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**15TH

OF

SHA'BAN**

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FIRST ISSUE:

NATURE OF THE HADITHS MENTIONED REGARDING THE MERITS AND VIRTUES OF THE 15TH SHA'BAN:

1. HADITH OF ABU MUSA AL-ASH'ARI (MAY ALLAH BE PLEASED WITH HIM):

It was narrated from Abu Musa al-Ash'ari that the Messenger of Allah (الله صلى الله عليه وسلم) said: **"Allah looks down on the night of the fifteenth of Sha'ban and forgives all his creation except a mushrik or one who harbours hatred against the Muslims."** Narrated by Ibn Maajah, 1390.¹

OPINION OF THE SCHOLARS REGARDING THE ABOVE HADITH:

In Al-Zawa'id it says: **Its isnad is da'if, because 'Abd-Allah ibn Lahee'ah is da'if (weak) and al-Walid ibn Muslim is mudallis** (i.e. the narrator hides the name of the weak narrator while mentioning the names of all narrators in the chain of hadith).

Al-Daraqutni in Al-'Ilal, 6/50, 51. **There is also some idtirab (weakness) in the hadith. He said: This hadith is not proven.**

2. HADITH OF 'AISHA (MAY ALLAH BE PLEASED WITH HER):

'Aisha (Allah be pleased with her) is reported to have said that one night (i.e. night of mid Sha'ban) I found the Prophet absent from my apartment. I, therefore, went out to search him out and he was in Baqi' raising his head towards the heaven." He said, "O 'Aisha, were you afraid that Allah and His Messenger wrong with you?" She said, I replied: I had not such a low opinion about Allah and His Messenger, but I presumed that you had gone to some of your wives (for some need)." He said, **"Verily, Allah descends in the night of mid Sha'ban to the heaven of the world and then forgives people more than the number of the hair of the sheep of Banu Kalb."**²

1

عن أبي موسى الأشعري عن رسول الله صلى الله عليه وسلم قال: "إن الله ليطلع في ليلة النصف من شعبان فيغفر لجميع خلقه إلا لمشرك أو مشاحن". رواه ابن ماجه : 1390

2

*The chain of narrators is: Imam At-Tirmizi said: Ahmad Ibn Manee' reported to us that Yazeed Ibn Harun reported to us that **Al-Hajjaj Ibn Artat reported us from Yahya Ibn Abu Kathir from 'Urwah from 'Aisha (May Allah be pleased with her).***

OPINION OF IMAM AT-TIRMIZI REGARDING HADITH OF 'AISHA (MAY ALLAH BE PLEASED WITH HER):

*Imam At-Tirmizi (May Allah have mercy upon him) said: "There is a hadith by Abu Bakr As-Siddiq in this subject". He also said: **"The hadith of 'Aisha (May Allah be pleased with her) is reported through Al-Hajjaj and I heard Imam Muhammad (Al-Bukhari) weakening this hadith, and said: "Yahya ibn Abu Kathir did not hear this hadith from 'Urwah and also Al-Hajjaj Ibn Artat did not hear it from Yahya Ibn Abu Kathir."**"*

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا الْحَجَّاجُ بْنُ أَرْطَاةَ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ فَقَدْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةً فَخَرَجْتُ فَإِذَا هُوَ بِالْبَقِيعِ فَقَالَ: ((أَكُنْتِ تَخَافِينَ أَنْ يَحِيفَ اللَّهُ عَلَيْكِ وَرَسُولُهُ)) قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي ظَنَنْتُ أَنَّكَ أَتَيْتَ بَعْضَ نِسَائِكَ : ((فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَنْزِلُ لَيْلَةَ النَّصْفِ مِنْ شَعْبَانَ إِلَى السَّمَاءِ الدُّنْيَا فَيَعْفُو لِأَكْثَرِ مَنْ عَدَدِ شَعْرِ غَنَمٍ كُلِّ)).

