

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْوَلَدِ الْأَدَمِ كَمَا يُحِبُّ وَيَرْضَى بِأَنْ يُصَلَّى عَلَيْهِ



TAFSIR OF AHLUS SUNNAH

Through the Centuries

Surah Al-Qadr 97 : Verse No. 1



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إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ٥

We have indeed sent down the Qur'an in the Night of Destiny.

Tafsir al-Tabari

تفسير الطبري

عَنِ ابْنِ عَبَّاسٍ، قَالَ: «نَزَلَ الْقُرْآنُ كُلُّهُ جُزْأَةً وَاحِدَةً فِي لَيْلَةِ الْقَدْرِ فِي رَمَضَانَ إِلَى السَّمَاءِ الدُّنْيَا، فَكَانَ اللَّهُ إِذَا أَرَادَ أَنْ يُحْدِثَ فِي الْأَرْضِ شَيْئًا أَنْزَلَهُ مِنْهُ حَتَّى يَجْعَهُ»

Sayyiduna Ibn 'Abbas – may Allah be pleased with them – is reported to have said: The entire Quran was revealed upon this world's heaven in the Night of Destiny in Ramadan. Whenever Allah Almighty ordained to issue a command in the world, He revealed it from there until He completed the revelation.

عَنِ ابْنِ عَبَّاسٍ، قَالَ: أَنْزَلَ اللَّهُ الْقُرْآنَ إِلَى السَّمَاءِ الدُّنْيَا فِي لَيْلَةِ الْقَدْرِ، وَكَانَ اللَّهُ إِذَا أَرَادَ أَنْ يُوحِيَ مِنْهُ شَيْئًا أَوْحَاهُ، فَهُوَ قَوْلُهُ: {إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ} [القدر: 1]، قَالَ: ثنا ابْنُ أَبِي عَدِيٍّ، عَنْ دَاوُدَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، فَذَكَرَ نَحْوَهُ، وَزَادَ فِيهِ. وَكَانَ يَبْنِي أَوَّلِهِ وَآخِرَهُ عَشْرُونَ سَنَةً

Sayyiduna Ibn Abbas – may Allah be pleased with them – is reported to have said: Allah Almighty revealed the entire Quran upon this world's heaven in the Night of Destiny. Whenever Allah Almighty ordained to descend a revelation from it, He revealed it to him (the Holy Prophet – may Allah send peace and blessings upon him), hence His statement:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ٥

We have indeed sent down the Qur'an in the Night of Destiny.

(Chain of transmission)... but he added: There was a period of twenty years between its first and the last revelations.

عَنِ ابْنِ عُمَرَ، قَالَ: «لَيْلَةُ الْقَدْرِ فِي كُلِّ رَمَضَانَ»

Sayyiduna Ibn 'Umar – may Allah be pleased with them – is reported to have said: The night of Destiny is in every Ramadan.

Tafsir Al-Tabari (Tafsir Ibn Jareer / Jame' al-Bayaan fi Taweel al-Quraan) of Imam Abu Ja'far Muhammad ibn Jareer al-Tabri ؓ D. 310 A.H.

Tafsir al-Baghawi

تفسير البغوي

اختلفوا في وقتها؛ فقال بعضهم: إنها كانت على عهد رسول الله صلى الله عليه وسلم ثم رفعت، وعامة الصحابة والعلماء على أنها باقية إلى يوم القيامة.

People differed about its time (the Night of Destiny), so some said that it (The night of Destiny) was exclusive to the era of the Holy Prophet – may Allah send peace and blessings upon him – and was then take away while all the Sahaba in general and the scholars are of the opinion that it will continue till the Day of Judgment.

وروى عن عبد الله بن مكنيس مولى معاوية قال: قلت لأبي هريرة: زعموا أن ليلة القدر

قد رفعت يعني قال: كذب من قال ذلك، قلت: هي في كل شهر استقبله، قال: نعم

Sayyiduna 'Abdullah ibn Mukanees – the freed slave of Sayyiduna Mu'awiyah narrates: I raised this concerned to Sayyiduna Abu Hurairah – may Allah be pleased with them – that people assume that the Night of Destiny has been taken away... He replied, "Whoever says that is telling a lie." I said, "Is it every year we approach?" He replied, "Yes."

وَقَالَ بَعْضُهُمْ: هِيَ لَيْلَةٌ مِنْ لَيَالِي السَّنَةِ

Some said that it can be any night throughout the nights of the entire year.

