

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ وُلْدِ آدَمَ كَمَا يُحِبُّ وَيَرْضَى بِأَنْ يُصَلَّى عَلَيْهِ

In The Name Of Allah The Most Compassionate Very Merciful  
All Praise Due To Allah And Peace And Blessings Be Upon His Beloved Messenger

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## Blessings of the Night of Decree (Lailatul Qadr)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ٥

ALLAH in the name of, the Most Affectionate, the Merciful.

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ٥

Undoubtedly, We sent it down in the blessed and valuable night.

وَمَا آدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ٥

And what did you know, what the blessed night is?

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ٥

The blessed and valuable Night is better than a thousand months.

تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ ۚ مِنْ كُلِّ أَمْرٍ ۗ ﴿٣﴾

Therein descend angels and Jibril (the Spirit) by the command of their Lord for every affair.

سَلَامٌ ۖ هِيَ حَتَّىٰ مَطَلَعِ الْفَجْرِ ۗ ﴿٥﴾

That is all peace till the rising of the dawn.

(Al-Qadr 97 [whole Surah])

Lailatul Qadr is from amongst the specialities of this nation of the beloved Prophet Muhammad (peace be upon Him). It was not granted to anyone else prior to us. Qadr means to estimate, honour, value and narrowness; hence, the angels are given the entire register of written account of the events occurring throughout the year, the angel of death receives the list of the dead people of the year, Hazrat Meeka'eel is given the list of distributing sustenance throughout the year; Allah Almighty states:

فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ۗ ﴿٤﴾

*Therein every affair of wisdom is divided.*

(Al-Dukhaan 44, Verse 4)

Aside from this, such a large number of angels reveal on the sky in this night that the space becomes narrow for them; as Allah Almighty states:

تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ ۚ مِنْ كُلِّ أَمْرٍ ۗ ﴿٣﴾

*Therein descend angels and Jibril (the Spirit) by the command of their Lord for every affair.*

(Al-Qadr 97, Verse 4)

It is therefore called Lailatul Qadr. This night is worthy of great honour and excellence. One who worships in this night is honourable by Allah, it is therefore called Lailatul Qadr. There are differences of opinions as to when exactly this night occurs. According to some opinions, it's not specified which date of which month of a year it could occur and which date of which month in the other. Some guess that it occurs in the month of Ramadan Shareef, but there is no fixed date. In some others' opinion it occurs within the last ten nights of the month of Ramadan. Some said, it occurs in one of the odd nights, i.e. 21<sup>st</sup>, 23<sup>rd</sup>, 25<sup>th</sup>, 27<sup>th</sup> or 29<sup>th</sup> night of the last ten nights of the month of Ramadan, but the most preferred opinion is that inshaAllah Lailatul Qadr always occurs in the 27<sup>th</sup> night of the month of Ramadan Shareef, for there are 9 letters in the word لَيْلَةُ الْقَدْرِ and this word is repeated thrice in Surah Qadr;  $9 \times 3 = 27$ ; moreover, there are 30 letters in Surah Qadr and the 27<sup>th</sup> word is the pronoun هِيَ which refers to Lailatul Qadr. (Rooh Al-Bayaan) Refer to my book Mawaa'ize Na'eemiyah for its research or Islami Zindagi for the manners of observing this night. (Mir'aat al-Manajeeh Sharah Mishkaat al-Masabeeh)

It is on this night that the Qur'an was sent from the Lahw Mahfuz to the heavens on this earth. It is said that Ibadah on this night is even more than a thousand months of Ibadah. This is also the night in which there is peace for the whole of creation. And this continues until the break of dawn.

It is mentioned that one day, the Holy Prophet - *may Allah's peace and blessings be upon him* - was explaining to the blessed Ashaab about a person among the Bani Isra'eel who had spent a thousand months in Ibadah and in Jihad. The blessed Ashaab replied, "O Prophet of Allah Almighty! The age of your Ummah is much shorter and how will we be able to perform so much of ibaadah?" When the blessed Ashaab mentioned this, the Holy Prophet - *may Allah's peace and blessings be upon him* - became a little worried. It is at that moment that Allah Almighty revealed this verse. In this way, Allah Almighty revealed that He will send one night for this Ummah whose benefit and greatness is equal to one thousand months and that is the night of Qadr.

(Tafseer Saawi)

In the Hadith Shareef, it is mentioned that on this night, Hadrat Jibra'eel Ameen descends from the Sidratul Muntaha to this earth with a large group of Angels. They also have four flags with them. They plant one flag at the grave area of the Holy Prophet - *may Allah's peace and blessings be upon him*, one is placed at the Baitul Muqaddas, one is placed at the Ka'ba and one is placed at the mountain of Sina. These Angels then visit the houses of the Muslims to convey their Salaam and greetings on those who are busy in Ibadah. However, they do not enter those houses in which there is a picture, a dog, a house in which there is alcohol, or in that house in which people eat pork, or those houses in which people do not have a proper bath after becoming unclean or those houses in which a person lives that has without any Islamic reason broken off relationship with this family. In these houses, the Angels do not appear.

(Tafseer Saawi)

In one narration it is mentioned that number of Angels on this night is even more than the sand or pebbles on earth and all of them descend with Salaam and mercy.

(Tafseer Saawi)

The Holy Prophet - *may Allah's peace and blessings be upon him* - has stated that one should search for this night on the last ten odd nights. Meaning the 21<sup>st</sup>, the 23<sup>rd</sup>, the 25<sup>th</sup>, the 27<sup>th</sup> and the 29<sup>th</sup>.

(Bukhari Shareef)

This is the reason that the 'Ulama have stated that there is no specific night which we can say is the night of Qadr, therefore, we are encouraged to look for it in these night.

However, Sayyiduna Ubay bib Ka'ab - *may Allah be pleased with him* - and Hadrat Sayyiduna Abdullah ibn Abbas - *may Allah be pleased with them* - and

other eminent ‘Ulama have given the opinion that this is on the 27<sup>th</sup> night of Ramadan.

