Allah says: *Verily we sent it (the Holy Quran) down on a blessed night* (*Surah ad-Dukhaan* 44:3)

A Tract on
The Obligation of Dugana Shab-e-Qadr
after
Identification of Shab-e-Qadr (the Night of Qadr[1])

By

Hazrat Bandagi Miyan Syed Qasim Mujtahid-e-Groh Rahmatullahi Alaih

In the name of Allah, the Most Beneficent, the Most Merciful.

O community of rightly guided people and all consenters and believers of Imam Mahdi Mau'ood[AS] – those that are present here and those that are not – Know that Shah Lutfullah, son of Shah Ali Pindsali who is a resident of the city of Bidar, possesses the belief that on the Night of Qadr, the *Dugana*[2] is *sunnat* and it should be performed with the intention (*niyyat*) of *sunnat*. He teaches the same to his followers. He insists that this *Dugana* is the *sunnat* of Rasoolullah[SLM] because Allah has revealed to His beloved (the Prophet[SLM]) at three places in the Quran that *Verily we sent it (the Holy Quran) down on a blessed night* (*Surah ad-Dukhaan* 44:3) and *Verily, We have sent it (the Holy Quran) down in the night of Qadr* (*Surah al-Qadr* 97:1) and *Ramadhan is the month in which was sent down the Quran* (*Surah al-Baqarah* 2:185). So where is the need for saying *mutabia'tul Mahdi*[AS] (in the obedience of Mahdi[AS]). Rather this *dugana* is the *sunnat-e-maukada*[3] because the Quran has been revealed upon Hazrat Muhammad Mustafa[SLM] and not upon the Mahdi[AS].

One should know that they are not aware of the laws of heavenly books nor have they heard any of the sayings of the seekers of Allah. They have made their personal and worthless views as evidence and whatever they are saying is being said without evidence. They are ignoring the collective commentary of the *mufassireen* (exegetists). Thus, in the *Tafseer Banabee' al-hukm* it is said,

"The scholars have differed in identifying the night of *Qadr*. Some have said that this night revolves throughout the year and is not limited to the month of Ramzan. This is the saying of Hazrat Abdullah bin Mas'ud[RZ]. Some have said that it is in the first ten days of the month of Zilhajj. And some say that it is the tenth night of the month of Muharram. And it is reported by Abu Haneefa[RH] that Hazrat Hasan Basri[RZ] has said that this night cannot be in any month other than Ramzan because it is in Ramzan that the Quran was sent down. Sending down of the Quran

---

[1] The word *Qadr* has been translated as power, decree, predestination, etc. However, there is no English word which adequately represents the word Qadr. I have chosen to use the original word without translating it.
[2] Two *rakat* of prayer which are specially performed on the night of Qadr
[3] This is *sunnat* of the Prophet[SLM] which he himself performed and also ordered his followers to perform

in the month of Ramzan is proven by the word of Allah in the Quran itself that *Verily, We have sent it (the Holy Quran) down in the night of Qadr* (*Surah al-Qadr* 97:1)."

This is clear evidence that this night is in the month of Ramzan only. Many people say that the night revolves in the month of Ramzan itself. Sometimes it is in the first ten days, sometimes in the middle ten days and sometimes in the last ten days.

It is written in the Hedaya[4] that when the Prophet[SLM] was asked 'O Rasoolullah[SLM], when is the night of Qadr?' he replied that it is in the last ten days of Ramzan. Further, it is written in the book *Mutafiqul Waizeen* that it is reported by Hazrat Ali[RZ] that, 'I counted the letters of Night of Qadr (the phrase '*lailatul qadr*' in Arabic) as nine, not once but thrice. So I knew that it was the night of the twenty seventh which falls in the last ten days of Ramzan.' But no one has specified and said such-and-such night only is the night of Qadr.

