

An Analysis on Guidance and Training in the Light of the Concealment of Laylat al-Qadr, from Perspective of the Qur'an and Hadith

تحلیلی پیرامون هدایت و تربیت در پرتو اختفای شب قدر از نگاه قرآن و حدیث

Received: 2021/05/31

Accepted: 2021/07/08

Seyed MohammadReza Hosseininia¹
Mohsen Hassanvandi²

سید محمدرضا حسینی‌نیا^۱
محسن حسن‌وندی^۲

Abstract

The lack of determining the exact time of some creative and legislative categories and their concealment by God Almighty has raised some questions. Some of these questions are about the time of death, the Day of Judgment, the midde (wusāq̄) praeer, hle eeee eer praeer oo. e answered on Friday and also the Laylat al-Qadr. These have led to questions like: What is the wisdom of this concealment? What are the results? The present article has a descriptive-analytical method and by referring to the eerss of hle oo .. uu r'an and hle narraoos of the Infallibles (AS) has examined the issue of the concealment of Laylat al-Qadr among the nights of the holy month of Ramadan in general and the nights of the nineteenth, twenty-first and twenty-third in particular and has considered the effects of the mentioned concealment. The findings of the research indicate that the concealment of the exact time of Laylat al-Qadr, for the believers, can have effects such as adherence to the manners of the Infallibles (AS), immunity from arrogance, self-discipline, and ijtiḥad in worship, all of whom are meaningful in order to value the human souls, their education and excellence in the path of divine guidance.

Keywords: Ramadan, Laylat al-Qadr, Concealment, Concealment of Laylat al-Qadr, Self-Education.

چکیده

عدم تعیین دقیق زمان برخی مقولات تکوینی و تشریحی و اختفای آنها از سوی خداوند متعال، مانند زمان مرگ، وقوع قیامت، نماز وسطی، ساعت استجابت دعا در روز جمعه و همچنین شب قدر، این سؤال را به دنبال داشته که حکمت این اختفا چیست و چه نتایجی در پی دارد؟ مقاله حاضر به روش توصیفی-تحلیلی و با استناد به آیات قرآن کریم و روایات معصومین علیهم‌السلام، مسأله اختفای شب قدر در میان شب‌های ماه مبارک رمضان به طور عام و شب‌های نوزدهم، بیست و یکم و بیست و سوم آن ماه به طور خاص را مورد بررسی قرار داده و آثاری را بر اختفای مذکور مترتب دانسته است. یافته‌های پژوهش حاکی از آن است که اختفای زمان دقیق شب قدر، برای مؤمنان به آن، می‌تواند آثاری همچون تمسک به سیره معصومین علیهم‌السلام، مصونیت از عجب، به نظم درآوردن نفس، اجتهاد در عبادت را به بار آورد که همه آنها در جهت ارزش‌بخشی به نفوس بشری، تربیت و تعالی آنها در مسیر هدایت الهی معنا می‌یابد.

کلمات کلیدی: رمضان، شب قدر، اختفا، اختفای شب قدر، تربیت نفس.

1. Associate Professor, Department of Qur'an and Hadith Sciences, Ilam University, Iran.
2. PhD Candidate of Qur'an and Hadith Sciences, Ilam University, Iran. (The Corresponding Author).

۱. دانشیار گروه علوم قرآن و حدیث، دانشگاه ایلام، ایلام، ایران.
m.hosseininia@ilam.ac.ir
۲. دانشجوی دکتری علوم قرآن و حدیث، دانشگاه ایلام، ایلام، ایران. (نویسنده مسئول).
Hasanvafa88@yahoo.com

Introduction

The revelation of the Holy Qur'an took place on the Laylat al-Qadr: "Indeed, We have sent down it on the Laylat al-Qadr" (Al-Qadr: 1)¹

This night is located in the holy month of Ramadan: "The month of Ramadan, in which the Qur'an is revealed" (Al-Baqarah: 185)²

And that night has been interpreted as a blessed night: "We have sent it down at a glorious night (as) We were warner." (Dukhān: 3)³

And the characteristics of this blessed night, which is the bed and container for the occurrence of fateful events for human beings, have been introduced in the form of the titles "Development and blessing of time, the descent of angels to determine destinies, and planning the affairs of the world and a night full of Health and Mercy and Blessing":

"The Night of Power is better than a thousand months. The angels and the Spirit descend therein, by the permission of their Lord, with all decrees. (The night is) Peace until the rising of the dawn." (Al-Qadr: 3-5)⁴; "Whereon every wise command is made clear" (Al-Dukhān: 4)⁵

However, it is not stated in the Holy Qur'an which night of the nights of the holy month of Ramadan is Laylat al-Qadr, and in this regard, we can find nothing from the holy verses; Shiites, based on narrations, including a narration of the Holy Prophet (PBUH)

quoting Imam Ali (AS), believe that the Laylat al-Qadr should be searched and understood on one of the nights of the last decade of the holy month of Ramadan: "Find it in the last decade of Ramadan." (Tabrisī, 1993, 10: 787; Ibn Hayūn, 1385: 1/282).

