

The Night of Decree

"Lailat-u-al-Qadr"

Written by:

**The Eminence Relater Sheikh
ALI ABDULLAH A ALNUMAY**

Scientific Programatic Issues

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In The Name Of Allah

The Most Beneficent, The Most Merciful

The Night of Decree “Lailat-u-al-Qadr”

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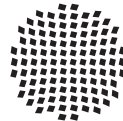


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Introduction:

Praises be to Allah, prayer and peace be upon the Messenger of Allah peace be upon him and upon all his family. To proceed: This book is talking about the Night of Decree, I write it because of suspicions arise every Ramadan about appointing the Night of Decree, and because of negative results that depend upon appointing it such as helplessness and laziness that afflict people of no knowledge or resolution, and because of confusion that arises about it, and because of many questions that arise about it through social media, and because many people keep busy reading messages and watching videos that lead to lack of resolution.

The importance of this book is shown through returning to the revelation (the Qur'an) and setting the Sunnah as a judge to determine the Night of Decree. Whoever studies Hadith that talk about the Night of Decree and about staying up at night to worship in it, he will find that saying that the Night of Decree comes at a determined night is opposing to these Hadith. Hadith (about the Night of Decree) are of various words and meanings to explain one another that the Night of Decree comes at an unknown night of the last ten days (of Ramadan), and it is likely to come at some nights more than the others, but any of the last ten nights may be the Night of Decree.

I followed the way of summarization in writing this book, and the purpose of writing it is to urges to work hard at all nights of the last days of Ramadan: "I only desire reform so far as I am able, to the best of my power. And my success (in my task) can only come from Allah. In Him I trust and unto Him I look."



Written by:

Relater Sheikh

ALI ABDULLAH A ALNUMAY



(1) The Favor of the Night of Decree

Praises be to Allah, prayer and peace be upon the Messenger of Allah and upon his family. To proceed: The night of Decree is the best night of the world at all, and performing a righteous deed in it is better than performing that deed at any other night. Sufficient for you is Allah's saying that shows its favor: "We have indeed sent it down (the Qur'an) during a Blessed Night (the Night of Decree that has many blessings): for We ever wish to warn (against evil) (meaning in the Night of Decree). Therein (that Night) is decreed (i.e. during that Night, Allah decrees the matters of the whole year) every affair of wisdom (i.e. Allah ordains the matters of the whole year in that Night; who will die, who will live, who will be depressed, who will be happy, the sustenance, and other affairs.)"

Allah also said: "We have indeed revealed it (Allah began sending down the Qur'an, or Allah sent down the whole Qur'an from the Preserved Tablet to the House of Honor in the lowest heaven) in the Night of Decree (of Ramadan, during which Allah ordains the decrees of the whole year). * And what will explain to you what the Night of Decree is? (It is a blessed Night). * The Night of Decree (performing righteous deeds during it) is better than a thousand months (than performing righteous deeds in eighty-three years and four months that do not include the Night of Decree, or it is better than all times). * Therein come down (to the earth) the angles (too many angles) and the Ruh (Jibril) by Allah's permission with every decree (that Allah has ordained and fated in this year). * Peace at all that Night (it has many blessings and good) until the appearance of dawn (until the rise of morning)."

Abu Hurairah may Allah be pleased with him reported that the Prophet peace be upon him said:

"Whosoever spends the Night of Decree in prayer (Qiyam), with faith and being hopeful of Allah's reward, he will have his former sins forgiven."

(Agreed upon)





Most scholars said that the Night of Decree is special to this Ummah (of Islam). Al-Khattaby said that all scholars agreed on that opinion.

Ibn Kathir
said

This Hadith shows that the Night of decree was for the previous peoples as it is for our Ummah. **Imam Ahmed and Al-Nesai' narrated from Marthad that Abu Dharr reported:** I said: "O Messenger of Allah, tell me about the Night of Decree: Is it lasts wherever Prophets are present and when they die, it lifts up, or it will last till the Day of Resurrection?" He (the Prophet) said: "It will last till the Day of Resurrection."



(2) The Night of Decree as an Unknown Night

‘Ubada bin As-Samit may Allah be pleased with him reported:

The Prophet peace be upon him came out to inform us about the Night of Decree, but two Muslims were quarreling with each other. So, the Prophet said: “I came out to inform you about the Night of Decree, but such-and-such persons were quarreling, so the news about it had been taken away; yet that might be for your own good.” (Agreed upon)

Abu Saeed Al-Khudri may Allah be pleased with him reported that the Messenger of Allah peace be upon him said:

“I have verily been shown (the date of) this Night (of Decree), but I have been made to forget it.”
(Agreed upon)

Abu Dharr reported: I said: “O Messenger of Allah, tell me about the Night of Decree: Is it in Ramadan or in another month?” He (the Prophet) said: “It is in Ramadan.” Then I said: “O Messenger of Allah, tell me about the Night of Decree: Is it lasts wherever Prophets are present and when they die, it lifts up, or it will last till the Day of Resurrection?” He (the Prophet) said: “It will last till the Day of Resurrection If Allah willed, he would inform you about its (date). Seek it in the last seven nights (of Ramadan).” In another narration: “If Allah gave permission to me to inform you about its (date), I would tell you about it.”

As it is fated that the (Date) of the Night of Decree is hidden so that many people would not rely on a specified night and leave other nights, thus asserting that the date of the Night of Decree is such-and-such, at an age during which many people are ignorant, weak, lazy and of no resolution, such assertion is opposing the Divine Wisdom and Legislation.





Abdullah bin
Onais said

“O Messenger of Allah, tell me about the date of the Night of Decree.” He (the Prophet) said: “If it were not that people would leave praying except at that Night, I would inform you.”

Ibn Khuzaimah narrated that Dhirr bin Hubaish said: “If it were not for fool people amongst you, I would put my hands on my ears and call that the Night of Decree is on the twenty-seventh night (of Ramadan).”

Asserting that the Night of Decree is on a specified day is opposing many Hadith that show that the date of the Night of Decree is unknown. Allah has fated to hide its date, and if He willed, he would inform us about it. As Allah did not give a permission to His Prophet to inform us, how anybody can claim that he knows its date for sure. Allah said: “But most of them follow nothing but fancy: truly fancy can be of no avail against truth.”



