KITAB AL TAWHID

(THE BOOK OF DIVINE UNITY)

COMPILED BY AL SHAYKH AL SADUQ (AR)

TRANSLATED BY SAYYID ALI RAZA RIZVI

IN HIS NAME AND BY THE HELP OF HIS LAST HUJJAT (ATFS)

Foreword - By Shaykh al-Saduq

All praise be to Allah, the One and Only, who does not have a partner; the Peerless, the Needless, who has no like; the First, the Ever-Existent, who has no limit; the Last and the Everlasting who has no end; the Existing, the Constant, who has no non-existence; the Eternal King, who does not decline; the Power who is not weakened; the All-Knowing from who nothing can be hidden; the Alive but not with life; the One who Exists, but who is not confined to place; the All-Hearing and the All-Seeing, who has no ears and eyes; the One who ordered with justice, punished with favour, and commanded with bounty, but not to trap people under His Command. There is no rejecter to His Judgement, no challenger to His Decision, and no subduer to His Will. And His Command, when He intendeth anything, is only that He sayeth unto it “Be,” and then it is. Therefore, hallowed be He in whose Hand is the kingdom of all things, and unto His is the return and final arrival.

And I bear witness that there is no god but Allah. The Master of the Universe, and I bear witness that Muhammad (SA) in His Servant and His Messenger, the Master of the Prophets (of Allah) and the Best of all His Creation. And I bear witness that `Ali ibn Abu Talib (AS), is the Master of the Appointed Guardians, and Commander of the Pious and Leader of the People with Radiant Foreheads. And I bear witness that the Imams (AS) from his Progeny after him are the Proofs of Allah to the Day of Judgement; may the blessings and salutations of Allah be upon them all.

Al-Shaykh Abu Ja’far Muhammad ibn `Ali ibn Husayn ibn Musa ibn Babawayh al-Qummi, the jurist, a resident of Ray compiler of this book (may Allah, the Exalted, help him in obeying Him, and grant him success with his work, through His Contentment) said:

I compiled this book because the opponents of our sect [isabah] allege that we believe in anthropomorphism and determinism [jabr]. They made these claims on the basis of traditions [akhbar] they found in their books. Since they could not explain these traditions, and they could not understand their meaning, they distorted their original sense. In fact, they failed to compare the words of these traditions with the words of the Quran. As a result of their shortcomings, they distorted the beliefs of our sects among the ignorant. They confused people about our ways, and turned people away from the religion of Allah. They induced them to deny the Proofs of Allah. Therefore, I sought the favour of Allah, may His Remembrance be Exalted, and sought His Help, through the compilation of The Book of Divine Unity which rejects anthropomorphism and determinism.

Translation of the book – Book translated by Maulana Sayyid Ali Raza Rizvi in year 2007

TABLE OF CONTENTS

TABLE OF CONTENTS _____ *3*

Chapter One: Thawab al-Muwahhidin wa-al-Arifin. Reward for the Monotheists and Gnostics – 35 traditions _____ *10*

باب ثواب الموحدين□ العارفين _____ *10*

Chapter Two: Al-Tawhid wa Nafy al-Tashbih - Divine Unity and Negation of Anthropomorphism – 37 traditions _____ *24*

باب التوحيد□ نفي التشبيه _____ *24*

Chapter Three: Ma`na al-Wahid wa-al-Tawhid wa-al -Muwahhid - The Definition of One, Divine Unity, and the Believer in Divine Unity - 3 traditions _____ *71*

باب معنى الواحد والتوحيد والموحد _____ *71*

Chapter Four: The Commentary of Chapter 112 the Unity [al-Tawhid] – 15 traditions _____ *76*

باب تفسير قُلْ هُوَ اللَّهُ أَحَدٌ إلى آخرها _____ *76*

Chapter Five: Ma`na al-Tawhid wa-al-`Adl The Meaning of Divine Unity and Divine Justice – 3 traditions _____ *86*

باب معنى التوحيد□ العدل _____ *86*

Chapter Six: Innahu laysa bi-Jism wa-la-Surah. The Mighty and High is Devoid of both Body and Image – 20 traditions _____ *88*

باب أنه عز وجل ليس بجسم ولا صورة _____ *88*

Chapter Seven: Innahu Shay' - The Blessed and Exalted is a Thing – 8 traditions _____ *98*

باب أنه تبارك وتعالى شيء _____ *98*

Chapter Eight:: Ma Ja' Fi al-Ru'yah - What is Related Regarding the Vision – 23 traditions _____ *101*

باب ما جاء في الرؤية _____ *101*

Chapter Nine: Al-Qudrah Omnipotence – 17 traditions _____ *120*

باب القدرة _____ *120*

Chapter Ten: Al-`Ilm Knowledge – 16 traditions _____ *133*

باب العلم _____ *133*

Chapter Eleven: Sifat al-Dhat wa Sifat al-Af`al Attributes of Essence and Attributes of Actions – 19 traditions _____ *139*

باب صفات الذات و صفات الأفعال _____ 139

Chapter Twelve: The Commentary of verse 88 of Chapter 28 the Narrative [al-Qasas] Everything is perishable but He. 11 traditions _____ 149

باب تفسير قول الله عزو جل كُلُّ شَيْءٍ هالِكٌ إِلَّا وَجْهَهُ _____ 149

Chapter Thirteen: The Commentary of Verse 75 of Chapter 38 Sad O Iblis! What prevented you that you should do obeisance to him whom I created with My Two Hands? – 2 traditions _____ 155

باب تفسير قول الله عزو جل يا إِبْلِيسُ ما مَنَعَكَ أَنْ تَسْجُدَ لِما خَلَقْتُ بِيَدَيَ _____ 155

Chapter Fourteen: The Commentary of Verse 42 of Chapter 68 Qalam - On the Day when there shall be a severe affliction, and they shall be called upon to make obeisance – 3 traditions _____ 157

باب تفسير قول الله عزو جل يَوْمَ يُكْشَفُ عَنْ ساقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ _____ 157

Chapter Fifteen: The Commentary of Verse 35 of Chapter 24 the Light [al-Nur] - traditions _____ 159

باب تفسير قول الله عزو جل اللهُ نُورُ السَّماواتِ وَالْأَرْضِ إلى آخر الآية _____ 159

Chapter Sixteen: The Commentary of Verse 67 of Chapter 9 the Repentance [al-Tawbah] They have forsaken Allah, so He has forsaken them.- 1 tradtion _____ 163

باب تفسير قول الله عزو جل نَسُوا اللهَ فَنَسِيَهُمْ _____ 163

Chapter Seventeen: The Commentary of Verse 67 of Chapter 39 the Companies [al-Zumar] And the whole Earth shall be in His Grip on the Day of Resurrection and the Heavens rolled up in his Right Hand. – 2 traditions _____ 164

باب تفسير قوله عزو جل وَالْأَرْضُ جَمِيعاً قَبْضَتُهُ يَوْمَ الْقِيامَةِ وَالسَّماواتُ مَطْوِيَّاتٌ بِيَمِينِهِ _____ 164

Chapter Eighteen: The Commentary of Verse 15 of Chapter 83 the Defrauders [al-Mutaffifin] Nay! Most surely they shall on that day be debarred from their Lord. – 1 tradition _____ 166

باب تفسير قول الله عزو جل كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ _____ 166

Chapter Nineteen: The Commentary of Verse 22 of Chapter 89 the Daybreak [al-Fajr] And your Lord comes and (also) the angels in ranks. – 1 tradition _____ 167

باب تفسير قوله عزو جل وَجاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا _____ 167

Chapter Twenty: The Commentary of Verse 210 of Chapter 2 the Cow [al-Baqarah] They do not wait aught but that Allah should come to them in the shadow of clouds along with the angels. 1 tradtion _____ 168

باب تفسير قوله عزو جل هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللهُ فِي ظُلَلٍ مِنَ الْغَمامِ وَالْمَلائِكَةُ _____ 168

Chapter Twenty-One: Meaning of Scoffing, Mockery, Planning and Deception of Allah – 1 tradition _____ 169

باب تفسير قوله عزو جل سَخِرَ اللهُ مِنْهُمْ و قوله عزو جل اللهُ يَسْتَهْزِئُ بِهِمْ و قوله عزو جل وَمَكَرُوا وَمَكَرَ اللهُ وَاللهُ خَيْرُ الْماكِرِينَ و قوله عزو جل يُخادِعُونَ اللهَ وَهُوَ خادِعُهُمْ _____ 169

Chapter Twenty-Two: Ma`na Janb Allah The Meaning of Allah's Side – 2 traditions _____ *170*

باب معنى جَنْبِ اللهِ عزوجل _____ *170*

Chapter Twenty-Three: Ma`na al-Hujzah The Meaning of the Waistband – 4 traditions _____ *172*

باب معنى الحجزة _____ *172*

Chapter Twenty-Four: Ma`na `Ayun, Udhun wa-Lisan Allah The Meaning of the Eye, the Ear, and the Tongue of Allah – 1 tradition _____ *174*

باب معنى العين والأذن واللسان _____ *174*

Chapter Twenty-Five: Ma`na Yad Allah Maghlulah The Meaning of Allah's Hand is Tied Up – 2 traditions _____ *175*

باب معنى قوله عزوجل وَقالَتِ الْيَهُودُ يَدُ اللهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِما قالُوا بَلْ يَداهُ مَبْسُوطَتانِ _____ *175*

Chapter Twenty-Six: Ma`na Ridahu wa-Sakhatuhu The Meaning of His Pleasure and His Anger – 4 traditions _____ *176*

باب معنى رضاه عزوجل وسخطه _____ *176*

Chapter Twenty-Seven: Ma`na Nafkhtu Fihi Min Ruhi The Meaning of Allah's Breathing of Spirit And I breathed into him of My Sprit. – 6 traditions _____ *179*

باب معنى رضاه عزوجل وسخطه _____ *179*

Chapter Twenty-Eight: Nafy al-Makan wa-al-Zaman wa-al-Sukun wa-al Harakah wa-al-Nuzul wa-al-Su`ud wa-al-Intiqal `an Allah. Negation of Space, Time, Stillness, Motion, Descending, Ascending, and Transference from Allah – 22 traditions _____ *182*

باب نفي المكان والزمان والسكون والحركة والنزول والصعود والانتقال عن الله عزوجل _____ *182*

Chapter Twenty-Nine: Asma' Allah ta`ala wa-al-Farq bayn Ma`aniha wa bayn Ma`ani Asma' al-Makhluqin The Names of Allah, the Exalted, and the Difference between their Meanings and the Meaning of the Names of Creation – 14 tradtions _____ *198*

باب أسماء الله تعالى والفرق بين معانيها وبين معاني أسماء المخلوقين _____ *198*

Chapter Thirty: Al-Qur'an Ma Huwa? What is the Qur'an? – 7 traditions _____ *229*

باب القرآن ما هو _____ *229*

Chapter Thirty-One: Ma`na Bismillah al-Rahman al-Rahim. The Meaning of "In the Name of Allah, the Most Compassionate, the Most Merciful" – 5 traditions _____ *236*

باب معنى بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ _____ *236*

Chapter Thirty – Two: Tafsir Huruf al-Mu`jam. The Explanation of the Letters of the Alphabet. 2 traditions _____ *241*

باب تفسير حروف المعجم _____ *241*

Chapter Thirty-Three: Tafsir Huruf al-Jummal. The Explanation of the Letters of the Alphabet According to Their Numerical Value – 2 traditions _____ *246*

باب تفسير حروف الجمل _____ *246*

Chapter Thirty-Four: Tafsir Huruf al-Adhan wa al-Iqamat. The Explanation of the Words of the Calls to Prayer – 2 traditions _____ *249*

باب تفسير حروف الأذان والإقامة _____ *249*

Chapter Thirty-Five: Tafsir al-Hud wa-al-Dalalah wa-al-Tawfiq wa-al-Khidhlan min Allah Ta`ala The Commentary of Guidance, Misguidance, Direction, and Forsaking is from Allah, the Exalted – 4 traditions _____ *255*

باب تفسير الهدى والضلالة والتوفيق والخذلان من الله تعالى _____ *255*

Chapter Thirty-Six: Al-Radd `ala al-Thanawiyyah wa-al-Zanadiqah. The Refutation of the Dualists & the Atheists – 6 traditions _____ *258*

باب الرد على الثنوية والزنادقة _____ *258*

Chapter Thirty – Seven: Al-Radd `ala alladhin qalu inna Allah tahlithu thalatha: wa-ma-min ilah illa ilah Wahid The Refutation of the Ones who Say that Allah is the Third of the Three: There is no god but the One God – 1 tradition _____ *289*

باب الرد على الذين قالوا إِنَّ اللهَ ثَالِثُ ثَلَاثَةٍ وَما مِنْ إِلهٍ إِلَّا إِلهٌ واحِدٌ _____ *289*

Chapter Thirty-Eight: Dhikr `Azamat Allah, jalla Jalalahu. The Remembrance of Allah's Greatness, Mighty be His Glory – 11 traditions _____ *297*

باب ذكر عظمة الله جل جلاله _____ *297*

Chapter Thirty-Nine: Ma`na Lutf Allah Tabaraka wa-Ta`ala. The Subtlety of Allah, the Blessed, the Exalted – 1 tradition _____ *308*

باب لطف الله تبارك وتعالى _____ *308*

Chapter Forty: Adna Ma Yujzi min Ma`rifat al-Tawhid. The Least Required for Recognizing Diving Unity – 5 traditions _____ *309*

باب أدنى ما يجزئ من معرفة التوحيد _____ *309*

Chapter Forty – One: Innahu, `azza wa jalla, la Yu`rafu illa Bihi. He, the Mighty and High, in not Recognized, Except by Himself. – 10 traditions _____ *312*

باب أنه عز وجل لا يعرف إلا به _____ *312*

Chapter Forty –Two: Ithbat Huduth al-`Alam. The Assertion of the Emergence of the Universe – 7 traditions _____ *318*

باب إثبات حدوث العالم _____ *318*

Chapter Forty-Three: Hadith Dhi`lib The Tradition of Dhi`lib. – 2 traditions _____ *330*

باب حديث ذعلب _____ 330

Chapter Forty-Four: Hadith Subakht al-Yahudi The Tradition of Subakht, the Jewish Man – 2 traditions _____ 338

باب حديث سبخت اليهودى _____ 338

Chapter Forty-Five: Ma`na Subhan Allah The Meaning of "Glory be to Allah". – 2 traditions _____ 341

باب معنى سبحان الله _____ 341

Chapter Forty-Six: Ma`na Allahu Akbar The Meaning of Allah is the Greatest – 2 traditions _____ 343

باب معنى الله أكبر _____ 343

Chapter Forty-Seven: Ma`na al-Awwal wa-al-Akhir. The Meaning of the First and the Last – 2 traditions _____ 344

باب معنى الأول والآخر _____ 344

Chapter Forty-Eight:Ma`na Qawl Allah: Al-Rahman `ala al-`Arsh istawa. The Meaning of Allah`s Word: the Most Compassionate is Firm on the Empyrean. – 9 traditions _____ 346

باب معنى قول الله عزوجل الرَّحْمنُ عَلَى الْعَرْشِ اسْتَوى _____ 346

Chapter Forty-Nine: Ma`na Qawl Allah: wa kan `Arshuhu `ala al-Ma'. The Meaning of Allah's Word: His Empyrean was on the Water – 2 traditions _____ 351

باب معنى قوله عزوجل وَكَانَ عَرْشُهُ عَلَى الْمَاءِ _____ 351

Chapter Fifty: Al-`Arsh wa Sifatuhu The Empyrean and Its Description – 1 tradition _____ 354

باب العرش وصفاته _____ 354

Chapter Fifty-One: Anna al-`Arsh Khuliqa Arba`an The Empyrean was Created in Quarters – 1 tradition _____ 357

باب أن العرش خلق أرباعا _____ 357

Chapter Fifty-Two: Ma`na Wasi`a Kursiyyuhu al-Samawati wa-al-Ard.The Meaning of `His Knowledge Extend over the Heavens and the Earth' – 5 traditions _____ 358

باب معنى قول الله عزوجل وَسِعَ كُرْسِيُّهُ السَّماواتِ وَالأَرْضَ _____ 358

Chapter Fifty-Three: Fitrat Allah `azza wa jalla al-Khalqq `ala al-Tawhid. Allah made the Nature of the Creation upon Divine Unity – 10 traditions _____ 360

باب فطرة الله عزوجل الخلق على التوحيد _____ 360

Chapter Fifty-Four: Al-Bada' The Appearance – 11 traditions _____ 364

باب البداء _____ 364

Chapter Fifty-Five: Al-Mashi't wa-al-Iradah The Will and the Intent – 13 traditions _____ 369

باب المشيئة والإرادة _____ 369

Chapter Fifty-Six: Al-Istita`ah Capability – 25 traditions _____ 376

باب الاستطاعة _____ 376

Chapter Fifty-Seven: Al-Ibtila' wa-al-Ikhtibar The Trial and the Test – 3 traditions _____ 386

باب الابتلاء والاختبار _____ 386

Chapter Fifty-Eigth Al-Sa`adah wa-al-Shaqawah Privilege and Adversity – 6 traditions _____ 387

باب السعادة والشقاوة _____ 387

Chapter Fifty-Nine: Nafy al-Jabr wa-a-Tafwid The Negation of Determinism and Relinquishment – 12 traditions _____ 390

باب نفي الجبر والتفويض _____ 390

Chapter Sixty: Al-Qada' wa-al-Qadar wa-al-Fitnah wa-al-Arzaq qa-al-As`ar wa-al-Ajal. Predestination, Divine Decree, Trials, Means of Sustenance Rates, and Restricted Powers – 36 traditions _____ 396

باب القضاء والقدر والفتنة والأرزاق والأسعار والآجال _____ 396

Chapter Sixty-One: Al-Atfal wa-`Adl Allah, Fihim Children and Allah's Justice Concerning Them – 13 traditions _____ 419

باب الأطفال وعدل الله عزوجل فيهم _____ 419

Chapter Sixty-Two: Anna Allah Ta`alal al Yaf`al bi `Ibadih illa al-Aslah lahum. Allah Only Des What is Best for His Servants – 13 traditions _____ 428

باب أن الله تعالى لا يفعل بعباده إلا الأصلح لهم _____ 428

Chapter Sixty-Three: Al-Amr wa-al-Nahy wal-al-Wa`d wa-al-Wa`id. Command, Prohibition, Promise and Threat – 10 traditions _____ 436

باب الأمر والنهي والوعد والوعيد _____ 436

Chapter Sixty-Four: Al-Ta`rif wa-al Bayan wa-al-Hujjah wa-alHiddayah. Recognition, Explanation, Evidence, and Guidance – 17 traditions _____ 443

باب التعريف والبيان والحجة والهداية _____ 443

Chapter Sixty-Five: Majlis al-Rida Ma`a Alil al-Adyan wa Ashab al-Maqalat fi al-Tawhid `Indda al-Ma`mun. A Session of al-Rida (AS) with Theologians from Among the Rhetoricians and Various Religions about Unity in the presence of al-Ma`mun – 1 tradition _____ 450

باب ذكر مجلس الرضا علي بن موسى ع مع أهل الأديان وأصحاب المقالات مثل الجاثليق ورأس الجالوت ورؤساء الصابئين والهربذ الأكبر وما تكلم به عمران الصابي في التوحيد عند المأمون _____ 450

Chapter Sixty-Six: Majlis al-Rida ma`a Sulayman al-Marwazi Mutakallim Khursan 'indda al-Ma`mun fi al-Tawhid. A Session of al-Rida (AS) with Sulayman al-Marwazi, the Theologian of Khurasan, in the Presece of al-Ma`mun concerning the Subject of Divine Unity. – 1 tradition _____ *479*

باب ذكر مجلس الرضا ع مع سليمان المروزي متكلم خراسان عند المأمون في التوحيد _____ 479

Chapter Sixty-Seven: Al-Nahi`an al-Kalam wa al-Jidal wa al-Mira'fi Alalh. The Prohibition of Discussing, Debating, and Arguing about Allah – 35 traditions _____ *495*

باب النهي عن الكلام و الجدال و المراء في الله عز و جل _____ 495

Chapter One: Thawab al-Muwahhidin wa-al-Arifin. Reward for the Monotheists and Gnostics – 35 traditions

باب ثواب الموحدين العارفين

1. Abu Ja'far Muhammad ibn `Ali ibn Musa ibn Bawayh al-Qummi, (may Allah be pleased with him) said: `Ali ibn al-Husayn, my father (may Allah be pleased with him) said, that Sa'd ibn `Abd Allah on the authority of Ahmad ibn Abu `Abd Allah al-Barqi said: Abu `Imran al-`Ijli said: Muhammad ibn Sinan said: Abu al-`Ala al-Khaffaf said: `Atiyyah al-`Awfi on the authority of Abu Sa'id al-Khudri, that

قَالَ رَسُولُ اللهِ ص مَا قُلْتُ وَ لَا قَالَ الْقَائِلُونَ قَبْلِي مِثْلَ لَا إِلَهَ إِلَّا اللهُ

The Messenger of Allah (SA) said: "Neither I nor anyone before me has said anything like: `There is no god but Allah' [La ilaha illa Allah]."

2. Muhammad ibn al-Husayn ibn Ahmed ibn al-Walid (may Allah be pleased with him) said: Muhammad ibn al-Husayn al-Saffar said: Ibrahim ibn Hashim said on the authority of al-Husayn ibn Yazid al-Nawfili on the authority of Isma'il ibn Muslim al-Sakuni from Abu `Abd Allah Ja'far ibn Muhammad (AS) on the authority of his father (AS) on the authority of his forefathers (AS) that

قَالَ قَالَ رَسُولُ اللهِ ص خَيْرُ الْعِبَادَةِ قَوْلُ لَا إِلَهَ إِلَّا اللهُ.

The Messenger of Allah said: "The best act of service [`ibadah] is to say: `There is no god but Allah' [La ilaha illa Allah]."

3. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (may Allah be pleased with him) said: Sa'd ibn `Abd Allah, on the authority of Ahmad ibn Hilal on the authority of al-Hasan ibn `Ali ibn Fuddal, on the authority of Abu Hamzah that

عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ مَا مِنْ شَيْءٍ أَعْظَمَ ثَوَاباً مِنْ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللهُ لِأَنَّ اللهَ عَزَّ وَ جَلَّ لَا يَعْدِلُهُ شَيْءٌ وَ لَا يُشْرِكُهُ فِي الْأَمْرِ أَحَدٌ

Imam Baqir (AS) said: "There is nothing greater in reward than testifying that: There is no god but Allah [La ilaha illa Allah], because nothing equals Allah, the Mighty and High, and nobody shares His Power."

4. Muhammad ibn Musa ibn al-Mutawakkiil (may Allah be pleased with him) said: Muhammad ibn Ja'far al-Asadi said, that Musa ibn `Imran al-Nakha`I said, on the authority of his uncle al-Husayn ibn Yazid l-Nawfili, on the authority of Muhammad ibn Sinan, on the authority of al-Mufaddal ibn Umar that

عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ: قَالَ أَبُو عَبْدِ اللهِ ع إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى ضَمِنَ لِلْمُؤْمِنِ ضَمَاناً قَالَ قُلْتُ وَ مَا هُوَ قَالَ ضَمِنَ لَهُ إِنْ هُوَ أَقَرَّ لَهُ بِالرُّبُوبِيَّةِ وَ لِمُحَمَّدٍ ص بِالنُّبُوَّةِ وَ لِعَلِيٍّ ع بِالْإِمَامَةِ وَ أَدَّى مَا افْتُرِضَ عَلَيْهِ أَنْ يُسْكِنَهُ فِي جِوَارِهِ قَالَ قُلْتُ فَهَذِهِ وَ اللهِ الْكَرَامَةُ الَّتِي لَا يُشْبِهُهَا كَرَامَةُ الْآدَمِيِّينَ قَالَ ثُمَّ قَالَ أَبُو عَبْدِ اللهِ ع اعْمَلُوا قَلِيلًا تَتَنَعَّمُوا كَثِيراً.

Imam Ja'far al-Sadiq (AS) said: "Verily, Allah, Blessed and Exalted be He, has given the Believers a gurantee." I asked, "What is it?" He replied, "If a Believer profess his faith in Allah's Divinity, Muhammad's Prophet hood, and `Ali's Imamate, and carriers out his duties, He guarantees him eternal life in His Presence [jiwar]." I said: "By Allah! This is a blessing with which none of the blessings bestowed upon the sons of Adam can compare." Imam Ja'far al-Sadiq (AS) replied, "They have done little but they have enjoyed much."

5. Ahmed ibn Ziyad ibn Ja'far al-Hamadani (may Allah be pleased with him) said, that `Aliibn Ibrahim ibn Hashim, on the authority of his father, from Muhammad ibn Abu `Umayr, on the authority of Ibrahim ibn Ziyad al-Karkhi from Abu `Abd Allah al-Sadiq (AS), from his father, from his grandfather, that

قَالَ رَسُولُ اللهِ ص مَنْ مَاتَ وَ لَا يُشْرِكُ بِاللهِ شَيْئاً أَحْسَنَ أَوْ أَسَاءَ دَخَلَ الْجَنَّةَ.

The Messenger of Allah said: "Whoever dies without ascribing a partner to Allah, will enter Heaven regardless of whether he has done good or evil."

6. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (may Allah be pleased with him) said, that Muhammad ibn al-Hasan al-Saffar said, that Muhammd ibn al-Husayn ibn Abu al-Khattab on the authority of `Ali ibn Abu Hamzah, on the authority of Abu Basir that

عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع فِي قَوْلِ اللهِ عَزَّ وَ جَلَّ- هُوَ أَهْلُ التَّقْوى وَ أَهْلُ الْمَغْفِرَةِ قَالَ قَالَ اللهُ تَبَارَكَ وَ تَعَالَى أَنَا أَهْلٌ أَنْ أُتَّقَى وَ لَا يُشْرِكُ بِي عَبْدِي شَيْئاً وَ أَنَا أَهْلٌ إِنْ لَمْ يُشْرِكْ بِي عَبْدِي شَيْئاً أَنْ أُدْخِلَهُ الْجَنَّةَ وَ قَالَ ع إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى أَقْسَمَ بِعِزَّتِهِ وَ جَلَالِهِ أَنْ لَا يُعَذِّبَ أَهْلَ تَوْحِيدِهِ بِالنَّارِ أَبَداً.

Abu `Abd Allah al-Sadiq (AS) explained the Word of Allah, the Mighty and High: "He is the most entitled to be feared and the most entitled to forgive." He said: Allah, Blessed and Exalted be He, said: I was the most entitled to be feared. Hence, My Servant should not associate partners with Me. I am the most entitled to grant Heaven to My Servant, so long as he does not associate partners with Me. And he (AS) said: "Verily, Allah, Blessed and Exalted be He, has taken an oath by His Dignity and Glory that He will never punish the people who believe in His Unity with Hell-fire."

7. Muhammad ibn Ahmad al-Shaybani (may Allah be pleased with him) said: Muhammad ibn Abu `Abd Allah al-Kufi said, that Musa ibn `Imran al-Nakha'I on the authority of his uncle al-Husayn ibn Yazid al-Nawfili on the authority of `Ali ibn Salim,

قَالَ أَبُوعَبْدِ اللهِ ع إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى حَرَّمَ أَجْسَادَ الْمُوَحِّدِينَ عَلَى النَّارِ.

Abu `Abd Allah al-Sadiq (AS) said: "Verily, Allah, Blessed and Exalted be He, has forbidden Hell-fire to the bodies of the Monotheists."

8. My father (may Allah be pleased with him) said, that Sa'd ibn `Abd Allah, on the authority of Ahmad ibn Muhammad ibn `Isa, on the authority of al-Husayn ibn Sayf, on the authority of his brother Ali, on the authority of Sayf ibn Amirah said, that al-Hajjaj ibn Artat related to me, that Abu al-Zubayr on the authority of Jabir ibn `Abd Allah that

اللهِ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: الْمُوجِبَتَانِ مَنْ مَاتَ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ [وَحْدَهُ لَا شَرِيكَ لَهُ] دَخَلَ الْجَنَّةَ وَ مَنْ مَاتَ يُشْرِكُ بِاللهِ دَخَلَ النَّارَ

The Prophet (SA) said: "Two events are inevitable: 1) The entry into Heaven of the person of the person who died witnessing that there is no god but Allah, and 2)The entry into Hell-fire of the person who died associating partners with Allah."

9. My father, `Ali ibn Husayn (may Allah be pleased with him) related to me, that Sa'd ibn `Abd Allah on the authority of Ahmad ibn Muhammad ibn `Isa on the authority of al-Husayn ibn Sayf, on the authority of his brother, `Ali, on the authority of his father, Sayf ibn `Amrah, on the authority of al-Hasan ibn al-Sabbah said, that Anas said:

عَنِ النَّبِيِّ ص قَالَ: كُلُّ جَبَّارٍ عَنِيدٍ مَنْ أَبَى أَنْ يَقُولَ لَا إِلَهَ إِلَّا اللهُ

The Prophet (SA) said: "None but the arrogant and the obstinate[1] deny that there is no god but Allah."

10. Ja'far ibn `Ali ibn al-Hasan ibn `Ali ibn `Abd Allah ibn al-Mughayrah al-Kufi (may Allah be pleased with him) said: al-Hasan (my grandfather) ibn `Ali al-Kufi on the authority of al-Husayn ibn Sayf, on the authority of his brother `Ali, on the authority of his father Sayf ibn Mughayrah on the authority of `Amar ibn Shimr, on the authority of Jabir bn Yazid al-Jufi said

عَنْ أَبِي جَعْفَرٍ ع قَالَ: جَاءَ جَبْرَئِيلُ إِلَى رَسُولِ اللهِ ص فَقَالَ يَا مُحَمَّدُ طُوبَى لِمَنْ قَالَ مِنْ أُمَّتِكَ لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ وَحْدَهُ وَحْدَهُ.

[1] Quran: 14:15.

Abu Ja'far al-Baqir (AS) said: Jibra'il came to the Messenger of Allah (SA) and said: "O Muhammad! Blessed is any member of your Ummah who professes that `There is no god but Allah, Alone, Alone, Alone'."

11. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (may Allah be pleased with him) said: Muhammad ibn al-Hasan al-Saffar on the authority of Ahmad ibn Muhammad ibn `Isa, on the authority of al-Hasan ibn Mahbub, on the authority of Abu Jamilah, on the authority of Jabir said from Abu `Abd Allah Ja'far (AS) that

قَالَ رَسُولُ اللهِ ص أَتَانِي جَبْرَئِيلُ بَيْنَ الصَّفَا وَ الْمَرْوَةِ فَقَالَ يَا مُحَمَّدُ طُوبَى لِمَنْ قَالَ مِنْ أُمَّتِكَ ـ لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ مُخْلِصاً.

The Messenger of Allah said: Jibra'il came to me while I was in between al-Safa and al-Marwah and said: `O Muhammad! Any member of your Ummah who professes with sincerity that `There is not god but Allah Unique' will be blessed."

12. Muhammad ibn `Ali (my father) (may Allah be pleased with him) said: `Ali ibn al-Hasan al-Kufi on the authority of his father, on the authority of al-Husayn ibn Sayf, on the authority of his father Sayf ibn `Amirah, on the authority of `Amar ibn Shimr, on the authority of Abu Tufayl that

عَنْ عَلِيٍّ ع قَالَ: مَا مِنْ عَبْدٍ مُسْلِمٍ يَقُولُ لَا إِلَهَ إِلَّا اللهُ إِلَّا صَعِدَتْ تَخْرِقُ كُلَّ سَقْفٍ لَا تَمُرُّ بِشَيْءٍ مِنْ سَيِّئَاتِهِ إِلَّا طَلَسَتْهَا حَتَّى تَنْتَهِيَ إِلَى مِثْلِهَا مِنَ الْحَسَنَاتِ فَتَقِفَ.

`Ali (AS) said: A Muslim servant has only to say the words `There is no god but Allah,' and they ascend (to Allah), breaking through physical barriers. As they do so, they obliterate his sins as they pass them by, stopping only when they reach his good deeds.

13. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (may Allah be pleased with him) said: Muhammad ibn al-Hasan al-Saffar reported, on the authority of Ahmad ibn Abu `Abd Allah al-Barqi on the authority of al-Husayn ibn Sayf, on the authority of his brother `Ali, on the authority of al-Mufaddal ibn Salih on the authority of `Ubayd ibn Zurarah that

قَالَ أَبُو عَبْدِ اللهِ ع قَوْلُ لَا إِلَهَ إِلَّا اللهُ ثَمَنُ الْجَنَّةِ.

Abu `Abd Allah al-Sadiq (AS) said: "The statement `There is no god but Allah' is the price of Heaven."

14. `Ali ibn al-Husayn al-Qummi (my father) (may Allah be pleased with him) related us that Sa`d ibn `Abd Allah reported, on the authority of Ahmad ibn Muhammad ibn `Isa, on the authority of al-Husayn ibn Sayf, on the authority of Sulayman ibn `Amr said: `Imran ibn Abu `Ata' said: `Ata' related on the authority of Ibn `Abbas that

عَبَّاسٍ عَنِ النَّبِيِّ ص قَالَ: مَا مِنَ الْكَلَامِ كَلِمَةٌ أَحَبَّ إِلَى اللهِ عَزَّ وَ جَلَّ مِنْ قَوْلِ لَا إِلَهَ إِلَّا اللهُ وَ مَا مِنْ عَبْدٍ يَقُولُ لَا إِلَهَ إِلَّا اللهُ يَمُدُّ بِهَا صَوْتَهُ فَيَفْرُغُ إِلَّا تَنَاثَرَتْ ذُنُوبُهُ تَحْتَ قَدَمَيْهِ كَمَا يَتَنَاثَرُ وَرَقُ الشَّجَرِ تَحْتَهَا

The Prophet (SA) said: There is no statement more loved by Allah, the Mighty and High, than `There is no god but Allah.' There is not a single servant (of Allah) who pronounces these words but that his sins are dispersed under his feet like the leaves of a tree are scattered beneath it.

15. Abu Nasr Muhammad ibn Ahmad ibn Tamim al-Sarkhasi, the jurist of Sarkhas, said: Abu Labib Muhammad ibn Harun ibn `Abd Allah al-Jammal on the authority of Abu Ayyub said: Qudamah ibn Muhraz al-Ashja'I related to me that Makhramah ibn Bukayr ibn `Abd Allah ibn al-Ashajj, on the authority of his father, on the authority of Abu Harb ibn Zayd ibn Khalid al-Juhani related to me that I bear witness on my father, Zayd ibn Kahlid, that I heard him say

أَرْسَلَنِي رَسُولُ اللهِ ص فَقَالَ لِي بَشِّرِ النَّاسَ أَنَّهُ مَنْ قَالَ ـ لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ فَلَهُ الْجَنَّةُ.

The Messenger of Allah (SA) sent me on my way saying, "Give glad tidings to the people! Whoever says, `there is no god but Allah, Alone, who has no partners' will have Heaven as his reward."

16. Muhammad ibn Musa ibn al-Mutawakkil (may Allah be pleased with him) said: `Ali ibn al-Husayn al-Sa`dabadi said: Ahmad ibn Abu `Abd Allah al-Barqi said on the authority of his father, on the authority of Muhammad ibn Ziyad, on the authority of Aban and others, that

عَنِ الصَّادِقِ ع قَالَ مَنْ خَتَمَ صِيَامَهُ بِقَوْلٍ صَالِحٍ أَوْ عَمَلٍ صَالِحٍ تَقَبَّلَ اللهُ مِنْهُ صِيَامَهُ فَقِيلَ لَهُ يَا ابْنَ رَسُولِ اللهِ مَا الْقَوْلُ الصَّالِحُ قَالَ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَ الْعَمَلُ الصَّالِحُ إِخْرَاجُ الْفِطْرَةِ.

Al-Sadiq (AS) reported, "Whoever breaks his fast with virtuous words or a virtuous deed, Allah will accept his fast. He was asked: "O son of the Messenger of Allah! What are the virtuous words?" He replied, "The virtuous words are bearing witness that `there is no god but Allah.' And the virtuous deed is giving the (zakat of) Fitrah."

17. Abu Mansur Ahmed ibn Ibrahim ibn Bakr al-Khuri said in Naysabur, that Abu Ishaq Ibrahim ibn Muhammadibn Harun al-Khuri said: Ja'far ibn Muhammad ibn Ziyad al-Faqih al-Khuri said:

Ahmad ibn `Abd Allah al-Juyibari known as al-Hirawi, and al-Niharawani and al-Shaybani said on the authority of al-Rida `Ali ibn Musa (AS), on the authority of his father on the authority of his forefathers on the authority of `Ali (AS) that

قَالَ قَالَ رَسُولُ اللهِ ص مَا جَزَاءُ مَنْ أَنْعَمَ اللهُ عَزَّ وَ جَلَّ عَلَيْهِ بِالتَّوْحِيدِ إِلَّا الْجَنَّةُ.

