

The Marvels of the 27th

What would have been the most beneficial gift to Muslims - The solution to the Mystery of Laylatul Qadr's exact date that continues to evade them for the past fourteen and half centuries is presented in just few pages in very simple yet powerful universal language of numbers understood and used by both literate and illiterate alike.

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Recommended Reading:

[The Significance of Mahdi عليه السلام in the Sunni Islam](#)

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

[Obligation of Dugana Laylatul Qadr](#)

[Shukrana Dugana - 27 FAQs](#)

Foreword:

What benefit and of what value is Quranic knowledge of Qira'at, Hifz, Tafsir, eloquence, rhetoric, grammar and linguistic nuance when this overwhelming knowledge altogether fails to yield the exact date of the most important night in Muslim's life - the knowledge of "which Ramadan night is Laylatul Qadr"? For the past fourteen and half centuries the search is on and the question remains unanswered for ordinary Muslims who faithfully depends on the Ulama who constantly offer same "virtues, wisdom in hiding and worship tips" about Laylatul Qadr in return with "format, style and mode" of presentation as the only change. How is Quran the book of guidance when it can't even guide its readers to its own revelation night? Does Quran fails us or we fail the Quran? Which premise do you side with? Deep deliberation and to ponder with purpose is part of our religion. With little pondering, perhaps we may appreciate our forefathers a little more from whom we inherited the beautiful priceless religion without toil or travel, so let's explore the subject very briefly under 7 heads and share this great gift with all the sincere seekers of truth:

1. Why confine the night and the worship to 27th?
2. To be or not to be grateful to God?
3. How to express one's gratefulness?
4. Approach: Right even when you're wrong
5. Bounty never enjoyed before:
6. Common ground
7. Head vs Heart?

Why confine the night and the worship to 27th?

And what could make thee conceive what it is, that Night of Destiny? The Night of Destiny is better than a thousand months: (Al-Qadr, 97:2-3)

Hadith: "Verily this month has come to you; and therein is a night which is better than a thousand months. Whosoever is deprived of it is deprived of all good; and none is deprived of its good except a totally unfortunate person." (Ibn Majah)

So, when is it?

Allah's Messenger ﷺ went out to inform the people about the (date of the) night of decree (Al-Qadr) but there happened a quarrel between two Muslim men. The Prophet ﷺ said, "I came out to inform you about (the date of) the night of Al-Qadr, but as so and so and so and so quarreled, its knowledge was taken away (I forgot it) and maybe it was better for you. Now look for it in the 7th, the 9th and the 5th (of the last 10 nights of the month of Ramadan)." (Bukhari)

So we learned it is either on 25th, or 27th or 29th; 21st and 23rd are gone does it gets any better?

Narrated Mu'awiyah b. Abi Sufyan: The Prophet ﷺ said: Lailat al-qadr is the 27th night (of Ramadan). (Abu Dawud - graded shahih by Albani)¹

The first hadith is general and the second more particular and the particular have to be given priority over the general by universal principle. The comprehensive list of arriving at 27th by elimination is [here](#).

And upon thee [too] have We bestowed from on' high **this divine writ** for no other reason than that thou might make clear unto them all [questions of faith] on which they have come to hold divergent views, and [thus offer] **guidance** and grace unto people who will believe. (An-Nahl, 16:64)

This [**revelation**, then,] is a means of insight for mankind, and a **guidance** and grace **unto people** who are endowed with **inner certainty**. (Al-Jaathiyah, 45:20)

Means of insight have now come unto you from your Sustainer [through this **divine writ**]. Whoever, therefore, chooses to see, does so for his own good; and whoever chooses to remain blind, does so to his own hurt. And [say unto the blind of heart]: "I am not your keeper." (Al-An'aam, 6:104)

Let's set out looking for numbers seeking guidance with inner certainty in the light of Quran armed with Prophetic command (Bukhari) "Now look for it in the 7th, the 9th and the 5th" that fits the formula:

20 + ? [One of the ordinal night: أَوَّل (1st), ثَالِث (3rd), خَامِس (5th), سَابِع (7th) or ثَامِنْتَايِع (9th)]

¹ When we all know the Prophet ﷺ is made to forget the actual exact date then where did this come from? Our answer to such objections is - there's absolutely no way of determining the chronology among similar ahadith in hadith corpus. So, it can be assumed the report of Abu Dawud preceded the event described in Bukhari. But the keen observation is: why did it take Muhadiththeen 1400 years to classify and grade this Hadith? What resources and method and verification devices do Al-Bani had at his disposal that weren't available to his predecessors? Isn't it exposing the urgency and seriousness given to the subject? And more importantly after discovering the hadith to be of Sahih category what had been done to educate and remove the burden of odd nights from the Ummah, implement and reap full benefits it has to offer and discard the practice of half night vigils half-heartedly?

