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CHAPTER 97

AL-QADR

(The Night of Pre-determination)

(5 VERSES)

VERSES 1 – 5

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Brief Introduction of Al-Qadr (97):

Sura Al-Qadr (5 verses) was revealed in Makkah.¹ Furat said: Muhammad ibn al-Qasim ibn Ubayd narrated to us, on the authority of Abu Abdullah^{-asws}, that he said: "Indeed, We revealed it on the Night of Decree. The night is (Syeda) Fatima^{-asws}, and the Decree is Allah^{-azwj}. So, whoever recognises (the status of Syeda) Fatima^{-asws} as she^{-asws} should be known (Al-Noor) has attained the Night of Decree. Syeda^{-asws} was only called Fatima^{-asws} because the creation was prevented from knowing her^{-asws}, or from doubting her^{-asws} knowledge.²

Also, Abu Abdullah^{-asws} said: 'The Words of the Mighty and Majestic: ***The Angels and the Spirit descend during it by Permission of their Lord, of every matter [97:4]***, i.e., from the Presence of their Lord^{-azwj}, unto Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww} with every matter (to expire in the year), (saying): 'Salam!''³

MERITS

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ مَنْ قَرَأَ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ يَجْهَرُ بِهَا صَوْتُهُ كَانَ كَالشَّاهِرِ سَيْفُهُ فِي سَبِيلِ اللَّهِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Sayf Bin Ameyra, from a man,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'The one who recites: ***Surely We Revealed it during the Night of Pre-determination [97:1]*** (Surah Al-Qadr) being loud with it by his voice, would be like the brandisher of his sword in the Way of Allah^{-azwj}.

¹ تفسير القمي، ج2، ص: 431

² تفسير فرات الكوفي، ص: 581

³ Taweel Al Ayaat – Ch 97 H 2

وَمَنْ قَرَأَهَا سِرًّا كَانَ كَالْمُتَشَجِّطِ بِدَمِهِ فِي سَبِيلِ اللَّهِ

And one who recites it privately would be like the one rolling in his blood in the Way of Allah^{-azwj}.

وَمَنْ قَرَأَهَا عَشْرَ مَرَّاتٍ غُفِرَتْ لَهُ عَلَى نَحْوِ أَلْفِ ذَنْبٍ مِنْ ذُنُوبِهِ .

And one who recites it ten times, Allah^{-azwj} would Forgive (his sins) for him approximately a thousand sins from his sins'.⁴

ابن بابويه: بإسناده، عن الحسين بن أبي العلاء، عن أبي عبد الله (عليه السلام) قال: «من قرأ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ فِي فريضة من فرائض الله نادى مناد: يا عبد الله، غفر الله لك ما مضى فاستأنف العمل

Ibn Babuwayh, by his chain, from Al-Husayn Bin Abu Al-A'la, from;

Abu Abdullah^{-asws} said: 'One who recites: ***Surely We Revealed it during the Night of Pre-determination [97:1]*** (Surah Al-Qadr) in his Obligatory (Salats) from the Obligations of Allah^{-azwj} (Salats), a Caller calls out: 'O servant of Allah^{-azwj}! Allah^{-azwj} has Forgiven those deeds which you had appealed for in the past, so you can resume the deeds (anew)!'⁵

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة، كان له من الأجر كمن صام شهر رمضان، و إن وافق ليلة القدر، كان له ثواب كثواب من قاتل في سبيل الله،

And from Khwaas *Al-Quran*,

It has been reported from the Prophet^{-saww} that he^{-saww} said: 'One who recites this Chapter (Surah Al-Qadr), will have the Reward for him as if he had Fasted during the month of *Ramadhan*, and if it coincides with the Night of Predestination (Laylat Al-Qadr), he will have for him the Rewards similar to the Reward of the one who is killed in the Way of Allah^{-azwj}.

و من قرأها على باب مخزن سلمه الله تعالى من كل آفة و سوء إلى أن يخرج صاحبه ما فيه».

And one who recites it on the door of storage, Allah^{-azwj} will keep it Safe from every affliction and evil until its owner takes out what is in it.⁶

و قال الصادق (عليه السلام): «من قرأها بعد عشاء الآخرة خمس عشر مرة، كان في أمان الله إلى تلك الليلة الأخرى،

And Al-Sadiq^{-asws} said: 'One who recites it after the last part of the night, fifteen times, would be in the Safety of Allah^{-azwj} until the next night.

و من قرأها في كل ليلة سبع مرات أمن في تلك الليلة إلى طلوع الفجر،

And one who recites it seven times every night, would be in safety till the break of dawn.

⁴ Al Kafi V 2 – The Book Of Merits of the Quran CH 13 H 6

⁵ (ثواب الأعمال: 124).

⁶ Tafseer Al Burhan – H 11759

و من قرأها على ما يدخرها أو فضة أو أثاث بارك الله فيه

And one who recites on what he has saved, gold or silver or furniture, Allah^{-azwj} will Bless it and (it will be remote) from all harm.

من جميع ما يضره، و إن قرئت على ما فيه غلة نفعه بإذن الله تعالى».

And if it is recited on that in which are crops, it would be beneficial by the Permission of Allah^{-azwj}, the Exalted.⁷

و قال رسول الله (صلى الله عليه و آله): «من قرأها كان له يوم القيامة خير البرية رفيقا و صاحباً،

And Rasool-Allah^{-saww} said: 'One who recites, on the Day of Judgment there would be for him, 'The best of Created beings' (Khayr Al-Bariyya - Amir Al-Momineen^{-asws}) as a friend and a companion.

و إن كتبت في إناء جديد، و نظر فيه صاحب اللقوة شفاه الله تعالى».

And if it is written in a new utensil, and the one with the facial paralysis looks into it, Allah^{-azwj} the Exalted would Heal him⁸.

في مهج الدعوات لابن طاوس رحمه الله انه قيل للصادق عليه السلام: بما احتسنت من المنصور عند دخولك عليه ؟ فقال: بالله وبقرائة انا انزلناه، ثم قلت: يا الله يا الله سبعا اني أتشفع اليك بمحمد وآله صلى الله عليه وآله من أن تقلبه لى

In *Mahj Al-Da'waat* of Ibn Tawoos,

It was said to Al-Sadiq^{-asws}, 'How did you^{-asws} exercise caution when you^{-asws} went to Al-Mansoor?' He^{-asws} said: 'By Allah^{-azwj}, and by reciting (Surah Al-Qadr), then said: "O Allah^{-azwj}", seven times, "I^{-asws} seek Your^{-azwj} Intercession, by Muhammad^{-saww} and his^{-azwj} Progeny^{-asws} to Overturn this plague for me'.

فمن ابتلى بذلك فليصنع مثل صنعى ولولا أننا نقرأها ونأمر بقراءتها شيعتنا لتخطفهم الناس ولكن هي والله لهم كهف.

So, the one who is afflicted with that, then he should do similar to what I^{-asws} did. And were it not for our^{-asws} recitation of it, and our^{-asws} ordering for its recitation, our^{-asws} Shias would have been captivated by the people, but, by Allah^{-azwj}, this is a cave (shelter) for them.⁹

في كتاب طب الائمة باسناده إلى أبي حمزة الثمالي عن أبي جعفر عليه السلام قال: شكى رجل من همدان إلى أمير المؤمنين وجع الظهر وانه يسهر الليل، فقال: ضع يدك على الموضع الذى تشتكى منه وقرأ ثلثا " وما كان لنفس ان تموت الا باذن الله كتابا مؤجلا ومن يرد ثواب الدنيا نؤته منها ومن يرد ثواب الآخرة نؤته منها وسنجزى الشاكرين " وقرأ سبع مرات انا انزلناه في ليلة القدر إلى آخرها فانك تعانى من العلة ان شاء الله تعالى.

In the book *Tibb Al-Aimma*, by his chain going up to Abu Hamza Al-Sumaly,

⁷ Tafseer Al Burhan – H 11761

⁸ Tafseer Al Burhan – H 11760

⁹ Tafseer Noor Al Saqalayn – CH 97 H 5

'Abu Ja'far^{-asws} said: 'A man from Hamadan complained to Amir Al-Momineen^{-asws} of backache and he was a night watchman, he^{-asws} said: 'Place your hand on the area which you are complaining of and recite three times, "No soul can die except by the Permission of Allah^{-azwj} Who has Decreed its term. And one who wants the Reward of the world is Given from it, and one who wants the Reward of the hereafter is Given from it, and We Recompense the thankful", and recite seven times: **Surely, We Revealed it during the Night of Pre-determination [97:1]** (Surah Al-Qadr), till its end. You will recover from the illness, if Allah^{-azwj} the Exalted so Desires'.¹⁰

سهل بن زياد عن منصور بن العباس عن اسمعيل بن سهل قال: كتبت إلى أبي جعفر عليه السلام أني قد لزمني دين فادح فكتب إلى أكثر من الاستغفار ورطب لسانك بقراءة أنا أنزلناه.

Sahl Bin Ziyad, from Mansour Bin Al-Abbas, from Ismail Bin Sahl who said,

'I wrote to Abu Ja'far^{-asws}, 'I find the necessities of religion to be heavy.' He^{-asws} wrote to me: 'Seek Forgiveness a lot, and moisten your tongue by the recitation of **Surely We Revealed it [97:1]** (Surah Al-Qadr).'¹¹

Recitation for paying off debts

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ سُلَيْمَانَ عَنْ أَحْمَدَ بْنِ الْفَضْلِ [عَنْ] أَبِي عَمْرِو بْنِ الْحَدَّادِ قَالَ سَأَلْتُ خَالِي فَكَتَبْتُ إِلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فَكَتَبَ إِلَيَّ أَدِمَ قِرَاءَةَ إِنَّا أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Suleyman, from Ahmad Bin Al Fazl, from Abu Amro Al Haza'a who said,

'My situation worsened, so I wrote to Abu Ja'far^{-asws}. He^{-asws} wrote back to me: 'Recite **Surely We Sent Nuh to his people [71:1]** (Surah Nuh^{-as}).

قَالَ فَقَرَأْتُهَا حَوْلًا فَلَمْ أَرَ شَيْئًا فَكَتَبْتُ إِلَيْهِ أَخْبِرُهُ بِسُوءِ خَالِي وَ أَنِّي قَدْ قَرَأْتُ إِنَّا أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ حَوْلًا كَمَا أَمَرْتَنِي وَلَمْ أَرَ شَيْئًا

He (the narrator) said, 'So I recited it for a year but I did not see anything. So I wrote to him informing him^{-asws} of my evil condition, and that I had recited '**Surely We Sent Nuh to his people [71:1]** (Surah Nuh^{-as}) for a year just as you^{-asws} had instructed me, but I did not see anything' (improvement in my situation).

قَالَ فَكَتَبَ إِلَيَّ قَدْ وَفَى لَكَ الْحَوْلُ فَأَنْتَقِلْ مِنْهَا إِلَى قِرَاءَةِ إِنَّا أَنْزَلْنَاهُ

He (the narrator) said, 'He^{-asws} wrote back to me: 'The year has passed for you, so transfer from it to the recitation of: **Surely We revealed it [97:1]** (Surah Al-Qadr)'.¹¹

أَلْ فَعَلْتُ فَمَا كَانَ إِلَّا يَسِيرًا حَتَّى بَعَثَ إِلَيَّ ابْنُ أَبِي دَاوُدَ فَقَضَى عَنِّي دَيْنِي وَ أَخْرَجَ عَلَيَّ وَ عَلَى عِيَالِي وَ وَجَّهَنِي إِلَى الْبَصْرَةِ فِي وَكَايَتِهِ بَبَابِ كَلَاءٍ وَ أَخْرَجَ عَلَيَّ خَمْسَمِائَةِ دِرْهَمٍ

¹⁰ Tafseer Noor Al Saqalayn – CH 97 H 6

¹¹ Tafseer Noor Al Saqalayn – CH 97 H 25

He (the narrator) said, 'So I did it, and it was only a short time until Ibn Abu Dawood sent to me, so he paid of my debts form me and (made an income) to flow upon me and my dependants, and diverted me to Al-Basra regarding to his representation at Baab Kala'a, and made to flow five hundred Dirhams upon me (as a salary).

وَكُنْتُ مِنَ الْبَصْرَةِ عَلَى يَدَيَّ عَلِيِّ بْنِ مَهْزِيَارٍ إِلَى أَبِي الْحَسَنِ (عليه السلام) إِنِّي كُنْتُ سَأَلْتُ أَبَاكَ عَنْ كَذَا وَكَذَا وَشَكَوْتُ إِلَيْهِ كَذَا وَكَذَا وَإِنِّي قَدْ نِلْتُ الَّذِي أَحْبَبْتُ فَأَخْبَبْتُ أَنْ تُخْبِرَنِي يَا مَوْلَايَ كَيْفَ أَصْنَعُ فِي قِرَاءَةِ إِنَّا أَنْزَلْنَاهُ أَقْصَرُ عَلَيْهَا وَخَدَّهَا فِي فَرَائِضِي وَغَيْرِهَا أَمْ أَقْرَأُ مَعَهَا غَيْرَهَا أَمْ لَهَا حَدٌّ أَعْمَلُ بِهِ

I wrote from Al-Basra upon the hands of Ali Bin Mahziyar, to Abu Al-Hassan^{-asws}: 'I had asked your^{-asws} father^{-asws} about such and such, and I complained to him^{-asws} of such and such, and I have obtained that which I like. So I would like it if you^{-asws} could inform me, O my Master^{-asws}, how I should deal regarding the recitation of: **Surely We revealed it [97:1]** (Surah Al-Qadr). Shall I confine upon it along in my Obligatory Salats and others, or shall I recite others along with it, or is there a limit for it I can work with?'

فَوَقَّعَ (عليه السلام) وَ قَرَأْتُ التَّوْقِيعَ لَا تَدَعُ مِنَ الْقُرْآنِ قَصِيرَةً وَ طَوِيلَةً وَ يُجْزِئُكَ مِنْ قِرَاءَةِ إِنَّا أَنْزَلْنَاهُ يَوْمَكَ وَ لَيْلَتِكَ مِائَةً مَرَّةً

So, he^{-asws} signed, and I read the letter: 'Do not leave from the Quran, the short of it and the long of it, and it would suffice you from the recitation of: **Surely We revealed it [97:1]** (Surah Al-Qadr), in your day and in your night, one hundred times'.¹²

Recitation upon new clothes

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ قَرَأَ إِنَّا أَنْزَلْنَاهُ ثَلَاثِينَ وَ ثَلَاثِينَ مَرَّةً فِي إِثْنَاءِ جَدِيدٍ وَ رَشَّ بِهِ ثَوْبَهُ الْجَدِيدَ إِذَا لَبَسَهُ لَمْ يَزَلْ يَأْكُلُ فِي سَعَةٍ مَا بَقِيَ مِنْهُ سِلْكٌ .

Ali Bin Muhammad, from Salih Bin Abu Hammad, from someone else,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The one who recites: **Surely We revealed it [97:1]** (Surah Al-Qadr), thirty-two times in a new utensil, and sprinkle his new clothes with it when he wears it, he would be eating in ease (plentifully) for as long as a thread from it remains'.¹³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) إِذَا كَسَا اللَّهُ تَعَالَى الْمُؤْمِنَ ثَوْبًا جَدِيدًا فَلْيَتَوَضَّأْ وَ لْيُصَلِّ رَكَعَتَيْنِ يَفْرَأُ فِيهِمَا أَمُّ الْكِتَابِ وَ آيَةُ الْكُرْسِيِّ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ إِنَّا أَنْزَلْنَاهُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Whenever Allah^{-azwj} Clothes a Momin with new clothes, so let him perform Wudu, and let

¹² Al Kafi – V 5 – The Book of Subsistence Ch 156 H 49

¹³ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 13 H 4

him pray two cycles Salat, reciting in both of these the Mother of the Book (Chapter 1 – *Surah Al-Fatiha*), and The Verse of the Chair (Chapter 2:255 *Ayat Al-Kursy*), and: **Say: ‘He Allah is One! [112:1]** (*Surah Al-Ikhlaas*), and: **Surely We revealed it [97:1]** (*Surah Al-Qadr*).

ثُمَّ لِيُحَمِّدَ اللَّهَ الَّذِي سَتَرَ عَوْرَتَهُ وَ زَيَّنَّهُ فِي النَّاسِ وَ لِيُكْثِرَ مِنْ قَوْلِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ فَإِنَّهُ لَا يَعْصِي اللَّهَ فِيهِ وَ لَهُ بِكُلِّ سَلَكٍ فِيهِ مَلَكٌ يُقَدِّسُ لَهُ وَ يَسْتَغْفِرُ لَهُ وَ يَرْحَمُ عَلَيْهِ .