The Messenger of Allah (SA) said: "The one whom Allah has blessed with belief in Divine Unity shall have Heaven as his reward."

18. With same chain of narrators as above that

قَالَ رَسُولُ اللهِ ص إِنَّ لَا إِلَهَ إِلَّا اللهُ كَلِمَةٌ عَظِيمَةٌ كَرِيمَةٌ عَلَى اللهِ عَزَّ وَ جَلَّ مَنْ قَالَهَا مُخْلِصاً اسْتَوْجَبَ الْجَنَّةَ وَ مَنْ قَالَهَا كَاذِباً عُصِمَتْ مَالُهُ وَ دَمُهُ وَ كَانَ مَصِيرُهُ إِلَى النَّارِ.

The Messenger of Allah said: "Verily, `there is no god but Allah,' is a glorious and noble saying about Allah, the Mighty, the High. Whoever says it sincerely merits Heaven."

19. And as the above chain of narrators that

قَالَ رَسُولُ اللهِ ص مَنْ قَالَ لَا إِلَهَ إِلَّا اللهُ فِي سَاعَةٍ مِنْ لَيْلٍ أَوْ نَهَارٍ طَلَسَتْ مَا فِي صَحِيفَتِهِ مِنَ السَّيِّئَاتِ.

The Messenger of Allah (SA) said: "Be it day or night, anyone who professes that `There is no god but Allah' will have all his evil deeds erased from his book (of reckoning)."

20. And the same chain of narrators that

قَالَ قَالَ رَسُولُ اللهِ ص إِنَّ لِلَّهِ عَزَّ وَ جَلَّ عَمُوداً مِنْ يَاقُوتَةٍ حَمْرَاءَ رَأْسُهُ تَحْتَ الْعَرْشِ وَ أَسْفَلُهُ عَلَى ظَهْرِ الْحُوتِ فِي الْأَرْضِ السَّابِعَةِ السُّفْلَى فَإِذَا قَالَ الْعَبْدُ لَا إِلَهَ إِلَّا اللهُ اهْتَزَّ الْعَرْشُ وَ تَحَرَّكَ الْعَمُودُ وَ تَحَرَّكَ الْحُوتُ فَيَقُولُ اللهُ تَبَارَكَ وَ تَعَالَى اسْكُنْ يَا عَرْشِي فَيَقُولُ كَيْفَ أَسْكُنُ وَ أَنْتَ لَمْ تَغْفِرْ لِقَائِلِهَا فَيَقُولُ اللهُ تَبَارَكَ وَ تَعَالَى اشْهَدُوا سُكَّانَ سَمَاوَاتِي أَنِّي قَدْ غَفَرْتُ لِقَائِلِهَا.

The Messenger of Allah (SA) said: Verily, Allah has a pillar of ruby, the top of which is under the Throne, and the bottom of which is on the back of the fish which swims in the Seventh Earth, which is the lowest. When a servant of Allah says: `there is no god but Allah.' The Throne trembles, and both the pillar and fish move. So Allah, the Blessed, and the Most High says: `O Throne of Mine! Remain calm!' Then it replies, `How shall I remain calm, when you have not forgiven the one who uttered those words?' Then Allah, Blessed and Exalted be He, announces: `O inhabitants of My Heavens! Bear witness that indeed, I have pardoned the one who has uttered these words.'

21. Abu al-Husayn Muhammad ibn `Ali ibn al-Shah a jurist at Marw al-Rawdh said: Abu Bakr Muhammad ibn `Ad Allah al-Naysaburi said: Abu al-Qasim `Abd Allah ibn Ahmad ibn `Abbas al-Ta'i said in Basra, that: My father related to me in the year 260 (AH) that: `Ali ibn Musa al-Rida (AS) related to me in the year 194 (AH) that: My father Musa ibn Ja'far (AS) related to me that: My father Ja'far ibn Muhammad (AS) related to me that: My father Muhammad ibn `Ali (AS) related to me that: My father `Ali ibn al-Husayn related to me that: My father al-Husayn ibn `Ali (AS) related to me that: My father `Ali ibn Abu Talib (AS) related to that

قَالَ رَسُولُ اللهِ ص يَقُولُ اللهُ جَلَّ جَلَالُهُ لَا إِلَهَ إِلَّا اللهُ حِصْنِي فَمَنْ دَخَلَهُ أَمِنَ مِنْ عَذَابِي.

The Messenger of Allah (SA): "Allah, Glorified be He, said: `There is no god but Allah' is My Fortress. Whoever enter it is save from My Chastisement."

22. Abu Sa'id Muhammad ibn al-Fadl ibn Muhammad ibn Ishaq al-Mudhakkar al-Naysaburi said in Naysabur, that Abu `Ali al-Hasan ibn `Ali al-Khazraji al-Ansari al-Sa`di related tome that `Abd al-Salam ibn Salih Abu al-Salt al-Hirawi said I was with `Ali ibn Musa al-Rida (AS) when he was setting off for his journey fro Naysabur and was riding a grey coloured mule, while Muhammad ibn Rafi, Ahmad ibn Harb, Yahya ibn Yahya, Ishaq ibn Rahawayh, and a number of other scholars were holding on to the bridle of his mule in Marba'ah. Thus, they all requested: "With respect to your pure forefathers, relate to us a tradition that you have heard from your father." He leaned his head out of the camel-borne sedan, and he was wearing a woven fabric gown with two designs.

قَالَ حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ صَالِحٍ أَبُو الصَّلْتِ الْهَرَوِيُّ قَالَ: كُنْتُ مَعَ عَلِيِّ بْنِ مُوسَى الرِّضَا ع حِينَ رَحَلَ مِنْ نَيْسَابُورَ وَ هُوَ رَاكِبٌ بَغْلَةً شَهْبَاءَ فَإِذَا مُحَمَّدُ بْنُ رَافِعٍ وَ أَحْمَدُ بْنُ حَرْبٍ وَ يَحْيَى بْنُ يَحْيَى وَ إِسْحَاقُ بْنُ رَاهَوَيْهِ وَ عِدَّةٌ مِنْ أَهْلِ الْعِلْمِ قَدْ تَعَلَّقُوا بِلِجَامِ بَغْلَتِهِ فِي الْمَرْبَعَةِ فَقَالُوا بِحَقِّ آبَائِكَ الْمُطَهَّرِينَ حَدِّثْنَا بِحَدِيثٍ قَدْ سَمِعْتَهُ مِنْ أَبِيكَ فَأَخْرَجَ رَأْسَهُ مِنَ الْعَمَّارِيَّةِ وَ عَلَيْهِ مِطْرَفُ خَزٍّ ذُو وَجْهَيْنِ وَ قَالَ حَدَّثَنِي أَبِي الْعَبْدُ الصَّالِحُ مُوسَى بْنُ جَعْفَرٍ قَالَ حَدَّثَنِي أَبِي الصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ قَالَ حَدَّثَنِي أَبِي أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ بَاقِرُ عِلْمِ الْأَنْبِيَاءِ قَالَ حَدَّثَنِي أَبِي عَلِيُّ بْنُ الْحُسَيْنِ سَيِّدُ الْعَابِدِينَ قَالَ حَدَّثَنِي أَبِي سَيِّدُ شَبَابِ أَهْلِ الْجَنَّةِ الْحُسَيْنُ قَالَ حَدَّثَنِي أَبِي عَلِيُّ بْنُ أَبِي طَالِبٍ ع قَالَ سَمِعْتُ النَّبِيَّ ص يَقُولُ قَالَ اللهُ جَلَّ جَلَالُهُ إِنِّي أَنَا اللهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِي مَنْ جَاءَ مِنْكُمْ بِشَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللهُ بِالْإِخْلَاصِ دَخَلَ فِي حِصْنِي وَ مَنْ دَخَلَ فِي حِصْنِي أَمِنَ مِنْ عَذَابِي

He said: My father, the Pious Servant (of Allah) [al-`Abd al-Saleh], Musa ibn Ja'far, related to me that; My father, Ja'far ibn Muhammad related to me that: My father, Abu Ja'far Muhammad ibn `Ali al-Baqir (Opener of the Knowledge of the Prophets) related to me that: My father, `Ali ibn al-Husayn the Master of Servants of Allah related to me that: My father, the Master of the youth of Heaven al-Husayn related

that : The Prophet said: Allah, Glorified be He, said: "Verily, I am Allah, and there is no god but Me; therefore, serve Me. Whoever bears true witness that `There is no god but Allah' shall enter my Fortress, and whoever enters My Fortress is safe from My Chastisement."

23. Muhammad ibn Musa ibn al-Mutawakkil (RA) said: Abu al-Husayn Muhammad ibn Ja`far al-Asadi said: Muhammad ibn al-Husayn al-Sufi said: Yusub ibn `Aqil on the authority of Ishaq ibn Rahwayh said

عَنْ إِسْحَاقَ بْنِ رَاهَوَيْهِ قَالَ: لَمَّا وَافَى أَبُو الْحَسَنِ الرِّضَا ع بِنَيْسَابُورَ وَ أَرَادَ أَنْ يَخْرُجَ مِنْهَا إِلَى الْمَأْمُونِ اجْتَمَعَ إِلَيْهِ أَصْحَابُ الْحَدِيثِ فَقَالُوا لَهُ يَا ابْنَ رَسُولِ اللهِ تَرْحَلُ عَنَّا وَ لَا تُحَدِّثُنَا بِحَدِيثٍ فَنَسْتَفِيدَهُ مِنْكَ وَ كَانَ قَدْ قَعَدَ فِي الْعَمَّارِيَّةِ فَأَطْلَعَ رَأْسَهُ وَ قَالَ سَمِعْتُ أَبِي مُوسَى بْنَ جَعْفَرٍ يَقُولُ سَمِعْتُ أَبِي جَعْفَرَ بْنَ مُحَمَّدٍ يَقُولُ سَمِعْتُ أَبِي مُحَمَّدَ بْنَ عَلِيٍّ يَقُولُ سَمِعْتُ أَبِي عَلِيَّ بْنَ الْحُسَيْنِ يَقُولُ سَمِعْتُ أَبِي الْحُسَيْنَ بْنَ عَلِيِّ بْنِ أَبِي طَالِبٍ يَقُولُ سَمِعْتُ أَبِي أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ سَمِعْتُ رَسُولَ اللهِ ص يَقُولُ سَمِعْتُ جَبْرَئِيلَ يَقُولُ سَمِعْتُ اللهَ جَلَّ جَلَالُهُ يَقُولُ لَا إِلَهَ إِلَّا اللهُ حِصْنِي فَمَنْ دَخَلَ حِصْنِي أَمِنَ مِنْ عَذَابِي قَالَ فَلَمَّا مَرَّتِ الرَّاحِلَةُ نَادَانَا بِشُرُوطِهَا وَ أَنَا مِنْ شُرُوطِهَا.

When Abu al-Hasan al-Risa (AS) reached Naysabur, and intended to go from there to al-Ma'mum, some traditionists met him. They asked him, "O son of the Messenger of Allah! You are gong from us without relating any Hadith to us so that we can derive benefit from you." He was sitting in a camel-borne sedan, so he leaned his head out, and replied: I heard my father, Musa ibn Ja'far say: I heard my father Ja'far ibn Muhammad say: I heard my father Muhammad ibn `Ali say: I heard my father `Ali ibn Husayn say: I heard my father Husayn ibn `Ali ibn Abu Talib say: I heard my father the Commander of the faithful `Ali ibn Abu Talib (AS) say: I heard the Messenger of Allah (SA) say: I heard Jibra'il say: I heard Allah, Exalted be His Glory, say, `There is no god but Allah' is my Fortress. Whoever enters My Fortress is safe from My Chastisement." When the camel passed by, he (AS) called out to us, "That is subject to conditions. And I am among its conditions."

The Compiler of this book explains: Among the conditions (of the statement; there is no god but Allah) is the acknowledgment that Al-Rida (AS) is an Imam appointed by Allah, the Mighty and High, over the people [`ibad], and the one to whom obedience is due.

24. Abu Nasr Muhammad ibn Ahmad ibn Tamim al-Sarkhasi said: Hariz on the authority of `Abd al-`Aziz, on the authority of Zayd ibn Wahb, on the authority of Abu Dharr (may Allah have mercy upon him) that I went out one night.

عَنْ أَبِي ذَرٍّ رَحِمَهُ اللهُ قَالَ: خَرَجْتُ لَيْلَةً مِنَ اللَّيَالِي فَإِذَا رَسُولُ اللهِ ص يَمْشِي وَحْدَهُ لَيْسَ مَعَهُ إِنْسَانٌ فَظَنَنْتُ أَنَّهُ يَكْرَهُ أَنْ يَمْشِيَ مَعَهُ أَحَدٌ قَالَ فَجَعَلْتُ أَمْشِي فِي ظِلِّ الْقَمَرِ فَالْتَفَتَ فَرَآنِي فَقَالَ مَنْ هَذَا قُلْتُ أَبُو ذَرٍّ جَعَلَنِيَ اللهُ فِدَاكَ قَالَ يَا أَبَا ذَرٍّ تَعَالَ فَمَشَيْتُ مَعَهُ سَاعَةً فَقَالَ إِنَّ الْمُكْثِرِينَ هُمُ الْأَقَلُّونَ يَوْمَ الْقِيَامَةِ إِلَّا مَنْ أَعْطَاهُ اللهُ خَيْراً فَنَفَحَ مِنْهُ بِيَمِينِهِ وَ شِمَالِهِ وَ بَيْنَ يَدَيْهِ وَ وَرَاءَهُ وَ عَمِلَ فِيهِ خَيْراً قَالَ فَمَشَيْتُ مَعَهُ سَاعَةً فَقَالَ اجْلِسْ هَاهُنَا وَ أَجْلَسَنِي فِي قَاعٍ حَوْلَهُ حِجَارَةٌ فَقَالَ لِي اجْلِسْ حَتَّى أَرْجِعَ إِلَيْكَ قَالَ وَ انْطَلَقَ فِي الْحَرَّةِ حَتَّى لَمْ أَرَهُ وَ تَوَارَى عَنِّي فَأَطَالَ اللَّبْثَ ثُمَّ إِنِّي سَمِعْتُهُ ص وَ هُوَ مُقْبِلٌ وَ هُوَ يَقُولُ وَ إِنْ زَنَى وَ إِنْ سَرَقَ قَالَ فَلَمَّا جَاءَ لَمْ أَصْبِرْ حَتَّى قُلْتُ يَا نَبِيَّ اللهِ جَعَلَنِيَ اللهُ فِدَاكَ مَنْ تُكَلِّمُهُ فِي جَانِبِ الْحَرَّةِ فَإِنِّي مَا سَمِعْتُ أَحَداً يَرُدُّ عَلَيْكَ مِنَ الْجَوَابِ شَيْئاً قَالَ ذَاكَ جَبْرَئِيلُ عَرَضَ لِي فِي جَانِبِ الْحَرَّةِ فَقَالَ بَشِّرْ أُمَّتَكَ أَنَّهُ مَنْ مَاتَ لَا يُشْرِكُ بِاللهِ عَزَّ وَ جَلَّ شَيْئاً دَخَلَ الْجَنَّةَ قَالَ قُلْتُ يَا جَبْرَئِيلُ وَ إِنْ زَنَى وَ إِنْ سَرَقَ قَالَ نَعَمْ وَ إِنْ شَرِبَ الْخَمْرَ.

The Messenger of Allah (SA) was all alone. I thought that he was averse to anyone walking with him. When I started walking in the moon light, he turned around and saw me. He enquired, "What is that?" I answered, "Abu Dharr. May Allah make me your ransom!" He (SA) said: "Come here, O Abu Dharr!" So I walked with him for some time. He said: Verily, the ones with much will be the ones with less. On the Day of Resurrection with the exception of those Allah has favoured. His Favour will spread to them from right to left, and from front to back. It will fill them with good. Abu Dharr says: I continued to walk with him for a while. Then he (SA) said: "Sit down here. He made me sit down in some low ground around which was stones." He said to me, "Sit down until I return to you." He (Abu Dharr) said: He went to a stony area until I could no longer see him. His delay was prolonged. Then I heard him coming, while saying, "Even if he fornicated and eve if he stole?" He said: When he came back, I immediately asked him, "O Prophet of Allah! May Allah make me your ransom! Who are you talking to in the stony area for I did not hear anyone answer you?" He replied, "It was Jibra'il who appeared to me in that stony area and said: `Glad tidings to your Ummah that anyone who dies without associating anything with Allah, the Mighty and High, will enter Heaven." He (SA) added, "I asked Jibra'il: `Even if he fornicated and even if he stole?' He replied: `Yes, and even if he drank wine.'"

The Compiler of this book says: What he means by this is that he will succeed in repentance so that he may enter Paradise.

25. Abu al-Hasan Ahmad ibn Muhammad ibn Muhammad ibn Ahmad ibn Ghalib al-Anmati said: Abu `Amr Ahmad ibn Al-Hasna ibn Ghazwan said: Ibrahim ibn Ahmad said: Dawud ibn `Amr said: `Abd Allah ibn Ja`far on the authority of Zayd ibn Aslam, on the authority of `Ata' ibn Yasar, on the authority of Abu Hurayrah that

قَالَ قَالَ رَسُولُ اللهِ ص بَيْنَا رَجُلٌ مُسْتَلْقٍ عَلَى ظَهْرِهِ يَنْظُرُ إِلَى السَّمَاءِ وَإِلَى النُّجُومِ وَيَقُولُ وَ اللهِ إِنَّ لَكَ لَرَبّاً هُوَ خَالِقُكَ اللَّهُمَّ اغْفِرْ لِي قَالَ فَنَظَرَ اللهُ عَزَّ وَ جَلَّ إِلَيْهِ فَغَفَرَ لَهُ.

The Messenger of Allah (SA) said: "When a man lies on his back, contemplates the sky and the stars, and says: `By Allah! Verily, you have a Lord who is your Creator. O Allah! Forgive me!' Then Allah, the Mighty and High, looks down upon him with mercy, and forgives him."

The Compiler of this book says: Allah, the Mighty and High, has already said: Or look they not into the Kingdom of the Heavens and the Earth and whatever things Allah created. What is meant by this is either: `Have they not contemplated the Kingdom of the Heaven and the Earth, and the wonders of their creation?' or `Have they not contemplated these things like people of reason, and reflected upon them?' If they did, they would know that Allah, the Mighty and High, made the Heavens and the Earth with greatness: they are supported without pillars, and they are tranquilized without any tool.
He created the Heavens and the Earth so that people could ponder upon their Creator, their Master, and their Manager. He created them so that people would know that He does not resemble anything, including what the unbelievers have taken as gods other than Allah, the Mighty and High. Matter does not have to power to hold the tiniest of particles in air without a pillar or tool Through such comparisons people recognize that Allah is the Creator of the Heavens, the Earth, and of all bodies. They also recognize that nothing in Allah's Realm or Kingdom resembles Him.
He is the Owner of the Heavens and the Earth. It is He who has power over them. He has created the Heavens and the Earth so that people can contemplate them and witness that they are the creations of Allah, the Mighty and High. In so doing, they realize that Allah, the Mighty and High, is their Master. They realize that Allah has power over them since they form part of His Belongings, and His Creation. They are part and parcel of His Omnipotence, Authority, and Ownership.
It is through the vision of the Heavens and the Earth, and the creation of Allah, that people realize that Allah has power over them since Allah, the Mighty, and High, does not create but what He owns, and what He has power over. His Word: And whatever things Allah created,[1] refer to various types of creation. Through introspection, people can reason that since Allah is their Creator, He is more worth of Lordship than the recently created celestial bodies.

26. My father (RA) said: Sa`d ibn `Abd Allah on the authority of Ya`qub ibn Yazid, on the authority of Muhammad ibn Abu `Umayr, on the authority of Muhammad ibn Humran that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: مَنْ قَالَ لَا إِلَهَ إِلَّا اللهُ مُخْلِصاً دَخَلَ الْجَنَّةَ وَإِخْلَاصُهُ أَنْ تَحْجُزَهُ لَا إِلَهَ إِلَّا اللهُ عَمَّا حَرَّمَ اللهُ عَزَّ وَ جَلَّ

[1] Translator's Note: Quran: 7:185.

Abu `Abd Allah al-Sadiq (AS) said, "Whoever sincerely says: `there is no god but Allah,' will enter Heaven. If the person is sincere, the profession `there is no god but Allah' will refrain him from whatever Allah, the Mighty and High, has forbidden."

27. My father related us that Sa`d ibn `Abd Allah on the authority of Ahmad ibn Muhammad ibn `Isa and Husayn ibn `Ali al-Kufi and Ibrahim ibn Hashim all of which said on the authority of al-Husayn ibn Sayf on the authority of Sulayman ibn `Amr on the authority of Muhajjir ibn Husayn ibn Zayd ibn Arqam who said that

عَنِ النَّبِيِّ ص قَالَ: مَنْ قَالَ لَا إِلَهَ إِلَّا اللهُ مُخْلِصاً دَخَلَ الْجَنَّةَ وَإِخْلَاصُهُ أَنْ تَحْجُزَهُ لَا إِلَهَ إِلَّا اللهُ عَمَّا حَرَّمَ اللهُ عَزَّوَ جَلَّ.

The Messenger of Allah said: "Whoever sincerely says: `There is no god but Allah' will enter Heaven. If the person is sincere, the profession `there is no god but Allah' will refrain him from whatever Allah, the Mighty and High, has forbidden."

28. Abu `Ali al-Husayn ibn `Ali ibn Muhammad ibn `Ali ibn `Amr al-`Attar said in Balkh, that Muhammad ibn Mahud said: Humran on the authority of Malik ibn Ibrahim ibn Tihman on the authority of [Abu] Hasin on the authority of al-Aswad ibn Hilal on the authority of Mu`adh ibn Jabl who said

عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: كُنْتُ رَدِيفَ النَّبِيِّ ص فَقَالَ يَا مُعَاذُ هَلْ تَدْرِي مَا حَقُّ اللهِ عَزَّوَ جَلَّ عَلَى الْعِبَادِ يَقُولُهَا ثَلَاثاً قَالَ قُلْتُ اللهُ وَ رَسُولُهُ أَعْلَمُ فَقَالَ رَسُولُ اللهِ حَقُّ اللهِ عَزَّوَ جَلَّ عَلَى الْعِبَادِ أَنْ لَا يُشْرِكُوا بِهِ شَيْئاً ثُمَّ قَالَ ص هَلْ تَدْرِي مَا حَقُّ الْعِبَادِ عَلَى اللهِ عَزَّوَ جَلَّ إِذَا فَعَلُوا ذَلِكَ قَالَ قُلْتُ اللهُ وَ رَسُولُهُ أَعْلَمُ قَالَ أَنْ لَا يُعَذِّبَهُمْ أَوْ قَالَ أَنْ لَا يُدْخِلَهُمُ النَّارَ.

I was with the Messenger of Allah and he (SA) said to me, "O Mu`adh! Do you know what is the right of Allah, the Mighty and High, upon His Servants?" He (SA) repeated this three times. I (respectfully) answered," Allah and His Messenger know best." The Messenger of Allah said: "The right of Allah, the Mighty and High, upon His Servants is that they should not associate anything with Him." After that he asked, "Do you know what the right of the servants is upon Allah, the Mighty and High, when they respect His Right?" I answered again, "Allah and His Messenger know best." He (SA) said: "That He should not chastise them." Or he (SA) said: "That He should not place them in Hell."

29. Abu Ahmad al-Hasan ibn `Abd Allah ibn Sa`id al-`Askari said: Muhammad ibn Ahmad ibn Humran al-Qishiri said: Abu al-Jarish Ahmad ibn `Isa al-Kilabi said: Musa ibn Isma`il ibn Musa ibn Ja`far ibn Muhammad ibn `Ali ibn al-Husayn ibn `Ali ibn Abu Talib (AS) said in the year 250 (AH), that: My father related to me on the authority of his father who on the

authority of his grandfather Ja`far ibn Muhammad (AS) said: Ja`far ibn Muhammad (AS) from his forefathers that

عَنْ عَلِيٍّ ع فِي قَوْلِ اللهِ عَزَّ وَ جَلَ هَلْ جَزاءُ الْإِحْسانِ إِلَّا الْإِحْسانُ قَالَ عَلِيٌّ ع سَمِعْتُ رَسُولَ اللهِ ص يَقُولُ إِنَّ اللهَ عَزَّ وَ جَلَّ قَالَ مَا جَزَاءُ مَنْ أَنْعَمْتُ عَلَيْهِ بِالتَّوْحِيدِ إِلَّا الْجَنَّةُ.

`Ali (AS) reported the following regarding the Word of Allah, the Mighty and High: "Is the reward of goodness aught but goodness:" I heard the Messenger of Allah (SA) say, "Allah, the Mighty and High, has said: `The one whom I have blessed with belief in Divine Unity will have nothing but Heaven as his reward."

30. Al-Hakim `Abd al-Hamid ibn `Abd al-Rahman ibn al-Husayn said: Abu Yazid ibn Mahbub al-Muzni said: al-Husayn ibn `Isa al-Bastami said: `Abd al-Samad ibn `Abd al-Warith said: Shu`bah on the authority of Khalid al-Hadhdha' on the authority of Abu Bushr `Anbari on the authority of Humran on the authority of `Uthman ib `Affan said

قَالَ رَسُولُ اللهِ ص مَنْ مَاتَ وَ هُوَ يَعْلَمُ أَنَّ اللهَ حَقٌّ دَخَلَ الْجَنَّةَ

The Messenger of Allah (SA) said: "He who dies knowing that Allah is the Truth [Haqq] will enter Heaven."

31. Hamzah ibn Muhammad ibn Ahmad ibn Ja`far ibn Zayd ibn `Ali ibn al-Husayn ibn `Ali ibn Abu Talib (AS) said: `Ali ibn Ibrahim Ibn Hashim related to me that Ibrahim Ibn Ishaq al-Nahawandi on the authority of `Abd Allah ibn Hammad al-Ansari on the authority of al-Husayn ibn Yahya ibn al-Husayn on the authority of `Amr ibn Talhah on the authority of Asbat ibn Abu Nasr on the authority of `Ikrimah on the authority of Ibn `Abbas related to me that

قَالَ رَسُولُ اللهِ ص وَ الَّذِي بَعَثَنِي بِالْحَقِّ بَشِيراً لَا يُعَذِّبُ اللهُ بِالنَّارِ مُوَحِّداً أَبَداً وَ إِنَّ أَهْلَ التَّوْحِيدِ لَيَشْفَعُونَ فَيُشَفَّعُونَ ثُمَّ قَالَ ع إِنَّهُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ أَمَرَ اللهُ تَبَارَكَ وَ تَعَالَى بِقَوْمٍ سَاءَتْ أَعْمَالُهُمْ فِي دَارِ الدُّنْيَا إِلَى النَّارِ فَيَقُولُونَ يَا رَبَّنَا كَيْفَ تُدْخِلُنَا النَّارَ وَ قَدْ كُنَّا نُوَحِّدُكَ فِي دَارِ الدُّنْيَا وَ كَيْفَ تُحْرِقُ بِالنَّارِ أَلْسِنَتَنَا وَ قَدْ نَطَقَتْ بِتَوْحِيدِكَ فِي دَارِ الدُّنْيَا وَ كَيْفَ تُحْرِقُ قُلُوبَنَا وَ قَدْ عَقَدَتْ عَلَى أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَمْ كَيْفَ تُحْرِقُ وُجُوهَنَا وَ قَدْ عَفَّرْنَاهَا لَكَ فِي التُّرَابِ أَمْ كَيْفَ تُحْرِقُ أَيْدِينَا وَ قَدْ رَفَعْنَاهَا بِالدُّعَاءِ إِلَيْكَ فَيَقُولُ اللهُ جَلَّ جَلَالُهُ عِبَادِي سَاءَتْ أَعْمَالُكُمْ فِي دَارِ الدُّنْيَا فَجَزَاؤُكُمْ نَارُ جَهَنَّمَ فَيَقُولُونَ يَا رَبَّنَا عَفْوُكَ أَعْظَمُ أَمْ خَطِيئَتُنَا فَيَقُولُ عَزَّ وَ جَلَّ بَلْ عَفْوِي فَيَقُولُونَ رَحْمَتُكَ أَوْسَعُ أَمْ ذُنُوبُنَا فَيَقُولُ عَزَّ وَ جَلَّ بَلْ رَحْمَتِي فَيَقُولُونَ إِقْرَارُنَا بِتَوْحِيدِكَ أَعْظَمُ أَمْ ذُنُوبُنَا فَيَقُولُ

عَزَّوَ جَلَّ بَلْ إِقْرَارُكُمْ بِتَوْحِيدِي أَعْظَمُ فَيَقُولُونَ يَا رَبَّنَا فَلْيَسَعْنَا عَفْوُكَ وَ رَحْمَتُكَ الَّتِي وَسِعَتْ كُلَّ شَيْءٍ فَيَقُولُ اللهُ جَلَّ جَلَالُهُ مَلَائِكَتِي وَ عِزَّتِي وَ جَلَالِي مَا خَلَقْتُ خَلْقاً أَحَبَّ إِلَيَّ مِنَ الْمُقِرِّينَ لِي بِتَوْحِيدِي وَ أَنْ لَا إِلَهَ غَيْرِي وَ حَقٌّ عَلَيَّ أَنْ لَا أُصْلِيَ بِالنَّارِ أَهْلَ تَوْحِيدِي أَدْخِلُوا عِبَادِيَ الْجَنَّةَ.

The Messenger of Allah (SA) said: I swear by Him who has sent me with the Truth as a bearer of glad tidings! Allah will never punish those who believe in His Unity. Verily, those who believe in Divine Unity will be granted the right to intercede (on the Day of Judgement), and their intercession will be accepted. After that he (SA) added, On the Day of Judgement, Allah, Blessed and Exalted be He, will order that a group of evil doers from this world be cast into Hell. They will plead to Him, O our Lord! How can You cast us into Hell when we used to accept Your Unity? How can You burn our tongues in the fire when they used to profess Your Unity? How can You burn our hearts in the fire when they believed that `There is no god, but You'?[1] How can You burn our faces when we placed our foreheads on the dust in prostration for You? How can You burn our hands when we lifted them up in prayers to You? Allah, Mighty be His Glory, will say, "O My Servants! You committed evil deeds in the world. Hence, you have earned the punishment of Hell-fire." They will then plead, "O our Lord! Are our mistakes greater than Your forgiveness? Or is Your forgiveness greater than our mistakes?" Then Allah, the Mighty and High, will reply, "My Forgiveness, of course." They will ask, "What is greater? Your Mercy or our sins?" So He, the Mighty and High, will answer, "My Mercy, of course." They will then ask, What is greater? Our belief in Your Unity or our sins?" He, the Mighty and High, will reply, "Your acceptance of My Unity is greater, of course." Then they will say, "O Our Lord! Then let You Forgiveness and Mercy encompass us as it encompasses everything." Hence, Allah, Mighty be His Glory, will say, O My Angels! I swear by My Dignity and Glory! I have not created anyone more beloved to Me that the ones who embrace My Unity professing that here is no god but Me. Since I refuse to cast those who believe in My Unity into Hell, enter Ye, O My Servants, in Heaven!

32. Ahmad ibn al-Hasan al-Qittan said: al-Hasan ibn `Ali al-Sakkari said: Muhammad ibn Zakariyya al-Jawhari al-Basri said: Ja`far ibn Muhammad ibn `Umarah on the authority of his father who on the authority of Ja`far ibn Muhammad (AS) on the authority of Muhammad ibn `Ali (AS) on the authority of his father `Ali ibn al-Husayn (AS) on the authority of his father al-Husayn ibn `Ali on the authority of his father Ali ibn Abu Talib (AS) Said

قَالَ رَسُولُ اللهِ ص مَنْ مَاتَ لَا يُشْرِكُ بِاللهِ شَيْئاً أَحْسَنَ أَوْ أَسَاءَ دَخَلَ الْجَنَّةَ.

The Messenger of Allah (SA) said: "He who dies without associating anything with Allah will enter Heaven, whether he did good or evil."

[1] Translators Note: Quran 21:87

33. My father (RA) said: Sa`d ibn `Abd Allah said: Ahmad ibn Abu `Abd Allah al-Barqi on the authority of his father Muhammad ibn Abu -`Umayr on the authority of Hisham ibn Salim and Aby Ayyub said

قَالَ أَبُوعَبْدِ اللهِ ع مَنْ قَالَ لَا إِلَهَ إِلَّا اللهُ مِائَةَ مَرَّةٍ كَانَ أَفْضَلَ النَّاسِ ذَلِكَ الْيَوْمَ عَمَلًا إِلَّا مَنْ زَادَ.

Imam Ja`far al-Sadiq (AS) said: "He who says, `there is no god but Allah' one hundred times will be the best of the people in deeds on that day, unless someone says it more often than he does."

34. My father (RA) said: Sa`d ibn `Abd Allah said: Ahmad ibn Hilal on the authority of Ahmad ibn Salih on the authority of `Isa ibn `Abd Allah who is from the children of `Umar ibn `Ali, on the authority of his forefathers on the authority of Abu Sa`id al-Khudri said

عَنِ النَّبِيِّ ص قَالَ: قَالَ اللهُ جَلَّ جَلَالُهُ لِمُوسَى يَا مُوسَى لَوْ أَنَّ السَّمَاوَاتِ وَعَامِرِيهِنَّ وَ الْأَرَضِينَ السَّبْعَ فِي كِفَّةٍ وَ لَا إِلَهَ إِلَّا اللهُ فِي كِفَّةٍ مَالَتْ بِهِنَّ لَا إِلَهَ إِلَّا اللهُ

The Messenger of Allah said: Allah Mighty be His Glory said to Musa (AS), "O Musa! If everything that exists in all the heavens, their inhabitants, and the seven earths, were places in one side of the scale, and `there is no god but Allah' was placed in the other side, then `there is not god but Allah' would tip the scale."

35. My father (RA) said: Sa`d ibn `Abd Allah on the authority of Ahmad ibn Muhammad ibn `Isa on the authority of `Abd al-Rahman ibn Abu Najran on the authority of `Abd al -`Aziz al-`Abdi on the authority of `Umar ibn Yazid that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ سَمِعْتُهُ يَقُولُ مَنْ قَالَ فِي يَوْمٍ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ إِلَهاً وَاحِداً أَحَداً صَمَداً لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَلَداً كَتَبَ اللهُ عَزَّ وَ جَلَّ لَهُ خَمْسَةً وَ أَرْبَعِينَ أَلْفَ أَلْفِ حَسَنَةٍ وَ مَحَا عَنْهُ خَمْسَةً وَ أَرْبَعِينَ أَلْفَ أَلْفِ سَيِّئَةٍ وَ رَفَعَ لَهُ فِي الْجَنَّةِ خَمْسَةً وَ أَرْبَعِينَ أَلْفَ أَلْفِ دَرَجَةٍ وَ كَانَ كَمَنْ قَرَأَ الْقُرْآنَ اثْنَتَيْ عَشْرَةَ مَرَّةً وَ بَنَى اللهُ لَهُ بَيْتاً فِي الْجَنَّةِ.

I heard Imam Ja`far al-Sadiq (AS) say, In a day, whoever says "I bear witness that there is no god but Allah, the One and Only, who has no partners; the God [ilah], the One [wahid], the Unique [ahad], on whom all depend, who has not taken a partner nor son," Allah, the Mighty and High, will record 45 million goods deeds fro him; He will forgive him 45 million evil deeds; He will raise his position in Heaven by 45 million places; He will give him the blessings of a person who recited the entire Qur`an twelve times; and Allah will build a house for him in Heaven.

