



Laylat al-Qadr
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Bismihi Ta'āla,

Al-Hamdu Lillāh Rabb il-‘Ālamīn

*Allahumma Salli ‘Alā Sayyidīna Muhammad al-Nabī al-‘Ummī, wa ‘alā Ālihi wa Sahbihi
wa ‘alayna wa Sallim Taslīma, wa ba’d,*

There are three months which are among the most important and crucial seasons for acts of drawing near to Allah; namely, Rajab, Sha’bān, and Ramaḍān. Months in which the Muslims prepare themselves to receive the (transmission) of *Laylat al-Qadr*, which Allah has described in the Qur’ān as being better than 1000 months (83 years) - which is the average lifetime...in other words, better than the whole life(span).

He also made clear that the angels descend to those who work for it, just as the Spirit itself descends to them.² In this there is an allusion to the reality that those who are readied for *Laylat al-Qadr* are with and in the presence of the Prophets, and thus connect with the angels, in accordance with what Allah mentioned in Sūra Qadr³ and Sūra Fussilāt⁴, wherein He said: **“Those who (sincerely) say Our Cherisher is Allah, then stand upright in fulfillment of their claim, upon them do the angels descend, saying to them Have no fear, nor grief, and receive good news of the Garden which you were**

¹ Translated from “*Miftah al-Ism al-A’dham*” written by Grand-shaykh, Sidi Ibrahim Muhammad al-Batāwī of Cairo, Egypt. He is a Shaykh of the Shadhuliya-Badawiya Tariqa from Ahl al-Bayt (Hasani line). A retired professor of al-Azhar, he still teaches 'informally' at his zāwiya in Cairo. May Allah give him good health and a long life.

² Translator’s note: notice he didn’t write “descend upon them” but “to them”...a very important understanding.

³ Chapter 97

⁴ Chapter 41

promised. We are your intimate friends/protectors (awliyā) in this life and the Next, and in it you shall have what your selves desire, and you shall have what you were promised. A noble hosting from a Forgiving and Merciful Lord!⁵

Notice that Allah said that when the angels come to these righteous upright servants, they say to them, “We are your Awliyā *in this life* and the Next,” which disproves the illusory claim of those who claim the impossibility of these angelic descents to the *Salihīn* (except when they are about to die or when they are resurrected). The verse made clear and specified that the function of these angels in their descents is to serve these *Salihīn*, guard them, fulfill their needs, and take charge of their affairs in this life and the eternal life. Furthermore, it specified that these angels *speak* of this sublime good news to those saintly believers who stood upright on the guidance of the Shari’a, which is for them *in both this life and the Next*...in accordance with the description provided in Sūra Qadr (97).

This is one of the manifestations of *Laylat al-Qadr*, by which we mean the night in which the unbreakable and trustworthy bond between the slave and his Cherisher Lord, and between the slave and the angels of his Lord, is formed and established.

Furthermore, *Laylat al-Qadr* comes, as has been confirmed, in Ramaḍān, and their precedes it a night in which the *Salāt* was obligated, i.e., the night in which the bond/connection is formed between the Creator and the created, and it is the night of the 27th of Rajab, in which the Muslims increase in their supplications and invocations, with a gathered sustained and concentrated *dhikr*, in their *salawāt*. Then their follows the “night of Pardon and Forgiveness,” as the Messenger ﷺ named it, which is the night of the middle of Sha’ban. Then their follows it the first eve of Ramaḍān....and each night has its own special servants who are released and freed from the Punishment, as the Noble Sunna made it clear. Also, each night contains gifts, blessings, and Divine grants, which could include a key from among the keys of *Laylat al-Qadr*, and usually those keys are revealed in these special holy nights. We say usually because if we consider *Laylat al-Qadr* to be the night in which Allah accepts our prayers and forgives our misdeeds, then we could say that Allah listens to us and accepts our prayers in other than the nights of Ramaḍān, just as He does in the nights of Ramaḍān. For His response is not constricted to only one month in the year, or to one of its nights (such as Rajab 27 or Sha’ban 15). Rather, it is “spread” out across all of the year’s nights, but He constricts it and keeps it for those who open the windows of their spirit to be able to accept and receive it. (they receive it) through acting in preparation for it with acts that please Allah and spread mercy among the people. And this is the reality of establishing the Deen in oneself and in those around one.

