

The virtue of worship in the honour of time

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Abstract: -Our Lord creates what he wills and chooses, he selected prophets and messengers from his worshippers, he also chose some places over some, and it is the honour of some times to make them blessed, worshiping in them is better than others, and one of the greatest of these busy seasons with good deeds is a night of worship better than a thousand months, not including that night, Allah revealed his Qur'an, so the honour of the month of Ramadan by sealing his bill.

So it was an honour for this night to rest, if it had a high Destiny, Worship doubled in it, and it was Allah's wisdom to overlook it in the last ten of Ramadan by a sin committed by the children of mankind, so that the righteous people would strive in it, and for their obedience to abound, on this night the angels descend with all whoever denies her is deprived of all good, and he raised her up by faith and reckoning, he deserved the paradise of satisfaction.

Keywords: : honour ; Destiny ; Night ; Angels ; appreciation ; worship ; time.

فضل العبادة بشرف الزمان

د الكريف محمد رضا

الملخص: ربنا يخلق ما يشاء ويختار، اصطفى من عباده أنبياء ورسلاً، كما اختار بعض الأمكنة على بعض، وشرف بعض الأزمنة، أن جعلها مباركة، العبادة فيها خير من غيرها، ومن أعظم تلكم المواسم الحافلة بالخيرات ليلة العبادة فيها خير من ألف شهر ليس فيه تلكم الليلة، أنزل الله فيها قرآنه، فشرّف شهر رمضان الذي حواها، ورفع الله قدر الملك الذي وكل بإنزال الوحي، واصطفى محمداً بختم شرعته.

فكان من شرف هذه الليلة الباقي، أن كان لها القدر العالي، تضاعف العبادة فيها، ومن حكمة الله أن أغفلها في العشر الأواخر من رمضان بذنب اقترفه بنو البشر، ليجتهد فيها أهل الصلاح، ولتكثر طاعاتهم، تنزل في هذه الليلة الملائكة بكل خير وهي سلام حتى مطلع الفجر، وفيها يقدر الله مقادير الخلائق لسنة قابلة، يعلم بها ملائكته، فناسب أن شرع من الدعاء فيها سؤال المولى جلى في علاه العافية، أن يسلم ويلطف في تقديره بنا، وأن نسعد بما جعل فيها من الخير، فمن حرمها حرم الخير كله، وقامها إيماناً واحتساباً، استحق جنة الرضوان.

الكلمات المفتاحية: شرف ؛ قدر ؛ ليلة ؛ ملائكة ؛ تقدير ؛ عبادة ؛ زمان.

Introduction

All praise belongs to Allah, who has sent down the Book to his servant and has not put therein any crookedness. He has made it a guardian, that it may give warning of a grievous chastisement. He, who guides to the rightfulness, and may give the believers the glad tidings. and I testify that there is no God but Allah Almighty who took over the preservation of it from distortion and alteration, and I testify that Muhammad the guide to his satisfaction God gathered for him the Quran, and took upon his hands to preserve it, may Allah bless him and his

family, companions and those who followed him with goodness.

A book that he send down on a blessed night; in which the great thing is decided, and in which the destinies of all creation are made. A night of great worth and profound goodness, in which the Guardian Ruhdescended the revealed book, and became the night when the honoured Angels descend as well; thus, this night had that greatness thanks to the Holy Qur'an, sent down upon the Prophet (peace and blessings of Allah be upon him) to a selected nation to be blessed by its greatness. This latter, was guided to follow the paths of peace, and he brought them out of the darkness into the light that is revealed.

Furthermore, the knowledge is a deep sea which the bottom cannot be reached. It is a high mountain, rough to be climbed. No one who wanted the way to the fulfilment did not find a way to that, and as the Almighty has said addressing his creation: *"and you have not been given knowledge except a little."* [Isra:85] . Our Book, The Qur'an, is the detonator of Science and its source. It is the circle of its sun and its rising spot. The Almighty has deposited in it knowledge of everything and has shown, for the sake of every seeker and the desire of every searcher . *"And if all the trees that are in the earth were pens, and the ocean were ink, with seven oceans swelling it thereafter, the words of Allah would not be exhausted. Surely, Allah is Mighty, Wise"* [Luqman: 27], in it is the news of what came before us and the news of what came after US, and a warning to those who consider it .

Almighty Allah has made it healing and mercy for his own; he said: *"And We are gradually revealing of the Qur'an that which is a healing and a mercy to the believers; but it only adds to the loss of the wrongdoers"* [Isra: 82].

