

Just as a farmer makes preparations for a fruitful harvest, so our body and soul are prepared in this month to receive *Ramadan* and its numerous blessings. In a way, the voluntary fasting during *Sha'ban* echoes the fast of *Ramadan* and worship during the 15<sup>th</sup> night echoes worship during *Laylatul Qadr* at a miniature level.

### **Fasting during *Sha'ban***

The Prophet's wife Aishah relates that "the best fast the Messenger of Allah most liked to fast (after *Ramadan*) was in *Sha'ban*"<sup>1</sup>. She also says: "I have never seen the Messenger of Allah fasting so much as he did in *Sha'ban*"<sup>2</sup>. The reason for the Prophet's frequent fasting during *Sha'ban* is given in a *Hadith* where Usamah b. Zayd asked: "O Messenger of Allah! I never see you fasting so much in any month like you do in *Sha'ban*". The Prophet replied: "That is the month the people neglect. It comes between *Rajab* and *Ramadan*. It is a month in which the deeds are raised to the Lord of the Worlds, and I love that my deeds be raised while I am fasting"<sup>3</sup>.

It is recommended to suspend fasting from the middle of *Sha'ban* as the Prophet (SAW) said: "When the month of *Sha'ban* is half-way, do not fast any more"<sup>4</sup>. Al-San'ani explains this *Hadith* by saying: "The voluntary fast is prohibited lest one should be subjected to exhaustion and weakness that may make it difficult for him to observe the obligatory fast of *Ramadan*"<sup>5</sup>. However, a person is allowed to observe a compensatory fast during that period<sup>6</sup>.

Fasting regularly during the first half of *Sha'ban* is only recommended for those who are capable of doing so without affecting their fasting in *Ramadan*. Taqi Usmani says: "If one fears that, after fasting in *Sha'ban*, he will lose strength or freshness for the fasts of *Ramadan* and will not be able to fast in it with freshness, he should not fast in the month of *Sha'ban*, because the fasts of *Ramadan*, being obligatory, are more important than the optional fasts of *Sha'ban*"<sup>7</sup>.

### **Virtue of the 15<sup>th</sup> Night of *Sha'ban* (*Laylat al-Nisf min Sha'ban*)**

Many scholars have stated that the best night in the year after *Laylatul Qadr* is the night of the middle of *Sha'ban* because it is a night singled out for special Divine Forgiveness<sup>8</sup>. Hence it is recommended to spend at least part of the night in worship. It is the night of the Full Moon (*al-Badr*) before *Ramadan* and hence an ideal opportunity to prepare for the sacred month that is to come after a fortnight.

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<sup>1</sup> Sunan Abu Dawud- authenticated by Al-Albani in Sahih Sunan Abu Dawud 2/668 #2425

<sup>2</sup> Bukhari & Muslim

<sup>3</sup> Abu Dawud, Nasai & Ibn Khuzaymah who classified it as '*sahih*', but classified as '*hasan*' by Al-Albani

<sup>4</sup> Abu Dawud, Bayhaqi, Darimi, Ibn Abi Shaybah, Abdur Razzaq & Tirmidhi who classified it as '*Hasan Sahih*'

<sup>5</sup> Al-San'ani: Subus Al-Salam p.238

<sup>6</sup> For such people and others accustomed to regular fasting (e.g. Mondays and Thursdays), the Prophet (SAW) advised them to discontinue fasting one or two days before *Ramadan* [Bukhari 3/138].

<sup>7</sup> Taqi Usmani: Islamic Months: Merits & Precepts p.69

<sup>8</sup> Hasan Kamil Al-Maltawi: *Laylatun Nisfi min Sha'ban* (1973) p.10. Other specialist books written about this night include Al-Luddi: *Faydul Hannan fi Fadli Laylatin Nisfi min Sha'ban*, Hasan Al-Madabighi: *Risalah fima Yata'allaqu bi Laylatin Nisfi min Sha'ban*, Abdullah Muhammad Al-Ghimari: *Fadail Laylatin Nisfi min Sha'ban* and Hasanayn Makhluaf: *Risalah fi Laylatin Nisfi min Sha'ban*.

