

Bismillah was-Salaatu was-salaamu 'alaa rosuulillaah

A great deal of goodness is written for the noble month of Sha'baan. However, this fact is hidden from the knowledge of most of the Muslims. Sha'baan is the eighth month of lunar, Islamic calendar. The purpose of this article is to make ourselves aware of the blessings, virtue of this month and of course the do's and don'ts.

It is important to understand that our religion is based upon the teaching of Quran and the authentic Sunnah as understood by the companions of our Prophet (Sallallaahu 'alayhi wa sallam). We are always excited to do special things on a special day. However, before jump into something, we must make sure what we are doing is correct or not.

With regards to this, we have to keep in mind the following guidelines:

- a) The speciality of a time (day/hour/night) or place must be based upon an evidence
- b) The virtue of that time or place must be based upon an evidence
- c) The legislated deeds that can be done on that time or at that place must be based upon an evidence
- d) The reward(s) of the approved legislated deeds must be based upon an evidence.

For example: Laylatul Qadr is one of the special odd nights of the last 10 nights of Ramadaan [authentic hadith in Bukhari and Muslim], one of the virtue of this night is that it is better than 1000 months [refer to Sura Al-Qadr]. The night prayer is a legislated action during this night. Praying night prayer in this special night will remove all the previous sins. [based upon hadith in Bukhari and Muslim]

All these facts of laylatul Qadr are based upon the ayat of Allaah or the authentic narrations from the Prophet (Sallallaahu 'alayhi wa sallam). For the purpose of keeping this article brief, I don't want to bring all the

evidences. However, in a separate article we will discuss all about laylatul Qadr. But it should be clear to all the Muslims.

All what we need to know about Sha'ban:

- a) It is a month when good deeds are presented to Allaah (Subhanahu wata'aalaa)
- b) Since most of the people don't know the virtue of this month, they neglect it.
- c) One of the most beloved month to our Prophet (صلى الله عليه وسلم) when he used to love to fast.
- d) He (صلى الله عليه وسلم) used to fast most of it, but rather all of it.
- e) Fasting of Sha'aban is nafl (optional), not fard (obligatory)
- f) The Prophet (صلى الله عليه وسلم) used to connect Sha'ban with Ramadaan
- g) The Prophet's wife, our mother Aisha (RadiAllaahu 'anha) used to make up most of her missed obligatory fasting in Sha'abaan
- h) If the mid of Sha'ban is gone and someone didn't fast before that, then he/she can't fast after the mid of Sha'baan is over.
- i) There is nothing special to be done in the mid of Sha'ban. The celebration of mid of Sha'ban (i.e. Shabe-barat) is an innovation. There is no authentic narration to support these celebrations.
- j) He (صلى الله عليه وسلم) used to count the days of Sha'ban very carefully, more than any other months
- k) Fasting is prohibited a day or two before Ramadaan unless someone is fasting his habitual days.
- l) The only legislated deed recommended to do in Sha'ban because it is Sha'ban is fasting.
- m) There is nothing that explains the extra reward of fasting of Sha'ban. But a believer will get the general rewards of fasting as promised by Allaah and that is enough for a believer to race to fast as much as possible of Sha'ban.

n) If someone is fasting only optional fasting, then he should avoid fasting on Saturdays due to the general prohibition of fasting optional fasting on Saturdays. This prohibition does not apply for obligatory fasting.

Below are the narrations that details the special virtues of Sha'ban and the ruling of its fasting.

Virtue of Sha'ban and why the Prophet (صلى الله عليه وسلم) used to fast a lot:

مُسْنَدُ أَحْمَدَ بْنِ حَنْبَلٍ < رقم 21753 > < مُسْنَدُ الْأَنْصَارِ >> حَدِيثُ أُسَامَةَ بْنِ زَيْدٍ حِبِّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ << 21285 حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ ، حَدَّثَنَا ثَابِتُ بْنُ قَيْسِ أَبُو غُصْنٍ ، حَدَّثَنِي أَبُو سَعِيدٍ الْمُقْبَرِيُّ ، حَدَّثَنِي أُسَامَةُ بْنُ زَيْدٍ ، قَالَ : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصُومُ الْأَيَّامَ يَسْرُدُ حَتَّى يُقَالَ : لَا يُفْطِرُ ، وَيُفْطِرُ الْأَيَّامَ حَتَّى لَا يَكَادَ أَنْ يَصُومَ إِلَّا يَوْمَيْنِ مِنَ الْجُمُعَةِ ، إِنْ كَانَ فِي صِيَامِهِ ، وَإِلَّا صَامَهُمَا ، وَلَمْ يَكُنْ يَصُومُ مِنْ شَهْرٍ مِنَ الشُّهُورِ مَا يَصُومُ مِنْ شَعْبَانَ ، فَقُلْتُ : يَا رَسُولَ اللَّهِ ، إِنَّكَ تَصُومُ لَا تَكَادُ أَنْ تُفْطِرَ ، وَتُفْطِرَ حَتَّى لَا تَكَادَ أَنْ تَصُومَ إِلَّا يَوْمَيْنِ إِنْ دَخَلَ فِي صِيَامِكَ وَإِلَّا صُمْتَهُمَا قَالَ : " أَيُّ يَوْمَيْنِ ؟ " قَالَ : قُلْتُ : يَوْمَ الْإِثْنَيْنِ ، وَيَوْمَ الْخَمِيسِ . قَالَ : " ذَلِكَ يَوْمَانِ تُعْرَضُ فِيهِمَا الْأَعْمَالُ عَلَى رَبِّ الْعَالَمِينَ ، وَأُحِبُّ أَنْ يُعْرَضَ عَمَلِي وَأَنَا صَائِمٌ " قَالَ : قُلْتُ : وَلَمْ أَرَكَ تَصُومُ مِنْ شَهْرٍ مِنَ الشُّهُورِ مَا تَصُومُ مِنْ شَعْبَانَ قَالَ : " ذَلِكَ شَهْرٌ يَعْفُلُ النَّاسُ عَنْهُ بَيْنَ رَجَبٍ وَرَمَضَانَ ، وَهُوَ شَهْرٌ تُرْفَعُ فِيهِ الْأَعْمَالُ إِلَى رَبِّ الْعَالَمِينَ ، فَأُحِبُّ أَنْ يُرْفَعَ عَمَلِي وَأَنَا صَائِمٌ "

Musnad Ahmad ibn Hanbal in Musnad Al-Ansar>> Usamah bin Zaid (May Allah be pleased with them) reported/ That The Messenger of Allah (صلى الله عليه وسلم) used to fast days at a time continually until it will be said he would not break his fast, and he would not fast days at a time continually until it will be said he would not fast. Except for two days of the week! If they do not fall in his fasting program / schedule he would fast them.

also The Prophet (صلى الله عليه وسلم) did not observe voluntary Saum (fasting) so frequently during any other month of the year as he did during Sha'ban. I said: O Messenger of Allah! You fast days at a time continually as if you will never break fasting. And you do not fast days at a time continually as if you will never fast, Except for two days of the week! If they do not fall in your fasting program / schedule you would fast them. He said: which two days? I said: Monday and Thursday! He said: these are the two days when the deeds are presented to the Lord of all that exists. So I love that my actions be presented while I am fasting. I said: I did not see you fasting in any month more than in the month of Sha'ban. He said: 'That is a month

to which people do not pay much attention, between Rajab and Ramadan. It is a month in which the deeds are taken up to the Lord of all that exists, and I love that my deeds be taken up when I am fasting."

[This authenticated by Imam Al-Albani in Irwa Al-Ghaleel 984, he graded the hadith as Hasan; Imam Muqbil also authenticated and isnad is Hasan, see Musnad As-Saheeh 1486]

His (صلى الله عليه وسلم) wives saw him fasting most of the month, in fact the whole month:

بَاب : صَوْمِ شَعْبَانَ << حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ، أَخْبَرَنَا مَالِكٌ ، عَنْ أَبِي النَّضْرِ ، عَنْ أَبِي سَلَمَةَ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا ، قَالَتْ : " كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصُومُ ، حَتَّى نَقُولَ : لَا يُفْطِرُ ، وَيُفْطِرُ حَتَّى نَقُولَ : لَا يَصُومُ ، فَمَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَكْمَلَ صِيَامَ شَهْرٍ إِلَّا رَمَضَانَ ، وَمَا رَأَيْتُهُ أَكْثَرَ صِيَامًا مِنْهُ فِي شَعْبَانَ ."