Although the religious leaders are the abode and home of the descent of the angels and have understood and specified the Laylat al-Qadr⁶, as well as the Holy Qur'an, they do not explicitly determine the exact time of the Laylat al-Qadr and pay attention to its concealment; in the famous narrations from them, the nineteenth, twenty-first and twenty-third nights have been emphasized.

Imam Ja'far Ṣādiq (AS) in says in this regard: "Find it on the nights of the nineteenth, twenty-first and twenty-third" (Hurr Āmilī, 1409: 10/361). Of those three nights the nights of the twenty first and twenty third were emphasized; as Imam Muhammad Bāqir (AS) says about it: "Laylat al-Qadr is nights of the twenty first and twenty third" (Tūsī, 1407: 3/58).

Among these two nights, the twenty-third night has been emphasized and ordered to be taken care of: "It is on you to pay attention to the twenty-third night, as the Laylat al-Qadr" (Tūsī, nd, 2: 628; Faiz Kāshānī, 1406: 11/390; Majlisī, 1406: 6/519; Abulfutūh Rāzī, 1996: 20/345).

Accordingly, it should be said that the wise will of God Almighty has belonged to the fact that the Laylat al-Qadr and its exact time remain hidden, and therefore, what is claimed in this

١. «إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ».

٢. «شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ».

٣. «إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبَرَّكَةٍ إِنَّا كُنَّا مُنذِرِينَ».

٤. «لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ. تَنْزِيلُ الْمَلَكَةِ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِ مِنْ كُلِّ أَمْرٍ. سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ».

٥. «فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ».

٦. «و كيف لا نعرف [ليلة القدر] والملائكة تطوف بنا فيها!»؛

بحراني، ١٣٧٤، ج ٥: ص ٧١٥.

regard is that there is a wisdom in the lack of accurate introduction of the Laylat al-Qadr. Because, first, this intention is from God Almighty, and the action of God Almighty will not be without wisdom; Therefore, this temporal concealment of Laylat al-Qadr has been done based on His mature wisdom, to which our intellects have no way; Second, as the author argues, this concealment has educational implications; Because one of the attributes of God Almighty is His Lordship; And rationally, it should have provided all the means of lordship, including Laylat al-Qadr and its concealment; Therefore, the present study seeks to answer the question of what educational and guiding effects can be arranged on this concealment?

1. Terminology

1-1. Ikhtifā'

Ikhtifā' and Ikhfā' is derive from Khafī and Khafīyah namely "hiding the object" (Turayhī, 1996, 1: 126) as well as exaggeration and ultimate concealment of the object: "Al-ikhfā' is the exaggeration in hidden." (Qal'ejī, 1421: 1/106) As one of the meanings of "akādu ukhfīhā" in the verse 15 of Surah Tāhā regarding the time of resurrection has been introduced the intensity of concealment and exaggeration in it: "Lo! the Hour is surely coming. But I will to keep it hidden, that every soul may be rewarded for that which it striveth (to achieve)" (Tāhā: 15).¹

This word is one of the contradictions, it is used both in the

meaning of concealment and in the meaning of manifest: "īstatara aw azhara fahuwa min al-addād" (Fayūmī, 1428: 94). However, regarding the term and especially from the perspective of jurists, it has been used in the meaning of concealment and hide. (Hashemī Shāhrūdī, 1437: 8/139). In this research, the meaning of Ikhtifā' is to hide the exact time of Laylat al-Qadr by God Almighty to the servants.

1-2. Tarbiyat

The word Tarbiyat is on the rhythm of Tafīl; some lexicographers have considered it from the root of "Rababa" (Ibn Manzūr, 1414: 1/401) and some have considered it from the root of "Rabawa". (Rāghib Isfahānī, 1412: 340). If it is derived from Rababa, the meaning of Tarbiyat is to nurture man mentally and spiritually, and if it is derived from Rabawa, it means his physical upbringing (Mostafawī, 1989: 4/20-23), which in both cases nurture and growth are considered. Of course, more emphasis is placed on the meaning of human spiritual upbringing, and in return, the same meaning comes to mind. (Qarashī, 1420: 31)

Shahid Motahari has defined Tarbiyat in the sense of cultivating and realizing the inner talents and potential of living beings. (Motahari, 2003: 43) It has been said about human: "To stimulate and provide the conditions for growth and development and flourishing of all human talents, abilities and capabilities in order to achieve the desired perfection and happiness" (Beheshti, 2008: 35). Therefore, it can be said that Tarbiyat is an action that the Lord and the instructor perform in order to lead the educator to achieve a specific goal, and that specific goal is known as the purpose and effect of training. Thus,

1. «إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أَخْفِيهَا تُنْجِزِي كُلَّ نَفْسٍ بِمَا تَسْعَى»

See: Taāatabā'ī, Muhammad Hussein, *aafsrr al-zzz ān*, 1995: 14/197.

when it is said that the educational effects of the concealment of Laylat al-Qadr, it means that this concealment leads to the spiritual development of the servants in order to achieve final growth and perfection.