Chapter Two: Al-Tawhid wa Nafy al-Tashbih - Divine Unity and Negation of Anthropomorphism – 37 traditions

باب التوحيد□ نفي التشبيه

1. My father (RA) said: Sa`d ibn `Abd Allah said: Ahmad ibn Abu `Abd Allah on the authority of his father Muhammad Khalid Barqi; on the authority of Ahmad ibn Nadr and others; on the authority fo `Amr ibn Thabit; on the authority of a man who he named on the authority of Abu Ishaq Safi`i; on the authority of al-Harith al –A`war who said

قَالَ: خَطَبَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع يَوْماً خُطْبَةً بَعْدَ الْعَصْرِ فَعَجِبَ النَّاسُ مِنْ حُسْنِ صِفَتِهِ وَ مَا ذَكَرَ مِنْ تَعْظِيمِ اللهِ جَلَّ جَلَالُهُ قَالَ أَبُو إِسْحَاقَ فَقُلْتُ لِلْحَارِثِ أَوَ مَا حَفِظْتَهَا قَالَ قَدْ كَتَبْتُهَا فَأَمْلَاهَا عَلَيْنَا مِنْ كِتَابِهِ الْحَمْدُ لِلَّهِ الَّذِي لَا يَمُوتُ وَ لَا تَنْقَضِي عَجَائِبُهُ لِأَنَّهُ كُلَّ يَوْمٍ فِي شَأْنٍ مِنْ إِحْدَاثِ بَدِيعٍ لَمْ يَكُنْ الَّذِي لَمْ يُولَدْ فَيَكُونَ فِي الْعِزِّ مُشَارَكاً وَ لَمْ يَلِدْ فَيَكُونَ مَوْرُوثاً هَالِكاً وَ لَمْ يَقَعْ عَلَيْهِ الْأَوْهَامُ فَتُقَدِّرَهُ شَبَحاً مَاثِلًا وَ لَمْ تُدْرِكْهُ الْأَبْصَارُ فَيَكُونَ بَعْدَ اتِّقَالِهَا حَائِلًا الَّذِي لَيْسَتْ لَهُ فِي أَوَّلِيَّتِهِ نِهَايَةٌ وَ لَا فِي آخِرِيَّتِهِ حَدٌّ وَ لَا غَايَةٌ الَّذِي لَمْ يَسْبِقْهُ وَقْتٌ وَ لَمْ يَتَقَدَّمْهُ زَمَانٌ وَ لَمْ يَتَعَاوَرْهُ زِيَادَةٌ وَ لَا نُقْصَانٌ وَ لَمْ يُوصَفْ بِأَيْنٍ وَ لَا بِمَكَانٍ الَّذِي بَطَنَ مِنْ خَفِيَّاتِ الْأُمُورِ وَ ظَهَرَ فِي الْعُقُولِ بِمَا يُرَى فِي خَلْقِهِ مِنْ عَلَامَاتِ التَّدْبِيرِ الَّذِي سُئِلَتِ الْأَنْبِيَاءُ عَنْهُ فَلَمْ تَصِفْهُ بِحَدٍّ وَ لَا بِنَقْصٍ بَلْ وَصَفَتْهُ بِأَفْعَالِهِ وَ دَلَّتْ عَلَيْهِ بِآيَاتِهِ وَ لَا تَسْتَطِيعُ عُقُولُ الْمُتَفَكِّرِينَ جَحْدَهُ لِأَنَّ مَنْ كَانَتِ السَّمَاوَاتُ وَ الْأَرْضُ فِطْرَتَهُ وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ وَ هُوَ الصَّانِعُ لَهُنَّ فَلَا مَدْفَعَ لِقُدْرَتِهِ الَّذِي بَانَ مِنَ الْخَلْقِ فَلَا شَيْءَ كَمِثْلِهِ الَّذِي خَلَقَ الْخَلْقَ لِعِبَادَتِهِ وَ أَقْدَرَهُمْ عَلَى طَاعَتِهِ بِمَا جَعَلَ فِيهِمْ وَ قَطَعَ عُذْرَهُمْ بِالْحُجَجِ فَعَنْ بَيِّنَةٍ هَلَكَ مَنْ هَلَكَ وَ عَنْ بَيِّنَةٍ نَجَا مَنْ نَجَا وَ لِلَّهِ الْفَضْلُ مُبْدِئاً وَ مُعِيداً ثُمَّ إِنَّ اللهَ وَ لَهُ الْحَمْدُ افْتَتَحَ الْكِتَابَ بِالْحَمْدِ لِنَفْسِهِ وَ خَتَمَ أَمْرَ الدُّنْيَا وَ مَجِيءَ الْآخِرَةِ بِالْحَمْدِ لِنَفْسِهِ- فَقَالَ وَ قُضِيَ بَيْنَهُمْ بِالْحَقِّ- .. وَ قِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعالَمِينَ الْحَمْدُ لِلَّهِ اللَّابِسِ الْكِبْرِيَاءَ بِلَا تَجَسُّدٍ وَ الْمُرْتَدِي بِالْجَلَالِ بِلَا تَمَثُّلٍ وَ الْمُسْتَوِي عَلَى الْعَرْشِ بِلَا زَوَالٍ وَ الْمُتَعَالِي عَنِ الْخَلْقِ بِلَا تَبَاعُدٍ مِنْهُمُ الْقَرِيبُ مِنْهُمْ بِلَا مُلَامَسَةٍ مِنْهُ لَهُمْ لَيْسَ لَهُ حَدٌّ يَنْتَهِي إِلَى حَدِّهِ وَ لَا لَهُ مِثْلٌ فَيُعْرَفَ بِمِثْلِهِ ذَلَّ مَنْ تَجَبَّرَ غَيْرُهُ وَ صَغُرَ مَنْ تَكَبَّرَ دُونَهُ وَ تَوَاضَعَتِ الْأَشْيَاءُ لِعَظَمَتِهِ وَ انْقَادَتْ لِسُلْطَانِهِ وَ عِزَّتِهِ وَ كَلَّتْ عَنْ إِدْرَاكِهِ طُرُوفُ الْعُيُونِ وَ قَصُرَتْ دُونَ بُلُوغِ صِفَتِهِ أَوْهَامُ

الْخَلَائِقِ الْأَوَّلِ قَبْلَ كُلِّ شَيْءٍ وَ الْآخِرِ بَعْدَ كُلِّ شَيْءٍ وَ لَا يَعْدِلُهُ شَيْءٌ الظَّاهِرِ عَلَى كُلِّ شَيْءٍ بِالْقَهْرِ لَهُ وَ الْمُشَاهِدِ لِجَمِيعِ الْأَمَاكِنِ بِلَا انْتِقَالٍ إِلَيْهَا وَ لَا تَلْمِسُهُ لَامِسَةٌ وَ لَا تَحُسُّهُ حَاسَّةٌ ـ وَ هُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَ فِي الْأَرْضِ إِلَهٌ وَ هُوَ الْحَكِيمُ الْعَلِيمُ أَتْقَنَ مَا أَرَادَ خَلْقَهُ مِنَ الْأَشْيَاءِ كُلِّهَا بِلَا مِثَالٍ سَبَقَ إِلَيْهِ وَ لَا لُغُوبٍ دَخَلَ عَلَيْهِ فِي خَلْقِ مَا خَلَقَ لَدَيْهِ ابْتَدَأَ مَا أَرَادَ ابْتِدَاءَهُ وَ أَنْشَأَ مَا أَرَادَ إِنْشَاءَهُ عَلَى مَا أَرَادَهُ مِنَ الثَّقَلَيْنِ الْجِنِّ وَ الْإِنْسِ لِتُعْرَفَ بِذَلِكَ رُبُوبِيَّتُهُ وَ تَمَكَّنَ فِيهِمْ طَوَاعِيَتُهُ نَحْمَدُهُ بِجَمِيعِ مَحَامِدِهِ كُلِّهَا عَلَى جَمِيعِ نَعْمَائِهِ كُلِّهَا وَ نَسْتَهْدِيهِ لِمَرَاشِدِ أُمُورِنَا وَ نَعُوذُ بِهِ مِنْ سَيِّئَاتِ أَعْمَالِنَا وَ نَسْتَغْفِرُهُ لِلذُّنُوبِ الَّتِي سَلَفَتْ مِنَّا وَ نَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ بَعَثَهُ بِالْحَقِّ دَالًّا عَلَيْهِ وَ هَادِياً إِلَيْهِ فَهَدَانَا بِهِ مِنَ الضَّلَالَةِ وَ اسْتَنْقَذَنَا بِهِ مِنَ الْجَهَالَةِ ـ مَنْ يُطِعِ اللهَ وَ رَسُولَهُ فَقَدْ فَازَ فَوْزاً عَظِيماً وَ نَالَ ثَوَاباً كَرِيماً ـ وَ مَنْ يَعْصِ اللهَ وَ رَسُولَهُ فَقَدْ خَسِرَ خُسْرَاناً مُبِيناً وَ اسْتَحَقَّ عَذَاباً أَلِيماً فَأَنْجِعُوا بِمَا يَحِقُّ عَلَيْكُمْ مِنَ السَّمْعِ وَ الطَّاعَةِ وَ إِخْلَاصِ النَّصِيحَةِ وَ حُسْنِ الْمُؤَازَرَةِ وَ أَعِينُوا أَنْفُسَكُمْ بِلُزُومِ الطَّرِيقَةِ الْمُسْتَقِيمَةِ وَ هَجْرِ الْأُمُورِ الْمَكْرُوهَةِ وَ تَعَاطَوُا الْحَقَّ بَيْنَكُمْ وَ تَعَاوَنُوا عَلَيْهِ وَ خُذُوا عَلَى يَدَيِ الظَّالِمِ السَّفِيهِ مُرُوا بِالْمَعْرُوفِ وَ انْهَوْا عَنِ الْمُنْكَرِ وَ اعْرِفُوا لِذَوِي الْفَضْلِ فَضْلَهُمْ عَصَمَنَا اللهُ وَ إِيَّاكُمْ بِالْهُدَى وَ ثَبَّتَنَا وَ إِيَّاكُمْ عَلَى التَّقْوَى وَ أَسْتَغْفِرُ اللهَ لِي وَ لَكُمْ.

One day, the Commander of the Faithful `Ali ibn Abu Talib (AS) gave a sermon after `Asr (afternoon) prayer. The people were astonished by the beautiful words with which he praised Allah, Exalted be His Majesty.

Abu Ishaq said: I asked Harith, "Did you not memorize it?" He answered, "I wrote it down." So he dictated it to us from his script:

All praise belongs to Allah for Who does not die, and Whose wonders shall never come to an end. He exercises His (Universal) Power everyday, creating things that did not exist before; Who does not beget any who could claim to share in His Glory and Might; and Who is not begotten to die so that He could leave an heir behind. He is beyond all imagination; hence, He cannot be regarded as a visible shape.

He is too far beyond the reach of sight to leave any mental impression of Him. His Beginning has no beginning, and His End has no end. Time does not outlast Him. Excess and loss cannot affect Him. He cannot be described in terms of when, what and where. He is Hidden among the hidden. He is Manifest in the mind through His Signs, and through His Wisdom in His Creation.

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 minds of the intellectuals do not dare deny His Existence. There can be no denying the Might of the Creator of the heavens and the Earth, and all that is between them. He is totally distinct from His Creation. Nothing resembles Him. He brought His Creation into

existence so that He would be obeyed and worshipped. He gave human beings the strength to serve Him, and he rebutted their excuses through the best of arguments. Thus, whoever meets his doom does so knowingly and justifiably. It is through His Grace that redemption is secured by the redeemed, and it is Allah's Grace that prevails in this life and the life to come. Then, Allah 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 next life, whit His Own Praise. As He Himself says: And judgment shall be given between them with justice, and it shall be said: All praise is due to Allah, the Lord of the worlds.

All praise is due to Allah Who, despite having no 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 anything like Him through which He can be recognized.

Whoever claims to be holy, except Him, is bound to be humiliated. Whoever magnifies himself is bound to be humbled. All thins 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 is unable to reach His Attributes. He existed before any beginning, and nothing preceded 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 nor can any sense ever sense Him. And He it is Who is Allah in Heavens and Allah in the Earth; and He is the Wise, the knowing.[1]

Whatever He intended to create He planned for it soundly and correctly without there being any example of it before, and 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 to create two weights, the jinn and humankind, so that they should recognize His Lordship on the basis of all these means (of revealed wisdom in His Creation referred to above), and be able to obey Him (consciously).

We glorify Allah with all words of praise for the bounties He has bestowed. And we seek guidance from Him in our righteous affairs. Furthermore, we seek refuge from Him against our misdeeds. We solicit His Forgiveness for our past sins. We bear witness that there is no god but Allah, and that Muhammad (SA) in His Servant and Messenger whom Allah raised with truth, who leads to Allah, and who guides towards Him.

Thus, He rescued us from misguidance through him, guiding us to the right path, and through him freed us from ignorance. Hence, whoever obeys Allah and His Messenger, he indeed achieves a mighty success,[2] and has secured divine blessings in abundance. And whosoever disobeys Allah and His Messenger surely suffers a manifest loss, and deserves a humbling chastisement.

Hence, strive to listen, obey counsel with sincerity, and share the burden with others effectively and gracefully. Help yourself by sticking to the right path, and in avoiding wicked deeds. Give to others what is right, and take from others what is right. Cooperate with me (the Imam) by means of these tasks. Seize the idiotic oppressor, tie him, and bind him. Promote the good, and prohibit the evil. Learn to appreciate the worth of illustrious people. May Allah keep us secure and steady on the right path, and keep us constant in abstaining from evil! I beg Allah for our forgiveness!

[1] Translator's Note: Qur`an: 43:84.
[2] Translator's Note: Qur`an: 33:71.

2. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (May Allah be pleased with him) said: Muhammad ibn `Amr al-Katib, on the authority of Muhammad ibn Ziyad al-Qalzumi, on the authority of Muhammad ibn Abu Ziyad al-Jiddi, the one who lead the prayers at Jiddah, that Muhammad ibn Yahya ibn `Umar ibn `Ali ibn Abu Talib (AS) related to me that I heard Abu al-Hasan al-Rida (AS) say this about the Unity (of Allah) in the presence of al-Ma`mum, Ibn Abu Ziyad said: their freed slave and maternal uncle to some of them, Ahmad ibn `Abd Allah al- `Alawi also related it to me, on the authority of al-Qasim ibn Ayyub al- `Alawi that

أَنَّ الْمَأْمُونَ لَمَّا أَرَادَ أَنْ يَسْتَعْمِلَ الرِّضَا عَلَى هَذَا الْأَمْرِ جَمَعَ بَنِي هَاشِمٍ فَقَالَ إِنِّي أُرِيدُ أَنْ أَسْتَعْمِلَ الرِّضَا عَلَى هَذَا الْأَمْرِ مِنْ بَعْدِي فَحَسَدَهُ بَنُو هَاشِمٍ وَ قَالُوا أَتُوَلِّي رَجُلًا جَاهِلًا لَيْسَ لَهُ بَصَرٌ بِتَدْبِيرِ الْخِلَافَةِ فَابْعَثْ إِلَيْهِ رَجُلًا يَأْتِنَا فَتَرَى مِنْ جَهْلِهِ مَا يُسْتَدَلُّ بِهِ عَلَيْهِ فَبَعَثَ إِلَيْهِ فَأَتَاهُ فَقَالَ لَهُ بَنُو هَاشِمٍ يَا أَبَا الْحَسَنِ اصْعَدِ الْمِنْبَرَ وَ انْصِبْ لَنَا عَلَماً نَعْبُدُ اللَّهَ عَلَيْهِ فَصَعِدَ عِ الْمِنْبَرَ فَقَعَدَ مَلِيّاً لَا يَتَكَلَّمُ مُطْرِقاً ثُمَّ انْتَفَضَ انْتِفَاضَةً وَ اسْتَوَى قَائِماً وَ حَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى نَبِيِّهِ وَ أَهْلِ بَيْتِهِ ثُمَّ قَالَ أَوَّلُ عِبَادَةِ اللَّهِ مَعْرِفَتُهُ وَ أَصْلُ مَعْرِفَةِ اللَّهِ تَوْحِيدُهُ وَ نِظَامُ تَوْحِيدِ

اللَّهِ نَفْيُ الصِّفَاتِ عَنْهُ لِشَهَادَةِ الْعُقُولِ أَنَّ كُلَّ صِفَةٍ وَ مَوْصُوفٍ مَخْلُوقٌ وَ شَهَادَةِ كُلِّ مَخْلُوقٍ أَنَّ لَهُ خَالِقاً لَيْسَ بِصِفَةٍ وَ لَا مَوْصُوفٍ وَ شَهَادَةِ كُلِّ صِفَةٍ وَ مَوْصُوفٍ بِالِاقْتِرَانِ وَ شَهَادَةِ الِاقْتِرَانِ بِالْحَدَثِ وَ شَهَادَةِ الْحَدَثِ بِالِامْتِنَاعِ مِنَ الْأَزَلِ الْمُمْتَنِعِ مِنَ الْحَدَثِ فَلَيْسَ اللَّهَ عَرَفَ مَنْ عَرَفَ بِالتَّشْبِيهِ ذَاتَهُ وَ لَا إِيَّاهُ وَحَّدَ مَنِ اكْتَنَهَهُ وَ لَا حَقِيقَتَهُ أَصَابَ مَنْ مَثَّلَهُ وَ لَا بِهِ صَدَّقَ مَنْ نَهَاهُ وَ لَا صَمَدَ صَمَدَهُ مَنْ أَشَارَ إِلَيْهِ وَ لَا إِيَّاهُ عَنَى مَنْ شَبَّهَهُ وَ لَا لَهُ تَذَلَّلَ مَنْ بَعَّضَهُ وَ لَا إِيَّاهُ أَرَادَ مَنْ تَوَهَّمَهُ كُلُّ مَعْرُوفٍ بِنَفْسِهِ مَصْنُوعٌ وَ كُلُّ قَائِمٍ فِي سِوَاهُ مَعْلُولٌ ـ بِصُنْعِ اللَّهِ يُسْتَدَلُّ عَلَيْهِ وَ بِالْعُقُولِ يُعْتَقَدُ مَعْرِفَتُهُ وَ بِالْفِطْرَةِ تَثْبُتُ حُجَّتُهُ خَلْقُ اللَّهِ الْخَلْقَ حِجَابُ بَيْنَهُ وَ بَيْنَهُمْ وَ مُبَايَنَتُهُ إِيَّاهُمْ مُفَارَقَتُهُ إِنِّيَّتَهُمْ وَ ابْتِدَاؤُهُ إِيَّاهُمْ دَلِيلُهُمْ عَلَى أَنْ لَا ابْتِدَاءَ لَهُ لِعَجْزِ كُلِّ مُبْتَدَإٍ عَنِ ابْتِدَاءِ غَيْرِهِ وَ أَدْوُهُ إِيَّاهُمْ دَلِيلٌ عَلَى أَنْ لَا أَدَاةَ فِيهِ لِشَهَادَةِ الْأَدَوَاتِ بِفَاقَةِ الْمُتَأَدِّينَ وَ أَسْمَاؤُهُ تَعْبِيرٌ وَ أَفْعَالُهُ تَفْهِيمٌ وَ ذَاتُهُ حَقِيقَةٌ وَ كُنْهُهُ تَفْرِيقٌ بَيْنَهُ وَ بَيْنَ خَلْقِهِ وَ غُبُورُهُ تَحْدِيدٌ لِمَا سِوَاهُ فَقَدْ جَهِلَ اللَّهَ مَنِ اسْتَوْصَفَهُ وَ قَدْ تَعَدَّاهُ مَنِ اشْتَمَلَهُ وَ قَدْ أَخْطَأَهُ مَنِ اكْتَنَهَهُ وَ مَنْ قَالَ كَيْفَ فَقَدْ شَبَّهَهُ وَ مَنْ قَالَ لِمَ فَقَدْ

عَلَّلَهُ وَ مَنْ قَالَ مَتَى فَقَدْ وَقَّتَهُ ـ وَ مَنْ قَالَ فِيمَ فَقَدْ ضَمَّنَهُ وَ مَنْ قَالَ إِلَامَ فَقَدْ نَهَّاهُ وَ مَنْ قَالَ حَتَّامَ فَقَدْ غَيَّاهُ
وَ مَنْ غَيَّاهُ فَقَدْ غَايَاهُ وَ مَنْ غَايَاهُ فَقَدْ جَزَّأَهُ وَ مَنْ جَزَّأَهُ فَقَدْ وَصَفَهُ وَ مَنْ وَصَفَهُ فَقَدْ أَلْحَدَ فِيهِ لَا يَتَغَيَّرُ اللهُ
بِانْغِيَارِ الْمَخْلُوقِ كَمَا لَا يَتَحَدَّدُ بِتَحْدِيدِ الْمَحْدُودِ أَحَدٌ لَا بِتَأْوِيلِ عَدَدٍ ظَاهِرٌ لَا بِتَأْوِيلِ الْمُبَاشَرَةِ مُتَجَلٍّ لَا
بِاسْتِهْلَالِ رُؤْيَةٍ بَاطِنٌ لَا بِمُزَايَلَةٍ مُبَايِنٌ لَا بِمَسَافَةٍ قَرِيبٌ لَا بِمُدَانَاةٍ لَطِيفٌ لَا بِتَجَسُّمٍ مَوْجُودٌ لَا بَعْدَ عَدَمٍ
فَاعِلٌ لَا بِاضْطِرَارٍ مُقَدِّرٌ لَا بِحَوْلٍ فِكْرَةٍ مُدَبِّرٌ لَا بِحَرَكَةٍ مُرِيدٌ لَا بِهَمَامَةِ شَاءٍ لَا بِهِمَّةٍ مُدْرِكٌ لَا بِمِجَسَّةٍ سَمِيعٌ
لَا بِآلَةٍ بَصِيرٌ لَا بِأَدَاةٍ لَا تَصْحَبُهُ الْأَوْقَاتُ وَ لَا تَضَمَّنُهُ الْأَمَاكِنُ وَ لَا تَأْخُذُهُ السِّنَاتُ وَ لَا تَحُدُّهُ الصِّفَاتُ وَ لَا
تُقَيِّدُهُ الْأَدَوَاتُ سَبَقَ الْأَوْقَاتَ كَوْنُهُ وَ الْعَدَمَ وُجُودُهُ وَ الِابْتِدَاءَ أَزَلُهُ بِتَشْعِيرِهِ الْمَشَاعِرَ عُرِفَ أَنْ لَا مَشْعَرَ لَهُ
وَ بِتَجْهِيرِهِ الْجَوَاهِرَ عُرِفَ أَنْ لَا جَوْهَرَ لَهُ وَ بِمُضَادَّتِهِ بَيْنَ الْأَشْيَاءِ عُرِفَ أَنْ لَا ضِدَّ لَهُ وَ بِمُقَارَنَتِهِ بَيْنَ الْأُمُورِ
عُرِفَ أَنْ لَا قَرِينَ لَهُ ضَادَّ النُّورَ بِالظُّلْمَةِ وَ الْجَلَايَةَ بِالْبُهَمِ وَ الْجَسْوَ بِالْبَلَلِ وَ الصَّرْدَ بِالْحَرُورِ مُؤَلِّفٌ بَيْنَ
مُتَعَادِيَاتِهَا مُفَرِّقٌ بَيْنَ مُتَدَانِيَاتِهَا دَالَّةً بِتَفْرِيقِهَا عَلَى مُفَرِّقِهَا وَ بِتَأْلِيفِهَا عَلَى مُؤَلِّفِهَا ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ ـ
وَ مِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ ـ لَعَلَّكُمْ تَذَكَّرُونَ فَفَرَّقَ بِهَا بَيْنَ قَبْلٍ وَ بَعْدٍ ـ لِيُعْلَمَ أَنْ لَا قَبْلَ لَهُ وَ لَا بَعْدَ
شَاهِدَةً بِغَرَائِزِهَا أَنْ لَا غَرِيزَةَ لِمُغَرِّزِهَا دَالَّةً بِتَفَاوُتِهَا أَنْ لَا تَفَاوُتَ لِمُفَاوِتِهَا مُخْبِرَةً بِتَوْقِيتِهَا أَنْ لَا وَقْتَ
لِمُوَقِّتِهَا حَجَبَ بَعْضَهَا عَنْ بَعْضٍ لِيُعْلَمَ أَنْ لَا حِجَابَ بَيْنَهُ وَ بَيْنَهَا غَيْرُهَا لَهُ مَعْنَى الرُّبُوبِيَّةِ إِذْ لَا مَرْبُوبَ وَ
حَقِيقَةُ الْإِلَهِيَّةِ إِذْ لَا مَأْلُوهَ وَ مَعْنَى الْعَالِمِ وَ لَا مَعْلُومَ وَ مَعْنَى الْخَالِقِ وَ لَا مَخْلُوقَ وَ تَأْوِيلُ السَّمْعِ وَ لَا مَسْمُوعَ
لَيْسَ مُنْذُ خَلَقَ اسْتَحَقَّ مَعْنَى الْخَالِقِ وَ لَا بِإِحْدَاثِهِ الْبَرَايَا اسْتَفَادَ مَعْنَى الْبَارِئِيَّةِ كَيْفَ وَ لَا تُغَيِّبُهُ مُذْ وَ لَا
تُدْنِيهِ قَدْ وَ لَا تَحْجُبُهُ لَعَلَّ وَ لَا تُوَقِّتُهُ مَتَى وَ لَا تَشْمَلُهُ حِينٌ وَ لَا تُقَارِنُهُ مَعَ إِنَّمَا تَحُدُّ الْأَدَوَاتُ أَنْفُسَهَا وَ تُشِيرُ
الْآلَةُ إِلَى نَظَائِرِهَا وَ فِي الْأَشْيَاءِ يُوجَدُ فِعَالُهَا مَنَعَتْهَا مُنْذُ الْقِدْمَةَ وَ حَمَتْهَا قَدِ الْأَزَلِيَّةَ وَ جَنَّبَتْهَا لَوْلَا التَّكْمِلَةَ
افْتَرَقَتْ فَدَلَّتْ عَلَى مُفَرِّقِهَا وَ تَبَايَنَتْ فَأَعْرَبَتْ عَنْ مُبَايِنِهَا لَمَّا تَجَلَّى صَانِعُهَا لِلْعُقُولِ ـ وَ بِهَا احْتَجَبَ عَنِ
الرُّؤْيَةِ وَ إِلَيْهَا تَحَاكَمَ الْأَوْهَامُ وَ فِيهَا أَثْبَتَ غَيْرُهُ وَ مِنْهَا أُنِيطَ الدَّلِيلُ وَ بِهَا عَرَّفَهَا الْإِقْرَارُ وَ بِالْعُقُولِ يُعْتَقَدُ
التَّصْدِيقُ بِاللهِ وَ بِالْإِقْرَارِ يَكْمُلُ الْإِيمَانُ بِهِ وَ لَا دِيَانَةَ إِلَّا بَعْدَ الْمَعْرِفَةِ وَ لَا مَعْرِفَةَ إِلَّا بِالْإِخْلَاصِ وَ لَا إِخْلَاصَ مَعَ

التَّشْبِيهِ وَ لَا نَفْيَ مَعَ إِثْبَاتِ الصِّفَاتِ لِلتَّشْبِيهِ فَكُلُّ مَا فِي الْخَلْقِ لَا يُوجَدُ فِي خَالِقِهِ وَ كُلُّ مَا يُمْكِنُ فِيهِ يَمْتَنِعُ مِنْ صَانِعِهِ لَا تَجْرِي عَلَيْهِ الْحَرَكَةُ وَ السُّكُونُ وَ كَيْفَ يَجْرِي عَلَيْهِ مَا هُوَ أَجْرَاهُ أَوْ يَعُودُ إِلَيْهِ مَا هُوَ ابْتَدَأَهُ إِذاً لَتَفَاوَتَتْ ذَاتُهُ وَ لَتَجَزَّأَ كُنْهُهُ وَ لَامْتَنَعَ مِنَ الْأَزَلِ مَعْنَاهُ وَ لَمَا كَانَ لِلْبَارِئِ مَعْنًى غَيْرُ الْمَبْرُوءِ وَ لَوُحِّدَ لَهُ وَ رَاءٌ إِذاً حُدَّ لَهُ أَمَامٌ وَ لَوِ الْتُمِسَ لَهُ التَّمَامُ إِذاً لَزِمَهُ النُّقْصَانُ كَيْفَ يَسْتَحِقُّ الْأَزَلَ مَنْ لَا يَمْتَنِعُ مِنَ الْحَدَثِ وَ كَيْفَ يُنْشِئُ الْأَشْيَاءَ مَنْ لَا يَمْتَنِعُ مِنَ الْإِنْشَاءِ إِذاً لَقَامَتْ فِيهِ آيَةُ الْمَصْنُوعِ وَ لَتَحَوَّلَ دَلِيلًا بَعْدَ مَا كَانَ مَدْلُولًا عَلَيْهِ لَيْسَ فِي مُحَالِ الْقَوْلِ حُجَّةٌ وَ لَا فِي الْمَسْأَلَةِ عَنْهُ جَوَابٌ وَ لَا فِي مَعْنَاهُ لَهُ تَعْظِيمٌ وَ لَا فِي إِبَانَتِهِ عَنِ الْخَلْقِ ضَيْمٌ إِلَّا بِامْتِنَاعِ الْأَزَلِيِّ أَنْ يُثَنَّى وَ مَا لَا بَدْأَ لَهُ أَنْ يُبْدَأَ لَا إِلَهَ إِلَّا اللهُ الْعَلِيُّ الْعَظِيمُ كَذَبَ الْعَادِلُونَ بِاللهِ وَ ضَلُّوا ضَلَالًا بَعِيداً وَ خَسِرُوا خُسْرَاناً مُبِيناً وَ صَلَّى اللهُ عَلَى مُحَمَّدٍ النَّبِيِّ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ.

When al-Ma`mum wanted to appoint al-Rida (AS) to the Caliphate, he gathered the Hashimites and said: `I want to appoint al-Rida as the Caliph after me."
The Hashimites envied him because of this and said: "Are you going to hand over political and religious authority to an ignorant man who has no idea of how to run the Caliphate? Have him summoned before us so that you can see his ignorance, and then you can judge what we affirm."
Therefore, he sent someone to summon him. The Hashimites said to him (AS): "O Abu al-Hasan! Go up to the pulpit, and give us an example of how we should serve Allah."
Hence he (AS) climbed up the pulpit, sat down, and lowered his head for some time without saying anything. He (AS) then rose up, stood up straight, praised Allah and extolled Him, and sent blessings on the Prophet and his Household (AS).
He (AS) then said:
The best of service is to acknowledge the existence of Allah. The foundation of acknowledgement of Allah is to process His unity. Allah's Unity is established through the denial of descriptions, since all intellects bear witness that descriptions are created, and whatever is created requires a Creator, who is neither identifier or identified. Every identifier and identified is connected, and connection is evidence of occurrence.
Whatever occurs cannot be eternal. Hence, anyone who describes Allah in anthropomorphic terms has not described Allah's Essence. Furthermore, anyone who describes Allah by means of reason has not described Him. Anyone who equates Him with anything has not described the Reality. Anyone who limits Allah has not recognized Him. Anyone who seeks to point Him out has not approached Him. Anyone who describes Allah in human terms has not described Him. Anyone who divides Allah into parts has not drawn near Him. And anyone who imagines Allah has intended other than Him.
Everything which is known is in itself created. Every existence other than Him is caused. The existence of Allah is inferred through His Creation. The existence of Allah is acknowledged by means of the intellect. The existence of Allah is proven

through nature. Allah placed the creation as a veil between the Creator and the created. Allah differs from creation by means of His Distinction. He gave a beginning to everything so that everything would know that He ha no beginning, and so that everything would know that those who have a beginning are incapable of giving a beginning to others. He gave movement to everything so that everything would know that He is devoid of movement, because movement is a manifestation of need. His Names are interpretations. His Actions are instructions. His Essence is a fact. The Core of His Essence is a distinction between Him and His Creation. And His Elapses [ghubur] are limitations for all but Him. Verily, whoever describes Allah is ignorant of Him. Anyone who attempts to encompass Him has totally missed Him. And anyone who thinks that He can be grasped in His Entirety has totally mistaken Him.

Anyone who asks, "How is He?" has compared Him. Anyone who asks, "Why does He exist?" implies that He is caused. Anyone who asks, "How long has He existed?" has subjected Him to the limits of time. He who asks, "In what is He?" implies that He is contained. He who asks, "What is His Extent?" has limited Him. He who asks, "How far does He reach?" has raised Him, and whoever raises Him, implies that He has a limit. Whoever gives Allah an extent implies that He has parts. Whoever claims that Allah has parts has described Him. Whoever describes Him has disbelieved in Him.

Allah is not subject to change like creation is subject to change. In the same way, He is not limited like the limitations of the limited. He is One, but not in the sense of a number. He is Apparent, but not in the sense of pursuit. He is Evident, but not in the sense of sight. He is Hidden, but not in the sense of pursuit. He is Far, but not in the sense of distance. He is Near, but not in the sense of closeness. He is Subtle, but not in the sense that He has a body. He is Existent, but not in the sense that He comes from non-existence.

He is a Doer, but not by means of compulsion. He is the Appraiser, but not by means of thought. He is the Controller (of the Universe), buy not by means of movement. He is the One who Wills, but not by means of soliciting. He is the One who Wills, but not in the sense that He is eager. He is the Perceiver, but not by means of touch. He is All-Hearing, but not by means of any instrument. He is All-Seeing, but not by means of any tool.

Time cannot be associated with Him. Space does not contain Him. Slumber does not seize Him. Attributes do not limit Him. Tools do not bind Him. His Essence supersedes time. His Existence supersedes non-existence. His Eternity supersedes beginning. By giving senses to other, He proves that He is devoid of sense. By creating substance, He proves that He is not a substance. By giving contrasts, He proves that He has no contrast. By establishing pairs in creation, He proves that He has not partner.

Light is the opposite of darkness like certainty is the opposite of uncertainty. Dryness is the opposite of wetness as cold is the opposite of heat. By creating similarity, Allah points out that He is the Creator. By creating difference, Allah points out that He is the Differentiator. As the Might and High has said: And of everything We have created pairs that you may be mindful.[1] Therefore, He differentiated between the prior and the subsequent to prove that nothing precedes Him, and that nothing succeeds Him.

Everything that has an instinct bears witness that the One who gave them their instinct ha no instinct. Everything that is different bears witness that the One who made the different is devoid of differences. Everything that is subjected to time

[1] Translator's Note: Qur`an: 51:49.

bears witness the One who subjected them to time is not subject to time. Everything that is veiled bears witness that the only veil which exists between them and the One who veiled them is themselves.
Allah was Lord even when there were no subjects. He was the One and Only True God even when no creation existed. He was All-Knowing even when there was nothing to be known. He was the Creator even before the creation existed. He was the All-Hearing even when there was nothing to be heard. He did not earn the title of Creator merely because of creation. He did not earn the title of Creator merely because he gave the created a beginning.
And how could it be otherwise when the conjunction `since' [mudh] does not make Him obscure? The word `may' [qad] does not approach Him. The expression `perhaps' [la`alla] does not veil Him. The conjunction `when' [mata] does not set a time limit for Him. The expression `at the time when' [hina] does not comprise Him. The word `with' [ma`a] does not unite Him with anything. Verily, particles bind together, and tools point to things similar to themselves to show their effectiveness. The conjunction since' prevents Him from being without beginning. The word `may' prevents Him from being eternal. The conjuction `if not' [law la] prevents Him from being Complete; thus indicating division.
Difference is manifest through opposition, making its Creator evident to the intellect while being concealed fro sight. When Allah is imagined, other than Him is imagined. Difference points to Him. Through difference, verification is introduced, and through difference, the intellect confirms the belief in Allah Through verification faith is complete. There is no profession of faith without recognition, and no recognition without sincerity. There is no sincerity in anthropomorphism. And there is no negation (of Truth) through the affirmation of anthropomorphism.
Hence, whatever is found in creation is not found in the Creator, and whatever is possible in creation is impossible to the Creator. Motion and stillness do not occur in Him. And how can something He executed occur in Him? And how can something He originated return to Him? If this were the case, His Essence would have contrast, His Essential Being would be divided into parts, and He could not be called "without beginning." And since the creator differs from the created, if He is restricted with the word `behind' then He will be restricted with the word `in front.' If you seek to complete Him, then you imply that He is deficient. How can He be Eternal if it is implied that He has a beginning? How can He give existence if He has been created? If any sign of creation exists in Him that would deny Him. If any sign of creation existed in Him, He would surely be subject to change. However, there is no evidence that He is subject to change. There are no answers to questions about Him. No reverence for Him can be found in meaning. There was no injustice in manifesting Himself to creation. The Eternal cannot be divided into "two" and the One without a Beginning cannot have a beginning. There is no god but Allah, the Greatest, and the Most High. Whoever gives partner to Allah is a liar, who is lead far astray, and who is in manifest loss. May Allah bless the Prophet Muhammad and His Noble and Pure Progeny!