For this above reason, Sayyidī Muhyidīn ibn ‘Arabī states that he witnessed *Laylat al-Qadr* in the Night of the Ascension (Rajab 27), and in another year in Sha’ban 15, as he sometimes witnessed it through out the other months of the year. *THAT* is the *Laylat al-Qadr*, in which is a special Divine response for a select group among the *Salihīn* from the *Awliyā* (intimate friends) of Allah. And because of that, Ibn Mas’ūd and other Prophetic

⁵ Qur’ān 41:30-32

Companions (Allah's pleasure be on all of them), stated that *Laylat al-Qadr* could occur in any night of the year.

So what is Laylat al-Qadr?

Is it a sort of energy which manifests in the sky, and from which light comes and enters through the walls of our homes and awakens the sleeping...as the masses narrate in their stories and teach their children such *du'ā* as the following: "O Allah, grant me money which cannot be counted, and an authority which cannot be challenged, and an entrance to Paradise without any accounting."!! and other narrations which are passed on by religious story-tellers?

The Energy of Arrival to Allah

Whatever it is, we can at least say that *Laylat al-Qadr* is a pure energy, not in the physics-sense but rather in the meaning of Divine Power (granted to whoever it is granted to). Each one partakes of the grants of his Lord to the degree of his/her action in accordance to the words of his Lord. An energy spent in wholesome deeds (*‘Amal Sālih*) which you spend throughout your life without rebellion, after which you proceed to separate yourself (in isolation with Allah) from food (except what is essential of it), and from all pre-occupations and random thoughts (in your night of solitude), during which you recite (*tilāwa*) the Qur'ān, meaning you read it and act upon it, i.e., you make your actions "follow" (*tilāwa*) your recitation, as Allah said: ***"then if We recite it, then follow its recitation"***⁶.

You continue throughout the year steadfastly in this Qur'ānic purity, until your organs and limbs are made pure and limpid, and your words, actions, and states are purified from any filth and uncleanness. During your isolation (*khalwa*) and retreat from food and pre-occupations, serve your spirit some of its only food, which is *dhikr-Allah* (concentrated consciousness of Allah). It does not matter whether that be in the form of *Salāt*, or sitting facing towards Him (Most High) with your heart and tongue, or in recitation of *HIS* Words...until your spirit is strengthened (from this nourishment) and rises and rises, until the connection to its Lord is made complete in that auspicious night, and you become one who knows Allah by direct experience. For the spirit goes wherever the mind wanders in thought, and this is from the understandings contained in the statement of Rasul Allah ﷺ when he said: "the slave does not get from his *Salāt* except that portion of it in which he was conscious of Allah".⁷

⁶ Qur'ān 75:18. Translator's Note: the arabic word "tilawa" means both 1- to recite, and 2- to follow after, so the Shaykh is making a "pun"

⁷ Tirmidhi

Your spirit ascends on the *Burāq* of what you recite from the Words of Allah, on the day when your action-based *imān* is completed, so that you abide by its commands and call other to its teachings. ***“To Him ascends the good word, and the righteous deed He elevates”***.⁸ You continue in this ascension until you arrive at the station of direct witnessing, so that you yourself become a witness, and you are ALIVE, struggling against whatever else is in your heart besides Allah, and crushing the idols of forbidden desires, in you and in the people. ***“O man, indeed you are struggling diligently to your Lord, until you meet Him.”***

