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TOWARDS LOCATING THE NIGHT OF DECREE IN RAMADAN MONTHS WITH MATHEMATICAL CALCULATIONS

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Abstract

The Night of Decree (NOD) is the night when Allah the Glorified and Almighty descended the Holy Quran in Ramadan month; and He (TGAA) weighed this night to be better than thousand months. Muslims used to fast in Ramadan to gain this bounty. However, the location of this night was not explicitly indicated; but according to some narrations from the Prophet Mohammed (BPUH), he said to seek it in some proposed periods and individual nights. The methodology of the research is based on findings from previous research by the author on the construction of the Hijri calendar. The basic information of the previous research was derived from a verse in the Holy Quran from which we hypothesized that each 309 Hijri years equals completely 300 Gregorian years. A standard figure was developed from this equality and accumulated for all

months. The monthly accumulated figures were broken down into daily accumulated figures (DAFs) for all Ramadan months in 309 Hijri years, and the NOD was identified from these DAFs. We managed to find the locations of this night, which are not far from what came in the prophetical narrations; moreover we added more information in this respect.

Keywords:
Night of Decree, Holy Quran, Prophetical Narrations, Ramadan month, Hijri calendar

1. Introduction

The Night of Decree (NOD), or the Night of power as called in some translations (IslamiCity), is the night when Allah (The Glorified and Almighty) descended the Book or revealed the Holy Quran in Ramadan month, as revealed in the holy verses: "We have indeed revealed this message in the Night of Power[1] "Ramadan is the month in which was sent down the Quran…" (Ali) and "He who sent down to thee (step by step), in truth, the Book, confirming what went before it;-…" (Ali). Allah (TGAA) glorified the NOD highly and promised a reward better than a thousand months to those who stand praying during this night as He (TGAA) said: "The Night of Power is better than a thousand months" (Ali).

The narrations from the Prophet Mohammed (Blessing and Pease be Upon Him) in this respect state to seek this night in different Ramadan's nights. Some the last ten nights of the month and particularly the odd nights in this period, with more emphasis on the 27th night; this is ~~in~~ addition to narrations about the signs of this night. So, Muslims used to seek it ~~in~~ on these nights, by praying and asking Allah forgiveness and mercy, hoping to get this night and win its great reward. But, although the majority of narrations cited from the prophet (BPUH) indicate to seeking it in the last third of Ramadan and some individual nights in this period (Elbokhari), none of the narrations indicate that the NOD would necessarily, be only on these nights. What we understand from these narrations is that these nights have a high probability of being the NOD. In addition to that, some narrations from the prophet (BPUH) mentioned seeking it in other nights through the other two thirds of Ramadan. Hence, we argue that these narrations are

based on probability, levels rather than certainty, and the most probable night is that which is replicated or emphasized, in the narrations.

In this research, we aim to shed more light on the location of this grateful night ~~by~~ through methods using mathematical calculations, taking into consideration outweighs reported in the narrations. This was done by analyzing and discovering the objectives of the narrations, and then finding evidence from them to support our findings, and moreover, by discovering more information on the location of this night is not mentioned in the narrations.

The methodology we used here was based on the methodology used in previous research by the author on the construction of the Hijri calendar and its conformance to the Gregorian calendar by mathematical calculations. The data we used in this research was derived from the findings of that research.

2. Literature Review

In this section, we speak about the prophetical narrations from the Prophet Mohammed (BPUH) and what was written in this respect. Before doing that we first define the concept of a day and a night in the Hijri calendar. The Hijri day starts from the sun set of the current day up to the sun rise of the following day, that is to say, the night of the Hijri day precedes its day. In addition to that, the "day" in this research stands for two meanings: "the lighted part of day" as opposed to the night part, and "the whole day", which consists of the lighted part and the night. With respect to what was narrated by the Prophet (BPUH) about seeking the NOD, there are a number of narrations in this regard said to be from the Prophet (Elbokhari). These narrations point towards different periods and individual nights of Ramadan, with more emphasis on the last third of Ramadan and the odd nights, especially the 27^{th} night. Also, there are some narrations on the signs of this great night. (Beautiful-reminder)

As for the points of view of Islamic scientists, they overweighed one or more of the preferences that came into the narrations. Some of them said the 21^{st} of Ramadan. (Elmekafooree), others the 27^{th} of Ramadan, others the 25^{th} of Ramadan (Sunnah.com), and Others believe that it transfers from night to night in the last ten days of Ramadan each year. (Isalmweb.net). accordingly, we argue that the NOD could be located on any night of the days of Ramadan, taking into consideration the nights highly overweighed by the Prophet (BPUH). For the movement of this night, we support the view of those who believe in it, but we differ in the type of this movement. With respect to the discovery of this night, there is consent that it should

be hidden to encourage the Muslims to increase praying during the proposed nights; however, we found that the hiding of this night is subject to some conditions which we are going to illustrate.