Al-Laith said: it is said that what Mercy is to someone faster than to the listener of the Qur'an, for what Allah mentioned: *"And when the Qur'iin is recited, give ear to it and keep silence, that you may be shown mercy"*. ([Al A'raf:204] and " may" here according to Allah is obligatory, (Abu Hayyan, 1420-1999, S7 P399) i.e. the Qur'an is mercy for those with whom Allah wanted guidance. In fact, the words of our Lord affect hearts, if not opening closed hearts." *If We had sent down this Qur'an on a mountain, thou wouldst certainly have seen it humbled and rent asunder for fear of Allah. And these are similitudes that We set forth for mankind that they may reflect*". [Hashr: 21].

One of the wonderful things Imam Ibn al-Qayyim said (Ibn al-Qayyim, 1393-1973, P82): among the colours of abandoning the Qur'an, abandoning its management and understanding and knowing what the speaker wanted from it.

Therefore, Allah vilifies the act of lack of contemplation and understanding of the Qur'an *"It is these whom Allah curses so that He makes them deaf and makes their eyes blind (23) .Will they not, then, ponder over the Qur'an, or is it that on the hearts are their locks?(24)"* [Muhammad:23-24]; in fact, not working by it is considered as the omissions of its meditation .

From it, there is the great chapters (Surahs) that have gathered great good, most importantly, Surat al-Qadr, which is of great worth, and revealed a statement about a memorable night, and was named after it, which is al-Qadr night, in which worship transcends a thousand months, in which Angels, including Gabriel, descend because of the blessings, It is all peace till the rising of the dawn. A night that is not like all other days, but it is one of the best seasons of good deeds, in which there is overflowing goods. Moreover, it has valuable rules, it is rather necessary for the great thinkers and masterminds to be insightful to its components, and understanding its rulings, so

this pause was a station of noting something of its goodness, and gently scrutinizing its jurisprudence.

Significance of the topic:

Allah has chosen some people over other and chose some places over others, and honoured some times over others, including the honour of Ramadan. A month in which the gates of paradise are open and the gates of hell are closed and the masters of Jinn are chained. And the announcer cries those who wish for good to approach, and those who wish for evil to stop. This announcement is repeated each night of this holy month.

And the occasion of glorifying Ramadan for the revelation of the Holy Qur'an: *"The month of Ramadan is that in which the Qur'an was sent down as a guidance for mankind with clear proofs of guidance and discrimination. Therefore, whosoever of you is present at home in this month, let him fast therein"* [Al - Baqarah: 185] and He sent it down on a blessed night, which has such value and matter, It is all peace till the rising of the dawn. It is the greatest nights of the whole year, in which He sent down a complete chapter (Surah), which is better than a thousand months in which there is no night. It's equivalent to the age of a senior man who is more than eighty years old.

From his virtues, every wise matter is distinguished. One of the meaning of "al-Qadr" or destiny is that Allah decides on the destiny of the all creatures to the next year *"Truly, We revealed it in a blessed Night. Truly, We have ever been warning against evil In it all wise things are decided"* [Surat al-Dukhan:3, 4] scholars call it the annual estimation from the current night of al-Qadr to the next year's night of Qadr. And it is not a odd matter for him. These fate decisions as this statement, and the statements of Ibnmas'ud and the statements of those who want to be more wealthy, they call it:

destiny decision after another, which is all part of the first destiny estimation.

There is also the statement of Aisha, the mother of believers, may Allah be pleased with her. She said: "I said, O Messenger of Allah, in case I reached the night of al-Qadr , what shall I say in it? - He said:" Say, Allah you who are a Pardoner and loves forgiveness, forgive me". Narrated by Al-Tirmidhi (Al-Tirmidhi,1395-1975,N:5313)

There is an indication that the sahaabah decided that Laylat al-Qadr is a night of striving for Duaa. Praying and asking Allah is frequent, especially this latterDuaa, where the supplications of the aphorism are appropriate for the place where you embark on it. Thus, what a great matter for a person to expect Allah to forgive him in a place of estimating the values of the creatures, something one hopes for the whole year, even if he has sins.

- So every believer should have followed the example of his Prophet (peace and blessings of Allah be upon him) in seeking to reach the virtue of this night. In addition, he prayed (peace and blessings of Allah be upon him) the first ten nights of Ramadan with a request to collect it, then the middle ten ones and he a guidance for the last ten nights of Ramadan.So, it was the greatest nights of the year, for the honour of Laylat al-Qadr. In fact,Allah revealed a surah in a statement of its virtue,it wrappedmorals and regulations, pushing every eager one to reach it.

The problematic of research:

The reason of the preference of the nation of Muhammad (peace and blessings of Allah be upon him) for this night?

What are the highlights of the ruling and the lessons learned from it?

Research plan:

From this preface, it prompts us to divide the search into two topics:

The first: is related to the statement of the contents of the Surat al-Qadr, and what is expressed in it.

The second: regarding the statement this night's time and what was declared about it concerning the scholars' choices.

