid-Sha‘bān then stand [in prayer] during its night and fast its day. For God descends to the heavens of the earth when the sun sets and says, ‘Is there anyone who seeks forgiveness so that I may forgive him? Is there anyone who seeks provision so that I may grant him provision? Is there anyone afflicted so that I may remove his affliction? Is there not such and such,’ until the dawn breaks.”⁷


**The Prophet ﷺ
 said: “If it is the
 Night of Mid-
 Sha‘bān then
 stand [in prayer]
 during its night
 and fast its day.”**

For this reason, it is encouraged to be abundant in worship during this night, particularly in prayer and supplication. ‘Atā’ b. Yasār ﷺ said: “After the Night of Power (*Laylat al-Qadr*), there is no night greater than the Night of Mid-Sha‘bān. It is from amongst the nights that supplications are answered.”

It is said that the angels in the heavens have two *Īds* as humans on earth have two *Īds*. The *Īd* of the angels is the Night of Salvation (*Laylat al-Barā‘a*) which is the night of the fifteenth of Sha‘bān, and the Night of Power (*Laylat al-Qadr*). The *Īds* of the believers are *Īd al-Fiṭr* and *Īd al-Aḍḥā*. For this reason, the Night of Mid-Sha‘bān has been described as the night of the *Īd* of the angels.

⁶ *Kānz al-‘ummāl*: vol.7/h.19812

⁷ *Sunan Ibn Māja*, vol.1/ *Kitāb Iqāmat al-ṣalāh* 5, *bāb* 191: h.1390.

Al-Subkī writes in his *Tafsīr*, the Night of Mid-Sha‘bān atones for the sins of a year, the night of Friday atones for the sins of the week, and the Night of Power (*Laylat al-Qadr*) atones for the sins of a lifetime. In other words, keeping vigil during this night is a cause of the atonement of a year’s sins. For this reason, the Night of Mid-Sha‘bān is also known as the “Night of Atonement.”

This night is also called the “Night of Forgiveness” because of the hadith on the authority of Abū Mūsā al-Ash‘arī رضي الله عنه saying, the Messenger of God ﷺ said: “God looks [at His creation] during the Night of Mid-Sha‘bān and forgives the entirety of His creation except for the polytheist and the inciter of ill-will amongst people (*mushāḥin*).”⁸

It is also known as the “Night of Apportionment (*qisma*) and Determination (*taqdīr*),” ‘Aṭā’ b. Yasār said: “During the Night of Mid-Sha‘bān, the angel of death records all those who will die from Sha‘bān to Sha‘bān. The servant plants seeds, gets married, and builds buildings all the while his name is recorded amongst the dead. The angel of death but awaits for the order to seize his soul.”

The people of righteousness and the knowers of God have traditionally recommended the recitation of *Sūrat Yāsīn* between the Sunset and Night prayers three times and saying the following supplication after each recitation of *Yāsīn*:

اللَّهُمَّ يَا ذَا الْمَنِّ وَلَا يُمْنُ عَلَيْهِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ يَا ذَا الطُّوْلِ وَالْإِنْعَامِ لَا إِلَهَ
إِلَّا أَنْتَ ظَهَرَ اللَّاجِئِينَ وَجَارَ الْمُسْتَجِرِينَ وَأَمَانَ الْخَائِفِينَ اللَّهُمَّ إِنْ كُنْتَ قَدْ
كَتَبْتَنِي عِنْدَكَ شَقِيًّا أَوْ مَحْرُومًا أَوْ مَطْرُودًا أَوْ مُقْتَرًّا عَلَيَّ فِي الرِّزْقِ فَامْحُ

