

YOUR DATE WITH DESTINY



Seeking Laylat-ul-Qadr



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Your Date with Destiny: Seeking Laylat-ul-Qadr

What Makes Laylat al-Qadr Special?

Night of Revelation

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

“Indeed, We sent it down on the Night of Decree.” (Surah Qadr: 1)

Night of Blessing

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ

“Indeed, We sent it down during a blessed night. Indeed, We were to warn [mankind].” (Surah Dukhan: 3)

Night of Power

لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ

“The Night of Decree is better than a thousand months.” (Surah Qadr: 3)

Night of Destiny

فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ . أَمْرًا مِنْ عِنْدِنَا إِنَّا كُنَّا مُرْسِلِينَ

“On that night every matter of wisdom is decreed — a command from Us. Indeed, We have always been sending.” (Surah Dukhan: 4-5)

فَقَالَ بَعْضُهُمْ: هِيَ لَيْلَةُ الْقَدْرِ، يُفْضَى فِيهَا أَمْرُ السَّنَةِ كُلِّهَا مِنْ يَمُوتُ، وَمَنْ يُوَلَّدُ، وَمَنْ يُعَزُّ، وَمَنْ يُدَلُّ، وَسَائِرُ أُمُورِ السَّنَةِ.

Some said: It is Laylat al-Qadr, in which the affairs of the entire year are decreed — who will die, who will be born, who will be honored, who will be humbled, and all other matters of the year.¹

أَخْبَرَنَا رَبِيعَةُ بْنُ كَثُومٍ، قَالَ: كُنْتُ عِنْدَ الْحَسَنِ، فَقَالَ لَهُ رَجُلٌ: يَا أَبَا سَعِيدٍ، لَيْلَةُ الْقَدْرِ فِي كُلِّ رَمَضَانَ؟ قَالَ: إِي وَاللَّهِ، إِنَّهَا لَفِي كُلِّ رَمَضَانَ، وَإِنَّهَا اللَّيْلَةُ الَّتِي يُفْرَقُ فِيهَا كُلُّ أَمْرٍ حَكِيمٍ، فِيهَا يَفْضِي اللَّهُ كُلَّ أَجَلٍ وَأَمَلٍ وَرِزْقٍ إِلَى مِثْلِهَا.

Rabī'ah ibn Kulthūm reported: I was with al-Ḥasan when a man asked him, “O Abū Sa‘īd, does Laylat al-Qadr occur every Ramadan?” He said: “Yes, by Allah, it occurs in every Ramadan. It is the night in which every wise matter is decreed; in it Allah determines every lifespan, hope, and provision until the next year.”²

Night of Angelic Descent

تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ

“The angels and the Spirit descend therein by permission of their Lord for every matter.” (Surah Qadr: 4)

فَقَالَ بَعْضُهُمْ: مَعْنَى ذَلِكَ تَنْزَلُ الْمَلَائِكَةُ وَجِبْرِيلُ مَعَهُمْ، وَهُوَ الرُّوحُ، فِي لَيْلَةِ الْقَدْرِ بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ، يَعْنِي مِنْ كُلِّ أَمْرٍ فَضَّاهُ اللَّهُ فِي تِلْكَ السَّنَةِ مِنْ رِزْقٍ وَأَجَلٍ وَغَيْرِ ذَلِكَ.

Some said: The meaning is that the angels descend along with Jibrīl — who is the Spirit — on Laylat al-Qadr by the permission of their Lord with every matter decreed by Allah for that year, including provision, lifespan, and other affairs.³