1-3. Hidāyat

Hidāyat in the word means guidance with grace and kindness. (Rāghib Isfahani, 1412: 1/835) In term, "it means to indicate and show the purpose, by showing the way; and this is a way of achieving the goal and it is the work of God; whatever it is, God Almighty has established his tradition on running things through the channel of means, and in the matter of guidance, He provides a means to clarify the desired purpose for whomever He wills, and His servant can reach his ultimate goal in the path of life." (Tabātabā'ī, 2008: 1/56)

In verses and narrations, Hidāyat has been used in two meanings: "providing the way (showing the way) and reaching to the desired (purpose the destination)." (Makarem Shirazi, 1995, 17: 167) It can be said that in the definition of Hidāyat, both the goal, which is the ultimate perfection of man, is considered and the way to achieve it; therefore, when it is said that the guiding effect of the concealment of Laylat al-Qadr, it means that this concealment has some effects for the believers that lead them to the ultimate goal and divine guidance.

2. Guiding and Training Effects of Hiding the Laylat al-Qadr

Despite the numerous opinions expressed by Islamic thinkers about the wisdom of hiding the exact time of Laylat al-Qadr, it is not possible to express an accurate and definite opinion in this regard due to the

supernatural nature of the discussion. The human soul, on the one hand is not convinced by the views and possibilities put forward, and on the other hand he cannot refute them; because the wisdom of this action or non-action is preserved in the eyes of the true doer, who is God Almighty. Except that it can be found in the presence of the Prophet (PBUH) and his pure Ahl al-Bayt (AS). However, in spite of their connection to the source of revelation, they have no explicit narration on the exact time of Laylat al-Qadr. Rather, the point that has been emphasized is the recommendation for more worship and vigil during the special days and nights of the holy month of Ramadan, which are examples of days with a spiritual breeze:

"In the days of your life, there come moments when you are exposed to the divine life-giving breeze and you get a good opportunity; try to use those opportunities and put yourself in the path of divine grace." (Faiz Kāshānī, 1406: 1/552) The attention of the Infallibles (AS) have also been to pay attention to the nineteenth, twenty-first and twenty-third nights of the holy month of Ramadan as the Laylat al-Qadr. However, what can be effective in convincing the audience and would be a relative response to his truth-seeking mind is the expression of the effects that emerge from this concealment. And since one of the most important goals and functions of the Holy Qur'an's topics is to guide and train the human soul and his growth and excellence in the closeness to God (Jinn: 2; Al-Isrā': 9; Al-Aḥqāf: 30), the concealment effects can be sought in guiding and educating the souls, which can also be counted in the theories about the wisdom of

concealment. This means that those educational effects can be part of the concealment wisdom. By studying the verses of the Holy Qur'an and the narration of the Infallibles (AS) as well as the opinions of Islamic thinkers, the following items can be obtained as educational effects on the Laylat al-Qadr concealment:

2-1. Accepting the Inability of the Intellect to Understand the Details and Relying on the Behavioral Pattern of the Infallibles (AS)

One of the tools of human knowledge and guidance is the intellect, which also has authority and credibility in religious knowledge. But this authority does not negate the limitations and inability of intellect in some areas of religious knowledge. Examples of those knowledge fields are understanding the religion details and rules. Therefore, what concerns the intellect is its generalization and inability to understand the details: "The intellect cannot understand the rules details and moral and jurisprudential issues. For example, the intellect can never know about the quality of prayers, fasting, Hajj rituals, ablution, ghusl, tayammum, individuals' private secrets, backbiting, and many other things. In such cases, the intellect only guides man to obey the revelation and the promise of the sincere informant." (Aliakbarzadeh and Mohammad-Rezaei, 2014: 43)

Laylat al-Qadr, as a general principle, is one of the facts of Islam and has some characteristics and blessings, whose general realization time is the holy month of Ramadan. These issues are explicitly stated in the Holy Qur'an based on the above-mentioned documents. However, it has not been mentioned in the Holy Qur'an

that which night of Ramadan is Laylat al-Qadr, and since the beginning of Islam and at the same time with the revelation of the Holy Qur'an, no human beings have spoken about the exact time of Laylat al-Qadr based on rational equations and empirical reason due to poor intellect in understanding sacred matters including Laylat al-Qadr. But what has been said about possible nights, including the last decade of the holy month of Ramadan, is not based on reason.

But it is based on the narration of the Holy Prophet (PBUH) or the Imams (AS), which has reached us as the means of revelation. Because the exact time of the Laylat al-Qadr is one of the divine secrets and only the infallibles know the divine secrets And this causes the believers to pay attention to another source in order to know the time of Laylat al-Qadr and perform the rituals and understand its blessings.

