

## AND BY THE TEN NIGHTS

### (2) ﴿وَلَيَالٍ عَشْرٍ﴾

[[Meaning: And by the ten nights.]] Sooratul-Fajr (89):2

#### \*AS-SA'DEE:

“He swore an oath after it by the ten nights; and they are, upon the correct saying, the [last] ten nights of Ramaḍaan, or the [first] ten of Dhul-Hijjah, since they are nights which comprise virtuous days; and such acts of worship and devotion occur in them as do not occur in other than them.

So in the [last] ten nights of Ramaḍaan Laylatul-Qadr (the Night of Decree) occurs, which is better than a thousand months; and in their days the fasting at the end of Ramaḍaan occurs, which is one of the pillars of Islam. And in the [first] ten days of Dhul-Hijjah there occurs the standing in ‘Arafah, wherein Allah forgives His servants with forgiveness that causes Satan to grieve.

So Satan is never seen to be more humiliated and rejected than he is on the day ‘Arafah, because of what he sees from the descending of the Angels and mercy from Allah upon His servants; and many of the actions of the Hajj, and the ‘Umrah occur in them, and these are matters greatly honoured, and are deserving that Allah should swear an oath by them.”

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#### \*AT-TABAREE:

“The people of explanation disagree about which ten nights these are. So some of them said: They are the ten nights of Dhul-Hijjah:

\*... Ibn ‘Abbas said: “The ten nights which Allah swore an oath by are the first ten nights of Dhul-Hijjah.”

\*... ‘Ikrimah said: “The ten of Dhul-Hijjah.”

\*... Mujaahid said regarding the saying of Allah-the Mighty and Majestic: وَلَيَالٍ عَشْرٍ  
: “The ten of Dhul-Hijjah.”

\*... Qataadah said: “It used to be narrated to us that they are the ten of al-Adhaa.”

\*... Ibn Zayd said: “The first ones of Dhul-Hijjah.”



Whereas others said: They are the ten (nights) at the beginning of Ramadaan.

However what is the correct saying in that regard in our view is that they are the ten of al-Adhaa, because of the consensus of the evidence from the people of explanation upon it...”

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\* **‘ABDUR-RAZZAAQ** said in his ‘Tafseer’: “From Ma’mar: from Qataadah, regarding His Saying: عَشْرٍ وَلَيَالٍ : “The first ten of Dhul-Hijjah: (Allah made them the completion for Moosaa)”

\*... Masrooq said: “They are the best of the days of the year.”

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\***IBN KATHEER**: “What is meant by the ten nights is the ten of Dhul-Hijjah, as was said by Ibn ‘Abbaas, Ibn az-Zubayr, Mujaahid, and a number of the Salaf and the later people; and it is established in the ‘Saheeh’ of al-Bukharee [no.969] traced back to the Prophet ﷺ: <<There are no days wherein righteous action is more beloved to Allaah than these days>> - meaning the ten of Dhul-Hijjah. They said: “Not even Jihaad in Allah’s cause?” He said: <<Not even Jihaad in Allah’s cause, except for a man who goes out with his person and his wealth, and then he did not return with anything from that.>> And it is said: what is meant by that is the first ten of Muharram. Aboo Ja’far ibn Jareer quoted it, but he did not ascribe it to anyone.

And Aboo Kudaymah narrated from Qaaboos ibn Abee Zabyaan: from his father: from Ibn ‘Abbaas that he said concerning عَشْرٍ وَلَيَالٍ : “It is the first ten of Ramadaan”, but what is correct is the first saying...”

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\***ASH-SHAWKAANEE**:

“They are the ten of Dhul-Hijjah upon the saying of the majority of the people of Tafseer...”

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\***Shaikh Muhammad ibn Saalih al-‘Uhaymeen** said in his ‘Tafseer Juz· ‘Amma’:

“It is said that what is meant by عَشْرٍ وَلَيَالٍ is the ten of Dhul-Hijjah; and the days are referred to as ‘nights’ since the Arabic language is vast. So ‘nights’ may be mentioned when what is actually meant is the days; and ‘days’ can mean ‘nights’.

It is otherwise said that عَشْرٍ وَلَيَالٍ means the last ten nights of Ramadaan.



As for upon the first (saying): those who say that what is meant by the ten nights is the ten of Dhul-Hijjah, then this is because the ten days of Dhul-Hijjah are virtuous days concerning which the Prophet ﷺ said: <<There are no days wherein righteous action is more beloved to Allah than these ten days>> They said: “Not even Jihaad in Allah’s cause?” He said: <<Not even Jihaad in Allah’s cause, except for a man who went out with his person and his wealth, and then he did not return from that with anything.>> [Reported by al-Bukhaaree (no.969).]

As for those who said that what is meant by the ten nights is the last ten nights of Ramadaan, then they said: the basic principle regarding ‘*layaalee*’ (nights) is that it refers to nights, and not to days; and they said: the last ten nights of Ramadaan contain the Night of Decree (Laylatul-Qadr), concerning which Allaah said (خَيْرٌ مِنْ أَلْفِ شَهْرٍ) [Sooratul-Qadr (97):3]

[[Meaning: It is better than a thousand months]]; and He said:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ

[Sooratud-Dukhaan (44): 3-4]

[[Meaning: Indeed We sent the Qur·aan down on a blessed night. Indeed We are warning Our creation. Within it every ordained affair is decreed]];

and this saying is stronger than the first saying, even though the first saying is the saying of the majority.

So the wording does not support the saying of the majority; rather it strengthens the second saying, that it is the last ten nights of Ramadaan; and Allah swore an oath by them because of their eminence, and because they contain the Night of Decree; and because with them the Muslims conclude the month of Ramadaan, which is the time of one of the obligatory duties of Islaam, and one of the pillars of Islaam. So therefore Allah swore an oath by these nights.>>

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[Compiled and translated by Aboo Talhah Daawood ibn Ronald Burbank – *rahimahullaah*]