

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

the question

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

Detailed answer

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

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

Al-Nawawi said in al-Adhkaar:

It is a da’eef hadith 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 hadith whose isnaad is mudtarib (unsound). See al-Futoohaat al-Rabaaniyyah, 4/235.

Al-Albani 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 hadith was narrated by al-Tabaraani from ‘Ubaadah ibn al-Saamit, who said: The Messenger of Allah (peace and blessings of Allah 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 Allah knows best.

This was mentioned by al-Albani 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 hadith of Abu Umaamah, according to which the Prophet (peace and blessings of Allah 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 Allah, 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 Allah 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 hadith which speaks of the virtue of spending this night in prayer is da'eef.

And Allah knows best.