(3) The Oath of Ubai may Allah be pleased with him

Muslim narrated that Dhirr bin Hubaish said: I asked Ubai bin Ka'b may Allah be pleased with him: "Your brother (in Faith) Ibn Masood says: He who stands (for the night prayer) throughout the year would find the Night of Decree." Whereupon he (Ubai) said: "My Allah have mercy upon him; (he said these words) with the intention that people might not rely (on one night), whereas he (Ibn Masood) knew that it (the Night of Decree) is in the month of Ramadan and it is the twenty-seventh night." He (Ubai) then took oath (without making any exception, i.e. without saying If Allah wills) that it is the twenty-seventh night. I said to him: "Abu Al-Mondher (Ubai bin Ka'b), on what ground do you say that?" Thereupon he said: "By the indication or by the sign which the Messenger of Allah peace be upon him gave us, and it is that on that day, (the sun) would rise without having any ray in it."

Abu 'Aqrab
said

I went to Ibn Masood one morning in Ramadan, I found him sitting on a house. We heard him saying: "Allah has said the truth and His Messenger has informed it. The Messenger of Allah peace be upon him said: "The Night of Decree is in the middle of the last seven nights of Ramadan. On the morning of that night, the sun rises with no ray." I looked at it (the sun) and I found it as the Messenger of Allah peace be upon him said.

The oath of Abu Dharr that the Night of Decree is on the twenty-seventh night was depending on the sign of the sun, not on a Prophetic text. If there is a direct Prophetic text, Abu Dharr may Allah be pleased with him would say it as a proof.

Observing the sign by eye is not accurate or clear, and people would differ about it. It is a suspicious sign; it may appear for some people without the others, and also people's views differ about it. Al-Hasan said: I observed the sun for twenty years on the twenty-fourth night; it was rising with no ray.





Ubai contradicted with a number of the Prophet's Companions regarding appointing the date of the Night of Decree. This refers that permanent appointing of its date does not depend on a direct (religious) text.

Some people may know the Night of Decree by one of its signs or by a vision. 'Aisha may Allah be pleased with her said: I asked: "O Messenger of Allah, if I realize the Night of Decree, what should I supplicate in it?" He (the Prophet) replied: "You should supplicate: O Allah, You are Most Forgiving, and You love forgiveness; so forgive me."

To proceed: The saying of the Prophet's Companions and those who followed them about appointing the Night of Decree have been collected, so there is no need to search or to keep busy to appoint it.

Ibn Hajar narrated forty sayings about appointing the date of the Night of Decree, some of them are weak such as saying that it is all over the year or saying that it is all over Ramadan.

Ibn Abbas may Allah be pleased with him said:

"Umar bin Al-Khatab called for Muhammad's Companions and asked them about the Night of Decree. They all agreed that it is on the last ten nights of Ramadan." Each of these (ten) nights may be the Night of Decree.



(4) The Night of Decree Changes

Each night of the last ten nights of Ramadan may be the Night of Decree, for general or special evidence. A group of scholars said that there is no way to combine between all these sayings and traditions, except saying that the Night of Decree transfers through the last ten nights of Ramadan, especially uneven nights, and the last seven nights is more probably to include the Night of Decree; upon which most Prophetic sayings specialized them after appointing that it is on the last ten nights especially the uneven ones.

Among those who said that the Night of Decree transfers through the last ten nights of Ramadan is Abu Qilabah, *At-Tirmidhi* and others narrated that saying about him. Imams such as Imam Ahmed, Malik and others reported that saying. It was also reported from Al-Shafi'. Ibn Taimiah and others agreed with that saying.

The Prophet's Companions and people after them disagreed about which night is more probably to be the Night of Decree. Most scholars said that it is on the twenty-seventh night. The opinion that followed that is that it is on the twenty-third night. So it is most common that the Night of Decree comes on any of these two nights, *that is and Allah knows best*. Thus all traditions and sayings can be combined and followed, and they can be put into force.

Ibn Abbas
said

“Umar bin Al-Khatib called for the Prophet's Companions and asked them about the Night of Decree. They all agreed that it is on the last ten nights.” **Ibn Abbas added: I said to ‘Umar:** “I know – or I think – which night it is.” **‘Umar asked: “Which night it is?”** I (Ibn Abbas) said: “It comes when seven nights pass (i.e. on the twenty-seventh night) or remain (i.e. on the twenty-third night) of Ramadan.” **‘Umar said: “How do you know that?”** I said: “Allah created seven heavens ...” **Ibn Abbas also narrated:** “It (the Night of Decree) is on the (last) ten nights (of Ramadan), when seven nights pass or remain.”



(5) The Wisdom of Giving Preponderance to some Nights

Among the Divine Wisdom of giving preponderance to some nights over the others is renewing motivation each night. **Abu Dharr reported: The Messenger of Allah peace be upon him led us in (night prayer) in Ramadan on the twenty-third night, until the first third of the night passed. Then he (the Prophet) said: "I think that what you seek is ahead of you."** Then he led us (in night prayer) on the twenty-fifth night, until the first half of the night passed. Then he said: "I think what you seek is still ahead of you." After that he led us (in night prayer) on the twenty-seventh night, until the dawn came.

Also among the Divine Wisdom is relieving on the feeble, as he can do his best on the night to which most preponderance is giving.

Abdullah bin 'Umar may Allah be pleased with him reported that the Messenger of Allah peace be upon him said:

"Seek it (the Night of Decree) on the last ten nights. If one among you shows slackness and weakness (in the earlier part of Ramadan), it should not be allowed to prevail upon him in the last seven nights."

(Narrated by Muslim)

Abdullah
bin Jahsh

reported from the authority of his father: I said to the Messenger of Allah peace be upon him: "I have a place in the desert in which I pray, but give me command about a night when I come to this Masjid." **He (the Prophet) said:** "Come on the twenty-third night."

Ibn Abbas used to awaken his family on the twenty-third night (to pray).
'Aisha may Allah be pleased with her used to do so, too.