(Tafseer Saawi).

Some ‘Ulama have said that there is also an indication to this when we look at the number of words or letters. In the words “Laylatul Qadr”, there are nine letters and this word which is “Laylatul Qadr” appears three times in this Surah and when you multiply three by nine, it gives you twenty-seven. From this we come to know that the night of Qadr is the 27<sup>th</sup> night. Allah Almighty knows best.

(Tafseer Saawi)

It is mentioned that whosoever performs Nafil Ibadah in this night with sincerity, his past and future sins are pardoned.

(Ruhul Bayaan)

#### Ahadeeth related to Lailatul Qadr

*(Commentary by Mufti Ahmed Yaar Khan Naeemi – may Allah be pleased with him)*

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ ﷺ، تَحَرَّرُوا لَيْلَةَ الْقَدْرِ فِي الْوَتْرِ مِنَ الْعَشْرِ

الْأَوَاخِرِ مِنْ رَمَضَانَ - رَوَاهُ الْبُخَارِيُّ

**Hadeeth:** Hazrat ‘Aaishah is reported that the Messenger of Allah said, “Search for Lailatul Qadr (The Honourable Night) in an odd (night) from the last ten (nights) of Ramadan<sup>1</sup>.” (Bukhari)

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<sup>1</sup> This Hadeeth has so far declared that Lailatul Qadr occurs in the month of Ramadan every year and if it does, it occurs in the last ten nights, and that too, in one of its odd nights. The Holy Quran also provides evidence on this as follows:

وَعَنِ ابْنِ عُمَرَ قَالَ إِنَّ رِجَالًا مِّنْ أَصْحَابِ النَّبِيِّ ﷺ أَرَى رُؤْيَاكُمْ قَدْ تَوَاطَعَتْ فِي

السَّبْعِ الْأَوَاخِرِ فَمَنْ كَانَ مُتَحَرِّيًا فَلْيَتَحَرَّهَا فِي السَّبْعِ الْأَوَاخِرِ مُتَّفِقٌ عَلَيْهِ

**Hadeeth:** Hazrat Ibn Umar narrated that some of the Companions of the Prophet (peace be upon Him) saw Lailatul Qadr in dream in the last seven nights<sup>2</sup>, then the

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ

*The month of Ramadan in which Quran was sent down.*

*(Al-Baqarah 2, Verse 185)*

Which discloses that the Quran was revealed in the month of Ramadan. The following is mentioned at another occasion:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۗ

*Undoubtedly, We sent it down in the blessed and valuable night.*

*(Al-Qadr 97, Verse 1)*

Which further reveals that the Quran was revealed in Lailatul Qadr. These two verses could only be connected if Lailatul Qadr occurs in the month of Ramadan.

Note: Allah Almighty kept the Lailatul Qadr concealed so that we may worship in numerous nights. The objective of searching is to worship. The truth is that Allah Almighty gave the Prophet (peace be upon Him) the knowledge of Lailatul Qadr, but perhaps He did not allow Him to reveal it. He kept it hidden from the people like Isme A'zam (The greatest and most special name of Allah through which the prayers are answered) so that it is desired, and it is also an act of worship to strive for virtuous things; this concealment is thus better for us.

<sup>2</sup> This translation is done with utmost care; the meaning is that a Sahabi dreamt that he was in the 21<sup>st</sup> night of the month of Ramadan, the other dreamt that he was in the 23<sup>rd</sup>, some dreamt in 25<sup>th</sup>, 27<sup>th</sup> and 29<sup>th</sup> i.e. within the odd nights of the last ten days; hence, most of the nights occur in the last week i.e. from 23<sup>rd</sup>-29<sup>th</sup>, therefore the last week is mentioned. The interpreters faced numerous difficulties in the commentary of this sentence, and what I, the humble servant, have mentioned was quite reasonable. Allah and His Messenger (peace be upon Him) know best.

Prophet (peace be upon Him) said, “I see that your dream agreed regarding the last seven nights<sup>3</sup>. Whose reaches it, should search it in the last seven nights<sup>4</sup>.”

(Bukhari, Muslim)

وَعَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ، اِلْتَقَسُوَهَا فِي الْعَشْرِ الْاَوَاخِرِ مِنْ رَمَضَانَ لَيْلَةً

الْقَدْرِ فِي تَاسِعَةٍ تَبْقَى فِي سَابِعَةٍ تَبْقَى فِي خَامِسَةٍ تَبْقَى رَوَاهُ الْبُخَارِيُّ

**Hadeeth:** Hazrat Ibn Abbaas reported that the Prophet (peace be upon Him) said, “Search it in the last ten nights of Ramadan, in the remaining ninth, in the remaining fifth nights<sup>5</sup>.” (Bukhari)

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<sup>3</sup> i.e. O Companions, your dreams are individual specifications, thus different yet unanimous in categorical specification, since everyone of them saw it in the last week of the month of Ramadan.

<sup>4</sup> This unfolds that the dream of a believer is reliable, especially when the Prophet (peace be upon Him) approves it; as the Azan was dreamt by the Companions, which is practiced in Islam up to this day, further, it’s the sign of Islam, so this is also taken similarly, it should be therefore observed in the 21<sup>st</sup>, 23<sup>rd</sup>, 25<sup>th</sup>, 27<sup>th</sup> or 29<sup>th</sup> nights. Its detail is mentioned in the coming Hadeeth.

