

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

We seek forgiveness from Allah

We stand witness to Allah that there is no God but Him
That Muhammad (saww) is his slave and messenger

Introduction

Surah ad Dukhaan

- The Surah begins with the words حم (Ha Mim). Thus this Surah is one of the 30 Surahs which start with letters rather than words. As discussed in earlier classes these words are known as *Huruuf al Muqatta'at*.
- According to Imam Ja'far Sadiq (as) the letters حم are an indication to the *Asmaa-ul Husna*, Allah's great names.

م referring to:

مَالِك (Maalik): *The Master*

مَاجِد (Maajid): *The Exalted*

ح referring to:

حَمِيد (Hameed): *The All Praise*

حَلِيم (Halim): *The All Caring*

حَنَّان (Hannan): *The Compassionate*

[*Tafseer Al Amsal*, Vol 15 pg 166]

- In Surah ad Dukhaan 44:2 and 44:3, Allah swt says:
وَالْكِتَابِ الْمُبِينِ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ
I swear by the Book that makes manifest (the truth).
Surely We revealed it on a blessed night; surely we are ever warning.
- According to Surah ad Dukhaan 44:2, the Quran is its own evidence. It is a Book which purports harmony and discipline in human society.
- From Surah ad Dukhaan 44:3 it is clear that the whole of the Quran was revealed in one night, which is the night of Qadr. The verse further says that this is a blessed night. We will elaborate this point in more detail when we discuss the tafseer of Surah Qadr below.

Some Additional Virtues of Surah Al Qadr

- We discussed some virtues of Surah Qadr in the last Tafseer note. Here we will discuss some further virtues of this Surah.

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- Imam Ja'far Sadiq (as) just before his *shahadah* left a will. In the will he prescribed that whoever has *illa* (an Arabic word for illness) should do the following:
"He should take a jar and fill it with water. He should then recite Surah Al Qadr thirty times with ease, i.e. without any haste. Then he should drink the water from the jar and perform his ablution from it and clean himself from the water in the jar. If the water in the mug gets insufficient, then he should refill the mug and continue."
According to Imam Ja'far Sadiq (as), a person who follows this procedure will get rid of his illness within three days, Insha' Allah. [*Tafseer Nur Tsaqalain*]
- There is another *riwayah* whereby Imam Ali Reza (as) recommends that one should visit the grave of his *mukmin* brother and put his hand on the grave and recite Surah Qadr seven times. According to the Imam (as), by following this procedure, his brother Insha' Allah will be safe from the fear of *barzakh*. [*Tafseer Nur Tsaqalain*]
- In another *riwayah* from the *muqaddam* (servant) of Imam Mohammad Baqir (as). It is stated that one day he was passing in front of Janat al Baqi with the Imam (as). When he was in front of a grave he stopped and pointed to the Imam (as) that this is the grave of a Shia. The Imam (as) then recited,
"O Allah, have mercy on him for being lonely; accompany his loneliness; create a family atmosphere for him; bless him with the rahma that he be contended; and enjoin him with those whom he has give his allegiance."
The Imam (as) then recited Surah Qadr seven times. [*Tafseer Nur Tsaqalain*]
- In Hadith Qudsi it is stated that Allah swt has said that Surah Al-Qadr depicts the relation of Rasulullah and his Ahlul Bayt until the day of qiyamah. [*Tafseer Nur Tsaqalain*]

Interpretation of Surah Al-Qadr

Inna anzalnahu fii Laylatil Qadr

- The first verse of Surah Al-Qadr 97:1, can be translated as follows:
Surely, we sent it (the Qur'an) down on the night of honor إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ
- The word *Qadr* has been interpreted by some as *destiny*; others have interpreted it as *power* and *honor*.
- The first verse of the Surah states that the Holy Quran was revealed on the *night of Qadr*, which is one of the nights of the month of *Ramadan al Mubarak*
- In this verse, the word Quran has not been explicitly mentioned and Allah swt says that we revealed 'it' on the *night of Honor*. Nevertheless it is certain that this verse is referring to the revelation of Al Quran. The ambiguity is created only to emphasise the importance of Quran, the great heavenly book.
- Also note that in this verse the word *We* has been used to further emphasise the greatness of Al Quran.

