



IN THE NAME OF ALLAH THE MOST GRACIOUS, THE MOST MERCIFUL

RAMADAN 2021 – THE LAST STRETCH OF RAMADAN

INTRODUCTION

Ramadan this year is passing by quickly and we are going to face the last 10 nights of Ramadan tomorrow inshaAllah:

1. The mosques will be full again in London inshaAllah;
2. People are coming to the mosques not just for tarawih but also for the tahajjud prayers;
3. Some people will make an effort not to sleep in order to worship Allah;
4. Others will be oblivious of the importance of these last 10 nights of Ramadan and will begin to prepare for Eid – cooking special meals and cakes, going to the night bazaar in some countries, cleaning the house thoroughly, etc.
5. Others are not even making any effort.

We must firstly be very grateful to Allah for Allowing us to have this opportunity to meet Ramadan and seek His Forgiveness. We must also not waste this opportunity on seeking His Forgiveness by putting in all effort to worship Him throughout the last 10 nights of Ramadan. Only the foolish will not understand the significance of the last 10 nights, which has a potential to be a Laylatul Qadr in any of the nights, especially the odd nights.

Do remember the important hadith, that if we are negligent of the Blessings of the last 10 nights of Ramadan, we miss a great opportunity to gain the special merits.

The companion Anas ibn Malik reported: “Ramadan approached, so the Messenger of God said: ‘This month has come to you, and in it there is a night that is better than a thousand months. Whoever is deprived of it is deprived of all goodness, and no one is deprived of its goodness except one who is truly deprived.’” (Ibn Majah 1644)

Remember also another hadith which we have mentioned many times in our classes:

Abu Huraira reported: The Prophet, peace and blessings be upon him, ascended the pulpit and he said, “Amin, amin, amin.” It was said, “O Messenger of Allah, you

ascended the pulpit and said amin, amin, amin.” The Prophet said, “Verily, Gabriel came to me and he said: Whoever reaches the month of Ramadan and he is not forgiven, then he will enter Hellfire and Allah will cast him far away, so say amin. I said amin. Whoever sees his parents in their old age, one or both of them, and he does not honour them and he dies, then he will enter Hellfire and Allah will cast him far away, so say amin. I said amin. Whoever has your name mentioned in his presence and he does not send blessings upon you and he dies, then he will enter Hellfire and Allah will cast him far away, so say amin. I said amin.”
Ṣaḥīḥ Ibn Ḥibbān 915; Grade: *Saḥīḥ* (authentic) according to Al-Albani

It is important not to just go through the rituals without pausing and check – how much have we improved in our Deen? Do we feel closer to Allah?

We must always do al Muhasabah (keeping into account of our deeds) which we always discuss in our classes:

- How are our prayers? Are you doing all the prayers on time?
- Are we achieving more khushoo’ in our prayers?
- Are we making all efforts to prevent ourselves from committing sins?
- Are we wasting time on things that do not benefit the Hereafter?
- Are we more aware of our purpose of life?

IMPORTANT POINTS TO BE VERY SELF AWARE:

1. Shaytan is locked up – maximise this opportunity
2. When shaytan is locked up – 2 other factors that will determine on our complete submission to Allah:
 - i. Allah’s Guidance
 - Are we striving to obtain Allah’s Guidance by praying, making du’a, etc
 - ii. Controlling our nafs
 - Are we striving to ensure our Nafs are obeying Allah?
3. Check our state of Taqwa in our hearts
 - Are we conscious of Allah is ALL our daily activities?
 - Does the Taqwa which we gain making us closer to Allah? (49: 13)
 - Does the Taqwa Increase our Furqan? (8: 29)

COMMON MISTAKES IN THESE LAST 10 NIGHTS OF RAMADAN

1. Complete lack of knowledge of the significance;
2. Has knowledge but heedless of the significance – still watching Netflix, listening to YouTube channels on unislamic materials, TIK TOK etc.
3. Heedless of Ramadan throughout the last 20 days and now struggling to even worship Allah in the Best of manners;
4. Too busy preparing for Eid;
5. Having long iftars and iftar parties;
6. Focussing ONLY on 27th night of Ramadan;

7. Too busy with work in the day and fell asleep in the night;
8. Fail to control the tongue at night - especially assuming that the days of fasting we should control the tongue (as it may reduce the reward of fasting) and wrongly assuming that at night we can say whatever we want
9. Distracted by social media - posting photos, reading comments, etc.
10. Do housework at night, for e.g. wash the bathroom, vacuum, etc. All these should be done in the day.
11. Those sisters who cannot pray due to menstruation - they are sleeping or distracted with the media, social media, etc. Laylatul prayer is not just about the prayers.