الترمذي: كتاب الصوم: باب ما جاء في لَيْلَةِ النَّصْفِ مِنْ شَعْبَانَ: (أحمد شاكر: 739 / العالمية: 670). سنن ابن ماجه: كتاب إِقَامَةِ الصَّلَاةِ وَالسُّنَّةِ فِيهَا: باب ما جاء في لَيْلَةِ النَّصْفِ مِنْ شَعْبَانَ: (العالمية: 1379 / عبد الباقي: 1389 / الأعظمي: 1385). مسند أحمد: مُسْنَدُ الْأَنْصَارِ رَضِيَ اللَّهُ عَنْهُمْ: حَدِيثُ السَّيِّدَةِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: (العالمية: 24825 / إحياء التراث: 25487).

3

الترمذي: وفي الباب عَنْ أَبِي بَكْرٍ الصِّدِّيقِ قَالَ أَبُو عِيْسَى حَدِيثُ عَائِشَةَ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ الْحَجَّاجِ وَ سَمِعْتُ مُحَمَّدًا يُضَعِّفُ هَذَا الْحَدِيثَ وَ قَالَ يَحْيَى بْنُ أَبِي كَثِيرٍ لَمْ يَسْمَعْ مِنْ عُرْوَةَ وَالْحَجَّاجِ بْنِ أَرْطَاةَ لَمْ يَسْمَعْ مِنْ يَحْيَى بْنِ أَبِي كَثِيرٍ. وَأَخْرَجَهُ ابْنُ مَاجَهَ وَالبَيْهَقِيُّ (وَقَالَ يَحْيَى بْنُ كَثِيرٍ لَمْ يَسْمَعْ مِنْ عُرْوَةَ إِلَّا خ) فَالْحَدِيثُ مُنْقَطِعٌ فِي مَوْضِعَيْنِ أَحَدُهُمَا مَا بَيْنَ الْحَجَّاجِ وَيَحْيَى وَالْآخَرُ مَا بَيْنَ يَحْيَى وَعُرْوَةَ.

This hadith is also collected by Imam Ibn Majah, Imam Ahmad in Musnad and Imam Al-Baihaque. This hadith is disconnected in two places. In this hadith is there is a disconnected in two places. **There is a disconnection between Al-Hajjaj and Yahya and also disconnection between Yahya Ibn Abu Kathir and 'Urwah Ibn Az-Zubair. These three narrators did not hear from each other.**

The hadith of 'Aisha is collected by Al-Baihaqi in Shu'b Al-Eiman: (3835, 3837) as **Mursal** and it is presumed that Al-'Alaa has taken it from Makhul. It is mentioned in At-Targheeb Wat Tarheeb: (1567, 3137, 3751 4208 and 4203). **This chain is very weak because Al-'Alaa ibn Al-Harith did not hear this hadith from 'Aisha (may Allah be pleased with her).**⁴

3. HADITH OF 'ALI (MAY ALLAH BE PLEASED WITH HIM)

'Ali Ibn Abi Talib (May Allah be pleased with him) reported that Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, **"If the night of the mid Sha'baan comes, you should offer prayer during the night and observe fast during the day because Allah descends to the heaven of the world at the time of sunset and then He pronounces: Is there none who should seek forgiveness from Me so that I should forgive him? Is there none who should ask for the means of subsistence so that I should provide him with the means of subsistence? Is there none afflicted by some trouble so that I should relieve him of it. He does not cease to pronounce: Is there so and so? Is there none so and so, till the dawn appears?"**⁵

4

وَمِنْهَا حَدِيثُ عَائِشَةَ رَوَاهُ الْبَيْهَقِيُّ: (شعب الإيمان: 3835, 3837). وَقَالَ هَذَا مُرْسَلٌ جَيِّدٌ
وَيُحْتَمَلُ أَنْ يَكُونَ الْعَلَاءُ أَخَذَهُ مِنْ مَكْحُولٍ. كَذَا فِي التَّرْغِيبِ وَالتَّوْهِيْبِ لِلْمُنْدَرِيِّ فِي بَابِ التَّرْغِيبِ فِي
الصُّوْمِ شَعْبَانَ: (1567, 3137, 3851, 4203, 4208): (ضعيف جداً)