3. Hypothesis

The hypothesis of the research consists of four points:

- The NOD is independent of the Hijri calendar; it is the night when a fixed position in The universe maps to a day's night on earth during the screwed movement of the moon around the sun
- The Holy Quran was descended in Ramadan but the NOD does not necessarily map all Ramadan months, and it might map other Hijri months.
- The seeking of the NOD in the prophetical narrations was meant by the Prophet (BPUH) to be overweight rather than certain.
- The NOD is not restricted to a fixed night of Ramadan each year, it moves circularly from night to night in some Ramadan months relative to a fixed position of the NOD during the screwed movement of the moon around the sun.

4. The Methodology

This research is based on the methodology of a previous research by the author on the Hijri calendar and its conformance to the Gregorian calendar (Abuelyamen). The hypothesis of that research is based on the verse of the Holy Quran which states "So they stayed in their Cave Three hundred years and Add nine" (Ali). Our understanding to this verse is that each 300 Gregorian years equals 309 Hijri years completely without any decimal point. Accordingly, and from mathematical equations based on this equality, we developed a standard figure equals 0.449029126213592 which we called a Monthly Standard Figure (MSF) and accumulated it through every Hijri month for 309 Hijri years to obtain 3708 MAFs. From the MAFs we assigned the number of days in each Hijri month whether 29 or 30 days. By continuation of this procedure consequently for each of the 309 Hijri year intervals we constructed a Hijri calendar that conforms to the Gregorian calendar.

The methodology of this research was built on the MAF of Ramadan the Shaban, produced from the previous research. We continued to break the MAFs values of the Ramadan months into Daily Accumulated Figures (DAFs) starting from Shaban MAF value. From the DAFs we first define two Daily Standard Figures (DSFs), one for Ramadan month of 29 days

and the other for the Ramadan month of 30 days, and then we use the DSFs to identify the location of the NOD across Ramadan nights through the 309 Hijri year period as follows:

- The two DSFs were developed by dividing the MSF obtained from the previous research by the number of days of Ramadan whether 29 days or 30 days as follows:

1. $DSF_{29} = 0.449029126213592/29 = 0.015483763$ for the 29-day Ramadan months.
2. $DSF_{30} = 0.449029126213592/30 = 0.014967638$ for the 30-day Ramadan months.

- The DSF of Ramadan month was accumulated on the MAF of Shaban months up to the last day of Ramadan month in its 309-year duration.
- A Standard Identification Figure (SIF) was defined to be the highest decimal value of the DAFs through each Ramadan's days provided that the decimal value of the DAF of the following day equals zero at least at the first decimal point. This case is fulfilled when the decimal figure of the DAF for the current day is not less than 0.98.
- Searching for the SIF value across the DAF values of each Ramadan month during the 309 Hijri years; hence the NOD and its locations would be identified for each year in the 309 Hijri year period.
- Accordingly if we accumulated the DSFs of Ramadan months continuously through the following 309-year durations, the NOD and its location in Ramadan nights would be identified for each 309 Hijri interval throughout the Hijri years; Figure 1 illustrates the details of this process. As shown in the figure the MSF accumulated onto MAFs, and the DSF of Ramadan accumulated onto Shaban MAF to obtain the DAFs of Ramadan in this Hijri year.

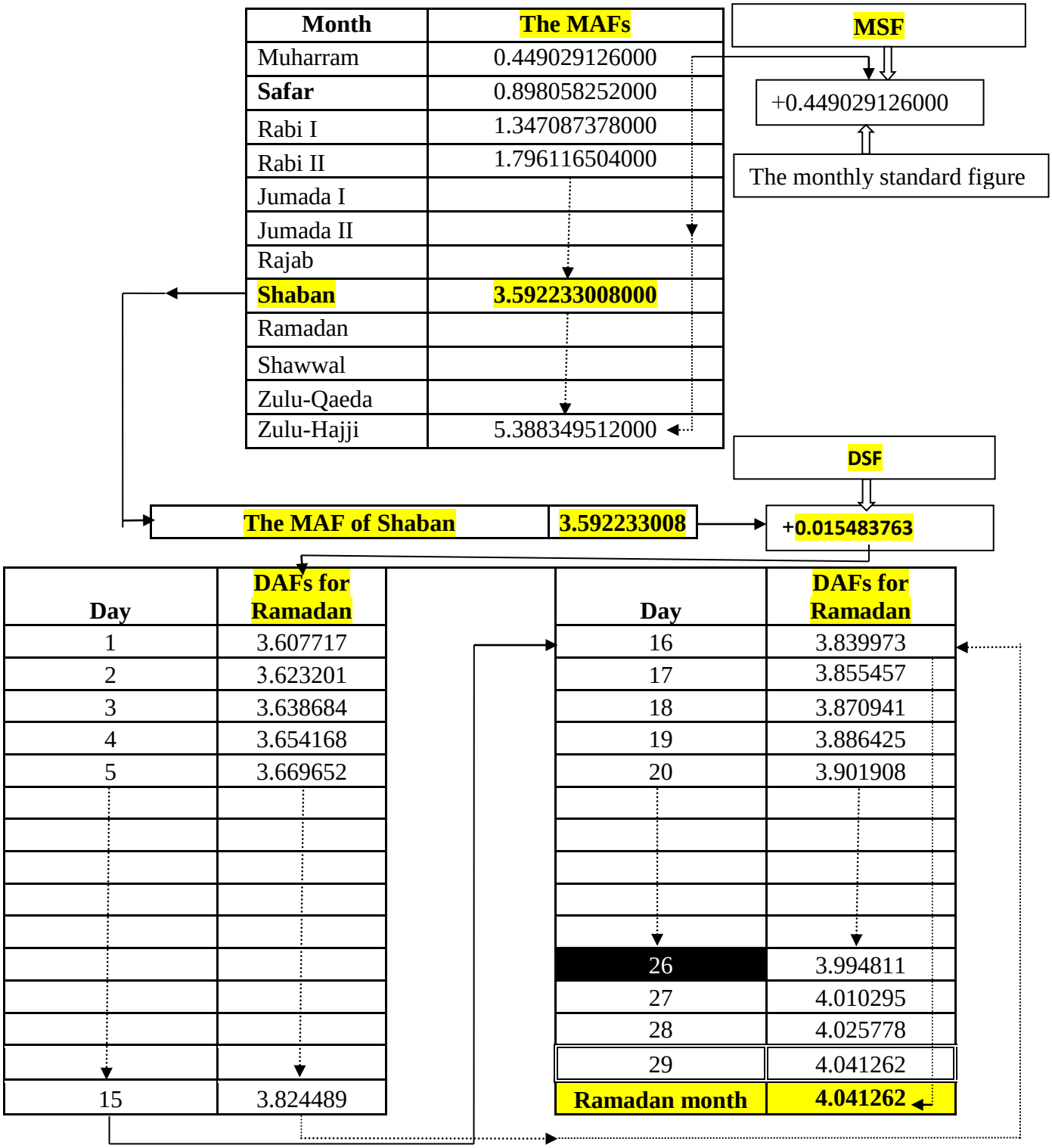
5. Presentation and Discussion of Findings