If we are distracted and not focus on worshipping Allah, quickly ask yourself

- **is this how we should spend the last 10 nights of Ramadan?**
- **Is this (for example, watching funny tik tok videos) really contributing to my purpose in life?**
- **I may not meet Ramadan again**

UNDERSTANDING LAYLATUL QADR

Allah is so Merciful that He would allocate certain periods of time as very important with a multitude of rewards. We have the best 10 days of the year being the first 10 days of Dhulhijjah where the deeds that we do are very beloved to Allah in these 10 days.

We have the whole month of Ramadan as a Blessed month of achieve Taqwa (2: 183) and within these one month, the best nights are the last 10 nights. Allah even Revealed one whole surah in the Qur'an dedicated to these amazing nights:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ
وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ
لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ
تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ
سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ

"Verily, We have sent it (this Qur'an) down in the Night of Al-Qadr (Decree). And what will make you know what the Night of Al-Qadr (Decree) is? The Night of Al-

Qadr (Decree) is better than a thousand months (i.e., worshipping Allah in that night is better than worshipping Him a thousand months, i.e., 83 years and 4 months). Therein descend the angels and the Ruh [Jibril (Gabriel)] by Allah's Permission with all Decrees. (All that night), there is peace (and goodness from Allah to His believing slaves) until the appearance of dawn."

[Surah Al Qadr 97: 1-5]

On this night, the single most important event in human history unfolded as, after the Glorious Qurân was preserved in the Protected Tablet, Jibril (AS) descended with the blessed book to reveal it, upon Allâh's command, to His Messenger (SallAllahu 'alayhi wa sallam).

Allah SWT also reminded us in another verse of the Holy Quran:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ
فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ
أَمْرًا مِّنْ عِنْدِنَا إِنَّا كُنَّا مُرْسِلِينَ
رَحْمَةً مِّنْ رَبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

"We sent it (this Qur'an) down on a blessed night [(i.e., the Night of Al-Qadr, Surah No:97) in the month of Ramadan, the 9th month of the Islamic calendar]. Verily, We are ever warning [mankind that Our Torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship].

Therein (that night) is decreed every matter of ordainments (i.e., the matters of deaths, births, provisions, and calamities for the whole (coming) year as decreed by Allah).

As a Command (or this Qur'an or the Decree of every matter) from Us. Verily, We are ever sending (the Messengers).

(As) a Mercy from your Rubb, Verily! He is the All-Hearer, the All-Knower."

[Surah Ad Dukhaan 44: 3-6]

These verses of the Quran significantly elevate the status of this special part of Ramadan.

THE SECRECY OF WHEN EXACTLY IS THIS SPECIAL NIGHT

As Ibn Qudamah al-Maqdisi (d. 620 H) writes:

Allah has concealed this night from the ummah so that they may strive in seeking it and performing worship throughout the month in the hopes of catching it. Similarly, He concealed the hour of special acceptance on Friday so that one would increase in their supplications throughout the day, and He concealed His Greatest Name (ism al-a'dham) amongst His Divine Names and His Pleasure with acts of obedience so that people would strive for them. And He concealed an individual's lifespan and the Hour [of the Day of Judgment] so that humanity would continuously strive in good deeds, being heedful of them.

Ibn Qudamah, *al-Mughni* (Dar `Alam al-Kutub), vol. 4, p. 453.

But we understand from some hadiths that it is in the last ten nights of Ramadan:

Aishah (r.a.) reported: The Messenger of Allah (SallAllahu 'alayhi wa sallam) used to seclude himself (in the mosque) during the last ten nights of Ramadan. He would say, "*Search for Lailat-ul-Qadr (Night of Decree) in the last ten nights of Ramadan.*" [Related by Al-Bukhari and Muslim]

In another hadeeth:

`Aishah (r.a.) reported: The Messenger of Allah (SallAllahu 'alayhi wa sallam) used to observe I'tikaf in the last ten days of Ramadan and say, "*Seek Lailat-ul-Qadr (Night of Decree) in the odd nights out of the last ten nights of Ramadan.*" [Related by Al-Bukhari]

We learn from this Hadith that Lailat-ul-Qadr occurs in any of the five odd nights - 21st, 23rd, 25th, 27th and 29th - of the last ten nights of Ramadan. Its exact date has not been revealed for the reason that people keep themselves awake for prayer for a larger number of nights. Had its date been fixed, people would have kept awake for prayer only on that night. There is a general belief among the scholars that it is fixed, on the 27th night of Ramadan. But this is not correct. Ahadith do not confirm this view.