Sahih al-Bukhari » Book of Fasting » (52) Chapter: Saum (fasting) in the month of Sha'ban. »Narrated `Aisha: Allah's Messenger (ﷺ) used to fast till we would say that he would never stop fasting, and he would abandon fasting till we would say that he would never fast. I never saw Allah's Messenger (ﷺ) fasting for a whole month except the month of Ramadan, and did not see him fasting in any month more than in the month of Sha'ban.

Sha'ban was a month beloved to our Prophet (صلى الله عليه وسلم) :

عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَبَيْسٍ، سَمِعَ عَائِشَةَ، تَقُولُ كَانَ أَحَبَّ الشُّهُورِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَصُومَهُ شَعْبَانُ ثُمَّ يَصِلَهُ بِرَمَضَانَ .

Aishah said:

"The month which the Messenger of Allah most liked to fast was Shaban; indeed he used to join it to Ramadan." [reported by Abu Dawud, Nasaee, authenticated by Al-Albani]

He (صلى الله عليه وسلم) used to connect Sha'ban with Ramadaan:

عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ لَمْ يَكُنْ يَصُومُ مِنَ السَّنَةِ شَهْرًا تَامًا إِلَّا شَعْبَانَ يَصِلُهُ بِرَمَضَانَ

Narrated Umm Salamah, Ummul Mu'minin:

She never saw the Prophet (ﷺ) fasting the whole month except Sha'ban which he combined with Ramadan. [Abu Dawud, An-Nasee, authenticated by Al-Albaani]

His (ﷺ) wives used to target Sha'baan to make up the missed obligatory fasting:

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا يَحْيَى، عَنْ أَبِي سَلَمَةَ، قَالَ سَمِعْتُ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - تَقُولُ
كَانَ يَكُونُ عَلَيَّ الصَّوْمُ مِنْ رَمَضَانَ، فَمَا أَسْتَطِيعُ أَنْ أَقْضِيَ إِلَّا فِي شَعْبَانَ. قَالَ يَحْيَى الشُّغْلُ مِنَ النَّبِيِّ أَوْ
بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated `Aisha:

Sometimes I missed some days of Ramadan, but could not fast in lieu of them except in the month of Sha'ban." Said Yahya, a sub-narrator, "She used to be busy serving the Prophet (ﷺ) .

[Bukhari]

عَنْ عَبْدِ اللَّهِ الْبُهَيْ، عَنْ عَائِشَةَ، قَالَتْ مَا كُنْتُ أَقْضِي مَا يَكُونُ عَلَيَّ مِنْ رَمَضَانَ إِلَّا فِي شَعْبَانَ حَتَّى تُؤْفَى
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ . قَالَ وَقَدْ رَوَى يَحْيَى بْنُ سَعِيدٍ
الْأَنْصَارِيُّ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ نَحْوَ هَذَا .

Aishah narrated: "I would not make up what was due upon me from Ramadan except in Sha'ban, until the Messenger of Allah died." [Tirmidhi, authenticated by Al-Albaani]

عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، - رَضِيَ اللَّهُ عَنْهَا - أَنَّهَا قَالَتْ إِنْ كَانَتْ إِحْدَانَا لَتُفْطِرُ فِي زَمَانِ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَا تَقْدِرُ عَلَى أَنْ تَقْضِيَهُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى يَأْتِيَ شَعْبَانُ

'A'isha reported:

If one amongst us had to break fasts (of Ramadan due to natural reasons, i. e. menses) during the life of the Messenger of Allah (ﷺ) she could not find it possible to complete them so long she had been in the presence of Allah's Messenger (ﷺ) till Sha'ban commenced. [Saheeh Muslim]