Then let him Praise Allah^{-azwj} Who Veiled his nakedness, and Adorned him among the people, and let him frequently say, ‘There is no Might or power except with Allah^{-azwj}’, so he would not disobey Allah^{-azwj} in it, and for him would be an Angel for every thread in it, Sanctifying Allah^{-azwj} for him, and seeking Forgiveness for him, and beseeching for Mercy to be upon him’.¹⁴

Recitation upon the deceased

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ قَالَ كُنْتُ بِقَيْدٍ فَمَسْنَيْتُ مَعَ عَلِيِّ بْنِ بِلَالٍ إِلَى قَبْرِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيعٍ فَقَالَ عَلِيُّ بْنُ بِلَالٍ قَالَ لِي صَاحِبُ هَذَا الْقَبْرِ عَنْ الرِّضَا (عَلَيْهِ السَّلَام) قَالَ مَنْ أَتَى قَبْرَ أَخِيهِ ثُمَّ وَضَعَ يَدَهُ عَلَى الْقَبْرِ وَ قَرَأَ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ سَبْعَ مَرَّاتٍ أَمِنْ يَوْمِ الْفَرَقِ أَوْ يَوْمِ الْفَرَقِ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad who said,

‘I was in Fayd (a place), and I walked along with Ali Bin Bilal to the grave of Muhammad Bin Ismail Bin Bazi’e. So, Ali Bin Bilal said to me, ‘The inhabitant of this grave narrated from Al-Reza^{-asws} saying: ‘The one who comes to the grave of his brother, then places his hand upon the grave and recites: **Surely We Revealed it during the Night of Pre-determination [97:1]** (*Surah Al-Qadr*) seven times, would be secure from the great panic’, or ‘the Day of panic’.¹⁵

فيمن لا يحضره الفقيه وقال الرضا عليه السلام: ما من عبد زار قبر مؤمن فقرأ عنده " انا انزلناه في ليلة القدر " سبع مرات الا غفر الله له ولصاحب القبر .

In (the book) *Man La Yahzur Al-Faqih*, and Al-Reza^{-asws} said: ‘There is no servant who visits the grave of a Momin and recites over him (*Surah Al-Qadr*) seven times, except that Allah^{-azwj} Forgives him and the occupant of the grave.’¹⁶

الحسن بن محبوب عن عمرو بن ابي المقدام عن ابيه قال: مررت مع ابي جعفر عليه السلام بالبقيع، فمرنا بقبر رجل من اهل الكوفة من الشيعة فقلت لابي جعفر عليه السلام: جعلت فداك هذا قبر رجل من الشيعة ؟

Al-Hassan Bin Mahboub, from Amro Bin Abu Al-Maqdaam, from his father who said,

‘I passed by along with Abu Ja’far^{-asws} at Al-Baqie (cemetery)’. A man from the inhabitants of Al-Kufa, from the Shias, passed by us, and he said to Abu Ja’far^{-asws}, ‘May I be sacrificed for you. This grave is of a Shia man?’

¹⁴ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 13 H 5

¹⁵ Al Kafi V 3 – The Book Of Funerals CH 84 H 9

¹⁶ Tafseer Noor Al Saqalayn – CH 97 H 12

قال: فوقف عليه ثم قال اللهم ارحم غربته، وصل وحدته، وأنس وحشته، واسكن إليه من رحمتك رحمة يستغنى بها عن رحمة من سواك، والحقه من كان يتولاه، ثم قرأ أنا أنزلناه في ليلة القدر سبع مرات.

He said, 'He^{-asws} paused near him, then said: 'Our Allah^{-azwj} have Mercy on his alienation, Ease his loneliness, and Subdue his panic, and Settle for him from Your^{-azwj} Mercy so that he can be free from any need of mercy from anyone other than You^{-azwj}, and be genuinely taken care of.' Then he^{-asws} recited: ***Surely We Revealed it [97:1]*** (Surah Al-Qadr) seven times.¹⁷

Recitation at the grave of Al-Husayn^{-asws}

عَلَيْهِ بِنُ مُحَمَّدٍ رَفَعَهُ قَالَ قَالَ الْخُتْمُ عَلَى طِينِ قَبْرِ الْحُسَيْنِ (عليه السلام) أَنْ يُقْرَأَ عَلَيْهِ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

Ali Bin Muhammad, raising it, said,

'He^{-asws} said: 'The sealing upon the clay of the grave of Al-Husayn^{-asws} is that one should recite over it: ***Surely We revealed it [97:1]*** (Surah Al-Qadr)'.

وَرُوي إِذَا أَخَذْتَهُ فَقُلْ بِسْمِ اللَّهِ اللَّهُمَّ بِحَقِّ هَذِهِ التُّرْبَةِ الطَّاهِرَةِ وَ بِحَقِّ الْبُقْعَةِ الطَّيِّبَةِ وَ بِحَقِّ الْوَصِيِّ الَّذِي تُوَارِيهِ وَ بِحَقِّ جَدِّهِ وَ أَبِيهِ وَ أُمِّهِ وَ أَخِيهِ وَ الْمَلَائِكَةِ الَّذِينَ يُحْفَوْنَ بِهِ وَ الْمَلَائِكَةِ الْعُكُوفِ عَلَى قَبْرِ وَلِيِّكَ يَنْتَظِرُونَ نَصْرَهُ صَلَّى اللَّهُ عَلَيْهِمْ أَجْمَعِينَ اجْعَلْ لِي فِيهِ شِفَاءً مِنْ كُلِّ دَاءٍ وَ أَمَانًا مِنْ كُلِّ خَوْفٍ وَ عِزًّا مِنْ كُلِّ ذُلٍّ وَ أَوْسَعَ بِهِ عَلَيَّ فِي رِزْقِي وَ أَصِحِّ بِهِ جِسْمِي .

And it is reported that when you take it, so say, 'In the Name of Allah^{-azwj}. O Allah^{-azwj}! By the right of this dust, and by the right of the purified spot, and by the right of the successor^{-asws} who is covered (buried), and by the right of his^{-asws} grandfather^{-saww}, and his^{-asws} father^{-asws}, and his^{-asws} mother^{-asws}, and his^{-asws} brother^{-asws}, and the Angels who are surrounding him^{-asws}, and the Angels devoted upon the grave of Your^{-azwj} Guardian awaiting helping him^{-asws}, Make a healing for me in it, from every disease, and a security from every fear, and honour from every disgrace, and Expand upon me in my sustenance, and correct my body for me'.¹⁸

Arguing with Sura 97 for the presence of Imam^{-asws}

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ وَ مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ الْحُسَيْنِ بْنِ الْعَبَّاسِ بْنِ الْحَرِيشِ عَنْ أَبِي جَعْفَرٍ الثَّانِي (عليه السلام) قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) بَيْنَا أَيْ (عليه السلام) يَطُوفُ بِالْكَعْبَةِ إِذَا رَجُلٌ مُعْتَجِرٌ قَدْ قُضِيَ لَهُ فَقَطَعَ عَلَيْهِ أُسْبُوعُهُ حَتَّى أَدْخَلَهُ إِلَى دَارٍ جَنْبَ الصَّفَا فَأَرْسَلَ إِلَيَّ فَكُنَّا ثَلَاثَةً

Muhammad Bin Abdu Abdullah and Muhammad Bin Al Hassan, from Sahl Bin Ziyad and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Al Hassan Bin Al Abbas Bin Al Harysh,

(It has been narrated) from Abu Ja'far^{-asws} the 2nd who said, 'Abu Abdullah^{-asws} said: 'While my^{-asws} father^{-asws} was performing *Tawaaf* of the Kabah, when a man covered by a turban of his like an egg-shell, cut off his^{-asws} seven (circuits) until he made him^{-asws} enter into a house by the side of Al-Safa. So, he^{-asws} sent for me^{-asws}, and we became three.

¹⁷ Tafseer Noor Al Saqalayn - CH97 H 11

¹⁸ Al Kafi - V 4 - The Book of Hajj Ch 234 H 7

فَقَالَ مَرْحَبًا يَا ابْنَ رَسُولِ اللَّهِ ثُمَّ وَضَعَ يَدَهُ عَلَى رَأْسِي وَ قَالَ بَارَكَ اللَّهُ فِيكَ يَا أَمِينَ اللَّهُ بَعْدَ آبَائِهِ يَا أَبَا جَعْفَرٍ إِنَّ شَيْئًا فَأَخْبِرْنِي وَ إِنَّ شَيْئًا فَأَخْبِرْكَ وَ إِنَّ شَيْئًا سَأَلْنِي وَ إِنَّ شَيْئًا سَأَلْتُكَ وَ إِنَّ شَيْئًا فَاصْدُقْنِي وَ إِنَّ شَيْئًا صَدَقْتُكَ

So, he said, 'Welcome, O son^{-asws} of Rasool-Allah^{-saww}!' Then he placed his hand upon my^{-asws} head and said, 'May Allah^{-azwj} Bless you^{-asws}, O trustees of Allah^{-azwj} after his^{-asws} forefathers^{-asws}! O Abu Ja'far^{-asws}! If you^{-asws} so desire, so inform me and if you^{-asws} so desire, so I shall inform you^{-asws}, and if you^{-asws} so desire, ask me, and if you^{-asws} so desire, I shall ask you^{-asws}, and if you^{-asws} so desire, ratify me, and if you^{-asws} so desire, I shall ratify you^{-asws}'.

قَالَ كُلُّ ذَلِكَ أَشَاءُ قَالَ فَإِنَّكَ أَنْ يَنْطِقَ لِسَانُكَ عِنْدَ مَسْأَلَتِي بِأَمْرٍ تُضْمِرُ لِي غَيْرَهُ قَالَ إِنَّمَا يَفْعَلُ ذَلِكَ مَنْ فِي قَلْبِهِ عِلْمَانِ يُخَالِفُ أَحَدُهُمَا صَاحِبَهُ وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَبَى أَنْ يَكُونَ لَهُ عِلْمٌ فِيهِ اخْتِلَافٌ

He^{-asws} said: 'All of that I^{-asws} like'. He said, 'So beware of speaking by your tongue during my questioning by a matter with something else in your^{-asws} consciousness'. He^{-asws} said: 'But rather that is the one in whose heart are two knowledges, one of it opposing its counterpart, and that Allah^{-azwj} Mighty and Majestic Refused that there should be a Knowledge for Him^{-azwj} wherein is a differing'.

قَالَ هَذِهِ مَسْأَلَتِي وَ قَدْ فَسَّرْتُ طَرَفًا مِنْهَا أَخْبِرْنِي عَنْ هَذَا الْعِلْمِ الَّذِي لَيْسَ فِيهِ اخْتِلَافٌ مَنْ يَعْلَمُهُ قَالَ أَمَّا جُمْلَةُ الْعِلْمِ فَعِنْدَ اللَّهِ جَلَّ ذِكْرُهُ وَ أَمَّا مَا لَا بُدَّ لِلْعِبَادِ مِنْهُ فَعِنْدَ الْأَوْصِيَاءِ

He said, 'This is my question, and you have explained part of it. Inform me about this knowledge which there is no differing in it. Who knows it?' He^{-asws} said: 'But, the totality of the knowledge, so it is with Allah^{-azwj}, Majestic is His^{-azwj} Mention, and as for what is a must for the servants from it, so it is with the successors^{-asws}'.

قَالَ فَفَتَحَ الرَّجُلُ عَجِيرَتَهُ وَ اسْتَوَى جَالِسًا وَ تَهَلَّلَ وَجْهُهُ وَ قَالَ هَذِهِ أَرَدْتُ وَ لَهَا أَتَيْتُ زَعَمْتُ أَنَّ عِلْمَ مَا لَا اخْتِلَافَ فِيهِ مِنَ الْعِلْمِ عِنْدَ الْأَوْصِيَاءِ فَكَيْفَ يَعْلَمُونَهُ قَالَ كَمَا كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَعْلَمُهُ إِلَّا أَنَّهُمْ لَا يَرَوْنَ مَا كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَرَى لِأَنَّهُ كَانَ نَبِيًّا وَ هُمْ مُحَدَّثُونَ وَ أَنَّهُ كَانَ يَفِيدُ إِلَى اللَّهِ عَزَّ وَ جَلَّ فَيَسْمَعُ الْوَحْيَ وَ هُمْ لَا يَسْمَعُونَ

He^{-asws} said: 'So the man opened up his turban and sat evenly (relaxed manner), and his face was cheerful, and he said, 'This is what I wanted, and for it I came over. You^{-asws} claim that knowledge is what there is no differing therein, from the knowledge with the successors^{-asws}, so how do they know it?' He^{-asws} said: 'Just as how Rasool-Allah^{-saww} used to know it except that they^{-asws} are not seeing what Rasool-Allah^{-saww} used to see, because he^{-saww} was a Prophet^{-saww}, and they^{-asws} are *Muhaddisoun*, and it was so that he^{-asws} would be a delegate to Allah^{-azwj} Mighty and Majestic and he^{-saww} would hear the Revelation, and they^{-asws} are not hearing'.

فَقَالَ صَدَقْتَ يَا ابْنَ رَسُولِ اللَّهِ سَأَلْتُكَ بِمَسْأَلَةٍ صَعْبَةٍ أَخْبِرْنِي عَنْ هَذَا الْعِلْمِ مَا لَهُ لَا يَظْهَرُ كَمَا كَانَ يَظْهَرُ مَعَ رَسُولِ اللَّهِ (صلى الله عليه وآله) قَالَ فَصَحَّحَكَ أَبِي (عليه السلام) وَ قَالَ أَبِي اللَّهُ عَزَّ وَ جَلَّ أَنْ يُطْلَعَ عَلَى عِلْمِهِ إِلَّا مُتَّخِذًا لِلْإِيمَانِ بِهِ كَمَا قَضَى عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) أَنْ يَصْبِرَ عَلَى أَدَى قَوْمِهِ وَ لَا يُجَاهِدَهُمْ إِلَّا بِأَمْرِهِ

You speak the truth, O son^{-asws} of Rasool-Allah^{-saww}! I shall come to you with a difficult question. Inform me about this knowledge. What is the matter with it that it is not apparent

(now) just as it was apparent with Rasool-Allah^{-saww}? So my^{-asws} father^{-asws} smiled and said: 'Allah^{-azwj} Mighty and Majestic Refuses that anyone should have notification of His^{-azwj} Knowledge except for the one examined for the *Eman* with it, just as He^{-azwj} Ordained upon Rasool-Allah^{-saww} that he^{-saww} be patient upon the harm of his^{-saww} people, and he^{-saww} should not fight against them except by His^{-azwj} Command.

فَكَمْ مِنْ أَكْثَامٍ قَدْ أَكْتَمْتُمْ بِهِ حَتَّى قِيلَ لَهُ فَاصْدَعْ بِمَا تُؤْمَرُ وَاعْرِضْ عَنِ الْمُشْرِكِينَ وَ إِيَّاهُ اللَّهُ أَنْ لَوْ صَدَعَ قَبْلَ ذَلِكَ لَكَانَ آمِنًا وَ لَكِنَّهُ إِذَا نَظَرَ فِي الطَّاعَةِ وَ خَافَ الْخِلَافَ فَلَيْذَلِكَ كَفَّ

So how much from the secrets he^{-saww} was secretive with until it was said to him^{-saww}: **So proclaim what you are Commanded with and turn away from the polytheists [15:94]**. And I swear by Allah^{-azwj} that had he^{-saww} proclaimed openly before that, he^{-saww} would (still) have been safe, but he^{-saww}, rather, considered to be in the obedience and feared the differing (of people). Therefore, due to that, he^{-saww} restrained.

فَوَدِدْتُ أَنْ عَيْنَكَ تَكُونُ مَعَ مَهْدِي هَذِهِ الْأُمَّةِ وَ الْمَلَائِكَةُ بِسُيُوفِ آلِ دَاوُدَ بَيْنَ السَّمَاءِ وَ الْأَرْضِ تُعَذِّبُ أَرْوَاحَ الْكَفَرَةِ مِنَ الْأَمْوَاتِ وَ تُلْحِقُ بِهِمْ أَرْوَاحَ أَشْبَاهِهِمْ مِنَ الْأَحْيَاءِ ثُمَّ أَخْرَجَ سَيْفًا ثُمَّ قَالَ هَا إِنَّ هَذَا مِنْهَا

So, I^{-asws} would love it if your eyes happen to be with the Mahdi^{-asws} of this community, and the Angels with the swords of the family of Dawood^{-as}, between the sky and the earth, Punishing the souls of the disbelievers from the deceased and join with them the souls of their likes from the living ones'. Then he^{-asws} brought out a sword, then said: 'Here, this is from those'.

