

Laylat al-Qadr – by Shaykh Muhammad ibn Salih Al-Uthaymeen



،ال حمد لله وحده. أما ب عد
ف هذا مجموع ث م ين من *ف واد د ال ش د يخ اب ن ع ث يم ين رحمه الله* ن ف ع الله ب ها.

All praise is solely for Allāh (ﷻ), as for what comes after,

These are valuable benefits gathered from the noble Shaykh Muḥammad ibn Sālih Al-Uthaymīn (رحمه الله), and may Allāh (ﷻ), let them be of benefit.

الأولى
قال رحمه الله
فرشلا وهو ،ردقلا نم :لوالا :نيه جول ردقلا ؤلئل تيمس ردقلا ؤلئل
. ؤنسللا يف نوكي ام اهيف ردقي هنأل ؛ري دقتلا نم :ين انثل او*

The First:

The Shaykh Muḥammad ibn Sālih Al-Uthaymīn (رحمه الله), said:

“Laylat al-Qadr is known as Laylat al-Qadr due to two reasons: firstly due to its ranking, and it is that which is noble. Secondly, due to divine decree, as the events of the year are decreed within it.”

ال: ثانية
قال رحمه الله
رجع فلما عولط على اسم شلما بورغ نم أدبي ردقلا ؤل يل تقو*

The Second:

The Shaykh Muḥammad ibn Sālih Al-Uthaymīn (رحمه الله), said:

“The time for Laylat al-Qadr begins from the setting of the sun, up until the arrival of dawn.”

ال: ثالثة
قال رحمه الله
ليلة الا قدر في بيته. موقوي نأ ناسن إلكم ي: ين عي، فالكثع اهل طرتشي ال*

The Third:

The Shaykh Muḥammad ibn Sālih Al-Uthaymīn (رحمه الله), said:

“It is not from it’s conditions that he must be in I’tikaf (to seclude oneself within the Masjid), meaning that it is possible for one to observe Laylat al-Qadr within his house.

بعقارا
قال رحمه الله
لكف، ؤل يل رخآ إلك نيرشعو يدح إلك يل نم، رخ اوأل رشعلا يف، هيف لكش إلك اذه، ناضمر يف ردقلا ؤل يل*
ليلة من هذه ال ليالي يممكن أن تكون فيها ليلة الا قدر، لكن بعض ال ليالي أرجى من بعض.. ن قول: تطلب في
ين أوكد. الا عشر الأواخر، وفي الأوتار أوكد، وفي سبع وعشر

The Fourth:

The Shaykh Muḥammad ibn Sālih Al-Uthaymīn (رحمه الله), said:

“Laylat al-Qadr is within Ramaḍān, there is no doubt regarding this, during the last ten (nights of Ramaḍān), from the twenty first night up until the last, so it is possible for every night from these nights to be Laylat al-Qadr, however a few nights are more hopeful than the others... so we say: Seek for it upon the last ten (nights), and it is more likely upon the odd nights, and it is more likely upon the twenty seventh night.”

ال: خامسة
“الوقني عبرأ يل عاهني عت يف فلتخا” رجح نبا لاق
ال علماء فبها على أربعين فولا مع أن رمضان قال الش يخ معلا قا: * سد بحان الله! هذا من العجاذبا! اخ تلف
ثلاثون يوماً، وليلة الا قدر تكون في عشرة فقط.

The Fifth:

Ibn Hajr said: “It’s specifics are differed upon in accordance to forty opinions”

The Sheikh said in relation to this: “All praise is for Allāh (ﷻ)! This is amazing. The scholars differed upon this in accordance to forty opinions, this being in relation to Ramaḍān being thirty days and Laylat al-Qadr being upon only ten.”

ال: سادسة
قال رحمه الله
بلطلنا أو اذهب، اهبطل يف لملامكم حر اودهت جاف، بابح أل برقيو، بابلا اهيف حتف يف ردقلا ؤل يل: ين اوخا*
واحدروا من الغفلة في الغفلة العطب.

The Sixth:

The Shaykh Muḥammad ibn Sālih Al-Uthaymīn (رحمه الله), said: “My brothers, during Laylat al-Qadr the doors are open, and the beloved are gathered close; so strive, may Allāh (ﷺ), have mercy upon you all, in finding it, and this is the right time to seek, and beware negligence, for in negligence is destruction.”

:ال سابعة

:قال رحمه الله

:ينع فعاف وفعلا بحت وفع كن مهلا :لوقت نأ ردقلا اقليل يف هب وعدت ام لضفأ*

The Seventh:

The Shaykh Muḥammad ibn Sālih Al-Uthaymīn (رحمه الله), said:

“The best that you supplicate with during the Laylat al-Qadr , is that you say:

”ينع فعاف وفعلا بحت وفع كن مهلا“

”Allāh (ﷺ),umma Innaka Affuwun Tuhibbul Afw Fa’fu Annee”

“Oh Allāh, Indeed you are all forgiving, and you love to forgive, so forgive me”

:ال ثامنة

:قال رحمه الله

:هل قيقح الو ،هل لصأ ال نابعش نم فصنلا اقليل يه ردقلا اقليل نأ نم قماعلا ضعيب دنع رهتشا امو*

The Eighth:

The Shaykh Muḥammad ibn Sālih Al-Uthaymīn (رحمه الله), said:

“That which is known among a few of the people, that the Laylat al-Qadr is the night during the middle of Sha’baan; there is no basis to it, nor is there truth to it.”

:ال تاسعة

:قال رحمه الله

:ءادأ يف نيرشعو عبس اقليل (نورحتي) ثيح رضاحلا تقولا يف سانلا نم ريثك طلغ يلإ مبنأ نأ دوا*
ال عمرة، و(تخصص) ليلة سدبع وعشرين بال عمرة من البدع، لأن رسول الله صلى الله عليه وسلم لم
يخصصها بعمرة؛ وإنما أمر أن تحرى ليلة سدبع وعشرين بال قيام .

:والله الموفق

The Ninth:

The Shaykh Muḥammad ibn Sālih Al-Uthaymīn (رحمه الله), said:

“I wish to warn of a mistake many people during this time are doing, wherein they seek the twenty seventh night through performing the lesser pilgrimage, and to specify the twenty seventh night in performing the lesser pilgrimage is an innovation; as the Messenger of Allāh (ﷺ), may Allāh (ﷺ),’s peace and blessings be upon him, never specified it with the performance of the lesser pilgrimage, he only ordered that we seek the Laylat al-Qadr during the twenty seventh night by establishing prayer.”

And Allāh (ﷺ), is most befitting.

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