

## The Month of *Sha'baan* and Rulings Concerning it and the Fifteenth Night

*As-Salaamu 'Alaykum* Dear Brothers and Sisters in Islaam,

*Alhamdulillah*, and by the Blessings of Allaah (سبحانه وتعالى) we have entered into the month of *Sha'baan*, the month which precedes the blessed month of *Ramadhaan* – May Allaah (سبحانه وتعالى) make us of those who will witness it and benefit from it. As for the month of *Sha'baan*, then it is also a month that held a special status with the Messenger of Allaah (صلى الله عليه وسلم) as he used to fast more during this month than any other month (asides from *Ramadhaan*). 'Aa'ishah (رضي الله عنها) narrates:

لَمْ يَكُنْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصُومُ شَهْرًا أَكْثَرَ مِنْ شَعْبَانَ، فَإِنَّهُ كَانَ يَصُومُ شَعْبَانَ كُلَّهُ  
(رواه البخاري #1834)

The Prophet, may the peace and blessings of Allaah be upon him, did not fast a month more than he fasted the month of *Sha'baan*; for he used to fast all of *Sha'baan* (Reported by Al-Bukhaaree #1834)

And when Abee Salamah (رضي الله عنه) asked 'Aa'ishah (رضي الله عنها) about the fasting of the Messenger of Allaah (صلى الله عليه وسلم), she replied to him:

كَانَ يَصُومُ حَتَّى نَقُولَ قَدْ صَامَ، وَيُفْطِرُ حَتَّى نَقُولَ قَدْ أَفْطَرَ، وَلَمْ أَرَهُ صَائِمًا مِنْ شَهْرٍ قَطُّ أَكْثَرَ مِنْ صِيَامِهِ مِنْ شَعْبَانَ؛ كَانَ يَصُومُ شَعْبَانَ كُلَّهُ، كَانَ يَصُومُ شَعْبَانَ إِلَّا قَلِيلًا  
(رواه مسلم #1957)

He used to fast until we would say he will fast (continuously), and he used to not fast until we would say he will (never fast). And I never saw him fast more during a month than his fasting the month of *Sha'baan*. He used to fast all of *Sha'baan*; he used to fast *Sha'baan* except for a few (days).  
(Reported by Muslim #1957).

In another narration from Zayd Ibn Haarithah (رضي الله عنه), he said to the Messenger of Allaah (صلى الله عليه وسلم) in observation:

...وَلَمْ أَرَكَ تَصُومُ مِنْ شَهْرٍ مِنَ الشُّهُورِ مَا تَصُومُ مِنْ شَعْبَانَ.

...and I do not see you fast any month more than I see you fasting during *Sha'baan*.

And the Prophet (صلى الله عليه وسلم) replied to him:

دَاكَ شَهْرٌ يَفْعُلُ النَّاسُ عَنْهُ بَيْنَ رَجَبٍ وَرَمَضَانَ، وَهُوَ شَهْرٌ يُرْفَعُ فِيهِ الْأَعْمَالُ إِلَى رَبِّ الْعَالَمِينَ،  
فَأُحِبُّ أَنْ يُرْفَعَ عَمَلِي وَأَنَا صَائِمٌ

(رواه أحمد في مسنده وقال الشيخ الأرنؤوط: إسناده حسن 85/36؛ ورواه النسائي مختصرا في سننه و  
حسنه الشيخ الألباني في صحيح سنن النسائي 153/2)

That is a month many people are oblivious concerning it; it is between *Rajab* and *Ramadhān*. And it is a month where the deeds of mankind are raised to the Lord of the worlds; so I should like it that my deeds are raised while I am fasting.

(Reported by Ahmed with a good chain according to *Shaykh Al-Arna'oot* 36/85, and by An-Nasaa'ee in a shorter form in his *Sunan* and it was classed as good by *Shaykh Al-Albaanee* in *Saheeh Sunan An-Nasaa'ee* 2/153).

So based on these narrations and others, it is highly recommended for the Muslim to fast as much as he or she is able to during the month of *Sha'baan*, in keeping with the *Sunnah* of the Messenger of Allaah (صلى الله عليه وسلم).