قَالَ فَقَالَ أَبِي إِي وَ الَّذِي اضْطَلَمَ مُحَمَّدًا عَلَى الْبَشَرِ قَالَ فَرَدَّ الرَّجُلُ اعْتِجَازَهُ وَ قَالَ أَنَا إِلْيَاسُ مَا سَأَلْتُكَ عَنْ أَمْرِكَ وَ بِي مِنْهُ جَهَالَةٌ غَيْرَ أَنِّي أَحْبَبْتُ أَنْ يَكُونَ هَذَا الْحَدِيثُ قُوَّةً لِأَصْحَابِكَ وَ سَاحِبِكَ بِآيَةٍ أَنْتَ تَعْرِفُهَا إِنَّ خَاصِمُوا بِهَا فَلَجُوا قَالَ فَقَالَ لَهُ أَبِي إِنَّ شَيْئًا أَخْبَرْتُكَ بِهَا قَالَ قَدْ شِئْتُ

He^{-asws} said: 'So my^{-asws} father^{-asws} said: 'Yes. By the One^{-azwj} Who Chose Muhammad^{-saww} over (all) the human beings!'. So the man returned his turban and said, 'I am Ilyas^{-as}. I^{-as} did not ask you^{-asws} about your^{-asws} matter and there was ignorance with me from it, apart from that I^{-as} loved it that this Hadeeth takes place, as a strengthening for your^{-asws} companions, and I^{-as} shall inform you with a Verse you^{-asws} recognise it, if they were to debate with it, they would win'. So my^{-asws} father^{-asws} said to him: 'If you^{-as} so desire, I^{-asws} shall inform you^{-as} with it'. He said, 'I do desire it'.

قَالَ إِنَّ شَيْعَتَنَا إِنْ قَالُوا لِأَهْلِ الْخِلَافِ لَنَا إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ لِرَسُولِهِ (صلى الله عليه وآله) إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ إِلَى آخِرِهَا فَهَلْ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَعْلَمُ مِنَ الْعِلْمِ شَيْئًا لَا يَعْلَمُهُ فِي تِلْكَ اللَّيْلَةِ أَوْ يَأْتِيهِ بِهِ جِبْرِيلُ (عليه السلام) فِي غَيْرِهَا فَأَيُّهُمْ سَيَقُولُونَ لَا فَقُلْ هُمْ فَهَلْ كَانَ لِمَا عِلِمَ بُدٌّ مِنْ أَنْ يُظْهَرَ فَيَقُولُونَ لَا

He^{-asws} said: 'Our^{-asws} Shias, if they were to be saying to the people in opposition to us^{-asws} that Allah^{-azwj} Mighty and Majestic is Saying to His^{-azwj} Rasool^{-saww}: **Surely We Revealed it during the Night of Pre-determination [97:1]** (Surah Al-Qadr) – up to its end. So, did Rasool-Allah^{-saww} know anything from the knowledge which he^{-saww} did not know during that night, or Jibraeel^{-as} came with it during other than it? So if they would be saying, 'No', so say to

them, 'So was it inevitable from what he^{-saww} knew that he^{-saww} should manifest it?' So they would be saying, 'No'.

فَقُلْ لَهُمْ فَهَلْ كَانَ فِيمَا أَظْهَرَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مِنْ عِلْمِ اللَّهِ عَزَّ ذِكْرُهُ اخْتِلَافٌ فَإِنْ قَالُوا لَا فَقُلْ لَهُمْ فَمَنْ حَكَمَ بِحُكْمِ اللَّهِ فِيهِ اخْتِلَافٌ فَهَلْ خَالَفَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَيَقُولُونَ نَعَمْ فَإِنْ قَالُوا لَا فَقَدْ نَقَضُوا أَوَّلَ كَلَامِهِمْ

So say to them, 'So what there, regarding what Rasool-Allah^{-saww} did manifest, from the Knowledge of Allah^{-azwj}, Mighty is His^{-azwj} Mention, any differing?' So if they say, 'No', so say to them, 'Therefore, the one who judges by a Judgment of Allah^{-azwj} wherein is a differing, so has he opposed Rasool-Allah^{-saww}?' So they would be saying, 'Yes'. So if they say, 'No', so they have broken their first speech.

فَقُلْ لَهُمْ مَا يَعْلَمُ تَأْوِيلُهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ فَإِنْ قَالُوا مِنَ الرَّاسِخُونَ فِي الْعِلْمِ فَقُلْ مَنْ لَا يَخْتَلِفُ فِي عِلْمِهِ فَإِنْ قَالُوا فَمَنْ هُوَ ذَلِكَ فَقُلْ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) صَاحِبَ ذَلِكَ فَهَلْ بَلَغَ أَوْ لَا فَإِنْ قَالُوا قَدْ بَلَغَ فَقُلْ فَهَلْ مَاتَ (صلى الله عليه وآله) وَ الْخَلِيفَةُ مِنْ بَعْدِهِ يَعْلَمُ عِلْمًا لَيْسَ فِيهِ اخْتِلَافٌ

So say to them, '**And none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge [3:7]**'. So if they say, 'Who are the ones firmly rooted in the Knowledge?' Then say, 'The ones in whose knowledge there is no differing'. So if they say, 'So who is that?' Then say, 'Rasool-Allah^{-saww} was an owner of that. Did he^{-saww} deliver or not?' So if they say, 'He^{-saww} did deliver', then say, 'He^{-saww} passed away and the Caliph from after him^{-saww} had knowledge wherein there was no differing?'

فَإِنْ قَالُوا لَا فَقُلْ إِنَّ خَلِيفَةَ رَسُولِ اللَّهِ (صلى الله عليه وآله) مُؤَيَّدٌ وَ لَا يَسْتَخْلِفُ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِلَّا مَنْ يَحْكُمُ بِحُكْمِهِ وَ إِلَّا مَنْ يَكُونُ مِثْلَهُ إِلَّا النَّبُوَّةَ وَ إِنْ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَمْ يَسْتَخْلِفْ فِي عِلْمِهِ أَحَدًا فَقَدْ ضَيَّعَ مَنْ فِي أَصْلَابِ الرِّجَالِ يَمُنُّ بِكَوْنِ بَعْدِهِ

So if they say, 'No', then say, 'A Caliph of Rasool-Allah^{-saww} is Assisted, and Rasool-Allah^{-saww} would not leave behind anyone except the one who judged by his^{-saww} judgment, and except one who would happen to be similar to him^{-saww} except for the Prophet-hood, and if it was so that Rasool-Allah^{-azwj} did not leave anyone behind regarding his^{-saww} knowledge, so he^{-saww} would have wasted the ones who are in the loins of the men, from the ones who would be coming (to the world) after him^{-saww}'.

فَإِنْ قَالُوا لَكَ فَإِنَّ عِلْمَ رَسُولِ اللَّهِ (صلى الله عليه وآله) كَانَ مِنَ الْقُرْآنِ فَقُلْ حَم. وَ الْكِتَابِ الْمُبِينِ. إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبَارَكَةٍ إِنَّا كُنَّا مُنْذِرِينَ فِيهَا إِلَى قَوْلِهِ إِنَّا كُنَّا مُرْسِلِينَ

So, if they say to you, 'The knowledge of Rasool-Allah^{-saww} was from the Quran', then say, **Ha Meem! [44:1] (I Swear) by the Clarifying Book [44:2] Surely, We Revealed during a Blessed Night. Surely, We are ever Warning [44:3] During it, every wise matter is made distinct [44:4] As a Command from Us. Surely, We are ever Sending [44:5].**

فَإِنْ قَالُوا لَكَ لَا يُرْسِلُ اللَّهُ عَزَّ وَ جَلَّ إِلَّا إِلَى نَبِيِّ فَقُلْ هَذَا الْأَمْرُ الْحَكِيمُ الَّذِي يُفَرِّقُ فِيهِ هُوَ مِنَ الْمَلَائِكَةِ وَ الرُّوحِ الَّتِي تَنْزِلُ مِنْ سَّمَاءٍ إِلَى سَّمَاءٍ أَوْ مِنْ سَّمَاءٍ إِلَى أَرْضٍ فَإِنْ قَالُوا مِنْ سَّمَاءٍ فَلَيْسَ فِي السَّمَاءِ أَحَدٌ يَرْجِعُ مِنْ طَاعَةٍ إِلَى مَعْصِيَةٍ فَإِنْ قَالُوا مِنْ سَّمَاءٍ إِلَى أَرْضٍ وَ أَهْلُ الْأَرْضِ أَخَوُجُ الْخَلْقِ إِلَى ذَلِكَ

So if they say to you, 'Allah^{-azwj} Mighty and Majestic does not Send a Message except to a Prophet^{-as}, then say, 'This ***During it, every wise matter is made distinct [44:4]***, it is from the Angels and the Spirit who descend from a sky to a sky or from a sky to the earth?' So if they say, 'From a sky to a sky', then there isn't anyone in the sky who returns from obedience to disobedience. So if they say, 'From sky to the earth', and the people of the earth are more needy of the creatures to that.

فَقُلْ فَهَلْ هُمْ بَدٌّ مِنْ سَيِّدٍ يَتَخَاكُمُونَ إِلَيْهِ فَإِنْ قَالُوا فَإِنَّ الْخَلِيفَةَ هُوَ حَكْمُهُمْ فَقُلْ اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ إِلَى قَوْلِهِ خَالِدُونَ

Then say, 'So is there a must for them to have a chief they would be going to for the judgments?' So, if they say, 'The Caliph, he is their judge'. Then say, '***Allah is the Guardian of those who believe. He Extracts them from the multiple darkness into the Light [2:257]*** – up to His^{-azwj} Words: ***they would be in it eternally [2:257]***.

لَعَمْرِي مَا فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلِيٌّ لِلَّهِ عَزَّ ذِكْرُهُ إِلَّا وَهُوَ مُؤَيَّدٌ وَمَنْ أَيْدَى لَمْ يَخْطُ وَمَا فِي الْأَرْضِ عَدُوٌّ لِلَّهِ عَزَّ ذِكْرُهُ إِلَّا وَهُوَ مُخَذَّلٌ وَمَنْ حُذِلَ لَمْ يُصِْبْ كَمَا أَنَّ الْأَمْرَ لَا بُدَّ مِنْ تَنْزِيلِهِ مِنَ السَّمَاءِ يَحْكُمُ بِهِ أَهْلُ الْأَرْضِ كَذَلِكَ لَا بُدَّ مِنْ وَالٍ

By my^{-asws} life! There is neither in the sky nor in the earth, a Guardian of Allah^{-azwj}, Mighty is His^{-azwj} Mention, except that he^{-asws} is Assisted, and the one who is Assisted would not err, and there is neither in the sky nor in the earth, an enemy of Allah^{-azwj}, Mighty is His^{-azwj} Mention except that he is Abandoned, and the one who is Abandoned would not be correct (in his judgments). Just as it is inevitable for there to be a Revelation which descends from the sky for the people of the earth to be judged with, like that, it is inevitable for there to be a Guardian^{-asws}.

فَإِنْ قَالُوا لَا نَعْرِفُ هَذَا فَقُلْ هُمْ قُولُوا مَا أَحْبَبْتُمْ أَبِي اللَّهِ عَزَّ وَ جَلَّ بَعْدَ مُحَمَّدٍ (صلى الله عليه وآله) أَنْ يَتَرَكَ الْعِبَادَ وَ لَا حُجَّةَ عَلَيْهِمْ

So if they say, 'We do not recognise this'. Then say to them, 'Say whatever you so like to. Allah^{-azwj} Mighty and Majestic Refused that after Muhammad^{-saww} He^{-azwj} should leave the servants and there is no Divine Authority upon them'.

قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) ثُمَّ وَقَفَ فَقَالَ هَاهُنَا يَا ابْنَ رَسُولِ اللَّهِ بَابٌ غَامِضٌ أَرَأَيْتَ إِنْ قَالُوا حُجَّةُ اللَّهِ الْقُرْآنُ

Abu Abdullah^{-asws} said: 'Then he^{-asws} paused, so he (Ilyas^{-as}) said: 'Over here, O son^{-asws} of Rasool-Allah^{-saww}, is a vague door. What is your^{-asws} view if they were to say, 'The Divine Authority is the Quran'?'

قَالَ إِذْنٌ أَقُولُ هُمْ إِنْ الْقُرْآنَ لَيْسَ بِنَاطِقٍ يَأْمُرُ وَ يَنْهَى وَ لَكِنْ لِلْقُرْآنِ أَهْلٌ يَأْمُرُونَ وَ يَنْهَوْنَ وَ أَقُولُ قَدْ عَرَضَتْ لِبَعْضِ أَهْلِ الْأَرْضِ مُصِيبَةٌ مَا هِيَ فِي السُّنَّةِ وَ الْحُكْمِ الَّذِي لَيْسَ فِيهِ اخْتِلَافٌ وَ لَيْسَتْ فِي الْقُرْآنِ أَبِي اللَّهِ لِعِلْمِهِ بِتِلْكَ الْفِتْنَةِ أَنْ تَظْهَرَ فِي الْأَرْضِ وَ لَيْسَ فِي حُكْمِهِ رَادٌّ هَا وَ مُفَرِّجٌ عَنْ أَهْلِهَا

He^{-asws} said: 'Then I^{-asws} would be saying to them: 'The Quran is not with a speech, Ordering and Prohibiting, but for the Quran there are people^{-asws} who are ordering and prohibiting,' and I^{-asws} would be saying: 'There would get presented to some people of the earth, a difficulty which is not in the Sunnah, and the judgment wherein there is no differing, and it isn't in the Quran, Allah^{-azwj} refused that (situation to occur) for His^{-azwj} Knowledge, for that

strife to appear in the earth and there is no refutation for it in His^{-azwj} Judgment, and a relief for its people’.

فَقَالَ هَاهُنَا تَفْلُجُونَ يَا ابْنَ رَسُولِ اللَّهِ أَشْهَدُ أَنَّ اللَّهَ عَزَّ ذِكْرُهُ قَدْ عَلِمَ بِمَا يُصِيبُ الْخَلْقَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ أَوْ فِي أَنْفُسِهِمْ مِنَ الدِّينِ أَوْ غَيْرِهِ فَوَضَعَ الْقُرْآنَ دَلِيلًا

So he (Ilyas^{-as}) said: ‘Over here you^{-asws} are winning, O son^{-asws} of Rasool-Allah^{-saww}! I^{-as} testify that Allah^{-azwj}, Mighty is His^{-azwj} Mention had Known of what would be hitting the creatures from difficulties in the earth, or regarding themselves from the Religion, or something else, and He^{-azwj} Placed the Quran as Evidence’.

قَالَ فَقَالَ الرَّجُلُ هَلْ تَدْرِي يَا ابْنَ رَسُولِ اللَّهِ دَلِيلَ مَا هُوَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) نَعَمْ فِيهِ جُمْلُ الْخُذُودِ وَ تَفْسِيرُهَا عِنْدَ الْحُكْمِ

He^{-asws} said: ‘So the man (Ilyas^{-as}) said: ‘Do you^{-asws} know, O son^{-asws} of Rasool-Allah^{-saww} the Evidence, what it is?’ Abu Ja’far^{-asws} said: ‘Yes, therein is the totality of the Legal Punishments, and its interpretation during the judgment’.

فَقَالَ أَلَيْسَ أَنَّ اللَّهَ أَنْ يُصِيبَ عَبْدًا بِمُصِيبَةٍ فِي دِينِهِ أَوْ فِي نَفْسِهِ أَوْ فِي مَالِهِ لَيْسَ فِي أَرْضِهِ مِنْ حُكْمِهِ قَاضٍ بِالصَّوَابِ فِي تِلْكَ الْمُصِيبَةِ

So he^{-as} said: ‘Allah^{-azwj} Refuses that a servant be hit by a difficulty in his Religion, or regarding himself, or in his wealth, and there isn’t in His^{-azwj} earth from His^{-azwj} Judgment which can be judged with the correctness with regards to that very difficulty’.

قَالَ فَقَالَ الرَّجُلُ وَلَكِنْ أَخْبِرْنِي عَنْ تَفْسِيرِ لِكَيْلَا تَأْسُوا عَلَى مَا فَاتَكُمْ بِمَا حُصَّ بِهِ عَلَيَّ (عَلَيْهِ السَّلَامُ) وَ لَا تَفْرَحُوا بِمَا آتَاكُمْ

He^{-asws} said: ‘So the man (Ilyas^{-as}) said: ‘But, inform me^{-as} about the interpretation of **So that you may not despair over what has escaped you, from what Ali has been Particularised with, nor be happy with what has been Given to you [57:23]**’.

قَالَ فِي أَبِي فُلَانٍ وَ أَصْحَابِهِ وَاحِدَةً مُقَدِّمَةً وَ وَاحِدَةً مُؤَخَّرَةً لِكَيْلَا تَأْسُوا عَلَى مَا فَاتَكُمْ بِمَا حُصَّ بِهِ عَلَيَّ (عَلَيْهِ السَّلَامُ) وَ لَا تَفْرَحُوا بِمَا آتَاكُمْ مِنَ الْفِتْنَةِ الَّتِي عَرَضَتْ لَكُمْ بَعْدَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)

He^{-asws} said: ‘(It is) regarding Abu so and so, and his companion. One who was foremost and one who was delayed (later one): **So that you may not despair over what has escaped you, from what Ali has been Particularised with, nor be happy with what has been Given to you [57:23]**, from the strife which appeared for you after Rasool-Allah^{-saww}’.