Ahmed narrated that Ibn Abbas may Allah be pleased with him reported: A man said: “O Messenger of Allah, I am an old and weak person. It is hard for me to perform night prayer. So give me a command about a night that Allah may give me success in it and it would be the Night of Decree.” He (the Prophet) said: “It should be the twenty-seventh night.”



(6) The Night of Decree is on the Last Ten Nights

Abdullah bin ‘Umar may Allah be pleased with him reported that the Messenger of Allah peace be upon him said:

“Seek the time of the Night of Decree on the last ten nights, or he said: on the last nine nights (of Ramadan).”

(Narrated by Muslim)

So the date of the Night of Decree is on the last ten nights of Ramadan; and that is the saying of all scholars. Abu Saeed Al-Khudri may Allah be pleased with him reported: Once the Messenger of Allah peace be upon him performed I’tikaf (seclusion) on the first ten days of Ramadan and we did the same with him. Jibril came to him and said: “The night you are looking for is ahead of you.” So the Prophet performed the I’tikaf in the middle (second) ten days of Ramadan and we too performed I’tikaf with him. Jibril came to him and said: “**The night which you are looking for is ahead of you.**” **In the morning of the 20th of Ramadan, the Prophet delivered a sermon saying:** “Whoever has performed I’tikaf with me should continue it. I have been shown the Night of Decree, but have forgotten its date, but it is in the odd nights of the last ten nights.” (Agreed upon)

Al-Bukhari and Muslim narrated that ‘Aisha may Allah be pleased with her reported: The Messenger of Allah peace be upon him used to perform I’tikaf (seclusion) (in the Masjid) during the last ten nights of Ramadan. He would say: “Look for the Night of Decree on the last ten nights of Ramadan.”

‘Aisha also said: “The Messenger of Allah peace be upon him used to strive more in worship during Ramadan than he strove in any other time of the year; and he would devote himself more (in the worship of Allah) in the last ten nights of Ramadan than he strove in earlier part of the month.” (Narrated by Muslim)





‘Aisha may Allah be pleased with her said: “With the start of the last ten days of Ramadan, the Prophet used to tighten his waist belt (i.e. work hard and keep away from his wives), and used to pray all the night, and used to keep his family awake for the prayers.” (Agreed upon)

‘Aisha also reported: “The Prophet peace be upon him used to pray and sleep (during the first) twenty nights. But when (the last) ten nights came, he used to tighten his waist belt (i.e. work hard and keep away from his wives).” (Narrated by Ahmed)

At-Tabrani narrated that Ali report: “The Prophet peace be upon him used to keep his family, and all old and young people who can afford praying, awake on the last ten nights of Ramadan.”

Suffian Al-Thawry said: “When the last ten days of Ramadan began, it is more beloved to me to perform Tahajjud (spending the night in prayer) at night, work hard and keep my family and children awake for prayer; if they can afford that.”



(7) Looking for the Night of Decree on the Odd Nights

'Aisha may Allah be pleased with her reported that the Messenger of Allah peace be upon him said:

“Look for the Night of Decree in the odd nights of the last ten days of Ramadan.”
(Agreed upon)

“So search for it (the Night of Decree) in the odd nights (of the last ten days of Ramadan).”
(Agreed upon)

But searching for the Night of Decree in the odd nights is measured by what passes or what remains (of the last ten nights)?

Ibn Abbas may Allah be pleased with him reported that the Prophet peace be upon him said:

“Seek it (the Night of Decree) in the last ten nights of Ramadan; on the night when nine (i.e. on the twenty-first) or seven (i.e. on the twenty-third) or five (i.e. on the twenty fifth) nights remain.”
(Narrated by Al-Bukhari)

Ibn Khuzaimah said: The evidence that the Night of Decree is sought in the odd nights of the last ten days of Ramadan regarding what remains of the nights, not what passes of the nights, is: Abu Bakrah reported: I heard the Messenger of Allah peace be upon him saying: “Search for it (the Night of Decree) in the last ten nights, when nine remain, or when seven remain, or when five remain, or when three remain, or in the last night.”



Ibn Abbas may Allah be pleased with them reported that the Messenger of Allah peace be upon him said: “It (the Night of Decree) is either when nine (nights of the last ten days of Ramadan) pass, or when seven remain.” (Narrated by Al-Bukhari with suspicion)

Ibn Hajar
said

Most narrations are like that. Al-Kushmehany narrated it with the word ‘pass’ in the two positions. In the narration of Al-Isma’ili, it is said: “when nine will pass, or when seven will remain.”

Imam Ahmed narrated that ‘Ubada bin As-Samit asked the Prophet peace be upon him about the Night of Decree. The Prophet said: “It (the Night of Decree) is in Ramadan. Search for it in the last ten nights, in the odd ones; in the twenty-first, or in the twenty-third, or in the twenty-fifth, or in the twenty-seventh, or in the twenty ninth, or in the last night.”

‘Ubada bin As-Samit reported that the Messenger of Allah peace be upon him said: “The Night of Decree is in the last ten nights (of Ramadan) It is in an odd night: the ninth, or the seventh, or the fifth, or the third, or the last night.” Then he (the Prophet) mentioned its signs.

Note: The odd nights do not change if the month (of Ramadan) is twenty nine days, whether we measured by what passes or what remains of the month. Also the odd nights do not change whether it is complete or not, when we measure by what passes of the nights.

(8) Looking for the Night of Decree in the Last Seven Nights

Ibn ‘Umar may Allah be pleased with them reported: Some of the Companions of the Prophet peace be upon him saw the Night of Decree in their dreams in the last seven nights of Ramadan, whereupon the Prophet said: “I see that your dreams all agree upon the last seven nights. Whoever seeks it, let him seek it in the last seven nights.” (Agreed upon)

Ibn ‘Umar also reported that the Prophet said: “It should not be allowed to prevail upon him in the last seven nights (of Ramadan).”

The word of Hadith – Allah knows best – shows that the last seven nights, even or uneven, are more likely to include the Night of Decree than the nights that precede them. The first of the last seven nights is the twenty-third night if the month is incomplete.