Clues from the Quran

وَمَا 6	أَلْقَدَرِ 5	لَيْلَةَ 4	فِي 3	أَنْزَلْنَاهُ 2	إِنَّا 1
أَلْقَدَرِ 12	لَيْلَةَ 11	أَلْقَدَرِ 10	لَيْلَةَ 9	مَا 8	أَدْرَكَكَ 7
أَلْمَلَكَةِ 18	تَنْزَلُ 17	شَهْرٍ 16	أَلْفِ 15	مِنْ 14	خَيْرٌ 13
كُلِّ 24	مِنْ 23	رَبِّهِمْ 22	بِإِذْنِ 21	فِيهَا 20	وَالرُّوحِ 19
أَلْفَجْرِ 30	مَطَّلَعِ 29	حَتَّى 28	هِيَ 27	سَلَّمَ 26	أَمْرٍ 25

وَمَا 25	أَلْقَدَرِ 26	لَيْلَةَ 27	فِي 28	أَنْزَلْنَاهُ 29	إِنَّا 30
أَلْقَدَرِ 19	لَيْلَةَ 20	أَلْقَدَرِ 21	لَيْلَةَ 22	مَا 23	أَدْرَكَكَ 24
أَلْمَلَكَةِ 13	تَنْزَلُ 14	شَهْرٍ 15	أَلْفِ 16	مِنْ 17	خَيْرٌ 18
كُلِّ 7	مِنْ 8	رَبِّهِمْ 9	بِإِذْنِ 10	فِيهَا 11	وَالرُّوحِ 12
أَلْفَجْرِ 1	مَطَّلَعِ 2	حَتَّى 3	هِيَ 4	سَلَّمَ 5	أَمْرٍ 6

Clue 1

The first number we found mentioned (2:29) in the Holy Quran is 7: $(20 + 7) = 27$ - coincidence?

Clue 2

Table1 has 30 words, adding word position number of all three occurrences of "القدر" we get: $5+10+12 = 27$ - coincidence?

Clue 3

ليلة القدر is a 9 letter expression repeated 3 times in table1 = $9 \times 3 = 27$ - coincidence?

Clue 4

The 27th word of table 1 is a feminine pronoun (هي = Hiya = it) for Laylatul Qadr - coincidence?

Clue 5

Reverse counting words from the end of table 2, the 27th word is "Laylati" - coincidence?

Clue 7

From the end of the Quran, the first number found (89:2) is 10 in the opposite direction (end to start) - alluding Laylatul Qadr in the last 10 of Ramadan (end to start) - coincidence?

Clue 8

The opening chapter Fatiha has 7 verses - coincidence?

Clue 9

- From the beginning of the Quran the 27th occurrence of the word **Layl** in its pure singular form without counting pronouns is found at 17:78 (27th word "night").
- The 9th (Ramadan being 9th month) occurrence of the word **Qamar** in its pure singular form without counting pronouns is found at 21:33 from the beginning of the Quran.
- From 17:78 to 21:33, there are 27 words "day" (يوم pure singular form in the Quran) - coincidence?

Clue 6

The night in question is referred to by name (noun) only four times in the entire Quran:

- Three times as (ليلة القدر) in Surat Al Qadr in 1, 2 & 3 Ayahs.
- One additional time in Surat Ad Dukhan as "the blessed night" (لَيْلَةٌ مُّبَارَكَةٌ) in 3rd Ayah (44:3).
- To be comprehensive, three pronouns also designate "laylatul Qadr" in 97:4 (هي), 97:5 (ها), and 44:4 (ها).

3 nouns + 1 noun + 3 pronouns = 7 => 20 + 7 = 27 - coincidence?

Clue 10

Abrogation (Mansukh) puzzle

For more than 1400 years abrogation is one of the hotly debated, disagreed and disputed topics among scholars with no consensus to date with the number of Ayahs ceded to nullification ranges from 5 to 500 plus.

None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar: Knowest thou not that God Hath power over all things? (2:106)

Laylatul Qadr is an Ayah (sign) of Allah swt; it was cause to be forgotten from the Prophet's^{SAS} memory. Allah swt brought its knowledge back to Khalifatullah Mahdi^{AS}. This interpretation not only keeps the sanctity and integrity of the glorious Quran, it shuts the door completely on abrogation doctrine, restore the glory of the Divine speech, while allowing the ayah (2:106) itself to live up to its prophecy of "abrogate and substitute" bearing the fruit of every word of it Miraculously.