The lights in Laylat al-Qadr do not come through the walls of your house, but rather radiate from your Qur’ānic actions and *salawāt*, penetrating unhampered through all walls and barriers, so that the *ayāt* return to their Revealer, i.e., ascends ***with your*** spirit, so that it becomes like the *Burāq* with which the Prophet ascended to Allah. Your spirit becomes the medium of connection between Allah Most High and your body, which you have made pure and whole (*Sālih*) with your righteous actions according to that Qur’ān...a comprehensive action, sincere for His Countenance. And there remains no obstacle in (your act) that would prevent any connection from occurring. It is as if your body, through it acting according to the Qur’ān, became another Qur’ān, and that in this process the Qur’ān became two Qur’āns (i.e., the revealed Qur’ān, and you, who have acted according to it until you became like its mirror), so that the Qur’ān became “doubled” or “doubly repeated” (*mathāni*).

At this point, you find that you have become (with your body) of the same genus as the Lordly Word, in other words, that you have become a Qur’ānic Lordly word, or “*Rabbāni*”¹⁰, prepared to perfect the connection (*silā*) to Allah, i.e., prepared to receive the Salāt of Allah on you, so that He for example manifests Himself to you with His Name *Mujīb* (Responder) or *Shāfi* (Healer), so that you be healed from what ails you, and you heal the people from what ails them, or He could manifest Himself to you with His Name *Ghaniy* (Wealthy), so that you be freed from poverty. Or He could manifest Himself to you with more than one Name of His (Most High), so that the effects and mercies of those Divine Names flow from your hands.

Each one takes from the grants of his Lord according to the amount of his sincere action for his Lord, ***“He makes the water to descend from the sky, so that it fills the valleys according to their volume”***¹¹. These are some of the *Salawāt* of Allah upon us, ***“He is the One Who sends Salawāt upon you, as do His angels, to take you from the darknesses to the Light, and He is to the believers Merciful”***¹², ***“and the grants of your Lord are never exhausted.”***¹³

⁸ Qur’an 35:10

⁹ Qur’an 84:6

¹⁰ see Qur’ān 3:79

¹¹ Qur’ān 13:17

¹² Qur’an 33:43

¹³ Qur’ān 17:20

These *Salawāt* from Allah to us are not given freely without anything from us; rather, He gives it to those who strive for it with his/her action, without expecting any praise, or material reward or consideration from the creation. ***“Most Indeed I am Allah, No god but Me, so adore Me and establish the Salāt for My remembrance. The Hour is certainly coming, and I am hiding it, so that every soul be rewarded according to how much it strived (for Me).”***¹⁴ This Hour doesn’t necessarily only mean the Hour of Judgment, but could also mean the Hour of the special Divine Response. And it could mean *Laylat al-Qadr*, which comes in secret, as the Prophet explained it, and not with drums and horns and lights. Instead, you have to light your way to it with your wholesome deeds, and frequent abundant invocation (*dhikr*) and *Salawāt* until you arrive to it, or it arrives to you, for your *Salāt* to Allah meets Allah’s *Salāt* to you, in the manner described in Sūra 54: ***“So We opened the skies with an immense outpouring of water, and cracked open the earth with springs of gushing water, so that the two met in a manner decreed.”***¹⁵

For Allah is a Light which surrounds the whole universe and what is in it, and your actions are a light which are formed in your spirit and your being, and which are increased in power every time you increase your righteous action, until it becomes so strong that it penetrates the confines of your corporeal dense body with its subtleness, and the two lights meet: the branch meets its root, and the exiled returns home, in *Laylat al-Qadr*. You become one who has arrived and connected (*Wasil*), meaning someone whose actions are watered from that Primal Spring, as was the case with Sayyidina Khidr, when Allah described him as being someone ***“whom We have given Mercy from Ourselves, and taught him knowledge directly from Our Presence.”***¹⁶