<sup>5</sup> It’s the tradition of Arabia that they count the days of the initial months according to the beginning of the month i.e. the 5<sup>th</sup> date is the day before which 4 days have passed, so on and so forth, but they do it backwards from the ending point of the month when counting the dates at the latter part of the month in a manner e.g. the 9<sup>th</sup> date is the day after which 9 days of the month remain i.e. 23<sup>rd</sup> date. The 7<sup>th</sup> date is the day after which 7 days of the month remain i.e. 27<sup>th</sup> and they mentioned it followed by تَبْقَى (remain) i.e. so many days remain towards the month-end; this conversation shares the very idiom; then the meaning will be, “Look for Lailatul Qadr in the 21<sup>st</sup>, 23<sup>rd</sup>, 25<sup>th</sup>, 27<sup>th</sup> or 29<sup>th</sup> nights.” The translators have mentioned many other interpretations for this sentence, e.g. 7<sup>th</sup> means the 27<sup>th</sup> night and 9<sup>th</sup> means the 29<sup>th</sup> and the 5<sup>th</sup> means the 25<sup>th</sup> night, but I, a humble servant, have translated it in the most simplified way. Allah and His Messenger (peace be upon Him) know best. The grasp of understanding the words of that most eloquent of the eloquent ones (peace be upon Him) is not easy.

وَعَنْ أَبِي سَعِيدِ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ اِعْتَكَفَ الْعَشْرَ الْأَوَّلَ مِنْ رَمَضَانَ ثُمَّ  
اِعْتَكَفَ الْعَشْرَ الْأَوْسَطَ فِي قُبَّةِ تَرْكِيَّةٍ ثُمَّ أَطَدَعَ رَأْسَهُ فَقَالَ، نُبُوْرًا لِي اِعْتَكَفَ الْعَشْرَ  
الْأَوَّلَ اَلْتَبَسُ هَذِهِ اللَّيْلَةَ ثُمَّ اِعْتَكَفَ الْعَشْرَ الْأَوْسَطَ ثُمَّ اَتَيْتُ فَقِيلَ لِي اِنْتَهَائِي الْعَشْرَ  
الْاَوَاخِرِ فَبِنُ كَانَ اِعْتَكَفَ مَعِيَ فَلْيَعْتَكِفِ الْعَشْرَ الْاَوَاخِرَ فَقَدْ اُرِيْتُ هَذِهِ اللَّيْلَةَ ثُمَّ  
اَنْسَيْتُهَا وَقَدْ رَأَيْتُنِي اَسْجُدُ فِي مَاءٍ وَ طِينٍ مِنْ صَبِيْحَتِهَا فَالْتَبَسُوْهَا فِي الْعَشْرِ الْاَوَاخِرِ  
وَ اَلْتَبَسُوْهَا فِي كُلِّ وَ تَرَقَّالَ فَ نَظَرْتُ السَّمَاءَ تِلْكَ اللَّيْلَةَ وَ كَانَ الْمَسْجِدُ عَلَى عَرِيْشٍ فَوَكَّفَ  
الْمَسْجِدُ فَبَصُرْتُ عَيْنَايَ رَسُولَ اللَّهِ ﷺ وَعَلَى جَبْهَتِهِ اَثْرُ الْمَاءِ وَالطِّينِ مِنْ  
صَبِيْحَةِ اِحْدَى وَعَشْرِيْنَ - مُتَّفَقٌ عَلَيْهِ فِي الْمَعْنَى وَاللَّفْظِ لِمُسْلِمٍ اِلَى قَوْلِهِ فَقِيلَ لِي اِنْتَهَائِي  
الْعَشْرِ الْاَوَاخِرِ وَ الْبَاقِي لِلْبُخَارِيِّ وَ فِي رِوَايَةِ عَبْدِ اللَّهِ ابْنِ اُنَيْْسٍ قَالَ لَيْلَةٌ ثَلَاثٌ وَ  
عَشْرِيْنَ - رَوَاهُ مُسْلِمٌ

**Hadeeth:** Hazrat Abu Sa'eed Khudri narrated that the Messenger of Allah (peace be upon Him) sat in I'tikaaf for the first ten nights of Ramadan<sup>6</sup>, then He sat in I'tikaaf

<sup>6</sup> اول at this point could also be read with the Shaddah on Waaw و, the singular number, masculine gender of the comparative or superlative degree of an adjective, for the word عشر is singular as well as masculine, and it could be read with the Dhammah of Hamzah and the Fat'ha of Waaw أول too, the plural form of أولى for the word عشر is feminine according to its meaning and also plural. The



for the middle ten nights in a Turkish dome<sup>7</sup>. Then He raised His head and said, “Verily I have sat in I’tikaaf for the first ten nights seeking for this night, then I sat in I’tikaaf for the middle ten nights<sup>8</sup>, and then I was approached and was told that it is in the last ten nights<sup>9</sup>. Whoever sits in I’tikaaf with me, he should do it in the last ten nights as well<sup>10</sup>, because it was shown to me in these nights but then I was caused

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first rendition is more famous, the next sentence is also supporting this view, for the word *اوسط* is singular number masculine gender, i.e. the Prophet (peace be upon Him) once made I’tikaaf for the first 10 days of the month of Ramadan.

<sup>7</sup> It was a small round camp which was set inside the Masjid for the Prophet (peace be upon Him) which allows the Mu’takif to specify his place in the Masjid to set a camp in which no one is allowed without permission.

<sup>8</sup> The Prophet (peace be upon Him) was not notified about the occurrence of Lailatul Qadr up till now; He found out about it by authoritative interpretation, which reveals that the Prophet (peace be upon Him) already had the knowledge that Lailatul Qadr occurs in the month of Ramadan and not in any other month. This Hadeeth will be against the ones that say the Lailatul Qadr occurs at any point of a year.

<sup>9</sup> Hence, every night from amongst the last ten nights had the possibility of the occurrence of Lailatul Qadr, therefore the word *اواخر* is brought in plural form at this point. (Mirqaat) i.e. at last, the angel brought the news that Lailatul Qadr is in the next ten nights; for Allah Almighty wanted the whole month of the beloved to be spent in I’tikaaf. It was for this reason; He did not already informed him.