2:106 = 2:1+0+6 = 2:7 - read 27 far-fetched? - Coincidence?

Clue 11

Missing Bismillah

The Bismillah phrase that separates 114 Suwar with the exception of Surah Tawbah is as intriguing as the puzzle of Laylatul Qadr. Here's the baffling relationship between the two:

- ❖ The missing Bismillah surah is 9th.
- ❖ The month of Ramadan that has Laylatul Qadr in it is 9th.
- ✓ The missing Bismillah is found in the 27th Surah (an-Naml).
- ✓ The missing Laylatul Qadr found is on 27th Ramadan.

Coincidence?

Clue 14

The frequency of the word Qadr (قَدْر) is exactly 7 in the entire Quran. Fascinatingly the first occurrence is failing to estimate or value Allah swt's power (6:91) and the last occurrence is about لَيْلَةُ الْقَدْرِ Laylatul Qadr (97:3) - coincidence?

Clue 16

يَعْرِفُونَ نِعْمَتَ اللَّهِ تَمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ

The above Ayah is from Surat Nahl, which is numbered: 83

Now, read its meaning: They **recognize the divine blessing** of God. Again, they reject it and most of them are the ones who are ungrateful.

The subject is "blessing and ungrateful". The **blessings of Laylatul Qadr** is > 1000 months.

1000x12months = 83.3333 years of blessings (~ Avg. lifetime) - 83=83 coincidence?

Clue 12

Interesting repetitions:

26 times as the active participle *bāṭil* (بَاطِل) has occurred in the entire Quran - as if telling the seeker of the Laylatul Qadr searching it on the first 26 nights is all but vain (batil) and the Haq is on 27th - coincidence?

Clue 13

The trilateral root *qāf mīm rā* (ق م ر) occurs 27 times in the Quran as the noun *qamar* (قمر). There's no Ramadan without moon and there's no Ramadan without Laylatul Qadr - coincidence?

Clue 15

The word لَيْلَةٌ occurred exactly 7 times in the entire Quran. Remarkably all 7 occurrences are divinely ordained:

3 for Musa^{AS} [2:51, 7:142 (twice)]
4 times for Laytul Qadr itself (44:3, 97:1-3) - coincidence?

Clue 17

Surat Ar-Rum 30: The phrase *وَمِنْ آيَاتِهِ* (And of His signs is) repeated 7 times.

Laylatul Qadr is one of Allah's swt signs

Repetition of *وَمِنْ آيَاتِهِ* 7 times is perhaps alluding to Laylatul Qadr and Surah number and Ramadan nights equal to 30 - coincidence?

Some of the clues are well-known which caught the eyes of Sahaba^{RZ2}, some of them are less-known and some by the grace of Allah swt are new and possible due to computing technology and the best and correct knowledge is with Allah swt and not if but whenever and wherever we commit mistake we seek His forgiveness. Our belief in Quran is that it holds infinite wisdom and guidance for anyone who approaches it with true sincerity. Quran is our Imam, as demonstrated it doesn't let his followers stranded for 14 ½ centuries unable to guide to its own revelation night. Clues 2, 3 and 4 are credited to genius of Ibn Abbas^{RZ}, who is among “لأولى الألباب” “والسيفون السيفون” “ثَلَاثَةٌ مِنَ الْأَوَّلِينَ” besides "O God! Teach him (the knowledge of) the Book " du'a on his side. For a believer these foolproof convictions (right within the Surat itself) from him are enough yet it is mentioned as “interesting” opinion in virtually all tafasir of Surat Al-Qadr only to move over it cursorily. Instead of building upon his work the Mufassirs of 21st century in their audacity increased the burden on Ummah from 10 nights to 11 to offset any probability of error that arise with prefixed calendar based Ramadan and to raise the odds of catching the odd nights, all under the guise of caution whilst tiring not themselves stressing on coherence, structure and sequencing system of the Quran. Any slight change in word choice, word order, word repetition or the number of letters in the word would instantly collapse and clues 2, 3, 4 and 5 would simply cease to exist. This stunning order is just within the Surat al-Qadr itself. If you pay little extra attention, for clue 9 to exist the surgical precision of word choice and word repetition frequency is simply baffling for there are hundreds and hundreds of words including and between surah 17 and surah 21 yet we only come across exactly 27 times the word “day” out of 405³. Again slight variation in word choice, word order, or word repetition would simply bring it down crushing. To drive our point home, we'll present two samples from plethora of gems impeccably yet finely fitted throughout the crown of Majestic Quran displaying gorgeously beautiful decorative divine art work carrying both meaning in words and meaning in numbers indorsing the subtle relationship between the two.