فَقَالَ الرَّجُلُ أَشْهَدُ أَنَّكُمْ أَصْحَابُ الْحُكْمِ الَّذِي لَا اخْتِلَافَ فِيهِ ثُمَّ قَامَ الرَّجُلُ وَ ذَهَبَ فَلَمْ أَرَهُ .

So, the man (Ilyas^{-as}) said: ‘I^{-as} testify that you Imams^{-asws} are the owners of the wisdom wherein there is no differing’. Then the man stood up and went, and I^{-asws} did not see him (again)”¹⁹.

¹⁹ Al Kafi V 1 – The Book Of Divine Authority CH 41 H 1

وَعَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ يَا مَعْشَرَ الشَّيْعَةِ خَاصِمُوا بِسُورَةِ إِنَّا أَنْزَلْنَاهُ تَفْلُحُوا فَوَ اللَّهُ إِنَّمَا حُجَّةُ اللَّهِ تَبَارَكَ وَتَعَالَى عَلَى الْخَلْقِ بَعْدَ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ إِنَّمَا لَسَيِّدُهُ دِينُكُمْ وَ إِنَّمَا لَغَايَةُ عِلْمِنَا

And from Abu Ja'far^{-asws} having said: 'O group of the Shias! Argue by (utilising) the Chapter: **Surely We Revealed it [97:1]** (Surah Al-Qadr), and you will succeed, for by Allah^{-azwj}, it is a Proof of Allah^{-azwj} Blessed and Exalted upon the creatures, after Rasool-Allah^{-saww}, and it is a Chief of your Religion, and it is a peak of our^{-asws} teachings".²⁰

VERSE 1

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ {1}

Surely, We Revealed it during the Laylat Al-Qadar (The Night of Predestination) [97:1]

تفسير فرات بن إبراهيم مُحَمَّدُ بْنُ الْقَاسِمِ بْنِ عُبَيْدٍ مُعَنَّأً عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ اللَّيْلَةُ فَاطِمَةُ وَ الْقَدْرُ اللَّهُ فَمَنْ عَرَفَ فَاطِمَةَ حَقَّ مَعْرِفَتِهَا فَقَدْ أَذْرَكَ لَيْلَةَ الْقَدْرِ وَ إِنَّمَا سُمِّيَتْ فَاطِمَةَ لِأَنَّ الْخَلْقَ قُطِمُوا عَنْ مَعْرِفَتِهَا.

Tafseer Furaat Bin Ibrahim – Muhammad Bin Al Qasim Bin Ubeyd transmitting,

'From Abu Abdullah^{-asws} having said: **Surely We Revealed it during the Night of Pre-determination [97:1]** – the night is (Syeda) Fatima^{-asws}, and the Pre-determination is (referred to) Allah^{-azwj}. So, the one who recognises (Syeda) Fatima^{-asws} as is right of recognising her^{-asws}, so he^{-asws} has realised the Night of Pre-determination, and rather Fatima^{-asws} is named as such because the creatures are cut-off from recognising her^{-asws}".²¹

Laylat Al-Qadr – Annual occurrence from the time of the former Prophets^{-as}

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ السَّيَّارِيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ دَاوُدَ بْنِ فَارْقَدٍ قَالَ حَدَّثَنِي يَعْقُوبُ قَالَ سَمِعْتُ رَجُلًا يَسْأَلُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ لَيْلَةِ الْقَدْرِ فَقَالَ أَخْبِرْنِي عَنْ لَيْلَةِ الْقَدْرِ كَأَنْتَ أَوْ تَكُونُ فِي كُلِّ عَامٍ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لَوْ رُفِعَتْ لَيْلَةُ الْقَدْرِ لَرُفِعَ الْقُرْآنُ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Al Sayyari, from one of our companions, from Dawood Bin Farqad who said,

'Yaqoub narrated to me saying, 'I heard a man ask Abu Abdullah^{-asws} about the Night of Pre-determination, so he said, 'Inform me about the Night of Pre-determination. Has it already occurred or would it be occurring during every year?' So Abu Abdullah^{-asws} said: 'Had Allah^{-azwj} Raised up the Night of Pre-determination, the Quran would have been Raised up (too)".²²

و عن أبي ذر (رضي الله عنه)، قال: قلت: يا رسول الله، ليلة القدر، شيء يكون على عهد الأنبياء ينزل عليهم فيها الأمر، فإذا مضوا رفعت؟ قال: «لا، بل هي إلى يوم القيامة».

²⁰ Al Kafi V 1 – The Book Of Divine Authority CH 41 H 6

²¹ Bihar Al-Anwaar – V 43, The book of History – Fatima Al-Zahra^{-asws}, Ch 3 H 58

²² Al Kafi – V 4 – The Book of Fasts Ch 69 H 7

And from Abu Zarr^{-ra} who said, 'I^{-ra} said, 'O Rasool-Allah^{-saww}, the Night of Predestination (Laylat Al-Qadr), is it a thing which used to happen during the eras of the Prophets^{-as}, bringing down to the Prophets^{-as} Commands during it, and when they^{-as} are gone, it will be lifted?' He^{-saww} said: 'No, but it is (to remain) up to the Day of Judgement.'²³

Laylat Al-Qadr – Occurrences during it

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ أَبِي عَبْدِ اللَّهِ الْمُؤْمِنِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَمِعْتُهُ يَقُولُ وَ نَاسٌ يَسْأَلُونَهُ يَقُولُونَ الْأَزْزَاقُ تُفَسِّمُ لَيْلَةَ الْبَصْفِ مِنْ شَعْبَانَ قَالَ فَقَالَ لَا وَاللَّهِ مَا ذَاكَ إِلَّا فِي لَيْلَةِ تِسْعَ عَشْرَةَ مِنْ شَهْرِ رَمَضَانَ وَ إِحْدَى وَ عِشْرِينَ وَ ثَلَاثٍ وَ عِشْرِينَ فَإِنَّ فِي لَيْلَةِ تِسْعَ عَشْرَةَ يَلْتَقِي الْجَمْعَانِ وَ فِي لَيْلَةِ إِحْدَى وَ عِشْرِينَ يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ وَ فِي لَيْلَةِ ثَلَاثٍ وَ عِشْرِينَ يُمَضَى مَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ مِنْ ذَلِكَ وَ هِيَ لَيْلَةُ الْقَدْرِ الَّتِي قَالَ اللَّهُ عَزَّ وَ جَلَّ خَيْرٌ مِنْ أَلْفِ شَهْرٍ

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Isa, from Abu Abdullah Al Momin, from Is'haq Bin Ammar who said,

'I heard him^{-asws} saying, and the people were saying that the livelihoods are distributed during the night of the middle of Shaban, so he^{-asws} said: 'No, by Allah^{-azwj}! That is not except during the night of the 19th of a Month of Ramazan, and 21st, and 23rd. So, during the night of the 19th the two parties meet; and during the night of the 21st, every wise affair is Made to be distinct; and during the night of the 23rd whatever Allah^{-azwj} has Intended, gets accomplished, and it is the Night of Pre-destination of which Allah^{-azwj} Mighty and Majestic has Said it is better than a thousand months'.

قَالَ قُلْتُ مَا مَعْنَى قَوْلِهِ يَلْتَقِي الْجَمْعَانِ قَالَ يَجْمَعُ اللَّهُ فِيهَا مَا أَرَادَ مِنْ تَقْدِيرِهِ وَ تَأْخِيرِهِ وَ إِزَادَتِهِ وَ فَضَائِهِ

He (the narrator) said, 'I said, 'What is the Meaning of His^{-azwj} Worlds: **the day on which the two parties met [8:41]**?' He^{-asws} said: 'Allah^{-azwj} Gathers therein whatever He^{-azwj} so Intends from its Bringing forward, and its Delaying, and His^{-azwj} intention, and His^{-azwj} Judgement'.

قَالَ قُلْتُ فَمَا مَعْنَى مُضْمِيهِ فِي ثَلَاثٍ وَ عِشْرِينَ قَالَ إِنَّهُ يُفْرَقُهُ فِي لَيْلَةِ إِحْدَى وَ عِشْرِينَ وَ يَكُونُ لَهُ فِيهِ الْبَدَاءُ فَإِذَا كَانَتْ لَيْلَةُ ثَلَاثٍ وَ عِشْرِينَ أَمْضَاهُ فَيَكُونُ مِنَ الْمَحْثُومِ الَّذِي لَا يَبْدُو لَهُ فِيهِ تَبَارَكَ وَ تَعَالَى .

He (the narrator) said, 'I said, 'So what is the meaning of 'It gets accomplished during the 23rd?' He^{-asws} said: 'It is Made to be distinct during the night of the 21st, and there happens to be the Change with regards to it. So when it is the night of the 23rd, it gets accomplished, so it happens to be from the inevitable, there be no change for it from the Blessed and Exalted'.²⁴

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ ابْنِ بُكَيرٍ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) التَّقْدِيرُ فِي لَيْلَةِ تِسْعَ عَشْرَةَ وَ الْإِزْمَامُ فِي لَيْلَةِ إِحْدَى وَ عِشْرِينَ وَ الْإِمْلَاءُ فِي لَيْلَةِ ثَلَاثٍ وَ عِشْرِينَ .

²³ (تأويل الآيات 2: 819 / 5).

²⁴ Al Kafi – V 4 – The Book of Fasts Ch 69 H 8

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ibn Bukeyr, from Zurara who said,

‘Abu Abdullah^{-asws} said: ‘The Ordainment is during the night of the 19th, and the Confirmation is during the night of the 21st, and the accomplishment is during the night of the 23rd’.²⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ رَبِيعِ الْمُسْلِمِيِّ وَزِيَادِ بْنِ أَبِي الْحَلَالِ ذَكَرَاهُ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ فِي لَيْلَةِ تِسْعِ عَشْرَةِ مِنْ شَهْرِ رَمَضَانَ التَّقْدِيرُ وَفِي لَيْلَةِ إِحْدَى وَعِشْرِينَ الْقَضَاءُ وَفِي لَيْلَةِ ثَلَاثٍ وَعِشْرِينَ إِبْرَامٌ مَا يَكُونُ فِي السَّنَةِ إِلَى مِثْلِهَا لِلَّهِ جَلَّ تَنَاقُؤُهُ يَفْعَلُ مَا يَشَاءُ فِي خَلْقِهِ .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Al Hakam, from Rabie Al Musly and Ziyad Bin Abu Al Hallal, mentioning it from a man,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘During the night of the 19th of a Month of Ramazan is the Ordainment, and during the night of the 21st is the accomplishment, and during the night of the 23rd is confirmation of what would be transpiring during the year up to its like (next Night of Pre-determination). For Allah^{-azwj}, Majestic is His^{-azwj} Praise, is that He^{-azwj} Does whatever He^{-azwj} so Desires to regarding His^{-azwj} creatures’.²⁶

Laylat Al-Qadr - Revelation of the Quran

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ نَزَلَتِ التَّوْرَةُ فِي سِتِّ مِصْرَ مِنْ شَهْرِ رَمَضَانَ وَ نَزَلَ الْإِنْجِيلُ فِي اثْنَتَيْ عَشْرَةَ لَيْلَةً مِصْرَ مِنْ شَهْرِ رَمَضَانَ وَ نَزَلَ الْقُرْآنُ فِي لَيْلَةِ الْقَدْرِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Qasim Ibn Muhammad, from Ali Bin Abu Hamza, from Abu Baseer,

‘Abu Abdullah^{-asws} said: ‘The Torah Came down after six days of the month of Ramadhan, and the Evangel in the night after twelve days of the month of Ramadhan, and the Psalms Came down in the night after the eighteenth day of the month of Ramadhan, and the Quran Came down in **the Night of Pre-determination [97:1]** (Laylat Al-Qadr).’²⁷

Laylat Al-Qadr – Seeking the exact date

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ حَسَّانَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ لَيْلَةِ الْقَدْرِ فَقَالَ أَلْتَمِسْهَا فِي لَيْلَةِ إِحْدَى وَعِشْرِينَ أَوْ لَيْلَةِ ثَلَاثٍ وَعِشْرِينَ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Hassan Bin Mihran,

²⁵ Al Kafi – V 4 – The Book of Fasts Ch 69 H 9

²⁶ Al Kafi – V 4 – The Book of Fasts Ch 69 H 12

²⁷ Tafseer Noor Al Saqalayn – CH 97 H 55

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I asked him^{-asws} about the Night of Pre-determination, so he^{-asws} said: 'Seek it during the night of the 21st, or the night of 23rd'.²⁸

في من لا يحضره الفقيه وروى محمد بن حمران عن سفيان بن السمط قال: قلت لابي عبد الله عليه السلام: الليالي التي يرجى فيها من شهر رمضان ؟ فقال: تسع عشرة واحدى وعشرين وثلاث وعشرين، قلت: فان اخذت انسانا الفترة أو علة ما المعتمد عليه من ذلك ؟ فقال: ثلاث وعشرين.

In *Man La Yahzur Al-Faqih*, and Muhammad Bin Hamraan has reported from Sufyan Bin Al-Samt who said:

'I said to Abu Abdullah^{-asws}: 'The Night in which (matters) are referred in the Month of Ramadhan?' He^{-asws} said: 'Nineteenth, and the twenty-first, and the twenty-third.' I said, 'If a man takes time out or reason, which one from that shall he adopt?' He^{-asws} said: 'Twenty-third.'²⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ فَضَالٍ عَنْ أَبِي جَمِيلَةَ عَنْ رِفَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَيْلَةُ الْقَدْرِ هِيَ أَوَّلُ السَّنَةِ وَ هِيَ آخِرُهَا .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ibn Fazal, from Abu Jameela, from Rafa'at,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The night of Pre-determination, it is the beginning of the year, and it is the end of it'.³⁰

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْجَوْهَرِيِّ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ الثُّمَالِيِّ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) فَقَالَ لَهُ أَبُو بَصِيرٍ جُعِلَتْ فِدَاكَ اللَّيْلَةُ الَّتِي يُرْجَى فِيهَا مَا يُرْجَى فَقَالَ فِي إِحْدَى وَعِشْرِينَ أَوْ ثَلَاثٍ وَعِشْرِينَ قَالَ فَإِنْ لَمْ أَقُو عَلَى كِلْتَابِهِمَا

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad Al Jowhary, from Ali Bin Abu Hamza Al Sumaly who said,

'I was in the presence of Abu Abdullah^{-asws}, so Abu Baseer said to him^{-asws}, 'May I be sacrificed for you^{-asws}! The night during which one hopes for what is hoped for?' So he^{-asws} said: 'During the 21st or 23rd'. He said, 'Supposing I am not strong enough upon both these nights?'

فَقَالَ مَا أَيْسَرَ لَيْلَتَيْنِ فِيمَا تَطْلُبُ قُلْتُ فَرَمَّا رَأَيْنَا الْهَيْلَالَ عِنْدَنَا وَ جَاءَنَا مَنْ يُخْبِرُنَا بِخِلَافِ ذَلِكَ مِنْ أَرْضٍ أُخْرَى فَقَالَ مَا أَيْسَرَ أَنْ يَرَى لَيْالٍ تَطْلُبُهَا فِيهَا

So he^{-asws} said: 'What is easier than two nights regarding who you seek?' I said, 'Sometimes we see the crescent with us, and there come to us the ones who inform us with the opposite of that, from another land'. So he^{-asws} said; 'What is easier than four nights for you to seek therein'.

قُلْتُ جُعِلَتْ فِدَاكَ لَيْلَةُ ثَلَاثٍ وَعِشْرِينَ لَيْلَةُ الْجَهَنِّي فَقَالَ إِنَّ ذَلِكَ لَيَقَالُ قُلْتُ جُعِلَتْ فِدَاكَ إِنَّ سَلِيمَانَ بْنَ خَالِدٍ رَوَى فِي تِسْعِ عَشْرَةٍ يُكْتَبُ وَفُذَّ الْحَاجَّ

²⁸ Al Kafi – V 4 – The Book of Fasts Ch 69 H 1

²⁹ Tafseer Noor Al Saqalayn – CH 97 H 66

³⁰ Al Kafi – V 4 – The Book of Fasts Ch 69 H 11

I said, 'May I be sacrificed for you^{-asws}! The night of the 23rd is a night of Al-Juhanny'. So he^{-asws} said: 'That is what it is being called'. I said, 'May I be sacrificed for you^{-asws}! Suleyman Bin Khalid is reporting regarding the 19th that the delegations of the Hajj are Ordained therein?'