¹ Tafsīr at-Ṭabarī in Jāmi' ul-Bayān fī Tafsīr al-Qur'ān

² Jāmi' ul-Bayān fī Tafsīr al-Qur'ān

³ Tafsīr at-Ṭabarī in Jāmi' ul-Bayān fī Tafsīr al-Qur'ān

عَنْ كَعْبٍ أَنَّهُ قَالَ: إِنَّ سِدْرَةَ الْمُنْتَهَى عَلَى حَدِّ السَّمَاءِ السَّابِعَةِ مِمَّا يَلِي الْجَنَّةَ، فَهِيَ عَلَى حَدِّ هَوَاءِ الدُّنْيَا وَهَوَاءِ الآخِرَةِ، غُلُوها فِي الْجَنَّةِ وَعُرُوفُهَا وَأَعْصَانُهَا مِنْ تَحْتِ الْكُرْسِيِّ، فِيهَا مَلَائِكَةٌ لَا يَعْلَمُ عَدَدَهُمْ إِلَّا اللَّهُ عَزَّ وَجَلَّ يَعْبُدُونَ اللَّهَ عَلَى أَعْصَانِهَا، فِي كُلِّ مَوْضِعٍ شَعْرَةٌ مِنْهَا مَلَكٌ، وَمَقَامُ جِبْرِيلَ عَلَيْهِ السَّلَامُ فِي وَسْطِهَا، فَيُنَادِي اللَّهَ جِبْرِيلَ أَنْ يَنْزِلْ فِي كُلِّ لَيْلَةٍ الْقَدْرِ مَعَ الْمَلَائِكَةِ الَّذِينَ يَسْكُنُونَ سِدْرَةَ الْمُنْتَهَى، وَلَيْسَ فِيهِمْ مَلَكٌ إِلَّا قَدْ أُعْطِيَ الرَّأْفَةَ وَالرَّحْمَةَ لِلْمُؤْمِنِينَ، فَيَنْزِلُونَ مَعَ جِبْرِيلَ فِي لَيْلَةِ الْقَدْرِ حِينَ تَغْرُبُ الشَّمْسُ، فَلَا تَبْقَى بُعْثَةٌ فِي تِلْكَ اللَّيْلَةِ إِلَّا وَعَلَيْهَا مَلَكٌ إِمَّا سَاجِدٌ وَإِمَّا قَائِمٌ يَدْعُو لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، إِلَّا أَنْ تَكُونَ كَنِيْسَةً أَوْ بَيْعَةً أَوْ بَيْتَ نَارٍ أَوْ وَتْنَا أَوْ مَوْضِعًا تُطْرَحُ فِيهِ الْخَبَائِثُ، أَوْ بَيْتًا فِيهِ سَكْرَانٌ أَوْ بَيْتًا فِيهِ مُسْكِرٌ أَوْ بَيْتًا فِيهِ وَتْنٌ مَنصُوبٌ أَوْ بَيْتًا فِيهِ جَرَسٌ مَعْلَقٌ أَوْ مَبُولَةٌ، فَلَا يَزَالُونَ تِلْكَ اللَّيْلَةَ يَدْعُونَ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، وَجِبْرِيلُ لَا يَدْعُ أَحَدًا مِنَ الْمُؤْمِنِينَ إِلَّا صَافِحَهُ، وَعَلَامَةُ ذَلِكَ أَنْ يُفْشِعَ جِلْدَهُ وَيَرِقَّ قَلْبُهُ وَتَدْمَعَ عَيْنَاهُ.

A narration attributed to Ka' b states that the Sidrat al-Muntahā stands at the boundary of the seventh heaven near Paradise. Angels beyond count worship Allah upon its branches, and Jibrīl stands at its center. Each Laylat al-Qadr Allah commands Jibrīl to descend with the angels who dwell there. They descend at sunset and fill the earth, praying for the believing men and women. Jibrīl greets every believer, and the sign of that greeting is that the believer's skin trembles, the heart softens, and the eyes shed tears.⁴

Night of Safety and Serenity

سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ

“Peace it is until the break of dawn.” (Surah Qadr: 5)

Night of Forgiveness

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: مَنْ يَقُمْ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.