3. `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (may Allah have mercy on him) said: Muhammad ibn Abu `Abd Allah al-Kufi said; and (also) Ahmad ibn Yahya ibn Zakariyya al-Qittan, on the authority of Bakr ibn `Abd Allah ibn Habib, on the authority of Tamim ibn Buhlul, on the authority of his father, on the authority of Abu Mu`awiyah, on the authority of al-Hasan ibn Abd al-Rahman, on the authority of his father, on the authority of Abu `Abd Allah (AS) on the authority of his father, on the authority of his grandfather (AS) that

عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللهِ عَنْ أَبِيهِ عَنْ جَدِّهِ ع أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع اسْتَنْهَضَ النَّاسَ فِي حَرْبِ مُعَاوِيَةَ فِي الْمَرَّةِ الثَّانِيَةِ فَلَمَّا حَشَدَ النَّاسَ قَامَ خَطِيباً فَقَالَ الْحَمْدُ لِلَّهِ الْوَاحِدِ الْأَحَدِ الصَّمَدِ الْمُتَفَرِّدِ الَّذِي لَا مِنْ شَيْءٍ كَانَ وَ لَا مِنْ شَيْءٍ خَلَقَ مَا كَانَ قُدْرَتُهُ بَانَ بِهَا مِنَ الْأَشْيَاءِ وَ

بَانَتِ الْأَشْيَاءُ مِنْهُ فَلَيْسَتْ لَهُ صِفَةٌ تُنَالُ وَ لَا حَدٌّ يُضْرَبُ لَهُ الْأَمْثَالُ كَلَّ دُونَ صِفَاتِهِ تَعْبِيرُ اللُّغَاتِ وَ ضَلَّ هُنَالِكَ تَصَارِيفُ الصِّفَاتِ وَ حَارَ فِي مَلَكُوتِهِ عَمِيقَاتُ مَذَاهِبِ التَّفْكِيرِ وَ انْقَطَعَ دُونَ الرُّسُوخِ فِي عِلْمِهِ جَوَامِعُ التَّفْسِيرِ وَ حَالَ دُونَ غَيْبِهِ الْمَكْنُونِ حُجُبٌ مِنَ الْغُيُوبِ وَ تَاهَتْ فِي أَدْنَى أَدَانِيهَا طَامِحَاتُ الْعُقُولِ فِي لَطِيفَاتِ الْأُمُورِ فَتَبَارَكَ اللهُ الَّذِي لَا يَبْلُغُهُ بُعْدُ الْهِمَمِ وَ لَا يَنَالُهُ غَوْصُ الْفِطَنِ وَ تَعَالَى اللهُ الَّذِي لَيْسَ لَهُ وَقْتٌ مَعْدُودٌ وَ لَا أَجَلٌ مَمْدُودٌ وَ لَا نَعْتٌ مَحْدُودٌ وَ سُبْحَانَ الَّذِي لَيْسَ لَهُ أَوَّلٌ مُبْتَدَأٌ وَ لَا غَايَةٌ مُنْتَهًى وَ لَا آخِرٌ يَفْنَى ـ سُبْحَانَهُ هُوَ كَمَا وَصَفَ نَفْسَهُ وَ الْوَاصِفُونَ لَا يَبْلُغُونَ نَعْتَهُ حَدَّ الْأَشْيَاءِ كُلِّهَا عِنْدَ خَلْقِهِ إِيَّاهَا إِبَانَةً لَهَا مِنْ شِبْهِهِ وَ إِبَانَةً لَهُ مِنْ شِبْهِهَا فَلَمْ يَحْلُلْ فِيهَا فَيُقَالَ هُوَ فِيهَا كَائِنٌ وَ لَمْ يَنْأَ عَنْهَا فَيُقَالَ هُوَ مِنْهَا بَائِنٌ وَ لَمْ يَخْلُ مِنْهَا فَيُقَالَ لَهُ أَيْنَ لَكِنَّهُ سُبْحَانَهُ أَحَاطَ بِهَا عِلْمُهُ وَ أَتْقَنَهَا صُنْعُهُ وَ أَحْصَاهَا حِفْظُهُ لَمْ يَعْزُبْ عَنْهُ خَفِيَّاتُ غُيُوبِ الْهَوَى وَ لَا غَوَامِضُ مَكْنُونِ ظُلَمِ الدُّجَى وَ لَا مَا فِي السَّمَاوَاتِ الْعُلَى وَ الْأَرَضِينَ السُّفْلَى لِكُلِّ شَيْءٍ مِنْهَا حَافِظٌ وَ رَقِيبٌ وَ كُلُّ شَيْءٍ مِنْهَا بِشَيْءٍ مُحِيطٌ وَ الْمُحِيطُ بِمَا أَحَاطَ مِنْهَا اللهُ الْوَاحِدُ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ تُغَيِّرْهُ صُرُوفُ الْأَزْمَانِ وَ لَمْ يَتَكَأَّدْهُ صُنْعُ شَيْءٍ كَانَ إِنَّمَا قَالَ لِمَا شَاءَ أَنْ يَكُونَ كُنْ فَكَانَ ابْتَدَعَ مَا خَلَقَ بِلَا مِثَالٍ سَبَقَ وَ لَا تَعَبٍ وَ لَا نَصَبٍ وَ كُلُّ صَانِعِ شَيْءٍ فَمِنْ شَيْءٍ صَنَعَ وَ اللهُ لَا مِنْ شَيْءٍ صَنَعَ مَا خَلَقَ وَ كُلُّ عَالِمٍ فَمِنْ بَعْدِ جَهْلٍ تَعَلَّمَ وَ اللهُ لَمْ يَجْهَلْ وَ لَمْ يَتَعَلَّمْ أَحَاطَ بِالْأَشْيَاءِ عِلْماً قَبْلَ كَوْنِهَا فَلَمْ يَزْدَدْ بِكَوْنِهَا عِلْماً عِلْمُهُ بِهَا قَبْلَ أَنْ يُكَوِّنَهَا كَعِلْمِهِ بَعْدَ تَكْوِينِهَا لَمْ يُكَوِّنْهَا لِشِدَّةِ سُلْطَانٍ وَ لَا خَوْفٍ مِنْ زَوَالٍ وَ لَا نُقْصَانٍ وَ لَا اسْتِعَانَةٍ عَلَى ضِدٍّ مُشَاوِرٍ ـ وَ لَا نِدٍّ مُكَاثِرٍ وَ لَا شَرِيكٍ مُكَايِدٍ لَكِنْ خَلَائِقُ مَرْبُوبُونَ وَ عِبَادٌ دَاخِرُونَ فَسُبْحَانَ الَّذِي لَا يَئُودُهُ خَلْقُ مَا ابْتَدَأَ وَ لَا تَدْبِيرُ مَا بَرَأَ وَ لَا مِنْ عَجْزٍ وَ لَا مِنْ فَتْرَةٍ بِمَا خَلَقَ اكْتَفَى عِلْمَ مَا خَلَقَ وَ خَلَقَ مَا عَلِمَ لَا بِالتَّفَكُّرِ وَ لَا بِعِلْمٍ حَادِثٍ أَصَابَ مَا خَلَقَ وَ لَا شُبْهَةٍ دَخَلَتْ عَلَيْهِ فِيمَا لَمْ يَخْلُقْ لَكِنْ قَضَاءٌ مُبْرَمٌ وَ عِلْمٌ مُحْكَمٌ وَ أَمْرٌ مُتْقَنٌ تَوَحَّدَ بِالرُّبُوبِيَّةِ وَ خَصَّ

نَفْسَهُ بِالْوَحْدَانِيَّةِ وَ اسْتَخْلَصَ الْمَجْدَ وَ الثَّنَاءَ فَتَمَجَّدَ بِالتَّمْجِيدِ وَ تَحَمَّدَ بِالتَّحْمِيدِ وَ عَلَا عَنِ اتِّخَاذِ الْأَبْنَاءِ وَ تَطَهَّرَ وَ تَقَدَّسَ عَنْ مُلَامَسَةِ النِّسَاءِ وَ عَزَّ وَ جَلَّ عَنْ مُجَاوَرَةِ الشُّرَكَاءِ فَلَيْسَ لَهُ فِيمَا خَلَقَ ضِدٌّ وَ لَا فِيمَا مَلَكَ نِدٌّ وَ لَمْ يَشْرَكْ فِي مُلْكِهِ أَحَدٌ الْوَاحِدُ الْأَحَدُ الصَّمَدُ وَ الْمُبِيدُ لِلْأَبَدِ وَ الْوَارِثُ لِلْأَمَدِ الَّذِي لَمْ يَزَلْ وَ لَا يَزَالُ وَحْدَانِيّاً أَزَلِيّاً قَبْلَ بَدْءِ الدُّهُورِ وَ بَعْدَ صَرْفِ الْأُمُورِ الَّذِي لَا يَبِيدُ وَ لَا يُفْقَدُ بِذَلِكَ أَصِفُ رَبِّي فَلَا إِلَهَ إِلَّا اللهُ مِنْ عَظِيمٍ مَا أَعْظَمَهُ وَ جَلِيلٍ مَا أَجَلَّهُ وَ عَزِيزٍ مَا أَعَزَّهُ وَ تَعَالَى عَمَّا يَقُولُ الظَّالِمُونَ عُلُوّاً كَبِيراً ـ وَ حَدَّثَنَا بِهَذِهِ الْخُطْبَةِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الصَّقْرِ الصَّائِغُ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ الْعَبَّاسِ بْنِ بَسَّامٍ قَالَ حَدَّثَنِي أَبُو زَيْدٍ سَعِيدُ بْنُ مُحَمَّدٍ الْبَصْرِيُّ قَالَ حَدَّثَتْنِي عُمْرَةُ بِنْتُ أَوْسٍ قَالَتْ حَدَّثَنِي جَدِّيَ الْحُصَيْنُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع خَطَبَ بِهَذِهِ الْخُطْبَةِ لَمَّا اسْتَنْهَضَ النَّاسَ فِي حَرْبِ مُعَاوِيَةَ فِي الْمَرَّةِ الثَّانِيَةِ

The Commander of the Faithful (AS) roused the people to was with Mu`awiyah for the second time. When the people gathered around him, he stood up and addressed them in the following terms:

All praise be to Allah, the One and Only who is sought by all, the Unique and the One Who was not created out of anything nor created anything out of pre-existing matter. On the contrary, He created everything through His Might which is manifest in all things. And verily, everything came into existence because of Him. He has no attribute which can be comprehended, nor has He any limit which can be established. In linguistic embellishment, the tongue is crippled when it comes to describing His Attributes. And circumlocution with respect to His Attributes leads to a blind alley. The sharpest of intellects are unable to comprehend His Kingdom. All comprehensive explanation is rendered ineffective in delving deep into His Kingdom. Unseen veils impede even the lowest level of understanding of His Hidden Knowledge. The keenest insights are at a loss when attempting to comprehend the most superficial layer of His Subtleties.

Thus, hallowed be Allah who can neither be reached by the most intrepid intellect nor conceived by the deepest insight. Exalted be He who is not subject to time, length, or limit. Purified be He whose Beginning has not beginning, whose End has no end, and who will never be annihilated. 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 creation, and completely eradicated the possibility of Him resembling things or of things resembling Him. He cannot be contained by things which could describe Him. He has never been separate from things that can describe Him. He has never bin distant from things which could raise questions as to His whereabouts.

Rather, He, the Glorified, has encompassed all the things through His Knowledge, strengthened them, and enumerated them in His Memory. Nothing is hidden from

Him behind the veils of the atmosphere, the deep slumber which occurs in darkness, and whatever exists in the highest Heavens, and the lowest Earth. Everything that exists has a custodian and a keeper. All things are surrounded by other things. And He encompasses them all.
He is the One, the Unique, and the Besought. He is not subject to time. He does not tire from creating thins. Whatever He willed, He said: "Be" and it was. He created everything without precedent, without fatigue, and without planning. Anything which makes something makes it out of something. Allah, however, made His Creation out of nothing.
Every scholar acquired knowledge after being ignorant while Allah was never ignorant, and never acquired knowledge. He encompassed all things through His Knowledge even before they were created. Hence, His Knowledge did not increase through their creation. After they came into existence, He knew as much about them as He knew before they came into existence. He never created anything to strengthen His Control. He never created anything out of fear of decay or loss. He never created anything to oppose an adversary. He never created anything to match an equal. He never created anything to become the equal of a dominating partner. He never did anything of the like because all of creation is nurtured by Him, and all things that exist are His Humble Slaves and Servants.
Glorified be He who never feels weary from creating, and sustaining. And glorified be He who was not prevented from creating more out of inability or laziness. He knew what He created, and created what He knew. Whatever He created was not the result of deliberation or based on new knowledge. Nor does any doubt arise in Him regarding the things He has not created. What He created, and what He did not create, was the result of His Inviolable Decision. His Firm Knowledge, and His Exact Command.
He made Himself Unique in His Lordship, and Specific in (His) Oneness. He earmarked glory and praise for Himself, made Himself Peerless in Unity, Grandeur and Sublimity. He remains Matchless in Praise, and Exalted in His Glory. He is far above parenthood. And he is purified and sanctified against the feminine touch (i.e. sexual relations). He is far too Great and too Mighty to seek the proximity of any participant. Thus, nothing He has created can oppose Him. There is no equal to Him in His Possessions, and there is no partner for Him in His Kingdom.
He is the One, the Unique, and the Besought of all. He is the Eternal, the Everlasting, and the Lord of Space. He has always been, and always will be. He is Unique in Eternity. He existed before time and will exist after the end of all affairs. He will never come to an end nor be exhausted.
This is how I describe my Lord. Thus, there is no god but Allah. He is the Greatest of the Great. Glorified and Exalted be He. He is the Mightiest of the Mighty. He is far, far, above what the unjust claim about Him.
And Ahmad ibn Muhammad ibn al-Saqar al-Sa`igh also said this sermon that Muhammad ibn al- `Abbas ibn Bassam said: Abu Zayd Sa`id ibn Muhammad al-Basri related to me that `Umrah bint Aws related to me that My grandfather al-Husayn ibn `Abd al-Rahman related to me on the authority of his father, on the authority of Abu `Ad Allah Ja''far ibn Muhammad (AS), on the authority of his father on the authority of his grandfather (AS) that the Commander of the Faithful (AS) addressed this sermon when he roused the people to the war with Mu`awiyah for the second time.

4. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (may Allah be pleased with him) said: Muhammad ibn al-Hasan al-Saffar; and Sa`d ibn `Abd Allah all said on the authority of Ahmad ibn Muhammad ibn `Isa; and al-Haytham ibn Abu Masruq al-Nahdi; and

Muhammad ibn al-Husayn ibn Abu al-Khattab all of whom on the authority of al-Hasan ibn Mahbub; on the authority of `Umar ibn Abu al-Miqdam; on the authority of Ishaq ibn Ghalib; on the authority of Abu `Abd Allah (AS); on the authority of his father (AS) that

قَالَ رَسُولُ اللهِ ص فِي بَعْضِ خُطَبِهِ الْحَمْدُ لِلَّهِ الَّذِي كَانَ فِي أَوَّلِيَّتِهِ وَحْدَانِيّاً وَفِي أَزَلِيَّتِهِ مُتَعَظِّماً بِالْإِلَهِيَّةِ مُتَكَبِّراً بِكِبْرِيَائِهِ وَ جَبَرُوتِهِ ابْتَدَأَ مَا ابْتَدَعَ وَ أَنْشَأَ مَا خَلَقَ عَلَى غَيْرِ مِثَالٍ كَانَ سَبَقَ بِشَيْءٍ مِمَّا خَلَقَ رَبُّنَا الْقَدِيمُ بِلُطْفِ رُبُوبِيَّتِهِ وَ بِعِلْمِ خُبْرِهِ فَتَقَ وَ بِإِحْكَامِ قُدْرَتِهِ خَلَقَ جَمِيعَ مَا خَلَقَ وَ بِنُورِ الْإِصْبَاحِ فَلَقَ فَلَا مُبَدِّلَ لِخَلْقِهِ وَ لَا مُغَيِّرَ لِصُنْعِهِ وَ لَا مُعَقِّبَ لِحُكْمِهِ وَ لَا رَادَّ لِأَمْرِهِ وَ لَا مُسْتَرَاحَ عَنْ دَعْوَتِهِ وَ لَا زَوَالَ لِمُلْكِهِ وَ لَا انْقِطَاعَ لِمُدَّتِهِ وَ هُوَ الْكَيْنُونُ أَوَّلًا وَ الدَّيْمُومُ أَبَداً الْمُحْتَجِبُ بِنُورِهِ دُونَ خَلْقِهِ فِي الْأُفُقِ الطَّامِحِ وَ الْعِزِّ الشَّامِخِ وَ الْمُلْكِ الْبَاذِخِ فَوْقَ كُلِّ شَيْءٍ عَلَا وَ مِنْ كُلِّ شَيْءٍ دَنَا فَتَجَلَّى لِخَلْقِهِ مِنْ غَيْرِ أَنْ يَكُونَ يُرَى وَ هُوَ بِالْمَنْظَرِ الْأَعْلَى فَأَحَبَّ الِاخْتِصَاصَ بِالتَّوْحِيدِ إِذِ احْتَجَبَ بِنُورِهِ وَ سَمَا فِي عُلُوِّهِ وَ اسْتَتَرَ عَنْ خَلْقِهِ وَ بَعَثَ إِلَيْهِمُ الرُّسُلَ لِتَكُونَ لَهُ الْحُجَّةُ الْبَالِغَةُ عَلَى خَلْقِهِ وَ يَكُونَ رُسُلُهُ إِلَيْهِمْ شُهَدَاءَ عَلَيْهِمْ وَ ابْتَعَثَ فِيهِمُ النَّبِيِّينَ مُبَشِّرِينَ وَ مُنْذِرِينَ ـ لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَ يَحْيى مَنْ حَيَّ عَنْ بَيِّنَةٍ وَ لِيَعْقِلَ الْعِبَادُ عَنْ رَبِّهِمْ مَا جَهِلُوهُ فَيَعْرِفُوهُ بِرُبُوبِيَّتِهِ بَعْدَ مَا أَنْكَرُوا وَ يُوَحِّدُوهُ بِالْإِلَهِيَّةِ بَعْدَ مَا عَضَدُوا .

The Messenger of Allah (SA) said in some of his sermons:
All praise is due to the Allah Who is Unique in His Beginning, and is Greatest in Divinity in His Eternity. He is the Great Absolute with Grandeur and Might. He innovated what He instigated. And He originated what He created without example prior to creating anything. The One without a Beginning raised us through the benevolence of His Lordship. With His knowledge He rendered. Due to the judgment of His Omnipotence He created all of creation. With the light of morning He made the dawn. Therefore, there is no substitute for His Creation, and none can modify what He makes. There is no hastening his Judgement, and no resting from His Call. There is no decline to His Realm, not an interruption to His Time. He is the First Existence, and is Forever Permanent. He is covered by His light, not by His Creation, in the high-aspiring horizon, the lofty might, and the high realm. He is far from everything, yet He is close to everything. Hence, He is Evident to His creation without being seen. He is the Highest Prospect. He liked to be qualified with Oneness so He covered Himself with His own Light. He is Distinctive in His Sublimity, and is Hidden from His Creation.
He sent Messengers to His Creation as His Decisive Argument and Witnesses over them. Between the Messengers, He sent Prophets to His Creation, to give glad tidings (to the believers) who would be granted eternal life after having received the Evidence from Allah. He also sent Prophets to His Creation as warners of impeding

doom to those who would be destroyed after having received the Evidence (from Allah). He did all of this so that servants may know their Lord. As a result, they recognized His Lordship after having denied it. They professed the Unity of His Divinity as a result of Diving Guidance.

5. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (may Allah be pleased with him) said: Muhammad ibn Yahya al- `Attar, and Ahmad ibn Idris both said: Muhammad ibn Ahmad ibn Yahya said on the authority of some our scholars hurrying the transmission that

جَاءَ رَجُلٌ إِلَى الْحَسَنِ بْنِ عَلِيٍّ ع فَقَالَ لَهُ يَا ابْنَ رَسُولِ اللهِ صِفْ لِي رَبَّكَ حَتَّى كَأَنِّي أَنْظُرُ إِلَيْهِ فَأَطْرَقَ الْحَسَنُ بْنُ عَلِيٍّ ع مَلِيّاً ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ الْحَمْدُ لِلّٰهِ الَّذِي لَمْ يَكُنْ لَهُ أَوَّلٌ مَعْلُومٌ وَلَا آخِرٌ مُتَنَاهٍ وَلَا قَبْلٌ مُدْرَكٌ وَلَا بَعْدٌ مَحْدُودٌ وَلَا أَمَدٌ بِحَتَّى وَلَا شَخْصٌ فَيَتَجَزَّأَ وَلَا اخْتِلَافُ صِفَةٍ فَيَتَنَاهَى فَلَا تُدْرِكُ الْعُقُولُ وَأَوْهَامُهَا وَلَا الْفِكَرُ وَخَطَرَاتُهَا وَلَا الْأَلْبَابُ وَأَذْهَانُهَا صِفَتَهُ فَتَقُولَ مَتَى وَلَا بُدِئَ مِمَّا وَلَا ظَاهِرٌ عَلَى مَا وَلَا بَاطِنٌ فِيمَا وَلَا تَارِكٌ فَهَلَّا خَلَقَ الْخَلْقَ فَكَانَ بَدِيئاً بَدِيعاً ابْتَدَأَ مَا ابْتَدَعَ وَابْتَدَعَ مَا ابْتَدَأَ وَفَعَلَ مَا أَرَادَ وَأَرَادَ مَا اسْتَزَادَ ذَلِكُمُ اللهُ رَبُّ الْعَالَمِينَ.

A man came to al-Hasan ibn `Ali (AS) and said to him: "O son of the Messenger of Allah! Describe your Lord to me so that I can understand Him better."
Therefore, al-Hasan ibn `Ali (AS) bowed his head in silence for quite a while, before lifting it up and saying:
All praise is for Allah, who has no beginning, nor end. He neither has a face through which He may be perceived, nor a back that He may be restricted. He cannot be limited with (the word) `till what,' nor with an appearance so that He may have parts. He cannot be described with variation so that He may have an extent. He can neither be perceived by intellects and imaginations, nor by thoughts and concepts. Reason and intellect cannot describe Him by means of the questions: `when,' `from what did He begin,' `on what' does He reveal or `in what' does He conceal? We cannot say `why not' as He does not shun (His Creation). He created the creations; therefore, He was Original and unprecedented. He originated what He unprecedented and unprecedented what He originated. He did what He intended, and intended what He extended. Such is Allah, the Lord of the Worlds.

6. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (may Allah be pleased with him) said: Muhammad ibn al-Husayn al-Saffar said on the authority of Ubbad ibn Sulayman, on the authority of Sa`d ibn Sa`d that

قَالَ: سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا ع عَنِ التَّوْحِيدِ فَقَالَ هُوَ الَّذِي أَنْتُمْ عَلَيْهِ .

I asked Abu al-Hasan (`Ali) al-Rida (AS) about Divine Unity. He responded: "It is what you already follow."

7. My Father (may Allah have mercy on him) that Sa`d ibn `Abd Allah said on the authority of Ibrahim ibn Hashim; ad Ya`qub ibn Yazid both of them on the authority of Ibn Fuddal, on the authority of Ibn Bukayr, on the authority of Zurarah that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ سَمِعْتُهُ يَقُولُ فِي قَوْلِهِ عَزَّوَ جَلَّ- وَ لَهُ أَسْلَمَ مَنْ فِي السَّماواتِ وَ الْأَرْضِ طَوْعاً وَ كَرْهاً قَالَ هُوَ تَوْحِيدُهُمْ لِلَّهِ عَزَّوَ جَلَّ.

Abu `Abd Allah al-Sadiq (AS) was asked to interpret the Word of the Mighty and High: And to Him submits whoever is in heavens and the Earth, willingly or unwillingly.[1] He said: "They are bound to the belief in the Unity of Allah, the Mighty and High."

8. My father (may Allah have mercy on him) that Sa`d ibn `Abd Allah said: Muhammad ibn al-Husayn said on the authority of Muhammad ibn Sinan, on the authority of Ishaq ibn al-Harith, on the authority of Abu Basir that

عَنْ أَبِي بَصِيرٍ قَالَ: أَخْرَجَ أَبُو عَبْدِ اللهِ ع حُقّاً فَأَخْرَجَ مِنْهُ وَرَقَةً فَإِذَا فِيهَا سُبْحَانَ الْوَاحِدِ الَّذِي لَا إِلَهَ غَيْرُهُ الْقَدِيمِ الْمُبْدِئِ الَّذِي لَا بَدْءَ لَهُ الدَّائِمِ الَّذِي لَا نَفَادَ لَهُ الْحَيِّ الَّذِي لَا يَمُوتُ الْخَالِقِ مَا يُرَى وَ مَا لَا يُرَى الْعَالِمِ كُلَّ شَيْءٍ بِغَيْرِ تَعْلِيمٍ ذَلِكَ اللهُ الَّذِي لَا شَرِيكَ لَهُ

Abu `Abd Allah al-Sadiq (AS) took out a small box and took out from it a piece of paper, which had the following written on it:
Praise be to the One! There is no god but He. He is the Eternal, and the Originator without beginning. He is the Eternal, who does not tire. He is the Living, who does not die. He is the Creator of the seen and the unseen. He is the Knower of Everything without being taught. Such is Allah who has no associate.

9. Muhammad ibn al-Qasim the Commentator (may Allah have mercy on him) said: Yusuf ibn Muhammad ibn Ziyad, and `Ali ibn Muhammad ibn Sayyar said on the authority of their fathers, on the authority of al-Hasan ibn `Ali ibn Muhammad ibn `Ali al-Rida (AS), on the authority of his father (AS), on the authority of his grandfather AS) that

عَنْ أَبَوَيْهِمَا عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ الرِّضَا عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: قَامَ رَجُلٌ إِلَى الرِّضَا ع فَقَالَ لَهُ يَا ابْنَ رَسُولِ اللهِ صِفْ لَنَا رَبَّكَ فَإِنَّ مَنْ قِبَلَنَا قَدِ اخْتَلَفُوا عَلَيْنَا فَقَالَ الرِّضَا ع إِنَّهُ مَنْ يَصِفُ رَبَّهُ بِالْقِيَاسِ لَا يَزَالُ الدَّهْرَ فِي الِالْتِبَاسِ مَائِلًا عَنِ الْمِنْهَاجِ ظَاعِناً فِي الِاعْوِجَاجِ ضَالًّا عَنِ السَّبِيلِ قَائِلًا غَيْرَ الْجَمِيلِ أُعَرِّفُهُ بِمَا عَرَّفَ بِهِ نَفْسَهُ مِنْ غَيْرِ رُؤْيَةٍ وَ أَصِفُهُ بِمَا وَصَفَ بِهِ نَفْسَهُ مِنْ غَيْرِ صُورَةٍ لَا يُدْرَكُ بِالْحَوَاسِّ وَ لَا يُقَاسُ بِالنَّاسِ

[1] Translator's Note: Qur`an: 3:83.

مَعْرُوفٌ بِغَيْرِ تَشْبِيهٍ وَ مُتَدَانٍ فِي بُعْدِهِ لَا بِنَظِيرٍ لَا يُمَثَّلُ بِخَلِيقَتِهِ وَ لَا يَجُورُ فِي قَضِيَّتِهِ الْخَلْقُ إِلَى مَا عَلِمَ مُنْقَادُونَ وَ عَلَى مَا سَطَرَ فِي الْمَكْنُونِ مِنْ كِتَابِهِ مَاضُونَ وَ لَا يَعْمَلُونَ خِلَافَ مَا عَلِمَ مِنْهُمْ وَ لَا غَيْرَهُ يُرِيدُونَ فَهُوَ قَرِيبٌ غَيْرُ مُلْتَزِقٍ وَ بَعِيدٌ غَيْرُ مُتَقَصٍّ يُحَقَّقُ وَ لَا يُمَثَّلُ وَ يُوَحَّدُ وَ لَا يُبَعَّضُ يُعْرَفُ بِالْآيَاتِ وَ يُثْبَتُ بِالْعَلَامَاتِ فَلَا إِلَهَ غَيْرُهُ الْكَبِيرُ الْمُتَعَالِ

A man stood up in the presence of (`Ali) al-Rida (AS) and said to him: "O son of the Messenger of Allah! Describe your Lord for us as there are some people who differ with us."
Hence, al-Rida (AS) said:
Verily, he who describes his Lord by analogy is still ambiguous in the world. He is straying from the straight path. He is transient in the deviation (from that which is right). He is lead astray from the way. And he says things that are not proper. I am describing Him the way He described Himself, without relying on images. It is possible to describe Him without recurring to anthropomorphism. He is Close in His Farness, and is without an equivalent. He cannot be compared to His Creation.
He does not oppress anyone in His Judgment. The creation is critical of what they know. And they pursue what He has embedded in His Book. He is Aware of everything they do. They do not intend anyone but Him. He is Near, but He is not attached. He is Far, but not cut off. He is Ascertained, ut is not exemplified. He is United, and not divided into parts. He is Known by His Signs, and is proved by His Symbols. Hence, there is no god but He, the Great, and the Most High.

10. He (AS) then said: He spoke another word after this: My father related to me on the authority of father, on the authority of his grandfather, on the authority of his father (AS) that

ثُمَّ قَالَ ع بَعْدَ كَلَامٍ آخَرَ تَكَلَّمَ بِهِ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَبِيهِ ع عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ مَا عَرَفَ اللَّهَ مَنْ شَبَّهَهُ بِخَلْقِهِ وَ لَا وَصَفَهُ بِالْعَدْلِ مَنْ نَسَبَ إِلَيْهِ ذُنُوبَ عِبَادِهِ ..

The messenger of Allah (SA) said: "Anyone who attributes Him with the shortcomings of His Servants had done Him an injustice.
The Compiler of this book says: The tradition is long. We have taken from it the required passage. I have transmitted al of it in the commentary of the Qur`an.

11. Muhammad ibn Musa ibn al-Mutawakkil (may Allah be pleased with him) said on the authority of Muhammad ibn Yahya al- `Attar on the authority of Muhammad ibn Ahmad, on the authority of `Abd Allah ibn Muhammad, on the authority of `Ali ibn Mihazyar that Abu Ja`far al-Baqir (AS) wrote a letter to a man in his own handwriting. I read the supplication it contained, and it said:

قَالَ: كَتَبَ أَبُو جَعْفَرٍ ع إِلَى رَجُلٍ بِخَطِّهِ وَ قَرَأْتُهُ فِي دُعَاءٍ كَتَبَ بِهِ أَنْ يَقُولَ يَا ذَا الَّذِي كَانَ قَبْلَ كُلِّ شَيْءٍ ثُمَّ خَلَقَ كُلَّ شَيْءٍ ثُمَّ يَبْقَى وَ يَفْنَى كُلُّ شَيْءٍ وَ يَا ذَا الَّذِي لَيْسَ فِي السَّمَاوَاتِ الْعُلَى وَ لَا فِي الْأَرَضِينَ السُّفْلَى وَ لَا فَوْقَهُنَّ وَ لَا بَيْنَهُنَّ وَ لَا تَحْتَهُنَّ إِلَهٌ يُعْبَدُ غَيْرُهُ .

O He Who existed before anything existed! O He Who created everything! O He Who will remain after everything perishes! O He besides Whom there is no god! O He Who is served in the highest of the heaves! O He Who is served in the lowest of the Earths! And O He Who is served between them, and below them!

12. Muhammad ibn `Ali Majilwayh (may Allah have mercy on him) said on the authority of his paternal uncle Muhammad ibn Abul al-Qasin, on the authority of Ahmad ibn Abu `Abd Allah al-Barqi, on the authority of Muhammad ibn `Isa al-Yaqtini, on the authority of Sulayman ibn Rashid, on the authority of his father, on the authority of al-Mufaddal ibn `Umar that

عُمَرَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَلِدْ فَيُورَثَ وَ لَمْ يُولَدْ فَيُشَارَكَ.

I heard Abu `Abd Allah al-Sadiq (AS) say "Praise be Allah who begets not so He may be inherited, nor is He begotten so He may be associated."

13. `Ali Ibn Ahmad Ibn Muhammad ibn `Imran al-Daqqaq (may Allah have mercy on him) said: Muhammad ibn Abu `Abd Allah al-Kufi said: Muhammad ibn Ismai`il al-Barmaki said: `Ali ibn al- `Abbas related to me that Isma`il ibn Mihran al-Kufi related to me on the authority of Isma`il ibn Ishaq al-Juhani, on the authority of Faraj ibn Farwah, on the authority of Mas`adah ibn Sadaqah, on the authority of Abu `Abd Allah that

قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ بَيْنَا أَمِيرُ الْمُؤْمِنِينَ ع يَخْطُبُ عَلَى الْمِنْبَرِ بِالْكُوفَةِ إِذْ قَامَ إِلَيْهِ رَجُلٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ صِفْ لَنَا رَبَّكَ تَبَارَكَ وَ تَعَالَى لِنَزْدَادَ لَهُ حُبّاً وَ بِهِ مَعْرِفَةً فَغَضِبَ أَمِيرُ الْمُؤْمِنِينَ ع وَ نَادَى الصَّلَاةَ جَامِعَةً فَاجْتَمَعَ النَّاسُ حَتَّى غَصَّ الْمَسْجِدُ بِأَهْلِهِ ثُمَّ قَامَ مُتَغَيِّرَ اللَّوْنِ فَقَالَ ـ الْحَمْدُ لِلَّهِ الَّذِي لَا يَفِرُّهُ [لَا يُغَيِّرُهُ] الْمَنْعُ وَ لَا يُكْدِيهِ الْإِعْطَاءُ إِذْ كُلُّ مُعْطٍ مُنْتَقِصٌ سِوَاهُ الْمَلِيءِ بِفَوَائِدِ النِّعَمِ وَ عَوَائِدِ الْمَزِيدِ وَ بِجُودِهِ ضَمِنَ عِيَالَةَ الْخَلْقِ فَأَنْهَجَ سَبِيلَ الطَّلَبِ لِلرَّاغِبِينَ إِلَيْهِ فَلَيْسَ بِمَا سُئِلَ أَجْوَدَ مِنْهُ بِمَا لَمْ يُسْأَلْ وَ مَا اخْتَلَفَ عَلَيْهِ دَهْرٌ فَيَخْتَلِفَ مِنْهُ الْحَالُ وَ لَوْ وَهَبَ مَا تَنَفَّسَتْ عَنْهُ مَعَادِنُ الْجِبَالِ وَ ضَحِكَتْ عَنْهُ أَصْدَافُ الْبِحَارِ مِنْ فِلَذِ اللُّجَيْنِ وَ سَبَائِكِ الْعِقْيَانِ وَ نَضَائِدِ الْمَرْجَانِ لِبَعْضِ عَبِيدِهِ لَمَا أَثَّرَ ذَلِكَ فِي وُجُودِهِ وَ لَا أَنْفَدَ سَعَةَ مَا عِنْدَهُ وَ لَكَانَ عِنْدَهُ مِنْ ذَخَائِرِ الْإِفْضَالِ مَا لَا يَنْفَدُهُ مَطَالِبُ السُّؤَّالِ وَ لَا يَخْطُرُ لِكَثْرَتِهِ عَلَى بَالٍ لِأَنَّهُ الْجَوَادُ الَّذِي لَا