5.1. Distribution of the DSFs and the SIFs

Table 1 shows some of the accumulated values of the two DSFs of Ramadan days for Ramadan months of the first 3 Hijri years in the first 309 Hijri year round. As shown in the table the decimal figures of the DAF^{29} and DAF^{30} that fulfill the SIF criterion are 0.994811 and 0.996066 and all are followed by a zero at least at the first decimal point, which indicates the start of the NOD day. We also notice that both of them are located in Ramadan months of 29 days; however, in the complete set at the disposal of the author, two months of the 30 days fulfilled this criterion during the 309 Hijri round.

The bar graph in Figure 2 presents an example of the SIF on the 14th day of the 4th Hijri year and the decimals of the DAFs for the following four days. The first bar in the left includes the SIF value for the 14th day; it equals 0.9895, and it includes the greater part of this night. The following bar in the figure presents the decimal of the DAF of the 15th day, and it equals 0.0205. The DAF of this day includes a part of its night which represents the False Dawn, and a part of its day which represents the True Dawn, as classified in some Islamic literature (Islamqa.info). The same situation applied to the decimal parts of the DAFs of the following days. As we see, the bars of the graph indicate that the night part of the day increases by Ramadan month gradually from its minimum value at night next to the NOD until it sets onto its maximum value at the NOD in the Ramadan month of the following year. This means that the night part of the SIF starts to develop from the dawn of the NOD to reach its maximum value at the following NOD. The interference between night and day in this process could be simulated by what is mentioned in verse number 6 of Sourat Alhadid in the Holy Quran where Allah (TGAA) says “He merges Night into Day and Merges Day into Night;” (Ali).

Figure 1: *Module of the structure of the accumulated MSF for the first Hijri year and that of the Accumulated, DSF for Ramadan days in this Year based on the MAF of Shaban*



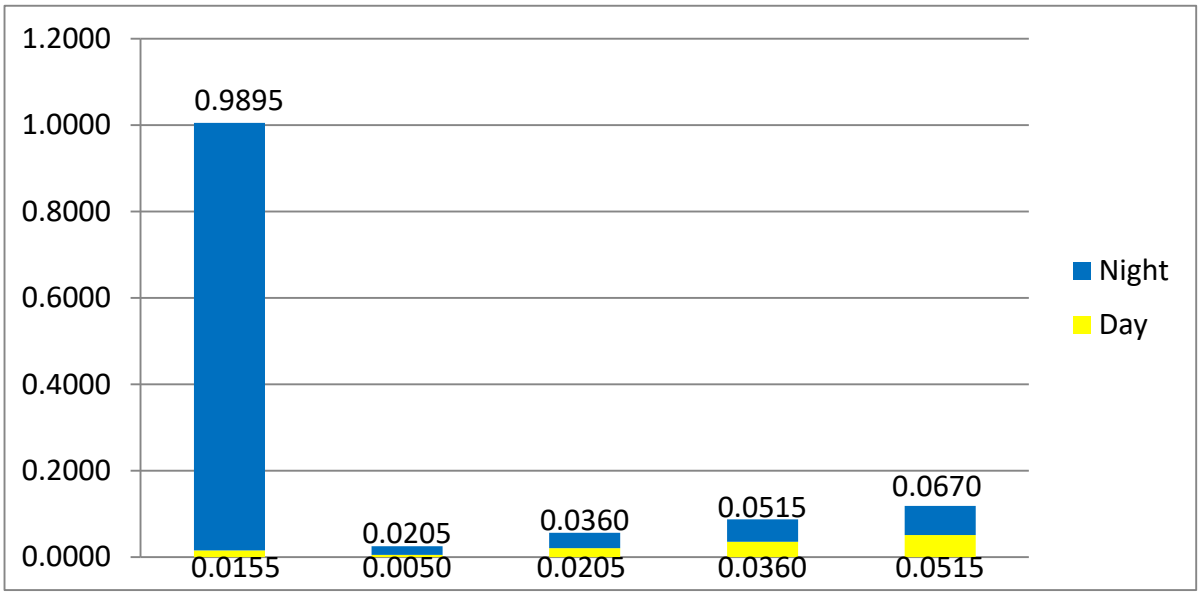
(Source: Self authors' own illustration from data in Table 1)