Abū Hurayrah reported that the Prophet صلی اللہ علیہ وسلم said: “Whoever stands in prayer on Laylat al-Qadr with faith and seeking reward will have his previous sins forgiven.”⁵

⁴ Tafsīr Ibn Kathīr (Narration attributed to Ka' b)

⁵ Bukhārī 35, Muslim 760

Signs of Laylat al-Qadr

Lunar Signs

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: تَذَاكُرْنَا لَيْلَةَ الْقَدْرِ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: أَيُّكُمْ يَذْكُرُ حِينَ طَلَعَ الْقَمَرُ وَهُوَ مِثْلُ شِقِّ جَفَنَةٍ؟

Abū Hurayrah reported: We were discussing Laylat al-Qadr with the Messenger of Allah صلى الله عليه وسلم and he said: “Who remembers when the moon rose like half of a bowl?”⁶

Solar Signs

عَنْ أَبِي بِنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: هِيَ لَيْلَةٌ صَبِيحَةٌ سَبْعَ وَعِشْرِينَ، وَأَمَارَتُهَا أَنْ تَطْلُعَ الشَّمْسُ فِي صَبِيحَتِهَا بَيِّضَاءَ لَا شُعَاعَ لَهَا.

Ubayy ibn Ka‘b said: “It is the night whose morning is the 27th, and its sign is that the sun rises that morning white without rays.”⁷

Weather Signs

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: كُنْتُ أَجَاوِرُ هَذِهِ الْعَشْرَ ثُمَّ بَدَأَ لِي أَنْ أَجَاوِرَ هَذِهِ الْعَشْرَ الْأَوَاخِرَ فَمَنْ كَانَ اعْتَكَفَ مَعِيَ فَلْيَتَّبِعْ فِي مُعْتَكَفِهِ وَقَدْ أُرَيْتُ هَذِهِ اللَّيْلَةَ ثُمَّ أُنْسِيْتُهَا فَأَبْتَعُوهَا فِي الْعَشْرِ الْأَوَاخِرِ وَفِي كُلِّ وَتْرٍ وَقَدْ رَأَيْتُنِي أَسْجُدُ فِي مَاءٍ وَطِينٍ فَأَمْطَرَتِ السَّمَاءُ لَيْلَةَ إِحْدَى وَعِشْرِينَ فَرَأَيْتُ أَنْزَلَ الْمَاءَ وَالطِّينَ عَلَى جَبْهَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

That night rain fell on the twenty-first night, and the mosque roof leaked onto the place where the Prophet صلى الله عليه وسلم prayed. Abū Sa‘īd said: “I saw the Messenger of Allah صلى الله عليه وسلم after the morning prayer, and there was mud and water on his forehead.”⁸

⁶ Muslim 1170

⁷ Muslim 762

⁸ Bukhārī 2108

When is Laylat al-Qadr?

Last Ten Nights

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُجَاوِرُ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ وَيَقُولُ: تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ.

‘Ā’ishah (raḍiya Allāhu ‘anhā) reported:

The Messenger of Allah صلى الله عليه وسلم used to observe i’tikāf during the last ten nights of Ramaḍān and would say: “Seek Laylat al-Qadr in the last ten nights of Ramaḍān.”⁹

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أُرِيْتُ لَيْلَةَ الْقَدْرِ ثُمَّ أَيْقَظَنِي بَعْضُ أَهْلِي فَنَسِيْتُهَا فَالْتَمِسُوهَا فِي الْعَشْرِ الْعَوَاكِرِ.

Abū Hurayrah (raḍiya Allāhu ‘anhu) reported that the Prophet صلى الله عليه وسلم said:

“I was shown Laylat al-Qadr, but then one of my family members woke me and it was made to be forgotten, so seek it in the remaining last ten nights.”¹⁰

نُ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لِللَّيْلَةِ الْقَدْرِ: إِنَّ نَاسًا مِنْكُمْ قَدْ أُرُوا أَنَّهَا فِي السَّبْعِ الْأَوَّلِ وَأُرِي نَاسٌ مِنْكُمْ أَنَّهَا فِي السَّبْعِ الْعَوَاكِرِ فَالْتَمِسُوهَا فِي الْعَشْرِ الْعَوَاكِرِ.