The scholars, however, differed with regards to whether or not it was forbidden/disliked to fast during the second half of *Sha'baan* based on a narration from Abu Hurayrah (رضي الله عنه) who said that the Messenger of Allaah (صلى الله عليه وسلم) said:

إِذَا انْتَصَفَ شَعْبَانَ فَلَا تَصُومُوا.

[رواه أبو داود وقال الشيخ الألباني رحمة الله عليه في صحيح سنن أبي داود: إسناده صحيح على شرط مسلم، وصححه الترمذي وابن حبان، واحتج به ابن حزم، وقواه ابن القيم (صحيح سنن أبي داود 101/7)]

When *Sha'baan* is half (over), then do not fast.

[Reported by Abee Dawood, and *Shaykh Al-Albaanee* (May Allaah have mercy on him) said: Its chain is authentic according to the conditions of Muslim, and it was classed as authentic by At-Tirmithee and Ibn Hibbaan; and it was used as evidence by Ibn Hazm and strengthened by Ibn Al-Qayyim (*Saheeh Sunan Abee Dawood* 7/101)].

Of those who did not accept the opinion that it was forbidden to fast during the second half of the month were *Imaam* Ahmed, Ibn Ma'een, Al-Bayhaqee, Abu Zar'ah Ar-Raazee, Al-Athram, Ath-Thahabee, Ibn Rajab, and contemporaries like Ibn 'Uthaymeen, 'Abdul-'Azeez At-Tareefee, and others (May Allaah have mercy on all of them). Their main objection (though they affirm that the chain is good) comes from the fact that this is only narrated by one person – Al-'Alaa' Ibn 'Abdur-Rahmaan, who narrated this from his father who heard this from Abu Hurayrah. And while this chain is found in other *Ahaadeeth* accepted by scholars of *Hadeeth*, including *Imaam* Muslim – this is the only authentic narration which mentions this prohibition regarding *Sha'baan*, which contradicts the many other authentic narrations affirming the fasting of

*Sha'baan* – second half inclusive.

As for some of the scholars who accepted this narration, they include At-Tirmithee, Abu Daawood, Ibn Hibbaan, *Imaam* Ash-Shaafi'ee (who took the opinion that it was *Makrooh* - disliked), An-Nawawee (who took the opinion that it was *Haraam*), Ar-Roowaanee (who took the opinion that the last two days of *Sha'baan* were *Haraam* to fast, and the rest of the second half of *Sha'baan* was *Makrooh*), Ibn Al-Qayyim, and Ibn Hazm who even went as far as to say, "Whoever claims there is *Ijmaa'* (agreement) on the prohibition has lied" (*Al-Muhallaa* 4/25-26). And of course there are contemporaries who accepted it as well, including *Shaykh* Al-Albaanee and *Shaykh* Bin Baaz (May Allaah have mercy on all of them).

Some scholars tried to reconcile between the two apparently conflicting reports such as Ibn Al-Qayyim, Ibn Hajar, and others. Ibn Qudaamah (May Allaah have mercy on him) stated: "And what can be understood from this *Hadeeth* (referring to the narration which prohibits fasting the second half of *Sha'baan*) is that it is no longer *Mustahabb* (preferable) to fast the second half of *Sha'baan* if fasting was not observed in the first half of the month. And the *Hadeeth* of 'Aa'ishah where (it indicates that the Messenger of Allaah - صلى الله عليه وسلم - joined the fasting of *Sha'baan* to *Ramadhaan*), then this is permissible only for the one who fasted the entire month, for this is the meaning derived from the context of the news, and so there is no contradiction between these two reports" (*Al-Mughnee* 3/9).

*Imaam* An-Nawawee (May Allaah have mercy on him) mentioned in his commentary on *Saheeh Muslim*, that the prohibition of fasting during the second half of *Sha'baan* is for the one who is not accustomed to fasting certain days (of the week or other months). So if one regularly fasts on Mondays and Thursdays, for example, then he or she can continue to fast the Mondays and Thursdays during the second half of *Sha'baan*. But if a person was not accustomed to fasting certain days throughout other months, then they should not fast during the second half of *Sha'baan* due to the prohibition in the *Hadeeth*.