<sup>10</sup> It’s mentioned in Mirqaat at this point that the Prophet (peace be upon Him) was probably told about the special sign of Lailatul Qadr, and then it was erased from the memory so that His nation may strive in search of it and gain reward. The appointed night was not clearly mentioned, since it is then unreasonable to be erased from one’s memory.

Note: It is possible for the Prophets (peace be upon Them) to forget something which is not from the necessities of the religion and there is much wisdom of Allah in this forgetfulness, and this is also to be remembered that the Prophet (peace be upon Him) was given the detailed knowledge of Lailatul Qadr etc. and all the other things; He Himself said:

فَتَجَلَّىٰ إِلَيَّ كُلُّ شَيْءٍ وَعَرَفْتُ

to forget it though I saw myself prostrating in the mud at in Fajr<sup>11</sup>, then search for it in the last ten and search for it in every odd night<sup>12</sup>.” He said, “Then the sky rained that night. As the Masjid was made of grape branches<sup>13</sup>, the Masjid leaked. My eyes saw the Prophet (peace be upon Him) while there was the effect of mud on his forehead in the morning of twenty first<sup>14</sup>. Bukhari and Muslim are unanimous in the meaning and the words are of Muslim till فَقِيلَ لِي إِنَّهَا فِي الْعَشْرِ الْوَاخِرِ and then the

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And then everything became apparent on me and I recognised.

And Lailatul Qadr also definitely falls under everything, and by mentioning that it was erased from the memory, He explained that this forgetfulness was not due to my carelessness, but it was from Allah Almighty, as He states:

فَلَا تَنْسَى<sup>ل</sup> ① إِلَّا مَا شَاءَ اللَّهُ<sup>ط</sup>

*that you shall never forget it, but whatever Allah wills.*

*(Al-A'la 87, Verse 6,7)*

<sup>11</sup> i.e. I have dreamt that it will rain in this year's Shabe Qadr, Masjid Nabawi Shareef will leak which will make the Masjid muddy and we shall offer our Salah in the mud. It does not mean that it will rain in every year's Shabe Qadr and they would offer Fajr Salah in mud.

<sup>12</sup> It indicates that Shabe Qadr was not forgotten from the Holy Prophet – may Allah send peace and blessings upon him – but he was caused to forget its date and time, and it is for this reason he stated to look for Shabe Qadr in odd nights of the last 10 nights; 23<sup>rd</sup>, 25<sup>th</sup> etc.

<sup>13</sup> There were trunks of dates instead of pillars and there were branches of palm instead of ceiling, on which the palm leaves were spread and the sun rays would filter through it and the same way the rain would also arrive and due to a little bit of drizzling the Masjid used to get muddy.

<sup>14</sup> Only then did we know that tonight Shabe Qadr has occurred. It is due to this Hadeeth that some Ulama state that Shabe Qadr is in the 21<sup>st</sup> night of Ramadan. Some say that although it was in the 21<sup>st</sup> night that year but this is not the case always. As I have mentioned earlier that there are proofs about every night but the most significant are the proofs of 27<sup>th</sup> night and in abundance. This Hadeeth declares that the forehead must definitely touch the floor although there is mud. One should not wipe his forehead etc. in Salah but rather leave it to its condition and clean afterwards, for it is the mark of worship and there is a fear of show in leaving it to be visible afterwards.

remainder of Bukhari, and in the narration of Abdullah Ibn Unais, he mentioned the 23<sup>rd</sup> night<sup>15</sup>. (Muslim)

وَعَنْ زُرَّيْنِ جُبَيْشٍ قَالَ سَأَلْتُ أَبِي ابْنَ كَعْبٍ فَقُلْتُ إِنَّ أَخَاكَ ابْنَ مَسْعُودٍ يَقُولُ مَنْ يَقُمْ  
الْحَوْلَ يُصَبُّ لَيْلَةَ الْقَدْرِ فَقَالَ رَحِمَهُ اللَّهُ أَرَادَ أَنْ لَا يَتَّكِلَ النَّاسُ أَمَا إِنَّهُ قَدْ عَلِمَ أَنَّهَا فِي  
رَمَضَانَ وَإِنَّهَا فِي الْعُشْرِ الْآخِرِ وَأَنَّهَا لَيْلَةُ سَبْعٍ وَعِشْرِينَ ثُمَّ خَلَفَ لَا يَسْتَثْنِي أَنَّهَا لَيْلَةُ  
سَبْعٍ وَعِشْرِينَ فَقُلْتُ بِأَيِّ شَيْءٍ تَقُولُ ذَلِكَ يَا أَبَا الْمُنْذِرِ قَالَ بِالْعَلَامَةِ أَوْ بِالْأَلِيَّةِ الَّتِي  
أَخْبَرَنَا رَسُولُ اللَّهِ ﷺ أَنَّهَا تَطْدَعُ يَوْمَ ذِي الشَّعَاءِ لَهَا - رَوَاهُ مُسْلِمٌ

**Hadeeth:**

Hazrat Zirreen Jubaish<sup>16</sup> narrates that he asked Hazrat Ubaiy Ibn Ka'b, "Your brother, Ibn Mas'ood says that one who awakened in the nights throughout the entire year will attain the night of Qadr.<sup>17</sup>" He said, "May Allah have mercy on him. He

<sup>15</sup> There is either Fatha on لَيْلَةَ which will turn the meaning into "This incident of rain occurred on 23<sup>rd</sup> of Ramadan and then it will be a conflict in the memory of the narrators; Hazrat Abu Sa'eed Khudri remembered it to be on the 21<sup>st</sup> night while Hazrat Abdullah Ibn Unais remembered the 23<sup>rd</sup> of Ramadan, or there could be Dammah on لَيْلَةَ which will mean that the night of Qadr is the 23<sup>rd</sup> night of Ramadan, for the Holy Prophet – may Allah send peace and blessings upon him – had commanded them to worship abundantly in this night.

