Fasting Series | Shaykh ‘Abdul-‘Azīz ibn Bāz

The Last Ten Nights of Ramaḍān and Laylatul-Qadr

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما: أَنَّ رِجَالاً مِنْ أَصْحَابِ النَّبِيِّ – صلى الله عليه وسلم – أُرُوا لَيْلَةَ الْقَدْرِ فِي الْمَنَامِ فِي السَّبْعِ الأَوَاخِرِ فَقَالَ النَّبِيُّ – صلى الله عليه وسلم –: أَرَى رُؤْيَاكُمْ قَدْ تَوَاطَأَتْ فِي السَّبْعِ الأَوَاخِرِ فَمَنْ كَانَ مُتَحَرِّيهَا فَلْيَتَحَرَّهَا فِي السَّبْعِ الأَوَاخِرِ.

‘Abdullāh ibn ‘Umar (رَضِيَ ٱللَّهُ عَنْهُمَا) narrated that some men from the companions of Allāh’s Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) saw Laylatul-Qadr in a dream as being within the last seven nights. So the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said:

I see that your dreams all agree that it is within the last seven nights so let whoever seeks it do so within the last seven nights.[1]

Explanation of Shaykh ‘Abdul-‘Azīz ibn Bāz (رَحِمَهُ ٱللَّهُ):[2]

This ḥadīth establishes that Laylatul-Qadr occurs in the last ten nights of Ramaḍān. The Qur’ān also establishes that Laylatul-Qadr is real and will certainly occur and that Allāh revealed the Noble Qur’ān on Laylatul-Qadr, as Allāh said:

﴿إِنَّآ أَنزَلْنَٰهُ فِى لَيْلَةِ ٱلْقَدْرِ ۝١ وَمَآ أَدْرَىٰكَ مَا لَيْلَةُ ٱلْقَدْرِ ۝٢ لَيْلَةُ ٱلْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ۝٣ تَنَزَّلُ ٱلْمَلَٰٓئِكَةُ وَٱلرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ ۝٤ سَلَٰمٌ هِىَ حَتَّىٰ مَطْلَعِ ٱلْفَجْرِ ۝٥﴾

“Verily! We have sent the Qur’ān down in the night of al-Qadr (Decree). And what will make you know what the night of al-Qadr is? The night of al-Qadr is better

[1] Ṣaḥīḥ al-Bukhārī (no. 2015) and Ṣaḥīḥ Muslim (no. 1165)
[2] Explanation of ‘Umdah al-Aḥkām, Dār al-Riyādah (pgs. 267-268)

than a thousand months of worship. Therein descend the angels and Jibrīl by Allah's Permission with all Decrees. Peace all that night until the appearance of dawn."[3]

So, Laylatul-Qadr is a tremendous night, Allāh revealed the Qur'ān on that night during a great month, the month of Ramaḍān. Allāh (عَزَّوَجَلَّ) said:

﴿شَهۡرُ رَمَضَانَ ٱلَّذِيٓ أُنزِلَ فِيهِ ٱلۡقُرۡءَانُ﴾

"The month of Ramaḍān in which was revealed the Qur'ān"[4]

In another verse, Allāh made it clear that it is a blessed night, He (عَزَّوَجَلَّ) said:

﴿حمٓ ١ وَٱلۡكِتَٰبِ ٱلۡمُبِينِ ٢ إِنَّآ أَنزَلۡنَٰهُ فِي لَيۡلَةٖ مُّبَٰرَكَةٍۚ إِنَّا كُنَّا مُنذِرِينَ ٣ فِيهَا يُفۡرَقُ كُلُّ أَمۡرٍ حَكِيمٍ ٤﴾

[3] Sūrah al-Qadr (97:1-5)
[4] Sūrah al-Baqarah (2:185)

"Ḥā-Mīm. By the manifest Book (this Qur'ān) that makes things clear. We sent it down on a blessed night. Verily, We are ever warning. Therein (that night) is decreed every matter of ordainments."[5]

On Laylatul-Qadr, every matter of ordainment is decreed. The events of the years are decreed in detail from the previous decree. This is from Allāh's Signs and His Wisdom.

Likewise, regarding every foetus, while it is in the mother's womb, everything that it will happen to it from future events is written: its actions; statements; wretchedness; salvation; etc.

In this ḥadīth, the Ṣaḥābah had dreams that agreed that Laylatul-Qadr is in the last seven nights so the Prophet (ﷺ) said: **"I see that your dreams all agree that it is within the last seven nights so let whoever seeks it do so within the last seven nights."** Meaning: it is more likely than other days. Laylatul-

[5] Sūrah al-Dukhān (44:1-4)

Qadr may occur on the 21st, 22nd or 23rd, however it is more likely to be in the last seven nights.

عَنْ عَائِشَةَ رضي الله عنها أَنَّ رَسُولَ اللهِ – صلى الله عليه وسلم– قَالَ: تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْوِتْرِ مِنْ الْعَشْرِ الأَوَاخِرِ.