Sample 1:

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾

Glory be to him, who has created All the **pairs** of that which the earth produces, as well as of their own (human) kind (male and female), and of that which they know not. (Surah Yaseen, 36:36)

Subhan Allah! The relationship between words, surah ayah ordering and placement system in this is so obvious seen in colored text hardly needs explanation - the ayah is talking about pairs in creation and it's impeccably homed to reflect the pair even the way the ayah in the Quran order found its place. 36:36 a perfect pair!!!

² Ibn 'Abbas^{RZ} [opinion](#) can be found in *Tafsir Al-Kabir* of Imam Fakhruddin Razi along with the hadith: Umar^{RZ} asked Abdullah 'ibn 'Abbas^{RZ} about the timing of Laylatul Qadr. He explained: “Allah the Almighty **likes** odd numbers and of these, the number **7 in particular**. We can see this in his creation; for example He created 7 skies, seven worlds, 7 days in a week, 7 circuits around the Ka'ba to make one Tawaf and so on.”

³ There's slight difference of 2 in total word count of “day” in Al-Muajam-al-Mufahras-Li-Alfazil-Quranil-Kareem and corpus Quran. We'll update the correct number Inshallah after manual count is completed. However, it doesn't have any bearing on frequency of 27 between the two said ayahs.

Sample2:

وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ... 

and we sent down iron, In which is (material for) mighty war, As well As many benefits for mankind,..(Surah Al-Hadeed, 57:25)

What is found in the core and center of the planet earth (exterior sign) is found in the center of the 114 suwars in the Quran (internal sign) - the iron. $114 \times \frac{1}{2}$ gives us exact half i.e. the center which is 57

Every letter that forms the word, every word that forms the phrase and every phrase that forms the Ayah, every Ayah that connects to every other Ayah to form a Surat, and every Surat that makes up the Marvelous Quran - each of its choice, each of its position and every single one of its placement is divinely inspired, preserved and protected with divine insurance. There's absolutely nothing in the Majestic Quran by coincidence or casual.

So, the odd of all clues becoming reality is equal to probability of each clue multiplied by all other clues' mutually exclusive probabilities. It is going to be some astronomical number which simply begs the question: How in the world does this escaped the hair-splitting research studies on the Quran? The answer is quite simple - it was divinely designed and destined to be revealed through Mahdi^{AS} otherwise no other explanation justifies utter failure and unfruitful search for millennia and half with no end in sight. Blessing of certainty of Laylatul Qadr is divinely tied to Tasdiq of His Khalifah. Those who are living in negligence are wandering in the dark odd valleys. The proof of our statement lies in the fact the people who are blindsided to Ibn Abbas^{RZ}'s conviction will never be expected to give any better treatment to any other research study on the subject. Yet, verily, it is not their eyes that have become blind - but blind have become the hearts that are in their breasts! (Al-Hajj, 22:46)

The search or seeking the Majestic Laylatul Qadr by Muslims by and large thus is neither sincere nor smart but rather blind and mechanical routine and utterly misplaced for the following reasons:

1. First and foremost the belief that it is "findable" is clearly and dearly missing
2. Lacking element of certainty that it can be "found" is absent
3. There's no study or research work based on primary source of Guidance (Quran)
4. Rites and rituals in the name of search ignoring the guidance and guidelines of the Sunnah (clues from Ahadith)
5. Manhaj of Sahaba's experiences and expertise completely ignored and discarded

We were in the same "Custom, Habit, and Innovation" boat prior to the advent of Imamuna^{AS} who by the grace of Allah swt rescued his followers from this wandering in vain. Thanksgiving is for this great deliverance from misdirected seeking. Unfortunately our "Thanksgiving" has turned into ritual of celebrating the night with new apparels and appearances, decoration, festivities and foods with Dugana sandwiched between half night of preparation and the rest in meeting, greeting and gossiping. Our attitude and behavior is no different and our crime is no less than other Muslims. Every single passing second of this night is a priceless pearl lost or gained.

But why 27th and not any other ordinal number?