<sup>16</sup> He was a great Taabe'i. His age was either 130 or 150 years. He spent half his life in Jaahiliyyat and the other half in Islam. He was very great Qaari. He is amongst the companions of Hazrat Ubaiy Ibn Ka'b and Hazrat Abdullah Ibn Mas'ood – may Allah be pleased with them.

<sup>17</sup> The objective of awakening in the night is to pray Tahajjud, for it is disallowed by Shariah to awaken in all the nights throughout the entire year. Allah Almighty states:

قُمْ اللَّيْلَ إِلَّا قَلِيلًا ۗ

Stand praying at night except a small portion thereof.

intended that people should not trust it, or else, he does know that the night of Qadr is within the last ten nights of Ramadan and it's the 27<sup>th</sup> night.<sup>18</sup> And then he took oath without saying "InshaAllah" that it's the 27<sup>th</sup> night<sup>19</sup>. I asked, "Under what authority do utter this, O Abul Mundhir?" He replied, "Through the signs and proofs which the Messenger of Allah – may Allah send peace and blessings upon him – has told us, that the sun rises without rays on that day."<sup>20</sup>

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(Al-Muzzammil 73, Verse 2)

This Hadeeth is the proof of the pious servants that say that the night of Qadr is neither exclusive to any of the dates of Ramadan Shareef nor does it occur specifically in Ramadan but it definitely occurs in any month throughout the year.

**Shariah Ruling:**

If someone tells his wife, "Talaq to you in the dawn of the night of Qadr." Then the Talaq will be effective after a year of his utterance, for the marriage is obscure and there is a doubt in the identification of the night of Qadr although it definitely occurs in a year, and something definite can only be annulled by something definitive.

<sup>18</sup> i.e. my perception is very strong about it and such is the case of Hazrat Ibn Mas'ood, that Lailatul Qadr is in the 27<sup>th</sup> night of Ramadan but he did not reveal it because he did not want you to look forward in its search, so that you continue to earn reward, for the search of a virtuous thing is also virtuous.

<sup>19</sup> i.e. he stated, "By Allah, the night of Qadr is in the 27<sup>th</sup> night of Ramadan" which discloses that one can swear on the perceptible outcomes; e.g. if Hanafi says, "By Allah, saying Ameen loudly is disallowed" or "It is Sunnah to abandon 'lifting hands'(Raful Yadain)". It's evident that Hazrat Ubaiy Ibn Ka'b is swearing by something based on his interpretation (Ijtihaad) because he had so much trust in it.

<sup>20</sup> i.e. He mentioned the sign of the night of Qadr that the sun does not cast its rays at the time of rising and it rises with the light but without rays and later on the rays appear, and I have witnessed it happening on the 27<sup>th</sup>. The Kubra (a term in the field of argument) of this argument is proven from Nass (a Fiqhi term) and its Sughra is proven from interpretation (Ijtihaad), therefore this proof is based on interpretation (Ijtihaad). It is mentioned in Ash'atul Lam'aat at this juncture that once, Hazrat Umar – may Allah be pleased with him – inquired the Sahaba about the night of Qadr. Hazrat Ibn Abbaas replied, "It's the 7<sup>th</sup> night of the last ten days of Ramadan, be it in ascending or descending order" i.e. 27<sup>th</sup> or 23<sup>rd</sup> night. Hazrat Umar – may Allah be pleased with him – asked for proof. He replied, "Hence Allah Almighty created 7 heavens, seven planets, seven days of the week, birth of humans through seven channels, one consumes food through

(Muslim)

وَعَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ ﷺ يَجْتَهِدُ فِي الْعَشْرِ الْآخِرِ مَا لَا يَجْتَهِدُ فِي

غَيْرِهِ - رَوَاهُ مُسْلِمٌ

**Hadeeth:**

Hazrat ‘Ayesha – may Allah be pleased with her – narrated that the Messenger of Allah – may Allah send peace and blessings upon him – used to strive in worship in the last ten days of Ramadan as much as he would not do in other days<sup>21</sup>.

(Muslim)

وَعَنْهَا قَالَتْ كَانَ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ الْعَشْرُ شَدَّ مِيزْرَاهُ وَأَحْيَى شَدَّ مِيزْرَاهُ

وَأَحْيَى لَيْلَهُ وَأَيَّقِظُ أَهْلَهُ - مُتَّفَقٌ عَلَيْهِ

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seven body-parts, prostrates on seven body-parts and makes Tawaaf seven times with seven body-parts and hits the idol/devil (jamarah) with seven gravels, therefore the night of Qadr should also comprise of the number “7”. Hazrat ‘Umar said, “O Ibn Abbas, I am glad that you are also aware of the very aspect which is in my knowledge.

<sup>21</sup> The Holy Prophet – may Allah send peace and blessings upon him – used to make I’tikaaf in the last ten days of the month of Ramadan and usually awakened in those nights either for the reason that the night of Qadr occurred within these ten nights or for the fact that the guest, the month of Ramadan, was departing and whatever time was remaining, it was just the last opportunity or for the reason that he wanted to conclude the month on a good notes of Allah’s worship. It is evident from the lives of pious predecessors that they do ‘Ibaadat in abundance in seclusion in the latter parts of their lives.

اترے چاند ڈھلتی چاندنی جو ہو سکے کر لے

اندھیرا پا کھ آتا ہے یہ دو دن کی اجالی ہے

Do what you can while the moon is about to set and the moonlight is getting dim

The darkness is just around the corner after these few moments of light

**Hadeeth:**

**It is also narrated from her that when the last ten days of Ramadan entered Allah's Messenger – may Allah send peace and blessings upon him – would be completely prepared<sup>22</sup>, awakened at nights<sup>23</sup> and would wake the people of house as well<sup>24</sup>.**

**(Bukhari, Muslim)**

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<sup>22</sup> Meezarah is derived from the word Izaar which means skirt or pants which translates as “He would tie his pants” as per its wording but it's obvious that it metaphorically translates as being prepared for tough tasks while it could also mean that the Holy Prophet – may Allah send peace and blessings upon him – used to completely isolate himself from his wives during this period due to abundantly engaging in worship as well as due to I'tikaaf.