The first topic

...explaining the contents of the verses of Surah al-Qadr and their lessons

The origin of the revelation of the Surah: Surat al-Qadr was descended in Makkah, as narrated by Al-Marudi from Ibn Abbas and Ibn-Zubayr and Aisha, and with it the community of interpreters said, and it was said: it is civilian, while Al-Tha'alabi narrated about Ad-dhahak and was narrated by Ibn-A'bbas, may Allah be pleased with them. (Ibn Kathir, 1420- 1999, S8 P441)

In the name of God, Most Gracious, Most Merciful
"Surely, We sent it down on the Night of Destiny (1) And what should make thee know what the Night of Destiny is? (2)"

The occasion of placing it between Surah Al A'laq and Albayinah: *"Surely, We sent it down on the Night of Destiny"*. Al-Khattabi said: when the Companions of the Prophet, (peace and blessings of Allah be upon him), gathered around the Qur'an. And they placed the surah of al-Qadr after the al -Alaq. They inferred by this that what is meant by the splendour of the metaphor in saying: *We sent it down on the night of al-Qadr* (referring to saying: {Read} [Alaq: 1].

Judge Abu Bakr Bin Al-Arabi added: This is very wonderful.(Al- Suyuti, WD, P123)

- It is in accordance with the order of the Qur'an that Surah al-Qadris placed after Surah Al-Alaq. Although it has the smallest number of verses than Surah Al-baynah and Surahs after it. As if, it were an implication, to the point that the pronoun in “We sent it down” refers back to the Qur'an, which began its revelation with Surah Al-Alaq.

It is permissible for pronoun to be based on the amount that was descended that night, which is the five verses of Surah Al-Alaq. In fact, each part of the Qur'an is called a Qur'an. - On interpretation-

It has been established that the beginning of the revelation of the Qur'an was in the month of Ramadan, the Almighty said: “The month of Ramadan is that in which the Qur'an was sent down as a guidance for mankind with clear proofs of guidance and discrimination” [Al-Baqarah: 185] . There is no doubt that the Muslims knew that, since the revelation of this Surah was years before the revelation of Surah Al-Baqarah.

Moreover, it is more explicit: “Haa Mim (1). By this perspicuous Book. 2. Truly, We revealed it in a blessed Night (full with goods and blessings) . Truly, We have ever been warning against evil. 5. In it all wise things are decide { “[Ad-Dukhan:1-4]

Ibn ' Abbaas and others said: Allah Almighty sent it down on the night of fate to the earthly heaven at once. Then, he divided it upon Muhammad (peace and blessings of Allah be upon him) in twenty years. Furthermore, Al- shua'bi and others said: 'we started sending down this Qur'an to you on the night of Qadr.(Abu Hayyan, 1420- 1999, S10 P513)

Perhaps the most accurate thing is that he sent it down at once on the night of Al-Qadr from the preserved tablet to the lowest heaven, and he placed it in the House of pride, then Gabriel (peace be upon him) was descending with it in parts or sections for twenty years.

Benefit: between “descend” and “send down”

Imam al-Alusi (may Allah have mercy on him) said : " and the use of (sent down) First and (descended) second, because the Qur'an was revealed separately unanimously, and it was completed in twenty-three years on the right and not the same as other books ".(Al-Alusi, 1415 Ah – 1995 Ad, S3 P164)

And this is what the majority of scholars have said: that the Qur'an has two descents, and some of them mention three:

1-The first descent: was to the House of pride in the lower heaven.

This type is indicated by two evidences:

* **The first proof:** from the Holy Quran:

“Truly, We revealed it in a blessed Night. Truly, We have ever been warning against evil.” [Ad-dukhan:3], and *“We sent it down on the night of al-Qadr”* [Al-Qadr: 1], and he said: *“The month of Ramadan is that in which the Qur'an was sent down as a guidance for mankind with clear proofs of guidance and discrimination”* [Al-baqarah: from verse 185].

Imam Al-zarqani (may Allaah have mercy on him) said : " these three verses indicated that the Qur'an was revealed all in one night; which is described as blessed, taken from the verse of Ad-dukhan. It is called Laylat al-Qadr, taken from the verse of Surat al-Qadr, which is one of the nights of the month of Ramadan, taken from the verse of the Al-baqarah.(Al-zarqani, WD, P33-34).

In fact, we have said that we have combined these texts to work with them and to avoid conflict among them.

It is known by conclusive evidence ... The Qur'an was revealed to the Prophet (peace and blessings of Allah be upon him) separately, not in one night, but over a period of a number of years. Accordingly, it had to be another revelation that was mentioned in these three verses, other than the descent on the Prophet (peace and blessings of Allaah be upon him) "Ah.

* **The second proof:** true traces of the ink of the nation and its sea, Abdullah Ibn Abbas, may Allah be pleased with him.

