

Reference: <http://badralitammi.blogspot.co.uk/2016/05/105.html>

All praise is for Allaah; may peace and salutations be upon the Messenger of Allaah, his family and all his companions. Thereafter,

There is a lot of discussion regarding the night of Mid-Sha'ban (i.e. 15th Sha'baan) and its virtues. I will not list the evidences nor discuss the various opinions, rather my objective is only to clarify what I know from the Madhhab of the people of knowledge and firmness, and at the head of the people of knowledge is Shaykh Al-Islam Ibn Taymiyyah (rahimahullah). The discussion regarding Mid-Sha'baan will focus on four main points:

1. Its virtue
2. Specifying its night for [voluntary] prayers
3. Fasting the 15th of Sha'baan
4. Celebrating it

Its virtue

Regarding the virtue of Mid-Sha'baan, there are various Ahaadeeth from the Prophet (sal Allaahu alayhi wa sallam) regarding it, that Allaah descends on that night, however there is much speech regarding the [lack of] authenticity of these Ahaadeeth. Also, the divine descent of Allaah is not specific to the night of mid-Sha'baan, rather Allaah (the Glorified) descends every night as has been established by Mutawaatir Ahaadeeth [1] from the Prophet (sal Allaahu alayhi wa sallam). This Hadeeth has been narrated by over 28 companions.

So whoever authenticated and accepted the Hadeeth [of Allaah descending of the night of Mid-Sha'baan] considered this as a virtue of this night i.e. Allaah specifically descends on the night of Mid-Sha'ban just as he descends on the day of 'Arafah.

However, the mere mention of a virtue does not mean that we should legislate acts of worship from ourselves, unless there is a clear authentic Hadeeth from the Prophet (sal Allaahu alayhi wa sallam). Also, if this virtue [of Allaah descending on the night of Mid-Sha'baan] was established then it would have been narrated to us via Mutawaatir Ahaadeeth just as the narrations of Allaah descending in the last third of every night have been narrated.

Spending the night of Mid-Sha'baan in Prayer

A group of scholars considered this to be correct, however a group amongst the accomplished scholars of Tahqeeq (critique and analysis) clearly mentioned this action as a Bid'ah for which there is no basis from the actions nor statements of the Prophet (sal Allaahu alayhi wa sallam).

So praying at night is not an issue as long as this is done without specifying the night of mid-Sha'baan to the exclusion of other nights, because the correct opinion is that there is no special virtue for specifying the night of Mid-Sha'baan. Even if some of the Salaf did this, however it was not the practice of the large majority of the Salaf that they would spend the night in prayer; neither has it been established from the Prophet (sal Allaahu alayhi wa sallam) that he used to specify its night with Prayer. Had this been authentically narrated, then the ardent desire of the companions would have meant they narrated this to us from the Prophet (sal Allaahu alayhi wa sallam) or the Four Rightly Guided Caliphs (may Allaah be pleased with them).

Regarding the two previous points: Even if we negate the virtue of Mid-Sha'baan and praying at night, however this should not necessitate division and discord, because the difference of opinion regarding it is due to it being an issue that requires investigation and there is permitted difference between the scholars.

And both the opinions have been held by scholars who are recognised and they have an esteemed status in the religion and understanding. However the correct opinion is that it is not established, and the opinion of the large majority of scholars is that its virtue is not authentically established nor should it be specified with night prayers.

Fasting 15th Sha'baan

As for fasting the day of Mid-Sha'baan, then there is no basis for it in the Sunnah, there is no evidence establishing or proving this action. Shaykh Al-Islam Ibn Taymiyyah [2] said: "As for fasting the day of Mid-Sha'baan on its own, there is no basis for it, if fact specifying it is Makrooh". [3]

Celebrating it

As for celebrating the night of mid-Sha'baan then this is a Bid'ah (innovation) according to the agreement of the scholars of the Muslims; there is no recognised scholars who considered the legislation of celebrating the night of Mid Sha'baan, Laylat Al-Qadr or the night of the 27th of Rajab. [4]

All of this is Bid'ah (innovation) and misguidance for which there is no allowance from Allaah nor His Messenger (sal Allaahu alayhi wa sallam).

And Allaah knows best. May peace and salutations be upon our Prophet Muhamad, his family and companions

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Footnotes

[1] Mutawaatir Ahaadeeth refers to Ahaadeeth which have been narrated by a large number of trustworthy narrators, such that there is no doubt regarding their authenticity.