Jabir and Abdullah bin Onais reported: The Messenger of Allah peace be upon him was asked about the Night of Decree after twenty two nights (of Ramadan) had passed. He (the Prophet) said: “Search for it in these last seven nights of the month.” This Hadith is also reported by Ibn Abbas, Bilal and others.

In two Hadith reported by Abdullah bin Onais and in a Hadith reported by Abu Hurairah, it is narrated that the first of these last seven nights is the twenty-third night.

This narration may be about a special month about which the Prophet peace be upon him knew that it would be incomplete (twenty nine days), but Ibn Rajab disagreed with this opinion. Or it may be a general legislation, depending on the month measured that it is incomplete, and that is more certain; as Ayoub, Malik and others said.





It was said that the first of the last seven nights is the twenty-fourth night, measuring that the month is complete. Abu Saeed Al-Khudri and Abu Dharr measured that the month is complete; so the first of the last seven nights would be the twenty-fourth night. Ibn Abdelbar agreed with this saying.

A group of people used to strive (in worship) in the twenty-fourth night as it was reported about Anas and Al-Hasan. Ayoub Al-Sakhtiany used to take a bath and put perfume on the twenty-third and the twenty-fourth nights, and he was saying: "The twenty-third night is for people of Al-Madinah and the twenty-fourth night is for us (the people of Al-Basra)."



(9) Thinking an Even Night to be the Night of Decree

Ibn Abbas may Allah be pleased with him reported that the Prophet peace be upon him said:

“Seek it (the Night of Decree) in the last ten nights of Ramadan; on the night when nine or seven or five nights remain.”

(Narrated by Al-Bukhari)

When we measure the remained nights, considering that the month is complete, then the even nights would be the uneven ones that we are ordered to look for the Night of Decree during them more than other nights.

Ibn Kathir said

Many scholars explained that this Hadith means the uneven nights, and that is the clearer and more famous opinion. Some scholars explained that the Hadith means the even nights; considering that the month is complete. The striving (in worship) of Abu Bakrah may Allah be pleased with him in all nights of the last ten days is because of these two explanations. At-Tirmidhi narrated that the Night of Decree was mentioned before Abu Bakrah, **whereupon he said:** “I seek it in the last ten nights for what I heard from the Prophet peace be upon him, as I heard him saying: Seek it when nine, or seven, or five, or three nights remain, or in the last night.” Abu Bakrah used to pray during the first twenty nights of Ramadan as he do all over the year, and when the last ten (nights) began, he was striving (in worship) during them.

Sheikh of Islam Ibn Taimiah may Allah show mercy upon him said: “The uneven nights can be measured according to the passed nights, so the Night of Decree is sought in the twenty-first, the twenty-third, the twenty-fifth, the twenty-seventh, and the twenty-ninth nights. And the uneven nights can be measured according to the remained nights as the



Prophet peace be upon him said: “..... when nine, or seven, or five, or three nights remain.” According to that measurement, if Ramadan is thirty days, then these nights (in the Hadith) are the even ones; the twenty-second night is when nine nights remain, and the twenty-fourth night is when seven nights remain. Ibn Taimiah added: If Ramadan is twenty nine days, then measuring according to the passed nights is like measuring according to the remained nights. **Thus a Muslim should seek it in all the last ten days as the Prophet peace be upon him said:** “Look for it (the Night of Decree) in the last ten nights (of Ramadan).”

The Preponderant opinion of Ibn Hazm: If the month is twenty nine days, then seeking the Night of Decree begins with the first night of the last ten nights with no doubt: It may be either in the twenty, or the twenty-second, or the twenty-fourth, or the twenty-sixth, or the twenty-eighth night. And if the month is thirty days, then seeking the Night of Decree begins with the first uneven night of the last ten nights with no doubt: It may be either in the twenty-first, or the twenty-third, or the twenty-fifth, or the twenty-seventh, or the twenty-ninth night.



(10) Who considered the Even Nights
as Uneven Ones?

Abu Nadrah reported from Abu Saeed Al-Khudri may Allah be pleased with him who reported that the Messenger of Allah peace be upon him said: “Seek it (the Night of Decree) in the last ten days of Ramadan. Seek it on the ninth, seventh and fifth nights.” **I (Abu Nadrah) said:** “You, Abu Saeed, know counting better than us.” He said: “Yes.” I asked: “What do you mean by the ninth, seventh and fifth nights?” **He said:** “When the twenty-first night passes, the night which follows it is the ninth; when the twenty-third night passes, the night which follows it is the seventh; and when the twenty-fifth night passes, the night which follows it is the fifth.” (Narrated by Muslim) In another narration by Ibn Khuzaimah: “They are the nights of the twenty-fourth, the twenty-sixth and the twenty-second.”

Jubair bin Nufair Al-Hadramy Al-Hemsi narrated from Abu Dharr who reported: We fasted with the Messenger of Allah peace be upon him during Ramadan, but he did not make us get up at night for prayer at any time during the month till seven nights remained. Then (on the twenty-fourth night) he made us get up for prayer till a third of the night had passed. When the sixth remaining night (the twenty-fifth night) came, he did not make us get up for prayer. When the fifth remaining night (the twenty-sixth night) came, he made us stand in prayer till a half of the night had gone. **So I (Abu Dharr) said:** “Messenger of Allah, I wish you had led us in supererogatory prayers during the whole of tonight.” **He (the Prophet) said:** “When a man prays with an Imam till he goes, he is reckoned as having spent a whole night in prayer.” On the fourth remaining night (the twenty-seventh night), he did not make us get up. When the third remaining night (the twenty-eighth night) came, he (the Prophet) gathered his family, his wives, and the people and prayed with us till we were afraid we should miss the Falaḥ (success).” **I said:** “What is Falaḥ?” He said: “It is the meal before daybreak (Sahoor).” Then he (the Prophet) did not make us get up for prayer during the remainder of the month.





Ibn Rajab
said

Al-Tailasy narrated that Hadith with direct words that he (the Prophet) led them in prayer during the even nights of the last ten days, considering them as uneven ones regarding the remaining nights of the month, and measuring the month as complete. He (the Prophet) led them in prayer during the whole night in the twenty-eighth night until they feared that they would miss Falaḥ; and it is the third according to the remaining nights. It was said that this meaning is an explanation of some narrators according to what they understood. That is and Allah knows best.