يُرْوَى ذَلِكَ عَنِ ابْنِ مَسْعُودٍ، قَالَ: مَنْ يَقِمِ الْحَوْلَ يُصِيبَهَا، فَبَدَغَ ذَلِكَ عَبْدَ اللَّهِ بْنُ عُمَرَ

فَقَالَ: يَرْحَمُ اللَّهُ أَبَا عَبْدِ الرَّحْمَنِ أَمَا إِنَّهُ عَلِمَ أَنَّهَا فِي شَهْرِ رَمَضَانَ، وَلَكِنْ أَرَادَ أَنْ لَا يَتَّكِلَ

النَّاسُ

Sayyiduna Ibn Mas'ood – may Allah be pleased with him – is reported to have said: Whoever observes the worship in all nights will observe the Night of Destiny. When it reached the ears of Sayyiduna 'Abdullah ibn 'Umar – may Allah be pleased with them – he said, "May Allah have mercy on Abu 'Abd al-Rahman, is he not aware that that it occurs during the month of Ramadan but he intended that people should strive for it."

وَالْجُبُورُ مِنْ أَهْلِ الْعِلْمِ عَلَى أَنَّهَا فِي شَهْرِ رَمَضَانَ.

Majority of the scholars are of the view that it occurs during the month of Ramadan.

وَالصَّحِيحُ وَالَّذِي عَلَيْهِ الْأَكْثَرُونَ: أَنَّهَا فِي الْعَشْرِ الْآخِرِ مِنْ شَهْرِ رَمَضَانَ.

The sound view is the one on which most are unanimous: It occurs during the last ten nights of the month of Ramadan.

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُجَاوِرُ فِي الْعَشْرِ

الْأَوَاخِرِ مِنْ رَمَضَانَ، وَيَقُولُ: تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ

Sayyidah 'Ayesha – may Allah be pleased with her – reported to have said: The Holy Prophet – may Allah send peace and blessings upon him – used to strive in the last ten nights of Ramadan and would say, "Seek the Night of Destiny in the last ten nights of Ramadan."

عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْوَتْرِ مِنَ الْعَشْرِ

الْأَوَاخِرِ مِنْ رَمَضَانَ"

Sayyidah 'Ayesha – may Allah be pleased with her – reported that the Holy Prophet – may Allah send peace and blessings upon him – has stated: Seek the Night of Destiny during the odd nights of the last ten nights of Ramadan.

عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيُخْبِرَنَا بِلَيْلَةِ الْقَدْرِ

فَتَلَاخَى رَجُلَانِ مِنَ الْمُسْلِمِينَ، فَقَالَ: خَرَجْتُ، لَأُخْبِرَكُمْ بِلَيْلَةِ الْقَدْرِ فَتَلَاخَى فُلَانٌ

وَفُلَانٌ فَرَفَعْتُ، وَعَسَى أَنْ يَكُونَ خَيْرًا لَكُمْ، فَالْتَبَسُوهُمَا فِي التَّاسِعَةِ وَالسَّابِعَةِ وَالْخَامِسَةِ

Sayyiduna 'Ubadah ibn Samit – may Allah be pleased with him – is reported to have said: The Holy Prophet – may Allah send peace and blessings upon him – came out to inform us about the Night of Destiny and the two Muslim men fought, so he said, "I came out to inform you about the Night of Destiny but so and so fought and thus it has been taken away. Indeed there is goodness in it for you, so seek it on the 29th, 27th and the 25th.

وَقَالَ قَوْمٌ: هِيَ لَيْلَةُ سَبْعٍ وَعِشْرِينَ، وَهُوَ قَوْلُ عَلِيٍّ وَأَيُّ وَعَائِشَةَ

A group of people said: It is the 27th night, and it is the view of Sayyiduna 'Ali, Sayyiduna Ubayi ibn Ka'b and Sayyidah 'Ayesha – may Allah be pleased with them.

وَمِنْ عَلَامَاتِهَا: مَا رَوَى عَنِ الْحَسَنِ رَفَعَهُ: أَنَّهَا لَيْلَةٌ [بَلَدَةٌ] سَبْحَةٌ لَا حَارَّةٌ وَلَا

بَارِدَةٌ، تَطْلُعُ الشَّمْسُ صَبِيحَتَهَا لَا شَعَاءَ لَهَا

Its signs: It has been reported from Sayyiduna Hasan – may Allah be pleased with him – through a Marfoo' chain of transmission that this night is serene, magnanimous; neither hot nor cold, when the sun rises in its morning it does not emit the harsh rays.

Tafsir al-Baghawi (Ma'aalim al-Tanzeel) of Muhiyy al-Sunnah Imam Abu Muhammad Al-Husain ibn Mas'ood al-Baghwi al-Shafe'i ؓ D. 510 A.H.