- The first effect: what the Al-hakim brought out in the "Mustadrak" which was corrected and agreed on it by Ad-dhahabi, and IbnAbiShaybah in the "Almusannaf" with a valid manuscript from HasanIbn-Harith. By Sa'idIbnJubayr, byIbn ' Abbas, may Allah be pleased with them, that he said:" Quran was distinguished from what was mentioned (at-thikr)[i.e.: the preserved tablet], andit was placed it in the House of pride from the lowest heaven, and made Gabriel (peace be upon him) descend it on the Prophet (peace be upon him)". (Al-Hakim, 1411 Ah- 1990Ad, S2 P223)

- The second effect: what the Al-Hakim , and was corrected and agreed on it by Ad-Dhahabi and Al-Bayhaqi brought out from the way of DaoudIbnAbi hind, by Ikrimah, byIbn ' Abbas, may Allah be pleased with them, he said:

"I the Quran was sent down as a whole to the heavens of the world on the night of Al-Qadr, and then was sent down after that in twenty years. *"And they bring thee no similitude but We provide thee with the truth and an excellent explanation"*[Al-Furqan (33)] *"And the Qur'an We have revealed in pieces that thou mayest read it to mankind at intervals, and We have sent it down piecemeal"*[Isra:106]. (Al-Hakim, 1411- 1990, S2 P222)

- The third effect: what the Al-Hakim narrated it in Al-Mustadrak

(Al-Hakim, 1411Ah- 1990Ad, S2 P230); from the path of Mansur Ibn Al-Mu'tamar, by Sa'idIbn-Jubayr, byIbn ' Abbas, may Allaah be pleased with them; said:" the Qur'an was sent downat once to the heavens of the world, and it was in the positions of the stars. Allah was sending it down on his messenger part after another.

- The fourth effect: what Al-Bayhaqi (may Allaah be pleased with him)(Al-Bayhaqi, 1424 ah- 2003 ad, n: 8521), penned with a lacking manuscript that he was asked by Atiyah Ibn al-Aswad, and he said:

I doubt in my heart what the Almighty says: "*The month of Ramadan is that in which the Qur'an was sent down*"and the Almighty says: "*we sent it down on the night of fal-Qadr*", and this was sent down in Shawwal, Dhu al-Qa'da, Dhu al-Hijjah, Muharram, Safar, and the month of Rabi . Ibn ' Abbas (may Allah be pleased with him) said: "it was sent down as a whole in Ramadan on Laylat al-Qadr, and then was sent down on the positions of the starsmoderately during the months and days ".

[Moderately: that is, gently, and on the positions of the stars: that is, on the like of their points, an expression from which they want Days and months]. (Ibn Hajar, 1379Ah, S9 P4) (Ibn-Taymiyyah, 1416- 1995, S15 P223)

Zarqani, may Allah have mercy on him, said:" These are all true hadiths ... These are hadiths that are based on Ibn ' Abbas, but they have a ruling sentence that is referred to the Prophet (peace and blessings of Allah be upon him). Regarding what is prescribed, that the Sahabi's saying in what there is no stream for opinion, and it is not known by taking from the Israelites his ruling is the one that is referred to.

There is no doubt that the revelation of the Qur'an to the House of pride is one of the unknown news that can only be known by the infallible, and Ibn ' Abbas (may Allah be pleased with him) was not known by taking from the Israelites, so it proved to be invoked by. "Ah.

This is true if we recall that the statement of a Sahabi to whom no one knows a contrary is considered a consensus of them. (Al- Suyuti, 1394- 1974, S1 P117)

The dispute was transferred after them in that, and it was said by two others:

There are those who said: What is meant by the descent: this was the beginning of its descent (Laylat al-Qadr), and then it was descended separately, and this saying was attributed to As-shu'abi, may Allah have mercy on him.

It is a strong statement, but it is seen differently from three aspects:

1- The first is that the trail of As-sha'bi - may Allah have mercy on him is weak, in which:

(Al-Tabari, 1420- 2000, S30 P166)

A) Imran Abu al-A'wam, who is a trust-worthy by them.

B) In addition, Amr Ibn ' Asim Al-kalabi who is sincere and truthful in memorizing something. as in "Al-taqrib" (Ibn Hajar, 1406 Ah- 1986 Ad, S2 P5049).

The second is that what is fixed by As-shu'abi is what the scholars agree with, narrated by al-Tabari with correct Isnad.

Third: it is contrary to what Ibn ' Abbas (may Allah be pleased with him) said, and the statements of the Sahabah are the evidence in every case when there are no texts.

There is a third saying: that it was descended to the lower heaven on twenty - three Qadr nights, and every night a part is sent down which Allah is intending to bring down that year.