(11) The Origin of the Month:
Completeness or Incompleteness

Scholars disagreed about measuring the month: What is the origin: Considering the month complete or incomplete? Some scholars see that the origin is that the month is incomplete (**twenty nine days**), whether it is already incomplete or not because that is the certain thought. Thus the ninth is the twenty-first night. That is the opinion of Imam Malik and others.

Other scholars see that the origin is that the month is complete (**thirty days**), whether it is already complete or not because we are ordered to count the month as thirty days if the new moon is obscured. Thus the ninth is the twenty-second night as Abu Saeed Al-Khudri and Abu Dharr said. Ibn Abdelbar agreed with this opinion.

Ibn Khuzaimah narrated that Abu Hurairah said: We mentioned the Night of Decree before the Messenger of Allah peace be upon him, thereupon he said: “How many days passed of the month?” We said: “Twenty two passed and eight remain.” He said: “No, seven remain.” They said: “No, eight remain.” He said: “No, seven remain.” They said: “No, eight remain.” He (the Prophet) said: “No, seven remain. The month is twenty nine days.” Then he indicated by his hand until he counted twenty nine. Then he said: “Seek it tonight.”

His saying: “The month is twenty nine days,” may be meaning that the origin of this month.

Others see that measurement depends on the truth and reality: the ninth is the twenty-first night if the month is incomplete, and it is the twenty-second night if the month is complete.





It was reported that Al-Hasan and Malik said: The Night of Decree is sought in all last ten nights; even and uneven, and considering the month is complete or incomplete.

Anas bin Malik reported that Al-Juhani said: “O Messenger of Allah, you know our present state and we cannot attend (in night prayer) this month (of Ramadan), so tell us about the Night of Decree (to attend in it).” He (the Prophet) said: “Attend in the last seven night.” **I (Al-Juhani) said:** “I cannot bear that.” **He said:** “Then seek it when seven nights remain; it is that night.” **I said:** “O messenger of Allah, that is the twenty-third night, and there are eight nights remained.” **He said:** “It is when the month is incomplete, and it is when seven nights remain.”





(12) Measurement is According
to what Passes or what Remains?

‘Ubada bin As-Samit reported that the Prophet peace be upon him said: “So look for it (the Night of Decree) on the ninth and the seventh and the fifth.” (Narrated by Al-Bukhari) There is another Hadith with the same meaning reported by Abu Saeed, and narrated by Muslim. In a third Hadith reported by Abu Hurairah, it is added, “and the third.”

This Hadith is general; it is not restrict with the remained or the passed nights, so the Hadith can be explained in the two ways, and also the way mostly used in Shari’ah and tradition should be considered.

It was reported that Al-Nu’man bin Bashir denied measuring the Night of Decree according to what passed of the month. He informed that the Prophet’s Companions measure it according to what remain of the month.

Ibn Khuzaimah narrated that Nu’aim Al-Anmary said: I heard Al-Nu’man bin Bashir saying while standing on the pulpit of Hems: “You (people of Hems) say: The seventh; meaning the twenty-third night, and we say: The seventh; meaning the twenty-seventh night. So who is right: we or you?”

Muslim narrated that Abu Nadrah reported: I said to Abu Saeed: “You know counting better than us.” He said: “Yes.” I asked: “What do you mean by the ninth, seventh and fifth nights?” He said: “When the twenty-first night passes, the night which follows it is the ninth; when the twenty-third night passes, the night which follows it is the seventh; and when the twenty-fifth night passes, the night which follows it is the fifth.” Abu Dharr said: “When the twenty-fourth night (the seventh according to what remain) came, he (the Prophet) led us in prayer”





Imam Malik may Allah show mercy upon him: I think – and Allah knows best – that the ninth is the twenty-first night, the seventh is the twenty-third night and the fifth is the twenty-fifth night.”

Abu Hurairah reported that the Messenger of Allah peace be upon him said about the Night of Decree:

“It is the twenty-seventh or the twenty-ninth nights. On that night, the angles on earth are more than the number of pebbles.”





(13) The Twenty-First Night

The following Hadith show that the twenty-first night may be the Night of Decree:

- Many Hadith order to seek the Night of Decree in the last ten nights, in each uneven night, on the first nine, when the month is incomplete as it would be the ninth, and the first of the remained nine nights.
- **Abu Saeed Al-Khudri may Allah be pleased with him reported that the Messenger of Allah peace be upon him said:** “I was informed (in the dream) (of the date) of this night (the Night of Decree), but I have been caused to forget it. (In the dream) I saw myself prostrating in mud and water in the morning of that night.” It rained that night and the roof of the Masjid dribbled as it was made of leaf stalks of date-palms. I (Abu Saeed) with my own eyes saw the mark of mud and water on the forehead of the Prophet peace be upon him; in the morning of the twenty-first night . (Agreed upon)
- Abu Saeed, Ali, Ibn Masood, and Al-Shafi' may Allah be pleased with them considered more likely that the twenty-first night is the Night of Decree.



(14) The Twenty-Second Night

The following Hadith show that the twenty-second night may be the Night of Decree:

- Many Hadith order to seek the Night of Decree when nine remain, when the month is complete as the twenty-second night would be the remaining ninth and it also would be considered an uneven night. It was said that it is the first night of the last seven nights; that opinion is acceptable.

Ibn Abbas may Allah be pleased with them reported that the Messenger of Allah peace be upon him said:

“It (the Night of Decree) is in the last ten nights of Ramadan, either on the first nine”

(Narrated by Al-Bukhari)

- **Imam Ahmed, Al-Nesai and At-Tirmidhi narrated that Abu Bakrah reported: I heard the Messenger of Allah peace be upon him saying:** “Seek it when nine remain.”

Ibn Abbas may Allah be pleased with them reported that the Messenger of Allah peace be upon him said:

“Seek it (the Night of Decree) ..., when nine nights remain.”

(Narrated by Al-Bukhari) As by measuring that the month is complete, the twenty-second night would be the first of the remaining nine.