Tafsir al-Kabeer

التفسير الكبير

أَنَّهُ تَعَالَى أَخْفَى هَذِهِ اللَّيْلَةِ لِرُجُوعِهِ:

أَحَدُهَا: أَنَّهُ تَعَالَى أَخْفَاهَا، كَمَا أَخْفَى سَائِرَ الْأَشْيَاءِ، فَإِنَّهُ أَخْفَى رِضَاهُ فِي الطَّاعَاتِ، حَتَّى يَرْغُبُوا فِي الْكُلِّ، وَأَخْفَى غَضَبَهُ فِي الْبِعَاصِ لِيَحْتَرِزُوا عَنِ الْكُلِّ، وَأَخْفَى وَلِيِّهِ فِي مَا بَيْنَ النَّاسِ حَتَّى يُعْظَمُوا الْكُلَّ، وَأَخْفَى الْجَابَةَ فِي الدُّعَاءِ لِيُبَالِغُوا فِي كُلِّ الدَّعَوَاتِ، وَأَخْفَى الْإِسْمَ الْأَعْظَمَ لِيُعْظَمُوا كُلَّ الْأَسْمَاءِ، وَأَخْفَى فِي الصَّلَاةِ الْوُسْطَى لِيَحَافِظُوا عَلَى الْكُلِّ، وَأَخْفَى قَبُولَ التَّوْبَةِ لِيُؤَظَّبَ الْبُكْلُ عَلَى جَمِيعِ أَقْسَامِ التَّوْبَةِ، وَأَخْفَى وَقْتُ الْبُكْلِ لِيَخَافَ الْبُكْلُ، فَكَذَا أَخْفَى هَذِهِ اللَّيْلَةَ لِيُعْظَمُوا جَمِيعَ لَيَالِي رَمَضَانَ

وَأَمَّا عَالِمُ بَتَجَاسِرُكُمْ عَلَى الْمَعْصِيَةِ،
 فَمِنْ رَبِّهَا دَعَتْكَ الشَّهْوَةُ فِي / تِلْكَ اللَّيْلَةِ إِلَى الْمَعْصِيَةِ، فَوَقَعْتَ فِي الذَّنْبِ، فَكَانَتْ مَعْصِيَتُكَ
 مَعَ عِلْمِكَ أَشَدَّ مِنْ مَعْصِيَتِكَ لَا مَعَ عِلْمِكَ، فَلِهَذَا السَّبَبِ أَخْفَيْتُهَا عَلَيْكَ
 رَوَى أَنَّهُ عَلَيْهِ السَّلَامُ دَخَلَ الْمَسْجِدَ فَرَأَى نَائِبًا، فَقَالَ: يَا عَلِيُّ نَبِّهْهُ لِيَتَوَضَّأَ، فَأَيْقَظَهُ
 عَلِيُّ، ثُمَّ قَالَ عَلِيُّ: يَا رَسُولَ اللَّهِ إِنَّكَ سَبَّاقٌ إِلَى الْخَيْرَاتِ، فَلِمَ لَمْ تُنَبِّهْهُ؟ قَالَ: لِأَنِّي رَدَّاهُ
 عَلَيْكَ لَيْسَ بِكَفٍ، فَفَعَلْتُ ذَلِكَ لِتَخَفَ جَنَائِثَهُ لَوْ أَبَى
 فَإِذَا كَانَ هَذَا رَحْمَةً الرَّسُولِ، فَقَسَّ عَلَيْهِ رَحْمَةً الرَّبِّ تَعَالَى، فَكَأَنَّهُ تَعَالَى يَقُولُ: إِذَا
 عَلِمْتَ لَيْلَةَ الْقَدْرِ فَإِنْ أَطَعْتَ فِيهَا اكْتَسَبْتَ ثَوَابَ أَلْفِ شَهْرِ، وَإِنْ عَصَيْتَ فِيهَا اكْتَسَبَ
 عِقَابَ أَلْفِ شَهْرِ، وَدَفَعَ الْعِقَابَ أَوَّلَى مِنْ جَلْبِ الثَّوَابِ
 وَثَالِثُهَا: أَنِّي أَخْفَيْتُ هَذِهِ اللَّيْلَةَ حَتَّى يَجْتَهِدَ الْبُكْلُ فِي طَلَبِهَا، فَيَكْتَسِبَ ثَوَابَ
 الْاجْتِهَادِ
 وَرَابِعُهَا: أَنَّ الْعَبْدَ إِذَا لَمْ يَتَيَقَّنْ لَيْلَةَ الْقَدْرِ، فَإِنَّهُ يَجْتَهِدُ فِي الطَّاعَةِ فِي جَمِيعِ لَيَالِ
 رَمَضَانَ، عَلَى رَجَاءٍ أَنَّهُ رَبُّهَا كَانَتْ هَذِهِ اللَّيْلَةُ هِيَ لَيْلَةُ الْقَدْرِ، فَيُبَاهِي اللَّهُ تَعَالَى بِهِمْ
 مَلَائِكَتَهُ، وَيَقُولُ: كُنْتُمْ تَقُولُونَ فِيهِمْ يُفْسِدُونَ وَيَسْفِكُونَ الدِّمَاءَ فَهَذَا جِدُّهُ
 وَاجْتِهَادُهُ فِي اللَّيْلَةِ الْبَظُنُونَةِ، فَكَيْفَ لَوْ جَعَلْتُهَا مَعْلُومَةً لَهُ! فَحِينَئِذٍ يَظْهَرُ سُرُّ قَوْلِهِ: إِنِّي
 أَعْلَمُ مَا لَا تَعْلَمُونَ [البقرة: 30].