Very early *Hadith* books such as the *Musannaf* of Abdurrazzaq Ibn Humam (126-211 AH)<sup>9</sup> and the *Musnad* of Ahmad b. Hanbal (164-241 AH)<sup>10</sup> contain *Ahadith* relating to the virtues of 15<sup>th</sup> *Sha'ban*. Even within the famous Six Books of *Hadith* (*al-Kutub al-Sittah*), Tirmidhi<sup>11</sup> and Ibn Majah<sup>12</sup> have devoted a special chapter on “The Night of the Middle of *Sha'ban*” in their *Hadith* collections. In fact there are over a dozen *Ahadith* available which establish the significance of the night of 15<sup>th</sup> *Sha'ban*<sup>13</sup>.

While some of the *Ahadith* pertaining to the night of 15<sup>th</sup> *Sha'ban* are fabricated (*mawdu'*), especially when they mention specific prayers<sup>14</sup> or the decree being written on that night<sup>15</sup>, the vast majority of these are weak (*da'if*)<sup>16</sup>. This led some scholars such as Ibn Al-'Arabi<sup>17</sup>, Ibn Duhyā<sup>18</sup>, Jamaluddin Al-Qasimi<sup>19</sup>, Yusuf Binnori<sup>20</sup> and Abdulaziz Bin Baz<sup>21</sup> to mistakenly believe that nothing authentic has been related about the significance of the night of 15<sup>th</sup> *Sha'ban*. However, it is to be noted that not all of the ‘weak’ *Ahadith* suffer from major weaknesses and in fact the minor weaknesses in some *Ahadith* are curable and strengthened by other narrations<sup>22</sup>. When all the numerous weak *Ahadith* are combined together, they reach a level of acceptability among *Hadith* scholars equivalent to being ‘*Hasan*’ (good)<sup>23</sup>.

<sup>9</sup> See *Musannaf* Abdur Razzaq 4/317

<sup>10</sup> See *Musnad* Ahmad 2/176 & 6/238

<sup>11</sup> Jami' Al-Tirmidhi: *Kitab Al-Sawm*, Bab “Ma ja'a fi Laylatin Nisfi min Sha'ban” #739

<sup>12</sup> Sunan Ibn Majah: *Kitab Al-Iqamah*, Bab “Laylatun Nisfi min Sha'ban” #1388

<sup>13</sup> Taqi Usmani: *Contemporary Fatawa* (1999) p.68

<sup>14</sup> There is a special prayer invented for this night consisting of 100 *rak'at* and it is attributed to the *Tabi'* Hasan Al-Basri that he said: “Thirty from the Companions of the Prophet said that whoever says this prayer of 100 *rak'at*, Allah will look at him seventy times and with every look He will send mercy and blessings and remove seventy difficulties from him”. Many scholars such as Ibn Al-Jawzi [*Al-Mawdu'at* 2/127-30], Suyuti [*Al-Laali al Masnu'ah fil Ahadithil Mawdu'ah* 2/57-60] and Al-Shawkani [*Al-Fawa'id Al-Majmu'ah fil Ahadithil Mawdu'ah* pp.50-51] have regarded this and other such *Ahadith* as fabricated (*mawdu'*). According to Al-Tartushi, this prayer was introduced in Masjid Al-Aqsa in Jerusalem on 15<sup>th</sup> *Sha'ban* 448 AH /1056 CE by a man from Nablus and from that time onwards, people began to consider it as a *Sunnah* [*Al-Hawadith wal Bida'* p.121]

<sup>15</sup> There is a *Hadith* attributed to Aishah which says that Allah decrees the birth, death and provisions of people on the night of 15<sup>th</sup> *Sha'ban* [Abu Ya'la & Bayhaqi in *Al-Da'wat Al-Kabir*]. Apart from the *Hadith* not being authentic, it contradicts the Qur'an as Allah *Ta'ala* says: “We have sent it down on the Blessed Night- Surely We are ever warning. In it is made distinct every act of wisdom, as a command from Us” (44:3-4). This Blessed Night is the same as *Laylatul Qadr* (97:1) which occurs during *Ramadan* (2:186).

<sup>16</sup> Ibn Rajab Al-Hanbali: *Lataif Al-Ma'arif* p.143

<sup>17</sup> Abu Bakr Ibn Al-'Arabi says: “There is no authentic *Hadith* establishing the basis for the night of 15<sup>th</sup> *Sha'ban* to be a virtuous night, or that the decrees are written in it” [*Ahkamul Qur'an* 4/1678].