Table 1: *Example of the DAFs of the two DSFs for the first three Hijri years*

Hijri years	**1**	**2**	**3**
Day/Number	**29**	**29**	**30**
1	3.607717	8.996066	14.383900
2	3.623201	9.01155	14.398867
3	3.638684	9.027034	14.413835
4	3.654168	9.042518	14.428803
5	3.669652	9.058001	14.443770
6	3.685136	9.073485	14.458738
7	3.700619	9.088969	14.473705
⋮	⋮	⋮	⋮
25	3.979327	9.367677	14.743123
26	3.994811	9.38316	14.758091
27	4.010295	9.398644	14.773058
28	4.025778	9.414128	14.788026
29	4.041262	9.429612	14.802994
30			14.817961

(Source: Calculated MAFs in Excel file – at the author's disposal)

Figure 2: *The SIF of the Fifteenth Day of Ramadan in the Fourth Hijri Year and the decimals of the ADFs of the Following Four Days*



(Source: Self authors' own illustration)

5.2. The Distribution of the Nods during the 309 Hijri Year Round

Table 2 shows that the total number of NODs identified by the SIF counts for 135 NODs during the 309 Hijri year period, and they are distributed equally across three equal intervals of the 309 duration for each of the three periods of Ramadan months, resulting in an equal total of 45 for each interval. The first observation in this respect is that this equality indicates that the subsequent 103 years life-time generations have the same chance to seek the NOD, irrespective of the starting point of the generation. This equality is also valid for each of the three periods of Ramadan through the whole round, as shown in the table. With respect to the Ramadan three periods, the middle nights registered an increase and decrease of 6 and 3 NODs from the first and the periods of the 309-year duration, respectively. Generally speaking there is no considerable difference between the probability levels of the location of the NOD in any of the three Ramadan periods through the 309 Hijri years. Hence, the three periods have almost the same chance of meeting the NOD during this duration. As for the odd and even days, Table 3 presents the distribution of the NODs during the first 309 Hijri years classified by the three third parts of Ramadan and the probability values of this distribution. The table shows that the difference in the number of nights expected to be the NOD during this duration is only one day, 67 for the odd days and 68 for the even days; so there is no considerable difference between their probabilities values in this respect. For the three thirds of Ramadan the table shows that the NOD in the odd

days are considerably higher in middle and last periods of Ramadan than the First period; whereas in the even days it is higher in the First period than the middle and last periods. Finally for the individual days Figure 3 shows that the 135 NODs change perpetually between 3 and 6 through Ramadan days during the 309 Hijri years. The number of the days that account for 6 NODs is 17 days, 9 of them are even days and 8 are odd days. The 17 days include the majority of individual days whose nights are overweighed to be the NOD in the prophetical narrations; among them are the night of the 27th and 21st days which were highly overweighed in the narrations.

Table 2: *Distribution of the NODs of Ramadan Nights by the Three Intervals of the First 309 Hijri Years and the Three Third Parts of Ramadan*

Hijri Year/Night	**1-103**	**104-206**	**207-309**	**Total**
The ten first nights	14	14	14	42
The ten middle nights	16	16	16	48
The ten last nights	15	15	15	45
Total	45	45	45	135

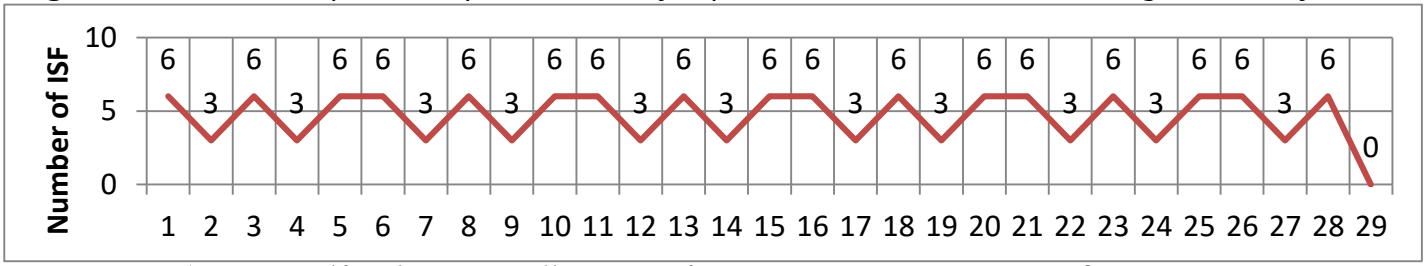
(*Source: Calculated from SIF data at the disposal of the author)*

