

DARUL ULOOM TRINIDAD AND TOBAGO

A CONCISE COMMENTARY COURSE OF

THE HOLY QURAN (2001-2020)

of those scholars who say that the 'blessed night' refers to 'Lailatul Qadr' (and not the 15th night of Shabaan). (Tafseer At Tabari vol.25 pg. 128 Dar Ihya At Turath Al Arabi Beirut 2001)

The great commentator of the Holy Quran, Imam Al Qurtubi also mentioned the opinion of those who state that the blessed night mentioned in the verse refers to 'Lailatul Qadr' and the opinion of those who say that it refers to the 15th night of Shabaan. At the end of the discussion, he states, 'The first opinion is the most correct one since Allah Himself says, 'We have revealed the Quran on the night of Power (Lailatul Qadr). (Surah Al Qadr verse1)

Qatada and Ibn Zaid stated, 'Allah revealed the entire Quran on the night of power (Lailatul Qadr) from 'Lawhul Mahfooz' (the Mother of all Books) to 'Baitul Izzah' in the lowest heaven. Then Allah revealed it to His Prophet (ﷺ) during the nights and days over a period of 23 years'. Imam Al Qurtubi also mentioned, 'The words 'Lailatul Mubarakah' (the blessed night) mentioned in the verse is 'Lailatul Qadr' (the night of power). There are four names for this night. They are, Lailatul Mubarakah, Lailatul Bara'ah, Lailatus Sakk and Lailatul Qadr. It has been described as 'Lailatul Mubarakah' (the blessed night) since Allah sends down blessings, rewards and good things on this night'. (Tafseer Al Qurtubi vol.16 pg. 110 Maktaba Rasheediya Queta)

Hafiz Ibn Katheer has also explained this in his famous Tafseer and said, 'The Quran was revealed on 'Lailatul Mubarakah' (the blessed night) and this is 'Lailatul Qadr' (the night of power). About this, Allah says in the Quran, 'Verily, We have revealed it (the Quran) on 'Lailatul Qadr' (the night of power) and this was in the month of Ramadhan, as Allah says, 'The month of Ramadhan is the month in which the Quran was revealed'. (Surah Al Baqarah verse 185)

It is mentioned in the traditions that besides the Holy Quran, the other Scriptures sent down by Allah were also revealed in the blessed month of Ramadhan. In this regard, Wathila bin Asqa (R.A) narrates that the Prophet (ﷺ) said, 'The Scriptures of Ibraheem (A.S) were revealed in the first night of Ramadhan. The Torah was revealed after six nights of Ramadhan had passed. The Zaboor (Psalms of Dawood A.S) was revealed when twelve nights of Ramadhan had passed. The Injeel (Gospel) was revealed when eighteen nights of Ramadhan had passed, and the Holy Quran was revealed when twenty-four nights of Ramadhan had passed'. (Tafseer Al Qurtubi vol.16 pg. 110 Maktaba Rasheediya Queta).

Surah Ad Dukhan further states in verses 4 and 5:

4. Therein (that night) is decreed every matter of ordainments.

5. A Command from Us. Verily, We are ever sending (the Messengers),

In these verses, Allah speaks about the blessed night on which He sent down the Quran and explains that it is a very great great night on which 'every matter is ordained'. It means that the decision of every matter is made on this night as a command from Allah.

With respect to what matters are decided on this night, Abdullah bin Abbas (R.A) says, 'Allah decrees the matters of the worldly life that will occur until the forthcoming year on this night, Lailatul Qadr. He decrees matters relating to life, death and sustenance (provisions).

The great scholar, Al Mahdawi (A.R) states, 'The meaning of this statement is that Allah instructs the angels of what will occur during the forthcoming year. The knowledge of all matters has always been with Allah from eternity. (Tafseer Al Qurtubi vol.16 pg. 110 Maktaba Rasheediya Queta)

The above statement makes it clear that on the blessed night of Lailatul Qadr, the information regarding the decrees of Allah which He has already made from pre-eternity, are passed over to the angels who record all matters that will occur during the forthcoming year. It does not mean that man's destiny is decreed on this night. This has already been decreed by Allah. However, on Lailatul Qadr (the night of power), the decrees of Allah are handed over to the angels so that they may execute the orders of Allah among the creation.