This saying was mentioned by Fakhr al-Din al-Razi, and al-Qurtubi quoted it from Muqatilbn-Hayyan.. Furthermore, Al-Suyutisaid: Whoever agreed with Muqatil, al-Hulaymi, and al-Mawardi.

This statement is also agreed on by the Sahabi's doctrine.

So, it is said, ' What is the wisdom of sending it down as a whole?'

A-Al-Suyuti, quoting Abu Shama in a statement, mentioned the wisdom of that, and said: "it is to glorify the Qur'an, and the one who was revealed to (peace and blessings of Allaah be upon him).In order to inform the inhabitants of the seven heavens that this is the last of the books descended on the seal of the messengers to the honourable of the nations.And to send it down twice, once as a whole and once separately, unlike the previous books, which were sent down at once ".(Al-Suyuti, 1394- 1974, S1 P149)

B-glorifying the Prophet's matter (peace and blessings of Allah be upon him).

2- The second type of the types of revelation of the Qur'an: its descent separated according to incidents.

This is something that is not disputed among the scholars of Islam, because the Holy Qur'an states that:

Allah Almighty said: *“And those who disbelieve sayWhywasnottheQur'anrevealedto him all at once?We have revealedit thus that We may strengthen thyheart therewith. And We have arranged it in the best form”*. [Al-Furqan: 32)].

In fact, this kind of descent has great morals, of which:

1-To strengthen the Prophet (peace and blessings of Allaah be upon him) according to the events and facts; from the above-mentioned verse *"We have revealed it thus that We may strengthen thy heart therewith"*

2-to enable us to memorize, understand and manage it, the Almighty said: *"And the Qur'an We have revealed in pieces that thou mayest read it to mankind at intervals, and We have sent it down piecemeal"*[Isra:106].

3-showing miracles every time, which renews the Qur'an for hearing, and renews the victory of faith, and the heartbreak of the people of polytheism and disbelief.

4-to defend the charge of the Qur'an from the fact that it is the words of a human being who has mastered and judged for a long time, and if it is revealed according to the fact, it indicates that it is from Allah, since the Prophet (peace and blessings of Allah be upon him) did not come up with it in this way by improvisation.

5-Step by step in raising this nation and legislating rulings for it, and if the rulings were to come down one sentence, it would alienate souls and disgust hearts.

6- Keeping up with incidents, by explaining what confuses them, answering their questions, and exposing the deceit of enemies and violators.

7-Ibn Kathir said in his interpretation of the Furqan verse: "this is a great concern for the honour of the prophet, may Allah's prayers and peace be upon him, as revelation from Allah came to him in the Qur'an morning and evening, day and night, travel and presence. (Ibn Kathir, 1420- 1999, S6 P109).

Every time the angel brought him the Qur'an, not as the book was revealed from the advanced books before him. Because this position is higher, and has greater place than all his other brothers of the prophets, may Allah's prayers and peace be upon them all.

The Qur'an is the most honourable book revealed by Allah, and Muhammad (peace and blessings of Allah be upon him) is the greatest prophet sent by Allah. Thus, Allah has combined the two attributes of the Qur'an together:

In the upper public, he sent down a sentence from the preserved tablet to the House of pride in the lower heaven.

And then it came down to Earth, divided according to facts and incidents, "Ah.

3-the third type of the types of revelation of the Qur'an: its descent to the memorized tablet.

All of the above does not contradict that the Qur'an when was first revealed, it was to the memorized tablet, as the Almighty said: *"Nay, but it is a Glorious Qur'an, 22. In a well guarded tablet 23"* [Al-Buruj].

The Almighty said: *"That this is indeed a noble Qur'an, 78. In a well-preserved Book, 79. Which none shall touch except those who are purified."* [Al-waqi'a].

The Almighty said: *"Nay! Surely it is a Reminder- 12. So let him who desires pay heed " : , to it 13. On honoured sheets. 14. Exalted, purified, 15. In the hands of writers, 16. Noble and virtuous", and he said: "And surely, it is safe with Us in ; , the Mother of the Book, exalted and full of wisdom"[Az-zukhruf:4].*

Ibn-Taymiyyah (may Allah have mercy on him), explaining this, said:" the fact that it is written in the preserved

tablet and in honoured sheets by the hands of Angels, does not contradict that Gabriel (peace be upon him) was sent down with it by Allah, whether Allah wrote it before sending Gabriel (peace be upon him) with it, or after that. In fact, if it was sent down in a written form to the House of pride as a whole on the night of Qadr, then, he wrote it all before he sent it down.(Ibn-Taymiyyah, 1421- 2000, S12 P127) (Al- Qattan, 1421- 2000, P27)

Then his prophet marvelled and said: *“And what should make thee know what the Night of Destiny is?”* and it was called Laylat al-Qadr, because:

- In which the time of death and the livelihood, the wealth and the events of the whole world are estimated and delivered to the Angels to abide by it. said Ibn ' Abbas, Qatada and others.