He (صلى الله عليه وسلم) used to carefully count the days of Sha'ban, more than any other months:

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَيْسٍ، قَالَ سَمِعْتُ عَائِشَةَ، - رَضِيَ اللَّهُ عَنْهَا - تَقُولُ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَحَفَّظُ مِنْ شَعْبَانَ مَا لَا يَتَحَفَّظُ مِنْ غَيْرِهِ ثُمَّ يَصُومُ لِرُؤْيَا رَمَضَانَ فَإِنْ غُمَّ عَلَيْهِ عَدَّ ثَلَاثِينَ يَوْمًا ثُمَّ صَامَ .

Narrated Aisha, Ummul Mu'minin:

The Messenger of Allah (ﷺ) used to count the days in Sha'ban in a manner

he did not count any other month; then he fasted when he sighted the new moon of Ramadan; but if the weather was cloudy he counted thirty days and then fasted. [Abu Dawud, authenticated by Al-Albaani]

He (صلى الله عليه وسلم) loved to do good deeds continuously:

حَدَّثَنَا مُعَاذُ بْنُ فَصَالَةَ ، حَدَّثَنَا هِشَامٌ ، عَنْ يَحْيَى ، عَنْ أَبِي سَلَمَةَ ، أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا حَدَّثَتْهُ ، قَالَتْ : " لَمْ يَكُنِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصُومُ شَهْرًا أَكْثَرَ مِنْ شَعْبَانَ ، فَإِنَّهُ كَانَ يَصُومُ شَعْبَانَ كُلَّهُ ، وَكَانَ يَقُولُ : خُذُوا مِنَ الْعَمَلِ مَا تُطِيقُونَ ، فَإِنَّ اللَّهَ لَا يَمَلُ حَتَّى تَمَلُّوا ، وَأَحَبُّ الصَّلَاةِ إِلَيَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا دُوِمَ عَلَيْهِ وَإِنْ قَلَّتْ ، وَكَانَ إِذَا صَلَّى صَلَاةً دَاوِمَ عَلَيْهَا .

Narrated `Aisha: The Prophet (ﷺ) never fasted in any month more than in the month of Sha'ban. He used to say, "Do those deeds which are within your ability, as Allah will not get uninterested in you till you get bored/uninterested in (performing religious deeds)." The most beloved prayer to the Prophet (ﷺ) was the one that was done regularly/ constantly (throughout the life) even if it were little. And whenever the Prophet (ﷺ) offered a prayer he used to offer it regularly/constantly.

It is not allowed for a person to fast after the middle of Shaban if he did not fast before

سُنَنُ ابْنِ مَاجَةَ << قَالَ الْأَلْبَانِيُّ / صَحِيحٌ >> كِتَابُ الصِّيَامِ << بَابُ مَا جَاءَ فِي النَّهْيِ أَنْ يُتَقَدَّمَ رَمَضَانُ بِصَوْمِ ، إِلَّا مَنْ صَامَ صَوْمًا فَوَافِقَهُ >> 1656 حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ قَالَ : حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ ، حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ قَالَ : حَدَّثَنَا مُسْلِمُ بْنُ خَالِدٍ ، قَالَ حَدَّثَنَا الْعَلَاءُ بْنُ عَبْدِ الرَّحْمَنِ ، عَنْ أَبِيهِ ، عَنْ أَبِي هُرَيْرَةَ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " إِذَا كَانَ النُّصْفُ مِنْ شَعْبَانَ / أَبُو دَاوُدَ إِذَا انْتَصَفَ شَعْبَانَ / فَلَا صَوْمَ [أَبُو دَاوُدَ / التِّرْمِذِيُّ / فَلَا تَصُومُوا] حَتَّى يَجِيءَ رَمَضَانُ " *

Sunan Ibn Majah » Fasting -» narrated Abu Hurairah that the Messenger of Allah (ﷺ) said: ‘once middle of Sha’ban is in, do not fast until Ramadan comes.’”