<sup>23</sup> i.e. he would awaken almost every night of these ten nights by engaging in Quran recitation, optional prayers and Allah's remembrance. He would also instruct the pure wives to do so. Mirqaat mentioned at this juncture that the Holy Prophet – may Allah send peace and blessings upon him – never awakened the entire night worshipping.

Note:

Ihya at this point means “To be awake for worship” and its adverb of time (Zarf [Zamaan]) is ‘night’ i.e. he would awaken the whole for worship the whole night and it is possible that the ‘night’ is Mafool Bihi (its object) i.e. he would keep the night alive with his worship. The time which is spent in Allah's remembrance is alive and which is spent in negligence is dead.

It's mentioned in Jame' Sagheer tthat one who prays the 'Esha Salah in congregation is as if he has worshipped in the night of Qadr.

Imam Tabri reported through the narration of Hazrat Abu Umaamah that one who prays Esha Salah in congregation is as if he has spent half the night in worship and the one who also prays the Fajr Salah in congregation is as if he spent the entire night in worship.

<sup>24</sup> i.e. “if ever the veils from my eyes are removed and I happen to see the trees and stones prostrating, the angels descending, the light of the night of Qadr spreading, the soul of angels descending on the earth, through which I recognise that verily it is the night of Qadr then what Du'a should I make?” We discovered from it that many saints witness the night of Qadr with their eyes but they are commanded to hide it, for it is Sunnah to keep the night of Qadr a secret.

(Mirqaat Al-Mafateeh Sharah Mishkaat Al-Masabeeh)

عَنْ عَائِشَةَ قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ عَلِمْتُ أُمَّ لَيْلَةَ لَيْلَةِ الْقَدْرِ مَا أَقُولُ فِيهَا

قَالَ قُولِي اللَّهُمَّ إِنَّكَ عَفُوفٌ تُحِبُّ الْعَفْوَ عَنِّي - رَوَاهُ أَحْمَدُ وَابْنُ مَاجَةَ وَالتِّرْمِذِيُّ

وَصَحَّحَهُ

**Hadeeth:**

It is narrated from Hazrat ‘Aayesha – may Allah be pleased with her – that she said , “O Allah’s Messenger – may Allah send peace and blessings upon him – what should I recite if I am certain about identifying the night of Qadr?<sup>25</sup>” He replied, “Recite ‘O Allah, You are the most forgiving who loves to forgive, forgive me’<sup>26</sup>.”

(Ahmed, Ibn Majah, Tirmidhi, and Tirmidhi has declared it to be Sahih)

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<sup>25</sup> Althgouh it’s a very small Du’a but it is very powerful, for when Allah Almighty forgives His servants He grants them everything.

Note:

The sinners ask forgiveness for their sins and the pious ask for forgiveness for any shortcoming in their worship and piety which is not suited for the Court of Allah Almighty:

زابدال از گناه توبه كنند

عارفال از اطاعت استغفار

As the sinners ask for the forgiveness of their sins

Likewise the pious seek forgiveness for their shortcomings in obedience Hazrat ‘Ayesha Siddeeqah – may Allah be pleased with her – is although far from committing a sin by the grace of Allah Almighty but even then she was commanded to seek forgiveness which was not for a sin but it was the kind of forgiveness as it has just been mentioned.

<sup>26</sup> i.e. search for the night of Qadr in the 21<sup>st</sup>, 23<sup>rd</sup>, 25<sup>th</sup>, 27<sup>th</sup> or 29<sup>th</sup> night of Ramadan, and the research of this subject has been formerly detailed.

وَعَنْ أَبِي بَكْرَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ التَّبَسُّوْهَا يَعْني لَيْلَةَ الْقَدْرِ فِي

تِسْعِ يَبْقَيْنَ أَوْ فِي سَبْعِ يَبْقَيْنَ أَوْ فِي خَمْسِ يَبْقَيْنَ أَوْ ثَلَاثٍ أَوْ آخِرَ لَيْلَةٍ - رَوَاهُ التِّرْمِذِيُّ

**Hadeeth:**

It is narrated from Hazrat Abu Bakrah – may Allah be pleased with him – that he said, “I heard the Messenger of Allah – may Allah send peace and blessings upon him – saying, “Search for it, meaning, the night of Qadr, when nine, seven, five or three days are remaining or in the last night.”<sup>27</sup>”

(Tirmidhi)

وَعَنْ ابْنِ عُمَرَ قَالَ سَأَلَ رَسُولُ اللَّهِ ﷺ عَنِ لَيْلَةِ الْقَدْرِ فَقَالَ هِيَ فِي كُلِّ رَمَضَانَ -

رَوَاهُ أَبُو دَاوُدَ وَقَالَ رَوَاهُ سُفْيَانُ وَشُعْبَةُ عَنْ أَبِي إِسْحَقَ مَوْثُوقًا عَلَى ابْنِ عُمَرَ

**Hadeeth:**

It is narrated from Hazrat Ibn ‘Umar – may Allah be pleased with him – that when the Messenger of Allah – may Allah send peace and blessings upon him – was asked concerning the night of Qadr he replied, “It occurs in every Ramadan.”<sup>28</sup>”

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<sup>27</sup> There could be two interpretations for this answer:

1. The night of Qadr will always occur in the month of Ramadan and not in any other month, which is calculated when the estimation of the days rounds up to 30 nor will it mean that a year may pass by without having included the night of Qadr in any of its months.
2. The night of Qadr may occur in any part of Ramadan and it is not exclusive to the last ten days. It may occur in the beginning, middle or at the end of the month.

This Hadeeth is the proof of those scholars that say that the night of Qadr always occurs in the month of Ramadan but the date is not fixed. It may occur on different dates. Allah and His Rasool know best!