Actually it is 7th in the last 10 nights of Ramadan, which is 7th past 20 nights. But why 7 and why not 1 or 3 or 5 or 9? Again, the guidance is in the Glorious Quran itself:

Number 7 in the Glorious Quran	
About Quran	The first and opening Surat has 7 Ayahs.
	The Quran is revealed in 7 ahruf
	Quran is divided into 7 Manazil
	7 is the most mentioned number after number one in the Quran
	Quran is composed using 7x4 Arabic letters
	The first number mentioned in Quran is 7
Judgement Day	Jahannam is mentioned 7x11 times
	Qiyamah is mentioned 7x10 times
	Blowing of the trumpet is repeated exactly 7 times
	7 Gates of Hell mentioned in the Quran
Interesting observations	7 enjoyments of the worldly life for Mankind (3:14)
	7 Surahs begin with Praise of Allah.
	Ha Meem (حَمِّ) occurs 7 times consecutively from Surahs 40-46.
	7 هُوَ (pronoun referring to God) after Majestic description of the Qur'an (59:21)
About Creation	Creation of heavens and the earth is repeated exactly 7 times
	Adam's ^{AS} creation story is repeated 7 times
	Seven Heavens mentioned exactly 7 times
	7 embryonic stages of fetus depicted in the Quran

It is noteworthy to remind ourselves and others that all Mahdavis unwaveringly believe 27th night of Ramadan to be Laylatul Qadr not on the basis of any research study or mathematical deduction but on the word of Mahdi^{AS} who received the medium free Divine revelation of the great news directly from Allah swt. The observations and research work presented here corroborate our belief and its sole purpose is only to strengthen and increase sweetness in our faith, *Alhumdulillah* and *Insha' Allah* make our youth the ambassadors of our faith and practices calling others to the truth.

To be or not to be grateful to God?

Hast thou not considered those who substituted ingratitude for the divine blessing of God and caused their folk to live in abodes of nothingness? - Hell - which they [themselves] will ' have to endure? And how vile a state to settle in! (Ibrahim, 14:28-29)

Shukr or Kufr: Choice

So remember Me and I will remember you. And give thanks to Me, and be not ungrateful! (Al-Baqarah, 2:152)

Shukr or Shirk: Choice

And, indeed, we granted this wisdom unto Luqman: “Be grateful unto God - for he who is grateful [unto Him] is but grateful for the good of his own self; whereas he who chooses to be ungrateful [ought to know that], verily, God is self-sufficient, ever to be praised!” (Luqman, 31:12)

Allah inspired to Luqman^{AS}: أَنْ اشْكُرْ لِلَّهِ, “be grateful to Allah”. Grammatically, “an ushkur lillah”, is fi’l amr, imperative command. Why? Because shukr necessitates an action not just lame lip service. Real shukr must manifest itself in some servitude form.

In the next ayah, Luqman^{AS} advises his son: لَا تُشْرِكْ بِاللَّهِ ‘do not join partners with Allah’. Luqman^{AS} didn’t say “la takfur”, do not commit kufr, but he said “la tushrik”, do not associate partners, why?

Arabic words are derivative of its trilateral root and have strong relationship among themselves. For example, Ayn Lam Meem (علم) which means Knowledge which is a result of Ayn Meem Lam (عمل) meaning work and another flip Lam Meem Ayn (لمع) meaning illumination, the fruit of knowledge. Their intricate relationship needs no further explanation. Similarly, the verb under the radar of this article and subject is Sha Ka Ra (شَكَرَ) means "He Thanked" and flip of the last two letter Ka and Ra results Sha Ra Ka (شَرَكَ) which means "He Shared". The fine line between the *Shirk* and *Shukr* can't go finer. One makes us Muslim and the other leaves us Mushrik. Similarly, Shukr and Kufr are tied in equal and opposite way. Avoiding the thing that leads to Kufr and/or Shirk becomes obligatory. There's no room for making mistake or drawing at any other conclusion.

Let's move on to understand how to achieve, rather emulate, being a grateful servant.

How to express one's gratefulness?

“Whenever any good news or glad tidings was told to the Prophet ﷺ he would prostrate in gratitude to Allah.” [Sunan Abu Dawud]

Hadith: “The slave is closest to his Lord when he is prostrating, so increase supplication (in it).” [Muslim]

Are these prostrations independent and standalone or are they in the prayer form?

Truly, We gave thee the abundance. **So pray** to your Lord, and sacrifice (for Him in thankfulness) (Al-Kawthar, 108:1-2)

Magicians who were in duel with Musa^{AS} **fell into prostration** instantly after recognizing the Miracle of Musa^{AS} is no magic but divine proof and humbled themselves before the Lord of Musa^{AS} and Harun^{AS} (Araf, 120-122; Taha, 70-72, etc.)

