

## Shabaan: Laila tul Bara'ah

Det har vært uenigheter om shabaans natt laila tul bara'ah. Noen mener til og med at det er bid'ah å gjøre ibadah denne natten.

Men la oss analysere dette og finne ut hva som er rett og galt.

Islam betyr "å følge Allahs ordre og Profetens sunnah".

Det som Profet Mohammad s.a.w.s., sahaabah, tabi3in eller taba tabi3in ikke har gjort er ikke Islam men en bid'ah, en vei som fører til jahannam.

Så hvis det ikke står noe i koranen og hadith angående denne natten som er 15. Shabaan så vil det være bid'ah å gjøre ibadah i denne natten akkurat som det blir nevnt om 27. Rajab (natten av meraj). Å gjøre ibadah i natten av meraj er bid'ah fordi det kommer ingenting om det i koranen eller hadith.

Men la oss se om det er noe om 15. Shabaan?

Etter å ha lest og funnet så er det mange ahaadith om 15. Shabaan.

Selvsagt er mange av disse hadithene svake i sanad, men ulama skriver at når det er så mange ahaadith så selv om de er svake så forsterker den ene den andre.

### AHAADITH:

1. Ummul-Mu'mineen 'Aishah, Radi-Allahu anha, is reported to have said, "Once Prophet Muhammad, Sall-Allahu alayhi wa sallam, performed the Salah of the night (Tahajjud) and made a very long Sajdah until I feared that he had passed away. When I saw this, I rose (from my bed) and moved his thumb (to ascertain whether he is alive). The thumb moved, and I returned (to my place). Then I heard him saying in Sajdah: 'I seek refuge of Your forgiveness from Your punishment, and I seek refuge of Your pleasure from Your annoyance, and I seek Your refuge from Yourself. I cannot praise You as fully as You deserve. You are exactly as You have defined Yourself.' Thereafter, when he raised his head from *Sajdah* and finished his *salah*, he said to me: 'Aishah, did you think that the Prophet has betrayed you?' I said, 'No, O Prophet of Allah, but I was afraid that your soul has been taken away because your *Sajdah* was very long.' He asked me, 'Do you know which night is this?' I said, 'Allah and His Messenger know best.' He said, 'This is the night of the half of Sha'ban. Allah Almighty looks upon His slaves in this night and forgives those who seek forgiveness and bestows His mercy upon those who pray for mercy but keeps those who have malice (against a Muslim) as they were before, (and does not forgive them unless they relieve themselves from malice).'"

2. In another Tradition Sayyidah' Aishah, Radi-Allahu anha, has reported that Prophet Muhammad, Sall-Allahu alayhi wa sallam, has said, "Allah Almighty descends (in a manner He best knows it) in the night occurring in the middle of Sha'ban and forgives a large number of people more than the number of the fibers on the sheep of the tribe, Kalb."

Kalb was a big tribe the members of which had a very large number of sheep. Therefore, the last sentence of the *hadith* indicates the big number of the people who are forgiven in this night by Allah Almighty.

3. In yet another Tradition, she has reported Prophet Muhammad, Sall-Allahu alayhi wa sallam, to have said, "This is the middle Night of Sha'ban. Allah frees in it a large number of the people from Fire, more than the number of the hair growing on the sheep of the tribe, Kalb. But He does not even look at a person who associates partners with Allah, or at a person who nourishes malice in his heart (against someone), or at a person who cuts off the ties of kinship, or at a man who leaves his clothes extending beyond his ankles (as a sign of pride), or at a person who disobeys his parents, or at a person who has a habit of drinking wine."

4. Sayyidna Mu'adh ibn Jabal, Radi-Allahu anhu, reports that Prophet Muhammad, Sall-Allahu alayhi wa sallam, has said: "Allah Almighty looks upon all those created by Him in the middle Night of Sha'ban and forgives all those created by Him, except the one who associates partners with Him or the one who has malice in his heart (against a Muslim)".

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