This second source is the Sunnah of the Holy Prophet (PBUH) and the manners of the Ahl al-Bayt (AS) which, along with the Holy Qur'an, are a strong guide in the path of guidance: "How can ye disbelieve, when it is ye unto whom Allah's revelations are recited, and His messenger is in your midst? He who holdeth fast to Allah, he indeed is guided unto a right path." (Āl-e 'Imrān: 101)¹ Because "the Holy Qur'an and the Sunnah of the Prophet are Rope of God and we are the ones who adhere to Rope of God... The Sunnah is nothing beyond the Qur'an. It is either the same or a description of it" (Hosseinizadeh and Fathi, 2017: 111-112).

۱. «وَ كَيْفَ تَكْفُرُونَ وَ أَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتِ اللَّهِ وَ فِيكُمْ

رَسُولُهُ مَنْ يَخْتَصِم بِاللَّهِ فَقَدْ هَدَىٰ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ.»

Therefore, the first educational effect of concealing Laylat al-Qadr on believers is recognizing the inability of reason and rational movements to understand religious details, in general and especially on Laylat al-Qadr. As a result, the need to pay attention to the behavioral pattern of the infallibles (AS) is in knowledge to such issues.

2-2. Immunity from Arrogance

Arrogance and self-conceit are among the moral vices that are known as obstacles in the way of religious education and moral development of human beings. The truth of arrogance is that man magnifies his righteous deeds and is happy about it. This is the state that causes destruction and transfers the action from the good to the evil, and leads him from the highest degrees to the lowest understanding. (Ibn Fahad Hillī, nd: 392). One of the examples of arrogance is arrogance in worship. Sometimes, due to arrogance, a feeling of sufficiency in worship is created in man and he considers his small good deeds so great, and sometimes it leads to the cessation of worship and the permissibility of sins. Pride in abundance leads to deviation from the straight path and is considered as one of the evils of religiosity. This issue is also emphasized in verses of the Holy Qur'an; among them is the arrogance resulting from the abundant forces and the large number of people: "Allah hath given you victory on many fields and on the day of Huneyn, when ye exulted in your multitude but it availed you naught, and the earth, vast as it is, was straitened for you; then ye turned back

in flight." (Tawba: 25)¹ And it is also an arrogance due to the abundant property and so many children:

"Know that the life of the world is only play, and idle talk, and pageantry, and boasting among you, and rivalry in respect of wealth and children; as the likeness of vegetation after rain, whereof the growth is pleasing to the husbandman, but afterward it drieth up and thou seest it turning yellow, then it becometh straw. And in the Hereafter there is grievous punishment, and (also) forgiveness from Allah and His good pleasure, whereas the life of the world is but matter of illusion."² (Hadīd: 20)

Mentioning the virtues and blessings of Laylat al-Qadr on the one hand and determining its exact time on the other hand, may lead to pride and, as a result, to arrogance. Because after a night of obedience and worship and confidence in its many existential effects, he is satisfied with it and feels proud. However, according to the narrations, a person should be careful about his actions every day and night and be busy calculating his soul. Otherwise he will not be considered among the believers; because self-calculation is one of the ways to overcome the self: "The man, who doesn't calculate his soul every day, is not one of us" (Shahīd Thānī, 1992: 163) Therefore, arrogance occurs when the servant forgets his existential weakness and

١. «لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَ يَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَ ضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَابَيْتُمْ مُدْبِرِينَ».

٢. «إِغْلَبُوا أَلَمَّا الْحَيَوَةُ الدُّنْيَا لِعَبِّ وَ لَهْوٍ وَ زِينَةٍ وَ تَفَاخُرٍ بَيْنَكُمْ وَ تَكَاثُرٍ فِي الْأَمْوَالِ وَ الْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهَيِّجُ قَتْرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا وَ فِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَ مَغْفِرَةٌ مِّنَ اللَّهِ وَ رِضْوَانٌ وَ مَا الْحَيَوَةُ الدُّنْيَا إِلَّا مَتَاعٌ الْغُرُورِ».

poverty and is proud of what he has; assets such as science and knowledge, wealth and possessions, power and position, etc. But according to the Infallible Imams (AS), the worst kind of arrogance is arrogance in worship. Because the result will be a departure from the way of guidance and worship: "How surprising is a man who is arrogant, he does not know where his work will end." (Majlisī, 1403: 69/320) Therefore, the second result that can be concluded from the concealment of Laylat al-Qadr is its educational effect in preventing pride and arrogance. Since according to the above narration, self-conceit is probable due to worship on Laylat al-Qadr, and such an arrogance will be more harmful compared with the arrogance in other cases.