Is staff turning into a serpent is bigger of a sign of Allah swt or the sign of Laylatul Qadr and the news of certainty of Laylatul Qadr?

Summary:

1. We've seen from the Quran that 27th irrefutably is the Laylatul Qadr and
2. We've seen from the Sunnah that 27th incontrovertibly is the Laylatul Qadr and
3. We've seen from the Quran that each individual is duty-bound by deed (action) to Thank Allah swt for every benefaction and

4. We've seen from the Quran that prostration is gesture of Thanksgiving and
5. We've seen from the Sunnah that prostration is gesture of Thanksgiving

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا

Verily, We have shown him the way: [and it rests with him to prove himself] either **grateful** or **ungrateful**. (Al-Insan, 76:3)

The Miracle of the 27th and the Miraculous Dugana

Math in the preceding pages and the following Sujud table is both an inspiration and the Sadaqa of Hazrat Ali^{RZ} and Hazrat Ibn Abbas^{RZ} who were the foremost in decoding the mystery of Laylatul Qadr from the Marvelous Quran itself. *Alhumdulillah*, you've seen the wonders of numbers in the Majestic Quran aiding us in our modest yet successful search of Laylatul Qadr. Similarly, if Dogana is treated as Fard the Miracle of number 7 and 27 becomes brilliantly bright as day light:

Fard/Wajib Salah	Number of Raka'	Number of Sujud
Maghrib	3	6
Isha	4	8
Dogana	2	4
Sajdah Munajat ^{4**}	0	1
Witr	3	6
Fajr	2	2
Total	14 (7x2)	27

If Dogana is treated as non-Farz then this number just falls short regardless of Witr prayer treatment.

^{4**}This is the Du'a of Maghfirah the Prophet ﷺ advised Bibi Ayesha^{RZ} if and when she finds the Laylatul Qadr. This Sajdah Munajat is wajib in following the way of Mahdi^{AS} invoking mercy of Allah swt. Tazeem (reverence) of Laylatul Qadr before Allah swt is so immense that before entering the description of this majestic night it is made mandatory on both the reciter and the listener of the Quran to humble themselves and perform a Wajib prostration (Tilawat Sajdah) upon reciting the last Ayah of Surat al-Alaq. How and why one can wonder after knowing the secret of the exact date of such glorious night the Sajdah is not prescribed when it is required in normal recital times and also during Taraweeh? That is why we find Sajdah Munajat on this glorious and majestic night to be part of our tradition ever since the secret was revealed to Imamuna Mahdi Maud^{AS} six centuries ago. Sajadah Munajat is part and parcel of Dugana. Expressing gratitude through prayer and supplication in prostration (Shukrana and Sajadah ash Shukr) is in complete alignment and compliance with the Quran and Sunnah as demonstrated all along.

The Witr

All Mahdavis treat Witr Salah as Wajib⁵⁶⁷⁸ so much so that if one were to miss it, its make-up⁹ prayer becomes necessary. Because of its emphasis derived from Sunnah, Mahdavis when performing Umr Qaza (lifelong make-up obligatory prayers) include Witr prayer in the exercise too.

Besides, it is not our physical Sajadah or the Qiyam or the Ruku that reaches Allah swt rather it is the metaphysical Niyah with which they're performed that ascends- the word of Allah swt is witness to it:

Their meat will not reach Allah, nor will their blood, but what reaches Him is piety from you. (Al Hajj, 22:37)

It is not Al-Birr (piety, righteousness¹⁰) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is the one who believes in Allah. (Al Baqarah, 2:177)

Therefore the holy Prophet ﷺ proclaimed: "*innama al-a'mal bi-l-niyat, wa innama li-kulli imri` ma nawa,*" "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended." (Bukhari)

⁵ I heard the Messenger ﷺ of Allah say: The witr is a duty, so he who does not observe it does not belong to us. [Abu Dawud]

⁶ Yahya related to me from Malik that he had heard that a man asked Abdullah ibn Umar whether the witr was obligatory and Abdullah ibn Umar said, "The Messenger of Allah, may Allah bless him and grant him peace, prayed witr, and the Muslims prayed witr." The man began repeating his question, and Abdullah ibn Umar kept saying, "The Messenger of Allah, may Allah bless him and grant him peace, prayed witr, and the Muslims prayed witr."

⁷ Prophet ﷺ said: "Whoever sleeps past his Al-Witr then let him pray it in the morning."