And proof for the permissibility of fasting during the second half of *Sha'baan* if it was habitual can be found in the authentic narration of Abu Hurayrah (رضي الله عنه), found in *Saheeh Al-Bukhaaree* and *Saheeh Muslim*, who narrated that the Messenger of Allaah (صلى الله عليه وسلم) said:

لَا يَتَقَدَّمَنَّ أَحَدُكُمْ رَمَضَانَ بِصَوْمِ يَوْمٍ أَوْ يَوْمَيْنِ إِلَّا أَنْ يَكُونَ رَجُلًا كَانَ يَصُومُ صَوْمَهُ، فَلْيَصُمْ ذَلِكَ  
الْيَوْمَ (رواه البخاري #1781 واللفظ له، ومسلم #1812)

Let none of you anticipate *Ramadhaan* by fasting one or two days (before it) unless a person was accustomed to fasting that day; so let them fast that day.  
(Reported by Al-Bukhaaree #1781 – and the wording is his, and Muslim #1812).

*Imaam* An-Nawawee further said that if a person fasted the first half of *Sha'baan* and was joining it with the second half, then this too is permissible (See *Sharh* of *Hadeeth*

#1812). Meaning if one did not fast regularly during the first half of *Sha'baan*, or did not fast it at all, then he should not begin fasting during the second half as it would be *Haraam* (or *Makrooh*/disliked according to other scholars)

A possible reason for this prohibition, as some scholars have mentioned, is that fasting during the second half of *Sha'baan* could lead to either physical weakening of the body before the month of *Ramadhaan*, or a reduced passion and zeal for it. And since the fasting of *Ramadhaan* is obligatory, whereas the fasting of *Sha'baan* is voluntary, then that which is obligatory takes precedence over that which is voluntary. Having said this, then it should also be noted that this prohibition (or dislike according to some scholars) does not apply to days of fasting that have to be made up, such as a fast due to a *Nathr* (a vow made between an individual and *Allaah* to do something which is not obligatory), or fasting missed days of *Ramadhaan*. 'Aa'ishah (رضي الله عنها) narrated:

كَانَ يَكُونُ عَلَيَّ الصَّوْمُ مِنْ رَمَضَانَ فَمَا أَسْتَطِيعُ أَنْ أَقْضِيَ إِلَّا فِي شَعْبَانَ (رواه البخاري #1814،  
ومسلم #1933)

I used to have days of fasting to make up from *Ramadhaan*, and I would not be able to make them up until *Sha'baan* (Reported by Al-Bukhaaree #1814, and Muslim #1933).

The month of *Sha'baan* also has a special virtue, in that *Allaah* (سبحانه وتعالى) will forgive the sins of His creation during the middle of the month, except for two types of people. Abu Moosaa Al-Ash'aree (رضي الله عنه) narrates that the Messenger of *Allaah* (صلى الله عليه وسلم) said:

إِنَّ اللَّهَ لَيَطَّلِعُ فِي لَيْلَةِ النِّصْفِ مِنْ شَعْبَانَ فَيَغْفِرُ لَجَمِيعِ خَلْقِهِ إِلَّا لِمُشْرِكٍ أَوْ مُشَاهِنٍ  
[رواه ابن ماجة بسند ضعيف ولكن صححه الشيخ الألباني رحمة الله عليه وقال: روي عن جماعة من الصحابة من طرق مختلفة يشد بعضها بعضا، وهم: معاذ بن جبل، وأبو ثعلبة الخشني، وعبد الله بن عمرو، وأبي موسى الأشعري، وأبي هريرة، وأبي بكر الصديق، وعوف بن مالك، وعائشة (سلسلة أحاديث الصحيحة 3/135-139 و 4/85-86)].

Verily *Allaah* will look down (on His creation) during the night in the middle of *Sha'baan*, and He will forgive all His creation except for the *Mushrik* and the *Mushaahin*.

[Reported by Ibn Maajah with a weak chain, however, the *Hadeeth* was classed as authentic by *Shaykh* Al-Albaanee (May *Allaah* have mercy on him) who said: This has been narrated by a number of companions via different paths each strengthening the other, and they are: Mu'aath Ibn Jabal, Abu Tha'labah Al-Khushanee, 'Abdullaah Ibn 'Amr, Abu Moosaa Al-Ash'aree, Abu Hurayrah, Abu Bakr As-Siddeeq, 'Awf Ibn Maalik, and 'Aa'ishah (*Silsilat Al-Ahaadeeth As-Saheehah* 3/135-139 and 4/85-86)].