Az-zahri said: it signifies the night of great virtue and honour, and it is such a great matter for you to say: a man of such virtue.

Abu Bakr al-Warraaq said: it was named so because it enables the one that commemorates it to gain a great deal that he did not have before, and it makes him glorified to Allah Almighty.

It was said that it was so named like that because all work in it has value and merit.

It was said: because he sent down a book with a great virtue, on a messenger with a great virtue, to a nation with a great virtue.

It was said: because angels with great value and worth descend in it.

It was said that he decided to give mercy upon the believers. The chosen one said: 'because the Earth is filled and

tightened with angels, same as his saying “*But when He tries him and straitens for him his means of subsistence*” .i.e. tightened

It was said to Husayn ibn al-Fadl: didn't Allah pre-estimate the fates before he created the heavens and the Earth? He said: [yes], it was said: so what is the meaning of the night of fate (Qadr)? He said: it's to deliver the destinies to the timings, and apply the estimated decision. Al-Azhari said: "Laylat al-Qadr": that is, the night of greatness and honour from people saying: that person is of such a virtue to the prince. i.e, a honourable and of a great title. Moreover, it is said: I valued that person means I glorified him. Allah said : “*And they do not make a just estimate of Allah*” { (Al-Ana'am-91) (Az-Zumr-67)that is to say, they didn't give him his fair share of greatness and glory.

It is said that good deeds are of such a worth to Allah since it is acceptable. (Al- Razi,1420, S29 p358)

- The month of the revelation of the Qur'an is a dignity for the Qur'an, for the one on whom it was revealed, for the religion in which it was revealed, and for the nation that follows it. Didn't you notice that most of the Surah was to mention the virtues of Laylat al-Qadr, so it is only to incite to seek good deeds in it? For the reason that it is better than a thousand months referred to that and the correct reports showed it.

“*And what should make thee know what the Night of Destiny is?*”, it is to make it luxurious, i.e. your knowledge has not reached the purpose of its virtue, and then showed him that. Sufyan Ibn-a'yyah said: what was in the Qur'an written as “what should you make you know”, means that he knows and was taught, and what was said:” what you did not know”, means that he did not teach him. It was said: Allah hid it (i.e the night of al-Qadr) from his worshipers, so that they could work harder and not rely on her bounty and short-falls in other

nights. Apparently, a thousand months is meant by the truth of the number, which is eighty years and three years. What is meant is: it is better than a thousand shameful months of Laylat al-Qadr, and on this are the most interpreters. Abu al-Aaliyah said: it is better than a thousand months of Ramadan that does not have the night of Al-Qadr. It was said: the meaning is better than the whole eternity, because the Arabs remember the thousand in the very end of all things, the Almighty said: someone would like if he lived a thousand years, it means all eternity.

Second topic: statement of the timing of this night

“Surely, We sent it down on the Night of Destiny. (1). And what should make thee know what the Night of Destiny is? (2)”

Some of them said: it was on the covenant of the messenger of Allah (peace and blessings of Allah be upon him) and then it was lifted up, and the totality of companions and scholars regarded it as remaining until the day of resurrection. It was narrated from Abdullah Ibin-makans that Mawla Muawiyah said: I said to Abu Huraira: they claim that the night of Qadr has been lifted? - He said: 'whoever said that lied, I said:' is it every month I receive it?' He said: yes.

Some of them said: it is one of the nights of the year, even if a man suspends his wife's divorce and frees his slave on the night of Al-Qadr, it does not happen unless a year has passed since he swore that oath. This is narrated from Ibnmas'ud, who said: whoever worships at nights through the year will reach it. Abdullah ibn- 'Umar reported this and said: May Allah have mercy on Abu' Abd al-Rahman, but he knew that it was in the month of Ramadan, but he wanted people not to be depending on it only.

There is a benefit mentioned by Al - baghawī (may Allah have mercy on him): "Allah has kept this night for this nation

to strive to worship the nights of Ramadan in order to reach it, as he hid the hour of answering on Friday, hid the middle prayer in the five prayers, his greatest name among all his names, his satisfaction in obeisance to desire all of them, his indignation about sins so they keep away from them, and hid the resurrection of the hour to strive in obeisance in order to be careful of its resurrection". (Al – baghawī, 1417Ah- 1997Ad, S8 P490).

The scholars agree that it is in the month of Ramadan.

They disagreed about that night; Abu Razeen al-Aqili said: it is the first night of the month of Ramadan. Al-Hasan said: the night was seventeen, and it was the eve before the war of Badr.

The truth mostly agreed on is that: it is in the last ten days of the month of Ramadan. A'isha (Allah blessing be upon her) said: "the Prophet (peace and blessings of Allah be upon him) used to strive in the last ten days like he did not strive in others. (Muslim, w.d, n: 1175).

