



AL-KĀFĪ

TRANSLATED BY

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ASH-SHAYKH MUHAMMAD RIZA al-JA'FARI

AL-USUL – VOLUME ONE

3) THE BOOK OF DIVINE UNITY

WORLD ORGANIZATION FOR ISLAMIC SERVICES

KHURASAN ISLAMIC RESEARCH CENTRE

الكتاب في

تأليف

الشيخ أبي جعفر محمد بن يعقوب بن إسحاق الكليني الرازي

الجزء الأول

الاصول - قسم الاول

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المؤسسة خراسان للبحوث الاسلامية

AL-KĀFĪ

BY

ASH-SHAYKH ABŪ JA' FAR MUḤAMMAD IBN YA' QŪB
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ASH-SHAYKH MUHAMMAD RIDA AL-JA' FARI

*In the Name of Allāh,
The All-compassionate, The All-merciful*

*Praise belongs to Allāh, the Lord of all being;
the All-compassionate, the All-merciful;
the Master of the Day of Judgement;
Thee only we serve, and to Thee alone we pray
for succour;
Guide us in the straight path;
the path of those whom Thou hast blessed,
not of those against whom Thou art wrathful,
nor of those who are astray.*

* * * * *

*O' Allāh! send your blessings to the head of
your messengers and the last of
your prophets,
Muḥammad and his pure and cleansed progeny.
Also send your blessings to all your
prophets and envoys.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ
مَالِكِ يَوْمِ الدِّينِ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ
أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
وَلَا الضَّالِّينَ

اللَّهُمَّ صَلِّ عَلَى
سَيِّدِ رَسَلِكَ وَخَاتَمِ أَنْبِيَائِكَ
مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ الطَّاهِرِينَ
وَصَلِّ عَلَى جَمِيعِ الْأَنْبِيَاءِ وَالرُّسُلِينَ



حُرَاسَانْ اِسْلَامِيك رِيَسَرچ سِيَنٹر

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TRANSLITERATION

<i>Symbol</i>	<i>Transliteration</i>	<i>Symbol</i>	<i>Transliteration</i>
ء	‘	ل	l
ب	b	م	m
ت	t	ن	n
ث	th	و	w
ج	j	ه	h
ح	h	ي	y
خ	kh	ة	ah
د	d		
ذ	dh		
ر	r	• <i>Long Vowels</i>	
ز	z	ا	ā
س	s	و	ū
ش	sh	ي	ī
ص	ṣ		
ض	ḍ		
ط	ṭ		
ظ	ẓ		
ق	gh		
ف	f		
ق	q		
ك	k		
		<i>Short Vowels</i>	
		ا	a
		و	u
		ي	i

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CAUTION

I – Wherever the author (al-Kulayni) says in the book of *al-Kāfi* “A group of our associates”, quoting from Aḥmad ibn Muḥammad ibn ‘Isā, the Group here means the following five persons:—

1. Abū Ja‘far Muḥammad ibn Yaḥyā al-‘Aṭṭār al-Qummi;
2. ‘Ali ibn Mūsā ibn Ja‘far al-Kamandāni;
3. Abū Sulaymān Dāwūd ibn Kawrah al-Qummi;
4. Abū ‘Ali Aḥmad ibn Idris ibn Aḥmad al-Ash‘ari al-Qummi;
5. Abu’l-Ḥasan ‘Ali ibn Ibrāhīm ibn Hāshim al-Qummi.

II – Wherever the author (al-Kulayni) says in the book of *al-Kāfi* “A group of our associates”, quoting from Aḥmad ibn Muḥammad ibn Khālid al-Barqī, the Group here means the following four persons:—

1. Abu’l-Ḥasan ‘Ali ibn Ibrāhīm ibn Hāshim al-Qummi;
2. Muḥammad ibn ‘Abdullāh ibn Udhaynah;
3. Aḥmad ibn ‘Abdullāh ibn Umayyah;
4. ‘Ali ibn al-Ḥusayn as-Sa‘d Ābādi,

III – Wherever the author (al-Kulayni) says in the book of *al-Kāfi* “A group of our associates”, quoting from Sahl ibn Ziyād, the Group here means the following four persons:—

1. Abu’l-Ḥasan ‘Ali ibn Muḥammad ibn Ibrāhīm ibn Abān ar-Rāzi, who is renowned with ‘Allān al-Kulayni;
2. Abu’l-Ḥusayn Muḥammad ibn Abi ‘Abdillāh Ja‘far ibn Muḥammad ibn ‘Awn al-Asadi al-Kūfi, resident of Ray;
3. Muḥammad ibn al-Ḥusayn ibn Farrūkh aṣ-Ṣaffār al-Qummi;
4. Muḥammad ibn ‘Aqīl al-Kulayni.

IV – Wherever the author (al-Kulayni) says in the book of *al-Kāfi* “A group of our associates”, quoting from Ja‘far ibn Muḥammad who quoted from al-Ḥasan ibn ‘Ali ibn Faḍḍāl, one of them is, Abū ‘Abdillāh al-Ḥusayn ibn Muḥammad ibn ‘Imrān ibn Abi Bakr al-Ash‘ari al-Qummi.

A CHRONOLOGICAL LIST OF THE HOLY PROPHET, HIS DAUGHTER AND THE TWELVE HOLY IMĀMS

NOTE: Where there are differences of opinion on the dates of birth or death, the most popular view has been quoted.

Sl. No.	Designation	Agomen (Kunyah)	Name	Father's Name	Title (Laqab)	Date of Birth	Date of Death	Martyred by means of	Place of Burial
1.	The Last Prophet of Allah	Abu'l-Qāsim	Muhammad	'Abdullāh	Rasūlu'l-Lāh, Nabyu'l-Lāh, an-Nabl.	17th Rabi' I, in the Year of the Elephant. (25.8.570 AD).	28th Šafar, 11 AH (25.5.632 AD)	Natural	Holy Medina, al-Munawwarah, Saudi Arabia.
2.	- - -	Umm Abihā	Fāṭimah 12/2	Muhammad	az-Zahrā', as-Siddiqah, al-Batūl, Sayyidatu'n-Nisā'.	20th Jumādā II, in the fifth Year after the declaration of the Prophethood. (2.1.615 AD)	3rd Jumādā II, 11 AH (26.8.632 AD)	Injured	..
3.	1st Imām	Abu'l-Ḥasan, Abu'l-Ḥasanayn	'Alī	Abū Tālib	Amir al-mu'minin, al-Waṣī, al-Murtadā, (Haydar)	13th Rajab, 10 Years before the declaration of the Prophethood. (25.5.600 AD)	21st Ramaḍān, 40 AH (28.1.661 AD)	Sword - while he was engaged in prayers.	Holy an-Najaf, al-Ashraf, Iraq.
4.	2nd Imām	Abū Muḥammad	al-Ḥasan	'Alī	al-Mujtabā, as-Sibt (al-Akbar)	15th Ramaḍān, 3 AH (1.3.625 AD)	7th Šafar, 50 AH (6.3.670 AD)	Poison	Holy Medina, Saudi Arabia.
5.	3rd Imām	Abū 'Abdillāh.	al-Ḥusayn	'Alī	Sayyidu'sh-Shuhadā', as-Sibt (al-Aghar)	3rd Shar'ban, 4 AH (8.1.626 AD)	10th Muḥarram, 61 AH (10.10.680 AD)	Sword - in the Battle of 'Ashūrā.	Holy Karbalā' (at-Ta'if), Iraq.
6.	4th Imām	Abū Muḥammad	'Alī	al-Ḥusayn	Zaynu'l-'Ābidīn, Sayyidu's-Sajjīdīn, as-Sajjād.	5th Shar'ban, 38 AH (6.1.659 AD)	25th Muḥarram, 94/95 AH (31.10.712/20.10.713 AD)	Poison	Holy Medina, Saudi Arabia.

7.	5th Imām	Abū Ja'far	Muhammad	'Alī	al-Baqir	3rd Safar, 57 AH (16.12.676 AD)	7th Dhi'l-Hijjah, 114 AH (28.1.733 AD)	Poison	Holy Medina, Saudi Arabia
8.	6th Imām	Abū 'Abdillāh, Abū Mūsā	Ja'far	Muhammad	as-Šādiq	17th Rabi' I, 83 AH (20.4.702 AD)	25th Shawwāl, 148 AH (14.12.765 AD)	"	"
9.	7th Imām	Abu'l-Hasan (<i>al-Awwal</i> = The First), Abū Ibrahim	Mūsā	Ja'far	al-Kāzim, al-Abd as-Šālih, al-'Alim	7th Safar, 129 AH (28.10.746 AD)	25th Rajab, 183 AH (1.9.799 AD)	"	Holy al-Kāzimiyah, Iraq
10.	8th Imām	Abu'l-Hasan (<i>ath-Thāni</i> = The Second)	'Alī	Mūsā	ar-Riḍā	11th Dhi'l-qa'dah, 148 AH = (29.12.765 AD)	17th Safar, 203 AH (24.8.818 AD)	"	Holy Mash'had (Tus - Khorasan), Iran
11.	9th Imām	Abū Ja'far (<i>ath-Thāni</i> = The Second)	Muhammad	'Alī	at-Taqi, al-Jawād	10th Rajab, 195 AH (8.4.811 AD)	30th Dhi'l-qa'dah, 220 AH (25.11.835 AD)	"	Holy al-Kāzimiyah, Iraq
12.	10th Imām	Abu'l-Hasan (<i>ath-Thāliṯh</i> = The Third)	'Alī	Muhammad	an-Naqi, al-Hādī	2nd Rajab, 212 AH (27.9.827 AD)	3rd Rajab, 254 AH (28.6.868 AD)	"	Holy Sīmarra' (Sarra-man-ra'ā), Iraq
13.	11th Imām	Abū Muhammad	al-Hasan	'Alī	al-'Askari	8th Rabi' II, 232 AH (3.12.846 AD)	8th Rabi' I, 260 AH (1.1.874 AD)	"	"
14.	12th Imām	Abu'l-Qāsim	Muhammad	al-Hasan	al-Mahdi, al-Qā'im, al-Hujjah, al-Chā'ib, Şāhibu 'z-Zaman, Şāhibu 'l-Amr.	15th Sha'ban, 255 AH (29.7.869 AD)	Still alive but in occultation.	"	"

LIST OF

Technical terms and special signs used in the Traditions

- اخبّرنا - انبأنا = means informed us or told to us.
- روى = means narrated to us.
- حدثنا = means related or reported to us.
- رفعه - يرفعه = means that a narrator mentions the name/s of person/s from whom he narrated, but the later narrator/s omit his/their names.
- (-) = عن = means "quoted from", signified by the sign (-).
- مرسلا - ارسله = means quoting from the Prophet or Imām without describing the linking sources between the narrator and the Prophet or Imām.
- * = means starting of the new chain of narration.
- صلى الله عليه وآله وسلم = means peace be upon him and his progeny (p.b.u.h.a.h.p.)
- عليه السلام = means peace be upon him/her (p.b.u.h.)
- عليها السلام = means peace be upon him/her (p.b.u.h.)
- عليهما السلام = means peace be upon them (p.b.u.t.)
- عليهم السلام = means peace be upon them (p.b.u.t.)

UṢŪL AL-KĀFĪ

کتاب التوحید

The Book of
DIVINE UNITY

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كتاب التوحيد^(١)

﴿ باب ﴾

حدوث العالم^(٢) وإثبات المحدث

١- أخبرنا أبو جعفر محمد بن يعقوب قال: حدثني علي بن إبراهيم بن هاشم، عن أبيه، عن الحسن بن إبراهيم، عن يونس بن عبد الرحمن، عن علي بن منصور قال: قال لي هشام بن الحكم: كان بمصر زنديق تبليغه عن أبي عبد الله عليه السلام أشياء فخرج إلى المدينة لينظره فلم يصادفها وقيل له إنه خارج بمكة فخرج إلى مكة ونحن مع أبي عبد الله فصادفنا ونحن مع أبي عبد الله عليه السلام في الطواف وكان اسم عبد الملك وكنيته أبو عبد الله^(٣) فضرب كتفه كنف أبي عبد الله عليه السلام، فقال له أبو عبد الله عليه السلام: ما سمعك؟ فقال: اسمي عبد الملك، قال: فما كنيته؟ قال: كنيته أبو عبد الله؛ فقال له أبو عبد الله عليه السلام: فمن هذا الملك الذي أنت عبده؟ أمن ملوك الأرض أم من ملوك السماء؟ وأخبرني عن ابنك عبد الله السماء أم عبد إله الأرض؟ قل: ما شئت تخصم^(٤) قال هشام بن الحكم: فقلت

In the Name of Allah, the Beneficent and the Merciful.

CHAPTER 1

Origin of the universe & proofs of its originator.

213-1 Abu Ja'fer Muhammad ibne Ya'qub (The compiler) informed us saying, 'Ali ibn Ibrahim (-) Yunus ibn 'Abdul Rahmān (-) Ali' Ibn Mansur as saying, "Hisham ibn al-Haskam stated to me, 'There was an atheist in Egypt about whom some reports reached to (Imam) Abu-'Abdullah, peace be upon him. The atheist came to Madina to have a debate with him (the Imam) but the Imām was not available at Madina and he was informed that the Imām had gone to Macca. He then proceeded to Macca. The atheist met us when we (the narrator and his associates) were in the company of Abū 'Abdullah, making the rounds of Kaba (the house of Allah) along with Abu 'Abdullah, peace be upon him. The name of the atheist was Abdul Malik and his sur-name was Abu 'Abdullah. The atheist pushed the Imam's shoulder with his own. Upon this Abu 'Abdullah (the Imam) inquired about his name. The atheist replied, 'My name is Abdul Malik (which means the slave of

للزندق أما ترد عليه، قال: ففتح قولي^(١) فقال أبو عبد الله: إذا فرغت من الطواف فأنتا فلما فرغ أبو عبد الله أتاه الزندق فتعد بين يدي أبي عبد الله ونحن مجتمعون عنده، فقال أبو عبد الله ﷺ للزندق: أتعلم أن للأرض تحناً وفوقاً؟ قال: نعم؛ قال فدخلت تحتها؟ قال: لا، قال: فما يدريك ما تحتها؟ قال: لا أدري إلا أنني أظن أن ليس تحتها شيء؛ فقال: أبو عبد الله ﷺ فالظن عجز، لما لا نستيقن؟^(٢) ثم قال أبو عبد الله: أفصعدت السماء؟ قال: لا، قال: أفتدري ما فيها؟ قال: لا؛ قال: عجباً لك لم تبلغ المشرق ولم تبلغ المغرب ولم تنزل الأرض ولم تصعد السماء ولم تجز هناك فتعرف ما خلقهن وأنت جاحد بما فيهن وهل يجحد العاقل ما لا يعرف؟ قال الزندق: ما كلمني بهذا

the king). The Imam then inquired about his sur-name. The atheist replied, 'My surname is 'Abu-'Abdullah'. Abu-'Abdullah, peace be upon him, inquired further, 'Who is this king whose slave you are? Is he the king of the earth or of the heavens? And let me know about your son whether he is the slave of Allah of heaven or of the earth? Say what ever you like, you stand defeated'.

Hisham ibn al Hakam (the narrator) says, 'I intervened and asked the atheist: Why are you not replying to the Imam? These words of mine proved distasteful to the atheist.' On this Abu 'Abdullah, peace be upon him, said to him, 'Come to us after completion of the rounds (of Ka'ba)'. When Abu 'Abdullah, peace be upon him, was free, the atheist came and sat before Abu 'Abdullah, peace be upon him, and we all gathered around him (the Imam). Abu-'Abdullah (P) addressed the atheist, 'Do you know there is something beneath the earth and there is something above the earth?' The atheist replied, 'Yes.' The Imam inquired, 'Have you ever been beneath the earth?' The atheist replied, 'No.' The Imam inquired, 'What do you think, what lies beneath the earth?' The atheist replied, 'I know nothing about it. I guess there is nothing beneath the earth.' Abu 'Abdullah, peace be upon him, inquired, 'Your guess indicates your inability to be quite certain about what you say'. Then Abu 'Abdullah (the Imam) further inquired, 'Have you ever ascended the heavens?' The atheist replied, 'No.' At this the Imam observed, 'How strange it is that neither you have reached the east nor the west, neither beneath the earth nor above the heavens? Had you not surpassed them so that you could know what lies behind them and (yet) you dispute about what lies within. Having no Knowledge of these creations, you are denying them. Does a wise man dispute about what he does not know. The atheist exclaimed, 'None but you ever discussed with me in such a manner.' Abū

أحد غيرك ، فقال أبو عبد الله عليه السلام : فأنت من ذلك في شك فلعله هو ولعله ليس هو؟ فقال الزنديق : و لعل ذلك ؛ فقال أبو عبد الله عليه السلام : أيها الرجل ! ليس لمن لا يعلم حجة على من يعلم ولا حجة للجاهل يا أبا أهل مصر ! تفهم عني فإننا لا نشك في الله أبداً أما ترى الشمس ^(٣) والقمر والليل والنهار يلجان فلا يشتبهان و يرجعان ، قد اضطرّا ليس لهما مكان إلا مكانهما، فإن كانا يقدران على أن يذهبا فلم يرجعان ؟ و إن كانا غير مضطربين فلم لا يصير الليل نهاراً و النهار ليلاً ؟ اضطرّا والله يا أبا أهل مصر إلى دوامهما والذي اضطرهما أحكم منهما و أكبر ؛ فقال الزنديق: صدقت ؛ ثم قال : أبو عبد الله عليه السلام يا أبا أهل مصر ^(٤) إن الذي تذهبون إليه وتظنون أنه الدهر إن كان الدهر يذهب بهم لم لا يردّهم وإن كان يردّهم لم لا يذهب بهم ؟ القوم مضطربون يا أبا أهل مصر لم السماء مرفوعة ^(٥) والأرض موضوعة

'Abdullah (peace be upon him) inquired further, 'You are still in doubt may be He is, may be He is not.' The atheist replied, 'Perhaps it is so.' Abu 'Abdullah, peace be upon him, observed, 'O man, he who does not know, cannot stand in argument against the one who knows. O Egyptian brother! you take it from me as we never had the slightest doubt about Allah. Don't you see the sun, the moon, the night and the day; they emerge on their horizon, they never get confused; they always return to their position, helpless and constrained. They are constrained to have no orbit except their orbits. So that they are not at liberty to change their orbit. If they (the sun and the moon) had the power to deviate (from their path), then why do they return to the same position (in their rounds)? If they were not under compulsion, then why the day does not become converted into night and the night into day? By God, O Egyptian brother! they are under constraint for ever and ever (to remain steadfast in their routine). And He Who has put them under constraint has supreme authority over them and is far greater. The atheist replied, 'You are true'. Abu 'Abdullah, peace be upon him, added, 'O Egyptian brother, you are under a delusion when you guess that it is nature (which controls the universe). If it were nature which takes away the people, then why does she not bring them back to life? And if she brings them to life why does she not take them away? (If all the life and death routine is under the operation of natural, mechanical and non-conscious processes then where do the unchanging uniformity and its inflexible order come from?) O 'Egyptian brother, why has the sky been held aloft and the earth spread out down below? Why

لم لا يسقط السماء على الأرض ، لم لا تنحد الأرض فوق طباقها ولا يتماسكان^(١) ولا يتماسك من عليها؟ قال الزنديق: أمسكهما الله ربهما وسيدهما ، قال: فأمن الزنديق على يدي أبي عبدالله عليه السلام ، فقال له همران : جعلت فداك إن آمنت الزنادقة على يدك فقد آمن الكفار على يدي أبيك ، فقال المؤمن الذي آمن على يدي أبي عبدالله عليه السلام : اجعلني من تلامذتك! قال أبو عبدالله: يا هشام بن الحكم خذ إليك وعلمه ، فعلمه هشام فكان معلماً^(٢) أهل الشام وأهل مصر الإيمان وحسنت طهارته حتى رضي بها أبو عبدالله .

٢ - عدة من أصحابنا ، عن أحمد بن محمد بن خالد ، عن محمد بن علي^(٣) عن

عبد الرحمن بن محمد بن أبي هاشم ، عن أحمد بن محسن الميثمي قال : كنت عند أبي منصور المتطهّب فقال : أخبرني رجل من أصحابي قال : كنت أنا وابن أبي العوجاء وعبدالله بن المقفع في المسجد الحرام فقال ابن المقفع ، ترون هذا الخلق - وأوماً بيده إلى موضع الطواف - ما منهم أحدٌ أوجب له اسم الإنسانية إلا ذلك الشيخ الجالس - يعني أبا عبدالله

don't the heavens come crashing down to the earth and why do not the earth soar upwards to the higher stars so that they may be compressed together along with what is on them. The atheist burst out, 'They are held in their position by Allah, their Nourisher and their Lord (Allah)! (The narrator) says, the atheist received Faith (in God) at the hands of Abū 'Abdullah, peace be upon him. Thereupon Humrān (one of the followers of Imam) addressed the Imām saying 'May I sacrifice myself upon you,' atheists receive faith at your hands just as the infidels received Faith at the hands of your father. The (newly converted) believer - the former atheist, who got converted at the hands of Abu 'Abdullah peace be upon him, requested the Imam 'Would you accept me as your disciple and student?' Abu 'Abdullah, peace be upon him, replied, 'O Hishām (the learned student of the Imam) take him unto thy self and instruct him well.' Hisham, who was the instructor in faith for the people of Syria and Egypt, taught him so well that he got himself so highly proficient and discriminating (in his faith) that Abu 'Abdullah, peace be upon him, was highly pleased with him."

214-2. A group of our associates (-) Ahmed Ibn Mohammad Ibn Khalid (-) Mohammad Ibn 'Ali (-) 'Abdul Rahman ibn Mohammad ibn Abi Hashim (-) Ahmed ibn Mohsin al-Maiythami as saying, "When I was in the company of Abi Mansur al-Mutabbab, one of my associates who related to me, I, Ibn Abil 'Aowja' and 'Abdullah ibn al-Muqaffa' had been in the sacred mosque (of Macca), when Ibn-al-Muqaffa' pointing with his hand to the place where people were taking rounds (of Ka'ba - the house of Allah) and observed, 'Do you see the large number of people? None of them deserves to be called a Man a Human, except the gentleman sitting over there viz Abu 'Abdullah Ja'far ibn Mohammad, peace be upon him. The rest are mere rif-raff

جعفر بن محمد عليه السلام - فأما الباقر فرعاع وبهائم^(٤) فقال له ابن أبي العوجاء: وكيف أوجبت هذا الاسم لهذا الشيخ دون هؤلاء؟ قال: لأنني رأيت عنده ما لم أره عندهم فقال له ابن أبي العوجاء: لا بد من اختبار ما قلت فيه منه، قال: فقال له ابن المقفع: لا تتعل فأني أخاف أن يفسد عليك ما في يدك^(٥)، فقال: ليس ذا رأيك ولكن تخاف أن يضعف رأيك عندي في إحلالك^(١) إتياء المحل الذي وصفت؛ فقال ابن المقفع: أما إذا توهمت علي هذا فقم إليه وتحفظ ما استطعت من الزلل ولا تثني عنائك إلى استرسال^(٢) فيسلمك إلى عقاب^(٣) وسمه مالك أو عليك؟ قال: فقام ابن أبي العوجاء وبقيت أنا وابن المقفع جالسين فلم يرجع إلينا ابن أبي العوجاء قال: ويملك يا ابن المقفع ما هذا ببشر وإن كان في الدنيا روحاني يتجسد إذا شاء ظاهر أو يتروح إذا شاء باطناً فهو هذا؛ فقال له: وكيف ذلك؟ قال: جلست إليه فلما لم يبق عنده غيري ابتدأني فقال: إن يكن الأمر علي ما يقول هؤلاء - وهو على ما يقولون^(٤) - يعني أهل الطواف - فقد سلموا وعطبتهم، وإن

and just animals.' Ibne-Abil 'Aowja' inquired, 'On what ground does this gentleman alone, barring all else, deserve the epithat.' Ibn-Muqaffa' replied, 'It is because I have seen in him some thing which I have not seen in those people'. Ibn-Abil 'Aowja' said to Ibn-al-Muqaffa' 'It has become incumbent that what you have said about that gentleman could be put to test. (The narrator) says Ibn al-Muqaffa' addressed (Ibne Abil 'Aowja') saying, 'Don't do it. I fear that in doing so you may lose what you have already got in your hands'. Ibn Abil Aowja replied, 'This is not your fear. Your fear is that your high opinion about that gentleman and the high esteem in which you hold him will topple down before me'. Ibn al-Muqaffa' replied 'If you accuse me of this (fear) then stand up to go to him and guard your self as much as you can against committing errors. Do not let reins slip off your hands, lest you should be tied up in knots. Present before him all that may be in your favour or against you in order to test him. 'The narrator says, 'Ibn Abil 'Aowja' stood up (to see the Imām) while I and Ibn al-Muqaffa' remained sitting. When Abil 'Aowja' returned to us, he started speaking, 'Woe unto you O' Ibn al-Muqaffa', the gentleman is no human. If there were, in the world a spirit who could appear embodied whenever he liked and who could disappear spiritualised whenever he liked, then it is he. Ibn al-Muqaffa' asked, 'How is that?' In reply Ibn Abil 'Aowja' told him the whole story saying, 'I took my seat before him. When every one had left except my self, he (the Imām) started speaking, 'If the truth were as these people profess (the believers going round the Ka'ba) - and it is as they profess - then they are

يكن الأمر على ما تقولون وليس كما تقولون فقد استويتم وهم : فقلت له : يرحمك الله وأي شيء تقول وأي شيء يقولون ؟ ما قلتي وقولهم إلا واحداً ؛ فقال : وكيف يكون قولك وقولهم واحداً ؟ وهم يقولون : إن لهم معاداً وثواباً وعقاباً ويدينون بأن في السماء إلهاً وأنسها عمران وأنتم تزعمون أن السماء خراب ليس فيها أحد ؛ قال : فاعتنمتها⁽⁹⁾ منه فقلت له : مامنعه إن كان الأمر كما يقولون أن يظهر لخلقهم ويدعوهم إلى عبادته حتى لا يختلف منهم اثنان ولم احتجب عنهم وأرسل إليهم الرسل ؛ ولو باشرهم بنفسه كان أقرب إلى الإيمان به ؛ فقال لي : ويلك وكيف احتجب عنك من أراك قدزته في نفسك : نشوءك ولم تكن وكبرك بعد صغرك وقوتك بعد ضعفك وضعفك بعد قوتك وسمك بعد صحتك وصحتك بعد سقمك ورضاك بعد غضبك وغضبك بعد رضاك وحرزك

saved and you perish. And if the truth is as you people hold - and assuredly it is not so - then you and they are at par with each other. (Abil 'Aowja') said to him (the Imām), 'May Allah bless you! what do we hold and what do they profess? Is not what I say and what they say one and the same.' Thereupon the Imām replied, 'How can your words and their words be one and the same? Since they say that for them is the Return and the reward and punishment (in the hereafter). And it is their belief that there is Allah in the heavens and the heavens are populated (by angels) while you (atheists) hold that the heavens are void and there is none in them.' Ibn Abil 'Aowja' says, 'This statement from him gave me an opportunity to remark, 'if the truth is what these people (believers) say (viz there is Allah - the creator of the universe) then what prevents Him (Allah) from making an appearance before the people and from inviting them to worship Him till not two persons would be left to disagree on this issue. Why did He (the creator) keep Himself hidden from the people and, instead, sent His messengers to them? If He Himself had carried out (His mission) directly (without any mediator) it would have been extremely effective in ensuring people's belief in Him.' Says Ibn Abi 'Aowja', Imam replied to me, 'Woe unto you, how does He (Allah) remain hidden from you Who demonstrated His power in your very self? He brought you into being from non-being; into grown-up state from childhood; into a state of strength after weakness; into a state of weakness after strength; into illness after health; into health after illness; into pleasure after displeasure and displeasure after pleasure; into sorrow after joy and joy after sorrow;

بعد فرحك وفرحك بعد حزنك وحزنك بعد بغضك وبغضك بعد حبك وحبك بعد أناتك وأاناتك^(١) بعد عزمك وشهوتك بعد كراهتك وكراهتك بعد شهوتك ورغبتك بعد رهبتك ورهبتك بعد رغبتك ورجائك بعد يأسك ويأسك بعد رجائك، وخاطرك^(٢) بما لم يكن في وهمك وعزوب ما أنت معتقده عن ذهنك^(٣) وما زال يعدد علي تدرته التي هي في نفسي التي لا أدفعها حتى ظننت أنه سيظهر فيما بيني وبينه.

[عنه عن بعض أصحابنا رفعه وزاد في حديث ابن أبي العوجاء حين سأله أبو عبد الله عليه السلام قال: عاد ابن أبي العوجاء في اليوم الثاني إلى مجلس أبي عبد الله عليه السلام فجلس وهو ساكت لا ينطق فقال أبو عبد الله عليه السلام: كأنك جئت تعيد بعض ما كنا فيه؟ فقال: أردت ذلك يا ابن رسول الله فقال له أبو عبد الله عليه السلام: ما أعجب هذا تنكر الله وتشهد أنني ابن رسول الله! فقال: العادة تحملني على ذلك؛ فقال له العالم عليه السلام: فما يمنعك من الكلام؟ قال:

into a state of resoluteness after slackness and slackness after resoluteness; into a state of attraction after repulsion and repulsion after attraction; into a state of desire after fear and fear after desire; into hope after despair and despair after hope; into the emergence in your mind of what you had never guessed and the effacement from your mind of what was fixed therein. And the Imam kept on enumerating the powers of Allah, manifest in my being which I could not deny until I felt I was overwhelmed in the (dialogue) between us."

215-3. Some of our associates (raf'ahu) have added to this narration of Ibn Abil 'Aowja and Abu 'Abdullah's (peace be upon him) questioning of him: Ibn-e-Abil 'Aowja came on the next day too, Ibn Abil 'Aowja (the atheist scholar) returned to attend the session of Abū 'Abdullah, peace be upon him. He sat silent throughout, without speaking. At this Abu 'Abdullah addressed him saying, 'You have probably come to follow up some of the topics we were discussing. He replied, 'Yes O son of the Prophet of Allah, I intended doing so.' Hearing this, Abū 'Abdullah, peace be upon him, addressed him thus: 'How strange it is that you deny the existence of Allah and at the same time you bear witness to my being the son of the Prophet of Allah!' He replied, 'It was done because of the force of my habit. The 'Alim — the learned Imam further inquired, 'What prevents you from speaking?' He replied

إجلالاً لك ومهابة ما ينطلق لسانى بين يديك فانى شاهدت العلماء وناظرت المتكلمين فما
تداخلى هبة قط مثل ما تداخلى من هيبتك ، قال : يكون ذلك ولكن أفتح عليك
بسؤال وأقبل عليه فقال له : أمصنوع أنت أو غير مصنوع ؟ فقال عبد الكرىم بن أبى العوجاء
بل أنا غير مصنوع فقال له العالم عليه السلام : فصف لي لو كنت مصنوعاً كيف كنت تكون؟ فبقى
عبد الكرىم ملياً لا يحير جواباً ^(٤) وولع بخشبة كانت بين يديه وهو يقول طويل عريض عميق
قصير متحرك ساكن كل ذلك صفة خلقه ، فقال له العالم : فان كنت لم تعلم صفة
الصنعة غير ها فاجعل نفسك مصنوعاً لما تجد في نفسك مما يحدث من هذه الأمور ، فقال له
عبد الكرىم : سألتني عن مسألة لم يسألني عنها أحد قبلك ولا يسألني أحد بعدك عن
سئها ، فقال أبو عبد الله عليه السلام : هبك ^(١) علمت أنك لم تسأل فيما مضى فما علمك أنك لا
تسأل فيما بعد ، على أنك يا عبد الكرىم نقضت قولك لا أنك تزعم أن الأشياء من الأزل

'In awe and reverence for thee I felt myself tongue-tied. I have seen many of the great scholars and have opportunities to debate matters with the great theologians (of the time), but never have I been so awe-struck, as I was in your presence.' Hearing this the Imām observed, 'It may be so but now I open the discussion for you.'

Then the Imam turned to him and said , 'Have you been created or have you not been created?' 'Abdul Karim Ibn Aowja (the scholar) replied, 'I have not been created.' The learned Imām, peace be upon him, asked him, "Tell me what would you be like, if you were created." Hearing this question, 'Abdul Karim (the atheist scholar) was dumb struck for a long while and was at his wits end, without making any answer. He kept on handling his stick which was before him playfully, muttering: 'Long, broad, deep, short, moving, resting — but these are all the attributes of the created.' There upon 'Alim — the learned (Imam) observed, 'If you can think of no attribute of the created other than the ones you have described, then confess yourself to be one created since you find all these attributes within your self.' There upon 'Abdul Karim (the atheist) replied, 'You have asked me the question which none had asked me before. Nor would any one ask me a question like this after you.' Abu 'Abdullah, peace be upon him, further remarked 'Granting that you know that none has asked you question like this in the past, how do you know that you will not be asked a question like this in future? In addition to this, O 'Abdul Karim, you have yourself repudiated your own stand, since you hold all things have been the same since very beginning. Then, how did you put some thing

سواء، فكيف قدّمت وأخّرت؛ ثم قال: يا عبدالكريم أزيدك وضوحاً أ رأيت لو كان معك كيس فيه جواهر فقال لك قائل: هل في الكيس ديناراً فنقيت كون الدينار في الكيس، فقال لك صفلي الدينار و كنت غير عالم بصفته هل كان لك أن تنقي كون الدينار عن الكيس وأنت لاتعلم؟ قال: لا، فقال: أبو عبدالله عليه السلام فالعالم أكبر وأطول وأعرض من الكيس فلعل في العالم صنعة من حيث لاتعلم صفة الصنعة من غير الصنعة، فانقطع عبدالكريم وأجاب إلى الإسلام بعض أصحابه وبقي معه بعض.

فعاد في اليوم الثالث فقال: أقلب السؤال فقال له أبو عبدالله عليه السلام: سل عما شئت فقال: ما الدليل على حدث الأجسام؟ فقال: إنني ما وجدت شيئاً صغيراً ولا كبيراً إلا وإذا ضمّ إليه مثله صاراً كبيراً وفي ذلك زوال وانتقال عن الحالة الأولى ولو كان قديماً مازال ولا حال لأن الذي يزول ويحول يجوز أن يوجد ويبطل فيكون بوجوده بعد عدمه دخول في الحدث وفي كونه في الأزل دخوله في العدم ولن تجتمع صفة الأزل والعدم.

first and the other thing after?' Then the Imam added, 'O 'Abdul Karim I add some words to make the matter more clear -- you suppose you have got a bag full of jewels and some one asks, 'Is there any gold coin in the bag?' And you deny.' The man asks you to describe the character -- "What is a gold coin tell me while you know nothing about it. Would it be proper for you to deny that there is gold coin in the bag while you know nothing about it? The atheist replied, 'No, it would not be proper for me.' Thereupon Abu 'Abdullah, peace be upon him, observed, "This universe is far too bigger, too vaster and too wider than the bag. Hence in such a vast universe there may be Creation and created objects for you cannot distinguish the attributes of the created from the not-created.' Abdul Karim (the atheist) was completely silenced and some of his companions accepted Islam while others remain with him. 'Abdul Karim came to the Imam on the third day and said, 'I want to put a question to you Abu 'Abdullah, peace be upon him, replied, 'Ask whatever you like.' He inquired, 'what is the proof of the eventuality of Bodies. The Imam replied, 'I do not find anything, small or big, but joining it with any thing similar to it, makes it bigger. In this lies the secret of its decay and change (mutability) from condition to condition. If the thing had been eternal, there would be neither decay, nor any change (from its original state). Because it is quite proper for a thing that can decay and cease to exist or change (from one state to another) that it must have first come into existence (eventuality) and then reduced to non-entity. Thus (coming into) existence of a thing, after its non-existence before, makes it an event or phenomenon.

الحدوث والقدم في شيء واحد ، فقال عبدالكريم : هبك علمت في جري الحالتين والزمانين على ما ذكرت واستدللت بذلك على حدوثها فلوقبقت الأشياء على صغرها من أين كان لك أن تستدل على حدوثهن؟ فقال العالم عليه السلام : إنما تتكلم على هذا العالم الموضوع فلو رفعناه ووضعنا عالماً آخر كان لاشيء أدل على الحدث من رفعنا إيّاه ووضعنا غيره ولكن أجيبك من حيث قدت أن تلمزنا فنقول : إن الأشياء لو دامت على صغرها لكان في الوهم أنه متى ضم شيء إلى مثله كان أكبر وفي جواز التغيير عليه خروجه من القدم كما أن في تغييره دخوله في الحدث ليس لك وراءه شيء ، يا عبدالكريم فانقطع وخزي .

فلمّا كان من العام القابل التقى معه في الحرم فقال له بعض شيعته : إن ابن أبي العوجاء قد أسلم فقال العالم عليه السلام : هو أعمى من ذلك لا يسلم ، فلمّا بصر بالعالم قال :

(١) هبك : أي افرض نفسك انك علمت ما مضى وسلدنا ذلك لك . (آت).

And its being enters into non-being. Thus the attribute of Being and non-Being, of eventuality and eternity can never be collected in one and the same thing. Thereupon Abdul Karim (the atheist scholar) said, 'You have mentioned two states and two times in your argument in which you have proved that the things eventuate. Suppose all the things had been small (eternally), how would you have argued about their eventuality. 'Aalim – the learned (Imam), peace be upon him, replied, 'We are talking in the context of this universe. If we set aside this universe, and put another universe in its place, this change from one universe (the existing) to another universe (the supposed) proves in a far better way the truth of eventuality. And now I give you a reply with the same necessary assumption that you yourself adopted: 'We say, if all the things remain small (all the time) even then if in our imagination, we mix one thing with the other like it, it becomes greater (in the world of our imagination). And this possibility of change (even in the imagination) banishes it from (the category of) eternal. In the same way, its mutation puts it in the (category of the things of) event or phenomenon. After this, 'O' 'Abdul Karim, there is left nothing more for you to say'. At this (reply) the atheist was completely silenced, repudiated and humiliated.

The next year Ibn Abi Aowja met the Imam in the Kaba – the house of Allah, when one of the followers of the Imam informed him that Ibn Abi Aowja had accepted Islam. 'Aalim – the learned (Imam) remarked, 'He has a blind spot in respect of Islam. He will never accept

سيدي ومولاي ، فقال له العالم عليه السلام : ماجاء بك، إلى هذا الموضع ؟ فقال: عادة الجسد وسنة البلد ولننظر ما الناس فيه من الجنون والحلق ورمي الحجارة؟ فقال له العالم عليه السلام أنت بعد على عتوك وضلالك يا عبدالكريم فذهب يتكلم فقال له عليه السلام : لاجدال في الحج ونفرض رداً من يده وقال: إن يكن الأمر كما تقول وليس كما تقول نجونا ونجوت وإن يكن الأمر كما تقول وهو كما تقول نجونا وهلكت ، فأقبل عبدالكريم على من معه فقال : وجدت في قلبي حزاة ^(١) فردوني فردوه فمات لارحمه الله [.

— حدثني محمد بن جعفر الأسدي ، عن محمد بن إسماعيل البرمكي الرّازي عن الحسين بن الحسن بن برد ^(٢) الدّينوري ، عن محمد بن علي ^(٣) عن محمد بن عبدالله الخراساني خادم الرضا عليه السلام قال : دخل رجل من الرّضا نادقاً على أبي الحسن عليه السلام وعنده جماعة فقال أبو الحسن عليه السلام : أيها الرّجل أرأيت إن كان القول قولكم وليس هو كما تقولون ألسنا وإياكم شرعاً سواً ، لا يضرنا ما صلينا وصمنا وزكينا وأقرنا ؟

it.' When he (the atheist) saw the 'Aalim (the learned Imām) he addressed him, 'My lord and my chief.' Thereupon: Aalim — the learned (Imam) inquired, 'What has brought you here?' He replied, 'Force of habit, country's tradition, and the desire to witness the spectacle of the mid summer madness of the people, shaving of their heads and casting of the stone.' The Imām observed, 'O' Abdul Karim! you are still presumptuous and misguided.' He was about to start a discussion when the Imām pulling away his cloak-sheet from his hand, cut it short saying, 'No disputation during the pilgrimage rites. If the case is as you say, although it is not so, then we both (the believers and the atheists) are saved. On the contrary, if the case is as we say, and undoubtedly it is so, then we are saved and you (the atheists) are doomed.' Hearing this argument of the Imam, 'Abdul Karim advanced towards his associates and said, 'I am feeling some pain in my heart. Take me back.' His associates brought him back to his place where he collapsed. May Allah not be merciful upon him'."

4. Mohammed Ibn Jafar al-Asad (Haddathani) narrated to me (—) Mohammad Ibn Isma'il al-Barqi al-Razi (—) al-Husayn ibn al-Hasan ibn Bard al-Daynuri (—) Mohammad ibn Ali (—) Mohammad ibn Abdullah al-Khurasani the personal servant of al-Riza, peace be upon him, as saying, 'An atheist entered (the court of) Ali Abil Hasan (al-Riza), peace be upon him, when the Imām was in audience with a group of people. Abul Hasan, peace be upon him, addressed the atheist, 'O man say if the truth is as you people say, although it is not so, then, are we

فسكت الرجل ، ثم قال أبو الحسن عليه السلام : وإن كان القول قولنا وهو قولنا أستم قد هلكتم و نجونا ؟ . فقال رحمك الله أوجدني ^(٤) كيف هو وأين هو ؟ فقال : ويلك إن الذي ذهبت إليه غلط هو أين الأين بلا أين وكيف الكيف بلا كيف فلا يعرف بالكيفية ولا باینونية ولا يدرك بحاسة ولا يقاس بشي .

فقال الرجل : فإذا أنه لا شيء ، إذالم يدرك بحاسة من الحواس ؟ فقال أبو الحسن عليه السلام : ويلك لما عجزت حواسك عن إدراكه أنكرت ربوبيته ؟! وحن إذا عجزت حواسنا عن إدراكه أيقننا أنه ربنا بخلاف شيء من الأشياء .

قال الرجل : فأخبرني متى كان ؟ قال أبو الحسن عليه السلام : أخبرني متى لم يكن فأخبرك متى كان قال الرجل : فما الدليل عليه ؟ فقال أبو الحسن عليه السلام : إنني لما نظرت إلى جسدي لم يمكنني في زيادة ولا نقصان في العرض والطول ودفع المكاه عنه وجر المتعة إليه علمت أن لهذا البنیان بانياً فأقررت بجمع ما أرى من دوران الفلك بقدرته وإنشاء

not both of us equal in advantage? Our praying, our fasting, our paying the poor tax (Zakat) and our confession of faith will bring us no harm at all.' There upon the atheist kept silent. Then Abul Hassan, peace be upon him, observed, 'If the truth is as we say, and undoubtedly it is so, is it not that you are doomed while we are saved. The atheist replied 'May God be merciful to you. Explain to me the manner and place of Allah.' The Imam replied, 'Woe unto you! you have gone on the wrong lines. He caused 'the Place' to be 'the place' without being placed Himself, and He caused the Manner to be 'the Manner' without being mannered Himself. He is not known by Manner, not by Place'. He cannot be perceived through senses, nor can He be conceived through analogy with any thing.'

The man (atheist) said, 'since God cannot be perceived through any of our senses, then He is nothing?' Abul Hasan, peace be upon him, replied, 'Woe unto you, when your senses failed to attain to Him, you rejected His Lordship, and when our senses failed, we became (more) convinced that He is our Lord and that He is different from anything else.'

The atheist inquired, 'Inform me since when God exists.' Abul Hasan, peace be upon him, replied, 'Tell me when He was not and I will tell you since when He is. The atheist inquired, 'What is the proof of His existence?' Abul Hasan, peace be upon him, replied, 'When I observed my body and I found that it was not possible for me to add anything or take away anything from its length or breadth and to repel from it what is harmful or attract to it what is beneficial, then I realized that there is some one Who has originated this body, and affirmed His Existence. Besides when I observed the revolving of the planets by His

السحاب وتصريف الرياح ومجرى الشمس والقمر والنجوم وغير ذلك من الآيات العجيبات المبيّنات علمت أن لهذا مقدّراً ومنشأً .

– علي بن إبراهيم ، عن محمد بن إسحاق الخفاف أو عن أبيه ، عن محمد بن إسحاق قال : إن عبد الله الديّساني^(١) سأل هشام بن الحكم فقال له : ألك رب ؟ فقال : بلى ، قال أقادرُ هو ؟ قال : نعم قادرٌ قاهرٌ قال : يقدر أن يدخل الدنيا كلها البيضة لا تصغر الدنيا ؟ قال هشام : النظره^(٢) فقال له : قد أنظرتك حولاً ، ثم خرج عنه فركب هشام إلى أبي عبد الله عليه السلام فاستأذن عليه فأذن له فقال له : يا ابن رسول الله أتاني عبد الله الديّساني بمسألة ليس المعول فيها إلا على الله وعليك ، فقال له أبو عبد الله عليه السلام : عمّاذا سألك ؟ فقال : قال لي : كيت وكيت ، فقال أبو عبد الله عليه السلام : يا هشام كم حواسك ؟ قال خمس قال : أيها أصغر ؟ قال الناظر قال : وكم قدر الناظر قال : مثل العدسة أو أقلّ منها فقال له : يا هشام !

Might, and the formation of the clouds, the blowing of winds, the floating of the Sun, Moon and the Stars and others of His Signs, wonderful and effulgent, I came to know that there is one Who has ordained and originated them all’.”

216-5. ‘Ali ibn Ibrahim (-) Mohanmad ibn Ishaq al-Kaffaf or (-) his father (-) Mohammad ibn Ishāq as saying, ‘Abdullah al-Daysani (the atheist scholar) put a question before Hisham ibn al-Hakam (the scholar and disciple of Imām Abū ‘Abdullah, peace be upon him, ‘Have you got any Lord (Allah)?’ Hisham replied, ‘Yes.’ The atheist further asked, ‘Is he sovereign over every thing?’ Hisham replied, ‘Certainly ,Allah is all Mighty, Sovereign.’ The atheist scholar asked, ‘Has He (Allah) the power to put the whole world in an egg shell without increasing the size of the egg shell or reducing the size of the world as a whole?’ Hisham asked, ‘Give me some time to ponder (over the query). The atheist replied, ‘I allow you one full year.’ Then the atheist scholar left Hisham. Hisham soon started his journey towards Abū ‘Abdullah, peace be upon him. He sought permission to (see) the Imam and he was admitted in to the Imam’s presence. Hisham said, ‘O son of the Prophet, ‘Abdullah Daysani (the atheist) came to see me with a question which I cannot resolve except through God’s help and yours. Abu ‘Abdullah inquired, ‘What question did he ask you?’ Hisham repeated the question. Thereupon Abu ‘Abdullah, peace be upon him, inquired, ‘O Hisham, How many senses you have?’ Hisham replied, ‘Five’. The Imam inquired, ‘Which of them is the smallest?’. Hisham replied, ‘the pupil of the eye.’ The Imam inquired, ‘What is the size of the pupil of your eye?’ Hisham replied, ‘It is like a grain of a cereal or even smaller.’ The Imām addressed Hisham saying, ‘O Hisham, look in

فانظر أمامك وفوقك وأخبرني بما ترى ، فقال : أرى سماء وأرضاً ودوراً و قصوراً و
 براري وجبالاً وأنهاراً فقال له أبو عبدالله عليه السلام : إن الذي قدر أن يدخل الذي تراه
 العدسة أو أقلّ منها قادر أن يدخل الدنيا كلها البيضة ^(٢) لا تصغر الدنيا ولا تكبر
 البيضة ، فأكبّ هشام عليه وقبّل يديه ورأسه ورجليه وقال : حسبي يا ابن رسول الله
 وانصرف إلى منزله ؛ وغدا عليه الدّيسانى فقال له : يا هشام ! نبي جئتكم مسلماً ولم أجدكم
 متقاضياً للجواب. فقال له هشام : إن كنت جئت متقاضياً فهالك الجواب ، فخرج الدّيسانى
 عنه حتى أتى باب أبي عبدالله عليه السلام فاستأذن عليه فأذن له فلما قعد قال له : يا جعفر بن
 محمد ! دلني على معبودي ؟ فقال له أبو عبدالله عليه السلام : ما اسمك ؟ فخرج عنه ولم يخبره
 باسمه فقال له أصحابه : كيف لم تخبره باسمك ؟ قال : لو كنت قلت له : عبدالله ، كان
 يقول : من هذا الذي أنت له عبد ، فقالوا : له عدو إليه وقل له : يدلك على معبودك ولا

front of you and look above and then tell me what you see?' Hisham replied, 'I am seeing the sky, the earth, houses' roofs, plains, mountains and rivers.' Abu Abdullah addressed him thus: 'Verily He who has the power to put all that you see into the pupil of an eye which is like a grain of cereal or even smaller has (no doubt) the power to put the whole world into an egg-shell without decreasing the size of the world and without enlarging the size of the egg-shell.' Hearing this, Hisham bowed before the Imam and then kissed his hands, head and the feet and said, 'O Son of the Prophet. This is sufficient for me.' Then he returned to his house. Next day Daysani (the atheist scholar) came to see him and said, 'O Hashim I have come only to pay my respects to you, and not to demand an answer to my question.' Hisham said, 'Even if you have come to demand the answer of your question, here it is.' (And Hisham conveyed to him the reply). Daysani left Hisham's house and straightaway made for the door of Abu Abdullah, peace be upon him. He asked permission to see the Imam which was granted to him. When he settled down before the Imam, he addressed the Imam, 'O Jafar ibn Mohammad, guide me in way of my Lord (Allah)'. The Imam asked him, 'What is your name?' Hearing this, he left the house of the Imam without telling him his name. His companions asked him why he did not tell the Imam his name. He replied, 'If I had told him my name Abu Abdullah (meaning slave of Allah), he would have asked me, 'Who is that (Allah) whose slave you are?' At this, his followers advised him to return to the Imam and beseech him to guide thee in the way of thy Lord and not to ask thy name. He returned to the Imam and appealed, 'O Jafar-ibn-Mohammad, guide me in the way of my Lord and don't ask my name.' Thereupon Abu Abdullah, peace be

يسألك عن اسمك ، فرجع إليه فقال له : يا جعفر بن محمد دُلّني على معبودي ولا تسألني عن اسمي ؟ فقال له أبو عبد الله عليه السلام : اجلس وإذ أغلام له صغير في كفه بيضة يلعب بها فقال له أبو عبد الله عليه السلام : ناولني يا غلام البيضة فناوله إياها . فقال له أبو عبد الله عليه السلام : يا ديسانى : هذا حصن مكنون له جلد غليظ وتحت الجلد الغليظ جلد رقيق وتحت الجلد الرقيق ذهب مائة وفضة ذائبة فلا الذهب المائة تختلط بالفضة الذائبة ولا الفضة الذائبة تختلط بالذهب المائة فهي على حالها لم يخرج منها خارج مصلح فيخبر عن صلاحها ولا دخل فيها مفسد فيخبر عن فسادها لا يدري للذكر خلقت أم للأُنثى ، تنفلق ^(١) عن مثل ألوان الطواويس أترى لها مدبراً؟ ^(٢) قال : فأطرق ملياً ^(٣) قال : أشهد أن لا إله إلا الله وحده لا شريك له وأن محمد عبده ورسوله وأنك إمام . حججتم الله على خلقه وأناتاب مما كنت فيه .

٢١٨/٤ - علي بن إبراهيم ، عن أبيه ، عن عباس بن عمر والفقيمي ^(٤) عن هشام بن الحكم في حديث الزنديق الذي أتى أبا عبد الله عليه السلام وكان من قول أبي عبد الله عليه السلام : لا يخلو قولك ^(٥) : إنهما اثنان من أن يكونا قديمين قوين أو يكونا ضعيفين أو يكون أحدهما

upon him, observed, 'Take your seat'. At that time there was a boy playing with an egg in his hand. The Imam called upon the child, 'O boy give me the egg.' The child handed over the egg to the Imam. Abu Abdullah, peace be upon him, addressed the atheist saying, 'O Daysani! It is a fort with its doors closed. It is covered with a thick layer, beneath the thick layer is a layer of soft skin. Below that is the liquid gold and the silver water. This liquid gold does not mix up with the silver water. Nor does the silver water mix with the liquid gold (inspite of their both being fluid). The egg stays in its own state. No reforming agent has come out of it to indicate how the inside is sound and well formed and no corrupting agent can enter into it to indicate how the inside is rotten. No one can tell that the egg has been created to produce a male or a female. When it cracks, it presents creatures with variegated colours like peacocks. Don't you see any director who directs all the aforesaid processes? The narrator says, 'Daysani (the atheist) hung his head in deep thought and then observed, 'I witness, verily there is no Allah except He, the One. There is no partner for Him and verily Mohammad is His slave and His Messenger. And you are the Imām - the divinely appointed guide, and Allah's evidence for His creatures. And I retract from my previous path.'

قويًا و الآخر ضعيفاً ، فإن كنا قويين فلم لا يدفع كل واحد منهما صاحبه و يتفرد بالتدبير وإن زعمت أن أحدهما قوي و الآخر ضعيف ثبت أنه واحد كما نقول، للعجز الظاهر في الثاني ، فإن قلت : إنهما اثنان، لم يخل من أن يكونا متفقيين من كل جهة^(١) أو مفترقين من كل جهة فلمّا رأينا الخلق منتظماً ، و الفلك جارياً ، و التدبير واحداً و الليل و النهار و الشمس و القمر دلّ صحّة الأمر و التدبير و ائتلاف الأمر على أن المدبّر واحد ثم يلزمك إن ادّعت اثنين فرجة ما بينهما حتى يكونا اثنين فصارت الفرجة ثالثاً بينهما قديماً معهما فيلزمك ثلاثة ، فإن ادّعت ثلاثة لزمك ما قلت في الاثنين حتى تكون بينهم فرجة فيكونوا خمسة ثم يتناهى في العدد إلى ما لا نهاية له في الكثرة؛ قال هشام: فكان من سؤال الزنديق أن قال: فما الدليل عليه^(٢)؟ فقال أبو عبد الله عليه السلام: وجود الأفاعيل دلّت على أن صانعاً صنعها ألا ترى أنك إذا نظرت إلى بناء مشيد مبني علمت أن له بانياً

218.6. Ali Ibn Ibrahim (—) his father (—) Abbas Ibn Amar al-Fuqaymi (—) Hishām Ibn al-Hakam in respect of the talk of an atheist who had come (to debate with) Abu-‘Abdullah, (peace be upon him). The following is an extract from his talk. “Your contention is that there can exist two eternal beings. This contention cannot but lead to one alternative of the three. Either both of them are eternal and all powerful, both of them are weak, or one of them is powerful and the other is weak. If both of them are powerful then why does not each one try to subjugate the other so as to become the sole dispenser (of the affairs of the world). If you say that one of them is strong and the other is weak, then what we say is proved that the eternal is the One, because of the obvious weakness of the other. If you (again) say that they (eternal beings) can be two, then this statement does not but lead to one of the two alternatives that both of them will either agree or disagree with each other in respect of all the view points (of issues and judgements).

We see that there is orderliness in this creation (of the universe) and that the heavenly bodies are floating under a single plan and that the night, the day, the sun, the moon are operating in precision. This very plan, harmony and coordination of the affairs prove that they are all working under one Master Planner.

Hisham says, ‘One of the queries of the atheist was, ‘What is the proof of the existence of God?’ Abu Abdullah (peace be upon him) replied, ‘The existence of an artifact proves the existence of the maker who made it. Don’t you see that if you look at a building already built, strong and erect, you will know that there must be some builder for

وإن كنت لم تر الباني ولم تشاهده، قال: فما هو (٣)؟ قال: شيء، بخلاف الأشياء، ارجع بقولي إلى إثبات معنى وأنه شيء، بحقيقة الشئئية غير أنه لا جسم ولا صورة ولا يحس ولا يجس ولا يدرك بالحواس الخمس، لا تدركه الأوهام ولا تنقصه الدهور ولا تغيره الأزمان.

— محمد بن يعقوب قال: حدثني عدة من أصحابنا، عن أحمد بن محمد البرقي، عن أبيه، عن علي بن النعمان، عن ابن مسكان (٤) عن داود بن فرقد، عن أبي سعيد الزهري، عن أبي جعفر عليه السلام قال: كفى لأولي الألباب بخلق الرب المسخر، وملك الرب القاهر، وجلال الرب الظاهر، ونور الرب الباهر (١) وبرهان الرب الصادق، وما أنطق به ألسن العباد، وما أرسل به الرسل، وما أنزل على العباد دليلاً على الرب.

the building, although you may not have seen him.' The atheist further inquired, 'What exactly is God?' The Imam replied, 'He is the Entity quite different from other entities; in other words, it is the affirmation of the Real. He is the only Entity in the real sense of Ens; the Being in the real sense of "I AM". He has nobody, no shape and is totally imperceptible and unseekable through any of the five senses. Notions and imaginations cannot reach Him and the passage of time has no effect upon Him and cannot bring any change in Him.'

219.7. Says Mohammad Ibn Ya'qub, 'A group of our associates narrated to me quoting Ahmad ibn Mohammad al-Barqui (-) his father (-) Ali Ibn Numān (-) Ibn-e-Mushan (-) Dawood Ibn Farquād (-) Ibn Sa'ied al-Zuhri (-) Abi Jāfar, peace be upon him, as saying, 'The creation of the all-subjugating Lord, the sovereignty of the all-controlling Lord, the splendour of the self evident Lord, the light of the self-effulgent Lord, the demonstrations of the Truthful Lord, and (the supplications) that have passed on the tongues of men, and all that was conveyed through His messengers and revealed to mankind, all this is quite sufficient for the people of wisdom to guide them to their Lord (Allah).''

UŞŪL AL-KĀFĪ

کتاب التوحید

**The Book of
DIVINE UNITY**

﴿ باب اطلاق القول بأنه شيء ﴾

١/٢٢٠ - محمد بن يعقوب ، عن علي بن إبراهيم ، عن محمد بن عيسى ، عن عبد الرحمن ابن أبي نجران قال : سألت أبا جعفر عليه السلام عن التوحيد فقلت : أتوهم شيئاً؟ فقال : نعم ، غير معقول ولا محدود ؛ فما وقع وهمك عليه من شيء ، فهو خلافه ، لا يشبهه شيء ، ولا تندكها إلا وهم ، كيف تندكها إلا وهم وهو خلاف ما يعقل ، وخلاف ما يتصور في الأوهام ؛ إنما يتوهم شيء غير معقول ولا محدود .

CHAPTER ON

THE POSSIBILITY OF SAYING ALLĀH IS A THING

220-1. Muḥammad ibn Ya'qūb (-) 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Īsā (-) 'Abd ar-Raḥmān ibn Abī Najrān as saying:

"I inquired of Abū Ja'far (p.b.u.h.) about the Unity (of God): 'Should I think of anything (to understand God)?' He replied, 'Yes, but you have to imagine a thing which the mind cannot contain and which is without limit. He is unlike whatever comes into your mind. Nothing resembles Him nor can any thought reach Him. How can He be conceived when He is totally different from whatever is conceived and is the reverse of whatever is imagined. (Because Allāh cannot be limited through the limitations of the mind or the senses.) Certainly, the thing which cannot be encompassed by the mind and which is without limits is that which should be imagined.' "

- ٢/٢٢١ - محمد بن أبي عبد الله ، عن محمد بن إسماعيل ، عن الحسين بن الحسن ، عن بكر بن صالح ، عن الحسين بن سعيد قال : سئل أبو جعفر الثاني عليه السلام : يجوز أن يقال لله : إنه شيء ؟ قال : نعم ، يخرج من الحدين : حد التعظيم وحد التشبيه
- ٣/٢٢٢ - علي بن إبراهيم ، عن محمد بن عيسى ، عن يونس ، عن أبي المغرا رفعه ، عن أبي جعفر عليه السلام قال : قال : إن الله خلو من خلقه ، وخلقه خلو منه ، وكلما وقع عليه اسم شيء ، فهو مخلوق ما خلا الله .
- ٤/٢٢٣ - عدة من أصحابنا ، عن أحمد بن محمد بن خالد البرقي ، عن أبيه ، عن النضر بن سويد ، عن يحيى الحلبي ، عن ابن مسكان ، عن زرارة بن أعين قال : سمعت أبا عبد الله عليه السلام يقول : إن الله خلو من خلقه وخلقه خلو منه ، وكل ما وقع عليه اسم شيء ، ما خلا

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221-2. Muḥammad ibn Abi 'Abdillāh (-) Muḥammad ibn Ismā'il (-) al-Ḥusayn ibn al-Ḥasan (-) Bakr ibn Ṣālih (-) al-Ḥusayn ibn Sa'id as saying:

"Abū Ja'far ath-Thānī (the second, p.b.u.h.) was asked, 'Is it proper to refer to Allāh as a thing?' He replied, 'Yes, in the sense that this will absolve Him from two constrictions: *ta'ṭīl* (i.e., to negate the attribute of 'existent' or any of His positive attributes), and *tashbīh* or anthropomorphism (the similarity between Him and His creatures in His 'existence' or any of His other positive attributes).

