



## Shukrana Dugana

### Foreword:

It has become second nature for most of us every time we enter the blessed month of Ramadan instead of planning and preparing for “*Laylatul Qadr*,” the most distinguished night of the entire year we unfortunately engage and entangle ourselves in debating and arguing about it. Our gullible youth often become victim to their own innocence and unawareness when suddenly they find themselves caught off guard with cunning attack on their beliefs and practices from their own contacts. This paper is our humble attempt to educate them in simple and easy question and answer<sup>1</sup> format and through them to all those who have questions lurking in their minds. *Inshallah*, you’ll find brief, direct and hopefully satisfactory answers to most FAQ about *Laylatul Qadr* in our community in our times. This may also help and come to aid, *Insha’ Allah*, all our brethren who unfortunately went outside the pale of *Mahdaviat* but have not cross the point of no return, to come back to faith of certainty and truth. It will be extremely beneficial and highly recommended that before directly skipping to the Q&A the reader is advised to spare sometime on the following articles relevant to the subject at hand:

#### Recommended pre-requisite reading:

[The Significance of Imam Mahdi ﷺ in the Sunni Islam](#)

[The Rank and Status of the Mahdi ﷺ](#)

[Obligation of Dugana Laylatul Qadr](#)

With that and with **Gratitude and Joy**, we present before you FAQ on “*Shukrana Dugana*”,

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<sup>1</sup> We’ve tried to cover all major questions that are frequently asked on *Dugana* and *Laylatul Qadr* but if you think we missed out something that should have been included kindly [reach us out](#) with your question, we’ll be glad to answer and perhaps may include it here in the next revision, *Insha’ Allah*. More importantly, if you disagree with any of our line of argument and found it against the principle of our Deen (Quran and Sunnah), please do not hesitate to [contact us](#) and point our mistake we’ll be grateful to you and would rather correct it here than face the consequences in the hereafter.

**1. What is the status of Dugana prayer - is it "Shukrana"?**

A. Yes, absolutely it is a "Shukrana" prayer but one that is obligatory to offer. In the entire Holy Quran there's not a single instance where showing gratitude is depicted as a voluntary act, rather the book is full commanding<sup>2</sup> the believers to be grateful and promise of severe punishment for the ingrate. We'll highlight one instance of divine command of "Shukrana" from wide variety just to put things in perspective. *And when your Lord proclaimed: If ye give thanks, I will give you more; but if ye are thankless, lo! My punishment is dire* (14:7). This *Khutbah*, according to a contemporary *Mufasssir*, is given by Musa<sup>AS</sup> to his nation right after they crossed river Nile fleeing from the tyrant Firaun's dreadful oppression. The nation of Israel is being told by Musa<sup>AS</sup> to be grateful first (although, to be patient is expected greatly here) as the command is "be grateful" and not "be patient" for soothing and consoling the parents who lost their infants at the merciless maniac tyrant. So, we came to learn the significance of being "Shakir" and offering "Shukrana" to Allah swt all the time. *Shukr* is a very important principle in Islam. It is a quality of the believers and it is a source of all goodness. *Shukr* is used in the Quran sometimes as equivalent to faith. The faithful are thankful people and the unfaithful are ungrateful people. Allah swt has described His Prophets and Messengers among those who were thankful people. *Prophet Nuh<sup>AS</sup> was a grateful servant of Allah* (17:3). *Prophet Ibrahim<sup>AS</sup> used to thank Allah for His many blessings* (16:121). *Prophet Dawud<sup>AS</sup> and his family were commanded to be grateful to Allah* (34:13). *Allah told His Prophet Muhammad<sup>ﷺ</sup> to be of those who give thanks* (39:66). This leads us to make logical conclusion that being grateful will cultivate in us humility and patience. And ungratefulness is tied, in the Quran, to arrogance and Kufr. And no voluntary deed is meted out with promise of Divine wrath and punishment. There's no second or alternate meaning here. *Shukrana* is an obligation.

**2. But where does it say that one needs to offer thanks (Shukrana) in the prayer form?**

A. Remember, it was performed by *Khalifatullah*. There is no other proof necessary. For the skeptics, suffice is to bring to their attention that the Prophet<sup>ﷺ</sup> was commanded "Fa-Salli," (So, pray!) instantly after gifted with just the news of "Kawthar". What is amazing is we also find him<sup>ﷺ</sup> Thanksgiving<sup>3</sup> Allah swt<sup>4</sup> in prostration (Sajada Munajat). Every divinely bestowed gift is due for obliged acknowledgement but not every obligation is given the Salah form<sup>5</sup>.

