

**Nisfu Sya'ban Night Worship as an Effort to Improve the Quality of  
Faith and Taqwa**

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**Abstract**

Nisfu Sya'ban evening worship is a worship practice recommended in Islam, especially in the hadith tradition. This night is considered special because in it there is a great opportunity to get closer to Allah SWT, ask for His forgiveness, and receive His abundant mercy. This article discusses the main objectives of the Nisfu Sya'ban evening worship, especially in the context of improving the quality of faith and piety of Muslims. Through worship on this night, Muslims are expected to be able to strengthen their faith, increase their devotion to Allah SWT, and uphold the traditions of the sunnah worship of the Prophet sallallahu 'alaihi wa sallam. Apart from that, the Nisfu Sya'ban evening service is also a moment for self-introspection, evaluating actions and intentions, and improving relationships with others and with the creator. By making maximum use of this night, Muslims try to achieve spiritual and moral perfection, and avoid all forms of actions that are not permitted in religion. Therefore, this article also highlights recommended practices and warnings against heresy or innovation in worship. By understanding and carrying out the Nisfu Sya'ban evening worship in accordance with Islamic teachings, it is hoped that Muslims can achieve blessings, safety and peace in their lives.

**Keywords: Worship, Nisfu Sya'ban, Quality**

**A. Introduction**

Nisfu Sya'ban, the night of the fifteenth day of the Islamic month of Sya'ban, holds significant spiritual importance in Muslim tradition, particularly due to its association with increased opportunities for worship and supplication. This night, known as Laylatul Nisfu Sya'ban in Arabic, is revered for its potential to draw believers closer to Allah SWT, seek His forgiveness, and receive abundant blessings. The tradition of dedicating oneself to worship during this night is deeply rooted in Hadith literature, where it is underscored as a time to enhance faith (iman) and consciousness of Allah (taqwa).

This introduction explores the primary objective of worship during Nisfu Sya'ban: to elevate the quality of faith and taqwa among Muslims. Through acts of worship on this auspicious night, believers strive to strengthen their faith, deepen their reverence for Allah, and uphold the prophetic traditions of seeking divine nearness. Furthermore, this paper examines recommended practices and precautions against innovations (bid'ah) in worship, emphasizing the importance of adhering to authentic Islamic teachings.

By delving into the significance of Nisfu Sya'ban night worship, this study aims to provide insights into how Muslims can spiritually enrich themselves and cultivate a stronger connection with their Creator, thereby fostering a life guided by righteousness and devotion to Islamic principles.

Since the development of modern science, religious studies such as hadith studies have also expanded scientific studies following the development of Al-Qur'an studies. Hadith is the second source of Islamic law which functions to explain what is not in the holy verses of the Qur'an, and functions as an example of the example of the Prophet Muhammad SAW because

everything that was said, done and decided by the Prophet SAW is a postulate that can be used as a hujjah or basic guidelines for the law of worship.

Historically, carrying out practices on the night of Nisfu Sya'ban has been around since the Tabi'in era. Nisfu Sya'ban night by tabi'i scholars from the people of Syria such as Khalid bin Mi'dan, Makhul, Luqman bin 'Amir, and others, they glorify and seriously carry out worship on this night, and it is from them that people imitate. Some said, they heard the news of Isra'iliyat and when it spread throughout the country they had different opinions, some rejected it and some accepted it. Among the Basra ulama and those who deny it, the majority of Hijaz ulama such as 'Atha', Ibnu Abimulaikah, and Abdurrahman bin Zaid bin Aslam are quoted from among the Medina fiqh experts. This is also the opinion of Malik's followers and others, they say this is bid'ah.

The month of Sya'ban has its own advantages compared to other months. Some of these virtues include the nisfu sya'ban which some Muslims practice on that night.

### **B. Research methods**

The type of research that the author carried out was library research or library research. This research is based on the main source of hadith or what is known as ulus al-sunnah. The method that researchers use to explore data is by doing takhrij

The design describes how to solve the problem and should be presented in diagram form with a complete explanation. For example, data processing diagrams, from raw data to completion, hardware design diagrams.

