

**IN THE NAME OF ALLAH**

**Laylat Al-Raghaib**



#Laylat\_Al\_Raghaib

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# LAYLAT AL-RAGHĀ'IB

Laylat al-Raghā'ib (Arabic: ليلة الرغائب) is the first Thursday night of Rajab which has especial rituals. Raghā'ib, the first Thursday night of the Islamic month of Rajab, comes from the root "regabe" in Arabic, which means to desire, seek, or tend towards. It is marked on the Thursday night preceding the first Friday in the Islamic month of Rajab. Muslims perform special prayers on this night and read out from the holy Quran.

As is mentioned by Sayyid Ibn Tawus in Iqbal al-A'mal and 'Allamah al-Majlisi in Ijazat Bani-Zuhrah, the rewards of one who offers this prayer are (1) a great number of his sins are forgiven, (2) on the first night in the grave, Almighty Allah sends him the reward of this prayer in the form of a life form with happy mien and fluency to say to him, "Good tidings, darling! You have escaped all hardships." The offerer of this prayer will then ask, "Who are you? Indeed, I have never seen such a good-looking face, I have never heard such fluent words, and I have never smelled such nice scent." He will be answered, "I am the reward of the prayer you offered at so-and-so night in so-and-so month in so-and-so year at the town of so-and-so. I am here now to give you your due, entertain you in your loneliness, and save you from this cheerless situation. When the Trumpet shall be blown (declaring the Resurrection Day), I will cast a shadow over your head in the Resurrection Court. So, be happy, for you shall never be deprived of goodness."

And Badiuzzaman Said Nursi states that the Night of Raghā'ib is the title of the beginning of the Prophet's advancement life and that the night of Ascension (Miraj) is the title of the zenith of his advancement life. He also says that – while stressing the

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divinity of Raghaib – the Prophet (pbuh) was born into the world of the seen on this night. <sup>1</sup>

"God, see me, I have come to you only because of my wishes and hopes."

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<sup>1</sup> (Nursi, Sikke-i Tasdik-i Gaybi, p.206-207)