فَقَالَ لِي يَا أَبَا مُحَمَّدٍ وَقَدْ الْحَاجُّ يُكْتَبُ فِي لَيْلَةِ الْقَدْرِ وَالْمَنَآيَا وَالْبَلَايَا وَالْأَزْزَاقُ وَمَا يَكُونُ إِلَى مِثْلِهَا فِي قَابِلٍ فَاطْلُبْهَا فِي لَيْلَةِ إِحْدَى وَعِشْرِينَ وَثَلَاثٍ وَعِشْرِينَ وَصَلِّ فِي كُلِّ وَاحِدَةٍ مِنْهُمَا مِائَةَ رُكْعَةٍ وَأَحْبِبْهُمَا إِنْ اسْتَطَعْتَ إِلَى النَّوْرِ وَاعْتَسِلْ فِيهِمَا

So he^{-asws} said to me: 'O Abu Muhammad! The delegations of the Hajj are Ordained during the night of the Pre-determination (Laylat Al-Qadr), and the immunities, and the afflictions, and the livelihoods and whatever is to transpire up to the like of it during the coming year. Therefore, seek in during the night of the 21st, and 23rd, and pray during each one of these two, one hundred Cycles, and stay awake during it in accordance to your ability up to the daylight, and bathe during these two'.

قَالَ قُلْتُ فَإِنْ لَمْ أَقْدِرْ عَلَى ذَلِكَ وَ أَنَا قَائِمٌ قَالَ فَصَلِّ وَأَنْتَ جَالِسٌ قُلْتُ فَإِنْ لَمْ أَسْتَطِعْ

He (the narrator) said, 'I said: 'Supposing I am not able upon that, and while standing (for the Prayer)?' He^{-asws} said: 'Then pray Salat, while seated'. I said, 'Supposing I am not able?'

قَالَ فَعَلَى فِرَاشِكَ لَا عَلَيْكَ أَنْ تَكْتَحِلَ أَوَّلَ اللَّيْلِ بِشَيْءٍ مِنَ النَّوْمِ إِنَّ أَبْوَابَ السَّمَاءِ تُفْتَحُ فِي رَمَضَانَ وَ تُصَفَّدُ الشَّيَاطِينُ وَ تُقْبَلُ أَعْمَالُ الْمُؤْمِنِينَ نَعَمْ الشَّهْرُ رَمَضَانُ كَانَ يُسَمَّى عَلَى عَهْدِ رَسُولِ اللَّهِ (صلى الله عليه وآله) الْمَرْزُوقَ .

He^{-asws} said: 'So (pray Salat lying) upon your bed. It is not upon you that you indulge with something from the sleep during the beginning of the night. The Gateways of the skies are opened during Ramazan, and the devils are chained, and the deeds of the believers are Accepted. The best of the Months is Ramazan. It used to be referred to, in the era of Rasool-Allah^{-azwj}, as Al-Marzooq (The Month in which sustenance is Determined)'³¹

Laylat Al-Qadr – Not hidden from the Imams^{-asws}

في بصائر الدرجات ابراهيم بن هاشم عن أبي عمير الحمداي عن يونس عن داود بن فرقد عن أبي المهاجر عن أبي الهذيل عن أبي جعفر قال: قال يابا هذيل انا لا نخفي علينا ليلة القدر، ان الملائكة يطوفون بنا فيها.

In Basaair Al-Darajaat – Ibrahim Bin Hashim Bin Hashaam, from Abu Umeyr Al-Hamdan, from Yunus, from Dawood Bin Farqad, from Abu Al-Muhajir, from Abu Al-Hazeel, who has said:

'Abu Ja'far^{-asws} said: 'O Abu Hazeel! To us^{-asws} the Night of Predetermination (Laylat Al-Qadr) is not hidden (from us^{-asws}) for the Angels circle around us^{-asws} during it.'³²

Laylat Al-Qadr – Signs

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ سَأَلْتُهُ عَنْ عَلَامَةٍ لَيْلَةِ الْقَدْرِ فَقَالَ عَلَامَتُهَا أَنْ تَطْيِبَ رِيحُهَا وَ إِنْ كَانَتْ فِي بَرْدٍ دَفِئَتْ وَ إِنْ كَانَتْ فِي حَرٍّ بَرَدَتْ فَطَابَتْ

³¹ Al Kafi – V 4 – The Book of Fasts Ch 69 H 2

³² Tafseer Noor Al Saqalayn – CH 97 H 105

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 5th Imam^{-asws}), said, 'I asked him^{-asws} about a sign of the Night of the Pre-determination. So, he^{-asws} said: 'It's sign is that is wind is aromatic; and if it was during the cold (winter) it warms, and if it was during the hot (summer), it cools, and is pleasant'.

قَالَ وَ سُئِلَ عَنْ لَيْلَةِ الْقَدْرِ فَقَالَ تَنْزِلُ فِيهَا الْمَلَائِكَةُ وَ الْكَتَبَةُ إِلَى السَّمَاءِ الدُّنْيَا فَيَكْتُبُونَ مَا يَكُونُ فِي أَمْرِ السَّنَةِ وَ مَا يُصِيبُ الْعِبَادَ وَ أَمْرُهُ عِنْدَهُ مَوْفُوفٌ لَهُ وَ فِيهِ الْمَشِيئَةُ فَيَقْدِرُ مِنْهُ مَا يَشَاءُ وَ يُؤَخِّرُ مِنْهُ مَا يَشَاءُ وَ يَخُو وَ يُثَبِّتُ وَ عِنْدَهُ أُمُّ الْكِتَابِ .

He (the narrator) said, 'And I asked him^{-asws} about the Night of Pre-determination, so he^{-asws} said: 'The Angels and the Scribes descend therein to the sky of the world, so they are writing what is to transpire regarding the matters of the year, and what would be hitting the servants. And, its Command is Reserved for Him^{-azwj}, and in it is the Desire. So, He^{-azwj} Brings forwards from it whatever He^{-azwj} so Desires to, and He^{-azwj} Delays from it whatever He^{-azwj} so Desires to, and: **Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39]**'.³³

Laylat Al-Qadr – The Sunnah during it

محمد بن يحيى عن احمد محمد عن عثمان بن عيسى عن سماعة عن ابي عبد الله عليه السلام قال في حديث طويل: وغسل ليلة احدى وعشرين وغسل ليلة ثلاث وعشرين سنة لا تركها، فانه يرجى في احدىهن ليلة القدر.

Muhammad Bin Yahya, from Ahmad Muhammad Bin Usman Bin Isa, from Sama'at:

'Abu Abdullah^{-asws}, in a lengthy Hadeeth, having said: 'And bathing in the night of the twenty-first and bathing in the night of the twenty-third is Sunnah. Do not leave it, for in one of them returns the Night of Pre-determination (Laylat Al-Qadr)'.³⁴

VERSE 2

وَ مَا أَذْرَاكَ مَا لَيْلَةُ الْقَدْرِ {2}

And what will make you comprehend what is the Night of Al-Qadar? [97:2]

Descent of the Holy Quran

على بن ابراهيم عن ابيه عن عبد الله بن المغيرة عن عمر الشامي عن ابي عبد الله عليه السلام قال: ان الشهور عند الله اثنا عشر شهرا في كتاب الله يوم خلق السموات ولا ارض فغرة الشهور شهر الله عز ذكره، وهو شهر رمضان وقلب شهر رمضان ليلة القدر، ونزل القرآن في اول ليلة من شهر رمضان، فاستقبل الشهر بالقرآن.

Ali Bin Ibrahim, from his father, from Abdullah Bin Mugheira, from Umar Al-Shaamy, who has said:

³³ Al Kafi – V 4 – The Book of Fasts Ch 69 H 3

³⁴ Tafseer Noor Al Saqalayn – CH 97 H 60

'Abu Abdullah^{-asws} said: 'The months with Allah^{-azwj} are twelve in the Book of Allah^{-azwj}, on the day of the Creation of the heavens and the earth took place in the month Mentioned by Allah^{-azwj}, and this is the Month of Ramadhan, and the heart of the month of Ramadhan is the Night of Pre-determination (Laylat Al-Qadr), and the Quran descended in the first night of the Month of Ramadhan. Therefore welcome the Month by the Quran (reciting it).'³⁵

Descent of the Wilayah of Amir Al-Momineen^{-asws}

في كتاب معاني الاخبار باسناده إلى المفضل بن عمر قال ذكر أبو عبد الله عليه السلام أنا أنزلناه في ليلة القدر قال: ما أبين فضلها على المشهود

In the book Ma'any Al-Akhbaar, by his chain going up to Al-Mufazzal-Ibn Umar, who said:

'Abu Abdullah^{-asws} mentioned: ***Surely We Revealed it during the Night of Pre-determination [97:1]*** (Surah Al-Qadr) he^{-asws} said: 'It's merit has not been clarified upon the witnessed (people)'.

قال: قلت: و أي شيء فضلها ؟ قال: نزلت ولاية امير المؤمنين عليه السلام فيها،

He (the narrator) said, 'I said, 'And which of its merits is that?' He^{-asws} said: 'The Wilayah of the Amir Al-Momineen^{-asws} has Descended during it.'

قلت: في ليلة القدر التي نزل فيها في شهر رمضان ؟ قال: نعم هي ليلة قدرت فيها السموات والارض، و قدرت ولاية امير المؤمنين عليه السلام فيها.

I said, 'In the Night of Predestination (Laylat Al-Qadr) which returns to us in the Month of Ramadhan?' He^{-asws} said: 'Yes, it is the Night in which Decisions are made in the skies and the earth, and Awarding of the Wilayah of the Amir Al-Momineen^{-asws} is during it.'³⁶

في كتاب معاني الاخبار باسناده إلى الاصمغ بن نباتة عن علي بن أبيطالب عليه السلام قال: قال رسول الله صلى الله عليه وآله: يا علي أتدرى ما معنى ليلة القدر ؟ فقلت: يا رسول الله، فقال: ان الله تبارك وتعالى قدر فيها ما هو كائن إلى يوم القيامة، فكان فيما قدر عزوجل ولايتك وولاية الائمة من ولدك إلى يوم القيامة.

In the book Ma'any Al-Akhbaar, by his chain going up to Al-Asbagh Bin Nabata, who has narrated:

'Ali^{-asws} Bin Abu Talib^{-asws} said that the Rasool-Allah^{-saww} said: 'O Ali^{-asws}! Do you^{-asws} know what the meaning of the Night of Predestination (Laylat Al-Qadr) is?' I^{-asws} said: '(Tell me^{-asws}), O Rasool-Allah^{-saww}.' He^{-saww} said: 'Surely, Allah^{-azwj} has Destined therein what is to transpire up to the Day of Judgement. In that He^{-azwj} has Destined your^{-asws} Wilayah and the Wilayah of the Imams^{-asws} from your^{-asws} sons^{-asws} up to the Day of Judgement.'³⁷

Descent of Al-Qaim^{-asws}

في كتاب كمال الدين وتمام النعمة باسناده إلى حكيمة عمة ابي محمد الحسن عليه السلام انها قالت امرني أبو محمد عليه السلام بالمبيت عنده ليلة ولد القائم عليه السلام، فكننت مع نرجس ام القائم عليه السلام فلم ازل ارقبها إلى وقت طلوع الفجر وهي نائمة بين يدي لا تغلب جنباً عن جنب إلى

³⁵ Tafseer Noor Al Saqalayn – Ch 97 H 28

³⁶ Tafseer Noor Al Saqalayn – Ch 97 H 23

³⁷ Tafseer Noor Al Saqalayn – Ch 97 H 80

جنب، حتى إذا كان آخر الليل وقت الفجر وثبت فزعة فضمتها إلى صدري وسميت عليها فصاح إلى أبو محمد عليه السلام وقال: اقرأني عليها انا انزلناه في ليلة القدر،

In the book Kamaal Al-Deen Wa Tamaam Al-Ne'ma, by his chain going up to

Hakima^{-asws}, mother^{-asws} of Abu Muhammad Al-Hassan^{-asws} (Al-Askari^{-asws}), he (the narrator) said: 'Abu Muhammad^{-asws} ordered me^{-as} to stay overnight as Al-Qaim^{-asws} was to descend during this night. I^{-asws} was with Narjis^{-asws} mother^{-asws} of Al-Qaim^{-asws}. I^{-asws} stayed near her^{-asws} up to the time of the break of dawn, and she^{-asws} was asleep in front of me^{-asws}, not turning from side to side, until it was the time at the end of the night and the time of dawn, and I heard Abu Muhammad^{-asws} calling out and said: 'Recite to her: **Surely, We Revealed it during the Night of Pre-determination [97:1]** (Surah Al-Qadr)!'

فأقبلت اقرأ عليها وقلت لها: ما حالك؟ قالت: ظهر بي الامر الذي اخبرك به مولاي،

I^{-asws} went to her^{-asws} and recited it to her^{-asws} as he^{-asws} had ordered me^{-asws} to, and said to her^{-asws}, 'What is your^{-asws} condition?' She^{-asws} said, 'The affair which my^{-asws} Master^{-asws} had informed you^{-asws} of has become apparent'.

فأقبلت اقرأ عليها كما امرني فأجابني الجنين من بطنها يقرأ مثل ما اقرأ وسلم على

I^{-asws} went near to her^{-asws} and recited it as he^{-asws} had ordered me^{-asws} to. The child^{-ajfi} also recited the like of what I^{-asws} had recited and greeted me^{-asws}.

قالت حكيمة: ففرغت لما سمعت والحديث طويل اخذنا منه موضع الحاجة.

Hakima^{-asws} said, 'When I^{-asws} heard that, I^{-asws} got scared.' And the Hadeeth is lengthy and we have taken the necessary subject as needed.³⁸

Nullification of Satanic deeds

وعنه صلى الله عليه وآله قال: ان الشيطان لا يخرج في هذه الليلة حتى يضئ فجرها: ولا يستطيع فيها ان ينال احدا بخبل أو داء أو ضرب من ضروب الفساد، و لا ينفذ فيه سحر ساحر.

And he^{-saww} said: 'Surely the Satan^{-la} does not come out during this Night until the illumination of its dawn, and no one is able to be affected by dementia, or disease, or being struck by the striking of corruption, and the sorcery of the sorcerer becomes ineffective.'³⁹

Special Proclamation during Laylat Al-Qadr

في تحذيب الاحكام أبو الصباح الكنانى عن ابي عبد الله عليه السلام قال: إذا كان ليلة القدر نادى مناد، تلك الليلة من بطنان العرش: ان الله تعالى قد غفر لمن اتى قبر الحسين عليه السلام في هذه الليلة.

³⁸ Tafseer Noor Al Saqalayn – Ch 97 H 19

³⁹ Tafseer Noor Al Saqalayn – Ch 97 H 15

In *Tehzeeb Al-Ahkaam*, Abu Al-Sabaah Al-kanany, who has said:

‘Abu Abdullah^{-asws} said: ‘Whenever it is the Night of Pre-determination (Laylat Al-Qadr), a Caller calls out during that night from the middle of the Throne: ‘Surely, Allah^{-azwj} has Forgiven the one who came to the grave of Al-Husayn^{-asws} during this night’.⁴⁰

Overall explanation

قال: و قال رجل لأبي جعفر (عليه السلام): يا بن رسول الله، لا تغضب علي. قال: «لماذا؟». قال: لما أريد أن أسألك عنه. قال: «قل». قال: و لا تغضب. قال: «و لا أغضب». قال: أ رأيت قولك في ليلة القدر، تنزل الملائكة و الروح فيها إلى الأوصياء، يأتونهم بأمر لم يكن رسول الله (صلى الله عليه و آله) قد علمه، [أو يأتونهم بأمر كان رسول الله (صلى الله عليه و آله) يعلمه] و قد علمت أن رسول الله (صلى الله عليه و آله) مات و ليس من علمه شيء إلا و علي (عليه السلام) له واع؟

And a man said to Abu Ja’far^{-asws}, ‘O son^{-asws} of the Rasool-Allah^{-saww}, do not be angry with me.’ He^{-asws} said: ‘Why?’ He said, ‘Because of what I am about to ask you^{-asws}.’ He^{-asws} said: ‘And I will not be angry.’ He said, ‘And do not be angry, for I have seen your^{-asws} statement regarding the Night of Pre-determination (Laylat Al-Qadr), that the Angels and the Spirit descend during it upon the successors^{-asws}. Do they bring to them^{-asws} the affairs that the Rasool-Allah^{-saww} did not have the knowledge of, or do they bring to them^{-asws} the affairs that the Rasool-Allah^{-saww} did know of, and from what I know, the Rasool-Allah^{-saww} passed away, and there was nothing from his^{-saww} knowledge but it was preserved with Ali^{-asws}?’

قال أبو جعفر (عليه السلام): «ما لي و ما لك أيها الرجل، و من أدخلك علي؟» قال: أدخلني عليك القضاء لطلب الدين،

Abu Ja’far^{-asws} said: ‘What is it to me^{-asws} and what is it to you, O man, and from where have you come to me?’ He said, ‘I have come to you^{-asws} for fulfilling the seeking of the Religion.’

قال: «فانهم ما أقول لك، إن رسول الله (صلى الله عليه و آله) لما أسري به لم يهبط حتى أعلمه الله جل ذكره علم ما قد كان و ما سيكون، و كان كثير من علمه ذلك جملاً يأتي تفسيرها في ليلة القدر، و كذلك كان علي بن أبي طالب (عليه السلام) قد علم جمل العلم، و يأتي تفسيره في ليالي القدر، كما كان مع رسول الله (صلى الله عليه و آله)».