**3. On what basis do the Mahdavis offers congregational Dugana prayer on Laylatul Qadr?**

A. *Khalifatullah* Imamuna Mahdi Maud<sup>ﷺ</sup> in his own Imamah lead the 2 rakah Thanksgiving prayer in the penultimate year of his earthly life and followed this practice with even larger group including women folks and children of the *Daira* in what would be his last Ramadan before the departure. For Mahdavis the evidence lies in scrupulously following this six centuries old tradition after it was first set and established by Imamuna Mahdi<sup>ﷺ</sup> on the command of Allah swt. To this day, it is emulated so much so

<sup>2</sup> The Holy Quran (2:152; 14:7; 16:121; 31:12; etc)

<sup>3</sup> "Whenever any good news or glad tidings was told to the Prophet<sup>ﷺ</sup>, he would prostrate in gratitude to Allah." [Sunan Abu Dawud]

<sup>4</sup> The Messenger of Allah<sup>ﷺ</sup> said: "The slave is closest to his Lord when he is prostrating, so increase supplication (in it)." [Muslim]

<sup>5</sup> We do not become creative and add prayers to please Allah swt. In the Quran and the Prophet's<sup>ﷺ</sup> words Mahdi<sup>ﷺ</sup> is his perfect follower. So, we emulate *Khataiman*<sup>ﷺ</sup> in their deed found either in Nubuwa or Vilayah or both.

that not even the time (delaying Isha) or the format (Dugana between Isha and Witr) has been altered slightly ever since the establishment of this glorious prayer. This preservation is possible by clinging to another Fard enjoined by Imamuna ﷺ called "Suhbat-e-Sadiqeen".

4. **Do you have any written documented evidence for this prayer besides passing down in the human chain through "Suhbat-e-Sadiqeen"?**

A. Yes, absolutely. It is recorded in the *Naqliyat* books<sup>6</sup> (recorded by Companion) and also found in Seerah books<sup>7</sup> (composed by Companion and others in the following generation).

5. **The door to divine revelation is closed and sealed on Khatam an-Nabiyyin ﷺ. On what basis do you people claim Allah swt commanded Syed Mohammed Jaunpuri ﷺ to pray Dugana?**

A. We believe revelation of the Quran through Jibra'eel<sup>AS</sup> is complete and has come to an end as Divinely taught to the holy Prophet ﷺ, (Rahman, 55:1) عَلَّمَ الْقُرْآنَ (Allamal Quran) which was passed down to us in the book form. There's no revelation besides the Quran but the Glorious Quran itself holds out its أَلْبَيَانَ (al-Bayan) promise in the near future. This revelation is not the Quran but about the Quran. When عَلَّمَ الْقُرْآنَ (Allamahul Bayan) is Divinely revealed, arranged and compiled how then عَلَّمَ الْقُرْآنَ (Allamahul Bayan) would have been left to feeble and fallible human mind and not Divine? We believe that the expounding of the Quran in detail after some time as prophesied in the three ayats in the preceding line was manifested through the holy tongue of Syed Mohammed Jaunpuri ﷺ. This revelation doesn't negate but aid the Quran and this revelation doesn't negate but aid **Khatam an-Nabiyyin's** mission<sup>8</sup> otherwise holding belief contrary to ours is tantamount to charge of absurdity on the Quran<sup>9</sup> and on the Ahadith<sup>10</sup> whose authenticity is confirmed by Ahl-us-Sunnah<sup>11</sup>. How will Allah swt communicate with His Khalifa? How would Allah swt communicate with Isa<sup>AS</sup> during his second reign? Why reposing belief in them is compulsory and rejecting them is Kufr if they're ordinary Muslims? If they're not ordinary then who guides them so in turn they guide their followers to the right path?

6. **But why do you people delay Isha prayer only on this night from the entire year?**

A. According to the word of Allah swt this night is better than 1000 months and the holy Prophet ﷺ desired<sup>12</sup> to delay every Isha salah but out of consideration of Ummah<sup>13</sup> stopped short of making it the

<sup>6</sup> [Naqliyat literature](#)

<sup>7</sup> [Biographies](#)

<sup>8</sup> See [hadith #34 & 35 \(p. 2\)](#) Suyuti, *al-'Arf al-Wardi fi Akhbar al-Mahdi*

<sup>9</sup> He said, "Verily, I will set you as an Imam (high priest, leader, model, example, guide) for the nations." Said he, "And of my seed also?" (2:124). Wouldn't it be absurd to assume Divinely appointed Imam for the mankind without revelation and divine guidance? This Du'a of Ibrahim<sup>AS</sup> is not for the Prophet as some wrongly concluded. Each and every Du'a of Ibrahim<sup>AS</sup> is perfectly timed and situated in the entire Quran, none is redundant. See ayah 2:159 for Rasul's Du'a "Our Lord! And raise Thou up, then, in the midst of them, a Messenger from among..."

<sup>10</sup> "The Mahdi will come from my Ummah. Allah will send him as a savior for the people..." [Ref.](#) To think Allah will send someone so significant that even if the day of the life of the earth remains He will prolong it to send him and yet will not communicate with him and leave him on his own to save the Ummah. How absurd?