222-3. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Īsā (-) Yūnus (-) Abi'l-Maghra (rafa'ahu) (-) Abū Ja'far (p.b.u.h.) as saying:

"Verily, Allāh is free from all (that particular attributes) of His creature and His creatures are devoid (of His special attributes). Whomsoever is given the title of 'thing', except Allāh, thereby becomes the created."

223-4. A group of our associates (-) Aḥmad ibn Muḥammad ibn Khālid al-Barqī (-) his father (-) an-Naḍr ibn Suwayd (-) Yaḥyā al-Ḥalabī (-) Ibn Muskān (-) Zurārah ibn A'yan as saying:

"I have heard Abū 'Abdillāh (p.b.u.h.) say, 'Certainly, Allāh is

الله فهو مخلوق والله خالق كل شيء، تبارك الذي (ليس كمثل شيء، وهو السميع البصير)!

٥/٢٢٤ - علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن علي بن عطية، عن خيثمة عن أبي جعفر عليه السلام قال: إن الله خلق من خلقه، وخلق خلقه منه، وكل ما وقع عليه اسم شيء، ما خلا الله تعالى فهو مخلوق والله خالق كل شيء.

٦/٢٢٥ - علي بن إبراهيم، عن أبيه، عن العباس بن عمر والفقيمي، عن هشام بن الحكم عن أبي عبدالله عليه السلام أنه قال للزناديق حين سأله: ما هو؟ قال: هو شيء، بخلاف الأشياء، أرجع بقولي إلى إثبات معنى وأنه شيء، بحقيقة الشيئية غير أنه لا جسم ولا صوزة ولا يحس

(١) - الشورى ١٠/٤٢،

free from all His creatures and His creatures are devoid of Him. To whomsoever the title of a thing is applied, except Allāh, he is the created one, while Allāh is the Creator of all things.' "Blessed be He Who ". . . like Him there is naught. He is the All-hearing, the All-seeing." (ash-Shūrā, 42:10)

224 - 5. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) 'Alī ibn 'Atiyyah (-) Khaythamah (-) Abī Ja'far (p.b.u.h.) as saying:

"Certainly, Allāh is free from all His creatures and His creatures are devoid of Him. And to whatever the title of thing is applied, excluding Allāh, the All-mighty, he is the created, while Allāh is the Creator of all things."

225 - 6. 'Alī ibn Ibrāhīm (-) his father (-) al-'Abbās ibn 'Amr al-Fuqaymī (-) Hishām ibn al-Hakam (-) Abū 'Abdillāh (p.b.u.h.), said in reply to an atheist who had asked him what Allāh was:

"Allāh is a thing which is quite different from all other things. From what I say, the stress is specifically on this point that it is an established (truth) that Allāh is a thing which is a reality in Itself and by Itself, except that He has neither any body nor any shape. He can neither be brought into perception and nor can He be touched and felt. He can neither be perceived through the five senses, nor can He

ولا يجسّ ولا يدرك بالحواس الخمس لا تدركه الأوهام ولا تنقصه الديمور ولا تغييره الأزمان ، فقال له السائل : فتقول : إنّه سميعٌ بصيرٌ ؟ قال : هو سميعٌ بصيرٌ : سميعٌ بغير جارحة وبصير بغير آلة ، بل يسمع بنفسه ويصير بنفسه ؛ ليس قولِي : إنّه سميعٌ يسمع بنفسه وبصير يصير بنفسه أنّه شيء ، والنفس شيء ، آخر ولكن أردت عبارة عن نفسي إذ كنتُ مسؤولاً وإفهاماً لك إذ كنتُ سائلاً ، فأقول : إنّه سميعٌ بكله لأنّ الكلّ منه له بعضٌ ولكنّي أردتُ إفهامك والتعبير عن نفسي وليس مرجعي في ذلك إلا إلى أنّه السميع البصير العالم الخبير بلاختلاف الذات ولا اختلاف المعنى .

قال له السائل : فما هو ؟ قال أبو عبد الله عليه السلام : هو الربّ وهو المعبود وهو الله

وليس قولِي : الله إثبات هذه الحروف : ألف ولام وهاء ، ولا را ، ولا با ، ولكن ارجع إلى

be conceived and imagined. Neither can age shorten Him, nor can time bring any change to Him." The interrogator further inquired: "Do you say that He is All-hearing, All-seeing?" The Imām replied, "He is All-hearing, All-seeing. It means that He hears and sees but not with any organ or by any instrument. But He hears and sees by Himself. When I say that He hears and sees by Himself, I do not mean that He is one thing and His self is another thing. I have made this interpretation myself since I was asked the question and I wanted to make you understand because you have inquired. Now I further explain, verily, He hears from the totality and the completeness of His being. This totality and completeness is not any part or fraction of Him. Even here my idea was just to make you understand and this interpretation is also of my own. By what I have said I mean nothing except that He is All-hearing, All-seeing, All-knowing and All-aware without any duality in His Essence or any duality in the meaning (of His Positive Attributes)."

The interrogator inquired, "What, after all, is He (Allāh)?" Abū 'Abdillāh (p.b.u.h.) replied, "He is the Nourisher, the Worshipped, and He is Allāh. And this affirmation that He is Allāh, does not mean the letters (of alphabets) A-L-L-Ā-H, nor does it mean the letters R-A-B (the Nourisher). But turn to the meaning that He is a thing which is

معنى وشي، خالق الأشياء، وصانعها ونعمت هذه الحروف وهو المعنى سمي به الله و الرحمن و الرحيم والعزیز وأشباه ذلك من أسمائه وهو المعبود جل وعز .

قال له السائل : فإننا لم نجد موهوماً إلا مخلوقاً ، قال أبو عبد الله عليه السلام : لو كان ذلك كما تقول لكان التوحيد عننا مرتفعاً لأننا لم نكف غير موهوم ولكننا نقول : كل موهوم بالحواس مدرك به تحداه الحواس وتمثله فهو مخلوق ، إذ كان النفي هو الإبطال والعدم، والجهة الثانية : التشبيه إذ كان التشبيه هو صفة المخلوق الظاهر التركيب والتأليف فلم يكن بدءاً من إثبات الصانع لوجود المصنوعين والاضطرار إليهم

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the Creator of all things and their Maker. This meaning has been described by these letters of alphabet. It is this meaning which has been given the name of Allāh, ar-Raḥmān (the Merciful), ar-Raḥīm (the Compassionate), al-'Azīz (the Powerful) and the like of His other names. He is the (only) worshipped, the Great, the All-mighty."

The interrogator addressed him (the Imām), "Whatever we conceive of we do not find it except it be a created thing." Abū 'Abdillāh (p.b.u.h.) replied, "If the truth is as you say, then our *taklīf* (the imposition of a task) in (believing in) the Unity of Allāh should be withdrawn from us since we cannot undertake the imposition of a task of believing in inconceivable thing. Although we say that anything which is conceived, perceived, and encompassed by our senses or by comparison (to any other sensory object) is a creation in itself (and not the Creator). [We must prove the Creator of all things while avoiding two reprehensible aspects. First, the negation (of the positive attributes of Allāh)],¹ because negation is (i.e., reverts to the) invalidation and non-being (of Allāh). The second aspect is to imagine Him by resemblances. But such resemblances are nothing but the attributes of the created, which are apparent, compounded and made up of something. Hence there is no other way except to accept a creator for the existence

1. The clause in square brackets is part of the original text but from *at-Tawḥīd*, ash-Shaykh aṣ-Ṣadūq (Tehran, 1387 A.H.) p.246.

أنهم مصنوعون وأنَّ صانعهم غيرهم وليس مثلهم إذ كان مثلهم شبيهاً بهم في ظاهر التركيب والتأليف وفيما يجري عليهم من حدوثهم بعد إذ لم يكونوا وتنقلهم من صغر إلى كبر وسواد إلى بياض وقوّة إلى ضعف وأحوال موجودة لاحاجة بنا إلى تفسيرها لبيانها ووجودها .

قال له السائل : فقد حدثته إذ أثبتَّ وجوده ، قال أبو عبد الله عليه السلام : لم أحده .
ولكنني أثبتته إذا لم يكن بين النفي والإثبات منزلة .
قال له السائل : فله إنسيّة ومائيّة ؟ قال : نعم لا يثبت الشيء إلا بالإنسيّة ومائيّة .
قال له السائل : فله كيميّة ؟ قال : لا لأنَّ الكيميّة جهة الصفة والإحاطة ولكن لا بدّ

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of all that is created. And we cannot but acknowledge that these created things have been created and their Creator is totally different from them and is unlike them. Since, the one who had been like the created, would have resembled them in appearance in his composition, and in his make up. And all that is applicable to the created would have been applicable to such a creator, like their occurrence after their being non-existent, and their growth from infancy to puberty, and from being black to being white, and from being strong to being feeble, and all these existing conditions (of the created) for which we need no proof since they are obviously real.”

The interrogator thereupon remarked, “When you have established (the existence of Allāh) you have (automatically) put limitations on His being.” Abū ‘Abdillāh (p.b.u.h.) said, “I have not limited His being, rather I have only proved His existence, since there is no common ground between the affirmation and the negation (regarding His existence).”

At this the interrogator inquired: “Does Allāh have an entity and an individuality?” The Imām replied, “Yes, since there can be no proof of (the existence of) anything unless it has got an entity and individuality.” The interrogator inquired: “Does Allāh have any quality (state and condition)?” The Imām replied, “No, since quality

من الخروج من جهة التعطيل والتشبيه لأن من نفاه فقد أنكره و دفع ربوبيته وأبطله
 ومن شبهه بغيره فقد أثبتته بصفة المخلوقين المصنوعين الذين لا يستحقون الربوبية ولكن
 لا بد من إثبات أن له كيفية لا يستحقها غيره ولا يشارك فيها ولا يحاط بها ولا يعلمها غيره .
 قال السائل : فيعاني الأشياء بنفسه ؟ قال أبو عبد الله عليه السلام : هو أجل من أن يعاني
 الأشياء بمباشرة ومعالجة لأن ذلك صفة المخلوق الذي لا تجبى، الأشياء له إلا بالمباشرة
 والمعالجة ، وهو متعال نافذ الإرادة والمشئمة ، فعال لما يشاء .
 ٧/٢٢٦ - عدة من أصحابنا ، عن أحمد بن محمد بن خالد ، عن محمد بن عيسى ، عن ذكره

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(state and condition) is an aspect of (added) attributes (which are quite separate from His being) and which encompass the very Being itself. But it is essential to get rid of the thought of His non-existence and also of the thought of His resemblance to any other thing. Since whoever negated His being has actually denied His existence and His Lordship, and also invalidated Him. And whoever likened Him to any other thing, has actually established for Him the quality of the created who are not worthy of Lordship. But it is essential to establish a quality for Him – the quality which cannot apply to the case of other things, and of which no other things can partake, nor encompass and of which no one other than He can have any knowledge.” The interrogator further inquired, “Does He conduct all things by Himself (through expedience and endeavours)?” Abū ‘Abdillāh (p.b.u.h.) replied, “He is far too exalted to conduct all affairs through expedience and endeavours, since these are the attributes of the created, who cannot conduct their affairs except through expedience. Allāh is above all this. He has only to desire and will, and His affairs executed (at once, without any expedience) and He does what He wills.”

226-7. A group of our associates (-) Aḥmad ibn Muḥammad ibn Khālid (-) Muḥammad ibn ‘Īsā (-) the person whose name was mentioned, as saying:

“Abū Ja‘far (p.b.u.h.) was asked, ‘Is it proper to call Allāh a

قال : سئل أبو جعفر عليه السلام : أيجوز أن يقال : إن الله شيء ، قال : نعم يخرج من الحدّين : حدّ التعطيل وحدّ التشبيه .

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﴿ باب أنه لا يعرف إلا به ﴾

۱/۲۲۷ - علي بن محمد ، عمّن ذكره ، عن أحمد بن محمد بن عيسى ، عن محمد بن حمران ، عن الفضل بن السكن ، عن أبي عبد الله عليه السلام قال : قال أمير المؤمنين عليه السلام : اعرفوا الله بالله و الرسول بالرسالة وأولي الأمر بالأمر بالمعروف والعدل والإحسان .

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thing?’ The Imām replied, ‘Yes, it will bring Him out from being nothing and from non-existence and also from the limitations of resemblances (anthropomorphism).’”

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3

CHAPTER ON

ALLĀH CANNOT BE RECOGNIZED EXCEPT THROUGH HIS OWN SELF

227-1. ‘Ali ibn Muḥammad (-) the person whose name was mentioned (-) Aḥmad ibn Muḥammad ibn ‘Īsā (-) Muḥammad ibn Ḥumrān (-) Faḍl ibn as-Sakan (-) Abū ‘Abdillāh (p.b.u.h.) as saying:

“Amir al-mu’minin said, ‘Recognize Allāh through Allāh Himself and the Messenger of Allāh through his messengership (i.e., through the message delivered by him), and recognize those who have been

ومعنى قوله ﷺ : اعرفوا الله بالله يعني أن الله خلق الأشخاص و الأنوار والجواهر والأعيان ؛ فالأعيان : الأبدان، والجواهر : الأرواح، وهو جل وعز لا يشبه جسماً ولا روحاً وليس لأحد في خلق الروح الحساس الدد الكأمر ولا سبب ، هو المتفرد بخلق الأرواح والأجسام فإذا تقي عنه الشبهين : شبه الأبدان وشبه الأرواح فقد عرف الله بالله وإذا شبهه بالروح أو البدن أو النور فلم يعرف الله بالله .

٢/٢٢٨ - عدة من أصحابنا ، عن أحمد بن محمد بن خالد ، عن بعض أصحابنا ، عن علي بن عتبة بن قيس بن سمعان بن أبي ربيعة مولى رسول الله ﷺ قال : سئل أمير المؤمنين ﷺ : بم عرفت ربك ؟ قال : بما عرفني نفسه ، قيل : وكيف عرفك

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invested with divine authority through their righteous commands, their justice and through their good-doing.' ”

(AL-KULAYNĪ SAYS): “Amir al-mu'minin's words 'Recognize Allāh through Allāh Himself' means that Allāh has created persons, lights, essences and forms. Forms mean bodies, essences mean souls, and Allāh, the Great and Almighty, has no resemblance with either the body or the soul. No one has any share in the affairs of the creation and causation of the sentient and sensible soul. Allāh has created all alone the souls and bodies. When we have negated the resemblance of Allāh to two things, that is, with the body and the soul, then do we only recognize Allāh through Allāh Himself. If we make Him like the soul or body or light, then we have not recognized Allāh through Allāh.' ”

228-2. A group of our associates (-) Aḥmad ibn Muḥammad ibn Khālid (-) some of our associates (-) 'Alī ibn 'Uqbah ibn Qays ibn Sam'ān ibn Abī Rubayḥah, the slave of the Messenger of Allāh, as saying:

“Amir al-mu'minin was asked: 'How did you recognize your Lord?' He replied, 'I have recognized Allāh through what He had Himself recognized with.' He was further questioned, 'How did Allāh have

نفسه، قال : لا يشبهه صورة ولا يحس بالحواس ولا يقاس بالناس ، قريب في بعده ، بعيد في
قربه ، فوق كل شيء ولا يقال شيء فوقه ، أمام كل شيء ولا يقال له أمام ، داخل
في الأشياء لا كشيء داخل في شيء ، وخارج من الأشياء لا كشيء خارج من شيء ، سبحان
من هو هكذا ولا هكذا غيره ولكل شيء مبتدئ .

٣/٢٢٩ - محمد بن إسماعيل ، عن الفضل بن شاذان ، عن صفوان بن يحيى ، عن منصور
ابن حازم قال : قلت لأبي عبد الله عليه السلام : إنني ناظرت قوماً فقلت لهم : إن الله جل
جلاله أجل وأعز وأكرم من أن يعرف بخلقه بل العباد يعرفون بالله ، فقال : رحمك الله .

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Himself recognized?’ He replied, ‘Allāh has no resemblance with any form, nor can He be perceived through the senses, nor can He be guessed or measured by mankind. He is nearest, in spite of His being distant. He is furthest, in spite of being nearest. He is above every thing and nothing can be imagined above Him. He is in front of every thing, yet He cannot be said to be in front. He is inside every thing, yet He is not like any thing which is inside a thing. He is outside every thing, but not like any thing which is outside the other. Glorified and sacred is He from being such, and nothing except He has been so, while every other thing has its beginning and origin (except Allāh).’ ”

229-3. Muḥammad ibn Ismā‘īl (-) al-Faḍl ibn Shādhān (-) Ṣafwān ibn Yahyā (-) Manṣūr ibn Ḥāzīm as saying:

“I said to Abū ‘Abdillāh (p.b.u.h.), ‘I have debated with a group and stated before them, verily Allāh, the Greatest, the Almighty, is Glorified, Venerated, is over and above being recognized through His creatures, whereas the creatures are recognized through Him.’ The Imām said, ‘May Allāh bless you.’ ”

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﴿باب أدنى المعرفة﴾

١/٢٣٠ - محمد بن الحسن ، عن عبدالله بن الحسن العلوي ؛ و علي بن إبراهيم ، عن المختار بن محمد بن المختار الهمداني جميعاً ، عن الفتح بن يزيد ، عن أبي الحسن عليه السلام قال : سألته عن أدنى المعرفة فقال : الإقرار بأنه لا إله غيره ولا شبه له ولا نظير وأنه قديم مثبت موجود غير فقيد وأنه ليس كمثل شيء .

٢/٢٣١ - علي بن محمد ، عن سهل بن زياد ، عن طاهر بن حاتم في حال استقامته أنه

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4

CHAPTER ON

THE LEAST KNOWLEDGE OF ALLĀH (NECESSARY FOR MAN)

230-1. Muḥammad ibn al-Ḥasan (-) ‘Abdillāh ibn al-Ḥasan al-‘Alawī * and ‘Alī ibn Ibrāhīm (-) al-Mukhtār ibn Muḥammad ibn al-Mukhtār al-Hamdānī, both of the two (-) al-Faṭḥ ibn Yazīd (-) Abi'l-Ḥasan (p.b.u.h.), as saying:

“I inquired of Abi'l-Ḥasan (p.b.u.h.) as to what is the least necessary knowledge (of Allāh). The Imām replied, ‘It is the acknowledgement that there is no god other than He. Nothing resembles Him and He is peerless. He is eternal and positive. He is an entity not a nihility and verily nothing is like Him.’ ”

231-2. ‘Alī ibn Muḥammad (-) Sahl ibn Ziyād (-) Ṭāhir ibn Hātim (al-Qazwīnī, who was one of the companions of Imām

كتب إلى الرجل: ما الذي لا يجتزه في معرفة الخالق بدونَه؟ فكتب إليه: لم يزل عالماً
 وسمعاً وبصيراً وهو الفعّال لما يريد. وسُئِلَ أبو جعفر عليه السلام عن الذي لا يجتزه بدون ذلك
 من معرفة الخالق فقال: ليس كمثلِه شيء، ولا يشبهه شيء، لم يزل عالماً سمياً بصيراً.
 ٣/٢٣٢ - محمد بن يحيى، عن محمد بن الحسين عن الحسن بن علي بن يوسف بن يقّاح
 عن سيف بن عميرة، عن إبراهيم بن عمر قال: سمعت أبا عبد الله عليه السلام يقول: إن أمر الله
 كلّه عجيب إلا أنه قد احتج عليكم بما قد عرفتم من نفسه.

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ar-Riḍā [p.b.u.h.], but he then became *ghālī* or extremist) inquired of the man (probably Imām ar-Riḍā – p.b.u.h.) in writing when he was firm in his belief:

“What is the least knowledge of the Creator, less than which is insufficient?” The Imām replied to him in writing, “(It is to accept that) Allāh is eternally the Knower, the Hearer, the Discerner, and that He is powerful to do what He wills.” Abū Ja‘far was asked as above. He replied, “There is nothing like Him and nothing resembles Him. Allāh is eternally the Knower, the All-hearing and the All-seeing.”

232-3. Muḥammad ibn Yaḥyā (-) Muḥammad ibn al-Ḥusayn (-) al-Ḥasan ibn ‘Alī ibn Yūsuf ibn Baqqāḥ (-) Sayf ibn ‘Amirah (-) Ibrāhīm ibn ‘Umar as saying:

“I have heard Abū ‘Abdillāh (p.b.u.h.), as saying, ‘Inscrutable are all the ways of Allāh, except that He has made you answerable to Him only to the extent to which He has made you conscious of Himself.’”

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﴿باب المعبود﴾

١/٢٣٣ - علي بن إبراهيم ، عن محمد بن عيسى بن عبيد ، عن الحسن بن محبوب ، عن ابن رئاب وعن غير واحد ، عن أبي عبد الله عَلَيْهِ السَّلَامُ قال : من عبد الله بالتوهم فقد كفر ومن عبد الاسم دون المعنى فقد كفر ، ومن عبد الاسم والمعنى فقد أشرك ، ومن عبد المعنى بإيقاع الأسماء عليه بصفاته التي وصف بها نفسه فعقد عليه قلبه و نطق به لسانه في سرائره وعلانيته فأولئك أصحاب أمير المؤمنين عَلَيْهِ السَّلَامُ حقاً .
و في حديث آخر : أولئك هم المؤمنون حقاً .

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5

CHAPTER ON

THE WORSHIPPED (*AL-MA'BŪD*)

233-1. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Īsā ibn 'Ubayd (-) al-Ḥasan ibn Maḥbūb (-) Ibn Ri'āb and (-) more than one (-) Abū 'Abdillāh (p.b.u.h.) as saying:

“Whoever worshipped Allāh on the basis of his vague imagination has (really) become a heathen. And he who worshipped the names (of Allāh) without (taking into his mind) their meaning has also become a heathen. And he who has worshipped the name (of Allāh) together with its meaning has become an infidel. And he who has worshipped the meaning with which the names are applied, pointing to the attributes with which Allāh has qualified Himself, and has strengthened

٢/٢٣٤ - علي بن إبراهيم ، عن أبيه ، عن النضر بن سويد ، عن هشام بن الحكم أنه سأل أبا عبد الله عليه السلام عن أسماء الله واشتقاقها : الله مما هو مشتق؟ قال : فقال لي : ياهشام الله مشتق من إله والإله يقتضي مألوهاً والاسم غير المسمى ، فمن عبد الاسم دون المعنى فقد كفر ولم يعبد شيئاً ، ومن عبد الاسم والمعنى فقد كفر وعبداثنين ، ومن عبد المعنى دون الاسم فذاك التوحيد أفهمت يا هشام ؟ قال : فقلت : زدني ، قال : إن الله تسعة وتسعين اسماً فلو كان الاسم هو المسمى لكان كل اسم منها إلهاً ولكن الله معنى يدل عليه بهذه الأسماء ، وكلها غيره ، ياهشام الخبز اسم للمأكل والماء اسم للمشروب

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his heart therewith, and expressed the same by his word of mouth, such are the true companions of Amir al-mu'minin (p.b.u.h.).” Another tradition says: “They are the true believers.”

234-2. 'Alī ibn Ibrāhīm (—) his father (—) an-Naḍr ibn Suwayd (—) Hishām ibn al-Ḥakam who inquired of Abū 'Abdillāh (p.b.u.h.) about the names of Allāh and their derivations:

“What is the root from which the word Allāh has been derived?” He replied to me, ‘O’ Hishām! the word Allāh derives from *ilāh*, ‘the One who is worshipped;’ and the One who is worshipped necessarily implies that He must be worthy to be worshipped. And the name is (always different from what is named. Thus, whoever worshipped the name rather than its meaning has become a heathen and has actually worshipped nothing. And he who has worshipped the names and the meaning together has also become a heathen and has really worshipped duality. And whoever worshipped the meaning (of the names of Allāh) rather than the names (has worshipped unity). This in fact is the Unity (of God). Have you understood, O’ Hishām?” Hishām said, “I said, ‘Increase me (in knowledge).’ He (the Imām) said, ‘Indeed, there are ninety-nine names for Allāh. If the name had been identical with what has been named, there would have been one Allāh for each and every name. But Allāh is the meaning of what these names stand for. And all these names are apart from Him. O’ Hishām! Bread is the name of

والثوب اسم للملبوس والنار اسم للمحرق أفهمت ياهشام فهماً تدفع به وتناضل به أعداءنا والمتخذين مع الله جل وعز غيره؟ قلت: نعم، قال: فقال: نفعك الله به وثبتك ياهشام، قال هشام فوالله ما قهرني أحد في التوحيد حتى قمت بمقامي هذا .

٣/٢٣٥ - علي بن إبراهيم، عن العباس بن معروف، عن عبد الرحمن بن أبي نجران قال: كتبت إلى أبي جعفر عليه السلام أوقلت له: جعلني الله فداك نعبد الرحمن الرحيم الواحد الأحد الصمد؟ قال: فقال: إن من عبد الاسم دون المسمى بالأسماء أشرك وكفر و جحد ولم يعبد شيئاً بل عبد الله الواحد الأحد الصمد المسمى بهذه الأسماء دون الأسماء. إن الأسماء صفات وصف بها نفسه.

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what is eaten, water is the name of what is drunk, cloth is the name of what is worn, and fire is the name of what burns, (therefore, the multiplicity of names do not necessarily multiply the meaning). Have you understood O' Hishām, in such a way as to parry and debate with our opponents, and also those who worship others along with Allāh, the Great, the Almighty.' I (Hishām) replied, 'Certainly.' Thereupon, the Imām said, 'May Allāh reward you for this and keep you firm in this attitude O' Hishām!' " Hishām states, "By Allāh, no one has ever been able to defeat me over the question of 'Unity of God' till (now) that I have attained this (my position)."

235-3. 'Ali ibn Ibrāhīm (-) al-'Abbās ibn Ma'rūf (-) 'Abd ar-Raḥmān ibn Abi Najrān as saying:

"I wrote to Abū Ja'far (p.b.u.h.) or said to him, 'May Allāh cause my life to be sacrificed for you! Do we worship ar-Raḥmān - (the Beneficent), ar-Raḥīm - (the Merciful), Wāḥid al-Aḥad - (the One, the Peerless), and aṣ-Ṣamad - (the Eternally besought of all)' " ('Abd ar-Raḥmān) says "He said, verily whoever worshipped the names without the named, has become an infidel, a heathen and a unbeliever and as a matter of fact has not worshipped anything. But worship Allāh, the One, the Peerless, the Eternal, the One Who is given all the names, rather than the titles and the names themselves. Actually, these names are the attributes He has qualified Himself with."

﴿باب الكون والمكان﴾

١/٢٣٦ - محمد بن يحيى ، عن أحمد بن محمد ، عن الحسن بن محبوب ، عن أبي حمزة قال :
سأل نافع بن الأزرق أبا جعفر عليه السلام فقال : أخبرني عن الله متى كان؟ فقال : متى لم يكن
حتى أخبرك متى كان ، سبحان من لم يزل ولا يزال فرداً صمداً لم يتخذ صاحبة ولا ولداً .
٢/٢٣٧ - عدة من أصحابنا ، عن أحمد بن محمد بن خالد ، عن أحمد بن محمد بن أبي نصر

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6

CHAPTER ON

BEING, TIME AND SPACE (*AL-KAWN WA'L-MAKĀN*)

236-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) al-Ḥasan ibn Maḥbūb (-) Abī Ḥamzah as saying, Nāfi' ibn al-Azraq (ibn Qays al-Ḥanafī, Abū Rāshid [d.65/685], the head of al-Azāriqah - one of the great sects of the Khārijites) inquired of Abū Ja'far (p.b.u.h.):

"Inform me about Allāh. Since when has He been in existence?"
The Imām replied, "(Tell me) when did Allāh not exist, so that I may tell you since when He has been in existence. Glorified is He Who has existed eternally and who will exist eternally. The One and Unique, the Eternal, Absolute: Never has He taken to Himself either a consort or a son."

237-2. A group of our associates (-) Aḥmad ibn Muḥammad

قال : جاء رجلٌ إلى أبي الحسن الرضا عليه السلام من وراء نهر بلخ فقال : إنني أسألك عن مسألة فإن أجبتني فيها بما عندي قلت بما مامتك ، فقال أبو الحسن عليه السلام : سل عما شئت فقال : أخبرني عن ربك متى كان ؟ وكيف كان ؟ وعلى أي شيء كان اعتماده ؟ فقال أبو الحسن عليه السلام : إن الله تبارك وتعالى أَيْنَ الأَيْنَ بلا أَيْنَ و كيف الكيف بلا كيف وكان اعتماده على قدرته ؛ فقام إليه الرجل فقبل رأسه وقال : أشهد أن لا إله إلا الله وأن محمداً رسول الله وأن علياً وصي رسول الله صلى الله عليه وآله والقيّم بعده بما قام به رسول الله صلى الله عليه وآله وأنكم الأئمة الصادقون وأنك الخلف من بعدهم .

٣/٢٣٨ - محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن الحسين بن سعيد ، عن القاسم ابن محمد ، عن علي بن أبي حمزة ، عن أبي بصير قال : جاء رجلٌ إلى أبي جعفر عليه السلام فقال

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ibn Khālid (—) Aḥmad ibn Muḥammad ibn Abi Naṣr as saying:

“A man came from Mā Warā’ Nahri Balkh (Transoxania) to Abu’l-Ḥasan ar-Riḍā (p.b.u.h.), and said: ‘I ask you a question. If your answer is the same as I already know, I shall accept you as my Imām (i.e., divine authority).’ Abu’l-Ḥasan replied, ‘Ask whatever you like.’ The man inquired, ‘Inform me since when and how (in what state) has your Lord been in existence and what does He subsist on?’ Abu’l-Ḥasan (p.b.u.h.), replied, ‘Verily Allāh, the Blessed, the Almighty, has originated space, being spaceless Himself, and being Himself without modality He originated modal existence. He subsists on His own power.’ The man stood up and kissed the forehead of the Imām and then admitted, ‘I bear witness that there is no god except Allāh and verily Muḥammad is the Messenger of Allāh and verily ‘Alī is the vicegerent of the Messenger of Allāh and the custodian after him for what the Messenger of Allāh had undertaken, and you all are true Imāms (divinely appointed authorities) and you are the descendants of them.’”

238-3. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad ibn ‘Isā (—) al-Ḥusayn ibn Sa‘id (—) al-Qāsim ibn Muḥammad (—)

له : أخبرني عن ربك متى كان ؟ فقال : وملك إنما يقال لشيء لم يكن : متى كان ، إن ربي تبارك وتعالى كان ولم يزل حياً بلا كيف، ولم يكن له كان، ولا كان لكونه كون، كيف ولا كان له أين، ولا كان في شيء، ولا كان على شيء، ولا ابتدع لمكانه مكاناً ولا قوي بعد ما كوّن الأشياء. ولا كان ضعيفاً قبل أن يكوّن شيئاً ولا كان مستوحشاً قبل أن يبتدع شيئاً ولا يشبه شيئاً مذكوراً ولا كان خلواً من الملك قبل إنشائه ولا يكون منه خلواً بعد ذهابه ؛ لم يزل حياً بلا حياة وملكاً قادراً قيل أن ينشئ شيئاً وملكاً جباراً بعد إنشائه للكون ، فليس لكونه كيف ولا له أين ولا له حد ولا يعرف بشيء يشبهه ولا يهرم لطول البقاء ولا يصعق لشيء بل لخوفه تصعق الأشياء كلها

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'Alī ibn 'Abī Ḥamzah (—) Abī Baṣīr as saying:

“A man came to Abū Ja'far (p.b.u.h.), and addressed him thus, 'Tell me since when has your Lord been in existence?' The Imām replied, 'Fie upon you! The question when and how long arises only in respect of things that (previously) were not in existence. Verily, my Lord, the Blessed, the Sublime, the Exalted has always been — The Ever-living, without time or modality. Coming into existence does not apply to Him Who exists eternally; nor does 'how He exists' apply to His existence. Nor does 'where He exists' apply to Him, for He is neither in a thing, nor on anything. Nor did He invent a place for His location, nor was there any enhancement in His might after He had created the universe, nor had He been weak before its creation. Nor was He alone before His act of creation. Nor does He resemble anything that can be remembered. Nor was He without dominion before creating the universe, nor will He be bereft of dominion after the universe passes away. He is Ever-living, Self-subsisting, the Almighty Lord, without the category of life. He was the Almighty Lord before creating things, and He is the Absolute Lord after the creation of the universe. None of the categories of 'how' or 'where' or 'when' or 'how much' nor any 'limit' apply to His existence, nor is He recognized by resemblance with any thing. Nor does He become decrepit due to His endless

كان حياً بلا حياة حادثه ولا كون موصوف ولا كيف محدود ولا أين موقوف عليه ولا مكان جاور شيئاً ، بل حي يُعرف وملك لم يزل له القدرة و الملك أنشأ ما شاء حين شاء بمشيئته ، لا يحدث ولا يبعث ولا يفنى ، كان أولاً بلا كيف ويكون آخرأ بلا أين و«كل شيء هالك إلا وجهه»؛ «له الخلق والأمر تبارك الله رب العالمين»؛^٣ ويلك أيها السائل إن ربِّي لا تغشاه الأوهام ولا تنزل به الشبهات ولا يحار ولا يجاوزه شيء، ولا ينزل به الأحداث ولا يسأل عن شيء، ولا يندم على شيء، ولا تأخذه سنة ولا نوم»^٤ «له ما في السماوات وما في الأرض وما بينهما وما تحت الثرى»^٥.

(٣) - الاعراف ، ٥٤/٧

(٢) - القصص ، ٨٨/٢٨

(٥) - طه ، ٦/٢٠

(٤) - البقرة ، ٦/٢٠

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existence. Nothing can strike awe in Him. Rather, all the things are awe-struck by fearing Him. He was in existence before the appearance of life as such. Neither is He in an existence such as can be described, nor can it be confined to any state and condition. He does not rest anywhere nor does He abide at a place which is in the neighbourhood of another place. But He is known as Living, (universally and eternally), the Lord whose might and dominion will never terminate. He has created of His own will whatever and whenever He desired. He can neither be confined, nor fractioned, nor can He be destroyed. He is the First without any modality and the Last without any space. 'And all things are perishable except His face' (*al-Qaṣaṣ*, 28:88). 'His are the creation and the command. Blessed be Allāh, the Lord of all Beings' (*al-A'raf*, 7:54).

"Fie be upon you O' interrogator! Surely, my Lord can never be encompassed by the imagination. Doubts cannot descend upon Him. Nor can He be affected (by any thing). Nor is He anybody's neighbour. Nor can events happen to Him. He can neither be questioned about anything, nor is He ashamed of anything. 'Slumber seizes Him not, neither sleep, (*al-Baqarah*, 2:255) 'to Him belongs all that is in the

٤/٢٣٩ - عِدَّةٌ مِنْ أَصْحَابِنَا ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ ، عَنْ أَبِيهِ رَفَعَهُ قَالَ : اجْتَمَعَتِ الْيَهُودُ إِلَى رَأْسِ الْجَالُوتِ فَقَالُوا لَهُ : إِنَّ هَذَا الرَّجُلَ عَالِمٌ - يَعْنُونَ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ - فَاذْهَبْ بِنَا إِلَيْهِ نَسْأَلُهُ ، فَأَتَوْهُ فَقِيلَ لَهُمْ : هُوَ فِي الْقَصْرِ فَانْتَظِرُوهُ حَتَّى يَخْرُجَ ، فَقَالَ لَهُ رَأْسُ الْجَالُوتِ : جِئْنَاكَ نَسْأَلُكَ فَقَالَ : سَلْ يَا يَهُودِيَّ عَمَّا بَدَا لَكَ ، فَقَالَ : أَسْأَلُكَ عَنْ رَبِّكَ مَتَى كَانَ ؟ فَقَالَ : كَانَ بِلَا كَيْنُونِيَّةٍ ، كَانَ بِلَا كَيْفٍ ، كَانَ لَمْ يَزَلْ بِلَا كَمٍّْ وَبِلَا كَيْفٍ كَانَ لَيْسَ لَهُ قَبْلٌ ، هُوَ قَبْلَ الْقَبْلِ بِلَا قَبْلِ وَلَا غَايَةَ وَلَا مَنْتَهَى ، انْتَقَطَتْ عَنْهُ الْغَايَةُ وَهُوَ غَايَةُ كُلِّ غَايَةٍ ؛ فَقَالَ رَأْسُ الْجَالُوتِ : امضُوا بِنَا فَبِهُوَ أَعْلَمُ مِمَّا يُقَالُ فِيهِ .

٥/٢٤٠ - وَبِهَذَا الْإِسْنَادِ ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ ، عَنْ أَبِي الْحَسَنِ الْمُوصَلِيِّ ، عَنْ

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heavens and the earth and all that is between them, and all that is underneath the soil.' ” (*Tā Hā*, 20:6)

239-4. A group of our associates (-) Aḥmad ibn Muḥammad ibn Khālid (-) his father (*rafa'ahu*) as saying:

“The Jews came to their chief Ra'su'l-Jālūt and said, 'This man - they meant Amīr al-mu'minīn (p.b.u.h.), is a learned scholar. Take us to him, so that we may ask him some questions.' So all of them came to him, but they were informed that Amīr al-mu'minīn was busy in the Government house. They waited till the Imām came out (of the Government house). Ra'su'l-Jālūt, said to him, 'We have come to you to question you.' Amīr al-mu'minīn replied, 'O' Jew! ask whatever you like!' The chief inquired, 'I ask you about your Lord. Since when has He been in existence?' Amīr al-mu'minīn replied, '(Allāh) has ever been without ever coming into being and without being in any modality. He is Eternal beyond (the categories of) quantity and quality. 'Before' does not apply to Him. He is before every 'before' without being before, Infinite and Eternal. He is shorn of all limits and ends, and He Himself is the end of all ends.' Then Ra'su'l-Jālūt addressed his followers, 'Come, let us be away from this place. This man is more learned than he is reputed to be.' ”

240-5. On the basis of the same authority (i.e., A group of

أبي عبد الله عليه السلام قال: جاء حبر من الأخبار إلى أمير المؤمنين عليه السلام فقال: يا أمير المؤمنين متى كان ربك؟ فقال له: ثكلتك أمك ومتى لم يكن؟ حتى يقال: متى كان، كان ربي قبل القبل بلا قبل وبعد البعد بلا بعد، ولا غاية ولا منتهى لغايته، انقطعت الغايات عنده فهو منتهى كل غاية، فقال: يا أمير المؤمنين! أفنبي أنت؟ فقال: ويليك إنما أنا عبد من عبيد محمد عليه السلام. وروي أنه سئل عليه السلام: أين كان ربنا قبل أن يخلق سما، وأرضاً؟ فقال عليه السلام: أين سؤال عن مكان؟! وكان الله ولا مكان.

٦/٢٤١ - علي بن محمد، عن سهل بن زياد، عن عمرو بن عثمان، عن محمد بن يحيى، عن محمد بن سماعة، عن أبي عبد الله عليه السلام قال: قال رأس الجالوت لليهود: إن المسلمين

our associates (-) Aḥmad ibn Muḥammad ibn Khālid (-) his father
 (-) Aḥmad ibn Muḥammad ibn Abī Naṣr (-) Abī'l-Ḥasan al-Mawṣilī
 (-) Abū 'Abdillāh (p.b.u.h.) as saying:

"One of the Jewish rabbis (*ḥabr*) came to Amīr al-mu'minīn and inquired, 'O' Amīr al-mu'minīn! Since when has your Lord been in existence?' Amīr al-mu'minīn replied, 'May your mother be bereft of you, when has Allāh not been (in existence), so that it could be said of Him that since then He has been in existence. My Lord had been before any 'before' without being before, and He is after every 'after', without being after. Neither has He any end nor is there any end (limit) to His end. All ends fall away before Him for He is the limit of all ends.' He further asked, 'O' Amīr al-minīn! Are you a Prophet?' Amīr al-mu'minīn replied, 'Woe unto you! I am a slave from among the slaves of Muḥammad - the Messenger of Allāh (peace be upon him and upon his progeny).'"

It has also been narrated that Amīr al-mu'minīn was asked: "Where was our Lord before the creation of the heavens and the earth?" Amīr al-mu'minīn replied, "(The question of) 'where' applies to space. But Allāh has been there since there was no 'space'."

241-6. 'Alī ibn Muḥammad (-) Sahl ibn Ziyād (-) 'Amr ibn 'Uthmān (-) Muḥammad ibn Yaḥyā (-) Muḥammad ibn Samā'ah

يزعمون أن علياً عليه السلام من أجدل الناس وأعلمهم اذهبوا بنا إليه لعلني أسأله عن مسألة وأخطئه فيها فاتاه فقال : يا أمير المؤمنين إنني أريد أن أسألك عن مسألة ، قال : سل عما شئت ، قال : يا أمير المؤمنين متى كان ربنا ؟ قال له : يا يهودي إنما يقال : متى كان لمن لم يكن ، فكان متى كان ، هو كائن بلا كينونية ، كائن كان بلا كيف يكون ، بلى يا يهودي ثم بلى يا يهودي كيف يكون له قبل ؟ ! هو قبل القبل بلا غاية ولا منتهى غاية ولا غاية إليها ، انقطعت الغايات عنده ، هو غاية كل غاية فقال : أشهد أن دينك الحق وأن ما خالفه باطل .

٧/٢٤٢ - علي بن محمد رفعه ، عن زرارة قال : قلت لأبي جعفر عليه السلام : أكان الله ولا شيء.

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(-) Abū 'Abdillāh (p.b.u.h.), as saying:

“Ra'su'l-Jālūt addressed his fellow Jews, ‘Verily, the Muslims consider ‘Alī to be excelling everyone in dialectics and learning. Take us to him. Maybe I will ask him some questions and trap him into some errors!’ He went to ‘Alī and said, ‘O’ Amir al-mu'minin! I want to ask you about some matter?’ He said, ‘Ask about what you like! He then asked, ‘O’ Amir al-mu'minin! Since when has our Lord been?’ ‘Alī replied, ‘O’ Jew! the question ‘since when’ applies to one who (first) did not exist (and then) came into being. And Allāh has ever been, without ever coming into being, and without being in any state. Indeed, O’ Jew! and I repeat, indeed O’ Jew! how can there be any ‘before’ for He Who was before (the creation) of ‘before’ itself (time): Neither has He any end nor is there any limit to His end. The concept of end does not apply to Him. All ends fall away before Him since He is the end of all ends. He Himself is the end of all ends.’ Ra'su'l-Jālūt confessed, ‘I bear witness that your religion (*dīn*) is true and whatever is opposed to it is false.’”

242-7. ‘Alī ibn Muḥammad (*rafa'ahu*) (-) Zurārah as saying:

“I inquired of Abū Ja'far (p.b.u.h.), ‘Did Allāh exist when there was nothing?’ The Imām replied, ‘Certainly, Allāh existed when there was nothing.’ I further inquired, ‘Where was Allāh (at that time)?’

قال : نعم كان ولا شيء قلت : فأين كان يكون ؟ قال : وكان متكئاً فاستوى جالساً
وقال : أحلت يا زرارة وسألت عن المكان إذ لا مكان .

٨/٢٤٣ - علي بن محمد ، عن سهل بن زياد ، عن محمد بن الوليد ، عن ابن أبي نصر ،
عن أبي الحسن الموصلي ، عن أبي عبد الله عليه السلام قال : أتى حبر من الأخبار
أمير المؤمنين عليه السلام فقال : يا أمير المؤمنين متى كان ربك ؟ قال : ويلك إنما يقال :
متى كان لما لم يكن فأما ما كان فلا يقال : متى كان ، كان قبل القبل بلا قبل وبعد
البعد بلا بعد ولا منتهى غاية لتنتهي غايته ، فقال له : أنبي أنت ؟ فقال : لأمك المهبل
إنما أنا عبد من عبيد رسول الله صلى الله عليه وآله .

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The Imām was leaning. Then he sat up and said, ‘O’ Zurārah! you are confining Him to a place when you ask about His whereabouts, whereas ‘there is no space.’”

243-8. ‘Alī ibn Muḥammad (-) Sahl ibn Ziyād (-) Muḥammad ibn al-Walīd (-) Ibn Abī Naṣr (-) Abi’l-Ḥasan al-Mawṣilī (-) Abū ‘Abdillāh (p.b.u.h.) as saying:

“One of the Jewish rabbis (*ḥabr*) came to Amīr al-mu’minīn and inquired of him, ‘O’ Amīr al-mu’minīn! Since when has your Lord been in existence?’ Amīr al-mu’minīn replied, ‘Woe unto you! The question ‘since when’ applies to one who (first) did not exist (and then came into being). But ‘since when’ cannot apply to the One Who has eternally been in existence. He is before every ‘before’ without being ‘before’ and after every ‘after’ without being ‘after’. His limit has no end so that His end could reach any limit.’ He was then asked, ‘Are you a prophet?’ Amīr al-mu’minīn replied, ‘May your mother be bereft of you! Verily I am a slave among other slaves of the Messenger of Allāh (peace be upon him and upon his progeny).’”

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﴿ باب النسبة ﴾

١/٢٤٤ - أحمد بن إدريس ، عن محمد بن عبد الجبار ، عن صفوان بن يحيى ، عن أبي أيوب ، عن محمد بن مسلم ، عن أبي عبد الله عليه السلام قال : إن اليهود سألوا رسول الله صلى الله عليه وآله فقالوا : انسب لنا ربك فلبث ثلاثاً لا يجيبهم ثم نزلت قل هو الله أحد إلى آخرها . ورواه محمد بن يحيى ، عن أحمد بن محمد ، عن علي بن الحكم ، عن أبي أيوب .

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7

CHAPTER ON

GENEÖLOGY (NISBAH) OF ALLĀH

244-1. Aḥmad ibn Idris (-) Muḥammad ibn 'Abd al-Jabār (-) Ṣafwān ibn Yaḥyā (-) Abi Ayyūb (-) Muḥammad ibn Muslim (-) Abū 'Abdillāh (p.b.u.h.), as saying:

"Verily, the Jews inquired of the Messenger of Allāh (p.b.u.h. a.h.p.) 'Describe for us the geneology of your Lord.' The Prophet tarried for three days and made no reply. Then the following verses were revealed to him, '(In the Name of Allāh, the Merciful, the Compassionate). Say: 'He is Allāh, One, Allāh, the Everlasting Refuge, Who has not begotten, and has not been begotten, and equal to Him is not any one.''" (*al-Ikhlāṣ*, 112)

*The same tradition has been narrated by Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) 'Ali ibn al-Ḥakam (-) Abi Ayyūb.

٢/٢٤٥ - محمد بن يحيى، عن أحمد بن محمد بن عيسى؛ ومحمد بن الحسين، عن ابن محبوب، عن حماد بن عمرو والنصيبى، عن أبي عبد الله عليه السلام قال: سألت أبا عبد الله عن قل هو الله أحد فقال: نسبة الله إلى خلقه أحداً صمداً أزلياً صمدياً لا ظلّ له يمسه وهو يمسه الأشياء بأظلتها، عارفٌ بالمجهول، معروف عند كل جاهل، فردانياً، لا خلقه فيه ولا هو في خلقه، غير محسوس ولا محسوس، لا تدركه الأبصار، علا فقرّب ودنا فبعُد، ونصي فغفر وأطيع فشكر، لا تحويه أرضه ولا تقله سماواته، حامل الأشياء بقدرته ديموميٌّ أزليٌّ لا ينسى ولا يلهو ولا يغلط ولا يعب ولا لا يرادته فصل وفصله جزاء وأمره واقع، لم يلد فيورث ولم يولد فيشارك ولم يكن له كفواً أحد.

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245-2. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā and Muḥammad ibn al-Ḥusayn (-) Ibn Maḥbūb (-) Ḥammād ibn 'Amr an-Naṣībī (-) Abū 'Abdillāh (p.b.u.h.), (Ḥammād) says: "I inquired of Abū 'Abdillāh (p.b.u.h.), regarding the words of Allāh, 'Say: He is Allāh, One . . .' The Imām replied, 'These verses define Allāh's relation to His creation, that is, He is the One, Unique, Besought of all, Eternal, and Absolute. He is under no Protective wing. (On the contrary) all things are under His (protective wing). Every unknown is known to Him and every unknowing thing knows Him well. He is Peerless without peers. Neither is His creation within Him nor is He within His creation. Neither is He perceived nor perceivable. Eyes cannot see Him. Being High and Exalted, He is close. Being near He is yet far. Disobeyed, He forgives. Obeyed, He is grateful. Neither does His earth encompass Him, nor do His heavens bear Him. He is the Sustainer of all things by dint of His Might, Endless, Unceasing and Everlasting. He does not forget, nor does He make merry. He does nor err nor does He dally. There is no lapse between His will and its execution. His judgements are full of recompense and His commands are all operative. He neither begot anyone so as to leave him a legacy nor is He begotten (by anyone) with whom to share His power. And there is none comparable unto Him.' "

٣/٢٤٦ - محمد بن يحيى ، عن أحمد بن محمد ، عن الحسين بن سعيد ، عن النضر بن سويد عن عاصم بن حميد قال: قال: سئل علي بن الحسين عليه السلام عن التوحيد فقال: إن الله عز وجل علم أنه يكون في آخر الزمان أقوامٌ متعمقون فأنزل الله تعالى قل هو الله أحد والآيات من سورة الحديد إلى قوله: « وهو عليم بذات الصدور » فمن رام وراء ذلك فقد هلك .

٤/٢٤٧ - محمد بن أبي عبد الله رفعه ، عن عبد العزيز بن المهدي قال: سألت الرضا عليه السلام عن التوحيد فقال: كل من قرأ قل هو الله أحد وآمن بها فقد عرف التوحيد؛ قلت:

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246-3. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) al-Ḥusayn ibn Sa'īd (-) an-Naḍr ibn Suwayd (-) 'Āsim ibn Ḥumayd as saying:

"Once 'Ali ibn al-Ḥusayn (p.b.u.h.), was asked about the Unity of Allāh. The Imām replied, 'Verily, Allāh the Almighty, the Great, the Exalted knew that in the last cycle (aeon) of time, people will become inquisitive and hair splitting. Therefore, Allāh, the Sublime, has revealed the verses, 'Say: He is Allāh, One . . .' (the whole chapter) and also the verses of the chapter *al-Ḥadīd* (In the Name of Allāh, the Merciful, the Compassionate). All that is in the heavens and the earth magnifies Allāh; He is the All-mighty, the All-wise. To Him belongs the Kingdom of the heavens and the earth; He gives life, and He makes to die, and He is powerful over everything. He is the First and the Last, the Outward and the Inward; He has knowledge of everything. It is He that created the heavens and the earth in six days then seated Himself upon the Throne. He knows what penetrates into the earth, and what comes forth from it, what comes down from heaven and what goes up unto it. He is with you wherever you are; and Allāh sees the things you do. To Him belongs the Kingdom of the heavens and the earth; and unto Him all matters are returned. He makes the night to enter into the day and makes the day to enter into the night. He knows the thoughts within the breasts, (*al-Ḥadīd*, 57:1-6). Whoever goes beyond this meets his doom.' "

247-4. Muḥammad ibn Abi 'Abdillāh (*rafa'ahu*) (-) 'Abd

كيف يقرؤها؟ قال : كما يقرؤها الناس وزاد فيه كذلك الله ربّي [كذلك الله ربّي]

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٨

﴿باب النهي عن الكلام في الكيفية﴾

١/٢٤٨ - محمد بن الحسن ، عن سهل بن زياد ، عن الحسن بن محبوب ، عن علي بن رثاب ، عن أبي بصير قال : قال أبو جعفر عليه السلام : تكلموا في خلق الله ولا تتكلموا في الله فإن الكلام في الله لا يزداد صاحبه إلا تحييراً .

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al-'Aziz ibn al-Muhtadi as saying:

"I inquired of ar-Ridā (p.b.u.h.), regarding the Unity of Allāh. He replied, 'Whoever recites (the Sūrah) 'Say: He is Allāh, One . . . ' and also believes in it, has really grasped the Unity of Allāh.' I said, 'How should I recite it (the Surāh).' The Imām replied, 'Recite it as the people do.' And then the Imām added, 'Such is Allāh, my Lord. Such is Allāh, my Lord.'"

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8

CHAPTER ON

TALKING ABOUT THE QUALITY (KAYFIYYAH, FORM AND STATE) OF ALLĀH IS FORBIDDEN

248-1. Muḥammad ibn al-Ḥasan (-) Sahl ibn Ziyād (-) al-Ḥasan ibn Maḥbūb (-) 'Alī ibn Ri'āb (-) Abi Baṣīr as saying:

"Abū Ja'far (p.b.u.h.) said, 'Talk about the creation of Allāh and do not talk about Allāh Himself, since the discussion about the entity of Allāh increases nothing except the discussor's own intellectual perplexity.'"

وفي رواية أخرى عن حريز: تكلموا في كل شيء، ولا تتكلموا في ذات الله .
 ٢/٢٤٩ - محمد بن يحيى ، عن أحمد بن محمد ، عن ابن أبي عمير ، عن عبدالرحمن بن
 الحجاج ، عن سليمان بن خالد قال : قال أبو عبد الله عليه السلام : إن الله عز وجل يقول :
 « وأن إلى ربك المنتهى »^٦ فإذا انتهى الكلام إلى الله فأمسكوا .

٣/٢٥٠ - علي بن إبراهيم ، عن أبيه ، عن ابن أبي عمير ، عن أبي أيوب ، عن محمد بن مسلم
 قال : قال أبو عبد الله عليه السلام : يا محمد إن الناس لا يزال بهم المنطق حتى يتكلموا
 في الله فإذا سمعتم ذلك فقولوا : لا إله إلا الله الواحد الذي ليس كمثلته شيء .
 ٤/٢٥١ - عدة من أصحابنا ، عن أحمد بن محمد بن خالد ، عن أبيه ، عن ابن أبي عمير ،
 عن محمد بن حمران ، عن أبي عبيدة الحذاء قال : قال أبو جعفر عليه السلام : يا زياد إياك

(٦) - السج ، ٤٢/٥٣

In another tradition from Ḥariz: "Talk about every thing but never talk about the entity of Allāh."

249-2. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Ibn Abi 'Umayr (-) 'Abd ar-Raḥmān ibn al-Ḥajjāj (-) Sulaymān ibn Khālid as saying:

"Abū 'Abdillāh (p.b.u.h.) said, 'Allāh, the Almighty, the Great, says: 'And that the final end is unto thy Lord.' (an-Najm, 53:42). Hence whenever your discussion climaxes with (the entity of) Allāh, end your talks at once.'"

250-3. 'Ali ibn Ibrāhīm (-) his father (-) Ibn Abi 'Umayr (-) Abi Ayyūb (-) Muḥammad ibn Muslim as saying:

"Abū 'Abdillāh (p.b.u.h.) has said: 'O' Muḥammad! people usually prattle about everything so much that they talk glibly about Allāh Himself. When you hear them talking so, you should tell them 'There is no god but Allāh, the One. Like unto Him there is naught.'"

251-4. A group of our associates (-) Aḥmad ibn Muḥammad ibn Khālid (-) his father (-) Ibn Abi 'Umayr (-) Muḥammad ibn Ḥumrān (-) Abi 'Ubaydah (Ziyād ibn 'Īsā) al-Ḥadhhdhā' as saying:

والخصومات فانها تورث الشك وتهبط العمل وتردي صاحبها وعسى أن يتكلم بالشيء فلا يغفر له إنه كان فيما مضى قوم تركوا علم ما وكلوا به وطلبوا علم ما كفوه حتى انتهى كلامهم إلى الله فتحيروا حتى أن كان الرجل ليُدعى من بين يديه فيجيب من خلفه ويدعى من خلفه فيجيب من بين يديه. وفي رواية أخرى: حتى تاهوا في الأرض

٥/٢٥٢ - عدة من أصحابنا ، عن أحمد بن محمد بن خالد ، عن بعض أصحابه ، عن الحسين بن الميَّاح ، عن أبيه قال : سمعت أبا عبد الله عليه السلام يقول : من نظر في الله كيف هو؟ هلك.

٦/٢٥٣ - محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن ابن فضال ، عن ابن بكير عن زرارة بن أعين عن أبي عبد الله عليه السلام قال : إن ملكاً عظيم الشأن كان في مجلس له

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“Abū Ja‘far (p.b.u.h.), has said, ‘O’ Ziyād! beware of approaching disputations (in religion) because they create doubts, nullify (divine rewards of) good deeds and ultimately make the man a complete wreck. Many a time a man blurts out a thing he will never be forgiven for. In the past there lived a people who abandoned the acquisition of the knowledge made obligatory on them and pursued a knowledge which they were not required to, to such an extent that their talks climaxed in discussions about godhood. At this state they fell into perplexity to such an extent that if anyone called them from the front they would reply to the back, and if someone called them from the back, they would reply to the front.’”

The other tradition has it: “They fell into perplexity to the extent that they totally perished and disappeared from the earth.”

252-5. A group of our associates (-) Aḥmad ibn Muḥammad ibn Khālid (-) some of his associates (-) al-Ḥusayn ibn al-Mayyāḥ (-) his father as saying:

“I have heard Abū ‘Abdillāh (p.b.u.h.) saying, ‘He who pries into ‘how and what’ about Allāh met his doom.’”

253-6. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn ‘Isā (-) Ibn Faḍḍāl (-) Ibn Bukayr (-) Zurārah ibn A‘yan (-) Abū ‘Abdillāh (p.b.u.h.) as saying:

فتناول الربُّ تبارك وتعالى ففقد فما يدرى أين هو
 ٧/٢٥٤ - عدة من أصحابنا ، عن أحمد بن محمد بن خالد ، عن محمد بن عبد الحميد ،
 عن العلاء بن رزين ، عن محمد بن مسلم ، عن أبي جعفر عليه السلام قال : إيتاكم والنفكر
 في الله ولكن إذا أردتم أن تنظروا إلى عظمته فانظروا إلى عظيم خلقه -
 ٨/٢٥٥ - محمد بن أبي عبد الله رفعه قال : قال أبو عبد الله عليه السلام : يا ابن آدم لو أكل
 قلبك طائر لم يشبعه و بصرك لو وضع عليه خرق أبرة لغطاه تريد أن تعرف بهما
 ملكوت السماوات والأرض ، إن كنت صادقاً فهذه الشمس خلق من خلق الله فإن
 قدرت أن تملأ عينيك منها فهو كما تقول

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“There was a renowned (mighty) monarch who while sitting in his court gave the Lord, may He be blessed, the Sublime, some bad names. Thereafter the monarch so utterly disappeared that no one ever knew of his whereabouts.”

254-7. A group of our associates (-) Ahmad ibn Muhammad ibn Khālid (-) Muḥammad ibn ‘Abd al-Ḥamid (-) al-‘Alā’ ibn Razin (-) Muḥammad ibn Muslim (-) Abū Ja‘far (p.b.u.h.) as saying:

“Beware of pondering over the entity of Allāh. If you want to ponder over the loftiness of Allāh, then look at His great and wonderful creations.”

255-8. Muḥammad ibn Abi ‘Abdillāh (*rafa‘ahu*) as saying:

“Abū ‘Abdillāh (p.b.u.h.) said: ‘O’ son of Adam, if a bird were to feed upon your heart, it would not be sufficient to satisfy its hunger. And if an eye of the needle were put over your eye, the whole of your vision would be covered. With such (insignificant) instruments (i.e., the heart and the eye, indicating thinking and the senses) do you really intend to comprehend the Allāh’s vast dominion over the earth and the heavens? And if your claim (to understand Allāh) is rightly valid, then here is the sun which is a (very small) creation from among Allāh’s creations. If you can meet it with your two eyes you are right in your claim.’”

٩/٢٥٦ - علي بن إبراهيم ، عن أبيه ، عن الحسن بن علي ، عن المعقوبي ، عن بعض أصحابنا ، عن عبد الأعلی مولى آل سام ، عن أبي عبد الله عليه السلام قال : إن يهودياً يقال له : سُبْحَتٌ ، جاء إلى رسول الله صلى الله عليه وآله فقال : يا رسول الله ! جئت أسألك عن ربك ، فإن أنت أجبتني عما أسألك عنه وإلا رجعت ، قال : سل عما شئت ، قال : أين ربك ؟ قال : هو في كل مكان وليس في شيء من المكان المحدود : قال : وكيف هو ؟ قال : وكيف أصف ربي بالكيف والكيف مخلوق والله لا يوصف بخلقه ؛ قال : فمن أين يعلم أنك نبي الله ؟ قال : فما بقي حوله حجر ولا غير ذلك إلا تكلم بلسان عربي مبين يا سُبْحَتُ إنه رسول الله صلى الله عليه وآله فقال سُبْحَتُ : ما رأيت كالذيوم أمراً أبين من هذا ، ثم قال : أشهد أن لا إله إلا الله وأنت رسول الله .