⁸ *Sunan Ibn Māja*, vol.1: *Kitāb Iqāmat al-ṣalāh* 5, bāb 191/h. 1390

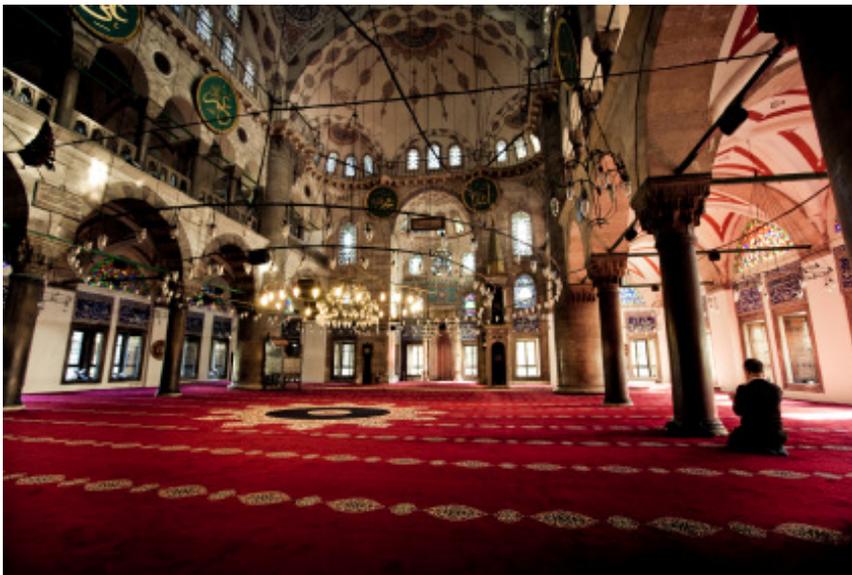
اللَّهُمَّ بِفَضْلِكَ شَقَاوَتِي وَحِرْمَانِي وَطَرْدِي وَإِقْتَارَ رِزْقِي وَاجْعَلْنِي سَعِيدًا
مَرْزُوقًا مُوَفَّقًا. إِلَهِي بِالتَّجَلِّيِ الْأَعْظَمِ فِي لَيْلَةِ النِّصْفِ مِنْ شَهْرِ شَعْبَانَ الْمُكَرَّمِ
الَّتِي يُفْرَقُ فِيهَا كُلُّ أَمْرٍ حَكِيمٍ وَيُبْرَمُ أَنْ تَكْشِفَ عَنَّا مِنَ الْبَلَاءِ مَا نَعْلَمُ وَمَا لَا
نَعْلَمُ وَأَنْتَ بِهِ أَعْلَمُ أَنْتَ الْأَعَزُّ الْأَكْرَمُ وَصَلَّى اللَّهُ عَلَيَّ سَيِّدِنَا مُحَمَّدًا وَعَلَى
آلِهِ وَصَحْبِهِ وَسَلَّمَ

*Allāhumma yā dha-l manni wa lā yumannu ‘alayh. Yā dha-l jalāli
wa al-ikrām, yā dha-l ṭawli wa al-in‘ām, lā ilāha illā anta, zahr al-
lāji‘in wa jār al-mustajīrīn, wa amān al-khā‘ifīn. Allāhumma in
kunta katabtanī ‘indaka shaqiyyan aw mahrūman aw maṭrūdan
aw muqattaran ‘alayya fī al-rizq, fa-amḥu Allāhumma bi-faḍlika
shaqāwatī wa ḥirmānī wa ṭardī wa iqtār rizqī. Wa aj‘alnī sa‘īdan
marzūqan muwaffāqan li-al-khayrāt. Ilāhī bi-al-tajallī al-a‘zam
min laylati niṣf min shahr al-Sha‘bān al-mukarram allatī yufraqu
fihā kullu amrin ḥakīm wa yubram, an takshif ‘annā min al-balā‘i
wa al-wabā‘i ma na‘lam wa mā lā na‘lam, wa mā anta bihi a‘lam,
innaka anta al-a‘zzu al-akram. Wa ṣalla Allāhu ‘alā Sayyidinā
Muḥammad wa ‘ala ālihi wa ṣahbihi wa sallim.*

O God, O Bestower Whom none can bestow upon, O Possessor of Sublimity and Honor, O Possessor of Might and Favor, there is no deity but You, Who is the support of those seeking asylum, Who is the protector of those seeking protection, Who is the Refuge for the fearful. O God, if You have written for me to be destined to be miserable, deprived, expelled, or straitened in provision, then I beseech You by Your favor to erase my misery, deprivation, expulsion and lack of provision. Make me instead

one destined to be fortunate and to be granted sustenance and access to wealth. My God, by the most sublime spiritual manifestation of this most honored Night of Mid-Sha'bān, whereupon every wise command is made clear and determined, remove from my destiny any tribulation or affliction, as well as what I know of and what I have no knowledge of and what you are the most knowledgeable of. You are the Most-High and Most-Generous. And may God, the Exalted, bless our Master Muḥammad and his family and companions and grant them peace.

What is more appropriate on a such a blessed night than to spend it turning to God, returning to the Truth, reflecting on the state of our hearts and souls in addition to



taking ourselves into account for our shortcomings with God the Most-Merciful?