“Allah is the Light of the heavens and the earth...light upon light. Allah guides to His Light whom He will (or, who wills to be guided)”¹⁷, in other words, Allah guides to the Light of His Essence whoever He wills and decrees from His servants. That, and it can also mean, He guides those who will to be guided, and their willing to be guided is not some wish with no substance. And the houses which Allah has erected for the *dhikr* of Allah are the hearts, i.e., the spirits in their glorification (*Tasbīh*). It ascends glorifying Allah in its invocation of Him. For your spirit is within you and around you, but when you invoke and remember Allah, its size increases until it reaches to the Encompassing Light of Allah, which surrounds everything..... ***“light upon light.”***

You remember Allah in your work, so you do not cheat or lie or get lazy and neglectful. You remember Allah in your house among your family, so that you not prefer one over another in inheritance or gifts, such as preferring sons over daughters. Nor do you become harsh or overbearing with your family. You remember Allah in your *Salāt*, so you do not become pre-occupied from Allah with other than Him. You remember Allah in your community, so that you represent and call to the orders and words of Allah, and “whoever mentions Me in a group, I make mention of him in a group better than his group,” as has come in the *hadīth qudsī*.

¹⁴ Qur’ān 20:14-15

¹⁵ Qur’ān 54:11-12

¹⁶ Qur’an 18:65

¹⁷ Qur’ān 24:35

Every time you increase in this remembrance, you rise and ascend. And when you seclude yourself with Allah for a night, such as the Night of Ascension (Rajab 27), or Middle of Sha'ban, or first of Ramaḍān or any other night of it or of the year in general, then there will be unveiled to you the most perfect key to Arrival and to the Divine Response. He will unveil to you the key to His intimate conversation and to listen to His Pure and Sweet Speech, which never ends, and which He speaks with those blessed with the experience and witnessing of *Laylat al-Qadr*. You strive and strive until you finally meet Him in it; meeting Him either in *Laylat al-Qadr*, or at the time of your passing. If not, then in His Garden, after a long life, if you are of its people.

“Say: I am only a human like you, it is revealed to me that your God is one God. So whoever hopes for meeting his Lord, then let them work wholesome righteous acts, and not associate anyone else in his worship and adoration of his Lord”.¹⁸

The Greatest Name (*Ism al-A'dham*) of Allah

In your first Laylat al-Qadr, Allah will unveil to you His Greatest Name, which if you swear by it then He will realize your oath (by its Honor). This Name is formed of 70-odd Names, spread out throughout the entirety of the Qur'ān, and not only in one part of it.

This unveiling (*Kashf*) could occur in sleep, or by way of inspiration during your recitation of Qur'ān, and ***“We have left nothing out from the Book”***.¹⁹ And every one of these Names (which form the Supreme Name) has its own effect, as we have previously mentioned. So, for example, the Divine Name used by Prophet Īsa (*alayhi salām*) to heal the sick, and revive the dead, and create a bird by the permission of Allah is in the Qur'ān. And the Divine Name used by Prophet Sulaymān (*alayhi salām*) to subjugate the Jinn, winds, and birds is in the Qur'ān. And the Divine Name used by Prophet Muhammad (*alayhi Salāt wa salām*) to ascend beyond the boundaries of the heavens – whereas the most modern technology is still struggling to understand those parts of it that are closest to us like Mars, Jupiter, etc. – this Name is also in the Qur'ān. And the Divine Name used by Prophet Mūsa (*alayhi salām*) to conquer and defeat the sorcery of the Pharaonic magicians, and to cleave the sea is in the Qur'ān. And every Divine Name used by the Prophets, we have found in the Qur'ān, even the Name through which Adam (*alayhi salām*) was forgiven, and by which Ibrahīm (*alayhi salām*) was made a leader (Imam)...we have found in the Qur'ān.

“And Adam received from his Lord certain words (kalimat), and so his Lord relented to him”.²⁰ These “words,” what are they?