The Almighty concealed this evening due to some reasons:

- He concealed it as He has concealed all the other things; he concealed his pleasure in obedience, so that they show interest in all, and hid his wrath in sins to guard against all sins, and hid his Awliya among people so people respect all, and hid the answer in the Du'a for people to heavily engage in begging to Allah, and hid His Greatest Name (Al-Ism al-A'zam) for people to glorify all His Names, and He concealed the

middle prayer to safeguard all, and concealed the acceptance of repentance to the servant for him to engage in all the means of repentance, and concealed the time of death for the servants to fear it, and in like manner, He concealed this night to glorify all the nights of Ramadan.

- b) It is as if the Almighty is proclaiming: Had I specified the night of Destiny while I am well aware of your audacity to sin, then perhaps the night would involve you into disobedience and you would fall into committing sins, and hence committing sins deliberately is greater than committing sins unknowingly, it is for this reason that I hid it from you.

It is reported in the Hadeeth that the Holy Prophet – may Allah send peace and blessings upon him – entered the Masjid and saw a person asleep. He said: O ‘Ali, wake him up to make Wudhu. Sayyiduna ‘Ali – may Allah be pleased with him – woke him up and then said, “O the Messenger of Allah, you are always the first to hasten towards good deeds, so why is it that you did not wake him up?” He said: Because his rejection to you is not kufr, so I did it to lessen his crime if he were to refuse.” So imagine that if this is the state of the mercy of the Holy Prophet – may Allah send peace and blessings upon him – what would be the state of the Mercy of the Lord Almighty?! It is as if the Almighty is saying: If you had the knowledge of occurrence of the Night of Destiny and you obeyed Me in it you would gain a thousand months’ reward but if you disobeyed Me you would have gained a thousand months’ punishment, and to avoid the punishment is far better than earning the reward.

- c) I hid this night so that the servants strive to seek it and acquire the reward of striving.
- d) If the servant does not ascertain the Night of Destiny, he strives to obey Me in all nights throughout Ramadan, on the hope that maybe tonight is the Night of Destiny, so Allah Almighty may express pride to his angels and says: You were saying that they will cause disruption and shed blood whereas this is their hard work and what they strive for in the night which they only assume, so what would have been the case if I had made it known to them?! So here is the secret to the statement:

إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

"I know what you know not."
(Al-Baqarah 2, Verse 30)

اُخْتَلَفُوا فِي تَعْيِينِهَا عَلَى ثَمَانِيَةِ أَقْوَالٍ:

فَقَالَ ابْنُ زُرَّيْنٍ: لَيْلَةُ الْقَدْرِ هِيَ اللَّيْلَةُ الْأُولَى مِنْ رَمَضَانَ

وَقَالَ الْحَسَنُ الْبَصْرِيُّ: السَّابِعَةُ عَشْرَةَ

وَعَنْ أَنَسٍ مَرْفُوعًا التَّاسِعَةُ عَشْرَةَ

وَقَالَ مُحَمَّدُ بْنُ إِسْحَاقٍ: الْحَادِيَةُ وَالْعِشْرُونَ.

وَعَنِ ابْنِ عَبَّاسٍ الثَّالِثَةُ وَالْعِشْرُونَ

وَقَالَ ابْنُ مَسْعُودٍ: الرَّابِعَةُ وَالْعِشْرُونَ

وَقَالَ أَبُو ذَرٍّ الْغِفَارِيُّ: الْخَامِسَةُ وَالْعِشْرُونَ

وَقَالَ ابْنُ كَعْبٍ وَجَعَاءَةُ مِنَ الصَّحَابَةِ: السَّابِعَةُ وَالْعِشْرُونَ

وَقَالَ بَعْضُهُمْ: التَّاسِعَةُ وَالْعِشْرُونَ.