As for the *Mushrik*, then this is anyone who has associated something with Allaah (سبحانه وتعالى), or with His attributes, or with His worship. And as for the *Mushaahin*, then this is any believer who holds enmity towards another believer; or as *Imaam* Al-Awzaa'ee (May Allaah have mercy on him) stated, "It is anyone who innovates or separates himself from the unity of this *Ummah*."

And in the narration of 'Aa'ishah (رضي الله عنها), she reported that the Messenger of Allaah (صلى الله عليه وسلم) said:

إِنَّ اللَّهَ عَزَّ وَجَلَّ يَنْزِلُ لَيْلَةَ النَّصْفِ مِنْ شَعْبَانَ إِلَى السَّمَاءِ الدُّنْيَا، فَيَغْفِرُ لِأَكْثَرِ مِنْ عَدَدِ شَعْرِ عَنَمٍ  
كَلْبٍ (رواه أحمد #24825، والترمذي #670، وابن ماجة 1379 بأسانيد فيها الحجَّاج بن أُرطاة وهو  
ضعيف، وانظر إلى ما تقدم)

Verily Allaah - the Honoured, the Majestic - descends during the night in the middle of *Sha'baan* to the sky of this world, and forgives (sins) more than (there are) hairs (from the wool) of the sheep of (the tribe) of Kalb.  
(Reported by Ahmed #24825, At-Tirmitheh #670, and Ibn Maajah #1379 all with a chain containing Al-Hajjaaj Ibn Artaah who is weak; see the above).

The tribe of Kalb was known for their flocks of sheep – specifically their numbers, so the reference to them was to show the magnitude of the Mercy of Allaah (سبحانه وتعالى) on that day.

These last narrations, and others used to support them, have been accepted by scholars of old such as Ibn Hibbaan, Al-Bayhaqee, Ibn Al-Munthir, *Shaykh* Al-Islaam Ibn Taymiyyah (who also attributed this to *Imaam* Ahmed), and contemporary scholars like *Shaykh* Al-Albaanee (May Allaah have mercy on all of them). But there are scholars who also did not accept the authenticity of these narrations, despite their varying paths, such as Ad-Daarqutnee, Ibn Al-Jawzee, Abu Bakr Ibn Al-'Arabee, Al-Qurtubee, Ibn Rajab, and Ibn Al-Mubaarak – who when he was asked about Allaah descending during the night of the middle of *Sha'baan*, he replied to the person:

يَا ضَعِيفَ! لَيْلَةَ النَّصْفِ؟! يَنْزِلُ فِي كُلِّ لَيْلَةٍ! (اعتقاد أهل السنة 92)

O weak one! The night of the middle (of the month)?! He descends during every night! (*I'tiqaad Ahlus-Sunnah* 92)

But regardless of the authenticity of these last narrations, **one will find that in the narrations we have mentioned, one will not find any specific act of worship that is to be done during the night of the fifteenth of *Sha'baan*.** In fact, if one were to look at the narrations that do single out specific acts of worship to be done, one will find that they are not free from severe weaknesses, or have been classed as fabrications that cannot be attributed to the Messenger of Allaah (صلى الله عليه وسلم).

Let us look at some of the narrations attributed to some companions of the Prophet (صلى الله عليه وسلم) who supposedly narrated from him specific acts of worship that are to be done during the night of the fifteenth of *Sha'baan*, and let us see what the scholars of *Hadeeth* have said concerning them:

(1) أَنَسُ بْنُ مَالِكٍ: مَنْ صَلَّى لَيْلَةَ النِّصْفِ مِنْ شَعْبَانَ خَمْسِينَ رَكْعَةً قَضَى اللَّهُ لَهُ كُلَّ حَاجَةٍ طَلَبَهَا تِلْكَ اللَّيْلَةَ، وَإِنْ كَانَ كُتِبَ فِي اللُّوحِ المَحْفُوظِ شَقِيًّا، يَمْحُو اللَّهُ ذَلِكَ وَيُحَوِّلُهُ إِلَى السَّعَادَةِ، وَيَبْعَثُ إِلَيْهِ سَبْعِمِائَةَ أَلْفِ مَلَكٍ يَكْتُبُونَ لَهُ الحَسَنَاتِ، وَسَبْعِمِائَةَ أَلْفِ مَلَكٍ يَبْنُونَ لَهُ القُصُورَ فِي الجَنَّةِ، وَيُعْطَى بِكُلِّ حَرْفٍ قَرَأَهُ سَبْعِينَ حَوْرَاءَ، مِنْهُنَّ مِنْ لَهَا سَبْعُونَ أَلْفَ وَصِيفٍ وَسَبْعُونَ أَلْفَ وَصِيفَةٍ، وَيُعْطَى أَجْرَ سَبْعِمِائَةَ أَلْفِ شَهِيدٍ، وَيَشْفَعُ فِي سَبْعِينَ أَلْفَ مُؤَدِّدٍ. (قال الذهبي في الميزان: موضوع 565/3)

