



# LESSON 4



# TAFSĪR AL- QURĀN

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# SURAH QADR

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

It is a night that Allah gave to this Ummah which will be present till the day of Judgement.

Scholars speak about when this night is. They say it is in the last ten nights of Ramadan and most likely in the odd nights of the last ten nights. This is from many Ahādith of the Prophet ﷺ.

Some Ahādith mentioned regarding this night that it is the 27<sup>th</sup> night, some mention 21<sup>st</sup> and some even mention 24<sup>th</sup>.

This is why it is differed upon.

It is mentioned in a Hadith that the Prophet ﷺ was told about لَيْلَةُ الْقَدْرِ (Layatul-Qadr) then when he went to his companions, they were arguing so he forgot the exact date.

We can never be 100% sure when the night is.

Another benefit from this Hadith is that knowledge can be uplifted from a person because of a sin.

Abul-Faraj Ibn Jawzi mentions this. A person can be prevented from knowledge because of sins.

It also shows that someone else's sins can affect a persons knowledge.

Another benefit is that Allah did not want this Ummah to know the exact date so that they would try to worship Allah and exert themselves in all the ten nights of Ramadan.

The strongest opinion seems to be that the night of Qadr changes every year.

It is the night that Allah tells the angels what will happen throughout the next year.

So every year Allah changes the night.

It is most likely to be the 27<sup>th</sup> night the majority of the time.

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

The revelation of the Qurān is two types.

The first is the revelation of the whole Quran from the لَوْحُ الْمَحْفُوظِ (Lawh-ul-Mahfūdih) the preserved tablet to the lowest heaven.

The Quran is in the لَوْحُ الْمَحْفُوظِ (Lawh-ul-Mahfūdh). On the night of Qadr Allah sent it to the lowest heavens in a place called بَيْتُ الْعِزَّةِ (Bayt-ul-'Izza)

As for the the revelation of the Quran in stages to the Prophet ﷺ, this is not what is being talked about in the Surah.

When the word أَنْزَلَ is used in the Quran it is referring to the whole Quran being sent down.

When نَزَلَ or نَزَّلَ is used it means when it is revealed in stages.

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلاً - 25:32

*And those who disbelieve say, "Why was the Qur'an not revealed to him all at once?" Thus [it is] that We may strengthen thereby your heart. And We have spaced it distinctly.*

لَيْلَةُ الْقَدْرِ (Laylatul-Qadr) is not referring to when the Prophet ﷺ received the Quran in the cave.

The fact that Allah attributed the revelation shows its great honour.

القدر لغة: الشرف العظيم

Qadr linguistically means: Great honour or it means decree.

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبَارَكَةٍ ۚ إِنَّا كُنَّا مُنذِرِينَ - 44:3 فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ - 44:4

*Indeed, We sent it down during a blessed night. Indeed, We were to warn [mankind]. On that night is made distinct every precise matter -*

This night was not known to the Muslims which puts into the heart of the listener the yearn to know what it is.

## وما أدراك ما ليلة القدر

So Allah says this verse to increase the listeners yearning.

Ibn Abbas (r) said the Quran was sent down all at once on لَيْلَةُ الْقَدْرِ (Laylatul-Qadr) then after that it was revealed over 23 years.

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا - 25:33

*And they do not come to you with an argument except that We bring you the truth and the best explanation.*

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَىٰ مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا - 17:106

*And [it is] a Qur'an which We have separated [by intervals] that you might recite it to the people over a prolonged period. And We have sent it down progressively.*

فرقناه means in stages.

The reason it was sent in stages:

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا

25:32 -

And those who disbelieve say, "Why was the Qur'an not revealed to him all at once?" Thus [it is] that We may strengthen thereby your heart. And We have spaced it distinctly.

قول ابن شهاب الزهري: ولا تأخذ العلم جملة؛ فإن من رام أخذه جملة ذهب عنه جملة

Imam Shihab Al-Zuhri said: Do not take knowledge all in one go, for the one who wishes to take it all in one go, it will leave him all in one go.

It is a blessed night from the nights of Ramadan.