About Aisha, the Prophet (peace and blessings of Allah be upon him) said: "look Laylat al-Qadr in the chord of the last ten days of Ramadan . "Look for the night of fate in the last ten days of Ramadan," (Al-Bukhari, 1422 Ah, n: 2017), and in another narration: "so they found it in the last ten days," and most of them as well: it is in the chord of the last ten days. (Al-Bukhari, 1422 Ah, n: 2017)

This is what Bukhari quoted from the Hadeeth of Aisha (may Allah be pleased with her) that the messenger of Allah (peace and blessings of Allah be upon him) said: "Look Laylat al - Qadr in the chord of the last ten days of Ramadan".(Al-Bukhari, 1422 Ah, n: 2018).

From Ayyinah Ibn-' Abd al-Rahman, by his father, he said: I mentioned the night of Al-qadr to Abu-Bikrah, and he said: I

am not asking for it except in the last ten after a talk I heard from the messenger of Allah (peace and blessings of Allah be upon him), and I heard him say: "seek it in the last ten, or in the nine remaining, or in the seven remaining, or in the five remaining, or in the three remaining, or in the last night". And he was praying in the first twenty same as the prayers of the rest of the year, but when the last ten occurred he used to make more efforts. (Ibn Khuzaymah, 1424 ah- 2003 ad, n: 2175)

In a sentence, by Anas ibn Malik by O'badah Ibn al-Samit he said: The Prophet (peace and blessings of Allah be upon him) got out to tell us about the night of Al-Qadr, and two Muslim men followed him, and he said: "I went out, to tell you about the night of Al-Qadr, and that person and that person followed me so it was lifted, and may it be good for you, so seek her on the ninth, seventh and fifth". (Al-Bukhari, 1422 Ah, n: 2023)

Some of them said: it is the night of the twenty-seventh, which is the saying of a group of companions, by it the assertions of my Obay Ibn ka'b, rather swore on that.

Imam Muslim narrated from Abu Ibn-ka'b (may Allah be pleased with him) that he said: "I swear that I do know which night it is, it is the night that the messenger of Allah (peace and blessings of Allah be upon him) ordered us to pray at night in it. It is the twenty - seventh night". (Muslim, w.d, n: 179-(762)).

It was related that Nafi' that A'bd-Allah that Ibn Umar said: some of the companions of the prophet (peace and blessings of Allah be upon him) were shown in a vision that the night of Al-Qadr was one of the last seven days of Ramadan. (Muslim, w.d, n: 205-(1165)).

The Prophet (peace and blessings of Allah be upon him) said, "I appear that all your visions accede that it is the last seven days And whoever wishes to find it should look in the

last seven days." That is in that year, as for the rest of the years, it is in all ten days and not fixed, However, he speculated it on the twenty-seventh night, and it may be (for example) in this year on the twenty-seventh night, in the second year on the twenty-first night, in the third year on the twenty-fifth night, and so on.. Moreover, it is not a certain night that is fixed in all the years, but it is mobile in the years, and it is in Ramadan, and to this went Malik, Shafi'i, Ahmad and most of the scholars, Ibn Rashid said: he is the truest of the sayings and the worthy one to be correct. And that she is mobile in the years.

It is narrated by Abu Saeed Al-Khudri: it is the twenty-first night.

- That is why the Prophet (peace and blessings of Allah be upon him) saw Laylat al-Qadr on the night of Twenty-One and saw in a dream that he was prostrating in that morning in water and mud, and the sky rained that night, that is, on the night of Twenty-One, so the Prophet (peace and blessings of Allah be upon him) prayed in his mosque, with twenty, and yet he said: "seek it in the last ten", and in another narration: "in the uneven dates of the last ten".

And Ibn Kathir told this part related that Malik, Ahmad and others: As for what was said by Abu Ibn-ka'b that it is on the night of the twenty-seventh, it is true that it was in that year that Abu Ibn-ka'b swore on the night of the twenty-seventh, and therefore it should not be determined in every year on the night of the twenty-seventh.

Ibn-Hijar al - haythami (may Allah have mercy on him) said: he chose to gather that it is does not concern a particular night of the last ten, but rather it is shifts on its nights, and they said: the conflicting hadiths in it do not meet except by that.

It was narrated from Abu kulabah that he said: it shifts in the last ten, and many of the righteous predecessors, including

Imam Malik, Ahmad ibn Hanbal, Al-Thawri, Abu Thawr, and Al-muzni, were bias to this opinion... And others.

It was narrated from Imam Malik (may Allah have mercy on him) that all the ten nights in which Laylat al - Qadr is required are the same, and one night does not prevail over the other.