‘Abdullāh ibn ‘Umar (raḍiya Allāhu ‘anhumā) said:

I heard the Messenger of Allah صلى الله عليه وسلم say regarding Laylat al-Qadr: “Some of you were shown in dreams that it occurs in the first seven nights, while others were shown that it occurs in the last seven nights. So seek it in the last ten nights.”¹¹

⁹ Bukhārī 2020, Muslim 1169

¹⁰ Muslim 1166

¹¹ Muslim 1165

Last Seven Nights

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: التَّمَسُّوْهَا فِي الْعَشْرِ الْأَوَاخِرِ فَإِنَّ ضَعْفَ أَحَدِكُمْ أَوْ عَجْزَ فَلَا يُغَلِّبَنَّ عَلَى السَّبْعِ الْبَوَاقِي.

‘Abdullāh ibn ‘Umar (raḍiya Allāhu ‘anhumā) reported that the Messenger of Allah صلى الله عليه وسلم said:

“Seek it in the last ten nights, but if any of you becomes weak or unable, then do not allow yourself to be overcome regarding the remaining seven nights.”¹²

Odd Nights of the Last Ten

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْوَتْرِ مِنَ الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ.

‘Ā’ishah (raḍiya Allāhu ‘anhā) reported that the Messenger of Allah صلى الله عليه وسلم said: “Seek Laylat al-Qadr in the odd nights of the last ten nights of Ramaḍān.”¹³

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَطَبَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنِّي أُرَيْتُ لَيْلَةَ الْقَدْرِ وَإِنِّي نُسِيْتُهَا فَالْتَمِسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ مِنْ كُلِّ وَتْرٍ.

Abū Sa‘īd al-Khudrī (raḍiya Allāhu ‘anhu) reported:

The Messenger of Allah صلى الله عليه وسلم delivered a sermon and said: “I was shown Laylat al-Qadr but then I was made to forget it, so seek it in the last ten nights, in every odd night.”¹⁴

Specific Nights Mentioned

21st Night

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: كُنْتُ أُجَاوِرُ هَذِهِ الْعَشْرَ ثُمَّ بَدَأَ لِي أَنْ أُجَاوِرَ هَذِهِ الْعَشْرَ الْأَوَاخِرَ فَمَنْ كَانَ اعْتَكَفَ مَعِي فَلْيُتَبِّتْ فِي مَعْتَكِفِهِ وَقَدْ أُرَيْتُ هَذِهِ اللَّيْلَةَ ثُمَّ أُنْسِيْتُهَا فَابْتَغُوهَا فِي الْعَشْرِ الْأَوَاخِرِ وَفِي كُلِّ وَتْرٍ وَقَدْ رَأَيْتُنِي أَسْجُدُ فِي مَاءٍ وَطِينٍ فَأَمْطَرَتِ السَّمَاءُ لَيْلَةَ إِحْدَى وَعِشْرِينَ فَرَأَيْتُ أَنْزَلَ الْمَاءَ وَالطِّينَ عَلَى جِبْهَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

¹² Muslim 1165

¹³ Bukhārī 2017

¹⁴ Bukhārī 2036, Muslim 1167

Abū Sa‘īd al-Khudrī (raḍiya Allāhu ‘anhu) reported that the Prophet ﷺ said: “I used to observe i‘tikāf during the middle ten nights, but then it became clear to me that I should observe i‘tikāf during the last ten nights. Whoever was in i‘tikāf with me should remain in his place of retreat. I was shown this night but then it was made to be forgotten, so seek it in the last ten nights and in every odd night. I saw myself prostrating in water and mud.” That night rain fell on the twenty-first night, and the mosque roof leaked onto the place where the Prophet ﷺ prayed. Abū Sa‘īd said: “I saw the Messenger of Allah ﷺ after the morning prayer, and there was mud and water on his forehead.”¹⁵

23rd Night

عَنْ عَبْدِ اللَّهِ بْنِ أُنَيْسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أُرِيْتُ لَيْلَةَ الْقَدْرِ ثُمَّ أُنْسِيَتْهَا وَأُرِيْتُ أَنِّي أَسْجُدُ صَبِيحَتَهَا فِي مَاءٍ وَطِينٍ، فَمَطَرْنَا لَيْلَةَ ثَلَاثٍ وَعِشْرِينَ فَصَلَّى بِنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنْصَرَفَ وَأَثَرُ الْمَاءِ وَالطِّينِ عَلَى جَبْهَتِهِ وَأَنْفِهِ.