Grade: Sahih (Al-Albani)

وسئل الشيخ ابن باز رحمه الله عن حديث النهي عن الصيام بعد نصف شعبان فقال : هو حديث صحيح كما قال الأخ العلامة الشيخ ناصر الدين الألباني ، والمراد به النهي عن ابتداء الصوم بعد النصف ، أما من صام أكثر الشهر أو الشهر كله فقد أصاب السنة اه مجموع فتاوى الشيخ ابن باز (15/385)

Ash-shaykh ibn Baz (may Allah has his mercy upon him) was asked about the authenticity of the hadith that forbids fasting after the middle of Shaban and he said: it is authentic as it is Judged by the seasoned scholar brother Ash-Shayk Nasir uddin Al-Albani. It means the prohibition is about starting fasting after the middle. However, whoever fasted most of the month or the whole month then he acted in accordance with the Sunnah.

(Majma Fatawa ibn Baz/ v.15 p 385)

Not to fast a day or two before Ramadaan:

عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا يَتَقَدَّمَنَّ أَحَدُكُمْ رَمَضَانَ بِصَوْمِ يَوْمٍ أَوْ يَوْمَيْنِ، إِلَّا أَنْ يَكُونَ رَجُلٌ كَانَ يَصُومُ صَوْمَهُ فَلْيُصُمْ ذَلِكَ الْيَوْمَ " .

Narrated Abu Huraira:

The Prophet (ﷺ) said, "None of you should fast a day or two before the month of Ramadan unless he has the habit of fasting (Nawafil) (and if his fasting coincides with that day) then he can fast that day."

Optional fasting are prohibited on Saturdays:

Since, fasting of Sha’baan is a nafl (optional) fasting, hence certain condition does apply to this fasting. We can’t fast the Saturdays of Sha’ban unless we are making up an obligatory fasting.

This is based upon the hadith reported by Imam Abu Dawud, Ibn Majah and Tirmidhi, the following from the wordings of Ibn Maajah.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَيْسَى بْنُ يُونُسَ، عَنْ ثَوْرِ بْنِ يَزِيدَ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " لَا تَصُومُوا يَوْمَ السَّبْتِ إِلَّا فِيمَا افْتَرَضَ عَلَيْكُمْ فَإِنْ لَمْ يَجِدْ أَحَدُكُمْ إِلَّا عُودَ عَنَبٍ أَوْ لِحَاءَ شَجَرَةٍ فَلْيُمِصْهُ "

It was narrated from ‘Abdullah bin Busr that the Messenger of Allah (ﷺ) said:

“Do not fast on Saturdays apart from days when you are obliged to fast. If anyone of you cannot find anything other than grape stalks or the bark of a tree, let him suck on it.”

So, we can fast the Saturdays of Sha’ban too, if the fasting is a make up of an obligatory fasting or for some kaffarah of a certain action as is legislated in our shariah. This is one of the ways someone can fast the whole of Sha’baan (as the Prophet did and also taking into consideration the authentic hadith reported by Abdullaah Ibn Busr) and Allaah knows best.

Celebration of 15th of Sha’baan is bid’ah:

مُسْنَدُ أَحْمَدَ بْنِ حَنْبَلٍ <ضَعِيفٌ> وَمِنْ مُسْنَدِ بَنِي هَاشِمٍ << مُسْنَدُ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا//6482 حَدَّثَنَا حَسَنٌ ، حَدَّثَنَا ابْنُ لَهَيْعَةَ ، حَدَّثَنَا حَيْثُ بْنُ عَبْدِ اللَّهِ ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبَلِيِّ ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : " يَطْلُعُ اللَّهُ عَزَّ وَجَلَّ إِلَى خَلْفِهِ لَيْلَةَ النِّصْفِ مِنْ شَعْبَانَ فَيَغْفِرُ لِعِبَادِهِ إِلَّا لِلْمُشَاهِنِ : مُشَاحِنٍ ، وَقَاتِلِ نَفْسٍ " *

Musnad Ahmad ibn Hambal// It was narrated from Abu Musa Al-Ash’ari that the Messenger of Allah (ﷺ) said: “Allah looks down on the night of the middle of Sha’ban and forgives His worshipers , apart from two: the Mushahin [hostility/ a feeling or attitude of hatred, enmity, antagonism, or anger toward somebody and murderer].” [weak narration]