<sup>18</sup> Abdurrauf Al-Manawi: *Faydul Qadir Sharh Jami' Al-Saghir* 2/317

<sup>19</sup> Jamaluddin Al-Qasimi: *Islah Al-Masajid* p.107. Al-Albani says: “As for that which Shaykh Al-Qasimi, may Allah be pleased with him, mentions in his book *Islah Al-Masajid* that there is not a single *Sahih Hadith* on the virtue and merit of the night of 15<sup>th</sup> of *Sha'ban*, it should not be relied upon. Many have made similar statements to this because of their hastiness and lack of exerting effort in scrutinizing the different ways (that the *Hadith* has been narrated) based on the method that is between your hands” [*Silsilah Al-Ahadith Al-Sahihah* 3/138-9].

<sup>20</sup> Yusuf Binnori says: “I have not come across any *Sahih, Marfu'* and *Musnad Hadith* regarding the excellence of this night” [*Ma'arifus Sunan* 5/419]. However, his teacher and mentor Anwar Shah Kashmiri has agreed that the significance of the night of 15<sup>th</sup> *Sha'ban* is authentically proven [Al-'Arf Al-Shadiy Sharh Al-Tirmidhi p.156].

<sup>21</sup> Concerning the 15<sup>th</sup> night of *Sha'ban*, Abdulaziz Bin Baz says that “there are many *Ahadith* presented to show the virtue of this night, but they are weak and it is not permissible to rely on them”. He goes on to say that “celebrating the night of 15<sup>th</sup> *Sha'ban* by specifying its night for worship and the day for fasting is the most contemptible type of innovation that has been introduced after the era of the Companions”! He ends by saying that there is no evidence from the Prophet (SAW) establishing the virtue of this night [See *Fatawa* Shaykh Bin Baz 6/134-5, 15/404-5 & 15/430-1].

<sup>22</sup> Al-Albani: *Silsilah Al-Ahadith Al-Sahihah* 3/135

<sup>23</sup> Taqi Usmani: *Islamic Months: Merits & Precepts* p.73 & Fazlur Rahman Azami: *Shab-e-Barat* (1992) p.13

There are at least two or three authentic *Ahadith*, classified as ‘*Sahih*’ or ‘*Hasan*’ by the Traditionists, which establish the virtue of the night of 15<sup>th</sup> *Sha‘ban*<sup>24</sup>. The Companion Muadh b. Jabal relates that the Prophet (SAW) said: “Allah *Ta‘ala* looks at His creation during the night of the 15<sup>th</sup> of *Sha‘ban* and He forgives all His creation except a polytheist (*mushrik*) or one intent on hatred (*mushahin*)”<sup>25</sup>. Ibn Hibban considered this *Hadith* to be ‘*Sahih*’<sup>26</sup> and Ibn Hajar Al-Haythami said: “This *Hadith* is related by Al-Tabarani in *Al-Mu‘jam Al-Kabir* and *Al-Awsat* and the narrators of both are trustworthy” (*thiqat*)<sup>27</sup>. Shuayb Al-Arna‘ut and Nasiruddin Al-Albani, two prominent contemporary *Hadith* scholars, have also considered this *Hadith* as ‘*Sahih*’<sup>28</sup>.

There is another identical *Hadith* related from the Companion Abdullah b. ‘Amr which says that the Prophet (SAW) said: “Allah looks at His creation during the night of the 15<sup>th</sup> of *Sha‘ban* and He forgives His servants except two- one intent on hatred (*mushahin*) and a murderer (*qatilu nafs*)”<sup>29</sup>. In his edition of *Musnad Ahmad*, Ahmad Shakir has classified this *Hadith* as ‘*Sahih*’ and Nasiruddin Al-Albani classified it as ‘*Hasan*’<sup>30</sup>.

A well known *Hadith* related from the Prophet’s Companion Abu Hurairah says that Allah *Ta‘ala* descends to the lowest heaven in the last part of every night and He calls out to His servants to seek His assistance and forgiveness as He is ready to accept their supplications<sup>31</sup>. But the night of 15<sup>th</sup> *Sha‘ban* is different from other ordinary nights because “from the very beginning of the night, Allah turns with special mercy and attention towards the creation and forgives those who repent and seek forgiveness”<sup>32</sup>. While special Divine Forgiveness is available in the last part of every night, such forgiveness is available throughout the night of 15<sup>th</sup> *Sha‘ban* (i.e. from sunset to dawn).