FOR YOUR INFORMATION, THIS YEAR, 2021, 21ST NIGHT WILL FALL INSHAALLAH ON SUNDAY NIGH, 2 MAY 2021.

In another hadeeth:

`Aishah (RA) reported: When the last ten nights (of Ramadan) would begin, the Messenger of Allah (SallAllahu 'alayhi wa sallam) would keep awake at night (for prayer and devotion), awaken his family and prepare himself to be more diligent in

worship.

[Related by Al-Bukhari and Muslim]

Lastly,

ʿAishah (RA) reported: The Messenger of Allah (SallAllahu ʿalayhi wa sallam) 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. [Related by Muslim]

THE SIGNIFICANCE OF THE NIGHT

Islamic scholars differ regarding the meaning behind the name of '*Laylatul-Qadr*', as the word '*Qadr*' can hold a variety of meanings, and each has its own theological significance.

Some scholars defined '*Qadr*' in the context of this holy night as 'destiny/decree' (qadar). To them, this meant that this was the night in which the destiny of each person was decided. It would be this night in which a person's sustenance, lifespan, and other critical matters would be sealed for the coming year.

In support of this, 'Abdullah ibn Abbas (may Allah be pleased with him) said: "It is written in *Umm al-Kitab* (the Heavenly copy of the Qur'an) during *Laylatul-Qadr* what shall come to pass in the following year of good and evil, sustenance, and lifespan. Even the pilgrimage of the pilgrim (shall be decided); it will be said 'so-and-so will perform pilgrimage' (on this night)." *Tafsir al-Baghawi* 7/227-228.

Al-Hasan Al-Basri (d. 110 H), Mujahid (d. 104 H) and Qatadah (d. 117 H) – three renowned early Muslim scholars – shared this view and were reported to have said that "all the affairs of lifespan, deeds, creation, and provision are decreed on *Laylatul-Qadr* in the month of Ramadan and will come to pass in the coming year." Al-Bayhaqi, *Kitab Fada'il Al-Awqat*, 213

Imam Al-Nawawi concluded his discussion on *Laylatul-Qadr* by saying: "It was named *Laylatul-Qadr*, meaning: the night of judgment and discernment (in the affairs of men). This meaning is what is true and popular." *Al-Majmoo' Sharh Al-Muhadhab*, 6/447.

Other scholars defined the meaning of '*Qadr*' as 'power,' indicating the greatness of the honour and might of the night. *Tafsir Al-Baghawi*, 8/48. Similar to this view is the interpretation of '*Qadr*' as 'power' in that the righteous deeds performed during this night are far more powerful than they would be on any other night.

Ibn 'Uthaymeen said: "A person would attain the reward of the night, even if he has no knowledge of it. This is because the Prophet (SallAllahu 'alayhi wa sallam) said 'whoever stands (in prayer) during *Laylatul-Qadr*, with faith and hope, will be forgiven,' and the Prophet (SallAllahu 'alayhi wa sallam) did not make knowledge of the night a condition of their forgiveness. And had knowledge of the night become a necessary factor, the Prophet would have made this clear." *Sharh Al-Mumta'*, 6/494

In this view, since knowledge of the night is not a prerequisite to prospering from the night, then it is not required for the worshipper to understand concepts of destiny or decree in order to achieve the rewards of worshipping on this night. All they need to do is perform acts of worship on that night.