### **C. Research Results and Discussion**

#### **1. Nisfu Sya'ban Hadith in the Book of Sunan Ibnu Majah No. 1388**

عَنْ عَائِشَةَ قَالَتْ : فَقَدْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةَ فَخَرَجْتُ فَإِذَا هُوَ بِالْبَقِيعِ  
فَقَالَ أَكُنْتُ تَخَافِينَ أَنْ يَحِيفَ اللَّهُ عَلَيْكَ وَرَسُولُهُ قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي ظَنَنْتُ أَنَّكَ أَتَيْتَ  
بَعْضَ نِسَائِكَ فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَنْزِلُ لَيْلَةَ النِّصْفِ مِنْ شَعْبَانَ إِلَى السَّمَاءِ الدُّنْيَا  
فِيَغْفِرُ لِأَكْثَرِ مَنْ عَدَدِ شَعْرِ غَنَمِ كَلْبٍ

*"From Sayyidah Aisyah RA she said: 'I lost Rasulullah SAW one night. Then I went out and I found him at the Baqi' Al-Gharqad cemetery'" so he said, 'Are you worried that Allah and His Messenger will waste you? Then I said: "No, Rasulullah SAW, I really thought you had visited some wives." -your wife." Then Rasulullah SAW said: "Indeed, Allah called His servant on the night of Nisfu Sha'ban and then forgave him with more forgiveness than the number of fleeces of the Bani Kilab sheep (meaning very many forgiveness).*

The hadith above explains that when the month of Sha'ban enters, Muslims are encouraged to carry out good deeds, including sunnah fasting. The night of Nisfu Sha'ban is also called the night of forgiveness of sins, Muslims are also encouraged to carry out night prayers and dhikr to ask for forgiveness. Because it is explained in the hadith above that Allah descended to the earth's heavens that night to forgive the sins of his servants and grant the requests of his servants who asked. In the middle of the month of Sha'ban, people flock to the mosque/mushalla/langgar to perform Maghrib prayers in congregation and continue with reading the Yasin letter 3 times and the next day fasting on Nisfu Sya'ban.

Ibn al-Jawzi quotes Dar al-Qutni's words about this hadith: "It is narrated from various paths, and the sanad is shaky, not strong, but this hadith is validated by Albani, because the weakness in this hadith is not a serious weakness, while this hadith has many paths , so that it can be elevated to be valid and accepted.

There are two attitudes of ulama regarding nisfu sya'ban, namely those who reject and accept it. Opinions that reject the belief that there are no special practices on the night of Nisfu Sya'ban have the same status as other ordinary nights. The second opinion states that there is a specialty of the night of nisfu sya'ban by increasing the number of practices, because some scholars consider that there are authentic hadiths about nisfu sya'ban, thus confirming the primacy of this night.<sup>1</sup>

التَّصَفِّ مِنْ شَعْبَانَ فَقُومُوا لَيْلَهَا وَصُومُوا نَهَارَهَا فَإِنَّ اللَّهَ يَنْزِلُ فِيهَا لِعُرُوبِ الشَّمْسِ  
إِلَى سَمَاءِ الدُّنْيَا فَيَقُولُ أَلَا مِنْ مُسْتَغْفِرٍ لِي فَأَغْفِرَ لَهُ أَلَا مُسْتَرْزِقٌ فَأَرْزُقَهُ أَلَا مُبْتَلَى  
فَأُعَافِيَهُ أَلَا كَذَا أَلَا كَذَا حَتَّى يَطْلُعَ الْفَجْرُ

*Ali bin Abu Talib said, "The Messenger of Allah (peace and blessings of Allaah be upon him) said: "If it is the night of Nisfu Sha'ban (the middle of the month of Sha'ban), then pray at night and fast during the day. Indeed, Allah descended to the heavens of the earth at that time when the sun was setting, then He said: "Is there anyone who asks for forgiveness from Me, then I will forgive him? Is there anyone who asks for sustenance and I will give him sustenance? If there is anyone who is tempted then I will cure it? Is there something like this, and is there something like this...until dawn.*

The above hadith was narrated from Ibn Abi Sabrah, from Ibrahim bin Muh}ammad, from Mu'awiyah bin Abdillah bin Ja'far, from his father, from 'Ali bin Abi Ta lib, in marfu' (up to the Prophet SAW.). However, the narrator named Ibn Abi Sabrah had the status of muttaha}m bi al-kadhib (accused of lying), as explained by Ibn Hajar in Al-Taqr}ib. Ahmad bin Hambal and Ibn Ma'in commented about Ibn Abi Sabrah, "He was a narrator who falsified hadith.