‘Abdullāh ibn Unays (raḍiya Allāhu ‘anhu) reported that the Messenger of Allah ﷺ said:

“I was shown Laylat al-Qadr but then it was made to be forgotten, and I saw myself prostrating on the morning after it in water and mud.”

He said: It rained on the night of the twenty-third, and the Messenger of Allah ﷺ led us in prayer. When he finished, the trace of water and mud was visible on his forehead and nose.¹⁶

27th Night

قَالَ أَبِي بِنُ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ فِي لَيْلَةِ الْقَدْرِ: وَاللَّهِ إِنِّي لَأَعْلَمُهَا وَأَكْثَرُ عِلْمِي هِيَ اللَّيْلَةُ الَّتِي أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقِيَامِهَا، هِيَ لَيْلَةُ سَبْعٍ وَعِشْرِينَ.

Ubayy ibn Ka‘b (raḍiya Allāhu ‘anhu) said regarding Laylat al-Qadr:

“By Allah, I know which night it is. Most certainly it is the night that the Messenger of Allah ﷺ commanded us to stand in prayer — it is the night of the twenty-seventh.”¹⁷

¹⁵ Bukhārī 2108

¹⁶ Muslim 1168

¹⁷ Muslim 762

Ibn Ḥajr records 46 different opinions regarding the timing of Laylat-ul Qadar¹⁸

1. It has been lifted entirely, so there is no Laylat-ul-Qadar after the Prophet (Opinion of the Shī'ah)
2. It only occurred in one year during the time of the Prophet (recorded as an opinion by Al-Fākihānī (d. 734 AH) in Sharḥ 'Umdah)
3. It is a night unique to this Ummah only and never occurred in the previous Ummahs (Majority)
4. It can occur any night in the entire year (Some of the Ḥanafīs, including Qāḍī Khan and Abu Bakr ar-Rāzī)
5. It can occur any night in Ramaḍān (Ibn 'Umar, Abū Ḥanīfah, Some Shafi'īs)
6. The night can change each year in Ramaḍān (Abū Ḥanīfah, Nasafī, Some Mālikīs as reported by Ibn al-'Arabī)
7. The first night of Ramaḍān (Abī Razīn al-Uqaylī [companion], Anas ibn Mālik)
8. The 15th night of Ramadan (Ibn Mulaqin)
9. The 15th night of Sha'ban (Qāḍī Sind bin 'Anān)
10. The 17th night of Ramadan (Zayd ibn Arqam [Companion])
11. The middle 10 nights (Al-Ḥasan al-Baṣrī, some Shafi'īs)
12. The 18th night of Ramadan (Al-Quṭb al-Ḥalbī)
13. The 19th night of Ramadan (Alī Ibn Abī Tālib, Zayd ibn Thābit, Ibn Mas'ūd)
14. The 21st night of Ramaḍān (Imām ash-Shāfi', and a major position from his school)
15. If Ramadan is 30 days, then it is the 20th night, and if it is 29 days, then it is the 21st of Ramadan (Ibn Ḥazm)
16. The 22nd night of Ramaḍān (Based on a version of the Ḥadīth of Abdullah bin Unays in Musnad Imām Aḥmad)
17. The 23rd night of Ramaḍān (Based on a version of the Ḥadīth of Abdullah ibn Unays in Ṣaḥīḥ Muslim. Position of Ibn 'Umar, Ibn 'Abbās & 'Aisha)
18. The 24th night of Ramaḍān (Abū Sa'īd al-Khudrī, Ibn Mas'ūd, Al-Ḥasan al-Baṣrī, Ash-Sha'bī, Qatādah)
19. The 25th night of Ramaḍān (Abu Bakrah [Companion of the Prophet - not Abu Bakr])
20. The 26th night of Ramaḍān (Ibn Ḥajr could not find a specific scholar who held this opinion, but Qāḍī 'Iyāḍ said there is not a night of the last 10 nights except someone has said it is that one)
21. The 27th night of Ramaḍān (Ubayy ibn Ka'b swore by it, Ibn Mas'ūd, Ibn 'Abbās, Umar bin Khaṭṭāb, Ibn 'Umar, Jābir ibn Samurah, Mu'āwiyah, dominant position of the Ḥanbalīs, several Shāfi'ī scholars, a reported position of Abū Ḥanīfah and Ḥanafī scholars)
22. The 28th night of Ramaḍān (Ibn Ḥajr could not find a specific scholar who held this opinion, but Qāḍī 'Iyāḍ said there is not a night of the last 10 nights except someone has said it is that one)
23. The 29th night of Ramaḍān (Recorded by Ibn al-Arabī)
24. The 30th night of Ramaḍān (Mu'āwiyah, Abu Hurayrah)