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This is also evident from another explanation given by Abdullah bin Abbas (R.A) in which he said, 'The information of all matters is written from (copied from) the Ummul Kitab (Lawhul Mahfooz – Sacred Tablets) on Lailatul Qadr (the night of power) regarding what will occur in the coming year from death, life, sustenance, rainfall etc. and even about Hajj. It is written, 'so and so will perform Hajj, and so and so will perform Hajj'. (Tafseer Al Qurtubi vol.16 pg. 111Maktaba Rasheediya Queta)

The great scholar, Ikrimah (A.R) has stated that the decree of all the above matters takes place on the 15th night of Shabaan. In this regard, he said, 'On the 15th night of Shabaan the decree of all matters of the forthcoming year is made. The names of the living are separated from the dead, and there will be no shortcoming in this matter'. This statement however, has not been accepted by the majority of exegetes/commentators of the Holy Quran. They have all stated that these matters take place on Lailatul Qadr and not on the 15th night of Shabaan.

While writing on this, the great scholar Shaikh Zada, in his annotation of Tafseer Al Baidhawi states, 'The exegetes/commentators have stated that Allah copies from the Lawhul Mahfooz on Lailatul Qadr what will occur in the coming year, from the provisions of the servants, their lifespan, and all their matters of good and bad, righteous and unrighteous. Even to the extent that a man is seen walking in the market places, he marries and a child is born for him, but his name is among the dead'. (Hashiya Zadah Ala Al Baidhawi – Safwah At Tafaseer vol.15 pg. 60 1981)

In verse 5, Allah says, '**As a command from Us, We are ever sending**'. This verse is connected to verse 4 which states that Allah decrees all matters on the night of power. Verse 5 explains that all matters which are decreed are based solely on the command of Allah. Whatever will be ordained on that night and revealed to the angels from the affairs of the servants, will be obtained only from the commands of Allah. Nothing will be written by the angels from the birth, death or sustenance of a man except it be the command of Allah.

The verse states, '**Verily, We are ever sending**'. It means that Allah is certainly the One to send the prophets/messengers to mankind with a Shariah/religion for their guidance and salvation, and so, He has also sent the last Prophet, Muhammad (ﷺ).

In the beginning of the Surah, Allah mentions that He has revealed the Holy Quran on a blessed night, and in this verse He mentions that He has also sent prophets to mankind for their guidance. This shows that Allah is solely responsible for sending scriptures/revealed books, and together with these, He has also sent prophets to explain these books to man. Therefore, it is a very great kindness and mercy from Allah to send a book of guidance and a guide to man at different times to ensure that he is always guided to the path of truth and salvation.

This is the message conveyed in verse 6 (of Surah Ad Dukhan) which states:

6. (As) a Mercy from your Lord. Verily! He is the All-Hearer, the All-Knower.

The verse states, '**As a mercy from your Lord**'. It means that it is only on account of the love, kindness and mercy of Allah which He extends to His servants that He has sent prophets and especially, Prophet Muhammad (ﷺ) to show man the path of truth and goodness. (Tafseer At Tabari vol.25 pg. 130 Dar Ihya At Turath Al Arabi Beirut 2001)

Some scholars have stated that 'mercy' mentioned in the verse 'As a mercy from your Lord', refers to the Prophet Muhammad (ﷺ). In this case, the verse states that Allah has sent the Prophet (ﷺ) as a mercy from Him. Abdullah bin Abbas (R.A) has stated that, 'As a mercy from your Lord' means that it is because of Allah's compassion to His creation, and as a favour to them, He has sent messengers to them'. (Tafseer Al Baghwi vol.4 pg. 149 Idara Taleefaata Ashrafiya Multan Pakistan)