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- It is said that the destiny of mankind is decided on this blessed night and that is why the word *Qadr* (which means *destiny*) has been used in the verse.
- Many people erroneously claim that this book (Quran) was sent down gradually over a period of 23 years. If that is true, then how can that claim be reconciled with this verse? According to the Surah al Qadr 97:1 the Quran was sent down in one night. Let us analyse and study the two claims.

- In Surah Al Hijr 15:9, Allah swt says:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Surely We have revealed the Reminder and We will most surely be its guardian.

It is noteworthy that in some verses the descent of the Qur'an is used with the word *inzal* and in some others with the word *tanzil*. The difference between these two arabic terms is that *inzal* has a broad meaning and, here, it implies '**bringing down all at once**' while *tanzil* implies '**bringing down gradually**'. This difference, which is seen in the verses of Qur'an, can be taken as an indication to the above two kinds of descent.

- Furthermore in Surah Thaha 20:114, Allah says:

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُفْضَىٰ إِلَيْكَ وَحْيُهُ وَقُل رَّبِّ
زِدْنِي عِلْمًا

And do not make haste with the Quran before its revelation is made complete to you and say: O my Lord! Increase me in knowledge.

- In the above verse, Allah tells his last Prophet not to make haste with regards to the knowledge of the Quran until its revelation is completed to him. The implication of this verse is clear: The Prophet already had complete knowledge of the Quran before its gradual revelation to mankind. Thus the Quran had already been sent down 'as a lump' and the Prophet had complete knowledge of it. However, the revelation of Quran to mankind was gradual over a period of time. The Prophet was told by Allah not to hasten to reveal his knowledge about the Quran until he was told to do so by Allah swt.

- This point is made again in Surah Al Qiyamah 75:16, where Allah says:

Move not thy tongue with it to hasten it (Quran) لَا تُحْرَكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ

- And then in Surah Al Qiyamah 75:18, Allah says:

So when We recite it, follow thou its recitation فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ

- From the above two verses it is again clear that the Prophet had complete knowledge of the Quran but was told not to hasten with revealing his knowledge until told to do so.

- To further emphasise this point, Allah swt says again in Surah Muzammil 73:4:

...and chant the Quran very distinctly أَوْزِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا

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In this verse, Allah says to recite the Quran with ease without any haste.

- Having studied the above verses, we can now answer our earlier question: The Quran was sent down as a lump on the night of Qadr and the complete knowledge of the Quran was endowed to the Prophet. However the revelation of the verses of Quran to mankind took place gradually as the Prophet was told not to hasten with revealing his knowledge until told to do so.
- Finally note that in Surah al Hijr 15:9

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Surely We have revealed the Reminder and We will most surely be its guardian.

Allah says that He will be the guardian and the protector of the Quran and will ensure that it is not subject to any changes or distortions. In spite of this saying of the Almighty, it is unfortunate that some people wrongly claim that Shias have created their own Quran and have distorted the original Quran. Such a saying is totally incorrect since it goes against the claim of Allah that He will be the guardian of the Holy Book.

Wama adrakka ma laylatul Qadr
Laylatul Qadri khayrun min alfi shahrin

- The translation of the second verse of Surah Qadr is as follows:
And what shall teach thee what is the night of Qadar? وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ
- The translation of the third verse of the Surah is as follows:
The Night of Qadr is better than thousand months لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ
- In the third verse of Surah Qadr, Allah has said that the night of Qadr is better than a thousand months, which is equivalent to eighty years. It is noteworthy that the lifespan of an average man is eighty years. Hence, the blessings of the Night of Qadr are such that one night is better than all nights of an average man combined. It is therefore highly encouraged that we make the most of this blessed night and spend it in *Ibadah* worshipping the Almighty.
- It is cited in some commentaries that the Holy Prophet has said: "One of the members of the Israelites had spent one thousand months having his fighting dress on and being always prepared for the holy war on the path of Allah." The companions of the Prophet (saww) became surprised and wished that there might have been that sort of virtue and honor for them, too. Then, the above verse came down and said, "The night of honor is better than a thousand months." [Tafseer Al Amtsal]
- Another tradition denotes to what the holy prophet (saww) had said about the four Israelites who had worshipped God for eighty years without offending his limits and then his companions wished they would have had such a success, and then the above verse was revealed in this connection. [Tafseer Al Amtsal]