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256-9. 'Ali ibn Ibrāhīm (-) his father (-) al-Ḥasan ibn 'Alī (-) al-Ya'qūbī (Dāwūd ibn 'Alī al-Hāshimī) (-) some of our associates (-) 'Abd al-'Alā' Mawlā Āl Sām (-) Abū 'Abdillāh (p.b.u.h.) as saying:
 "A Jew named Subḥut came to the Prophet, (p.b.u.h.a.h.p.) and said, 'O' Messenger of Allāh, I have come to you to ask you about your Lord. If you answer my question, well and good, otherwise, I shall go back.' The Prophet replied, 'Ask whatever you like.' He inquired, 'Where is your Lord?' The Prophet replied, 'He is everywhere, but He is not confined within any limited space.' He inquired, 'How is He?' The Prophet replied, 'How can I attribute any state, mood or condition to my Lord (Allāh) since 'state or condition' itself is (His) creation. And Allāh cannot have any quality of His creation attributed to Him.' The Jew further inquired, 'How can it be known that you are the Messenger of Allāh?' The Imām said, 'At this point there remained nothing around him (the Jew), the stones and all other things, but that they spoke in clear Arabic language, 'O' Subḥut he (Muḥammad) is the Messenger of Allāh.' Subḥut said, 'Never have I seen anything so clearly demonstrated as it was today.' And then he admitted, 'I bear witness that verily there is no god but Allāh and you are the Messenger of Allāh.'"

١٠/٢٥٧ - علي بن إبراهيم ، عن أبيه ، عن ابن أبي عمير ، عن محمد بن يحيى الخثعمي
 عن عبدالرحمن بن عتيق القصير قال : سألت أبا جعفر عليه السلام عن شيء من الصفة
 فرفع يده إلى السماء ثم قال : تعالي الجبار ، تعالي الجبار ، من تعاطى ما ثم
 هلك

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﴿باب في ابطال الرؤية﴾

١/٢٥٨ - محمد بن أبي عبدالله ، عن علي بن أبي القاسم ، عن يعقوب بن إسحاق قال :
 كتبت إلى أبي محمد عليه السلام أسأله : كيف يعبد العبد لله وهو لا يراه؟ فوقع عليه السلام : يا أبا يوسف

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257-10. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abi 'Umayr (-) Muḥammad ibn Yaḥyā al-Khath'ami (-) 'Abd ar-Raḥmān ibn 'Atik al-Qaṣīr as saying:

"I inquired of Abū Ja'far (p.b.u.h.), regarding the attributes of Allāh. The Imām raised his hand towards the heaven and then said, 'High Exalted be the Almighty! High Exalted be the Almighty! One who pursues beyond this, meets his doom.'"

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9

CHAPTER ON

REFUTATION OF THE VISIBILITY (RU'YAH) OF ALLĀH

258-1. Muḥammad ibn Abi 'Abdillāh (-) 'Alī ibn Abi'l-Qāsim (-) Ya'qūb ibn Is'hāq as saying:

"I inquired in writing from Abū Muḥammad (al-'Askari - p.b.

جلَّ سَيِّدِي وَمَوْلَايِ وَالْمُنْعَمَ عَلَيَّ وَعَلَى آبَائِي أَنْ يُرَى ، قَالَ : وَسَأَلْتُهُ : هَلْ رَأَى رَسُولُ اللَّهِ ﷺ رَبَّهُ ؟ فَوَقَعَ عَلَيْهِ السَّلَامُ : إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَرَى رَسُولَهُ بِقَلْبِهِ مِنْ نُورِ عِزْمَتِهِمَا أَحَبُّ .
 ٣/٢٥٩ - أحمد بن إدريس ، عن محمد بن عبد الجبار ، عن صفوان بن يحيى قال : سألتني أبو قرّة المحدث أن أدخله على أبي الحسن الرضا عليه السلام فاستأذنته في ذلك فأذن لي فدخل عليه فسأله عن الحلال والحرام والأحكام حتى بلغ سؤاله إلى التوحيد فقال أبو قرّة : إنا روينا أن الله قسم الرؤية والكلام بين نبيين فقسم الكلام لموسى ولمحمد الرؤية ، فقال أبو الحسن عليه السلام : فمن المبلغ عن الله إلى الثقلين من الجن والإنس : لا تدركه الأبصار ولا يحيطون به علماً . وليس كمثل شيء ، أليس محمد ؟ قال : بلى قال :

(٨) - طه ، ١١٠/٢٠٠

(٧) - الأنعام ، ١٠٣/٦٠

(٩) - الشورى ، ١١/٤٢٠

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u.h.), 'How can a worshipper worship his Lord Whom he does not see?' The Imām wrote in reply, 'O' Abā Yūsuf, my Lord, my Master, and the Benefactor of me and of my ancestors - is far above being visible.' (Ya'qūb ibn Is'hāq said) I asked him, 'Had the Messenger of Allāh (p.b.u.h.a.h.p.) seen his Lord?' The Imām replied in writing, 'Allāh, be blessed, the Sublime, showed His Prophet, through his heart, the light of His Majesty in a measure that He liked.' "

259-2. Aḥmad ibn Idris (-) Muḥammad ibn 'Abd al-Jabbār (-) Ṣafwān ibn Yaḥyā as saying:

"Abū Qurrah (Mūsā ibn Ṭarīq al-Yamāni az-Zabidī, d. 203/818), the traditionist, asked me to take him to Abu'l-Ḥasan ar-Riḍā (p.b. u.h.), I sought the Imām's permission to bring him to his audience. The Imām granted the permission, and he entered his presence. He started asking him (the Imām) about what is lawful and what is forbidden and other Islamic Laws, until his interrogation culminated into the question of the Unity of God. Then Abū Qurrah asked, 'We (the traditionists) had the tradition related to us that Allāh, the Al-

كيف يجيبى، رجل إلى الخلق جميعاً فيخبرهم أنه جاء من عند الله وأنه يدعوهم إلى الله بأمر الله فيقول: «لا تدركه الأبصار ولا يحيطون به علماً وليس كمثله شيء»، ثم يقول أنا رأيته بعيني وأحطت به علماً وهو على صورة البشر؟! أماتستحون؟! ما قيدت الزنادقة أن ترميه بهذا أن يكون يأتي من عند الله بشيء، ثم يأتي بخلافه من وجه آخر؟! قال أبو قرّة: فإنه يقول: «ولقد رآه نزلةً أخرى»، فقال أبو الحسن عليه السلام: إن بعد

(١٠) - النجم ، ١٣/٥٣

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mighty has divided (His) *ar-ru'yah* (ocular vision) and (His) *al-kalām* (speech) between the two prophets. He gave Mūsā His speech, and Muḥammad His vision!' Abu'l-Ḥasan (p.b.u.h.) said, 'Then who conveyed the message from Allāh to the two weights of mankind and the jinn. 'The eyes attain Him not.' " (*al-An'ām*, 6:103). 'They comprehend Him not in knowledge' (*Ṭā Hā*, 20:110). And 'Like Him there is naught' (*ash-Shūrā*, 42:11). Who was the person who brought these, was it not Muḥammad (p.b.u.h.a.h.p.)?!' Abū Qurrah replied, 'Yes.' The Imām said, 'How is it that a person should come to the whole of mankind with the message informing them that he has come from Allāh, and that he should invite all mankind towards Allāh by the order of Allāh, and that the same man should also say, 'The eyes attain Him not,' 'They comprehend Him not in knowledge,' and 'Like Him there is naught.' And in spite of all that, he should still claim, 'I have seen Allāh with my own naked eyes, I have comprehended Him in my knowledge,' and Allāh has the form of a man?! Do not you feel any shame? Even the atheist could not accuse the Prophet of first bringing one thing from Allāh and then, in a different way, announcing some other thing quite contrary to the first.' Abū Qurrah said, 'Allāh Himself says, 'And indeed he (the Prophet) saw him in another descent' (*an-Najm*, 53:13). Then Abu'l-Ḥasan (p.b.u.h.) said, 'The subsequent verse points out what the Prophet actually saw. Since Allāh says (in the former verse), 'His heart lies not of what

هذه الآيما يدل على ما رأى . حيث قال : «ما كذب الفؤاد ما رأى» يقول: ما كذب فؤاد محمد ما رأته عيناه ، ثم أخبر بما رأى فقال «لقد رأى من آيات ربه الكبرى»^{١٢} ، فأيات الله غير الله وقد قال الله : «ولا يحيطون به علماً» ، فإذا رأته الأَبصار فقد أحاطت به العلم و وقعت المعرفة ؛ فقال أبو قرّة : فتكذب بالروايات ؟ فقال أبو الحسن عليه السلام : إذا كانت الروايات مخالفة للقرآن كذبتها . وما أجمع المسلمون عليه أنه لا يحاط به علماً ولا تدركه الأبصار وليس كمثل شيء . ؟

٣/٢٦٠ - أحمد بن إدريس ، عن أحمد بن محمد بن عيسى ، عن علي بن سيف ، عن محمد بن عبيد قال: كتبت إلى أبي الحسن الرضا عليه السلام أسأله عن الرؤية وما ترويه العامة والخاصة

(١٢) - النجم ، ٥٣/١٨

(١١) - النجم ، ٥٣/١١

he saw' (*an-Najm*, 53:11). Allāh says (means) the heart of Muḥammad did not belie what his eyes did see. Therefore, Allāh informed (us in the subsequent verse) of what the Prophet saw: 'Indeed he saw one of the greatest signs of his Lord' (*an-Najm*, 53:18). And the signs of Allāh are (totally) different from Allāh Himself (since the Prophet saw some signs of Allāh, not Allāh Himself). Allāh has also said, 'They comprehend Him not in knowledge.' (*Tā Hā*, 20:110). Now if the eyes could see Him, then people could comprehend Allāh in their knowledge and He could be fully comprehended.' (In the end) Abū Qurrah questioned, 'Do you refute the traditions?' Abu'l-Ḥasan (p.b. u.h.) replied, 'When the traditions are contrary to Qur'ān, I refute them. (Besides) all Muslims unanimously believe that Allāh cannot be comprehended by knowledge, that eyes attain Him not, and that like Him there is naught.' "

260-3. Aḥmad ibn Idris (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) 'Alī ibn Sayf (-) Muḥammad ibn 'Ubayd as saying:

"I wrote to Abu'l-Ḥasan ar-Riḍā (p.b.u.h.) and asked him about (the idea of) the ocular vision (of Allāh) and what is traditionally nar-

وسألته أن يشرح لي ذلك ، فكتب بخطه: اتفق الجميع لانمانع بينهم أن المعرفة من جهة الرؤية ضرورة فإذا جاز أن يرى الله بالعين وقعت المعرفة ضرورة ثم لم تخل تلك المعرفة من أن تكون إيماناً أوليست بإيمان فإن كانت تلك المعرفة من جهة الرؤية إيماناً فالمعرفة التي في دار الدنيا من جهة الإكتساب ليست بإيمان لأنها ضده ، فلا يكون في الدنيا مؤمن لأنهم لم يروا الله عز ذكره وإن لم تكن تلك المعرفة التي من جهة

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rated by the common people (*al-‘āmmah*) and the elite (*al-khāṣṣah*), and requested him to explain the matter fully to me. The Imām answered me in his own hand writing, ‘All are agreed and there is no dissension among the people that acknowledge of any thing through visual perception is necessary and certain. Now if it is true that seeing Allāh with the eyes is necessary for knowledge of Allāh to occur, then this knowledge must fall into one of two cases. It is either the belief (in Allāh which is required by Him) or negation of that belief.

“If this knowledge of Allāh by way of visual perception is that belief, then the knowledge of Allāh through intellectual perception, which is alone available in this world, is not that belief, because intellectual perception is contrary to visual perception. Then there will not be a single believer in this world because they are not able to see Allāh. Whose remembrance be exalted. (Although the holy Qur’ān and the indubitable *sunnah* of the Holy Prophet, as well as the unanimous decision of all Muslims prove that belief [*imān*] in Allāh in this world cannot be attained except through intellectual perception and the witness of His creations and the Almighty’s signs. Such people have been named by the holy Qur’ān and *sunnah* as believers [*mu’minīn*]. And if the knowledge of Allāh by way of visual perception is not the belief [required by Him] then the knowledge of Allāh which has been attained [through intellectual perception which is the required belief] must disappear in the hereafter [because if these traditions which have been inquired from the Imām are to be regarded as true, then they prove that the believers will see Allāh on the Day of Judgement by

الرؤية إيماناً لم تخل هذه المعرفة التي من جهة الاكتساب أن تزول ولا تزول في المعاد فهذا دليل على أن الله عز وجل لا يرى بالعين إذ العين تؤدي إلى ما وصفناه .
 ٤/٢٦١ - وعنه ، عن أحمد بن إسحاق قال : كتبت إلى أبي الحسن الثالث عليه السلام أسأله عن الرؤية وما اختلف فيه الناس فكتب : لا تجوز الرؤية ، ما لم يكن بين الرائي والمرئي هواء [لم] يتغذه البصر فإذا انقطع الهواء عن الرائي والمرئي لم تصح الرؤية وكان في ذلك الاشتباه ، لأن الرائي متى ساوى المرئي في السبب الموجب بينهما في الرؤية يوجب الاشتباه وكان ذلك التشبيه لأن الأسباب لا بد من اتصالها بالمسببات .

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their eyes, which is quite contrary to their intellectual perception]. But it will not disappear on the Day of Resurrection [because the holy Qur'an and the *sunnah* prove clearly that the believers will be resurrected on the Day of Resurrection with the same belief which they had in this world] .”

This is the argument in support of the truth that Allāh, the Almighty, the Exalted, cannot be seen through eyes, for if it is held that He can be seen by eyes, the matter will revert to what we have explained.

261-4. The same narrator (Aḥmad ibn Idrīs) (-) Aḥmad ibn Is'hāq as saying:

“I wrote to Abu'l-Ḥasan, the third (p.b.u.h.) inquiring about the idea that Allāh could be seen, and about the difference of opinion among people in this regard. The Imām wrote, ‘The Question of seeing does not arise unless there exists some kind of (light-bearing) milieu between the viewer and the object in view, through which vision can penetrate. Minus some kind of milieu between the viewer and the object in view, vision does not function. And even if it did, this relationship of visibility would establish a correspondence, for the viewer and the object in view are equivalent in respect of the cause that has brought about this relationship of visibility. This correspondence which is set up, is that likeness unto Allāh (which is therefore negated), for causes are necessarily related to effects.’”

٥/٢٦٢ - علي بن إبراهيم، عن أبيه، عن علي بن معبد، عن عبد الله بن سنان، عن أبيه قال: حضرت أبا جعفر عليه السلام فدخل عليه رجل من الخوارج فقال له: يا أبا جعفر أي شيء تعبد؟ قال: الله تعالى، قال: رأيته؟ قال: بل لم تره العيون بمشاهدة الأبصار ولكن رأته القلوب بحقائق الإيمان، لا يُعرف بالقياس ولا يُدرك بالحواس ولا يشبه بالناس؛ مؤصوف بالآيات، معروف بالعلامات، لا يجور في حكمه؛ ذلك الله، لا إله إلا هو؛ قال: فخرج الرجل وهو يقول: «الله أعلم حيث يجعل رسالته»^{١٣}.

٦/٢٦٣ - عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن أحمد بن محمد بن أبي نصر عن أبي الحسن الموصلي، عن أبي عبد الله عليه السلام قال: جاء جبرئيل إلى أمير المؤمنين

(١٣) - الأنعام، ٦٠/١٢٤

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262-5. 'Ali ibn Ibrāhīm (-) his father (-) 'Ali ibn Ma'bad (-) 'Abdullāh ibn Sinān (-) his father as saying:

"I was in the presence of Abū Ja'far (p.b.u.h.), when a person from the Khārijites entered and asked the Imām, 'Whom do you worship, O' Abū Ja'far?' He replied, 'Allāh, the Almighty.' He said, 'Have you ever seen Him?' The Imām replied, 'No eyes see Him with the faculty of sight. But the hearts see Him through the realities of belief. Allāh cannot be known through correspondence (i.e., He cannot be known as material things are known through sense), nor perceived through the senses, nor is He like any person. He is referred to by His miraculous tokens and known through His signs. There is no tyranny or oppression in His dominion. Such is Allāh. There is no god except He.'" The narrator added, "The man went forth uttering, 'Allāh knows very well where to place His Message.'" (*al-An'ām*, 6:124).

263-6. A group of our associates (-) Aḥmad ibn Muḥammad ibn Khālid (-) Aḥmad ibn Muḥammad ibn Abī Naṣr (-) Abī'l-Ḥasan al-Māwṣili (-) Abū 'Abdillāh (p.b.u.h.), as saying:

"One of the Jewish rabbis (*ḥabr*) came to Amir al-mu'minin, may the blessing of Allāh be upon him, and inquired, 'O' Amir al-mu'minin,

صلوات الله عليه فقال : يا أمير المؤمنين هل رأيت ربك حين عبدته ؟ قال : فقال :
ويلك ما كنت أعبد رباً لم أره ؛ قال : وكيف رأيته ؟ قال : ويلك لا تدركه العيون في
مشاهدة الأبصار ولكن رأته القلوب بحقائق الايمان

٧/٢٦٤ - أحمد بن إدريس ، عن محمد بن عبد الجبار ، عن صفوان بن يحيى ، عن عاصم
ابن حميد ، عن أبي عبد الله عليه السلام قال : ذاكرت أبا عبد الله عليه السلام فيما يروون من الرؤية
فقال : الشمس جزء من سبعين جزءاً من نور الكرسي والكرسي جزء من سبعين جزءاً
من نور العرش والعرش جزء من سبعين جزءاً من نور الحجاب والحجاب جزء من سبعين
جزءاً من نور السترفان كانوا صادقين فليملأوا أعينهم من الشمس ليس دونها سحاب .
٨/٢٦٥ - محمد بن يحيى وغيره ، عن أحمد بن محمد بن عيسى ، عن ابن أبي نصر ، عن
أبي الحسن الرضا عليه السلام قال : قال رسول الله صلى الله عليه وآله : لما أسري بي إلى السماء بلغ بي

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while worshipping your Lord do you see Him?' The Imām said that Amir al-mu'minīn replied, 'Woe unto you, I am not the one to worship a Lord whom I do not see.' He said, 'How do you see Him?' Amir al-mu'minīn said, 'Woe unto you, eyes perceive Him not with the faculty of sight, but hearts see Him through the realities of belief.' "

264-7. Aḥmad ibn Idrīs (-) Muḥammad ibn 'Abd al-Jabbār (-) Ṣafwān ibn Yaḥyā (-) 'Āsim ibn Ḥumayd as saying:

"I conversed with Abū 'Abdillāh (p.b.u.h.), about what is narrated regarding the visibility of Allāh. The Imām said, 'The Sun is the 70th part of the light of the "Kursī" ('His [Allāh's] Chair [Kursī] comprises the heavens and earth' [al-Baqarah, 2:255]), while the "Kursī" is the 70th part of the light of the "Arsh" (The Divine Throne). And the "Arsh" is the 70th part of the light of the "Hijāb" - (The Divine Curtain). And the (Divine) curtain itself is the 70th part of the light of the (Divine) veil. If they are correct in their contention over this, that Allāh is capable of being seen, let their eyes meet this very Sun full in its face when it is not behind a cloud.' "

265-8. Muḥammad ibn Yaḥyā and others (-) Aḥmad ibn

جبرئیل مکاناً لم یطأه قط جبرئیل فکشف له فأراه الله من نور عظمته ما أحب ،

﴿ في قوله تعالى : ﴾

﴿ لا تدركه الابصار وهو يدرك الابصار ﴾^{١٤}

٩/٢٦٦ - محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن ابن أبي نجران ، عن عبد الله بن
سنان ، عن أبي عبد الله عليه السلام في قوله : « لا تدركه الابصار » قال : إحاطة الوهم ألا ترى
إلى قوله : « قد جاءكم بصائر من ربكم^{١٥} » ليس يعني بصر العيون « فمن أبصر فلنفسه^{١٥} »

(١٥) - الأنعام ، ١٠٤/٦٠

(١٤) - الأنعام ، ١٠٣/٦٠

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Muḥammad ibn 'Īsā (-) Ibn Abi Naṣr (-) Abu'l-Ḥasan ar-Riḍā (p.h. u.h.), as saying:

“The Messenger of Allāh said, ‘When I was carried to the heavens (the Prophet’s Ascension), Jibril (Gabriel) made me arrive at a spot where he himself had never stepped at all. Then the curtain was raised for him (the Prophet) and Allāh showed him such of the light of His Majesty as He liked.’ ”

Regarding the words of Allāh

‘The eyes attain Him not, but He attains
the eyes’ (al-An‘ām, 6:103)

266-9. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) Ibn Abi Najrān (-) 'Abdillāh ibn Sinān (-) Abū 'Abdillāh (p.b.u.h.) as saying in connection with the saying of Allāh:

“The eyes attain Him not,” The Imām explained, “It means within the compass of knowledge. Have you not come across the verse, ‘Indeed unto you have come clear proofs from your Lord?’ (al-An‘ām, 6:104). Clear does not mean clear to the eyes. ‘Therefore whoso sees clearly, it is to his own gain.’ (ibid) Here also ‘sees’ does not mean

ليس يعني من البصر بعينه «ومن عمي فعليتها» ليس يعني عمى العيون إنما عنى إحاطة الوهم كما يقال : فلان بصيرٌ بالشعر، وفلان بصيرٌ بالفقه، وفلان بصيرٌ بالدرهم، وفلان بصيرٌ بالثياب ؛ الله أعظم من أن يرى بالعين .

١٠/٢٦٧ - محمد بن يحيى ، عن أحمد بن محمد ، عن أبي هاشم الجعفري ، عن أبي الحسن الرضا عليه السلام قال : سألته عن الله هل يوصف ؟ فقال : أما تقرء القرآن ؟ قلت : بلى ، قال : أما تقرء قوله تعالى : « لا تدركه الأبصار وهو يدرك الأبصار » ؟ قلت : بلى ، قال : فتعرفون الأبصار ؟ قلت : بلى ، قال : ما هي ؟ قلت : أبصار العيون ، فقال : إن أوهام القلوب أكبر من أبصار العيون فهو لا تدركه الأوهام وهو يدرك الأوهام .

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sees with the eyes. 'And whoso is blind, it is to his own loss' (*ibid*). 'Blindness' here does not mean deprivation of eye-sight. Here also it means the range of conceptualisation (speculation). As is commonly said, 'Such and such a person is very keen-sighted in matters of poetry, and such and such a person is very keen-sighted in religion and jurisprudence. Such and such a person has a keen eye for money, and such and such a person has an eye for clothes.' Allāh is far too above being seen by human eyes.' "

267-10. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Abī Hāshim al-Ja'fari as saying:

"I inquired of Abu'l-Ḥasan ar-Riḍā (p.b.u.h.), 'Can Allāh ever be described (i.e., specified in words)?' He said, 'Do not you read the Qur'ān?' I replied, 'Yes.' He said, 'Do not you read His, the Sublime's words?: The eyes attain Him not, but He attains the eyes.' I said, 'Yes.' He said, 'Do you know (the meaning of) the eyes?' I replied, 'Yes.' He said, 'What is it?' I replied, 'Means seeing with the eyes.' Then he said, 'Verily, the conceptualisation of the heart is far greater (embracing in knowledge) than the vision of the eye. Still the conceptualization of heart cannot attain Him. Whereas all conceptualization is His grasp.' "

١١/٢٦٨ - محمد بن أبي عبدالله ، عمّن ذكره ، عن محمد بن عيسى ، عن داود بن القاسم أبي هاشم الجعفري قال : قلت لأبي جعفر عليه السلام : لا تدركه الأبصار وهو يدرك الأبصار ؟ فقال : يا أبا هاشم أوهام القلوب أدق من أبصار العيون ، أنت قد تدرك بوهك السند والهند والبلدان التي لم تدخلها ، ولا تدركها يبصرك وأوهام القلوب لا تدركه فكيف أبصار العيون ؟ ! ،

١٢/٢٦٩ - علي بن إبراهيم ، عن أبيه ، عن بعض أصحابه ، عن هشام بن الحكم قال : الأشياء [كلها] لا تدرك إلا بأمرين : بالحواس والقلب ؛ والحواس إدراكها على ثلاثة معان : إدراكاً بالمداخلة وإدراكاً باللماسة وإدراكاً بلا مداخلة ولا لماسة ، فأما الإدراك الذي بالمداخلة فالأصوات والمشام والطعوم وأما الإدراك باللماسة فمعرفة

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268-11. Muḥammad ibn Abī ‘Abdillāh (–) the person whose name was mentioned (–) Muḥammad ibn ‘Īsā (–) Dāwūd ibn al-Qāsim Abī Hāshim al-Ja‘farī as saying:

“I said to Abū Ja‘far (p.b.u.h.) (asking about): ‘The eyes attain Him not, but He attains the eyes.’ He said, ‘O’ Abū Hāshim! conceptualization of hearts are keener and sharper than the perceptions of the eyes. Through the conceptualization of the heart you can perceive countries like Sind, Hind (India) and other cities which you have never visited, although you have not seen them with your eyes. How can your eyes see Him when the conceptualization of your heart cannot attain Him?’ ”

269-12. ‘Ali ibn Ibrāhīm (–) his father (–) some of his associates (–) Hishām ibn al-Ḥakam as saying:

“Nothing can be perceived except by two means: (1) By the senses and (2) by the heart (i.e., intellect). Perceptions by the senses are of three kinds: (1) Perception by penetration, (2) Perception by touching, and (3) Perception without penetration or touch. Sounds, smells and tastes are perceived through penetration. From perception

الأشكال من التربيع والتثلث ومعرفة اللين والخشن والحر والبرد ، وأما الإدراك
 بلاماسة ولامداخلة فالبصر فإنه يدرك الأشياء بلا ماسة ولامداخلة في حيز غيره ولا
 في حيزه ؛ وإدراك البصر له سبيل وسبب، فسبيله الهواء، وسببه الضياء، فإذا كان السبيل
 متصلًا بينه وبين المرئي والسبب قائم أدرك ما يلاقي من الألوان والأشخاص فإذا حمل
 البصر على ما لا سبيل له فيه رجع راجعاً فحكى ما وراءه كالناظر في المرآة لا يتخذ
 بصره في المرآة فإذا لم يكن له سبيل رجع راجعاً يحكي ما وراءه وكذلك
 الناظر في الماء الصافي يرجع راجعاً فيحكي ما وراءه إذ لا سبيل له في إنفاذ بصره ؛
 فأما القلب فإنه سلطان على الهواء فهو يدرك جميع ما في الهواء ويتوهمه ، فإذا حمل

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through touching comes the knowledge of shapes, whether they be rectangular or triangular, and also the knowledge of softness, hardness, heat and cold. Perception without touch or penetration is that of sight, since it is capable of perceiving things without touching or penetration, directly or indirectly. Perception through sight needs a medium, distance and means. Its medium is the (light-bearing) milieu, and its means is the light. If the medium is continuous between the seer and the object to be seen and the means (light) exists, then sight can perceive what it meets e.g. colours and persons. And if sight falls on something without a medium, it will return reflecting what is behind (the observer), like an observer looking into a mirror. Sight does not penetrate into the mirror, because it finds no medium. So it returns reflecting what lies behind the observer. And the case is similar with someone looking into the limpid water in which the sight returns and reflects what is at the rear. This happens because there is no medium for the penetration of sight. Intellect holds sway over the atmosphere (i.e., the whole environment). On the other hand the intellect can perceive (the perception of intellect is conception) all that lies in the world around and speculate about it. But if the intellect falls on something which does not lie within the (material) world (the universe), it returns reflecting what lies in the universe. Thus, it is not proper for a man of

القلب على ما ليس في الهواء، موجوداً رجوع راجعاً فحكى ما في الهواء، فلا ينبغي للعاقل أن يحمل قلبه على ما ليس موجوداً في الهواء، من أمر التوحيد جلّ الله وعزّ فانه إن فعل ذلك لم يتوهم إلا ما في الهواء موجود كما قلنا في أمر البصر تعالى الله أن يشبه خلقه .

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﴿ باب ﴾

☆ النهي عن الصفة بغير ما وصف به لنفسه تعالى ☆

۱/۲۷۰- علي بن إبراهيم، عن العباس بن معروف، عن ابن أبي نجران، عن حماد بن عثمان، عن عبد الرحيم بن عتيك القصير قال: كتبت على يدي عبد الملك بن أعين إلى أبي عبد الله عليه السلام: أن قوماً بالعراق يصفون الله بالصورة وبالتخطيط فإن رأيت

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wisdom to exercise his intellect over a thing that does not lie within the universe, the theme of the Unity of God, the Almighty, the Exalted. If you do, you can only speculate on what lies within this universe. As we said in the matter of Allah, 'God is too far above (the state of) being like any of his creatures.' "

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10

CHAPTER ON

FORBIDDING ANY ATTRIBUTE (SIFAH) OF ALLĀH
NOT DESCRIBED BY HIM FOR HIMSELF

270-1. 'Ali ibn Ibrāhim (-) al-'Abbās ibn Ma'rūf (-) Ibn Abi Najrān (-) Ḥammād ibn 'Uthmān (-) 'Abd ar-Raḥīm ibn 'Atik al-Qaṣīr as saying:

"I wrote a letter and sent it through 'Abd al-Mālik ibn A'yan to Abū 'Abdillāh (p.b.u.h.), telling him about a group who attribute

—جعلني الله فداك— أن تكتب إلي^٤ بالمذهب الصحيح من التوحيد؟ فكتب إلي: سألت
رحمك الله عن التوحيد وما ذهب إليه من قبلك فتعالى الله الذي ليس كمثلته شيء.
وهو السميع البصير، تعالى عما يصفه الواصفون المشبهون الله بخلقه المقترنون على
الله، فاعلم رحمك الله أن المذهب الصحيح في التوحيد ما نزل به القرآن من صفات
الله جل وعز فاتفق عن الله تعالى البطلان والتشبيه فلا نفي ولا تشبيه هو الله الثابت
الموجود تعالى الله عما يصفه الواصفون ولا تعدوا القرآن فتضلوا بعد البيان.

٢/٢٧١ — محمد بن إسماعيل، عن الفضل بن شاذان، عن ابن أبي عمير، عن إبراهيم
ابن عبد الحميد، عن أبي حمزة قال: قال لي علي بن الحسين عليه السلام: يا أبا حمزة إن

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to Allāh a specific form and physiognomy. 'May it please you — may Allāh make me your ransom — to intimate to me the correct doctrine of Divine Unity.'

"The Imām wrote back to me, 'May Allāh be merciful to you. You have asked me about the Unity (of God) and that belief which the group hold in your presence. Exalted is Allāh, the like of Whom there is naught, and He is All-hearing and All-seeing. Allāh is above what is attributed to Him by those describers who liken Allāh to His creatures, those who are slanderous upon Allāh. Know you, may Allāh be merciful to you; that in respect of the Unity of God, the true doctrine is what is revealed in the Qur'ān about the attributes of Allāh, the Mighty, the Exalted. Keep away from Allāh, the Sublime, all (ideas of) nihilism and similitude (anthropomorphism). Neither should His existence be negated nor should He be likened (to anything). He is Allāh, the Established, the Existent. Exalted is He far above what the false interpreters attribute to Him. Exceed not the Qur'ān or you will go astray after the clear exposition of Truth.' "

271—2. Muḥammad ibn Ismā'il (—) al-Faḍl ibn Shādhān (—) Ibn Abi 'Umayr (—) Ibrāhīm ibn 'Abd al-Ḥamid (—) Abi Ḥamzah as saying:

"'Ali ibn al-Ḥusayn (p.b.u.h.), addressed me, 'Verily, Allāh cannot be defined by any finite thing. Our Lord is too far above such

الله لا يوصف بمحدودية ، عظم ربنا عن الصفة فكيف يوصف بمحدودية من لا يحد
و «لا تدركه الأبصار وهو يدرك الأبصار وهو اللطيف الخبير»؟^{١٦}

٣/٢٧٢ - محمد بن أبي عبدالله ، عن محمد بن إسماعيل ، عن الحسين بن الحسن ، عن
بكر بن صالح ، عن الحسن بن سعيد ، عن إبراهيم بن محمد الخزاز ومحمد بن الحسين
قالا : دخلنا على أبي الحسن الرضا عليه السلام فحكينا له أن محمد عليه السلام رأى ربه في صورة
الشاب الموفق ^(١) في سنّ أبناء ثلاثين سنة وقلنا : إن هشام بن سالم وصاحب
الطاق والميثمي يقولون : إنه أجوف إلى السرة والبقية صمد ؟ فخر ساجد الله

(١٦) - الأنعام ، ١٠٣/٦٠

(١) الصحيح : (الشاب الموفق) اي : ذو وفرة ، والوفرة :
الشعر الكثير المجتمع في الرأس أو الذي يبلغ شحمة
الاذنين ، أو الذي يسيل عليهما - راجع المدخل -

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an attribute. How can the infinite be defined by the finite. He is One,
'The eyes attain Him not, but He attains the eyes; He is the All-subtle,
the All-aware.' (*al-An'ām*, 6: 103)

272-3. Muḥammad ibn Abi 'Abdillāh (-) Muḥammad ibn
Ismā'il (-) al-Ḥusayn ibn al-Ḥasan (-) Bakr ibn Ṣālih (-) al-Ḥasan
ibn Sa'id (-) Ibrāhīm ibn Muḥammad al-Khazāz and Muḥammad
ibn al-Ḥusayn (both of them) as saying:

"We both entered the presence of Abu'l-Ḥasan ar-Riḍā (p.b.u.h.),
and related before him the story from tradition that Muḥammad (p.b.
u.h.a.h.p.), saw his Lord in the form of a perfect youth with His hair
hanging down on the lobes of His ears and of a man in the age of thirty.
We both further told the Imām that 'Hishām ibn Sālim, Ṣāhib aṭ-Ṭāq'
(Abū Ja'far Muḥammad ibn 'Alī ibn an-Nu'mān al-Aḥwal), and al-Mi-
thamī (Aḥmad ibn al-Ḥasan ibn Ismā'il) hold that the body of Allāh
right up to the navel was quite empty and the rest of Him was full.'
Thereupon the Imām fell in prostration before Allāh and exclaimed,

ثم قال : سبحانك ما عرفوك ولا وحدوك فمن أجل ذلك وصفوك ، سبحانك لو عرفوك لوصفوك بما وصفت به نفسك ، سبحانك كيف طاعتهم أنفسهم أن يشبهوك بغيرك ، اللهم لا أصفك إلا بما وصفت به نفسك ولا أشبهك بخلقك ، أنت أهل لكل خير ، فلا تجعلني من القوم الظالمين ؛ ثم التفت إلينا فقال : ما توهمتم من شيء ، فتوهموا الله غيره ثم قال : نحن آل محمد النمط الأوسط الذي لا يدركنا الغالي ولا يسبقنا التالي ، يا محمد إن رسول الله ﷺ حين نظر إلى عظمة ربه كان في هيئة الشاب الموفق (1) وسن أبناء ثلاثين سنة يا محمد عظم ربي عز وجل أن يكون في صفة المخلوقين ؛ قال قلت : جعلت فداك من كانت رجلاه في خضرة ؟ قال : ذاك محمد كان إذا نظر إلى ربه

(1) تقدم أن الصحيح : (الشاب الموفق).

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‘Glorified art Thou (Allāh). Neither do they know Thee, nor do they know Thee as a Unity. For this reason they have described Thee (by fabricated attributes). Glorified art Thou. Had they known Thee, they would have ascribed to Thee only the attributes Thou hast ascribed to Thy Own Self. Glorified art Thou. How did they allow themselves to listen to anything about you other than Thy Self. O’ my Allāh, I shall never ascribe to Thee any attributes save which Thou have yourself ascribed to Thy Own Self. Nor shall I liken Thee to Thy creatures. Thou art the possessor of all good. Do not put me among the unjust people.’ Then the Imām turned towards us and said, ‘After whatever you imagine, imagine that Allāh is other than that. We, the descendants of Muḥammad (p.b.u.h.a.h.p.) represent the path of moderation. Our path is lost to those who exceed the limit, and those who lag behind cannot come upto our (path). O’ Muḥammad (ibn al-Ḥusayn) verily, when the Messenger of Allāh (p.b.u.h.a.h.p.) looked at the Majesty of his Lord, he was in the form of a youth in full bloom and of a man in the age of thirty with His hair hanging down on the lobes of His ears. O’ Muḥammad, Allāh is far above having the attributes of His creations.’ ” The narrator further inquired, “May my life

بقلبه جعله في نور مثل نور الحجب حتى يستبين له ما في الحجب ، إن نور الله منه أخضر ومنه أحمر ومنه أبيض ومنه غير ذلك يا محمد ما شهد له الكتاب والسنة فنحن القائلون به. ٤/٢٧٣ - علي بن محمد ومحمد بن الحسن ، عن سهل بن زياد ، عن أحمد بن بشير البرقي قال : حدثني عباس بن عامر القصباني ، قال : أخبرني هارون بن الجهم ، عن أبي حمزة ، عن علي بن الحسين عليهما السلام قال : قال : لواجتمع أهل السماء والأرض أن يصفوا الله بعظمته لم يقدروا.

٥/٢٧٤ - سهل ، عن إبراهيم بن محمد الهمداني قال : كتبت إلى الرجل عليه السلام : أن من قبلنا من مواليك قد اختلفوا في التوحيد ، فمنهم من يقول : جسم ، ومنهم من يقول : صورة ، فكتب عليه السلام بخطه : سبحان من لا يحد ولا يوصف ، ليس كمثل شيء.

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be sacrificed on you, who was he whose feet were on the green yard?" The Imām replied, "He was Muḥammad (p.b.u.h.a.h.p.). When he looked to his Lord through his heart, He established him in His Light which was like the Light of the (Divine) Veil, until what was behind the (Divine) Veil was made manifest to him. Verily, the effulgence of Allāh's Light is green, red and white and of different colours. O' Muḥammad, we (the Imāms) only say what the Book (of Allāh) and the *sunnah* bear witness to."

273-4. 'Ali ibn Muḥammad and Muḥammad ibn al-Ḥasan (-) Sahl ibn Ziyād (-) Aḥmad ibn Bashir al-Barqi as saying:

"Abbās ibn 'Āmir al-Qaṣabāni narrated to me saying, 'Hārūn ibn al-Jahm informed me (-) Abi Ḥamzah (-) 'Ali ibn al-Ḥusayn, (p.b.u.h.) as saying:

'If all the dwellers of the heaven and earth gather together to praise Allāh in all His Majesty, they will all fall short of the task.'

274-5. Sahl (-) Ibrāhīm ibn Muḥammad al-Hamdāni as saying:

"I wrote to the man ('Ali ibn Muḥammad al-Ḥādī - p.b.u.h.) inquiring, 'Verily, your followers in this city differ in respect of the Unity of God. Some of them say that 'Allāh has a body,' while some

وهو السميع العليم - أوقال - : البصير .

٦/٢٧٥ - سهل ، عن محمد بن عيسى ، عن إبراهيم ، عن محمد بن حكيم قال : كتب أبو الحسن موسى بن جعفر عليه السلام إلى أبي : أن الله أعلا وأجل وأعظم من أن يبلغ كنه صفته ، فصفوه بما وصف به نفسه ، وكنفوا عما سوى ذلك .

٧/٢٧٦ - سهل ، عن السندي بن الربيع ، عن ابن أبي عمير ، عن حفص أخي مرازم ، عن المفضل قال : سألت أبا الحسن عليه السلام عن شيء من الصفة فقال : لا تجاوز ما في القرآن ٨/٢٧٧ - سهل ، عن محمد بن علي القاساني قال : كتبت إليه عليه السلام أن من قبلنا قد اختلفوا في التوحيد قال : فكتب عليه السلام : سبحان من لا يحد ولا يوصف ، ليس كمثله

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say 'Allāh has a form.' The Imām replied in his own writing, 'Glory be unto Allāh, Who can neither be defined nor qualified. Like Him there is naught and He (alone) is the All-hearing, the All-knowing,' or the Imām said 'All-seeing.'”

275-6. Sahl (-) Muḥammad ibn ‘Īsā (-) Ibrāhīm (-) Muḥammad ibn Ḥakīm as saying:

“Abu’l-Ḥasan Mūsā ibn Ja’far (p.b.u.h.) wrote to my father, ‘Verily, Allāh is High, and Mighty (Sublime) and Great and far above that the reality of His attributes should be comprehensible. Assign to Him only those attributes that He has assigned to Himself and refrain from qualifying Allāh with anything besides those attributes.’”

276-7. Sahl (-) al-Sindi ibn ar-Rabi’ (-) Ibn Abi ‘Umayr (-) Ḥafṣ, brother of Murāzīm (-) al-Mufaḍḍal as saying:

“I inquired of Abu’l-Ḥasan (p.b.u.h.) about the attributes (of Allāh). He said, ‘Never go beyond what is mentioned in the Qur’ān.’”

277-8. Sahl (-) Muḥammad ibn ‘Alī al-Qāsānī (the right name is ‘Alī ibn Muḥammad, one of the companions of Imām Abu’l-Ḥasan al-Ḥādī, the tenth Imām - p.b.u.h.) as saying:

“I wrote to him (Imām Abul’Ḥasan al-Ḥādī - p.b.u.h.), ‘Verily, people around us differ in respect of Unity of God.’ The Imām replied in writing, ‘Glorified is He Who can neither be defined nor qualified:

شيء، وهو السميع البصير .

٩/٢٧٨ - سهل ، عن بشر بن بشار النيسابوري قال : كتبت إلى الرجل عَلَيْهِ السَّلَامُ :
 إن من قبلنا قد اختلفوا في التوحيد ، فمنهم من يقول : [هو] جسم ومنهم من يقول :
 [هو] صورة ، فكتب إلي : سبحان من لا يحد ولا يوصف ولا يشبهه شيء ، وليس كمثلها
 شيء ، وهو السميع البصير .

١٠/٢٧٩ - سهل ، قال : كتبت إلى أبي محمد عَلَيْهِ السَّلَامُ سنة خمس وخمسين ومائتين : قد
 اختلف يا سيدي أصحابنا في التوحيد ، منهم من يقول : هو جسم ومنهم من يقول :
 هو صورة فإن رأيت يا سيدي أن تعلمني من ذلك ما أقف عليه ولا أجوزه فقلت
 متطوياً على عبدك ، فوقع بخطه عَلَيْهِ السَّلَامُ : سألت عن التوحيد وهذا عنكم معزول
 الله واحد ، أحد ، لم يلد ولم يولد ولم يكن له كفواً أحد ، خالق و ليس بمخلوق

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Like Him there is naught, and He (alone) is the All-hearing, the All-seeing.' ”

278-9. Sahl (-) Bishr ibn Bashshār ar-Naysābūrī as saying:

“I wrote to the man (i.e., Imām ‘Alī al-Ḥādī - p.b.u.h.) that people around us differ in respect of the Unity of God. Some of them attribute body and some others form to Allāh. He wrote to me, ‘Glorified is He Who can neither be defined, nor qualified, nor does anything resemble Him, and like Him there is naught, and He is All-hearing, All-seeing.’ ”

279-10. Sahl said: “I wrote to Abū Muḥammad al-Ḥasan al-‘Askari - p.b.u.h.) in 255 A.H., ‘Our associates (*aṣḥābunā*) differ in respect of the Unity of God. Some of them say, “He is body”. While some others say, “He is form”. May it please you, my master, you teach me about it; on what ground shall I take my stand from which I may never deviate? Be gracious and do unto your servant this favour.’ He wrote to me in his own handwriting, ‘You have inquired about the Unity of Allāh, though (this inquiry) is not your obligation. Allāh is the One, the Unique. He begetteth not, nor is

يخلق تبارك وتعالى ما يشاء من الأجسام وغير ذلك وليس بجسم ويصور ما يشاء وليس بصورة
جل ثناؤه وتقدس أسماءه أن يكون له شبه، هو لا غيره، ليس كمثل شي، وهو السميع البصير.
١١/٢٨٠ - محمد بن إسماعيل، عن الفضل بن شاذان، عن حماد بن عيسى، عن ربي
ابن عبدالله، عن الفضيل بن يسار قال: سمعت أبا عبدالله عليه السلام يقول: إن الله لا يوصف،
وكيف يوصف؟ وقد قال في كتابه: «وما قدروا الله حق قدره»^{١٧}، فلا يوصف بقدر
إلا كان أعظم من ذلك.

١٢/٢٨١ - علي بن محمد، عن سهل بن زياد، وعن غيره، عن محمد بن سليمان، عن علي
ابن إبراهيم، عن عبدالله بن سنان، عن أبي عبدالله عليه السلام قال: قال: إن الله عظيم
رفيع لا يقدر العباد على صفته ولا يبلغون كنه عظمته، «لا تدركه الأبصار وهو يدرك

(١٧) - الأنعام ٩١/٦٠

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He Begotten. And equal to Him is not any one. He is the Creator and not the created. He, blessed be the Sublime, creates whatever He likes - bodies and other than bodies, while He Himself is not a body; gives forms as He likes although He Himself is not 'form'. His praise be exalted and His names be sanctified - that anything should be like Him except He Himself. Like Him there is naught, and He is All-hearing, All-seeing.' "

280-11. Muḥammad ibn Ismā'il (-) al-Faḍl ibn Shādhān (-) Ḥammād ibn 'Isā (-) Rib'i ibn 'Abdillāh (-) al-Fuḍayl ibn Yasār, as saying:

"I have heard Abū 'Abdillāh (p.b.u.h.) saying, 'Verily, Allāh cannot be defined (qualified) and how can He be defined when He Himself has said in His book, 'They measured not Allāh with His true measure' (*al-An'ām*, 6:91). Therefore, He cannot be qualified by any scale of measurement (which defines Him) but He is above that.

281-12. 'Alī ibn Muḥammad (-) Sahl ibn Ziyād and somebody else (-) Muḥammad ibn Sulaymān (-) 'Alī ibn Ibrāhīm (al-Hāshimī) (-) 'Abdullāh ibn Sinān (-) Abū 'Abdillāh (p.b.u.h.) as saying:

الأبصار وهو اللطيف الخبير¹⁸ ولا يوصف بكيف ولا أين وحيث ، وكيف أصفه بالكيف ؟! وهو الذي كيف الكيف حتى صار كيفاً فعرفت الكيف بما كيف لنا من الكيف أم كيف أصفه بأين ؟! وهو الذي أين أين حتى صار أيناً فعرفت الأين بما أين لنا من الأين ، أم كيف أصفه بحيث ؟! وهو الذي حيث حيث حتى صار حيثاً فعرفت حيث بما حيث لنا من حيث ، فإله تبارك وتعالى داخل في كل مكان وخارج من كل شيء ، لا تدركه الأبصار وهو يدرك الأبصار ؟ لا إله إلا هو العلي العظيم وهو اللطيف الخبير .

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(١٨) - الأنعام ، ٦٠ / ١٠٣

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“Verily, Allāh is Great and High. People cannot describe His attributes, nor can they reach the reality of His Greatness. ‘The eyes attain Him not, but He attains the eyes; He is the All-subtle, the All-aware,’ (*al-An‘ām*, 6:103). He cannot be described in terms of any modality, space and direction. How can I describe Him in terms of any modality when He Himself has created modal existence, so that it came into being and we knew a modality through the modal existence that He had fixed for us. How can I describe Him in terms of His space since He Himself had made ‘space’, so that it came into being and we knew space through the space which He had fixed for us. How can I describe Him in terms of direction when He Himself has made ‘direction’, so that it came into being and we know direction through the direction that He had fixed for us. Hence, Allāh, the Hallowed and the High, is at every place but is out of every thing. ‘The eyes attain Him not, but He attains the eyes. None is god except He, the Sublime, the Great and He is the All-subtle, the All-aware.’”

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باب النهی عن الجسم والصورة

۱/۲۸۲ - أحمد بن إدريس ، عن محمد بن عبد الجبار ، عن صفوان بن يحيى ، عن علي بن أبي حمزة ، قال : قلت لأبي عبد الله عليه السلام : سمعت هشام بن الحكم يروي عنكم أن الله جسم ، صمدي نوري ، معرفته ضرورة ، يمن بها على من يشاء من خلقه ، فقال عليه السلام : سبحان من لا يعلم أحد كيف هو إلا هو ، ليس كمثل شيء ، وهو السميع البصير ، لا يحد ولا يحس ولا يجس ولا تدركه [الأَبصار ولا] الحواس ولا يحيط به شيء ، ولا جسم ولا صورة ولا تخطيط ولا تحديد .

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CHAPTER ON

NEGATION OF BODY (JISM) AND FORM (ŞURAH) OF ALLĀH

282-1. Aḥmad ibn Idris (-) Muḥammad ibn 'Abd al-Jabbār (-) Ṣafwān ibn Yaḥyā (-) 'Alī ibn Abī Ḥamzah, as saying:

"I stated before Abū 'Abdillāh (p.b.u.h.), 'I have heard Hishām ibn al-Ḥakam quoting you that 'Allāh is Body, Self-subsisting and All-light. Recognition of Him is compulsory, and He bestows His recognition upon whomsoever from among His creatures He wills.' (And cannot be attained through intellectual perception.)' The Imām replied, 'Glorified be He (Allāh) Whom no one knows how He is except He. Like Him there is naught, and He is All-hearing, All-seeing. Neither can He be limited, nor can He be felt, nor touched, nor eyes

٢/٢٨٣ - محمد بن الحسن ، عن سهل بن زياد ، عن حمزة بن محمد قال : كتبت إلى أبي الحسن (الثالث) عليه السلام أسأله عن الجسم والصورة فكتب: سبحان من ليس كمثل شي، لا جسم ولا صورة ؛ ورواه محمد بن أبي عبدالله إلا أنه لم يسمم الرجل .

٣/٢٨٤ - محمد بن الحسن ، عن سهل بن زياد ، عن محمد بن إسماعيل بن بزيع ، عن محمد بن زيد قال : جئت إلى الرضا عليه السلام أسأله عن التوحيد فأملى عليّ : الحمد لله فاطر الأشياء ، إنشأ ، ومبتدعها ابتداءً بقدرته وحكمته ، لا من شي ، فيبطل الاختراع ولا لعلّة فلا يصحّ الابتداء ، خلق ماشاء ، كيف شاء ، متوحدّاً بذلك لاظهار حكمته وحقيقه ربوبيته ، لا تضبطه العقول ولا تبلغه الأوهام ولا تدركه الأبصار ولا يحيط

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attain Him nor any senses, nor (can He be) contained in anything, nor has He any body or form or figure or demarcation.' ”

283-2. Muḥammad ibn al-Ḥasan (-) Sahl ibn Ziyād (-) Ḥamzah ibn Muḥammad, as saying:

“I wrote to Abi'l-Ḥasan (ath-Thālith - p.b.u.h.), regarding the body and form of Allāh. He wrote (in reply), ‘Glorified is He – like Him there is naught. Neither has He any body nor form.’ ”

The same tradition has also been narrated by Muḥammad ibn Abi ‘Abdillāh without giving the name of the person (from whom he has heard).

284-3. Muḥammad ibn al-Ḥasan (-) Sahl ibn Ziyād (-) Muḥammad ibn Ismā‘il ibn Bazi’ (-) Muḥammad ibn Zayd as saying:

“I came to ar-Riḍā (p.b.u.h.), to inquire from him about the Unity of God. He dictated to me: ‘All praise belong to Allāh, Who has created all things originally and designed them a design through His Might and Wisdom. He did not create things from things so that His power of creation could be negated. Nor did He design them for any ulterior reason or through any means so that His designing could be questioned. He created whatever He liked and howsoever He liked – all by Himself, to manifest His Wisdom and the truth of His Providence. Reason cannot grasp Him; Imagination cannot

به مقدار ، عجزت دونه العبارة و كُلت دونه الأَبصار و ضلَّ فيه تصاريف الصفات ،
احتجب بغير حجاب محبوب واستتر بغير ستر مستور ، عرف بغير رؤية و وصف بغير
صورة و نعت بغير جسم ؛ لا إله إلا الله الكبير المتعال .

٤/٢٨٥ - محمد بن أبي عبدالله ، عمّن ذكره ، عن علي بن العباس ، عن أحمد بن محمد بن
أبي نصر ، عن محمد بن حكيم قال : وصفت لأبي إبراهيم عليه السلام قول هشام بن سالم
الجواليقي و حكيت له : قول هشام بن الحكم إنه جسم فقال : إن الله تعالى لا يشبهه
شيء ، أي فحش أو خنى أعظم من قول من يصف خالق الأشياء بجسم أو صورة
أو بخلقة أو بتحديد وأعضاء ، تعالى الله عن ذلك علواً كبيراً .

٥/٢٨٦ - علي بن محمد رفعه ، عن محمد بن الفرج الرُّخْجِي قال : كتبت إلى أبي الحسن

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reach Him and eyes cannot attain Him. He is beyond any calculation. The power of expression is helpless (to interpret Him). All the powers of sight are blurred (from seeing Him). And the power of describing and defining goes astray in describing and defining Him. He is veiled without any veil and is concealed without any covering. He is known without being seen; described without any form, and praised without any body. There is no god, except Allāh, the Great, the Elevated.' ”

285-4. Muḥammad ibn Abi ‘Abdillāh (-) the person whose name was mentioned (-) ‘Ali ibn al-‘Abbās (-) Aḥmad ibn Muḥammad ibn Abi Naṣr (-) Muḥammad ibn Ḥakim as saying:

“I explained to Abū Ibrāhīm (Mūsā al-Kāẓim - p.b.u.h.), the dictum of Hishām ibn Sālim al-Jawāliqī and repeated the dictum of Hishām ibn al-Ḥakam (to the effect) that Allāh is a body. He said, ‘Verily Allāh, the Sublime has no resemblance with anything. What can be more blasphemous and scandalous than to describe the Creator of all things in terms of body, form, the process of creation, limitations, limbs and organs, Allāh, the Elevated, the Great, is too far above these things.’ ”

286-5. ‘Ali ibn Muḥammad (*rafa‘ahu*) (-) Muḥammad ibn

عَلَيْهِ السَّلَامُ أَسْأَلُهُ عَمَّا قَالَ هِشَامُ بْنُ الْحَكَمِ فِي الْجِسْمِ وَهِشَامُ بْنُ سَالِمٍ فِي الصُّورَةِ فَكُتِبَ :
 دَعِ عُنْكَ حَيْرَةَ الْحِيرَانِ وَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ ، لَيْسَ الْقَوْلُ مَا قَالَ الْهَشَامَانِ
 ٦/٢٨٧ - مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ ، عَنْ الْحُسَيْنِ بْنِ الْحَسَنِ ، عَنْ
 بَكْرِ بْنِ صَالِحٍ ، عَنْ الْحَسَنِ بْنِ سَعِيدٍ ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ قَالَ :
 سَمِعْتُ يُونُسَ بْنَ طَبْيَانَ يَقُولُ : دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ فَقُلْتُ لَهُ : إِنَّ هِشَامَ بْنَ
 الْحَكَمِ يَقُولُ قَوْلًا عَظِيمًا إِلَّا أَنِّي أَخْتَصِرُ لَكَ مِنْهُ أَحْرَفًا فَرَزَعَمُ أَنَّ اللَّهَ جِسْمٌ لِأَنَّ
 الْأَشْيَاءَ شَيْئَانِ : جِسْمٌ وَفِعْلٌ الْجِسْمُ فَلَا يَجُوزُ أَنْ يَكُونَ الصَّانِعُ بِمَعْنَى الْفِعْلِ وَيَجُوزُ
 أَنْ يَكُونَ بِمَعْنَى الْفَاعِلِ فَقَالَ أَبُو عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ : وَيَحُوهَ أَمَا عَلِمَ أَنَّ الْجِسْمَ مَحْدُودٌ
 مَتْنَاهُ وَالصُّورَةُ مَحْدُودَةٌ مَتْنَاهُهَا فَإِذَا احْتَمَلَ الْحَدَّ احْتَمَلَ الزِّيَادَةَ وَالنَّقْصَانَ وَإِذَا احْتَمَلَ

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al-Faraj ar-Rukhkhaji as saying:

“I wrote to Abi'l-Ḥasan (p.b.u.h.), about the dictum of Hishām ibn al-Ḥakam, regarding the body and the dictum of Hishām ibn Sālīm regarding the form (of Allāh). He wrote (in reply), ‘Banish from thyself the confusion and perplexity of the distraught, and ask the refuge of Allāh against Shayṭān (Satan). What the two Hishāms have said is not correct speaking.’”

287-6. Muḥammad ibn Abi ‘Abdillāh (-) Muḥammad ibn Ismā‘il (-) al-Ḥusayn ibn al-Ḥasan (-) Bakr ibn Ṣālih (-) al-Ḥasan ibn Sa‘id (-) ‘Abdullāh ibn al-Mughīrah (-) Muḥammad ibn Ziyād, as saying:

“I heard Yūnus ibn Zabyān saying, ‘I entered into the presence of Abū ‘Abdillāh (p.b.u.h.), and addressed him thus, ‘Hishām ibn al-Ḥakam has uttered a monstrous saying. I shall repeat before you a few words by way of its general sense. He imagines Allāh has a body. Since things are of two types, (1) body, and (2) the function of the body (action), it is impossible that the Creator Himself should be just action or function. Hence, it will be only proper to regard Him as the functioning body.’ Abū ‘Abdillāh (p.b.u.h.) said, ‘Fie upon him, does

الزيادة والنقصان كان مخلوقاً قال : قلت : فما أقول ؟ قال : لا جسم ولا صورة وهو مجسم الأجسام ومصوّر الصور ، لم يتجزّء ، ولم يتناه ولم يتزايد ولم يتناقص ، لو كان كما يقولون لم يكن بين الخالق والمخلوق فرقٌ ولا بين المنشيء والمنشأ لكن هو المنشيء ، فرقٌ بين من جسّمه وصوّرّه وأنشأه ، إذ كان لا يشبهه شيء ولا يشبهه هو شيئاً : ٧/٢٨٨ - محمد بن أبي عبدالله ، عن محمد بن إسماعيل ، عن علي بن العباس ، عن الحسن ابن عبدالرحمن الحماني قال : قلت لأبي الحسن موسى بن جعفر عليه السلام : إن هشام بن الحكم زعم أن الله جسم ليس كمثله شيء ، عالم ، سميع ، بصير ، قادر ، متكلم ، ناطق ، والكلام والقنطرة والعلم يجري مجرى واحدٍ ليس شيء منها مخلوقاً فقال : قاتله

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he not know that the body has limits, and the form has limits and an end? And what is subject to limit is also subject to growth and decay, and what is subject to growth and decay must be an object created.'

'I inquired, 'What should I say?' He replied, 'Allāh is without body and form. He embodies all bodies and forms all forms. He can neither be analysed nor limited. He grows not, nor decays. If the fact were as they say, then there would be no difference between the Creator and the created, the Maker and the made. But He is the Creator and the Maker and He Who makes the distinction and differentiation (between Him) and that to which He has given body, form and moulding. Because nothing resembles Him nor does He resemble anything.' "

288-7. Muḥammad ibn Abi 'Abdillāh (-) Muḥammad ibn Ismā'il (-) 'Ali ibn al-'Abbās (-) al-Ḥasan ibn 'Abd ar-Raḥmān al-Ḥimmāni as saying:

'I said to Abu'l-Ḥasan Mūsā ibn Ja'far (p.b.u.h.), 'Hishām ibn al-Ḥakam claims that Allāh is a body like unto Whom there is naught. He is All-knowing, All-hearing, All-seeing, All-powerful. He speaks and talks. His word, His power, His knowledge are all in one and in the same category. Neither of them is a thing created.' The Imām said, 'May Allāh fight him! Does he not know that the body is always

الله أما علم أن الجسم محدود والكلام غير المتكلم معاذ الله وأبره إلى الله من هذا القول ، لا جسم ولا صورة ولا تحديد وكل شيء سواه مخلوق ، إنما تكون الأشياء بإرادته ومشئته من غير كلام ولا تردد في نفس ولا نطق بلسان .

٨/٢٨٩ - علي بن إبراهيم ، عن محمد بن عيسى ، عن يونس ، عن محمد بن حكيم قال : وصفت لابي الحسن عليه السلام قول هشام الجواليقي وما يقول في الشاب الموفق ووصفت له قول هشام بن الحكم فقال : إن الله لا يشبهه شيء .

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(١) تقدم أن الصحيح : (الشاب الموفق).

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limited, and that the speech is distinct from the speaker? Allāh be my refuge, and I repudiate this saying before Allāh. Neither has He (Allāh) any body, nor any sort of limitations. Each and everything, except Allāh, is a thing created by Him. He creates things as He wills and as He likes, without any word or planning in the mind or without any utterance by the tongue.'” (In other word, the attribute of being a Speaker and Talker are among the Attributes of His Actions and not the Attributes of His Essence like His power and knowledge. Therefore, they do not belong to the above-mentioned category.)

289-8. ‘Alī ibn Ibrāhīm (-) Muḥammad ibn ‘Īsā (-) Yūnus (-) Muḥammad ibn Ḥakīm as saying:

“I explained to Abu’l-Ḥasan (al-Awwal - p.b.u.h.), the dictum of Hishām al-Jawālīqī and what he says regarding a perfect youth (see tradition no.272-3). I also repeated the dictum of Hishām ibn al-Ḥakam in this connection. The Imām said, ‘Verily, Allāh, there is nothing that resembles Him.’”