‘Ā’ishah (رَضِيَ اللَّهُ عَنْهَا) narrated that Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

> **Seek Laylatul-Qadr in the odd nights from the last ten nights.[6]**

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ – رضي الله عنه – أَنَّ رَسُولَ اللهِ – صلى الله عليه وسلم – كَانَ يَعْتَكِفُ فِي الْعَشْرِ الأَوْسَطِ مِنْ رَمَضَانَ فَاعْتَكَفَ عَامًا حَتَّى إِذَا كَانَتْ لَيْلَةُ إِحْدَى وَعِشْرِينَ – وَهِيَ اللَّيْلَةُ الَّتِي يَخْرُجُ مِنْ صَبِيحَتِهَا مِنْ اعْتِكَافِهِ – قَالَ: مَنْ اعْتَكَفَ مَعِي فَلْيَعْتَكِفْ الْعَشْرَ

[6] Ṣaḥīḥ al-Bukhārī (no. 2017) and Ṣaḥīḥ Muslim (no. 1169)

الأَوَاخِرَ فَقَدْ أُرِيتُ هَذِهِ اللَّيْلَةَ ثُمَّ أُنْسِيتُهَا وَقَدْ رَأَيْتُنِي أَسْجُدُ فِي مَاءٍ وَطِينٍ مِنْ صَبِيحَتِهَا فَالْتَمِسُوهَا فِي الْعَشْرِ الأَوَاخِرِ وَالْتَمِسُوهَا فِي كُلِّ وِتْرٍ فَمَطَرَتِ السَّمَاءُ تِلْكَ اللَّيْلَةِ وَكَانَ الْمَسْجِدُ عَلَى عَرِيشٍ فَوَكَفَ الْمَسْجِدُ فَأَبْصَرَتْ عَيْنَايَ رَسُولَ اللهِ – صلى الله عليه وسلم – وَعَلَى جَبْهَتِهِ أَثَرُ الْمَاءِ وَالطِّينِ مِنْ صُبْحِ إِحْدَى وَعِشْرِينَ.

Abū Sa'īd al-Khudrī (رَضِيَٱللَّهُعَنْهُ) narrated:

> The Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) used to perform I'tikāf in the middle ten days of Ramaḍān and one year he performed I'tikāf until the night of the twenty-first; it is the night before the morning when he would come out of his I'tikāf. The Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) said: **"Whoever was in I'tikāf with me should stay in I'tikāf for the last ten days for I was informed of the date of this night (Laylatul-Qadr) but I was made to forget it. In a dream, I saw myself prostrating in mud and water in the morning of that night. So,**

search for it in the last ten nights, and search for it in their odd nights." It rained that night and the roof of the masjid dripped as it was made from leaf stalks of date palms. I saw Allāh's Messenger with my own eyes and there were traces of mud and water on his forehead and that was on the morning of the twenty-first.[7]

Explanation of Shaykh 'Abdul-'Azīz ibn Bāz (رَحِمَهُ ٱللَّهُ):[8]

These two narrations establish that Laylatul-Qadr occurs in the last ten nights of Ramaḍān and that it is more likely to be during the odd nights from it: the 21st, 23rd, 25th, 27th and 29th. The 27th night is the most likely.

Laylatul-Qadr may occur in the even nights as has come in another ḥadīth that the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said:

[7] Ṣaḥīḥ al-Bukhārī (no. 2027) and Ṣaḥīḥ Muslim (no. 1167)
[8] Explanation of 'Umdah al-Aḥkām, Dār al-Riyādah (pgs. 269-271)

«فِي تَاسِعَةٍ تَبْقَى فِي سَابِعَةٍ تَبْقَى فِي خَامِسَةٍ تَبْقَى فِي ثَالِثَةٍ تَبْقَى»

"[Seek it] when nine [nights] remain, when seven [nights] remain, when five [nights] remain, and when three [night] remain."

Until the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

«فِي آخِرِ لَيْلَةٍ»

"[Seek it] in the last night."[9]

So, it is legislated for the believing men and women to search for Laylatul-Qadr during all of the ten nights and to spend these nights in the obedience of Allāh, worshipping Him, calling upon and begging Him due to the virtues of these ten nights and in order to coincide with the blessed night.

[9] Ṣaḥīḥ al-Bukhārī (no. 2021) and Musnad Abū Dāwūd al-Ṭayālisī (no. 922)

The majority of scholars hold the opinion that Laylatul-Qadr is specific to the last ten nights and the authentic narrations from Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) have proven that. Some of the scholars hold other opinions regarding this and have said that it may occur any day of the year, others have said that it occurs in the second half of the year and others have said that it occurs between the 15th and 20th of Ramaḍān. These are all weak opinions, and the correct position is that it occurs in the last ten nights of Ramaḍān.

The second ḥadīth, the ḥadīth of Abū Sa'īd (رَضِيَ اللَّهُ عَنْهُ), establishes that once in the time of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), it occurred on the 21st night. It states that the Prophet mentioned that it is the 21st night and he had seen in a dream that on the morning of it he would be prostrating in mud and water in the morning of that night. It rained that night and the Ṣaḥābah saw the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) with traces of mud and water on his forehead.

‘Ā’isha asked the Prophet: “Allāh’s Messenger, if I find Laylatul-Qadr, what should I supplicate?” He said: **“Say:**

«اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي»

‘O Allāh, indeed You are Pardoning, You love to pardon, so pardon me.’”[10]

Thus, the Sunnah during Laylatul-Qadr is to supplicate with beautiful and comprehensive supplications, stand in prayer, increase in Allāh’s Remembrance, reciting the Qur’ān, giving in charity and all other types of goodness. This is what should be done during these days and nights. Allāh, the Most High, said:

﴿لَيۡلَةُ ٱلۡقَدۡرِ خَيۡرٞ مِّنۡ أَلۡفِ شَهۡرٖ﴾

“The night of al-Qadr is better than a thousand months.”[11]

[10] Jāmi’ al-Tirmidhī (no. 3513)
[11] Sūrah al-Qadr (97:3)

The scholars have stated in explanation of this verse that striving for good deeds on this night is better and more virtuous than good deeds done for a thousand months that do not include Ramaḍān. This is a great virtue. A thousand months are equivalent to 83 years and 4 months, a complete lifetime. Whoever reaches this great virtue attains goodness.

Furthermore, striving hard in worship during the last ten nights is not extremely burdensome or difficult. It is not a month, two months or a year of worship. It is only ten nights so striving hard in worship during it is easy.