2-3. Training and Self-Discipline¹

The holy month of Ramadan is the month of infinite forgiveness and mercy of God Almighty for the servants, which reaches its peak on Laylat al-Qadr. The way to understand this mercy lies in obedience and worship of the Almighty. Among the etiquettes that have been ordered on the Laylat al-Qadr are contemplation, prayer, recitation of the Holy Qur'an and saying prayers. The concealment of Laylat al-Qadr among the other nights of Ramadan and the order of the Infallibles (AS) and the religious leaders to pay attention to this night is a factor for continuity of action. As a result, the habit along with the knowledge and free will to perform these duties and this issue itself can be

the basis for mental and psychological readiness. This leads to performing duties and persevering them during the year, the final result of which is self-training and self-discipline due to the attachment of these habits to one's nature. Because "continuous worship at certain times, including prayer and recitation of the Qur'an, brings the soul into order and gradually brings it under the control of the merciful intellect. Therefore, although on some days we do not seem to benefit from reading the Qur'an and do not pay attention, but its least effect is to regulate the soul." (Naghipourfar, 2002: 445-446)

The habit and etiquette of vigil and special deeds and worships in the last decade of the holy month of Ramadan, or at least, on the odd days of this decade according to Shia narrations will strengthen the soul and its spiritual growth in comparison with a specific and limited night. This is due to the repetition and continuity, as well as the voluntary habit of performing the act. "The issue of habituation is one of the characteristics of the soul. The self-habituation in the divine commands is the wish of an informed and self-conscious person. Because it guarantees and secures his happiness and success." (Fattahi, 2001: 203)

The narrations have recommended this habit of the soul along with the will and knowledge in performing moral virtues and religious teachings: "Get used to doing good deeds" (Āmidī, 1987: 231) Since the soul is inherently accustomed to the noble morals and the religious teachings, vigil in the holy month of Ramadan for understanding the Laylat al-Qadr, will help the soul in the path of noble deeds and religious affairs throughout the year.

1. Extracted from the book "A Research on the Contemplation in Qur'an", (Valiullah Naghipourfar: 445).

2-4. Creating the Ground for Ijtihad in Worship and Strengthening the Spirit of Pragmatism

Most of opinions indicate that the reason why Laylat al-Qadr is hidden among the other nights of the holy month of Ramadan is that people care about all the nights of this holy month and take full advantage of its many blessings. It is like the concealment of God satisfaction to seek His satisfaction among all obedience and the concealment of His anger toward sins to avoid all sins. Or the concealment of the answer to prayer during the hours of Friday that makes us take care of the whole hours of Friday (Tabrisī, 1993, 10: 789; Tūsī, nd, 10, 385; Zuhaylī, 1418: 30/338; Ibn ‘Āshūr, nd: 30/406-407; Al-Mūsawī Al-Jazā’irī, 1404: 9; Baghdādī, 1415: 4/453; Tantāwī, nd: 15/465; Qurtubī, 1985: 21; Baydāwī, 1418: 5/327; Fakhr Rāzī, 1420: 32/230; Kabīr Madanī, 1409: 6/38; Makarem Shirazi, 2000: 348; Kāshāni, 1957: 10/308).

Accepting this point as the wisdom of concealment is one of the cases mentioned above as an educational effect. With the title that the reason and wisdom of hiding is the effect of education on which it is affected. Therefore, one of the most important educational effects of concealing the Laylat al-Qadr is to provide the ground for ijtihad in worship and to strengthen the spirit of pragmatism among the servants and believers during the holy month of Ramadan. Because in principle, the Laylat al-Qadr is hidden among all nights of the holy month of Ramadan: “Indeed We have sent it on the Night of Qadr” (Qadr: 1); “The

month of Ramadan in which was revealed the Qur'an” (Baqarah: 185)¹

And the nights designated as Laylat al-Qadr are recommended by the religious leaders. Therefore, this concealment is naturally appropriate for diligence in worship and vigil during the holy month of Ramadan. This diligence background in worship has been manifested in the most beautiful way in the life of the Infallibles (AS) due to the concealment of Laylat al-Qadr. As it is mentioned, the Messenger of God (PBUH) used to be awake and make efforts for worship in the last decade of Ramadan. And he always keeps his family awake at twenty-third night of Ramadan. So that he sprinkled water on the sleepers at that night so they would not be deprived of understanding the virtue of the Laylat al-Qadr. (Majlisī, 1403: 94/10). Also it has been mentioned about Ijtihad on Laylat al-Qadr that:

“The morning of Laylat al-Qadr is similar to the night of Laylat al-Qadr; so work and do your best and try as hard as you can” (Sadūq, 1997: 654). This narration, as a metaphor, has introduced the importance of action and ijtihad in the morning of Laylat al-Qadr as in the night of Laylat al-Qadr itself. Therefore, the morning of Laylat al-Qadr, like that night itself, is appropriate and prone to effort in worship, and this is true about all possible nights of Qadr.