Another meaning of '*Qadr*' in the context of *Laylatul-Qadr*, involves the meaning of 'restriction.' This is understood to indicate that the earth becomes restricted as angels descend to the earth on the holy night, occupying the earth. This descent of the angels is referenced in the Qur'an, and since angels are typically associated with concepts such as light, guidance, and blessings, it is a symbol of how majestic *Laylatul-Qadr* is (97: 4) Furthermore, since angels occupy the highest heavens, they are described in the Qur'an as 'close to Allah'; yet on *Laylatul-Qadr* they are 'seeking permission' from Allah to descend to earth in recognition of the divine blessings that Allah places on earth during this night. In one narration, the Prophet ﷺ stated: "Truly the angels on this night are as numerous as the pebbles upon the earth." *Musnad Ahmad*, 10734

Laylatul-Qadr has also been described as a gift for the Prophet Muhammad's (SallAllahu 'alayhi wa sallam) community (*ummah*). In the *Muwatta* of Imam Malik, there is a *hadith* that states: "The Messenger of Allah, may Allah bless him and grant him peace, was shown the lifespans of the people (who had gone) before him, or what Allah willed of that, and it was as if the lives of the people of his community had become too short for them to be able to do as many good actions as others before them had been able to do with their long lives, so Allah gave him *Laylat al-Qadr*, which is better than a thousand months." *Muwatta Malik*, 19:706. On the basis of this narration, some scholars, like Ibn 'Abdul-Barr and al-Nawawi, asserted that the virtuous reward of this night was exclusive to Prophet Muhammad's *ummah*, although other scholars like Ibn Kathir and Ibn Hajar al-'Asqalani did not consider it exclusive (see Al-Zarqani, Muhammad Abdul-Baqi. *Sharh al-Zarqani 'ala Muwatta Malik*, 2003, p.326).

In addition to the aforementioned significance related to Divine decree and providing the Prophet's *ummah* with a unique opportunity for worship, there is also a special connection that *Laylatul-Qadr* has with the Qur'an. In Surah al-Qadr (97:1) and Surah al-Dukhan (44:3), it is mentioned that the Qur'an was revealed on this night. Ibn Abbas has explained this by mentioning on *Laylatul-Qadr* that the Qur'an was revealed in its entirety from the highest heaven to the lowest heaven, and placed

in a special chamber called *Bayt al-`Izzah* (the House of Honour). From there, it was revealed gradually over the course of twenty three years to the Prophet Muhammad. Mustadrak al-Hakim 3781, *Sunan al-Nasa'i* 11625, Sunan al-Bayhaqi 8521. Ibn Taymiyyah explains that this revelation from a written form (in *Lawh al-Mahfudh*) to a written form (in *Bayt al-`Izzah*) does not negate the Angel Jibreel hearing the Qur'an directly from Allah and bringing it to the Prophet (*Majmu al-Fatawa* 12/126-7). Thus we have the oral revelation of the Qur'an, and the written revelation of the Qur'an. This was in order to emphasise the lofty status of the revelation and to announce to the inhabitants of the Heavens that this was the final revelation. Badr al-Deen al-Zarkashi, *Burhan fi Ulum al-Qur'an*, vol .1, p. 230. It is also mentioned by other scholars, such as Imam al-Sha'bi (d. 105 H), that the revelation of the Qur'an to the Prophet Muhammad began in the month of Ramadan on *Laylatul-Qadr* when Jibreel first descended to visit the Prophet Muhammad. Manna' al-Qattan, *Mabahith fi `Ulum al-Qur'an*, p. 97. He explains that both of these opinions are in fact correct and compatible.

Note: We should not have some nights when people gather in mosques – called Nuzul Qur'an – because this has not been practised by prophet Muhammad (SallAllahu 'alayhi wa sallam) and his companions.

THE REWARD FOR THOSE WHO WORSHIP DURING LAYLATUL QADR

Abu Hurairah (RA) reported: The Prophet (SallAllahu 'alayhi wa sallam) said, "*Whosoever performs Qiyam during Lailat-ul-Qadr (Night of Decree), with Faith and being hopeful of Allah's reward, will have his former sins forgiven.*" [Related by Al-Bukhari and Muslim]

“Qiyam” here means what keeps one awake to one's capacity and for worship and makes one perform Nawafil, impels one to beg forgiveness from Allah SWT, urges one to praise Him (SWT). Specially, if a person performs `Isha prayer and Fajr prayer in congregation, he will hopefully attain all those distinctions which are mentioned in this Hadith.