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﴿ باب صفات الذات ﴾

١/٢٩٠ - علي بن إبراهيم ، عن محمد بن خالد الطيالسي ، عن صفوان بن يحيى ، عن ابن مسكان ، عن أبي بصير قال : سمعت أبا عبد الله عليه السلام يقول : لم يزل الله عز وجل ربنا والعلم ذاته ولا معلوم والسمع ذاته ولا مسموع والبصر ذاته ولا مبصر والقعدة ذاته ولا مقدور ، فلما أحدث الأشياء وكان المعلوم وقع العلم منه على المعلوم والسمع على المسموع والبصر على المبصر والقعدة على المقدور ، قال : قلت : فلم يزل الله

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12

CHAPTER ON

ATTRIBUTE OF ESSENCE (ŞIFĀTU'DH-DHĀT) OF ALLĀH

290-1. 'Ali ibn Ibrāhīm (-) Muḥammad ibn Khālid at-Ṭayālīsī (-) Şafwān ibn Yaḥyā (-) Ibn Muskān (-) Abī Başīr as saying:

"I have heard Abū 'Abdillāh (p.b.u.h.) saying, 'The Exalted, the Glorious Allāh, our Lord, has been throughout all eternity. Knowledge was His Essence when there was nothing to be known; Hearing was His Essence when there was nothing to be heard; Seeing was His Essence when there was nothing to be seen; Power was His Essence when there was nothing on which power could be exercised. When He brought things into existence and the cognizable objects appeared, His knowledge applied to the cognizable objects. His hearing to audible objects, His seeing to visible objects and His power to objects on which

متحرّكاً؟ قال : فقال : تعالى الله [عن ذلك] إنَّ الحركة صفة محدثة بالفعل ،
قال : قلت : فلم يزل الله متكلماً ؟ قال : فقال : إنَّ الكلام صفة محدثة ليست بأزليّة
كان الله عزّ وجلّ ولا متكلّم .

٢/٢٩١ - محمد بن يحيى ، عن محمد بن الحسين ، عن ابن أبي عمير ، عن هشام بن سالم ،
عن محمد بن مسلم ، عن أبي جعفر عليه السلام قال : سمعته يقول : كان الله عزّ وجلّ ولا شيء ،
غيره ولم يزل عالماً بما يكون ، فعلمه به قبل كونه كعلمه به بعد كونه .

٣/٢٩٢ - محمد بن يحيى ، عن محمد بن الحسين ، عن صفوان بن يحيى ، عن الكاهلي
قال : كتبت إلى أبي الحسن عليه السلام في دعاء : الحمد لله منتهى علمه ، فكتب إليّ لا

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power could be exercised.' ”

Abū Baṣīr adds; “I further inquired, ‘Has Allāh always been in motion?’ He replied, ‘Allāh is High Exalted above that. Verily, movement itself is an attribute that appears along with action.’ I said, ‘Has Allāh always been speaking?’ He replied, ‘Verily, speech is an attribute that appeared later. It is not eternal; for Allāh, to Whom belong Might and Majesty, was when there was nothing to be spoken to.’ ”

291-2. Muḥammad ibn Yaḥyā (-) Muḥammad ibn al-Ḥusayn (-) Ibn Abi ‘Umayr (-) Hishām ibn Sālim (-) Muḥammad ibn Muslim as saying:

“I have heard Abū Ja‘far (p.b.u.h.) saying, ‘Allāh, to Whom belong Might and Majesty, was there when nothing else existed. He has been eternally knowing whatever will come into being. And His knowledge of a thing before it comes into being is exactly the same as it is after its being.’ ”

292-3. Muḥammad ibn Yaḥyā (-) Muḥammad ibn al-Ḥusayn (-) Ṣafwān ibn Yaḥyā (-) al-Kāhili as saying:

“I wrote to Abu‘l-Ḥasan (al-Kāẓim - p.b.u.h.), praising Allāh (in my letter) as: ‘All praise belong to Allāh to the utmost limit of His knowledge.’ He wrote back to me, ‘Never say, ‘to the utmost limit of His knowledge since there is no limit to His knowledge.’ ”

تقولن منتهى علمه فليس لعلمه منتهى ولكن قل : منتهى رضاه .

٤/٢٩٣ - محمد بن يحيى ، عن سعد بن عبد الله ، عن محمد بن عيسى ، عن أيوب بن نوح أنه كتب إلى أبي الحسن عليه السلام يسأله عن الله عز وجل أكان يعلم الأشياء قبل أن خلق الأشياء ، وكونها أو لم يعلم ذلك حتى خلقها وأراد خلقها وتكوينها فعلم ما خلق عندما خلق وما كونه عندما كونه ؟ فوقع بخطه : لم يزل الله عالماً بالأشياء قبل أن يخلق الأشياء كعلمه بالأشياء بعد ما خلق الأشياء .

٥/٢٩٤ - علي بن محمد ، عن سهل بن زياد ، عن جعفر بن محمد بن حمزة قال : كتبت إلى الرجل عليه السلام أسأله : أن مواليك اختلفوا في العلم فقال بعضهم : لم يزل الله عالماً قبل فعل الأشياء ، وقال بعضهم : لا نقول : لم يزل الله عالماً لأن معنى يعلم يفعل

Rather say, '(all praise belongs to Allāh) to the utmost limit of His pleasure.' ”

293-4. Muḥammad ibn Yaḥyā (-) Sa'd ibn 'Abdillāh (-) Muḥammad ibn 'Īsā (-) Ayyūb ibn Nūḥ who wrote to Abu'l-Ḥasan (ath-Thālith - p.b.u.h.) asking him about Allāh, to Whom belong Might and Majesty:

“Did He know all things before creating them and bringing them into being, or did He not know them until He brought them into existence, or until He willed their creation and existence, so that Allāh came to know what He created during the process of their creation and what He originated during their origination?” The Imām wrote (in reply) in his own hand, “Through all eternity, Allāh has had the fullest knowledge of all things – before their creation exactly as after their creation.”

294-5. 'Ali ibn Muḥammad (-) Sahl ibn Ziyād (-) Ja'far ibn Muḥammad ibn Ḥamzah, as saying:

“I wrote to the man (Imām) asking him, ‘Your followers differ regarding the knowledge of Allāh, some of them say, “Before creating all things Allāh had eternally been in their (fullest) knowledge.”

فإن أثبتنا العلم فقد أثبتنا في الأزل معشيتاً فإن رأيت جعلني الله فداك أن تعلمني من ذلك ما أوقف عليه ولا أجوزه ؟ فكتب عَلَيْهِ السَّلَامُ بخطه : لم يزل الله عالماً تبارك وتعالى ذكره .
 ٦/٢٩٥ - محمد بن يحيى ، عن أحمد بن محمد ، عن الحسين بن سعيد ، عن القاسم بن محمد عن عبد الصمد بن بشير ، عن فضيل بن سكرة ، قال : قلت لأبي جعفر عَلَيْهِ السَّلَامُ : جعلت فداك إن رأيت أن تعلمني هل كان الله جلّ وجهه يعلم قبل أن يخلق الخلق أنه وحده ؟ فقد اختلف مواليك فقال بعضهم : قد كان يعلم قبل أن يخلق شيئاً من خلقه ، وقال بعضهم : إنما معنى يعلم يفعل فهو اليوم يعلم أنه لا غيره قبل فعل الأشياء ، فقالوا : إن أثبتنا

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While some others pretend, "We should not say that Allāh had eternally been in the (fullest) knowledge of all things. Since His knowledge is tantamount to His action (and is different from the Essence of Allāh), so if we establish Eternity of Knowledge for Him we have also established something co-eternal along with Him." 'May Allāh make me your ransom, should you deem it proper, kindly enlighten me in this respect so that I could take up a firm stand thereon and never waver therefrom.' He wrote to me in his own hand, 'Throughout eternity, Allāh (blessed and exalted be the mention of His name) has been the Knower (of all things, and Allāh's Positive Attributes such as His knowledge are the same as His Essence without any duality between His Essence and His Positive Attributes).'

295-6. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) al-Ḥusayn ibn Sa'īd (-) al-Qāsim ibn Muḥammad (-) 'Abd aṣ-Ṣamad ibn Bashir (-) Fuḍayl ibn Sukkarah, as saying:

"I inquired of Abū Ja'far (p.b.u.h.), 'May I be made your ransom! May it please you kindly to enlighten me as to whether Allāh, to Whom belongs Majesty, had knowledge of His being a Unity before He brought creation into existence? Your followers differ. Some of them are of the opinion that Allāh had knowledge (of His being a Unity) before He created anything of His creation; while some others say: His knowledge is tantamount to His action. Hence today (after bringing the things into existence) Allāh has come to know that

أنه لم يزل عالماً بأنه لا غيره فقد أثبتنا معه غيره . في أزليته ؟ فإن رأيت يا سيدي
أن تعلمني ما لا أعدوه إلى غيره ؟ فكتب عليه السلام : ما زال الله عالماً تبارك وتعالى ذكره .

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﴿ باب آخر وهو من الباب الاول ﴾

۱/۲۹۶ - علي بن إبراهيم ، عن محمد بن عيسى بن عبید ، عن حماد ، عن حريز ،
عن محمد بن مسلم ، عن أبي جعفر عليه السلام أنه قال في صفة القديم : إنه واحد صمد
أحدي المعنى ليس بمعاني كثيرة مختلفة ، قال : قلت : جعلت فداك يزعم قوم من أهل

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before He created (the things), there had been nothing besides He Himself. Such men argue: 'If we confirm for Allāh the eternal knowledge of His Unity, then we have established something co-eternal along with Him. Then at the same time we have also established the existence of other things along with Him, all through eternity.' May it please you! My master, kindly enlighten me in this respect, so that I may never waver from it to any other doctrine.' He wrote, 'Allāh, the Blessed and Exalted has always been the Knower (of all things).' (See tradition no.294-5).

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13

CHAPTER ON

ANOTHER CHAPTER (RELATED)
TO THE PREVIOUS CHAPTER

296-1. 'Ali ibn Ibrāhīm (-) Muḥammad ibn 'Isā ibn 'Ubayd (-) Ḥammād (-) Ḥariz (-) Muḥammad ibn Muslim (-) Abū Ja'far (p.b.u.h.), while describing the attributes of Divine eternity, has said:

العراق أنه يسمع بغير الذي يبصر ويبصر بغير الذي يسمع ، قال : فقال : كذبوا وألحدوا وشبهوا تعالى الله عن ذلك ، إنه سميع بصير يسمع بما يبصر ويبصر بما يسمع ، قال : قالت : يزعمون أنه بصير على ما يعقلونه ، قال ، فقال : تعالى الله إنما يُعقل ما كان بصفة المخلوق وليس الله كذلك .

٢٩٧/٢ - علي بن إبراهيم عن أبيه ، عن العباس بن عمرو ، عن هشام بن الحكم قال في حديث الزنديق الذي سأله أبو عبد الله عليه السلام : أنه قال له : أتقول : إنه سميع بصير ؟ فقال أبو عبد الله عليه السلام : هو سميع بصير سميع بغير جارحة وبصير بغير آلة بل يسمع بنفسه ويبصر

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“Verily, He is One, the Ever-lasting refuge, (His Essence and Positive Attributes) have only one and the same sense, and not any diverse and multiple sense.” The narrator said, “I further inquired, ‘May I be made your ransom! There is a group among the people of Iraq, who is of the opinion that Allāh hears with something different from what He sees with, and He sees with something different from what He hears with.’ The Imām replied, ‘They have lied. They have repudiated (the religion of Allāh), and they have fixed a likeness (anthropomorphism) for Allāh, High indeed be Allāh exalted above that. He is All-hearing and All-seeing. He hears with what He sees, and sees with what He hears.’” The narrator reports, “I further added, ‘Those people are also of the opinion that Allāh is All-seeing in the same sense and in the same way as they conceive seeing.’ The Imām said, ‘Allāh is High exalted above all this. Only that can be conceived which has the attribute of a created being and Allāh is not like that.’”

297-2. ‘Ali ibn Ibrāhīm (-) his father (-) al-‘Abbās ibn ‘Amr (-) Hishām ibn al-Ḥakam as saying in respect of the talks of an atheist (see tradition no.225-6), who inquired of Abū ‘Abdillāh (p.b.u.h.) saying:

“Do you say that He is All-hearing and All-seeing?” Abū ‘Abdillāh said, “Allāh is All-hearing, All-seeing. He hears without any organ and sees without any instrument. But He hears and sees by His Entity. When I say, ‘Allāh hears by His Entity,’ I never mean by these words

بنفسه وليس قولي : إنه سميع بنفسه أنه شيء، والنفس شيء، آخر ولكنني أردت عبارة عن نفسي إذ كنت مسؤولاً وإفهاماً لك إذ كنت سائلاً فأقول يسمع بكلمة لأن كلمة له بعض لأن الكل لنا [له] بعض ولكن أردت إفهامك و التعبير عن نفسي وليس مرجعي في ذلك كلمة إلا أنه السميع البصير العالم الخبير بلا اختلاف الذات ولا اختلاف معنى .

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﴿ باب ﴾

﴿ الإرادة أنها من صفات الفعل وسائر صفات الفعل ﴾

١/٢٩٨ - محمد بن يحيى العطار ، عن أحمد بن محمد بن عيسى الأشعري ، عن الحسين

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of mine that He is One and His Entity is something different. But I wanted to interpret what I had in my mind because I had been asked a question and (desired) to bring it home to you since you had asked the question. So I say, 'He hears with the wholeness of His Being.' This does not mean that His whole has any parts; as 'Whole' according to our concept, consists of parts. This is just to make you understand and to interpret my thinking. But in this matter to which I turn there is nothing except that 'He is All-hearing, All-seeing, All-knowing and All-aware, without any duality or diversity in His Essence or in the meaning (of His Positive Attributes).'

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14

CHAPTER ON

VOLITION (*IRĀDAH*) IS AMONG THE ATTRIBUTES
OF ACTION (*ŞIFĀTU'L-FI'L*) AND THE REST OF
THE ATTRIBUTES OF ACTION

298-1. Muḥammad ibn Yaḥyā al-'Aṭṭār (-) Aḥmad ibn Mu-

ابن سعيد الأهوازي ، عن النضر بن سويد ، عن عاصم بن حميد ، عن أبي عبد الله عليه السلام قال : قلت : لم يزل الله مريداً ؟ قال : إن المريد لا يكون إلا لمراد معه ، لم يزل [الله] عالماً قادراً ثم أراد .

٢/٢٩٩ - محمد بن أبي عبد الله ، عن محمد بن إسماعيل ، عن الحسين بن الحسن ، عن بكر بن صالح ، عن علي بن أسباط ، عن الحسن بن الجهم عن بكير بن أعين قال : قلت لأبي عبد الله عليه السلام : علم الله ومشيئته هما مختلفان أو متفقان ؟ فقال : العلم ليس هو المشيئة ألا ترى أنك تقول : سأفعل كذا إن شاء الله ولا تقول : سأفعل كذا إن علم الله فقولك إن شاء الله دليل على أنه لم يشأ فإذا شاء كان الذي شاء كما شاء وعلم الله السابق للمشيئة .
٣/٣٠٠ - أحمد بن إدريس ، عن محمد بن عبد الجبار ، عن صفوان بن يحيى قال : قلت لأبي

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ḥammad ibn 'Īsā al-Ash'arī (-) al-Ḥusayn ibn Sa'id al-Ahwāzī (-) an-Naḍr ibn Suwayd (-) 'Āsim ibn Ḥumayd as saying:

"I inquired from Abū 'Abdillāh (p.b.u.h.), 'Is Allāh eternally willing?' He replied, 'Volition is the concomitant of what is willed. Allāh is eternally All-knowing and All-powerful and then He wills (what He wills).'"

299-2. Muḥammad ibn Abi 'Abdillāh (-) Muḥammad ibn Ismā'il (-) al-Ḥusayn ibn al-Ḥasan (-) Bakr ibn Ṣāliḥ (-) 'Alī ibn Asbāṭ (-) al-Ḥasan ibn al-Jahm (-) Bukayr ibn A'yan as saying:

"I have inquired of Abū 'Abdillāh (p.b.u.h.), 'Are the knowledge and the will of Allāh different or the same?' He replied, 'His knowledge is not the same as His will. Do you not see that you yourself (usually) say, 'If Allāh wills, I shall do this,' and you do not say, 'If Allāh knows, I shall do this.' Your own words, 'If Allāh wills' are a proof that Allāh has not yet willed it. For, when He wills what He wills, it happens (forthwith) exactly as He wills. But His knowledge has priority over His will.'" "

300-3. Aḥmad ibn Idrīs (-) Muḥammad ibn 'Abd al-Jabbār (-) Ṣafwān ibn Yaḥyā as saying:

الحسن عَلَيْهِ السَّلَامُ ، أخبرني عن الإرادة من الله ومن الخلق؟ قال : فقال: الإرادة من الخلق الضمير وما يبدو لهم بعد ذلك من الفعل وأما من الله تعالى فإرادته إحداثه لا غير ذلك لأنه لا يروى ولا يهيم ولا يتفكر، وهذه الصفات منفية عنه وهي صفات الخلق ، فإرادة الله، الفعل ؛ لا غير ذلك يقول له : كن فيكون بلا لفظ ولا نطق بلسان ولا همة ولا تفكر ولا كيف لذلك ، كما أنه لا كيف له .

٤/٣٠١ - علي بن إبراهيم ، عن أبيه ، عن ابن أبي عمير ، عن عمر بن أذينة ، عن أبي عبد الله عَلَيْهِ السَّلَامُ قال : خلق الله المشيئة بنفسها ثم خلق الأشياء بالمشيئة .

٥/٣٠٢ - عدة من أصحابنا ، عن أحمد بن محمد البرقي ، عن محمد بن عيسى ، عن المشرقي حمزة بن المرتفع عن بعض أصحابنا قال: كنت في مجلس أبي جعفر عَلَيْهِ السَّلَامُ إذ دخل عليه

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“I said to Abu'l-Hasan (p.b.u.h.), ‘Enlighten me about the will of Allāh and the will of His creatures.’ He said, ‘The will of His creatures signifies what passes in their minds and then what appears afterwards in action. But, in the case of Allāh, the Sublime, willing means the actual happening of what is willed and is not distinct from it. This is because Allāh does not reflect or premeditate and ponder. These qualities are negated from Him. These are the attributes of His creation. His will is His action – not different from it. He sayeth unto it: ‘Be’, and there it is, without (the intermediary of) any word of mouth, or utterance of the tongue, and without any anxiety and reflection. ‘There is no quality for these (the will and its origins)’ as Allāh has no quality for Him (His Positive Attributes).’ ”

301-4. ‘Ali ibn Ibrāhīm (-) his father (-) Ibn Abi ‘Umayr (-) ‘Umar ibn Udhaynah (-) Abū ‘Abdillāh (p.b.u.h.), as saying:

“Allāh created the Will through the Will itself. Then, He created all the things through the Will.”

302-5. A group of our associates (-) Aḥmad ibn Muḥammad al-Barqī (-) Muḥammad ibn ‘Īsā (-) al-Mashriqī Ḥamzah ibn al-Murtafi’ (-) one of our associates, as saying:

عمرو بن عبید فقال له : جعلت فداك قول الله تبارك وتعالى : «ومن يحلل عليه غضبي فقد هوى^٩» ، ما ذلك الغضب؟ فقال أبو جعفر عليه السلام : هو العقاب يا عمرو إنه من زعم أن الله قد دال من شيء، إلى شيء، فقد وصفه مخلوق وإن الله تعالى لا يستقره شيء، فيغيره .
 ٦/٣٠٣ - علي بن إبراهيم ، عن أبيه ، عن العباس بن عمرو ، عن هشام بن الحكم في حديث الزنديق الذي سأل أبا عبد الله عليه السلام فكان من سؤاله أن قال له : فلماذا وسخط؟ فقال أبو عبد الله عليه السلام : نعم ولكن ليس ذلك على ما يوجد من المخلوقين وذلك أن الرضا حال تدخل عليه فتقلبه من حال إلى حال؛ لأن المخلوق أجوف معتمل مركب، للأشياء، فيمدخل، وخالقنا لا مدخل للأشياء، فيه لأنه واحد واحد الذوات واحدي^٩

(١٩) - طه ، ٨١/٢٠

“I was in the company of Abū Ja‘far (p.b.u.h.), when ‘Amr ibn ‘Ubayd came in and inquired of the Imām, ‘May I be made your ransom! The words of Allāh, be blessed the Sublime: ‘And on whomsoever my anger alights, that man is hurled to ruin.’ (Tā Hā, 20:81). What is the meaning of ‘My anger’ (in this verse).’ Abū Ja‘far (p.b.u.h.) replied, ‘O ‘Amr, His anger signifies His punishment. Verily, whoever thought Allāh shifts from one state to another has actually ascribed to Allāh the attributes of His creatures. Nothing can provoke Allāh, the Sublime, to bring any change in Him.’”

303-6. ‘Alī ibn Ibrāhīm (-) his father (-) al-‘Abbās ibn ‘Amr (-) Hishām ibn al-Ḥakam in the context of the talk of the atheist who questioned Abū ‘Abdillāh (p.b.u.h.) (see tradition nos.225-6 and 297-2), and one of his questions was:

“Is Allāh pleased and displeased?” Abū ‘Abdillāh (p.b.u.h.) replied, “Yes, but this is not like that which is found in His creatures. In the case of His creatures the pleasure is a state (ḥal) which enters into Him between one state to another. Since the creatures are hollow, compound and created, things can enter into them. Whereas nothing can enter into our Creator. Because He is One, the Unity in

المعنى فرضاه ثوابه و سخطه عقابه من غير شيء. يتداخله فيهبجه و ينقله من حال إلى حال لأن ذلك من صفة المخلوقين العاجزين المحتاجين .
 ٧/٣٠٤ - عدة من أصحابنا ، عن أحمد بن محمد بن خالد ، عن أبيه ، عن ابن أبي عمير ، عن ابن أذينة ، عن محمد بن مسلم ، عن أبي عبد الله عليه السلام قال : المشيئة محدثة .

﴿ جملة القول في صفات الذات وصفات الفعل ﴾

إن كل شيئين وصفت الله بهما وكانا جميعاً في الوجود فذلك صفة فعل ؛ وتفسير

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His essence and the Unity in the meaning (of His Positive Attributes). Hence His pleasure is His reward and His displeasure is His punishment – without anything entering into Him, or stimulating Him or bringing about any change from one state into another, since these are the attributes of His creatures who are powerless and needful.”

304-7. A group of our associates (-) Ahmad ibn Muhammad ibn Khālid (-) his father (-) Ibn Abi 'Umayr (-) Ibn Udhaynah (-) Muhammad ibn Muslim (-) Abū 'Abdillāh (p.b.u.h.) as saying:

“Allāh's will is bound to prevail. (i.e., His will is one with His putting into action).

**A Brief Statement on the Attributes of (His)
 Essence (ṣifātu'dh-dhāt) and the Attributes
 of (His) Actions (ṣifātu'l-fi'l)**

For every two attributes which you attribute to Allāh (e.g. The Creator, The Sustainer), of which each has its own separate being, (i.e. The Creator achieves its being, as an attribute of Allāh, through

هذه الجملة : أنك تثبت في الوجود ما يريد و ما لا يريد و ما يرضاه و ما يسخطه و ما يحب و ما يبغض ، فلو كانت الإرادة من صفات الذات مثل العلم و القدرة كان ما لا يريد ناقصاً لتلك الصفة و لو كان ما يحب من صفات الذات كان ما يبغض ناقصاً لتلك الصفة ، ألا ترى أننا لا نجد في الوجود ما لا يعلم و ما لا يقدر عليه و كذلك صفات ذاته الأزلي لسنا نصفه بقدرة و عجز [و علم و جهل و سفه و حكمة و خطأ و عجز] و ذلّة و يجوز أن يقال : يحب من أطاعه و يبغض من عصاه و يوالي من أطاعه و يعادي من عصاه و إنه يرضاه و يسخطه و يقال في

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something which Allāh creates, and The Sustainer achieves its being, as an attribute of Allāh, through a created being which He sustains), these attributes are attributes of (His) action. (Because if two attributes are separate in being, obviously each of them differs in their being with the thing with which they are attributed, and therefore both the attribute and the attributed have their own being. Therefore, in order to distinguish an attribute of action from an attribute of essence, it is always necessary to compare that attribute with another one. If we perceive these two to be independent of each other in being, then both of them are attributes of action). The explanation (and proof) of this sentence is that you prove (establish), in respect of His Being, what He intends to do and what He does not intend, what pleases Him and what displeases Him, what He likes and what He dislikes. If the intention had been the attribute of His essence like the attribute of knowledge and power, His not intending (for something) would have been its contradiction. Similarly, if His liking for something had been the attribute of His essence, His dislike (of something) would have been its contradiction. Do you not see, we do not find in His Being anything which He does not know and anything over which He has no power? Such are the attributes of His essence (Self), which are everlasting. We can never attribute to Allāh power and (its opposite) weakness. (Similarly, we can neither attribute to Him knowledge and [its opposite] ignorance and stupidity, nor can we attribute to Him wisdom and [its opposite] error. Nor can we

الدعاء : اللهم ارض عني ولا تسخط علي وتولني ولا تعادني ولا يجوز أن يقال : يقدر أن يعلم ولا ، يقدر أن لا يعلم ويقدر أن يملك ولا يقدر أن لا يملك ويقدر أن يكون عزيزاً حكيماً ولا ، يقدر أن لا يكون عزيزاً حكيماً ويقدر أن يكون جواداً ولا ، يقدر أن لا يكون جواداً ويقدر أن لا يكون جواداً ويقدر أن يكون غفوراً ولا ، يقدر أن لا يكون غفوراً ولا يجوز أيضاً أن يقال : أراد أن يكون رباً وقديماً وعزيزاً وحكيماً وما لكأوعالماً وقادر لأن هذه من صفات الذات والإرادة من صفات الفعل، ألا ترى أنه يقال : أراد هذا ولم يرد هذا وصفات الذات تنقى عن بعضها صفة منهاضتها ، يقال : حيٌ وعالمٌ وسميعٌ وبصيرٌ وعزيزٌ وحكيمٌ ، غنيٌ ، ملكٌ ، حلِيمٌ عدلٌ ، كريمٌ فالعلم ضد الجهل والتقدير ضد العجز والحياة ضد الموت والعزة ضد هـا

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attribute to Him honour and [its opposite] disgrace). It is permissible to say, "He (Allāh) loves him who obeys Him and hates him who disobeys Him. He favours him who obeys Him and is hostile to him who disobeys Him. And verily, He is pleased and He is also displeased. It is also permissible to say in the invocations: 'O' my Allāh! be pleased with me and be not angry at me. Favour me and don't be hostile to me.'"

But it is not permissible to say: "Allāh has power to know and has no power not to know. He has power to possess and has no power not to possess. He has power to be powerful and wise, and has no power to be other-wise, i.e. without power and wisdom. He has power to be generous and has no power to be not generous. He has power to be forgiving and has no power to be not forgiving." It is also not permissible to say: "Allāh intended to be the Nourisher, the Everlasting, the Mighty, the Wise, the Possessor, the (all) Knowing, the (all) Powerful." Since these are the attributes of His essence while intention is among His attributes of action.

"Do you not see that it is said; "Allāh intended this and did not intend that." Every Attribute of His essence negates its opposite in respect of Him. He is called: "The Living, the All-knowing, the All-hearing, the All-seeing, the All-mighty, the All-wise, the Rich, the King,

الذلة والحكمة ضدّها الخطاء، وضدّها الحلم العجلة والجهل وضدّ العدل الجور والظلم .

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﴿ باب حدوث الاسماء ﴾

۱/۳۰۵ - علي بن محمد ، عن صالح بن أبي حماد ، عن الحسين بن يزيد ، عن الحسن بن علي ابن أبي حمزة ، عن إبراهيم بن عمر ، عن أبي عبد الله عليه السلام قال: إن الله تبارك وتعالى خلق اسماً بالحروف غير متصوّت ، وباللفظ غير منطوق وبالشخص غير مجسّد وبالتشبيه غير موصوف وباللون غير مصبوغ ، متقيّ عنه الأقطار ، مبعّد عنه الحدود ، محجوب عنه

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the Clement, the Just and the Generous." The opposite of knowledge is ignorance. The opposite of power is disability. The opposite of life is death. The opposite of honour is humiliation. The opposite of wisdom is error. The opposite of clemency is haste and ignorance. The opposite of justice is oppression and tyranny. (So, by proving any of His essential attributes its opposite is negated.)

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15

CHAPTER ON

ORIGIN OF THE NAME OF ALLĀH

305-1. 'Ali ibn Muḥammad (-) Ṣāliḥ ibn Abi Ḥammād (-) al-Ḥusayn ibn Yazid (-) al-Ḥasan ibn 'Ali ibn Abi Ḥamzah (-) Ibrāhīm ibn 'Umar (-) Abū 'Abdillāh (p.b.u.h.), as saying:

"Verily, Allāh the Hallowed, the Exalted created a 'Name' not sounded by letter, nor expressed by word, nor manifested by body, nor indicated by similitude, nor emblazoned by colour. Negated from

حس كل متوهم، مستتر غير مستور فجعله كلمة تامّة على أربعة أجزاء. معاً ليس منها واحدٌ قبل الآخر، فأظهر منها ثلاثة أسماء لفاقة الخلق إليها وحجب منها واحداً وهو الاسم المكنون المخزون، فهذه الأسماء التي ظهرت، فالظاهر هو الله تبارك وتعالى، وسخر سبحانه لكل اسم من هذه الأسماء أربعة أركان، فذلك اثناعشر ركناً، ثم خلق لكل ركن منها ثلاثين اسماً فعلاً منسوباً إليها فهو الرحمن، الرحيم، الملك، القدوس، الخالق الباري، المصور، الحي القيوم لا تأخذه سنة ولا نوم، العظيم، الخبير، السميع، البصير، الحكيم، العزيز، الجبار، المتكبر، العلي، العظيم، المقنن، القادر، السلام، المؤمن، المهيمن [الباري]، المنشيء، البديع، الرفيع، الجليل، الكريم،

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it are all dimensions, removed from it all limits, inaccessible is it to the sensations of every sensate being, and veiled is it without any veil. Allāh made it one all comprehensive Word, with four constituents contiguous, immediate, without one being after the other. Three out of the four were made manifest, since creation was most in need of them, and one has been concealed, the ineffable, the occult Name. Of the (three) Names that have been made manifest, their manifestation is 'Allāh' – the Hallowed, the Exalted. To each one of these (three) Names, Allāh, the Exalted, subordinated four 'Supports'. Thus, they have all become twelve 'supports' in number. Then Allāh created thirty Names in respect of every support according to (His different) actions. These names are: *ar-Raḥmān* (The All-compassionate); *ar-Raḥīm* (The All-merciful); *al-Malik* (The Lord); *al-Quddūs* (The All-holy); *al-Khāliq* (The Creator); *al-Bāri'* (The Maker); *al-Muṣawwir* (The Fashioner); *al-Ḥayy* (The Ever living); *al-Qayyūm* (The Self-subsistent); 'Whom slumber seize Him not, neither sleep'; *al-'Alīm* (The All-knowing); *al-Khabīr* (The All-aware); *as-Samī'* (The All-hearing); *al-Baṣīr* (The All-seeing); *al-Ḥakīm* (The All-wise); *al-'Azīz* (The All-mighty); *al-Jabbār* (The All-compeller); *al-Mutakabbir* (The All-sublime); *al-'Alīy* (The All-high); *al-'Azīm* (The All-glorious); *al-Muqtadīr* (The All-omnipotent); *al-Qādir* (The All-powerful);

الرازق ، المحيي ، المميت ، الباعث ، الوارث ، فهذه الأسماء وما كان من الأسماء الحسنی حتى تتم ثلاثمائة وستين اسما في نسبة لهذه الأسماء الثلاثة وهذه الأسماء الثلاثة أركان ، وحجب الاسم الواحد الممكنون المخزون بهذه الأسماء الثلاثة و ذلك قوله تعالى :
 ﴿ قل ادعوا الله أو ادعوا الرّحمن أيّما تدعوا فله الأسماء الحسنی ﴾ .^٢

٢/٣٠٦ - أحمد بن إدريس ، عن الحسين بن عبدالله ، عن محمد بن عبدالله و موسى بن عمر ؛ والحسن بن علي بن عثمان ، عن ابن سنان قال : سألت أبا الحسن الرضا عليه السلام :

(٢٠) - الاسراء ، ١١٠/١٧

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as-Salām (The All-peaceable); *al-Mu'min* (The All-faithful); *al-Muhaymin* (The All-preserver); *al-Munshi'* (The All-evolver) *al-Badi'* (The All-originator); *ar-Rafti'* (The Exalter); *al-Jalil* (The Majestic); *al-Karim* (The Generous); *ar-Rāziq* (The All-sustainer); *al-Muhyi* (The Bestower of Life); *al-Mumit* (The Inflictor of death); *al-Bā'ith* (The Resurrector); *al-Wārith* (The Inheritor).

“These names along with the other Beautiful and Good Names come to a total of three hundred and sixty names. They all branch forth from the original three which are the three supports. And that one ineffable occult name became concealed through these three names. This is what Allāh, the Sublime, has said, ‘Say, call upon Allāh, or call upon ‘*ar-Raḥmān*’ (the Compassionate); whichever you call upon, to Him (alone) belongs the name most Beautiful.’ (*al-Isrā'*, 17:110)”

(In respect to this tradition, al-'Allāmah al-Majlisi says: “Among its narrators, there are unknown narrators [to be relied on], and the tradition itself is one of the ambiguous traditions and its meaning is an obscure secret which none knows its interpretation save only Allāh and those firmly rooted in knowledge. Therefore, to remain silent in its interpretation and to confess failure in understanding its meaning is most righteous, worthy and suitable to precaution. (*Mir'āt al-'uqūl*, vol.2., p.24)

306-2. Aḥmad ibn Idris (-) al-Ḥusayn ibn 'Abdillāh (-) Muḥammad ibn 'Abdillāh, Mūsā ibn 'Umar and al-Ḥasan ibn 'Alī ibn

هل كان الله عز وجل عارفاً بنفسه قبل أن يخلق الخلق؟ قال: نعم، قلت: يراها ويسمعها؟ قال: ما كان محتاجاً إلى ذلك لأنه لم يكن يسألها ولا يطلب منها، هو نفسه ونفسه هو، قدرته نافذة فليس يحتاج أن يسمي نفسه، ولكنه اختار لنفسه أسماءً لغيره يدعوها بها لأنه إذا لم يدع باسمه لم يعرف، فأول ما اختار لنفسه: العلي العظيم لأنه أعلى الأشياء كلها، فمعناه الله واسمه العلي العظيم، هو أول أسمائه، علا على كل شيء.

٣/٣٠٧ - وهذا الإسناد عن محمد بن سنان قال: سألت عن الاسم ما هو؟ قال: صفة لموصوف.

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'Uthmān (-) Ibn Sinān as saying:

"I inquired of Abu'l-Ḥasan ar-Riḍā (p.b.u.h.), 'Before Allāh, to Whom belong Might and Majesty, brought the creation into existence, was He aware of His Own Self?' He replied, 'Yes.' I further inquired, 'Did He see and hear His Own Self?' (Seeing His Own Self signifies self-consciousness and hearing His Own Self means self-deliberation). The Imām replied, 'Allāh never needed this (self-consciousness and self-deliberation) for it was never in question; nor was there any desire for it. He is His Own Self and His Own Self is He Himself. His power is all-prevailing and He need not give any name to His Own Self; but He has assumed the Names just for others to call Him by. The reason is that if He is not called by any name He cannot be known at all. The first and foremost name He assumed for Himself is *al-'Alīyy* or The All-high, *al-'Azīm*, or The All-glorious. Since He is Greater and Higher than every other thing, 'Allāh' signifies His Essence and His Name is *al-'Alīyy al-'Azīm* The Highest, the Greatest. This is the first of His names exalted above every thing.'"

307-3. The same chain of narrators (as in the above tradition) (-) Muḥammad ibn Sinān as saying:

"I inquired of him (the Imām, maybe Abu'l-Ḥasan ar-Riḍā) regarding the name (of Allāh), 'What is it?' The Imām replied, 'It is an attribute of the attributed (Allāh).'

٤/٣٠٨ - محمد بن أبي عبد الله، عن محمد بن إسماعيل، عن بعض أصحابه، عن بكر بن صالح، عن علي بن صالح، عن الحسن بن محمد بن خالد بن يزيد، عن عبد الأعلى، عن أبي عبد الله عليه السلام قال: اسم الله غيره، وكل شيء وقع عليه اسم شيء، فهو مخلوق ما خلا الله فأما ما عبرته الألسن، أو عملت الأيدي، فهو مخلوق، والله غاية من غاياته والمغيبى غير الغاية، والغاية مرصوفة وكل موصوف مصنوع وصانع الأشياء غير موصوف بحد مسمى، لم يتكوّن فيعرف كينونيته بصنع غيره، ولم يتناه إلى غاية إلا كانت غيره، لا يزل من فهم هذا الحكم أبداً، وهو التوحيد الخالص، فارعوه وصدقوه وتفهموه باذن الله، من زعم أنه يعرف الله بحجاب أو بصورة أو بمثال فهو مشرك لأن حجاب ومثاله و

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308-4. Muḥammad ibn Abi 'Abdillāh (-) Muḥammad ibn Ismā'il (-) some of his associates (-) Bakr ibn Ṣāliḥ (-) 'Ali ibn Ṣāliḥ (-) al-Ḥasan ibn Muḥammad ibn Khālid ibn Yazīd (-) 'Abd al-A'lā (-) Abū 'Abdillāh (p.b.u.h.) as saying:

"The name of Allāh is something other than Allāh Himself. And every thing to which the name of 'thing' is applicable is a creation other than Allāh Himself. Since whatever is expressed by the tongue and whatever is worked upon by the hand is nothing but a creation. And one's (saying) Allāh (with his tongue) or writing Allāh (with his hands) is an extreme limit one has among other limits (to signify or symbolise Godhead). But the object symbolised is different from the symbol. The symbol can be expressed (through sound or letter) and all that can be expressed or described is something created while the Creator of all things cannot be expressed or described to any extent worth mentioning. Allāh was not brought into being so that the state of His being could be known through the work of another (who brought Him into being). And to whatever extreme limit men may rise in His cognition, He is other than that extreme limit. He who has grasped this (truth) can never slide back (from the right path). This is the Unity of Allāh in its purity. Guard (this truth) by the grace of Allāh, confirm it and understand it by the will of Allāh. He who imagines

صورتہ غیرہ وإنما هو واحد متوحد فكيف يوحدہ من زعم أنه عرفه بغيره ، وإنما عرف الله من عرفه بالله ، فمن لم يعرفه به فليس يعرفه ، إنما يعرف غيره ، ليس بين الخالق والمخلوق شيء ، والله خالق الأشياء لا من شيء كان ، والله يسمي بأسمائه وهو غير أسمائه والأسماء غيره .

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﴿ باب معانى الاسماء و اشتقاقها ﴾

۱/۳۰۹ - عده من أصحابنا ، عن أحمد بن محمد بن خالد ؛ عن القاسم بن يحيى ؛ عن جدّه

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that he has known Allāh through His veil, form or semblance is a polytheist. Since His veil, form and semblance are other than He Himself. Verily, He is the One, the Unique. So, how can a person bear witness to the Unity (of Allāh) and to His being unique, if he imagines that he has known Allāh through (something) other than Allāh? Verily, only he has known Allāh, who has known Allāh through Allāh Himself. He, who has not known Allāh through Allāh Himself has not known Him at all. What he has known is something other than Allāh. Nothing intervenes between the Creator and the created. Allāh has created all the things when nothing existed. He is called by His names but He is other than His names and His names are other than what He is."

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16

CHAPTER ON

THE MEANING OF THE NAMES (OF ALLĀH)
AND THEIR ETYMOLOGY

309-1. A group of our associates (-) Aḥmad ibn Muḥammad

الحسن بن راشد ، عن عبد الله بن سنان قال : سألت أبا عبد الله عليه السلام عن تفسير بسم الله الرحمن الرحيم قال : الباء بها الله والسين سناء الله والميم مجد الله ، و روى بعضهم : الميم ملك الله ، والله إله كل شيء ، الرحمن بجميع خلقه والرحيم بالمؤمنين خاصة .
 ٢/٣١٠ - علي بن إبراهيم ، عن أبيه ، عن النضر بن سويد ، عن هشام بن الحكم أنه سأل أبا عبد الله عليه السلام عن أسماء الله واشتقاقها : الله مما هو مشتق ؟ فقال : يا هشام الله مشتق من إله وإله يقتضي مألوهاً والاسم غير المسمى ، فمن عبد الاسم دون المعنى فقد كفر ولم يعبد شيئاً ، ومن عبد الاسم والمعنى فقد أشرك وعبد اثنين ، ومن عبد المعنى دون الاسم

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ibn Khālid (—) al-Qāsim ibn Yaḥyā (—) his grandfather al-Ḥasan ibn Rāshid (—) ‘Abdillāh ibn Sinān as saying:

“I inquired of Abū ‘Abdillāh (p.b.u.h.) about the exegesis of the verse :

“‘In the Name of Allāh, the Compassionate, the Merciful.’ The Imām replied, ‘(The initial letter) ب “B” (of Bismillāh) signifies “bahāu’llāh” meaning “elegance of Allāh”. (The second letter) س “S” signifies “sanāu’llāh” meaning “sublimity of Allāh”. (The third letter) م “M” signifies “majdu’llāh” meaning “Glory of Allāh” or according to some other narrators, “mulku’llāh” meaning “Kingdom of Allāh” – Allāh signifies ‘The worshipped by all.’ And “ar-Raḥmān” meaning “Gracious or Compassionate” to all His creatures in general, “ar-Raḥīm” meaning “The All-merciful” to the believers in particular.’ ”

310-2. ‘Alī ibn Ibrāhīm (—) his father (—) an-Naḍr ibn Suwayd (—) Hishām ibn al-Ḥakām who inquired of Abū ‘Abdillāh (p.b.u.h.), about the names of Allāh and their derivations:

“What is the root from which the word ‘Allāh’ has been derived?” The Imām replied, ‘O’ Hishām, the word ‘Allāh’ derives from ‘Ilāh’, that is, ‘The one Who is worshipped’; and the one who is worshipped necessarily implies that he must be worth to be worshipped. And the name is (always) different from what is named. So, whoever worshipped the name rather than what it denotes has become a heathen and

فذاك التوحيد ، أفهمت ياهشام؟! قال : قلت : زدني قال : لله تسعة وتسعون اسماً فلو كان الاسم هو المسمي ، لكان كل اسم منها إلهاً ولكن الله معنى يدل عليه بهذه الأسماء وكلها غيره ، ياهشام الخبز اسم للمأكل ، والماء اسم للمشروب ، والثوب اسم للملبوس ، والنار اسم للمحرق ، أفهمت ياهشام فهماً تدفع به وتناضل به أعداءنا المتخذين مع الله عز وجل غيره؟ قلت : نعم ، فقال : نفعلك الله [به] وثبتك ياهشام قال: فوالله ما قهرني أحد في التوحيد حتى قمت مقامي هذا
 ٣/٣١١ - عدة من أصحابنا ، عن أحمد بن محمد البرقي ، عن القاسم بن يحيى ، عن جدّه

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actually worshipped nothing. And whoever has worshipped the name and its meaning jointly has become polytheist, since he has (actually) worshipped two gods (the name and the meaning). Whoever has worshipped the meaning (of the word Allāh) apart from the name, he, in reality, has worshipped the One God. O' Hishām, have you grasped it?" Hishām said: "Kindly cast more light for my sake." The Imām added, "Allāh has ninety-nine names. If each and every name were identical with the named, then each and every name would be a god. But 'Allāh' is the One Reality to which all His names point. And all these names are other than Allāh Himself. O' Hishām, bread is the name of something to be eaten. Water is the name of something to be drunk. Dress is the name of something to be worn. Fire is the name of something that burns. O' Hishām, have you fully grasped the point in such a way as to be able to defend your position and contest it successfully against our opponents who equate with Allāh, the Exalted, the Great, things that are other than Allāh?" Hishām replied, "Yes." The Imām said, "O' Hishām, may Allāh make it beneficial for you and make you steadfast in truth." Hishām (the narrator) says, "By Allāh, no one has subdued me on the subject of the 'Unity of Allāh' till (now) that I have attained this (my position)."

311-3. A group of our associates (-) Aḥmad ibn Muḥammad (-) al-Barqī (-) al-Qāsim ibn Yaḥyā (-) his grandfather al-Ḥasan ibn

الحسن بن راشد ، عن أبي الحسن موسى بن جعفر عليه السلام قال : سئل عن معنى الله فقال : استولى على ما دق وجل .

٤/٣١٢ - علي بن محمد ، عن سهل بن زياد ، عن يعقوب بن يزيد ، عن العباس بن هلال قال : سألت الرضا عليه السلام عن قول الله : « الله نور السماوات والأرض » فقال : هاد لأهل السماء ، وهاد لأهل الأرض ، وفي رواية البرقي هدى من في السماء، وهدى من في الأرض .
٥/٣١٣ - أحمد بن إدريس ، عن محمد بن عبد الجبار ، عن صفوان بن يحيى ، عن فضيل ابن عثمان ، عن ابن أبي يعفور قال : سألت أبا عبد الله عليه السلام عن قول الله عز وجل : « هو الأول والآخر » وقلت : أما الأول فقد عرفناه وأما الآخر فبين لنا تفسيره

(٢٢) - الحديد ، ٣/٥٧

(٢١) - النور ، ٣٥/٢٤

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Rāshid (-) Abu'l-Ḥasan Mūsā ibn Ja'far (peace be upon them), who was questioned about the import of the word 'Allāh'. The Imām replied, "He (Allāh) dominates over each and everything small or big."

312-4. 'Alī ibn Muḥammad (-) Sahl ibn Ziyād (-) Ya'qūb ibn Yazid (-) al-'Abbās ibn Hilāl as saying:

"I inquired of ar-Riḍā (p.b.u.h.), regarding these words of Allāh, 'Allāh is the Light of the heavens and the earth' (*an-Nūr*, 24:35). The Imām replied, 'And Allāh is the Guide for all the inhabitants of the heavens and the Guide for all the inhabitants of the earth.'"

According to another tradition narrated by al-Barqī, (the Imām said), "The One Who guided every one in the heaven and every one in the earth."

313-5. Aḥmad ibn Idris (-) Muḥammad ibn 'Abd al-Jabbār (-) Ṣafwān ibn Yaḥyā (-) Fuḍayl ibn 'Uthmān (-) Ibn Abi Ya'fūr as saying:

"I inquired of Abū 'Abdillāh (p.b.u.h.), regarding the words of Allāh, to Whom belong Might and Majesty, 'He (Allāh) is the first and the last.' (*al-Ḥadīd*, 57:3)

"I stated, 'We have understood 'His being the first'. But explain

فقال : إنه ليس شيء إلا يبيد أو يتغير ، أو يدخله التغير والزوال ، أو ينتقل من لون إلى لون ، ومن هيئة إلى هيئة ، ومن صفة إلى صفة ، ومن زيادة إلى نقصان ، ومن نقصان إلى زيادة إلا رب العالمين فإنه لم يزل ولا يزال بحالة واحدة ، هو الأول قبل كل شيء ، وهو الآخر على ما لم يزل ، ولا تختلف عليه الصفات والأسماء ، كما تختلف على غيره ، مثل الانسان الذي يكون تراباً مرة ، ومرّة لحمًا ودمًا ، ومرّة رفاتاً ورميماً ، وكالبسر الذي يكون مرّة بلحاً ، ومرّة بسراً ، ومرّة رطباً ، ومرّة تمرّاً ، فتبدل عليه الأسماء والصفات والله جلّ وعزّ بخلاف ذلك

٦/٣١٤ - علي بن إبراهيم ، عن أبيه ، عن ابن أبي عمير ، عن ابن أذينة ، عن محمد ابن حكيم ، عن ميمون البان قال : سمعت أبا عبدالله عليه السلام وقد سئل عن «الأول

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for us the meaning of 'His being the last.' The Imām said, 'Verily, there is nothing except Him Who is the Lord of the universe but is subject to annihilation, alteration, change, decay, transition from one colour to another, or from one shape to another, or from one quality to another, or from more to less, or from less to more. He alone is eternally in one state and He is the first, before every thing and the last, ever and evermore. His attributes and His names do not undergo any change as they do in the case of others. Take the example of a man who is at one time dust, at other time flesh and blood, and at another time decayed bones and finally dust. Another example is a date which is at a time raw, at other times ripe, mature, and then dry. With every change, the names and attributes also go on changing. Not so, rather just the contrary, is the case of Allāh, to Whom belongs Majesty and Might.' "

314-6. 'Ali ibn Ibrāhīm (-) his father (-) Ibn Abi 'Umayr (-) Ibn Udhaynah (-) Muḥammad ibn Ḥakīm (-) Maymūn al-Bān as saying:

"I have heard Abū 'Abdillāh (p.b.u.h.) saying when he was questioned about Allāh being the first and the last. The Imām replied,

والآخر» فقال : الأول لا عن أول قبله ، ولا عن بدء سبقه ، والآخر لا عن نهاية كما يعقل من صفة المخلوقين ، ولكن قديم أول آخر ، لم يزل ولا يزول بلا بدء ، ولا نهاية لا يقع عليه الحدوث ولا يحول من حال إلى حال ، خالق كل شيء .
 ٧/٣١٥ - محمد بن أبي عبدالله رفعه إلى أبي هاشم الجعفري قال : كنت عند أبي جعفر الثاني عليه السلام فسأله رجل فقال : أخبرني عن الرب تبارك وتعالى له أسماء وصفات في كتابه وأسماء وصفاته هي هو؟ فقال أبو جعفر عليه السلام : إن لهذا الكلام وجهين إن كنت تقول : هي هو أي أنه ذو عدد وكثرة فتعالى الله عن ذلك وإن كنت تقول : هذه الصفات والأسماء لم تنزل فإن «لم تنزل» محتمل معنيين فإن قلت : لم تنزل عنده في علمه وهو مستحقها ، فنعم ، وإن كنت تقول : لم يزل تصويرها وهجاؤها وتقطيع حروفها

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‘His being the first means there was no ‘first’ before Him and no beginning preceded Him at all. His being the last means his being without an end, as end can be conceived only as an attribute of what is created. But He is eternal – the first and the last. He has always been and He will always be, having neither any beginning nor any end. Occurrence does not apply to Him. Nor does He change from one state to another. He is the creator of every thing.’”

315-7. Muḥammad ibn Abi ‘Abdillāh (*rafa’ahu*) (-) Abi Hāshim al-Ja’fari as saying:

“I had been in the company of Abū Ja’far ath-Thāni (the second – p.b.u.h.), when a person inquired of the Imām, ‘There are names and attributes of the Lord, the Hallowed, the Exalted, mentioned in His Book (the Qur’ān). (Now) tell me if His names and His attributes are He Himself. The Imām replied, ‘Your question has two aspects. If you say that His names and attributes are identical with His Own Self, it may mean that you are postulating plurality and multiplicity for (the being of) Allāh. Allāh is far above this. (But) if you mean that these names and attributes (of Allāh) had eternally been there then this word ‘eternally’ also has double meaning. (Firstly)

فمعاذ الله أن يكون معه شيء غيره ، بل كان الله ولا خلق ، ثم خلقها وسيلة بينه وبين خلقه ، يتضرعون بها إليه ويعبدونه وهي ذكره و كان الله ولا ذكر ، والمذكور بالذكر هو الله القديم الذي لم يزل . والأسماء والصفات مخلوقات ، والمعاني والمعاني بها هو الله الذي لا يليق به الاختلاف ولا الائتلاف ، وإنما يختلف وتأنف المتجزى ، فلا يقال : الله مؤتلف و لا الله قليل ولا كثير و لكنّه القديم في ذاته ، لأن ما سوى الواحد متجزى ، والله واحد لامتجزى ، ولا متوهم بالقلّة والكثرة و كل متجزى ، أو متوهم بالقلّة و الكثرة فهو مخلوق دال على خالق له . فقولك : إن الله قدير

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if you mean that these names and attributes have eternally been in the knowledge of Allāh and He has eternally been deserving of them, then Yes; it is all right. But if you mean that (the literal sense of these names and attributes; and not their spirit, i.e.) the image, the pronunciation and the spelling of these names and attributes had eternally been there, then, may Allāh save us from (the concept) that there had eternally been any other thing along with Allāh. Allāh was when there was no creation. Then Allāh originated (these names and attributes) to be a medium between Himself and His creation. Through these names and attributes they could supplicate before Him and worship Him. And this (the supplication before Allāh and His worship) is the remembrance of Allāh. Allāh was when there was no remembrance (for there was no creation). And the object of remembrance (through names and attributes) is Allāh, the Eternal, Who has eternally been. But His names and attributes are something created (originated) and the meaning and connotation (of these names and attributes) is the same as Allāh and (the concept of) incongruity or of union (between His Self, names and His attributes) is unbecoming of Him, since incongruity and union are found in things which are compound and divisible (which can never be said of Allāh). Hence it can neither be said that Allāh is compound nor less or more, but He is Eternal in His Essence; since every thing other than Him, Who is the One, is divisible and compound and Allāh is the One, Indivisible, for 'more' or 'less' cannot be imagined of Him. Every thing which is divisible or of which 'more'

خبرت أنه لا يعجزه شيء، فنقبت بالكلمة العجز وجعلت العجز سواء؛ وكذلك قولك: عالم إنما نقبت بالكلمة الجهل وجعلت الجهل سواء وإذا أفنى الله الأشياء، أفنى الصورة والهجاء والتقطيع ولا يزال من لم يزل عالماً.

فقال الرجل: فكيف سمينا ربنا سمياً؟ فقال: لأنه لا يخفى عليه ما يدرك بالأسماع، ولم نصفه بالسمع المعقول في الرأس، وكذلك سمينا بصيراً لأنه لا يخفى عليه ما يدرك بالأبصار، من لون أو شخص أو غير ذلك، ولم نصفه ببصر لحظة العين، وكذلك سمينا لطيفاً لعلمه بالشيء اللطيف مثل البعوضة وأخفى من ذلك، وموضع النشوء منها، والعقل والشهوة للسفاد والحدب على نسلها، وإقام بعضها على بعض ونقلها الطعام

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or 'less' can be imagined must be a creation, furnishing a proof of its creator. Thus, your statement that Allāh is Omnipotent means you have admitted that nothing can humble Him. You have, by these words, repudiated (the concept of) 'disability' from Him, and posited 'disability' as something alien to Him. And similarly, your saying (Allāh is) 'Omniscient' negates (the concept of) ignorance from Him, and you posit 'ignorance' as something totally foreign to Him. When Allāh will annihilate the things, He will annihilate their images and their components, their features in entirety. Allāh Who is Eternal is eternally knowledgeable of them all.'

"The man inquired, 'How (when all the intervening words and images vanish) can we name our Lord, "All-hearing"?' The Imām replied, 'In the sense that nothing audible that is perceived through the sense of hearing is hidden from Him. We do not relate His audibility to something which is tied up with the head. In the same way, we have named Him All-seeing, since nothing visible that is perceived through the eyes like colour, body or anything else is hidden from Him. Never did we attribute to Him seeing through the eyes. In the same way, we have named Him All-subtle (*al-laṭīf*), in the sense that He has all knowledge of the miniscule things like a mosquito or things smaller than that. He knows all about its breeding place, its instincts,

والشراب إلى أولادها في الجبال والمفاوز والأودية والقفار ، فعلمنا أن خالقها لطيف بلا كيف ، وإنما الكيفية للمخلوق المكيف ؛ وكذلك سمينا ربنا قوياً لا بقوة البطش المعروف من المخلوق ولو كانت قوته قوة البطش المعروف من المخلوق لوقع التشبيه ولاحتتمل الزيادة، وما احتتمل الزيادة احتتمل النقصان، وما كان ناقصاً كان غير قديم وما كان غير قديم كان عاجزاً ؛ فربنا تبارك وتعالى لا شبه له ولا ضد ولا ند ولا كيف ولا نهاية ولا تبصير ؛ ومحرمٌ على القلوب أن تُمثله ، وعلى الأوهام أن تحدّه وعلى الضمائر أن تكوّننه، جلّ وعزّ عن أدوات خلقه وسمات بريته وتعالى عن ذلك علواً كبيراً

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its sexuality, its feeling for its brood, its lifting of the one by the other, and its carrying of eating and drinking stuff to its offspring in the mountains and deserts and the valleys therein. Thus, we came to know that the Creator of them is All-subtle without relating this quality to any condition (manner or method). Since condition, manner or method is meant for the created, who is himself conditioned. In the same way, we have named our Lord All-mighty, not because of His fighting prowess, for this word is commonly used for the created. If (Divine) Might had been used in the sense of fighting prowess, as is usual among the created, then it would become a similitude, to which the notion of 'increase' would be applicable. And to that to which the notion of 'increase' is applicable, the notion of 'decrease' would also apply. And that which decreases is not eternal. And that which is not eternal is powerless. Thus, our Lord, the Hallowed, the High has neither any like or unlike, nor any peer, nor any modality, nor extreme, nor any seeing through the eyes. It has been made unlawful for hearts to find any semblance for Him, unlawful for the imagination to fix any limit for Him, and unlawful for the consciousness to create Him (as existent in imagination). Great and Exalted is He above any comprehension by the created, and above the signs of His creation. He is far, far above this, far too far above.' "

316-8. 'Ali ibn Muḥammad (—) Sahl ibn Ziyād (—) Ibn Maḥ-

٨/٣١٦ - علي بن محمد ، عن سهل بن زياد ، عن ابن محبوب ، عن عمن ذكره ، عن أبي عبد الله عليه السلام قال : قال رجل عنده : الله أكبر ، فقال : الله أكبر من أي شيء ؟ فقال : من كل شيء ، فقال أبو عبد الله عليه السلام : حدّته فقال الرجل : كيف أقول ؟ قال : قل : الله أكبر من أن يوصف .

٩/٣١٧ - ورواه محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن مروك بن عبيد ، عن جميع ابن عمير قال : قال أبو عبد الله عليه السلام : أي شيء الله أكبر ؟ فقلت : الله أكبر من كل شيء ، فقال وكان ثم شيء ، فيكون أكبر منه ؟ فقلت : وما هو ؟ قال : الله أكبر من أن يوصف .

١٠/٣١٨ - علي بن إبراهيم ، عن محمد بن عيسى بن عبيد ، عن يونس ، عن هشام

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bū (-) the person whose name was mentioned (-) Abū 'Abdillāh (p.b.u.h.), as saying:

When a man said, "*Allāhu akbar*" (Allāh is Greatest) in his presence. The Imām asked: "Allāh is Greatest more than whom?" The man replied, "Greatest over every thing." The Imām further objected, "(Here) then you have imposed limits on Him!" (You have put a measure on Him!). The man inquired, "Then, how can I say?" The Imām replied, "Say, Allāh is Greatest than what can be described (about Him)."

317-9. This tradition was narrated by Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) Marwak ibn 'Ubayd (-) Jumay' ibn 'Umayr as saying:

"Abū 'Abdillāh (p.b.u.h.) inquired (of me), 'What is meant by "Allāh is Greatest"?' I replied, 'Allāh is Greatest of all things.' The Imām further inquired, 'Was there anything (in existence) for Allāh to be greater than it?' I inquired, 'What exactly is the meaning then?' The Imām replied, 'Allāh is Greatest over what can be described (about Him).'"

318-10. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Īsā ibn 'Ubayd (-) Yūnus (-) Hishām ibn al-Ḥakam as saying:

ابن الحكم قال : سألت أبا عبد الله عليه السلام عن سبحان الله فقال : أتفه [الله] .

١١/٣١٩ - أحمد بن مهران ، عن عبد العظيم بن عبد الله الحسيني ، عن علي بن أسباط عن سليمان مولى طربال عن هشام الجواليقي قال : سألت أبا عبد الله عليه السلام عن قول الله عز وجل : « سبحان الله » ما يعني به ؟ قال تنزيهه .

١٢/٣٢٠ - علي بن محمد ؛ ومحمد بن الحسن ، عن سهل بن زياد ؛ ومحمد بن يحيى ، عن أحمد بن محمد بن عيسى جميعاً ، عن أبي هاشم الجعفري قال : سألت أبا جعفر الثاني عليه السلام : ما معنى الواجد ؟ فقال : إجماع الألسن عليه بالوحدانية كقوله تعالى : « ولئن سألتهم

(٢٣) - يوسف ، ١٠٨/١٢ ، المؤمنون ، ٩١/٢٣ ، القصص ، ٦٨/٢٨

الصفات ، ١٥٩/٣٧ ، الطور ، ٤٣/٥٢ ، الحشر ، ٢٣/٥٩

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“I inquired of Abū ‘Abdillāh (p.b.u.h.) in respect of (the words) ‘Glory be for Allāh.’ The Imām said, ‘(It means) Dignity of Allāh (i.e., purifying the concept of Godhood from all that relates to similitude or is unworthy of it).’ ”

319-11. Aḥmad ibn Mihrān (-) ‘Abd al-‘Azīm ibn ‘Abdillāh al-Ḥasanī (-) ‘Alī ibn Asbāṭ (-) Sulaymān Mawlā Ṭirbāl (-) Hishām al-Jawālīqī as saying:

“I inquired of Abū ‘Abdillāh (p.b.u.h.) regarding the words of Allāh, to Whom belongs Might and Majesty. ‘Glory is for Allāh’ (Qur’ān, 12:108; 23:91; 28:68; 37:159; 52:43; 59:23). ‘What do these words mean?’ The Imām replied, ‘(They denote) the essential purity of Allāh (free from any similitude).’ ”

320-12. ‘Alī ibn Muḥammad and Muḥammad ibn al-Ḥasan (-) Sahl ibn Ziyād* Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn ‘Īsā, both of them (-) Abī Hāshim al-Ja‘farī as saying:

“I inquired of Abū Ja‘far ath-Thānī (p.b.u.h.), ‘What is meant by ‘One’ (when we say ‘Allāh is One’)?’ The Imām replied, ‘It means the unanimity of all tongues in respect of Allāh being One as He Him-

من خلقهم ليقولنَّ اللهُ ۲٤.