أَمَّا الَّذِينَ قَالُوا: إِنَّهَا اللَّيْلَةُ الْأُولَى [فَقَدْ] قَالُوا: رَوَى وَهْبٌ أَنَّ صُحُفَ إِبْرَاهِيمَ أُنْزِلَتْ فِي

اللَّيْلَةِ الْأُولَى مِنْ رَمَضَانَ وَالتَّوْرَةَ لَيْسَتْ لَيَالٍ مَضَيْنَ مِنْ رَمَضَانَ بَعْدَ صُحُفِ إِبْرَاهِيمَ

بِسَبْعِينَ سَنَةً، وَأُنْزِلَ الزَّبُورُ عَلَى دَاوُدَ لِثِنْتَيْ عَشْرَةَ لَيْلَةً خَلَتْ مِنْ رَمَضَانَ بَعْدَ

التَّوْرَةِ بِخَمْسِينَ عَامًا وَأُنْزِلَ الْإِنْجِيلُ عَلَى عِيسَى لثَمَانِ عَشْرَةَ لَيْلَةً خَلَتْ مِنْ رَمَضَانَ

بَعْدَ الزَّبُورِ بِسِتِّينَ عَامًا وَعِشْرِينَ عَامًا، وَكَانَ الْقُرْآنُ يُنْزَلُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ فِي كُلِّ لَيْلَةٍ قَدْرٌ مِنَ السَّنَةِ إِلَى السَّنَةِ كَانَ جِبْرِيلُ عَلَيْهِ السَّلَامُ يُنْزِلُ بِهِ مِنْ بَيْتِ

الْعِزَّةِ مِنَ السَّمَاءِ / السَّابِعَةَ إِلَى سَبَاءِ الدُّنْيَا، فَأُنْزِلَ اللَّهُ تَعَالَى الْقُرْآنَ فِي عِشْرِينَ شَهْرًا فِي

عَشْرِينَ سَنَةً، فَلَمَّا كَانَ هَذَا الشَّهْرُ هُوَ الشَّهْرُ الَّذِي حَصَلَتْ فِيهِ هَذِهِ الْخَيْرَاتُ الْعَظِيمَةُ، لَا جَرَمَ كَانَ فِي غَايَةِ الشَّرَفِ وَالْقَدْرِ وَالرُّتْبَةِ فَكَانَتِ اللَّيْلَةُ الْأُولَى مِنْهُ لَيْلَةُ الْقَدْرِ
وَأَمَّا الْحَسَنُ الْبَصْرِيُّ فَإِنَّهُ قَالَ: هِيَ لَيْلَةُ سَبْعَةِ عَشَرَ، لِأَنَّهَا لَيْلَةٌ كَانَتْ صَبِيحَتُهَا وَقْعَةً
بَدْرٍ

وَأَمَّا التَّاسِعَةُ عَشْرَةَ فَقَدْ رَوَى أَنَسٌ فِيهَا خَبَرًا
وَأَمَّا لَيْلَةُ السَّابِعِ وَالْعَشْرِينَ فَقَدْ مَالَ الشَّافِعِيُّ إِلَيْهِ لِحَدِيثِ الْبَاءِ وَالطَّيْنِ
وَالَّذِي عَلَيْهِ الْمُبْعُظُ أَنَّهَا لَيْلَةُ السَّابِعِ وَالْعَشْرِينَ
وَذَكَرُوا فِيهِ أَمَارَاتٍ ضَعِيفَةً أَحَدُهَا: حَدِيثُ ابْنِ عَبَّاسٍ أَنَّ السُّورَةَ ثَلَاثُونَ كَلِمَةً
وَقَوْلُهُ: هِيَ السَّابِعَةُ وَالْعِشْرُونَ مِنْهَا
وَتَأْنِيهَا: رُوِيَ أَنَّ عُمَرَ سَأَلَ الصَّحَابَةَ ثُمَّ قَالَ لِابْنِ عَبَّاسٍ: غُصْ يَا غَوَاصُ فَقَالَ زَيْدُ بْنُ
ثَابِتٍ: أَحْضَرْتُ أَوْلَادَ الْبُهَاجِرِينَ وَمَا أَحْضَرْتُ أَوْلَادَنَا فَقَالَ عُمَرُ: لَعَلَّكَ تَقُولُ: إِنَّ هَذَا
غُلَامٌ، وَلَكِنْ عِنْدَهُ مَا لَيْسَ عِنْدَكُمْ. فَقَالَ ابْنُ عَبَّاسٍ: أَحَبُّ الْأَعْدَادِ إِلَى اللَّهِ تَعَالَى الْوَتَرُ
أَحَبُّ الْوَتَرِ إِلَيْهِ السَّبْعَةُ، فَذَكَرَ السَّبْعَةَ وَالْأَرْضِينَ السَّبْعَ وَالْأُسْبُوعَ وَدَرَكَاتِ
النَّارِ وَعَدَدَ الطَّوَافِ وَالْأَعْصَاءَ السَّبْعَةَ، فَدَلَّ عَلَى أَنَّهَا السَّابِعَةُ وَالْعِشْرُونَ
وَتَأْنِيهَا: نُقِلَ أَيْضًا عَنْ ابْنِ عَبَّاسٍ، أَنَّهُ قَالَ: لَيْلَةُ الْقَدْرِ تِسْعَةُ أَحْرُفٍ، وَهُوَ مَذْكُورٌ
ثَلَاثَ مَرَّاتٍ فَتَكُونُ السَّابِعَةُ وَالْعِشْرِينَ
وَرَابِعُهَا: أَنَّهُ كَانَ لِعُثْمَانَ بْنِ أَبِي الْعَاصِ غُلَامٌ، فَقَالَ: يَا مَوْلَايَ إِنَّ الْبَحْرَ يَعْذِبُ مَاؤُهُ
لَيْلَةً مِنَ الشَّهْرِ، قَالَ: إِذَا كَانَتْ تِلْكَ اللَّيْلَةُ، فَأَعْلِبْنِي فَإِذَا هِيَ السَّابِعَةُ وَالْعِشْرُونَ مِنْ
رَمَضَانَ.