Concerning the merits of the 15<sup>th</sup> night of *Sha‘ban*, Ibn Taymiyyah says: “Some say that there is no difference between this night and other nights of the year. However, it is the view of many of the people of knowledge and the majority of our companions and others that it is a night of great merit as it is indicated from the words of Imam Ahmad, from many *Ahadith* which are transmitted concerning it and from the words and practices of the early generations of Muslims.”<sup>33</sup>. Ahmad Abdurrahman Al-Banna says: “Know that the night of the middle of *Sha‘ban* is a virtuous night. There are many *Ahadith* on it which can be accepted without any problems”<sup>34</sup>. Abdur Rahman Mubarakpuri says: “The sheer number of *Ahadith* regarding this night serves as a proof against those people who refute the excellence of this night”<sup>35</sup>.

<sup>24</sup> See Al-Albani: *Silsilah Al-Ahadith Al-Sahihah* 3/135-139

<sup>25</sup> Al-Tabarani: *Al-Mu‘jam Al-Kabir* 20/108-9, Ibn Hibban: *Sahih Ibn Hibban* 7/470, Al-Bayhaqi: *Shu‘bal Iman* 2/288, Abulhasan Al-Qazwini: *Al-Amali* 4/2, Ibn ‘Asakir: *Al-Tarikh* 15/302 & Ibn Abi ‘Asim: *Al-Sunnah* p.512

<sup>26</sup> Ibn Rajab: *Lataif Al-Ma‘arif* p.143

<sup>27</sup> Ibn Hajar Al-Haythami: *Majma‘ Al-Zawaid* 8/65

<sup>28</sup> Shuayb Al-Arna‘ut: *Al-Ihsan fi Taqrib Sahih Ibn Hibban* 12/481 #5665 & Nasiruddin Al-Albani: *Silsilah Al-Ahadith Al-Sahihah* 3/135 #1144

<sup>29</sup> *Musnad Ahmad* 2/176 #6642. Al-Bazzar also related this *Hadith* and he classified it as ‘*hasan*’.

<sup>30</sup> Al-Albani: *Silsilah Al-Ahadith Al-Sahihah* 3/136

<sup>31</sup> Bukhari & Muslim

<sup>32</sup> Fazlur Rahman Azami: *Shab-e-Barat* p.14

<sup>33</sup> Ibn Taymiyyah: *Iqtida Al-Sirat Al-Mustaqim* p.302

<sup>34</sup> Ahmad Abdurrahman Al-Banna: *Bulughul Amani min Asrar Fathur Rabbani* 9/203

<sup>35</sup> Abdur Rahman Mubarakpuri: *Tuhfatul Ahwadh Sharh Al-Tirmidhi* 2/53

## Staying Awake in Worship on the Night of 15<sup>th</sup> Sha‘ban

We have established that the night of 15<sup>th</sup> Sha‘ban is a special night of forgiveness. Ibn Rajab says: “It is befitting for a believer to devote some time in the night of 15<sup>th</sup> Sha‘ban to make remembrance of Allah *Ta‘ala* and to ask forgiveness from Him. He should also refrain from sins which will prevent forgiveness and acceptance of the supplication”<sup>36</sup>. Since there are no specific acts of worship that are prescribed for this night, one may engage in voluntary acts of worship of one’s choice during this night.

The practice of staying awake for the purpose of worship on the 15<sup>th</sup> night of Sha‘ban can be dated back at least from the second half of the first century after *Hijrah*. Many well-known *Tabi‘un* from Syria such as Makhul, Khalid b. Ma‘dan and Luqman b. Amir and some ascetics from Basra used to worship publicly on that night in the mosques<sup>37</sup>. Such practice was approved by the jurist Ishaq b. Rawaih who said that worship during that night in public was not an innovation (*bid‘ah*). But the scholars of Hijaz such as Ata b. Abi Rabah and Ibn Abi Mulaykah, the *Fuqaha* of Madinah and the companions of Malik rejected this practice as an innovation<sup>38</sup>. The great Syrian scholar Al-Awza‘i took a middle stance when he stated that it is *Makruh* (disliked) to gather collectively in the mosques during that night, but it is preferable for a person to worship on his own. After narrating this view, Ibn Rajab Al-Hanbali says: “and this is the closest view to the truth, if Allah wishes”<sup>39</sup>. Abu ‘Amr b. Salah said: “As for the night of 15<sup>th</sup> Sha‘ban, it has great virtue and it is *Mustahab* (preferable) to stay awake for worship, but it should be done individually and not collectively”<sup>40</sup>.