However, the actual content of this hadith does not implicitly contradict the holy verses of the Koran and other more authentic hadiths. Based on historical facts and scientific truth, some scholars allow practices on the night of Nisf} Sha'ban to be carried

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<sup>1</sup> Munirah, "Nisfu Sya'ban Dalam Tradisi Masyarakat Banjar (Studi Living Hadis Perspektif Sosiologi Pengetahuan Peter L. Berger)."

out. However, there is no explicit explanation about this matan in the Koran or hadith because it specializes in practice on the night of Nisfu Sha'ban..<sup>14</sup> As 'A'ishah said:

فقدت النبي صلى الله عليه وسلم فخرجت فإذا هو بالبقيع رافعا رأسه إلى السماء  
فقال: “أكنت تخافين أن يخيف الله عليك ورسوله” فقلت يا رسول الله ظننت أنك  
أتيت بعض نسائك فقال: “إن الله تبارك وتعالى ينزل ليلة النصف من شعبان إلى  
السماء الدنيا فيغفر لأكثر من عدد شعر غنم كلب”<sup>15</sup>

*“I once lost the Prophet Saw. then I came out, it turned out he was in Baqi, looking up to the sky. The Prophet asked; “Are you worried that Allah and His Messenger will deceive you?” (meaning, the Prophet SAW did not give Aisyah a share). Aisyah said: O Messenger of Allah, I just thought you were coming to another wife. Then the Prophet SAW said: “Indeed, Allah descended into the heavens of the world on the night of Nisfu Sha'ban, then He forgave more than the number of fleeces of the bani kalb.”*

*Ibn al-Jawzi quotes Dar al-Qutni's words about this hadith: “It is narrated from various paths, and the sanad is shaky, not strong, but this hadith is authenticated by Alba ni, because the weakness in this hadith is not a serious weakness, while this hadith has many paths, so that it can be elevated to be valid and accepted.”<sup>2</sup>*

## 2. Hadis tentang Puasa Pada Bulan Syaban

شَعْبَانَ شَهْرِي وَرَمَضَانَ شَهْرُ اللَّهِ وَشَعْبَانَ الْمُطَهَّرُ وَرَمَضَانَ الْمُكَفَّرُ

### a. Takhrij

#### Hadis

Al-Muttaqi al-Hindi “Kanz 'Umal” (VII/747) narrated by Ibn 'Asakir from 'Aisyah, Al-Manawi “Faid al-Qadir” (IV/166) said that this Hadith was narrated by Ibn 'Asakir in “ Mu'jam ibn 'Asakir from 'Aisyah and narrated ad-Dailami from 'Aisyah, as-Sakhawi “Al-Maqasid al- Hasanah” (260), Al-'Ajluni “Kashf al-Khafa” (II/537)..

### b. Quality of Hadith

Muhammad Nasir ad-Din al-Albani This hadith was narrated by ad-Dailami with the sanad of Hisham ibn Khalid has narrated to us al-Hasan ibn Yahya al-Khasani from al-Auza'i from Yahya ibn Abi Katsir from Abi Salamah from 'Aisyah marfu'. Al-Albani assesses this Hadith as da'if jidda because al-Khasyani in the sanad of this Hadith is assessed as "matruk".<sup>3</sup>

<sup>2</sup> Dwi Aprinita Lestari, “Studi Kritik Kualitas Hadis Keutamaan Malam Nisfu Sya ' Ban Dalam Kitab Fadhail Al-Awqaat Karya Imam Baihaqi,” *Skripsi* (2010): 8–10.

<sup>3</sup> Saepudin, Dindin Moh, “TRADISI MENGHIDUPKAN MALAM NISFU SYABAN DI MASYARAKAT DAN PENGARUH MASYARAKAT URBAN.”

**Second hadith**

أَسَامَةُ بْنُ زَيْدٍ قَالَ قَالَ يَا رَسُولَ اللَّهِ لَمْ أَرَكَ تَصُومُ شَهْرًا مِنْ الشُّهُورِ فَمَا تَصُومُ  
مِنْ شَعْبَانَ . قَالَ « ذَلِكَ شَهْرٌ يُغْفَلُ النَّاسُ عَنْهُ بَيْنَ رَجَبٍ وَرَمَضَانَ وَهُوَ شَهْرٌ  
تُرْفَعُ فِيهِ الْأَعْمَالُ إِلَى رَبِّ الْعَالَمِينَ فَأُحِبُّ أَنْ يُرْفَعَ عَمَلِي وَأَنَا صَائِمٌ ».

