

Imam Mahdi (a) in Chapter al-Qadr

Authors(s):

Muhammad Reza Hakimi [3]

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Translator(s):

Mohammad Javad Shomali [5]

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This paper discusses several aspects of the night of Qadr and its relationship to the Imam of our time (a).

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Imam Mahdi (a) in Chapter al-Qadr

Mohammad Reza Hakimi

Translated by Mohammad Javad Shomali

Abstract

Chapter al-Qadr (97) of the Holy Qu'ran is a short chapter containing five verses in which Allah (swt) promises a night during which the angels descend with God's command. In this paper, we will discuss some aspects of this blessed night and the relationship of these verses to the Imam of our Time (a).

Chapter al-Qadr

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ
تَنَزَّلُ

الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ

In the Name of God, the All-Beneficent, the All-Merciful. Indeed we sent it down on the Night of Ordainment. What will show you what is the Night of Ordainment? The Night of Ordainment is better than a thousand months. In it the angels and the Spirit descend, by the leave of their Lord, with every command. It is peace until the rising of the dawn.

Which night is the great night of Qadr?

A serious reading of this Chapter causes one to ponder about several questions whose answers are not literally available in the chapter itself. What is this great command? Which night is this night? Which night is the auspicious night during which God sent down the Quran? Which precious moments are the moments of the night that is better than a thousand months? Which night is the night of the descent of angels and the Spirit (Gabriel)?

Which night is the night where all commands and destinies are taken to earth and are set according to wisdom? Which night is the night that all its moments and seconds are greeting, peace, mercy, health, safety, happiness and auspiciousness? What is this significant event that has been expressed in Chapter al-Qadr using present tense showing its continuation: "The angels and the Spirit descend" over and over? Where to?

Every year, on the nightfall of qadr, the angels and Spirit descend continuously and bring down all the commands and destinies by God's permission. How does this happen? To whom do these angels go and to whom do they give these commands and destinies? Where is the place the Spirit descends to? Where is the holy place and the centre of honour where all commands carried by angles, are brought down upon? Where and in which holy and purified site is the landing field of angels located?

It is the night of Qadr; the days of separation are over

When does the night occur? It is the night when we shall not complain about separation anymore and shall await the moment of meeting and joining while being joyful from the blessing of "peace" "until the rising of the dawn." Hafiz, a famous Iranian poet, inspired by the verses of Qur'an, counts the night of Qadr as the night of joining God and an end to days of separation.

When does this occur? It occurs on the night when we have to prove our love to God, remain awake, help the ones in need, and seek knowledge. It is the night when all the good deeds will be rewarded without any exception. The night when we should invoke our absent Imam (a), keep awake, ask God to let us see him, help the poor and seek knowledge.¹

سلام فيه حتى مطلع الفجر شب وصل است وطی شد نامه

که در این ره نباشد کار بی اجر دلا در عاشقی ثابت قدم باش

که بس تاریک می بینم شب هجر بر آی ای صبح روشن دل خدارا

فغان از این تطاول آه از این زجز دلم رفت و ندیدم روی دلدار
2

Hafiz uses Qur'anic words in some parts of this poem to point out some important points such as: the night of Qadr and its relation to the twelfth Imam (a) and his occultation, being firm on the direct path towards God despite all of the problems, including occultation of the twelfth Imam (a), wishing to meet the Imam (a) and finally complaining about the long days of separation. It is important to note that although Hafiz complains about the separation and the difficulties it causes, he tries to encourage everyone to be firm on the path towards God and about their love towards the twelfth Imam (a).

In addition to this poem, Hafiz has other poems in which he talks about the twelfth Imam (a), illustrating some beautiful and accurate points:

کجاست صوفی دجال فعل ملحد شکل بگو بسوز که مهدی دین پناه رسید3

.....

از غم هجر مکن ناله و فریاد که دوش زده ام فالی و فریاد رسی می آید 4

.....