2-5. Strengthening the Spirit of Hope and Cheerfulness in Worship

Laylat al-Qadr is the culmination of the holy month of Ramadan and its center of gravity in the position of closeness

١. «إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ» «شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ»

to the Almighty God. According to the verses of the Holy Qur'an and the hadiths of the Infallibles (AS), the main issue in relation to the Laylat al-Qadr is the hope in God's vast mercy and forgiveness by opening the doors of heaven in it and determining the best destinies by God. The hope is that the reward for the deeds of this night is equal to thirty thousand nights: The Night of Power is better than a thousand months."¹ (Qadr: 3)

This is the night of hope for the forgiveness of sins; hope for the revelation of the angels and the good destiny: "The angels and the Spirit descend therein, by the permission of their Lord, with all decrees. (The night is) Peace until the rising of the dawn." (Qadr: 3)²

The Holy Qur'an, by expressing the characteristics of the Laylat al-Qadr and the blessings that are arranged on it, creates hope and joy. And by not specifying the exact time, it provides the necessary motivation to make more use of this spiritual presence in a few nights determined by the Infallibles (AS). If the exact time of Laylat al-Qadr was determined, one may not be interested in worshipping on other nights of Ramadan due to the assurance that he will enjoy its blessings. Or missing that night would make fear and anxiety of not benefiting fully of its blessings. So this would make one lose his hope, cheerfulness and peace in worship (see Bahrānī, 1405: 13/443)³.

١. «لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ».

٢. «تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ؛ «سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ»

٣. «أَنَّ السَّبَبَ فِي إِخْفَانِهَا بِالْمَرَّةِ لِيَسْتَوْعِبَ الشَّهْرَ كُلَّهُ بِالْأَعْمَالِ الصَّالِحَةِ وَ هَذَا هُوَ الْأَنْسَبُ بِسَائِرِ النَّاسِ فَإِنَّهُمْ مَتَى عَلِمُوا عَلَى-

الخصوص فربما رغبوا عن العمل في غيرها إيثارا لها بذلك»

2-6. Growth and Guidance of Man in the Light of Concealment

God Almighty has provided all the necessary preparations for the growth and excellence of human beings. If one of the important contexts and factors was to determine the exact time of Laylat al-Qadr and human awareness of it, due to concealment, there was a violation of purpose and divine wisdom in actions was compromised.

This means that human growth and guidance in the light of concealment, in fact, includes the above and is not considered as an independent educational effect. The explanation is that, first of all, the concealment of the exact time of Laylat al-Qadr has some effects. Some of these effects are recognizing the inability of the intellect to understand the details, relying on the pattern of behavior of the Holy Prophet (PBUH) and other infallibles (AS), Immunity from arrogance, self-discipline, strengthening the spirit of effort in worship and the continuation of the remembrance of God. Secondly, all these cases will lead to the growth and guidance of servants in the straight path. In other words, the aforementioned effects are the background and introduction for the emergence of a higher effect, entitled the growth and guidance of servants.

Since God Almighty has made faith the beloved of the believers' hearts: "but Allah hath endeared the faith to you and hath beautified it in your hearts"⁴ (Hujurāt: 7)⁴ The faith in the prophets (PBUH) and heavenly books and divine messages is one of the examples of faith. Paying attention to the Qur'anic messages and applying

٤. «وَ لَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَ زَيَّنَّهُ فِي قُلُوبِكُمْ».

them and relying on the behavioral pattern of the Infallibles (AS) will lead to growth and guidance, because the Holy Qur'an itself is a source of guidance: "Lo! this Qur'an guideth unto that which is straightest"¹ (Asrā': 9) And following the infallibles (AS) lifestyle leads ones to growth. Because their words are light and their command is a source of growth: "Your words are light and your commands are guidance and growth".² (Sadūq, 1413: 2/616) Immunity from arrogance as a moral vice and self-purification is one of the factors of growth and guidance. The continuation of the remembrance and worship of God Almighty is another factor in the growth and guidance of servants: "Remembrance of God is light and growth" (Āmidī, 1987: 189)

CONCLUSION

The following results are obtained:

1. The concealment of Laylat al-Qadr and the lack of determining its exact time has been accepted as an indisputable principle in the Charter of Islamic Teachings. But what is claimed is that this concealment has some effects on the education and excellence of the human soul. Because any action or inaction of God Almighty is issued from his mature wisdom. And one of the most important goals and functions of the Holy Qur'an's teachings is to guide and train the human soul, growth and excellence in the path of closeness to God.

2. The educational effects of this concealment are a prelude to achieving an ultimate effect, which is the growth

and guidance of human beings in the direct divine path. In other words, while enumerating the effects of this concealment, it should be noted that all of them are a prelude to put human beings on the path of divine growth and guidance.