He^{-asws} said: ‘Understand what I^{-asws} say to you. Surely, the Rasool-Allah^{-saww}, when he^{-saww} went on ascension (Me’raaj), did not come down until Allah^{-azwj} had Taught him^{-saww} about all that had transpired and all that has yet to transpire, and that was a lot from His^{-azwj} Knowledge that was in a summary, the detail of which was to come during the Night of Predestination (Laylat Al-Qadr), and similarly Ali^{-asws} Bin Abu Talib^{-asws} had the total knowledge, and its detail came during the Night of Predestination (Laylat Al-Qadr), as was with the Rasool-Allah^{-saww}.’

قال السائل: أو ما كان في الجمل تفسيره؟ قال: «بلى، و لكنه إنما يأتي بالأمر من الله تبارك و تعالى في ليالي القدر إلى النبي (صلى الله عليه و آله) و إلى الأوصياء: افعل كذا و كذا، لأمر قد كانوا علموه، أمروا كيف يعملون فيه».

The questioner said, ‘Or was there no explanation of the summary available?’ He^{-asws} said: ‘Yes, but the affairs come from Allah^{-azwj} Blessed and Exalted during the Night of Pre-

⁴⁰ Tafseer Noor Al-Saqalayn – Ch 97 H 9 (Extract)

determination (Laylat Al-Qadr) to the Prophet^{-saww} and to the successors^{-asws}: "Do such and such act", the Command that they knew about, and the Command was how to go about it.'

قلت: فسر لي هذا؟ قال: «لم يمض رسول الله (صلى الله عليه وآله) إلا حافظاً لجملة العلم و تفسيره». قلت: فالذي كان يأتيه في ليالي القدر، علم ما هو؟ قال: «الأمر و اليسر فيما كان قد علم».

The man said, 'Can you explain this to me?' He^{-asws} said: 'Rasool-Allah^{-saww} did not pass away but after preserving the total knowledge and its explanation.' The man said, 'That which came to him during the Night of Pre-determination (Laylat Al-Qadr), what knowledge was that?' He^{-asws} said: 'The Command and the easiness in what he^{-saww} already knew about.'

قال السائل: فما يحدث لهم في ليالي القدر علم سوى ما علموا؟ قال: «هذا مما أمروا بكتمانه، و لا يعلم تفسير ما سألت عنه إلا الله عز و جل».

The questioner said, 'What happens to them^{-asws} during the *Night of Predestination* (Laylat Al-Qadr), is it the knowledge other than what they^{-asws} already knew?' This is what they^{-asws} have been Ordered to conceal, and no one knows the detail of that which you have asked except Allah^{-azwj} Mighty and Majestic.'

قال السائل: فهل يعلم الأوصياء ما لا يعلم الأنبياء؟ قال: «لا، و كيف يعلم وصي غير علم ما أوصي إليه؟».

The questioner said, 'Do the successors^{-asws} know that which the Prophets^{-as} did not?' He^{-asws} said: 'No, and how can the successor^{-asws} know any knowledge other than what has been bequeathed to him^{-asws}?'

قال السائل: فهل يسعنا أن نقول: إن أحدا من الوصاة يعلم ما لا يعلم الآخر؟ قال: «لا، لم يمض نبي إلا و علمه في جوف وصيه، و إنما تنزل الملائكة و الروح في ليلة القدر بالحكم الذي يحكم به بين العباد».

The questioner said, 'Can we say that one from the successors^{-asws} knows what the other successor^{-asws} does not know?' He^{-asws} said: 'No, no Prophet^{-as} passes away but his^{-as} knowledge gets known to the successor^{-asws}, and it is on him^{-asws} that the Angels descend, and the Spirit during the Night of Pre-determination (Laylat Al-Qadr) with the Judgements by which he^{-asws} will judge among the servants.'

قال السائل: و ما كانوا علموا ذلك الحكم؟ قال: «بلى، قد علموه، و لكنهم لا يستطيعون إمضاء شيء منه حتى يؤمروا في ليالي القدر كيف يصنعون إلى السنة المقبلة».

The questioner said, 'Did they^{-asws} know of that Judgement?' He^{-asws} said: 'Yes, they^{-asws} knew, but they^{-asws} did not know of the method carrying anything out from it until they^{-asws} are Commanded for it during the Night of Pre-determination (Laylat Al-Qadr), until the next year.'

قال السائل: يا أبا جعفر، لا أستطيع إنكار هذا؟ قال أبو جعفر (عليه السلام): «من أنكره فليس منا».

The questioner said, 'O Abu Ja'far^{-asws}, Can I not deny this?' Abu Ja'far^{-asws} said: 'One who denies this is not from us^{-asws}.'

قال السائل: يا أبا جعفر، أ رأيت النبي (صلى الله عليه و آله) هل كان يأتيه في ليالي القدر شيء لم يكن علمه؟

The questioner said, 'O Abu Ja'far^{-asws}, Do you^{-asws} think that the Prophet^{-saww} received something during the Night of Pre-determination (Laylat Al-Qadr) which he had no knowledge of previously?'

قال: «لا يحل لك أن تسأل عن هذا، أما علم ما كان و ما يكون؟ فليس يموت نبي و لا وصي إلا و الوصي الذي بعده يعلمه، أما هذا العلم الذي تسأل عنه، فإن الله عز و جل أبي أن يطلع الأوصياء عليه إلا أنفسهم».

He^{-asws} said: 'It is not permissible for you to ask about this. As for the knowledge of the past and the future, no Prophet^{-as} passes away or the successor^{-asws} except that the successor^{-asws} after him^{-asws} gets to know it all, and as for the knowledge that you have asked about, Allah^{-azwj} Mighty and Majestic Disdains that the successors^{-asws} will tell anyone about it except to themselves^{-asws}.'

قال السائل: يا بن رسول الله، كيف أعرف أن ليلة القدر تكون في كل سنة؟ قال: «إذا أتى شهر رمضان فأقرأ سورة الدخان في كل ليلة مائة مرة، فإذا أنت ليلة ثلاث و عشرين فإنك ناظر إلى تصديق الذي سألت عنه».

The questioner said, 'O son^{-asws} of the Rasool-Allah^{-saww}, how do I recognise the Night of Pre-determination taking place every year?' He^{-asws} said: 'When the month of Ramadhan comes, recite the Chapter *Al-Dukhan* one hundred times every night. When the twenty third night comes up, you will see the verification of that which you have asked for.'⁴¹

VERSE 3

لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ {3}

The Night of Al-Qadar is better than a thousand months [97:3]

The value of deeds is a thousand times over

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالُوا قَالَ لَهُ بَعْضُ أَصْحَابِنَا قَالَ وَ لَا أَعْلَمُهُ إِلَّا سَعِيداً السَّمَّانَ كَيْفَ يَكُونُ لَيْلَةُ الْقَدْرِ خَيْراً مِنْ أَلْفِ شَهْرٍ قَالَ الْعَمَلُ فِيهَا خَيْرٌ مِنَ الْعَمَلِ فِي أَلْفِ شَهْرٍ لَيْسَ فِيهَا لَيْلَةُ الْقَدْرِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from someone else,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'One of our companions said, and I don't know (who it was) except for Saeed Al-Samman, 'How come the Night of Pre-determination happens to be better than a thousand months?' He^{-asws} said: 'The deeds therein are better than the deeds during a thousand months wherein is no Night of Pre-determination'.⁴²

⁴¹ (الكافي 1: 8 / 195).

⁴² Al Kafi – V 4 – The Book of Fasts Ch 69 H 4

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنِ الْفُضَيْلِ وَ زُرَّارَةَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ حُمْرَانَ أَنَّهُ سَأَلَ أَبَا جَعْفَرٍ (عليه السلام) قُلْتُ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ أَيْ شَيْءٍ عَنِّي بِذَلِكَ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Al Fuzayl, and Zurara, and Muhammad Bin Muslim,

‘From Humran who asked Abu Ja’far^{-asws} saying, ‘**The Night of Pre-determination is better than a thousand months [97:3]**. Which thing is Meant by that?’

فَقَالَ الْعَمَلُ الصَّالِحُ فِيهَا مِنَ الصَّلَاةِ وَ الزَّكَاةِ وَ أَنْوَاعِ الْخَيْرِ خَيْرٌ مِنَ الْعَمَلِ فِي أَلْفِ شَهْرٍ لَيْسَ فِيهَا لَيْلَةُ الْقَدْرِ

So he^{-asws} said: ‘The righteous deeds therein, from the Salat, and the Zakat, and the variety of the goodness, is better than the deed during a thousand months wherein is not Night of Pre-determination.

وَ لَوْ لَا مَا يُضَاعَفُ اللَّهُ تَبَارَكَ وَ تَعَالَى لِلْمُؤْمِنِينَ مَا بَلَغُوا وَ لَكِنَّ اللَّهَ يُضَاعِفُ لَهُمُ الْحَسَنَاتِ بِحُبِّنَا .

And, had Allah^{-azwj} Blessed and Exalted not Multiplied it for the Momineen, they would not have reached (success). But, Allah^{-azwj} Multiplies the Rewards for them through (having) our^{-asws} love’.⁴³

The dream of Rasool-Allah^{-saww}

في سند الصحيفة السجادية عن أبي عبد الله عليه السلام قال: ان أبي حدثني عن أبيه عن جده عن علي عليه السلام ان رسول الله صلى الله عليه وآله اخذته نعسة وهو على منبره فرأى في منامه رجالا ينزون على منبره نزو القردة يردون الناس على أعقابهم القهقري

In a link Al-Sahifa Al-Sajjadiya, who has narrated:

‘Abu Abdullah^{-asws} has said that my^{-asws} father^{-asws} narrated to me^{-asws} from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} from Ali^{-asws} that the Rasool-Allah^{-saww} brought him^{-asws} near whilst he^{-saww} was on the pulpit, that he^{-saww} had seen in his^{-saww} dream that men were jumping on his^{-saww} Pulpit like the jumping of the monkeys, reverting the people backwards and the people were responding and turning.

فاستوى رسول الله صلى الله عليه وآله جالسا والحزن يعرف في وجهه، فأتاه جبرئيل عليه السلام قال: يا جبرئيل أعلی عهدي يكونون وفي زماني؟ قال: لا ولكن تدور رحى الاسلام من مهاجرك فتلبث بذلك عشرا، ثم تدور رحى الاسلام على رأس خمس وثلاثين من مهاجرك فتلبث بذلك خمسا، ثم لا بد من رحى ضلالة هي قائمة على قطبها ثم ملك الفراعنة،

Rasool-Allah^{-saww} sat down, and grief was apparent from his^{-saww} face. So Jibraeel^{-as} came to him^{-saww}. He^{-saww} said: ‘O Jibraeel^{-as}, is this going to happen during my^{-saww} era?’ He said (Allah^{-azwj} Says): ‘No, but Islam will rage on and soon afterwards ten of your^{-saww} Emigrants will adopt that. Then Islam will rage on and thirty-five heads from your^{-saww} Emigrants and five of them will adopt that. Then this ignorance will not change and become established and they^{-la} will become kings like the Pharaohs used to be.’

⁴³ Al Kafi – V 4 – The Book of Fasts Ch 69 H 6

قال: وأنزل الله تعالى في ذلك " انا انزلناه في ليلة القدر * ليلة القدر خير من ألف شهر " يملكها بنو امية ليس فيها ليلة القدر،

He^{-asws} said: 'And Allah^{-azwj} the Exalted Sent down regarding that: ***Surely We revealed it during the Night of Pre-determination [97:1] The Night of Pre-determination is better than a thousand months [97:3]*** – than that the clan of Umayya^{-la} rule in, which do not contain the Night of Pre-determination'.

قال: فاطلع الله عزوجل نبيه صلى الله عليه وآله ان بنى امية تملك سلطان هذه الامة، وملكها طول هذه المدة، فلو طاولتهم الجبال لطالوا عليها حتى يأذن الله تعالى بزوال ملكهم، وهم في ذلك يستشعرون عداوتنا اهل البيت وبغضنا اخبر الله نبيه بما يلقي اهل بيت محمد وأهل مودتهم وشيعتهم منهم في ايامهم وملكهم.

He^{-asws} said: 'Allah^{-azwj} Made his^{-azwj} Prophet^{-saww} to foresee that the clan of Umayya^{-la} will rule over this community as sultans, and their government will be of a long duration, and if they^{-la} were to call out to the mountain it would follow them, until by the Permission of Allah^{-azwj} their kingdom will decline, and during that they^{-la} will exhibit their^{-la} animosity toward us^{-asws} the People of the Household^{-asws}, and hatred towards us^{-asws} which Allah^{-azwj} Informed His^{-azwj} Prophet^{-saww} of, what they will mete out to the People^{-asws} of the House of Muhammad^{-saww} and the people who have affection for them^{-asws} and their^{-asws} Shias during their^{-la} days and rule.'⁴⁴

Distribution of sustenance

و عنه: عن محمد بن يحيى، عن محمد بن أحمد، عن محمد بن عيسى، عن أبي عبد الله المؤمن، عن إسحاق بن عمار، قال: سمعته يقول و ناس يسألونه، يقولون: إن الأرزاق تقسم ليلة النصف من شعبان؟ قال: فقال: «لا والله، ما ذاك إلا في ليلة تسع عشرة من شهر رمضان و إحدى و عشرين و ثلاث و عشرين،

And from him, from Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Isa, from Abu Abdullah Al-Momin, from Is'haq Bin Amaar who said:

'I heard him^{-asws} say, and the people questioned him^{-asws} saying, 'As for the sustenance, it gets divided on the night of the middle of Shaban?' He^{-asws} said: 'No, By Allah^{-azwj}! That does not happen except in the night of nineteenth of the month of Ramadhan, and the twenty-first, and the twenty-third.

فإنه في ليلة تسع عشرة يلتقي الجمعان، و في ليلة إحدى و عشرين يفرق كل أمر حكيم، و في ليلة ثلاث و عشرين يمضي ما أراد الله عز و جل من ذلك، و هي ليلة القدر التي قال الله جل و عز حَيَّرَ مِنْ أَلْفِ شَهْرٍ.

In the night of the nineteenth the two armies meet, and in the night of the twenty-first every affair is made distinct, and in the night of the twenty-third Allah^{-azwj} Mighty and Majestic Proceeds with Whatever He^{-azwj} Intends to, and this is the Night of Predestination (Laylat Al-Qadr). Allah^{-azwj} Mighty and Majestic has Said: ***is better than a thousand months [97:3]***'.

⁴⁴ Tafseer Noor Al Saqalayn – Ch 97 H 44

قال: قلت: ما معنى قوله: «يلتقي الجمعان؟» قال: «يجمع الله فيها ما أراد من تقديمه و تأخيره و إرادته و قضائه». قال: قلت: فما معنى يحضيه في ثلاث و عشرين؟

I said, 'What is the meaning of the words 'the two armies meet'? He^{-asws} said: 'Allah^{-azwj} Gathers together therein of what He^{-azwj} Intends from the one to be forwarded, and/or to be delayed, and His^{-azwj} Judgements.' I said, 'What is the meaning of 'He^{-azwj} Proceeds in the twenty-third?'

قال: «إنه يفرق في ليلة إحدى و عشرين إمضاؤه، و يكون له فيه البدء، فإذا كانت ليلة ثلاث و عشرين أمضاه، فيكون من المحتوم الذي لا يبدو [له] فيه تبارك و تعالى».

He^{-asws} said: 'He^{-azwj} Makes distinct in the night of the twenty first and Goes ahead with it, if there is something to take place, and it is the night of the twenty third, He^{-azwj} goes ahead with it, and it is inevitable that it takes place, although it may not seem so, by the Blessed and Exalted.'⁴⁵

وباسناده إلى عبد الله بن عبد الله عن رجل عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله لما حضر شهر رمضان وذلك في ثلاث بقين من شعبان قال لبلال: ناد في الناس، فجمع الناس ثم صعد المنبر فحمد الله وأثنى عليه ثم قال: ايها الناس ان هذا الشهر قد خصكم الله به وحضركم وهو سيد الشهور ليلة فيه خير من الف شهر.

And by his chain going up to Abdullah Bin Abdullah, from a man, who has said:

'Abu Ja'far^{-asws} said that the Rasool-Allah^{-saww} said, when the Month of Ramazan presents itself, and that was when there remained three days of Shaban, said to Bilal^{-as}: 'Call the people!' The people gathered, then he^{-saww} ascended the Pulpit, Praised Allah^{-azwj} and Extolled Him^{-azwj}, then said: 'O you People! Surely, this is the Month which Allah^{-azwj} has Specialised you by it, and it is presenting to you, and it is the Chief of the months. There is a night in it which is better than a thousand months'.⁴⁶

VERSES 4 & 5

تَنْزِلُ الْمَلَائِكَةُ وَ الرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ {4}

The Angels and the Spirit are descending during it by Permission of their Lord regarding every matter [97:4]

سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ {5}

(They say) Salam! It is such until emergence of the dawn [97:5]

⁴⁵ (الكافي 4: 158 / 8).