And if you, O seeker of Truth, say that on this night Allah has given the knowledge of the Quran without the medium (of an angel) to Muhammad[SLM], then how can it be said that He kept this night hidden from Hazrat Muhammad Mustafa[SLM], then know O friend, that the revelation of the night was among the specific characteristics of Hazrat Imam Mahdi[AS]. And because this night was to be revealed to Hazrat Mahdi[AS], Allah made Hazrat Muhammad[SLM] forget this night in such a way that he couldn't remember with certainty as to which night it was.

Allah has said in the Holy Quran, *"Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it…" (Surah Al-Baqarah 2:106)*. From the command of the Quran it can truly be said that the excellence of Mahdi[AS] is proved by the text of the Quran that Allah Most High revealed the Night of Qadr to Hazrat Mahdi[AS] only.

We are the *Musaddiqaan* (attestors) of Imam Mahdi[AS]. It is obligatory upon us (as a *Farz*) to follow the sayings and deeds of Hazrat Mahdi[AS]. We are the followers of all companions[RZ] of Mahdi[AS] and all the common and special companions of Mahdi[AS] say the *niyyat* of *Mutabi'atul Mahdi* (and not *sunnat-e-Rasoolullah*) in the *Dugana* of *Lailatul Qadr*. Thus it has become a *Farz Ain* (strict obligation) upon us that belief-wise we do not differentiate between all obligations commanded by Mahdi Mau'ood[AS] and other obligations of worship because *tasdiq* (affirmation) of that *zath* (the Mahdi[AS]) is *farz* (obligatory) and whatever Hazrat Mahdi[AS] has commanded is *akbar-ul-farz* (the greatest obligation).

Therefore, *Tark-e-Dunya* (Renunciation of the world) along with its acceptance by speech is obligatory, *Talab-e-Deedar-e-Khuda* (Desire for the vision of Allah) along with its affirmation by speech is obligatory, *Sohbat-e-Sadiqeen* (Company of the Truthful) is obligatory, *Hijrat Az-Watan* (Migration from the land) is obligatory, *Dugana-e-Lailatul Qadr* is obligatory, *Saviyyet* (equitable distribution amongst the *fuqara* of the Daira) is obligatory, Prayers in congregation is obligatory, *Ijma* (congregation) (in the work of religion and Daira) is obligatory, *Nowbat* (one *pahr* in the night in the remembrance of Allah) is obligatory, at the throes of death striving to be in the *daira* of the congregation of Mahdi[AS] is obligatory, and all these commands and essentials are not just well known practice but are also from the known technical terms.

And one strong proof in this matter is that had the Night of Qadr been revealed to Hazrat Rasoolullah[SLM] and had he performed any specific prayers in it, then we too would have followed him. All companions, migrants (*muhajireen*) and helpers (*ansar*) who followed the Prophet[SLM], would have followed this *sunnat* also. And until today, rather until the day of Judgement, it would

[4] Hedaya is the book of Fiqh written by …. - Translator

have been performed as *Sunnat-e-Maukada* (Emphasised *sunnat*). But on this topic there is no tradition mentioned in the books of tradition, nor in the exegeses, nor in history. Nowhere is to be found such a tradition either directly or by indication.

Thus besides accepting whole-heartedly, we also affirm by speech that Lailatul Qadr was revealed to Hazrat Mahdi[AS] and this night was bestowed upon him by Allah Most High. So on this night he commanded that Allah Most High commands that, 'O Syed Muhammad, it is this night that is Lailatul Qadr (Night of Qadr). I have given this night to you. Therefore you perform two *rakat* prayers just as Adam Safiullah[AS] had performed the *fajr* prayers, Ibrahim Khalilullah[AS] performed the *zuhr* prayers, Yunus[AS] performed the asr prayers, Esa Roohullah[AS] performed the *maghrib* prayers, Moosa Kaleemullah[AS] performed the Isha prayers, and Muhammad Rasoolullah[SLM] performed the *witr* prayers, and you, O Syed Muhammad, perform the *lailatul qadr* prayer.'