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(٢٤) - الزخرف، ٨٧/٤٣،

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﴿ باب آخر وهو من الباب الاول ﴾

﴿ الا ان فيه زيادة وهو الفرق ما بين المعانى التى تحت أسماء الله ﴾

﴿ وأسماء المخلوقين ﴾

١/٣٢١ - علي بن إبراهيم، عن المختار بن محمد بن المختار الهمداني؛ ومحمد بن الحسن، عن

عبدالله بن الحسن العلوي جميعاً عن الفتح بن يزيد الجرجاني، عن أبي الحسن عليه السلام

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self has said: 'And if Thou ask them who created them, they would certainly say: "Allāh"' (*az-Zukhruf*, 43:87)."

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17

CHAPTER ON

ANOTHER CHAPTER (RELATED)
TO THE PREVIOUS CHAPTER

Some additions concerning the different connotations
of names (and attributes) used both for Allāh,
the Creator and the created.

321-1. 'Ali ibn Ibrāhīm (-) al-Mukhtār ibn Muḥammad ibn al-Mukhtār al-Hamadāni* Muḥammad ibn al-Ḥasan (-) 'Abdullāh ibn al-Ḥasan al-'Alawī both of them (-) al-Faṭḥ ibn Yazid al-Jurjāni

قال: سمعته يقول: وهو اللطيف الخبير السميع البصير الواحد الأحد الصمد ، لم يلد ولم يولد ولم يكن له كفواً أحد ، لو كان كما يقول المشبهة لم يعرف الخالق من المخلوق ولا المنشىء من المنشأ ، لكنّه المنشىء ، فرّق بين من جسمه وصوره وأنشأه إذ كان لا يشبهه شيء ولا يشبهه هو شيئاً ، قلت : أجل جعلني الله فداك لكنك قلت : الأحد الصمد وقلت : لا يشبهه شيء ، والله واحدٌ والإنسان واحدٌ أليس قد تشابهت الوجدانية ؟ قال : يفتح أحلت ثبتك الله إنّما التشبيه في المعاني ، فأما في الأسماء ، فهي واحدةٌ وهي دالةٌ على المسمّى وذلك أنّ الإنسان وإن قيل واحدٌ فإنّه يخبر أنّه جثة واحدة وليس باثنين والإنسان نفسه ليس بواحد لأنّ أعضائه مختلفة وألوانه مختلفة ومن ألوانه مختلفة غير

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(—) Abu'l-Ḥasan (p.b.u.h.) (ath-Thāni or ath-Thālith) as saying:

‘I heard the Imām saying: ‘He (Allāh) is the Subtle, All-aware, All-hearing, All-seeing, the One, the Unique, Un-needing He begetteth not, nor is He Begotton and there is none equal to Him. If Allāh were such as those who admit similitude (*al-mushabbihah*) in the concept of Allāh – the anthropomorphists – have represented, then neither can the creator be distinguished from the created, nor the originator from the originated. But He is the Originator and there must be a distinction between Him and the things to which He gave body and shape and which He originated, since nothing resembles Him nor does He resemble anything.’ I said, ‘Yes. May Allāh make me your ransom! But you have called Him the Unique, the Un-needing and at the same time you also said that nothing resembles Him. Allāh is One and the individual is one. Do they not, therefore, resemble each other in oneness?’ The Imām replied, ‘O’ Fath, impossible! May Allāh keep you steadfast. Resemblance is resemblance in essence (not in name). For as for the names, every object is one, and the names signify the objects that (severally) bear those names. Likewise, when we call an individual one, we are predicating that the individual is one body, not two. Man, in himself, is not one (single), since he is composed of different limbs and colours. And what is

واحد وهو أجزاء، مجزأة، ليست بسواء، دمه غير لحمه ولحمه غير دمه وعصبه غير عروقه وشعره غير بشره وسواده غير بياضه وكذلك سائر جميع الخلق، فالإنسان واحد في الاسم ولا واحد في المعنى والله جل جلاله هو واحد لا واحد غيره لا اختلاف فيه ولا تفاوت ولا زيادة ولا نقصان، فأما الإنسان المخلوق المصنوع المؤلف من أجزاء مختلفة وجواهر شتى غير أنه بالاجتماع شيء واحد قلت: جعلت فداك فرجت عني فرج الله عنك، فقولك: اللطيف الخبير فسره لي كما فسرت الواحد فاني أعلم أن لطفه على خلاف لطف خلقه المفصل غير أنني أحب أن تشرح ذلك لي، فقال: يفتح إنما قلنا: اللطيف للخلق اللطيف [و] لعلمه بالشيء اللطيف أو لا ترى وفقك الله وثبتك إلى أثر صنعه في النبات اللطيف وغير اللطيف

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composed of different colours (components) can never be regarded as one. He consists of separate parts, that are diverse and divisible. His blood is different from his flesh and his flesh is different from his blood. His nerves are different from his veins and his hair is different from his skin. Man's black is different from his white. And the same is the case with all other creations. Thus, man is one in name not in essence. Allāh Exalted be His Majesty, is the One, the Unique and no one else is the One, the Unique. Neither is there any incongruity and diversity in Him nor is there any excess and deficiency. But man is a creation made and composed of different parts and diverse essences, primary elements and in this state of composition he is regarded as one.' I said, 'May I be made your ransom! You have comforted me. May Allāh comfort you! Your observation (that Allāh is) the Subtle, All-aware, may kindly be explained to me, as you have explained the Oneness (of Allāh). This much I know that Allāh is Subtle in a sense different from that in which any of His creation is subtle for there is difference (between the creator and creation), but I earnestly wish that you enlighten me in this respect.' The Imām said, 'O' Faṭḥ, our statement that Allāh is Subtle means that He has created subtle things and has full awareness of subtle things. May Allāh give you wisdom and keep you steadfast. Do you not see the signs of His creation in

ومن الخلق اللطيف ومن الحيوان الصغار ومن البعوض والجرس وما هو أصغر منهما ما لا يكاد تستبينه العيون ، بل لا يكاد يستبان لصغره الذكر من الأنثى و الحدث المولود من القديم ، فلما رأينا صغر ذلك في لطفه و اهتدائه للسفاد والهرب من الموت والجمع لما يصلحه وما في لجج البحار وما في لحاء الأشجار والمفاوز والقفار وإفهام بعضها عن بعض منطقها وما يفهم به أولادها عنها ونقلها الغذاء إليها ثم تأليف ألوانها حمرة مع صفرة وبياض مع حمرة وأنه ما لا تكاد عيوننا تستبينه لعدم خلقها لاتراء عيوننا ولا تلمسه أيدينا علمنا أن خالق هذا الخلق لطيف بخلق ماسميناه بلا علاج ولا أداة ولا آلة وأن كل صانع شيء فمن شيء، صنع والله الخالق اللطيف الجليل خلق و صنع لامن شيء .

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the grass, which is subtle (green and soft) and not subtle (dry and rough), and also in the most subtle (delicate and tender) creation and in the tiny birds, insects, and mosquitoes and in the tiny flies, and also the things still tinier to the extent that they are not visible to the eye; and so small are they that you cannot tell the male from the female and the young from the old. We see the infinite smallness of these in their subtleness, and how they are guided in coming near to the female of the species and escaping from what is deadly, and in the gathering of what is suited to their survival. We see (creatures) dwelling in the depth of the seas, under the bark of the trees, and in the valleys and the barren deserts. We see them communicating messages to each other and with their offspings, and also their bringing food for them. We also see their matching of colours, the red with the yellow and the white with the red. Further, we see, that on account of their smallness they are not visible to the eye. Our eyes do not see them; our hands do not touch them. Having seen all this, we have come to know that the creator of such subtle creatures, must have used a very subtle art in the creation of what we have mentioned. Further, we also come to know that all those who make things, do so out of other things. But it is Allāh alone, the One, the Subtle, the Great, Who has created things out of nothing.' ”

٢/٣٢٢ - علي بن محمد رسلاً عن أبي الحسن الرضا عليه السلام قال : قال : اعلم علمك الله
 الخير أن الله تبارك وتعالى قديمٌ و القدم صفته التي دلت العاقل على أنه لاشي. قبله
 ولاشي. معه في ديموميته ، فقد بان لنا باقرار العامة معجزة الصفة أنه لاشي. قبل
 الله ولاشي. مع الله في بقاءه و بطل قول من زعم أنه كان قبله أو كان معه شي. و ذلك أنه
 لو كان معه شي. في بقاءه لم يُجز أن يكون خالقاً له لأنه لم يزل معه ، فكيف يكون
 خالقاً لمن لم يزل معه ولو كان قبله شي. كان الأول ذلك الشي. لاهذا ، و كان الأول
 أولى بأن يكون خالقاً للأول ثم وصف نفسه تبارك وتعالى بأسماء دعا الخلق إذ

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322-2. 'Ali ibn Muḥammad (*mursalan*) (-) Abu'l-Ḥasan ar-Riḍā (p.b.u.h.), as saying;

“May Allāh give you knowledge of the good! Know ye, Allāh the Hallowed, the Exalted, is eternal and this attribute of His being eternal indicates to the wise that neither was there anything before Him, nor is there anything associated with Him in being eternal. After the general admission (by the men of wisdom) regarding this unique and exclusive attribute of Allāh's being eternal, it is quite evident to us that there existed nothing before Him, and that there is nothing associated with Him in his being everlasting. Hence the claim of those who think that there was any thing before Allāh, or there is any thing associated with Him is totally repudiated. The reason is that if there were any thing sharing with Him in His eternity, it would not be proper to regard Allāh as the Creator of that thing; because it had been with Allāh all the time. How could Allāh be the Creator of what had been with Him all along? And if there were any thing before Allāh, then that thing would be the first, (not Allāh). And that first (thing conjectured to exist before Allāh) has got the preferential right to be regarded the Creator of this first (Allāh, the Eternal). Then Allāh, the Hallowed, the Exalted, invested Himself with names, and when He created (His creatures) and enjoined upon

خلقهم وتعبدهم وابتلاهم إلى أن يدعوه بها فسمى نفسه سمياً ، بصيراً ، قادراً ، قائماً ، ناطقاً ، ظاهراً ، باطناً ، لطيفاً ، خبيراً ، قوياً ، عزيزاً ، حكيماً ، عليماً وما أشبه هذه الأسماء ، فلما رأى ذلك من أسمائه القالون المكذبون وقد سمعونا نحدث عن الله أنه لا شيء، مثله ولا شيء، من الخلق في حاله قالوا : أخبرونا - إذا زعمتم أنه لا مثل لله ولا شبه له - كيف شاركتموه في أسمائه الحسنى فتسميتم بجميعةها ؟ فإن في ذلك دليلاً على أنكم مثله في حالاته كلها أو في بعضها دون بعض إذ جمعت الأسماء الطيبة ؟
 قيل لهم : إن الله تبارك وتعالى ألزم العباد أسماء من أسمائه على اختلاف المعاني وذلك كما يجمع الاسم الواحد معنيين مختلفين والدليل على ذلك قول الناس الجائر

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them His worship, and put on them trial and tribulation, He summoned them to call Him by those names. So, He named Himself the All-hearing, the All-seeing, the All-powerful, the Self-subsistent, the Articulated, the Revealed (or the Manifest), the Concealed, the Gracious, the Omniscient, the All-strong, the All-mighty, the All-wise, the All-knowing and other names like these. When the evil-minded, repudiators saw this and heard us stating that nothing is like Allāh, and nothing in creations is in His modality, they raised an objection. 'Tell us - when you assert that nothing is like Allāh, nor resembles Him, then how have you associated yourself with Him in His most beautiful names, for you have given all these names to yourself? Verily, in this there is a clear proof that you are like Allāh in all respects or at least in some aspects and modalities; since you have gathered for yourself all these good names.' Let them be told, 'Verily, Allāh, the All-mighty, the Exalted, has applied some of His names to His slaves (creatures) but with a different meaning. One and the same name bears different meanings. The justification for it is the practice of the people themselves, valid according to them and widely prevalent among them. Allāh addresses His creatures in the same practice of speech (prevalent among people). He speaks to them in a way which they understand so that they themselves will stand responsible for any loss they suffer

عندهم الشائع وهو الذي خاطب الله به الخلق فكلمهم بما يعقلون ليكون عليهم حجة في تضييع ما ضيعوا فقد يقال للرجل: كلب و حمار وثور و سكرة و علقمة و أسد كل ذلك على خلافه و حالاته لم تقع الأسمي على معانيها التي كانت بنيت عليه، لأن الانسان ليس بأسد ولا كلب فافهم ذلك رحمك الله .

وإنما سمى الله تعالى بالعلم بغير علم حادث علم به الأشياء ، استعان به على حفظ ما يستقبل من أمره و الروية فيما يخلق من خلقه ، ويفسد ماضى مما أفنى من خلقه مما لولم يحضره ذلك العلم ويغيبه كان جاهلاً ضعيفاً ، كما أننا لورأينا علماء الخلق إنما سموا بالعلم لعلم حادث إذ كانوا فيه جهلة ، وربما فارقهم العلم بالأشياء فعادوا إلى الجهل ، وإنما سمى الله عالماً لأنه لا يجهل شيئاً ، فقد جمع الخالق والمخلوق اسم العالم واختلف المعنى على ما رأيت .

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(due to not caring to understand). Just as people generally call a man a dog, a donkey, a cow, sweet, bitter, or a lion, and this is antagonistic to man's nature and condition, these names are not applied in the (literal) sense that has been given to them, since they have quite a different context here for the man is neither a lion, nor a dog; do understand this point, may Allāh be gracious to you!

“Allāh has named (Himself) with (the attributes of) Knowledge, but (eternal) not contingent knowledge through which conception of things may be possible or knowledge which may assist Him in guarding what He is going to ordain in future or in planning what He is going to create in His creation (in the present) or in disposing of what He has annihilated from His creation (in the past) or knowledge which, if it is not available to Him and has become hidden from Him, then He will be rendered ignorant and helpless. As we see the learned among the creatures, we call them men of knowledge, because of the contingent which appears in them and of which they were ignorant. And it also often happens that the knowledge of things departs from them and then they relapse into ignorance. But Allāh is called All-knowing in

وسمي ربنا سمياً لا بخرت فيه يسمع به الصوت ولا يبصر به، كما أن خرتنا الذي به نسمع لا تقوى به على البصر ولكنه أخبر أنه لا يخفى عليه شيء من الأصوات، ليس على حد ما سمينا نحن، فقد جمعنا الاسم بالسمع واختلف المعنى. وهكذا البصر لا بخرت منه أبصر، كما أننا نبصر بخرت منا لاننتفع به في غيره ولكن الله بصير لا يحتمل شخصاً منظوراً إليه، فقد جمعنا الاسم واختلف المعنى. وهو قائم ليس على معنى انتصاب وقيام على ساق في كبد كما قامت الأشياء، ولكن قائم يخبر أنه حافظ كقول الرجل: القائم بأمرنا فلان، والله هو القائم على كل نفس بما كسبت، والقائم أيضاً في كلام الناس: الباقي والقائم أيضاً يخبر عن

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the sense that He is not ignorant of anything at any time (past, present or future). Thus, the name 'one who knows' is common to both the Creator and the created, but the connotation is quite different (in both the cases), as you note.

"Our Lord (Allāh) has been given the name 'All-hearing' – not that He has the channel of the ear through which He hears sounds but with which He cannot see, as we have the orifice of the ear through which we hear but with which we cannot see. But Allāh Himself tells us that nothing in the world of sound is hidden from Him. Nor is there any limitation in the range of sound as in the case of our hearing. Thus, the name of 'Hearing' is common (between Allāh and the mankind) but their connotation is quite different.

"Likewise, His seeing is not through the channel of the eyes. On the other hand in our case, we see with the instrument of our eyes and they are of no use to us for any other purpose. Allāh is All-seeing in the sense that He is in no doubt about anything that can be seen. Nothing visible is out of His sight. Here too, the name is common but the connotation is quite different.

"Allāh is the Self-subsistent (*Qā'im*), not in the sense that He supports Himself by standing erect and holding His knees together as others do. But 'Self-subsistent' connotes that He is the Protector,

الكفاية كقولك للرجل : قم بأمر بني فلان ، أي اكفهم ، والقائم منا قائم على ساق ،
 فقد جمعنا الاسم ولم نجمع المعنى .
 وأمّا اللطيف فليس على قلة وقضاة وصغر ، ولكن ذلك على النفاذ في الأشياء
 والامتناع من أن يدرك ، كقولك للرجل : لطف عني هذا الأمر ولطف فلان في مذهبه
 وقوله : يخبرك أنه غمض فيه العقل وفات الطلب و عاد متمعماً متلطفاً لا يدركه
 الوهم فكذلك لطف الله تبارك وتعالى عن أن يدرك بحد أو يُحد بوصف واللطافة منا
 الصغر والقلة ، فقد جمعنا الاسم واختلف المعنى .
 وأمّا الخبير فالذي لا يعزب عنه شيء ولا يفوته ليس للتجربة ولا للاعتبار

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the Supporter, the Watcher. As people say, 'the supporter of our affairs is so-and-so.' Allāh is 'He Who stands (*Qā'im*) over every soul for what it has earned.' (*ar-Ra'd*, 13:33). Generally, *Qā'im* or Self-subsistent also means the Ever-lasting. It has also the connotation of supporting and satisfying as you may say to a person, 'Stand (*qum*) forth to support and satisfy such and such family,' meaning support them fully. Whereas, for us *Qā'im* (subsistence) means standing on our feet. Thus, the name '*Qā'im*' or 'subsistent' is common to us (Allāh and men) but the sense or the meaning is different.

"(In the same way), Allāh is named '*al-Laṭif*' (the Subtle, the Delicate) not in the sense of being diminutive or slim and slender or small. But Allāh is Subtle and Delicate in the sense that He is effectual through and through and in the inmost of all things (however minute) and also in the sense that it is impossible to perceive and comprehend Him. As you may say to a person, 'This matter is too subtle (*laṭif*) for me or such and such is refined (*laṭif*) in his conduct and speech.' You, in other words, tell him that intelligence has failed to grasp the matter, and effort has lost the trace of it and it has become so deep and delicate that imagination cannot reach it. Such is the subtlety of Allāh, blessed be the Exalted, since He is too subtle to be apprehended by any definition or be limited within any description, whereas subtle-

بالأشياء. فعند التجربة والاعتبار علما ولولاها ما علم لأن من كان كذلك كان جاهلاً والله لم يزل خبيراً بما يخلق والخبير من الناس المستخبر عن جهل المتعلم ، فقد جمعنا الاسم واختلف المعنى .

و أما الظاهر فليس من أجل أنه علا الأشياء بر كوب فوقها وقعود عليها و تستم لنداها ولكن ذلك لقهره ولغلبته الأشياء. وقدوته عليها كقول الرّجل : ظهرت على أعدائي وأظهرني الله على خصمي يخبر عن الفلج والغلبة ، فهكذا ظهور الله على

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ness (*latāfah*), in our context, connotes smallness or diminutiveness. Here again the name is common but the meaning is different. As for Allāh's being the Omniscient and All-aware (*al-Khabīr*), this means that nothing becomes hidden from Him and nothing slips from Him. His knowledge is not (the result of) experiment, nor (the fruit of) the authority of tradition. Experimentation and the authority of tradition are the two (sources of) knowledge. If there is neither making experiment nor following tradition there would be no knowledge, and the man in that condition would be ignorant. Allāh is eternally conversant with what is to be created, while amongst mankind the man of knowledge or the conversant man is one who has become conversant or knowledgeable (passing through the stage) of the ignorance of the learner. Thus, here too the name is common but the connotation is quite different.

“Allāh is *az-Zāhir* (the Manifest: one who prevails), not in the sense that He appeared above every thing and rode them and settled on them and out-topped them. (So, nothing can hide Him from the right.) But He is *az-Zāhir* or Manifest and prevails over every thing in the sense that He holds all authority, dominion and power over each and every thing. As a person would say, ‘I have prevailed over my enemy and Allāh has given me power to overcome him.’ It signifies victory and domination. Such is *az-Zāhir* of Allāh over every thing. There is another sense of *az-Zāhir* – the Manifest. He is Manifest to everyone who intends to seek Him. He is not hidden to His seekers

الأشياء ووجه آخر أنه الظاهر لمن أَرادَه ولا يخفى عليه شيء، وأنه مدبّر لكلّ ما برأ فأبى ظاهر أظهر وأوضح من الله تبارك وتعالى، لأنك لا تعدم صنعته حينما توجهت وفيك من آثاره ما يغنيك والظاهر منّا البارز بنفسه والمعلوم بحدّه ، فقد جمعنا الاسم ولم يجمعنا المعنى .

وأما الباطن فليس على معنى الاستبطان للأشياء، بأن يغور فيها ولكن ذلك منه على استبطانه للأشياء، علماً وحفظاً وتدبيراً ، كقول القائل : أبطنته يعني خبرته و علمت حكمتوم سرّه، والباطن من الغائب في الشيء، المستتر وقد جمعنا الاسم واختلف المعنى .
وأما القاهر فليس على معنى علاج ونصب واحتيال و مداراة و مكر ، كما

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and nothing is hidden from Him. He is the Disposer of each and every thing He has created. So, which appearance is more manifest and evident than Allāh, the Almighty, the Exalted? Since in whichever direction you turn, His (wonderful) creation cannot remain hidden from you. Even within your own self there are sufficient signs to satisfy you. (But) in our case, the manifest means something which comes into view by itself or is known by its limits and location. Thus here too, the name is common, but the connotation is quite different.

“Allāh is *al-Bāṭin* (hidden), hidden not in the sense that He is inside things, or that He has descended deep into them, but in the sense that His knowledge, providence and plan permeate the inside of every thing. As a person says, ‘I have gone deep into the matter in the sense that I have experienced it and have fully known all its hidden secrets.’ But for us ‘hidden’ means the disappearance of a thing inside some other things. Here again we have the name in common, but the connotation is quite different. Allāh is *al-Qāhir* (the Omnipotent) not in the sense of deliberation, and painful endeavour, and exertion, and planning, and diplomacy and intrigue, which His creatures exert themselves in to gain power over each other, and for the vanquished to become victorious, and for the victorious to become vanquished. But Allāh the Almighty, the Exalted, is Omnipotent (*al-Qāhir*) in the

يقهر العباد بعضهم بعضاً والمقهور منهم يعود قاهراً والقاهر يعود مقهوراً ولكن ذلك من الله تبارك وتعالى على أن جميع ما خلق ملبس بالذلّ لفاعله وقلة الامتناع لما أراد به لم يخرج منه طرفة عين أن يقول له : كن فيكون والقاهر منّا على ما ذكرت ووصفت فقد جمعنا الاسم واختلف المعنى ؛ وهكذا جميع الأسماء وإن كنا لم نستجمعها كلها فقد يكفي الاعتبار بما ألقينا إليك والله عونك وعوننا في إرشادنا وتوفيقنا .

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sense that everything He has created is clothed with lowliness and self-abasement before Him, the Creator, and can offer no obstruction to what He wills regarding it. It is not even the twinkling of an eye for Him to utter 'Be' and forthwith 'It is'. And victory among us is as we have already discussed and described above. Thus, here too, the name is common but the meaning is quite different. Similar is the case in respect of all the names of Allāh. Although we have not brought together all His names here, yet whatever we have explained herein is sufficient for correct inference and understanding. Allāh alone is your help and mine too, for our guidance and success."

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﴿ باب تأويل الصمد ﴾

١٨٣٣- علي بن محمد؛ ومحمد بن الحسن، عن سهل بن زياد، عن محمد بن الوليد ولقبه شباب الصيرفي، عن داود بن القاسم الجعفري قال: قلت لأبي جعفر الثاني عليه السلام: جعلت فداك ما الصمد؟ قال: السيد المصمود إليه في القليل والكثير.

٢/٣٢٤- عدة من أصحابنا، عن أحمد بن أبي عبدالله، عن محمد بن عيسى، عن يونس ابن عبدالرحمن، عن الحسن بن السري، عن جابر بن يزيد الجعفي قال: سألت أبا

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CHAPTER ON

INTERPRETATION OF 'AŞ-ŞAMAD'

Allāh is *aş-Şamad* – (On Whom everything depends and Who is Self-dependent – *al-Ikhlās*, 112:2)

323-1. 'Alī ibn Muḥammad and Muḥammad ibn al-Ḥasan (-) Saḥl ibn Ziyād (-) Muḥammad ibn al-Walid, whose title was Shabāb aş-Şayrafī (-) Dāwūd ibn al-Qāsim al-Ja'farī as saying:

"I inquired of Abū Ja'far ath-Thānī (the second – p.b.u.h.), 'May I be made your ransom! What is meant by 'aş-Şamad'?' The Imām replied, 'aş-Şamad' means the Lord to Whom one turns for every need big or small.'"

324-2. A group of our associates (-) Aḥmad ibn Abi 'Abdillāh (-) Muḥammad ibn 'Isā (-) Yūnus ibn 'Abd ar-Raḥmān (-) al-Ḥasan ibn as-Sarī (-) Jābir ibn Yazīd al-Ju'fī as saying:

جعفر عليه السلام عن شي، من التوحيد ، فقال : إن الله تباركت أسماؤه التي يدعابها وتعالى في علو كنهه واحد توحد بالتوحيد في توحيده ، ثم أجراه على خلقه فهو واحد، صمد، قدوس ، يعبد كل شي، ويصمد إليه كل شي، ووسع كل شي، علماً .
 فهذا هو المعنى الصحيح في تأويل الصمد ، لا ما ذهب إليه المشبهة : أن تأويل الصمد : المصمت الذي لا جوف له ، لأن ذلك لا يكون إلا من صفة الجسم والله جل ذكره متعال عن ذلك ، هو أعظم وأجل من أن تقع الأوهام على صفته أو تدرك كنه عظمته ولو كان تأويل الصمد في صفة الله عز وجل المصمت ، لكان مخالفاً لقوله عز وجل : «ليس كمثله شيء»^{٢٠} لأن ذلك من صفة الأجسام المصمتة التي لأجواف لها ، مثل الحجر والحديد

(٢٥) - الشورى، ١١/٤٢

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“I inquired of Abū Ja‘far (p.b.u.h.) something about the Unity of Allāh. The Imām replied, ‘Verily, Allāh, Whose name is blessed and Who is exalted in the transcendence of His Essence, is the One (the only One). He is unique in Oneness, and He attributed Oneness to Himself when He was alone. (Nothing is one and unique in the sense in which Allāh is One and Unique.) Then, He made His Unity evidently known to His creatures (after their creation). Thus, Allāh is One, Unique, Self-dependent (*aṣ-Ṣamad*) and All-holy. Everything worships Him and turns to Him in its dependence. And He embraces all things in His knowledge.’”

(AL-KULAYNĪ SAYS:) Hence in the interpretation of ‘*aṣ-Ṣamad*’ this is the true meaning, and not that one towards which those people who have likened Allāh to His creation (*al-mushabbihah*) have gone, as they interpreted *aṣ-Ṣamad* as dense, solid with no hollowness in it. Since this (density) cannot but be a quality of a body (mass), Allāh, the Exalted in His remembrance, is too far above this. Allāh is too Majesty and Great for the imagination to reach His attributes or to comprehend the reality of His Majesty. If the interpretation of *aṣ-Ṣamad* as an attribute of Allāh is taken to mean solid and massive then it would be

وسائر الأشياء المصمتة التي لا أجواف لها ، تعالى الله عن ذلك علواً كبيراً .
 فأما ماجاء في الأخبار من ذلك فالعالم عليه السلام أعلم بما قال وهذا الذي قال عليه السلام
 أن الصمد هو السيد المصمود إليه هو معنى صحيح موافق لقول الله عز وجل : «ليس
 كمثل شيء» ، و المصمود إليه : المقصود ، في اللغة قال أبو طالب في بعض ما كان يمدح به
 النبي عليه السلام من شعره :

و بالجمرة القصوى اذا صمدوا لها يؤمون رضخاً وأمهال الجنادل
 يعني قصدوا نحوها يرمونها بالجنادل يعني الحصا الصغار التي تسمى بالجمار
 وقال بعض شعراء الجاهلية [شعراً] :

contrary to these words of Allāh, the Exalted, the Great, 'Like Him there is naught' (*ash-Shūrā*, 42:11). Since solidity is an attribute of (material) bodies that are dense and have no hollowness, such as iron, rock and other solid things that have no hollowness in them, High indeed be Allāh exalted above that. With regard to the saying of *al-mushabbihah*, what has come into the traditions (*akhbār*) which seem to be agreeable to them (we cannot accept), the learned (the Imām) is quite aware of what he said. But what the Imām has said here, "Verily, *aṣ-Ṣamad* idiomatically means 'the Lord on Whom every thing depends and to Whom every thing turns (in its needs)'" is the true meaning and is in accordance with the word of Allāh, 'Like Him there is naught'. And etymologically also *aṣ-Ṣamad* means 'aimed at'. Abū Ṭālib (the uncle of the Holy Prophet) in one of his verses of eulogy for the Holy Prophet (peace be upon him and his progeny) said, "I swear by the furthest pebbles (*Jamratu'l-'Aqabah*, at Minnā, Mecca), when they (people) aim at it for pelting stones at its head, '*Ṣamadū lahā*' means 'aim at it to pelt stones at it', by '*janādīl*' that is, the 'small stone'". (It means [that the poet swears by the time] when people [during the pilgrimage] turn to and aim at [the columns] and pelt small stones at them. Those small stones are called '*jūmar*'.)

One of the poets of the pre-Islamic period said, "I cannot imagine

ما كنت أحسب أن يتأظاهراً لله في أكناف مكة يصمد
يعني يقصد ،

وقال ابن الزبرقان : ولارهية الا سيد صمد

وقال شدّ آدين معاوية في حذيفة بن بدر :

علوته بحمام ثم قلت له خذها حذيف فانت السيد الصمد
ومثل هذا كثير والله عزّ وجلّ هو السيّد الصمد الذي جميع الخلق من الجن
والانس إليه يصمدون في الحوائج ، وإليه يلجأون عند الشدائد ، ومنه يرجون الرخاء ،
ودوام النعماء ، ليدفع عنهم الشدائد .

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that in the surroundings of Mecca, there should be a visible House for Allāh at which men aim (*yuṣmadu*)” that is, which is their aim and their goal. And Ibn az-Zibriqān (a poet) has also said, “None is Rahibah except the Lord, to Whom all aim at (*ṣamad*).” And Shaddād ibn Mu’āwiyah (a poet) recited this verse regarding Ḥudhayfah ibn Badr, “I struck his head with my sword saying, ‘O’ Ḥudhayfah take this blow from me since you are the chief and the ‘*ṣamad*’ (at whom all people aim).”

There are many more examples like this. Allāh, the Almighty, the Great, is the Lord and the ‘*ṣamad*’ to Whom all the creatures aim at in their need, whether jinn or men, and they seek His shelter in their adversities, and from Him they hope for abundance, look up to Him for the continuation of the bounties so that their hardship may be dispelled from them.

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﴿ باب الحركة والانتقال ﴾

١/٣٢٥ - عده بن أبي عبدالله ، عن عده بن إسماعيل البرمكي ، عن علي بن عباس الخرازمي ، عن الحسن بن راشد ، عن يعقوب بن جعفر الجعفري ، عن أبي إبراهيم عليه السلام قال : ذكر عنده قوم يزعمون أن الله تبارك وتعالى ينزل إلى السماء الدنيا ، فقال : إن الله لا ينزل ولا يحتاج إلى أن ينزل ، إنما منظره في القرب و البعد سواء ، لم يبعده قريبا ، ولم يقرب منه بعيد ، ولم يحتج إلى شيء ، بل يحتاج إليه وهو ذو الطول لا إله إلا هو العزيز الحكيم ، أما قول الواصفين : إنه ينزل تبارك

325-1. Muḥammad ibn Abi 'Abdillāh (-) Muḥammad ibn Ismā'il al-Barmakī (-) 'Alī ibn 'Abbās al-Kharādhīni (-) al-Ḥasan ibn Rāshid (-) Ya'qūb ibn Ja'far al-Ja'fari (-) Abū Ibrāhīm (Mūsā al-Kāzīm - p.b.u.h.) as saying when it was mentioned before him that a certain group of people imagine that Allāh, the Hallowed, the High, comes down to the lowest firmament. He said:

“Verily, neither does Allāh come down nor does He stand in need of doing so. Since any view, distant or near, is the same to Him. Neither does anything near become distant to Him, nor does anything distant become near to Him. He does not need anything, but all things

وتعالى فانما يقول ذلك من ينسبه إلى نقص أو زيادة ، وكل متحرك محتاج إلى من يحركه أو يتحرك به ، فمن طن بالله الظنون هلك ، فاحذروا في صفاته من أن تتقوا له على حدّ تحدّونه بنقص أو زيادة ، أو تحريك أو تحرك ، أو زوال أو استئزال ، أو نهوض أو وقوع ، فإن الله جلّ وعزّ عن صفة الواصفين ، وتعت الناعتين وتوهم المتوهمين «وتوكل على العزيز الرحيم الذي يراك حين تقوم وتقلبك في الساجدين» .^{٢٦}

٢/٢٢٦ - وعنه . رفعه عن الحسن بن راشد ، عن يعقوب بن جعفر ، عن أبي إبراهيم

(٢٦) - الشعراء ، ٢٦٠/٢١٧-٢١٩

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need Him and He is the Bountiful. None is god except Him, the Almighty, the All-wise. Those who relate that Allāh, the Hallowed, the High descends, are the people who ascribe decrease and increase to Allāh. Every mobile object is always in need of a stimulus by and through which it comes into action (thus to think that Allāh descends is to think Him mobile and in need of a stimulus). Thus, whoever guessed in such a way in respect of Allāh met his doom. So, beware in respect of Allāh's attributes lest you should confine Him within any limits by putting on Him the degrees of decrease and increase or attributing to Him any mobility or stimulating Him into some action, or taking Him to be liable to decay or abdication, or thinking Him to be standing up or sitting down. Verily, Allāh is too far above the attributes given to Him by their authors. He is over and above the qualifications accorded to Him by the qualifiers. He is too far above the thoughts of the thinkers. Have full faith in (Allāh) the Almighty, the Merciful. 'Who sees thee when thou standest and when thou turnest about among those who prostrate (in obeisance unto Allāh).'”
(*ash-Shu'arā*, 26:217-219)

326-2. The previous narrator, that is, Muḥammad ibn Abi 'Abdillāh (*rafa'ahu*) (-) al-Ḥasan ibn Rāshid (-) Ya'qūb ibn Ja'far (-) Abū Ibrāhīm (p.b.u.h.) as saying:

عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ : لَا أَقُولُ : إِنَّهُ قَائِمٌ فَأُزِيلُهُ عَنْ مَكَانِهِ ، وَلَا أَحَدُهُ بِمَكَانٍ يَكُونُ فِيهِ وَلَا أَحَدُهُ أَنْ يَتَحَرَّكَ فِي شَيْءٍ مِنَ الْأَرْكَانِ وَالْجَوَارِحِ ، وَلَا أَحَدُهُ بِلَفْظٍ شَقَّ قَمٍ ، وَلَكِنْ كَمَا قَالَ [اللَّهُ] تَبَارَكَ وَتَعَالَى : « كُنْ فَيَكُونُ »^{٢٧} بِمَشِيئَتِهِ مِنْ غَيْرِ تَرَدُّدٍ فِي نَفْسٍ ، صَمَدًا فَرْدًا ، لَمْ يَحْتَجْ إِلَى شَرِيكَ يَذْكَرُ لَهُ مَلِكُهُ ، وَلَا يَفْتَحُ لَهُ أَبْوَابَ عِلْمِهِ .

٣/٣٢٧ - وعنه ، عن محمد بن أبي عبدالله ، عن محمد بن إسماعيل ، عن داود بن عبدالله عن عمرو بن محمد ، عن عيسى بن يونس قال : قال ابن أبي العوجاء لأبي عبدالله عَلَيْهِ السَّلَامُ فِي بَعْضِ مَآكِنِ يَحَاوِرُهُ : ذَكَرْتَ اللَّهَ فَأَحَلَّتْ عَلَيَّ غَائِبٌ ، فَقَالَ أَبُو عَبْدِ اللَّهِ : وَيَلِكُ كَيْفَ يَكُونُ غَائِبًا مِنْ هُوَ مَعَ خَلْقِهِ شَاهِدًا ، وَإِلَيْهِمْ أَقْرَبُ مِنْ حَبْلِ الْوَرِيدِ ، يَسْمَعُ

(٢٧) - البقرة، ١١٧/٢، آل عمران، ٥٩، ٤٧/٣، الأنعام، ٧٣/٦، النحل، ٤٠/١٦، مريم، ٣٥/١٩، يس، ٨٢/٣٦، المؤمن، ٦٨/٤٠

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“When I say Allāh is ‘Qā’im’, upright and erect, I do not mean that He (Himself) and the place where He stands are two different things; nor do I mean to confine Him to some locations; nor do I put any limit over Him; nor do I mean that Allāh moves into some thing with the support of (any) limb; nor do I mean that He opens His mouth when speaking. But I do mean what Allāh Himself, the Hallowed, the Exalted has said, ‘Be and it becomes’ (2:117; 3:47, 59; 6:73; 16:40; 19:35; 36:82; 40:68), just by His mere intention without any hesitation in His heart. He is ‘Ṣamad’ – the One aimed at and the Unique. He is not in need of any partner to remind Him of His concern, and to open the doors of knowledge for Him.”

327-3. From him (al-Kulayni) (-) Muḥammad ibn Abi ‘Abdillāh (-) Muḥammad ibn Ismā’il (-) Dāwūd ibn ‘Abdillāh (-) ‘Amr ibn Muḥammad (-) ‘Īsā ibn Yūnus as saying:

“Ibn Abi al-‘Awjā’ inquired of Abū ‘Abdillāh (p.b.u.h.) during a conversation with him, ‘You have mentioned Allāh and (in this way) you have made a reference to (some thing) absent and unseen’. Abū

كلامهم ، ويرى أشخاصهم ، ويعلم أسرارهم ؟ فقال ابن أبي العوجاء : أهو في كل مكان أليس إذا كان في السماء كيف يكون في الأرض ؟ وإذا كان في الأرض كيف يكون في السماء ؟ فقال أبو عبد الله عليه السلام : إنما وصفت المخلوق الذي إذا انتقل عن مكان اشتغل به مكان ، وخلا منه مكان ، فلا يدري في المكان الذي صار إليه ما يحدث في المكان الذي كان فيه ، فأما الله العظيم الشأن الملك الديان فلا يخلو منه مكان ، ولا يشتغل به مكان ، ولا يكون إلى مكان أقرب منه إلى مكان .

٤/٣٢٨ - علي بن محمد ، عن سهل بن زياد ، عن محمد بن عيسى قال : كتبت إلى أبي الحسن علي بن محمد عليه السلام : جعلني الله فداك ياسيدي قد روي لنا : أن الله في موضع دون موضع على العرش استوى ، وأنه ينزل كل ليلة في النصف الأخير من الليل

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'Abdillāh (p.b.u.h.) said, 'Fie upon you! How strange? How can He, Who is a witness to His creatures, Who is nearer to them than the jugular vein, Who hears their talking, sees them in their person and knows their secrets, be absent and unseen?' Ibn Abi al-'Awjā' further inquired, 'Is Allāh at every place? When He is in the heavens how can He be on the earth and when He is in the earth how can He be in the heavens?' Abū 'Abdillāh (p.b.u.h.) replied, 'You have kept in your view the attributes of the created which occupy the space to which they are transferred vacating the one they are transferred from, without knowing what happened to the former space. There is no space without Allāh of the highest eminence and Monarch to be obeyed, Whom no space can confine and Who in relation to one place is not nearer than another.' "

328-4 'Alī ibn Muḥammad (-) Sahl ibn Ziyād (-) Muḥammad ibn 'Īsā as saying:

"I had written to Abu'l-Ḥasan 'Alī ibn Muḥammad (p.b.u.h.), 'O' my master, may Allāh make me your ransom, it was narrated to us that: "Allāh is at one place not at the other, establishing Himself upon the throne. Verily, He descends in all the last midnights among the

إلى السماء الدنيا ، وروي : أنه ينزل عشية عرفة ثم يرجع إلى موضعه ، فقال بعض مواليك في ذلك : إذا كان في موضع دون موضع ، فقد يلاقيه الهواء ويتكئف عليه والهواء جسم رقيق يتكئف على كل شيء بقدره ، فكيف يتكئف عليه جل ثناؤه على هذا المثال ؟ فوق عَلَيْهِ السَّلَامُ : علم ذلك عنده ^(٢) وهو المقدر له بما هو أحسن تقديراً واعلم أنه إذا كان في السماء الدنيا فهو كما هو على العرش ، والأشياء كلها له سواء علماً وقدرة وملكاً وإحاطة .

وعنه ، عن محمد بن جعفر الكوفي ، عن محمد بن عيسى مثله .

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nights at the lowest heaven of this world." Further it has also been narrated that He descends in the night of *Arafah* (the night between 9th and 10th *Dhi'l-hijjah* – the last month of the Islamic Calander) and then returns to His place. One of your close followers has commented in this respect, "If Allāh is at some place and not at the other, the air is bound to join and encompass Him, since air consists of fine matter and surrounds all things in proportion to its own mass." According to the above illustration, how can air (with its limitation) encompass Allāh, the Great in His praise?' In reply, the Imām wrote: 'In this respect, Allāh knows better and He is the best assessor of the place He is at. You must know only this that when Allāh is on the lowest heaven He is, at the same time, on the throne. All things are equally known, controlled, owned and encompassed by Allāh.' "

The same narrator (–) Muḥammad ibn Ja'far al-Kūfi (–) Muḥammad ibn 'Isā, the same tradition.

﴿ في قوله تعالى : ما يكون من نجوى ثلاثة الا هو رابعهم ﴾ (٢٨)

٥/٣٢٩ - عنه ، عن عدة من أصحابنا ، عن أحمد بن محمد بن خالد ، عن يعقوب بن يزيد عن ابن أبي عمير ، عن ابن أذينة ، عن أبي عبد الله عليه السلام في قوله تعالى : « ما يكون من نجوى ثلاثة إلا هو رابعهم ولا خمسة إلا هو سادسهم » فقال ، هو واحد واحدي الذات ، بائن من خلقه ، وبذاك وصف نفسه ، وهو « بكل شيء محيط » بالأشرف والا حاطق والقدره « لا يعزب عن مثقال ذرة في السماوات ولا في الأرض ولا أصغر من ذلك ولا أكبر » بالأحاطة

(٢٩) - المجادلة ٧/٥٨

(٢٨) - المجادلة ٧/٥٨

(٣١) - سبأ ٣/٣٤

(٣٠) - فصلت ٥٤/٤١

About the Words of Allāh, the Exalted:

*'Three men conspire not secretly together,
but He is the fourth of them.'*

329-5. From him (al-Kulayni) (-) a group of our associates (-) Ahmad ibn Muhammad ibn Khālid (-) Ya'qūb ibn Yazid (-) Ibn Abi 'Umayr (-) Ibn Udhaynah (-) Abū 'Abdillāh (p.b.u.h.), as saying in respect of the words of Allāh, the Exalted: 'Three men conspire not secretly together, but He is the fourth of them, neither five men, but He is the sixth of them' (*al-Mujādalah*, 58:7).

"Allāh is a Unity in His entity, totally different from His creatures and so has He described Himself, 'And Allāh encompasses all things' (*Fuṣṣilat*, 41:54). Everything is under His full supervision, control and power, 'From Him is not hidden, the weight of (even) an atom in the heavens and nor in the earth, nor is there aught less than this and nor aught greater' (*Saba*, 34:3). Allāh encompasses all things (and nothing can be hidden from Him) with His full supervision and knowledge and not by His entity, since the space (which encompasses

والعلم بالذات لأن الأما كن محدودة تحويها حدود أربعة فاذا كان بالذات لزمها الحواية.

﴿ في قوله : الرحمن على العرش استوى ﴾ (٣٢)

٦/٣٣٠ - علي بن محمد؛ ومحمد بن الحسن، عن سهل بن زياد، عن الحسن بن [موسى] الخشاب عن بعض رجاله، عن أبي عبد الله عليه السلام أنه سئل عن قول الله عز وجل: «الرحمن على العرش استوى» فقال استوى على كل شيء، فليس شيء أقرب إليه من شيء.

٧/٣٣١ - وبهذا الإسناد، عن سهل، عن الحسن بن محبوب، عن محمد بن مارد أن أبا عبد الله عليه السلام سئل عن قول الله عز وجل: «الرحمن على العرش استوى» فقال: استوى من كل شيء، فليس شيء أقرب إليه من شيء.

(٣٢) - طه ٥/٢٠٠

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everything materially) is confined to four boundaries. If Allāh had encompassed all the things by His Own entity, He Himself would have been subject to the limits of the boundaries.”

About His (Allāh's) words:

“The All-compassionate sat Himself upon the Throne”

330-6. ‘Ali ibn Muḥammad and Muḥammad ibn al-Ḥasan (-) Sahl ibn Ziyād (-) al-Ḥasan ibn (Mūsā) al-Khashshāb (-) some of his persons (-) Abū ‘Abdillāh (p.b.u.h.), when he was asked regarding the words of (Allāh), the Almighty, the Great: ‘The All-compassionate sat Himself upon the Throne’, (*Tā Hā*, 20:5). He replied, “Allāh prevails over all things. Hence concerning things nothing is nearer to Him than any other thing.”

331-7. According to the same authorities (-) Sahl (-) al-Ḥasan ibn Maḥbūb (-) Muḥammad ibn Mārid: Abū ‘Abdillāh (p.b.u.h.), was questioned regarding these words of Allāh, the Almighty, the Great, ‘The All-compassionate sat Himself upon the Throne.’ The Imām replied, “Allāh prevails over all things. Hence concerning things nothing is nearer to Him than any other thing.”

٨/٣٣٢ - وعنه ، عن محمد بن يحيى ، عن محمد بن الحسين ، عن صفوان بن يحيى ، عن عبد الرحمن بن الحججاج قال : سألت أبا عبد الله عليه السلام عن قول الله تعالى : « الرحمن على العرش استوى » فقال : استوى في كل شيء ، فليس شيء أقرب إليه من شيء ، لم يبعده منه بعيد ، ولم يقرب منه قريب ، استوى في كل شيء .

٩/٣٣٣ - وعنه ، عن محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن الحسين بن سعيد عن النضر بن سويد ، عن عاصم بن حميد ، عن أبي بصير ، عن أبي عبد الله عليه السلام قال : من زعم أن الله من شيء ، أو في شيء ، أو على شيء ، فقد كفر ، قلت : فسّر لي ؟ قال : أعني بالحواية من الشيء ، له أو بامسك له أو من شيء سبقه .

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332-8. From him (al-Kulayni) (-) Muḥammad ibn Yaḥyā (-) Muḥammad ibn al-Ḥusayn (-) Ṣafwān ibn Yaḥyā (-) ‘Abd ar-Raḥmān ibn al-Ḥajjāj as saying:

“I inquired of Abū ‘Abdillāh (p.b.u.h.) regarding the words of Allāh, the Sublime, ‘The All-compassionate sat Himself upon the Throne.’ The Imām replied, ‘For Allāh everything is equal. Hence nothing is nearer to Him than another; neither is (anything) that may be near near to Him, nor is (anything) that may be far far from Him (because only those things achieve nearness and farness which need places, but Allāh has no place). For Him all the things are equal (in distance).’ ”

333-9. From him (al-Kulayni) (-) Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn ‘Īsā (-) al-Ḥusayn ibn Sa‘īd (-) an-Naḍr ibn Suwayd (-) ‘Āṣim ibn Ḥumayd (-) Abī Baṣīr (-) Abū ‘Abdillāh (p.b.u.h.), as saying:

“Whoever thinks that Allāh is from, in, or on a thing is an infidel.” “I (the narrator) said: ‘Explain it further to me.’ He said, “I mean (the person who thinks that) Allāh is encompassed by something, or is seized by something, or is from something existed before Him is an infidel.’ ”

وفي رواية أخرى : من زعم أن الله من شيء ، فقد جعله محدثاً ، ومن زعم أنه في شيء ، فقد جعله محصوراً ، ومن زعم أنه على شيء ، فقد جعله محمولاً

﴿ في قوله تعالى : وهو الذي في السماء اله وفي الارض اله ﴾ (٣٣)

١٠/٣٣٤ - علي بن إبراهيم ، عن أبيه ، عن ابن أبي عمير ، عن هشام بن الحكم قال : قال أبو شاكر الديباني : إن في القرآن آية هي قولنا ، قلت : ماهي ؟ فقال : « وهو الذي في السماء اله وفي الأرض اله » فلم أدر بما جيبه ، فحججت فخبرت أبا عبد الله عليه السلام فقال : هذا كلام زنديق خبيث ، إذا رجعت إليه فقل له : ما اسمك بالكوفة ؟ فإنه يقول

(٣٣) - الزخرف ، ٨٤/٤٣

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Another tradition says: "Whoever thinks that Allāh is from something, has determined Him as being originated (after non-being). Whoever thinks that Allāh is inside something, has determined Him as being confined. Whoever thinks that Allāh is on something has determined Him as something which can be carried."

About His (Allāh), the Sublime's words

"And it is He Who in heaven is God and in earth is God."

334-10. 'Ali ibn Ibrāhīm (-) his father (-) Ibn Abi 'Umayr (-) Hishām ibn al-Ḥakam as saying:

"Abū Shākīr ad-Dayāṣānī inquired of me, 'There is a verse in the Qur'ān which is our saying, (that there are two gods).' I inquired, 'What is that?' He replied, 'And it is He Who in heaven is God and in earth is God'" (az-Zukhruf, 43:84). 'I (the narrator) did not know what reply to give him. So, I went on pilgrimage and informed Abū 'Abdillāh (p.b.u.h.) about the question. The Imām said, 'These are the words of a wicked atheist (zindīq). When you return ask him, 'What is your name (by which you are called) in Kūfah?' Surely he

فلان فقل له : ما اسمك بالبصرة ؟ فإنه يقول : فلان ، فقل ، كذلك الله ربنا ، في السماء ، إله ، وفي الأرض إله ، وفي البحار إله ، وفي القفار إله ، وفي كل مكان إله . قال : فقدمت فأتيت أبا شاكِر فأخبرته ، فقال : هذه نقلت من الحجاز .

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﴿ باب العرش والكرسى ﴾

١/٣٣٥ - عدة من أصحابنا ، عن أحمد بن محمد البرقي دفعه ، قال : سأل الجاثليق أمير المؤمنين عليه السلام فقال : أخبرني عن الله عز وجل يحمل العرش أم العرش يحمله ؟

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will reply by such and such name. Then ask him, 'What is your name (by which you are called) in Baṣrah?' Surely he will reply by such and such (the same) name. Then you tell him, 'Such is our Lord, Allāh, Who in heavens is God, in earth is God, in seas is God, in deserts is God. Thus, He is God at every place.' "

The narrator says, "I returned to Kūfah and went to Abū Shākir and gave him the reply. Hearing it he remarked, 'These words have been imported from Ḥijāz.' "

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CHAPTER ON

THE THRONE AND THE CHAIR

335-11. A group of our associates (-) Aḥmad ibn Muḥammad al-Barqī (*rafa'ahu*) as saying:

"al-Jāthaliq (Catholicos, primate of the Armenian Church) inquired from Amir al-mu'minin ('Ali, p.b.u.h.), 'Inform me whether

فقال أمير المؤمنين عليه السلام: الله عز وجل حامل العرش والسموات والأرض وما فيها وما بينهما وذلك قول الله عز وجل: « إن الله يمسك السماوات والأرض أن تزولا ولئن زالتا إن أمسكهما من أحد من بعده إنه كان حليماً غفوراً^{٣٤} »، قال: فأخبرني عن قوله: « ويحمل عرش ربك فوقهم يومئذ ثمانية^{٣٥} » فكيف قال ذلك؟ وقلت: إنه يحمل العرش و السماوات و الأرض؟ فقال أمير المؤمنين عليه السلام: إن العرش خلقه الله تعالى من أنوار أربعة: نور أحمر، منه احمرت الحمرة و نور أخضر منه اخضرت الخضرة و نور أصفر منه اصفرت الصفرة و نور أبيض منه [ابيض] البياض وهو العلم الذي حمّله الله الحملة وذلك نور من عظمته، فعظمته و نوره أبصر قلوب

(٣٥) - الحاقة، ١٧/٦٩

(٣٤) - فاطر، ٤١/٣٥

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Allāh, the Almighty, to Whom belongs Might and Majesty, lifts the Throne, or the Throne lifts Him?' Amir al-mu'minin replied, 'It is Allāh, to Whom belongs Might and Majesty, Who lifts the Throne, the heavens, the earth and all that is in and between them. And that is what Allāh, to Whom belongs Might and Majesty, Himself says, 'Verily, Allāh holds the heavens and the earth, lest they remove; did they remove, none would hold them after Him. Surely He is All-clement, All-forgiving' (*Fāṭir*, 35:41). Then he (al-Jāthaliq) said, 'Inform me about His (Allāh's) words, 'And upon that day eight shall carry above them the Throne of thy Lord' (*al-Ḥāqqah*, 69:17). How has Allāh said so when you have said that Allāh lifts the Throne, the heavens and the earth?' Amir al-mu'minin replied, 'Verily the Throne has been created by Allāh, the Sublime, out of four categories of light: There is the red light from which the red colour has derived its redness. There is the green light from which the green colour has derived its greenness. There is the yellow light from which the yellow colour has derived its yellowness and there is the white light from which the white colour has derived its whiteness. It (the Throne or the white light) is the knowledge which has been imparted by Allāh to those who bear it. And

المؤمنين ، وبعظمته ونوره عاداه الجاهلون ، وبعظمته ونوره ابتغى من في السماوات والأرض من جميع خلائقه إليه الوسيلة ، بالأعمال المختلفة والأديان المشتبهة ، فكل محمول يحمله الله بنوره وعظمته وقدرته لا يستطيع لنفسه ضراً ولا نفعاً ولا موتاً ولا حياة ولا نشوراً ، فكل شيء محمول والله تبارك وتعالى الممسك لهما أن تزولا والمحيط بهما من شيء . وهو حياة كل شيء ، ونور كل شيء . « سبحانه و تعالى عما يقولون علواً كبيراً »^{٣٦}

قال له : فأخبرني عن الله عز وجل أين هو ؟ فقال أمير المؤمنين عليه السلام : هو هنا وهناك فوق وتحت ومحيط بنا ومعنا وهو قوله : « ما يكون من نجوى ثلاثة

(٣٦) - الاسراء ٤٣/١٧٠

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this (knowledge) is the light from and out of His Majesty. Thus, through His Majesty and Light, Allāh made the hearts of the believers realize Him. And because of Allāh's Majesty and Light, the ignorant turned hostile to Him. And also because of His Majesty and Light, all the creatures, whether in the heavens or on the earth, seek the means for an approach to Him (Allāh), through various acts (of obedience) and through religions that they are allied to. Thus, everything that has been lifted, Allāh lifts it through His Light, His Majesty and His Power. These things have no power to hurt or profit themselves, nor power of death or life, or rising up. Hence everything is lifted (by Him). Allāh, the Almighty, the Exalted, is He Who holds the heavens and the earth lest they remove, and it is He Who encompasses them and everything, and it is He Who is the life and the Light of everything. 'Glory be to Him! high indeed be He exalted above what they say.' (*al-Isrā'*, 17:43)

"He (*al-Jāthaliq*) asked him: 'Tell me where is Allāh, the Almighty, the Great?' Amir al-mu'minin replied, 'He (Allāh) is here, there, above, beneath, around and with us. This is what He (Allāh Himself) says: 'Three men conspire not secretly together, but He is the fourth of them, neither five men, but He is the sixth of them, neither fewer than that, neither more, but He is with them, wherever

إلا هو رابعهم ولا خمسة إلا هو سادسهم ولا أدنى من ذلك ولا أكثر إلا هو معهم أينما كانوا^{٣٧}، فالكرسي^{٣٨} محيط بالسموات والأرض وما بينهما وما تحت الثرى، وإن تجهر بالقول فإنه يعلم السر وأخفى^{٣٩}، وذلك قوله تعالى: «وسع كرسيه السموات والأرض ولا يؤوده حفظهما وهو العلي العظيم^{٤٠}»، فالذين يحملون العرش هم العلماء الذين حملهم الله علمه وليس يخرج عن هذه الأربعة شيء خلق الله في ملكوته الذي أراه الله أصفياه وأراه خليله ﷺ فقال: «وكذلك نرى إبراهيم ملكوت السموات والأرض وليكون من الموقنين^{٤١}»، وكيف يحمل حملة العرش الله وبحياته حييت قلوبهم وبنوره اهدوا إلى معرفته؟! .

(٣٨) - طه، ٢٠/٧

(٣٧) - المجادلة، ٥٨/٧

(٤٠) - الأنعام، ٦٠/٧٥

(٣٩) - البقرة، ٢٠/٢٥٥

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they may be' (*al-Mujādalah*, 58:7). Thus the Throne (the comprehensive seat of His authority and knowledge) encompasses all the heavens and the earth and whatever is in between them two, and what is beneath the lowest of the low, below the earth. 'And be thou loud in thy speech, yet surely He knows the secret and that yet more hidden' (*Ṭā Hā*, 20:7). This is what these words of Allāh, the Sublime mean: 'His chair comprises the heavens and the earth; the preserving of them tires Him not; He is the All-high, the All-glorious' (*al-Baqarah*, 2:255). Those who bear the Throne of Supreme Authority are the learned scholars upon whom Allāh has bestowed His knowledge. Out of these four things (the Throne, the Chair, the Heavens and the Earth) there is nothing of that which Allāh has created in His Kingdom, (the Kingdom) which He has shown to His chosen ones and which He showed to His friend (Ibrāhīm) as He says: 'So We showed Ibrāhīm the Kingdom of the heavens and earth, that he might be of those having sure faith' (*al-An'ām*, 6:75). How can the bearers of the Throne bear Allāh (Himself) while their hearts are alive through the life (be-

٢/٣٣٦ - أحمد بن إدريس ، عن محمد بن عبد الجبار ، عن صفوان بن يحيى قال : سألتني أبو قرّة المحدث أن أدخله على أبي الحسن الرضا عليه السلام فاستأذنته فأذن لي ، فدخل فسأله عن الحلال والحرام ثم قال له : أفتقر أن الله محمول ؟ فقال أبو الحسن عليه السلام : كل محمول مفعول به مضاف إلى غيره محتاج ، والمحمول اسم نقص في اللفظ والحامل فاعل وهو في اللفظ مدحة وكذلك قول القائل : فوق وتحت وأعلى وأسفل وقد قال الله : « والله الأسماء الحسنى فادعوه بها »^{٤١} ولم يقل في كتبه : إنه المحمول بل قال : إنه الحامل في البر والبحر والممسك السماوات والأرض أن تزولا والمحمول ماسوى الله

(٤١) - الأعراف ، ٧٠ / ١٨٠

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stowed by) Allāh and through divine light they are guided to know Him? ”

336-2. Aḥmad ibn Idris (-) Muḥammad ibn ‘Abd al-Jabbār (-) Ṣafwān ibn Yaḥyā as saying:

“Abū Qurrah the scholar of tradition asked me to present him to Abu’l-Ḥasan ar-Riḍā (p.b.u.h.). I sought the Imām’s permission and it was granted to me. Abū Qurrah went in to the Imām and inquired about the lawful and unlawful. Then, he said to him (the Imām), ‘Do you admit that Allāh is (in a state of) being carried?’ Abu’l-Ḥasan (p.b.u.h.) replied, ‘Everything carried is (passive) i.e., acted upon by someone else, and is in need (of others). The word ‘carried’ in itself connotes deficiency and need. On the other hand the carrier is (active) i.e., the one who acts. The word carrier signifies analogy within itself, just as the words above, below, the very high and very low are generally used by speakers. Allāh has also said, ‘And to Allāh (alone) belongs (all) the most beautiful names, so call Him by them’ (*al-A‘rāf*, 7:180). And He has never said in His Book that He has been carried. Rather He has said that He carries on land and sea (as Allāh says: ‘We have honoured the children of Adam and carried them on land and sea’ [*al-Isrā’*, 17:70]). ‘And it is He Who holds the heavens and earth

ولم يسمع أحد آمن بالله وعظمته قطّ قال في دعائه : يا محمول ؛ قال أبوقرّة ، فإنه قال : « ويحمل عرش ربك فوقهم يومئذ ثمانية »^{٤٢} وقال : « الذين يحملون العرش »^{٤٣} فقال أبو الحسن عليه السلام : العرش ليس هو الله والعرش اسم علم وقدرة، وعرش فيه كل شيء، ثم أضاف الحمل إلى غيره: خلق من خلقه ، لأنه استعبد خلقه بحمل عرشه وهم حملة علمه وخلقاً يسبحون حول عرشه وهم يعملون بعلمه و ملائكة يكتبون أعمال عباده ؟ واستعبد أهل الأرض بالطواف حول بيته والله على العرش استوى كما قال

(٤٣) - غافر، ٧/٤٠

(٤٢) - الحاقة، ١٧/٦٩

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lest they remove' (*Fāṭir*, 35:41). And everything which is carried is always apart from Allāh. It has never been heard that anyone who believes in Allāh and His Majesty called Him (Allāh) 'O' the carried.' Abū Qurrah inquired: 'Allāh (Himself) said: "(And the angels shall stand upon its borders), and upon that day eight shall carry above them the Throne of thy Lord" [*al-Hāqqah*, 69:17]). And regarding the verse 'Those who bear the Throne (and those round about it, proclaim the praise of their Lord, and believe in Him, and they ask forgiveness for those who believe: 'Our Lord, You embrace every thing in mercy and knowledge; therefore forgive those who have repented, and follow your way, and guard them against the chastisement of Hell. Our Lord, and admit them to Gardens of Eden that You have promised them and those who were righteous of their fathers, and their wives, and their seed; surely You are the All-mighty, the All-wise . . .' - *al-Mu'min*, 40:7-9).' The Imām replied, 'The Throne by itself is not Allāh. The Throne is the name (having two meanings, one) of His knowledge and (the other of His) Might, which includes each and every thing with it. Further, Allāh has attributed the bearing (of the Throne) to some among His creatures who are other than He Himself. Since through the bearing of the Throne Allāh has made His creatures worship Him. The bearers of the Throne are those who are the bearers of His knowledge and those creatures who glorify Him

والعرش ومن يحمله ومن حول العرش والله الحامل لهم ، الحافظ لهم ، الممسك القائم على كل نفس وفوق كل شيء، وعلى كل شيء، ولا يقال : محمول ولا أسفل، قولاً مفرداً لا يوصل بشيء. فيفسد اللفظ والمعنى ؛ قال أبو قرة : فتكذب بالرواية التي جاءت أن الله إذا غضب إنما يعرف غضبه أن الملائكة الذين يحملون العرش يجدون ثقله على كواهلهم، فيخرون سجداً ، فإذا ذهب الغضب خفَّ ورجعوا إلى مواضعهم؟ فقال أبو الحسن عليه السلام : أخبرني عن الله تبارك وتعالى من ذل عن إبليس إلى يومك هذا هو غضبان عليه ، فمتى رضي؟ وهو في صفتك لم يزل غضبان عليه وعلى أوليائه وعلى أتباعه كيف تجترى. أن تصف ربك بالتغيير من حال إلى حال وأنه يجري عليه ما يجري

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around His Throne (that is, the second meaning). They act according to their knowledge. They include the angels who record the doings of mankind. Allāh has made the inhabitants of the earth worship Him by their circumambulating His House (the Ka'abah). And Allāh sat Himself upon the Throne as He Himself said, (*Tā Hā*, 20:5). Allāh holds and protects the Throne, its bearers and all that is around His Throne. Allāh is the One Who holds them and sustains them and every sentient being. He is over and above all things, and fully prevails over them. He cannot be regarded as carried or underneath anything. These words are quite improper, having no (logical) basis. Such words are wicked both in their letter and their spirit.'