**Attributed to Anas Ibn Maalik:** Whoever prays during the night of the middle of *Sha'baan* fifty *Rak'ahs*, Allaah will grant him all his needs that he asks for on that night. And if it was written for him in *Al-Lawh Al-Mahfooth* as being in despair, Allaah will erase this and write for him happiness. And He will send to him 70,000 angels to record his deeds, and 70,000 angels to build palaces for him in Paradise, and he will be given for each letter he recites (from the Qur'aan) 70 from *Hoor Al-'Ayn*, each one of them having 70,000 male servants and 70,000 female servants. And he will be raised in reward the likes of 700,000 martyrs, and will (be allowed to) intercede for 70,000 monotheists.

There is no need for a scholar of *Hadeeth* to tell you that this is a clear fabrication against the Messenger of Allaah (صلى الله عليه وسلم), for if this were the case, there would be no need to do any other act of worship during the year. One could single out this night alone to receive these rewards, which even the month of *Ramadhāan* or martyrdom for the cause of Allaah (سبحانه وتعالى) cannot equal! Having said this though, it was classed as *Mawdhoo'* (fabricated) by Ath-Thahabee in *Meezaan Al-I'tidaal* 3/565.

(2) عبد الله بن عمر: مَنْ قَرَأَ لَيْلَةَ النِّصْفِ مِنْ شَعْبَانَ أَلْفَ مَرَّةٍ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ فِي مِائَةِ رَكْعَةٍ لَمْ يَخْرُجْ مِنَ الدُّنْيَا حَتَّى يَبْعَثَ اللَّهُ إِلَيْهِ فِي مَنَامِهِ مِائَةَ مَلَكٍ: ثَلَاثُونَ يُبَشِّرُونَهُ بِالْجَنَّةِ، وَثَلَاثُونَ يُؤَمِّنُونَهُ مِنَ النَّارِ، وَثَلَاثُونَ يَعْصِمُونَهُ مِنْ أَنْ يُخْطِئَ، وَعَشْرَةٌ يَكِيدُونَ مِنْ عَادَاةٍ.

[قال ابن الجوزي في الموضوعات (443-440/2): هذا الحديث لا يُشك في أنه موضوع...]

**Attributed to ‘Abdullaah Ibn ‘Umar:** Whoever recites during the night of the middle of *Sha’baan Qul Huwallaahu Ahad* (chapter 112) in 100 *Rak’ahs* will not leave this world until Allaah will send for him in his sleep 100 angels: 30 will give him glad tidings of Paradise, 30 will give him security from the Hellfire, 30 will protect him from making mistakes, and 10 who will plot against those who transgress against him.

[Ibn Al-Jawzee said: There is no doubt that this *Hadeeth* is fabricated... (*Al-Mawdhoo’aat* 2/440-443)].

