

Shaykh Muhammad bin Umar Bazmool

# The Intent of Laylatal Qadr

Allaahumma Innaka Affuwwun,  
tuhibbu al Affwa, Fa'afu 'annee

«O Allaah, indeed You pardon and  
You love pardoning so pardon me.»

Collected by Tirmidhi no 3513

# The Intent of Laytal Qadr

By Shaykh Muhammad bin Umar Bazmool

Translated by

Abbas Abu Yahya



## Beneficial Treasures

### A Benefit

- The intent of Layltul Qadr is not praying a lot indeed the Messenger ﷺ did not increase on 11 Rakah in Ramadan or other than it.
- The Intent of when the Messenger ﷺ would tighten his waist wrapper during the last ten nights is not praying a lot, but the intent is al-I'tikaaf as was the situation of the Prophet ﷺ mentioned in his Seerah.
- The intent is not a specific ritual which is done in this night!

No, this is not the intent. Rather the intent is for the slave of Allaah to prepare and spend this night in Dua and Dhikr (remembrance of Allaah), do you not see in the hadeeth which is collected by Tirmidhi no 3513.

«From Aeysha who said: I said O Messenger of Allaah what if I knew what night the night of Laytal Qadr was, then what should I say on that night?' »

He said: say

اللَّهُمَّ إِنَّكَ عَفُوفٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

Allaahumma Innaka Affuwun, tuhibbu al Affwa, Fa'afu 'annee

«O Allaah, indeed You pardon and You love pardoning so pardon. »

Tirmidhi said: this hadeeth is Hasan Saheeh.'

Indeed the Messenger did not teach her to pray a lot nor to make lots of Dua or to perform a specific ritual of worship, rather he taught her this Dua.

In al-Muwatta in the book of al-I'tikaaf, the chapter of what is mentioned about Laylatul Qadr:

From Malik that it reached him that Sa'eed bin Musayib used to say:

«Whoever attended the Isha prayer on Laylatul Qadr then he has taken his portion of it.»

With Allaah is success.

[http://mohammadbazmool.blogspot.com/2015/07/blog-post\\_59.html](http://mohammadbazmool.blogspot.com/2015/07/blog-post_59.html)

## A look at 'The Extra Wording for the Dua' on Laylatal-Qadr'

An explanation of the status of an extra wording in the Dua'

اللَّهُمَّ إِنَّكَ عَفُوفٌ كَرِيمٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

Allaahumma Innaka Affuwwun kareem(un), tuhibbu al Affwa, Fa'afu 'annee

O Allaah, indeed You pardon [generously] and You love pardoning so pardon me.

### Footnote:

An explanation of the status of an extra wording in the Dua':

Shaykh Albaani after researching this narration in detail says:

'(Notice): There occurs in 'Sunnan Tirmidhi' after the word 'pardon' an extra word: 'generously!' There is no origin for this word in any of the preceding sources mentioned, or in any other books from which this narration has been quoted.

What is apparent is that this word has been added from some transcribers or publishers, since it is not in the Indian print of 'Sunnan Tirmidhi' which has the explanation of 'Tuhfah al-Ahwaadi' by Mubarakfoori, or in any other book. What strengthens this point is that Nisa'ee in some of his narrations collected it from the same chain from which Tirmidhi collected it, and both of them from their Shaykh (Qutaybah bin Saeed) from his chain without the extra word.'

[From: Silsilah Saheehah 3337]

[فائدة] ليس المقصود بليلة القدر كثرة الصلاة فإن الرسول ما زاد في رمضان ولا في غيره عن ١١ ركعة.

\\_ للشيخ الدكتور \_ / محمد بن عمر بازمول - حَفْظَهُ اللهُ وَرَعَاهُ-

"ليس المقصود بليلة القدر كثرة الصلاة فإن الرسول صلى الله عليه وسلم ما زاد في رمضان ولا في غيره عن ١١ ركعة!

وليس المقصود بأن الرسول صلى الله عليه وسلم إذا دخلت العشر شد المنزر كثرة الصلاة، بل المقصود الاعتكاف كما هو

حاله صلى الله عليه وسلم في سيرته. وليس المقصود طقوس معينة تقام في هذه الليلة! لا... ليس ذلك المقصود... إنما

المقصود أن يتهيأ العبد في هذه الليلة بالدعاء والذكر، ألا ترى في الحديث الذي أخرجه الترمذي تحت رقم

(٣٥١٣) «عَنْ عَائِشَةَ، قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ عَلِمْتُ أَيَّ لَيْلَةٍ لَيْلَةُ الْقَدْرِ مَا أَقُولُ فِيهَا؟ قَالَ: قُولِي:

اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي». وقال الترمذي: "هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ" اهـ.

فإن الرسول لم يرشدها إلى كثير صلاة. ولا إلى كثير دعاء ولا إلى طقس عبادة معينة، إنما أرشدها إلى هذا

الدعاء. وفي الموطأ في كتاب الاعتكاف باب ما جاء في ليلة القدر: عَنْ مَالِكٍ أَنَّهُ بَلَغَهُ أَنَّ سَعِيدَ بْنِ الْمُسَيَّبِ كَانَ

يَقُولُ: «مَنْ شَهِدَ الْعِشَاءَ مِنْ لَيْلَةِ الْقَدْرِ، فَقَدْ أَحَدَّ بِحَظِّهِ مِنْهَا». هذا وبالله التوفيق.

[http://mohammadbazmool.blogspot.com/2015/07/blog-post\\_59.html](http://mohammadbazmool.blogspot.com/2015/07/blog-post_59.html)