<sup>11</sup> [Significance of Imam Mahdi ﷺ in Sunni Islam](#)

<sup>12</sup> It was narrated that 'Aa'ishah<sup>RZ</sup> said: The Prophet ﷺ stayed late one night until most of the night had gone and the people in the mosque had fallen asleep, then he went out and prayed. He said, "This would be its time, were it not that this would be difficult for my ummah." (Muslim)

norm. To maximize the spiritual blessings the *Laylatul Qadr* has to offer, delaying the Isha is a perfect example of wisdom and Rahmat of *Khalifatullah* Imamuna Mahdi Maud عليه السلام in emulating the Prophet صلى الله عليه وسلم. Which other night is better than *Laylatul Qadr* to enforce this Sunnah? Special things are reserved for the special occasion otherwise where's the demarcation between special and ordinary?

**7. Ok I see "the delay" is rooted in the Sunnah, but what is the wisdom in the delay?**

A. First, Mahdavi (Fuqara) were used to spend entire night in *Zikrullah* and they're still obligated to do so. And Kasibeen (bread earners) join them on special occasions such as *Laylatul Qadr*. So, while waiting for the delayed Isha' prayer they're nevertheless engaged in *Zikrullah* confining themselves to Masjid. This act alone keeps them in Isha' for hours at stretch as waiting is equal to praying according to the hadith we saw above. Second, engaging in *Zikrullah* alone is an act which surpasses every deed and it is unsurpassable including Salah (namaz). This is a heavy statement to make if not for the Quran as it is witness to *Zikrullah* once in superlative degree<sup>14</sup> and other by way of "means" and an "end"<sup>15</sup>. Any person with common sense will be quickly able to tell "end" is important than the "means" by which it is obtained. Third, let's assume we don't delay the Isha' prayer and offer it on its regular time on the *Laylatul Qadr* then either we finish *Dugana* and Witr along with it or delay the latter two for the early third of the night. Not delaying anything leaves most (not necessarily all) without any motivation to stay in the Masjid, enabling them to lose benefits of both being in state of waiting (for Isha') and *Zikrullah* inside a Masjid. Many following the human tendency may even go back to sleep after early *Dugana* for they wrongly assume that *Laylatul Qadr* is all about *Dugana* (unfortunately as it has come to known today). Being in state of waiting even if heedlessly keeps us in the Prophetic promised reward. All these benefits disappear if there's no delay. And if we only delay *Dugana*, then it's burdening the women folk, the children and the elderly with two trips for the prayer. In all scenarios delaying outweighs and outstrips all other worldly and spiritual benefits that comes with the early nightfall *Isha'*.

**8. If it encompasses so much wisdom and enormous spiritual benefits, why then the Prophet صلى الله عليه وسلم himself not prayed and enjoined it on the Ummah, why they were left in great loss?**

A. Well, it was the Divine Will, and according to Kalamullah the *Laylatul Qadr* is the greatest night ever to descend on mankind, every year. Any praise of its virtues fall short as Allah swt chose this night to send down His timeless miraculous final book of guidance to mankind. He gave the greatest Prophet صلى الله عليه وسلم the greatest book in the greatest night, but its certainty was hidden as much as the *Batin* of the Prophet صلى الله عليه وسلم was hidden from his Ummah. It was manifested when that *Batin* (Vilayat) was made manifested through *Khalifatullah* Imamuna Mahdi Maud عليه السلام through the discourse (Bayan) of the greatest book the flood

<sup>13</sup> I heard the Messenger of Allah صلى الله عليه وسلم say: 'Whoever is in the Masjid waiting for the prayer, he is in a state of prayer.' (Sunan an-Nasa'i)

<sup>14</sup> Verily, the prayer holds back shameful and immoral sins; And remembering Allah is without doubt the greatest (of deeds) [Al-Ankabut, 29:45]

<sup>15</sup> Verily I! I am Allah! no God there is but I; so Worship Me, and establish prayer for My remembrance. (Taha, 20:14)

gates of dam holding back gushing treasures<sup>16</sup> - the greatest worship<sup>17</sup>, the greatest reward<sup>18</sup>, certainty<sup>19</sup> of the greatest night - were similarly and divinely opened on and by Mahdi Maud عليه السلام

9. **But don't you think the great Companions of the Holy Prophet عليه السلام deserve to know it too?**

A. They absolutely do, and we couldn't agree more. But in the eyes of the Prophet عليه السلام the great Companions of Mahdi عليه السلام were also dearer to him than his own companions and so he called them his brothers<sup>20</sup> and desired to see them<sup>21</sup>. That's precisely why the Prophet عليه السلام declared "The greatest reward comes with the greatest trial..."<sup>22</sup>. We all know how great tests, trials and tribulation the companions of the holy Prophet عليه السلام underwent but now we can imagine to some extent the trials and tribulations<sup>23</sup> that fell on Companions of the Mahdi عليه السلام. However, it will be naïve of us to harbor ill-