داد از غم تنهای ای پادشه خوبان

وقت است که باز آی دل بی تو بجان آمد

دور از تو چنام کر مشتاقی و مهجوری

پایاب شکیبای کز دست بخواهد شد

این نکته که در عالم یا رب به که شاید گفت

آن شاهد هر جای رخساره به کس ننمود

بی روی تو رنگی نیست ساقی، چمن گل را

تا باغ بیار ای شمشاد خرامان کن

در بستر ناکامی ای درد توام درمان

در گوشه تنهائی
وی یاد توام مون
3

A Night which repeats every year

It can be clearly understood from the verses of Surat al-Qadr⁴ that there is a night every year which is better and more valuable than a thousand months⁵. On this night, the angels along with their leader, the Spirit, come down and bring with them all the commands and destinies appointed by God for the coming year till the next night of Qadr.

The narrations explaining these verses and the beginning verses of Surat al-Dukhan as well as some other verses show that at the night of Qadr, angels bring the ordained decisions of that year to God's vicegerent of the age and give them to him. This event has always occurred and will take place forever. At the time of Prophet Mohammad (s), angels descended to him. This fact is approved by all scholars. Another approved fact is that after the Prophet (s) there continues to be the night of Qadr as it is clearly stated in Surat al-Qadr and Surat al-Dukhan that the night of Qadr occurs every year.

Rashid al-Din Meybudi, a famous Sunni scholar says:

*Some have said that the night of Qadr was for the time of Prophet and ended after him. However, this is not true, since all companions of the Prophet and all Muslim scholars believe that the night of Qadr will exist till the resurrection day.*⁶

Shaykh Tabarsi has mentioned a narration from Abu Dharr Ghaffari as follows:

*I told the messenger of God: O Prophet! Does the night of Qadr and the descent of the Angels therein happen only at the time of Prophets and ends after they are gone? The Prophet (s) said: "No, rather it continues until the judgement day."*⁷

Regarding this important issue, we have received a great number of narrations that explain and describe

this Qur'anic subject. For example, in *Al-Kafi* Imam Sadiq (a) is quoted as saying:

*Imam Ali (a) used to often say that two of the companions were with the Prophet (s) while he was reciting Surat al-Qadr and crying in a state of humbleness. Upon witnessing this, they asked, "Why are you so sensitive towards this surah?" He replied, "This sensitivity is due to what my eyes have seen and my soul has tasted and after me the soul of this man (pointing to Imam Ali) will taste." Then they asked, "What did you see and what will he see?" In reply, the Prophet (s) wrote on the ground, "In it the angels and the Spirit descend, by the leave of their Lord, with every command." Then he said, "When God has said all the commands and destinies, will there be anything left [that I have not seen]? They would say: No."*⁸

The Master of the Night of Qadr

After understanding that the night of Qadr comes every year, we will then realize that the master of the night of Qadr also has to exist forever – as it has been said in the narrations⁹ since otherwise to whom would the angels descend? Near whom would they open the book of destinies? To whom would they give the commands by God's permission?

Based on the teachings of the Prophet (s), the generative (*takwini*) guidance and guardianship (*wilaayah*) are in line with the legislative guidance and guardianship. Therefore, since the Holy Qur'an is applicable till the day of judgement and it is a proof of God (*hujjah*), then so is the master of the night of Qadr.

After the Prophet (s), this position, i.e., the master of the night of Qadr, is assigned to the Prophet (s)'s successors. Imam Ali (a) points out these two realities (occurrence of night of Qadr every year and existence of master of the night of Qadr in all ages) as follows:

The night of Qadr exists every year. All affairs of the year (destinies) are brought down that night. After the death of the Prophet (s), still this night has masters...¹⁰

It is interesting that sometimes even the Sunni scholars have stated this fact explicitly – for instance, while explaining the Hadith of Thaqaalayn. Hadith of Thaqaalayn is a famous narration that has been narrated by hundreds of Shi'ite and Sunni scholars and narrators and it is one of the most assured prophetic narrations and truths. The Prophet (s) says that:

Verily, I am leaving behind two precious things (thaqaalayn) among you, you will not go astray if you get hold of both of them after I am gone, one part of it being more important than the other: the Book of God and my progeny.¹¹

The Sunni scholars and researches have made several important remarks regarding this hadith. We will mention one of them as an example. Ibn Hajar Haytami Makki Shafi'i, a famous narrator of hadiths and the author of many books such as *Al-Sawa'iq al-Muhriqah*, says:

From the narrations received from the Prophet that emphasize on getting hold of his progeny and obeying them, it can be understood that until the day of judgment there will always be a person from Prophet's progeny who is qualified for leadership and guidance, as the Qur'an is also a guide until the judgement. And this is why they are the cause for the safety of people on earth. 12

Later we will discuss two important rules of the universe: *wisatat dar fayd* and *ijmal-u tafsil dar khalq-u taqdir*. But for now, we have to point out that the continuation of destinies and the continuation of existence of the one who receives the destinies is a certain fact and the continuation of existence of the one who receives the destinies is a certain fact and a divine law that will never change nor will it alter. 13 These two intertwined issues have been and will be true.

Imam Javad (a) has taught about this fact and constant reality:

God created the night of Qadr at the beginning of creation of the universe. He also created the first prophet and the first vicegerent at that night. The divine decision was made that every year there should be a night on which the details of affairs and destinies of that year would be sent down...

There is no doubt that prophets have had relations with the night of Qadr. After the prophets, the proofs (hujjah) of God shall exist as well, since the universe, from its beginning till its end, will never be without God's proof. At the night of Qadr, God sends down the destinies and decisions to the person He has chosen (His vicegerent and proof).

By God, at the night of Qadr, the angels and the Spirit were brought down upon Adam and carried the destinies of the affairs to him. And indeed, Adam chose a successor for himself before his death. After Adam, divine commands and decision were sent down to all the prophets too and every prophet would entrust this position to his Successor. 14

Although we only mentioned a part of this great hadith, there are some important points in it that are ought to be taken into consideration and be deeply examined. It is impossible to lack this knowledge and be able to understand the reality of the universe. This is what the Qur'an says about people who lack this knowledge:

يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ

“They know just an outward aspect of the life of the world” (30:7).

Discovering features of different matters, metals and the chemical compounds, gaining some knowledge about the galaxies and inventing complicated machines and discovering new medicines are all parts of this outward aspect when compared to the reality of this world. Concerning the above hadith from Imam Javad (a), there are five points to be noted:

1. Necessity of order and measurements as the first thing that has been created from this universe is the night of Qadr, which is the time of regulating affairs and measurements.
2. Necessity of the performer of the orders, as we see that along with the orders the role of a performer has also been ordained.
3. Necessity of existence of a hujjah during the process. Hujjah is the performer of the orders by God's permission and he is the vicegerent of God i.e. a prophet or successor of a previous prophet.
4. Necessity of *wasiteye fayd* (medium of grace) in inward relations of the universe, who is the vicegerent of God and his existence is prior to others.
5. Necessity of nonstop continuation of divine laws (precedents) till the day of judgement.

Therefore, we realise that the night of Qadr has existed since the beginning of this universe. It has been said that knowledgeable people in the previous nations had also looked forward to the night of Qadr and had been aware of this night and its importance.¹⁵

The Qur'an and the Night of Qadr

Once someone asked Imam Sadiq (a) whether the night of Qadr has been only in the past [i.e. the age of the Prophet (s)] or is there a night of Qadr every year? Imam (a) replied:

*"There would be no Qur'an if the night of Qadr was not to occur."*¹⁶

This statement of Imam Sadiq (a) refers to the ultimate reason for man's descent on earth. This universe was created for a man's living place so that he would be tested. The perfect ones would be separated from the imperfect ones, the blessed ones from the others and then man would progress and try to approach God. Therefore, in order for this to happen, this universe has to exist.