[2] Iqtidhaa As-Siraat Al-Mustaqeem 2/138

[3] Ibn Taymiyyah intended by this that specifying the 15th of any Islamic month is disliked, rather a person should fast the 13th, 14th and 15th of the month as has been authentically narrated from the Prophet (sal Allaahu alayhi wa sallam). As for specifying only the 15th of every Islamic month, then this is Makrooh (disliked), and so the 15th of Sha'baan enters into this.

[4] Another innovation has arisen that people hold festivities and celebrations on the 27th of Rajab because of Al-Israa Wal-Mi'raaj. Please refer to: [Al-Israa Wal-Mi'raaj and the innovation of 27th Rajab](#)

البيان المختصر بشأن (ليلة النصف من شعبان)

المرجع: <http://html.105/05/2016/uk.co.blogspot.badralitammi/>

الحمد لله والصلاة والسلام على رسول الله، وعلى آله وصحبه أجمعين. أما بعد:

فقد كثرت الكلام عن (ليلة النصف من شعبان) وما فيها من فضل، ولست بصدد ذكر الأدلة ولا مناقشة الأقوال، بقدر مرادي بيان ما أعلمه من مذهب أهل العلم والرسوخ، وعلى رأسهم شيخ الإسلام ابن تيمية رحمه الله تعالى، والكلام فيها ينجر على أربعة محاور:

[1] فضلها.

[2] إحيائها بالصلاة.

[3] صوم يوم النصف من شعبان.

[4] الاحتفال بها.

أما فضلها، فقد جاء في ذلك أحاديث عن النبي صلى الله عليه وسلم في أنّ الله تعالى ينزل ليلة النصف من شعبان، والأحاديث مُتَكَلِّمٌ في صحتها، والنزول الإلهي ليس خاصاً بليلة النصف من شعبان، فهو سبحانه ينزل كل ليلة كما ثبت في الحديث المتواتر عن النبي صلى الله عليه وسلم عن أكثر من ثمانية وعشرين صحابياً، ولكن من صحح الحديث وقبله رأى هذه فضيلة لها، كالنزول الإلهي عشية عرفة،

ومجرد الفضيلة لا يلزم منه تشريع عبادة من عند أنفسنا حتى يأتي الدليل الصريح الصحيح عن النبي صلى الله عليه وسلم بذلك، وقد عاش النبي صلى الله عليه وسلم بعد الهجرة تسع سنين، ومثل هذا الفضل لو ثبت عنه لُنُقِلَ بوجه متواتر كما نقل عنه الخبر بالنزول الإلهي في الثالث الأخير كل ليلة.

أما إحيائها بالصلاة؛ فقد ذهب إلى ذلك جماعة من أهل العلم، ونصّ جماعة من المحققين على أنه بدعة لا أصل لها من فعل النبي صلى الله عليه وسلم ولا من قوله، وأمر الصلاة فيها يسير من غير تخصيص لها عن سائر الليالي،

ولكنّ الصحيح أنه لا فضيلة لها تخصها، وإن عمل بذلك من عمل من السلف، فجمهور السلف لم يثبت عنهم أنهم كانوا يحييونها، ولا النبي صلى الله عليه وسلم ثبت عنه أنه خصّها بإحياء مخصوص، ولو ثبت عنه ذلك لتظافت هم الصحابة على نقل هذا عن النبي صلى الله عليه وسلم أو عن الخلفاء الراشدين المهديين رضي الله عنهم.

وهذا المحور والذي قبله: محلّ الإنكار فيه يجب أن لا يوجب الفرقة والنزاع، فالخلاف في ذلك محلّ نظر واجتهادٍ سانغ بين العلماء، وكل قولٍ قال به علماء لهم اعتبار وجلالة في الدين والفقهاء، وإن كان الصحيح المرجح، وقول الجماهير هو عدم ثبوت الفضيلة ولا تخصيصها بقيام.

أما صوم يومها؛ فلا أصل له في السنة، ولا دليل يثبت يدل عليه، قال شيخ الإسلام في "اقتضاء الصراط المستقيم" (2/138): (فأما صوم يوم النصف مفردًا فلا أصل له، بل إفراده مكروه).

أما الاحتفال بها؛ فهو بدعةٌ باتفاق علماء المسلمين، ولم يقل عالمٌ معتبرٌ بأنَّ الاحتفال بليلة النصف من شعبان أو ليلة القدر أو ليلة السابع والعشرين من رجب بأنه مشروع، فكلّ ذلك بدعةٌ وضلالةٌ ما أدنَّ الله بها ولا رسوله صلى الله عليه وسلم.

والله أعلم وصلى الله وسلم على نبينا محمد وعلى آله وصحبه أجمعين

كتبه

بدر بن علي بن طامي العتيبي

الخميس 12 شعبان 1437