“At this Abū Qurrah said, ‘Do you falsify the tradition narrated (to us) which says, “Verily when Allāh becomes angry His wrath is known through (the increased) weight (which the angels feel) on their shoulders while carrying the Throne. (At that moment) the angels forthwith lie in prostration. When (Allāh’s) wrath subsides, the weight of the Throne lightens, and the angels return to their former position.”’ Hearing this Abu’l-Hasan (p.b.u.h.) said, ‘Tell me, whether Allāh, be blessed the Sublime, has or has not been wrathful ever since He cursed Iblis (Satan), and (tell me) when He became pleased with Iblis. (No doubt) Allāh has ever since been wrathful over Iblis, his

على المخلوقين؟ سبحانه وتعالى، لم يزل مع الزائلين ولم يتغير مع المتغيرين ولم يتبدل مع المتبدلين، ومن دونه في يده وتديره، وكلهم إليه محتاج وهو غني عن سواه.

٣/٣٣٧- محمد بن إسماعيل، عن الفضل بن شاذان، عن حماد بن عيسى، عن ربيّ ابن عبدالله، عن الفضيل بن يسار قال: سألت أبا عبدالله عليه السلام عن قول الله جل وعز: «وسع كرسيه السماوات والأرض» فقال: «يا فضيل كل شيء في الكرسي، السماوات والأرض وكل شيء في الكرسي»

٤/٣٣٨- محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن الحجاج، عن ثعلبة [بن ميمون]

(٤٤) - البقرة ٢٥٥/٢

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friends and followers. Therefore, the angels, who carry the Throne, must be lying in prostration till now! Further, how do you dare to associate with Allāh the attribute of changing from mood to mood and state to state. And how do you dare to apply to Him (the Creator) what is applicable to the created while Allāh is glorified and far too above this? Allāh has never perished along with the things which perished. And He never changes along with changes, and never alters along with things that alter. Everything besides He Himself is fully in His hold and at His disposal. All are in need of Him but He (Allāh), besides Himself, is in need of nothing at all.”

337-3. Muḥammad ibn Ismā'il (-) al-Faḍl ibn Shādhān (-) Ḥammād ibn 'Īsā (-) Rib'i ibn 'Abdillāh (-) al-Fuḍayl ibn Yasār as saying:

“I inquired of Abū 'Abdillāh (p.b.u.h.), regarding the verse of (Allāh) the Almighty, the Great, 'His Chair comprises the heavens and earth' (*al-Baqarah*, 2:255). The Imām replied, 'O' Fuḍayl, all things, the heavens and the earth, all are within the Chair.' ”

338-4. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) al-Hajjāl (-) Tha'labah (ibn Maymūn) (-) Zurārah ibn

عن زرارة بن أعين قال : سألت أبا عبد الله عليه السلام عن قول الله جل وعز : « وسع كرسیه السماوات والأرض » السماوات والأرض وسع الكرسي أم الكرسي وسع السماوات والأرض ؟ فقال : بل الكرسي وسع السماوات والأرض والعرش ، وكل شيء وسع الكرسي

٥/٣٣٩ - محمد بن يحيى ، عن أحمد بن محمد ، عن الحسين بن سعيد ، عن فضالة بن أيوب ، عن عبد الله بن بكير ، عن زرارة بن أعين قال : سألت أبا عبد الله عليه السلام عن قول الله عز وجل : « وسع كرسیه السماوات والأرض » السماوات والأرض وسع الكرسي أو الكرسي وسع السماوات والأرض ؟ فقال : إن كل شيء في الكرسي .
٦/٣٤٠ - محمد [بن يحيى] ، عن أحمد بن محمد بن عيسى ، عن أحمد بن محمد بن أبي نصر عن محمد بن الفضيل ، عن أبي حمزة ، عن أبي عبد الله عليه السلام قال : حملة العرش

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A'yan as saying:

“I inquired of Abū ‘Abdillāh (p.b.u.h.), regarding the words of Allāh, the Almighty the Great, ‘His Chair comprises the heavens and earth’; ‘Do the heavens and the earth include the Chair, or does the Chair include the heavens and the earth?’ The Imām said: ‘It is the Chair which comprises the heavens, the earth and the Throne. The Chair (also) includes every (other) thing.’”

339-5. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) al-Ḥusayn ibn Sa‘īd (-) Faḍālah ibn Ayyūb (-) ‘Abdillāh ibn Bukayr (-) Zurārah ibn A‘yan as saying:

“I inquired of Abū ‘Abdillāh (p.b.u.h.), regarding the words of Allāh, the Almighty the Great, ‘His Chair comprises the heavens and earth.’ ‘Do the heavens and earth include the Chair or does the Chair include the heavens and the earth?’ The Imām replied, ‘Verily, all things are within the Chair.’”

340-6. Muḥammad (ibn Yaḥyā) (-) Aḥmad ibn Muḥammad ibn ‘Īsā (-) Aḥmad ibn Muḥammad ibn Abi Naṣr (-) Muḥammad ibn al-Fuḍayl (-) Abi Ḥamzah (-) Abū ‘Abdillāh (p.b.u.h.) as saying:

والعرش: العلم – ثمانية – أربعة منا وأربعة ممن شاء الله

٧/٣٤١ – محمد بن الحسن ، عن سهل بن زياد ، عن ابن محبوب ، عن عبد الرحمن بن كثير عن داود الرقي قال : سألت أبا عبد الله عليه السلام عن قول الله عز وجل : « وكان عرشه على علي الماء »^{٤٥} ، فقال ما يقولون؟ قلت: يقولون: إن العرش كان على الماء والرب فوقه، فقال: كذبوا ، من زعم هذا فقد صير الله محمولاً و وصفه بصفة المخلوق ولزمه أن الشيء الذي يحمله أقوى منه ، قلت: بين لي جعلت فداك؟ فقال: إن الله حمل دينه و علمه الماء قبل أن يكون أرض أو سماء أو جن أو إنس أو شمس أو قمر ، فلما أراد الله أن يخلق الخلق نثرهم بين يديه فقال لهم : من ربكم؟ فأول من نطق: رسول الله صلى الله عليه وآله وأمير

(٤٥) – هود، ٧/١١٠

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“The bearers of the Throne – the Throne is knowledge – are eight. Four are from amongst us (the progeny of the Prophet), and the other four are from amongst those whom Allāh wished.”

341–7. Muḥammad ibn al-Ḥasan (–) Sahl ibn Ziyād (–) Ibn Maḥbūb (–) ‘Abd ar-Raḥmān ibn Kathīr (–) Dāwūd ar-Riqqī as saying:

“I inquired of Abū ‘Abdillāh (p.b.u.h.), regarding the following words of Allāh, the Almighty, the Great, ‘And His Throne was upon the water’ (*Hūd*, 11:7). The Imām inquired, ‘What do the people say about it?’ I replied, ‘People say that the Throne was on the water and Allāh was on the Throne.’ The Imām said, ‘They are liars. He who thinks so has made Allāh (transportable), someone carried, and (in this way) has ascribed to Him the attributes of the created. Further, this proves as a necessity that what bears and lifts Allāh must be stronger than Allāh Himself.’ I requested the Imām, ‘May I be made your ransom! Kindly enlighten me on this point.’ The Imām said, ‘Verily, Allāh, prior to creating the heavens, the earth, the jinn, the mankind, the sun, and the moon put His religion and knowledge on the water. When Allāh intended to create the creatures, He spread them all before Him and questioned them, ‘Who is your Lord?’ The first and fore-

المؤمنين عليهم السلام والأئمة صلوات الله عليهم فقالوا : أنت ربنا ، فحملهم العلم والدين ، ثم قال للملائكة : هؤلاء حملة ديني وعلمي وأمنائي في خلقي وهم المسؤولون ، ثم قال لبني آدم : أقرّوا لله بالربوبية ولهؤلاء النفر بالولاية والطاعة ، فقالوا : نعم ربنا أقررنا ، فقال الله للملائكة : اشهدوا . فقالت الملائكة شهدنا على أن لا يقولوا غداً : «إننا كنا عن هذا غافلين» أو يقولوا « إنما أشرك آباؤنا من قبل وكنا ذرية من بعدهم أفتهلكنا بما فعل المبطلون» ياداد ^{٤٦} ولايتنا مؤكدة عليهم في الميثاق .

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(٤٦) - الاعراف ، ٧٠ ، ١٧٢ ، ١٧٣

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most who replied (to this question) were the Messenger of Allāh, Amir al-mu'minin and the Imāms (p.b.u.t.). They said, "You are our Lord". At this, Allāh made them bear His knowledge and religion and addressed the angels, "These are the bearers of My religion and My knowledge, and are My custodians over My creatures, and these are the people who will be called upon to give account." Then Allāh addressed the sons of Adam (mankind): "Acknowledge the Lordship of Allāh and the rulership of these people and their obedience." Mankind replied, "Yes our Lord, We do acknowledge." Then Allāh addressed the angels, "Be witness (to them)." At this the angels affirmed saying: "We are witnesses to them, so that they may not deny tomorrow and say: 'As for us, we were heedless of this' (*al-A'rāf*, 7:172). Or they may say: "Our fathers were idolaters aforetime, and we are seed after them. What, will you then destroy us for the deeds of the vain-doers" (*al-A'rāf*, 7:173).

"O' Dāwūd (the interrogator), Our rule is highly stressed to them in the pledge."

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﴿باب الروح﴾

١/٣٤٢ - عدّة من أصحابنا ، عن أحمد بن محمد بن عيسى ، عن ابن أبي عمير ، عن ابن أذينة ، عن الأ حول قال: سألت أبا عبد الله عليه السلام عن الروح التي في آدم عليه السلام ، قوله: «فإذا سوّيته ونفخت فيه من روحي»^{٤٧}؟ قال: هذه روح مخلوقة والروح التي في عيسى مخلوقة .

٢/٣٤٣ - عدّة من أصحابنا ، عن أحمد بن محمد بن عيسى ، عن الحجال ، عن ثعلبة ، عن

(٤٧) - الحجر، ١٥/٢٩

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342-1. A group of our associates (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) Ibn Abi 'Umayr (-) Ibn Uzaynah (-) al-Aḥwal as saying:

"I inquired of Abū 'Abdillāh (p.b.u.h.) regarding the Spirit (which was breathed) into Adam (p.b.u.h.) as are the words of Allāh, '(And when your Lord said to the angels; See, I am creating a mortal of a clay of mud moulded.) When I have shaped him and breathed My spirit in him (fall you down, bowing before him - *al-Ḥijr*, 15:28-29).' The Imām said, 'This spirit is a creation of Allāh and the spirit breathed into 'Īsā (Jesus - p.b.u.h.), was also a creation (of Allāh).

343-2. A group of our associates (-) Aḥmad ibn Muḥammad

حمران قال : سألت أبا عبد الله عليه السلام عن قول الله عزَّ وجلَّ : « وروح منه » ^{٤٨} قال : هي روح الله مخلوقة خلقها الله في آدم وعيسى .

٣/٣٤٤ - محمد بن يحيى ، عن أحمد بن محمد ، عن محمد بن خالد ، عن القاسم بن عروة ، عن عبد الحميد الطائي ، عن محمد بن مسلم قال : سألت أبا عبد الله عليه السلام عن قول الله عزَّ وجلَّ : « ونفخت فيه من روحي » ^{٤٧} كيف هذا النفخ ؟ فقال : إنَّ الرُّوحَ متحرك كالريح و إنما سمي روحاً لأنه اشتقَّ اسمه من الريح و إنما أخرجته عن لفظة الريح ، لأنَّ الأرواح مجانسة الريح و إنما أضافه إلى نفسه لأنه اصطفاه على سائر الأرواح ، كما قال

(٤٨) - النساء ، ٤٠ / ١٧١

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ibn 'Īsā (-) al-Hajjāl (-) Tha'labah (-) Ḥumrān as saying:

"I inquired of Abū 'Abdillāh (p.b.u.h.), regarding these words of Allāh, to Whom belongs Might and Majesty: '(O) People of the Book, go not beyond the bounds in your religion, and say not as to Allāh but the truth. Verily, al-Masīḥ [the Messiah], 'Īsā ibn Maryam [Jesus, son of Mary], was only the Messenger of Allāh, and His Word that He committed to Maryam), and a Spirit from Him. (So believe in Allāh and His Messengers, and say not; 'Three'. Refrain; better is it for you. Surely, Allāh is only One god. Glory be to Him - that He should have a son! To Him belongs all that is in the heavens and in the earth - *an-Nisā'*, 4:171). The Imām said, the spirit referred to is the created Spirit of Allāh which He created in Adam and 'Īsā."

344-3. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Muḥammad ibn Khālid (-) al-Qāsim ibn 'Urwah (-) 'Abd' al-Ḥamid at-Ta'i (-) Muḥammad ibn Muslim as saying:

"I inquired of Abū 'Abdillāh (p.b.u.h.) regarding these words of Allāh, to Whom belongs Might and Majesty, 'And breathed My Spirit in him' (*al-Hijr*, 15:29). 'How did the breathing of the spirit take place?' The Imām replied, 'Verily, the spirit is mobile as the air is. The spirit has been named 'rūḥ' because the word 'rūḥ' has been derived from (the word) 'rīḥ' meaning air. Hence the word 'rūḥ' is a derivated

لبيت من البيوت : بيتي، ولرسول من الرسل : خليلي، وأشباه ذلك وكل ذلك مخلوق مصنوعٌ محدثٌ مربوبٌ مدبّرٌ .

٤/٣٤٥ - عدةٌ من أصحابنا ، عن أحمد بن محمد بن خالد ، عن أبيه ، عن عبد الله بن بجر ، عن أبي أيوب الخزاز ، عن محمد بن مسلم قال : سألت أبا جعفر عليه السلام عما يروون أن الله خلق آدم على صورته ، فقال هي : صورة ، محدثةٌ ، مخلوقةٌ واصطفاه الله واختارها على سائر الصور المختلفة ، فأضافها إلى نفسه ، كما أضاف الكعبة إلى نفسه ، والروح إلى نفسه ، فقال : « بيتي » ، ^{٤٩} « ونفخت فيه من روحي » .

(٥٠) - الحجر ، ١٥/٢٩

(٤٩) - الحج ، ٢٢/٢٦

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of the word 'rīh' which means air – for the reason that the spirits are of the same kind as air. Verily, Allāh has ascribed the Spirit to Himself since He has selected the Spirit (breathed into Adam and Jesus), out of all other spirits. As out of all other houses Allāh has said of one house 'Ka'bah', "My House"; and as out of all prophets, He has said of one "My friend" (Abraham), and so on and so forth. And all these (spirits) are the creations created and made later on. They are all brought up and managed (by Allāh)."

345-4. A group of our associates (-) Aḥmad ibn Muḥammad ibn Khālid (-) his father (-) 'Abdullāh ibn Baḥr (-) Abū Ayyūb al-Khazzāz (-) Muḥammad ibn Muslim as saying:

"I inquired of Abū Ja'far (p.b.u.h.) regarding what they (the common people) narrated that: 'Allāh has created Adam in His Own image.' The Imām replied, 'It was the image invented and created afterwards and Allāh had picked, owned and adopted it out of all various images. And then associated it (the image) with Himself, in the same way as He has associated the Ka'bah and 'the spirit' with Himself.' Allāh has said: '(And do you purify) My House (for those that shall go about it and those that stand, for those that bow and prostrate themselves – *al-Ḥajj*, 22:26)', and 'the spirit' as 'And breathed My Spirit in him.' (*al-Ḥijr*, 15:29)"

﴿باب جوامع التوحيد﴾

١/٣٤٦ - محمد بن أبي عبدالله و محمد بن يحيى جميعاً رفعاه إلى أبي عبدالله عليه السلام أن أمير المؤمنين عليه السلام استنهض الناس في حرب معاوية في المرة الثانية ، فلم أحشد الناس قام خطيباً ، فقال:

الحمد لله الواحد الأحد الصمد المتفرّد الذي لا من شيء ، ولا من شيء ، خلق ما كان ، قدرة بان بهامن الأشياء ، وبانت الأشياء ، منه ، فليست له صفة تتال ولا حدٌ تضرب له فيه الأمثال ، كلٌّ دون صفاته تحبير اللغات فضلٌ هناك تصاريف الصفات و حار

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346-1. Muḥammad ibn Abi 'Abdillāh and Muḥammad ibn Yaḥyā, all (*rafa'ahu*) Abū 'Abdillāh (p.b.u.h.) as saying:

“Verily, when Amīr al-mu'minīn (p.b.u.h.) roused the people to the war with Mu'āwiyah for the second time (after the arbitration) and the people collected around him, he stood and addressed them thus: 'All praise be to Allāh, the One, sought by all, the Unique and the One Who is neither created out of anything pre-existing, Who has neither created anything out of that which existed before. But by the Might manifest in everything, and (in this way) all things (came into existence), because of Him. He has no attribute which can be compre-

في ملكوته عميقات مذاهب التفكير، وانقطع دون الرؤسوخ في علمه جوامع التفسير
 وحال دون غيبه المكنون حجب من الغيوب ، تاهت في أدنى أذانيها طامحات العقول
 في لطيفات الأمور .

فتبارك الله الذي لا يبلغه بعد الهمم ولا يناله غوص الفطن وتعالى الذي ليس له
 وقت معدود ولا أجل ممدود ولا نعت محدود، سبحان الذي ليس له أول مبتدا ولا غاية
 منتهى ولا آخر يفنى ، سبحانه هو كما وصف نفسه والواصفون لا يبلغون نعته ، وحد
 الأشياء كلها عند خلقه ، إبانة لها من شبهه و إبانة له من شبهها ، ام يحلل فيها فيقال :
 هو فيها كائنٌ ولم ينأ عنها فيقال : هو منها بائنٌ ولم يخل منها فيقال له : أين ، لكنّه

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hended, nor has He any limit which can be exemplified. In linguistic embellishment, the tongue is a cripple in describing His attributes. And circumlocution in respect of His attributes leads to a blind alley. The sharpest intellects are blunted (in comprehending) His kingdom. All comprehensive explanation is rendered ineffective in delving deep into His kingdom. Unknown curtains intervene in understanding the lowest level of His hidden knowledge. The keenest insights are totally lost even in comprehending the most superficial layer of His subtleties. Thus, hallowed be Allāh Who can neither be touched by the most adventurous nor intuitively can be reached by the deepest insight. Exalted be He for Whom there is no measure of time, no extent of length, and no limit to description. Purified be He Whose beginning has no beginning nor His end any end, nor is there any annihilation after Him. Glorified be He. He is as He has described Himself and the describers cannot reach His descriptions. He delineated the boundaries of all things at the time of their creations and completely banned the possibility of His resembling things or thing resembling Him. Never has He been comprised within things which could describe Him by His being contained into them, nor has He been apart from things which could describe Him by His being separated from them, nor has He been lost from things which could raise the question of His whereabouts. Rather, He, the Glorified,

سبحانه أحاط بهاعلمه وأتقنها صنعها وأحصاها حفظه ، لم يعزب عنه خفيات غيوب الهواء
 ولاغوامض مكنون ظلم الدجى ولا مافي السماوات العلى إلى الأرضين السفلى ، لكل
 شي، منها حافظ و رقيب و كل شي، منها بشي، محيط ، والمحيط بما أحاط منها .
 الواحد إلا حد الصمد الذي لا يغيره صروف الأزمان ولا يتكادّه (٢) صنع شي، كان،
 إنما قال لما شاء : كن فكان ؛ ابدع ما خلقه بلا مثال سبق ولا تعب ولا نصب و كل شائع شي،
 فمن شي، صنع والله لا من شي، صنع ما خلق و كل عالم فمن بعد جهل تعلم والله لم يجهل ولم
 يتعلم أحاط بالأشياء علماً قبل كونها، فلم يزد بكونها علماً، علمه بها قبل أن يكونها كعلمه
 بعد تكوينها ، لم يكونها لتشديد سلطان ولا خوف من زوال ولا نقصان ولا استعانة على

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has encompassed the things by His knowledge, stenghtened their build and numbered them in His memory. Even things behind the hidden curtains of the atmosphere, the deep slumber which occurs in the hidden darkness, and whatever there is in the high heavens and the low earth are not hidden from Him. For each one of them there is a custodian and a keeper and all things are surrounded by other things and He (Allāh) encompasses all things which surround them.

'The One, the Unique, the Besought Whom the passage of time does not change, nor the construction of anything tire. Whatever He willed, He said, "Be" and it was. He started creating whatever He created without there being any precedent for it, and without any fatigue and planning. All the makers of things made those things out of something but Allāh made His creation out of nothing. Every scholar acquired knowledge after being ignorant while Allāh was never ignorant and never acquired knowledge. He encompassed all things by His knowledge before their creation. Thus, there was no addition in His knowledge because of their coming into existence. His knowledge about them, before their coming into existence, is the same as His knowledge after their existence. He never made things to strengthen His control, nor out of fear of its decay or of its loss, nor to make it helpful against His adversary, nor (to square up the

ضدّ مناو ، ولاند مكائر ، ولاشريك مكابر ، لكن خلائق مريوبون وعباد داخرون
فسبحان الذي لا يؤوده خلق ما ابتدأ ولا تدبير ما برأ ، ولا من عجز ولا من فترة
بما خلق اكنفى ، علم ما خلق وخلق ما علم ، لا بالتفكير في علم حادث أصاب ما خلق ، ولا
شبهة دخلت عليه فيما لم يخلق ، لكن قضاء مبرم وعلم محكم وأمر متقن ، توحد بالربوبية
وخص نفسه بالوحدانية واستخلص بالمجد والثناء وتفرّد بالتوحيد والمجد والثناء
وتوحد بالتحميد وتمجّد بالتمجيد وعلا عن اتخاذ الأبناء وتطهر وتقدس عن ملامسة
النساء وعزّ وجلّ عن مجاورة الشركاء ، فليس له فيما خلق ضدّ ولاله فيما ملك ندّ
ولم يشركه في ملكه أحد ، الواحد الأحد الصمد المبيد للأبد والوارث للأمد ، الذي

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account with a) progressive equal, nor (to equalize with a) dominating partner. Since all of creation is nurtured (by Him) and all are humiliated slaves before Him.

“ ‘Glorified be He Who never feels weary in the creation of what He created, nor in upbringing whatever He has created (afterwards), nor did He end creating more than what He has already created because of His inability or slackness. He knew what He created and created what He knew. Whatever He created was not out of deliberating on any new knowledge. Nor does any doubt arise for Him regarding the things He has not created, but (what He created and what He did not) was out of (His) inviolable decision, firm knowledge, and exact command. He made Himself unique in His Lordship, specific in (His) Oneness, earmarked glory and eulogy for Himself, made Himself peerless, in unity, grandeur and sublimity. He remained matchless in praise and exalted in His glory. He is far above parenthood, purified from and sanctified against any feminine touch (i.e., sexuality).

“ ‘He is too Great and too Mighty to seek proximity with any participant. Thus, none is in opposition to Him among the things He has created nor is His equal among His possessions nor is there any partner in His Kingdom. He is the One, the Unique, the Besought of all, the Eternal, the Everlasting, the Lord of space, Who has always

لم يزل ولا يزال وحداً نياً أزلياً ، قبل بدء الدُّهور وبعد صرف الأُمور ، الذي لا يبيد ولا ينقذ ، بذلك أصف ربِّي فلا إله إلا الله ، من عظيم ما أعظمه؟! ومن جليل ما أجلّه؟! ومن عزيز ما أعزّه؟! وتعالى عما يقول الظالمون علواً كبيراً .

وهذه الخطبة من مشهورات خطبه ﷺ حتى لقد ابتدئها العامة وهي كافية لمن طلب علم التوحيد إذ أتدبرها وفهم ما فيها ، فلوا جمع ألسنة الجنّ والإنس ليس فيها لسان نبيّ عليّ أن يبينوا التوحيد بمثل ما أتى به - بأبي وأمي - ما قدروا عليه و لولا إبانته ﷺ ما علم الناس كيف يسلكون سبيل التوحيد ، ألا ترون إلى قوله: «لامن شي، كان ولا من شي، خلق ما كان» فنفى بقوله: «لامن شي، كان» معنى الحدوث، وكيف

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been and Who shall always be, the eternally all alone before the beginning of age (time) and after the end of all affairs. He will be neither ended, nor exhausted. In this way do I describe my Lord. Thus, there is no god except Allāh. Great is He and how Great! Glorified is He and how Glorified! (All) Mighty is He and how (All) Mighty! He is far too above what the unjust say about Him, far far above.' ”

AL-KULAYNĪ SAYS: This sermon is one of the most famous sermons (of Amīr al-mu'minīn - p.b.u.h.); indeed, so famous, that it has become quite well-known even among the commonest Muslims. This sermon is more than sufficient for a person who desires to acquire knowledge of the Unity (of God) provided he duly ponders over it and comprehends it. With the exception of the tongue of the Prophet, should all the tongues of the mankind and the jinn combine together in order to explain the Unity (of God) in the manner explained by Amīr al-mu'minīn, may my parents be his ransom! they would not be able to do this. Had there been no such explanation, people would not have known how to follow the path of Unity (of God). Have you not seen these words of his, “Who (Allāh) is neither created out of anything pre-existing, Who has neither created anything out of that which existed before.” He has, by his words: “Who is neither created out of anything that existed before”, negated the very idea of His

أوقع على ما أحدثه صفة الخلق والاختراع بلا أصل ولا مثال ، نفياً لقول من قال : إنَّ الأشياء كلها محدثة بعضها من بعض وإبطالاً لقول الثنوية الذين زعموا أنه لا يحدث شيئاً إلا من أصل ولا يدبر إلا باحتذاء مثال ، فدفع عَلَيْهِمُ السَّلَامُ بقوله : «لامن شيء خلق ما كان» جميع حجج الثنوية وشبههم ، لأن أكثر ما يتمد الثنوية في حدوث العالم أن يقولوا لا يخلو من أن يكون الخالق خلق الأشياء من شيء أو من لاشيء ، فقولهم : من شيء خطأ وقولهم من لاشيء مناقضة وإحالة ، لأن «من» توجب شيئاً «ولا شيء» تنفيه ، فأخرج أمير المؤمنين عَلَيْهِمُ السَّلَامُ هذه اللفظة على أبلغ الألفاظ وأصحها فقال : لامن شيء خلق ما كان ، فنفي «من» إذ كانت توجب شيئاً ونفي الشيء ، إذ كان كل شيء مخلوقاً محدثاً لامن أصل أحدثه الخالق ، كما

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(Allāh's) temporal origination (*hudūth*). How can the attribute of the created be applied to One Who has created and originated (all things) from no—source and without any example? Amir al-mu'minīn has also rejected the words of those who say: "All things are originated out of some other things." He has also refuted the *Thanawīyyah* (dualists) and those who think, "He (Allāh) does not originate anything but from some source, and designs nothing except according to some example." Amir al-mu'minīn rejected all the argumentations and doubts of the *Thanawīyyah* with these words of his, "Who (Allāh) has neither created anything out of that which existed before." Since most often the *Thanawīyyah* rely (in their argumentations) on the theory of the temporal origination (*hudūth*) of the universe. They say, "It is inevitable that either the Creator created the things out of some 'thing' or out of 'nothing'". So, if they say 'out of some thing' they are wrong. If they say 'out of nothing' then this statement will stand as contradictory and impossible, since 'out of' necessitates 'something' and 'nothing' negates it all together. So, Amir al-mu'minīn used the best, the most eloquent and the most appropriate words, i.e., "Nor has He created anything out of that which existed before." So, the words 'out of' have negated every possibility of a thing being in existence before. Hence it has also negated the very existence of any-

قالت الثنوية: إنه خلق من أصل قديم، فلا يكون تدبير إلا باحتذاء مثال.
 ثم قوله ﷺ: «ليست له صفة تنال ولا حدٌ تضرب له فيه الأمثال، كلٌّ دون صفاته تحبير اللغات» فنفى ﷺ أقاويل المشبهة حين شبهوه بالسيكة والبؤرة وغير ذلك من أقاويلهم من الطول والاستواء وقولهم: «متى مالم تعقد القلوب منه على كيفية ولم ترجع إلى إثبات هيئة لم تعقل شيئاً فلم تثبت صناعاً» ففسر أمير المؤمنين ﷺ أنه واحد بلا كيفية وأن القلوب تعرفه بالتصوير ولا إحاطة.
 ثم قوله ﷺ: «الذي لا يبلغه بعد الهمم ولا يناله غوص الفطن و تعالى الذي ليس له وقت معدود ولا أجلٌ ممدود ولا نعتٌ محدود»؛ ثم قوله ﷺ: «لم يحل في

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thing (at the time the universe was brought into existence). Thus, all the things which have been created had no existence before. The Creator has not created out of any original matter as the Thanawiyah said, "Verily, Allāh has created (creation) out of some eternal source. And no design can be made except with the help of some previous example."

Then see the words of his, "Neither has He (Allāh) any attribute which can be comprehended, nor has He any limit which can be exemplified. In linguistic embellishment, the tongue is a cripple in describing His attributes." In this way, he negated all the words of the *al-mushabihah* (anthropomorphists) when they liken Allāh to bullion and crystal and other similar things in respect of His length (dimensions) and His occupying of the throne. These words of his have also falsified their words: "Unless the hearts experience some state or unless they construct some form or shape, you do not comprehend anything and you cannot have any affirmative idea of the Creator." Amīr al-mu'minīn has explained that He is one without any state and the hearts recognize Him without picturing and encompassing Him.

Then his words: "He Who can neither be touched (reached, comprehended) by the most adventurous intuition nor be reached by the deepest insight. Exalted be He for Whom there is no measure of time,

الأشياء - فيقال : هو فيها كائن ولم ينأ عنها فيقال : هو منها بائن» فنفى عَلَيْهِ السَّلَامُ بهاتين الكلمتين صفة الأعراض والأجسام لأن من صفة الأجسام التباعد والمباينة ومن صفة الأعراض الكون في الأجسام بالحلول على غير مماسة، ومباينة الأجسام على تراخي المسافة. ثم قال عَلَيْهِ السَّلَامُ : «لكن أحاط بها علمه وأتقنها صنعه» أى هو في الأشياء بالاحاطة والتدبير وعلى غير ملامسة .

٢/٣٤٧ - علي بن محمد ، عن صالح بن أبي حماد ، عن الحسين بن يزيد ، عن الحسن بن علي ابن أبي حمزة ، عن إبراهيم عن أبي عبد الله عَلَيْهِ السَّلَامُ قال : إن الله تبارك اسمه وتعالى ذكره وجل ثناؤه ، سبحانه وتقدس وتفرّد وتوحد ولم يزل ولا يزال وهو الأول والآخِر و

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no extent of length and no limit to description.” Then his words, “Never has He been comprised within things which could describe Him by His being contained in them, nor has He been apart from things which could describe Him by His being separated from them.” So, Amir al-mu’minin rejected two attributes of Allāh, that is, the attribute of accidental qualities (*a’rād*) and the attribute of bodies (*ajsām*). Since it is among the attributes of bodies that they are mutually divisible and separable (from each other), and it is also one of the attributes of accidental qualities that they can descend into some body without touching and having distance in between them. Then he said: “Rather, He, the Glorified, has encompassed the things by His Knowledge and strengthened their build.” This means that Allāh is in the things in the sense that He has encompassed (the things by His knowledge) by raising them without touching them.

347-2. ‘Ali ibn Muḥammad (-) Ṣāliḥ ibn Abi Ḥammād (-) al-Ḥusayn ibn Yazid (-) al-Ḥasan ibn ‘Ali ibn Abi Ḥamzah (-) Ibrāhīm (-) Abū ‘Abdillāh (p.b.u.h.) as saying:

“Verily Allāh, the High, Whose name is blessed, Whose remembrance is Sublime, and Whose eulogy is great, is Glorified, Holy, Unique and only One. He has always been and will always remain so. He is the first and the last. He is the revealed and also the concealed. Being

الظاهر والباطن فلا أول ولا وليته ، رفيعاً في أعلى علوه ، شامخ الأركان ، رفيع البنيان
عظيم السلطان ، منيف الآلاء ، سني العلياء ، الذي عجز الواصفون عن كنه صفته ، ولا
يطبقون حمل معرفة إلهيته ، ولا يحدون حدوده ، لأنه بالكيفية لا يتناهى إليه .

٣/٣٤٨ - علي بن إبراهيم ، عن المختار بن محمد بن المختار ومحمد بن الحسن ، عن عبد الله
ابن الحسن العلوي جميعاً ، عن الفتح بن يزيد الجرجاني قال : ضمني وأبالحسن عليه السلام
الطريق في منصرفي من مكة إلى خراسان وهو سائر إلى العراق ، فسمعتهم يقول : من اتقى
الله يتقى ومن أطاع الله يطاع ، فنلتفت في الوصول إليه ، فوصلت فسلمت عليه ، فرد عليّ
السلام ثم قال : يا فتح من أَرْضِي الخالق لم يبال بسخط المخلوق ومن أسخط الخالق

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the first, He has no beginning. He is the most elevated in His greatness. His pillars (of Greatness) are very lofty and His foundations (of might) are very sound. He is the Great Monarch surpassing in His bounties, Whose eminence is resplendent. The describers of the substance of His attributes are totally helpless in their description. They do not have power to bear the knowledge of His Godliness. Nor can they put Him within any limits. It is because He can never be approached through the criteria of state, condition, quality, kind, manner, mode, fashion and form."

348-3. 'Ali ibn Ibrāhīm (-) al-Mukhtār ibn Muḥammad ibn al-Mukhtār* Muḥammad ibn al-Ḥasan (-) 'Abdullāh ibn al-Ḥasan al-'Alawī, both of them (-) al-Faṭḥ ibn Yazīd al-Jurjānī as saying:

"When I was returning to Khurāsān from Mecca (after my pilgrimage) I joined the group of Abu'l-Ḥasan (the second or the third, peace be upon him) while the Imām was on his way to Iraq. I heard the Imām saying: 'One who saves himself from evil to please Allāh is the one who is duly saved (from all perils) and one who obeys Allāh is the one who duly obeyed.' (Hearing this) I tried cautiously and secretly, to approach the Imām and at last I reached and offered my *salām* (salutation) to him. Replying to my salutation the Imām said, 'O' Faṭḥ, the one who retains the pleasure of the Creator (Allāh),

فممن أن يسلم الله عليه سخط المخلوق وإن الخالق لا يوصف إلا بما وصف به نفسه و
 أنتى يوصف الذي تعجز الحواس أن تدركه و الأوهام أن تناله و الخطرات أن تجده
 والأبصار عن الإحاطة به ، جل عما وصفه الواصفون وتعالى عما ينعتة الناعتون ، نأى
 في قربه وقرب في نأيه فهو في نأيه قريب ، وفي قربه بعيد ، كيف الكيف فلا يقال :
 كيف؟ وأين الأين فلا يقال : أين ؟ إذ هو منقطع الكيفوفية والأينونية :
 ٤/٣٤٩ - محمد بن أبي عبد الله رفعه عن أبي عبد الله عليه السلام قال : بينا أمير المؤمنين عليه السلام يخطب
 على منبر الكوفة إذ قام إليه رجل يقال له : ذعلب ذولسان بليغ في الخطب ، شجاع
 القلب ، فقال : يا أمير المؤمنين هل رأيت ربك ؟ قال : ويلك يا ذعلب ما كنت أعبد رباً

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is totally heedless of the displeasure of the creatures; and the one who earns the displeasure of the Creator, is liable to have Allāh impose upon him the displeasure of the creatures. The Creator (Allāh) can never be described except in the manner in which He has described Himself. How can we describe what cannot be approached by the senses, what cannot be contacted through the imagination, what cannot be encompassed by ideas and what cannot be circumscribed by the eyes? He is far greater than how they describe Him, and is higher than the praise any eulogist can offer Him. He is far in His being near, and He is near in His being far. Hence, in His distance He is near, and in His being near He is distant. He Himself has originated the whereabouts (of things) so there does not arise any question regarding His whereabouts. It is because of this reason that the question of His being "how and where" does not at all arise.' "

349-4. Muḥammad ibn Abī 'Abdillāh (*rafa'ahu*) (-) Abū 'Abdillāh (p.b.u.h.) as saying:

"While Amīr al-mu'minīn (p.b.u.h.) was speaking from the pulpit of the mosque of Kūfah, a man named Dhi'lib, who was a very eloquent speaker and very stout of heart, stood up and asked, 'O' Amīr al-mu'minīn! Have you seen your Allāh?' Amīr al-mu'minīn replied, 'I am not one of those who worship the Lord without seeing Him.' The

لم أره، فقال: يا أمير المؤمنين كيف رأيته؟ قال: ويلك يا ذعلب لم تره العيون بمشاهدة
 الابصار ولكن رأته القلوب بحقائق الإيمان ويلك يا ذعلب! إن ربّي لطيف اللطافة
 لا يوصف باللطف، عظيم العظمة لا يوصف بالعظم، كبير الكبرياء لا يوصف بالكبر، جليل
 الجلالة لا يوصف بالغلظ، قبل كل شيء، لا يقال شيء، قبله، وبعد كل شيء، لا يقال له بعد،
 شاء الأشياء لا بهمة، درّ الكلابخديعة في الأشياء، كلّها غير متمازج بها ولا بائن منها، ظاهر
 لا يتأويل المباشرة، متجلّ لا باستهلال رؤية، ناهٍ لا بمسافة، قريب لا بمداناة، لطيف
 لا بتجسّم، موجود لا بعد عدم، فاعل لا باضطرار، مقدّر لا بحركة، مرید لا بهمامة
 سميع لا بآلة، بصير لا بأداة، لا تحويه الأماكن ولا تضمّنه الأوقات ولا تحدّه

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man further asked, 'O' Amir al-mu'minin! How have you seen Him?' Amir al-mu'minin replied, 'Woe unto you, O' Dhi'lib! Eyes have not seen Him through their sight. But hearts have seen Him through the reality of faith. Woe unto you, O' Dhi'lib, my Lord is the most subtle but He cannot be described in terms of fineness. He is very very magnificent but He cannot be described in (terms of) bigness. He is very very great but His Greatness cannot be described in (terms of) largeness. He is incalculably glorious but His Glory cannot be described in (terms of) weightiness. He has been before any thing, and it cannot be said that any thing was before Him. He is after every thing but the word 'after' cannot be applied to Him. He created all things but did not have to plan and meditate in doing so. He knows every thing unerringly. He is in every thing without being admixed or separate. He is evident, not in the sense of being directly seen. He is manifest without visibility. He is far, not in the sense of being distant. He is near, not in the sense of proximity (and dimension). He is delicate without any composed form. He exists, not after non-existence. He is active without being under any compulsion. He calculates and measures (every thing) without having any movement. He attends without any attention, He hears without any instrument (of hearing) and He sees without any instrument (of sight). Space cannot surround Him. Time cannot enclose Him; nor can any attribute fix any limit for Him; nor

الصفات ولا تأخذ السنوات، سبق الأوقات كونه والعدم وجوده والابتداء، أزله، بتشعيره المشاعر عرف أن لا مشعر له . وبتجهيره الجواهر عرف أن لا جوهر له وبمضادته بين الأشياء عرف أن لا ضد له، وبمقارنته بين الأشياء، عرف أن لا قرين له، ضد النور بالظلمة واليبس بالبلل والخشن باللين والصرد بالحرور، مؤلف بين متعادياتها ومفروق بين متدانياتها، دالة بتفريقها على مفروقها وبتأليفها على مؤلفها وذلك قوله تعالى: « ومن كل شيء خلقنا زوجين لعلكم تذكرون^{٥١} » ففروق بين قبل وبعد ليعلم أن لا قبل له ولا بعد له، شاهدة بغرائزها أن لا غريزة لمغرزها، مخبرة

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can any slumber or nap take hold of Him.

“He is far above the concept of time for His being and not being. His being eternal is too far above any beginning. The act of His creating (mankind) proves that He is far above the senses. The act of His originating the elements proves that He Himself is not from the elements. The fact of His creating contrast proves that He Himself has no contrast. The inter-relation among things and His act of creating pairs and mates proves that He Himself has no mate, no pair and no such inter-relations. He has created light as the opposite of darkness, the dry as the opposite of the wet, the harsh as the opposite of the soft and the cold as the opposite of the hot. He compiled the aggregate from the scattered (elements) and scattered the aggregate from the compiled. His act of scattering proves that there is One Who scatters and His compiling proves that there is One Who compiles. This is what Allāh, the Sublime, says: ‘And of everything created We two kinds; haply you will remember’ (*adh-Dhāriyāt*, 51:49).

“He has separated ‘before’ from ‘after’, so that it should be known that there is no ‘before’ or ‘after’ for Him. Emotions (and instincts) prove that the originator of them has no emotions (and instincts) at all. The expression of the emotions at the ordained time

بتوقيتها أن لا وقت لموقتها ، حجب بعضها عن بعض ليعلم أن لاحجاب بينه وبين خلقه
 كان رباً إذ لا مربوب وإلهاً إذ لا مألوه وعالمأ إذ لا معلوم وسميعاً إذ لا مسموع .
 ٥/٣٥٠ - علي بن محمد، عن سهل بن زياد، عن شباب الصيرفي واسمه محمد بن الوليد ، عن علي
 ابن سيف بن عميرة قال : حدثني إسماعيل بن قتيبة قال : دخلت أنا وعيسى شلقان
 على أبي عبد الله عليه السلام فابتدأنا فقال: عجبا لأقوام يدعون علي أمير المؤمنين عليه السلام ما لم
 يتكلم به قط ، خطب أمير المؤمنين عليه السلام الناس بالكوفة فقال : الحمد لله الملمه عباده

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indicate that there is no time for the One Who has fixed time for their expression. The fact that one thing (reality) is hidden from another thing (reality) shows that there is nothing hidden between Him (the Creator) and His creations. The revelation and concealment of something are created by Allāh Himself. How can any thing be revealed to and hidden from Him? A significant inference that flows from this concept is that nothing can remain hidden from Allāh. He was the Lord from the time when there was nothing to lord over. He was worthy of being worshipped when there was no one to worship. He was the knower (of all) when there was nothing to be known. He was the hearer when there was nothing to be heard.’ ”

350-5. ‘Alī ibn Muḥammad (-) Sahl ibn Ziyād (-) Shabāb aṣ-Ṣayrafī, whose name is Muḥammad ibn al-Walīd (-) ‘Alī ibn Sayf ibn ‘Amīrah as saying:

“Ismā‘il ibn Qutaybah narrated to me saying, ‘I and ‘Isā Shalaqān entered into the presence of Abū ‘Abdillāh (p.b.u.h.). The Imām started talking and said, ‘I am surprised at those people who claim and attribute to Amīr al-mu‘minīn such words which he never spoke. (The reference may be to the false reports about Amīr al-mu‘minīn’s words that it is he [Amīr al-mu‘minīn] who creates, sustains, gives life and takes it back as it was told about the opinion of the *ghulāt* – those who exceed the bounds of Islamic belief.) Amīr al-mu‘minīn delivered a sermon to the people at Kūfah thus: ‘All praise is meant for Allāh, Who has ingrained in man’s nature to eulogize Him, and created them

حمده و فاطرهم على معرفة ربوبيته ، الدال على وجوده بخلقه و بحدوث خلقه على أزاله
 وباشتباهم على أن لا شبه له ، المستشهد بآياته على قدرته الممتنعة من الصفات ذاته ومن
 الأَبصار رؤيته ومن الأوهام الإحاطة به ، لا أمد لكونه ولا غاية لبقائه ، لا تشمله
 المشاعر ولا تحجبه الحجب ، والحجاب بينه وبين خلقه خلقه إيتاهم ، لا امتناع مما يمكن
 في ذواتهم ولا إمكان مما يمتنع منه ، ولا فتراق الصانع من المصنوع ، والحداد من
 المحدود ، والرب من المربوب ، الواحد بلا تأويل عدد والخالق لا بمعنى حركة

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(mankind) with (the nature) to recognize His (Allāh's) Lordship. He Who guides mankind towards Himself through His creations and Who argues His being eternal through His bringing the creatures into existence. He has made them resemble each other to prove that there is nothing to resemble Him: He Who has made His signs (creations) as a witness to His Might. His Entity is independent of all attributes. Eyes are prevented from seeing Him. Imagination is incapable of encompassing Him. There is no duration for His being, nor is there any limit for His continuation. The human senses do not encompass Him. No screen (non-understandability) can conceive Him and the only curtain between Him and His creation is nothing but the fact of its being the creation. The cause of the screen between the created and the Creator is that what the created can imagine about the Creator is not at all worthy of the Creator. And the attributes not suitable for the Creator are suitable for the created. The other reason (of non-understandability of Allāh) is that there is a world of difference between the Creator and the created, the confiner and the confined, the sustainer and the sustained (the Lord and the Lorded over). He is One (in the sense of being unique) not in the sense of an arithmetical figure. He is the Creator not in the sense of being a movement or action (which according to the materialist has resulted into the creation of the universe). He is the All-seeing but not through the instrument (of the eyes). He is the All-hearing but not by means (of the ears). He is a witness but without mutual contact. He is hidden but not in a sense

والبصير لا بأداة والسميع لا بتفريق آله والشاهد لا بمماسّة والباطن لا باجتنان
والظاهر البائن لا بتراخي مسافة، أزله نهية بلجاول الأفكار ودوامه ردع لطامحات
العقول قد حسر كنهه نوافذ الأبصار وقمع وجوده جوائل الأوهام، فمن وصف الله
فقد حدّه و من حدّه فقد عدّه ومن عدّه فقد أبطل أزله ومن قال: أين؟ فقد غيابه
ومن قال: علام؟ فقد أخلا منه ومن قال فيم؟ فقد ضمّنه.

٦٠٣٥١- ورواه محمد بن الحسين، عن صالح بن حمزة، عن فتح بن عبدالله مولى
بني هاشم قال: كتبت إلى أبي إبراهيم عليه السلام أسأله عن شيء من التوحيد، فكتب إليّ
بخطه: الحمد لله الملمهم عباده حمده - وذكر مثل ما رواه سهل بن زياد إلى قوله - : و

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of being behind the curtain. He is manifest and apparent but not in the sense of being distant or far. His being eternal is a bar for the flight of fancy, and His being everlasting is a punch in the face of the over ambitious thinker. Penetrating eyes have met with pathetic failure in trying to see the truth about Him. His existence dwarfed and crippled all imagination (in its attempt to grasp Him). Hence whoever described (the entity) of Allāh, has (actually) put Him under limits. And whoever put Him under limits, has actually counted (measured) Him. And whoever measured Him, has actually repudiated His Entity. Whoever said where He is, has actually erred (by fixing a location for Him). Whoever said on what He is, has actually vacated Him (from the other place). And whoever said in what He is, has actually included Him in something.' ”

351-6. This (tradition) has been narrated by Muḥammad ibn al-Ḥusayn (-) Ṣāliḥ ibn Ḥamzah (-) Faṭḥ ibn ‘Abdillāh, Mawlā of Banū Hāshim as saying:

“I wrote to Abū Ibrāhīm (p.b.u.h.), asking something about the Unity of Allāh. The Imām replied to me in his own handwriting: ‘All praise is meant for Allāh Who has ingrained His eulogy in human nature.’ And then the Imām repeated the same words as have been related by Sahl ibn Ziyād (in the previous tradition) upto the portion

جمع وجوده جوائل الأوهام - ثم زاد فيه - : أوّل الديانة به معرفته وكمال معرفته
 توحيده و كمال توحيده نفي الصفات عنه ، بشهادة كل صفة أنّها غير الموصوف
 وشهادة الموصوف أنّه غير الصفة وشهادتهما جميعاً بالتثنية الممتنع منه الأزل : فمن
 وصف الله فقد حدّه ومن حدّه فقد عدّه ، ومن عدّه فقد أبطل أزلّه ومن قال : كيف ؟
 فقد استوصفه ومن قال : فيم ؟ فقد ضمّنه ومن قال على م ؟ فقد جهله ومن قال :
 أين ؟ فقد أخلامنه ، ومن قال هاهو ؟ فقد نعتته ومن قال : إليّ م ؟ فقد غاياه ، عالم إذ لا معلوم
 وخالق إذ لا مخلوق وربّ إذ لا مربوب وكذلك يوصف ربّنا وفوق ما يصفه الواصفون .

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'His existence crippled all imagination (in its attempt to grasp Him).'
 After this, the Imām added, 'The beginning of the acceptance of religion (*dīn*) is the acknowledgement of Allāh. And the perfection of acknowledging Him lies in recognizing His Unity. And the climax of His Unity lies in the negation of the attributes as being apart (from and independent) of Him. Since each and every attribute indicates its being separate from the entity it is ascribed to, in the same way as the entity is independent of and apart from the attributes ascribed to it. And all this, the entity and the attributes (ascribed to it) prove that they have a plurality (not unity). This plurality nullifies their being eternal. Hence whoever ascribes attributes to Allāh has actually put limits on Him. And whoever put limits on Him has actually measured Him. And whoever measured Him has actually nullified His eternity. Whoever said in what He is, has actually confined Him. Whoever said on what He is, has actually been ignorant of Him. Whoever said where He is, has actually vacated Him (from other places). Whoever said what He is, has actually sought to describe and explain Him (His Entity). Whoever said till when He is, has actually confined Him (to a limited time). He was the Knower before there was anything to know, He was the Creator when there was no creation. He was the Lord when there was nothing to lord over. Thus, can our Lord be described and He is higher above them than that which the narrators have narrated about Him (unknowingly).'

٧/٣٥٢ - عدهٗ من أصحابنا ، عن أحمد بن محمد بن خالد ، عن أبيه ، عن أحمد بن النضر وغيره ، عمن ذكره ، عن عمرو بن ثابت ، عن رجل سمّاه ، عن أبي إسحاق السبيعي عن الحارث الأعور قال : خطب أمير المؤمنين عليه السلام خطبة بعد العصر ، فعجب الناس من حسن صفته وما ذكره من تعظيم الله جلّ جلاله ، قال أبو إسحاق : فقلت للحارث : أو ما حفظتها ؟ قال : قد كتبتها فأملأها علينا من كتابه : الحمد لله الذي لا يموت ولا تنقضي عجائبه ، لأنّه كلّ يوم في شأن من إحداث بديع لم يكن ، الذي لم يلد فيكون في العزّ مشاركاً ولم يولد فيكون موروثاً هالكاً ، ولم تقع عليه الأوهام فتقدّره شجراً ماثلاً و لم تدركه الأبصار فيكون بعد انتقالها حائلاً ، الذي ليست

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352-7. A group of our associates (-) Aḥmad ibn Muḥammad ibn Khālid (-) his father (-) Aḥmad ibn an-Naḍr and others (-) the person whose name was mentioned (-) 'Amr ibn Thābit (-) someone he mentioned his name (-) Abū Is'ḥāq as-Sabī'ī (-) al-Ḥārith al-A'war as saying:

“Amir al-mu'minīn (p.b.u.h.) delivered a sermon after 'aṣr (the afternoon prayers). (Hearing this), people were greatly astonished at the handsome attributes described for Almighty Allāh, exalted be His Majesty, and the reverence paid to Him in the sermon. Abū Is'ḥāq says, 'I asked al-Ḥārith, 'Did you memorize it?' al-Ḥārith replied, 'I have already noted it down.' Then he dictated the sermon to us from his note-book (as follows):

“All praise is meant for Allāh for Whom there is no death and Whose wonders never come to an end. He exercises His (universal) power every day to create things which did not exist (before), Who does not beget any (claimant) to share in His Glory and Might; Who is not begotten to die and to leave an heir behind. He is beyond all imaginations, hence He cannot be regarded as the Chandelier in a corporal form. He is too far beyond the reach of the sight to leave any impression in the mind about Him. He Whose beginning has no beginning nor His end any end or limit; Whom time does not exceed nor

في أوليته نهاية ولا آخريته حدٌ ولا غاية ، الذي لم يسبقه وقتٌ ولم يتقدمه زمانٌ ، ولا يتعاوره زيادةٌ ولا نقصان ، ولا يوصف بأين ولا بم ولا مكان، الذي بطن من خفيات الأمور وظهر في العقول بما يرى في خلقه من علامات التدبير، الذي سئلت الأنبياء عنه فلم تصفه بحدٍ ولا ببعض، بل وصفته بفعاله ودلت عليه بآياته ، لا تستطيع عقول المتفكرين جرده ، لأن من كانت السماوات والأرض فطرته وما فيهن وما بينهن وهو الصانع لهن ، فلا مدفع لقدرته ، الذي نأى من الخلق فلاشيء كمثلته ، الذي خلق خلقه له بادته وأقدرهم على طاعته ، بما جعل فيهم وقطع عندهم بالحجج، فعن بيئته هلك من هلك وبمنه نجا من نجا والله الفضل مبدئاً ومعيداً ، ثم إن الله وله الحمد افتتح

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any era go beyond. Excess and loss can have no access to Him. He cannot be described in terms of when, what and where. He is hidden amongst the hidden. He is manifest in the mind through His signs and through His wisdom in His creations. When questioned about Him, the prophets did not describe Him in terms of any limit, scope, extent or in terms of constituents. Rather, they described Him in terms of His functions, and they led (people) towards Him through His signs. The thinking of the thinkers dares not deny His existence. For there can be no denying the Might of Him Whose creation are heavens and the earth and all that is in and between them, and Who is the Creator of them all; Who is far too different from His creation and nothing resembles Him; Who brought His creations into existence for obedience and worship to Him and gave them strength to do so and rebutted their excuses by arguments. Thus, whoever met his doom did so knowingly and justifiably. It is through His grace that redemption is secured by the redeemed and it is Allāh's grace that prevails in this life and the life hereafter. Then, Allāh to Whom all praise is due, inaugurated the function of this worldly life with His own praise and wound up the function of this worldly life and the life hereafter with His own praise. As He Himself says: 'And justly the issue shall be decided between them and it shall be said, All praise

الحمد لنفسه وختم أمر الدنيا ومحل الآخرة بالحمد لنفسه ، فقال « وقضى بينهم بالحق » ، وقيل : الحمد لله رب العالمين ^{٥٢}

الحمد لله اللابس الكبرياء بلا تجسيد والمرتدي بالجلال بلا تمثيل والمستوي على العرش بغير زوال والمتعالي على الخلق بلا تباعد منهم ولا ملامسة منه لهم ، ليس له حد ينتهي إلى حد ولا له مثل فيعرف بمثله ، ذل من تجبر غيره ، وصغر من تكبر دونه وتواضعت الأشياء لعظمته وانتادت لسلطانه وعزته وكلت عن إدراكه طرف العيون ، وقصرت دون بلوغ صفته أو هام الخلائق ، الأول قبل كل شيء ، ولا قبل له والآخر بعد كل شيء ، ولا بعد له ، الظاهر على كل شيء ، بالقهر له والمشاهد لجميع الأماكن بلا انتقال إليها ، لا تلمسه لامسة ولا تحسه حاسة وهو الذي في السماء إله

(٥٢) - الزمر، ٣٩/٧٥

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belongs to Allāh, the Lord of all beings.' (az-Zumar, 39:75)
All praise is due to Allāh Who without having any body has adorned Himself with the robes of greatness and grandeur and has covered Himself with the mantle of awe and reverence without having any corporal form. He occupies the celestial throne unceasingly. He is far above His creation, without being far and without being in mutual contact with them. Neither has He any limit which may end in any limit nor is there any thing like Him for Him to be recognized through, Whoever shows holiness is bound to be humiliated except He (Allāh). Whoever magnifies himself is bound to be humbled. All things bow before His greatness and are obedient to His Lordship and Might. The function of the eyes becomes tired in searching for Him. The imagination of people remained incapable of reaching His attributes. He has been there before the beginning of every beginning of things, and there is no before for Him. He is the last of all and there is no last for Him at all. With His Might He holds sway over all things. He observes all places without making any movement. No touch can ever touch Him

وفي الأرض إليه وهو الحكيم العليم^{٥٣}؛ أتقن ما أراد من خلقه من الأشباح كلها، لا بمثال سبق إليه ولا لغوب دخل عليه في خلق ما خلق لديه، ابتداء ما أراد ابتداءه وأنشأ ما أراد إنشائه على ما أراد من الثقلين الجن والانس، ليعرفوا بذلك ربوبيته وتمكن فيهم طاعته، نحمده بجميع محامده كلها على جميع نعمائه كلها، ونستهديه لمرشداً مورنا ونعوذ به من سيئات أعمالنا، ونستغفره للذنوب التي سبقت منا، ونشهد أن لا إله إلا الله وأن محمداً عبده ورسوله، بعثه بالحق نبياً دالاً عليه وهادياً إليه، فهدى به من الضلالة واستنقذنا به من الجهالة ومن يطع الله ورسوله فقد فاز فوزاً عظيماً^{٥٤} و

(٥٤) - الاحزاب، ٧١/٣٣،

(٥٣) - الزخرف، ٨٤/٤٣،

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nor can any sense ever sense Him. 'It is He Who in heaven is God and on earth is God; He is the All-wise, the All-knowing.' (*az-Zukhruf*, 43:84). Whatever He intended to create He planned for it soundly and correctly without there being any example of it before, and also without being tired thereby (in creating whatever He wanted to create). He started whatever He needed to start and made whatever He wanted to make. He intended (creating) two groups, the jinn and mankind so that they should recognize His Lordship on the basis of all these means (of revealed wisdom in His creations referred to above) and be able to obey Him (consciously).