3. Considering the sayings related to the wisdom of concealment and also by analyzing the relevant verses and narrations, it is obtained that one of the effects of hiding Laylat al-Qadr is the educational effects that occur in different aspects of the lives of believers. And this in itself can be considered as one of the most important reasons and wisdoms of hiding. In other words, the wisdom of hiding the exact time of Laylat al-Qadr is the educational effect of this concealment, which is granted to the servants in the path of spiritual guidance and excellence.

References

The Holy Quran; English Translation by Pickthal.

Āmidī, Abdul Wāhid ibn Mohammad (1987), *Tasnīf Ghurat al-Hikam wa Dur al-Kilam*, Research: Mustafa Derāyatī, Qom: Publishing Center for the Islamic Media Library.

Ibn Bābiwayh, Mohammad ibn Ali (Sadūq) (1997), *Al-Amālī*, Translator: Mohammad Bāqir Kamareī, Tehran: Ketabchi.

Ibn Bābiwayh, Mohammad ibn Ali (Sadūq) (1413 AH), *Man lā Yahduruh al-Faqīh*, Edited by: Aliakbar Ghaffari, Qom: Islamic Publishing Center.

Ibn Hayūn, Nu'mān ibn Muhammad al-Maghribī (1385 AH), *Da'āim al-Islam*, Research: Asif Faizi, Qom: Al-Bayt Foundation (AS).

Ibn Āsh'ūr, Muhammad ibn Tahir (nd), *Al-Tahrīr wal-Tanwīr*, Np.

Ibn Fahd Hillī, Ahmad Ibn Muhammad (nd), *'Uddat 'al-Dā'ī wa Najāh al-Sā'ī*,

۱. «إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمٌ».

۲. «كَلِمَاتُكُمْ نُورٌ وَأَمْرُكُمْ رُشْدٌ».

Translated by: Hussein Ghaffari Saravi, Qom: Islamic Knowledge Foundation.

Ibn Manzūr, Muhammad Bin Mukarram (1414 AH), *Lisān al-'Arab*, Beirut: Dar Ṣādir.

Abulfutūh Rāzī, Hussein Ibn Ali (1986), *Rawd al-Janān wa Rawh al-Jinān fī Tafsīr al-Qur'an*, Edited by: Mohammad Ja'far Yahaqi, Mashhad: Astan Quds Razavi Islamic Research Foundation.

Ālūsī, Mahmoud (1415 AH), *Rūānī fī Tafsīr al-Qur'an al-'Azīm*, Beirut: Dar al-Kutub al-'Ilmiya.

Bahrānī, Sayed Hāshim ibn Sulaymān (1995), *Al-Burhān fī Tafsīr Al-Qur'an*, Qom: Bi'tha.

Bahrānī, Yusuf bin Ahmad (1405 AH), *Al-Hadā'iq Al-Nādira fī Ahkām Al-'Itrat Al-Tāhira*, Beirut: Dar Al-Adwā'.

Baghdādī, 'Alā al-Dīn Ali ibn Muhammad (1415 AH), *Lubāb Al-Ta'wīl fī Ma'ānī al-Tanzīl*, Beirut: Dar Al-Kutub al-Ilmiya.

Beheshti, Mohammad (2008), *Fundamentals of Education in the Qur'an*, Tehran: Institute of Islamic Culture and Thought.

Baydāwī, Abdullah Ibn Umar (1418 AH), *'Anwār al-Tanzīl wa Asrār al-Ta'wīl*, Beirut: Dar 'Ihyā' al-Turāth al-'Arabī.

Hurr Āmilī, Muhammad ibn Hassan (1409 AH), *Tafsīl Wasā'il al-Sh'r'a ilā Tahsīl Masā'il al-Sharī'a*, Qom: Āl-Bayt Foundation.

Hosseinizadeh, Ali and Fathi, Ali (2017), "The generalizability of the methods of divine education in the Qur'an", *Islamic Education, Seminary and University Research Center*, No. 24, pp. 99-118.

Rāghib Isfahānī, Hussein ibn Muhammad (1412 AH), *Mufradāt Alfāz al-Qur'an*, Beirut: Dar al-Qalam.

Zuhaylī, Wahba ibn Mustafa (1418 AH), *Al-Tafsīr al-Munīr fī al-'Aqīda wal-Sharī'a wal-Manhaj*, Beirut: Dar al-Fikr al-Mu'āsir.

Shahīd Thānī, Zein al-Dīn ibn Ali (1992), *Al-Tanbīhāt al-'Ulyah 'alā Wazā'if al-Salāt al-Qalbīya*, Research by: Safā' al-Din Basrī, Mashhad: Al-Radawīya al-Muqaddasa.

Tabātabā'ī, Mohammad Hossein (2008), *Tafsīr al-Mizān*, Translated by Mohammad

Baqer Mousavi Hamedani, Qom: Islamic Publications Office of the Qom Seminary Teachers Association.

Tabarānī, Suleiman Ibn Ahmad (1415 AH), *Al-Mu'jam Al-Kabīr*, Research: Salafī, Hamdī Abdolmajīd, Riyadh: Dar Al-Sami'.