<sup>16</sup> Abu Nadra reported: We were with the company of Jabir Ibn Abdillah... Jabir Ibn Abdillah kept quiet for a while and then reported Allah's Messenger عليه السلام having said: "There would be a Caliph in the last (period) of my Ummah who would freely give handfuls of **wealth** to the people without counting it." I said to Abu Nadra and Abu al-Ala: Do you mean Umar Ibn Abd al-Aziz? They said: NO, (he would be Imam Mahdi). [Muslim]

<sup>17</sup> Dhirk of Allah, Dhikrullah

<sup>18</sup> Divine Vision

<sup>19</sup> That the Laylatul Qadr is none other than 27th Night of Ramadan.

<sup>20</sup> The Messenger عليه السلام of Allah went to the (Baqi') cemetery and said, "May you be secured from punishment, O dwellers of abode of the believers! We, if Allah wills, will follow you. I wish we see my brothers." The Companions said, "O Messenger of Allah! Are not we your brothers?" He said, "**You are my Companions, but my brothers** are those who **have not come into the world yet.**" They said; "O Messenger of Allah! How will you recognize those of your Ummah who are not born yet?" He said, "Say, if a man has white-footed horses with white foreheads among horses which are pure black, will he not recognize his own horses?" They said; "Certainly, O Messenger of Allah!" He said, "They (my followers) will come with bright faces and white limbs because of Wudu'; and I will arrive at the Haud (Al-Kauthar) ahead of them." [Muslim]

<sup>21</sup> The hadith in previous footnote is not for ordinary Muslims for five reasons: **One**, the hadith text is clearly comparing the Prophet's companions and is giving preference over them to the extent that Prophet expressed his deep felt desire and ardent wish to meet them. **Two**, the hadith describes the key sign of recognition which is effect of Wudu. To qualify, this effect should have to be equal if not more as felt by Hazrat Bilal<sup>RZ</sup> so much that Prophet عليه السلام heard his footsteps in Paradise before his own for this deed. Which group of Ahl-us-Sunnah performs and practices [Tahiyat al-Wudu](#) as revived by Mahdi عليه السلام, which was passed on to us by his companions? **Three**, another observation people generally overlook in this hadith is that it is talking about "group" joined in time and place and not individuals separated by time and place. So, this disqualifies individual Wali (Awliya separated by generations) too. **Four**, companions of a Prophet can only be compared with companions of another Prophet or Khalifatullah. This hadith only fit for either the Mahdi's عليه السلام group of companions brotherly bonded or that of Prophet Isa<sup>AS</sup> after his return. This is another classic case of reading text without context. One will find the context of this hadith's subject in couple more famous ahadith found [here](#) [where the Prophet sees them in the rank of his own (*Bi Manzilati*)]. **Five**, for anybody to fancy themselves on par with the great Sahaba<sup>RZ</sup> is nothing short of arrogance and fatuity, for how can they bring divine promise (9:100; 48:29; 57:10, etc.) for their self-feeling? See (3:190-191; 5:54; 6:89; 35:32; 47:38; 56:14) for the glad-tidings in favor of the companions of Mahdi عليه السلام foretold in the glorious Quran.

<sup>22</sup> "The greatest reward comes with the greatest trial. When Allah loves a people He tests them. Whoever accepts that wins His pleasure but whoever is discontent with that earns His wrath." (Ibn Maja)

<sup>23</sup> Miyan Yusuf<sup>RZ</sup> was in dire indigence. He had a piece of cloth (lungi) to cover the lower part of his body. Instead of a turban, he had a rope (tied around his scalp). He used to eat the leaves of trees to satisfy hunger. His legs were

thinking about illustrious companions of the holy Prophet ﷺ missing the *Laylatul Qadr* because it is [marvelously coded](#) in the Quran and the traditions<sup>24</sup> tells us that since they too were "*Ulul Albab*" they easily decoded and deciphered<sup>25</sup> and greatly benefited too from it.