Thus, Hazrat Imam[AS], along with eleven companions (who were present there) performed the *dugana* of *Shab-e-Qadr* (two *rakats* of *Lailatul Qadr* prayers). In the next year, he gathered all the men and women and led the prayers himself. In the first *rakat* he recited *Surah Faatihah* and *Surah az-Zuha* and in the second *rakat*, he recited *Surah Qadr* (after *Surah Faatihah*) and performed the *dugana*. Thus it is obligatory upon all men and women to perform this prayer with the intention (*niyyat*) of *mutabiyat mahdi*[AS] (along with *farzullah ta'ala*). None from this community is excluded from this command. So, by what evidence can this *dugana* be performed with the intention of *sunnat-e-Rasoolullah*[SLM].

The fact is, that this person under discussion, without the proof of a tradition, takes recourse to interpretation and says *sunnat-e-Rasoolullah*[SLM] and insists his followers also to say *sunnat-e-Rasoolullah*[SLM], whereas the fact that this *dugana* is *Mutabiyatul Mahdi*[AS] is proven through illustrious proofs. Just as the intention (*niyyat*) of *Mutabiyatul Rasoolullah*[SLM] in *Tahajjud* prayers is correct, similarly it becomes imperative to say *Mutabiyatul Mahdi*[AS] in the dugana of *Shab-e-Qadr*.

And it is proven through consensus of the scholar of the community, regarding *dugana tahiyatul wuzu*, that before the five-time prayers became obligatory, Allah had commanded Rasoolullah[SLM] that whenever he performs *wuzu* (ablutions) he should perform two *rakat tahiyatul wuzu*. After the five-time prayers became compulsory, Rasoolullah[SLM] did not perform the two *rakats* of *Tahiyatul wuzu* at all times. That is why the *dugana tahiyatul wuzu* is not called *sunnat-e-rasoolullah*[SLM]. Thus it is obligatory upon us that we perform the *dugana* of *tahiyatul wuzu* also with the *niyyat* of *Mutabiyatul Mahdi*[AS]. This is because Meeran Syed Muhammad Mehdi Mau'ood[AS] has specifically performed the *dugana tahiyatul wuzu* as per the command of Allah. Therefore we perform the *dugana* of *tahiyatul wuzu* with the intention of *Mutabiyatul Mahdi*[AS].

As for those people who say *Sunnat-e-Rasoolullah*[SLM] in this *dugana* also, Miyan Abdul Wahid and Miyan Abdul Ghafoor Sujawandi have said on oath that, 'Our heart does not accept this.' Miyan Syed Jalal and Miyan Abdul Lateef Noori revealed the truth by saying that 'this is not acceptable to our conscience'. Miyan Yakhoob and Mirza Ma'soom have said that 'we have received *talqeen* of Miyan Waziruddin[RZ] (*khalifa* of Miyan Shah Dilawer[RZ]). The correct thing is to say *Mutabiyatul Mahdi*[AS] in the Dugana Tahiyatul Wuzu.' They have shown animosity and anger at those who said against this. Thus one should know well that by the consensus of the companions of Mahdi[AS] and the consensus of the *Ijma* of Groh-e-Mahdavia it is obligatory to say *Mutabiyatul Mahdi*[AS] in the *Dugana Tahiyatul Wuzu* also. And in the prayer of *Shab-e-Qadr* it is obligatory to say *Mutabiyatul Mahdi*[AS] (along with *Farzullah Ta'ala*). And whoever interprets or

misappropriates this is a denier of Imam Mahdi[AS] and is an outcast from the consensus of Groh-e-Mahdi[AS].

Translated by

[Hazrat Peer-o-Murshid] Faqeer Syed Khuda Bakhash Rushdi Mehdavi[RH].

4 Safar-ul-Muzaffar, 1398 Hijri

Translated into English by Syed Mohammed Suhael, Bangalore [Rajab 1432 Hijri / June 2011 C.E.].