It is regrettable that numerous customs and baseless practices are associated with the night of 15<sup>th</sup> Sha‘ban to such an extent that some ignorant people have the notion that this night is equal or superior to *Laylatul Qadr*. Many scholars of the past and present such as Ibn Al-Hajj<sup>41</sup>, Abdulhaqq Dehlawi<sup>42</sup>, Anwar Shah Kashmiri<sup>43</sup>, Ashraf Ali Thanvi<sup>44</sup> and Mahmud Gangohi<sup>45</sup> have condemned many of the innovations associated with this night such as distributing sweets and lighting candles. The Christian clergyman T.P. Hughes described the night of 15<sup>th</sup> Sha‘ban, as he observed its celebration by Muslims of British India in 1875, as “the ‘Guy Fawkes Day’ of India, being the night for display of fireworks”<sup>46</sup>. It is such baseless customs and innovative practices that have led some people to the other extreme of denying that the night of 15<sup>th</sup> Sha‘ban has any special significance at all.

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<sup>36</sup> Ibn Rajab Al-Hanbali: *Lataif Al-Ma‘arif*- quoted by Hasan Kamil Al-Maltawi: *Laylatun Nisfi min Sha‘ban* p.12

<sup>37</sup> Ibn Rajab: *Lataif Al-Ma‘arif* p.144 & Ali Mahfuz: *Al-Ibda fi Madarr Al-Ibtida‘* p.295

<sup>38</sup> The practice of staying awake in worship on the 15<sup>th</sup> night of Sha‘ban, whether individually or collectively, was not restricted to Syria and Basra only in the early history of Muslims. The historian Al-Fakihi, in his *Tarikh Makkah*, even devotes a section on describing the practices of the people of Makkah in the third century AH entitled “An Account of the Practices of the People of Makkah on the Night of 15<sup>th</sup> Sha‘ban and their Striving during it to attain its Virtue” (*Dhikru ‘Amali Ahli Makkata Laylatan Nisfi min Sha‘bana wa Ijtihadihim fiha li Fadliha*).

<sup>39</sup> Ibn Rajab Al-Hanbali: *Lataif Al-Ma‘arif*- quoted by Hasan Kamil Al-Maltawi: *Laylatun Nisfi min Sha‘ban* p.12.

<sup>40</sup> Abu Shama: *Al-Ba‘ith ‘ala Inkaril Bida‘ wal Hawadith* p.32. Al-Suyuti also says: “As for the night of 15<sup>th</sup> Sha‘ban, it has great virtue and it is *Mustahab* to spend part of it in voluntary worship” [*Haqaiq Al-Sunnah wal Bid‘ah* p.58]. Ibn Baz, in his *Fatawa* on celebrating the night of 15<sup>th</sup> Sha‘ban, has stated that some have said that Ahmad b. Hanbal regarded the worship of this night as *Mustahab*. This is also attributed to Al-Shafi‘i.

<sup>41</sup> Ibn Al-Hajj: *Al-Madkhal* 1/302-3

<sup>42</sup> Abdulhaqq Dehlawi: *Ma Thabata bis Sunnah* p.215

<sup>43</sup> Anwar Shah Kashmiri: *Al-‘Arf Al-Shadiy* p.156

<sup>44</sup> Ashraf Ali Thanvi: *Imdadul Fatawa* 4/27-8

<sup>45</sup> Mahmud Gangohi: *Fatawa Mahmudiyah* 6/134-5

<sup>46</sup> T.P. Hughes: *Outlines of Islam* (1875) p.110

### **Fasting on 15<sup>th</sup> Sha‘ban**

A *Hadith* attributed to Imam Ali says: “When it is the middle of *Sha‘ban*, stay awake in worship during the night and fast during the day”<sup>47</sup>. This *Hadith* is extremely weak and some scholars have even classified it as ‘fabricated’ (*mawdu‘*)<sup>48</sup>. This is because there is a narrator in the chain by the name of Abu Bakr b. Abdullah b. Abi Sabirah who has been accused of lying and fabricating *Ahadith* by many scholars such as Ahmad, Yahya b. Ma‘in, Al-Nasai, Ibn ‘Adi and Ibn Hibban<sup>49</sup>. Commenting on this *Hadith*, Azami says: “This *Hadith* is extremely weak and it is not even narrated by any other chain of narrators. Fasting on this day therefore cannot be regarded as *Sunnah*”<sup>50</sup>.