In order for this universe to exist, wisdom, and measurements are needed and these are all related to the night of Qadr and the presence of God's vicegerent. When all of these are in place, then the book of knowledge and practice i.e. the Qur'an is required. Therefore, the factor that makes this material universe remain is man's progress towards perfection in relation with the book and the vicegerent of God. Hence, since removing the night of Qadr will lead to disarrangement of this universe, removing the night of Qadr will lead to removal of the Qur'an.

Therefore, as long as universe exists, there is the night of Qadr and as long as the night of Qadr occurs the Qur'an will exist. And as long as these two exist, the vicegerent of God who is the master of the night of Qadr and the carrier of Qur'an will exist too.

In a way, this response of Imam (a) explains the close relation of generative guidance and legislative guidance. In other words, it explains the direct relation of the silent proof of God i.e. the Qur'an to the

talking proof of God, the Imam. This response is an explanation for the famous hadith of the Prophet (s), the hadith of thaqalayn, which was previously mentioned. Most versions of the hadith include this sentence:

These two (that I leave among you: the holy book and my progeny) shall not separate from each other till they come to me by the Pool (of Kawthar).

At this point, it is appropriate to point out another significant issue in relation of the knowledge of Imam to the night of Qadr on one hand, and to the holy Qur'an on the other. One needs to think about what is the relation of the holy Qur'an and its verses and words with the commands and destinies that are sent to Imam at the night of Qadr which he will then actualize. Understanding this relation is very important in understanding different aspects of the Qur'an, the potentials hidden in it, and the esoteric meanings of its verses. The verses of the Qur'an have true effects. Some of these effects have been pointed out in our narrations. All of these effects depend on this cognition and their actualization relies on the scientific researches on this issue.

To further confirm this fact we shall notice that the revelation of the Qur'an has been mentioned to have taken place on the night of Qadr. Furthermore, in Surat al-Qadr and al-Dukhan, the revelation of the Qur'an has been mentioned first and then the night of Qadr itself and its reality are expressed.

Imam Ali (a) and the night of Qadr

Imam Sadiq (a) is quoted as saying:

Once Imam Ali (a) was reciting Surat al-Qadr and his sons, Imam Hasan (a) and Imam Husayn (a) were near him. Imam Husayn (a) asked his father: "Father, how come we feel a different sensation when you recite this surah?" Imam Ali (a) replied, "O son of the Prophet and my son! I know things from this chapter that you are not aware of now. When this surah was sent down to the Prophet he asked me to go to him. When I went to him he recited this surah, then he put his hand on my right shoulder and said: O my brother and my successor! O the leader of my nation after me! O tireless fighter with my enemies! This surah is yours after me, and is for your two sons after you. Gabriel who is my brother among the angels informs me of the events of one year of my nation at the night of Qadr. And after me he will give this information to you. This surah will always have a shining light in your heart and in the heart of your successors until the rising of the dawn of the day of reappearance of Qa'im [the one who rises, one of Imam Mahdi (a)'s titles]."17

The Blessed Night

In addition to Surat al-Qadr, the night of Qadr has also been mentioned in Surat al-Dukhan. In the primary verses of this surah, issues such as the revelation of the Qur'an and the determination of all definitive matters have been pointed out:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ أَمْرًا مِّنْ

عِنْدَنَا إِنَّا كُنَّا مُرْسِلِينَ

Indeed, we sent it down on a blessed night, and indeed we have been warning [mankind]. Every definitive matter gets resolved in it, as an ordinance from us. Indeed, we have been sending [apostles]. (44:3-5)

These verses are about the night of Qadr, the night of destinies and blessings, the revelation of the Qur'an and the descent of the angels. Here the Qur'an has used the present tense when saying that the matters get resolved, which shows the continuation of this process and that this always happens on the night of Qadr.