“We eulogize Allāh with all-praises in their entity for all of His bounties. And we seek guidance from Him in our righteous affairs. Further, we seek refuge from Him against our misdeeds. We solicit His forgiveness for our past sins. We bear witness that there is no god except Allāh and verily Muḥammad (peace be upon him and his progeny) is His slave and messenger whom Allāh has sent as the truthful prophet, and who leads to Allāh and guides towards Him. Thus, He rescued us through him to the right path from misguidance and cut off through him from ignorance. Hence, 'Whosoever obeys Allāh and His messenger has surely won a mighty triumph,' (*al-Aḥzāb*, 33:71)

نال ثواباً جزيلاً ومن يعص الله ورسوله فقد خسّر خسراناً مبيناً واستحقَّ عذاباً أليماً
 فأنجعوا بما يحق عليكم من السمع والطاعة وإخلاص النصيحة وحسن المؤازرة
 وأعينوا على أنفسكم بلزوم الطريقة المستقيمة وهجر الأمور المكرهة، وتعاطوا الحق
 بينكم وتعاونوا بهدوني ، وخذوا على يد الظالم السفيه ، ومروا بالمعروف وانهاوا عن
 المنكر ، واعرفوا لذوي الفضل فضلهم ، عصمنا الله وإيّاكم بالهدى وثبتنا وإيّاكم
 على التقوى وأستغفر الله لي ولكم .

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and has secured divine blessings in abundance. And whosoever disobeys Allāh and His messenger has surely suffered a manifest loss, and has deserved a humbling chastisement. Hence strive to listen, obey the counsel with sincerity and share the burden with others effectively and gracefully. Help yourself in adhering to the right path and in preventing yourself from wicked deeds. Give to and take from others what is truthful. Cooperate with me (the Imām) by means of these tasks. Seize the stupid oppressor and tie him up by bindings. Counsel the people for good and prohibit them from the evil. Learn to recognize the worth of the illustrious people. May Allāh keep you and us secure and steady on the right path and keep myself and yourselves constant in abstaining from evil! From Allāh I beg forgiveness for myself and also for you! ” ”

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﴿باب النوادر﴾

١/٣٥٣ - محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن علي بن النعمان ، عن سيف ابن عميرة ، عن ذكره ، عن الحارث بن المغيرة النصري قال : سئل أبو عبد الله عليه السلام عن قول الله تبارك وتعالى : « كل شيء هالك إلا وجهه ^{°°} » : فقال : ما يقولون فيه ؟ قلت : يقولون : يهلك كل شيء إلا وجه الله ، فقال : سبحان الله لقد قالوا قولاً عظيماً ، إنما عنى بذلك وجه الله الذي يؤتى منه .

(٥٥) - القصص ، ٨٨/٢٨

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353-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) 'Alī ibn an-Nu'mān (-) Sayf ibn 'Amīrah (-) the person whose name was mentioned (-) al-Ḥārith ibn al-Mughīrah an-Naṣrī as saying:

"Abū 'Abdillāh (p.b.u.h.), was consulted regarding the words of Allāh, the Hallowed, the High, 'All things will perish save His countenance,' (*al-Qaṣaṣ*, 28:88). The Imām said, 'What do people say about it?' I (the interrogator) replied, 'People say that it means that each and every thing will perish except Allāh's face.' The Imām said, 'Glory be to Allāh! What they say is a serious blunder. Allāh's countenance

٢/٣٥٤ - عدّةٌ من أصحابنا ، عن أحمد بن محمد بن خالد ، عن أحمد بن محمد بن أبي نصر ، عن صفوان الجمال ، عن أبي عبد الله عليه السلام في قول الله عز وجل : « كل شيء هالك إلا وجهه » قال : من أتى الله بما أمر به من طاعة محمد عليه السلام فهو الوجه الذي لا يهلك و كذلك قال : « ومن يطع الرسول فقد أطاع الله »^{٥٦} .

٣/٣٥٥ - محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن محمد بن سنان ، عن أبي سلام النحاس ، عن بعض أصحابنا ، عن أبي جعفر عليه السلام قال : نحن المثنائي الذي أعطاه الله نبيّنا محمد عليه السلام ونحن وجه الله نتقلب في الأرض بين أظهركم ونحن عين الله في خلقه ويده المبسوطة

(٥٦) - النساء ، ٤٠/٤٠

connotes those godly faces because of which people come towards Allāh! (after recognizing Allāh through them).”

354-2. A group of our associates (-) Aḥmad ibn Muḥammad ibn Khālid (-) Aḥmad ibn Muḥammad ibn Abi Naṣr (-) Ṣafwān al-Jammāl (-) Abū ‘Abdillāh (p.b.u.h.), regarding the words of Allāh, the Almighty the Great, ‘All things will perish save His countenance’. The Imām explained;

“Whosoever comes towards Allāh with what he has been ordained (by Him) to obey Muḥammad (peace be upon him and his progeny), such coming is the countenance (of Allāh) which will never perish. This is what He (Allāh) said, ‘Whosoever obeys the Messenger, thereby obeys Allāh.’” (*an-Nisā*, 4:80)

355-3. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn ‘Isā (-) Muḥammad ibn Sinān (-) Abi Salām an-Nakḥkḥās (-) some of our associates (-) Abū Ja’far (p.b.u.h.) as saying:

“We (the Imāms) are the *mathānī* (counterpart of the Qur’ān) on which Allāh has bestowed our Prophet Muḥammad (peace be upon him and his progeny). We are the countenance of Allāh, Who walk about in this world among you people. In Allāh’s creation, we represent His eyes. We are His (Allāh’s giving) hand which is stretched towards

بالرحمة على عباده ، عرفنا من عرفنا وجهلنا من جهلنا وإمامة المتقين .
 ٤/٣٥٦ - الحسين بن محمد الأشعري و محمد بن يحيى جميعاً ، عن أحمد بن إسحاق ، عن
 سعدان بن مسلم ، عن معاوية بن عمار عن أبي عبد الله عليه السلام في قول الله عز وجل : « والله الأسماء
 الحسنی فادعوه بها » قال : نحن والله الأسماء الحسنی التي لا يقبل الله من العباد عملاً
 إلا بمعرفتنا .

٥/٣٥٧ - محمد بن أبي عبد الله ؛ عن محمد بن إسماعيل ، عن الحسين بن الحسن ، عن بكر بن
 صالح ، عن الحسن بن سعيد ، عن الهيثم بن عبد الله ، عن مروان بن صباح قال : قال
 أبو عبد الله عليه السلام : إن الله خلقنا فأحسن خلقنا وصورنا فأحسن صورنا وجعلنا عينه
 في عباده ولسانه الناطق

(٥٧) - الاعراف ، ١٨٠/٧

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His creation with kindness. Whoever is aware of us knows (what we actually are), and whoever is not aware of us does not know (what our status is). We are the (truthful) Imāms or leaders and guides to those who guard themselves against evil.”

356-4. al-Ḥusayn ibn Muḥammad al-Ash‘ari and Muḥammad ibn Yaḥyā, both of them (-) Aḥmad ibn Is‘hāq (-) Su‘dān ibn Muslim (-) Mu‘āwiyah ibn ‘Ammār (-) Abū ‘Abdillāh (p.b.u.h.) in respect of these words of Allāh, the Almighty, the Great, ‘And to Allāh (alone) belongs the Names Most Beautiful, so call Him by them.’ (*al-A‘rāf*, 7:180). The Imām remarked, “By Allāh, we (the Imāms) are the Beautiful Names (of Allāh). Allāh does not accept any good deed of His creatures without their recognizing us (the Imāms).”

357-5. Muḥammad ibn Abi ‘Abdillāh (-) Muḥammad ibn Ismā‘il (-) al-Ḥusayn ibn al-Ḥasan (-) Bakr ibn Ṣāliḥ (-) al-Ḥasan ibn Sa‘id (-) al-Haytham ibn ‘Abdillāh (-) Marwān ibn Ṣabbāḥ as saying:

“Abū ‘Abdillāh (p.b.u.h.) said, ‘Verily, when Allāh created us (the Holy Prophet and the Imāms), He created us well, and when He shaped us, He shaped us well. So, He made us His eye among mankind, His

في خلقه ويده المبسوطة على عباده بالرفقة والرحمة ووجه الذي يؤتى منه و بابه الذي يدل عليه وخراته في سماءه وأرضه ، بناثمرت الأشجار وأينعت الثمار، وجرت الأنهار وبناينزل غيث السماء وينبت عشب الأرض وبعبادتنا عبد الله ولولا نحن ما عبد الله .

٦/٣٥٨ - محمد بن يحيى ، عن محمد بن الحسين ، عن محمد بن إسماعيل بن بزيع ، عن عمه حمزة بن بزيع ، عن أبي عبد الله عليه السلام في قول الله عز وجل : « فلما آسفونا انتقمنا منهم ^{٥٨} » فقال : إن الله عز وجل لا يأسف كأسفنا ولكنه خلق أولياء لنفسه يأسفون ويرضون وهم مخلوقون مربوبون ، فجعل رضاهم رضا نفسه وسخطهم سخط نفسه ، لأنه جعلهم الدعاء إليه والأدلاء عليه ، فلذلك صاروا كذلك وليس أن ذلك يصل إلى الله ما يصل إلى خلقه ، لكن هذا معني

(٥٨) - الزخرف ٤٣/٥٥

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eloquent tongue, His extended hands of mercy and compassion over His creatures. We are the Godly face which attracts people towards Allāh. We are the gate-way which leads to Him and the custodians of His treasures in His heavens and earth. Because of us the trees bear fruits and the fruits ripen, the rivers flow, the rain falls, and the earth produces greenery. It is because of our worship that Allāh has been worshipped (by His creatures). Had it not been for us, Allāh would not have been worshipped.' ”

358-6. Muḥammad ibn Yaḥyā (-) Muḥammad ibn al-Ḥusayn (-) Muḥammad ibn Ismā'il ibn Bazi' (-) His uncle Ḥamzah ibn Bazi' (-) Abū 'Abdillāh (p.b.u.h.) (as saying) regarding the verse of Allāh, 'So when they (Pharaoh and his associates) had angered Us (Allāh), We took vengeance on them,' (az-Zukhruf, 43:55). (The Imām remarked):

“Verily, Allāh, the Almighty, the Great, does not get angry as we do. But He has created some (sincere) friends for Himself who become angry and (/or) who are pleased (for the sake of Allāh) – and they are His own creatures, nourished by Him. Thus, Allāh has made their pleasure His Own pleasure, and their anger His Own anger. This is because Allāh has appointed them to call and guide people

ما قال من ذلك وقد قال : « من أهان لي ولياً فقد بارزني بالمحاربة ودعاني إليها » وقال « ومن يطع الرسول فقد أطاع الله »^{٥٩} وقال : « إن الذين يبايعونك إنما يبايعون الله ، يد الله فوق أيديهم »^{٦٠} فكل هذا وشبهه على ما ذكرت لك وهكذا الرضا والغضب وغيرهما من الأشياء مما يشاكل ذلك ، ولو كان يصل إلى الله الأسف والضرر ، وهو الذي خلقهما وأنشأهما لجازلقائل هذا أن يقول : إن الخالق يبيد يوماً ما ، لأنه إذا دخله الغضب والضرر دخله التغيير ، وإذا دخله التغيير لم يؤمن عليه إلا بادة ، ثم لم يعرف المكوث من المكوث ولا القادر من المقدر عليه ، ولا الخالق من المخلوق ، تعالى الله عن هذا

(٦٠) - الفتح ، ٤٨/١٠

(٥٩) - النساء ، ٤/٨٠

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towards Him. For this reason they have attained this (exalted) status. The verse does not mean that anger or grief takes hold of Allāh as it takes hold of His creatures. But it means what has been stated in this respect. Allāh Himself has said (in *al-Ḥadīth al-quḍṣī*): 'Whoever humiliates Me by humiliating My friends, has actually challenged Me to a fight and drawn Me in combat with him.' Also Allāh has said, 'Whosoever obeys the Messenger, thereby obeys Allāh.' (*an-Nisā*', 4:80). Allāh has further said, 'Verily, those who swear fealty to you, swear fealty in truth to Allāh; Allāh's hand is over their hands.' (*al-Fath*, 48:10). All this and similar expressions are to be interpreted accordingly as I have expounded to you, like the pleasure of Allāh, the wrath of Allāh and all other similar expressions besides these two. If grief and distress were to take hold of Him, despite (the fact) that it is He Who has created them and established them, it would have been quite proper and justifiable if one were to say: 'A day may come when Allāh the Creator will be reduced to nihility.' For if Allāh were subject to anger and disgust, it would mean that He is subject to change. If He were subject to change, He could not be regarded as immune from annihilation. And then there would be no distinction between the Originator and the originated; the Controller and the controlled; the Creator and the created. Allāh is far too above all such

القول علوًّا كبيراً ، بل هو الخالق للأشياء لا لحاجة ، فإذا كان لا حاجة استحال
الحدُّ والكيف فيه ؛ فافهم إن شاء الله تعالى .

٧/٣٥٩ - عدة من أصحابنا ، عن أحمد بن محمد ، عن ابن أبي نصر ، عن محمد بن عمران
عن أسود بن سعيد قال : كنت عند أبي جعفر عليه السلام فأنشأ يقول ابتداءً منه من غير أن
أسأله : نحن حجة الله ، ونحن باب الله ، ونحن لسان الله ، ونحن وجه الله ، ونحن
عين الله في خلقه ، ونحن ولاة أمر الله في عباده .

٨/٣٦٠ - محمد بن يحيى ، عن محمد بن الحسين ، عن أحمد بن محمد بن أبي نصر ، عن حسان
الجمال قال : حدثني هاشم بن أبي عمارة الجنبى قال : سمعت أمير المؤمنين عليه السلام
يقول : أنا عين الله ، وأنا يد الله ، وأنا جنب الله ، وأنا باب الله .

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statements, the Exalted, the Great. Yet He Himself is the Creator of all things without being in need of them. So, when He is not in need of anything, to admit of any limit or condition in Him is an utter impossibility. Get this into your mind, if Allāh, the High, so wills.”

359-7. A group of our associates (-) Aḥmad ibn Muḥammad (-) Ibn Abī Naṣr (-) Muḥammad ibn Ḥumrān (-) Aswad ibn Sa'īd as saying:

“I had been in the company of Abū ‘Abdillāh (p.b.u.h.). He started speaking without my asking him any question, ‘We (i.e., the Prophet and the Imāms) are the proof of Allāh, we are the gate-way to Allāh, we are the (eloquent) tongue of Allāh, we are the countenance of Allāh, we are Allāh’s eye among His creatures and we are the custodians of Allāh’s affairs among His creatures.’”

360-8. Muḥammad ibn Yaḥyā (-) Muḥammad ibn al-Ḥusayn (-) Aḥmad ibn Muḥammad ibn Abī Naṣr (-) Hassān al-Jammāl as saying:

“Hāshim ibn Abī ‘Amārah al-Janbī narrated to me saying, ‘I have heard Amīr al-mu’minīn, peace be upon him, saying, “I am the eye of Allāh, I am the hand of Allāh, I am in nearness to Allāh and I am Allāh’s gate-way.”’”

٩/٣٦١- محمد بن يحيى ، عن محمد بن الحسين ، عن محمد بن إسماعيل بن بزيع ، عن عمه حمزة بن بزيع ، عن علي بن سويد ، عن أبي الحسن موسى بن جعفر عليه السلام في قول الله عز وجل: «ويا حسرتي على ما فرطت في جنب الله»^{٦١} ، قال : جنب الله : أمير المؤمنين عليه السلام وكذلك ما كان بعده من الأوصياء ، بل المكان الرُفيع إلى أن ينتهي الأمر إلى آخرهم

١٠/٣٦٢- الحسين بن محمد ، عن معلى بن محمد ، عن محمد بن جمهور ، عن علي بن الصلت ، عن الحكم وإسماعيل ابني حبيب ، عن بُريد العجلي قال : سمعت أبا جعفر عليه السلام يقول : بنا عبدا لله ، وبناعرف الله ، وبنواحد الله تبارك وتعالى ، ومحمد حجاب الله تبارك وتعالى

(٦١) - الزمر ، ٥٦/٣٩

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361-9. Muḥammad ibn Yaḥyā (-) Muḥammad ibn al-Ḥusayn (-) Muḥammad ibn Ismā'il ibn Bazī' (-) his uncle Ḥamzah ibn Bazī' (-) 'Alī ibn Suwayd (-) Abu'l-Ḥasan Mūsā ibn Ja'far, peace be upon them, regarding the words of Allāh, the Almighty, the Great, 'Alas! for me, in that I neglect my duty in respect of nearness to Allāh,' (az-Zumar, 39:56). The Imām explained:

"janbu'llāh" (i.e., nearness to Allāh) signifies Amir al-mu'minin, peace be upon him, and likewise the rest of His successors (in Imāmate) who occupy exalted stations (in nearness to Allāh) till the Divine Imāmate fulfils itself in the last of them (i.e., upto Imām Muḥammad ibn al-Ḥasan al-Mahdī)."

362-10. al-Ḥusayn ibn Muḥammad (-) Mu'alla ibn Muḥammad (-) Muḥammad ibn Jumhūr (-) 'Alī ibn aṣ-Ṣalt (-) al-Ḥakam and Ismā'il both of them are sons of Ḥabīb (-) Burayd al-'Ijlī as saying:

"I have heard Abū Ja'far (p.b.u.h.) saying, 'It is through us (the Prophet and the Imāms) that Allāh has been worshipped. It is through us that Allāh has been known. It is through us that Allāh, the Almighty, the Exalted, has been recognized as the One, Unique. And Muḥammad, peace be upon him and his progeny, is the veil of Allāh (intermediary between Allāh and His creatures).'"

١١/٣٦٣ - بعض أصحابنا ، عن محمد بن عبدالله ، عن عبدالوهاب بن بشر ، عن موسى ابن قادم ، عن سليمان ، عن زرارة ، عن أبي جعفر عليه السلام قال : سألته عن قول الله عز وجل : « وما ظلمونا ولكن كانوا أنفسهم يظلمون » قال : إن الله تعالى أعظم وأعز وأجل وأمنع من أن يظلم ولكنه خلطنا بنفسه ، فجعل ظلمنا ظلمه ، وولايتنا ولايته ، حيث يقول : « إنما وليكم الله ورسوله والذين آمنوا » يعني الأئمة منا .
ثم قال في موضع آخر : « وما ظلمونا ولكن كانوا أنفسهم يظلمون » ثم ذكر مثله ،

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(٦٣) - المائدة ، ٥٥/٥

(٦٢) - البقرة ، ٥٧/٢

(٦٤) - الأعراف ، ١٦٠/٧

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363-11. Some of our associates (-) Muḥammad ibn ‘Abdillāh (-) ‘Abd al-Waḥāb ibn Bishr (-) Mūsā ibn Qādim (-) Sulaymān (-) Zurārah as saying:

“I inquired of Abū Ja‘far (p.b.u.h.), regarding the words of Allāh, the Almighty, the Great, ‘And they worked no wrong upon Us (Allāh), but themselves they wronged’ (*al-Baqarah*, 2:57). The Imām replied, ‘Allāh is far too Great, Mighty, Glorious and Powerful to be wronged or harmed. But He allied us with Himself and made any wrong done to us as equivalent to wrong done to Him and allegiance pledged to us as allegiance pledged to Him. As He Himself has said, ‘Verily, your guardian is (none else but) Allāh and His Messenger and those who believe (those who establish prayer and pay the poor-rate while they be [even] bowing down in prayers)’ (*al-Mā‘idah*, 5:55). Those who believe means the Imāms from among us. Then, the Imām recited this verse on other occasion, ‘And they worked no wrong upon Us (Allāh) but themselves they wronged (*al-A‘rāf*, 7:160).’ ” Again the narrātor quoted the same saying from the Imām.

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﴿باب البداء﴾

- ١/٣٦٤ - محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن الحجاج ، عن أبي إسحاق ثعلبة ، عن زرارة بن أعين ، عن أحدهما عليهما السلام قال : ما عبد الله بشيء مثل البداء .
- ٢/٣٦٥ - وفي رواية ابن أبي عمير ، عن هشام بن سالم ، عن أبي عبد الله عليه السلام ما عظم الله بمثل البداء .
- ٣/٣٦٦ - علي بن إبراهيم ، عن أبيه ، عن ابن أبي عمير ، عن هشام بن سالم وحفص بن

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CHAPTER ON

THE DOCTRINE OF (ALLĀH'S) INNOVATION (*BADĀ'*)

(Allāh's power to innovate a decree, still unexecuted, with another decree later in time but different from the first.)

364-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) al-Ḥajjal (-) Abi Is'ḥāq Tha'labāh (-) Zurārah ibn A'yan (-) one of the two (i.e. Abū Ja'far or Abū 'Abdillāh - peace be upon both of them) as saying:

"With nothing has Allāh been worshipped as through (the belief in) *badā'* (the doctrine of Divine Innovation)."

365-2. The other narration on coming through Ibn Abi 'Umayr (-) Hishām ibn Sālim (-) Abū 'Abdillāh (p.b.u.h.) as saying:

"With nothing has Allāh been glorified as (through the belief in) *badā'*."

366-3. 'Ali ibn Ibrāhim (-) his father (-) Ibn Abi 'Umayr

البخترى وغيرهما ، عن أبي عبدالله عليه السلام قال في هذه الآية : «يمحو الله ما يشاء ويثبت»^{٦٥}
قال : فقال : وهل يمحو إلا ما كان ثابتاً وهل يثبت إلا ما لم يكن ؟ .

٤/٣٦٧ - علي ، عن أبيه ، عن ابن أبي عمير ، عن هشام بن سالم ، عن محمد بن مسلم ،
عن أبي عبدالله عليه السلام قال : ما بعث الله نبياً حتى يأخذ عليه ثلاث خصال : الاقرار له
بالعبودية ؛ و خلع الأنداد ، و أن الله يقدم ما يشاء ، و يؤخر ما يشاء .

٥/٣٦٨ - محمد بن يحيى ، عن أحمد بن محمد ، عن ابن فضال ، عن ابن بكير ، عن زرارة
عن حمران ، عن أبي جعفر عليه السلام قال : سألته عن قول الله عز وجل : «قضى أجلاً و
أجل مسمى عنده»^{٦٦} قال : هما أجلان : أجل محتوم و أجل موقوف .

(٦٦) - الأنعام ، ٢/٦

(٦٥) - الرعد ، ٣٩/١٣

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(-) Hishām ibn Sālim and Ḥafṣ ibn al-Bakhtari and others (-) Abū ‘Abdillāh (p.b.u.h.) as saying regarding this verse: ‘(Every term has a Book.) Allāh blots out, and He establishes whatsoever He wills; (and with Him is the Essence of the Book’ (*Ra’d*, 13:38–39). (The Imām remarked): “Could any divine ordinance be blotted out (from the book of destiny) unless it were first duly established there (i.e., inscribed), could any divine ordinance be established unless it had been unsettled before?”

367–4. ‘Ali (-) his father (-) Ibn Abi ‘Umayr (-) Hishām ibn Sālim (-) Muḥammad ibn Muslim (-) Abū ‘Abdillāh (p.b.u.h.) as saying:

“Allāh has not sent any prophet except He made a compact with him on (the assurance of) three attributes: (The first is) his pledge of exclusive devotion to Allāh. (The second is) not to set up compeers (to Allāh). (The third is) the belief that Allāh gives priority to whatever He wills and postpones whatever He wills.”

368–5. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Ibn Faḍḍāl (-) Ibn Bukayr (-) Zurārah (-) Ḥumrān (-) Abū Ja’far (p.b.u.h.) as saying:

“I (Ḥumrān) inquired of him (Abū ‘Abdillāh) as regards the

٦/٣٦٩ - أحمد بن مهران ، عن عبدالعظيم بن عبدالله الحسيني ، عن علي بن أساط
 عن خلف بن حماد ، عن ابن مسكان ، عن مالك الجهني قال : سألت أبا عبدالله عليه السلام
 عن قول الله تعالى : «أولا يذكر الانسان أنا خلقناه من قبل ولم يك شيئاً»^{٦٧} قال : فقال :
 لا مقدراً ولا مكوئناً ، قال : وسألته عن قوله : «هل أتى على الانسان حين من الدهر
 لم يكن شيئاً مذكوراً»^{٦٨} فقال : كان مقدراً غير مذكور .
 ٧/٣٧٠ - محمد بن إسماعيل ، عن الفضل بن شاذان ، عن حماد بن عيسى ، عن ربعي بن

(٦٨) - الدهر ، ١/٧٦

(٦٧) - مريم ، ٦٧/١٩

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word of Allāh, to Whom belongs Might and Majesty. 'Then He determined a term and a term stated is with Him.' (*al-An'ām*, 6:2). The Imām replied, 'There are two terms: The compulsive term (i.e. final term, the determined) and the contingent or suspended terms (i.e. conditional term).'

369-6. Aḥmad ibn Mihrān (-) 'Abd al-'Azīm ibn 'Abdillāh al-Ḥasanī (-) 'Alī ibn Asbāṭ (-) Khalaf ibn Ḥammād (-) Ibn Muskān (-) Mālik al-Juhānī as saying:

"I inquired of Abū 'Abdillāh (p.b.u.h.) regarding the words of Allāh, the Sublime: 'Will not man remember that We created Him aforetime, when he was nothing!' (*Maryam*, 19:67). The Imām replied, '(These words refer to the time when) neither was man's being determined nor had he been brought into existence.' I (the narrator) further inquired about the words of Allāh, 'Hath there come upon man (ever) a moment of time when he was not a thing to be mentioned?' (*ad-Dahr*, 76:1). The Imām explained: '(This verse refers to the time when) man's being was determined but had not been mentioned.'

370-7. Muḥammad ibn Ismā'il (-) al-Faḍl ibn Shāḍhān (-) Ḥammād ibn 'Isā (-) Rib'i ibn 'Abdillāh (-) al-Fuḍayl ibn Yasār as saying:

عبدالله ، عن الفضيل بن يسار قال : سمعت أبا جعفر عليه السلام يقول : العلم علمان : فاعلم عند الله مخزون لم يطلع عليه أحداً من خلقه و عامٌ علمه ملائكته ورسله ، فما علمه ملائكته ورسله فإنه سيكون ، لا يكذب نفسه ولا ملائكته ولا رسله ، و علم عنده مخزون يقدم منه ما يشاء ، ويؤخر منه ما يشاء ، ويثبت ما يشاء .

٨/٣٧١ - وبهذا الإسناد ، عن حماد ، عن ربيعي ، عن الفضيل قال : سمعت أبا جعفر عليه السلام يقول : من الأمور أمورٌ موقوفة عند الله يقدم منها ما يشاء ، ويؤخر منها ما يشاء .

٩/٣٧٢ - عدة من أصحابنا ، عن أحمد بن محمد بن عيسى ، عن ابن أبي عمير ، عن جعفر

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“I have heard Abū Ja‘far (p.b.u.h.) saying, ‘(Allāh’s) knowledge (of what is to happen) is of two kinds. (The first is) the knowledge which is a treasure hidden with Allāh Himself. None of His creatures knows anything about it. (The second is) the knowledge Allāh has bestowed upon His angels and His messengers. What He has made known to His angels and His messengers shall come to pass (exactly according as He has made known), (since) He never falsifies Himself, nor do His angels, nor His messengers. But as for the knowledge hidden with Him, He makes prior what He wills, and postpones or defers what He wills and establishes what He wills.’”

371-8. According to the same authorities (-) Ḥammād (-) Rib‘ī (-) al-Fuḍayl as saying:

“I have heard Abū Ja‘far (p.b.u.h.) saying, ‘Among the divine decrees there are some in a state of suspension with Allāh. Among such decrees He gives priority and posteriority to whichever He likes.’” (The coming into operation of these suspended decrees is exactly *badā’* - appearance of the hidden divine will.)

372-9. A group of our associates (-) Aḥmad ibn Muḥammad ibn ‘Isā (-) Ibn Abi ‘Umair (-) Ja‘far ibn ‘Uthmān (-) Samā‘ah (-)

ابن عثمان، عن سماعة، عن أبي بصير؛ ووهيب بن حفص، عن أبي بصير، عن أبي عبد الله عليه السلام قال: إن الله علم مكنون مخزون، لا يعلمه إلا هو، من ذلك يكون البداء، وعلم علمه ملائكته ورسله وأنبياءه فنحن نعلمه.

١٠/٣٧٣ - محمد بن يحيى، عن أحمد بن محمد، عن الحسين بن سعيد، عن الحسن بن محبوب، عن عبد الله بن سنان، عن أبي عبد الله عليه السلام قال: ما بدا لله في شيء إلا كان في علمه قبل أن يبدو له.

١١/٣٧٤ - عنه، عن أحمد، عن الحسن بن علي بن فضال، عن داود بن فرقد، عن عمرو بن عثمان الجهني، عن أبي عبد الله عليه السلام قال: إن الله لم يبد له من جهل. ١٢/٣٧٥ - علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن منصور بن حازم

Abi Baṣīr* and (Samā'ah [-]) Wuḥayb ibn Ḥafṣ (-) Abi Baṣīr (-) Abū 'Abdillāh (p.b.u.h.) as saying:

"Allāh's knowledge is of two kinds, the knowledge which is a treasure hidden (with Allāh). None knows it except He (Himself); because of this (knowledge) *badā'* (Allāh's innovation) takes place. (The second kind is) the knowledge He has bestowed upon His angels and His messengers, and prophets, and we (the Imāms) possess this knowledge."

373-10. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) al-Ḥusayn ibn Sa'īd (-) al-Ḥasan ibn Maḥbūb (-) 'Abdullāh ibn Sinān (-) Abū 'Abdillāh (p.b.u.h.) as saying:

"Allāh does not effect *badā'* in any thing but He knows of it before effecting *badā'*."

374-11. From him (Muḥammad ibn Yaḥyā) (-) Aḥmad (-) al-Ḥasan ibn 'Alī ibn Faḍḍāl (-) Dāwūd ibn Farqad (-) 'Amr ibn 'Uthmān al-Juhānī (-) Abū 'Abdillāh (p.b.u.h.) as saying:

"Verily, Allāh never effects *badā'* out of ignorance (of the fact that He will effect *badā'*)."

375-12. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Īsā (-) Yūnus

قال : سألت أبا عبد الله عليه السلام هل يكون اليوم شيء لم يكن في علم الله بالأمس ؟ قال : لا ، من قال هذا فأخزاه الله ، قلت : أرأيت ما كان وما هو كائن إلى يوم القيامة أليس في علم الله ؟ قال : بلى قبل أن يخلق الخلق .

١٣/٣٧٦ - عليٌّ ، عن محمد ، عن يونس ، عن مالك الجهني قال : سمعت أبا عبد الله عليه السلام يقول : لو علم الناس ما في القول بالبداء من الأجر ما فتروا عن الكلام فيه .

١٤/٣٧٧ - عدة من أصحابنا ، عن أحمد بن محمد بن خالد ، عن بعض أصحابنا ، عن محمد بن عمرو الكوفي أخي يحيى ، عن مرزوم بن حكيم قال : سمعت أبا عبد الله عليه السلام يقول : ما تنبأ نبي قط ، حتى يقر الله بخمس خصال : بالبداء ، والمشية والسجود والعبودية والطاعة .

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(-) Manṣūr ibn Ḥāzīm as saying:

“I inquired of Abū ‘Abdillāh (p.b.u.h.), ‘Can an event happen today that was not in the knowledge of Allāh yesterday?’ The Imām replied, ‘(Certainly) not. May Allāh humiliate him whoever has said so.’ I again inquired, ‘What do you say about what has happened in the past and what is going to happen till the Day of Judgement? Is it not all in the knowledge of Allāh?’ He replied, ‘Surely, since even before He brought His creatures into existence.’ ”

376-13. ‘Ali (-) Muḥammad (-) Yūnus (-) Mālik al-Juhani as saying:

“I heard Abū ‘Abdillāh (p.b.u.h.) as often saying, ‘If the people only know how a belief in (the doctrine of) *badā*’ will be rewarded, they would never slacken in singing its praises.’ ”

377-14. A group of our associates (-) Aḥmad ibn Muḥammad ibn Khālid (-) some of our associates (-) Muḥammad ibn ‘Amr al-Kūfi, brother of Yaḥyā (-) Murāzīm ibn Ḥākīm as saying:

“I heard Abū ‘Abdillāh (p.b.u.h.) saying, ‘No prophet had ever been invested with prophethood unless he affirmed these five traits of the godhead. They are (i) *badā*’ (Allāh’s power of Innovation); (ii) Divine purpose; (iii) Prostration (only before Allāh); (iv) Complete surrender to Allāh; and (v) Obedience (to Him).’ ”

١٥/٣٧٨ - وبهذا الإسناد، عن أحمد بن محمد، عن جعفر بن محمد، عن يونس، عن جهم بن أبي جهمة، عن حدثه، عن أبي عبد الله عليه السلام قال: إن الله عز وجل أخبر محمداً عليه السلام بما كان منذ كانت الدنيا، وبما يكون إلى انقضاء الدنيا، وأخبره بالملحوم من ذلك واستثنى عليه فيما سواه.

١٦/٣٧٩ - علي بن إبراهيم، عن أبيه، عن الريان بن الصلت قال: سمعت الرضا عليه السلام يقول: يقر الله نبياً قطاً إلا بتحريم الخمر وأن يقر الله بالبدا.

١٧/٣٨٠ - الحسين بن محمد، عن معلى بن محمد قال: سئل العالم عليه السلام كيف علم الله؟ قال: علم وشاء، وأراد وقدّر وقضى وأمضى؛ فأمضى ما قضى، وقضى ما قدّر، وقدّر

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378-15. According to the same authorities (i.e. a group of our associates) (-) Aḥmad ibn Muḥammad (-) Ja'far ibn Muḥammad (-) Yūnus (-) Jahm ibn Abi Jahmah (-) whoever narrated it to him (-) Abū 'Abdillāh (p.b.u.h.) as saying:

"Verily, Allāh, the Almighty, the Great, has apprised Muḥammad, peace be upon him and his progeny, of all that has happened from the commencement of this world and of all that will happen till its end. Allāh has apprised (him) of (only) the irreversible (decrees) excluding the rest."

379-16. 'Alī ibn Ibrāhīm (-) his father (-) ar-Rayyān ibn aṣ-Ṣalt as saying:

"I heard ar-Riḍā (p.b.u.h.) saying, 'Never has Allāh sent any of His prophets except with the prohibition of wine and with the affirmation to Allāh of *badā'* (the power of Innovation for Allāh to issue a fresh decree).'"

380-17. al-Ḥusayn ibn Muḥammad (-) Mu'allā ibn Muḥammad as saying:

"The learned (Imām) was questioned, 'How is Allāh's knowledge?' The Imām replied, 'Allāh knows plans, wills, destines, decrees and accomplishes; so what He decrees, He accomplishes; what He des-

ما أراد ، فبعلمه كانت المشيئة ، و بمشيئته كانت الإرادة ، و بإرادته كان التقدير ، وبتقديره كان القضاء ، وبقضائه كان الإمضاء ؛ والعلم متقدّم على المشيئة ، والمشية ثانية ، والإرادة ثالثة ، والتقدير واقع على القضاء بالإمضاء .

فلله تبارك وتعالى البدء فيما علم متى شاء ، وفيما أراد لتقدير الأشياء ، فإذا وقع القضاء بالإمضاء فلا بدء ، فالعلم في المعلوم قبل كونه ، والمشية في المنشأ قبل عينه ، والإرادة في المراد قبل قيامه ، والتقدير لهذه المعلومات قبل تفصيلها وتوصيلها عياناً و وقتاً ، والقضاء بالإمضاء هو المبرم من المفعولات ، ذوات الأجسام المدركات بالحواس من ذوي لون وريح ووزن و كيل وما دب ودرج من إنس و جن و طير و سباع وغير ذلك مما يدرك بالحواس .

فلله تبارك وتعالى فيه البدء مما لا عين له ، فإذا وقع العين المفهوم المدرك

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tines He decrees; what He wills He destines. Out of His knowledge His plan emerges. And from His plan emerges His Will, and from His Will emerges destiny, and from His destiny decree, and from His decree the accomplishment. So, knowledge has priority over His Will. Hence His Will comes second, and His intention comes third. His appointed destiny occurs before the decree for its accomplishment. Thus, there is for Allāh, the Almighty, the Sublime, *badā'* which occurs at the stage of His knowledge prior to its projection and at the stage of the will till He (fixes the destiny) of things. But when the decree is passed for execution, then any *badā'* (innovation or alteration) is out of question. Knowledge is before the known comes into being; and its place (purpose) is before what is planned becomes specified: and will is before what is willed gets established and destiny before what is destined is spread or joined in respect of existence and in respect of time. And the decree for accomplishment is irreversible in respect of what is done, namely, all bodies perceptible through the senses such as those that have colour and smell, and weight and measure, and those that move and walk on the earth like human beings, jinn, birds and beasts, and

فلا بداء ، والله يفعل ما يشاء ، فبالعلم علم الأشياء قبل كونها ، وبالمشيئة عرف صفاتها وحدودها وأنشأها قبل إظهارها ، وبالإرادة ميّز أنفسها في ألوانها وصفاتها ، وبالتقدير قدر أوقاتها وعرف أولها وآخرها ، وبالتقضاء أبان للناس أما كتبها ودلّهم عليها ، وبالإمضاء شرح عللها وأبان أمرها وذلك تقدير العزيز العليم^{٦٩} ،

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(٦٩) - الأنعام ، ٩٦/٦ ، يس ، ٣٨/٣٦ ، فصلت ، ١٢/٤١

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other objects that can be perceived through the senses. There is for Allāh, the Almighty, the Sublime, *badā'* for things which have no entity (objective existence). And there is no *badā'* for those things which have specified, intelligible and perceptible entity. Allāh does what He wills. Thus, through His knowledge, Allāh knows all things before they come into being. And through His plan, He cognizes their attributes and limits. He plans them all before manifesting them. Through His will, He distinguishes them in respect of colour and quality. Through fixing their destiny, He destines the measure of their livelihood and allots them a beginning and an end. Through His decree He discloses to the people their location and guides them to it. Through the execution (of the decree), He exposes its reasons and also discloses the secret of Allāh's ordering it. 'That is the ordaining of the Almighty, the All-knowing.' (*al-An'ām*, 6:96; *Yā Sīn*, 36:38; *Fuṣṣilat*, 41:12)

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﴿ باب ﴾

﴿ في أنه لا يكون شيء في السماء والارض الا بسبعة ﴾

١/٣٨١ - عِدَّةٌ من أصحابنا ، عن أحمد بن محمد بن خالد ، عن أبيه ؛ ومحمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن الحسين بن سعيد ومحمد بن خالد ، جميعاً عن فضالة بن أيوب عن محمد بن عمارة ، عن حرير بن عبدالله وعبدالله بن مسكان جميعاً ، عن أبي عبدالله عليه السلام أنه قال : لا يكون شيء في الأرض ولا في السماء إلا بهذه الخصال السبع : بمشيئة وإرادة وقدروقتضاء وإذن وكتاب وأجل ، فمن زعم أنه يقدر على نقض واحدة فقد كفر.

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CHAPTER ON

NOTHING IN THE HEAVEN AND IN THE EARTH
COME INTO EXISTENCE WITHOUT (GOING
THROUGH) SEVEN (STAGES)

381-1. A group of our associates (-) Ahmad ibn Muhammad ibn Khālid (-) his father* and Muhammad ibn Yaḥyā (-) Ahmad ibn Muhammad ibn 'Isā (-) al-Ḥusayn ibn Sa'id and Muhammad ibn Khālid, both of them (-) Faḍālah ibn Ayyūb (-) Muhammad ibn 'Amārah (-) Ḥariz ibn 'Abdillāh and 'Abdullāh ibn Muskān, both of them (-) Abū 'Abdillāh (p.b.u.h.) as saying:

"Nothing in the heaven and in the earth can ever come into existence except through (these) seven stages: (1) The will of Allāh; (2) His intention; (3) His destining; (4) His decision; (5) His permission;

ورواه علي بن إبراهيم ، عن أبيه ، عن محمد بن حفص ، عن محمد بن عمار ، عن
 حريز بن عبد الله وابن مسكان مثله .

٢/٣٨٢ - ورواه أيضاً ، عن أبيه ، عن محمد بن خالد ، عن زكريا بن عمران عن
 أبي الحسن موسى بن جعفر عليه السلام قال : لا يكون شيء في السماوات ولا في الأرض
 إلا بسبع : بقضاء وقدر وإرادة ومشية وكتاب وأجل وإذن ، فمن زعم غير هذا فقد
 كذب على الله ؛ أو ردَّ على الله عزَّ وجلَّ .

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(6) the Book (of specification); and (7) Duration of the time. Whoever thinks that he can violate any of these seven is no doubt an infidel.”

It is narrated by ‘Ali ibn Ibrāhim (–) his father (–) Muḥammad ibn Ḥafṣ (–) Muḥammad ibn ‘Amārah (–) Ḥariz ibn ‘Abdillāh and Ibn Muskān, the same tradition.

382–2. He (‘Ali ibn Ibrāhim) has also related this tradition (–) his father (–) Muḥammad ibn Khālid (–) Zakariyyā ibn ‘Imrān (–) Abu’l-Ḥasan Mūsā ibn Ja‘far, peace be upon both of them, as saying:

“Nothing in the heaven and in the earth can ever come into existence except through the (following) seven stages: (1) Divine decision; (2) His destining; (3) His intention; (4) His will; (5) the Book (of specification); (6) Duration of time; and (7) Allāh’s permission. One who has thought otherwise has actually attributed falsehood to Allāh, or has actually repudiated Allāh, the Almighty the Great (Himself).”

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﴿ باب المشيئة والارادة ﴾

١/٣٨٣ - علي بن محمد بن عبدالله ، عن أحمد بن أبي عبدالله ، عن أبيه ؛ عن محمد بن سليمان الديلمي ، عن علي بن إبراهيم الهاشمي قال : سمعت أبا الحسن موسى بن جعفر عليه السلام يقول : لا يكون شيء إلا ما شاء الله وأراد وقدّر وقضى ، قلت : ما معنى شاء ؟ قال : ابتداء الفعل ، قلت : ما معنى قدّر ؟ قال : تقدير الشيء من طوله وعرضه ، قلت : ما معنى قضى ؟ قال : إذا قضى أمضاه ، فذلك الذي لا مردّ له .

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383-1. 'Alī ibn Muḥammad ibn 'Abdillāh (-) Aḥmad ibn Abi 'Abdillāh (-) his father (-) Muḥammad ibn Sulaymān ad-Daylamī (-) 'Alī ibn Ibrāhīm al-Hāshimī as saying:

"I heard Abu'l-Ḥasan Mūsā ibn Ja'far (p.b.u.t.) saying, 'Nothing can come into existence except by Allāh's will, intention, foreordaining and accomplishment (the very last stage of the will-process).' I inquired, 'What is the meaning of Allāh's will?' He replied, 'It is the beginning of an action.' I further inquired, 'What is the meaning of (Allāh's) foreordaining?' The Imām replied, 'Foreordaining means having an estimate of something's dimensions.' I further inquired, 'What is the meaning of Allāh's accomplishment?' The Imām replied, 'When a decree is accomplished, it is issued. This is the stage when (the Divine decree) can never be cancelled or annulled.'"

٢/٣٨٤ - علي بن إبراهيم، عن محمد بن عيسى، عن يونس بن عبد الرحمن، عن أبان عن أبي بصير قال: قلت لأبي عبد الله عليه السلام: شاء وأراد وقدّر وقضى؟ قال: نعم، قلت: وأحب؟ قال: لا، قلت: وكيف شاء وأراد وقدّر وقضى ولم يحب؟ قال: هكذا خرج إلينا

٣/٣٨٥ - علي بن إبراهيم، عن أبيه، عن علي بن معبد، عن واصل بن سليمان، عن عبد الله بن سنان، عن أبي عبد الله عليه السلام قال: سمعته يقول: أمر الله ولم يشأ؛ وشاء ولم يأمر، أمر إبليس أن يسجد لآدم وشاء، أن لا يسجد، ولو شاء لسجد، ونهى آدم عن أكل الشجرة وشاء أن يأكل منها ولولم يشأ لم يأكل.

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384-2. 'Ali ibn Ibrāhīm (-) Muḥammad ibn 'Īsā (-) Yūnus ibn 'Abd ar-Raḥmān (-) Abān (-) Abī Baṣīr as saying:

"I stated before Abū 'Abdillāh (p.b.u.h.) Allāh's willed, intended, destined and then accomplished. The Imām replied, 'Yes.' I further inquired, 'Did He like (what He did)?' The Imām replied, 'No.' I further inquired, 'How is it that Allāh having willed, intended, destined and accomplished them without having any liking thereof?' The Imām replied, 'This is precisely what has reached us.'"

385-3. 'Ali ibn Ibrāhīm (-) his father (-) 'Ali ibn Ma'bad (-) Wāṣil ibn Sulaymān (-) 'Abdullāh ibn Sinān as saying:

"I heard Abū 'Abdillāh (p.b.u.h.) saying, '(Sometimes) Allāh orders what He does not will, and (sometimes) He wills what He does not order. He ordered Iblīs (Satan) to bow before Adam and willed that he should not bow (because Allāh knew that Iblīs would not bow before Adam by his own free will). If He had willed (by irrevocable will, where there was no room for free will) Satan would have had to bow. (Further), He forbade Adam to eat from the tree and willed that he should eat of it (because He knew that Adam would eat by his own free will). If He had not willed so, Adam would not have eaten.'"

٤/٣٨٦ - علي بن إبراهيم ، عن المختار بن محمد الهمداني و محمد بن الحسن ، عن عبدالله بن الحسن العلوي جميعاً ، عن الفتح بن يزيد الجرجاني ، عن أبي الحسن عليه السلام قال : إن الله إرادتين ومشيتين : إرادة حتم وإرادة عزم ، ينهى وهويها ، ويأمر وهو لا يشاء ، أو ما رأيت أنه نهى آدم وزوجته أن يأكلا من الشجرة و شاء ، ذلك ولو لم يشأ أن يأكلا لما غلبت مشيئتهما مشيئة الله تعالى ، وأمر إبراهيم أن يذبح إسحاق ولم يشأ أن يذبحه ولو شاء ، لما غلبت مشيئة إبراهيم مشيئة الله تعالى .

٥/٣٨٧ - علي بن إبراهيم ، عن أبيه ، عن علي بن معبد ، عن درست بن أبي منصور ، عن فضيل بن يسار قال : سمعت أبا عبدالله عليه السلام يقول : شاء وأراد ولم يحب ولم يرض :

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386-4. 'Alī ibn Ibrāhīm (-) al-Mukhtār ibn Muḥammad al-Hamdānī* and Muḥammad ibn al-Ḥasan (-) 'Abdullāh ibn al-Ḥasan al-'Alawī, both of them (-) al-Faṭḥ ibn Yazīd al-Jurjānī (-) Abu'l-Ḥasan (p.b.u.h.) as saying:

"Verily, Allāh's intention is two-fold; His will is (also) two-fold: the intention which is irrevocable, and the intention which is only a resolution. (Sometimes) Allāh forbids what He wills and (sometimes) He orders what He does not will. Do not you see that Allāh forbade Adam and his wife from eating of the tree, yet willed that they should eat of it?' If He had not willed so, their will would not have prevailed over the will of Allāh, the Almighty. Similarly, He ordered Ibrāhīm (Abraham) to sacrifice Is'ḥāq (Issac), but did not will that Is'ḥāq should be slain. If He had willed so, the will of Ibrāhīm would not have prevailed over the will of Allāh, the Almighty."

387-5. 'Alī ibn Ibrāhīm (-) his father. (-) 'Alī ibn Ma'bad (-) Durust ibn Abi Maṣṣūr (-) Fuḍayl ibn Yasār as saying:

"I have heard Abū 'Abdillāh (p.b.u.h.), saying, (Sometimes Allāh) wills and intends but neither does He like nor approve (of what He wills). Allāh willed that nothing should exist except what is (truthful)

شا. أن لا يكون شيء إلا بعلمه وأراد مثل ذلك ولم يحب أن يقال : ثالث ثلاثة ، ولم يرض لعباده الكفر ،

٦٧/٣٨٨ - محمد بن يحيى ، عن أحمد بن محمد بن أبي نصر قال : قال أبو الحسن الرضا عليه السلام قال الله : [يا] ابن آدم بمشيئتي كنت أنت الذي تشاء لنفسك ما تشاء ، وبقوتي أديت فرائضي وبنعمتي قويت على معصيتي ، جعلتك سمياً ، بصيراً ، قوياً ؛ ما أصابك من حسنة فمن الله ، وما أصابك من سيئة فمن نفسك وذاك أني أولى بحسناتك منك وأنت أولى بسيئاتك مني ، وذاك أنني لا أسأل عما أفعل وهم يسألون .

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in terms of His knowledge. And so did He intend. Allāh does not like it to be said of Him, "He is the third of the 'trinity'." (In the same way) Allāh never approved of His creatures, being guilty of infidelity.' "

388-6. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn Abī Naṣr as saying :

"Abu'l-Ḥasan ar-Riḍā (p.b.u.h.) said, Allāh the Almighty, has said, 'O' son of Adam, on the basis of My will (consent) you can will whatever you like for yourself, and on the basis of the authority delegated by Me to you, you can perform your duties as divinely levied on you. And it is on the basis of My favour to, you that you have become capable of disobeying Me. I have bestowed upon you the ability to hear, to see and be strong. Hence, whatever good you received, you received it from Allāh. And whatever evil befalls you is because of your own self. So, to your good deeds, I am closer than you yourself are. And to your evil deeds you yourself are closer than I am. This is the reason why I am not accountable for what I do. And (for that very reason) it is they (the creatures) who are accountable.' "

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﴿ باب الابتلاء والاختبار ﴾

۱/۳۸۹ - علي بن إبراهيم بن هاشم ، عن محمد بن عيسى ، عن يونس بن عبدالرحمن عن حمزة بن محمد الطيار ، عن أبي عبدالله عليه السلام قال : ما من قبض ولا بسط إلا والله فيه مشيئة وقضاء وابتلاء .

۲/۳۹۰ - عدة من أصحابنا ، عن أحمد بن محمد بن خالد ، عن أبيه ، عن فضالة بن أيوب ، عن حمزة بن محمد الطيار ، عن أبي عبدالله عليه السلام قال : إنه ليس شيء فيه قبض

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CHAPTER ON PUTTING TO THE TEST (*IBTILĀ'*) AND TRIAL (*IKHTIBĀR*)

389-1. 'Alī ibn Ibrāhīm ibn Hāshim (-) Muḥammad ibn 'Īsā (-) Yūnus ibn 'Abd ar-Raḥmān (-) Ḥamzah ibn Muḥammad aṭ-Ṭayyār (-) Abū 'Abdillāh (p.b.u.h.) as saying:

"With each and every scarcity and abundance (in divine mercy, livelihood and facilities of life) there goes divine will, decision and putting to the test."

390-2. A group of our associates (-) Aḥmad ibn Muḥammad ibn Khālid (-) his father (-) Faḍālah ibn Ayyūb (-) Ḥamzah ibn Muḥammad aṭ-Ṭayyār (-) Abū 'Abdillāh (p.b.u.h.) as saying:

"There is nothing in which is drawing in or extension (in respect

أَوْ بَسَطَهُ مِمَّا أَمَرَ اللَّهُ بِهِ أَوْ نَهَى عَنْهُ إِلَّا وَفِيهِ اللَّهُ عَزَّ وَجَلَّ ابْتِلَاءٌ وَقَضَاءٌ.

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﴿باب السعادة والشقاء﴾

١/٣٩١ - محمد بن إسماعيل ، عن الفضل بن شاذان ، عن صفوان بن يحيى ، عن منصور بن حازم ، عن أبي عبد الله عليه السلام قال : إن الله خلق السعادة و الشقاء قبل أن يخلق خلقه فمن خلقه الله سعيداً لم يبغضه أبداً ، وإن عمل شراً أبغض عمله ولم يبغضه ، وإن كان شقيماً لم يبغضه أبداً وإن عمل صالحاً أحب عمله و أبغضه لما يصير إليه ، فإذا أحب الله شيئاً

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of Divine mercy, livelihood and the facilities of life) regarding what Allāh ordered or forbade except that it contains putting to the test and decree from Allāh, the Almighty, the Great.”

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CHAPTER ON

HAPPINESS AND MISERY

391-1. Muḥammad ibn Ismā'il (-) al-Faḍl ibn Shādhān (-) Ṣafwān ibn Yaḥyā (-) Manṣūr ibn Ḥāzīm (-) Abū 'Abdillāh (p.b.u.h.) as saying:

“Verily, Allāh created happiness and misery even before creating (all) His creatures. Allāh will never be displeased with a person whom He has created fortunate. If such a person does an evil deed, Allāh will dislike it, not the person himself. And Allāh never likes a person who is unfortunate. If such a person does a good deed, Allāh will like it but not the person himself, because of his miserable end. Thus, what

لم يبغضه أبداً وإذا أبغض شيئاً لم يحبه أبداً

٢/٣٩٢ - علي بن محمد رفعه ، عن شعيب العرقوني ، عن أبي بصير قال : كنت بين يدي أبي عبد الله عليه السلام جالساً وقد سأله سائل فقال : جعلت فداك يا ابن رسول الله من أين لحق الشقا، أهل المعصية حتى حكم الله لهم في علمه بالعذاب على عملهم ؟ فقال أبو عبد الله عليه السلام : أيها السائل حكم الله عز وجل لا يقوم له أحد من خلقه بحقه ، فلما حكم بذلك وهب لأهل محبته القوة على معرفته ، ووضع عنهم ثقل العمل بحقيقة ما هم أهلها ، وهب لأهل المعصية القوة على معصيتهم لسبق علمه فيهم ومنعهم إطاعة القبول منه فوافقوا ما سبق لهم في علمه ولم يقدرُوا أن يأتوا حالاً تنجيهم

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Allāh likes, He never hates, and what Allāh hates, He never likes.”

392-2. ‘Alī ibn Muḥammad (*rafa’ahu*) (—) Shu‘ayb al-‘Aqra-qūfī (—) Abī Baṣīr as saying:

“I was sitting in front of Abū ‘Abdillāh (p.b.u.h.) when a person asked him, ‘May I be made your ransom! O’ son of the Messenger of Allāh. How did Allāh link wretchedness with sinners to the extent that He, in His knowledge, ordered Divine wrath (as punishment) for their evil deeds?’ Abū ‘Abdillāh (p.b.u.h.) replied:

“O questioner! No one can stand for truth in respect of the commands of Allāh, the Almighty, the Great, without Divine approval. When Allāh issues a verdict in favour of those who are worthy of His love, then He grants them the power of insight into Allāh’s consciousness and lightens for them the burden of performing good deeds. All this Divine favour is shown because of their being worthy of it. (By reason of their perseverance in acquisition of Allāh’s consciousness.) It is Allāh Who has empowered sinners to commit sins on the basis of His prior knowledge. (That they would never receive any Divine guidance in future.) Thus, their (the sinners’) deeds were in accordance with what Allāh had already been aware of. They were not able to develop such a state for themselves which could bring about their salvation from Divine wrath. Hence Allāh’s knowledge is the truth

من عذابه ، لأنَّ علمه أولى بحقيقة التصديق وهو معنى شاء ما شاء وهو سرُّه .
 ٣/٣٩٣ - عدَّة من أصحابنا ، عن أحمد بن محمد بن خالد ، عن أبيه ، عن النضر بن سويد
 عن يحيى بن عمران الحلبيّ ، عن معلى بن عثمان ، عن عليّ بن حنظلة ، عن أبي عبد الله
 ﷺ ، أنّه قال : يسلك بالسعيد في طريق الأَشقياء حتّى يقول الناس : ما أشبهه بهم
 بل هو منهم ثمّ يتداركه السعادة ، وقد يسلك بالَشقيّ طريق السعداء حتّى يقول الناس :
 ما أشبهه بهم ، بل هو منهم ثمّ يتداركه الشقاء . إنّ من كتبه الله سعيداً وإن لم يبق
 من الدنيا إلاّ فواق ناقة ختم له بالسعادة .

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the most deserving of being made real. And this is the meaning of His having willed whatever He willed and this is His hidden secret.' ”

393-3. A group of our associates (-) Aḥmad ibn Muḥammad ibn Khālīd (-) his father (-) an-Naḍr ibn Suwayd (-) Yaḥyā ibn ‘Imrān al-Ḥalabī (-) Mu‘allā ibn ‘Uthmān (-) ‘Alī ibn Ḥanzalah (-) Abū ‘Abdillāh (p.b.u.h.) as saying:

“Many a time, the fortunate (the blessed in the life eternal) adopts the ways of the wretched (the accursed in the life eternal) to such an extent that people start commenting, ‘How closely does he resemble the wretched. Rather, he is one of them.’ Thus, his fortune and happiness make good his loss. (On the contrary), many a time the wretched adopts the ways of the happy and fortunate to the extent that people start commenting, ‘How closely does he resemble the happy! Rather, he is one of them.’ Then finally his wretchedness asserts itself. Verily, Allāh ends in happiness the life of a person for whom He decrees happiness (in the life eternal), even if the whole world should dwindle to a time as the last gasp of a dying camel.”

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﴿ باب الخير والشر ﴾

١/٣٩٤ - عدة من أصحابنا ، عن أحمد بن محمد بن خالد ، عن ابن محبوب وعلي بن الحكم ، عن معاوية بن وهب قال : سمعت أبا عبد الله عليه السلام يقول : إن مما أوحى الله إلى موسى عليه السلام وأنزل عليه في التوراة : أني أنا الله لا إله إلا أنا ، خلقت الخلق وخلقت الخير وأجرته على يدي من أحب ، فطوبى لمن أجرته على يديه وأنا الله لا إله إلا أنا ، خلقت الخلق وخلقت الشر وأجرته على يدي من أريده ، فويل لمن أجرته على يديه

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394-1. A group of our associates (-) Ahmad ibn Muhammad ibn Khalid (-) Ibn Maḥbūb and 'Alī ibn al-Ḥakam (-) Mu'āwiyah ibn Wahb as saying:

"I heard Abū 'Abdillāh (p.b.u.h.) saying, 'A part of the revelation made by Allāh to Mūsā (Moses) and a part of what had been revealed in the Tawrāt (Torah) was: "Verily, I am the only Allāh and there is no other god except Me. I have brought the creatures into existence and have created the good. I have unfolded the good through the hands of those whom I liked. Thus, fortunate is the person through whose hands I have unfolded the good; and I am Allāh. There is no god except Me. I have brought the creatures into existence and have created the evil and have unfolded it through the hands of those I willed. Thus, woe unto those through whose hands I have unfolded the evil."'"

٢/٣٩٥ - عدّة من أصحابنا ، عن أحمد بن محمد ، عن أبيه ، عن ابن أبي عمير ، عن محمد بن حكيم ، عن محمد بن مسلم قال : سمعت أبا جعفر عليه السلام يقول : إن في بعض ما أنزل الله من كتبه أنني أنا الله لا إله إلا أنا ، خلقت الخير و خلقت الشر ، فطوبى لمن أجرى علي يديه الخير وويل لمن أجرى علي يديه الشر وويل لمن يقول : كيف ذا و كيف ذا .

٣/٣٩٦ - علي بن إبراهيم ، عن محمد بن عيسى ، عن يونس ، عن بكار بن كردم ، عن مفضل بن عمر ، و عبدالمؤمن الأنصاري ، عن أبي عبد الله عليه السلام قال : قال الله عز وجل : أنا الله لا إله إلا أنا ، خالق الخير والشر فطوبى لمن أجرى علي يديه الخير وويل لمن أجرى علي يديه الشر وويل لمن يقول : كيف ذا و كيف هذا ؛ قال يونس : يعني من ينكر هذا الأمر بتفقه فيه .

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395-2. A group of our associates (-) Ahmad ibn Muhammad (-) his father (-) Ibn Abi 'Umayr (-) Muhammad ibn Hakim (-) Muhammad ibn Muslim as saying:

"I heard Abū Ja'far (p.b.u.h.) saying, 'It has been revealed by Allāh in some of His books that: 'I am Allāh there is no god except Me. I have created the good and the evil. Fortunate is the person through whose hands I have unfolded the good, and woe unto one through whose hands I have unfolded the evil. And wretched is he who busies himself in asking, "How is this and why is that."'"

396-3. 'Ali ibn Ibrāhīm (-) Muhammad ibn 'Īsā (-) Yūnus (-) Bakkār ibn Kardam (-) Muffaḍḍal ibn 'Umar and 'Abd al-Mu'min al-Ansārī (-) Abū 'Abdillāh (p.b.u.h.) as saying:

"Allah, the Almighty, the Great, says: 'I am Allah, there is no god except Me. I am the Creator of the good and the evil. Fortunate is the one through whose hands I have unfolded the good and wretched is the one through whose hands I have unfolded the evil and also the one who says: "How is this and how is that?"'" Yūnus (one of the narrators) said: "Such questions mean refusal (to believe) the said statement just because such a person (falsely) counts himself as a man of understanding."