وَأَمَّا مَنْ قَالَ: إِنَّهَا اللَّيْلَةُ الْآخِرَةُ قَالَ: لِأَنَّهَا هِيَ اللَّيْلَةُ الَّتِي تَتِمُّ فِيهَا طَاعَاتُ هَذَا الشَّهْرِ، بَلْ أَوَّلُ رَمَضَانَ كَأَدَمَ وَأَخِرُهُ كَبُحَيِّدٍ، وَلِذَلِكَ رُوِيَ فِي الْحَدِيثِ «يُعْتَقُ فِي آخِرِ رَمَضَانَ بَعْدَ مَا أُعْتِقَ مِنْ أَوَّلِ الشَّهْرِ»، بَلِ اللَّيْلَةُ الْأُولَى كَمَنْ وُلِدَ لَهُ ذَكَرٌ، فَهِيَ لَيْلَةُ شُكْرِ، وَالْآخِرَةُ لَيْلَةُ الْفِرَاقِ، كَمَنْ مَاتَ لَهُ وَلَدٌ، فَهِيَ لَيْلَةُ صَبْرِ، وَقَدْ عَلِمْتَ فَرْقَ مَا بَيْنَ الصَّبْرِ وَالشُّكْرِ.

There are eight different views regarding the specific date of its occurrence:

- 1) Sayyiduna Ibn Razeen – may Allah be pleased with him – said: The Night of Destiny is the first night of Ramadan
- 2) Sayyiduna Al-Hasan al-Basri – may Allah be pleased with him – said: It's the seventeenth night
- 3) Sayyiduna Anas – may Allah be pleased with him – with a Marfoo' chain said: It's the nineteenth night
- 4) Sayyiduna Muhammad ibn Ishaq – may Allah be pleased with him – said: It's the twenty-first night
- 5) Sayyiduna Ibn 'Abbas – may Allah be pleased with them – is reported to have said: It's the twenty-third night
- 6) Sayyiduna Ibn Mas'ood – may Allah be pleased with him – said: It's the twenty-fourth night
- 7) Sayyiduna Abu Dhar Ghefari – may Allah be pleased with him – said: It's the twenty-fifth night
- 8) Sayyiduna Ubaiy ibn Ka'b and a group of Sahaba – may Allah be pleased with them – said: It's the twenty-seventh night

While some suggested that it's the twenty-ninth night.

Those who said: It was the first night, they said: Sayyiduna Wahb – may Allah be pleased with him – narrated that Sayyiduna Ibrahim's – peace be upon him – papers were revealed on the first night of Ramadan and the Torah when six nights passed from Ramadan 700 years after the papers of Ibrahim – peace be upon him, the Zabur was revealed upon Sayyiduna Dawood – peace be upon him – on the twelfth night of Ramadan 500 years after the Torah and the Bible was sent to Sayyiduna 'Isa – peace be upon him – on the eighteenth night of Ramadan 620 years after the Zabur, and the Qur'an had

descended upon the Holy Prophet – peace and blessings of Allah be upon him – at every Night of Destiny year after year. Sayyiduna Jibreel – peace be upon him – would come down from the House of Glory of the seventh Heaven to the sky of the world, Allah Almighty revealed the Quran in twenty months for twenty years. It was the month when these great bounties were obtained then there is no harm in accepting that it was the most auspicious, honourable and the night of high ranks, therefore the Night of Destiny becomes the first night.

As for Sayyiduna Hasan al-Basri – may Allah be pleased with him, he said, "It is seventeenth night, because it was a night that was the morning of Badr.

As for the narration of the 19th night, there is a Marfoo' chain of transmission from Sayyiduna Anas – may Allah be pleased with him.