تَنْقُصُهُ الْمَوَاهِبُ وَ لَا يُنْحِلُهُ إِلْحَاحُ الْمُلِحِّينَ وَإِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئاً أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ـ الَّذِي عَجَزَتِ
الْمَلَائِكَةُ عَلَى قُرْبِهِمْ مِنْ كُرْسِيِّ كَرَامَتِهِ وَ طُولِ وَلَهِهِمْ إِلَيْهِ وَ تَعْظِيمِ جَلَالِ عِزِّهِ وَ قُرْبِهِمْ مِنْ غَيْبِ مَلَكُوتِهِ أَنْ
يَعْلَمُوا مِنْ أَمْرِهِ إِلَّا مَا أَعْلَمَهُمْ وَ هُمْ مِنْ مَلَكُوتِ الْقُدْسِ بِحَيْثُ هُمْ مِنْ مَعْرِفَتِهِ عَلَى مَا فَطَرَهُمْ عَلَيْهِ أَنْ قَالُوا ـ
سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ فَمَا ظَنُّكَ أَيُّهَا السَّائِلُ بِمَنْ هُوَ هَكَذَا سُبْحَانَهُ وَ
بِحَمْدِهِ لَمْ يُحْدَثْ فَيُمْكِنَ فِيهِ التَّغَيُّرُ وَ الِانْتِقَالُ وَ لَمْ يُتَصَرَّفْ فِي ذَاتِهِ بِكُرُورِ الْأَحْوَالِ وَ لَمْ يَخْتَلِفْ عَلَيْهِ حُقُبُ
اللَّيَالِي وَ الْأَيَّامِ الَّذِي ابْتَدَعَ الْخَلْقَ عَلَى غَيْرِ مِثَالٍ امْتَثَلَهُ وَ لَا مِقْدَارٍ احْتَذَى عَلَيْهِ مِنْ مَعْبُودٍ كَانَ قَبْلَهُ وَ
لَمْ تُحِطْ بِهِ الصِّفَاتُ فَيَكُونَ بِإِدْرَاكِهَا إِيَّاهُ بِالْحُدُودِ مُتَنَاهِياً وَ مَا زَالَ لَيْسَ كَمِثْلِهِ شَيْءٌ عَنْ صِفَةِ الْمَخْلُوقِينَ
مُتَعَالِياً وَ انْحَسَرَتِ الْأَبْصَارُ عَنْ أَنْ تَنَالَهُ فَيَكُونَ بِالْعِيَانِ مَوْصُوفاً وَ بِالذَّاتِ الَّتِي لَا يَعْلَمُهَا إِلَّا هُوَ عِنْدَ
خَلْقِهِ مَعْرُوفاً وَ فَاتَ لِعُلُوِّهِ عَلَى أَعْلَى الْأَشْيَاءِ مَوَاقِعُ رَجْمِ الْمُتَوَهِّمِينَ وَ ارْتَفَعَ عَنْ أَنْ تَحْوِيَ كُنْهَ عَظَمَتِهِ
فَهَاهَةُ رَوِيَّاتِ الْمُتَفَكِّرِينَ فَلَيْسَ لَهُ مِثْلٌ فَيَكُونَ مَا يَخْلُقُ مُشْبِهاً بِهِ وَ مَا زَالَ عِنْدَ أَهْلِ الْمَعْرِفَةِ بِهِ عَنِ
الْأَشْبَاهِ وَ الْأَضْدَادِ مُنَزَّهاً كَذَبَ الْعَادِلُونَ بِاللَّهِ إِذْ شَبَّهُوهُ بِشُكُولِ أَصْنَافِهِمْ وَ حَلَّوْهُ حِلْيَةَ الْمَخْلُوقِينَ بِأَوْهَامِهِمْ
وَ جَزَّؤُوهُ بِتَقْدِيرِ مُنْتَجِ خَوَاطِرِهِمْ وَ قَدَّرُوهُ عَلَى الْخَلْقِ الْمُخْتَلِفَةِ الْقُوَى بِقَرَائِحِ عُقُولِهِمْ وَ كَيْفَ يَكُونُ مَنْ لَا
يُقَدَّرُ قَدْرُهُ مُقَدَّراً فِي رَوِيَّاتِ الْأَوْهَامِ وَ قَدْ ضَلَّتْ فِي إِدْرَاكِ كُنْهِهِ هَوَاجِسُ الْأَحْلَامِ لِأَنَّهُ أَجَلُّ مِنْ أَنْ يَحُدَّهُ
أَلْبَابُ الْبَشَرِ بِالتَّفْكِيرِ أَوْ يُحِيطَ بِهِ الْمَلَائِكَةُ عَلَى قُرْبِهِمْ مِنْ مَلَكُوتِ عِزَّتِهِ بِتَقْدِيرِ تَعَالَى عَنْ أَنْ يَكُونَ لَهُ كُفُوٌّ
فَيُشَبَّهَ بِهِ لِأَنَّهُ اللَّطِيفُ الَّذِي إِذَا أَرَادَتِ الْأَوْهَامُ أَنْ تَقَعَ عَلَيْهِ فِي عَمِيقَاتِ غُيُوبِ مُلْكِهِ وَ حَاوَلَتِ الْفِكَرُ الْمُبَرَّأَةُ
مِنْ خَطَرِ الْوَسْوَاسِ إِدْرَاكَ عِلْمِ ذَاتِهِ وَ تَوَلَّهَتِ الْقُلُوبُ إِلَيْهِ لِتَحْوِيَ مِنْهُ مُكَيَّفاً فِي صِفَاتِهِ وَ غَمَضَتْ مَدَاخِلُ
الْعُقُولِ مِنْ حَيْثُ لَا تَبْلُغُهُ الصِّفَاتُ لِتَنَالَ عِلْمَ إِلَهِيَّتِهِ رُدِعَتْ خَاسِئَةً وَ هِيَ تَجُوبُ مَهَاوِيَ سُدَفِ الْغُيُوبِ
مُتَخَلِّصَةً إِلَيْهِ سُبْحَانَهُ رَجَعَتْ إِذْ جُبِهَتْ مُعْتَرِفَةً بِأَنَّهُ لَا يُنَالُ بِجَوْبِ الِاعْتِسَافِ كُنْهُ مَعْرِفَتِهِ وَ لَا يَخْطُرُ بِبَالِ
أُولِي الرَّوِيَّاتِ خَاطِرَةٌ مِنْ تَقْدِيرِ جَلَالِ عِزَّتِهِ لِبُعْدِهِ مِنْ أَنْ يَكُونَ فِي قُوَى الْمَحْدُودِينَ لِأَنَّهُ خِلَافُ خَلْقِهِ فَلَا شِبْهَ
لَهُ مِنَ الْمَخْلُوقِينَ وَ إِنَّمَا يُشَبَّهُ الشَّيْءُ بِعَدِيلِهِ فَأَمَّا مَا لَا عَدِيلَ لَهُ فَكَيْفَ يُشَبَّهُ بِغَيْرِ مِثَالِهِ ـ وَ هُوَ الْبَدِيءُ

الَّذِی لَمْ یَکُنْ شَیْءٌ قَبْلَهُ وَ الْآخِرُ الَّذِی لَیْسَ شَیْءٌ بَعْدَهُ لَا تَنَالُهُ الْأَبْصَارُ مِنْ مَجْدِ جَبَرُوتِهِ إِذْ حَجَبَهَا بِحُجُبِ لَا
تَنْفُذُ فِی ثِخَنِ کَثَافَتِهِ وَ لَا تَخْرِقُ إِلَی ذِی الْعَرْشِ مَتَانَةَ خَصَائِصِ سُتُرَاتِهِ الَّذِی صَدَرَتِ الْأُمُورُ عَنْ مَشِیَّتِهِ وَ
تَصَاغَرَتْ عِزَّةُ الْمُتَجَبِّرِینَ دُونَ جَلَالِ عَظَمَتِهِ وَ خَضَعَتْ لَهُ الرِّقَابُ وَ عَنَتِ الْوُجُوهُ مِنْ مَخَافَتِهِ وَ ظَهَرَتْ فِی
بَدَائِعِ الَّذِی أَحْدَثَهَا آثَارُ حِکْمَتِهِ وَ صَارَ کُلُّ شَیْءٍ خَلَقَ حُجَّةً لَهُ وَ مُنْتَسِباً إِلَیْهِ فَإِنْ کَانَ خَلْقاً صَامِتاً فَحُجَّتُهُ
بِالتَّدْبِیرِ نَاطِقَةٌ فِیهِ فَقَدَّرَ مَا خَلَقَ فَأَحْکَمَ تَقْدِیرَهُ وَ وَضَعَ کُلَّ شَیْءٍ بِلُطْفِ تَدْبِیرِهِ مَوْضِعَهُ وَ وَجَّهَهُ بِجِهَةٍ فَلَمْ
یَبْلُغْ مِنْهُ شَیْءٌ حُدُودَ مَنْزِلَتِهِ وَ لَمْ یَقْصُرْ دُونَ الِانْتِهَاءِ إِلَی مَشِیَّتِهِ وَ لَمْ یَسْتَصْعِبْ إِذْ أَمَرَهُ بِالْمُضِیِّ إِلَی إِرَادَتِهِ
بِلَا مُعَانَاةٍ لِلُغُوبِ مَسَّهُ وَ لَا مُکَاءَدَةٍ لِمُخَالِفٍ لَهُ عَلَی أَمْرِهِ فَتَمَّ خَلْقُهُ وَ أَذْعَنَ لِطَاعَتِهِ وَ وَافَی الْوَقْتَ الَّذِی
أَخْرَجَهُ إِلَیْهِ إِجَابَةً لَمْ یَعْتَرِضْ دُونَهَا رَیْثُ الْمُبْطِئِ وَ لَا أَنَاةُ الْمُتَلَکِّئِ فَأَقَامَ مِنَ الْأَشْیَاءِ أَوَدَهَا وَ نَهَّی مَعَالِمَ
حُدُودِهَا وَ لَأَمَ بِقُدْرَتِهِ بَیْنَ مُتَضَادَّاتِهَا وَ وَصَلَ أَسْبَابَ قَرَائِنِهَا وَ خَالَفَ بَیْنَ أَلْوَانِهَا وَ فَرَّقَهَا أَجْنَاساً
مُخْتَلِفَاتٍ فِی الْأَقْدَارِ وَ الْغَرَائِزِ وَ الْهَیْئَاتِ بَدَایَا خَلَائِقَ أَحْکَمَ صُنْعَهَا وَ فَطَرَهَا عَلَی مَا أَرَادَ إِذِ ابْتَدَعَهَا انْتَظَمَ
عِلْمُهُ صُنُوفَ ذَرْئِهَا وَ أَدْرَکَ تَدْبِیرُهُ حُسْنَ تَقْدِیرِهَا أَیُّهَا السَّائِلُ اعْلَمْ مَنْ شَبَّهَ رَبَّنَا الْجَلِیلَ بِتَبَایُنِ أَعْضَاءِ
خَلْقِهِ وَ بِتَلَاحُمِ أَحْقَاقِ مَفَاصِلِهِمُ الْمُحْتَجِبَةِ بِتَدْبِیرِ حِکْمَتِهِ أَنَّهُ لَمْ یَعْقِدْ غَیْبَ ضَمِیرِهِ عَلَی مَعْرِفَتِهِ وَ لَمْ
یُشَاهِدْ قَلْبُهُ الْیَقِینَ بِأَنَّهُ لَا نِدَّ لَهُ وَ کَأَنَّهُ لَمْ یَسْمَعْ بِتَبَرِّی التَّابِعِینَ مِنَ الْمَتْبُوعِینَ وَ هُمْ یَقُولُونَ تَاللَّهِ إِنْ کُنَّا
لَفِی ضَلالٍ مُبِینٍ. إِذْ نُسَوِّیکُمْ بِرَبِّ الْعالَمِینَ فَمَنْ سَاوَی رَبَّنَا بِشَیْءٍ فَقَدْ عَدَلَ بِهِ وَ الْعَادِلُ بِهِ کَافِرٌ بِمَا نَزَلَتْ
بِهِ مُحْکَمَاتُ آیَاتِهِ وَ نَطَقَتْ بِهِ شَوَاهِدُ حُجَجِ بَیِّنَاتِهِ لِأَنَّهُ اللَّهُ الَّذِی لَمْ یَتَنَاهَ فِی الْعُقُولِ فَیَکُونَ فِی مَهَبِّ فِکْرِهَا
مُکَیَّفاً وَ فِی حَوَاصِلِ رَوِیَّاتِ هِمَمِ النُّفُوسِ مَحْدُوداً مُصَرَّفاً الْمُنْشِئُ أَصْنَافَ الْأَشْیَاءِ بِلَا رَوِیَّةٍ احْتَاجَ إِلَیْهَا وَ لَا
قَرِیحَةٍ غَرِیزَةٍ أَضْمَرَ عَلَیْهَا وَ لَا تَجْرِبَةٍ أَفَادَهَا مِنْ مَرِّ حَوَادِثِ الدُّهُورِ وَ لَا شَرِیکٍ أَعَانَهُ عَلَی ابْتِدَاعِ عَجَائِبِ
الْأُمُورِ الَّذِی لَمَّا شَبَّهَهُ الْعَادِلُونَ بِالْخَلْقِ الْمُبَعَّضِ الْمَحْدُودِ فِی صِفَاتِهِ ذِی الْأَقْطَارِ وَ النَّوَاحِی الْمُخْتَلِفَةِ فِی
طَبَقَاتِهِ وَ کَانَ عَزَّ وَ جَلَّ الْمَوْجُودَ بِنَفْسِهِ لَا بِأَدَاتِهِ انْتَفَی أَنْ یَکُونَ قَدَرُوهُ حَقَّ قَدْرِهِ فَقَالَ تَنْزِیهاً لِنَفْسِهِ عَنْ
مُشَارَکَةِ الْأَنْدَادِ وَ ارْتِفَاعاً عَنْ قِیَاسِ الْمُقَدِّرِینَ لَهُ بِالْحُدُودِ مِنْ کَفَرَةِ الْعِبَادِ ـ وَ ما قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَ

الْأَرْضُ جَمِيعاً قَبْضَتُهُ يَوْمَ الْقِيامَةِ وَ السَّماواتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحانَهُ وَ تَعالى عَمَّا يُشْرِكُونَ مَا دَلَّكَ الْقُرْآنُ عَلَيْهِ مِنْ صِفَتِهِ فَاتَّبِعْهُ لِيُوصِلَ بَيْنَكَ وَ بَيْنَ مَعْرِفَتِهِ وَ أَتَتْ بِهِ وَ اسْتَضِئْ بِنُورِ هِدَايَتِهِ فَإِنَّهَا نِعْمَةٌ وَ حِكْمَةٌ أُوتِيتَهُمَا فَخُذْ مَا أُوتِيتَ وَ كُنْ مِنَ الشَّاكِرِينَ وَ مَا دَلَّكَ الشَّيْطَانُ عَلَيْهِ مِمَّا لَيْسَ فِي الْقُرْآنِ عَلَيْكَ فَرْضُهُ وَ لَا فِي سُنَّةِ الرَّسُولِ وَ أَئِمَّةِ الْهُدَى أَثَرُهُ فَكِلْ عِلْمَهُ إِلَى اللهِ عَزَّوَ جَلَّ فَإِنَّ ذَلِكَ مُنْتَهَى حَقِّ اللهِ عَلَيْكَ وَ اعْلَمْ أَنَّ الرَّاسِخِينَ فِي الْعِلْمِ هُمُ الَّذِينَ أَغْنَاهُمُ اللهُ عَنِ الِاقْتِحَامِ فِي السُّدَدِ الْمَضْرُوبَةِ دُونَ الْغُيُوبِ فَلَزِمُوا الْإِقْرَارَ بِجُمْلَةِ مَا جَهِلُوا تَفْسِيرَهُ مِنَ الْغَيْبِ الْمَحْجُوبِ ـ فَقَالُوا آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنا فَمَدَحَ اللهُ عَزَّوَ جَلَّ اعْتِرَافَهُمْ بِالْعَجْزِ عَنْ تَنَاوُلِ مَا لَمْ يُحِيطُوا بِهِ عِلْماً وَ سَمَّى تَرْكَهُمُ التَّعَمُّقَ فِي مَا لَمْ يُكَلِّفْهُمُ الْبَحْثَ عَنْهُ مِنْهُمْ رُسُوخاً فَاقْتَصِرْ عَلَى ذَلِكَ وَ لَا تُقَدِّرْ عَظَمَةَ اللهِ سُبْحَانَهُ عَلَى قَدْرِ عَقْلِكَ فَتَكُونَ مِنَ الْهَالِكِينَ.

While the Commander of the Faithful (AS) was preaching from his pulpit in (the Mosque of) al-Kufah, a man stood up and said: "O Commander of the Faithful! Describe for us your Lord, Blessed and Exalted be He, so that we can increase our love and understanding of Him."
Hence, the Commander of the Faithful (AS) became angry, and called all to attend. Thus, the people gathered until the mosque was packed. Then he stood up, with his face flushed, and addressed the congregation as such:
All praise be to Allah for Whom refusal to give does not enrich, and for Whom munificence does not make poor! All who give lose, expect He. He is full of beneficial bounties and plentiful gifts. All of creation depends on His Generosity for their sustenance. He has prepared the way for those who seek Him. He is as Generous when He is asked, as He is when He is not asked. Time does not affect Him as this would imply that He is subject to change.
His Essence would not be affected, and His Wealth would not be diminished, even if He gave away all of the silver and all of the gold found in the mines in the mountains, and all of the pearls which the shells of the ocean produce for His Servants. His Wealth would remain great and unaffected, even if He answered the demands of every beggar because He is the Most Generous. Giving does not decrease His Wealth, not do the request of His Supplicants make Him miserly. His Command, when He intends anything, is only to say to it: Be, so it is.[1]
The Angels are incapable of approaching the nobility of His Throne. They are confused when they attempt to understand Him and the greatness of His Might and Majesty. Although they are close to His Realm, they know nothing about His Affair except what He informs them. They are so close to the sanctity of His Realm, that they recognize the limitations with which they were created saying: Glory be to Thee! We have no knowledge but that which Thou hast taught us; surely Thou art the Knowing, the Wise.[2]

[1] Translator's Note: Qur`an: 36:82.
[2] Translator's Note: Qur`an: 2:32

Then what is your opinion, O questioner, about the One I have described in such terms? Praise and glory be to Him. He has no beginning, and is not subject to change. His Essence does not change states. Long stretches of day and night have no affect on Him. He originated the creation without any example which He could follow, and without any specimen prepared by any deity that was before Him. Attributes do no encompass Him so that we can comprehend Him, much less comprehend Him by means of limitations. He is Still. There is nothing whatsoever like unto Him. Exalted is He from the attributes of the created. Eyes cannot perceive Him so that He may be described by sight. His Essence is only known to Himself and cannot be recognized by His Creation. His Greatness surpasses the greatest conjectures of the most imaginative. He is Higher than anything that could be conceived by the feeble minds who seek to understand His Inner Greatness.

He does not have a likeness. Nothing He creates is similar to Him. To the ones that recognize Him, He is above compeers and opponents. The ones who give partners to Allah are liars as they compare Him to their own kind. They embellish Him through their imaginations with the ornaments of creation. They divided Him in parts through speculation. They use their intellects to assess Him on the basis of creation, giving Him different strengths. How can this be done when it is impossible for the intellect to measure His Extent?

Misleading dreams have gone astray in perceiving His Essence; because He is higher than the limits of human reasoning. Even the Angels, who are close to His Realm of Glory, cannot encompass Him. Exalted is He from having a parallel with which He may be resembled.

He is the Subtle [al-Latif]. He prevents the imagination from finding Him in the depth of His Realm. He prevents the minds which are free from evil thoughts from comprehending His Being. He prevents the hearts who long to embrace His Attributes from going beyond description, and securing knowledge of His Divinity. He turns back those who cross the dark pitfalls of the unknown in their search for Him. Glorified be He!

All those who seek to comprehend him return defeated, admitting that His Knowledge cannot be understood through such random efforts. They admit that not an iota of His Honor can enter the intellect of the greatest thinkers. They admit that He is far from the most powerful strengths of limited beings because He is other than His Creation. Therefore, He has no peer in His Creation. Verily, things are compared to their equal. However, if something has no equal, how can it be compared with something which is completely different from it?

He is the Originator who had nothing before Him, and He is the Last who has nothing after Him. Eyes cannot perceive Him due to the magnificence of His Power. Eyes are concealed with veils, and cannot penetrate their density. Eyes cannot penetrate the Veils of the Possessor of the Throne, and they cannot reach the One who Governs Everything through His Will. The pride of all tyrants cringes except the Majesty of His Greatness. All slaves surrender to Him, and all faces fear His Wrath. The signs of His Wisdom are apparent from everything He has created. Everything He created is His Proof, and is linked to Him. It is a silent creation, it is His Proof that speaks through planning. He has fixed limits for everything He has created and has set everything firm. He has put everything in its place through the gracefulness of His Planning.

He has fixed the direction for everything. Nothing surpasses or falls shorts of the position He has willed. Nothing disobeys His Command to move, when He intends it to move. He does so without effort, and without challenge to His Order. Thus was completed the creation, and it bowed in obedience to Him. It was time for His

creation to respond to Him. The laziness of any slug or the inertness of any excuse-finder did not prevent them from doing so.

So He straightened the curves of things, and completed the traces of their limits. With His Power He created coherence n their contradictory parts, and joined together the factors of similarity. Then He distinguished their colors, and separated them in varieties which differ in quantities, properties, and shapes. All of this was a new creation. He made them firm, shaped them as He intended, and invented them. Through His Knowledge He organized everything into species. His Planning perceives the splendor of its destiny.

O questioner! Know that he who describes our Sublime Lord by means of limbs and extremities knows nothing about His Nature. Verily, his heart did not profess with certainty that He is devoid of partners. It is as though he has not heard people renouncing their false gods by saying: By Allah! We were certainly in manifest error, when we made you equal to the Lord of the worlds.[1]

Whoever equates our Lord with anything has given Him a partner. Whoever gives Him a partner is an unbeliever as is stated in His Unambiguous verses, and as is indicated by His Clear Arguments. This is because Allah cannot be conceived by the limits of human intelligence. If He could be, He would be subject to change. Nor can Allah be conceived by means of intellectual efforts. If He could be, he would be limited, and an object subject t alteration.

He is the Producer [al-Munshi'] who created everything without a need for imagination, without the urge of a hidden impulse, without any past experiment, and without the assistance of any partner who may have helped Him in creating wonderful things.

Those who compare Him to His Creation divided Him into parts: some are limited, some vary in size, and others fall into different categories. He, the Mighty and High, Exists on His Own Accord, and is not dependent. People have not honored Him with the honor that He deserves.

In order to demonstrate that He cannot be compared to His Creation, that He has no equals, and that He is far above the analogies of the unbelievers who give him limitations, He said: Any they have not honored Allah with the honor that is due to Him; and the whole Earth shall be in His grip on the Day of Resurrection and heavens rolled up in His right hand; glory be to Him, and may He be exalted above what they associate (with Him).[2]

When describing Allah, limit your selves to the Divine Attributes which the Qur`an has provided, and seek light from the effulgence of its guidance. Leave to Allah that knowledge which Satan has prompted you to seek, and which neither the Qur`an enjoins you to seek, nor is there any trace of it in the actions or sayings of the Prophet and other Imams of Guidance. This is the extreme limit of Allah's claim upon you.

Know that those who are firm in knowledge refrain from opening through the veils of the unseen. The firm in knowledge, acknowledge their ignorance, and refuse to seek justification for their belief by means of the unseen. Hence, they say: We believe in it, it is all from our Lord.[3] Allah, the Mighty and High praises them for admitting that they cannot obtain forbidden knowledge. They do not engage in deep discussions regarding the knowledge which is hidden from them and remain firm in their faith. Be content with this, and do not limit the Greatness of Allah on the basis of the limits of your own intelligence; otherwise, you will be destroyed.

---

[1] Translator's Note: Qur`an: 26:97-8.
[2] Translator's Note: Qur`an: 39:67.
[3] Translator's Note: Qur`an: 3:7.

14. `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (may Allah have mercy on him) said: Muhammad ibn Abu `Abd Allah al-Kufi said: Muhammad ibn Isma`il al-Barmaki said: `Ali ibn al- `Abbas related to me that Ja`far ibn Muhammad al-Ash`ari related to me, on the authority of Fath ibn Yazid al-Jurjani that

قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسَنِ الرِّضَا ع أَسْأَلُهُ عَنْ شَيْءٍ مِنَ التَّوْحِيدِ فَكَتَبَ إِلَيَّ بِخَطِّهِ قَالَ جَعْفَرٌ وَ إِنَّ فَتْحاً أَخْرَجَ إِلَيَّ الْكِتَابَ فَقَرَأْتُهُ بِخَطِّ أَبِي الْحَسَنِ ع بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ صَدَقَ اللهُ الْعَظِيمُ الْحَمْدُ لِلَّهِ الْمُلْهِمِ عِبَادَهُ الْحَمْدَ وَ فَاطِرِهِمْ عَلَى مَعْرِفَةِ رُبُوبِيَّتِهِ الدَّالِّ عَلَى وُجُودِهِ بِخَلْقِهِ وَ بِحُدُوثِ خَلْقِهِ عَلَى أَزَلِهِ وَ بِأَشْبَاهِهِمْ عَلَى أَنْ لَا شِبْهَ لَهُ الْمُسْتَشْهِدِ آيَاتِهِ عَلَى قُدْرَتِهِ الْمُمْتَنِعِ مِنَ الصِّفَاتِ ذَاتُهُ وَ مِنَ الْأَبْصَارِ رُؤْيَتُهُ وَ مِنَ الْأَوْهَامِ الْإِحَاطَةُ بِهِ لَا أَمَدَ لِكَوْنِهِ وَ لَا غَايَةَ لِبَقَائِهِ لَا يَشْمَلُهُ الْمَشَاعِرُ وَ لَا يَحْجُبُهُ الْحِجَابُ فَالْحِجَابُ بَيْنَهُ وَ بَيْنَ خَلْقِهِ لِامْتِنَاعِهِ مِمَّا يُمْكِنُ فِي ذَوَاتِهِمْ وَ لِإِمْكَانِ ذَوَاتِهِمْ مِمَّا يَمْتَنِعُ مِنْهُ ذَاتُهُ وَ لِافْتِرَاقِ الصَّانِعِ وَ الْمَصْنُوعِ وَ الرَّبِّ وَ الْمَرْبُوبِ وَ الْحَادِّ وَ الْمَحْدُودِ أَحَدٍ لَا بِتَأْوِيلِ عَدَدٍ الْخَالِقِ لَا بِمَعْنَى حَرَكَةٍ السَّمِيعِ لَا بِأَدَاةٍ الْبَصِيرِ لَا بِتَفْرِيقِ آلَةٍ الشَّاهِدِ لَا بِمُمَاسَّةٍ الْبَائِنِ لَا بِبَرَاحِ مَسَافَةٍ الْبَاطِنِ لَا بِاجْتِنَانٍ الظَّاهِرِ لَا بِمُحَاذٍ الَّذِي قَدْ حَسَرَتْ دُونَ كُنْهِهِ نَوَاقِدُ الْأَبْصَارِ وَ امْتَنَعَ وُجُودُهُ جَوَائِلَ الْأَوْهَامِ أَوَّلُ الدِّيَانَةِ مَعْرِفَتُهُ وَ كَمَالُ الْمَعْرِفَةِ تَوْحِيدُهُ وَ كَمَالُ التَّوْحِيدِ نَفْيُ الصِّفَاتِ عَنْهُ لِشَهَادَةِ كُلِّ صِفَةٍ أَنَّهَا غَيْرُ الْمَوْصُوفِ وَ شَهَادَةِ الْمَوْصُوفِ أَنَّهُ غَيْرُ الصِّفَةِ وَ شَهَادَتِهِمَا جَمِيعاً عَلَى أَنْفُسِهِمَا بِالْبَيْنُونَةِ الْمُمْتَنِعِ مِنْهَا الْأَزَلُ فَمَنْ وَصَفَ اللهَ فَقَدْ حَدَّهُ وَ مَنْ حَدَّهُ فَقَدْ عَدَّهُ وَ مَنْ عَدَّهُ فَقَدْ أَبْطَلَ أَزَلَهُ وَ مَنْ قَالَ كَيْفَ فَقَدِ اسْتَوْصَفَهُ وَ مَنْ قَالَ عَلَامَ فَقَدْ حَمَلَهُ وَ مَنْ قَالَ أَيْنَ فَقَدْ أَخْلَى مِنْهُ وَ مَنْ قَالَ إِلَامَ فَقَدْ وَقَّتَهُ عَالِمٌ إِذْ لَا مَعْلُومَ وَ خَالِقٌ إِذْ لَا مَخْلُوقَ وَ رَبٌّ إِذْ لَا مَرْبُوبَ وَ إِلَهٌ إِذْ لَا مَأْلُوهَ وَ كَذَلِكَ يُوصَفُ رَبُّنَا وَ هُوَ فَوْقَ مَا يَصِفُهُ الْوَاصِفُونَ.

I wrote to Abu Al-Hasan (`Ali) al-Rida (AS) asking him about Divine Unity. Therefore, he replied to me in his own writing.
Ja`far says: Verily, Fath took out the letter for me so I read it myself in Abu al-Hasan's (AS) writing:
In the name of Allah, the Most Compassionate, the Most Merciful. All praise be to Allah, who gave human beings a natural predisposition to recognize their Lord and to praise Him. Allah guides humankind towards Himself through His Creation, and who proves that He is Eternal by bringing creatures into existence. He has made them resemble

each other to prove that there is nothing that resembles Him. He has made His Signs as witnesses to His Might.
His Essence is independent from His 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. Human senses do not encompass Him.
No screen (of non-understandability) can conceive Him. The only screen between the Creator and the created is creation itself. The reason why the created have been screened from the Creator is to prevent the created from conceiving of their Creator in terms which are unworthy. This is because the adjectives which apply to the created are not suitable for the Creator.
The other reason (that Allah cannot be understood) is that there is a world of difference between the Creator and the created, the Sustainer and the sustained (the Ruler and the ruled), and the Confiner and the confined. He is One, but not in a numerical sense. He is the Creator, but not in the sense of movement or action. He is the All-Hearing, but not through any auditory organ. And He is the All-Seeing, but not by visual means.
He is a Witness, but without mutual contact. He is Manifest, but not in the sense of being distant. He is Hidden, but not in the sense of being behind a curtain. He is Apparent, but not in the sense of being in front of anything. Penetrating eyes have called miserable trying to perceive the truth about Him. His Existence dwarfs and cripples the imagination (in its attempt to grasp Him).
The first step in accepting faith is acknowledging the existence of Allah. And the most perfect way of acknowledging Him lies in recognizing His Unity. And the peak of His Unity lies in negating that His Attributes are part of His Essence, since attributes are separate from the entity they describe in the same way that the entity is independent of and separate from the attributes which describe it. If united, the entity and its attributes produce plurality (as opposed to unity).
Plurality nullifies eternity. Hence, whoever ascribes attributes to Allah has actually measure Him. And whoever measures Him has actually nullified His Eternity. Whoever asks how He is, seeks to describe and explain Him. Whoever asks what He is, actually induces Him. Whoever asks where He is, actually vacates Him (from other places). Whoever asks how long He will exist, actually confines 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 over which to rule. He was the One God when there was nothing to serve. Such is a description of our Lord. And He is far above what the narrators have said about Him.

15. `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (May Allah have mercy on him) said: Muhammad ibn Abu `Abd Allah al-Kufi said: Muhammad ibn Isma`il al-Barmake said: `Ali ibn al- `Abbas said: al-Hasan ibn Mahbub said on the authority of Hammad ibn `Amr al-Nasibi that:

عَمْرٍو النَّصِيبِيِّ قَالَ: سَأَلْتُ جَعْفَرَ بْنَ مُحَمَّدٍ ع عَنِ التَّوْحِيدِ فَقَالَ وَاحِدٌ صَمَدٌ أَزَلِيٌّ صَمَدِيٌّ- لَا ظِلَّ لَهُ يُمْسِكُهُ وَ هُوَ يُمْسِكُ الْأَشْيَاءَ بِأَظِلَّتِهَا عَارِفٌ بِالْمَجْهُولِ مَعْرُوفٌ عِنْدَ كُلِّ جَاهِلٍ فَرْدَانِيٌّ لَا خَلْقُهُ فِيهِ وَ لَا هُوَ فِي خَلْقِهِ غَيْرُ مَحْسُوسٍ وَ لَا مَجْسُوسٍ وَ لَا تُدْرِكُهُ الْأَبْصَارُ عَلَا فَقَرُبَ وَ دَنَا فَبَعُدَ وَ عُصِيَ فَغَفَرَ وَ أُطِيعَ فَشَكَرَ لَا تَحْوِيهِ أَرْضُهُ وَ لَا تُقِلُّهُ سَمَاوَاتُهُ وَ إِنَّهُ حَامِلُ الْأَشْيَاءِ بِقُدْرَتِهِ دَيْمُومِيٌّ أَزَلِيٌّ لَا يَنْسَى وَ لَا يَلْهُو وَ لَا يَغْلَطُ وَ لَا يَلْعَبُ وَ لَا إِرَادَتِهِ فَصْلٌ وَ فَصْلُهُ جَزَاءٌ وَ أَمْرُهُ وَاقِعٌ- لَمْ يَلِدْ فَيُورَثَ وَ لَمْ يُولَدْ فَيُشَارَكَ- وَ لَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ.

I asked Ja`far ibn Muhammad (AS) regarding Diving Unity; hence, he said:
He is the One, the Needless, the Eternal, and the Independent. He has no protection to which He may adhere, But he is the Protector of All things. He is the Knower of the unknown. He is known (even) to the ignorant. He is related to uniqueness. His Creation is not in Him, nor is He in His Creation. He is not sensed nor felt, and eyes cannot perceive Him. He is Elevated, yet He is Near. He is close, yet He is far. He is disobeyed, yet He forgives. He is obeyed, so He rewards.
The Earth does not encompass Him. His Heavens do not carry Him. Verily, He carries all things by means of His Omnipotence. He is related to perpetuity and eternity. He does not forget nor waste time. He does not make mistakes or play. There is no separation for His Intent. His Judgment is His Reward, and His Command is accomplished. He does not beget to be inherited, not is He begotten to have an associate. And there is none like unto Him.

16. With the same chain of narration on the authority of `Ali ibn al- `Abbas that Yazid ibn `Abd Allah said on the authority of al-Husayn ibn Sa`id al-Khazzaz, on the authority of the ones he relates from, that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: اللهُ غَايَةُ مَنْ غَيَّاهُ وَ الْمُغَيَّا غَيْرُ الْغَايَةِ تَوَحَّدَ بِالرُّبُوبِيَّةِ وَ وَصَفَ نَفْسَهُ بِغَيْرِ مَحْدُودِيَّةٍ فَالذَّاكِرُ اللهَ غَيْرُ اللهِ وَ اللهُ غَيْرُ أَسْمَائِهِ وَ كُلُّ شَيْءٍ وَقَعَ عَلَيْهِ اسْمُ شَيْءٍ سِوَاهُ فَهُوَ مَخْلُوقٌ أَلَا تَرَى إِلَى قَوْلِهِ الْعِزَّةَ لِلَّهِ صَدَقَ اللهُ الْعَظِيمُ الْعَظَمَةُ لِلَّهِ وَ قَالَ وَ لِلَّهِ الْأَسْمَاءُ الْحُسْنَى فَادْعُوهُ بِهَا وَ قَالَ قُلِ ادْعُوا اللهَ أَوِ ادْعُوا الرَّحْمنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى فَالْأَسْمَاءُ مُضَافَةٌ إِلَيْهِ وَ هُوَ التَّوْحِيدُ الْخَالِصُ .

Abu `Abd Allah al-Sadiq (AS) said:
Allah is the Goal of those who seek to reach him, and the seeker differs from the Goal. He is United in His Lordship. He described Himself as Limitless. Hence, the one remembering Allah is other than Allah. And Allah is other than His Names. Every identifier differs from the identified, and is thus a creation.
Do you not see what His Word says: the might belongs to Allah, the reverence belongs to Allah, and He said: And Allah's are the best names; therefore, call on Him thereby.[1] And He said: Say: Call upon Allah or call upon, the Most Compassionate Allah; whichever you call upon, He has the best names.[2] Therefore, the names of Allah are subjoined to Him, and this is the purest expression of Divine Unity.

17. `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (may Allah have mercy on him) said: Muhammad ibn Abu `Abd Allah al-Kufi Abu al-Husayn said: Musa ibn `Imran related to me on the authority of al-Husayn ibn Yazid, on the authority of Ibrahim ibn al-Hakam ibn Zuhayr, on the authority of `Abd Allah ibn Jarir al- `Abdi that

[1] Translator's Note: Qur`an: 7:180.
[2] Translator's Note: Qur`an: 17:110.

كَانَ يَقُولُ الْحَمْدُ لِلّٰهِ الَّذِی لَا یُحَسُّ وَ لَا یُجَسُّ وَ لَا یُمَسُّ ـ لَا یُدْرَكُ بِالْحَوَاسِّ الْخَمْسِ وَ لَا یَقَعُ عَلَیْهِ الْوَهْمُ وَ لَا تَصِفُهُ الْأَلْسُنُ فَكُلُّ شَیْءٍ حَسَّتْهُ الْحَوَاسُّ أَوْ جَسَّتْهُ الْجَوَاسُّ أَوْ لَمَسَتْهُ الْأَیْدِی فَهُوَ مَخْلُوقٌ وَ اللّٰهُ هُوَ الْعَلِیُّ حَیْثُ مَا یُبْتَغَی یُوجَدُ وَ الْحَمْدُ لِلّٰهِ الَّذِی كَانَ قَبْلَ أَنْ یَكُونَ كَانَ لَمْ یُوجَدْ لِوَصْفِهِ كَانَ بَلْ كَانَ أَوَّلًا كَائِناً لَمْ یُكَوِّنْهُ مُكَوِّنٌ جَلَّ ثَنَاؤُهُ بَلْ كَوَّنَ الْأَشْیَاءَ قَبْلَ كَوْنِهَا فَكَانَتْ كَمَا كَوَّنَهَا عَلِمَ مَا كَانَ وَ مَا هُوَ كَائِنٌ كَانَ إِذْ لَمْ یَكُنْ شَیْءٌ وَ لَمْ یَنْطِقْ فِیهِ نَاطِقٌ فَكَانَ إِذْ لَا كَانَ.

All praise is for Allah who is neither sense, nor felt, nor touched, and who cannot be perceived with the five senses. He cannot be imagined. He cannot be described by tongues. Everything that can be sensed is created. And Allah is the Most High. Wherever He is searched He is found.
All praise is for Allah who was before the ward `was' (was created). The word `was' was not there to describe Him. In fact, He was the First Being. No creator has made Him. Exalted be His Praise! Rather, He created things before they existed; therefore, they were as He made them. He knows what has existed, and what will exist. He was there when nothing was there, and when nothing could be heard. Thus, He existed when there was no existence.