3) علي بن أبي طالب: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةَ النَّصْفِ مِنَ شَعْبَانَ، قَامَ فَصَلَّى أَرْبَعَ عَشْرَةَ رَكْعَةً، ثُمَّ جَلَسَ بَعْدَ الْفَرَاغِ، فَقَرَأَ بِأَمِّ الْقُرْآنِ أَرْبَعَ عَشْرَةَ مَرَّةً، ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ أَرْبَعَ عَشْرَةَ مَرَّةً، ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾ أَرْبَعَ عَشْرَةَ مَرَّةً، ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾ أَرْبَعَ عَشْرَةَ مَرَّةً، وَآيَةَ الْكُرْسِيِّ مَرَّةً، ﴿لَقَدْ جَاءَكُمْ رَسُولٌ﴾ الْآيَةَ. فَلَمَّا فَرَغَ مِنْ صَلَاتِهِ، سَأَلْتُهُ عَمَّا رَأَيْتُ مِنْ صَنِيعِهِ؟ فَقَالَ: مَنْ صَنَعَ مِثْلَ الَّذِي رَأَيْتَ كَانَ لَهُ كَعِشْرِينَ حَجَّةً مَبْرُورَةً، وَكَصِيَامِ عِشْرِينَ سَنَةً مَقْبُولَةً، فَإِنْ أَصْبَحَ فِي ذَلِكَ الْيَوْمِ صَائِمًا كَانَ لَهُ كَصِيَامِ سِتِّينَ سَنَةً مَاضِيَةً وَسَنَةً مُسْتَقْبَلَةً.

[قال البيهقي في شعب الإيمان (1409/3): يشبه أن يكون موضوعا، وهو منكر. وقال ابن الجوزي في الموضوعات (445/2): موضوع]

**Attributed to ‘Alee Ibn Abee Taalib (RA) who said:** I saw the Messenger of Allaah (صلى الله عليه وسلم) during the middle night of *Sha’baan* stand up, and (then) he prayed fourteen *Rak’ahs*. Then he sat down and recited from *Umm Al-Qur’aan* (chapter 1) fourteen times, and *Qul Huwal-Laahu Ahad* (chapter 112) fourteen times, and *Qul A’oothu Bi Rabbil-Falaq* (chapter 113) fourteen times, and *Qul A’oothu Bi Rabbin-Naas* (chapter 114) fourteen times, and *Aayat Al-Kurse* (*Aayah* 225 of chapter 2) one time, and *Laqad Jaa’akum Rasoolun Min Anfusikum* (*Aayah* 128 of chapter 9).

So when he finished, I asked him about what he did and he replied: Whoever does the likes of what you saw me do, it will be written for him twenty accepted *Hajj* (pilgrimages), and the likes of twenty years of accepted fasts. And if he woke up on that day fasting, he will have (reward) the likes of sixty past years fasting and future years.”

[Al-Bayhaqee said: It is a *Munkar* (atrocious and rejected) narration, and seems more like fabricated (*Shu’ab Al-Eemaan* 3/1409). And Ibn Al-Jawzee said: It is fabricated (*Al-Mawdhoo’aat* 2/445)].

4) علي بن أبي طالب: إِذَا كَانَتْ لَيْلَةُ النَّصْفِ مِنْ شَعْبَانَ فَقُومُوا لَيْلَهَا وَصُومُوا نَهَارَهَا، فَإِنَّ اللَّهَ يَنْزِلُ فِيهَا لِعُزُوبِ الشَّمْسِ إِلَى سَمَاءِ الدُّنْيَا فَيَقُولُ: أَلَا مِنْ مُسْتَغْفِرٍ لِي فَأَغْفِرَ لَهُ، أَلَا مُسْتَرْزِقٌ فَأَرْزُقَهُ، أَلَا مُبْتَلَى فَأُعَافِيَهُ، أَلَا كَذَا أَلَا كَذَا حَتَّى يَطْلُعَ الْفَجْرُ.

[رواه ابن ماجة #1378 وقال السندي في شرحه: إسناده ضعيف لضعف ابن أبي بسرة واسمه أبو بكر بن عبد الله بن محمد أبي بسرة؛ قال فيه أحمد بن حنبل وابن معين يضع الحديث. وقال الشيخ الألباني رحمة الله عليه: موضوع السند (سلسلة الأحاديث الضعيفة [(154/5

**Attributed to ‘Alee Ibn Abee Taalib:** If it is the night of the middle of *Sha’baan*, then stand (in prayer) during its night, and fast its day. For Allaah descends to the sky of this world during the setting of the sun (on that night) and says, “Is there not someone seeking forgiveness from Me so that I may forgive him? Is there not someone asking for provisions from Me so that I may give him provisions? Is there not someone being tried that I may provide ease for him? Is there not such and such a person...” (and He will ask) until the *Fajr* appears.