- **Abu Saeed reported that the Prophet said: “Seek it in the ninth.” It was asked:** “O Abu Saeed, what is the ninth?” He said: “When the twenty-first night passes, the night which follows it is the twenty-second, and it is the ninth.” (Narrated by Muslim)





- **Abu Dawood narrated that Damrah bin Abdullah bin Onais reported from his father that he said:** I observed the Sunset prayer with the Messenger of Allah peace be upon him. **He (the Prophet) said:** “You want to ask me for anything?” I said: “Yes. Some people of Banu Salamah sent me to ask you about the Night of Decree.” **He said:** “On which night we are?” **I said:** “It is the twenty-second night.” **He (the Prophet) said:** “It is tonight.” Then he said again: “Or it is the following night (i.e. the twenty-third night).”

Abu Hurairah reported that the Messenger of Allah peace be upon him said:

“How many (days) passed of the month (of Ramadan)?” They said: “Twenty two passed, and eight remain.” He (the Prophet) said: “Twenty two passed, and seven remain, seek it that night (the twenty-second night).”

(Narrated by Al-Baihaqy and others)

- The twenty-second night is the twenty-first one, according to the saying that the night is attributed to the day that precedes it.

Ibn Hajar
said

The sixteenth opinion is: “The twenty-second night is the Night of Decree.”



(15) The Twenty-Third Night

The following Hadith show that the twenty-third night (of Ramadan) may be the Night of Decree:

- Many Hadith order to seek the Night of Decree in the last ten nights of Ramadan, and in each uneven night. It (the twenty-third night) is considered the third night according to what passed. And when measuring the month as incomplete, it is (the first of) the last seven nights. It is also considered the seventh night according to what remain.
- **Abdullah bin Onais may Allah be pleased with him reported that the Messenger of Allah peace be upon him said:** “I was shown the Night of Decree; then I was made to forget it, and saw that I was prostrating in water and clay in the morning of that (night).” **He (the narrator) said:** “There was a downpour on the twenty-third night and the Messenger of Allah peace be upon him led us in prayer, and as he went back, there was a trace of water and clay on his forehead and on his nose.” **He (Abdullah) used to say that it was the twenty-third (night).** (Narrated by Muslim)
- **Abdullah bin Onais reported: I said to the Messenger of Allah peace be upon him:** “I have a place in the desert where I live and in which I pray, with the praise of Allah; but give me command about a night when I come to this Masjid.” **He (the Prophet) replied:** “Come on the twenty-third night.” It was said to his (Abdullah’s) son: “**How would your father act?**” he replied: “He used to enter the Masjid when he had offered the Afternoon prayer, and did not leave it for any purpose till he prayed the Dawn prayer. Then when he had prayed the Dawn prayer, he found his riding beast at the door of the Masjid, mounted it and got back to his desert.” (Narrated by Abu Dawood, Ibn Khuzaimah and Malik, graded as sound by Ibn Hajar)



- **Abdullah bin Onais reported:** I asked the Messenger of Allah peace be upon him about the Night of Decree at the morning of the twenty-first night. **He (the Prophet) asked:** “On which night we are?” I said: “It is the twenty-second night.” **He (the Prophet) said:** “It is tonight or the following night (the twenty-third night).” (Narrated by Ahmed, Abu Dawood and Al-Nesai’)

- Abdullah bin Onais reported that they asked the Messenger of Allah about which night they should seek in Ramadan. **He (the Prophet) said:** “It is the twenty-third night.” (Narrated by Ahmed, graded as sound)

- **Abdullah bin Onais reported:** We sat with the Messenger of Allah peace be upon him at the last of this month (Ramadan). We said to him: “O Messenger of Allah, on which night we can seek this blessed night (the Night of Decree)?” **He (the Prophet) said:** “Seek it tonight.” And this was on the twenty-third night. A man said to him: “O Messenger of Allah, is it the first of the last eight nights.” **The Messenger of Allah peace be upon him said:** “It is not the first of the last eight nights, but it is the first of the last seven nights. The month is incomplete.” (Narrated by Ahmed, At-Tahawy and Ibn Khuzaimah)

- **Ibn Abi Shaibah reported that Mu’awyah said:** “The Night of Decree is the twenty-third night.”

- **Ibn ‘Umar reported that the Prophet peace be upon him said:** “Who ever seeks it (the Night of Decree), let him seek it when seven nights remain.” **In another Hadith, the Prophet said:** “I see that your dreams all agree upon the twenty-third night. So whoever wants to seek anything of the month, let him seek the twenty-third night.” **Ibn Rajab said:** “These words are not reported in the Hadith.”

- **Ayoub used to take a bath and put perfume on the twenty-third night.** **Ibn Rajab said:** It was reported that Ibn Abbas used to shower his family with water on the twenty-third night.





Abdulrazeq narrated that Saeed bin Al-Mosayeb said:
People agreed that it (the Night of Decree) is on the twenty-third night.

Abu Hurairah reported that the Messenger of Allah peace be upon him said: “How many (nights) passed of the month (of Ramadan)?” **We said:** “Twenty two nights passed and eight remain.” **The Messenger of Allah peace be upon him said:** “No. twenty two nights passed and seven remain. Seek it tonight (the twenty-third night). The month is twenty nine days.” (Narrated by Ahmed, Ibn Majah, Ibn Heban, Ibn Khuzaimah, and others)

Ibn Abbas
said

I had a dream in Ramadan, and it was said to me during it: “This night is the Night of Decree.” I waked up while I was half asleep, and I came to the Messenger of Allah peace be upon him, and I found him praying. I found that this night was the twenty-third.

Many Companions and Imams considered that the twenty-third night is likely to be the Night of Decree more than other nights. That is and Allah knows best.





(16) The Twenty-Fourth Night

The following Hadith show that the twenty-fourth night may be the Night of Decree:

- Many Hadith order to seek the Night of Decree on the last ten nights of Ramadan, and on the last seven nights, and on the last seven remaining nights. And by measuring the month as complete, it (the twenty-fourth night) is considered an uneven night.