Tanazzalul Mala_{ikatu} war Ru_{hu} fii_{ha} bi-ithni Rabbihim min kulli amrin

- The fourth verse of the Surah is translated as follows:

تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ

In it the angels and the spirit descend, therein,
by the leave of their Lord, upon every command

- Regarding the term *tanazzalu* which is originally *tatanazzalu* and which is a **present tense** with the sense of continuity, makes it clear that the night of honour (*Qadr*) is not only for the period of the call and the descent of the Qur'an, but it is a permanent fact and it is a night that repeats annually.
- The Arabic word *Malaikatahu* means angels. Thus the verse says that during this night the angels descend with permission of their Lord.
- As far as the explanation of *ruh`spirit'* is concerned, some have said that it refers to Gabriel, the trustworthy, who is also called *ruh-ul-amin*, while some others have rendered *ruh* to mean `inspiration' in comparison with: "*and thus have we, by our command, sent inspiration to thee...*", (sura shura, no. 42. Verse 52). Therefore, the meaning of the verse becomes thus: `*the angels of divine inspiration descend therein for every affair'*. Here, there is a third commentary which seems the most appropriate of all. It says: `*ruh is an important creature greater than angels'*. It is said in a tradition from Imam Sadiq (as) that a person asked him whether *ruh* is the same as Gabriel and he replied: "*Gabriel is one of the angels and ruh (spirit) is greater than angels. Has Allah, the exalted, not said: `the angels and spirit descend'?* [Tafseer Al Amsal]
- It is said that the angels and the spirit also descended at the time of the *shahadah* of our Prophet.

Salamun hiya hatta matla'il fajr

- The translation of the fifth verse of the Surah is as follows:

Peace it is until the rising of dawn

سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ

- The Arabic word *salam* means *peace*.
- The angels and the spirit descend on the night of Qadr and greet the Holy Prophet and the *mukminiin*.
- It is said that when the divine angels came to Hazrat Ibrahim, they said salam and in return Hazrat Ibrahim replied by saying salam to them. Indeed in Surah Hud 11:69, Allah swt says:
وَلَقَدْ جَاءتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا سَلَامًا قَالَ سَلَامٌ فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيذٍ
Our angels came to Abraham with the good tidings; They said, Peace! Peace, he said.

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- Similarly on the night of Qadr, the angels come down to greet the momineen and to send peace and blessings on them.
- The divine angel Gabriel also came down when Nimrod was throwing Hazrat Ibrahim into the fire. At that time Gabriel again came with the message of peace and told the Prophet that the fire becomes cool for the believers. Indeed, Allah said to the fire, 'be cool' and the fire cooled down and became safe for Hazrat Ibrahim. It is said that Hazrat Ibrahim was reciting Surah Tawheed at the time when he was being thrown in the fire. And then Allah commanded the fire to be safe for His Prophet.
- According to the some *mufasiriin* if at the time Nimrod was throwing Hazrat Ibrahim in the fire, Allah had just said "the fire to be cool", then the Prophet would have been martyred because the fire would have become frozen. However Allah swt said:

فَلَنَّا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ

We said: O fire! be a comfort and peace to Ibrahim. [Al Anbiya 21 verse 69]

[*Tafseer Al Amsal*]

Mind Blowing Story

Bahlul Sits on Harun ar Rashid's Throne

One day Bahlul arrived at Harun's palace and saw that the throne was empty. There was no one to stop him, so he unhesitatingly and fearlessly went and sat in Harun's place. When the court slaves saw this, they immediately started whipping him and took him off the throne. Bahlul started crying. Harun came and saw this; he asked those nearby why Bahlul was crying. A slave told him the whole story. Harun scolded them and tried to cheer Bahlul up.

Bahlul said he wasn't crying at his condition, but at Harun's condition. "I sat on the seat of Caliphate wrongfully for a few seconds and received such a beating and endured such misfortune; but you have been sitting on this throne all your life! What troubles you must receive, yet you still don't fear the consequence."

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