

The Clear Haq

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الْحَقُّ الْمُبِين

The 15th Night of Sha’baan—A Great Night!

Extra Ibaadat and fasting on this day/night...

According to the Ahlus-Sunnah wal Jamaa’ah, the 15th night of Sha’baan is an important, significant and a virtuous night in the Islamic calendar.

Ibnul Haj (rahimahullah) states:

“The salaf (pious predecessors) would sanctify this night and prepare themselves for it in advance.”

(Al-Madkhal, vol. 1, pg. 299)

Imam ‘Ata ibn Yasar (rahimahullah) – the great Tabi’i of Madinah Munawwarah said:

“After Laylatul-Qadr, there is no other night in the year that is more virtuous than the middle (15th) night of Sha’ban.”

(Lataaiful Ma’aarif)

15th Sha’baan-Laylatul-Baraa’ah

Hadhrat Aisha (Radhiyallahu anha) says that Nabi (Sallallaahu alaihi wasallam) said, *“Allah descends to the Samaa-ud-Dunya (the first sky) on the fifteenth night of Sha’baan and He Forgives more people than the number of hair on the goats of the Banu Kalb tribe.”* (Tirmizi)

The Night...

The 15th night of Sha’baan is also called Laylatul-Baraa’ah which means the night of salvation or forgiveness because on this night Allah Ta’ala frees many Muslims from Jahannam. In one narration it is stated that Nabi (Sallallaahu alaihi wasallam) said, *“... Allah Ta’ala forgives a large number of people more than the number of the fibres on the sheep of the tribe of Kalb.”* (The tribe of Kalb had a huge number of sheep.)

This night is indeed a great and auspicious night to Muslims. This is a night in which Muslims resort to plenty of ‘Ibaadat of Allah Ta’ala. Tilaawat, Zikr, Durood Shareef, Du’a, Istighfaar and Nafl Salaah — Salaatut-Taubah, Salaatut-Tasbeeh and Salaatul-Haajat, are among the ‘Ibaadaat with which Muslims honour this night.

Some spend half the night in the above ‘Ibaadaat. Yet others turn the ‘darkness’ of the entire night into ‘Noor’ with ‘Ibaadat. Allahu Akbar! Truly, this shows nothing but the Muhabbat (love) a Bandah (servant) of Allah Ta’ala has for his / her Rabb.

Why do Muslims exert themselves so much in ‘Ibaadat on this night? The Hadith answers this question in which it is mentioned that Hazrat Ali (Radhiyallaahu anhu) said that Nabi (Sallallaahu alaihi wasallam) said, *“When it is the 15th night of Sha’baan, stand in Qiyaam (Nafl Salaah) in the night, and fast during the day, and ask for forgiveness (make Istighfaar). Because on that night Allah Ta’ala descends to the Samaa-ud-Dunya (the first sky) from sunset and announces, ‘Is there anyone who is asking for forgiveness so that I can forgive them? Is there anyone who needs Rizq that I may give him Rizq? Who is in distress that I may relieve his distress?’ And this continues till the morning.”* (Ibne Maajah)

On this great night, Allah Ta’ala decides regarding certain issues of everyone. Among the things which are decided, Nabi (Sallallaahu alaihi wasallam) said,

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Our Preparation For Ramadhaan...

As Ramadhaan approaches us, we should ask ourselves, “What does my preparation for Ramadhaan really mean?”
To a Hafizul Qur’an who doesn’t read Qur’an Majeed throughout the year, it will mean, “I must start checking my quarters which I read annually in Taraweeh”. And, “I must see if those isolated venues which are flexible in accommodating two Rak’aats have space for me to perform”.

To a non-Namaazi it means, “I only read Jumu’ah Salaah, I should start reading one or two more Salaahs. So, Fajr time I’m awake due to waking up for Sehri, I will read Fajr. And Maghrib

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Questions & Answers

Bayaans in Masaajid on Auspicious nights

Question: Is it necessary to gather in the Masjid for a Bayaan on the 15th night of Sha’baan? Many Masjids arrange for such programs.

