



## 12504 - A weak hadeeth about the virtue of praying qiyaam on the night before Eid

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### the question

Is the hadeeth which speaks about praying qiyaam on the night before Eid saheeh?.

### Detailed answer

Praise be to Allah.

This hadeeth was narrated by Ibn Maajah (1782) from Abu Umaamah (may Allaah be pleased with him) from the Prophet (peace and blessings of Allaah be upon him): "Whoever spends the nights of the two Eids in praying qiyaam al-layl, seeking reward from Allaah, his heart will not die on the Day when hearts will die."

This is a da'eef (weak) hadeeth which does not have any saheeh isnaad from the Prophet (peace and blessings of Allaah be upon him).

Al-Nawawi said in al-Adhkaar:

It is a da'eef hadeeth which we have narrated from Abu Umaamah in both marfoo' and mawqoof reports, both of which are da'eef.

Al-Haafiz al-'Iraaqi said in Takhreej Ahaadeeth Ihya' 'Uloom al-Deen: its isnaad is da'eef.

Al-Haafiz ibn Hajar said: This is a ghareeb hadeeth whose isnaad is mudtarib (unsound). See al-Futoohaat al-Rabaaniyyah, 4/235.

Al-Albaani mentioned it in Da'eef Ibn Maajah, and said it is mawdoo' (fabricated).

He also mentioned it in Silsilat al-Ahaadeeth al-Da'eefah (521) and said, it is da'eef jiddan (very weak).



This hadeeth was narrated by al-Tabaraani from 'Ubaadah ibn al-Saamit, who said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "Whoever spends the night of (Eid) al-Fitr and the night of (Eid) al-Adha in prayer, his heart will not die on the Day when hearts will die."

This is also da'eef (weak).

Al-Haythami said in Majma' al-Zawaa'id: It was narrated by al-Tabaraani in al-Kabeer and al-Awsat. Its isnaad includes 'Umar ibn Haroon al-Balkhi who is mostly da'eef. Ibn Mahdi and others praised him, but he was classed as da'eef by many. And Allaah knows best.

This was mentioned by al-Albaani in Silsilat al-Ahaadeeth al-Da'eefah (520); he said it is mawdoo' (fabricated).

Al-Nawawi said in al-Majmoo':

Our companions said: It is mustahabb to spend the nights before the two Eids in prayer and doing other acts of worship. Our companions quoted as evidence for that the hadeeth of Abu Umaamah, according to which the Prophet (peace and blessings of Allaah be upon him) said: "Whoever spends the night of Eid in prayer, his heart will not die on the Day when hearts die." According to a version narrated by al-Shaafa'i and Ibn Maajah: "Whoever spends the nights of the two Eids in praying qiyaam al-layl, seeking reward from Allaah, his heart will not die on the Day when hearts will die." It was narrated from Abu'l-Darda' with a mawqoof isnaad, and it was narrated from Abu Umaamah with a mawqoof isnaad and a marfoo' isnaad, as stated above, but all the isnaads are da'eef. End quote.

Shaykh al-Islam Ibn Taymiyah said:

The ahaadeeth in which the nights before the two Eids are mentioned are falsely attributed to the Prophet (peace and blessings of Allaah be upon him). End quote.

This does not mean that it is not recommended to spend the night before Eid in prayer, rather qiyaam al-layl is prescribed on all nights. Hence the scholars agreed that it is mustahabb to spend the night before Eid in prayer, as is mentioned in al-Mawsoo'ah al-Fiqhiyyah, 2/235. Our point here



is that the hadeeth which speaks of the virtue of spending this night in prayer is da'eef.

And Allaah knows best.