Table 3: *Distributions of the NODs of Ramadan Nights by the Three Third Parts and Odd and Even Numbers of Ramadan Nights During the 309 Hijri Years*

Hijri Year/Night	**Odd and Even Nights**			
	Odd N	**Probability**	**Even N**	**Probability**
The ten first nights	18	27%	25	37%
The ten Middle Nights	25	37%	22	32%
The ten Last Nights	24	36%	21	31%
Total	67	100%	68	100%

(*Source: Calculated from SIF data at the disposal of the author)*

Figure 3: *Distribution of the SIF of Individual Days of Ramadan with 6 or 3 SIFs during the 309 Hijri Years*



(Source: Self authors' own illustration from SIF data at the disposal of the author)

5.3. The Prophetical Narrations on the NOD

We believe that any word cited from the prophet (BPUH) ought to be considered should these narrations be highly authenticated and properly conceived. However, our understanding of these narrations is that they were quoted during specific times and different circumstances. We view these circumstances and conditions as follows:

- With respect to the descendant of the Holy Quran, we did not find any verse in the Holy Quran that indicates that the descendant of the whole Holy Quran (the Book) was specifically at the time when it was revealed for the first time to the Prophet Mohammed (BPUH); so, it is not necessarily that the date of the descent of the Book was the same as the date when the first verse was revealed to the Prophet (BPUH).
- If the Holy Quran was descended in Ramadan month when Gabriel revealed it to the Prophet (BPUH), then this day was in the last third of Ramadan night as agreed by the majority of Islamic writers. With respect to our findings the NOD aligned with the 27^{th} night of Ramadan of the tenth year before the date of migration of the Prophet (BPUH); in addition to that, as the Ramadan fasting command was ordered in the second year of migration our results show that the NOD in this year was also on the 27^{th} night. The important result of our findings in this respect is that the NOD lies on the 27^{th} night of the first Hijri year of the first 309 Hijri year round, which is the first year of the establishment of the lunar calendar system. These results shed light on the justification for why the 27^{th} night of Ramadan was highly overweighed by the Prophet (BPUH). However, this night should certainly not be considered as the NOD because the date of this night was well known to the Prophet and the Arab people in Mecca at that time; hence they would have no need to seek it.
- We believe that the first seeking of the NOD by the Prophet (BPUH) was most likely after the completion of the first fasting month of Ramadan because of the Holy verse, which states that the Holy Quran was descended in Ramadan month was revealed in Medina, whereas that concern about the descent of the Holy Quran in the NOD was in Mecca. This condition indicates that the NOD in that year is most likely to be in the last nights of Ramadan, specifically the 27^{th} of Ramadan; our findings show that the NOD in the first month fasted by Muslims in Medina aligned with the 27^{th} night of Ramadan.
- The consent that the NOD should meet all months of Ramadan has been built on the common exegesis of the two holy verses “Ramadan is the month in which was sent down the

Quran" and "We have indeed revealed this message in the Night of Power" (Ali), But to our view, there is no direct relationship between Ramadan and the NOD according to the texts stated in the two holy verses. The direct relationship in this respect is between the descendent of the Holy Quran and the Ramadan month ~~in~~ on one side and between the descendent of the Holy Quran and the NOD, irrespective of any Hijri month, on the other side. So from these relationships, we can say that the NOD does not necessarily meet, neither all months of Ramadan nor only Ramadan months. The only fact that could be drawn from these two holy verses is that the Holy Quran was descended in a Ramadan month, in the NOD of that specific month, irrespective of the NODs of other Hijri months. Therefore, the NOD does not necessarily map to all Ramadan months, and it could be mapped to other Hijri moths' nights. With respect to the absence of some Ramadan months to map the NOD, the justification that likely supports this finding is the narration cited from the Prophet Mohammed (BPUH) that he said "I have come out to tell you about the night of the Decree, but someone or other interrupted me, then the information was raised" (Elbokhari); the time of this narration might be in one of the Ramadan months that all its nights did not map to the NOD. For other Hijri months, the existence of the SIFs in the DAFs of some of these months indicates that the NOD mapped as well to one of the nights of these months taking into consideration the lack of direct association between the descendant of the Holy Quran and the NOD.