⁸ Witr is a right (Haq) upon you which is Wajib. If you want to pray it with three rakahs then do it, If you want to pray it with one rakah then do it. [Sunnan Daraqutni]

⁹ The Prophet ﷺ said: "If anyone oversleeps and misses the witr, or forgets it, he should pray when he remembers". Hanafi Ulama of Fiqh argue based on these Ahadith and provides proofs for Witr to be Wajib because "Qada" is only done of Fard and Wajib prayers not Nawafil ruling based on another similar hadith for 5 obligatory prayers "When any of you sleeps through the prayer or forgets it, then let him pray it when he remembers, for Allah Mighty and Majestic says, 'Perform the prayer for my remembrance.'" [Sahih Muslim] the scholarly majority state that the evidence from this hadith is that despite sleep and forgetfulness being lawful excuses, the obligation to perform the prayer is not eliminated by its time having passed. The person who has slept or forgotten to pray in its proper time is required to make it up when he awakens or remembers. A delay in the obligatory prayer beyond its proper time without a lawful excuse, being a sin, is a separate issue. Nevertheless, the obligatory prayer must still be made up as it is a debt owed to Allah swt.

¹⁰ Ibn Kathir in his commentary writes: This statement means the best act is to adhere to Allah's commands. Hence, wherever He commands us to face, we should face. Also, since obedience requires implementing Allah's commands, if He commands us every day to face different places, we are His servants and under His disposal, and we face whatever He orders us to face.

The Marvels of 7 continues

Salat Name	On Qadr Day/Night	353 Day/Nights
Fajr	✓	✓
Zuhr	✓	✓
Asr	✓	✓
Maghrib	✓	✓
Isha	✓	✓
Dugana	✓	x
Witr	✓	✓
Total	7	6

Bounty never enjoyed before:

Hadith: "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." (Sahih Muslim)

Hadith: "In my Ummah will be the Mahdi, for at least seven [years], otherwise nine. And during that time my Ummah will enjoy such bounty as it never enjoyed before." (Ibn Majah)

Overall average life expectancy of a Japanese is 83 and for an Afghani¹¹ it's 60. So, even if we pick lower of the two numbers conservatively and assume a person was fortunate enough to get 40 Laylatul Qadr in his matured and adult life (counting from age 20-60 years.) in his prime health he will get an opportunity to rake in reward of worshipping more than 3,320 whopping years – Mashallah!

Person's Age	60
Number of Laylatul Qadr	40
Laylatul Qadr worth	> 83 years
Worship rewards	>40x83
Before he dies	>3,320 years' worth of worship

In the Arab culture during the revelation days, usage of number 1000 was to mean forever – it was figure of speech, and so the reward here is also allegorically tied to 1000 to imply infinity. And only infinity is uncountable from human perspective. So, this hadith sharif too bask in its full crowning glory only when the *Laylatul Qadr* is celebrated as a Divine gift which has and which descends with unlimited spiritual benefits (Khair) from the dusk to dawn - every single year.

If this is not wealth then what is? We'll have to redefine the dictionary meaning of the word "wealth" in that case.

¹¹ Japan is one of the richest while Afghanistan one of the poorest nations measured on GDP scale.

Hadith: Misinterpretation and Misconception

Hadith: "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." (Bukhari and Muslim)

With Faith "إِيمَانًا" is misinterpreted and misunderstood presumed as "Imaan bil Allah, Imaan bil Risala, and Imaan bil Aakhirah". This hadith is not indicating towards this fundamental Imaan rather it assumes it as a prerequisite for anyone who doesn't believe in Allah, His Messengers, and the reckoning Day is not expected to come to Lailatul Qadr just like that. So, "with faith" here means with full and firm faith that "tonight" is Qadr so much so that you don't come back on another night seeking Qadr again the moment one does it he already had put a doubt about previous night's certainty (faith). That is precisely why the word choice is "seek" one, not safeguard all odds nights of last week as we know from following

Hadith: "**Seek** Lailat-ul-Qadr in the last week (of Ramadan)"

Seek "تَحَرَّوْا" is misinterpreted and misunderstood and resulted in rites of night vigils for all 5 odd nights. The command is to investigate not to "حَافِظُوا" watch out or protect. The **seeking** together with **faith** that "tonight" is Qadr should be so firm and resolute that not even a slight doubt shall cross your mind of past or future nights' possibility of being Qadr. Faith is associated with element of certainty (yaqeen) not element of doubt. Our explanation is Alhumdulillah in complete consonance with another hadith which is basically the explainer of the previous two most misunderstood ahadith on this subject:

Hadith: He who prayed on the Lailat-ul-Qadr (the Majestic Night) **knowing that it is (the same night)**. I (believe) that he (the Prophet also) said: (He who does) it with faith and seeking reward (from Allah), his sins would be forgiven. (Sahih Muslim)

If one were to spend the entire life giving preference to the knowledge over all other religious sciences that aid in searching for clues and signs that can crack open the secret of Laylatul Qadr it is worth the effort and he will have not lost anything during life long struggle for its sake even if it is found in the last year of his life as the promise of word of Allah swt is the night is better than 1000 months without putting a cap or upper limit to the bounty which ensures and offset compensation beyond our imaginary powers for any loss.

