



## Lailatul Qadr Reward: Praying 4 Rakââtah After Isha

### Description

Bismillahi wal Hamdullillah Was Salaatu Was Salaamu âllâh Alaa Rasoolillah:

Ammaa Baâd:

The prophet saw said âllâh **Whoever prays Ishaah in congregation and (then) prays four (rakââtah) before he leaves the masjid then it is equivalent to lailatul Qadrâllâh**

(Collected by At Tabaraani in âllâh Al Awsatâllâh 1/2/1)

Shaikh Al Albaani mentions the hadeeth in âllâh Silsilaul Ahaadeeth ad Daâllâh eefahâllâh and highlights the fact that this version of the hadeeth is weak due to the presence of Imaam Abu Haneefah in its chain.

He mentions (Daâllâh eefah 11/102):

âllâh *..similarly the rest of its narrators are trustworthy except Abu Haneefah âllâh Rahimahullah âllâh for indeed the Imaams (of Hadeeth) have declared him weak (In hadeeth), just as the detailed clarification of this) has preceded under hadeeth 458, the like of which you will find in no other place.âllâh*

He then goes on to mention:

âllâh Although the hadeeth has occurred authentically attributed to a group from among the companions, without the mention of the wording:

..before he leaves the masjid..

He then goes on to mention the version attributed to Abdullah Ibn Amr collected by Ibn Abi Shaiba in his Musanafâ (1/72/2) with the wording:

**Whoever prays four rakâh after the Isha Prayer then they will be like their equivalent performed on Lailatul Qadrâ**

Shaikh Albaani then mentions: *Its chain of narration is authentic* then ibn abi Shaiba narrates the same narration from Aisha, Ibn Masood, Kaâb ibn Maatiâ , Mujaahid, Abdur Rahmaan ibn Aswad and mentions chains of narration going back to them all being authentic with the exception of the narration of kaâb then Shaikh Albaani mentions:

*even though these narrations are attributed to companions they carry the ruling of Ar Rafâ (i.e attribution to the messenger) since the subject of the narrations is not the type of thing they may have said from their opinion, as is apparent*

(Ad Daâeefah 11/103)

Note: The established version then, does not make it a condition that one must perform them before leaving the masjid to obtain the reward.

Imaamul Iraaqi has mentioned:

*This hadeeth is more profound in meaning than the hadeeth that was mentioned before since in it is the establishment of a person obtaining the virtue of Lailatul Qadr even if that is not on Lailatul Qadr, so what do you think about the one who does so on Lailatul Qadr itself!*

(Tarhut tathreeb 5/150)

## Category

1. Worship

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