To compare our results with those that came in these narrations, as mentioned above there are no considerable differences between the three thirds of Ramadan in the probability of including the NOD in any of them. For odd and even days, our results showed that their number of SIFs was almost the same at the first and middle thirds during the 309 Hijri years. With respect to individual nights, we find in Table 7 that, 8 nights out of the 17 nights in our results have a double chance to meet the NOD during the 309 Hijri years also mentioned in the narrations to be of the highest overweigh levels (Elbokhari). Six of these eight nights are included in the last third of Ramadan, which has a higher weight than the other two periods in these narrations. In addition to that, the two nights acquired the highest level of NOD in the narrations also included in the eight nights; these are the 21st and the 27th nights. The two nights from the second third of Ramadan that are included in the prophetical narrations (Elbokhari) are also included in our 8 nights; these are the seventeenth night and the nineteenth night. The night of the 27th day is considered by most Muslims as the NOD due to its replication in different

narrations whether as individuals or included in the most overweighed periods of Ramadan, the last ten and the last seventh nights. In our findings, this night also came in as one of the highest probability levels to be the NOD during the 309 Hijri years, both as individual, and as a member of the 6 days that included the last 10 nights and the last 7 nights. One of the even nights (24th Ramadan) is narrated individually as an overweighed night to be the NOD (Elbokhari); this night is also included in the 8 nights that acquired the highest probability values according to our findings. So, the results of this research show a considerable similarity with the Prophetical narrations. Generally speaking, our research found that the NOD could be located in any of the third part of Ramadan, which might also conform to the narration that the Prophet Mohammed (BPUH) closed himself praying in the first third of Ramadan nights when the angel Gabriel decent to him said what you requested in front of you; then he did that in the middle of the third night of Ramadan, then Gabriel decent to him again saying what you requested is in front of you, then he closed himself praying again in last third of Ramadan (dorar.net/hadith). However, our result was based on chances during the 309 Hijri round years, but in the narrations it was left open. In this regard we argue that the justification of the open time overweighs the prophet versus the reference domain of 309 Hijri years in our result is that the Prophet (BPUH) in all or most of his narration sends his messages directed to the believers in all the world through an open time rather than restricted to the believers in his life. In this research, our results showed that the NODs repeated equally for three generations during the 309 years period as we showed earlier; hence, this repetition would continue through all Hijri calendar years.

5.4. The movement of the NOD

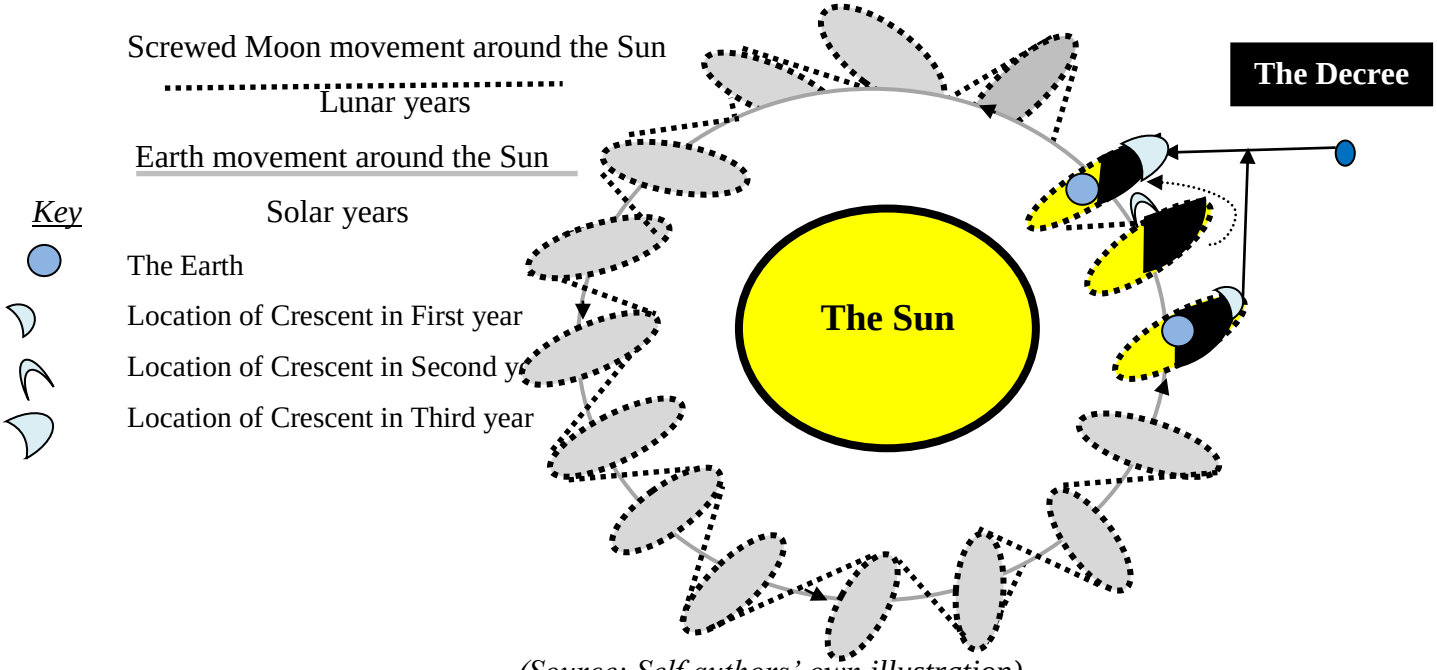
The writers who reported that the NOD moves from night to night through Ramadan months did not illustrate the type of movement. From our research, the movement shown ~~of~~ in this night is due to the movement of the moon around the earth and both around the sun relative to the Decree position during each 309 Hijri year round; hence, it maps to some Ramadan days' nights during this process. From this movement, we detected the location of the NOD in the different nights of Ramadan during this period. An interesting proposition that could be derived from this finding is that the Holy Quran (the Book) was descended before its revelation to the Prophet Mohammed (BPUH) in the day of decree when Allah (TGAA) commanded the creation of the world by his will on this day's night in Ramadan month, that is before the Decree day-light; so the descendent of the Quran as a Book might had preceded the creation of the world. In

the Holy Quran there is averse that supports this proposition. In verses 2, 3, and 4 in Sourat Eldukhan Allah the Almighty revealed, “By the Book that makes things clear”, “We sent it down during a blessed Night. For we (ever) wish to Warn (against Evil)", “In that (night) is made distinct every affair of wisdom”. These three verses indicate that the Holy Quran is “the Book” that makes things clear was descended in a glorified night “The NOD” in which the knowledge is illustrated (Ali).