“Usamah ibn Zaid ra. said, I asked the Messenger of Allah. , O Messenger of Allah, I do not see you fasting one month from another month as you fast in the month of Sha'ban? The Prophet said: The month of Sha'ban is a month that is often forgotten. It is between Rajab and Ramadan. It is in that month that human deeds are elevated to the side of God, the ruler of all nature. Therefore, I am happy that when my deeds are lifted, I am fasting”.

**a. Takhrij Hadis**

An-Nasai “Sunan an-Nasa’i” (IV/201), Malik “al-Mwatta” (II/199), Abu Nu'aim al-Asbahani “Hilyah al-Auliya” (IX/18). As -Sayyid Sabiq "Fiqh as-Sunnah" (I/452) said that this hadith was also narrated by Abu Dawud and Ibn Khuzaimah validated it.<sup>4</sup>

**b. Quality of Hadith**

Al-Albani evaluates this Hadith with Hasan <sup>7</sup>.

**Third Hadith**

عَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- أَنَّهُ لَمْ يَكُنْ يَصُومُ مِنْ السَّنَةِ  
شَهْرًا تَامًا إِلَّا شَعْبَانَ يَصِلُهُ بِرَمَضَانَ.

“From Ummi Salamah from the Prophet SAW. Indeed, the Prophet SAW. never fast (circumcision) for a full month of the year except in the month of Sha'ban, followed by fasting during Ramadan”.

**a. Takhrij**

Abu Dawud “Sunan Abu Dawud” (I/713), al-Baihaqi “Sunan al-Baihaqi” (IV/210)

**b. Quality**

This hadith was assessed by Al-Albani as authentic<sup>8</sup>.

Meaning: "From 'Abdullah ibn Abu Qais he heard 'Aisyah say: the most favorite month of Rasulullah saw. to fast (circumcision) is the month of Sha'ban, followed by fasting in Ramadan."

**c. Takhrij Hadith**

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<sup>4</sup> Abd Allah Mani', *Sharh Kitab Al-Siyam Min Sahih Al-Bukhari, Bab Sanm Sya'Ban* (Riyad: Dar al-Muhaddith, n.d.).

*Al-Hakim "al-Mustadrak" (I/599), Abu Dawud "Sunan Abu Dawud" (I/739), Al-Baihaqi "Sunan al-Baihaqi" (IV/292), an-Nasa'i "Sunan an - Nasa'i" (IV/199), Ibn Khuzaimah "Sahih ibn Khuzaimah" (III/282), at- Tabrani "Musnad asy-Syamiyin" (III/123).*

d. *Quality of Hadith*

*Al-Albani rated this Hadith as Sahih.*

*From the Hadith above it is understood that the Prophet saw. usually perform circumcision fasting for a whole month in the month of Sha'ban. But there are also other Hadiths which say that the Prophet saw. Fasting in the month of Sha'ban is not the whole month but only part of it. Among the hadiths that explain this are the following:*

*Fifth Hadith*

*Meaning: "From Abu Salamah; I asked 'Aisyah ra. about the fast of the Prophet PBUH. 'Aisha answered; Rasul saw. usually we fast until we say we have truly fasted (continued). He broke his fast until we said he had indeed broken his fast. I did not see him fasting more than in the month of Sha'ban. Usually he fasts for a whole month in the month of Sha'ban and he usually fasts in the month of Sha'ban except for a little."*

a. *Takhrij Hadith*

*Narrated by Muslim "Sahih Muslim" (II/809), an-Nasa'i "Sunan an- Nasa'i" (IV/151 & 200), Ibn Majah "Sunan ibn Majah" (I/545), Al-Baihaqi ' Sunan al-Baihaqi" (IV/210 & 292), Abu Yu'la "Musnad Abu Yu'la" (VIII/95 & 272), Abu Syaibah "Musannaf Abu Syaibah" (II/346),*

