598323 - Why Is Laylat al-Qadr Honored?

the question

Is the virtue and honour of Laylat al-Qadr (the Night of Decree) something inherent, or is itbecause the Quran was first sent down on this night?

Detailed answer

Praise be to Allah.

The virtue and honour of Laylat al-Qadr (the Night of Decree) are both inherent and because of the virtues for which Allah singled it out, first and foremost of which is the fact that the Quran was first sent down during it.

So the virtue of Laylat al-Qadr is inherent, because Allah, may He be Exalted, says: {The Night of Decree is better than a thousand months} [Al-Qadr 97:3].

So worship on Laylat al-Qadr is better than the worship of a thousand months.

And Allah, may He be Exalted, says: {Indeed, We sent it [the Quran] down during a blessed night} [Ad-Dukhan 44:3]. This verse indicates that its virtue is twofold: it is inherent, and because of the virtues for which it is singled out.

Abu Bakr ibn al-`Arabi (may Allah have mercy on him) said: *Barakah* (blessing) refers to growth and increase. [Laylat al-Qadr] is called blessed (*mubarak*) because of the blessings that Allah bestows on this night, such as raising people in status, forgiving sins, sharing out of favours, granting mercy and giving reward. This is the meaning and explanation of that.

End quote from *Ahkam al-Qur'an* by Ibn al-`Arabi, 4/117.

Its significance is due to a number of factors, including:

1.

Allah, may He be Exalted, sent down the Holy Quran all at once to the lowest heaven on Laylat al-Qadr, as He, may He be Glorified and Exalted, says: {Indeed, We sent it [the Quran] down during the Night of Decree} [Al-Qadr 97:1].

It was narrated that Ibn `Abbas said: The Quran came down in Ramadan, on Laylat al-Qadr, to the lowest heaven, then when Allah wanted to reveal something, He would send down more verses, and between the first of it and the last of it there were twenty years. Narrated by an-Nasa'i in *As-Sunan al-Kubra*, 7/247; al-Hakim in *al-Mustadrak*, 2/222; al-Bayhaqi in *Al-Asma' was-Sifat*, 1/572.

Classed as authentic (sahih) by al-Hafiz Ibn Hajar in *Fat-h al-Bari*, 9/4; and by al-Albani, who said: It may be deemed directly attributable to the Prophet (blessings and peace of Allah be upon him). See: the transcript of *Silsilat al-Huda wan-Nur* by Shaykh al-Albani, issue 4, 255/3.

2.

This night is the designated night for the annual divine decrees. Every year on this night, Allah decrees what will happen to people, their provisions and all their affairs, for the coming year, as He, may He be Exalted, says: {On that night, all matters are decided on the basis of wisdom} [Ad-Dukhan 44:4].

Mujahid (may Allah have mercy on him) said: On Laylat al-Qadr, everything that will happen in the coming year is decreed, such as provision and calamities, then [Allah] brings forward whatever He wills and put back whatever He wills, but as for the decree of who is doomed (destined for Hell) and who is blessed (destined for Paradise), that does not change.

End quote from *Tafsir at-Tabari*, 1/562.

3.

Allah, may He be Exalted, describes Laylat al-Qadr as a blessed night: {Indeed, We sent it [the Quran] down during a blessed night} [Ad-Dukhan 44:3].

Many angels come down on Laylat al-Qadr, including Jibril (peace be upon him). Allah, may He be exalted, says: { The angels and the Spirit [Jibril] descend therein by permission of their Lord with all decrees [of blessings]} [Al-Qadr 97:4].

5.

Allah describes it as peace: {Peace it is until the emergence of dawn} [al-Qadr 97:5] – that is, it is safe and the Shaytan cannot do any bad thing during this night, or cause any harm, as Mujahid said. See: *Tafsir Ibn Kathir*, 4/531.

6.

It was narrated from Abu Hurayrah (may Allah be pleased with him), from the Prophet (blessings and peace of Allah be upon him), who said: “Whoever prays qiyam in Ramadan out of faith and in the hope of reward, his previous sins will be forgiven.” Narrated by al-Bukhari, 1901; and Muslim, 759.

And Allah knows best.