5

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أُنْبَأَنَا ابْنُ أَبِي سَبْرَةَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ مُعَاوِيَةَ
بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا كَانَتْ
لَيْلَةُ التَّصْفِ مِنْ شَعْبَانَ فَقُومُوا لَيْلَهَا وَصُومُوا نَهَارَهَا فَإِنَّ اللَّهَ يَنْزِلُ فِيهَا لِعُزُوبِ الشَّمْسِ إِلَى سَمَاءِ الدُّنْيَا

OPINION OF THE SCHOLARS REGARDING THE HADITH OF 'ALI (MAY ALLAH BE PLEASED WITH HIM):

According to Al-Zawaid: **"Its isnad is da'if (weak) because of the du'f of Ibn Abu Sabrah.** His name was Abu Bakr Ibn Abdullah Ibn Muhammad Ibn Abu Sabrah. He was amongst the senior follower of the followers of the companions of the Prophet (اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). His family name was Al-Sabri Al-Madani. His nick name was Ibn Abi Sabrah. He lived and died in Madinah. He died in the year 162 hijri.

SCHOLARS' OPINION ABOUT IBN ABI SABRAH:

Imam Ahmad Ibn Hanbal and Imam Ibn Mu'in said that **he forged traditions" (Sharh Sunan Ibn Majah Lis Sindee).**⁶ It is in the book 'At-Taqrīb: He is declared as 'forger of the hadith of the Prophet (اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). Imam Az-Zahabi in his book "Al-Mizan' said: "Imam Al-Bukhari and other scholars declared him 'weak'. Salih and 'Abdullah; two sons of Imam Ahmad report from their father about him saying: 'he forged the hadith.' Imam An-Nasai said: 'Matruk' i.e. his hadith must be abandoned.⁷ This hadith is fabricated and forged statement of the forger **IBN ABI SABRAH.**'

4. HADITH OF 'ABDULLAH IBN 'AMR IBN AL-'AAS (MAY ALLAH BE PLEASED WITH THEM BOTH):

فَيَقُولُ أَلَا مِنْ مُسْتَعْفِرٍ لِي فَأَعْفِرَ لَهُ أَلَا مُسْتَرْزِقٌ فَأَرْزُقَهُ أَلَا مُبْتَلَىٰ فَأَعْفِيهِ أَلَا كَذَا أَلَا كَذَا حَتَّىٰ يَطْلُعَ الْفَجْرُ.

6

وَفِي الزَّوَائِدِ إِسْنَادُهُ ضَعِيفٌ لِضَعْفِ ابْنِ أَبِي بُشَيْرَةَ وَاسْمِهِ أَبُو بَكْرٍ بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ أَبِي بُشَيْرَةَ قَالَ فِيهِ أَحْمَدُ بْنُ حَنْبَلٍ وَابْنُ مُعِينٍ يَضَعُ الْحَدِيثَ. (شرح سنن ابن ماجه للسندي)

7

حَدِيثُ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ رَوَاهُ ابْنُ مَاجَةَ وَفِي سَنَدِهِ أَبُو بَكْرٍ بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ أَبِي سَيْرَةَ الْقُرَشِيُّ الْعَامِرِيُّ الْمَدَنِيُّ , قِيلَ اسْمُهُ عَبْدُ اللَّهِ وَقِيلَ مُحَمَّدٌ وَقَدْ يُنْسَبُ إِلَى جَدِّهِ رَمَوْهُ بِالْوَضْعِ كَذَا فِي التَّقْرِيبِ . وَقَالَ الدَّهَبِيُّ فِي الْمِيزَانِ : ضَعَّفَهُ الْبُخَارِيُّ وَعَظِيهُ . وَرَوَى عَبْدُ اللَّهِ وَصَالِحُ ابْنِ أَحْمَدَ عَنْ أَبِيهِمَا قَالَ : كَانَ يَضَعُ الْحَدِيثَ , وَقَالَ النَّسَائِيُّ : مَثْرُوكٌ ائْتَهَى .