**10. Isn't it insufficient to just offer two *Rakah Dugana* for this great night of blessings?**

A. You're absolutely correct. It is a huge misconception, largely due to our own doing, that we somehow think the only thing that needs to be done on this night is to offer *Dugana* in congregation. Unfortunately we missed the point. The *Dugana* is thank-offering prayer for disclosure of secret of exact night of the *Laylatul Qadr*, which starts from the dusk to the dawn of Fajr. It must be spent in *Zikrullah*. Sadly, *Nowbat*<sup>26</sup>, now a completely lost *Mahdavia Fard* used to bring the seeker closer to Allah swt every single night. We can only imagine their zeal, enthusiasm and attention on the *Laylatul Qadr*. Alas! Time traveled down the decay and deterioration spiral this far that only *Dugana* remained and even that is being disputed. The similitude of this great loss is if someone receives a latest and powerful smartphone but he only make plain old phone calls with this super-fast smartphone and remains oblivious to its great potential hidden under its cover and doesn't value its worth then we're weak like this person and at a great loser for not knowing the worth of the gift under the wraps. The beauty lies in waiting for Isha whilst engaged in *Zikrullah*. Every passing moment of this greatest night demands to be spending with greatest act of worship "*Zikrullah*" - the central and resonating message of the Mahdi ﷺ. Simple answer, "*Dugana is for the News, Zikrullah is for the Night*".

**11. Why do you adorn with new clothes and celebrate this night while there are only two Eids marked down in Islamic calendars?**

A. When a Surat of the Quran is revealed the sign of believers is that they rejoice<sup>27</sup>. Which *Fazl* and *Rahma* is better than *Laylatul Qadr* to rejoice therein? The night from the dusk to dawn is full of spiritual blessings and nourishment for the souls; how then, one can object to our celebration while just on the descent of bodily food Isa<sup>AS</sup> and his Hawariyun<sup>RZ</sup> not only rejoiced they call it the day of Eid. We wish everyone could afford new clothes for every salah just in order to comply with the command of adorning<sup>28</sup> oneself. Where's any room to criticize someone if the best night of the year better than 1000 months is set aside for the new clothes? Believers must not miss any opportunity to fulfill any divine command that can be implemented on this glorious night. This is undoubtedly an unmatched fiesta to enjoy not out pride and arrogance but that of awe and humility!

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injured. He was squatting. He asked Imām Mahdi<sup>AS</sup>: "When is the time (you had predicted that) there would be a great trying and difficult time for the Mahdavis." Imām Mahdi<sup>AS</sup> said: "This is that time (of difficulty). But your nature is profound. You did not feel it." [Hashia Insaf Nama]

<sup>24</sup> [Still searching for Laylatul Qadr?](#)

<sup>25</sup> [The Math](#)

<sup>26</sup> *Nowbat* is the practice of staying awake by turn at night. People are divided into three groups and each group stays awake in the remembrance of Allah for a third of the night. The first group keeps awake and the other two groups go to sleep. After their turn is completed, the second group takes their place and the first group goes to sleep. Similarly for the last third of the night, the last group stays awake in remembrance of Allah, while the other two groups sleep.

<sup>27</sup> At Tawbah, 9:124

<sup>28</sup> O Children of Adam! wear your beautiful apparel at every time and place of prayer: [Al-A'raf, 7:31]

12. **Why do we give money to Murshid right after the Dugana, are we not doing the same thing we find fault with non-Mahdavi Imams leading prayers for money? How different are we?**

- A. Corruption of our practices has scooped so low that our [intentions and actions](#) are drawing severe rebuke and [indefensible attacks](#), how far we've drifted from the standard: *It is reported by Miyan Fareed<sup>RZ</sup> that Imam Mahdi<sup>AS</sup> said: " If a seeker of Allah is sitting in his room (hujra) and hears the footsteps of somebody and if the thought crosses his mind that somebody might have brought futuh (donations), it is not tawakkul (trust in Allah) (Insaaf Nama). Allah<sup>SWT</sup> says, ..... لِّفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ* Your Charities is for the fuqara who are confined in the way of Allah, .... They do not beg of men with importunity.... Those who spend their possessions [for the sake of God] by night and by day, secretly and openly<sup>29</sup>, ... . What other night is better than 1000 months night to part away some money to *Mustahaq Mutawakkileen*? They'll not show their backs to *Qibla* and spread the *Rumal*, however far and few they may be finding them is a reward in itself in addition to the charity. Whether the worship is Bodily (*Salah*), Monetary (*Ushr/Zakah*), or Spiritual (*Zikrullah*) - this is the Night to score maximum and settle for nothing less.

13. **Your people themselves are divided regarding Dugana; some say it to be Fard while others strongly deny it and call it Shukrana. Why don't you gather all the Murshideen and make a decision that it is Fard and that whoever does not agree will be labeled as a Kafir?**

- A. As we've seen in answer to Q1, Shukrana is obligatory. Many people's will vanish when they read the Quranic proofs but still for some to disagree or have difference of opinion is nothing but natural. In Islam, literally everything has at least two diagonally opposing viewpoints for every *Masala*. Whether or not Surah Fateha is part of the Quran, whether or not "Bismillah" is part of Surah Fateha, whether or not Surah Fateha is Makki or Madani or both, whether or not reciting Surah Fateha behind the Imam is valid or not, this is just a sample of differences among the Muslims on just the first chapter alone. Whether or not Ayah 5:3 is the last revelation, whether or not Quran abrogates Quran, whether or not Hadith abrogates the Quran and vice versa, whether or not Asr prayer is Salatul Wusta, whether or not Meraj event took place bodily or in dream, whether or not Allah swt can be seen or not, whether or not right of Abu Bakr to be first Khalifah, whether or not Quran is Makhluq or ghair-Makhluq, whether or not to pray Jum'a salah in a village, whether or not Tarawih is 8 rakah or 20 rakah, the list is endless. Difference of opinion exists even among the great Sahaba<sup>RZ</sup>. **Can you bring all warring factions of Sunni and make them agree upon just one issue?** As we've seen in the light of Quran *Shukrana* is an obligation and people who believe otherwise need to be educated not stamped as outcast.