The Approach: Right even when you're wrong

Rukhsat vs Aliyat:

Let's say for the sake of argument it's not Farz and you offered it as Farz. Or let's say it's Farz and you offered it as non-Farz. Which of the two you think is a safer route? Which is held accountable on the day when no trade is allowed?

Hadith: "In this month (of Ramadan) whoever desires the closeness of Allah (subhana wa ta'ala) with a Nafl good deed will get the reward of a person who fulfills a Fard in any month other than Ramadan. And whoever fulfills a Fard in this month will have the reward of a person who fulfills seventy Faraid in a month other than Ramadan." [Baihaqi]

It is better to be safe than sorry and so err on the side of caution but remember doubt can only linger for so long – not lifelong.

Common ground

Dugana Fard on whom?

When we the Mahdavis say Dugana prayer is fard, some people misunderstand and mistakenly presume it to be a universal fard on all the Muslims while utterly ignoring the indispensable religious duty of reposing faith in the Mahdi^{AS} first. Without this common ground it is impossible for them to realize it is a specific fard on a specific set of people, who also happily and readily partake in much harder and more enduring obligatory rituals, besides the simple night long vigil with mere 2 extra cycles of prayer, enjoined upon by their Imam^{AS} in fulfilling their desire to reach Allah swt.

So, Dugana Lailatul Qadr prayer is simply an additional Fard only and only upon those:

- ✓ Mahdavis who not only believe in Hazrat Syed Muhammad Jaunpuri^{AS} as Khalifatullah and the Promised Mahdi^{AS}, but also revere and recourse to him due to all the divinely bestowed significance, rank and status upon him.
- ✓ Mahdavis who believes in Talab-e-Deedar, Tark-e-Dunya, Tawakkul al-Allah, Hijrat, Suhbat-e-Sadiqeen, Zikr-e-Dawam, Ushr, etc., as absolute and unconditional obligations enjoined by the Mahdi^{AS} on the seeker of Allah swt.
- ✓ Mahdavis who consider thanks-giving to Allah swt and being grateful to Him an obligatory act for every kind of gift bestowed upon them.

It is simply not fard on anyone else who does not believe in aforesaid things. And if any Mahdavi disputes the extra obligation of this couple of cycles prayer is delusional or only inadvertently exposing his self-deception, for it is impossible for such a person to believe in (let alone fulfill) the cluster of life-long and life-grinding co-obligations known within the community as “Farayed-e-Vilayat”.

Head vs Heart?

Iblees refuse the command for just one Sujud and his millions of sajadaat are rejected eternally¹². No amount of abundance of caution is abundant enough. We really have to tread this path extremely carefully out of awe and fear of Allah swt. In the end what matters is Ishq (burning love) of Allah swt and unless and until we all inculcate the Divine love the contentions stays put and nothing enables us to attain love of Allah swt besides His remembrance incessantly as taught by the Book of Allah swt and bearers of the Book of Allah swt i.e., Rasullulah^{SAS} and Khalifatullah^{AS}. The moment one truly falls in love with Allah swt then for this lover pointless is talk of Fard vs Shukrana. *Allahumma Ja'alna minal Ashiqueen! Wasalamun Aalal Mursaleen!*

¹² Only Allah swt knows how many years of worship and how many Sajadaat earned him the position of leadership of the Angels. The reasoning and rationality even if valid have no place when the source and the command issuing authority is well known and established. This is the fine line and limit on rationale, which cannot be crossed.

عقل کو تنقید سے فرصت نہیں

Aqal Ko Tanqeed Say Fursat Nahi

عشق پر اعمال کی بنیاد رکھ

Isqah Par Amaal Ki Bunyaad Rakh



"If you only say **one prayer** in a day, make it **Thank you**."

--Rumi^{RH}

Every inhalation of the breath prolongs life and every expiration of it gladdens our nature; wherefore **every breath** confers two benefits and for every benefit **gratitude is due**

--Gulistan, Saadi^{RH}.

وَالسَّلَامُ عَلَيَّ مَنِ اتَّبَعَ الْهُدَىٰ