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ - 44:3

Indeed, We sent it down during a blessed night. Indeed, We were to warn [mankind].

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَن  
شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ  
اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُم وَلَعَلَّكُمْ  
تَشْكُرُونَ - 2:185

*The month of Ramadhan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful.*

So we know it was revealed in Ramadan.

It was called لَيْلَةُ الْقَدْرِ (Laylatul-Qadr) because of its honour and because everything that will happen the next year is written on that night.

## ليلة القدر خير من ألف شهر

Then Allah tells us about the virtue of the night.

According to Shaykh Salih Al-'Usaymi standing in the night of Qadr hoping for Allah's reward is better than the worship of a thousand months.

A thousand months is 83 years and 4 months.

What actions can we do on لَيْلَةُ الْقَدْرِ (Laylatul-Qadr)?

The author, Shaykh Salih Al-'Usaymi says the only thing that is better than a 1000 months of worship is Dua, Quran and Qiyām. Other acts are not better than a thousand months.

أَنَّ أَبَا هُرَيْرَةَ، حَدَّثَهُمْ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ صَامَ رَمَضَانَ  
إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ  
مَا تَقَدَّمَ مِنْ ذَنْبِهِ " .

*Abu Huraira reported Allah's Messenger (ﷺ) as saying: He who observed the fasts of Ramadan with faith and seeking reward (from Allah), all his previous sins would be forgiven, and he who observed prayer on Lailat-ul- Qadr with faith and seeking reward (from Allah), all his previous sins would be forgiven.*

As for charity then the Prophet ﷺ didn't specifically encourage it on this night.

The other opinion is that all actions are better than a thousand months but the best is to pray and recite Qurān and make Dua.

The evidence is that the verse says the night itself is better.

Our Ummah is preferred by Allah over other nations even though other nations had longer lives so they could do more good deeds with the time they had and our Ummah has short lives.

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ : " أَعْمَارُ أُمَّتِي مَا بَيْنَ السِّتِّينَ إِلَى السَّبْعِينَ وَأَقْلَهُمْ مَنْ يَجُوزُ ذَلِكَ " .

*It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "The ages of (the people in) my nation will be between sixty and seventy, and few of them will exceed that."*

Despite this we will still be the best Ummah on Qiyamah

عَنْ بَهْزِ بْنِ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي قَوْلِهِ : ( كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ ) قَالَ " إِنَّكُمْ تَسْمُونَ سَبْعِينَ أُمَّةً أَنْتُمْ خَيْرُهَا وَأَكْرَمُهَا عَلَى اللَّهِ " . هَذَا حَدِيثٌ حَسَنٌ . وَقَدْ رَوَى غَيْرُ وَاحِدٍ هَذَا الْحَدِيثَ عَنْ بَهْزِ بْنِ حَكِيمٍ نَحْوَ هَذَا وَلَمْ يَذْكُرُوا فِيهِ ( كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ ) .

*Narrated Bahz bin Hakim: from his father, from his grandfather that he heard the Prophet (ﷺ) saying about Allah, Most High saying: 'You are the best of peoples ever raised up for mankind... (3:110) He said: 'You are the completion of seventy nations, you are the best of them, and the most honorable of them to Allah.' {Tirmidhi}*

عَنْ أَبِي هُرَيْرَةَ، وَابْنِ طَاوُسٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " نَحْنُ الْآخِرُونَ وَنَحْنُ السَّابِقُونَ يَوْمَ الْقِيَامَةِ " . بِمِثْلِهِ .

*A hadith like this has been narrated by Abu Huraira that the Messenger of Allah (ﷺ) said: We are the last and would be the first on the Day of Resurrection.*

The night is in Ramadan and in its last nights but the most likely as mentioned by scholars of Hanabilah and Shafīeeyah is that it is the odd nights.

The Hanabilah emphasise that it is the 27<sup>th</sup> night.

تنزل الملائكة والروح فيها بإذن ربهم من كل أمر

Then Allah mentions another virtue.

Jibrāil was called الرُّوح (Ar-Rūh).

الرُّوح (Ar-Rūh) is something that gives life to the body.