- **Abu Saeed may Allah be pleased with him reported that the Messenger of Allah peace be upon him said:** “The Night of Decree is the twenty-fourth night.” (Narrated by Abu Dawood Al-Tayalesy)

- **Bilal reported that the Prophet peace be upon him said:** “The Night of Decree is the twenty-fourth night.” Bilal reported that it (the Night of Decree) is on the last ten nights. (Narrated by Ahmed, graded as good)

- **Ibn Abbas said:** “Seek it (the Night of Decree) on the twenty-fourth (night).” (Narrated by Al-Bukhari) Ibn Rajab said: What is memorized from Ibn Abbas is that it is on the twenty-third night.

- **Ibn Abbas said:** I had a dream in Ramadan, and it was said to me during it: “This night is the Night of Decree.” I waked up while I was half asleep, and I came to the Messenger of Allah peace be upon him, and I found him praying. I found that this night was the twenty-fourth. (Narrated by Ahmed)

Al-Hasan said: “I observed the sun for twenty years on the twenty-fourth night, and it was rising with no ray.”

Ayoub said

“It is our night (the twenty-fourth night).” It was reported about Ibn Masood, Jabir, Al-Sha’by, Qatada, Abdullah bin Wahb, and others that it is on the twenty-fourth night. Ibn Rajab said that their proof is Hadith reported by Wathela: “The Qur’an was revealed when twenty four nights had passed of Ramadan.” (Narrated by Ahmed, graded as good)



(17) The Twenty-Fifth Night

The following Hadith show that the Twenty-Fifth night may be the Night of Decree:

- Many Hadith order to seek the Night of Decree on the last ten nights of Ramadan, and on the last seven nights, and on the last seven remaining nights, and on uneven nights.

Ibn Abbas may Allah be pleased with them reported that the Prophet peace be upon him said:

“Look for the Night of Decree in the last ten nights of Ramadan; when nine nights remain (i.e. on the twenty-first), when seven nights remain (i.e. on the twenty-third), and when five nights remain (i.e. on the twenty-fifth).”

(Narrated by Al-Bukhari)

‘Ubada bin As-Samit may Allah be pleased with him reported that the Prophet peace be upon him said:

“Seek it (the Night of Decree) on the ninth, seventh and fifth (nights) (i.e. when nine, seven and five nights pass or remain).”

(Agreed upon)

- **In another narration:** “Seek it on the ninth, the seventh and the fifth.” **Ibn Hajar said:** “This Hadith means to seek it on the twenty-ninth, the twenty-seventh and the twenty-fifth.” **He also said:** “The nineteenth opinion is: It (the Night of Decree) is the twenty-fifth night.” Ibn Al-Jawzy attributed that opinion to Abu Bakrah.

- **‘Ubada bin As-Samit may Allah be pleased with him asked the Messenger of Allah peace be upon him about the Night of Decree.** There upon the Prophet said: “Seek it in the last ten nights (of Ramadan); it is an uneven night. (Seek it) on the twenty-first, the twenty-third, the twenty-fifth” (Narrated by Ahmed, graded as good)





(18) The Twenty-Sixth Night

The following Hadith show that the twenty-sixth night may be the Night of Decree:

- Many Hadith order to seek the Night of Decree on the last ten nights of Ramadan, and on the last seven nights, and on the last seven remaining nights. And when measuring the month as complete, it (the twenty-sixth night) is considered an uneven night and the fifth night.
- **Jubair bin Nufair reported that Abu Dharr said:** “We fasted with the Messenger of Allah peace be upon him the month of Ramadan. He did not lead us in night prayer, until on the twenty-fourth night (the seventh night according to what remain), he led us in (night) prayer until the third of the night was about to end. And on the twenty-fifth night, he did not lead us in prayer. And on the twenty-sixth night (the fifth night according to what remain), he led us in prayer until the half of the night was about to end.” (Narrated by Al-Tayalesy and the five Imams, graded as sound by At-Tirmidhi, Ibn Hajar and Ibn Heban)
- **Ibn Masood reported that the Messenger of Allah peace be upon him said:** “The Night of Decree is in the middle of the last seven nights of Ramadan. On its morning, the sun rises in a pure state, with no ray.” I (Ibn Masood) looked at the sun, and I found it as the Messenger of Allah peace be upon him said.

If we measured the twenty-third night as the first of the last seven nights, then the twenty-sixth night is in the middle of the last seven nights; it is preceded by three nights and followed by three nights; that is according to measuring the month as in complete. But when measuring the month as complete and measuring that the first of the last seven nights is the twenty-fourth night, then the twenty-seventh night becomes in the middle of the last seven nights; that is the preponderant opinion.





Ibn Hajar
said

“The twentieth opinion is: It (the Night of Decree) is the twenty-sixth night.”



(19) The Twenty-Seventh Night

Most Hadith, traditions and sayings show that the twenty-seventh night is more likely to be the Night of Decree. And the following Hadith show that the twenty-seventh night may be the Night of Decree:

- Many Hadith order to seek the Night of Decree on the last ten nights of Ramadan, on uneven nights, on the last seven nights, on the last remaining nights, and when seven nights pass. And when measuring the month as incomplete, it is considered the third (according to what remain).
- **Ubai bin Ka'b may Allah be pleased with him said about the Night of Decree:** "By Allah, I know about it and I know it fully well that it is the twenty-seventh night on which the Messenger of Allah peace be upon him commanded us to observe (night) prayer." (Narrated by Muslim)
- **Ibn 'Umar reported that the Messenger of Allah peace be upon him said:** "Seek it (the Night of Decree) on the twenty-seventh night."
- **Jabir bin Samurah reported that the Messenger of Allah peace be upon him said:** "Seek the Night of Decree on the twenty-seventh night."
- **Ibn Abbas reported: A man came to the Messenger of Allah peace be upon him and said:** "O Prophet of Allah, I am an old and ill man. So, tell me about the (date of the) Night of Decree, for Allah may make me gain it." He (the Prophet) said: "Seek it on the seventh." (Narrated by Ahmed)
- **Mu'awyah reported that the Messenger of Allah peace be upon him said:** "The Night of Decree is the twenty-seventh night." (Narrated by Abu Dawood)



- **Abu ‘Ubaidah reported from Abu Abdullah that a man came to the Messenger of Allah peace be upon him to ask him about the Night of Decree. Allah’s Messenger said:** “Any of you remember the night (during which the atmosphere was) yellow-reddish.” **Abdullah said:** “I remember it, O Messenger of Allah, may my father and my mother be sacrificed for you. On that night, I was holding some dates, eating them behind my camel before the Dawn. And then the moon appeared.” In another narration, it was added: “It was the twenty-seventh night.”