To clarify the process of this movement astronomically, Figure 4 shows the movement of Ramadan months relative to the position of the Decree, and the Ramadan nights’ alignments with this position during the 309 Hijri years. Before clarifying the contents of the figure we first present some astronomical facts: Because the moon is rotating around the earth and the earth is rotating around the sun, the moon should take an extra 2.20893 days in each rotation to catch the earth at its previous starting point (Elhisain); accordingly the starting of the Hijri month would be delayed 2.20893 days relative to its starting position on the earth at the previous month, hence some Hijri years starts after passing the NOD position.

As shown in the module in Figure 4 the Decree is fixed in a stable position relative to the dynamic positions of the moon and earth are represented in the model. In the first year of the 309 Hijri year duration, the NOD maps to one of Ramadan’s nights with crescent size a little bit smaller than half, which means it is the thirteenth or fourteenth night. In the second year, the Ramadan month starts after the location of the decree as indicated in the figure, hence none of its nights are mapped by the decree position. In the third year the Ramadan month starts before moving in the direction of the Decree position which means that it would align with one of its nights before ~~its~~ moving away from it. The Ramadan months that pass the NOD could be supported by the narration: “I was shown the Night of Decree while I was sleeping, but I have forgotten it, or made to forget it; however, seek it in the last ten days (Sunnah.com); perhaps the prophet (BPUH) declared this case during some of these specific Ramadan months.

Figure 4: *The Screwed Circulation of the Moon around the Sun Each 309 Hijri Years*



(Source: Self authors' own illustration)

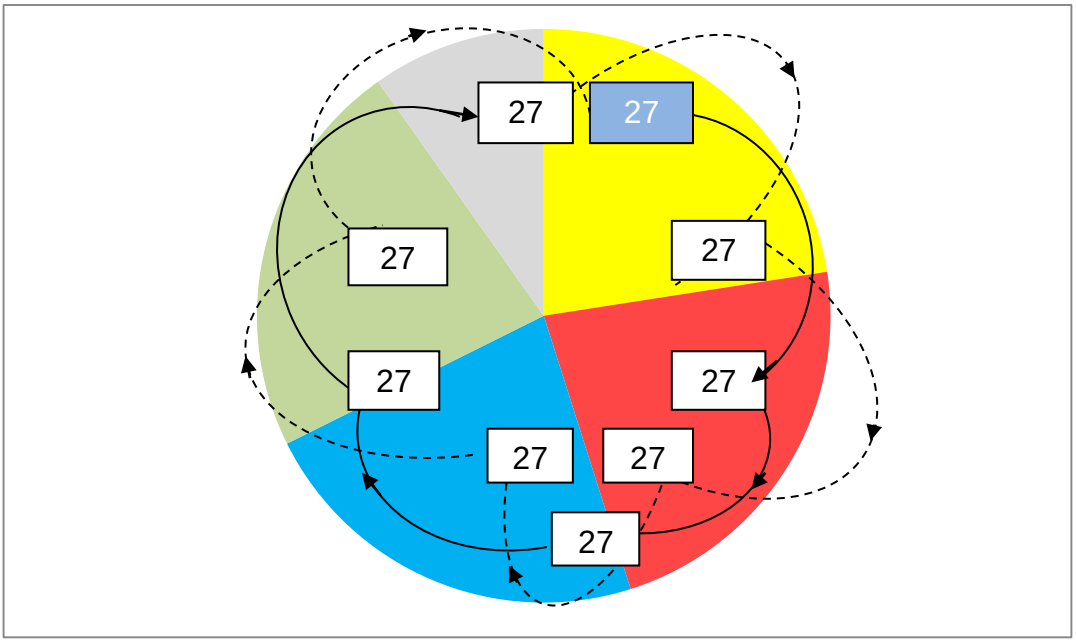
5.5. The Hiding Status of the NOD and the Signs of its Discovery