As revelation gives life to the soul he was called الرُّوح (Ar-Rūh).

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۗ مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ  
نُورًا نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا ۗ وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ - 42:52

*And thus We have revealed to you an inspiration of Our command. You did not know what is the Book or [what is] faith, but We have made it a light by which We guide whom We will of Our servants. And indeed, [O Muhammad], you guide to a straight path -*

Jibrāil is mentioned again even though angels are already mentioned to show his virtue.

They descend by the command of their lord.

They come down with all the things Allah decreed for the following year.

## سلام هي حتى مطلع الفجر

The word السَّلَامَة (As-Salamah) means all continuous good.

Throughout whole night continuous good is coming down.

It lasts until the sun rises.

It starts at the sun setting and ends when the sun rises.



# SURAH BAYYINAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

When this Surah was revealed Jibrāil said to the Prophet ﷺ Allah has commanded you to recite this surah on Ubay bin Ka'b.

He was a companion of the Prophet ﷺ who had memorised the Quran during the Prophet ﷺ's life.

عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِأُبَيٍّ " إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ ". قَالَ اللَّهُ سَمَّانِي لَكَ قَالَ " اللَّهُ سَمَّكَ لِي ". قَالَ فَجَعَلَ أَبُو يُبَيِّ .

*Anas reported Allah's Messenger (ﷺ) as saying to Ubayy b. Ka'b: Allah has commanded me to recite the Qur'an to you. He said: Did Allah mention me to you by name? He (the Holy Prophet) said: Allah made a mention of your name to me. (On hearing this) Ubayy b. Ka'b wept.*

The Prophet ﷺ said to learn the Quran from 4 people: Ibn Mas'ūd, Salim, Mu'ādh ibn Jabal and 'Ubayy ibn Ka'b.

لم يكن الذين كفروا من أهل الكتاب والمشركين  
منفكين حتى تأتيهم البينة

Muhammad Al-Amin Al-Shinqiti mentions this verse is one of the hardest verses of the Quran to understand.

Shaykh Salih Al-'Usaymi said it is news of that which happened in a rebuking way.

Rebuking the people of the book after the clear cut proofs came to them.

The people of the book (Jews) used to say: A messenger will be sent amongst us. The polytheists would say to them when they were called to follow Christianity or Judaism a messenger has not come to us like has come to you.

Allah tells us about the polytheists and the people of the book.

Allah says in a way that is rebuking them that apparently they would not leave their disbelief until a messenger came to them according to them.

The clear evidence is a messenger who is Muhammad ﷺ who recites a purified Scripture which is the Quran.

The verse is توبيخ admonition.

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَّا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ - 2:89

*And when there came to them a Book from Allah confirming that which was with them - although before they used to pray for victory against those who disbelieved - but [then] when there came to them that which they recognized, they disbelieved in it; so the curse of Allah will be upon the disbelievers.*

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ آبَاءَهُمُ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ - 6:20

*Those to whom We have given the Scripture recognise it as they recognise their [own] sons. Those who will lose themselves [in the Hereafter] do not believe.*

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ قُلْ إِنَّ اللَّهَ يُضِلُّ مَن يَشَاءُ وَيَهْدِي إِلَيْهِ مَن  
أَنَابَ - 13:27

*And those who disbelieved say, "Why has a sign not been sent down to him from his Lord?" Say, [O Muhammad], "Indeed, Allah leaves astray whom He wills and guides to Himself whoever turns back [to Him] -*

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِّن قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ مِن قَبْلِ  
أَنْ نَّذِلَّ وَنَخْزَىٰ - 20:134

*And if We had destroyed them with a punishment before him, they would have said, "Our Lord, why did You not send to us a messenger so we could have followed Your verses before we were humiliated and disgraced?"*

Safiyyah bint Huyayy mentions: When I was young and the Prophet ﷺ first entered Madinah, my father Huyayy bin Akhtab was talking to another rabbi. The rabbi said: Is this the man we are waiting for? Huyayy said: Yes. He said: What will we do? Huyayy said: We will fight him till death.