[Reported by Ibn Maajah #1378, and As-Sindee said in his commentary of this *Hadeeth*: Its chain is weak due to the weakness of Abee Busrah, and his name is Abu Bakr Ibn ‘Abdullaah Ibn Muhammad Abee Busrah. Ahmed Ibn Hambal and Ibn Mu’een said concerning him: “He fabricates the *Ahaadeeth*.” And *Shaykh Al-Albaanee* (May Allaah have mercy on him) said: It is a fabricated chain (*Silsilat Al-Ahaadeeth Adh-Dha’eefah* 5/154)].

These are but a few of the narrations out there attributing a specific act of worship to the night of the fifteenth of *Sha’baan*. And while one does not doubt they were created with the intention of encouraging people to do good on that night, in doing so, however, the fabricators of these *Ahaadeeth* fell into a greater sin by attributing something to the Messenger of Allaah (صلى الله عليه وسلم) which he did not say, and virtues to this night which it does not have, and reward from Allaah (سبحانه وتعالى) which He did not promise for these acts.

Allaah (سبحانه وتعالى) says of those who attribute lies to him:

﴿ فَمَنْ افْتَرَى عَلَى اللَّهِ الْكُذِبَ مِنْ بَعْدِ ذَلِكَ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴾ آل عمران 94/3

﴿ So whoever invents a lie against Allaah after this, then indeed they are from the *Thalimoon* (disbelievers) ﴾ (*Aalee ‘Imraan* 3/94).

And the Prophet (صلى الله عليه وسلم) said of the one who attributes a lie to him:

مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ (رواه البخاري #3202 ومسلم #4)

Whoever intentionally attributes a lie to me, then let him prepare his seat from the Hellfire (Reported by Al-Bukhaaree #3202; and Muslim #4).

Ibn Taymiyyah (May Allaah have mercy on him) mentioned that there was “agreement amongst the scholars in acknowledging the fallaciousness of these reports”. And even the *Taabi’een* were not oblivious to these fabrications which were heard during their time. Ibn Abee Mulaykah, a *Taabi’ee* and one of the *Fuqahaa’* of Al-Madeenah, was told that a person was saying:

إِنَّ لَيْلَةَ النِّصْفِ مِنْ شَعْبَانَ أَجْرُهَا كَأَجْرِ لَيْلَةِ الْقَدْرِ!

“Verily the night of the middle of *Sha’baan* is equal in reward to the night of Laylatul-Qadr!”

Ibn Abee Mulaykah replied to this:

لَوْ سَمَعْتُهُ يَقُولُ ذَلِكَ وَفِي يَدِي عَصًا لَضْرَبْتُهُ بِهَا! (رواه عبد الرزاق في المصنف #7928 بإسناد صحيح)

If I heard him say this (in front of me), and I had a stick in my hand, I would have beaten him with it! (Reported by ‘Abdur-Razzaaq in *Al-Musannaf* #7928 with an authentic chain).

Brothers and sisters in Islaam, the guidance from the Qur’aan and the authentic *Sunnah* is sufficient for us, and so there is no need to act upon extremely weak and fabricated reports as though to fill a void in the religion of Allaah (سبحانه وتعالى) – *Wal ‘Iyyaathu Billaah* (We seek refuge in Allaah from this). *Alhamdulillah*, this religion is complete. And if there were some sort of beneficial act to be done during the night of the fifteenth of *Sha’baan*, the Messenger of Allaah (صلى الله عليه وسلم) would have been the first to perform it, and it would have come down to us through authentic narrations. Acting upon the false reports will be of no benefit; in fact, it will be rejected. ‘Aa’ishah (رضي الله عنها) narrated that the Messenger of Allaah (صلى الله عليه وسلم) said:

مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ (رواه البخاري #2499 واللفظ له، ومسلم #3242)

Whoever introduces something into this matter (religion) of ours, that is not from it, then it is rejected (Reported by Al-Bukhaaree #2499 and the wording is his, and Muslim #3242)

Brothers and sisters in Islaam, if we adhere to the Qur’aan and the authentic *Sunnah*, we will never be led astray. So I pray this humble compilation will be of some benefit to us, and I pray that Allaah (سبحانه وتعالى) helps make the truth clear for us so that we may follow it, and make the falsehood clear for us so that we may avoid it.

والله أعلم

*Was-Salaamu 'Alaykum,*

Harith Ibn Yarub Al-Shiraida, with collaboration from *Shaykh* Younus Kathrada (حفظه الله).