¹⁸ Qur'ān 18:110

¹⁹ Qur'an 6:38

²⁰ Qur'ān 2:37

“And when Ibrahim’s Lord tried him with certain words, which he completed, He said to him (Ibrahim), “I am making you a leader of men.” (Ibrahim) said, “and from my progeny also.” He said, “the oppressors do not obtain My Covenant.”²¹

These words...what are they? And what is their number? And what is the secret of this number? And what is the secret of the number in His words: ***“if you ask forgiveness for them seventy times...”***²²? What would happen if he went beyond seventy, and why was it that he ﷺ asked forgiveness from his Lord seventy times a day (or sometimes one hundred times), as has been confirmed in the Sunna? All of this the Qur’ān has detailed in complete detail, and it will become clear to you if you truly READ the Qur’ān and act upon it, in other words, if you come to have a Qur’ānic nature. At that point, you will secretly repeat that (Greatest) Name. “And invoke your Lord within yourself, in humility and secrecy, without undue loudness in speech, in the mornings and late afternoons, and do not be of the heedless.”²³

“And be steadfast in keeping the company of those who call on their Lord in mornings and evenings, who seek after His Face, and do not turn your eyes away from them seeking the pleasures and ornaments of this world. And do not obey those whose hearts We have made heedless of Our remembrance, who follow only their desires, and whose (life) is in disharmony and chaos.”²⁴

In such a manner should you strive until Allah opens your heart to His realities, according to the level of your yearning (*himmā*) for Him. You will be granted in response the effects and characters of those Names, and you should continue in your striving, until Allah opens up and unveils to you another Name (beyond what you have already been given)...You continue until you complete your realization of all the Names and all the “words,” so you become a perfected *Walī* (intimate Friend)...You behold the Divine ‘*Arsh* (Throne of Authority), and hear the Speech of Allah Most High: “Most Certainly I am Allah, *Rabb* of all the worlds.” He will also unveil to you the realities of *imān* until

²¹ Qur’ān 2:124

²² Qur’ān 9:80

²³ Qur’ān 7:205. Translator’s Note: When the Shaykh says to “read” the Qur’ān, he is emphasizing that we not only enunciate sounds which are represented by characters written in ink on paper, but rather come to read the revelation of Allah, which is at the same time within you and around you. It is vital to understand that the revelation of the Qur’ān came as sound, which we echo with our recital, and not as a written text. *The written text itself is not the Revelation.* We should read the Qur’ān with our entire beings, not only with our tongues, until we come to have the Qur’ānic character...until the Qur’ān reads us and fashions our character. We should not read the Qur’ān as we read a newspaper, and the Prophet – blessings and peace be upon him – told us that there will be people who will read the Qur’ān, but it will not pass beyond their throats to their hearts, these people the Qur’ān will curse. The first command Allah gave us was to recite, in *His* Name (not in our name) Who created us, and Who teaches us what we do not know. If Allah is not teaching you knowledge from His Presence which you do not know while you are reading the Qur’ān, then you are in fact not reciting the Qur’ān, but only enunciating Arabic letters

²⁴ Qur’ān 18:28

you witness (while you are awake) the Angels and the Prophets and Jinn, and hear them and receive from them benefits, as Imam Ghazālī explained in his books.

A Summary of the method of obtaining the experience of Laylat al-Qadr

The Way to that end is comprised in certain steps, which we will now summarize in what follows:

1. Recite the entire Qur'ān over a certain period of time in two recitations. The first (mode of recitation) is for (the intention of) memorization and worship, and it can be either silent or aloud, according to your time and ability. The second mode is specifically for devotion and the training of the spirit and intellect in concentration in reflection upon its meanings. In this mode, your tongue does not move and your heart should not be busy except with what is recited and with Allah, Who is the Speaker, and Who encompasses you on all sides and directions (without His being in any direction). Be influenced by what you recite. We call this method of recitation "active and involved recitation." Compose a small booklet or diary of the meanings that you arrive at through this reading, and keep it beside your Qur'ān at all times. It is also recommended that there be in the margins of the Mushaf the explanation of difficult words, such as in the Tafsīr of Jalalayn and Tabarī and others. This, together with some hadīths which have come in relation to those *ayāt*. Also, it is recommended that this recitation be in the night time, and also in Fajr time.
2. Act upon and according to the meanings which you have previously arrived at in your readings. ***"Allah sent down the best of words, a book filled with allegories, doubly-repeated (mathāni), which causes the skins of those who fear their Lord to shiver, then their skins and hearts are softened to the conscious invocation of Allah".***²⁵ It becomes softened through acting upon what you read.
3. Let this recitation and action be throughout the whole year, and not only in Ramaḍān.
4. Make for yourself at least one night from every week for the rest of your life in which you isolate yourself with your Lord at certain times, for example 7 in the evening. Recite certain ayāt of Qur'ān like Fātiha, Ayat al-Kursī, the last āyat of Baqarā, and any other ayāt which you memorized from the Qur'ān. Then recite and repeat the 99 Names of Allah, which were recorded in the books of hadīth. And do not allow your *himma* (aspiration) to be to finish with them as soon as possible, but rather let your whole aspiration and zeal be for the Gift that Allah gives to those who perfect the recitation. Just as your *himma* should not be to finish the *Salāt* as soon as possible, but rather all your *himma* should be to perfect it until Allah accepts it and accepts your *du'ā* in it. For that reason, every Name you recite should be accompanied with gathered concentration and the live awareness that Allah surrounds and encompasses you from all sides. In other words, you connect between the All-Encompassing Supreme Name and the Name

²⁵ Qur'ān 39:23

- that you recite. And the same situation should be in the *Salāt*. You perceive that your spirit is before His Hands and that He encompasses (*Muhīt*) you and the universe from all sides and directions.
5. Do not be overly occupied with the articulation of the Name or their written letters, but rather be occupied with their meanings that surround you.
 6. This seclusion should not be less than an hour. Do it by yourself or with your family or friends, but with the condition that you do not preoccupy each other. Be firmly convinced that Allah will accept your repentance, and that He will heal your sicknesses and pains, and ease your affair and settle your need, and answer your call in this seclusion and in the *Salāt*.
 7. Do not let your attention waver in the *Salāt*, and make *du'ā* in your prostration, and pray the “Prayer of Need (*hāja*)” every night, especially before Fajr (during *suhūr*).
 8. Increase your affection on the orphans. No connection can be formed between a slave and his Lord, and it can never be sound, if he neglects them. In fact, Allah considered the one who neglects their support (the orphans and the needy) and those who do not call others to help them, Allah considered him as rejecting the Deen of Islam, among whose marks is the aid of the orphans and love for them. And He considered their prayers as being for ostentation (*riyā*), no matter how hidden or open he is in their performance. He said in the Sūra of Ma’ūn: “Do you see the one who rejects the Deen? He is the one who neglects the orphan. And does not call to the feeding of the needy. So woe to those who pray, and who are heedless from their prayers! Those who pray only to make a show, and who prevent the aid (from reaching its destination)!” In other words, they are neglectful of the means of correcting and ameliorating their prayer, which are helping the orphans and the needy and calling the people to help them and feed them. At the same time, strengthen your family bonds (*rahīm*), and know that the orphan or needy who is close to you is better than the one who is farther (in kinship). ***“They ask you what they should give in charity. Say: whatever you give of good, then let it be for the parents, and the near of kin, and the orphans and the needy and wayfarer. And whatever you do of good then surely Allah knows it.”***²⁶ Hadīth Qudsi: “I am the Rahmān, and these relations (*rahīm*) I have given their name from My Name. So whoever connects them, I will connect him, and whoever severs them, I will sever him.” Qur’ān²⁷: ***“And your Lord decreed that you worship none but Him, and that you do good to your parents...”***
 9. Know very well that the Zakāt is obligatory on your incoming salary, so pay it when you get it. ***“And those who, in their wealth, there is a set portion and known right for the beggar and those prevented from asking,”***²⁸ and ***“give its due right on the day of its harvest,”***²⁹ and ***“O you who believe, spend out of the good things We have provided you that you have acquired, and from what We took out from the earth for you....”***³⁰

