



## SIGNS OF LAYLATUL-QADR

\* Imaam Muslim -*rahimahullaah*- reported in his ‘Saheeh’

(The Book of Fasting: no. 762):

“And Muḥammad ibn Haatim and Ibn Abee `Umar narrated to us, both of them: from Ibn `Uyainah. Ibn Haatim said: Sufyaan ibn `Uyainah narrated to us: from `Abdah and `Aasim ibn Abin-Nujood, who both heard Zirr ibn Hubaish say: ‘I asked Ubayy ibn Ka`b, saying: Your brother Ibn Mas`ood says: Whoever stands in (Night) Prayer throughout the whole year will attain Laylatul-Qadr (The Night of Decree). So he said: ‘May Allaah have mercy upon him! He intended that the people should not just rely (upon a single night). Indeed he knew that it was in Ramaḍaan; and that it is in the last ten; and that it was the twenty seventh night.’ Then he swore an oath, without exception that it was the twenty seventh night.’ So I said: ‘ O Abul-Mundhir! Upon what basis do you say that?’ He said: ‘Based upon the sign which Allaah’s Messenger ﷺ informed us of: that it [i.e. the sun] will rise on that day having no rays’.”

\* Imaam an-Nawawee -*rahimahullaah*- said in his explanation of ‘Saheeh Muslim’:

“...al-Qaadee `Iyaad said: It is said that the meaning of its having no rays is that this was just a distinctive sign which Allaah -the Most High- made for it [that year]. He said: Or it is otherwise said: Rather it is on account of the great number of Angels coming and going on its night; and their descending to the earth, and their ascending, with that which they descended with. So their wings and their subtle/ethereal bodies screen the light of the sun and its rays, and Allaah knows best.”

\* Imaam Aboo Daawood -*rahimahullaah*- reported the hadeeth (The Book of the Prayer: Chapter 319: What occurs regarding the Night of Decree), (no. 1378), with the wording: “...On the morning following that night the sun enters the morning like a brass dish, having no rays, until it has risen higher.”

[Declared ‘hasan saheeh’ by Shaikh al-Albaanee -*rahimahullaah*.]

\* Imaam Ibn Khuzaymah -*rahimahullaah*- reported in his ‘Saheeh’ (no. 2192): “ Bundaar narrated to us: Aboo `Aamir narrated to me: Zam`ah narrated to us: from Salamah -he is Ibn Wahraam-: from `Ikrimah: from Ibn `Abbaas: from the Prophet ﷺ that he said regarding the Night of Decree: << **It is a pleasant night, being neither hot nor cold. The sun enters the morning of its day being red and weak**>>.”



-Shaikh al-Albaanee said: “A hadeeth which is ‘Saheeh’ because of its witnesses...”

\* Imaam an-Nawawee *-rahimahullaah-* said in his explanation of ‘Saheeh Muslim’ (The Book of Fasting: Chapter 40: The virtue of the Night of Decree):

“al-Qaadee [Iyaad] said: They disagreed about its place. So a group said: It moves about, so in one year it will be one night, and in another year it will be a different night, and so on; and this harmonizes the ahaadeeth ; and it is said: Each hadeeth refers to one of its times, and there is no contradiction between them. He said: And the like of this was stated by Maalik, ath-Thawree, Ahmad, Ishaaq, Abu Thawr, and others. They said: It moves about within the last ten nights of Ramadaan...”

\* al-Haafiz Ibn Hajr *-rahimahullaah-* said in ‘Fathul-Baaree’ (4/260) in explanation of the chapter heading: ‘Seeking the Night of Decree in the odd nights of the last ten’:

“This title contains an indication of the preference of the saying that the Night of Decree is restricted to Ramadaan, then to the last ten nights of it, then to the odd nights from them, and that it is not one particular, fixed night. This is what is indicated by the collected narrations concerning it.”

-And he said (4/267):

“So the most correct saying out of all of them is that it is one of the odd nights from the last ten, and that it moves around – as can be understood from the ahaadeeth of this chapter.

So the most likely nights are the odd nights of the last ten; and the most likely night from the odd nights of the last ten in the view of the Shaafi`ees is the twenty-first night or the twenty-third night, in accordance with what occurs in the hadeeth of Abu Sa`eed and Abdullaah ibn Unays; whereas in the view of the majority the most likely (night) is the twenty-seventh night, and the evidences for that have preceded.

The scholars said: The wisdom behind Laylatul-Qadr being concealed is so that the people strive to seek it contrary to what would be the case if it were a certain known night – for then they would restrict themselves to that, as has been mentioned concerning the hour on the day of Jumu`ah...”

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[Translated by Abu Talhah Daawood ibn Ronald Burbank]