Answer: It is not at all necessary to do so. In some of the Fataawa Kitaabs, such gatherings on auspicious nights have been strongly discouraged. In fact, if people regard such gatherings as part of the significance or A’maal of auspicious nights, then it is incumbent to discard such gatherings as this will now be considered a Bid’ah.

Question: People argue that the one of the reasons and benefits of such Bayaans on auspicious nights is that people get educated and learn of the virtues of the specific night. Is this argument correct?

Answer: One should learn of the virtues of an auspicious night before the night! Just like how one prepares for an important worldly event in advance, so too should one prepare by learning of the virtues of auspicious nights before the arrival of the auspicious night.

Question: What is the harm in attending a Bayaan on an auspicious night? After all, a Bayaan is also Ibaadat.

Answer: On auspicious nights, especially the 15th night of Sha’baan, we should exert ourselves in extra Ibaadat individually. Now tell us, after attending a Bayaan on an auspicious night that was perhaps arranged after Esha Salaah, and lasted for just over an hour, thereafter how much energy does one still have to go home and engage in Nafl Ibaadat? Thus, extra Ibaadat — such as Du’a, Tilaawat, Nafl Salaah, Istighfaar, etc. — which is important to perform on this night, is restricted to a Bayaan in which one listens of the significance of the night but returns home and has no energy left to carry out extra Nafl Ibaadat.

Therefore, one should learn of the vir-

tues of the auspicious night before the night, so that one will know exactly what to do when the night begins.

Question: Should men go to the Qabrastaan on the 15th night of Sha’baan?

Answer: We learn that Nabi (Sallallahu alaihi wasallam) went to the Qabrastaan on this night. Therefore, keeping safety into consideration, if possible, one should go to the Qabrastaan and make Du’a for the Marhoomeen.

Question: How can one explain to someone as to why we should engage in extra Ibaadat on the 15th night of Sha’baan?

Answer: On the 15th night of Sha’baan, Allah Ta’ala decrees various things of every single person. His Rizq is decreed, will he/she pass away in the coming year, who will be born, etc. are among the things decreed on this night.

Take for example a teacher who is marking the exam papers of a student. The student knows that his teacher is currently marking his papers. Now the student quickly goes and does some Khidmat of his teacher. Perhaps he offers some water, or switches on the fan if it is in summer, etc. These actions are merely done to soften the heart of his teacher so that his errors may be overlooked and a good mark may be given, etc. While this is merely an example for us to understand, the point is that Allah Ta’ala decrees things for each one of us. Thus, while things are decreed for us, we should engage in Nafl Ibaadat so that Allah Ta’ala can have mercy in our affairs which are decreed.

Question: Is it expected to stay up the entire night of the 15th of Sha’baan?

Answer: One should stay up for as much as one can spend in extra Ibaadat. If a person can manage only half an hour due to him having to wake

up early for his work the next day, then he should do so. Every person should see how much his health and time allows him or her to spend in Nafl Ibaadat on this night.

However, staying away from sins is incumbent, especially on this night! Watching videos, taking pictures, vaping, dressing un-Islamically, etc. should be totally avoided. These sins should be avoided at all times, especially on auspicious days and nights.

Those who claim there is no virtue for the 15th night of Sha’baan

Question: Some people send messages that there is nothing significant on the 15th night of Sha’baan. They say the Ahaadith are weak stating the virtues of this night. Thus, there is nothing auspicious about this night. What should we reply to such views?

Answer: What can we do about such beliefs of certain people? The Salafis are known for having such opinions. Those who believe such should go sleep. We, who are aware of the virtues of this night, should spend time in Nafl Ibaadat. As simple as that.

Question: Who are the people who will not be forgiven on the 15th night of Sha’baan?

Answer: The following are among the unfortunate ones that will be deprived of Maghfirah:

The one who commits Shirk.

The one who has malice for another.

The one who kills unjustly.

The one who severs family ties (without any Shar’ee basis).

The one who wears his trouser (or any garment, like a long Saudi-dress dubbed as a ‘Kurtah’) under his ankles (for males only).