As for the claim of the 27th night. Imam Shafe'i – may Allah be pleased with him – took the evidence from the Hadeeth of water and clay. The night which most of them supported was the twenty-seventh night. They mentioned weak evidences as well, one of which is the hadeeth of Ibn Abbas – may Allah be pleased with him – that the Surah is thirty words and as he said: it is the 27th of it and the second: Sayyiduna 'Umar – may Allah be pleased with him – asked the companions and then he told Ibn Abbas – may Allah be pleased with them: Dive, O diver, Zaid ibn Thabit – may Allah be pleased with him – said: You brought the children of immigrants but you did not bring Our children, Sayyiduna Umar said: You may say that he is merely a boy but he has something that you don't have (referring to the knowledge of Sayyiduna Ibn Abbas). Ibn Abbas – may Allah be pleased with them – said: The best numbers beloved to Allah are the odd numbers, and the best amongst odd numbers is number seven, therefore He mentioned the seven heavens and the seven lands and the week and the levels of hell and the number of Tawaaf and the body-parts that are engaged in Sajdah are

seven. It indicates that it is the twenty-seventh night, and the third is also reported from Sayyiduna Ibn Abbas: The word "ليلة القدر" comprises of nine characters, which is repeated three times and this equals to twenty-seven. and fourth: it was from Uthman bin Abi al-Aas Ghulam, he said, "My Lord, the Sea water becomes sweet in one of the nights of this month, he said: When that night comes, let me know, and it was the 27th of Ramadan."

As for the one who said: It is the last night he said: Because it is the night when the deeds of this month are carried, so the first of Ramadan is like Sayyiduna Adam – peace be upon him – and its end is like Sayyiduna Muhammad – may Allah send peace and blessings upon him, and it is therefore narrated in the Hadeeth "The number of people that are freed from hell at the end of Ramadan equals to the number of all the people that have been freed from the first of Ramadan."

The first night is, so to say, the night when a child is born hence it's a night gratitude, and the last night is the night of separation as if the child died, hence it is a night of patience. So now you have learned the difference between patience and gratitude.

Tafsir al-Kabeer (Mafateeh al-Ghaib) of Imam Fakhruddin Muhammad ibn Umar al-Raazi al-Shafe'i ؒ D. 606 A.H.

Tafsir al-Qurtubi

تفسير القرطبي

قَالَ مُجَاهِدٌ: فِي لَيْلَةِ الْحُكْمِ. قَالَ: لَيْلَةُ الْحُكْمِ. وَالْبَعْثُ لَيْلَةُ التَّقْدِيرِ، سُيِّتَ بِذَلِكَ لِأَنَّ اللَّهَ تَعَالَى يَقْدَرُ فِيهَا مَا يَشَاءُ مِنْ أَمْرٍ، إِلَى مِثْلِهَا مِنَ السَّنَةِ الْقَابِلَةِ، مِنْ أَمْرِ الْمَوْتِ وَالْأَجَلِ وَالرِّزْقِ وَغَيْرِهِ. وَيُسَلِّمُهُ إِلَى مُدَبِّرَاتِ الْأُمُورِ، وَهُمْ أَرْبَعَةٌ مِنَ الْمَلَائِكَةِ: إِسْرَافِيلُ، وَمِيكَائِيلُ، وَعِزْرَائِيلُ، وَجِبْرِيلُ. عَلَيْهِمُ السَّلَامُ.

Sayyiduna Mujahid – may Allah be pleased with him – said: It means i.e. “in the Night of decision” and said: Lailatul Hukm which means the night of Destiny, and it is named as such because Allah Almighty decides the fates as per His command as He wills for the coming year; be it the matter of one's death or sustenance etc. and hands it over to the executors of those matters which are four angels; Sayyiduna Israfeel, Sayyiduna Mikaeel, Sayyiduna 'Izraeel and Sayyiduna Jibreel – peace be upon them.

وَعَنِ ابْنِ عَبَّاسٍ قَالَ: يُكْتُبُ مِنْ أَمْرِ الْكِتَابِ مَا يَكُونُ فِي السَّنَةِ مِنْ رُزْقٍ وَمَطَرٍ وَحَيَاةٍ وَمَوْتٍ، حَتَّى الْحَاجِّ.

Sayyiduna Ibn 'Abbas – may Allah be pleased with them – is reported to have said: It is written with reference to the Holy Quran whatever is to transpire in the coming year; the matters sustenance, rain, life and death and even the (the number of) pilgrims (that will perform Hajj the next year).

قَالَ عِكْرَمَةُ: يُكْتُبُ حَاجُّ بَيْتِ اللَّهِ تَعَالَى فِي لَيْلَةِ الْقَدْرِ بِأَسْمَائِهِمْ وَأَسْمَاءِ آبَائِهِمْ، مَا يُغَادِرُ مِنْهُمْ أَحَدٌ، وَلَا يَزَادُ فِيهِمْ.

Sayyiduna 'Ikramah – may Allah be pleased with him – said: The names of the pilgrims of the Holy Ka'bah are inscribed in the Night of Destiny with their names along with their father's names (surnames), none of them are omitted nor any extra is added.

Tafsir Qurtubi (Al-Jame' Li Ahkaam al-Quran) Imam Shamsuddin Muhammad ibn Ahmad al-Qurtubi ؒ D. 671 A.H.