This hadith is collected by Imam Ahmad (may Allah have mercy upon him): 2/176 and Imam Al-Munziri: 1568. **This hadith is weak.**

5. HADITH OF 'ABDULLAH IBN 'UMAR (MAY ALLAH BE PLEASED WITH BOTH OF THEM):

This hadith is collected by Imam Ahmad (may Allah have mercy upon him): and Imam Al-Munziri: 4204. **This hadith is weak.**

6. HADITH OF ABU THA'LABAH (MAY ALLAH BE PLEASED WITH HIM) FROM MAKHUL (MAY ALLAH HAVE MERCY UPON HIM)

This hadith is collected by Imam Al-Baihaqi (3831-2), At-Tabrani and Imam Al-Munziri (4205-6). They all are **Mursal hadith** (i.e. the narrator hides the name of the companion of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and directly narrates it from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). According to Scholars of hadith such hadith i.e. **'Mursal' is da'if i.e. weak.**

SECOND ISSUE:

THERE IS NO SAHIH HADITH CONCERNING THE VIRTUE OF THE NIGHT OF THE FIFTEENTH OF SHA'BAN.

Shaykh Ibn Baz (may Allaah have mercy on him) said in Hukm al-Ihtifal bi Laylat al-Nusf min Sha'ban (Ruling on celebrating the fifteenth of Sha'ban):

Celebrating the night of the fifteenth of Sha'ban (Laylat al-Nusf min Sha'ban) 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 shari'ah. And he (may Allah have mercy on him) said: There is no sahih hadith concerning the night of the fifteenth of Sha'ban (Laylat al-Nusf min Sha'ban). All the ahadith that have been narrated concerning that are mawdoo' (fabricated) and da'if (weak), and have no basis. There is nothing special about this night, and no recitation of Qur'an 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

Allah is the Source of strength. (Fataawa Islamiyyah, 4/511).⁸

It was narrated from Mu'az ibn Jabal: (Al-Munziri: 4202), 'A'isha (Al-Baihaqi in Shu'bul Eiman: 3837. Al-Munziri: 1567, 1569.), Abu Hurayrah, Abu Tha'labah al-Khushani and others, **but the isnads are not free of some weakness, and some of them are very weak.**

Imam Al-Munziri reported the hadith of Abu Bakr As-Siddiq in Bab At-Tarheeb Min At-Tahaju: (4204). Also it is collected with good chain by Al-Bazzar and Al-Baihaqi in Shub Al-Iman.⁹

Ibn Rajab al-Hanbali said: Concerning the virtue of the night of the fifteenth of Sha'ban there are numerous ahadith, concerning which the scholars differed, but most of them classed them as da'if, and Ibn Hibban classed some of them as saheeh. ***Lata'if Al-Ma'azif, 261.***¹⁰

8

وقال الشيخ ابن باز - رحمه الله - : في " حكم الاحتفال بليلة النصف من شعبان " إن الاحتفال بليلة النصف من شعبان بالصلاة أو غيرها وتخصيص يومها بالصيام : بدعة منكورة عند أكثر أهل العلم ، وليس له أصل في الشرع المطهر . وقال - رحمه الله : - ليلة النصف من شعبان ليس فيها حديث صحيح ، كل الأحاديث الواردة فيها موضوعة وضعيفة لا أصل لها ، وهي ليلة ليس لها خصوصية لا قراءة ولا صلاة خاصة ولا جماعة ، وما قاله بعض العلماء أن لها خصوصية : فهو قول ضعيف ، فلا يجوز أن تُخصَّ بشيء ، هذا هو الصواب ، وبالله التوفيق " . فتاوى إسلامية" (4 / 511).