14. **Since Dugana prayer is Fard, those who disagree and offer it as Shukrana aren't they falling into Kufr as leaving a fard is tantamount to Kufr?**

- A. Those who don't believe Shukrana to be fard must also reject Tark-e-Dunya, Talab, Zikr-e-Dawam and other Ahkam-e-Vilayat as Fard because the issuing authority of both is one and the same Mahdi<sup>عليه السلام</sup>. Co-existence of contradictory beliefs is impossible and hence either they're **showing ignorance** or **hiding ulterior motive**. Nevertheless, it is not our business to label someone *Munafiq* and *Kafir* rather doing so is against the teaching of the Quran and the Mahdi<sup>عليه السلام</sup>. The religious principles are clearly laid out. Man is endowed with free choice in this world but answerable and accountable for his own beliefs and deeds exercising that choice. *You shall invite to the path of your Lord with wisdom and kind enlightenment and*

<sup>29</sup> (Al-Baqarah, 2:273-274)

*debate with them in the best possible manner. Your Lord knows best who has strayed from His path, and He knows best who the guided ones are. (An Nahl, 16:125)*

**15. What do you have to say about these people who did not offer this 2 Rakaah as Fard: (Muhammad Rasool Allah (saw), Khulfa E Rashedeen (ra) that is Abu-Bakr (ra), Umar (ra), Uthman (ra) and Ali (ra), The Ashra Mubashara (10 who were given the glad tiding of Jannah), All the Sahaba (ra), All the Tabaeen (r), All the Muhadiseen (Scholars of Hadiths), All the Four Imams (r) [Abu-Hanifa, Shafae, Malik & Hambal], All the Muslims who lived till 900 Hijri never ever heard or offered this Salah.)? Is the Deen different for the above people and different for the people after the birth of Syed Mohammed Jaunpuri ﷺ?**

A. Adam, Nuh, Ibrahim, Musa, Isa and all the prophets and messengers between them (Alayhimus Salaam Ajma'een) and their Ummah - did they all practiced the set of obligations that Muslims practice today? Was the Deen<sup>30</sup> different for Adam, Nuh, Ibrahim, Musa, Isa and all the prophets and messengers between them (Alayhimus salaam Ajma'een) and different for Prophet Muhammad ﷺ after his noble birth? A commandment becomes obligatory only after it is revealed<sup>31</sup>, the commandment to offer dugana prayer for *Laylat-ul-Qadr* was revealed to Khalifatullah Mahdi ﷺ and as such it became obligatory on him and after him on his followers.

**16. They say, but the Deen was completed and perfected on the Prophet Muhammad ﷺ.**

A. We say, did Adam, Nuh, Ibrahim, Musa, Isa and all the prophets and messengers between them (Alayhimus Salaam Ajma'een) sent with incomplete and imperfect Deen? Ma'azAllah. Was Prophet ﷺ of the complete Deen commanded to follow<sup>32</sup> incomplete Deen of the previous Prophets (Alayhimus Salaam Ajma'een)? *Lailatul Qadr* is part of the completed Deen revealed to Prophet Muhammad ﷺ but his order to Ummah was to search for the night but how long is the search mandated? And if the search is going to continue until the Day of Judgment then how can one rationally argue the Deen to be completed if one is relying on the literal translation of the words of the Ayah? Our faith is that the Deen was given in its entirety to Prophet Muhammad ﷺ. The obligations of commands within the revealed Deen will continue to be implemented as the need arises. With the revelation of the *Lailatul Qadr*, the commands pertaining to it were implemented by Khalifatullah Mahdi<sup>AS</sup>. Both Mahdi<sup>AS</sup> and Isa<sup>AS</sup> are appointees of Allah swt and included in the completed Deen so their orders are also part of the completed Deen. They will implement the commands of Allah swt in their eras as necessitated by their

<sup>30</sup> He has laid down the **same Deen** for you as He enjoined on Nuh: that which We have revealed to you and which We enjoined on Ibrahim, Musa and 'Isa: 'Establish the Deen and do not make divisions in it.' (Ash-Shura 42:13); similarly: Al-Anam, 6:90; Al-Baqarah, 2:130-131, 135; An-Nisa, 4:125; An-Nahl, 16:123; Al-Anam, 6:161; Al-Hajj, 22:78 etc.,