The process of regulating affairs for a period takes place at two levels. First, everything has to be generally specified and second, further details should be determined while executing the process for which the plan had been prepared. For example, you first specify your programs, costs, and duties for a year. Then, during that year you will act regularly and carefully according to that planned program. This fact which is a necessity for having order and regulations and is related to matters getting resolved has been mentioned in a narration from Imam Sadiq (a): God has said: *'Every definitive matter gets resolved at this night, since how can a matter be definitive if it has not been resolved?'*¹⁸

Therefore, regular and orderly progress of different matters in the universe with all its complexity, components, parts, and laws is possible because everything is first carefully regulated and wisely measured, and then it is actualized by means of the vicegerent of God on Earth who is the operant and the supervisor of all affairs. This is how these verses indicate the continuation of presence of the vicegerent of God on Earth.

At present, the vicegerent of God on Earth is Imam Mahdi (a). He is the master of the night of Qadr and the angels and the Spirit descend to him on the night of Qadr. It has been said in a narration that:

On the night of Qadr, people are in the state of praying and asking for their needs from God, and the master of this night is attending the angels that have descended towards him.

*They take the ordained affairs and commands and the cases of next year's events to him.*¹⁹

Argumentation

In different verses of Qur'an there are words about the vicegerent of God:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

***When your Lord said to the angels, 'Indeed I am going to set a vicegerent on the earth.'* (2:30)**

This issue needs to be discussed with more details separately, but for now it is important to mention that what is meant by *waliyy-e-mutlaq*, *waliyy-e-kamil*, *waliyy-e-zaman*, *waliyy-e 'asr*, *hujjat-e-natiq* and the master of the night of Qadr is the vicegerent of God on the earth. After the death of Prophet Muhammad (s), this great position was for his successors: Imam Ali (a) and his eleven sons.

Having this Islamic and Qur'anic fact in mind, how can one believe that this relation with God, angels, the Spirit and the secrets of the destinies was for the Abbasid caliphs such as Mansur Dawaniqi, Harun al-Rashid, Mutawakkil, or for the Umayyad caliphs such as Yazid ibn Mu'awiyah, Walid ibn 'Abd al-Malik or Marwan Himar? Can these people be the heir of the divine covenant and the vicegerent of God on the earth? Being a vicegerent is a divine covenant, and God's covenant is only for pure, good, innocent, and purified people. These are the ones who can be the heir of Prophets' knowledge and the carriers of God's covenant as the Qur'an says:

قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ

...He said: My covenant does not extend to the unjust. (2: 124)

This is why the issue of the night of the Qadr, the vicegerent of God on earth, their constant presence, which in other words is the continuation of existence of the Qur'an, is in direct relation with the necessity of existence of the Imam. This explains how Surah al-Qadr and al-Dukhan involve one of the most important proofs for the presence and necessity of true Imamate and divine vicegerent on the earth. It is according to this Qur'anic knowledge that Imam Javad (a), the ninth Imam, gives us this precious teaching:

*O Shi'ites! Argue (with your opponents) by the chapter al-Qadr, and you will succeed. By God, after the Prophet Muhammad (s), it is the Proof of God over people.²⁰ It is the most excellent proof of your religion; it is the outer limit of our knowledge. O Shi'ites! Argue with your opponents by the verse: Ha Mim! By the Clear Book. We have sent it down in a blessed night, we are ever warning (**therein every wise command determined as a command from Us, we are ever sending**) (Qur'an 44: 1-5). It is only for those who possess the authority after the Prophet Muhammad (s).^{21 22}*

Criterion of Humanity

Man's life on the earth is very similar to animals in many aspects of life. Animals breathe, move, eat,

sleep, reproduce, hear, see, have emotions and pleasures, and feel pain and harm. Human beings are the same. The immoral and unguided man is in an even lower level than animals in some aspects of the material life:

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ ۚ إِنَّ هُمْ إِلَّا كَالْأَنْعَامِ ۚ بَلْ هُمْ أَضَلُّ
سَبِيلًا