The one who is disobedient to his parents.

The one who drinks alcohol.

The 15th Night of Sha’baan—A Great Night!

Extra Ibaadat and fasting on this day/night...

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“On this night the birth of those who will be born (till the following 15th Sha’baan) is written. The death of those who will pass away (till the following 15th Sha’baan) is written. On this night, the A’maal of everyone is risen (i.e. the books of deeds from the previous year’s 15th Sha’baan to this night are taken to the Heavens and new books are given to the angels who record our actions). On this night, (everyone’s) Rizq (sustenance, wealth etc.) is written.” (Baihaqi)

Therefore, one should engage in Nafl Salaah and in Du’a through which one can admit to Allah Ta’ala of our hopelessness in our ‘Ibaadat and Itaa’at (obedience and following the Shari’ah and Sunnah) we displayed in our life, the sins we committed, the Haraam and doubtful food we ate, the music we listened to, the Haraam TV we watched, the Haraam pictures we posed for, the Haraam selfies we took, the Haraam interest deals we were / are involved in, the Haraam dressing we wore / wear — imitating soccer heroes in their style, fashion, clothing and haircuts and dressing like actors and actresses etc., the Haraam shows, fetes, souks we attended which were named with Islamic terms (example: Pre-Ramadhan Fairs, Halaal Food Expos, Fashion Extravanzas etc.), the Haraam wedding functions we attended and all other Haraam sins we were involved in. We should then ask Allah Ta’ala to grant us another chance so that we can live as good, obedient and faithful Muslims. Together with this, we must make a firm intention to live by this promise.

We should make a Niyah (intention) that we live by our word of being good, obedient and faithful Muslims. This includes that we will from today, change our wrongs, involvement in sins, disobedience to Allah Ta’ala and showing a ‘no-care’ attitude towards His Deen and His Shari’at. We will re-

gard Haraam to be Haraam and stay far away from it. We will listen to Ulama-e-Haq who explain what is Halaal and what is Haraam.

A sign of accepted Taubah is that the person does not go back to that sin. Look at the Sahaabah’s Taubah when liquor was made Haraam. When it was announced that liquor has now become Haraam, at once they destroyed all their barrels and drums in which they used to store and transport liquor. To such an extent that the drains of Madinah Munawwarah were flowing with liquor!

Du’as for other permissible matters should also be made. Remember, Allah Ta’ala descends to the first heaven on this night which means that the Special Rahmat (Mercy) and Tawajjuh (Attention) of Allah Ta’ala are directed to us on this night.

Thus, with the hope of our Du’as being answered, one should make plenty of Du’as for one’s personal needs and difficulties. May Allah Ta’ala accept our broken ‘Ibaadaat of this night and overlook our shortcomings in carrying them out, Aameen.

this night and overlook our shortcomings in carrying them out, Aameen.

The Hope...

As mentioned above, one should have hope that one’s Du’aas are accepted. Therefore, with hope of forgiveness we should put forth to Allah Ta’ala the weaknesses and sins we have openly, proudly and intentionally committed in our life. The cries, tears and meekness of everyone on this auspicious night will surely be heard in the Court of Allah Azza Wajal.

The Unfortunate Ones...

However, there are certain unfortunate souls who will not be forgiven on this blessed night. Various narrations shed light on some reasons for no forgiveness of such unfortunate souls. Among them are:

- × The one who commits Shirk.
- × The one who has malice for another.
- × The one who kills unjustly.
- × The one who severs family ties (without any Shar’ee basis).
- × The one who wears his trouser (or any garment, like a long Saudi-dress dubbed as a ‘Kurtah’) under his ankles (for males only).
- × The one who is disobedient to his parents.
- × The one who drinks alcohol.

If Taubah is not made from the above and one does not distance himself / herself from these and all other sins, one will be deprived of Allah’s Special Rahmat and Maghfirat on this night.