فيها بأن ابتدأ بإنزاله فيها، أو أنزله جملة من اللوح إلى السماء الدنيا على السفارة، ثم كان جبريل عليه الصلاة والسلام ينزله على رسول الله صلى الله عليه وسلم نجومًا في ثلاث وعشرين سنة.

It was in this month that the revelation of the Holy Quran had begun or that Allah Almighty revealed the entire Quran from the protected tablet to the first heaven of the world and then Sayyiduna Jibreel – peace be upon him – brought it a portion at a time to the Holy Prophet – may Allah send peace and blessings upon him – over the period of twenty-three years.

Tafsir al-Baidawi (Anwaar al-Tanzeel wa Asraar al-Taweel) of Imam Qadhi Abdullah ibn Umar al-Shirazi al-Baidawi ؒ D. 685 A.H.

Tafsir al-Nasafi

تفسير النسفي

هي ليلة السابع والعشرين من رمضان كذا روى أبو حنيفة رحمه الله عن عاصم عن ذر أن أبي بن كعب كان يحلف على ليلة القدر أنها ليلة السابع والعشرين من رمضان وعليه الجمهور

It is the twenty-seventh night of Ramadan as Imam Abu Hanifah – may Allah be pleased with him – reported from Sayyiduna 'Asim, who narrated from Sayyiduna Dhar'an, that Sayyiduna Ubayy ibn Ka'b – may Allah be pleased with them – used to take oath and say that it is definitely the twenty-seventh night of Ramadan, and this is the view of majority of scholars.

وفي الحديث من أدركها يقول اللهم إنك عفوٌ تحب العفو فاعف عني

It is mentioned in the Hadeeth that whoever observes this night must recite, "O Allah, indeed You are the most forgiving and the one who loves to pardon, so pardon me."

Tafsir al-Nasafi (Madarik al-Tanzeel) of Imam Abul Barakaat Abdullah ibn Ahmed al-Nasafi ؒ D. 710 A.H.

Tafsir al-Jalalain

تفسير الجلالين

{إِنَّا أَنْزَلْنَاهُ { أَمَى الْقُرْآنِ جُبَلَةٍ وَاحِدَةٍ مِنَ اللَّوْحِ الْمَحْفُوظِ إِلَى السَّمَاءِ الدُّنْيَا } فِي لَيْلَةِ الْقَدْرِ { أَمَى الشَّرَفِ الْعَظِيمِ

Indeed We revealed it i.e. the Quran in its entirety [sending it down] from the Preserved Tablet to the heaven of this world, on the Night of Destiny i.e. [the Night] of great honour.

Tafsir al-Jalalain of Imam Jalaaluddin Muhammad ibn Ahmad al-Mahalli al-Shafe'i ؒ D. 864 A.H. and Imam Jalaaluddin Abd al-Rahman ibn Abi Bakr al-Suyooti al-Shafe'i ؒ D. 911 A.H.

Tafsir al-Durr al-Manthoor

تفسير الدر المنثور

وَأَخْرَجَ ابْنُ الضَّمِيرِ وَابْنُ جَرِيرٌ وَابْنُ الْمُنْذَرِ وَابْنُ أَبِي حَاتِمٍ وَالْحَاكِمُ وَصَحَّحَهُ وَابْنُ مَرْدَوَيْهِ وَالْبَيْهَقِيُّ فِي الدَّلَائِلِ عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ: {إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ} قَالَ: أَنْزَلَ الْقُرْآنَ فِي لَيْلَةِ الْقَدْرِ جُبَلَةٍ وَاحِدَةٍ مِنَ الذِّكْرِ الَّذِي عِنْدَ رَبِّ الْعِزَّةِ حَتَّى وَضَعَهُ فِي بَيْتِ الْعِزَّةِ فِي السَّمَاءِ الدُّنْيَا ثُمَّ جَعَلَ جِبْرِيلُ يَنْزِلُ عَلَى مُحَمَّدٍ بِحِرَاءٍ بِجَوَابِ كَلَامِ الْعِبَادِ وَأَعْمَالِهِمْ

Sayyiduna Ibn 'Abbas – may Allah be pleased with them – is reported to have commented on this verse: The Holy Quran was

revealed at once from the citation that is by Allah Almighty until it was placed in the House of Honour in the heaven of the world then Sayyiduna Jibreel – peace be upon him – would descend with it to Sayyiduna Muhammad – may Allah send peace and blessings upon him – in the cave of Hira in regards to the servants' speech and their actions.

(Ibn Jareer Tabari, Ibn Abi Hatim, Hakim, Ibn Mardawaih, Baihaqi, Dalail al-Nubuwwah etc.)

Tafsir Al-Durr al-Manthoor Bi al-Tafsir al-Mathoor of Imam Jalaaluddin Abd al-Rahman ibn Abi Bakr al-Suyooti al-Shafe'i ؒ D. 911 A.H.