DU'A TO BE RECITED DURING LAYLATUL QADR

There is also a special link between this night and seeking forgiveness from God. A'isha asked the Prophet, “O Messenger of Allah! If I knew which night is Laylatul-Qadr, what should I say during it?” And he instructed her to say:

اللَّهُمَّ إِنَّكَ عَفُوٌّ كَرِيمٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

O Allah! You are Most Forgiving, and you love to forgive. So forgive me. *Jami' al-Tirmidhi, 3513*

The Prophet ﷺ instructed us to call out to Allah using the Divine name *al-Afuww* (The Most Forgiving) on this night, and this has a special connection with Qadar. The linguistic meaning of this Divine Name is explained by noting that the root of *'afuw* (forgiveness) linguistically connotes erasure (*al-mahuw*) and effacement (*al-tams*). *Lisan al-'Arab*, 4/3019. Thus, our prayers to Allah on this night are explicitly connected to a plea for Him to erase the consequences of our misdeeds. The Qur'an states that Allah's *'afuw* protects calamity from being decreed for us as a result of our sins:

And whatever strikes you of calamity (museebah), it is because of what your hands have earned, although He pardons (ya'fuw) a great deal. (42:30)

So the decrees on *Laylatul-Qadr* may be descending with calamities that are consequences of our sins, and on this night we have an exclusive opportunity to invoke the forgiveness of *al-Afuww* to erase those sins as well as the resultant decree, and remove them from our fates for the upcoming year.

WHAT SHOULD WE DO IN THESE LAST 10 NIGHTS OF RAMADAN?

As *Laylatul-Qadr* is certainly the most blessed night of the year, a person who misses it has certainly missed a tremendous amount of good. Many scholars mentioned that what's to be avoided beyond sin is wasting time on that precious night, unnecessary socialising with people, arguing, shopping, etc. One should keep in mind that the night technically starts at *Maghrib* (sunset), and be heedful of how time is spent from that point onwards. If a believing person is keen to obey his Lord and increase the good deeds in his record, he should strive to spend this night in worship and obedience. If this is facilitated for him, all of his previous sins will be forgiven.

Suratul-Alaq, which was revealed on this blessed night, begins with the command to read the Qur'an, and ends with the command to prostrate and draw close to your Lord. In that is a Divine prescription for how the night is to be spent. Ash-Shafi'i (d. 204 H) said that some of the pious predecessors preferred to spend this night in prayer, some in Quran, some in *dua*, and all are rewarded by Allah. This is especially important to note for women who are on their period and unable to perform *Qiyam* since the rewards of the night are still fully available to them. This also shows the importance of intention in that even if you don't catch the night for some reason out of your control, you will still be fully rewarded for it. While it is best to perform full *i'tikaf* (i.e., seclude yourself in the masjid for the entirety of the 10 days), there are many important things one can do even if one is unable to engage in *i'tikaf*.

Merely praying *Isha* and *Fajr* in congregation on that night is enough to fill its scales. The Prophet ﷺ said: "Whoever attends *Isha* prayer in congregation, then he has the reward as if he had stood half of the night. And whoever prays *Isha* and *Fajr* in congregation, then he has the reward as if he had spend the entire night standing in prayer." *Jami' Tirmidhi*, 221. Similarly in *Sahih Muslim*, 656a. Moreover, Imam Malik (d. 179 H) narrated that he had heard that Said ibn al-Musayyab (d. 94 H) used to say, "Whoever is present at *Isha* on *Laylatul-Qadr* has taken his portion from it." *Muwatta Malik*, Book 19, Hadith 707.

If one is able to do more than that, the next step involves performing extra voluntary prayers during the night. The Prophet Muhammad ﷺ said, "Whoever stands in prayer during *Laylatul-Qadr* with faith and hope in the reward of Allah, all of his previous sins will be forgiven." *Sahih Bukhari*, 1901.

Finally, as mentioned earlier, the supplication the Prophet ﷺ advised his wife A'isha to make on that blessed night is a prayer for an all-encompassing forgiveness that involves invoking Allah's love for forgiveness. *Jami' al-Tirmidhi*, 3513. Discussed earlier in the article, p. 9.

Here lies a benefit to the believer in discovering their own love to forgive as they invoke Allah's love of forgiveness. The Prophet Muhammad ﷺ stated to his companions: "I came to inform you of the (specific) night of *Laylatul Qadr* but found so-and-so arguing and (in the process of mediating) had the knowledge of the night lifted from me." *Sahih Bukhari*, 49. Since the Prophet's knowledge of the specific night of *Laylatul-Qadr* was taken from him due to internal fighting between two individuals, this serves as a reminder that the grudges between mankind veils them from attaining the pardon and forgiveness of the night. For just as the Prophet was veiled from knowing the night due to the grudges between others, it is by offering forgiveness to others, and overlooking each other's faults, that we discover the forgiveness of Allah during *Laylatul-Qadr*.