¹⁸ Fath ul-Bārī, vol. 4, p. 264-267

25. In the odd last 10 nights of Ramaḍān (Ibn Ḥajr, al-Muzanī, Ibn Khuzaymah, a large group from all of the madhahib)
26. In the odd of the last 10 nights and the final night of Ramaḍān (Reported in the ḥadīth of Ubādah ibn Ṣamit and Abī Bakrah)
27. It changes in the last 10 nights of Ramaḍān (Abu Qilābah, Imām Mālik, Sufyan Ath-Thawrī, Imām Aḥmad, Ishāq ibn Rāhaway)
 - a. It changes in the last 10 nights and they are of equal chance (Imām Mālik - although this attribution is disputed)
28. It changes in the last 10 nights of Ramaḍān and some nights have a greater chance than others, and the 21st has the highest chance (Imām Shafī)
29. It changes in the last 10 nights of Ramaḍān and some nights have a greater chance than others, and the 23rd has the highest chance
30. It changes in the last 10 nights of Ramaḍān and some nights have a greater chance than others, and the 27th has the highest chance
31. It changes in the last 7 nights counted from the beginning of the month of Ramaḍān
32. It changes in the last 7 nights counted from the end of the month of Ramaḍān
33. It changes in the last half of Ramaḍān (Abū Yusuf, Muḥammad ash-Shaybānī, Al-Jawaynī)
34. It is 16th or 17th night of Ramaḍān (Ḥadīth Abdullah ibn Zubayr)
35. It is the 17th, 19th or 21st night of Ramaḍān (Ḥadīth Anas bin Mālik - weak chain)
36. The first night or last night of Ramaḍān (Ḥadīth Anas bin Mālik - weak chain)
37. The first night, or the 9th night or the 17th night or the 21st night or the last night of Ramaḍān (Ḥadīth Anas bin Mālik - weak chain)
38. The 19th or the 11th or the 13th of Ramaḍān (Ḥadīth ibn Mas'ūd with a disputed chain, Ḥadīth Alī and Ḥadīth 'A'isha with broken chains)
39. The 23rd or the 27th night of Ramaḍān (Based on the Ḥadīth of Ibn 'Abbās - 7 remaining or 7 that have passed. Nu'mān bin Bashīr [Companion] said, 'we say it is 27 and you say it is 23')
40. The 21st night or 23rd or 25th night of Ramaḍān (Ḥadīth 'Ubādah ibn Ṣamit - '9, 7 and 5 nights remaining')
41. It is restricted to the last 7 nights of Ramaḍān (Ḥadīth Ibn 'Umar)
42. The 22nd or the 23rd night (Ḥadīth 'Abdullah bin Unays)
43. The even nights of the middle 10 and last 10 nights of Ramaḍān (Al-Mughalṭī [d. 764 AH])
44. The 3rd of the last 10 nights or the 5th of the last 10 nights of Ramaḍān (Ḥadīth Mu'ādh bin Jabal)
45. The 7th or 8th night from the beginning of the second half of Ramaḍān (Ḥadīth Abdullah bin Unays along with his practice of intense worship on from the 16th to the 23rd night of Ramaḍān, then he would lighten it)
46. The first night or the last night or the odd nights of Ramaḍān (Mursal Ḥadīth of Abu 'Āliyah)