9

قَوْلُهُ : (وَفِي الْبَابِ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ) أَخْرَجَهُ الْبَزَّازُ وَالْبَيْهَقِيُّ بِإِسْنَادٍ لَا بَأْسَ بِهِ كَذَا فِي التَّرْغِيبِ وَالتَّزْهِيْبِ لِلْمُنْذِرِيِّ فِي بَابِ التَّزْهِيْبِ مِنَ التَّهْجُرِ . (4204)

10

وفي " الزوائد " : إسناده ضعيف ؛ لضعف عبد الله بن لهيعة ، وتدليس الوليد بن مسلم . وفي الحديث اضطراب بينه الدار قطني في " العلل " : 6 / 50 ، 51 وقال عنه : " والحديث غير ثابت . وروي من حديث معاذ بن جبل وعائشة وأبي هريرة وأبي ثعلبة الخشني وغيرهم ، ولا تخلو طريق من ضعف ، وبعضها شديد الضعف . قال ابن رجب الحنبلي " : وفي فضل ليلة نصف شعبان أحاديث متعددة ، وقد اختلف فيها ، فضعمها الأكثرون ، وصحح ابن حبان بعضها " . " لطائف المعارف " 261.

THE STATEMENT OF HANAFI SCHOLAR IMAM MULLA 'ALI QARI MAY ALLAH HAVE MERCY UPON HIM, IN HIS BOOK: AL-MIRQAAT: THIS IS QUOTED FROM THE BOOK: TUHFATUL AHWAZI WHICH IS A SHARH OF SUNAN AT-TIRMIZI:

“Beware, the narration which is mentioned in the book ‘AL-LALI’E’ about 100 Rakat to be offered in the mid of Sha’ban reading Surat ul Ikhlas 10 times in each rakat... which is mentioned in full version in the book of Deylami; is fabricated and false; in some of the articles by ‘Ali Ibn Ibrahim, he said: the innovations in the mid of Sha’ban, the Salatul Alfiyatu of 100 rakat with Suratul Ikhlas 10 times in each in congregation, its gathering is bigger than the gathering of the Jumu’ah and ‘Eid prayers: does not come through any hadith or any statement of the Companions except it is weak or fabricated narrations. Also one must not get confused with the narrations reported by the authors of the books ‘Al-Qoot’ and ‘Al-Ihya’ or others. The people who celebrate in this have two disgracefull afflictions. Lots of kindle lights are lit, followed by many indecent and unlawfull acts which cannot be mentioned and the Awliya Allah get scared that Allah might punish them by earthquake and prefer to run away to a safer place. This prayer was first started in Baytul Maqdis in the year 448 hijri. Then the scholars of Truth stood up and fought against this innovation and were able to stop it by the help of Allah in the early years in 800 hijri”. This is the brief statement of the Hanafi scholar Imam Mulla ‘Ali Qari (May Allah bestow His Mercy upon him).¹¹

11

تَنْبِيْهُ آخِرٌ : قَالَ الْقَارِي فِي الْمِرْقَاةِ : اِعْلَمَنَّ اَنَّ الْمَذْكُوْرَ فِي اللَّالِيْ اَنَّ مِائَةَ رَكَعَةٍ فِي نِصْفِ شَعْبَانَ بِالْاِخْلَاصِ عَشْرَ مَرَّاتٍ فِي كُلِّ رَكَعَةٍ مَعَ طُوْلِ فَضْلِهِ لِلدَّبَلِيْمِيِّ وَغَيْرِهِ مَوْضُوْعٌ , وَفِي بَعْضِ الرَّسَائِلِ قَالَ عَلِيُّ بِنِ اِبْرَاهِيْمَ : وَمِمَّا اُحْدِثَ فِي لَيْلَةِ النَّصْفِ مِنْ شَعْبَانَ الصَّلَاةُ الْاَلْفِيَّةُ مِائَةَ رَكَعَةٍ بِالْاِخْلَاصِ عَشْرًا عَشْرًا بِالْجَمَاعَةِ , وَاهْتَمُّوا بِهَا اَكْثَرَ مِنَ الْجُمُعِ وَالْاَعْيَادِ , لَمْ يَأْتِ بِهَا خَبْرٌ وَلَا اَثَرٌ اِلَّا ضَعِيْفٌ اَوْ مَوْضُوْعٌ وَلَا تَعْتَرِّ بِذِكْرِ صَاحِبِ الْقُوْتِ وَالْاِحْيَاءِ وَغَيْرِهِمَا , وَكَانَ لِلْعَوَامِّ بِهَذِهِ الصَّلَاةِ اِفْتِتَانٌ عَظِيْمٌ حَتَّى اِنْتَرَمَ بِسَبَبِهَا كَثْرَةُ الْوَقِيْدِ وَتَرْتَبَ عَلَيْهِ مِنَ الْمُسُوْقِ وَانْتِهَاكَ الْمَحَارِمِ مَا يُعْنَى عَنْ وَضْفِهِ حَتَّى حَشِيَ الْاَوْلِيَاءُ مِنَ الْخَسْفِ وَهَرَبُوا فِيْهَا اِلَى الْبَرَارِي . وَاَوَّلُ حُدُوْثِ لِهَذِهِ الصَّلَاةِ بَيْتُ الْمَقْدِسِ سَنَةَ ثَمَانٍ وَاَرْبَعِيْنَ