الْمُعْجَمُ الْكَبِيرُ لِلطَّبْرَانِيِّ <ضَعِيفٌ> بَابُ الْهَاءِ << مَنِ اسْمُهُ هَلَالٌ >> مَكْحُولٌ عَنْ أَبِي ثَعْلَبَةَ//41002 حَدَّثَنَا أَحْمَدُ بْنُ النَّضْرِ الْعَسْكَرِيُّ ، ثنا مُحَمَّدُ بْنُ آدَمَ الْمِصْبِصِيُّ ، ثنا الْمُحَارِبِيُّ ، ، عَنْ الْأَخْوَصِ بْنِ حَكِيمٍ ، ، عَنْ حَبِيبِ بْنِ صُهَيْبٍ ، عَنْ مَكْحُولٍ ، عَنْ أَبِي ثَعْلَبَةَ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : " يَطْلُعُ اللَّهُ عَلَى عِبَادِهِ لَيْلَةَ النِّصْفِ مِنْ شَعْبَانَ فَيَغْفِرُ لِلْمُؤْمِنِينَ وَيُمْهَلُ الْكَافِرِينَ ، وَيَدْعُ أَهْلَ الْحَقْدِ بِحَقْدِهِمْ حَتَّى يَدْعُوهُ " *

Al-Muajam Al-Kabeer by At-Tabrani// abu Thalabah reported It was narrated from Abu Musa Al-Ash'ari that the Prophet (ﷺ) said: “Allah looks down on the night of the middle of Sha’ban upon his creation and forgives the believers and grant a delay to the Unbelievers, and leaves the people of grudge with their grudge till they leave it.” [weak]

Although these narrations are weak, the hadith master, Mohammad Nasir uddin Al-Albaani authenticated the wordings as “hasan li Ghayrihi.” This is a well known grading policy of the hadith masters, however we need to also understand that the judgment of a hadith master based upon this grading policy is not always unanimously agreed upon.

There is nothing authentic for special fasting, prayer, charity etc. for the middle of Sha’baan. Hence performing these actions will be tantamount to innovation in the religion.

Even if we accept the grading of the Sheikh regarding the virtues of the night, the wordings of the hadith only talk about virtues, but do not mention or recommend any specific deeds for that night. So, this is for sure a bid’ah that should be rejected.

Can we fast the 15th of Sha’ban?

If we are fasting 15th of Sha’ban because it is one of the regular days of Sha’ban, then this what the sunnah and hadith teach us.

However, if this fasting is based upon the belief that it is a special day (for which there is no authentic proof), then such fasting will be an innovation that is done by many Muslims.

Also, we need to remember, if the 15th of Sha’baan coincides with a Saturday, then we should avoid fasting that day unless it is an obligatory fasting that we are making up as has been clarified earlier.

Can we do other good deeds in Sha'ban?

The only legislated deed for Sha'baan is fasting.

So, for example if someone wants to give charity, or read Quran or do any other good deeds in Sha'baan because they believe it is a special month, then this will be legislating something for which there is no proof. Hence it will be a bid'ah.

However, if he does any good deeds because it is his habit to give charity, read Quran and he is not doing this because it is a special month, then there is no problem in this as it is very clear in the sunnah.

Conclusion:

I ask Allaah to bless the Muslims everywhere during this month and give them the ability to learn and establish the Sunnah and reject and advise against the established innovation. I ask Allah to reward my mother and deceased father, my family and my noble teachers, specially Sheikh Ghassan for his constant support, help and fatherly guidance.

If anything correct has been said, then this is by the sheer mercy of Allaah and all mistakes are errors are from Shaytan and myself. I seek Allaah's complete pardon for my shortcomings.

Peace and blessings be upon the Prophet, his family, companions and those who follow them in excellence until the day of Judgment.

Slave of Allaah

Abu Abu Hurayrah

May Allaah forgive him and his parents & family

Sha'ban 11, 1440

April 15, 2019