One should avoid the trend which is rife nowadays of calling and messaging people a day or two prior to this blessed night to ask for Maaf. However, hardly a few days pass and the same Zulm (oppression to people), severing of ties, disobeying parents and Gheebat (backbiting of people) etc. are committed. This is making a mockery of this auspicious night and of people. In fact, everyday one should have a good and clean heart towards everyone. This will safeguard one from falling into sins as far as the rights of others are concerned. If we are really serious about making Taubah on the Night of the 15th Sha’baan, why not rather start off at this moment? Why wait?

The Day...

In the abovementioned Hadith it appears that Nabi (Sallallaahu alaihi wasallam) desired that one fasts on the day of the 15th Sha’baan. Since our books of deeds of the previous year’s 15th Sha’baan to this year’s 15th Sha’baan will be closed and taken to the heavens and new books will be brought, let us open the new books with the reward of fasting to be recorded on the first page.

Our Preparation For Ramadhaan...

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time I can't eat at home, so I will go to the Masjid".

To a Muslim family, it will mean, "What is our menu going to be? What latest savouries are we going to feast on? What latest shakes, faloodas and other similar goodies are there in the market for us to get our hands on?"

On the other hand, we should contemplate to the fact of the attitude of the Noble Sahaabah (Radhiyallahu anhum), as to what their preparations for Ramadhaan was.

The Sahaabah (Radhiyallahu anhum) were punctual on Nafl Salaahs such as Tahajjud, Awwaabeen, etc.

They were very punctual (without doubt) on Salaah with Jamaat. Their lives out of Ramadhaan were aligned to A'maal, Ibaadat and making Amal on Deen.

Despite leading such wonderful and pious lives out of Ramadhaan, the Sahaabah (Radhiyallahu anhum) looked forward to the approach of Ramadhaan! So what did they look forward to, if their lives out of Ramadhaan were already so Masha Allah?

The fact is, that the rewards promised for deeds in Rama-

dhaan were looked at. As stated in the Hadith

Shareef, a Nafl Salaah in Ramadhaan earns one the reward of a Fardh out of Ramadhaan. Likewise, a Fardh Salaah in Ramadhaan earns one the reward of seventy Faraaidh. These are tremendous boons and bonuses exclusive for Ramadhaan!

Now, a true Bandah of Allah Ta'ala (and the Sahaabah were obviously the truest servants of Allah Ta'ala) will increase in deeds he is doing in the month of Ramadhaan!

Thus, the Nafl Salaahs which were diligently performed out of Ramadhaan, will be increased in Ramadhaan. Similarly, other Nafl actions such as Tilaawat, Du'a, Azkaar, Sadaqah, etc. which were punctually carried out prior to Ramadhaan, are now increased in Ramadhaan.

This is the attitude the Sahaabah (Radhiyallahu anhum) had for Ramadhaan. And this is the attitude the pious servants of all eras of Islam had and (currently) have for Ramadhaan. Prior to Ramadhaan, their lives are already so Masha Allah and aligned to A'maal, then in Ramadhaan their A'maal go to the next level.

Unfortunately, in our era, we see the Masjid filled only for

the first few nights of Taraweeh and first few Fajr Salaahs. Thereafter, the Saffs disappear! Yes, towards the Khatm night, or the 27th night, the Masaajid get filled a little, once more. The rest of the nights, apart from the punctual Musallis, the Masaajid are empty of the rest of the men of the Ummah.

Even other Salaahs with Jamaat, in our era, a 'no care' attitude is shown in Ramadhaan. Sometimes, even the young-Haafiz who is leading Taraweeh Salaah is absent for Fajr Salaah, in Ramadhaan!

May Allah Ta'ala open our eyes, Aameen.

The results of having such a careless attitude towards Ramadhaan leads to having no consistency at all, out of Ramadhaan.

Treating Ramadhaan with such an attitude where we are not concerned of Salaah with Jamaat, Taraweeh Salaah each night even if Khatm is completed earlier, hardly much Tilaawat and Azkaar, etc., then after Ramadhaan, instead of seeing the Noorani effects of Ramadhaan, our state will be the same as it was before Ramadhaan, or Allah forbid, worse than that!

May Allah Ta'ala make our Ramadhaan fruitful, Aameen.