OTHER SCHOLARS' OPINIONS:

A number of scholars ruled that the reports concerning that were false, such as Ibn al-Jawzi in his book *Al-Mawdu'at*, 2/440-445; Ibn Qayyim al-Jawziyyah in *Al-Manar al-Munif*, no. 174- 177; Abu Shamah al-Shafa'i in *Al-Ba'ith 'ala Inkar al-Bida' wa'l-Hawadith*, 124-137; Al-'Iraaqi in *Takhrij Ihya' 'Ulum il-Din*, no. 582. Shaykh al-Islam [Ibn Taymiyah] narrated that there was consensus on the fact that they are false, in *Majmu' al-Fatawa*, 28/138.¹²

IMAM IBN TAYMIYYAH (MAY ALLAH HAVE MERCY UPON HIM)SAID:

222- 138: Question: About the prayer in the mid of Sha'ban?

He said: "If the person prays alone by himself or in a specific congregational prayer as prayed by small group of people amongst salaf, then it is fine. But gathering in the mosque to pray with specific method like the 100-rakat-prayer in which the suratul Ikhlas i.e. *'qulhu wallahu ahad'* regularly, then **it is an innovation**. It is never recommended by any Imam amongst the scholars. Allah knows the best." end of the quote from Imam Ibn Taymiyyah (May Allah have mercy upon him.)¹³

وَأَرْبَعِمِائَةٍ ... ثُمَّ إِنَّهُ أَقَامَ اللَّهُ أَيْمَةَ الْهُدَى فِي سَعْيِ إِبْطَالِهَا فَتَلَّشَى أَمْرَهَا وَتَكَامَلَ إِبْطَالُهَا فِي الْبِلَادِ الْمِصْرِيَّةِ وَالشَّامِيَّةِ فِي أَوَائِلِ سِنِي الْمِائَةِ الثَّامِنَةِ انْتَهَى كَلَامُ الْقَارِي مُخْتَصَرًا.

12

وقد حكم بطلان الروايات الواردة في ذلك جمع من أهل العلم، منهم ابن الجوزي في كتابه "الموضوعات" (2 / 440 - 445)، وابن قيم الجوزية في "المنار المنيف" رقم 174 - 177، وأبو شامة الشافعي في "الباعث على إنكار البدع والحوادث" (124 - 137)، والعراقي في "تخريج إحياء علوم الدين" (رقم 582)، وقد نقل شيخ الإسلام الاتفاق على بطلانها في "مجموع الفتاوى" (28 / 138)