And in the equation of success found in the limited efforts of that one night, is the embedded infinite mercy found in the eternal pathway to salvation. The same God who commands you to seek His pardon willingly offers it to you for an effort that can be performed even by the youngest and weakest amongst us. The same God who created you with limited years to do good, gives you days and nights that are equivalent to lifetimes of worship. And the same angel, Jibreel, that He sent to honour the Prophet ﷺ that night is sent to the earth that same night annually to honour his nation.

IN SUMMARY, in the UK, we have about 7 hours only from Maghrib to Fajr :

DOs

1. Stand up and pray Qiyam al Layl

2. Make plenty of du'a especially during sujud and witr (du'a Qunut)
3. Do Witr in the part of the night, because Allah Descends to the lowest heaven at night
4. Ask forgiveness
5. Recite the Qur'an
6. Analyse our relationship with Allah and how you would like to improve ourselves after Ramadan inshaAllah
7. Children should be encouraged to stay awake so they will learn the significance of these last 10 nights of Ramadan
8. Make donations if you wish

DON'Ts

1. Don't waste time doing nothing
2. Don't spend too much time eating iftar and sahur
3. Don't do any housework like vacuuming, cleaning toilet, etc. These should be done in the day
4. Don't overprepare for EID like making cakes, etc in the night. These should be done in the day
5. Refrain from spending too much time on social media. You can encourage others but spend less time on it
6. Don't watch any tv or Netflix.
7. Don't have arguments or spend time talking about others

SIGNS OF LAYLATUL QADR

The Prophet (Sallallahu 'alayhi wa sallam) described the night as serene, tranquil, and peaceful. The sun at sunrise would appear reddish and without its normal blazing and sharp rays. Ubayy (RA) said : "*On the morning of the night of Qadr the sun would rise without any beams; (it is like) a wash basin until it raises.*" [Related by Muslim]

Abu Hurairah (RA) said : "*We mentioned the night of Qadr to the Messenger of Allah (Sallallahu 'alayhi wa sallam) and he said: "Which of you remembers when the moon rises and it is like half a bowl."* [Related by Muslim]

Ibn Abbaas (RA) said that the Messenger of Allah (Sallallahu 'alayhi wa sallam) said : "*The night of Qadr is a night of generosity and happiness, it is not hot and neither is it cold. The sun comes up in its morning weak, reddish.*" [Related by Tabarane, Ibn Khuzaimah and Bazaar]

The Prophet (Sallallahu 'alayhi wa sallam) added that "*the angel of earth on that night of Qadr will be more numerous than all the pebbles of the earth.*"

FINAL NOTE ON QADR

Just as a person awaiting the decree of a judge in the courtroom prays most intensely at the moment when that decree is about to be decided, likewise *Laylatul-Qadr* may signal that final opportunity to change one's fate (*taqdeer*). After that, a person's *taqdeer* in the record of the angels is only changed if it was written from before that it would be changed. The *hadith* scholar, Ibn Hajar al-`Asqalani (d. 854 H) notes the difference between the contingent decree (*al-Qada' al-Mu'allaq*) which God has given the angels and the irrevocable decree (*al-Qada' al-Mubram*) which is with God. Al-`Asqalani, al-Hafiz b. Hajar. *Fath al-Bari li sharh sahih al-Bukhari*. (Cairo: Dar al-Rayyan li al-Turath, 1986) vol. 10, p. 430. The recording of one's fate which the angels possess can be subject to change, as the Qur'an states "God erases and confirms what He wills" (13:39) and the Prophet Muhammad ﷺ said, "Nothing averts fate except supplication (*la yaruddu al-qadar illa al-du'a*)." *Sunan Ibn Majah*, 1:95. However, one's record with God in the Preserved Tablet (*al-Lawh al-Mahfudh*) is immutable. Thus, a person praying on *Laylatul-Qadr* may result in their records with the angels being altered, before those records seal one's fate for the coming year. *Du'a* on this night has the greatest power to change decree, hence the night is both the Night of Power and the Night of Decree.

Remember, Ramadan may not come again, so spend these last 10 nights of Ramadan wisely.

MAY ALLAH ACCEPT ALL OF OUR DEEDS AND ANSWER ALL OF OUR DU'A IN THESE LAST 10 NIGHTS OF RAMADAN