Do you suppose that most of them listen or apply reason? They are just like cattle; rather they are further astray from the way. (25:44)

When will man pass the animal levels and reach human standards? Man is not any different from animals when he does not have a true understanding of the reality of the universe when all he cares about is the appearances of this universe and is a captive of food, sleep, anger, and lust. He can only pass this level by thinking, seeing, hearing, and attending beyond the appearances and reach and see the inside of matters and then have an innermost presence in the universe. In other words, he must reach beyond the material world (*mulk*) and sense the kingdom of God (*malakut*), and then through realizing his existential reality it is essential for him to discover the existential reality and *malakut* of other things as well.

What we just mentioned briefly is dependent on a correct cognition of self and the universe. And this cognition relies on knowing the existential medium and the true nature of the things. Furthermore, this knowledge is based on knowing the *waliyy* of *zaman* (the Master of the Age; the Guardian of the Age) who is inside the identity of the universe.

It is for guiding people to this knowledge that the Prophet (s) wants people to believe in the night of Qadr. From the theoretical aspect, this belief will enable man to have a real and true cognition that is in line with the divine laws of this universe, and from the practical aspect it will enable man to have the right attitude and correct policy and enjoy divinely appointed leadership.

Shaykh Mufid reports a hadith in which Imam Jawad (a) narrates from his father that he has narrated from his father and continues until it reached Imam Ali (a) who narrates from the Prophet (s) that he said to his companions: *“Believe in the night of Qadr! For indeed, the commands of the year are sent down in it. This night has guardians after me. Its masters are Ali and his eleven sons.”*²³

A famous narration from the Prophet (s) points out the very same truth:

Whosoever dies without recognizing the Imam of his time dies the death of the ignorance (or Jahiliyyah – a period of time before Islam when people of Arabia used to worship idols and had uncivil customs).

A person who has not found the right path in his life will not have the behaviour and activities which are

directed towards perfection. Man's progress towards perfection relies on following the right path of "obligation" and "destination." It is impossible to know this "straight path" without knowing its guide. Moving in any direction besides this is a waste of time and life and it will lead to deviation. In other words, a progressive movement is moving towards perfection and the highest and the best perfection is the absolute perfection. Absolute perfection is God. Indeed we have to say, the movement towards perfection is exclusive to the movement towards God: *"There is no god except Allah."*

It is clear that we cannot move towards God unless we have cognition of the Proof of God who is the guide of this path. This is why Imam Rida (a) in his famous narration called "Chain of Gold" asserts that monotheism is only accepted when it is along with believing in Imams as vicegerents of God. Hence, lack of understanding about the Imam is the same as not knowing the path of progress and its features. This will either lead to stagnation and decline or to deviation and moving in the opposite direction of the path of progress. All of these indicate distance from divine guidance.

This is why in the narration of Thaqalayn, Prophet Muhammad (s) has introduced two things to be intertwined and inseparable, as well as being the factors of guidance, namely the Qur'an and his household. The Qur'an is the book and the program and the Ahl al-Bayt are the teachers and the guides. A book will be of no use when there is no teacher to teach it, and a teacher can do nothing when he has no book to teach. The book of truth²⁴ and the truthful teachers²⁵ are sufficient and only causes of guidance. Adhering to them and following them will lead to salvation and will take man out of ignorance and the darkness.

Shaykh Abbas Qummi has made significant remarks in this regard: I hope it becomes obvious (for everyone) that none of the Muslim scholars doubt that the Prophet (s) has said, *"Whosoever dies without recognizing the Imam of his time dies the death of the ignorance"*.