13

222 - 138 - مَسْأَلَةٌ : فِي صَلَاةِ نِصْفِ شَعْبَانَ ؟ الْجَوَابُ : إِذَا صَلَّى الْإِنْسَانُ لَيْلَةَ التَّصْفِ وَحْدَهُ ، أَوْ فِي جَمَاعَةٍ خَاصَّةٍ كَمَا كَانَ يَفْعَلُ طَوَائِفُ مِنَ السَّلَفِ ، فَهُوَ أَحْسَنُ . وَأَمَّا الْاجْتِمَاعُ فِي الْمَسَاجِدِ عَلَى صَلَاةٍ مُفَدَّرَةٍ . كَالْاجْتِمَاعِ عَلَى مِائَةِ رَكْعَةٍ ، بِقِرَاءَةِ أَلْفٍ : { قُلْ هُوَ اللَّهُ أَحَدٌ } دَائِمًا . فَهَذَا بَدْعَةٌ ، لَمْ يَسْتَحِبَّهَا أَحَدٌ مِنَ الْأَيْمَةِ . وَاللَّهُ أَعْلَمُ .

CAN A MUSLIM FOLLOW THE WEAK OR DA'IF HADITH?:

The scholars differed concerning acting upon weak ahaadeeth which encourage righteous deeds. Some of them were of the view that it is permissible to act upon them, subject to certain conditions, and others were of the view that it is not permissible to act upon them.

Al-Haafiz ibn Hajar (may Allaah have mercy on him) summed up the conditions for it to be permissible to act upon a saheeh hadith, which are as follows:

- 1 – It should not be very weak, and one should not act upon a hadeeth which was narrated only by one of the liars or those who are accused of lying, or whose mistakes are serious.
- 2 – It should mention a good deed for which there is a basis in sharee'ah.
- 3 – When acting upon it one should not believe that the action is well-founded, rather he should do it on the basis of erring on the side of caution.

Acting upon a weak hadith does not mean that we believe it is mustahabb to do an act of worship simply because a da'if hadith has been narrated concerning it. None of the scholars has said such a thing – as we shall see from the words of Shaykh al-Islam Ibn Taymiyah, below – rather what it means is that if it is proven that a certain act of worship is mustahabb because there is sound (sahih) shar'i evidence – as in the case of qiyaam al-layl (supererogatory prayers at night), for example – then we find a da'if hadith which speaks of the virtue of qiyaam al-layl, then there is nothing wrong with acting upon this weak hadith in that case. What is meant by acting upon it is narrating it in order to encourage people to do this act of worship, in the hope that the one who does it will earn the reward mentioned in the da'eef hadeeth, because acting on the weak hadeeth in this case will not lead to doing something that is forbidden in sharee'ah, such as saying that an act of worship is mustahabb that is not proven in sharee'ah. Rather, if he earns this reward all well and good, otherwise no harm is done.

Shaykh al-Islam Ibn Taymiyah (may Allaah have mercy on him) said in Majmoo' al-Fataawa, 1/250:

It is not permissible in Islam to rely on weak ahadith that are neither sahih nor hasan, but Ahmad ibn Hanbal and other scholars regarded it is permissible to narrate reports concerning righteous deeds which are not known to be proven, **so long as they are not known to be lies, on the basis that if an**

action is known to be prescribed in Islam from shar'i evidence, and there is a hadith which is not known to be a lie, it is possible that the reward referred to in that weak hadith may be true.

None of the Imams said that it is permissible to regard something as obligatory or mustahabb on the basis of a weak hadith; whoever says that is going against scholarly consensus. It is permissible to narrate reports that are not known to be lies in order to encourage and warn people, but only with regard to matters where it is known that Allah has encouraged or warned against them on the basis of other evidence the status of whose narrators is not unknown. End quote.

Abu Bakr ibn Al-'Arabi said that it is not permissible to act on the basis of a weak hadeeth at all, whether with regard to virtuous deeds or otherwise... See Tadrib al-Rawi, 1/252.