18. `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (may Allah have mercy on him) said: Muhammad ibn Abu `Abd Allah al-Kufi said: Muhammad ibn `Isma`il al-Barmaki said: al-Husayn ibn al-Hasan ibn Burdah said: al- `Abbas ibn `Amr al-Fuqami said on the authority of Abu al-Qasim Ibrahim ibn Muhammad al- `Alawi, on the authority of al-Fath ibn Yazid al-Jurjani that

قَالَ: لَقِیتُهُ ع عَلَى الطَّرِیقِ عِنْدَ مُنْصَرَفِی مِنْ مَكَّةَ إِلَى خُرَاسَانَ وَ هُوَ سَائِرٌ إِلَى الْعِرَاقِ فَسَمِعْتُهُ یَقُولُ مَنِ اتَّقَى اللّٰهَ یُتَّقَى وَ مَنْ أَطَاعَ اللّٰهَ یُطَاعُ فَتَلَطَّفْتُ فِی الْوُصُولِ إِلَیْهِ فَوَصَلْتُ فَسَلَّمْتُ فَرَدَّ عَلَیَّ السَّلَامَ ثُمَّ قَالَ یَا فَتْحُ مَنْ أَرْضَى الْخَالِقَ لَمْ یُبَالِ بِسَخَطِ الْمَخْلُوقِ وَ مَنْ أَسْخَطَ الْخَالِقَ فَقَمِنٌ أَنْ یُسَلِّطَ عَلَیْهِ سَخَطَ الْمَخْلُوقِ وَ إِنَّ الْخَالِقَ لَا یُوصَفُ إِلَّا بِمَا وَصَفَ بِهِ نَفْسَهُ وَ أَنَّى یُوصَفُ الَّذِی الْفَنَاتِخَتُ تَعْجِزُ الْحَوَاسُّ أَنْ تُدْرِكَهُ وَ الْأَوْهَامُ أَنْ تَنَالَهُ وَ الْخَطَرَاتُ أَنْ تَحُدَّهُ وَ الْأَبْصَارُ عَنِ الْإِحَاطَةِ بِهِ جَلَّ عَمَّا وَصَفَهُ الْوَاصِفُونَ وَ تَعَالَى عَمَّا یَنْعَتُهُ النَّاعِتُونَ نَأَى فِی قُرْبِهِ وَ قَرُبَ فِی نَأْیِهِ فَهُوَ فِی بُعْدِهِ قَرِیبٌ وَ فِی قُرْبِهِ بَعِیدٌ كَیَّفَ الْكَیْفَ فَلَا یُقَالُ لَهُ كَیْفَ وَ أَیَّنَ الْأَیْنَ فَلَا یُقَالُ لَهُ أَیْنَ إِذْ هُوَ مُبْدِعُ الْكَیْفُوفِیَّةِ وَ الْأَیْنُونِیَّةِ یَا فَتْحُ كُلُّ جِسْمٍ مُغَذًّى بِغِذَاءٍ إِلَّا الْخَالِقَ الرَّزَّاقَ فَإِنَّهُ جَسَّمَ الْأَجْسَامَ وَ هُوَ لَیْسَ بِجِسْمٍ وَ لَا صُورَةٍ لَمْ یَتَجَزَّأْ وَ لَمْ یَتَنَاهَ وَ لَمْ یَتَزَایَدْ وَ لَمْ یَتَنَاقَصْ مُبَرَّأٌ مِنْ ذَاتِ مَا رَكَّبَ فِی ذَاتِ مَنْ جَسَّمَهُ ـ وَ هُوَ اللَّطِیفُ الْخَبِیرُ السَّمِیعُ الْبَصِیرُ الْوَاحِدُ الْأَحَدُ

الصَّمَدُ. لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ مُنْشِئُ الْأَشْيَاءِ وَ مُجَسِّمُ الْأَجْسَامِ وَ مُصَوِّرُ الصُّوَرِ ـ لَوْ كَانَ كَمَا يَقُولُ الْمُشَبِّهَةُ لَمْ يُعْرَفِ الْخَالِقُ مِنَ الْمَخْلُوقِ وَ لَا الرَّازِقُ مِنَ الْمَرْزُوقِ وَ لَا الْمُنْشِئُ مِنَ الْمُنْشَأِ لَكِنَّهُ الْمُنْشِئُ فَرَّقَ بَيْنَ مَنْ جَسَّمَهُ وَ صَوَّرَهُ وَ شَيَّئَهُ وَ بَيْنَهُ إِذْ كَانَ لَا يُشْبِهُهُ شَيْءٌ قُلْتُ فَاللهُ وَاحِدٌ وَ الْإِنْسَانُ وَاحِدٌ فَلَيْسَ قَدْ تَشَابَهَتِ الْوَحْدَانِيَّةُ فَقَالَ أَحَلْتَ ثَبَّتَكَ اللهُ إِنَّمَا التَّشْبِيهُ فِي الْمَعَانِي فَأَمَّا فِي الْأَسْمَاءِ فَهِيَ وَاحِدَةٌ وَ هِيَ دَلَالَةٌ عَلَى الْمُسَمَّى وَ ذَلِكَ أَنَّ الْإِنْسَانَ وَ إِنْ قِيلَ وَاحِدٌ فَإِنَّهُ يُخْبَرُ أَنَّهُ جُثَّةٌ وَاحِدَةٌ وَ لَيْسَ بِاثْنَيْنِ وَ الْإِنْسَانُ نَفْسُهُ لَيْسَ بِوَاحِدٍ لِأَنَّ أَعْضَاءَهُ مُخْتَلِفَةٌ وَ أَلْوَانَهُ مُخْتَلِفَةٌ غَيْرُ وَاحِدَةٍ وَ هُوَ أَجْزَاءٌ مُجَزَّأَةٌ لَيْسَ سَوَاءً دَمُهُ غَيْرُ لَحْمِهِ وَ لَحْمُهُ غَيْرُ دَمِهِ وَ عَصَبُهُ غَيْرُ عُرُوقِهِ وَ شَعْرُهُ غَيْرُ بَشَرِهِ وَ سَوَادُهُ غَيْرُ بَيَاضِهِ وَ كَذَلِكَ سَائِرُ جَمِيعِ الْخَلْقِ فَالْإِنْسَانُ وَاحِدٌ فِي الِاسْمِ لَا وَاحِدٌ فِي الْمَعْنَى وَ اللهُ جَلَّ جَلَالُهُ وَاحِدٌ لَا وَاحِدَ غَيْرُهُ وَ لَا اخْتِلَافَ فِيهِ وَ لَا تَفَاوُتَ وَ لَا زِيَادَةَ وَ لَا نُقْصَانَ فَأَمَّا الْإِنْسَانُ الْمَخْلُوقُ الْمَصْنُوعُ الْمُؤَلَّفُ ـ فَمِنْ أَجْزَاءٍ مُخْتَلِفَةٍ وَ جَوَاهِرَ شَتَّى غَيْرَ أَنَّهُ بِالِاجْتِمَاعِ شَيْءٌ وَاحِدٌ قُلْتُ فَقَوْلُكَ اللَّطِيفُ فَسِّرْهُ لِي فَإِنِّي أَعْلَمُ أَنَّ لُطْفَهُ خِلَافُ لُطْفِ غَيْرِهِ لِلْفَصْلِ غَيْرَ أَنِّي أُحِبُّ أَنْ تَشْرَحَ لِي فَقَالَ يَا فَتْحُ إِنَّمَا قُلْتُ اللَّطِيفُ لِلْخَلْقِ اللَّطِيفِ وَ لِعِلْمِهِ بِالشَّيْءِ اللَّطِيفِ أَ لَا تَرَى إِلَى أَثَرِ صُنْعِهِ فِي النَّبَاتِ اللَّطِيفِ وَ غَيْرِ اللَّطِيفِ وَ فِي الْخَلْقِ اللَّطِيفِ مِنْ أَجْسَامِ الْحَيَوَانِ مِنَ الْجِرْجِسِ وَ الْبَعُوضِ وَ مَا هُوَ أَصْغَرُ مِنْهُمَا مِمَّا لَا يَكَادُ تَسْتَبِينُهُ الْعُيُونُ بَلْ لَا يَكَادُ يُسْتَبَانُ لِصِغَرِهِ الذَّكَرُ مِنَ الْأُنْثَى وَ الْمَوْلُودُ مِنَ الْقَدِيمِ فَلَمَّا رَأَيْنَا صِغَرَ ذَلِكَ فِي لُطْفِهِ وَ اهْتِدَاءَهُ لِلسِّفَادِ وَ الْهَرَبِ مِنَ الْمَوْتِ وَ الْجَمْعَ لِمَا يُصْلِحُهُ بِمَا فِي لُجَجِ الْبِحَارِ وَ مَا فِي لِحَاءِ الْأَشْجَارِ وَ الْمَفَاوِزِ وَ الْقِفَارِ وَ إِفْهَامَ بَعْضِهَا عَنْ بَعْضٍ مَنْطِقَهَا وَ مَا تَفْهَمُ بِهِ أَوْلَادُهَا عَنْهَا وَ نَقْلَهَا الْغِذَاءَ إِلَيْهَا ثُمَّ تَأْلِيفَ أَلْوَانِهَا حُمْرَةً مَعَ صُفْرَةٍ وَ بَيَاضٍ مَعَ حُمْرَةٍ عَلِمْنَا أَنَّ خَالِقَ هَذَا الْخَلْقِ لَطِيفٌ وَ أَنَّ كُلَّ صَانِعِ شَيْءٍ فَمِنْ شَيْءٍ صَنَعَ وَ اللهُ الْخَالِقُ اللَّطِيفُ الْجَلِيلُ خَلَقَ وَ صَنَعَ لَا مِنْ شَيْءٍ قُلْتُ جُعِلْتُ فِدَاكَ وَ غَيْرُ الْخَالِقِ الْجَلِيلِ خَالِقٌ ـ قَالَ إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى يَقُولُ ـ فَتَبَارَكَ اللهُ أَحْسَنُ الْخالِقِينَ فَقَدْ أَخْبَرَ أَنَّ فِي عِبَادِهِ خَالِقِينَ مِنْهُمْ عِيسَى ابْنُ مَرْيَمَ خَلَقَ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِ اللهِ فَنَفَخَ فِيهِ فَصَارَ طَائِراً بِإِذْنِ اللهِ وَ السَّامِرِيُّ خَلَقَ لَهُمْ عِجْلًا جَسَداً لَهُ خُوارٌ

قُلْتُ إِنَّ عِيسَى خَلَقَ مِنَ الطِّينِ طَيْراً ـ دَلِيلًا عَلَى نُبُوَّتِهِ وَ السَّامِرِيَّ خَلَقَ عِجْلًا جَسَداً لِنَقْضِ نُبُوَّةِ مُوسَى ع وَ شَاءَ اللهُ أَنْ يَكُونَ ذَلِكَ كَذَلِكَ إِنَّ هَذَا لَهُوَ الْعَجَبُ فَقَالَ وَيْحَكَ يَا فَتْحُ إِنَّ لِلَّهِ إِرَادَتَيْنِ وَ مَشِيَّتَيْنِ إِرَادَةَ حَتْمٍ وَ إِرَادَةَ عَزْمٍ يَنْهَى وَ هُوَ يَشَاءُ وَ يَأْمُرُ وَ هُوَ لَا يَشَاءُ أَ وَ مَا رَأَيْتَ أَنَّهُ نَهَى آدَمَ وَ زَوْجَتَهُ عَنْ أَنْ يَأْكُلَا مِنَ الشَّجَرَةِ وَ هُوَ شَاءَ ذَلِكَ وَ لَوْ لَمْ يَشَأْ لَمْ يَأْكُلَا وَ لَوْ أَكَلَا لَغَلَبَتْ مَشِيَّتُهُمَا مَشِيَّةَ اللهِ وَ أَمَرَ إِبْرَاهِيمَ بِذَبْحِ ابْنِهِ إِسْمَاعِيلَ ع وَ شَاءَ أَنْ لَا يَذْبَحَهُ وَ لَوْ لَمْ يَشَأْ أَنْ لَا يَذْبَحَهُ لَغَلَبَتْ مَشِيَّةُ إِبْرَاهِيمَ مَشِيَّةَ اللهِ عَزَّ وَ جَلَ ـ

قُلْتُ فَرَّجْتَ عَنِّي فَرَّجَ اللهُ عَنْكَ غَيْرَ أَنَّكَ قُلْتَ السَّمِيعُ الْبَصِيرُ سَمِيعٌ بِالْأُذُنِ وَ بَصِيرٌ بِالْعَيْنِ فَقَالَ إِنَّهُ يَسْمَعُ بِمَا يُبْصِرُ وَ يَرَى بِمَا يَسْمَعُ بَصِيرٌ لَا بِعَيْنٍ مِثْلِ عَيْنِ الْمَخْلُوقِينَ وَ سَمِيعٌ لَا بِمِثْلِ سَمْعِ السَّامِعِينَ لَكِنْ لَمَّا لَمْ يَخْفَ عَلَيْهِ خَافِيَةٌ مِنْ أَثَرِ الذَّرَّةِ السَّوْدَاءِ عَلَى الصَّخْرَةِ الصَّمَّاءِ فِي اللَّيْلَةِ الظَّلْمَاءِ تَحْتَ الثَّرَى وَ الْبِحَارِ قُلْنَا بَصِيرٌ لَا بِمِثْلِ عَيْنِ الْمَخْلُوقِينَ وَ لَمَّا لَمْ يَشْتَبِهْ عَلَيْهِ ضُرُوبُ اللُّغَاتِ وَ لَمْ يَشْغَلْهُ سَمْعٌ عَنْ سَمْعٍ قُلْنَا سَمِيعٌ لَا مِثْلُ سَمْعِ السَّامِعِينَ قُلْتُ جُعِلْتُ فِدَاكَ قَدْ بَقِيَتْ مَسْأَلَةٌ قَالَ هَاتِ لِلَّهِ أَبُوكَ قُلْتُ يَعْلَمُ الْقَدِيمُ الشَّيْءَ الَّذِي لَمْ يَكُنْ أَنْ لَوْ كَانَ كَيْفَ كَانَ يَكُونُ قَالَ وَيْحَكَ إِنَّ مَسَائِلَكَ لَصَعْبَةٌ أَ مَا سَمِعْتَ اللهَ يَقُولُ ـ لَوْ كَانَ فِيهِما آلِهَةٌ إِلَّا اللهُ لَفَسَدَتا وَ قَوْلَهُ وَ لَعَلا بَعْضُهُمْ عَلى بَعْضٍ وَ قَالَ يَحْكِي قَوْلَ أَهْلِ النَّارِ ـ أَخْرِجْنا نَعْمَلْ صالِحاً غَيْرَ الَّذِي كُنَّا نَعْمَلُ وَ قَالَ وَ لَوْ رُدُّوا لَعادُوا لِما نُهُوا عَنْهُ فَقَدْ عَلِمَ الشَّيْءَ الَّذِي لَمْ يَكُنْ أَنْ لَوْ كَانَ كَيْفَ كَانَ يَكُونُ فَقُمْتُ لِأُقَبِّلَ يَدَهُ وَ رِجْلَهُ فَأَدْنَى رَأْسَهُ فَقَبَّلْتُ وَجْهَهُ وَ رَأْسَهُ وَ خَرَجْتُ وَ بِي مِنَ السُّرُورِ وَ الْفَرَحِ مَا أَعْجَزَ عَنْ وَصْفِهِ لِمَا تَبَيَّنْتُ مِنَ الْخَيْرِ وَ الْحَظِّ.

I met him[1] (AS) on my return from Mecca to Khurasan and he was going to Iraq. I heard him say that "Whoever fears Allah is feared, and whoever obeys Allah is obeyed." So I politely went over to him and greeted him. Hence, he (AS) returned my greetings and then added:
O Fath, he who pleases the Creator does not consider the displeasure of the creation. And he who displeases the Creator deserves that that displeasure of creation overpowers him. Verily, the Creator can only be described by means of the attributes He has given Himself.
And how could He be described when he made the senses incapable of conceiving Him, the concepts incapable of describing Him, and the eyes incapable of perceiving Him? He is far above the attributes of the attributers and the descriptions of the

[1] Translator's Note: This is the Eight Imam (AS) as is apparent from the fourteenth tradition.

describers. He is distant in His Closeness and close in His Distance. Thus, He is near in His Farness and Far in His Nearness.
Since He created conditions, the question `how' cannot apply to Him. He ionized space; therefore, the question `where' cannot apply to Him. IN doing so He is the Inventor [Mubdi'] of conditions and space. O Fath! Everybody is nourished with food except the Creator, the Sustainer. Verily, He created bodies, yet He has neither body nor image. He does not have parts, not does He have an end. He does not increase or decrease.
He is not composed of any substance that would be found in a body. He is the Subtle, the All-Knowing, the All-Listening, and the All-Hearing. He is the One, the Unique, and the Needless. He begets not, nor is He begotten, and there is nothing equal unto Him. He is the Producer of All things. He gave shape to all bodies and made all images. IF it were as the anthropomorphist say, then the Creator could not be distinguished from the created, the Sustainer from the sustained, or the Originator from the originated. However, He is the Producer. He differs from created bodies, images and things in that He resembles nothing.
I asked: "if Allah is One and humankind is one, do they not resemble each other in oneness?"
Hence, he (AS) replied:
You have said something impossible. May Allah secure you! Verily, the resemblance is limited to meaning. Names are one, and they indicate what is named. When it is said that the human being is one, it means that he is one as opposed to two. But, in fact, the human being is not truly one because his body parts are different and his colors are different. He is composed of many parts which are not the same. His blood is other than his flesh. His flesh is other than his blood. His nerves are other than his veins. His hair is other than his skin. His darkness is other than his paleness. Likewise is the rest of creation. Thus, the human being in only "one" in name but not "one" in meaning.
Allah, Exalted be His Majesty, is One and there is none other than Him. There is no variation, contrast, increase, or decrease in Him. As for the human being, he is created from different parts and different substances. He is only "one" in combination.
I enquired: As for your statement regarding "the Subtle," kindly explain it to me, I know, of course, that His Subtlety differs from that of others. However, I would appreciate it if you could explain it to me in greater detail.
Therefore, he (AS) answered:
O Fath! I said: He is Subtle in subtleness of His Creation and in His Knowledge of microscopic matter. Do you not see His Stamp on the various types of plants, both soft and rough? And do you not contemplate the subtle creation of creatures like the gnat and the mosquito and those insects which are even smaller than these two and are almost invisible to the naked eye? In fact, they are almost invisible due to their tiny size, making it virtually impossible to differentiate the male from the female, and the young from the old.
Thus, when we see the smallness of creatures in their refinement, their instinct to reproduce, and their fear of death; when we see the creatures that exist in the depths of the oceans, and in the branches of trees; when we see what exists in deserts and wastelands, and that each species has a means of communication through which they are understood by their offspring; when we see how creatures feed their offspring, and how creatures are distinguished by color, red with yellow, and white with red; then, and only then do we come to appreciate the subtlety of the Creator. Verily, everything has a precursor. Allah, the Creator, the Subtle, and the Sublime created everything out of nothing.

I asked: "May I be your ransom! Is there a creator other than the Sublime Creator?"
He (AS) replied:
Verily, Allah, the Blessed and High says: Blessed be Allah, the best of creators.[1] He has certainly acknowledged that there are creators among His Servants, including Jesus, the son of Mary [Isa ibn Maryam] (AS). He created from clay a figure of a bird by the will of Allah. Then he breathed into it, and it became a bird, by the will of Allah. And Samiri made for them the body of a calf that mooed.
I enquired: "Undoubtedly `Isa created from clay a bird as a proof of his Prophethood, while Samiri made the body of calf to refute Musa's (AS) Prophethood. Was that Allah's will? Certainly this is astonishing."
He answered:
Woe unto you, O Fath! Verily, Allah has two intents or two wills; the definite [hatm] intent, and the determined [`azm] intent. He forbids with desire, and orders without desire. Have you not seen that He banned Adam (AS) and his wife from eating from the tree while He wanted them to. Had he not willed it, they would not have eaten it, and if they had not eaten it, they would have defied Allah's will. He ordered Ibrahim (AS) to slaughter his son Isma`il (AS) and desired him not to slaughter him. If He did not will for him to slaughter him, then Ibrahim (AS) would have defied Allah's will, the Mighty and High.
I said: "You have relieved me. May Allah relieve you! Except that you asked: `The All-Hearing and the All-Seeing, does He hear with an ear and see with an eye?"
Consequently, He (AS) replied:
Most certainly He hears what He sees and sees what He hears. He sees, but not with an eye like the eyes of the created. He hears, but not like the listeners listen. He hears in the sense that nothing is hidden from Him, not even the movement of a black particle on a hard rock in the dark of the night, in the depth of the Earth or in the depth of the oceans. We say: He is Seeing but not like the created. And when He comprehends all languages, and does not confuse one from another. We say: He hear, but not like others hear.
I commented: "May I be your ransom! I still have one last question."
He (AS) said: "Proceed for the sake of Allah, for the good deeds of your father!"
I asked: "Would He know the things that He has not made; that if He did make them, how would they be?"
He answered:
Woe to you! Your questions are defiantly difficult. Have you not heard Allah say? If there had been in them any gods except Allah, they would both have certainly been in a state of disorder.[2] And His Word: And some of them would certainly have overpowered others.[3] And He said relating an account of the people of Hell: Take us out; we will do good deeds other than those which we used to do.[4] And He said: And if they were sent back, they would certainly go back to that which they are forbidden.[5] He certainly knew what would have happened if other things had happened.
I then got up to kiss his hand and feet, but he (AS) brought his head nearer: hence I kissed his face and head. I left with so much contentment and joy that I am incapable of describing what was clarified for me of virtue and fortune.
The Compiler (may Allah be pleased with him) of this book says: Verily, Allah, the Blessed, the High, forbade Adam and his wife from eating from the tree while

[1] Translator's Note: Qur`an: 23:14.
[2] Translator's Note: Qur`an: 21:32.
[3] Translator's Note: Qur`an: 23:91.
[4] Translator's Note: Qur`an: 35:37.
[5] Translator's Note: Qur`an: 6:28.

knowing that they would both eat from it. However He, the Mighty and High, decided that He would not prevent them fro eating from the tree through determination [jabr] and power [qudrah], in the same fashion that He had prohibited them from eating by order and rebuke [zajr]. Thus, this is the meaning of His Will in these two case. If He, the Mighty and High, prohibited fthem from eating by determination, and thenthey ate from it, they would have defied His will, as al- 'Alim[1] (the Learned (AS) has said. "Exalted is Allah, the Most High, from inability.

19. `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (RA) said: Muhammad ibn Abu `Abd Allah al-Kufi said: Muhammad ibn Ja`far al-Baghdadi related to me on the authority of Sahl ibn Ziyad that

قَالَ: إِلَهِي تَاهَتْ أَوْهَامُ الْمُتَوَهِّمِينَ وَ قَصُرَ طَرْفُ الطَّارِفِينَ وَ تَلَاشَتْ أَوْصَافُ الْوَاصِفِينَ وَ اضْمَحَلَّتْ أَقَاوِيلُ الْمُبْطِلِينَ عَنِ الدَّرْكِ لِعَجِيبِ شَأْنِكَ أَوِ الْوُقُوعِ بِالْبُلُوغِ إِلَى عُلُوِّكَ فَأَنْتَ فِي الْمَكَانِ الَّذِي لَا يَتَنَاهَى وَ لَمْ تَقَعْ عَلَيْكَ عُيُونٌ بِإِشَارَةٍ وَ لَا عِبَارَةٍ هَيْهَاتَ ثُمَّ هَيْهَاتَ يَا أَوَّلِيُّ يَا وَحْدَانِيُّ يَا فَرْدَانِيُّ شَمَخْتَ فِي الْعُلُوِّ بِعِزِّ الْكِبْرِ وَ ارْتَفَعْتَ مِنْ وَرَاءِ كُلِّ غَوْرَةٍ وَ نِهَايَةٍ بِجَبَرُوتِ الْفَخْرِ.

Abu al-Hasan `Ali ibn Muhammad al-Taqi (AS) said:
O Allah! The imaginations of the imaginative are astonished; the curiosity of the curious has failed; the descriptions of the describers are ruined; and the words of the vain doers have faded in their attempts to perceive You. The eyes cannot reach You with indication or perception. They are far from the mark, so far from the mark! O First One, O Unique, O Incomparable! You are Exalted above everything in Might and Pride! And You are Lofty behind every depth and end with Power and Pride.

20. `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (RA) said: Muhammad ibn Abu `Abd Allah al-Kufi related to me on the authority of Muhammad ibn Isma`il al-Barmaki, on the authority of al-Husayn ibn al-Hasan that Abu Sumaynah related to me on the authority of Isma`il ibn Aban, on the authority of Zayd ibn Jubayr, on the authority of Jabir al-Ju`fi who said

عَنْ جَابِرٍ الْجُعْفِيِّ قَالَ: جَاءَ رَجُلٌ مِنْ عُلَمَاءِ أَهْلِ الشَّامِ إِلَى أَبِي جَعْفَرٍ ع فَقَالَ جِئْتُ أَسْأَلُكَ عَنْ مَسْأَلَةٍ لَمْ أَجِدْ أَحَداً يُفَسِّرُهَا لِي وَ قَدْ سَأَلْتُ ثَلَاثَةَ أَصْنَافٍ مِنَ النَّاسِ فَقَالَ كُلُّ صِنْفٍ غَيْرَ مَا قَالَ الْآخَرُ فَقَالَ أَبُو جَعْفَرٍ ع وَ مَا ذَلِكَ فَقَالَ أَسْأَلُكَ مَا أَوَّلُ مَا خَلَقَ اللهُ عَزَّ وَ جَلَّ مِنْ خَلْقِهِ فَإِنَّ بَعْضَ مَنْ سَأَلْتُهُ قَالَ الْقُدْرَةُ وَ قَالَ بَعْضُهُمُ الْعِلْمُ وَ قَالَ بَعْضُهُمُ الرُّوحُ فَقَالَ أَبُو جَعْفَرٍ ع مَا قَالُوا شَيْئاً أُخْبِرُكَ أَنَّ اللهَ عَلَا ذِكْرُهُ كَانَ وَ لَا شَيْءَ غَيْرُهُ وَ كَانَ عَزِيزاً وَ لَا عِزَّ لِأَنَّهُ كَانَ قَبْلَ عِزِّهِ وَ ذَلِكَ قَوْلُهُ ـ سُبْحانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَ كَانَ خَالِقاً وَ لَا مَخْلُوقَ فَأَوَّلُ

[1] Translator's Note: This is one of the titles of `Ali ibn Musa al-Rida (AS).

شَيْءٍ خَلَقَهُ مِنْ خَلْقِهِ الشَّيْءُ الَّذِي جَمِيعُ الْأَشْيَاءِ مِنْهُ وَ هُوَ الْمَاءُ فَقَالَ السَّائِلُ فَالشَّيْءُ خَلَقَهُ مِنْ شَيْءٍ أَوْ مِنْ لَا شَيْءٍ فَقَالَ خَلَقَ الشَّيْءَ لَا مِنْ شَيْءٍ كَانَ قَبْلَهُ وَ لَوْ خَلَقَ الشَّيْءَ مِنْ شَيْءٍ إِذاً لَمْ يَكُنْ لَهُ انْقِطَاعٌ أَبَداً وَ لَمْ يَزَلِ اللَّهُ إِذاً وَ مَعَهُ شَيْءٌ وَ لَكِنْ كَانَ اللَّهُ وَ لَا شَيْءَ مَعَهُ فَخَلَقَ الشَّيْءَ الَّذِي جَمِيعُ الْأَشْيَاءِ مِنْهُ وَ هُوَ الْمَاءُ.

A man from the learned natives of Sham (Greater Syria) came to Abu Ja`far al-Baqir (AS) and said: "I have come to you concerning an issue that nobody could explain to me. I have asked three different persons, and each of them gave me a different answer."
Abu Ja`far (AS) said: "What is it?"
Hence he explained: "What is the first thing that Allah, the Mighty and High, created from His Creation? Some of those whom I asked said: `Omnipotence.' Some said: `Knowledge.' And others said: `the Spirit."
Therefore, Abu Ja`far (AS) replied:
They have said nothing! Let it be known that Allah, may His Remembrance be Exalted, was there when nothing but Him was there. He was Honorable when there was no honor, because He was there before His Honor and this is His Word: Glory be to your Lord, the Lord of Honor, above what they describe.[1] He was the Creator when there was no creation. Thus, the first thing He created in creation was water, the element from which all things are form.
So the questioner enquired: "Did He crate the (first) thing from something or from nothing?"
Consequently, He (AS) answered:
He created the thing from nothing which existed before it. And if He had created the thing from something, then nothing would be discontinuous. Thus, other that Allah would have existed along with Him. In fact, Allah was there, and there was nothing with Him. Hence, He created the thing from which all things originate, and that is water.

21. My father (may Allah have mercy on him) that Sa`d ibn `Abd Allah said: Muhammad ibn Al-Husayn ibn Abu al-Khattab said on the authority of Muhammad ibn Isma`il ibn Bazi, on the authority of Ibrahim ibn `Abd al-Hamid that

قَالَ: سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ فِي سُجُودِهِ يَا مَنْ عَلَا فَلَا شَيْءَ فَوْقَهُ يَا مَنْ دَنَا فَلَا شَيْءَ دُونَهُ اغْفِرْ لِي وَ لِأَصْحَابِي.

I heard Abu al-Hasan al-Kazim (AS) saying the following prayer while he was in prostration: "O He who is so High that nothing is above Him! O He who is so near that nothing is without Him! Forgive me and my Companions!"

22. My father (may Allah have mercy on him) that Ahmad ibn Idris said on the authority of Muhammad ibn Ahmad, on the authority of Sahl ibn Ziyad, on the authority of Ahmad ibn Bishr, on the authority of Muhammad ibn Jamhur al- `Ammi, on the authority of Muhammad ibn al-Fudayl ibn Yasar, on the authority of `Abd Allah ibn Sinan that

[1] Translator's Note: Qur`an: 37:180.

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: قَالَ فِي الرُّبُوبِيَّةِ الْعُظْمَى وَ الْإِلَهِيَّةِ الْكُبْرَى لَا يُكَوِّنُ الشَّيْءَ لَا مِنْ شَيْءٍ إِلَّا اللهُ وَ لَا يَنْقُلُ الشَّيْءَ مِنْ جَوْهَرِيَّتِهِ إِلَى جَوْهَرٍ آخَرَ إِلَّا اللهُ وَ لَا يَنْقُلُ الشَّيْءَ مِنَ الْوُجُودِ إِلَى الْعَدَمِ إِلَّا اللهُ .

Abu `Abd Allah al-Sadiq (AS) said the following regarding the Great Lord and God: "None but Allah can create something out of nothing. None but Allah can transfer one substance into another. None but Allah can transfer existence into non-existence."

23. Muhammad ibn Musa ibn al-Mutawakkil (may Allah be pleased with him) said: `Ali ibn Ibrahim ibn Hashim said: My father said on the authority of al-Rayyan ibn al-Salt, on the authority of `Ali ibn Musa al-Riza (AS) on the authority of his father, on the authority of his forefather, on the authority of Commander of the Faithfuly (AS) that

عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللهِ ص قَالَ اللهُ جَلَّ جَلَالُهُ مَا آمَنَ بِي مَنْ فَسَّرَ بِرَأْيِهِ كَلَامِي وَ مَا عَرَفَنِي مَنْ شَبَّهَنِي بِخَلْقِي وَ مَا عَلَى دِينِي مَنِ اسْتَعْمَلَ الْقِيَاسَ فِي دِينِي.

The Messenger of Allah (SA) said:
Allah, Exalted be His Sublimity, said: He who interprets My Words on the basis of his own personal opinion does not believe in Me. He who compares Me to My Creation does not believe in Me. And he who uses analogy [qiyas] in religion is not of My Religion.

24. Abu `Abd Allah al-Husayn ibn Muhammad al-Ushnani al-Razi the jurist in Balkh said tha `Ali ibn Mihrawayh al-Quzwini said on the authority of Dawud ibn Sulayman al-Farra', on the authority of `Ali ibn Musa al-Rida (AS) on the authority of his father, on the authority of his forefathers (AS), on the authority of `Ali (AS) that

عَنْ عَلِيِّ بْنِ مُوسَى الرِّضَا عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللهِ ص التَّوْحِيدُ نِصْفُ الدِّينِ وَ اسْتِنْزِلُوا الرِّزْقَ بِالصَّدَقَةِ .

The Messenger of Allah (SA) said: "Divine unity is half of faith And increase your sustenance by means of charity."

25. Muhammad ibn Musa ibn al-Mutawakkil (may Allah have mercy on him) said: `Ali ibn al-Husayn al-Sa`dabadi said: Ahmad ibn Abu `Abd Allah al-Barqi said on the authority of dawud ibn al-Qasim that

قَالَ سَمِعْتُ عَلِيَّ بْنَ مُوسَى الرِّضَا ع يَقُولُ مَنْ شَبَّهَ اللهَ بِخَلْقِهِ فَهُوَ مُشْرِكٌ وَ مَنْ وَصَفَهُ بِالْمَكَانِ فَهُوَ كَافِرٌ وَ مَنْ نَسَبَ إِلَيْهِ مَا نَهَى عَنْهُ فَهُوَ كَاذِبٌ ثُمَّ تَلَا هَذِهِ الْآيَةَ ـ إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لا يُؤْمِنُونَ بِآياتِ اللهِ وَ أُولِئِكَ هُمُ الْكاذِبُونَ

I heard `Ali ibn Musa al-Rida (AS) that "He who compares Allah with His creation is an infidel and he who limits Him spatially is an unbeliever. And he who attributes to Him what is forbidden is a liar." Then he (AS) recited this verse: Only they forge the lie who do not believe in Allah's communications, and these are the liars.[1]

26. Abu al- `Abbas Muhammad ibn Ibrahim ibn Ishaq al-Taliqani (may Allah be pleased with him) said: Abu Sa`id al-Hasan ibn `Ali al-Adwi said: Al-Haytham ibn `Abd Allah al-Rummani said: `Ali ibn Musa al-Rida (AS) on the authority of his father Musa ibn Ja`far (AS) on the authority of his father Ja`far ibn Muhammad (AS) on the authority of his father Muhammad ibn `Ali (AS) on the authority of his father `Ali ibn al-Husayn on the authority of his father al-Husayn ibn `Ali (AS) that

قَالَ حَدَّثَنَا عَلِيُّ بْنُ مُوسَى الرِّضَا عَنْ أَبِيهِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ: خَطَبَ أَمِيرُ الْمُؤْمِنِينَ ع النَّاسَ فِي مَسْجِدِ الْكُوفَةِ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي لَا مِنْ شَيْءٍ كَانَ وَ لَا مِنْ شَيْءٍ كَوَّنَ مَا قَدْ كَانَ مُسْتَشْهِدٌ بِحُدُوثِ الْأَشْيَاءِ عَلَى أَزَلِيَّتِهِ وَ بِمَا وَسَمَهَا بِهِ مِنَ الْعَجْزِ عَلَى قُدْرَتِهِ وَ بِمَا اضْطَرَّهَا إِلَيْهِ مِنَ الْفَنَاءِ عَلَى دَوَامِهِ لَمْ يَخْلُ مِنْهُ مَكَانٌ فَيُدْرَكَ بِأَيْنِيَّةٍ وَ لَا لَهُ شِبْهُ مِثَالٍ فَيُوصَفَ بِكَيْفِيَّةٍ وَ لَمْ يَغِبْ عَنْ عِلْمِهِ شَيْءٌ فَيُعْلَمَ بِحَيْثِيَّةٍ مُبَايِنٌ لِجَمِيعِ مَا أَحْدَثَ فِي الصِّفَاتِ وَ مُمْتَنِعٌ عَنِ الْإِدْرَاكِ بِمَا ابْتَدَعَ مِنْ تَصْرِيفِ الذَّوَاتِ وَ خَارِجٌ بِالْكِبْرِيَاءِ وَ الْعَظَمَةِ مِنْ جَمِيعِ تَصَرُّفِ الْحَالَاتِ مُحَرَّمٌ عَلَى بَوَارِعِ ثَاقِبَاتِ الْفِطَنِ تَحْدِيدُهُ وَ عَلَى عَوَامِقِ نَاقِبَاتِ الْفِكَرِ تَكْيِيفُهُ وَ عَلَى غَوَائِصِ سَابِحَاتِ الْفِطَرِ تَصْوِيرُهُ لَا تَحْوِيهِ الْأَمَاكِنُ لِعَظَمَتِهِ وَ لَا تَذْرَعُهُ الْمَقَادِيرُ لِجَلَالِهِ وَ لَا تَقْطَعُهُ الْمَقَايِيسُ لِكِبْرِيَائِهِ ـ مُمْتَنِعٌ عَنِ الْأَوْهَامِ أَنْ تَكْتَنِهَهُ وَ عَنِ الْأَفْهَامِ أَنْ تَسْتَغْرِقَهُ وَ عَنِ الْأَذْهَانِ أَنْ تُمَثِّلَهُ قَدْ يَئِسَتْ مِنِ اسْتِنْبَاطِ الْإِحَاطَةِ بِهِ طَوَامِحُ الْعُقُولِ وَ نَضَبَتْ عَنِ الْإِشَارَةِ إِلَيْهِ بِالْاكْتِنَاهِ بِحَارُ الْعُلُومِ وَ رَجَعَتْ بِالصُّغْرِ عَنِ السُّمُوِّ إِلَى وَصْفِ قُدْرَتِهِ لَطَائِفُ الْخُصُومِ وَاحِدٌ لَا مِنْ عَدَدٍ وَ دَائِمٌ لَا بِأَمَدٍ وَ قَائِمٌ لَا بِعَمَدٍ لَيْسَ بِجِنْسٍ

[1] Translator's Note: Qur`an: 16:105.