²⁶ Qur’ān 2:215

²⁷ Qur’ān 17:23

²⁸ Qur’ān 70:24-25

²⁹ Qur’ān 6:141

³⁰ Qur’ān 2:267

10. Do not despise any inanimate thing or any animal, so that you will not be satisfied with despising any human.
11. Read the Qur’ān on wudū, and work in wudū, and sleep upon wudū after you pray two raka’as with the intention that Allah unveils for you that in which lies your good and benefit. Make the reason for your sleep and movements and stillnesses to please Allah and attain His reward.
12. When you see an āyat in your sleep (from the Qur’ān), then act upon it and repeat it often, especially if the Prophet ﷺ himself pointed you to it or gave it to you. And know that it could be a certain Name from among the Names of Allah. The same applies if one of the *Sālihīn* recited it upon you, or it was repeated in your sleep, or you woke up repeating it out of inspiration (“automatically”).
13. Those who have already arrived can be of help to you. The companionship of him who has already arrived for 40 days is better for you than 40 years of continuous solitary worship. Because of that (companionship), difficulties will be made easy and under your control, and far things will come nearer. Even though, however, the Perfect Shaykh is rarely to be found in this time of ours, **“a group of the first generations, and a few of the later generations (these are those brought near)”**.³¹
14. You can also find help in Sūrat Ya-Sīn, reciting it often with the intention that Allah illuminates your way (to Him). The Messenger ﷺ said: “for everything there is a heart, and the heart of the Qur’ān is Ya-Sīn. Whoever reads it, Allah records for him as if he read the entire Qur’ān 10 times without Ya-Sīn.”³² And he said: “the heart of the Qur’ān is Ya-Sīn. No one reads it who desires Allah and the Final Abode except that He forgives him. Read it upon your dead.”³³
15. Have a positive attitude and strength in all your affairs, and enjoin the good and forbid the wrong. For if you were at the highest level of piety but left enjoining or forbidding, then that neglect will veil you from your *Laylat al-Qadr*, in accordance with the words of the Messenger ﷺ about the one who left Jihad with the tongue and heart: “there is no imān after that, even the size of a mustard seed.”
16. For every human there is *his* Laylat al-Qadr, which could be at different occasions in one month or one year. (very important understanding)
17. Establish the nights of the special occasions and the Islamic holidays in the above-mentioned manner, with a seclusion (*khalwat*) the majority of the night, and sleep for 2 or 3 hours, and continue with the rest of the night. We have found much good in the Night of the Ascension (Rajab 27) and the Middle of Sha’aban (Sha’bān 15), and the first night of Ramaḍān, which is the night of the sighting of the crescent, and all of the nights of Ramaḍān are immense opportunities. For actions on these nights are increased. Maybe the “Possessor of the Ascension” ﷺ might surprise you in them, and he would “recharge your spiritual battery” so that you arrive. Every Ramaḍān the angels of inspiration (*ilham*) and attainment (*wusūl*) increase their descent to the earth. Other special nights include the first nine nights of Shawwal (which include the six white days), and the night of Arafat, and the night of the two Eids, and the night of ‘Ashura’ (Muharram 10), and the first night of the lunar year, and the night of the Mawlid of Muhammad ﷺ. Also,