<sup>31</sup> Jews and others also raised same objection ridiculing Muslims who prayed facing old Qibla and passed away before the change in Qibla command was revealed. Our answer is what Quran says in defense of faithful: "*Allah would never let your Iman go to waste*" (2:143)

<sup>32</sup> They (the messengers mentioned above) are the ones whom Allah had guided. (Oh Muhammad ﷺ), emulate and follow (as well as convey) the message (to others). Say, "I do not ask you for (a fee or) a reward for this. It is the reminder for the entire mankind." (Al-Anam, 6:90); similarly Ash-Shura 42:13; Al-Baqarah, 2:130-131, 135; An-Nisa, 4:125; An-Nahl, 16:123; Al-Anam, 6:161; Al-Hajj, 22:78 etc.,

position and appearance. This specialty after the Prophet ﷺ is limited to these divinely guided twosome only and no one else.

**17. But nobody can add anything in the Shariah after the Prophet ﷺ how then Dugana be appended to the Fard prayer list?**

A. Basing on the preceding arguments put forth so far, *Dugana Laylat-ul-Qadr* as a matter of fact is not at all alteration of sharia but an implementation of sharia relating to commandments of being thankful to Allah swt for His bounties and benefactions. The law sender, Allah swt, just as He has enjoined the pillars of **Islam** through His Prophet ﷺ He alone is capable<sup>33</sup> of and thus has enjoined the pillars of **Ihsan** through His Khalifa. Period<sup>34</sup>.

**18. If Mahdi ﷺ offered Fard Dugana, being Prophet's ﷺ perfect follower, it follows that the Prophet ﷺ must have offered it too, however we do not find any such tradition. Why and how?**

A. As we explained in previous answers the exact time was made to be forgotten by Prophet ﷺ and was revealed to Mahdi<sup>AS</sup>. The obligation to Thanksgiving will follow where the glad tiding of certainty is found. Vain is to try to find in Nubuvah the commands that are ordained in Vilayah - *Talab, Tark, Hijrat, Tawakkul, Zikr, Uzlat, Suhbat* and *Ushr*. Similarly *Dugana*. Numerous hadiths describing their great merits (*Fazilat*) are to be found in Nubuvah but the description stops just short of declaring its obligation (*Fardiyat*). There is a fine but clear line of distinction between *Fazilat* and *Farziyat*. Only those who can differentiate between the two can appreciate the two.

**19. But, Allah's Messenger ﷺ said, "I have not omitted anything that will bring you closer to Paradise but I have enjoined it upon you; and there is nothing that will keep you away from Hell but I have commanded you to do it." How Dugana fit into the scheme now, what's your explanation?**

A. The holy tongue which uttered these words also uttered hundreds of words in those [44 Ahadiths](#) including but not limited to enjoining us to "*crawl on snow and obey Mahdi because he is the Caliph of Allah*", words containing oceans of wisdom. The prophecies of Mahdi ﷺ and Isa<sup>AS</sup> is part of that enjoinder to follow them and prophesy of Dajjal is opposite of it, that is the enjoinder to flee from him and his fitna. Can anyone attain success by denying the Mahdi<sup>AS</sup> after his appearance who the Messenger ﷺ of Allah mentioned as the savior of Ummah in the same breath as himself and Isa<sup>AS</sup>? It is the principle of Islam with consensus that whatever Allah's Messenger ﷺ did or said<sup>35</sup> is part of the Deen, including things that will unfold after his departure sooner or later, quickly or gradually until the day of *Qiyamah* is established.

**20. When Imam Mahdi ﷺ comes people are supposed to do Bayah with him not follow his Sunnah?**

<sup>33</sup> The Command is for none but Allah:...(Yusuf, 12:40)

<sup>34</sup> He said: "No, rather he is from us. Allah will complete the religion with him, as He began it with us. (*al-'Arf al-Wardi fi Akhbar al-Mahdi*; Tabarani)

<sup>35</sup> Authenticated and established word and deed of the Prophet among Ahl-us-Sunnah wa Al-Jama'

- A. We think you did not meet the prerequisite - please read "[The Rank and Status](#)", it has 44 Ahadith precisely depicting and praising the traits of the Mahdi ﷺ. When denial of him is *Kufr* it is imperative to follow him in every way, it goes without saying yet the Prophet ﷺ didn't left this to guesswork. Total submission is captured just in the word "Bayah"<sup>36</sup> itself. The companions are told to stay safe from the rain and offer prayers inside homes individually<sup>37</sup> while the same companions are commanded to crawl on their knees on the snow<sup>38</sup> to reach Mahdi ﷺ when they hear his coming. An ordinary spell of a rain shower is allowed to alter the congregational prayer obligation but the snow or the mountains are by no means shall become hindrance or excuse in obeying and following the Sunnah of Mahdi ﷺ very less do we exercise reason<sup>39</sup>.