<sup>28</sup> My house is situated far from Madinah Munawwarah in my land where my garden and well etc. is and my cattle and my wife and children also stay there. It was a custom in Arabia that the owners of gardens and landlords used to stay in their own land.



(Abu Dawood. Abu Dawood said that Sufyan and Shu'bah have narrated this Hadeeth from Abu Ishaq, narrated from Ibn Umar by way of Mauqoof.)

وَعَنْ عَبْدِ اللَّهِ ابْنِ أُنَيْسٍ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ لِي بَادِيَةً أَكُونُ فِيهَا وَأَنَا أَصَلِّي فِيهَا  
بِحَمْدِ اللَّهِ فَمُرِّي بِلَيْلَةٍ أَنْزِلَهَا إِلَيَّ هَذَا الْمَسْجِدِ فَقَالَ أَنْزِلُ لَيْلَةَ ثَلَاثٍ وَعِشْرِينَ قِيلَ لِابْنِهِ  
كَيْفَ كَانَ أَبُوكَ يَصْنَعُ قَالَ كَانَ يَدْخُلُ الْمَسْجِدَ إِذَا صَلَّى الْعَصْرَ فَلَا يَخْرُجُ مِنْهُ لِحَاجَةٍ  
حَتَّى يُصَلِّيَ الصُّبْحَ فَإِذَا صَلَّى الصُّبْحَ وَجَدَ دَابَّتَهُ عَلَى بَابِ الْمَسْجِدِ فَجَلَسَ عَلَيْهَا  
وَلَحِقَ بِبَادِيَتِهِ - رَوَاهُ أَبُو دَاوُدَ

**Hadeeth:**

It is narrated from Hazrat Abdullah Ibn Unais – may Allah be pleased with him – that he asked, “O Allah’s Messenger – may Allah send peace and blessings upon him, I live in a jungle<sup>29</sup> and by the grace of Allah, I pray my Salah there<sup>30</sup>. Inform me about a night in which I should come to this Masjid<sup>31</sup>.” He replied, “Come on the 27<sup>th</sup> night.<sup>32</sup>” His son was asked, “What your father used to do?” He replied, “Upon

<sup>29</sup> He is referring to the place where he resides with his family and animals at the outskirts of Madinah Munawwarah which consists of his plantation and well etc. It was common practice among the Arabs to stay in their orchards.

<sup>30</sup> They had built a Masjid where they and their neighbours prayed Salah in congregation, and sometimes when someone stopped by on their journey, they too would join them in Salah, as it happens in most areas, therefore he cannot be blamed for abandoning the congregational Salah.

<sup>31</sup> Please inform me about the occurrence of Lailatul Qadr so that I can reap the blessings of both the worlds by worshipping all night in Lailatul Qadr in Masjid al-Nabawi Shareef.

<sup>32</sup> Come and observe the 23<sup>rd</sup> night here by performing Nawafil etc., for it is Lailatul Qadr. It is the proof of those scholars who consider the 23<sup>rd</sup> night to be Lailatul Qadr which also makes it clear that our beloved Prophet – may Allah send peace and blessings upon him – has the knowledge of Lailatul Qadr.

completing his ‘Asr Salah he used to visit Masjid Nabawi<sup>33</sup> and then he would not leave for any purpose until he had prayed the Fajr Salah<sup>34</sup>. After praying Fajr Salah he would find his transport on the gate of Masjid and would leave for his jungle on it.<sup>35</sup>”

(Abu Dawood<sup>36</sup>)

عَنْ عُبَادَةَ ابْنِ الصَّامِتِ قَالَ خَرَجَ النَّبِيُّ ﷺ لِيُخْبِرَنَا بِبَيْلَةِ الْقَدْرِ فَتَلَّاحِي رَجُلَانِ

مِنَ الْمُسْلِمِينَ فَقَالَ خَرَجْتُ لِأُخْبِرْكُمْ بِبَيْلِهِ الْقَدْرِ فَتَلَّاحِي فُلَانٌ وَفُلَانٌ فَرَفَعْتُ وَعَلَى

أَنْ يَكُونَ خَيْرًا لَكُمْ فَالتَّسْوَهُانِ الثَّاسِعَةَ وَالسَّابِعَةَ وَالْخَامِسَةَ - رَوَاهُ الْبُخَارِيُّ

**Hadeeth:**

**It is narrated from Hazrat ‘Ubaadah Ibn Al-Saamit – may Allah be pleased with him – that he said, “The Holy Prophet – may Allah send peace and blessings upon him –**

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<sup>33</sup> My father used to enter the Masjid al-Nabawi at the time of Asr on the 22<sup>nd</sup> fast. It could mean that either he used to perform Asr Salah at home or stayed in the Masjid from Asr and then stayed there for the night for Ibaadah.

<sup>34</sup> He would do complete preparation to stay inside the Masjid without any interruption and even his Wudu never used to break during this period. It was not E’tikaaf because it does not meet the criteria of Fard which is 24 hours or Sunnah E’tikaaf which lasts for the last ten days but there is the possibility of Nafl E’tikaaf.

<sup>35</sup> This indicates that he would visit the city every now and again, as it has been mentioned in Mirqaat.

<sup>36</sup> Imam Abu Dawood has narrated this Hadeeth from Ibn Abdullah ibn Unais. There is a narrator in this chain by the name of Muhammad Ibn Ishaq – if he narrates the Hadeeth by حدثنا then the chain is authentic. The original narration is from Imam Muslim by Basheer ibn Sa’eed.

arrived to inform us about the night of Qadr<sup>37</sup> and then two Muslims began to fight<sup>38</sup>. He stated, ‘I had come to tell you about the night of Qadr, so and so began to fight, therefore the night of Qadr has been removed<sup>39</sup>, and it is probably good for you that it has been removed<sup>40</sup>, so now look for it in the ninth, seventh and fifth’<sup>41</sup>.”