Tabrisī, Fadl Ibn Hassan (1993), *Majma' al-Bayān fī Tafsīr al-Qur'an*, Research: Seyed Ahmad Hosseini, Tehran: Naser Khosrow.

Turayhī Fakhr al-Din ibn Muhammad (1995), *Majma' al-Bahrain*, Research: Seyed Ahmad Hoseini, Tehran: Mortadawī Publications.

Tantāwī, Muhammad (nd), *Al-Tafsīr al-Wasīt lil Qur'an Al-Karīm*, Np.

Tūsī, Muhammad ibn Hasan (nd), *Al-Tibyān fī Tafsīr Al-Qur'an*, Beirut: Dar 'Ihyā' al-Turāth al-'Arabī.

Tūsī, Muhammad ibn Hasan (1407 AH), *Tahdhīb al-Ahkām*, Tehran: Dar al-Kutub al-Islāmīya.

Tūsī, Muhammad ibn Hasan (nd), *Misbāh al-Mutihajjid*, Tehran: Al-Maktabat al-Islāmīya.

Aliakbarzadeh, Hamed and Mohammad Rezaei, Mohammad (2014), "The role of reason in religious knowledge and its shortcomings", *Religious Anthropology, Shahid Mahallati Higher Education Complex*, No. 32, pp. 29-47.

Fattahi, Hamid (2001), *Cultivating the Soul or Entering the Unseen World*, Qom: Mirfatah.

Fakhr Rāzī, Abu Abdullah Muhammad ibn 'Umar (1420 AH), *Mafātīh al-Ghayb*, Beirut: Dar 'Ihyā' al-Turāth al-'Arabī.

Faiz Kāshānī, Mohammad Mohsen bin Shāh Muradā (1406 AH), *Al-Wāfī*, Isfahan: Library of Imam Amir al-Mu'minin Ali (AS).

Fayūmī, Ahmad Ibn Muhammad (1428 AH), *Al-Misbāh Al-Munīr*, Research: Muhammad, Yusuf Sheikh, Beirut: Al-Asrīya Libray.

Qarashī, Bāqir Sharīf (1420 AH), *Al-Nizām al-Tarbawī fī al-Islam*, Qom: Dar al-Kitāb al-Islāmī.

Qurtubī, Mohammad Ibn Ahmad (1985), *Al-Jāmi' li Ahkām al-Qur'an*, Tehran: Naser Khosrow.

Qal'ejī, Muhammad Rawās (1421 AH), *Al-Mawsū'at al-Fiqhīya al-Muyassara*, Beirut: Dar al-Nafāyis.

Kāshānī, Mullah Fathullāh (1957), *Manhaj al-Sādiqīn fī Ilzām al-Mukhālifīn*, Tehran: Scientific Bookstore.

Kabīr Madanī, Sayed Alīkhān ibn Ahmad (1409 AH), *Rīyādh Al-Sālikīn fī Sharh Sahīfa al-Sājidīn*, Qom: Islamic Publications Office.

Kulaynī, Mohammad ibn Ya'qūb (1414 AH), *Al-Kāfī*, Editor: Ali Akbar Ghaffārī, Tehran: Islamic Library.

Majlisī, Muhammad Bāqir (1403 AH), *Bihār al-'Anwār*, Beirut: Dar 'Ihyā' al-Turāth al-Arabī.

Majlisī, Muhammad Bāqir (1406 AH), *Malādh al-Akhhbār fī Fahm Tahdhīb al-Akhhbār*, Research: Rajaei, Mehdi, Qom: Ayatollah Mar'ashī Najafī's Library.

Mostafawī, Hassan (1989), *Al-Tahqīq fī*

Kalemāt al-Qur'an al-Karīm, Tehran: Ministry of Culture and Islamic Guidance.

Motahari, Morteza (2003), *Education in Islam*, Tehran: Sadra.

Makarem Shirazi, Nasser (2000), *Al-Amthal fī Tafsīr Kitāb Allah al-Munal*, Qom: School of Imam Ali ibn Abi Tālib (AS).

Makarem Shirazi, Nasser (1995), *The Commentary of Nemoone*, Tehran: Dar al-Kutub al-Islamiya.

Al-Mūsawī Al-Jazā'irī, Nimatullāh ibn Abdullah (1404 AH), *Al-Nūr al-Mubīn fī Qisas al-'Anbiyā' wal-Mursalīn*, Qom: Ayatollah Marashī Najafī's Library.

Naghipourfar, Waliullah (2002), *Research on Contemplation in the Qur'an*, Tehran: Osweh.

Hashemī Shāhrūdī, Mahmoud (1437 AH), *Mawsū'at al-Fiqh al-Islāmīya al-Muqārin*, Qom: Encyclopedia of Islamic Jurisprudence on the Ahl al-Bayt (AS)'s School.