This narration has been mentioned in the books of Shi'ite and Sunni scholars over and over. This leaves no doubt in its validity. Furthermore, in most of the Sunni books including the *Sihah* (six major collections of Sunni hadith that are believed to be all-authentic) it has been narrated as a definitely approved narration. On the other hand, Shiites believe that the earth will never lack a Proof of God – Imam and successor of the prophet and if there was no Imam on the earth even for a single second, it would have dug all its inhabitants in. This is in coordination with the fact that a contingent existent in order to get its existence from the necessary existent needs a link and a medium that is from God and is infallible. Therefore, any Muslim who wants to avoid ignorance has to know the Imam of his time, obey him completely and consider him as the medium of God's mercy and blessings.

Anyone who believes in the Prophecy of Prophet Muhammad (s) and the Imamate of previous Imams, starting with Imam Ali (a) has to believe in the Imamate of Imam Mahdi (aj) the son of Imam Hasan Askari (a), the eleventh Imam of Shi'ites. Imam Mahdi (a) who is the awaited and the unseen one, has been introduced completely by the Prophet and previous Imams. His absence, attributes and description have been all foretold. Furthermore, all groups of Muslims agree that the Prophet (s) had informed

people about the coming of Imam Mahdi (a) in the end of time. He has the same name as the Prophet (Muhammad) and will promote the religion brought by the Prophet and will bring justice and peace to the world.²⁶

Conclusion

In this paper, we have discussed several aspects of the night of Qadr and its relationship to the Imam of our time (a). Through this discussion, we saw that we have to try to know the reality of time, the secret of the age and the spirit of the universe as much as possible, so that our lives would be with vigilance and knowledge and our deaths would also be with knowledge, vigilance and ascent, and not with ignorance and descent (since man dies however he has lived). Then our death will also be the entrance to the world of the real life, the world where there is no perdition, change, or decadence, and all that can be found there is life, eternity, and presence.

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1. Shaykh Saduq has said that "The best act in the night of Qadr is to seek knowledge." Mafatih al-Jinan, chapter on A'maal of the night of Qadr.
 2. Ghazal no. 251
 3. Ghazal no. 235
 4. The same is true about the beginning verses of Chapter Dukhan which will be cited later.
 5. "Keeping awake, worshipping Allah and doing good deeds in this night, is better than doing the same in a thousand months in which there is no night of Qadr." Majma' al-Bayan, vol. 10, p. 520. A thousand months is eighty three years and four months.
 6. Kashf al-Asrar, vol. 10, p. 559.
 7. Majma' al-Bayan, vol. 10, p. 518.
 8. Usul al-Kafi Kitab al-Hujjah, bab fi sha'n Inna anzalna ho fi laylat al-qadr wa tafsiriha, Hadith no. 5
 9. Ibid. Hadith no. 7
 10. Ibid. Hadith no. 2.
 11. 'Abaqat al-Anwar, vol. on Hadith Thaqalayn.
 12. Ibid. vol. 3, p. 151 and also: Sharaf al-Din, pp. 58-66.
 13. Refer to the Qur'an: 17:77, 33:62, 35:43, 48:23.
 14. Usul al-Kafi Kitab al-Hujjah, bab fi sha'n Inna anzalnah fi laylat al-qadr wa tafsiriha, Hadith no. 2.
 15. Kashf al-Asrar, vol. 10, p. 559.
 16. Nur al-Thaqalayn, vol. 5, p. 621.
 17. Tafsir "al-Burhan", vol. 4, p. 487.
 18. Al-Burhan, vol. 4, p. 487.
 19. Nur al-Thaqalayn, vol. 5, p. 641.
 20. It means: Prove the necessity of Imam using this Surah! Ask them what the meaning of this Surah is! And to whom do angels descend?
 21. It means that this verse must have an instance or application after the Prophet (s) too. Who is that instance or application?
 22. Usul al-Kafi, Kitab al-Hujjah, bab fi sha'n inna anzalnahu fi laylat al-qadr wa tafsiriha, Hadith no. 6.
 23. Al-Irshad, p. 348.
 24. "That is so because God has sent down the Book with the truth" (Qur'an 2:176)

25. “and be with the Truthful” (Qur’an 9:119)

26. Tatimmat al-Muntaha, pp. 300 & 301.

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