Taqi Usmani also says that this is the only *Hadith* which prescribes fasting on 15<sup>th</sup> *Sha‘ban* and, due to its weakness, “it cannot be relied upon in the matter of the injunctions of *Shari‘ah*. Thus, the fast of the 15<sup>th</sup> of *Sha‘ban* cannot be termed as *Sunnah* or *Mustahab* in the strict sense of the term”<sup>51</sup>. Ibn Taymiyyah says that “there is no basis for fasting on the day 15<sup>th</sup> of *Sha‘ban* and it is disliked to keep only this fast”<sup>52</sup>. Of course one can observe fast on this day as a voluntary fast, especially if it coincides with one’s regular fast on Mondays and Thursdays, the three middle days of each month or fasting during the first half of *Sha‘ban*.

### **The Decree, *Laylah Mubarakah* (44:3-4) and 15<sup>th</sup> *Sha‘ban***

It is the opinion of the vast majority of classical and modern commentators of the Qur’an that *Laylah Mubarakah* (44:3) is synonymous with *Laylatul Qadr* (97:1) which occurs in *Ramadan* (2:185)<sup>53</sup>. Ibn Qutaybah says that *Laylatul Qadr* is so named because it is during this night that Allah decrees the destiny of everything<sup>54</sup>. This is demonstrated by the fact that both verses state that the Qur’an was sent down during that night (97:1 & 44:3) and “with every affair” (97:4) corresponds to “in it are decreed every matter of wisdom” (44:4).

Commenting on Verse 43 of *Surah Al-Dukhan* (Chapter 44), Ibn Al-‘Arabi says: “The Blessed Night (*Laylah Mubarakah*) is the night in which Allah has sent down the Qur’an....The vast majority of scholars are of the view that it is *Laylatul Qadr* and some of them said that it is the night of the middle of *Sha‘ban*, but this latter view is baseless”<sup>55</sup>. Al-Qurtubi also says: “The view that *Laylah Mubarakah* refers to the 15<sup>th</sup> of *Sha‘ban* is baseless as the clear Qur’anic text proves that the revelation of the Qur’an began in *Ramadan* (2:185)”<sup>56</sup>. Azami says: “The opinion that sustenance, death etc. are determined on this night is in conflict with the Qur’an and is therefore unacceptable. It is on this account that the research scholars have always rejected this opinion”<sup>57</sup>.

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<sup>47</sup> Ibn Majah, Ahmad & Bayhaqi’s *Shu‘bal Iman*

<sup>48</sup> See Abdulhaqq Dehlawi: *Ma Thabata bis Sunnah* p.213

<sup>49</sup> Dhahabi: *Mizan Al-‘Itidal* 4/503 & Ibn Hajar: *Tahdhib wat Tahdhib* 12/27-8

<sup>50</sup> Fazlur Rahman Azami: *Shab-e-Barat* pp.23-4. See the author’s exhaustive scholarly discussion on this issue in the chapter entitled ‘*Fasting on the Fifteenth of Sha‘ban is not Established From Sunnah*’ (pp.23-33).

<sup>51</sup> Taqi Usmani: *Contemporary Fatawa* p.68

<sup>52</sup> Ibn Taymiyyah: *Iqtida Al-Sirat Al-Mustaqim* p.302

<sup>53</sup> Ibn Kathir: *Tafsir Al-Qur’an Al-‘Azim* 4/532. Salman Al-‘Awdah has cited this to be the view of Ibn Abbas, Qatadah, Sa‘id b. Jubayr, ‘Ikrimah, Mujahid and the vast majority of early scholars [Durus Ramadan p.87].

<sup>54</sup> Ibn Al-Jawzi: *Zad Al-Masir* 9/182. See the section on *Laylatul Qadr* for more details.

<sup>55</sup> Abu Bakr Ibn Al-‘Arabi: *Ahkamul Qur’an* 4/1678 See also the Qur’an Commentaries of Ibn Kathir, Al-Razi, Al-Shawkani & Al-Alusi.

<sup>56</sup> Al-Qurtubi: *Al-Jami‘ li Ahkam Al-Qur’an* 16/127

<sup>57</sup> Fazlur Rahman Azami: *Shab-e-Barat* p.35