فَتُعَادِلَهُ الْأَجْنَاسُ وَ لَا بِشَبَحٍ فَتُضَارِعَهُ الْأَشْبَاحُ وَ لَا كَالْأَشْيَاءِ فَتَقَعَ عَلَيْهِ الصِّفَاتُ قَدْ ضَلَّتِ الْعُقُولُ فِي أَمْوَاجِ تَيَّارِ إِدْرَاكِهِ وَ تَحَيَّرَتِ الْأَوْهَامُ عَنْ إِحَاطَةِ ذِكْرِ أَزَلِيَّتِهِ وَ حَصِرَتِ الْأَفْهَامُ عَنِ اسْتِشْعَارِ وَصْفِ قُدْرَتِهِ وَ غَرِقَتِ الْأَذْهَانُ فِي لُجَجِ أَفْلَاكِ مَلَكُوتِهِ مُقْتَدِرٌ بِالْآلَاءِ وَ مُمْتَنِعٌ بِالْكِبْرِيَاءِ وَ مُتَمَلِّكٌ عَلَى الْأَشْيَاءِ فَلَا دَهْرٌ يُخْلِقُهُ وَ لَا وَصْفٌ يُحِيطُ بِهِ قَدْ خَضَعَتْ لَهُ ثَوَابِتُ الصِّعَابِ فِي مَحَلِّ تُخُومِ قَرَارِهَا وَ أَذْعَنَتْ لَهُ رَوَاصِنُ الْأَسْبَابِ فِي مُنْتَهَى شَوَاهِقِ أَقْطَارِهَا مُسْتَشْهِدٌ بِكُلِّيَّةِ الْأَجْنَاسِ عَلَى رُبُوبِيَّتِهِ وَ بِعَجْزِهَا عَلَى قُدْرَتِهِ وَ بِفُطُورِهَا عَلَى قِدْمَتِهِ وَ بِزَوَالِهَا عَلَى بَقَائِهِ فَلَا لَهَا مَحِيصٌ عَنْ إِدْرَاكِهِ إِيَّاهَا وَ لَا خُرُوجٌ مِنْ إِحَاطَتِهِ بِهَا وَ لَا احْتِجَابٌ عَنْ إِحْصَائِهِ لَهَا وَ لَا امْتِنَاعٌ مِنْ قُدْرَتِهِ عَلَيْهَا ـ كَفَى بِإِتْقَانِ الصُّنْعِ لَهَا آيَةً وَ بِمَرْكَبِ الطَّبْعِ عَلَيْهَا دَلَالَةً وَ بِحُدُوثِ الْفِطَرِ عَلَيْهَا قِدْمَةً وَ بِإِحْكَامِ الصَّنْعَةِ لَهَا عِبْرَةً فَلَا إِلَيْهِ حَدٌّ مَنْسُوبٌ وَ لَا لَهُ مَثَلٌ مَضْرُوبٌ وَ لَا شَيْءٌ عَنْهُ مَحْجُوبٌ تَعَالَى عَنْ ضَرْبِ الْأَمْثَالِ وَ الصِّفَاتِ الْمَخْلُوقَةِ عُلُوّاً كَبِيراً وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ إِيمَاناً بِرُبُوبِيَّتِهِ وَ خِلَافاً عَلَى مَنْ أَنْكَرَهُ وَ أَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ الْمُقَرُّ فِي خَيْرِ مُسْتَقَرٍّ الْمُتَنَاسَخُ مِنْ أَكَارِمِ الْأَصْلَابِ وَ مُطَهَّرَاتِ الْأَرْحَامِ الْمُخْرَجُ مِنْ أَكْرَمِ الْمَعَادِنِ مَحْتِداً وَ أَفْضَلِ الْمَنَابِتِ مَنْبِتاً مِنْ أَمْنَعِ ذِرْوَةٍ وَ أَعَزِّ أُرُومَةٍ مِنَ الشَّجَرَةِ الَّتِي صَاغَ اللهُ مِنْهَا أَنْبِيَاءَهُ وَ انْتَجَبَ مِنْهَا أُمَنَاءَهُ الطَّيِّبَةَ الْعُودِ الْمُعْتَدِلَةَ الْعَمُودِ الْبَاسِقَةَ الْفُرُوعِ النَّاضِرَةَ الْغُصُونِ الْيَانِعَةَ الثِّمَارِ الْكَرِيمَةَ الْحَشَافِي كَرُمٍ غُرِسَتْ وَ فِي حَرَمٍ أُنْبِتَتْ وَ فِيهِ تَشَعَّبَتْ وَ أَثْمَرَتْ وَ عَزَّتْ وَ امْتَنَعَتْ فَسَمَتْ بِهِ وَ شَمَخَتْ حَتَّى أَكْرَمَهُ اللهُ عَزَّ وَ جَلَّ بِالرُّوحِ الْأَمِينِ وَ النُّورِ الْمُبِينِ وَ الْكِتَابِ الْمُسْتَبِينِ وَ سَخَّرَ لَهُ الْبُرَاقَ وَ صَافَحَتْهُ الْمَلَائِكَةُ وَ أَرْعَبَ بِهِ الْأَبَالِيسَ وَ هَدَمَ بِهِ الْأَصْنَامَ وَ الْآلِهَةَ الْمَعْبُودَةَ دُونَهُ سُنَّتُهُ الرُّشْدُ وَ سِيرَتُهُ الْعَدْلُ وَ حُكْمُهُ الْحَقُّ صَدَعَ بِمَا أَمَرَهُ رَبُّهُ وَ بَلَّغَ مَا حَمَّلَهُ حَتَّى أَفْصَحَ بِالتَّوْحِيدِ دَعْوَتُهُ وَ أَظْهَرَ فِي الْخَلْقِ أَنْ لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ حَتَّى خَلَصَتْ لَهُ الْوَحْدَانِيَّةُ وَ صَفَتْ لَهُ الرُّبُوبِيَّةُ وَ أَظْهَرَ اللهُ بِالتَّوْحِيدِ حُجَّتَهُ وَ أَعْلَى بِالْإِسْلَامِ دَرَجَتَهُ وَ اخْتَارَ اللهُ عَزَّ وَ جَلَّ لِنَبِيِّهِ مَا عِنْدَهُ مِنَ الرَّوْحِ وَ الدَّرَجَةِ وَ الْوَسِيلَةِ صَلَّى اللهُ عَلَيْهِ عَدَدَ مَا صَلَّى عَلَى أَنْبِيَائِهِ الْمُرْسَلِينَ وَ آلِهِ الطَّاهِرِينَ.

The Commander of the Faithful (AS) addressed the people in the Mosque of al-Kufah in the following terms:

All praise be to Allah, Who is neither from anything nor creates from anything. The creation of all things from nothing is a manifestation of His Omnipotence. The fleeting nature of all things ins a manifestation of His Permanence.
Although no space is devoid of Him, He cannot be subjected to the question "where?" Nothing is similar to Him so He cannot be described through similarity [kayfiyya]. Neither is anything absent from His Knowledge so that He may know it through distinction. He is Dissimilar to the attributes which He has brought about. He cannot be comprehended by what He has created. He is beyond behavioral states due to His Magnificence and Exalted Nature. Limits are forbidden to Him in the brilliant acute mind's proficiencies. Enquiring minds cannot comprehend His Nature. Intellectual explorers cannot conceive His Shape.
Due to His Greatness, He cannot be confined to space. Due to His Majesty, He is beyond measure. Due to His Magnificence, He cannot be divided. Imaginations cannot grasp Him entirely. He cannot be comprehended by minds nor can He be compared. The most eager of intellects cannot hope to comprehend Him through inference. Oceans of Knowledge have dried up attempting to fathom Him. The sharpest minds of the opponents have shriveled attempting to describe His Omnipotence.
He is One but not numbers; Everlasting, but not with an extent; and Existing, but without support. He is neither a genus so that the species may be compared to Him, nor a shape so that the shapes may be compared to Him; nor like other things so that descriptions may apply to Him. Intellects have floated away in the waves of His Perception. Imaginations are astonished when contemplating His Eternity. Intellects are prevented from understanding His Omnipotence. The minds have drowned in the depths of the orbit of His Realm which possesses power over the bestowal of blessings, and which forbids with magnificence.
He is Sovereign over all thins. He never declines nor is encompassed by an attribute. The obstinate fixed stars surrender to Him through their orbit. The firm causes submit to Him in the utmost heights of their section as a witness from all species over His Lordship. The inability of beings bears witness to His Omnipotence. The coming into being of beings bear witness that He is without a beginning. And the death of beings bears witness that He is Everlasting.
Thus, there is no refuge for them from His Reach; there is no fleeing His Encirclement; there is no hiding from His Decree; and there is no avoiding His Omnipotence. The composition of nature is proof. Creation out of nothing is proof that He has no beginning. The creative power is sufficient as an admonition. Thus, there is no limit connected to Him, no likeness of Him, and there is nothing hidden from Him. Exalted is He, the Most High, from the attributes of created things!
I bear witness that there is no god but Allah, with faith in His Lordship, and in contrast to those who deny Him. And I bear witness that Muhammad is His servant and His Messenger, the Inhabitant of the Best Resting Place, the Fruit of the Most Noble Lions and Purified Wombs, the Product of the Most Dignified Lineage and Best Birth place which is inaccessible to others and which has the most honorable foundation.
He was chosen by Allah as His trustworthy Friend from the Tree of Prophethood. The tree possesses fine wood, an upright trunk, high branches, blooming twigs, ripened fruits, and a precious interior. In nobility was the tree planted, and in sanctity it grew, branching off, and producing honorable fruits. Hence, the tree was given prestige, and was made lofty by the Prophet Muhammad (SA).
Eventually, Allah, the Mighty and High, honored him with the Trusted Spirit [al-Ruh al-Amin], the Open Light [al-Nur al-Mubin], and the Evident Book [al-Kitab al-Mustabin]. He made Alboarak [buraq] subservient to Muhammad (SA) and the Angels greeted him. The devils were frightened of him. Through him, Allah destroyed the idols, and the gods that were served other than Him.

His practice [Sunnah] is sensible, his conduct [sirah] is just, and his judgment is true. He complied with what his Lord ordered him, and fulfilled his responsibilities. He clearly preached Divine Unity, and made known to creation that there is no god but Allah, the One, the Only, who has not associates. Eventually, he purified the concept of Diving Unity, attributing all Lordship to Him.
Through Divine Unity, He made apparent his proof, and with Islam elevated his status. Allah, the Mighty and High, chose for His Prophet (SA) the spirit, the status, and the expedition. May Allah bless him, and his Purified Progeny, as He has blessed all of the Prophets who preceded him!

27. Muhammad ibn Muhammad ibn `Isam al-Kulayni (may Allah have mercy on him) said: Muhammad ibn Ya`qub al-Kulayni said: Muhammad ibn `Ali ibn Ma`an said: Muhammad ibn `ali ibn `Atikah on the authority of al-Husayn ibn al-Nadr al-Fihri, on the authority of `Amr al-Awza`I, on the authority of `Amr ibn Shimr, the authority of Jabir ibn Yazid al-Ju`fi, on the authority of Abu Ja`far Muhammad ibn `Ali al-Baqir (AS), on the authority of his father (AS) that

عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي خُطْبَةٍ خَطَبَهَا بَعْدَ مَوْتِ
النَّبِيِّ ص بِسَبْعَةِ أَيَّامٍ وَ ذَلِكَ حِينَ فَرَغَ مِنْ جَمْعِ الْقُرْآنِ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي أَعْجَزَ الْأَوْهَامَ أَنْ تَنَالَ إِلَّا وُجُودَهُ
وَ حَجَبَ الْعُقُولَ عَنْ أَنْ تَتَخَيَّلَ ذَاتَهُ فِي امْتِنَاعِهَا مِنَ الشَّبَهِ وَ الشَّكْلِ بَلْ هُوَ الَّذِي لَمْ يَتَفَاوَتْ فِي ذَاتِهِ وَ لَمْ
يَتَبَعَّضْ بِتَجْزِئَةِ الْعَدَدِ فِي كَمَالِهِ فَارَقَ الْأَشْيَاءَ لَا عَلَى اخْتِلَافِ الْأَمَاكِنِ وَ تَمَكَّنَ مِنْهَا لَا عَلَى الْمُمَازَجَةِ وَ عَلِمَهَا
لَا بِأَدَاةٍ لَا يَكُونُ الْعِلْمُ إِلَّا بِهَا وَ لَيْسَ بَيْنَهُ وَ بَيْنَ مَعْلُومِهِ عِلْمٌ غَيْرُهُ إِنْ قِيلَ كَانَ فَعَلَى تَأْوِيلِ أَزَلِيَّةِ الْوُجُودِ وَ إِنْ
قِيلَ لَمْ يَزَلْ فَعَلَى تَأْوِيلِ نَفْيِ الْعَدَمِ فَسُبْحَانَهُ وَ تَعَالَى عَنْ قَوْلِ مَنْ عَبَدَ سِوَاهُ وَ اتَّخَذَ إِلَهاً غَيْرَهُ عُلُوّاً كَبِيراً
نَحْمَدُهُ بِالْحَمْدِ الَّذِي ارْتَضَاهُ لِخَلْقِهِ وَ أَوْجَبَ قَبُولَهُ عَلَى نَفْسِهِ وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ
أَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ شَهَادَتَانِ تَرْفَعَانِ الْقَوْلَ وَ تُضَاعِفَانِ الْعَمَلَ خَفَّ مِيزَانٌ تُرْفَعَانِ مِنْهُ وَ ثَقُلَ
مِيزَانٌ تُوضَعَانِ فِيهِ وَ بِهِمَا الْفَوْزُ بِالْجَنَّةِ وَ النَّجَاةُ مِنَ النَّارِ وَ الْجَوَازُ عَلَى الصِّرَاطِ وَ بِالشَّهَادَتَيْنِ يَدْخُلُونَ
الْجَنَّةَ وَ بِالصَّلَاةِ يَنَالُونَ الرَّحْمَةَ- فَأَكْثِرُوا مِنَ الصَّلَاةِ عَلَى نَبِيِّكُمْ وَ آلِهِ- إِنَّ اللَّهَ وَ مَلائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يا
أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيماً أَيُّهَا النَّاسُ إِنَّهُ لَا شَرَفَ أَعْلَى مِنَ الْإِسْلَامِ وَ لَا كَرَمَ أَعَزُّ مِنَ التُّقَى وَ
لَا مَعْقِلَ أَحْرَزُ مِنَ الْوَرَعِ وَ لَا شَفِيعَ أَنْجَحُ مِنَ التَّوْبَةِ وَ لَا كَنْزَ أَنْفَعُ مِنَ الْعِلْمِ وَ لَا عِزَّ أَرْفَعُ مِنَ الْحِلْمِ وَ لَا حَسَبَ
أَبْلَغُ مِنَ الْأَدَبِ وَ لَا نَسَبَ أَوْضَعُ مِنَ الْغَضَبِ وَ لَا جَمَالَ أَزْيَنُ مِنَ الْعَقْلِ وَ لَا سُوءَ أَسْوَءُ مِنَ الْكَذِبِ وَ لَا حَافِظَ
أَحْفَظُ مِنَ الصَّمْتِ وَ لَا لِبَاسَ أَجْمَلُ مِنَ الْعَافِيَةِ وَ لَا غَائِبَ أَقْرَبُ مِنَ الْمَوْتِ أَيُّهَا النَّاسُ إِنَّهُ مَنْ مَشَى عَلَى وَجْهِ

الْأَرْضِ فَإِنَّهُ يَصِيرُ إِلَى بَطْنِهَا وَ اللَّيْلُ وَ النَّهَارُ مُسْرِعَانِ فِي هَدْمِ الْأَعْمَارِ وَ لِكُلِّ ذِي رَمَقٍ قُوتٌ وَ لِكُلِّ حَبَّةٍ آكِلٌ وَ أَنْتُمْ قُوتُ الْمَوْتِ وَ إِنَّ مَنْ عَرَفَ الْأَيَّامَ لَمْ يَغْفُلْ عَنِ الِاسْتِعْدَادِ لَنْ يَنْجُوَ مِنَ الْمَوْتِ غَنِيٌّ بِمَالِهِ وَ لَا فَقِيرٌ لِإِقْلَالِهِ أَيُّهَا النَّاسُ مَنْ خَافَ رَبَّهُ كَفَّ ظُلْمَهُ وَ مَنْ لَمْ يَرْعَ فِي كَلَامِهِ أَظْهَرَ هُجْرَهُ وَ مَنْ لَمْ يَعْرِفِ الْخَيْرَ مِنَ الشَّرِّ فَهُوَ بِمَنْزِلَةِ الْبُهْمِ مَا أَصْغَرَ الْمُصِيبَةَ مَعَ عِظَمِ الْفَاقَةِ غَداً هَيْهَاتَ هَيْهَاتَ وَ مَا تَنَاكَرْتُمْ إِلَّا لِمَا فِيكُمْ مِنَ الْمَعَاصِي وَ الذُّنُوبِ فَمَا أَقْرَبَ الرَّاحَةَ مِنَ التَّعَبِ وَ الْبُؤْسَ مِنَ النَّعِيمِ وَ مَا شَرٌّ بِشَرٍّ بَعْدَهُ الْجَنَّةُ وَ مَا خَيْرٌ بِخَيْرٍ بَعْدَهُ النَّارُ وَ كُلُّ نَعِيمٍ دُونَ الْجَنَّةِ مَحْقُورٌ وَ كُلُّ بَلَاءٍ دُونَ النَّارِ عَافِيَةٌ.

His grandfather, Imam `Ali, the Commander of the Faithful, delivered the following sermon seven days after the death of the Prophet (SA), after he had completed the compilation of the Qur`an:

All praise be to Allah, who, although He is the Existent, cannot be conceived by the imagination. Intellects are prevented from imagining His Essence through likeness and form. His Essence does not alter. He is indivisible in His Perfection. He is the Distinguisher, but not through differences of place. He is the Establisher, but not through composition. He is the Knower, but not through instruments. His Knowledge does not depend on instruments.. There is no knowledge besides Him.

If it is said: `He was there' then it is based on the eternity of His Existence. And if it is said: `He is still there' then it is due to negating His non-existence. Thus, praise be Him and Exalted is He from the words of he who serve s other than Him and take a god other than Him, the Elevated, High. We extol Him with the praise that He approved for His creation, and made mandatory upon Himself to accept it.

I bear witness that there is no god but Allah, Alone, without associates, and I bear witness that Muhammad is His servant and His Messenger. The two witnesses elevate the statement, and multiply the deeds. The scale of actions becomes lighter when these two witnesses are removed form it, and it becomes heavier when these two are places in it. With these two is the achievement of Paradise, escape from Hell, and crossing of the Bridge (al-Sirat). With the two witnesses people may enter Paradise, and with sending blessings [salawat] people attain mercy. Therefore, increase the blessings you send to your Prophet (SA) and his Progeny (AS): Verily, Allah and His Angels bless the Prophet; O you who believe, send blessings unto him and salute him with a salutation worthy of respect.[1]

O people! There is no honor greater than Islam, no nobility more respectful than piety, no refuge safer than godliness, no intercessor better than the repentance, no treasure more beneficial than knowledge, no respect higher than forbearance, no value more emphatic than manners, no relation lower than anger, no beauty more attractive than intellect, no bad deed worse than lying, no protection more effective than quietness, no dress more beautiful than health, and no absence closer than death.

O people, whoever has walked on the surface of the Earth will certainly fall to its depth. The night and day are speedy in demolishing lives, and for every spark of life there is nourishment. For every seed there is a consumer, and you are the nutrients of death. Most certainly he who recognizes time does not neglect to get prepared (for the

[1] Translator's Note: Qur`an: 33:56.

Hereafter). No one escapes death, neither the rich through wealth, nor the poor through poverty.
O people! Whoever fears his Lord refrains from oppression. He who does not guard his tongue, obscene language overtakes him; and he who does not know the difference between right and wrong belongs to the animal kingdom.
How small is suffering compared to tomorrow's need (the Day of Judgment)! How far it is! Your ignorance (of God) is caused by your defiance, and your sins. How close it: the comfort from exhaustion and the misery from ease. Calamity is not calamity if it is followed by Paradise and the welfare is not welfare if it is followed by Hell. Every ease other than Paradise is inconsiderable and every tribulation other than the Hell is relief.

28. Tamim ibn `Abd Allah ibn Tamim al-Qarashi (may Allah be pleased with him) said: My father related to me on the authority of Hamdan ibn Sulayman al-Naysaburi, on the authority of `Ali ibn Muhammad ibn al-Jahm that

عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ الْجَهْمِ قَالَ: حَضَرْتُ مَجْلِسَ الْمَأْمُونِ وَعِنْدَهُ عَلِيُّ بْنُ مُوسَى الرِّضَا ع فَقَالَ لَهُ الْمَأْمُونُ يَا ابْنَ رَسُولِ اللهِ أَلَيْسَ مِنْ قَوْلِكَ أَنَّ الْأَنْبِيَاءَ مَعْصُومُونَ قَالَ بَلَى قَالَ فَسَأَلَهُ عَنْ آيَاتٍ مِنَ الْقُرْآنِ فَكَانَ فِيمَا سَأَلَهُ أَنْ قَالَ لَهُ فَأَخْبِرْنِي عَنْ قَوْلِ اللهِ عَزَّوَ جَلَّ فِي إِبْرَاهِيمَ فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأى كَوْكَباً قالَ هذا رَبِّي فَقَالَ الرِّضَا ع إِنَّ إِبْرَاهِيمَ ع وَقَعَ إِلَى ثَلَاثَةِ أَصْنَافٍ صِنْفٍ يَعْبُدُ الزُّهَرَةَ وَ صِنْفٍ يَعْبُدُ الْقَمَرَ وَ صِنْفٍ يَعْبُدُ الشَّمْسَ وَ ذَلِكَ حِينَ خَرَجَ مِنَ السَّرَبِ الَّذِي أُخْفِيَ فِيهِ فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ وَ رَأَى الزُّهَرَةَ قالَ هذا رَبِّي عَلَى الْإِنْكَارِ وَ الِاسْتِخْبَارِ فَلَمَّا أَفَلَ الْكَوْكَبُ قالَ- لا أُحِبُّ الْآفِلِينَ لِأَنَّ الْأُفُولَ مِنْ صِفَاتِ الْمُحْدَثِ لَا مِنْ صِفَاتِ الْقَدِيمِ- فَلَمَّا رَأَى الْقَمَرَ بازِغاً قالَ هذا رَبِّي عَلَى الْإِنْكَارِ وَ الِاسْتِخْبَارِ فَلَمَّا أَفَلَ قالَ لَئِنْ لَمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ فَلَمَّا أَصْبَحَ وَ رَأَى الشَّمْسَ بازِغَةً قالَ هذا رَبِّي هذا أَكْبَرُ مِنَ الزُّهَرَةِ وَ الْقَمَرِ عَلَى الْإِنْكَارِ وَ الِاسْتِخْبَارِ لَا عَلَى الْإِخْبَارِ وَ الْإِقْرَارِ- فَلَمَّا أَفَلَتْ قالَ لِلْأَصْنَافِ الثَّلَاثَةِ مِنْ عَبَدَةِ الزُّهَرَةِ وَ الْقَمَرِ وَ الشَّمْسِ- يا قَوْمِ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ. إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّماواتِ وَ الْأَرْضَ حَنِيفاً وَ ما أَنَا مِنَ الْمُشْرِكِينَ وَ إِنَّمَا أَرَادَ إِبْرَاهِيمُ بِمَا قَالَ أَنْ يُبَيِّنَ لَهُمْ بُطْلَانَ دِينِهِمْ وَ يُثْبِتَ عِنْدَهُمْ أَنَّ الْعِبَادَةَ لَا تَحِقُّ لِمَا كَانَ بِصِفَةِ الزُّهَرَةِ وَ الْقَمَرِ وَ الشَّمْسِ وَ إِنَّمَا تَحِقُّ الْعِبَادَةُ لِخَالِقِهَا وَ خَالِقِ السَّمَاوَاتِ وَ الْأَرْضِ وَ كَانَ مَا احْتَجَّ بِهِ عَلَى قَوْمِهِ مِمَّا أَلْهَمَهُ اللهُ عَزَّوَ جَلَّ وَ آتَاهُ كَمَا قَالَ اللهُ عَزَّوَ جَلَّ- وَ تِلْكَ حُجَّتُنا آتَيْناها إِبْراهِيمَ عَلى قَوْمِهِ فَقَالَ الْمَأْمُونُ لِلّٰهِ دَرُّكَ يَا ابْنَ رَسُولِ اللهِ.

I entered the presense of al-Ma`mum while `Ali ibn Musa al-Rida (AS) was with him. Al-Ma`mum said to him: "O son of the Messenger of Allah (SA), do you not say that the Prophets are infallible?"
He (AS) replied: "Certainly."
He says that he asked him (AS) about some verses from the Qur`an. Among his questions was: "Then tell me about the Word of Allah, the Mighty and High, regarding Ibrahim (AS): So when the night overshadowed him, he saw a star; said he: Is this my Lord?"[1] Hence, (`Ali) al-Rida (AS) responded:
Ibrahim (AS) was faced with three types of people: the first worshiped Venus, the second worshipped the moon, and the third worshiped the sun. This was when the came out of the den in which he was hiding. So when the night overshadowed him, he saw the planet Venus, and said: this is my Lord, as a denial and inquiry So when it set, he aid: I do not love the setting one,[2] because setting is one of the attributes of the created [muhdath] and not from the attributes of the Eternal [qadim].
Then when he saw the moon rising, he asked: Is this my Lord? He said this as both denial and inquiry. So when it set, he said: If my Lord had not guided me I should certainly be of the erring people.[3] Then when the day began and he saw the sun rising, he said: This is my Lord. This is greater than Venus and the moon. He (AS) said this as denial and inquiry and not as information and approval.
So when it set, he said to all three types of people from the worshippers of Venus, the moon and the sun: O my people! Surely I am clear of what you set up (with Allah). Surely I have turned myself, being upright, wholly to Him who originated the Heaven and the Earth, and I am not of the polytheists.[4]
Verily, Ibrahim (AS) intended to clarify for them the invalidity of their religion, and prove to them that worshipping Venus, the Moon, and the Sun was wrong. Rather, service belongs only to their Creator, the Creator of the Heavens and the Earth. The argument he brought forth was inspired by Allah, the Mighty and High: And this was Our argument which we gave to Ibrahim against his people.[5]
Al-Ma`mum said: "For Allah's sake continue, O son of the Messenger of Allah!"
The Compiler of this book says: The tradition is detailed; we have extracted from it the required passage. I have transmitted all of it in the book `Uyun Akhbar al-Rida (AS).

29. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (may Allah have mercy on him) said: Muhammad ibn Yahya al-`Attar said on the authority of al-Husayn ibn al-Hasan ibn Aban, on the authority of Muhammad ibn Auramah, on the authority of Ibrahim ibn al-Hakam ibn Zuhayr, on the authority of `Abd Allah ibn Jarir al-`Abdi saying that

الْعَبْدِيِّ عَنْ أَبِي عَبْدِ اللهِ ع أَنَّهُ كَانَ يَقُولُ الْحَمْدُ لِلَّهِ الَّذِي لَا يُحَسُّ وَ لَا يُجَسُّ وَ لَا يُمَسُّ وَ لَا يُدْرَكُ بِالْحَوَاسِّ
الْخَمْسِ وَ لَا يَقَعُ عَلَيْهِ الْوَهْمُ وَ لَا تَصِفُهُ الْأَلْسُنُ وَ كُلُّ شَيْءٍ حَسَّتْهُ الْحَوَاسُّ أَوْ لَمَسَتْهُ الْأَيْدِي فَهُوَ مَخْلُوقٌ الْحَمْدُ
لِلَّهِ الَّذِي كَانَ إِذْ لَمْ يَكُنْ شَيْءٌ غَيْرُهُ وَ كَوَّنَ الْأَشْيَاءَ فَكَانَتْ كَمَا كَوَّنَهَا وَ عَلِمَ مَا كَانَ وَ مَا هُوَ كَائِنٌ

[1] Translator's Note: Qur`an: 6:76.
[2] Translator's Note: Qur`an: 6:76.
[3] Translator's Note: Qur`an: 6:76.
[4] Translator's Note: Qur`an: 6:78-9.
[5] Translator's Note: Qur`an: 6:83.

Abu `Abd Allah al-Sadiq (AS) used to say:
All praise be to Allah who cannot be sensed, felt or touched, as He cannot be perceived by the five senses. Imagination cannot grasp Him. Tongues cannot describe Him. Everything that can be sensed is a creation. All praise be to Allah who was when there was nothing but He. He made all things according to a design. He knows what has been and what will be.

30. Ahmad ibn Ziyad ibn Ja`far al-Hamadani (may Allah be pleased with him) said: `Ali ibn Ibrahim ibn Hashim said on the authority of his father, on the authority of al-Qasim ibn Yahya, on the authority of his grandfather al-Hasan ibn Rashid, on the authority of Ya`qub ibn Ja`far that

قَالَ: سَمِعْتُ أَبَا إِبْرَاهِيمَ مُوسَى بْنَ جَعْفَرٍ ع وَ هُوَ يُكَلِّمُ رَاهِباً مِنَ النَّصَارَى فَقَالَ لَهُ فِي بَعْضِ مَا نَاظَرَهُ إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى أَجَلُّ وَ أَعْظَمُ مِنْ أَنْ يُحَدَّ بِيَدٍ أَوْ رِجْلٍ أَوْ حَرَكَةٍ أَوْ سُكُونٍ أَوْ يُوصَفَ بِطُولٍ أَوْ قِصَرٍ أَوْ تَبْلُغَهُ الْأَوْهَامُ أَوْ تُحِيطَ بِهِ صِفَةُ الْعُقُولِ أَنْزَلَ مَوَاعِظَهُ وَ وَعْدَهُ وَ وَعِيدَهُ أَمْرَ بِلَا شَفَةٍ وَ لَا لِسَانٍ وَ لَكِنْ كَمَا شَاءَ أَنْ يَقُولَ لَهُ كُنْ فَكَانَ خَبَراً كَمَا أَرَادَ فِي اللَّوْحِ .

I head Abu Ibrahim Musa ibn Ja`far (AS) when he was talking to a Christina monk. He said the following during the debate.
Verily, Allah, the Blessed and Exalted, is Higher and Greater than to be limited to limbs, movement or measure. Imaginations cannot reach Him and minds cannot encompass Him. He revealed His Exhortations, Promises, Threats, and Commands without mouth and tongue. However, when He wills anything, He says to it "Be," according to the message He decreed in the (Diving) Tablet.

31. Ahmad ibn Harun al-Fami (may Allah be pleased with him) said: Muhammad ibn `Abd Allah ibn Ja`far ibn Jami' al-Himyari on the authority of his father, on the authority of Ahamad ibn Muammad ibn `Isa, on the authority of his father, on the authority of Muhammad ibn Abu `Umayr, on the authority of a number of them that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: مَنْ شَبَّهَ اللهَ بِخَلْقِهِ فَهُوَ مُشْرِكٌ وَ مَنْ أَنْكَرَ قُدْرَتَهُ فَهُوَ كَافِرٌ.

Abu `Abd Allah al-Sadiq (AS) said: "He who compares Allah with His Creation is an infidel; and he who denies His Omnipotence is an unbeliever."

32. My father; and `Abd al-Walid ibn Muhammad ibn `Abdus al-`Attar (may Allah have mercy on them both) said: `Ali ibn Muhammad ibn Qutaybah said on the authority of al-Fadl ibn Shadhan, on the authority of Muhammad ibn Abu `Umayr that

قَالَ: دَخَلْتُ عَلَى سَيِّدِي مُوسَى بْنِ جَعْفَرٍ ع فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللهِ عَلِّمْنِي التَّوْحِيدَ فَقَالَ يَا أَبَا أَحْمَدَ لَا تَتَجَاوَزْ فِي التَّوْحِيدِ مَا ذَكَرَهُ اللهُ تَعَالَى ذِكْرُهُ فِي كِتَابِهِ فَتَهْلِكَ وَ اعْلَمْ أَنَّ اللهَ تَعَالَى وَاحِدٌ أَحَدٌ صَمَدٌ- لَمْ يَلِدْ فَيُورَثَ وَ لَمْ يُولَدْ فَيُشَارَكَ وَ لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَلَداً وَ لَا شَرِيكاً وَ أَنَّهُ الْحَيُّ الَّذِي لَا يَمُوتُ وَ الْقَادِرُ الَّذِي لَا يَعْجِزُ وَ الْقَاهِرُ الَّذِي لَا يُغْلَبُ وَ الْحَلِيمُ الَّذِي لَا يَعْجَلُ وَ الدَّائِمُ الَّذِي لَا يَبِيدُ وَ الْبَاقِي الَّذِي لَا يَفْنَى وَ الثَّابِتُ الَّذِي لَا يَزُولُ وَ الْغَنِيُّ الَّذِي لَا يَفْتَقِرُ وَ الْعَزِيزُ الَّذِي لَا يَذِلُّ وَ الْعَالِمُ- الَّذِي لَا يَجْهَلُ وَ الْعَدْلُ الَّذِي لَا يَجُورُ وَ الْجَوَادُ الَّذِي لَا يَبْخَلُ وَ أَنَّهُ لَا تُقَدِّرُهُ الْعُقُولُ وَ لَا تَقَعُ عَلَيْهِ الْأَوْهَامُ وَ لَا تُحِيطُ بِهِ الْأَقْطَارُ وَ لَا يَحْوِيهِ مَكَانٌ وَ لَا تُدْرِكُهُ الْأَبْصَارُ وَ هُوَ يُدْرِكُ الْأَبْصَارَ وَ هُوَ اللَّطِيفُ الْخَبِيرُ وَ لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْبَصِيرُ- مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَ لَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَ لَا أَدْنَى مِنْ ذَلِكَ وَ لَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا وَ هُوَ الْأَوَّلُ الَّذِي لَا شَيْءَ قَبْلَهُ- وَ الْآخِرُ الَّذِي لَا شَيْءَ بَعْدَهُ وَ هُوَ الْقَدِيمُ وَ مَا سِوَاهُ مَخْلُوقٌ مُحْدَثٌ تَعَالَى عَنْ صِفَاتِ الْمَخْلُوقِينَ عُلُوّاً كَبِيراً.

I entered into the presence of My Master Musa ibn Ja`far (AS) and said to him: "O son of the Messenger (SA)! Teach me about Divine Unity." Hence, he (AS) said:
O Abu Ahmad! When it comes to Divine Unity, do not go beyond what Allah, the Exalted, has mentioned in His Book, otherwise you will perish. Know that Allah, the Exalted, is One, Unique, Everlasting. He begets not so He may be inherited, nor is He begotten so He may have an associate. He has not taken a wife, a son or an associate. He is the Living that does not dies. He is the Omnipotent that is never powerless. He is the Subduer who is never overwhelmed. He is the Clement who does not hasten. He is the Eternal who does not perish. He is the Permanent who does not pas away. He is the Firm who does not decline. He is the All-Sufficient who is never in need. He is the Almighty who is never abased. He is the All-Knowing who is never ignorant. He is the Just who never oppresses. He is the Magnanimous who is never miserly. Verily, He is He whom intellects cannot anticipate. He is not located in imaginations. He is not encompassed by region. He is not contained in any place.
Vision comprehends Him not, and He comprehends (all) vision; and He is the Knower of subtleties, the Aware.[1] Nothing whatsoever is like unto Him, and He is the all-Hearing, the all-Seeing.[2] Nowhere is there a secret counsel between three persons but He is the Fourth of them, not (between) five but He is the Sixty of them, nor less than that nor more but He is with them where so ever they are.[3] He is the First who has nothing prior to Him, and the Last who has nothing after Him. He is without beginning, and the rest are creations with beginnings. Exalted is He, the Mighty, the Great, from the attributes of creation!

[1] Translator's Note: Qur`an: 6:103.
[2] Translator's Note: Qur`an: 42:11.
[3] Translator's Note: Qur`an: 58:7.

