

# Should He Fast on the Fifteenth of Sha'baan even if the *Hadeeth* Is *Da'eef*?

{هل يجوز صيام الخامس عشر من شعبان رغم ضعف الحديث؟}

{إنجليزي- English}

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المكتب التعاوني للدعوة وتوعية الجاليات بالربوة بمدينة الرياض

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{باللغة الإنجليزية}

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Is it permissible, even after finding out that a *hadeeth* is *da'eef* (weak), to follow it, by way of doing righteous deeds? The *hadeeth* says: "When it is halfway through Sha'baan, spend that night in prayer and fast on that day." The fast is observed as a voluntary act of devotion to Allaah, as is spending that night in prayer (*qiyaam al-layl*).

Praise be to Allaah.

Firstly:

What is narrated concerning the virtue of praying, fasting and worshipping on the fifteenth of Sha'baan (*an-nisf min Sha'baan*) does not come under the heading of *da'eef* (weak), rather it comes under the heading of *mawdoo'* (fabricated) and *baatil* (false). So it is not permissible to follow it or to act upon it, whether that is in doing righteous deeds or otherwise.

A number of scholars ruled that the reports concerning that are false, such as Ibn Al-Jawzi in his book *Al-Mawdoo'aat*, 2/440-445; Ibn Qayyim Al-Jawziyyah in *Al-Manaar Al-Muneef*, no. 174- 177; Abu Shaamah Ash-Shafi'i in *Al-Baa'ith 'ala Inkaar Al-Bida' wal-Hawaadith*, 124-137; Al-'Iraaqi in *Takhreej Ihyaa' 'Uloom Ad-Deen*, no. 582. Shaykh Al-Islam [Ibn Taymiyah] narrated that there is consensus on the fact that they are false, in *Majmoo' Al-Fataawa*, 28/138.

Shaykh Ibn Baaz (may Allaah have mercy on him) said in *Hukm Al-Ihtifaal bi Laylat An-Nisf min Sha'baan* (Ruling on celebrating the night of the fifteenth of Sha'baan):

Celebrating the night of the fifteenth of Sha'baan (*Laylat An-Nisf min Sha'baan*) by praying, etc. or singling out this day for fasting is a reprehensible *bid'ah* (innovation) according to the majority of scholars, and there is no basis for this in *sharee'ah*.

And he (may Allaah have mercy on him) said:

There is no *saheeh hadeeth* concerning the night of the fifteenth of Sha'baan (*Laylat An-Nisf min Sha'baan*). All the *ahaadeeth* that have been narrated concerning that are *mawdoo'* (fabricated) and *da'eef* (weak), and have no basis. There is nothing special about this night, and no recitation of Qur'aan or prayer, whether alone or in congregation, is specified for this night. What some of the scholars have said about it being special is a weak opinion. It is not permissible to single it out for any special actions. This is the correct view. And Allaah is the source of strength.

*Fataawa Islamiyyah*, 4/511. See also question no. [8907](#).

### Secondly:

Even if we assume that the *hadeeth* is *da'eef* (weak) and not *mawdoo'* (fabricated), the correct scholarly view is that weak *ahaadeeth* should not be followed at all, even if they speak of righteous deeds or of *targheeb* and *tarheeb* (promises and warnings). The *saheeh* reports are sufficient and the Muslim has no need to follow the *da'eef* reports. Nothing is known in Islam to suggest that this night or day is special, either from the Prophet (peace and blessings of Allaah be upon him) or from his companions.

The scholar Ahmad Shaakir said: There is no difference between rulings or righteous deeds; we do not take any of them from *da'eef* reports, rather no one has the right to use any report as evidence unless it is proven to be soundly narrated from the Messenger of Allaah (peace and blessings of Allaah be upon him) in a *saheeh* or *hasan hadeeth*.

*Al-Baa'ith Al-Hatheeth*, 1/278.

For more information, see: *Al-Qawl Al-Muneef fi Hukm Al-'Aml bil-Hadeeth Ad-Da'eef*.

See also the answer to question no. [44877](#).

And Allaah knows best.