We did not find in the Holy Quran explicitly that Allah (TGAA) hided this night; however, the overweighs of seeking this night in some periods and nights of Ramadan in the prophetical narrations indicate that it is not known, at least at that time. As from our results there are two conditions;: either the time of the descent of the Holy Quran as a book was the same as the time of its first revelation to the Prophet (BPUH), or it differed from it; If the two times were the same then it could be possible to detect it from the circulation process of the Hijri calendar; but if they differed, it would not be possible to detect it as far as the date of the descendant of the Book is not known. In this research we discovered that the night of the day of the descendant of the Book was different from that of its revelation to the Prophet (BPUH) the first time. This is because from our previous research we found that the MAFs are grouped into five series through the 309 years, four of which are of equal size and one of smaller size. The five series are repeated during each of the two 309 interval; hence, the same NODs in one 309 interval would be located in different series during two-309 intervals. So the night of the descent of the Book is not known in which series, even if it was the same as the night of its revelation. Figure 5 explains this condition for the 27th night of Ramadan. Accordingly we believe that the certainty of the knowledge of this night is still undiscovered. In contrast, the findings of our research increased

the level of its hiding than what is known, which justifies its great reward as we mentioned earlier; for if this glorified night would certainly be obtained when seeking it through the overweighed nights in any Ramadan's nights, as considered by the majority of Muslims societies, then it would be at hand in any Ramadan month. Nevertheless, our noble messenger the Prophet Mohammed (BPUH) is merciful upon his nation, so he overweighed the last period and some days within this period, if the Muslims persisted in seeking it by praying its nights continuously through each Ramadan month they would have very high chance to gain it.

As for the signs of the NOD, Narrated from the Prophet (BPUH) that "From the signs of the NOD is that the sun comes in following morning with white color without beams. (Beautiful-reminder) According to our research, the decimal point of the DAF of the following day of this night is always zero at least in the first decimal point. Zero in mathematics equivalent to "Nothing" in real life concepts; this equivalence simulates what reported in the Prophet narration about the absence of the sun rays in the morning of the NOD. So this sign conforms to what came in the Prophetical narration. However, this sign would be detected after the concerned night had gone.

Figure 5: *Module to explain the different places of the location of the NOD in Ramadan months in the five series during the two 309 Hijri Rounds*



(Source: Self authors' own illustration)

Key

27 — 27th of Ramadan

27 — Starting point

First 309 round

Second 309 round

Ramadan: First series from Muharram 1 to Shaban 69 (69 years)

Ramadan: Second series from Ramadan 69 to Rabi II 138(69 years)

Ramadan: Third series from Jumada I, 138 to Zulu-Hajji 207 (69 years)

Ramadan: Fourth series from Muharram 208 to Shaban 276 (69 years)

Ramadan: Fifth series from Ramadan 276 to Zulu-Hajji 309 (33 years)

5.6. The Standard Mathematical Length of the NOD

The highest value of the DAF per month through the months' days is an integer number without any decimal figure, and are located at the point before the dawn of the NOD day. This point represents the upper bound of the NOD; hence, a standard length of the NOD could be measured relative to this point. As an example we take the night and day-light of the 26th day of Ramadan in the first Hijri year from Table 1. The SIF of the 26th of Ramadan

includes a part of the decimal figure of the previous day (the 25th day-light) and part of the following day (the 27th day-light). So, the standard length of the NOD is calculated as follows:

- The decimal part of the accumulated values of the previous day:
  - P = 0.979327 (1)
- The SIF on the 26th day:
  - C = 0.994811 (2)
- The decimal part of the accumulated value of the 25th day is included in the 26th day:
  - C – P = 0.994811 - 0.979327 = 0.015484 (3)
- The decimal part of the accumulated value of the day following the day of SIF (the 27th day) that was included in the 26th day:
  - = 1 – C = 1 - 0.994811 = 0.005189 (4)
- Therefore the standard length of the NOD:
  - = C - (C – P) + (1 - C) = 0.994811 - 0.015484 + 0.005189 = **0.984516 (5)**

If we calculated this length for different values of decimal points in DAFs, we would find that it is equal for all SIF values, but different for other decimal points.

6. Summary of Results

- The methodology of this research was built on the findings of previous research by the author on the construction of the Hijri calendar and its conformance with the Gregorian calendar. In that research, he discovered that every 300 solar years equals completely 309 lunar years.
- The basic finding of the research is that the decree is positioned in a fixed place in the universe and maps to a night in some Ramadan months' days during the screwed movement of the moon around the sun, called the NOD.
- The new finding is that the NOD meets only Ramadan months of the 29 days except two months from the Ramadan months of the 30 days during the 309 Hijri year period.
- The third important finding is that the time of the descendant the Book is not the same as the time of its revelation; so, the NOD could not be known in certainty unless the time of the descendent of the Book is known.
- The individual nights proposed to be the NOD based on the results found to be included in the nights were referred to as having of high overweigh levels in the prophetical narrations.

- Generally speaking the results from this research found to be not far from what came in the prophetical narrations.

8. Conclusions

- We did not find any research in the literature on the location of the NOD except what was cited from the Prophet Mohammed (BPUH). So, this is the first research project of its kind.
- The research findings provided a new understanding of the concept of the decree as a fixed position in the universe, which maps to some Ramadan months' nights through the screw movement of the moon around the sun.
- The research findings of the fixed position concept of the Decree in the universe, along with what came in the Quran about the merit of the night of this position on earth give a clue for future researchers to know whether this merit fulfills astronomically
- The results of the research about the repetition of the locations of the NOD each 309 Hijri round and the different locations of the specific nights through the different series each two rounds give a clue for future research on the repetition of the world accidents each 309 Hijri year.

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