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﴿ باب ﴾

﴿ الجبر و القدر و الامرین الامرین ﴾

۱/۳۹۷ - علي بن محمد، عن سهل بن زياد وإسحاق بن محمد وغيرهما رفعوه قال: كان أمير المؤمنين عليه السلام جالساً بالكوفة بعد منصرفه من صفين إذ أقبل شيخٌ فجتا بين يديه، ثم قال له: يا أمير المؤمنين أخبرنا عن مسيرنا إلى أهل الشام أبقضاء من الله وقدر؟ فقال أمير المؤمنين عليه السلام أجل يا شيخ ما علوتم تلعة ولا هبطتم بطن واذ إلا بقاء من الله

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CHAPTER ON

DIVINE DETERMINING AND SELF-DETERMINING
AND THE INTERMEDIATE POSITION

397-1. 'Ali ibn Muḥammad (-) Sahl ibn Ziyād and Is'hāq ibn Muḥammad and others (*rafa'ahu*) as saying:

"When Amir al-mu'minin (p.b.u.h.) returned from the battle of Ṣiffīn and settled down in Kūfah, an old man came and sat down in front of him and asked: 'O' Amir al-mu'minin! Tell me whether our going to Syria (ash-Shām) to fight Mu'āwiyah was predetermined and was (already) fated by Allāh, the Almighty?' Amir al-mu'minin (p.b.u.h.) replied, 'Surely, you have neither ascended any height nor descended into any valley except that it was predetermined and

وقدر، فقال له الشيخ: عند الله أحسب عنائي يا أمير المؤمنين؟ فقال له: مه يا شيخ! فوالله لقد عظم الله الأجر في مسيركم وأنتم سائرون وفي مقامكم وأنتم مقيمون وفي منصرفكم وأنتم منصرفون ولم تكونوا في شيء من حالاتكم مكرهين ولا إليه مضطرين. فقال له الشيخ: وكيف لم تكن في شيء من حالاتنا مكرهين ولا إليه مضطرين وكان بالقضاء والقدر مسيرنا ومقلبنا ومنصرفنا؟ فقال له: وتظن أنه كان قضاءً حتماً وقدراً لازماً؟ إنه لو كان كذلك لبطل الثواب والعقاب والأمر والنهي والزجر من الله وسقط معنى الوعد والوعيد فلم تكن لائمة للمذنب ولا محمداً للمحسن ولكن المذنب أولى بالإحسان من المحسن ولكن المحسن أولى بالعقوبة من المذنب، تلك مقالة

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already fated by Allāh.’ The old man made a remark saying, ‘Shall I then debit all the sufferings (we have undergone during this journey) to the account of Allāh, O’ Amir al-mu’minin! (taking no reward since this travelling was already fated by Allāh).’ Amir al-mu’minin replied, ‘O’ old man! Be silent. I swear by Allāh that He has conferred great favours and rewards on you for the journey and for your advance (towards Syria) and also for your staying there, and for your resistance (in the battlefield), as well as for your return when you were returning. In all these situations you have neither been forced and compelled (by Allāh) nor have you been driven against your will.’ The old man further inquired, ‘When all of our journey to and fro our home was predetermined and fated, then how could we be, in all our circumstances, neither under any force or compulsion, nor deprived of our liberty?’ Amir al-mu’minin replied, ‘Do you think that there is finality to every decree issued by Allāh and every destiny is irreversible? If it is so, then divine rewards, punishments, imperatives, prohibitions and admonitions are totally null and void, and all His promises and warnings are set at naught. Then there could be no condemnation for the sinner nor could there be any recommendation for the virtuous. Rather, the sinners would be more deserving of a just reward than the virtuous and the virtuous would be more deserving of punishment than the sinners.

إخوان عبدة الأوثان وخصماء الرحمن وحزب الشيطان وقديرة هذه الأمة ومجوسها، إن الله تبارك وتعالى كلف تخيراً ونهى تحذيراً وأعطى على القليل كثيراً ولم يُعص مغلوباً ولم يطع مكرهاً ولم يملك مفوضاً ولم يخلق السماوات والأرض وما بينهما باطلاً، ولم يبعث النبيين مبشرين ومنذرين عبثاً ذلك ظن الذين كفروا فويل للذين كفروا من النار،^{٧٠} فأنشأ الشيخ يقول :

أنت الإمام الذي نرجو بطاعته ✨ يوم النجاة من الرحمن غفرانا
أوضحت من أمرنا ما كان ملتبساً ✨ جزاك ربك بالاحسان إحسانا

(٧٠) - ص ، ٢٧/٢٨

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Such talk is of the (kind of) talk of those similar to idol-worshippers, enemies of the All-compassionate, a gang belonging to Shayṭān (Satan), fatalists and fire-worshippers (Majūs) in this *ummah* – Muslim community. Allāh, the Almighty, the Sublime, has imposed on us duties and obligations together with free will and power (to do anything we like) and has forbidden us (against evil) through admonitions, and has fixed great rewards for little deeds. Allāh is not disobeyed (by man) because He (Allāh) is dominated (by man); nor is He obeyed from compulsion; nor has He delegated all the will and power in such a way as to become powerless and will-less Himself; nor has He created the heavens, the earth and what is in between them in vain; nor has He sent His prophets as messengers of good tidings and admonitions vainly. 'Such is the thought of the unbelievers, whereof woe unto the unbelievers because of the Fire.' (Ṣād, 38:27)

"Then the old man recited these appropriate verses extempore:

*'You are the Imām through whom we hope for forgiveness
From the All-compassionate on the Day of Salvation.
You have made clear for us what we were confused about;
May your Lord recompense your good by His Good!'* "

٢/٣٩٨ - الحسين بن محمد ، عن معلى بن محمد ، عن الحسن بن علي الوشاء ، عن حماد بن عثمان ، عن أبي بصير ، عن أبي عبد الله عليه السلام قال : من زعم أن الله يأمر بالفحشاء فقد كذب على الله ومن زعم أن الخير والشر إليه فقد كذب على الله .

٣/٣٩٩ - الحسين بن محمد ، عن معلى بن محمد ، عن الحسن بن علي الوشاء ، عن أبي الحسن الرضا عليه السلام قال : سألته فقلت : الله فوض الأمر إلى العباد ؟ قال : الله أعز من ذلك قلت : فجبرهم على المعاصي ؟ قال : الله أعدل وأحكم من ذلك ، قال : ثم قال : قال الله : يا ابن آدم أنا أولى بحسناتك منك وأنت أولى بسيئاتك مني ، عملت المعاصي بقوتي التي جعلتها فيك .

٤/٤٠٠ - علي بن إبراهيم ، عن أبيه ، عن إسماعيل بن مرارة ، عن يونس بن عبد الرحمن قال : قال لي أبو الحسن الرضا عليه السلام : يا يونس لا تنقل بقول القديرة فإن القديرة لم يقولوا بقول

398-2. al-Husayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) al-Ḥasan ibn 'Alī al-Washshā' (-) Ḥammād ibn 'Uthmān (-) Abī Baṣīr (-) Abū 'Abdillāh (p.b.u.h.) as saying:

"He who thinks that Allāh ordains vileness, has actually attributed falsehood to Him. And he who thinks that good and evil emanate from Allāh, has also attributed falsehood to Him."

399-3. al-Husayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) al-Ḥasan ibn 'Alī al-Washshā' as saying:

"I inquired of Abu'l-Ḥasan ar-Riḍā (p.b.u.h.): 'Has Allāh entrusted to (His) slaves all their affairs?' The Imām replied, 'Allāh is far above this.' Then I asked, 'Has Allāh compelled man to commit sins?' The Imām replied, 'Allāh is too just and too wise to do this.' Then the Imām added, 'Allāh says: 'O' son of Adam! I deserve your good deeds more than you yourself and you deserve your vices more than I Myself. You have committed sins through the power and authority I have granted to you.'"

400-4. 'Alī ibn Ibrāhīm (-) his father (-) Ismā'il ibn Marrār (-) Yūnus ibn 'Abd ar-Raḥmān as saying:

أهل الجنة ولا يقول أهل النار ولا يقول إبليس فإن أهل الجنة قالوا « الحمد لله الذي هدانا لهذا وما كنا لنهتدي لولا أن هدانا الله »^{٧١} وقال أهل النار: « ربنا غلبت علينا شقوتنا وكنا قوماً ضالين »^{٧٢} وقال إبليس « رب بما أغويتني »^{٧٣} فقلت: والله ما أقول بقولهم ولكني أقول: لا يكون إلا بما شاء الله وأراد وقدر وقضى، فقال: يا يونس ليس هكذا لا يكون إلا ما شاء الله وأراد وقدر وقضى، يا يونس تعلم ما المشيئة؟ قلت: لا، قال: هي الذكر الأول، فتعلم ما الإرادة؟ قلت: لا، قال: هي العزيمة على ما يشاء، فتعلم ما القدر؟ قلت: لا، قال: هي الهندسة ووضع الحدود من البقاء والفناء، قال: ثم

(٧٢) - المومنون، ١٠٦/٢٣

(٧١) - الاعراف، ٤٣/٧

(٧٣) - الحجر، ٣٩/١٥

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“Abu'l-Ḥasan ar-Riḍā (p.b.u.h.) addressed me saying, ‘O’ Yūnus! Do not utter the words of the determinists (Qadariyyah), since they do not say what the dwellers of the Paradise do; nor do they say the words of the people of the Fire, nor the words of Iblis (Satan). The dwellers of Paradise say, ‘All praise be (only) to Allāh Who guided us to this; had Allāh not guided us, we would surely never have been guided.’ (al-A‘rāf, 7:43)

‘And the people of the Fire say, ‘O’ our Lord! Our adversity prevailed over us; we were an erring people.’ (al-Mu‘minūn, 23:106)

‘Iblis (Satan) said: ‘My Lord, for Thy perverting me (I shall deck all fair to them in the earth).’ (al-Hijr, 15:39)

“I said, ‘By Allāh, I do not repeat the words of the determinists rather, I say, ‘Nothing happens (in this universe) except because of the will of Allāh and because Allāh has intended, destined and decreed it.’” The Imām said, ‘O’ Yūnus! It is not like that. Nothing happens except according to the will, the intention, the foreordaining and the final decree of Allāh. (But) O’ Yūnus! Do you know what is Divine will (*mashī‘ah*)?’ I replied, ‘No.’ The Imām explained, ‘It is the first knowledge (i.e., the prior knowledge of Allāh in respect to His action).’ He further inquired, ‘Do you know what is Divine intention (*irādah*)?’ I replied, ‘No.’ The Imām explained, ‘This is Allāh’s

قال : و القضاء هو الإبرام و إقامة العين ، قال : فاستأذنته أن أقبل رأسه و قلت : فبحت لي شيئاً كنت عنه في غفلة .

٥/٤٠١ - محمد بن إسماعيل ، عن الفضل بن شاذان ، عن حماد بن عيسى ، عن إبراهيم ابن عمر اليماني ، عن أبي عبد الله عليه السلام قال : إن الله خلق الخلق فعلم ما هم صائرون إليه وأمرهم ونهاهم ، فما أمرهم به من شيء ، فقد جعل لهم السبيل إلى تركه ولا يكونون آخذين ولا تاركين إلا بأذن الله .

٦/٤٠٢ - علي بن إبراهيم ، عن محمد بن عيسى ، عن يونس بن عبد الرحمن ، عن حفص

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determination of what He wills. Do you know what is His destiny (*qadar*)?' I replied 'No'. The Imām explained 'It is the measuring and estimating of things and the fixing of their limitations regarding their beginning and end.' The narrator said: "The Imām further added, 'Divine decree (*qadā'*) means finalizing things and bringing them into (existence in) the sentient world.'" The narrator said: "I asked permission to kiss him (Imām) on his forehead and I declared, 'You have disclosed to me what I was in ignorance of and what was absolutely inscrutable to me.'"

401-5. Muḥammad ibn Ismā'il (-) al-Faḍl ibn Shādhān (-) Ḥammād ibn 'Īsā (-) Ibrāhīm ibn 'Umar al-Yamānī (-) Abū 'Abdillāh (p.b.u.h.) as saying:

"Verily, Allāh created the creatures and already knew where they would go (towards virtue or vice). Allāh also imposed orders and prohibitions on them. And along with each and every imperative imposed by Him, He has also kept the door open (for mankind either to obey or) not to obey it. And no one of them (mankind) can or cannot carry it out except with the permission (will) of Allāh."

402-6. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Īsā (-) Yūnus ibn 'Abd ar-Raḥmān (-) Ḥafṣ ibn Qurt (-) Abū 'Abdillāh (p.b.u.h.) as saying:

ابن قرط، عن أبي عبد الله عليه السلام قال : قال رسول الله صلى الله عليه وآله : من زعم أن الله يأمر بالسوء والفحشاء، فقد كذب على الله ، ومن زعم أن الخير و الشرُّ بغير مشيئة الله فقد أخرج الله من سلطانه ومن زعم أن المعاصي بغير قوّة الله فقد كذب على الله ، ومن كذب على الله أدخله الله النار.

٧/٤٠٣- عدة من أصحابنا ، عن أحمد بن أبي عبد الله ، عن عثمان بن عيسى ، عن إسماعيل ابن جابر قال : كان في مسجد المدينة رجل يتكلم في القدر والناس مجتمعون ، قال : قلت : يا هذا أسألك ؟ قال : نل ، قلت : يكون فيملك الله تبارك وتعالى ما لا يريد ؟ قال : فأطرق طويلاً ثم رفع رأسه إلي فقال [لي] : يا هذا ! لئن قلت : إنه يكون فيملكه

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“The Messenger of Allāh (p.b.u.h.a.h.p.) said, ‘Whoever thought that Allāh ordains vices and obscenity, has attributed falsehood to Him. And whoever thought that good and evil is without the will and consent of Allāh has (actually) dismissed Him from His sovereignty. And whoever thought that our disobedience to Allāh has been committed with a power granted by the One, other than Allāh, has also attributed falsehood to Him and he who has attributed falsehood to Allāh, Allāh will send him to the Fire.’ ”

403-7. A group of our associates (-) Aḥmad ibn Abi ‘Abdillāh (-) ‘Uthmān ibn ‘Īsā (-) Ismā‘il ibn Jābir as saying:

“In the mosque of Medina, a person was speaking in favour of predestination (*qadar*) and people had gathered around him. I asked him, ‘O’ man! Could I ask you a question?’ The man replied, ‘Do ask.’ Then I asked him, ‘Can anything not intended by Allāh, the Hallowed, the Exalted, ever happen in His kingdom?’ ” The narrator said, “The man bowed down his head (in thought) for a long time, and then he raised it towards me and said, ‘O’ man! If I say that in His kingdom something not intended by Him happens, then it would mean that Allāh has been overpowered. (On the contrary), if I say that nothing happens in His kingdom except what He intends, then it

مالا يريد، إنه لمقهور ولئن قلت : لا يكون فيملكه إلا ما يريد أقررت لك بالمعاصي ، قال : فقلت لأبي عبد الله عليه السلام : سألت هذا القدري فكان من جوابه كذا و كذا ، فقال : لنفسه نظر أما لو قال غير ما قال لهلك .

٨/٤٠٤ - محمد بن يحيى ، عن أحمد بن محمد بن الحسن زعلان ، عن أبي طالب القمي عن رجل ، عن أبي عبد الله عليه السلام قال : قلت لأجير الله العباد على المعاصي ؟ قال : لا ، قلت : فقوض إليهم الأمر ؟ قال : قال : لا ، قال : قلت : فماذا ؟ قال : لطف من ربك بين ذلك ٩/٤٠٥ - علي بن إبراهيم ، عن محمد بن عيسى ، عن يونس بن عبد الرحمن ، عن غير واحد ، عن أبي جعفر وأبي عبد الله عليهما السلام قال : إن الله أرحم بخلقه من أن يجبر خلقه

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means that I have admitted before you that all sinnings is from Him.' I (the narrator) reported to Abū 'Abdillāh (p.b.u.h.), as to what I inquired of the determinist (*qadarī*) and what he had replied. Then, the Imām said, 'He has acted with due foresight as regards himself. If he had said anything other than what he actually did, he would have perished.' "

404-8. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn al-Ḥasan Za'lān (-) Abū Ṭālib al-Qummi (-) a person (unknown) as saying:

"I inquired of Abū 'Abdillāh (p.b.u.h.), 'Has Allāh compelled mankind to sin?' The Imām replied, 'No.' I further inquired, 'Has Allāh entrusted all affairs (powers) to mankind?' The Imām replied, 'No.' I further inquired, 'Then what is the truth?' The Imām replied, 'Your Lord has put the things in a delicate balance between the two (i.e., compulsion and endowment of powers).'"

405-9. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Īsā (-) Yūnus ibn 'Abd ar-Raḥmān (-) more than one (persons) (-) Abū Ja'far and Abū 'Abdillāh, peace be upon both of them, as saying:

"Verily, Allāh is too merciful to compel His creatures to sin first

على الذنوب ثم يعذبهم عليها والله أعز من أن يريد أمراً فلا يكون ، قال : فسئلا عليّاً هل بين الجبر والقدر منزلةٌ ثالثة؟ قالوا : نعم أوسع مما بين السماء والأرض .
 ١٠/٤٠٦ - علي بن إبراهيم ، عن محمد بن عيسى ، عن يونس بن عبد الرحمن ، عن صالح ابن سهل ، عن بعض أصحابه ، عن أبي عبد الله عليه السلام قال ، سئل عن الجبر والقدر فقال : لا جبر ولا قدر ولكن منزلة بينهما ، فيها الحق التي بينهما لا يعلمها إلا العالم أو من علمها إياه العالم .

١١/٤٠٧ - علي بن إبراهيم ، عن محمد ، عن يونس ، عن عدي ، عن أبي عبد الله عليه السلام قال : قال له رجل : جعلت فداك أجبر الله العباد على المعاصي؟ فقال : الله أعدل من

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and then to punish them for it. And He is (also) too mighty for a thing not to happen when He intends it." Both the Imāms were asked, "Is there any third common ground between absolute determinism and absolute free will?" They replied, "Yes, there is a common ground between the two and it is vaster than the distance between the heaven and the earth."

406-10. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Īsā (-) Yūnus ibn 'Abd ar-Raḥmān (-) Šāliḥ ibn Sahl (-) One of his associates as saying:

"Abū 'Abdillāh (p.b.u.h.) was asked regarding absolute determinism and absolute free will. The Imām replied, 'Neither absolute determinism nor absolute free will but a midway in between the two in which lies the truth not possessed by either. This midway is (actually) not known to anyone except the learned (i.e., Imām) or the one who is taught by him.'"

407-11. 'Alī ibn Ibrāhīm (-) Muḥammad (-) Yūnus (-) many persons as saying:

"A man inquired Abū 'Abdillāh (p.b.u.h.), 'May I be made your ransom! Has Allāh compelled His creatures to sin?' The Imām replied,

أن يجبرهم على المعاصي ثم يعدّ بهم عليها ، فقال له : جعلت فداك ففوض الله إلى العباد ؟ قال : فقال : لو فوض إليهم لم يحصرهم بالأمر والنهي ، فقال له : جعلت فداك فيبينهما منزلة قال : فقال : نعم أوسع ما بين السماء والأرض .

١٢/٤٠٨ - محمد بن أبي عبدالله وغيره ، عن سهل بن زياد ، عن أحمد بن محمد بن أبي نصر قال : قلت لأبي الحسن الرضا عليه السلام : إن بعض أصحابنا يقول بالجبر ، وبعضهم يقول بالاستطاعة قال : فقال لي : اكتب بسم الله الرحمن الرحيم ، قال علي بن الحسين : قال الله عز وجل : «يا ابن آدم بمشيئتي كنت أنت الذي تشاء ، وبقوتي أدت إلي فرائضي وبنعمتي قويت على معصيتي ، جعلتك سمياً ، بصيراً ، ما أصابك من حسنة فمن الله

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'Allāh is too just to compel them to sin first, and then to punish them for it.' The man further inquired, 'May I be made your ransom! Has Allāh entrusted (all affairs and powers) to His creatures?' The Imām replied, 'Had He entrusted (all affairs and powers) to them then He would not have subjected them to command and interdiction.' Then he further asked, 'May I be made your ransom! Is there any common ground between the two?' The Imām replied, 'Yes, there is a midway between the two extremes vaster than the distance between the heaven and the earth.'

408-12. Muḥammad ibn Abi 'Abdillāh and others (-) Sahl ibn Ziyād (-) Aḥmad ibn Muḥammad ibn Abi Naṣr as saying:

"I inquired of Abu'l-Ḥasan ar-Riḍā (p.b.u.h.), 'Some of our associates speak in favour of fatalism (*jabr*) while some others in favour of (free) ability (*istiṭā'ah*).' Then the Imām ordered me to take the (following) dictation. 'In the Name of Allāh, the Beneficent, the Merciful, 'Alī ibn al-Ḥusayn (p.b.u.h.), has said, 'Allāh, the Almighty, the Great, has said, 'O, son of Adam (peace be upon him)! Through My will, you are there to wish and through My power you are there to discharge the divine obligations. Through My bounties you have been empowered to disobey Me. I have made you the hearer and the seer. Hence 'whatever good visits you, it is of Allāh, and whatever evil

وما أصابك من سيئة فمن نفسك^{٧٤} وذلك أنتي أولى بحسناتك منك وأنت أولى بسيئاتك مني وذلك أنتي لا أسأل عما أفعل «وهم يسألون»^{٧٥} قد نظمت لك كل شيء، تريد
 ١٣/٤٠٩ - محمد بن أبي عبدالله، عن حسين بن محمد، عن محمد بن يحيى، عن محمد بن عمار، قال: قلت وما
 عن أبي عبدالله عليه السلام قال: لا جبر ولا تفويض ولكن أمر بين أمرين، قال: قلت وما
 أمر بين أمرين؟ قال مثل ذلك: رجل رأته على معصية فنهيته فلم ينته فتركته ففعل
 تلك المعصية فليس حيث لم يقبل منك فتركته كنت أنت الذي أمرته بالمعصية.
 ١٤/٤١٠ - عدة من أصحابنا، عن أحمد بن محمد البرقي، عن علي بن الحكم، عن

(٧٥) الأنبياء، ٢٣/٢١

(٧٤) - النساء، ٧٩/٤

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visits you, it is of yourself.' (*an-Nisā'*, 4:79). And therefore, I deserve a greater share in your good deeds than you yourself do. And you deserve your misdeeds more than I. Therefore, I would not be questioned on what I do, 'but they (people) shall be questioned.' (*Ambiyā'*, 21:23) I (the Imām) have set down every thing you intend."

409-13. Muḥammad ibn Abi 'Abdillāh (-) Ḥusayn ibn Muḥammad (-) Muḥammad ibn Yaḥyā (-) whomsoever (unknown) narrated it to him (-) Abū 'Abdillāh (p.b.u.h.) as saying:

"Neither fatalism (*jabr*) nor delegation of authority (*tafwīḍ*) but a matter midway the two (extremes)." "I (the narrator) inquired, 'What is meant by a matter midway the two (extremes)?' The Imām replied, 'This is illustrated by the example of a person who is committing sin and whom you are prohibiting from doing so. But the man does not restrain himself and (in spite of your prohibition) commits the sin. Since the man has not accepted your advice and since you have left him to himself, it would not be said that you wanted him to commit the sin.'"

410-14. A group of our associates (-) Aḥmad ibn Muḥammad al-Barqī (-) 'Alī ibn al-Ḥakam (-) Hishām ibn Sālim (-) Abū 'Abdillāh (p.b.u.h.) as saying:

هشام بن سالم، عن أبي عبد الله عليه السلام قال : الله أكرم من أن يكلف الناس ما لا يطيقون
والله أعز من أن يكون في سلطانه ما لا يريد .

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“Allāh is too generous to order the people to undertake painful (obligations) which are unbearable for them, and He is too Mighty to let anything not intended by Him happen in His kingdom.”

NOTE: In respect of this subject, al-‘Allāmah as-Sayyid Muḥammad Ḥusayn aṭ-Ṭabāṭabā’i writes under the title *Man and Free Will* as follows:

“The action which man performs is one of the phenomena of the world of creation and its appearance depends, completely, like other phenomena in the world, upon its cause. And since man is a part of the world of creation and has an ontological relation with other parts of the cosmos, we cannot accept the premise that other parts should not have an effect upon his actions.

“For example, when a man takes a bite of bread he needs not only the instruments of his hands, feet, mouth as well as knowledge, power and will, but also the existence of the bread in the external world, its availability, the lack of obstacles and other temporal and spatial conditions. If any of these causes were not actualized, the action would not be possible. Conversely, with the actualization of all of them (the complete cause) the occurrence of the action becomes completely necessary. The necessity of the action in relation to all of the parts of the complete cause is not contradictory to the possibility of the relation of the action with respect to man, who is one of the parts of the complete cause. Man has the possibility or free will (*ikhtiyār*) to perform the act. The necessity existing in the relation between the action and all of the parts of the cause does not mean that the relation of the action to some of the parts of the cause, of which main is one, should also be that of necessity and determinism.

“Man’s simple and untainted comprehension also confirms this point of view, for we see that people through their God-given nature and intelligence distinguish between such things as eating, drinking, coming and going on the one hand, and on the other, such things as health and illness, age and youth or the height of the body. The first group, which is directly related to man’s will, is considered to be performed according to the free choice of the individual so that people command and prohibit them and blame or condemn them. But concerning the second group man has no duty and is not under any Divine command because he cannot exercise a free choice over them.

“At the beginning of Islam among the Sunnis there were two schools that were concerned with the theological aspects of human action. One group, holding the view that human action is the result of the unbreakable will of God, considered man to be determined in his actions and held human free will to be devoid of any value and sense. The other group believed man to be independent in his actions, which did not depend upon the Divine will and were outside of the command of Providence (*qadar*).

“But according to the instruction of the Household of the Prophet, which is also in conformity with the literal instructions of the Qur’ān, man is free (*mukhtār*) in his actions but not independent (*mustaqill*). Rather, God the Almighty through free will has willed the act. According to our previous analysis, God the Exalted has willed and made necessary the act through all of the parts of the complete cause, of which one is the will and free choice of man. As a result of this kind of Divine will, the action is necessary but in it man has also free will, that is, the action is necessary with respect to all the parts of its cause, and possible and free in choice with respect to one of those parts which is man. The sixth Imām—upon whom be peace—has said, ‘It is neither determination nor free will but something between the two.’” (*Shi’ite Islam*, trans. by Seyyed Hossein Nasr, London, 1975, pp. 133–135)

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﴿ باب الاستطاعة ﴾

۱/۴۱۱- علي بن إبراهيم ، عن الحسن بن محمد ، عن علي بن محمد القاساني ، عن علي بن ابن أسباط قال : سألت أبا الحسن الرضا عليه السلام عن الاستطاعة ، فقال : يستطيع العبد بعد أربع خصال : أن يكون مخلى السرب ، صحيح الجسم ، سليم الجوارح ، له سبب وارد من الله ، قال : قلت : جعلت فداك فسر لي هذا قال : أن يكون العبد مخلى السرب ، صحيح الجسم ، سليم الجوارح يريد أن يزني فلا يجد امرأة ثم يجدها ،

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CHAPTER ON

THE ABILITY (*ISTITĀ'AH* - OF HUMAN BEINGS)

411-1. 'Ali ibn Ibrāhīm (-) al-Ḥasan ibn Muḥammad (-) 'Ali ibn Muḥammad al-Qāsānī (-) 'Ali ibn Asbāt, as saying:

"I inquired of Abu'l-Ḥasan ar-Riḍā (p.b.u.h.), regarding the capacity (of human beings). The Imām replied, 'Man can be invested with full ability after his acquisition of four characteristics: he should be free in respect of action, soundness of body, proper functioning of the limbs and the means for the performance provided by Allāh to him.' I requested 'May I be made your ransom! Kindly explain it (the 4th) to me.' The Imām explained: 'A certain man is free in respect of his action, has soundness of body and the proper functioning of

فَمَا أَنْ يَعِصَ نَفْسَهُ فَيَمْتَنِعَ كَمَا امْتَنَعَ يُوسُفُ عَلَيْهِ السَّلَامُ ، أَوْ يَخْلِي بَيْنَهُ وَبَيْنَ إِرَادَتِهِ فَيَزْنِي
فَيَسْمَى زَانِيًا ، وَلَمْ يَطْعَ اللَّهُ بِأَكْرَاهٍ وَلَمْ يَعِصْهُ بَغْلِبَةً .

٢/٤١٢ - محمد بن يحيى وعلي بن إبراهيم جميعاً ، عن أحمد بن محمد ، عن علي بن الحكم
وعبدالله بن يزيد جميعاً ، عن رجل من أهل البصرة قال : سألت أبا عبدالله عَلَيْهِ السَّلَامُ عن
الاستطاعة ، فقال : أتستطيع أن تعمل ما لم يكون؟ قال : لا ، قال : فتستطيع أن
تنتهي عما قد كون؟ قال : لا ، قال فقال له أبو عبدالله عَلَيْهِ السَّلَامُ : فمتى أنت مستطيع؟ قال :
لا أدري ، قال : فقال له أبو عبدالله عَلَيْهِ السَّلَامُ : إن الله خلق خلقاً فجعل فيهم آلة الاستطاعة
ثم لم يفوض إليهم ، فهم مستطيعون للفعل وقت الفعل مع الفعل إذا فعلوا ذلك الفعل

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the limbs, and intends to commit adultery, but finds no woman and then (seeks and) finds her, then (in spite of this position of the means of action) he restrains himself (from the act of adultery) as was done by Yūsuf (Joseph). If, (on the contrary he removes the self-restriction) between him and his temptation and indulges (himself) in adultery, then (and only then) will he be called an adulterer. Such a person (is he who possesses ability, and in this case he either acts according to his ability or not, but he) has not obeyed Allāh by way of compulsion, nor has he overpowered Allāh through his act of disobedience.' ”

412-2. Muḥammad ibn Yaḥyā and ‘Alī ibn Ibrāhīm, both of them (-) Aḥmad ibn Muḥammad (-) ‘Alī ibn al-Ḥakam and ‘Abdillāh ibn Yazid, both of them (-) a person belonging to Baṣrah (Iraq) as saying:

“I inquired of Abū ‘Abdillāh (p.b.u.h.), regarding ability. At this the Imām questioned, ‘Do you have the power to do a task which cannot be yet done?’ I replied, ‘No.’ The Imām further questioned, ‘Have you got the power to abstain (yourself) from what has already been done?’ I replied, ‘No.’ Then the Imām further asked, ‘At what time do you have the capacity (of doing and not doing)?’ I replied, ‘I do not know.’ At this Abū ‘Abdillāh (p.b.u.h.) said, ‘Verily, Allāh has created mankind and bestowed upon him certain instruments of

فاذا لم يفعلوه في ملكه لم يكونوا مستطيعين أن يفعلوا فعلاً لم يفعلوه ، لأن الله عنّ وجلّ أعزّ من أن يضادّه في ملكه أحدٌ ، قال البصريّ ، فالناس مجبورون ؟ قال : لو كانوا مجبورين كانوا معذورين ، قال : فقوّض إليهم قال : لا ، قال : فمأهم ؟ قال : علم منهم فعلاً فجعل فيهم آلة الفعل فاذا فعلوا كانوا مع الفعل مستطيعين ، قال البصريّ : أشهد أنه الحق وأنكم أهل بيت النبوة والرسالة .

٤١٣/٣ - محمد بن أبي عبدالله ، عن سهل بن زياد ؛ وعليّ بن إبراهيم ، عن أحمد بن محمد ؛ ومحمد بن يحيى ، عن أحمد بن محمد جميعاً ، عن عليّ بن الحكم ، عن صالح النيليّ قال : سألت أبا عبدالله عليه السلام : هل للعباد من الاستطاعة شيء ؟ قال : فقال لي : إذا فعلوا

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ability, but Allāh has not entrusted (all powers) to him (mankind). So, they have been given the power to do anything at the time of doing it, if they want. If they had not done that act within the domain and jurisdiction of Allāh, they would have had no power to do it (in the same previous moment) in which they had refrained themselves to do, since Allāh, the Almighty, the Great, is too mighty to be overpowered by anyone in His rule and kingdom.' The man of Baṣrah asked, 'Are people under any compulsion?' The Imām replied, 'If they had been under any compulsion they would have been excused (for their misdoings).' He asked, 'Has, then, Allāh entrusted (all powers) to mankind?' The Imām replied, 'No.' He asked, 'What then is their real position?' The Imām replied, 'Allāh was already in the know of what they would do. So He bestowed upon them the corresponding power to do (anything they like). Thus when they performed any act, they performed it because they were empowered to do it.' At this the man of Baṣrah admitted and said, 'I bear witness to this being the truth and you people (the Imāms) are the worthy members of the house of the prophethood and of the divine messengership.' "

413-3. Muḥammad ibn Abi 'Abdillāh (-) Sahl ibn Ziyād*, 'Alī ibn Ibrāhīm (-) Aḥmad ibn Muḥammad* and Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad, all of them (-) 'Alī ibn al-Ḥakam (-) Ṣāliḥ an-Nili as saying:

الفعل كانوا مستطيعين بالاستطاعة التي جعلها الله فيهم ، قال: قلت وما هي؟ قال : الآلة مثل الزاني إذا زنى كان مستطيعاً للزنا حين زنى، ولو أنه ترك الزنا ولم يزن كان مستطيعاً لتركه إذا ترك ، قال : ثم قال : ليس له من الاستطاعة قبل الفعل قليل ولا كثير ولكن مع الفعل والترك كان مستطيعاً ، قلت : فعلى ما ذاع عنه به ؟ قال : بالحجة البالغة والآلة التي ركب فيهم ، إن الله لم يجبر أحداً على معصيته ، ولا أراد -إرادة حتم- الكفر من أحد ، ولكن حين كفر كان في إرادة الله أن يكفر ، وهم في إرادة الله وفي علمه أن لا يصيروا إلى شيء من الخير ، قلت : أراد منهم أن يكفروا ؟ قال : ليس هكذا أقول ولكني أقول : علم أنهم سيكفرون ، فأراد الكفر- لعلمه فيهم وليست هي

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“I inquired of Abū ‘Abdillāh (p.b.u.h.), ‘Have people got the (free) capability to do anything?’ The Imām replied to me, ‘When they want to do any act, they can accomplish it through the power and capability endowed upon them by Allāh.’ I further enquired, ‘What is it (the capability)?’ The Imām replied, ‘It is an instrument. For example, an adulterer, who has committed adultery has had the capability (endowed by Allāh) to do so. But if he had abstained from adultery and had not indulged in it, he would have had the capability and the power to do so.’” The narrator said, “Then the Imām further added, ‘This power of his, was neither less nor more before his doing any deed. But he was quite powerful to do that act or to abstain from it, while he was doing it or abstaining from it.’ I inquired, ‘On what ground will he then be punished by Allāh?’ The Imām replied, ‘On a sound and conclusive argument, genuine (grounds) and (on the basis of) the instrument (of capability) with which the man is made. Verily, Allāh never compelled anyone to commit sin, nor did he intend infidelity for anyone by His irrevocable intention. But when a person chooses to be an infidel, then Allāh also determines the same role for him, and it is in the knowledge and intention of Allāh that such people would not move towards any good even by a particle.’ I then asked, ‘Has Allāh intended them to be the unbelievers?’ The Imām replied,

إرادة حتم إنما هي إرادة اختيار .

٤١٤/٤- محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن الحسين بن سعيد ، عن بعض أصحابنا ، عن عبيد بن زرارة قال : حدثني حمزة بن حمران قال : سألت أبا عبد الله عليه السلام عن الاستطاعة فلم يجبني فدخلت عليه دخلة أخرى ، فقلت : أصلحك الله إنه قد وقع في قلبي منها شيء لا يخرج إلا شيء أسمع منه منك ، قال : فإنه لا يضر ما كان في قلبك قلت : أصلحك الله إنني أقول : إن الله تبارك وتعالى لم يكلف العباد ما لا يستطيعون ولم يكلفهم إلا ما يطيقون وإنهم لا يصنعون شيئاً من ذلك إلا بإرادة الله ومشيئته وفضائه وقدره ، قال : فقال : هذا دين الله الذي أنا عليه وآبائي ، أو كما قال .

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'I do not say so. Rather, I say Allāh knew that they would disbelieve. So Allāh also intended for them the same role on the ground of His knowledge about them. Again this Divine intention is by no means irrevocable, but optional. His intention is on the basis of their choice.' "

414-4. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) al-Ḥusayn ibn Sa'id (-) one of our associates (-) 'Ubayd ibn Zurārah as saying:

"Ḥamzah ibn Ḥumrān narrated it to me saying, 'I inquired of Abū 'Abidillāh' (p.b.u.h.), about (free) capacity.' The Imām gave me no reply. When again I attended the Imām's session, I again inquired, 'May Allāh bless you! a suspicion has entered my heart and it will not be dispelled unless I hear from you in reply.' The Imām said, 'The suspicion you have in your heart will cause you no harm.' I then said, 'May Allāh bless you! I say that Allāh, the Almighty, the Exalted, never put such a burden (of responsibility) on mankind as they cannot bear; nor does He impose on them such pain as they cannot endure; nor can they do anything except with the consent, the intention, the will, the decree and foreordaining of Allāh.' The Imām replied, 'This is the religion of Allāh which I and my forefathers believe in.' Or he said whatever he said (i.e., the Imām showed his approval to my belief through some other similar words.)' "

﴿ باب البيان والتعريف ولزوم الحجة ﴾

۱/۴۱۵ - محمد بن یحییٰ وغیره ، عن أحمد بن محمد بن عیسیٰ ، عن الحسن بن سعید ، عن ابن ابي عمیر ، عن جمیل بن درّاج ، عن ابن الطیار ، عن ابي عبد الله عليه السلام قال : إن الله احتج على الناس بما آتاهم وعرفهم .

محمد بن إسماعيل ، عن الفضل بن شاذان ، عن ابن ابي عمير ، عن جمیل بن درّاج مثله .

۲/۴۱۶ - محمد بن یحییٰ وغیره ، عن أحمد بن محمد بن عیسیٰ ، عن محمد بن ابي عمیر ، عن

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CHAPTER ON

THE DESCRIPTION, NOTIFICATION AND INDISPENSABILITY OF DIVINE PROOF

415-1. Muḥammad ibn Yaḥyā and other than him (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) al-Ḥusayn ibn Sa'id (-) Ibn Abi 'Umayr (-) Jamīl ibn Darrāj (-) Ibn aṭ-Ṭayyār (-) Abū 'Abdillāh (p.b.u.h.) as saying:

“Verily, Allāh has pleaded with mankind through what He has bestowed upon them and notified to them.”

* Muḥammad ibn Ismā'il (-) al-Faḍl ibn Shādhān (-) Ibn Abi 'Umayr (-) Jamīl ibn Darrāj, the same tradition.

416-2. Muḥammad ibn Yaḥyā and other than him (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) Muḥammad ibn Abi 'Umayr (-) Muḥammad ibn Ḥakīm as saying:

عبد بن حكيم قال : قلت لأبي عبد الله عليه السلام : المعرفة من صنع من هي ؟ قال : من صنع الله ، ليس للعباد فيها صنع .

٣/٤١٧ - عده من أصحابنا ، عن أحمد بن عبد بن خالد ، عن ابن فضال ، عن ثعلبة بن ميمون ، عن حمزة بن عبد الطيار ، عن أبي عبد الله عليه السلام في قول الله عز وجل : « وما كان الله ليضل قوماً بعد إذ هداهم حتى يبين لهم ما يتقون »^{٧٦} قال : حتى يعرفهم ما يرضيه وما يسخطه ؛ وقال : « فألمها فجورها وتقويها »^{٧٧} قال : بين لها ما تأتي وما تترك ، وقال : « إننا هديناه السبيل إما شاكراً وإما كفوراً »^{٧٨} قال : عرفناه ، إما آخذ وإما تارك ، وعن قوله : « وأما ثمود فهديناهم فاستحبوا العمى على الهدى »^{٧٩} قال : عرفناهم

(٧٧) - الشمس ، ٨/٩١

(٧٦) - الشوبة ، ١١٥/٩

(٧٩) فصلت ، ١٧/٤١

(٧٨) - الانسان ، ٣/٧٦

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“I inquired of Abū ‘Abdillāh (p.b.u.h.), as to whose creation is the knowledge of Divine commandments? The Imām replied, ‘It is among the things made by Allāh. People have no share in making it.’”

417-3. A group of our associates (-) Aḥmad ibn Muḥammad ibn Khālid (-) Ibn Faḍḍāl (-) Tha‘labah ibn Maymūn (-) Ḥamzah ibn Muḥammad aṭ-Ṭayyār (-) Abū ‘Abdillāh (p.b.u.h.), regarding the words of Allāh, the Almighty, the Great:

‘And nor is it Allāh to lead a people astray after He hath guided them (aright) until He makes it clear unto them what they should abstain from.’ (at-Tawbah, 9:115). The Imām said, “Till Allāh made them recognize what pleases Him and what annoys Him.” Then the Imām quoted another verse: “‘And inspired unto it (the soul) its vices and its piety!’ (ash-Shams, 91:8). (It means) Allāh describes to them what they should do and what they should abstain from.” Then the Imām recited another verse: “‘Verily We guided him the (right) way! Be he grateful or ungrateful.’ (al-Insān, 76:3). (It means) we

فاستجبوا العمى على الهدى وهم يعرفون؟ وفي رواية: بيننا لهم .

٤/٤١٨ - علي بن إبراهيم ، عن محمد بن عيسى ، عن يونس بن عبد الرحمن ، عن ابن بكير ، عن حمزة بن محمد ، عن أبي عبد الله عليه السلام قال : سألته عن قول الله عز وجل : « وهديناهم النجدين »^٨ قال : نجد الخير والشر .

٥/٤١٩ - وبهذا الإسناد ، عن يونس ، عن حماد ، عن عبد الله بن علي قال : قلت لأبي عبد الله عليه السلام : أصلحك الله هل جعل في الناس أداة ينالون بها المعرفة ؟ قال : فقال : لا ، قلت : فهل كلّفوا المعرفة ؟ قال : لا ، على الله البيان « لا يكلف الله نفساً إلا وسعها »^٨

(٨١) - البقرة ، ٢٨٦/٢

(٨٠) - البلد ، ١٠/٩٠

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have made them know (the truth) and now it is up to them to take it or to leave it. Regarding the other words of Allāh, 'And as for Thamūd We gave the guidance; But they preferred blindness to guidance.' (*Fuṣṣilat*, 41:17)." The Imām explained, "We made them know (the truth) but they preferred blindness to guidance knowingly."

Another tradition says, "We have described for them (the truth instead of making them know the truth)."

418-4. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Īsā (-) Yūnus ibn 'Abd ar-Raḥmān (-) Ibn Bukayr (-) Ḥamzah ibn Muḥammad as saying:

"I inquired of Abū 'Abdillāh (p.b.u.h.), regarding these words of Allāh, the Almighty, the Great, 'And We guided him on the two highways.' (*al-Balad*, 90:10). The Imām said, 'The highways to good and to evil.'"

419-5. On the basis of the (previous) authorities (-) Yūnus (-) Ḥammād (-) 'Abd al-A'lā as saying:

"I inquired of Abū 'Abdillāh (p.b.u.h.), 'May Allāh bless you! Is there any instrument in men by which they can acquire the knowledge of Divine commandments?' The Imām replied, 'No.' I inquired further, 'Have they been saddled with the responsibility of acquiring this knowledge?' The Imām replied, 'No, not so. Rather, it is for Allāh to apprise

« ولا يكلف الله نفساً إلا ما آتاها »^{٨٢} قال : وسألته عن قوله : « وما كان الله ليضلَّ قوماً بعد إذ هداهم حتى يبين لهم ما يتقون »^{٨٣} قال : حتى يعرفهم ما يرضيه وما يسخطه . ٦/٤٢٠ - وبهذا الإسناد ، عن يونس ، عن سعدان رفعه ، عن أبي عبد الله عليه السلام قال : إن الله لم ينعم على عبد نعمة إلا وقد ألزمه فيها الحجّة من الله ، فمن من الله عليه فجعله قوياً فحجّته عليه القيام بما كلفه ، واحتمال من هو دونه ممن هو أضعف منه ، ومن من الله عليه فجعله موسعاً عليه فحجّته عليه ماله ، ثم تعاذه الفقراء بعد بنوافله ، ومن من الله عليه فجعله شريفاً في بيته ، جميلاً في صورته ، فحجّته عليه أن يحمد

(٨٣) - التوبة ، ١١٥/٩

(٨٢) - الطلاق ، ٧/٦٥٠

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first. 'Allāh charges no soul save to its (individual) ability.' (*al-Baqarah*, 2:286). 'Allāh layeth not on any soul a burden, save to the extent to which He hath given it.' (*at-Talāq*, 65:7). "

The narrator said, "I then inquired (of the Imām regarding these words of Allāh), 'And nor is it Allāh to lead a people astray after He hath guided them (aright) until He makes it clear unto them what they should abstain from.' (*at-Tawbah*, 9:115). The Imām said, 'Until He makes them understand what pleases Him and what annoys Him.' "

420-6. On the basis of (previous) authorities (-) Yūnus (-) Su' dān (*rafa'ahu*) (-) Abū 'Abdillāh' (p.b.u.h.), as saying:

"Verily, Allāh has never bestowed any of His bounties upon anyone except that He has bracketed it with a proof (of his being responsible before Allāh). He whom Allāh has obliged by making him powerful is responsible to bear the burden of Divine obligations put on him as well as the burden of those who are weaker than he. He whom Allāh has obliged by making him the affluent man is responsible to bear the burden of Divine obligations put on him because of his wealth, thereafter to support frequently the poor on the basis of his superfluous wealth. And he whom Allāh has obliged by giving him nobility of birth and a handsome countenance is made responsible to praise Allāh,

الله تعالى على ذلك وأن لا يتناول على غيره ، فيمنع حقوق الضعفاء لحال شرفه وجماله .

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﴿ باب ﴾

☆ (اختلاف الحجّة على عباده) ☆

۱/۴۲۱ - محمد بن أبي عبدالله ، عن سهل بن زياد ، عن علي بن أسباط ، عن الحسين بن زيد ، عن درست بن أبي منصور ، عن حدثه ، عن أبي عبدالله عليه السلام قال : ستّة أشياء ليس للعباد فيها صنع : المعرفة والجهل والرضا والغضب والنوم واليقظة

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the Sublime, for it, and not to be arrogant to others. Such a person should not prevent the weak from their rights by using his high family status and handsome countenance.”

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CHAPTER ON

VARIETY OF THE DIVINE PROOF ON MANKIND

421-1. Muḥammad ibn Abi ‘Abdillāh (-) Sahl ibn Ziyād (-) ‘Ali ibn Asbāt (-) al-Ḥusayn ibn Zayd (-) Ḍurust ibn Abi Maṣṣūr (-) whosoever (unknown) narrated it to him (-) Abū ‘Abdillāh (p.b. un.h.), as saying:

“Six things are out of man’s jurisdiction to do (anything) about them: knowledge of Divine commandments; ignorance of them; pleasure; anger; sleeping and waking up.”

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﴿ باب حجج الله على خلقه ﴾

۱/۴۲۲ - محمد بن یحیی ، عن محمد بن الحسین ، عن أبي شعيب المحاملي ، عن درست ابن أبي منصور ، عن بريد بن معاوية ، عن أبي عبد الله عليه السلام قال : ليس لله على خلقه ، أن يعرفوا وللخلق على الله أن يعرفهم ، والله على الخلق إذا عرفهم أن يقبلوا .

۲/۴۲۳ - عدة من أصحابنا ، عن أحمد بن محمد بن عيسى ، عن الحجاج ، عن ثعلبة بن ميمون ، عن عبد الأعلى بن أعين قال : سألت أبا عبد الله عليه السلام من لم يعرف شيئاً هل عليه شيء ؟ قال : لا .

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422-1. Muḥammad ibn Yaḥyā (-) Muḥammad ibn al-Ḥusayn (-) Abū Shu'ayb al-Maḥāmili (-) Durust ibn Abi Manṣūr (-) Burayd ibn Mu'āwiyah (-) Abū 'Abdillāh (p.b.u.h.) as saying:

"It is not the right of Allāh on His creatures that they should know His commandments. Rather, it is the right of His creatures on Allāh to make known Himself His commands. But once Allāh Himself made known His commands to His creatures then it is His right over His creatures that they should accept His commands."

423-2. A group of our associates (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) al-Ḥajjāl (-) Tha'labah ibn Maymūn (-) 'Abd al-A'lā ibn A'yan as saying:

"I inquired of Abū 'Abdillāh (p.b.u.h.), 'Is there any responsibility on a person who knows nothing?' The Imām replied, 'No, (not at all).'"

٣/٤٢٤ - محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن ابن فضال ، عن داود بن فرقد
عن أبي الحسن زكريا بن يحيى ، عن أبي عبد الله عليه السلام قال : ما حجب الله عن العباد
فهو موضوع عنهم .

٤/٤٢٥ - عدة من أصحابنا ، عن أحمد بن محمد بن خالد ، عن علي بن الحكم ، عن أبان الأحمر
عن حمزة بن الطيار ، عن أبي عبد الله عليه السلام قال : قال لي : اكتب فأملئ علي : إن من قولنا إن
الله يحتج على العباد بما آتاهم وعرفهم ، ثم أرسل إليهم رسولا وأنزل عليهم الكتاب
فأمر فيه ونهى ، أمر فيه بالصلاة والصيام فنام رسول الله صلى الله عليه وآله عن الصلاة فقال : أنا نائم وأنا
أو قظك فاذا قمت فصل ليعلموا إذا أصابهم ذلك كيف يصنعون ، ليس كما يقولون :

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424-3. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad
ibn 'Isā (-) Ibn Faḍḍāl (-) Dāwūd ibn Farqad (-) Abu'l-Ḥasan Zaka-
riyya ibn Yaḥyā (-) Abū 'Abdillāh (p.b.u.h.), as saying:

“What Allāh has hidden (out of His commandments) from His
creatures, they are under no obligation towards it.”

425-4. Some of our associates (-) Aḥmad ibn Muḥammad
ibn Khālid (-) 'Alī ibn al-Ḥakam (-) Abān al-Aḥmar (-) Ḥamzah ibn
aṭ-Ṭayyār (-) Abū 'Abdillāh (p.b.u.h.). The narrator (Ḥamzah ibn
aṭ-Ṭayyār) said:

“The Imām addressed me thus: ‘Write, I give you a dictation.
Our saying that Allāh considers His creatures accountable for what
He has bestowed upon them and also accountable for what He has
made them acquainted with and what He made known to them, by
sending a messenger towards them and revealing unto them His Book
in which He issued His orders and prohibitions. In that Book He or-
dained prayers and fasting. (Once) the Messenger of Allāh slept too
long to be mindful of his prayers. At this Allāh addressed him thus:
'It is I who make you sleep and it is I who wake you up. (In such a
case) you should stand up for your prayers as soon as you wake up,
so that people should know what they should do on such occasions.’

إذا نام عنها هلك وكذلك الصيام أنا أمرضك وأنا أصحك فإذا شفيتك فاقضه ، ثم قال أبو عبدالله عليه السلام : وكذلك إذا نظرت في جميع الأشياء لم تجد أحداً في ضيق ولم تجد أحداً إلا والله عليه الحجة والله فيه المشيئة ولأقول : إنهم ماشاؤوا صنعوا ، ثم قال : إن الله يهدي ويضل وقال : وما أمروا إلا بدون سعتهم ، وكل شيء أمر الناس به فهم يسعون له ، وكل شيء لا يسعون له فهو موضوع عنهم ، ولكن الناس لا خير فيهم ثم تلا عليه السلام : « ليس على الضعفاء ولا على المرضى ولا على الذين لا يجدون ما ينفقون حرج ^{٤٤} فوضع عنهم » ما على المحسنين من سبيل والله غفور رحيم ، ولا على الذين

(٨٤) - التوبة ، ٩١/٩٠ - ٩٢

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(But) what they say is not correct. People say that if a person is made unmindful of his prayers due to his sleep, then he meets his doom. Similar is the case of fasting. (Allāh said), 'It is I who make you sick and it is I who endow you with good health. (Hence do not fast when you are ill). Keep the fasts when your health is restored.' Abū 'Abdillāh (p.b.u.h.), further added, 'If you go on considering all the cases (regarding Divine commands), you will find strictness in none of them at all. And it is for this reason that you do not find anyone save that Allāh's proof has been reached to him and there is a will of Allāh in respect of him. But I never say, people could do whatever they like.' Then the Imām added, 'Verily, it is Allāh Who guides and also misguides.' The Imām also said, 'Allāh does not issue any command except that which is well within the capacity of people (to execute). All things for which people have been ordained are within the range of their capabilities. And they are (totally) absolved of all that is beyond their powers. (Yet) people have no good in them.' Then the Imām recited the following words of Allāh, 'There is no fault in the weak and the sick and those who find nothing to expend.' So, Allāh relieved them '(if they are true to Allāh and to His Messenger) against the doers of good there is no way. Allāh is All-forgiving, All-compassionate - neither against those who, when they came to you, for you to mount

إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ^{٨٤} ، قَالَ : فَوَضِعْ عَنْهُمْ لِأَنَّهُمْ لَا يَجِدُونَ .

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﴿ بَابُ الْهُدَايَةِ أَنَّهُمَا مِنَ اللَّهِ عَزَّ وَجَلَّ ﴾

١/٤٢٦ - عِدَّةٌ مِنْ أَصْحَابِنَا ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى ، عَنْ مُحَمَّدَ بْنِ إِسْمَاعِيلَ ، عَنْ إِسْمَاعِيلَ السَّرَّاجِ ، عَنْ ابْنِ مَسْكَانَ ، عَنْ ثَابِتِ بْنِ سَعِيدٍ قَالَ : قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : يَا ثَابِتُ مَا لَكُمْ وَاللَّيْسَ ، كَفَّوْا عَنِ النَّاسِ وَلَا تَدْعُوا أَحَدًا إِلَى أَمْرِكُمْ ، فَوَاللَّهِ لَوْ أَنَّ

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them,' (you said to them, I find not whereon to mount you) (*at-Tawbah*, 9:91-92). Then, the Imām remarked: 'So, they have been rendered free (from burden), since they find nothing to expend.' "

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35

CHAPTER ON

GUIDANCE BEING FROM ALLĀH, THE ALMIGHTY, THE GREAT

426-1. A group of our associates (-) Aḥmad ibn Muḥammad ibn 'Isā (-) Muḥammad ibn Ismā'il (-) Ismā'il as-Sarrāj (-) Ibn Muskān (-) Thābit ibn Sa'id as saying:

"Abū 'Abdillāh (p.b.u.h.) addressed me thus: 'O' Thābit! What concern have you got with the people? Leave them alone and call no one towards your matter (over-zealously). I swear by Allāh that

أهل السماوات وأهل الأرضين اجتمعوا على أن يهدوا عبداً يريد الله ضلّالته ما استطاعوا على أن يهدوه ، ولو أن أهل السماوات وأهل الأرضين اجتمعوا على أن يضلّوا عبداً يريد الله هدايته ما استطاعوا أن يضلّوه ، كفّوا عن الناس ولا يقول أحدٌ : عمّي وأخي وابن عمّي وجاري؛ فإن الله إذا أراد بعبد خيراً طيّب دوحه فلا يسمع معروفاً إلا عرفه ولا منكراً إلا أنكره ، ثم يقذف الله في قلبه كلمة يجمع بها أمره .

٢/٤٢٧ - علي بن إبراهيم بن هاشم ، عن أبيه ، عن ابن أبي عمير ، عن محمد بن حمران ، عن سليمان بن خالد ، عن أبي عبد الله عليه السلام قال : قال : إن الله عزّ وجلّ إذا أراد بعبد خيراً نكث في قلبه نكته من نور وفتح مسامع قلبه ووكل به ملكاً يسدّه ، وإذا

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if all the people of the heavens and the earth join hands in guiding a person whom Allāh decides to leave in misguidance, then, they all are powerless to give him guidance. Contrarily, if all the people of the heavens and the earth join hands in misguiding a person whom Allāh wants to guide, then, they all are powerless to misguide him. Hands off the people and no one among you should say, 'He is my uncle, my brother, my cousin and my neighbour. (So, I must guide him because of my kinship with him, since none has any power to guide except by the will of Allāh). Verily, when Allāh means well by a person, He purifies his soul. Then he listens to no good but that he recognizes (accepts) it and listens to no evil but that he rejects it. At this stage Allāh puts into his heart such words (of wisdom) that all his affairs are put right.' ”

427-2. 'Ali ibn Ibrāhim ibn Hāshim (-) his father (-) Ibn Abi 'Umayr (-) Muḥammad ibn Ḥumrān (-) Sulaymān ibn Khālid (-) Abū 'Abdillāh (p.b.u.h.), as saying:

“Verily, when Allāh, the Almighty, the Great, wishes well of a person, He leaves in his heart a luminous speck and flings wide open the ears of his heart and posts an angel as his guardian to direct him (towards the right path). And when Allāh wishes ill of a person He leaves in his heart a dark speck and renders the ears of his heart duly

أراد بعبد سوءاً نكت في قلبه نكتة سودا، وسد مسامع قلبه و وكل به شيطاناً يضله ،
ثم تلا هذه الآية : « فمن يرد الله أن يهديه يشرح صدره للإسلام ومن يرد أن يضله يجعل
صدره ضيقاً حرجاً كأنما يصعد في السماء ».^{٨٥}

٣/٤٢٨ - عده من أصحابنا ، عن أحمد بن محمد ، عن ابن فضال ، عن علي بن عتبة ،
عن أبيه قال : سمعت أبا عبد الله عليه السلام يقول : اجعلوا أمركم لله ، ولا تجعلوه للناس فإنه
ما كان لله فهو لله ، وما كان للناس فلا يصعد إلى الله ، ولا تخاصموا الناس لدينكم فإن
المخاصمة ممرضة للقلب ، إن الله تعالى قال لنبيه صلى الله عليه وآله : « إنك لا تهدي من أحببت
ولكن الله يهدي من يشاء »^{٨٦} وقال : « أفأنت تكره الناس حتى يكونوا مؤمنين »^{٨٧} ذروا

(٨٦) - القصص ، ٥٦/٢٨

(٨٥) - الأنعام ، ١٢٥/٦

(٨٧) - يونس ، ٩٩/١٠

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closed and posts a Shayṭān (Satan) as his guardian on him to lead him astray.” Then, the Imām recited this verse (from the Qur’ān) “Whomsoever Allāh desires to guide him aright, He expands his breast to Islam; and whomsoever, He desires to lead him astray, He makes his breast narrow, tight, as if he were climbing to sky.” (*al-An‘ām*, 6:125).

428-3. A group of our associates (-) Aḥmad ibn Muḥammad (-) Ibn Faḍḍāl (-) ‘Alī ibn ‘Uqbah (-) his father as saying:

“I heard Abū ‘Abdillāh (p.b.u.h.) often saying, ‘Call people to your religion (*dīn*) for the sake of Allāh and not for the sake of people. Since whatever has been done for the sake of Allāh is for Allāh, and whatever is done for the sake of people’s (pleasure and applause) never ascends towards Allāh. Never quarrel with people for your religion, since such quarrel impairs the hearts. Verily, Allāh, the Sublime, has told His Prophet, ‘Verily, you cannot guide whomsoever you liketh, but Allāh guideth whomsoever He wills.’ (*al-Qaṣaṣ*, 28:56). And Allāh has also said, ‘Would you then constrain the people until they become believers?’ (*Yūnus*, 10:99). Leave the people alone

الناس فإنَّ الناس أخذوا عن الناس وإنَّكم أخذتم عن رسول الله ﷺ ، إنني سمعت أبي ﷺ يقول : إنَّ الله عزَّ وجلَّ إذا كتب على عبد أن يدخل في هذا الأمر كان أسرع إليه من الطير إلى وكره .

٤/٤٢٩ - أبو علي الأشعري ، عن محمد بن عبد الجبار ، عن صفوان بن يحيى ، عن محمد بن مروان ، عن فضيل بن يسار قال : قلت لأبي عبد الله ﷺ : ندعو الناس إلى هذا الأمر؟ فقال : لا يا فضيل إنَّ الله إذا أراد بعبد خيراً أمر ملكاً فأخذ بعنقه فأدخله في هذا الأمر طائِعاً أو كارهاً .

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since people have received their religion from other people, whereas you have received your religion from the Messenger of Allāh (himself – peace be upon him and his progeny). I have heard my father saying, ‘Verily, When Allāh, the Almighty, the Great, decrees a person to embrace this matter, he flies to it faster than the bird which flies towards its nest.’ ”

429-4. Abū ‘Alī al-Ash‘ari (-) Muḥammad ibn ‘Abd al-Jabbār (-) Ṣafwān ibn Yaḥyā (-) Muḥammad ibn Marwān (-) Fuḍayl ibn Yasār as saying:

“I inquired of Abū ‘Abdillāh (p.b.u.h.), ‘Should we invite people towards this matter?’ The Imām replied, ‘No, O’ Fuḍayl! When Allāh wishes well of a person, He orders an angel to catch him by his neck and bring him to this matter, whether he is willing or not.’ ”

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تمّ كتاب العقل والعلم والتوحيد من كتاب الكافي و يتلوه كتاب الحجة [في
الجزء الثاني من كتاب الكافي تأليف الشيخ أبي جعفر محمد بن يعقوب الكليني
رحمة الله عليه].

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Thus the books of *Reason, Knowledge and The Unity* (of God) from the book of *al-Kāfi* come to an end. And immediately following it, is *The Book of (Divine) Proof* in the second part of the book *al-Kāfi* – compiled by ash-Shaykh Abū Ja'far Muḥammad ibn Ya'qūb al-Kulaynī, may Allāh bless him.

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تأليف

الشيخ أبي جعفر محمد بن يعقوب بن إسحاق الكليني الرازي

الجزء الأول

الأصول - القسم الأول

(٣) كتاب التوحيد

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