*For the following questions space is left intentionally blank for the inquirer to answer and fulfill*

21. **Introduction of *Taraweeh* prayers by Hazrat Umar bin Khattab<sup>RZ</sup> in the current form or addition of 3rd Azan<sup>40</sup> for the Jum'a prayer by Hazrat Usman bin Affan<sup>RZ</sup> isn't deemed (and rightly so) interference in Shariah, then how in the world Thanksgiving prayer to Allah swt in return for the disclosure of great news of *Laylatul Qadr* is considered alteration in Shariah? Who's more worthy of obedience first, *Khalifat-ar Rasool* or *Khalifat-al Allah*?**

A.

22. **When state of *Islam* have certain obligations how would the higher state of *Ihsan* be attained without its own set of obligations? And, who after the Prophet ﷺ is capable and tasked to explain and enjoined the precepts of *Ihsan*?**

A.

23. **Do you believe the world will come to an end with the lost treasure<sup>41</sup> of certainty of date of *Laylatul Qadr* and without the realization of enjoinedments and precepts of *Ihsan*?**

A.

<sup>36</sup> The literal definition of "Bayah" is to sell oneself completely.

<sup>37</sup> Usamah attended the Prophet ﷺ on the occasion of the treaty of al-Hudaybiyyah on Friday. The rain fell as little as the soles of the shoes of the people were not set. He (the Prophet) commanded them to offer Friday prayer in their dwellings.

<sup>38</sup> "...then pledge your allegiance to him even if you have to crawl over the snow, for that is the caliph of Allah, the Mahdi."

<sup>39</sup> Surah Al-Anfal, 8:22

<sup>40</sup> The person who increased the number of Adhans for the Jumua prayers to three was Uthman bin Affan and it was when the number of the (Muslim) people of Madina had increased. In the life-time of the Prophet there was only one Muadh-dhin and the Adhan used to be pronounced only after the Imam had taken his seat (i.e. on the pulpit). (Bukhari)

<sup>41</sup> The Prophet ﷺ of Allah said the days and nights of this world would not end until from the Holy Family (Ahle-Bait) a youth would be born. He would be the person who would bring the activities of Ummah on the right path. Thus, in the manner as this order (Deen) started with us, it is hoped that Allah would end it with us only i.e., when the Mahdi ﷺ is from the Ahle-Bait of Rasool Allah then in the same manner as the Prophet ﷺ, he is the concluder of the Faith (Deen).[Reported by Hafiz Abu Bakr Baihaqi in the book *Al Ba'as Wal Nashoor*]

24. Based on several alleged reports of companions annulling some Quran's Ayahs, a whole new philosophy shaped and developed under the banner of "*Nasik wa Manuskh*" took its roots and more than 500 Ayahs are subjected to nullification. Who after the Prophet ﷺ can with divine authority correct this great wrong?  
A.
25. When the collection<sup>42</sup> of the Quran is Divine, how the Bayan<sup>43</sup> of the Quran would be left to humanly fallible individual interpretation?  
A.
26. Do you believe in an ordinary Mahdi or in the Mahdi with God-given [Rank and Status](#) as [signified](#) and dignified by the holy Prophet?<sup>44</sup>
27. Do you believe in the second coming of the Isa<sup>AS</sup>? If so, what would be his rank and role in the Ummah? How would Allah swt communicate to him for the guidance of mankind? Is this all part of the Deen or not?  
A.

مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٤٦﴾

What is wrong with you, how do you judge?<sup>45</sup>

May Allah swt not make us or make you the addressee and audience of His displeasure:

﴿٤٧﴾ إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ ﴿٤٧﴾

Indeed, the worst of living creatures in the sight of Allah are the deaf and dumb who do not use reason.<sup>46</sup>

وَالسَّلَامُ عَلَيَّ مَنْ اتَّبَعَ الْهُدَى ﴿٤٧﴾

<sup>42</sup> It is for Us to collect it and to promulgate it: (Al-Qiyamah, 75:17)

<sup>43</sup> Nay more, it is for Us to explain it (and make it clear): (Al-Qiyamah, 75:19)

<sup>44</sup> Affirmative or otherwise the debate ends with your answer. The one who accepts the rank, status and significance of Imamuna Mahdi al Maud<sup>AS</sup> will never be skeptic about Dugana and the one who reject 44 ahadiths just on the subject of "rank, status and significance" and forms his flawed opinion contrary to Ijma of Ahl-us Sunnah scholars then there's no common ground to discuss and debate any issue with such individuals.

<sup>45</sup> (Al-Qalam, 68:36)

<sup>46</sup> (An-Anfal, 8:22)