



Tafheemul Quran
in Colors
Arabic English
097 Al-Qadar
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الْقَدْر Al-Qadr

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

Name

The Surah has been so designated after the word *al-qadr* in the very first verse.

Period of Revelation

Whether it is a Makki or a Madani revelation is disputed. Abu Hayyan in *Al-Bahr al-Muhit* has made the claim that the majority of scholars regard it as a Madani Surah. Ali bin Ahmad al-Wahidi in his commentary says that this is the first Surah to be sent down in Al-Madinah. Contrary to this, AlMawardi says that according to the majority of scholars it is a Makki revelation, and the same view has

Imam Suyuti expressed in *Al-Itqan*. Ibn Marduyah has cited Ibn Abbas, Ibn Az Zubair and Aishah as saying that this Surah was revealed at Makkah. A study of the contents also shows that it should have been revealed at Makkah as we shall explain below.

Theme and Subject Matter

Its theme is to acquaint man with the value, worth and importance of the Quran. Its being placed just after Surah Al-Alaq in the arrangement of the Quran by itself explains that the Book, the revelation of which began with the first five verses of Surah Al-Alaq, was sent down in a destiny making night. It is a glorious Book and its revelation for mankind is full of blessings.

At the outset, Allah says: We have sent it down. That is, it is not a composition of Muhammad (peace be upon him) himself, but We have revealed it.

Then, it is said that: We sent it down in the Night of Destiny. Night of Destiny has two meanings and both are implied here. First, that it is the night during which destinies are decided; or, in other words, it is not an ordinary night like the other nights, but a night in which destinies are made or marred. The revelation of this Book in this night is not merely the revelation of a book but an event which will change the destiny of not only the Quraish, or of Arabia, but of, the entire world. The same thing has been said in Surah Ad-Dukhan for which please see Introduction to that Surah and E. N. 3 thereof. The other meaning is that this is, a night of unique honor, dignity and glory; so much so that it is better than a thousand months.

Thus, the disbelievers of Makkah have been warned, as if to say: You on account of your ignorance regard this Book, which Muhammad (peace be upon him) has presented, as a calamity for yourselves and complain that a disaster has befallen you, whereas the night in which it was decreed to be sent down was such a blessed night that a task was accomplished in it for the well being of mankind, which had never been accomplished even during a thousand months of history. This has also been said in verse 3 of Ad-Dukhan in another way, which we have explained in the introduction to that Surah.

In conclusion, it has been stated that in this night the angels and Gabriel descend with every decree (which in verse 4 of Surah Ad-Dukhan has been described as *amr-hakim*: wise decree) by the leave of their Lord, and it is all peace from evening till morning; that is, there is no interference of evil in it, for all decrees of Allah are intended to promote good and not evil. So much so that even if a decision to destroy a nation is taken, it is taken for the sake of ultimate good, not evil.

1. Indeed, We sent it down
(the Quran) in the Night of
Power. *1

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

*1 The words in the original are *anzalana hu*: We sent it down. But although there is no mention of the Quran before it, the Quran is implied, for sending down by itself points out that the Quran is meant. And there are numerous instances of this in the Quran that if from the

context, or the style, the antecedent of a pronoun is apparent, the pronoun is used even if the antecedent has not been mentioned anywhere before or after it. (For explanation, see E.N. 9 of Surah An-Najm).

Here, it has been said: We sent it down (the Quran) in the Night of Destiny, and in Surah Al-Baqarah, Ayat 185, Ramadan is the month in which the Quran was sent down. This shows that the night in which the Angel of God had brought down revelation for the first time to the Prophet (peace be upon him) in the Cave of Hira, was a night of the month of Ramadan. This night has been described as *Lailat-ul-qadr* here and as *Lailat-im-mubarakah* in Surah Ad-Dukhan, Ayat 3.

There can be two meanings of sending down the Quran in this night: First, that in this night the entire Quran was entrusted to the bearers (angels) of revelation, and then Gabriel continued to reveal its verses and Surahs, from time to time, to the Prophet (peace be upon him) during 23 years as the occasion and conditions demanded. This meaning has been given by Ibn Abbas. (Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Hakim, Ibn Marduyah, Baihaqi). Second, that the revelation of the Quran began in this night. This is Imam Shabi's view, although from him too the other view is also related, which is the view of Ibn Abbas as cited above (Ibn Jarir). Anyhow, in both cases, the meaning is the same that the revelation of the Quran to the Prophet (Peace be upon him) began in this very night, and this was the night in which the five opening verses of Surah Al-Alaq were revealed. The fact, however, is that

Allah did not compose the verses and the Surahs of the Quran right at the time guidance was needed by the Prophet (Peace be upon him) for his message of Islam in respect of an occasion or affair, but even before the creation of the universe, in the very beginning, Allah had a full plan of the creation of mankind on the earth, of raising the Prophets in it, of sending down the Books to the Prophets, of raising the Prophet Muhammad (Peace be upon him) at the end of the line of the Prophets and of sending down the Quran to him. In the Night of Destiny only the execution of the final phase of the plan began. No wonder if at that very time the entire Quran was entrusted to the bearers of revelation.