⁴⁶ Tafseer Noor Al Saqalayn – Ch 97 H 31

The continuation of the Night of Pre-determination

وعن الصادق عليه السلام أنه قال: إنها باقية إلى يوم القيامة، لأنها لو رفعت لارتفع القرآن بأجمعه، لأن فيها " تنزل الملائكة والروح ". وقال سبحانه بلفظ المستقبل، ولم يقل " نزل " بلفظ الماضي.

And from Al-Sadiq^{-asws}, that he^{-asws} said: 'It will be remaining (keep occurring) up to the Day of Judgement, because had it been Lifted, the whole of the Quran would be Lifted, because in it is: **The Angels and the Spirit are descending during it [97:4]**, and the Glorious has used the word in future tense, and did not Say "Came down", by the word in the past tense.

وذلك حق، لأنها لا تجي لقوم دون قوم، بل لسائر الخلق، فلا بد من رجل تنزل عليه الملائكة والروح فيها بالامر المحتوم في ليلة القدر في كل سنة،

And that is truth, because it is not for one community but for all other communities. It is for the all of the creation. There needs to be a man on whom the Angels and the Spirit descend on with the inevitable Commands during the Night of Pre-determination (Laylat Al-Qadr) in every year.

ولو لم يكن كذلك لم يكن بكل أمر. ففي زمن النبي صلى الله عليه وآله كان هو المنزل عليه، ومن بعده على أوصيائه أولهم أمير المؤمنين وآخرهم القائم عليهم السلام وهو المنزل عليه إلى يوم القيامة، لأن الأرض لا تخلو من حجة الله عليها، وهو الحجة الباقية إلى يوم القيامة عليه وعلى آياته أفضل الصلاة التامة.

And, had it not been like that, it would not happen with 'every matter'. In the era of the Prophet^{-saww} these Came down upon him^{-saww}, and after him^{-saww} on his^{-saww} successors^{-asws}, the first of whom is the Amir Al-Momineen^{-asws}, and the last of them is *Al-Qaim*^{-asws}, and these will Come down upon him^{-asws} up to the Day of Judgement, for the earth cannot be empty of the Divine Authority of Allah^{-azwj} on it, and he^{-asws} is the Divine Authority that would remain up to the Day of Judgement. Upon him^{-asws} and upon his^{-asws} forefathers are the best of the greetings.⁴⁷

The Angels and the (Holy) Spirit

سعد بن عبد الله: عن أحمد بن الحسين، عن المختار بن زياد البصري، عن محمد بن سليمان، عن أبيه، عن أبي بصير، قال: كنت مع أبي عبد الله (عليه السلام)، فذكر شيئاً من أمر الإمام إذا ولد، فقال: «استوجب زيادة الروح في ليلة القدر».

Saeed Bin Abdullah, from Ahmad Al-Husayn, from Al-Mukhtar Bin Ziyad Al-Basry, from Muhammad Bin Suleyman, from his father who said:

'I was with Abu Abdullah^{-asws}, and he^{-asws} mentioned something about the affair of the Imam^{-asws} when he^{-asws} is born. He^{-asws} said: 'It obligates an increase with the Spirit during the Night of Predetermination (Laylat Al-Qadr).'

فقلت له: جعلت فداك، أليس الروح جبرئيل؟ فقال: «جبرئيل من الملائكة، و الروح [خلق] أعظم من الملائكة، أليس الله عز و جل يقول: تَنْزِيلُ الْمَلَائِكَةِ وَ الرُّوحُ؟».

⁴⁷ Taweel Al Ayaat – Ch 97 H 7

I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Is not the Spirit Jibraeel^{-as}?' He^{-asws} said: 'Jibraeel^{-as} is from the Angels, and the Spirit is a creation greater than the Angels, has not Allah^{-azwj} Said: ***The Angels and the Spirit descend during it by Permission of their Lord, of every matter [97:4]***?⁴⁸

Descent unto Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}

وروي عن محمد بن جمهور، عن صفوان، عن عبد الله بن مسكان عن أبي بصير، عن أبي عبد الله عليه السلام قال: " تنزل الملائكة والروح فيها بإذن ربه (أي من عند ربه) على محمد وآل محمد بكل أمر سلام.

And it has been reported from Muhammad Bin Jamhour, from Safwaan, from Abdullah Bin Muskaan, from Abu Baseer, who has said:

'Abu Abdullah^{-asws} said: 'The Words of the Mighty and Majestic: ***The Angels and the Spirit descend during it by Permission of their Lord, of every matter [97:4]***, i.e. from the Presence of their Lord^{-azwj}, unto Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww} with every matter, (saying): 'Salam!'⁴⁹

و عنه: عن أحمد بن هوزة، عن إبراهيم بن إسحاق، عن عبد الله بن حماد، عن أبي يحيى الصنعاني، عن أبي عبد الله (عليه السلام)، قال: سمعته يقول: «قال لي أبي محمد: قرأ علي بن أبي طالب (عليه السلام) إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ و عنده الحسن و الحسين (عليهما السلام) فقال له الحسين (عليه السلام): يا أبتاه، كان بها من فيك حلاوة.

And from him, from Ahmad Bin Howza, from Ibrahim Bin Is'haq, from Abdullah Bin Hamaad, from Abu Yahya Al-Sana'any, who has said:

'Abu Abdullah^{-asws} says that Ali^{-asws} Bin Abu Talib^{-asws} recited: ***Surely We Revealed it during the Night of Pre-determination [97:1]*** (Surah Al-Qadr), and with him^{-asws} were Al-Hassan^{-asws} and Al-Husayn^{-asws}. Al-Husayn^{-asws} said to him^{-asws}: 'O father^{-asws}, there was a sweetness in you^{-asws}.'

فقال له: يا بن رسول الله و ابني، أعلم أي أعلم فيها ما لا تعلم، إنما لما أنزلت بعثت إلي جدك رسول الله (صلى الله عليه و آله) فقرأها علي، ثم ضرب على كتفي الأيمن، و قال: يا أخي و وصيي و وليي على أمتي بعدي، و حرب أعدائي إلى يوم يبعثون، هذه السورة لك من بعدي، و ولديك من بعدك،

He^{-asws} said to him^{-asws}: 'O son^{-asws} of the Rasool-Allah^{-saww} and my^{-asws} son^{-asws}, know about this that which I^{-asws} did not tell (before). When this was Revealed, your^{-asws} grandfather^{-saww} the Rasool-Allah^{-saww} sent for me^{-asws} and recited it to me^{-asws}, then struck my^{-asws} right shoulder and said: 'O my^{-saww} brother, and my^{-saww} successor^{-asws}, and my^{-saww} guardian to my^{-saww} community after me^{-saww}, and warrior against my^{-saww} enemies until the day of Resurrection, this is the Chapter to you^{-asws} after me^{-saww}, and to your^{-asws} sons^{-asws} after you^{-asws}.'

⁴⁸ (بصائر الدرجات: 4 / 484).

⁴⁹ Taweel Al Ayaat – Ch 97 H 2

إن جبرئيل أخي من الملائكة حدث لي أحداث أمّتي في سنتها، وإنه ليحدث ذلك إليك كأحداث النبوة، و لها نور ساطع في قلبك و قلوب أوصيائك إلى مطلع فجر القائم».

Jibraeel^{-as} is my^{-saww} brother from the Angels who narrated to me^{-saww} the events of my^{-saww} community for this year, and these will be to you^{-asws} similar prophecies, and will be a bright light in your^{-asws} heart and the hearts of your^{-asws} successors^{-asws} up to the break of existing dawn.⁵⁰

محمد بن يحيى عن احمد بن محمد بن عيسى ومحمد بن ابي عبد الله ومحمد ابن الحسن عن سهل بن زياد جميعا عن الحسن بن العباس بن الجريش عن ابي جعفر الثاني عليه السلام ان امير المؤمنين عليه السلام قال: لابن العباس ان ليلة القدر في كل سنة، و انه ينزل في تلك الليلة امر السنة، ولذلك الامر ولاة بعد رسول الله صلى الله عليه وآله

Muhammad Bin Yahya, from Ahmad Bin Muhammad bin Isa and Muhammad Bin Abdullah and Muhammad Ibn Al-Hassan, from Sahl Bin Ziyad altogether, from Al-Hassan Bin Al-Abbas Bin Al-Jareysh, who has said:

‘Abu Ja’far the Second^{-asws} says that Amir Al-Momineen^{-asws} said to Ibn Abbas: ‘Surely the Night of Pre-determination (Laylat Al-Qadr) is in every year, and therein Come down during that Night the matters for the year, and that is the matter of Al-Wilayah after the Rasool-Allah^{-saww}.’

فقال ابن عباس: من هم ؟ قال: انا واحد عشر من صلي.

Ibn Abbas said, ‘Who is he^{-asws}?’ He^{-asws} said: ‘I^{-asws}, and eleven from my^{-asws} descendants.’⁵¹

محمد بن الحسن عن محمد بن أسلم عن علي بن أبي حمزة عن أبي الحسن عليه السلام قال: سمعته يقول: مامن ملك يهبطه الله في امر ما يهبطه الا بدأ بالامام فعرض ذلك عليه وان مختلف الملائكة من عند الله تبارك وتعالى إلى صاحب هذا الامر.

Muhammad Bin Al-Hassan, from Muhammad Bin Aslam, from Ali Bin Abu Hamza, who has said:

‘Abu Al-Hassan^{-asws} said: ‘There is no Angel from among the Angels that Allah^{-azwj} Sent down with the Command, but he presents that first to the Imam^{-asws}, and there are various Angels with Allah^{-azwj} Blessed and Exalted going to the Master^{-asws} of this Command.’⁵²

حدثنا يعقوب بن يزيد عن محمد بن ابي عمير عن الحسين بن بكير عن ابن بكير عن ابي عبد الله عليه السلام قال ان ليلة القدر يكتب ما يكون منها في السنة إلى مثلها من خير او شر أو موت أو حياة أو مطر ويكتب فيها وفد الحاج ثم يقضى ذلك إلى اهل الارض فقلت إلى من من اهل الارض فقال إلى من ترى.

It has been narrated to us Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Al-Husayn Bin Bakeyr, from Ibn Bakeyr, who has said the following:

Abu Abdullah^{-asws} said: ‘In the Night of Pre-determination (Laylat Al-Qadr) He^{-azwj} Writes what is going to happen from it during the year, for example the good, or evil, or death, or life, or rain, and He^{-azwj} Writes in it the delegation of the Pilgrims, then Ordains that to the

⁵⁰ (تأويل الآيات 2: 9/820).

⁵¹ Tafseer Noor Al Saqalayn – Ch 97 H 36

⁵² Tafseer Noor Al Saqalayn – Ch 97 H 103

people of the Earth'. I said, 'To whom, from the people of the Earth?' He^{-asws} said: 'To the one^{-asws} you are looking at'.⁵³

حدثنا احمد بن محمد بن علي بن الحكم عن سيف بن عميرة عن داود بن فرقد قال سألته عن قول الله عزوجل انا انزلناه في ليلة القدر وما ادريك ماليلة القدر قال نزل فيها ما يكون من السنة إلى السنة من موت أو مولود قلت له إلى من

It has been narrated to us Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Sayf Bin Umeyra, from Dawood Bin Farqad who said:

'I asked him^{-asws} about the Statement of Allah^{-azwj} Mighty and Majestic: ***Surely We Revealed it during the Night of Pre-determination [97:1]***, he^{-asws} said: 'Descends in it what is to transpire from the year to the year, from death, or birth'. I said to him^{-asws}, 'To whom?'

فقال إلى من عسى ان يكون ان الناس في تلك الليلة في صلوة ودعاء ومسألة وصاحب هذا الامر في شغل تنزل الملائكة إليه بامور السنة من غروب الشمس إلى طلوعها من كل امر سلام هي له إلى ان يطلع الفجر.

He^{-asws} said: 'To me^{-asws}, who else might it be? The people during that night are in Salats, and supplications and questions, whilst the Master^{-asws} of this Command is occupied with the descent of the Angels to him^{-asws} with the Commands of the year from the setting of the Sun to its rising, from every Command is Peace to him^{-asws} until the break of dawn'.⁵⁴

حدثنا احمد بن محمد بن الحسين بن سعيد عن النضر بن سويد عن الحسن بن موسى عن سعيد بن يسار قال كنت عند المعلى بن خنيس إذ جاء رسول ابي عبد الله عليه السلام فقلت له سله عن ليلة القدر فلما رجع قلت له سألته قال نعم فاخبرني بما اردت وما لم ارد قال ان الله يقضى فيها مقادير تلك السنة ثم يقذف به إلى الارض فقلت إلى من فقال لي من ترى يا عاجز أو يا ضعيف.

It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Al-Hassan Bin Musa, from Saeed Bin Yasaar who said:

'I was with Moala Bin Khunays, when the messenger of Abu Abdullah^{-asws} came. I said to him, 'Ask him^{-asws} about the Night of Pre-determination when you return'. He said, 'Yes, he^{-asws} has informed me with what I wanted. He^{-asws} said: 'During it are Ordained the estimates for that year, then He^{-azwj} Delivers it to the Earth'. I said, 'To whom?' He^{-asws} said to me^{-asws}: 'To the one you are looking at, O weak one!'⁵⁵

حدثنا الحسن بن احمد بن محمد بن محمد بن ابيه عن الحسن بن عباس بن حريش انه عرضه على ابي جعفر عليه السلام فاقر به قال فقال أبو عبد الله عليه السلام ان القلب الذي يعاين ما ينزل في ليلة القدر لعظيم الشان قلت وكيف ذاك يا ابا عبد الله

It has been narrated to us Al-Hassan Bin Ahmad Bin Muhammad, from his father, who has said that Al-Hassan Bin Abbas Bin Hareysh presented the following to Abu Ja'far^{-asws} for approval:

'Abu Abdullah^{-asws} said: 'The heart which witnesses what descends in the Night of Pre-determination has great importance'. I said, 'And how is that, O Abu Abdullah^{-asws}?'

⁵³ Basaair Al Darajaat – P 5 Ch 3 H 1

⁵⁴ Basaair Al Darajaat – P 5 Ch 3 H 2

⁵⁵ Basaair Al Darajaat – P 5 Ch 3 H 7

قال ليشق والله بطن ذلك الرجل ثم يؤخذ إلى قلبه ويكتب عليه بمداد النور فذلك جميع العلم ثم يكون القلب مصحفا للبصر ويكون اللسان مترجما للاذن إذا اراد ذلك الرجل علم شيء نظر ببصره وقلبه فكأنه ينظر في كتاب

He^{-asws} said: 'By Allah^{-azwj}, it opens up the inside of that man (Imam^{-asws}), then it grabs his^{-asws} heart and writes on it by the ink of light. That is the whole of the knowledge. Then the heart becomes the Parchment of the vision, and the tongue becomes the interpreter of the hearing. Whenever the Imam^{-asws} intends to know something, he^{-asws} looks by his vision and at his^{-asws} heart, it is as if he^{-asws} is looking in a Book'.

قلت له بعد ذلك وكيف العلم في غيرها ايشق القلب فيه ام لا

I said to him^{-asws}, 'After that, and how is the knowledge, does it crack his^{-asws} heart or not?'

قال لا يشق لكن الله يلهم ذلك الرجل بالقذف في القلب حتى يحيل إلى الاذن انه تكلم بما شاء الله عمله والله واسع عليم

He^{-asws} said: 'No, it does not crack it, but Allah^{-azwj} Inspires the Imam^{-asws} by Casting it in the heart until it reverberates in the ears, (so) he^{-asws} speaks what Allah^{-azwj} Desires to Teach him^{-asws}, and Allah^{-azwj} is of Extensive Knowledge'.⁵⁶

Forgiveness for all Momineen except four

في كتاب جعفر بن محمد الدورستى باسناده إلى ابن عباس عن النبي صلى الله عليه وآله حديث طويل وفيه فإذا كانت ليلة القدر يأمر الله تبارك وتعالى جبرئيل عليه السلام فيهبط في كبكبة من الملائكة ومعهم لواء اخضر، فيركن اللواء على ظهر الكعبة وله ستمائة جناح، منها جناحان لا ينشرهما الا في ليلة القدر فيجاوزان المشرق والمغرب ويثبت جبرئيل الملائكة في هذه الامة فيسلمون على كل قاعد وقائم ومصل وذافر ويصافحونهم ويؤمنون على دعائهم حتى يطلع الفجر،

In the book of Ja'far Bin Muhammad Al-Dowreesty, by his chain going up to Ibn Abbas, who has said:

'Prophet^{-saww} said in a lengthy Hadeeth: 'Whenever it is the Night of Pre-determination (Laylat Al-Qadr), Allah^{-azwj} Blessed and Exalted Orders Jibrael^{-as} to descend with the Angels and with them is a green banner. He places the banner which has six hundred wings behind the Kabah, from which are two wings which do not get publicised except in the Night of Pre-determination (Laylat Al-Qadr), exceeding the East and the West, and Jibrael^{-as} establishes the Angels in this community who send greetings upon every one sitting and standing, and the worshipper and the one in remembrance, and shaking hands with them until the break of dawn.