b. *Quality of Hadith*

*With this Hadith in Sahih Muslim, its quality is Sahih.*

*Sixth Hadith*

*Meaning: "From 'Aisyah Umm al-Mukminin ra. that he said: Rasulullah saw. perform sunnah fasting so we say; he never broke the fast. And he broke his fast (didn't fast) so we said 'he never fasts'. I never saw the Messenger of Allah. fasting for a whole month apart from the month of Ramadan and I did not see him fasting more (sunnah) than in the month of Sha'ban."*

a. *Takhrij Hadith*

*Muslim "Sahih Muslim" (II/809), Abu Dawud "Sunan Abu Dawud" (I/740), Malik "al-Muwatta' Malik" (III/444)*

b. *Quality of Hadith*

*With this Hadith in Sahih Muslim, its quality is Sahih.*

c. *Syarh*

*The scholars have different opinions in compromising the above hadiths. An-Nawawi,<sup>10</sup> in his commentary on the Hadith above said that Rasulullah saw. I usually fast every month. That circumcision fasting is not set aside for a certain time and is even permissible in every month except during Ramadan, Hari Raya and Tasyriq. It is said that the Messenger of Allah. fasting for a full month in the month of Sha'ban at one time (year) and fasting partially (not the full month) at another time (year). It is said that the Prophet saw. fasting in the month of Sha'ban, sometimes at the beginning of the month and sometimes at the end of the month and sometimes in between. The Prophet never stopped fasting every month of every*

year. It is said that the specialty of the month of Sha'ban which involves fasting is because in that month the deeds of a servant are enhanced.

According to Shams ad-Din ibn al-Qayyim, there are three meanings taken from the greater number of Prophets. fasting in the month of Sha'ban compared to other months.

1) That the Prophet saw. fast three days every month.

2) That he did this to honor/glorify the month of Ramadan. This fast is the same as the circumcision prayer before the fardu prayer.

3) Because in the month of Sha'ban the servant's deeds are lifted, the Prophet was happier when his deeds were lifted when he was fasting.

### Seventh Hadith

People who specifically fast at the end of the month of Sha'ban were prohibited by the Prophet saw. as in the following Hadith :<sup>5</sup>

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- « إِذَا كَانَ التَّصْفُ  
(وفي رواية : إِذَا بَقِيَ نِصْفُ) (وفي رواية : إِذَا انْتَصَفَ شَعْبَانَ) (وفي رواية : إِذَا  
مَضَى التَّصْفُ) مِنْ شَعْبَانَ فَلَا صَوْمَ (فَامْسِكُوا عَنِ الصِّيَامِ) حَتَّى يَجِيءَ  
(يَدْخُلُ) رَمَضَانُ .»

"From Abu Hurairah he said: Rasulullah saw. said: when half of the month of Sha'ban is over, there is no fasting until the month of Ramadan comes."

#### a. Takhrij Hadis

Narrated by Ibn Majah "Sunan Ibn Majah" (I/528), at-Tirmizi "Sunan at-Tirmizi" (III/115), Abu Dawud "Sunan Abu Dawud" (I/713), al- Baihaqi "Sunan al- Baihaqi" (IV/209), at-Tabrani "Mujam al-Ausat" (VII/65), Ibn Khuzaimah "Sahih ibn Khuzaimah" (III/282), ad-Darimi "Sunan ad-Darimi" (II/29) .

#### b. Quality of Hadith

At-Tabrizi and al-Albani assess this Hadith as valid. As-Sakhawi said that this hadith was also narrated by Ahmad, ad-Darimi and Sunan al-Arba'ah, Ibn Hibban and Abu 'Awwanah validated it. Likewise al-'Ajuni and az-Zaila'i.

The prohibition on fasting after the middle of Sha'ban as stated in the Hadith above is for someone who starts fasting in the middle of Sha'ban or for

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<sup>5</sup> Mukhamat Saini, "Penguatan Tradisi Aswaja An-Nahdliyah; Upaya Menangkal Gerakan Islam Transnasional," *Tasamuh: Jurnal Studi Islam* 14, no. 1 (2022): 171–187, <https://e-jurnal.iainsorong.ac.id/index.php/Tasamuh>.

someone who is not used to fasting every month. But if from the beginning (before the middle of the month of Sha'ban) he fasts then it is not prohibited. Or for someone who makes circumcision fasting after the middle of each month of the year then this is not prohibited. The hadith that explains this is as follows :<sup>6</sup>

**Eighth hadith**

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ « لَا يَتَقَدَّمَنَّ أَحَدُكُمْ رَمَضَانَ بِصَوْمِ يَوْمٍ أَوْ يَوْمَيْنِ ، إِلَّا أَنْ يَكُونَ رَجُلًا كَانَ يَصُومُ صَوْمَهُ فَلْيَصُمْ ذَلِكَ الْيَوْمَ » .