(Bukhari)

وَعَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ، إِذَا كَانَ لَيْلَةُ الْقَدْرِ نَزَلَ جِبْرَائِيلُ عَلَيْهِ السَّلَامُ فِي كُبْكُبَةٍ مِّنَ الْمَلَأِ كَمَا يُصَلُّونَ عَلَى كُلِّ عَبْدٍ قَاءِمٍ أَوْ قَاعِدٍ يَذْكُرُ اللَّهُ عَزَّوَجَلَّ فَإِذَا كَانَ يَوْمَ عِيْدِهِمْ يَعْنِي يَوْمَ فِطْرِهِمْ بَاهَى اللَّهُ بِهِمْ مَلَأَ كَتَمَهُ قَالَ يَا مَلَأَ كَتَمِي مَا جَزَاءُ أَجِيرٍ وَوَلِيٍّ

<sup>37</sup> i.e. the beloved Prophet – may Allah send peace and blessings upon him – was aware of the occurrence of Lailatul Qadr and he was also granted the permission to pass this knowledge on. It is for this reason that he came to tell them about it. This Hadeeth is a clear proof that Allah Almighty granted the beloved Prophet – may Allah send peace and blessings upon him – the knowledge of Lailatul Qadr.  
<sup>38</sup> They were probably two Sahaba Abdullah and Ka'b ibn Maalik – may Allah be pleased with them – who had some debt related dispute between them. The beloved Prophet – may Allah send peace and blessings upon him – made him forgive the half and made the other party pay the remainder half debt.

<sup>39</sup> i.e. its occurrence has been caused to be forgotten from my memory. It does not mean that Lailatul Qadr itself has been discontinued. Their fight was not fai, and due to the bad spiritual atmosphere, the fight had created, the Mercy of Allah was withheld due to that.

<sup>40</sup> i.e. there is good for in it, so that you may strive more in Ibaadah and gain more and more blessings of Allah. It is mentioned in Mirqaat that even if someone knows for sure about the occurrence of Lailatul Qadr he should not disclose it because concealing it is Sunnah and revealing it will be against the Sunnah. Allah Almighty had granted the beloved Prophet – may Allah send peace and blessings upon him – its knowledge but he did not disclose it completely and rather gave its signs.

<sup>41</sup> i.e. observe Lailatul Qadr on the 29<sup>th</sup>, 27<sup>th</sup> and 25<sup>th</sup>. Most probably, it occurs during one of these nights. It should be borne in mind that Lailatul Qadr itself was not concealed due to the fight but rather the accuracy of its occurrence was concealed, otherwise why else would he urge to observe and search for it. One searches for something that exists and not extinct.

عَمَلَهُ قَالُوا رَبَّنَا جَزَاؤُهُ أَنْ يُؤْتَىٰ أَجْرُهُ قَالَ مَا لَكُمْ كَيْفَ عِبَادَتِي وَإِمَائِي قَضُوا فَرِيضَتِي  
عَلَيْهِمْ ثُمَّ خَرَجُوا يَعْبُدُونَ إِلَى الدُّعَاءِ وَعِزَّتِي وَجَلَالِي وَكَرَمِي وَعُلُوِّي وَارْتِفَاعِ مَكَانِي  
لَأَجِيبَنَّاهُمْ فَيَقُولُ ارْجِعُوا فَقَدْ غَفَرْتُ لَكُمْ وَبَدَّلْتُ سَيِّئَاتِكُمْ حَسَنَاتٍ قَالَ فَيَرْجِعُونَ  
مَغْفُورًا لَهُمْ - رَوَاهُ الْبَيْهَقِيُّ فِي شُعَبِ الْإِيمَانِ

**Hadeeth:**

Hazrat Anas – may Allah be pleased with him – is reported to have said that the Messenger of Allah – may Allah send peace and blessings upon him – has stated, “When the night of Qadr occurs Hazrat Jibreel – peace be upon him – descends in the group of angels<sup>42</sup> and prays for every servant who is standing and sitting who engages in the Zikr of Allah<sup>43</sup> and when it is the day of their ‘Eid Allah Almighty shows pride of the servants over the angels, stating, “O My angels, what should be the wages of the labourer who does his complete job?” They reply, “His wages should be that his complete reward should be given to him.” He states, “O My angels, my male

<sup>42</sup> This Hadeeth is the Tafseer of the Quranic verse:

The blessed and valuable Night is better than a thousand months.

تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا

Therein descend angels and Jibril (the Spirit) in it.

Which makes it clear that the meaning of Al-Rooh (the spirit) is the angel Hazrat Jibril – peace be upon him – the Malaa’ikah are the group of angels who descend with him. This group of angels is never to descend except in the Night of Decree. There are some saints who have witness the group of angels. There are many other explanations of Rooh but the most preferred view is that it is the angel Jibril – peace be upon him.

<sup>43</sup> From this teaching it should be clear that not only Salah but also other forms of worship; such as, Quran recitation, Zikr and other forms of Ibadah can be performed as well. And whether one performs the Salah in standing or sitting position, they all are included in the Du’a of the angels.

and female servants have fulfilled the responsibilities upon them that were made incumbent by Me and then they have pleaded by supplicating. I swear by My Dignity, Power, Mightiness and Mercy! I will answer their prayers.” And then He states, “Return, I have forgiven you and have transformed your evils into virtues.” And then he stated, “They will returned home forgiven.”

(Baihaqi in Shu’abul Imaan)

### Du’a of Lailatul Qadr

Ummul Mu’mineen Sayyidah Ayesha – may Allah be please with her – asked the beloved Prophet – may Allah send peace and blessings upon him, “Ya RasoolAllah, if I come across Lailatul Qadr, what Du’a should I recite?” He gave the following Du’a:

اللَّهُمَّ إِنَّكَ عَفُوفٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

O Allah, Indeed You love to forgive, so please forgive me.

(Musnad Ahmed, Ibn Majah p. 274, Tirmidhi Vol. 2, p. 191, Mishkaat p. 182)