فإذا طلع الفجر نادى جبرئيل: معشر الملكة الرحيل الرحيل فيقولون: يا جبرئيل ما صنع الله تعالى في حوائج المؤمنين من امة محمد صلى الله عليه وآله فيقول: ان الله عزوجل نظر إليهم هذه الليلة فعفى عنهم وغفر لهم الا أربعة:

When the dawn breaks, Jibrael^{-as} calls out to the Angels: 'Leave, leave!' They say, 'O Jibrael^{-as}! What has Allah^{-azwj} Said about the needs of the Momineen from the community of Muhammad^{-saww}?' He says: 'Surely Allah^{-azwj} Mighty and Majestic Watches over them this Night, Excusing them and Forgiving them except for four.'

⁵⁶ Basaair Al Darajaat – P 5 Ch 3 H 14

فقيل لرسول الله صلى الله عليه وآله: من هذه الاربعة ؟ قال: رجل مات مدمن خمر، وعاق لوالديه، وقاطع رحم، وشاجن، قيل: يا رسول الله وما الشاجن ؟ قال: الصارمة.

It was said to the Rasool-Allah^{-azwj}, 'Who are these four?' He^{-saww} said: 'A man addicted to alcohol, and one disowned by his parents, and the boycotter of relatives, and *Shaajin*.' It was said, 'O Rasool-Allah^{-saww}, and what is the *Shaajin*?' He^{-saww} said: 'The persistent sinner.'⁵⁷

وَحَدَّثَنَا الْإِسْنَادُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِ يَقُولُ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ صَدَقَ اللَّهُ عَزَّ وَجَلَّ أَنْزَلَ اللَّهُ الْقُرْآنَ فِي لَيْلَةِ الْقَدْرِ وَ مَا أَذْرَاكَ مَا لَيْلَةُ الْقَدْرِ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَا أَذْرِي قَالَ اللَّهُ عَزَّ وَجَلَّ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ لَيْسَ فِيهَا لَيْلَةُ الْقَدْرِ

And by this chain,

(It has been narrated) 'from Abu Abdullah^{-asws} having said: 'Ali^{-asws} Bin Al-Husayn^{-asws} was saying: **We have Revealed this in the Night of Pre-determination [97:1]**. Allah^{-azwj} Mighty and Majestic Spoke the Truth. Allah^{-azwj} Revealed the Quran during the Night of the Pre-determination (*Laylat Al-Qadr*) **The Night of Pre-determination is better than a thousand months [97:3]** wherein there is no Night of Pre-determination.

قَالَ لِرَسُولِ اللَّهِ (صلى الله عليه وآله) وَ هَلْ تَدْرِي لِمَ هِيَ خَيْرٌ مِنْ أَلْفِ شَهْرٍ قَالَ لَا قَالَ لِأَمَّا تَنْزَلُ فِيهَا الْمَلَائِكَةُ وَ الرُّوحُ بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ وَ إِذَا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِشَيْءٍ فَقَدْ رَضِيَهِ سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ يَقُولُ تُسَلِّمُ عَلَيْكَ يَا مُحَمَّدُ مَلَائِكَتِي وَ رُوحِي بِسَلَامِي مِنْ أَوَّلِ مَا يَهْبِطُونَ إِلَى مَطْلَعِ الْفَجْرِ

He^{-azwj} asked Rasool-Allah^{-saww}: "Do you^{-saww} know why it is better than a thousand months?" He^{-saww} said: 'No'. He^{-saww} said: 'Because **Therein come down the Angels and the Spirit by Allah's Permission of all matters [97:4]**; and when Allah^{-azwj} Mighty and Majestic Permits for something, so it has Pleased Him^{-azwj}, **[97:5] Peace! Such it is till the emergence of the dawn**. He^{-azwj} is Saying: "They are greeting upon you^{-saww}, O Muhammad^{-saww}, My^{-azwj} Angels and My^{-azwj} Spirit with My^{-azwj} Greetings, from the beginning of their descent up to the emergence of the dawn'.

ثُمَّ قَالَ فِي بَعْضِ كِتَابِهِ وَ اتَّقُوا فِتْنَةً لَا تُصِيبُ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً فِي إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

Then He^{-azwj} Said in (another) part of His^{-azwj} Book: **And fear a Fitna (strife) which may not affect (only) those of you who are unjust in particular [8:25]**, in particular regarding **We have Revealed this in the Night of Pre-determination [97:1]**.

وَ قَالَ فِي بَعْضِ كِتَابِهِ وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَ فَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَ مَنْ يَنْقَلِبْ عَلَى عَقْبِهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئاً وَ سَيَجْزِي اللَّهُ الشَّاكِرِينَ

And He^{-azwj} Said in (another) part of His^{-azwj} Book: **And Muhammad is not except for a Rasool; the Rasools have already passed away before him; so if he dies or is killed will you**

⁵⁷ Tafseer Noor Al Saqalayn – Ch 97 H 13

turn back upon your heels? And the one who turns back upon his heels, he will never harm Allah of anything and Allah would be Recompensing the grateful [3:144].

يَقُولُ فِي الْآيَةِ الْأُولَى إِنَّ مُحَمَّدًا حِينَ يَمُوتُ يَقُولُ أَهْلُ الْخِلَافِ لِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ مَضَتْ لَيْلَةُ الْقَدْرِ مَعَ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَهَذِهِ فِتْنَةٌ أَصَابَتْهُمْ خَاصَّةً وَ يَحَا اِئْتَدُوا عَلَى أَعْقَابِهِمْ لِأَنَّهُمْ إِنْ قَالُوا لَمْ تَذْهَبْ فَلَا بُدَّ أَنْ يَكُونَ لِلَّهِ عَزَّ وَ جَلَّ فِيهَا أَمْرٌ وَإِذَا أَقْرَبُوا بِالْأَمْرِ لَمْ يَكُنْ لَهُ مِنْ صَاحِبٍ بُدٌّ

He^{-azwj} is Saying in the first Verse that Muhammad^{-saww}, when he^{-saww} passes away, the people of the opposition to the Command of Allah^{-azwj} Mighty and Majestic would be saying, 'The Night of Pre-determination (*Laylat Al-Qadr*) expired along with Rasool-Allah^{-saww}'. So this is a Fitna hitting them in particular, and by it they are turning back upon their heels because they, if they were to say, 'It (*Laylat Al-Qadr*) did not go away, then it would be inevitable that there would happen to be for Allah^{-azwj} Mighty and Majestic a Command during it. And when they acknowledge with the Command, there cannot happen to be an escape from there being a Master^{-asws} for it'.⁵⁸

Summarisation of the Eman

و عن أبي جعفر (عليه السلام)، قال: «لقد خلق الله جل ذكره ليلة القدر أول ما خلق الدنيا، و لقد خلق فيها أول نبي يكون، و أول وصي يكون، و لقد قضى أن يكون في كل سنة ليلة يهبط فيها بتفسير الأمور إلى مثلها من السنة المقبلة».

And from Abu Ja'far^{-asws} having said: 'Allah^{-azwj}, Majestic is His^{-azwj} Remembrance, Created the Night of Predestination (*Laylat Al-Qadr*) when He^{-azwj} first Created the world, and Created in it the first Prophet^{-as} to come, and the first successor^{-as} to come, and Decreed that there be one night in every year during which the explanation of the affairs until the like of it the next year.

ثم قال أبو جعفر (عليه السلام): «فضل إيمان المؤمن بجملة إنَّ أَنْزَلْنَاهُ و تفسيرها، على من ليس مثله في الإيمان بها، كفضل الإنسان على البهائم، و إن الله عز و جل ليدفع بالمؤمنين بها عن الجاحدين لها في الدنيا لكمال عذاب الآخرة لمن علم أنه لا يتوب منهم ما يدفع بالمجاهدين عن القاعدين، و لا أعلم أن في هذا الزمان جهادا إلا الحج و العمرة و الجوار».

Then Abu Ja'far^{-asws} said: 'The excellence of the faith of a Momin is summarized in: ***Surely We Revealed it during the Night of Pre-determination [97:1]*** (Surah Al-Qadr) and in its explanation, over those that do not have such Eman, just like the excellence of the human beings over the beasts, and surely Allah^{-azwj} Might and Majestic Defends the Momineen by it from those who fight against it in the world and completes the Punishment in the hereafter for whom He^{-azwj} Knows that they will not repent from it, just as He^{-azwj} Defends those who struggle in His^{-azwj} Way from those that just sit back, and do not know that there is a Jihad in these days, except for *Hajj*, and *Umra* and being neighbourly'.⁵⁹

⁵⁸ Al Kafi V 1 – The Book Of Divine Authority CH 41 H 4

⁵⁹ (الكافي 1: 194 / 7).

The abundance of the Angels and the satans^{-la}

و قال: قال أبو جعفر (عليه السلام): «لما ترون من بعثه الله عز و جل للشقاء على أهل الضلالة من أجناد الشياطين و أرواحهم أكثر مما ترون مع خليفة الله الذي بعثه للعدل و الصواب من الملائكة» قيل: يا أبا جعفر، و كيف يكون شيء أكثر من الملائكة؟ قال: «كما يشاء الله عز و جل».

And Abu Ja'far^{-asws} said: 'You will see that from what Allah^{-azwj} Mighty and Majestic has Sent to the doubters and the people of straying of the armies of devils and their spirits, they exceed in number than what you will see of the Angels that have been Sent to the Caliph of Allah^{-azwj} for justice and truth.' It was said to him^{-asws}, 'O Abu Ja'far^{-asws}, and how can anything be greater in number than the Angels?' He^{-asws} said: 'This is what Allah^{-azwj} has so Desired.'

قال السائل: يا أبا جعفر، إني لو حدثت بعض أصحابنا الشيعة بهذا الحديث لأنكروه، قال: «كيف ينكرونه؟» قال: يقولون: إن الملائكة (عليهم السلام) أكثر من الشياطين.

The questioner said, 'O Abu Ja'far^{-asws}, if I were to narrate this Hadeeth to some of our Shite companions they will deny it.' He^{-asws} said; 'How can they deny it?' He said, 'They will say that the Angels are more numerous than the satans^{-la}.'

قال: «صدقت، افهم عني ما أقول لك، إنه ليس من يوم و لا ليلة إلا و جميع الجن و الشياطين تزور أئمة الضلالة، و تزور أئمة الهدى، عددهم من الملائكة، حتى إذا أتت ليلة القدر فهبط فيها من الملائكة إلى ولي الأمر، خلق الله - أو قال: قبض الله - عز و جل من الشياطين بعددهم ثم زاروا ولي الضلالة فأثوه بالإفك و الكذب حتى لعله يصبح

He^{-asws} said: 'True, however, understand what I^{-asws} am saying to you. There is no day or night except that the Jinn and the Devils gather to visit the imams of misguidance, and (also) there come to visit the Imams^{-asws} of guidance the same number from the Angels, until the Night of Pre-determination (Laylat Al-Qadr) comes up, during which the Angels descend upon the Master of the Command (Wali Al-Amr), as Created by Allah^{-azwj} – or he^{-asws} said : Determined by Allah^{-azwj} – Mighty and Majestic from the Devils the same number visit the guardians of misguidance bringing to them the fabrications and lies until the morning.

فيقول: رأيت كذا و كذا، فلو سئل ولي الأمر عن ذلك لقال: رأيت شيطاناً أخبرك بكذا و كذا حتى يفسر له تفسيراً و يعلمه الضلالة التي هو عليها، و ايم الله إن من صدق بلبلة القدر ليعلم أنها لنا خاصة، لقول رسول الله (صلى الله عليه و آله) لعلي (عليه السلام) حين دنا موته: هذا وليكم من بعدي، فإن أطمعتموه رشدتم، و لكن من لا يؤمن بما في ليلة القدر منكر، و من آمن بلبلة القدر ممن على غير رأينا فإنه لا يسعه في الصدق إلا أن يقول: إنها لنا، و من لم يقل،

He says, 'I have seen such and such', and if you ask the Master of the Command (Wali Al-Amr) about that, he^{-asws} will say: 'You have seen the Devil who has informed you of such and such', until he^{-asws} explains to him about his misguidance on which he was, and I^{-asws} swear by Allah^{-azwj}, the one who verifies the Night of Pre-determination will know that it is exclusively for us^{-asws}, for the words of the Rasool-Allah^{-saww} about Ali^{-asws} to the people, at the time of death were: 'This is your guardian after me^{-saww}, whoever follows him^{-asws} will be guided, but the one who does not believe in that which is in the Night of Pre-determination (Laylat Al-Qadr) will deny, and the one who believes in the Night of Pre-determination

(Laylat Al-Qadr) but hold an opinion other than ours^{-asws} he has no leeway but to say that it is for us^{-asws}, and the one who does not say it, is a liar.

فإنه كاذب، إن الله عز وجل أعظم من أن ينزل الأمر مع الروح والملائكة إلى كافر فاسق، فإن قال: إنه ينزل إلى الخليفة الذي هو عليها، فليس قولهم ذلك بشيء، وإن قالوا: إنه ليس ينزل إلى أحد، فلا يكون أن ينزل شيء إلى غير شيء، وإن قالوا وسيقولون: ليس هذا بشيء؟ فقد ضلوا ضللاً بعيداً».

Surely, Allah^{-azwj} is Greater than to Send down the Angels and the Spirit upon an infidel and a mischief maker. If they say, 'He^{-azwj} Sends upon the caliph which they have with them', then there is no substance in what they are saying. And if they say, 'He^{-azwj} does not Send upon anyone', it is not possible for something to come down upon nothing. And if they say, and will say, 'They come down with nothing', they have surely strayed a far straying.'⁶⁰

The altered Verse

و عن الشيخ أبي جعفر الطوسي، عن رجاله: عن عبد الله بن عجلان السكوني، قال: سمعت أبا جعفر (عليه السلام) يقول: «بيت علي و فاطمة [من] حجرة رسول الله (صلى الله عليه وآله)، و سقف بيتهم عرش رب العالمين، و في قعر بيوتهم فرجة مكشوفة إلى العرش معراج الوحي و الملائكة، تنزل عليهم بالوحي صباحاً و مساءً، و كل ساعة و طرفة عين، و الملائكة لا ينقطع فوجهم، فوج ينزل و فوج يصعد،

And from Al-Sheykh Abu Ja'far Al-Toosy, from Abudllah Bin Ajlaan Al-Sakuny who said:

'I heard Abu Ja'far^{-asws} say: 'The house of Ali^{-asws} and (Syeda) Fatima^{-asws} is from the Chamber of the Rasool-Allah^{-saww}, and the roof of their^{-asws} house is the Throne of the Lord^{-azwj} of the Worlds, and underneath their^{-asws} house is a sliding hatch leading to the Throne through which the Revelation and the Angels ascend, bringing to them^{-asws} the Revelation morning and night, and every hour and every moment, and the regiment of the Angels does not get cut off; a regiment comes up and a regiment goes down,

و إن الله تبارك و تعالى كشف لإبراهيم (عليه السلام) عن السماوات حتى أبصر العرش، و زاد الله في قوة ناظره، و إن الله زاد في قوة ناظر محمد و علي و فاطمة و الحسن و الحسين (صلوات الله عليهم)، و كانوا يبصرون العرش، و لا يجدون لبيوتهم سقفاً غير العرش،

And surely Allah^{-azwj} Blessed and Exalted Uncovered the skies for Ibrahim^{-as} until the Throne was seen, and Allah^{-azwj} Increased his^{-as} vision, and Allah^{-azwj} Increased the strength of visions of Muhammad^{-saww}, and Ali^{-asws}, and Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws}, and they^{-asws} used to see the Throne, and they^{-asws} did not find the roof of their^{-asws} house other than the Throne.

فبيوتهم مسقفة بعرش الرحمن، و معارج الملائكة، و الروح فوج بعد فوج، لا انقطاع لهم، و ما من بيت من بيوت الأئمة منا إلا و فيه معراج الملائكة، لقول الله عز وجل: تَنْزِيلُ الْمَلَائِكَةِ وَ الرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ **سَلَامٌ**». قال: قلت: مِنْ كُلِّ أَمْرٍ؟ قال: «**بكل أمر**» فقلت: هذا التنزيل؟ قال: «نعم».

So their^{-asws} house was roofed by the Throne of the Beneficent and the Angels ascended as per the Words of Allah^{-azwj} Mighty and Majestic: **The Angels and the Spirit descend during it**

(الكافي 1: 9/196) ⁶⁰

by Permission of their Lord, of every matter, *Salam* [97:4]. I said, 'From every matter?' He^{-asws} said: '**With every matter.**' I said, 'This is Revelation?' He^{-asws} said: 'Yes.'⁶¹

⁶¹ (تأويل الآيات 2: 818 / 4.)