Darimi and Sunan al-Arba'ah, Ibn Hibban and Abu 'Awwanah validate it. Likewise al-'Ajluni<sup>13</sup> and az-Zaila'i.<sup>14</sup>

The prohibition on fasting after the middle of Sha'ban as stated in the Hadith above is for someone who starts fasting in the middle of Sha'ban or for someone who is not used to fasting every month. But if from the beginning (before the middle of the month of Sha'ban) he fasts then it is not prohibited. Or for someone who makes circumcision fasting after the middle of each month of the year then this is not prohibited. The hadith that explains this is as follows :

c. Eighth hadith

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ « لَا يَتَقَدَّمَنَّ أَحَدُكُمْ رَمَضَانَ بِصَوْمِ يَوْمٍ أَوْ يَوْمَيْنِ ، إِلَّا أَنْ يَكُونَ رَجُلًا كَانَ يَصُومُ صَوْمَهُ فَلْيَصُمْ ذَلِكَ الْيَوْمَ » .

"Let not one of you fast for a day or two before fasting during Ramadan unless it is his custom."

a. **Takhrij Hadis**

Narrated by Al-Bukhari "Sahih al-Bukhari" (II/676), Muslim "Sahih Muslim" (II/762), Ibn Majah "Sunan ibn Majah" (I/529), Al-Baihaqi "Sunan al-Baihaqi" (IV/210), 'Abd ar-Razzaq "Musannaf 'Abd ar-Razzaq" (IV/158), Ibn Hibban "Sahih ibn Hibban" (VIII/359).

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<sup>6</sup> Sherina Wijayanti, "THE SOCIAL MEANING BEHIND HADITH RECEPTION OF NISFU SYA ' BAN NIGHT PRAYER AT PP . PUTERA MENARA AL-FATTAH TULUNGAGUNG" 9 (n.d.): 74-99.



**b. Quality of Hadith**

The existence of this Hadith in Sahih al-Bukhari shows that its quality is authentic.

**c. Syarh**

In narrating this Hadith, ibn Battal (VII/37) said that it is not permissible to fast circumcise at the end of the month of Sha'ban for one or two days unless it is customary for someone to fast at the end of each month in other months.

Ibn Hajar al-'Asqalani said that it is not permissible to precede fasting in Ramadan by one or two days with the intention of being careful in entering Ramadan (with the intention of fasting Ramadan),<sup>15</sup> this is also what at-Tirmizi said. Even Ibn Hajar said that it is forbidden to fast during the nisf of Sha'ban.

According to Sayyid as-Sabiq, specializing in fasting on the day of Nisf Sha'ban (the middle of the month of Sha'ban) because it is considered to have its own virtues, is an action that is not based on valid arguments.

Thus it is understood that there is no authentic Hadith that recommends fasting specifically at the beginning, middle or end of the month of Sha'ban. However, what is recommended is to fast during the month of Sha'ban without specifying a specific time, except for those who usually fast for several days, either at the beginning, middle or end of the month each year. Prohibition here does not mean haram but makruh. A person who fasts for one or two days because he is careful about entering or not entering Ramadan itself is prohibited.

**D. Conclusion**

The above hadiths regarding the virtues of the month of Sha'ban cannot be used as a basis for argument. Therefore, there is no special fast for mid-Sha'ban. What exists is to increase fasting during the month of Sha'ban, as practiced by the Prophet sallallaahu 'alaihi wa sallam.

Regarding the basis for the weak hadith of fasting nisfu syaban, scholars are of the opinion that weak hadith can be used for fadhail al-a'maal (the virtue of charity). So, when there is no authentic hadith that discusses a particular practice and it does not conflict with religious law, a weak hadith can be used. Regarding living the night and fasting on Nisfu Sya'ban, there is no authentic hadith that discusses it. The weakness of the hadith regarding the advantages and disadvantages in the practice of worship in the month of Shaaban should not prevent Muslims from multiplying good deeds.

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