

Are there more deaths in the month of Sha ' baan?

Is there any report that more souls are taken during Sha ' baan?.

Praise be to Allaah.

What is mentioned in some reports is that the names of those for whom death has been decreed in the coming year are all revealed to the Angel of Death in the month of Sha ' baan, and that he is told of their names in scrolls from Allaah, or that the annual decree of people ' s deaths is written in Sha ' baan, so death is decreed in this month according to these reports.

But these reports and ahaadeeth are all weak (da ' eef), so they should not be relied upon and no attention should be paid to their contents.

Al-Qaadi Abu Bakr ibn al- ' Arabi (may Allaah have mercy on him) said:

There is no reliable hadeeth about Laylat al-Nusf min Sha ' baan (the fifteenth of Sha ' baan) or about its virtues, or that people ' s deaths are decreed on this day, so no attention should be paid to that. End quote.

Ahkaam al-Qur ' aan (4/117):

This has been discussed previously, and we have quoted comments of the scholars on this topic in the answers to questions no.

[8907](#),

[49675](#) and

[49678](#).

---

We will quote here some of the reports quoted by al-Suyooti (may Allaah have mercy on him) which speak of the decree of death during Sha ' baan, in his book al-Durr al-Manthoor (7/401-401), and we will comment briefly on each report.

He (may Allaah have mercy on him) said:

Ibn Jareer, Ibn al-Mundhir and Ibn Abi Haatim narrated via Muhammad ibn Sooqah from ' Ikrimah: " Therein (that night) is decreed every matter of ordainments " [al-Dukhaan 44:4]. He said: On the night before the fifteenth of Sha ' baan, the affairs of the year are decreed, and death is decreed for some people, and it is decreed who is going to perform Hajj, and no name will be added to or omitted from whatever is decreed.

This is contrary to the correct view and interpretation of the verse on which the salaf were agreed, which is that what is meant thereby is Laylat al-Qadar. This has been discussed in the answer to question no. [11722](#)

Ibn Zanjawayh and al-Daylami narrated from Abu Hurayrah that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: " Death is decreed from one Sha ' baan to another, even if a man gets married and a child is born to him when his name is among those who are going to die. "

This was classed as da ' eef by al-Shawkaani in Fath al-Qadeer (4/801); al-Albaani said in al-Silsilat al-Da ' eefah (no. 6607): It is munkar.

Ibn Abi Shaybah narrated that ' Ata ' ibn Yasaar said: The Messenger of Allaah (peace and blessings of Allaah be upon him) did not fast in any month more than he did in Sha ' baan, and this is because death is decreed for some people in that month for the coming year.

This is mursal and da ' eef.

Abu Ya ' la narrated from ' Aa ' ishah that the Messenger of Allaah (peace and blessings of Allaah be upon him) used to fast all of Sha ' baan, and she asked him about that and he said: " Allaah decrees in it every soul who will die that year, and I want the decree of my death to come to me when I am fasting. "

This was narrated by Abu Ya ' la in al-Musnad (8/311). Its isnaad includes Suwayd ibn Sa ' eed al-Hadathaani, and Muslim ibn Khaalid al-Zanji, and Tareef, all of whom are classed as da ' eef in books of narrators ' biographies.

Al-Deenoori narrated in al-Mujaalasaah from Raashid ibn Sa ' d that the Prophet (peace and blessings of Allaah be upon him) said: " On the night before the fifteenth of Sha ' ban, Allaah reveals to the angel of death to take the soul of every person whom He wants to take (in death) that year. "

Al-Mujaalisah wa Jawaahir al- ' Ilm (p. 206). It is mursal and was classed as da ' eef by al-Albaani in Da ' eef al-Jaami ' (no. 4019).

Ibn Jareer and al-Bayhaqi in Shu ' ab al-Eemaan narrated from al-Zuhri, that ' Uthmaan ibn Muhammad ibn al-Mugheerah ibn al-Akhnas said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: " Death is decreed from one Sha ' baan to another, even if a man gets married and a child is born to him when his name is among those who are going to die. "

Shaykh al-Albaani said in al-Silsilat al-Da ' eefah (no. 6607): It is munkar.

Ibn Abi ' I-Dunya narrated that ' Ata ' ibn Yasaar said: When the

---

night before the fifteenth of Sha ' baan comes, a scroll is given to the angel of death, and it is said: Take (the souls) of those who are mentioned in this scroll. A man may furnish a house and get married and build houses, but his name is already written among those who are to die.

These are only the words of ' Ata ' ; there is no isnaad for this report.

Al-Khateeb and Ibn al-Najjaar narrated that ' Aa ' ishah (may Allaah be pleased with her) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) used to fast all of Sha ' baan, until he joined it to Ramadaan, and he did not fast any month in full except Sha ' baan. I said: O Messenger of Allaah, is Sha ' baan one of the dearest of months to you in which to fast? He said: " Yes, O ' Aa ' ishah, for there is no soul who is to die during the year but his death is decreed in Sha ' baan, and I want my death to be decreed when I am worshipping my Lord and doing righteous deeds. "

The version narrated by Ibn al-Najjaar says: " O ' Aa ' ishah, in it the angel of death writes down whose soul he will take, and I do not want my name to be written down except when I am fasting. "

Narrated by al-Khateeb in Tareekh Baghdaad (4/436).

Its isnaad includes Abu Bilaal al-Ash ' ari who was classed as da ' eef by al-Daraqutni, as it says in Mizaan al-I ' tidaal (4/507). It also includes Ahmad ibn Muhammad ibn Humayd al-Makhdoob, Abu Ja ' far al-Muqri ' , of whom al-Daraqutni said: he is not strong. So the hadeeth is da ' eef jiddan (very weak).

To sum up: There is no saheeh hadeeth to suggest that there are more deaths in Sha ' baan. And Allaah knows best.