Ibn Masood reported that the Messenger of Allah peace be upon him said:

“The Night of Decree is in the middle of the last seven nights of Ramadan.”

(Narrated by Ahmed, graded as good)

- There are also several conclusions: **Ibn Abbas, and ‘Umar agreed with him, said:** “I know – or I think – on which night the Night of Decree comes.” **‘Umar said:** “On which night is it?” Ibn Abbas said: “It is when seven pass or seven remain of the last ten nights (of Ramadan).” ‘Umar said: “How do you know that?” Ibn Abbas said: “Allah created seven heavens, seven earths ...”
- **Abu Hurairah may Allah be pleased with him said:** We were talking about the Night of Decree in the presence of the Messenger of Allah peace be upon him and he said: “He who amongst you remembers (the night) when the moon arose and it was like a piece of plate (at the fag end of the month in a state of waning).” (Narrated by Muslim) **Abu Al-Husain Al-Farsi said:** This is the twenty-seventh nights, as the moon arises during it on that state.

Dhirr bin Hu-
baish said:

‘Umar, Hudhaifah and some companions of the Prophet peace be upon him suspected not that (the Night of Decree) is on the twenty-seventh night





(20) The Twenty-Eighth Night

The following Hadith show that the twenty-eighth night may be the Night of Decree:

- Many Hadith order to seek the Night of Decree on the last ten nights (of Ramadan), and on the last seven nights. And when measuring the month as complete, the twenty-eight night is considered an uneven night, and it is considered the third according to the remaining nights.
- **Abu Dharr said:** “And on the twenty-fourth night, he (the Messenger of Allah peace be upon him) led us in (night) prayer ... and on the twenty-eighth night, the Messenger of Allah peace be upon him went to his family (and brought them). People gathered for him, and he led us in prayer until we were about to miss the pre-dawn meal.”
In another narration: “When three nights remain of the month (of Ramadan), he led us in prayer on the third night, and called his family and wives for prayer. He prayed with us until we were about to miss the pre-dawn meal.”
- **Abdullah bin Masood reported:** The Messenger of Allah peace be upon him was asked about the Night of Decree. Thereupon he said: “I was informed about it, but I missed (forgot) its (date). Seek it when seven remain or when three remain.”

“The twenty-eighth opinion is: It is on the twenty-eighth night.”



(21) The Twenty-Ninth Night

The following Hadith show that the twenty-ninth night may be the Night of Decree

- Many Hadith order to seek the Night of Decree on the last ten nights of Ramadan, and on the last seven nights, on uneven nights, and on the last night (of the month).

‘Ubada bin As-Samit may Allah be pleased with him reported that the Messenger of Allah peace be upon him said about the Night of Decree:

“Seek it on the ninth, the seventh and the fifth (nights).”

(Agreed upon)

- **‘Ubada bin As-Samit said: The Messenger of Allah peace be upon him told us about the Night of Decree and said:** “It is on the month of Ramadan. Seek it on the last ten (nights). It is on an uneven night: The twenty-first night, the twenty-third night, the twenty-fifth night, the twenty-seventh night, or the last night of Ramadan. Whoever observes (supererogatory night) prayer during it, with the hope of earning reward, he will have his past sins pardoned.” (Narrated by Ahmed and At-Tabrani)

In another narration: “... or on the twenty-seventh night, or on the twenty-ninth night, and or on the last night.” In a third narration by Ahmed: “It is on an uneven night: ninth, or seventh, or fifth, or third, and or the last night.”

- **Abu Bakrah reported that the Prophet said:** “... or on the last night.” (Narrated by At-Tirmidhi, graded as sound)

- **Abu Hurairah reported that the Messenger of Allah peace be upon him said:** “It (the Night of Decree) is on the twenty-seventh or the twenty-ninth nights. On that night, the angles on earth are more than number of pebbles.”

Ibn Hajar
said

“The twenty-third opinion is: The Night of Decree is on the twenty-ninth night.”





(22) The Thirtieth Night

The following Hadith show that the Thirtieth night may be the Night of Decree:

Many Hadith order to seek the Night of Decree on the last ten nights of Ramadan, on the last seven nights, and on the last night.

- **‘Ubada bin As-Samit may Allah be pleased with him reported** that he asked the Messenger of Allah peace be upon him about the Night of Decree. Thereupon Allah’s Messenger said: “It is on Ramadan. Seek it on the last ten (nights). It is on an uneven night: the twenty-first, or the twenty-third, or the twenty-fifth, or the twenty-seventh, or the twenty-ninth, and or the last night.” (Narrated by Ahmed and At-Tabrani)
- **Abu Bakrah reported that the** Messenger of Allah peace be upon him said about the Night of Decree: “(Seek it) when nine (nights) remain, or when seven remain, or when five remain, or when three remain, and or on the last night.” (Narrated by At-Tirmidhi and Al-Nesai’)

Abu Hurairah reported that the Prophet peace be upon him said about the Night of Decree: “It is on the last night.”





(23) Visual Signs of the Night of Decree

Ubai bin Ka'b said: "The Messenger of Allah peace be upon him told us that on that day (of the Night of Decree), (the sun) would rise without having any ray in it." **In another narration:** "And its indication is that the sun rises bright on that day without rays."

Jabir reported that the Prophet said: "It (the Night of Decree) is a cool and bright night, it is not hot or cold; as if there is a moon clearing planets (during it)."

'Ubada reported that the Messenger of Allah peace be upon him said: "... The sign of the Night of Decree is that it is bright and clear, as if there is a bright moon. It is cool and quiet; there is no coldness or heat during it. And no any planet can negatively affect it until its morning comes." (Narrated by Ahmed)



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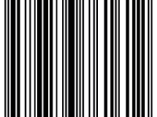
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العلم
بالتفوق

علم ينتفع به