This is the view favoured by Al-Albani (may Allaah have mercy on him). See the introduction to Sahih Al-Targhib wa'l-Tarhib, 1/47-67. The sahih proven reports from the Prophet (peace and blessings of Allah be upon him) offer us sufficient evidence that we have no need to act on the basis of weak hadiths.¹⁴

14

اختلف العلماء في العمل بالحديث الضعيف في فضائل الأعمال فذهب بعضهم إلى جواز العمل به ولكن بشروط، وذهب آخرون إلى منع العمل به . ولخص الحافظ ابن حجر رحمه الله شروط جواز العمل بالحديث الضعيف، وهي :

1- أن يكون الضعف غير شديد، فلا يعمل بحديث انفرد به أحد من الكذابين أو المتهمين بالكذب أو من فحش غلطه .

2- أن يندرج تحت أصل معمول به .

3- ألا يعتقد عند العمل به ثبوته، بل يعتقد الاحتياط.

وليس معنى العمل بالحديث الضعيف أننا نستحب عبادة لمجرد ورود حديث ضعيف بها، فإن هذا لم يقل به أحد من العلماء - كما سيأتي في كلام شيخ الإسلام ابن تيمية- بل المعنى أنه إذا ثبت استحباب عبادة معينة بدليل شرعي صحيح كقيام الليل مثلاً، ثم جاء حديث ضعيف في فضل قيام الليل فإنه لا بأس من العمل بهذا الحديث الضعيف حينئذ، ومعنى العمل به روايته لترغيب الناس في هذه العبادة مع رجاء الفاعل لها أن ينال هذا الثواب الوارد في الحديث الضعيف، لأن العمل بالحديث الضعيف في هذه الحال لا يترتب عليه محذور

The scholar Ahmad Shakir said: ***‘There is no difference between rulings or righteous deeds; we do not take any of them from da’if 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 Allah (peace and blessings of Allah be upon him) in a sahih or hasan hadith’.*** Al-Ba’ith al-Hathith, 1/278.¹⁵

My position with regards to WEAK HADITH is same as Imam Al-Albani and Imam Ahmad Shakir. The Muslim must strive to find out which ahadith are sound (sahih) and which are weak (da’if), and be content to act on the basis of the sound reports.

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شرعي كالقول باستحباب عبادة لم تثبت في الشرع ، بل إن حصل له هذا الثواب وإلا فلا ضرر عليه . قال شيخ الإسلام ابن تيمية رحمه الله في " مجموع الفتاوى " (1 : 250) ولا يجوز أن يعتمد في الشريعة على الأحاديث الضعيفة التي ليست صحيحة ولا حسنة ، لكن أحمد بن حنبل وغيره من العلماء جوزوا أن يروى في فضائل الأعمال ما لم يعلم أنه ثابت إذا لم يعلم أنه كذب ، وذلك أن العمل إذا علم أنه مشروع بدليل شرعي وروى حديث لا يعلم أنه كذب جاز أن يكون الثواب حقاً ، ولم يقل أحد من الأئمة أنه يجوز أن يجعل الشيء واجباً أو مستحباً بحديث ضعيف ، ومن قال هذا فقد خالف الإجماع .. فيجوز أن يروى في الترغيب والترهيب ما لم يعلم أنه كذب ، ولكن فيما علم أن الله رغب فيه أو رهب منه بدليل آخر غير هذا المجهول حاله اهـ . وقال أبو بكر بن العربي بعدم جواز العمل بالحديث الضعيف مطلقاً لا في فضائل الأعمال ولا في غيرها .. انظر في ذلك تدريب الراوي (1 / 252) . وهذا القول هو الذي اختاره العلامة الألباني رحمه الله ، وانظر مقدمة كتاب " صحيح الترغيب والترهيب " (1 / 47-67) . وفيما صح عن النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وثبت عنه من الأحاديث في فضائل الأعمال وغيرها غنية عن العمل بالحديث الضعيف .

15

وقال العلامة أحمد شاكر: لا فرق بين الأحكام وبين فضائل الأعمال ونحوها في عدم الأخذ بالرواية الضعيفة ، بل لا حجة لأحدٍ إلا بما صحَّ عن رسول الله صلى الله عليه وسلم من حديث صحيحٍ أو حسنٍ . الباعث

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