Ibn-Hijar said in Fath al-Bari: "it is more likely that it is in the last and that it shifts .(Ibn Hajar, 1379Ah, S4 P266).

{1 - 5} “In the name of Allah, the Gracious, the Merciful. 2. Surely, We sent it down on the Night of Destiny. 3. And what should make thee know what the Night of Destiny is? 4. The Night of Destiny is better than a thousand months. Therein descend angels and the Spirit by the command of their Lord with every matter. It is all peace till the rising of the dawn”.

Allah says showing the benefits of Quran and its virtue : Surely, We sent it down on the Night of Destiny. As He also says: “Truly, We revealed it in a blessed Night” .i.e. Allah began to reveal it in Ramadan [on] the night of Qadr, and Allah gave mercy on the worshippers, a general mercy, for which the worshippers cannot thank what so ever.

It was called the night of Qadr, because of the greatness of its value and its bounty to Allah, and because he decides the destinies in it, what will be in the year of due date, sustenance and Predestination.

And he glorified it, thus he says “And what should make thee know what the Night of Destiny is?” meaning: its worth is great, and its danger is immense.

“The Night of Destiny is better than a thousand months” that is: equal to the reward of a thousand months, for the work that falls into it, is better than working in a thousand months

[without it], and this is what puzzles the hearts, and amazes the minds, where whoever may be blessed over this weak and powerful nation, on a night when the work corresponds and exceeds a thousand months, the life of a long-living man nearly eighty three years.

“Therein descend angels and the Spirit by the command of their Lord-with every matter” that is to say: the angels descend more often on this night because of the abundance of its blessing, and the angels descend with the blessing and mercy, as they descend when reciting the Qur'an and surround the circle of the reciting, and put their wings for the seeker of knowledge sincerely to glorify him.

As for the Ruh here, it is said: What is meant here is Gabriel, peace be upon him, so it will be out of the kindness of the special over the general. *“It is all peace”*.i.e.: safe from every scourge and evil, because of the abundance of its good, *“till the rising of dawn of dawn”* meaning : starting from sunset and ending at dawn.

The hadiths have been repeated in virtue of it, and that it is in Ramadan, and in the last ten days of it, especially in its uneven days, and it remains every year until the hour of resurrection.

That is why the Prophet (peace and blessings of Allah be upon him) used to go into seclusion and worship more often in the last ten days of Ramadan, hoping for the night of Qadr .

- **Note:** the illegality of the intention of Umrah on the night of the twenty-seventh

And in this generous Surah there are multiple virtues for the night Qadr:

The first virtue: is that Allah has revealed in it the Qur'an, which is the guidance of mankind and their happiness in this world and the hereafter.

The second virtue: what is indicated by the questioning of exaggeration and exaltation in saying: *“And what should make thee know what the Night of Destiny is?”*.

The third virtue: it is better than a thousand months.

The fourth virtue: is that angels descend in them, and they descend only with goodness, blessing and mercy.

The fifth virtue: is peace, because there is a lot of safety in it from punishment and suffering for what the worshiper does out of obedience to Allah Almighty.

The sixth virtue: is that Allah has revealed in it a complete Surah that will be recited until the day of resurrection.

One of the virtues of Laylat al-Qadr is what has been proven in the sahihayn (Al-Bukhari, 1422 Ah, n: 2014) (Muslim, w.d, n: 175 - (760)). Narrated by Abu Huraira: Allah's Messenger (ﷺ) said, "Whoever establishes the prayers on the night of Qadr out of sincere faith and hoping to attain Allah's rewards (not to show off) then all his past sins will be forgiven" and his saying: " out of sincere faith and hoping to attain Allah's rewards (not to show off) " means believing in Allah and in what Allah has prepared as reward for those who do it, and calculating the reward and asking for recompense. This is true for those who know about it and those who do not, because the Prophet (peace and blessings of Allah be upon him) did not require knowledge of it in order to receive this remuneration. (Al-Othaimeen, 1423 ah – 2002 ad, P 275).

Conclusion:

The most prominent results of this research included the following:

1-Laylat al-Qadr is the wealth of this nation.

2-This is the night on which worship transcends the proximity of a thousand months that do not have this night in it.

3-in it, the destinies of the all creatures are estimated for the following year, and it was said that it is called as angels' row.

4- The scriptures can be changed by the Almighty and sent down to guardian angels on the night of Al-qadr.

5-everyone who has prayed at night it will benefit from it, even if he does not know about it.

6- This night is unaware because of the guilt of the humans

7-Its knowledge is hidden out of mercy for the hardworking, so that their closeness increases.

8-The ten last nights of Ramadan are the best nights of the year.

9-Allah hid its knowledge, and made signs for it.

10-It is prescribed to pray in it with all forms of worship, including the prayer of wellness, with his kindness in estimation.

11 - Angels are present in places of good deeds and blessings

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