Some commentators have interpreted *qadr* to mean destiny (*taqdir*), i.e. it is the night in which Allah entrusts the decrees of destiny to the angels to be enforced. This is supported by verse 3 of Surah Ad-Dukhan: This is a night in which every matter is decided wisely by Our command. On the contrary, Imam Zuhri says that *qadr* means glory and honor, there by implying that it is a Night of Destiny. This meaning is supported by the words *Lailat-ul-qadr* is better than a thousand months of this Surah itself.

As for the question as to which night it was, it is disputed and there are as many as 40 different views on this subject. However, a great majority of scholars hold the opinion that one of the odd nights of the last ten nights of the month of Ramadan is *Lailat-ul-qadr*, and among these also most scholars think that it is the 27th night. Below we give the authentic *Ahadith* which have been reported in this

connection:

According to Abu Hurairah, the Prophet (peace be upon him) said, in connection with *Lailat-ul qadr*, that it is the 27th night. (Abu Daud Tayalisi). According to another tradition from Abu Hurairah, it is the last night of Ramadan. (Musnad Ahmad).

When Zirr bin Hubaish asked Ubayy bin Kaab about *Lailat-ul-qadr*, he stated on oath, and did not make any exception, that it is the 27th night. (Ahmad, Muslim, Abu Da'ud, Tirmidhi, Nasai, Ibn Hibban).

When Abu Zarr was asked about it, he said: Umar, Hudhaifah and many other companions of the Prophet (peace be upon him) had no doubt that it is the 27th night. (Ibn Abi Shaibah).

Ubadah bin as-Samit says that the Prophet (peace be upon him) said: *Lailat-al-qadr* is one of the odd nights of the last ten nights of Ramadan: 21st, 23rd, 25th, 27th, 29th, or the last night. (Musnad Ahmad).

Abdullah bin Abbas says that the Prophet (peace be upon him) said: Search for it among the last ten nights of Ramadan when there are still nine days in the month, or seven days, or five days. (Bukhari). Most of the scholars have understood it to mean that by this the Prophet (peace be upon him) meant the odd nights.

Abu Bakr said: When nine days remain in the month, or seven days, or five days, or three days, or the last night. What he meant was that *Lailat-ul-qadr* should be sought among these days. (Tirmidhi, Nasai).

According to Aishah, the Prophet (peace be upon him) said:

Search for *Lailat-ul-qadr* among the odd nights of the last ten nights of Ramadan. (Bukhari, Muslim, Ahmad, Tirmidhi). Aishah and Abdullah bin Umar have also reported that the Prophet (peace be upon him) observed *itikaf* (seclusion in the Mosque) during the last ten nights of Ramadan every year during his lifetime.

On the basis of the traditions related in this regard on the authority of a great companions like Muawiyah, Ibn Umar, Ibn Abbas and others, a large number of the earlier scholars regard the 27th of Ramadan as *Lailat-ul-qadr*. Probably Allah and His Messenger have not specified any one night for the reason so that the people, in their zeal to benefit from the virtues of *Lailat-ul-qadr*, should spend more and more nights in worship and devotion and should not remain content with only one night. Here the question arises that when it is night at Makkah, it is daytime in a large part of the world; therefore, the people of those parts can never take advantage of *Lailat-ul-qadr*. The answer is that the word night in Arabic is mostly used for the combination of the day and night. Therefore, the night preceding the day on any one of these dates of Ramadan can be *Lailat ul-qadr* for that part of the world.

2. And what do you know what the Night of Power is.

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ط

3. The Night of Power is better than a thousand months. *2

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ط

*2 The commentators in general have understood this to

mean that the good acts performed in this night are superior in value to the good acts of a thousand months in which *Lailat-ul-qadr* is not included. There is no doubt that this is in itself correct and the Prophet (peace be upon him) has described great excellences and virtues of the good acts and devotions of this night. According to a tradition related in Bukhari and Muslim, on the authority of Abu Hurairah, the Prophet (peace be upon him) said: The one who remained standing in worship in the state of belief and for the sake of rewards from Allah during *Lailat-ul-qadr*, would have all his previous sins forgiven. And in Musnad Ahmad, there is a tradition from Ubadah bin as-Samit, saying that the Prophet said: *Lailat-ut-qadr* is among the last ten nights of Ramadan. The one who stood up in worship in order to take advantage of their rewards, Allah will forgive all his former and latter sins. But, the verse does not say: To act righteously in *Lailat-ul-qadr* is better than acting righteously in a thousand months, but it says: *Lailat-ul-qadr* is better than a thousand months. And a thousand months also does not imply 83 years and 4 months exactly, but a very long period of time as a thousand denoted among the Arabs. Therefore, the verse means that in this one night a task was accomplished for the welfare of mankind the like of which had not been accomplished even during an indefinitely long period of history.

4. The angels and the Spirit descend in it, by the permission of their Lord with every decree. *4

تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ



***3 The Spirit: Gabriel, who has been mentioned separately from the angels in view of his unique eminence, honor and merit.**

***4 That is, they do not descend of their own accord but by leave of their Lord, and every decree implies *amr hakim* (a wise decree) as described in Surah Ad-Dukhan, Ayat 5.**

5. Peace is that (night), until the appearance of the dawn.*5

سَلَامٌ هِيَ ^{تَقْشِرُ} حَتَّىٰ مَطْلَعِ الْفَجْرِ ﴿٥﴾

***5 That is, the entire night, from evening till morning, is peace, free from every evil and mischief.**