It is said that the one who is miserable (*shaqī*) is he who has been deprived of the

blessings and mercy of this night. In a hadith on the authority of ‘Ā’isha رضي الله عنها saying, “The Prophet صلى الله عليه وسلم said: ‘Jibrīl has come to me and said: ‘This is the Night of Mid-Sha’bān. By God, there are people who will be saved from the Fire as the number of hairs on the sheep of [the tribe] of Kalb. In it, God will not look at a polytheist, one who incites rancor in the hearts of people towards others, one who severs the bonds

of the womb, one who drags his clothing [out of pride], one who transgresses against his parents, or one who is addicted to alcohol.”⁹

Just to briefly mention a few words about each of the above categories:

- As for polytheism, it is a grave sin that is not forgiven. It is mentioned in the Qur’an: “Indeed, God does not forgive association with Him, but He forgives what is less than that for whom He wills (*al-Nisā*, 48).” Also, “Indeed, he who associates others with God—God has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers (*al-Mā’ida*, 72).”
- As for the one who creates ill-will and rancor in the hearts of people for others, this will ultimately lead to bitterness and strife among people which the Prophet ﷺ described as the “destroyer” or the “severer” (*al-ḥāliqa*). Abū Dardā’ رضي الله عنه relates that the Messenger of God ﷺ said: “Should I not inform you of what is the highest form of fasting, prayer, and charity?” They said, “Yes.” He said, “To resolve [a conflict] between two people. For creating rancor between people is the severer (*al-ḥāliqa*).” Abū ‘Īsā said: “It has been related that the Prophet ﷺ said: “It is the severer (*al-ḥāliqa*). I do not mean it shears hairs but rather that it shears one’s faith.”¹⁰
- As for the addiction to intoxicants, this is of the major sins. Abū Hurayra رضي الله عنه related that the Messenger of God ﷺ said: “He who drinks wine, the light of faith leaves his heart.”¹¹ In other words, faith (*imān*) and alcohol do not coexist inside of one person at the same time.

⁹ *Kanz al-‘ummāl* vol.12/h.35184

¹⁰ *Sunan al-Tirmidhī*: vol.4, *Kitāb šifat al-qiyāma* 38-Bāb 56/h. 2509

¹¹ *Majma‘ al-zawā‘id*: vol.5/p.72

- As for severing the ties of the womb, it is one of the most grave sins which God the Exalted forbade. Abū Hurayra رضي الله عنه reports that the Prophet ﷺ said, "God created [His] creation, and when He finished from His creation, the womb said, '(O God) at this place I seek refuge in You from all those who sever me (i.e. the ties of kin). God said, 'Yes, will it not please you to know that I will keep good relations with the one who keeps good relations with you, and I will sever relations with the one who severs relations with you.' It said, 'Yes, my Lord.' God said, 'Then that is allotted to you ' The Messenger of God ﷺ added: 'Read (in the Qur'an) if you wish, the statement of God: 'Would you then, if you were given the authority, do mischief in the land and sever your ties of kinship?' [*Muḥammad: 22*]"¹²
- As for the one who shows off their garments, it is an indication of arrogance and vanity. God says in the Qur'an: "Verily, God likes not each arrogant boaster [*Luqmān: 18*]." 'Abd Allāh b. Mas'ūd رضي الله عنه reports that the Prophet ﷺ said: "No man with a mustard seed's [weight] of arrogance will enter Paradise."¹³
- As for transgression against one's parents, it is also one of the major sins. Deference and benevolence towards one's parents is a firmly established *sunna* (*sunna mu'akkada*). Transgression of any kind against one's parents has been strictly forbidden regardless of its degree of severity, to the point that the Qur'an prohibits even using even the simplest expression of contempt such as "Uff." It is mentioned in the Qur'an: "Your Lord has decreed that you worship none but Him, and that you be kind to parents. Whether one or both of them attain old age in your lifetime, say not to them

¹² *Ṣaḥīḥ al-Bukhārī*: vol.5/ *Kitāb al-adab* 81, *bāb* 13/h. 5641.

¹³ *Musnad al-Imām Aḥmad*: vol.1/p.416.

a word of contempt, nor repel them, but address them in terms of honor
[*Isrā'*:23-4] .”

We pray that God grants us success in working to fulfill what is required of us in His book and the example of His Messenger ﷺ. And we pray that God blesses our month of Sha'bān and enables us to attain the month of Ramaḍān and that He make us of those He has accepted and written amongst his righteous servants. And peace and blessings be upon our Master Muḥammad and upon his family and Companions.