³¹ Qur’ān 56:13-14

³² Narrated by Tirmidhi

³³ Recorded by Ibn Mājah, Nasā’ī, Abū Dawūd, and Ibn Hibbān

- expose yourself to the fragrant breezes of the Prophets, Awliyā', and Martyrs by visiting their graves and making du'ā for them, and Allah will return your du'ā with something better because of them.
18. It is highly recommended that every one of these nights be preceded by a fast which you break with a vegetarian meal (no meat!), such as dates and fruit. This is the more beneficial according to experience, but not mandatory. If you do not want to fast, then let your food throughout the day be vegetarian, in a small amount in the beginning of the day, and avoid eating or drinking in the end of the day. But if you are fasting, let your *futūr* (breaking) be in a small amount with vegetables and fruits, and there is no blame if you begin your fast (*suhūr*) with any food you wish. This is so that you fulfill the right of this night, and that you obtain as much as possible the Divine grants which accompany these special nights. Because those who begin their night by filling their bellies with meats and savory foods, that would stop them from arriving, because more often than not they would fall asleep anyway!
 19. Allah might unveil your insight (*basīra*) and complete your ascension and perception, or you might feel this in an awake conscious state, and then He might for a certain time be veiled from you, so that you increase your *himma* and zeal and jihad, and you arrive completely after difficult trials which come with much *dhikr* of your Lord. ***“And We will surely try you with something of fear and hunger, and decrease in wealth, persons, or fruits, but give glad tidings to the steadfast/patient. Those who, when a trial besets them, say: We are for Allah, and to Him do we return. Upon such will be benedictions from their Lord, and mercy, and these are the truly guided!”***³⁴ These difficulties carry away your sins, and purify you so that you be prepared for arrival.
 20. If you ask Allah for something or you pray the Prayer of Need, then increase the chances of receiving that by giving away in charity, to an orphan or needy, for that is a cleansing for you which aids in the Divine Answer. ***“If you seek to commune with the Messenger, then bring before your communion with him some charity, for that is better for you and more pure...”***³⁵ So what if you seek to commune with Allah the Lord of the Messenger! Similarly, if your aspiration weakens, or you sense some misdeed from you, then quickly go to purifying yourself with fasting and charity. ***“Take from their wealth charity (sadaqa) which will purify and cleanse them, and send blessings upon them, for your blessings are a means of stillness and stability for them”***.³⁶
 21. *Laylat al-Qadr* will be taken away from you if you seek for a worldly thing. Your desire could be fulfilled, but you will be veiled from arrival, which is equivalent to (or is in the place of) taking back your Jannat which your father Adam was expelled from because of his rebellion. You will regain it through your sincere obedience for the Face of Allah, free from the *shirk* of love of status, or the *shirk* of obtaining some recompense for your deeds, and so on... Any of these forms of *shirk* will veil you from arrival (to the Truth).

³⁴ Qur'ān 2:155-157

³⁵ Qur'ān 58:12

³⁶ Qur'ān 9:103

22. For that reason *Laylat al-Qadr*, which you prepared for through intense devotion and fasting from rebellion all your life, is better than the life of your father Adam after his being expelled from the Garden, and better than any life that did not retrieve the lost *Firdaws!* “The Night of Power is better than 1000 months. In it do the angels and the Spirit descend with the permission of their Lord, from every command. Peace it is, until the coming of dawn!”
23. Every human has a potential for *Laylat al-Qadr*, as long as he prepares for it with serious deeds which take one to it, and **“Allah would not lose your faith”**.³⁷ “Indeed, the Hour is coming, and I am hiding it, so that every soul be rewarded according to its striving”.³⁸ Therefore, it is not specific to a group of people instead of another, nor a certain race over another. Rather, it is for every *Sālih* in the community of Islam. **“For all those who do good, there will be good and an increase above that, and their faces will not suffer humiliation”**.³⁹ **“The most noble of you is the most God-wary of you”**.⁴⁰

Everyone, according to the degree of his/her action and sincerity, takes from the Grants of His Lord, and His Bestowals and Bounties, **“and the grants of your Lord never end!”**⁴¹

Wa-l Hamdu Lillāhi Rabb il-‘Ālamīn!



³⁷ Qur’ān 2:143

³⁸ Qur’ān 20:15

³⁹ Qur’ān 10:26

⁴⁰ Qur’ān 49:13

⁴¹ Qur’ān 17:20