33. Abu Sa`id Muhammad ibn al-Fadl ibn Muhammad ibn Ishaq al-Mudhakkir famous as Abu Sa`id the teacher [al-Mu`allim] in Naysabur said: Ibrahim ibn Muhammad ibn Sufyan said: `Ali ibn Salmah al-Layfi said: Isma`il ibn Yahya ibn `Abd Allah related to on the authority of `Abd Allah ibn Talhah ibn Hujaym that Abu Sinan al-Shaybani Sa`id ibn Sinan said on the authority of al-Dahhak, on the authority of al-Nizal ibn Sabrah that

قَالَ: جَاءَ يَهُودِيٌّ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَتَى كَانَ رَبُّنَا قَالَ فَقَالَ لَهُ عَلِيٌّ ع إِنَّمَا يُقَالُ مَتَى كَانَ لِشَيْءٍ لَمْ يَكُنْ فَكَانَ وَ رَبُّنَا تَبَارَكَ وَ تَعَالَى هُوَ كَائِنٌ بِلَا كَيْنُونَةٍ كَائِنٍ كَانَ بِلَا كَيْفٍ يَكُونُ كَائِنٌ لَمْ يَزَلْ بِلَا لَمْ يَزَلْ وَ بِلَا كَيْفٍ يَكُونُ كَانَ لَمْ يَزَلْ لَيْسَ لَهُ قَبْلٌ هُوَ قَبْلَ الْقَبْلِ بِلَا قَبْلٍ وَ بِلَا غَايَةٍ وَ لَا مُنْتَهًى غَايَةٌ وَ لَا غَايَةَ إِلَيْهَا غَايَةٌ انْقَطَعَتِ الْغَايَاتُ عَنْهُ فَهُوَ غَايَةُ كُلِّ غَايَةٍ.

A Jewish man came to `Ali ibn Abu Talib (AS) and asked: "O Commander of the Faithful! Since when has our Lord existed?"
`Ali (AS) replied:
It is certainly said `when was it' for a thing that was not there and then was there. However, our Lord, the Blessed and Exalted, had existed, does exist and will exist without occurrence. He existed without quality. He has always existed with eternity and without quality. He has always existed. There is no beginning for Him. He is prior to the beginning. He is without a beginning and an end [ghayah]. He is the End and there is no end to Him. He is the End that ends all. Thus, He is the End of all Ends.

34. Abu al-`Abbas al-Fadl ibn al-Fadl ibn al`Abbas al-Kindi related to me in which he has permitted me [ajaza] in Hamdan in the year 354 AH that Muhammad ibn Sahl that is al-`Attar al-Baghdadi said word for word from his book in the year 305 AH that `Abd Allah ibn Muhammad al-Balawi said: `Umarah ibn Zayd related to me on the authority of `Amar ibn Muhammad ibn Sa`sa`ah ibn Sawhan that My father related to me on the authority of Abu al-Mu`tamar Muslim ibn Aws who said

قَالَ: حَضَرْتُ مَجْلِسَ عَلِيٍّ ع فِي جَامِعِ الْكُوفَةِ فَقَامَ إِلَيْهِ رَجُلٌ مُصْفَرُّ اللَّوْنِ كَأَنَّهُ مِنْ مُتَهَوِّدَةِ الْيَمَنِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ صِفْ لَنَا خَالِقَكَ وَ انْعَتْهُ لَنَا كَأَنَّا نَرَاهُ وَ نَنْظُرُ إِلَيْهِ فَسَبَّحَ عَلِيٌّ ع رَبَّهُ وَ عَظَّمَهُ عَزَّ وَ جَلَّ وَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي هُوَ أَوَّلٌ بِلَا بَدِيءٍ مِمَّا وَ لَا بَاطِنٍ فِيمَا وَ لَا يَزَالُ مَعَهُمَا وَ لَا مُمَازِجٍ مَعَ مَا وَ لَا خَيَالٍ وَهُمَا لَيْسَ بِشَبَحٍ فَيُرَى وَ لَا بِجِسْمٍ فَيَتَجَزَّأَ وَ لَا بِذِي غَايَةٍ فَيَتَنَاهَى وَ لَا بِمُحْدَثٍ فَيُبْصَرَ وَ لَا بِمُسْتَتِرٍ فَيُكْشَفَ وَ لَا بِذِي حُجُبٍ فَيُحْوَى كَانَ وَ لَا أَمَاكِنَ تَحْمِلُهُ أَكْنَافُهَا وَ لَا حَمَلَةَ تَرْفَعُهُ بِقُوَّتِهَا وَ لَا كَانَ بَعْدَ أَنْ لَمْ يَكُنْ بَلْ حَارَتِ الْأَوْهَامُ أَنْ تُكَيِّفَ الْمُكَيِّفَ لِلْأَشْيَاءِ وَ مَنْ لَمْ يَزَلْ بِلَا مَكَانٍ وَ لَا يَزُولُ بِاخْتِلَافِ الْأَزْمَانِ وَ لَا يَنْقَلِبُ شَأْناً بَعْدَ شَأْنٍ

الْبَعِيدُ مِنْ حَدْسِ الْقُلُوبِ الْمُتَعَالِي عَنِ الْأَشْيَاءِ وَ الضُّرُوبِ الْوَتْرُ عَلَّامُ الْغُيُوبِ فَمَعَانِي الْخَلْقِ عَنْهُ مَنْفِيَّةٌ وَ سَرَائِرُهُمْ عَلَيْهِ غَيْرُ خَفِيَّةٍ الْمَعْرُوفُ بِغَيْرِ كَيْفِيَّةٍ لَا يُدْرَكُ بِالْحَوَاسِّ وَ لَا يُقَاسُ بِالنَّاسِ وَ لَا تُدْرِكُهُ الْأَبْصَارُ وَ لَا تُحِيطُ بِهِ الْأَفْكَارُ وَ لَا تُقَدِّرُهُ الْعُقُولُ وَ لَا تَقَعُ عَلَيْهِ الْأَوْهَامُ فَكُلُّ مَا قَدَّرَهُ عَقْلٌ أَوْ عُرِفَ لَهُ مِثْلٌ فَهُوَ مَحْدُودٌ وَ كَيْفَ يُوصَفُ بِالْأَشْبَاهِ وَ يُنْعَتُ بِالْأَلْسُنِ الْفِصَاحِ مَنْ لَمْ يَحُلْ فِي الْأَشْيَاءِ فَيُقَالَ هُوَ فِيهَا كَائِنٌ وَ لَمْ يَنْأَ عَنْهَا فَيُقَالَ هُوَ عَنْهَا بَائِنٌ وَ لَمْ يَخْلُ مِنْهَا فَيُقَالَ أَيْنَ وَ لَمْ يَقْرُبْ مِنْهَا بِالِالْتِزَاقِ وَ لَمْ يَبْعُدْ عَنْهَا بِالِافْتِرَاقِ بَلْ هُوَ فِي الْأَشْيَاءِ بِلَا كَيْفِيَّةٍ وَ هُوَ أَقْرَبُ إِلَيْنَا مِنْ حَبْلِ الْوَرِيدِ وَ أَبْعَدُ مِنَ الشَّبَهِ مِنْ كُلِّ بَعِيدٍ لَمْ يَخْلُقِ الْأَشْيَاءَ مِنْ أُصُولٍ أَزَلِيَّةٍ وَ لَا مِنْ أَوَائِلَ كَانَتْ قَبْلَهُ بَدِيَّةٍ بَلْ خَلَقَ مَا خَلَقَ وَ أَتْقَنَ خَلْقَهُ وَ صَوَّرَ مَا صَوَّرَ فَأَحْسَنَ صُورَتَهُ فَسُبْحَانَ مَنْ تَوَحَّدَ فِي عُلُوِّهِ فَلَيْسَ لِشَيْءٍ مِنْهُ امْتِنَاعٌ وَ لَا لَهُ بِطَاعَةِ أَحَدٍ مِنْ خَلْقِهِ انْتِفَاعٌ إِجَابَتُهُ لِلدَّاعِينَ سَرِيعَةٌ وَ الْمَلَائِكَةُ لَهُ فِي السَّمَاوَاتِ وَ الْأَرْضِ مُطِيعَةٌ كَلَّمَ مُوسَى تَكْلِيماً بِلَا جَوَارِحَ وَ أَدَوَاتٍ وَ لَا شَفَةٍ وَ لَا لَهَوَاتٍ سُبْحَانَهُ وَ تَعَالَى عَنِ الصِّفَاتِ فَمَنْ زَعَمَ أَنَّ إِلَهَ الْخَلْقِ مَحْدُودٌ فَقَدْ جَهِلَ الْخَالِقَ الْمَعْبُودَ.

I attended a gather of `Ali (AS) in the Mosque of al-Kufah. There a man stood up whose color was pale, as if he was a Yemeni Jew, and said: "O Commander of the Faithful! Describe your Creator, and praise Him for us such that we may see Him." Hence, `Ali (AS) praised his Lord, and exalted His Greatness, the Mighty and High, in the following words:

All praise be to Allah, who is the First not from something, nor hidden in something, and who does not vanish nor unite with something. He is not an imaginary delusion. He is neither a shape that He may be watched, not a body so He may have parts. He is not with an end that He may terminate. He is not accidental [muhdath] so He may be seen. He is neither covered that He may be uncovered, not is He with veils so He may be comprised. He was there, but no space was there to carry Him in its sides, nor any carrier to life Him with its power. Neither has He come into being after not being there. In fact, the imaginations are baffled to assume a shape for the One who formed all things and is still without space, and does not decline with the variation of time. He does not transform from one quality to another. He is far from the supposition of hearts. He is Exalted above all things and varieties. He is the Single, and the Knower of the Unseen. Thus, the meanings of the creation are negated from Him, and their secrets are not hidden from Him.

He is the Known without quality. He is not perceived through the senses and not compared with people. Eyes do not perceive Him. Thoughts cannot encompass Him. Intellects cannot assess Him, and imaginations cannot imagine Him. Hence, any likeness of Him conceived by the intellect is limited. And how could He be described with shapes and praised with eloquent tongues?

He neither occurred in things, so it may be said that He is in them, nor left them, that it may be said that He is obvious. Neither is He free from them so it may be said `where.'

He is neither so close to them as to stick to them, nor so far from them as to be split. But He is in the things without quality. He is closer to us than our jugular vein, and further ways than what is most far. He has neither created things with the origin of eternity, nor from prior examples. In fact, He created what He created, and made it strong. He imagined what He imagined and beautified it.
Thus, praise be Him who is Unique in His Elevation. Hence, nothing can refuse to Him His decree. Nor does He gain anything through the obedience of His Creation. His Response to callers is quick. The Angels in the Heavens and the Earth are submissive to Him. He addressed Moses with words without limbs, instruments, lips or uvulas. Praise be Him and Exalted is He from attributes. Thus, whoever supposes that the God of the Creation is limited then he is ignorant of God, the Creator.

The Compiler of this book says: The sermon is detailed; we have extracted from it the required passage.

35. Abu al-`Abbas Muhammad ibn Ibrahim ibn Ishaq al-Taliqani (may Allah be pleased with him) said: Abu Ahmad `Abd al- `Aziz ibn Yahya al-Jaludi al-Basri said in Basra that Muhammad ibn Zakariyyah al-Jawhari al-Ghulabi al-Basri said: al-`Abbas ibn Bakkar al-Dibbi said: Abu Bakr al-Hudhali on the authority of `Ikrimah said

قَالَ: بَيْنَمَا ابْنُ عَبَّاسٍ يُحَدِّثُ النَّاسَ إِذْ قَامَ إِلَيْهِ نَافِعُ بْنُ الْأَزْرَقِ فَقَالَ يَا ابْنَ عَبَّاسٍ تُفْتِي فِي النَّمْلَةِ وَ الْقَمْلَةِ صِفْ لَنَا إِلَهَكَ الَّذِي تَعْبُدُهُ فَأَطْرَقَ ابْنُ عَبَّاسٍ إِعْظَاماً لِلّٰهِ عَزَّ وَ جَلَّ وَ كَانَ الْحُسَيْنُ بْنُ عَلِيٍّ ع جَالِساً نَاحِيَةً فَقَالَ إِلَيَّ يَا ابْنَ الْأَزْرَقِ فَقَالَ لَسْتُ إِيَّاكَ أَسْأَلُ فَقَالَ ابْنُ الْعَبَّاسِ يَا ابْنَ الْأَزْرَقِ إِنَّهُ مِنْ أَهْلِ بَيْتِ النُّبُوَّةِ وَ هُمْ وَرَثَةُ الْعِلْمِ فَأَقْبَلَ نَافِعُ بْنُ الْأَزْرَقِ نَحْوَ الْحُسَيْنِ فَقَالَ لَهُ الْحُسَيْنُ يَا نَافِعُ إِنَّ مَنْ وَضَعَ دِينَهُ عَلَى الْقِيَاسِ لَمْ يَزَلِ الدَّهْرَ فِي الِارْتِمَاسِ مَائِلًا عَنِ الْمِنْهَاجِ ظَاعِناً فِي الِاعْوِجَاجِ ضَالًّا عَنِ السَّبِيلِ قَائِلًا غَيْرَ الْجَمِيلِ يَا ابْنَ الْأَزْرَقِ أَصِفُ إِلَهِي بِمَا وَصَفَ بِهِ نَفْسَهُ وَ أُعَرِّفُهُ بِمَا عَرَّفَ بِهِ نَفْسَهُ لَا يُدْرَكُ بِالْحَوَاسِّ وَ لَا يُقَاسُ بِالنَّاسِ فَهُوَ قَرِيبٌ غَيْرُ مُلْتَصِقٍ وَ بَعِيدٌ غَيْرُ مُتَقَصٍّ يُوَحَّدُ وَ لَا يُبَعَّضُ مَعْرُوفٌ بِالْآيَاتِ مَوْصُوفٌ بِالْعَلَامَاتِ لَا إِلَهَ إِلَّا هُوَ الْكَبِيرُ الْمُتَعَالِ.

While Ibn `Abbas was addressing the people, Nafi` ibn al-Azraq stood up and said: "O son of `Abbas! You give verdicts on ants and lice, so will you not describe to us the God that you serve,"
So Ibn `Abbas bowed down his head in silence to exalt Allah, the Mighty and High. Al-Husayn ibn `Ali (AS) was sitting on the side, who said: "Come to me, O son of al-Azraq!."
He replied: "I am not asking you."
Then Ibn `Abbas said: "O son of al-Azraq! Verily, he from the Household of Prophethood, and they (the household members) are the Heirs of (Prophetic) Knowledge."
Thus, Nafi` ibn al-Azraq turned towards al-Husayn (AS), so al-Husayn said to him:

O Nafi`! Verily, he who bases his religion on analogy is still immersed in the world. He is straying away from the (right) path, transient in the deviation (from that which is right), is leading astray from the way, and is saying that which is not nice.
O son of al-Azraq! I am describing my god with what He Himself has described Himself and I am presenting Him with what He presented Himself. He cannot be perceived with the senses and cannot be compared with the people. He is near but not attached. He is far, but not cut off. He is United, but not divided into parts. He is known by signs and attributed by symbols. There is not god but He, the Great, the Most High.

36. Ahmad ibn Harun al-Fami (may Allah be pleased with him) said: Muhammad ibn `Abd Allah ibn Ja`far al-Himyari said on the authority of his father, on the authority of Ahmad ibn Muhammad ibn `Isa, on the authority of Mohammad ibn Khalid al-Barqi, on the authority of Muhammad ibn Abu `Umayr, on the authority of al-Mufaddal ibn `Umar that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: مَنْ شَبَّهَ اللهَ بِخَلْقِهِ فَهُوَ مُشْرِكٌ إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى لَا يُشْبِهُ شَيْئاً وَ لَا يُشْبِهُهُ شَيْءٌ وَ كُلُّ مَا وَقَعَ فِي الْوَهْمِ فَهُوَ بِخِلَافِهِ .

Abu `Abd Allah al-Sadiq (AS) said:
He who anthropomorphizes Allah with His Creation is an infidel. Verily, Allah, the Blessed and the Exalted, does not resemble anything and nothing resembles Him. Everything that is imagined is other than Him.

The Compiler (may Allah have mercy on him) of this book says: The proof that nothing resembles Allah, the Glorified, in His Creation in any dimension, is that there is no dimension for any of His Actions except that it has a beginning [muhdathah]. Therefore, it Allah, High be His Praise, resembles anything from His Creation, then that would certainly give Him a beginning… At the same time, two things which are intellectually similar require one ruling due to their similarity. And the proof had been established for Allah, the Mighty and High, being without beginning [qadim], It is impossible that He may be Eternal in one dimension, and have beginning another.
Another proof that Allah, Blessed and Exalted be He, is without beginning is that if He had a beginning then there must have been someone that gave Him a beginning, because an action requires an agent. And surely the word about one who gave beginning to Him is like the word about Him. And in this (case) there is existence of an eternal before an eternal that has no prior (to Him). This is impossible. Hence, it is correct that there must be an Eternal Creator. And if it is so, then whatever demands the eternity of that creator and indicates upon him, also demands the eternity of the Creator we believe in and indicates upon Him.

37. `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (may Allah have mercy on him) and `Ali ibn `Abd Allah al-Warraq both said: Muhammad ibn Harun al-Sufi said: Abu Turab `Ubayd Allah ibn Musa al-Rawyani said on the authority of `Abd al-`Azim al-Hasani that

عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللهِ الْحَسَنِيِّ قَالَ: دَخَلْتُ عَلَى سَيِّدِي عَلِيِّ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ مُوسَى بْنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَلَمَّا بَصُرَ بِي قَالَ لِي مَرْحَباً بِكَ يَا أَبَا الْقَاسِمِ أَنْتَ وَلِيُّنَا حَقّاً

قَالَ فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللهِ إِنِّي أُرِيدُ أَنْ أَعْرِضَ عَلَيْكَ دِينِي فَإِنْ كَانَ مَرْضِيّاً أَثْبُتُ عَلَيْهِ حَتَّى أَلْقَى اللهَ عَزَّ وَ جَلَّ فَقَالَ هَاتِ يَا أَبَا الْقَاسِمِ فَقُلْتُ إِنِّي أَقُولُ إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى وَاحِدٌ لَيْسَ كَمِثْلِهِ شَيْءٌ خَارِجٌ عَنِ الْحَدَّيْنِ حَدِّ الْإِبْطَالِ وَ حَدِّ التَّشْبِيهِ وَ إِنَّهُ لَيْسَ بِجِسْمٍ وَ لَا صُورَةٍ وَ لَا عَرَضٍ وَ لَا جَوْهَرٍ بَلْ هُوَ مُجَسِّمُ الْأَجْسَامِ وَ مُصَوِّرُ الصُّوَرِ وَ خَالِقُ الْأَعْرَاضِ وَ الْجَوَاهِرِ وَ رَبُّ كُلِّ شَيْءٍ وَ مَالِكُهُ وَ جَاعِلُهُ وَ مُحْدِثُهُ وَ إِنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ خَاتَمُ النَّبِيِّينَ فَلَا نَبِيَّ بَعْدَهُ إِلَى يَوْمِ الْقِيَامَةِ وَ أَقُولُ إِنَّ الْإِمَامَ وَ الْخَلِيفَةَ وَ وَلِيَّ الْأَمْرِ مِنْ بَعْدِهِ ـ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ثُمَّ الْحَسَنُ ثُمَّ الْحُسَيْنُ ثُمَّ عَلِيُّ بْنُ الْحُسَيْنِ ثُمَّ مُحَمَّدُ بْنُ عَلِيٍّ ثُمَّ جَعْفَرُ بْنُ مُحَمَّدٍ ثُمَّ مُوسَى بْنُ جَعْفَرٍ ثُمَّ عَلِيُّ بْنُ مُوسَى ثُمَّ مُحَمَّدُ بْنُ عَلِيٍّ ثُمَّ أَنْتَ يَا مَوْلَايَ فَقَالَ ع وَ مِنْ بَعْدِي الْحَسَنُ ابْنِي فَكَيْفَ لِلنَّاسِ بِالْخَلَفِ مِنْ بَعْدِهِ قَالَ فَقُلْتُ وَ كَيْفَ ذَاكَ يَا مَوْلَايَ قَالَ لِأَنَّهُ لَا يُرَى شَخْصُهُ وَ لَا يَحِلُّ ذِكْرُهُ بِاسْمِهِ حَتَّى يَخْرُجَ فَيَمْلَأَ الْأَرْضَ قِسْطاً وَ عَدْلًا كَمَا مُلِئَتْ جَوْراً وَ ظُلْماً قَالَ فَقُلْتُ أَقْرَرْتُ وَ أَقُولُ إِنَّ وَلِيَّهُمْ وَلِيُّ اللهِ وَ عَدُوَّهُمْ عَدُوُّ اللهِ وَ طَاعَتَهُمْ طَاعَةُ اللهِ وَ مَعْصِيَتَهُمْ مَعْصِيَةُ اللهِ وَ أَقُولُ إِنَّ الْمِعْرَاجَ حَقٌّ وَ الْمُسَاءَلَةَ فِي الْقَبْرِ حَقٌّ وَ إِنَّ الْجَنَّةَ حَقٌّ وَ إِنَّ النَّارَ حَقٌّ وَ الصِّرَاطَ حَقٌّ وَ الْمِيزَانَ حَقٌّ ـ وَ أَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَ أَنَّ اللهَ يَبْعَثُ مَنْ فِي الْقُبُورِ وَ أَقُولُ إِنَّ الْفَرَائِضَ الْوَاجِبَةَ بَعْدَ الْوَلَايَةِ الصَّلَاةُ وَ الزَّكَاةُ وَ الصَّوْمُ وَ الْحَجُّ وَ الْجِهَادُ وَ الْأَمْرُ بِالْمَعْرُوفِ وَ النَّهْيُ عَنِ الْمُنْكَرِ فَقَالَ عَلِيُّ بْنُ مُحَمَّدٍ ع يَا أَبَا الْقَاسِمِ هَذَا وَ اللهِ دِينُ اللهِ الَّذِي ارْتَضَاهُ لِعِبَادِهِ فَاثْبُتْ عَلَيْهِ ثَبَّتَكَ اللهُ بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ.

I entered into the presence of My Master `Ali ibn Muhammad ibn `Ali ibn Musa ibn Ja`far ibn Muhammad ibn `Ali ibn al-Husayn ibn `Ali ibn Abu Talib (peace be on them), when he saw me, he said: "Welcome, O Abu al-Qasim! You are our true lover."
So I said to him: "O son of the Messenger of Allah! I intend to present to you my religion. If it is acceptable then I will remain firm on it until I meet Allah, the Mighty and High."
Thus, he said: "Tell me, O Abu al-Qasim." Hence, I explained:
Verily, I proclaim: Allah, the Blessed and Exalted, is One God. There is nothing whatsoever like unto Him. He is beyond the two limitations; the limitation of annulment and the limitation of anthropomorphism. Verily, He has neither body nor an image, neither an accidental quality nor a substance. In fact, He is the Creator of bodies, images, accidental qualities, and substances. He is the Lord of Everything, their Master, their Creator, and is the One who gave them beginning.

Verily, Muhammad (SA) is His Servant and His Messenger, the Seal of the Messengers; hence, there is no Messenger after him till the Day of Judgment. I profess: Verily, the Imam, the Caliph and the Legal Guardian [wali al-amr] after him (SA) is the Commander of the Faithful `Ali in Abu Talib (AS) then al-Hasan, then al-Husayn, then `Ali ibn al-Husayn, then Muhammad ibn `Ali, then Ja`far ibn Muhammad, then Musa ibn Ja`far, then `Ali ibn Musa, then Muhammad ibn `Ali, then you, O my Master.
So he (AS) said: "And after me is al-Hasan my son and what shall happen to people for the one after him?" He said: I asked him (AS): "And what is that O Master?"
He replied: "Because he cannot be seen and it is not permissible to mention him with his name until he reappears. Then he will fill the Earth with peace and justice like it will be filed with injustice and oppression."
Then I asked him:
I acknowledge and declare: Verily, to befriend them is to befriend Allah, to bear enmity towards them is to bear enmity with Allah, to obey them is to obey Allah, and to disobey them is to disobey Allah. And I affirm: Verily, the Ascension (of Muhammad (AS) to the Heavens) [Mi'raj] is true, the questioning in the grave is true; Heaven is true, and Hell is true. The Bridge (Sirat) is true,and the Balance is true. And there can be no doubt about the coming of the Inevitable Hour and that Allah shall raise the dead from their graves. And II assert that the obligations after the guardianship [Wilayah] are the prayers [Salat], alms [Zakat], fasting [Sawm], Hajj, Jihad, as well as enjoining good and forbidding evil.
Thus, `Ali ibn Muhammad (AS) said: "O Abu al-Qasim! By Allah, this is the religion of Allah, which he wishes for His Servants. Remain firm in this (religion). May Allah keep you firm on the established word in this life and in the Hereafter."

Chapter Three: Ma`na al-Wahid wa-al-Tawhid wa-al -Muwahhid - The Definition of One, Divine Unity, and the Believer in Divine Unity - 3 traditions

باب معنى الواحد و التوحيد و الموحد

1. My Father (RA) said: Muhammad ibn Yahya al-`Attar said on the authority of Ahmad ibn Muhammad ibn `Isa, on the authority of Abu Hashim al-Ja`far that

عَنْ أَبِي هَاشِمٍ الْجَعْفَرِيِّ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ الثَّانِيَ ع مَا مَعْنَى الْوَاحِدِ فَقَالَ الْمُجْتَمَعُ عَلَيْهِ بِجَمِيعِ الْأَلْسُنِ بِالْوَحْدَانِيَّةِ .

I asked Abu Ja`far Muhammad ibn `Ali the Second (AS), "What is the meaning of the One [al-Wahid]? He replied, "He is the One whose Divine Unity [al-Wahdaniyyah] is professed by all tongues."

2. Muhammad ibn Muhammad ibn `Isam al-Kulayni; and `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (RA) both said: Muhammad ibn Ya`qub al-Kulayni, on the authority of `Ali ibn Muhammad said; and Muhammad ibn al-Hasan all of whom on the authority of Sahl ibn Ziyad, on the authority of Abu Hashim al-Ja`fari that

عَنْ أَبِي هَاشِمٍ الْجَعْفَرِيِّ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ الثَّانِيَ ع مَا مَعْنَى الْوَاحِدِ قَالَ الَّذِي اجْتِمَاعُ الْأَلْسُنِ عَلَيْهِ بِالتَّوْحِيدِ كَمَا قَالَ اللهُ عَزَّ وَ جَلَّ- وَ لَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّماواتِ وَ الْأَرْضَ لَيَقُولُنَّ اللهُ .

I asked Abu `Jafar the Second (AS), "What is the meaning of the One?"
He answered, "He is the One whose Divine Unity [al-Tawhid] is profess by all. As Allah, the Mighty and High, says: And if you as them, Who created the Heavens and the Earth, they will certainly say, Allah.[1]

3. Muhammad ibn Ibrahim ibn Ishaq al-Taliqani (RA) said: Muhammad ibn Sa`id ibn Yahya al-Buzuri said: Ibrahim ibn al-Haytham al-Baladi said: My father said on the authority of al-Mu`afi ibn `Imran, on the authority of Isra`il, on the authority of al-Miqdad ibn Shurayh ibn Hani', on the authority of his father that

عَنْ أَبِيهِ قَالَ: إِنَّ أَعْرَابِيّاً قَامَ يَوْمَ الْجَمَلِ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَ تَقُولُ إِنَّ اللهَ وَاحِدٌ قَالَ فَحَمَلَ النَّاسُ عَلَيْهِ قَالُوا يَا أَعْرَابِيُّ أَ مَا تَرَى مَا فِيهِ أَمِيرُ الْمُؤْمِنِينَ مِنْ تَقَسُّمِ الْقَلْبِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع

[1] Translator's Note: Quran: 26:61, 31:25, 39:38 & 43:9.

دَعُوهُ فَإِنَّ الَّذِي يُرِيدُهُ الْأَعْرَابِيُّ هُوَ الَّذِي نُرِيدُهُ مِنَ الْقَوْمِ ثُمَّ قَالَ يَا أَعْرَابِيُّ إِنَّ الْقَوْلَ فِي أَنَّ اللهَ وَاحِدٌ عَلَى أَرْبَعَةِ أَقْسَامٍ فَوَجْهَانِ مِنْهَا لَا يَجُوزَانِ عَلَى اللهِ عَزَّوَ جَلَّ وَ وَجْهَانِ يَثْبُتَانِ فِيهِ فَأَمَّا اللَّذَانِ لَا يَجُوزَانِ عَلَيْهِ فَقَوْلُ الْقَائِلِ وَاحِدٌ يَقْصِدُ بِهِ بَابَ الْأَعْدَادِ فَهَذَا مَا لَا يَجُوزُ لِأَنَّ مَا لَا ثَانِيَ لَهُ لَا يَدْخُلُ فِي بَابِ الْأَعْدَادِ أَ مَا تَرَى أَنَّهُ كَفَرَ مَنْ قَالَ ثَالِثُ ثَلَاثَةٍ وَ قَوْلُ الْقَائِلِ هُوَ وَاحِدٌ مِنَ النَّاسِ يُرِيدُ بِهِ النَّوْعَ مِنَ الْجِنْسِ فَهَذَا مَا لَا يَجُوزُ عَلَيْهِ لِأَنَّهُ تَشْبِيهٌ وَ جَلَّ رَبُّنَا عَنْ ذَلِكَ وَ تَعَالَى وَ أَمَّا الْوَجْهَانِ اللَّذَانِ يَثْبُتَانِ فِيهِ فَقَوْلُ الْقَائِلِ هُوَ وَاحِدٌ لَيْسَ لَهُ فِي الْأَشْيَاءِ شِبْهٌ كَذَلِكَ رَبُّنَا وَ قَوْلُ الْقَائِلِ إِنَّهُ عَزَّوَ جَلَّ أَحَدِيُّ الْمَعْنَى يَعْنِي بِهِ أَنَّهُ لَا يَنْقَسِمُ فِي وُجُودٍ وَ لَا عَقْلٍ وَ لَا وَهْمٍ كَذَلِكَ رَبُّنَا عَزَّوَ جَلَّ.

On the Day of Battle of Jamal, a Bedouin stood before the Commander of the Faithful (AS), and asked, "O Commander of the Faithful! Do you say that Allah is One?"
He says: the people attacked him saying that "O Bedouin! Do you not see the state of mind of the Commander of the Faithful?"
So the Commander of the Faithful (AS) said: "Leave him alone. Verily, what this Bedouin seeks to know is what we are seeking to establish by fighting these people."
He (the Commander of the Faithful) then said:
O Bedouin! The statement that `Allah is One' is of four types: Two types cannot be applied to Allah, the Mighty and High; while the two other types can be applied to Him. As for the two types of statements that cannot be applied to Him, the first is the claim that Allah is One in a numerical sense. Such a statement cannot be applied to Allah, because as the One, He has no second, and He is not subject to mathematic calculation. Do you not see that he who claims that Allah is the third of the three has disbelieved (in Him)?
The second statement which cannot be applied to Allah is the claim that He is One with humankind. Since He derives the species from the genus, He cannot be described through anthropomorphism [tashbih]. Our Lord is Higher and more Exalted than this. As for the two types of statements that can be applied to Allah, the first would be to say that He is the One who resembles none. The second statement which can apply to Allah is the statement that He, the Mighty and High, is Alone, in the sense that He is Indivisible in Existence [wujud], Intellect [`aql], and Thought [wahm]. That is another dignified description of our Lord, he Mighty and High.

The Compiler of this book says: I have heard the following from a person I trust due to the fact that he is religious and due to his mastery of both Classical and colloquial Arabic:
Verily, the words one, two three, and so forth, were developed in order to express quantity, and not to express quality. They have no meaning outside of counting, and determining units of measure in the tens, hundreds, and thousands.
Likewise, when someone intends to inform another person about the exact quantity of a thing, he names it by its specific name, and applies the number `one' to it, describing its quantity, as opposed to its attributes. This is why one says: one pound [dirham], and one intends only a pound, while it could be a pound in weight or a pound in number. So, if the persons want to

convey the meaning of weight, he would say: one pound in weight, but if he wants to convey the meaning of number, he says; one pound in number.
On the basis, if a person says "one man," the man can be one in the sense that he is one human being, as opposed to two. Or, he could be unique in merits, unique in knowledge, unique in generosity or unique in bravery. Thus, if a person intends to convey the sense of quantity, he says: "one man;" in the sense that he is one man as opposed to two men. However, if he intends to describe someone's excellence, he says: he is one of a kind (there is no `one' like him). This indicates that nobody compares to him. If he wanted to stress the knowledge of a person, he would say: he is unique in knowledge. Hence, since the word `one' can indicate excellence, as well as quantity, it means that whoever called him `one' under these circumstances meant that there he had no second. In other words, there was no scholar like him, and no person like him in quality.
When this is not the case, then it is correct to say that `one' merely indicates quantity. Otherwise, there, would be no sense in saying `one of a kind' or limiting the meaning of knowledge or bravery. It has been established that when a person uses the word "one" on its own, it indicates quantity. However, depending on the context, it can also mean "one" or "unique" in knowledge, excellence, and generosity.
As we have already explained, `one' pound [dirham] can be one pound in weight, one pound in number or count. It can also be two pounds in weight, and one pound in number or count. Sometimes it is six dawaniq,[1] and sixty fulus,[2] and has many fractions. Likewise, a slave can be one salve, and not two slaves; a person can be one person, and not two people, when in reality they are composed of many parts which are composed of many more parts.
In this sense, the slave cannot be `one.' Verily, the slave is not one or unique [wahid], because every slave has someone who is similar to him. It makes perfect sense for a slave to have someone who is the same as him in attributes and qualities. Hence it is necessary that Allah, the Mighty and High, be Unique in His Attributes and Most Beautiful Names. This is what makes Him truly One God, who has no likeness; the One, who has no associates; and there is no god but He.
Therefore, Allah, the Blessed and Exalted, is the One, the Eternal[3] [qadim], and there is no god but He. He is Unique, none is eternal but He, the Existing, who does not change, and is not subject to change. He is the One beyond compare. Nothing is similar to Him. Nothing resembles Him. And nothing is like Him. Thus, He is an Indivisible Being in both Essence and Imagination, a Think unlike other Things, and the One and Only True God. There is no god but Him!
In conclusion, in Islamic Law, the titles the One [Wahid], and the Unique [Ahad], apply specifically to Him, and are excluded from others. None but Allah, the Mighty and High, can bear these titles. And, as we have already explained, Allah is a name which can only applied to Him.
In addition to these examples, a thing can sometimes be counted with something which is similar to it. It is said: this is a man, these are two men, and these are three men; this is a slave, this is black, these are two slaves, these two are black. Therefore, it is not permissible to say: these are two gods as there is no god but the One God. Thus, Allah cannot be counted in this manner, nor does He enter numbers in this form in any way.
Sometimes a thing is counted with something different to it. Hence, it is said: this is the color white, these are white and black colors; this is a recent one [muhdath], these are two recent ones; these are not two ones, and these are not two creatures; One of them is Eternal, and the other is recent; one of them is the Lord, and the other is the servant.

---

[1] Translator's Note: Dawaniq (plural of daniq) is an ancient coin; six dawaniq made up one dirham.
[2] Translator's Note: Fulus (plural of fils) is a small coin; sixty of these make up one dirham.
[3] Translator's Note: The word "Eternal" isa translation of qadim means without beginning.

So, on this basis, it is acceptable to apply numbers to Him as Allah, the Blessed and Exalted, has said: Nowhere is there a secret counsel between three persons but He is the Fourth of them, not (between) five but He is the Sixth of them, nor less than that nor more but He is with them wheresoever they are.[1] Similarly, the statement `Verily', he is `one man' does not merely stress his excellence. Likewise, our statement, `so and so in number two to so and so,' does not simply indicate that he exist. It only does so when it is specified that `he is second to him in excellence, in perfection, or in knowledge.'

As for the Unity of Allah, Exalted is His Remembrance, it refers to the Unity between His Exalted Attribute, and His Most Beautiful Names. He is One, without associates, and without similarity. He who affirms this about the Mighty and High on the basis of His Exalted Attribute and Most Beautiful Names with conviction is a true monotheist. Hence, the one who fails to recognize Allah, the Mighty and High, through his Exalted Attributes, and Most Beautiful Names, does not affirm His Oneness, and is not a true monotheist.

Sometimes the ignorant people say: Verily, a monotheist is one who professes the Oneness of Allah even if He does profess the Unity of His Attributes. The ignorant people are told: You have rejected Divine Unity. Whoever claims that His Lord is One God, and One Being, and then applies His Attributes to other than Him, is an idolater, an anthropomorphist, and a non-Muslim according to the consensus of every school of thought in the Ummah. Such is the case, even if he claims that His Lord id One God, One Thing and One Being.

Accepting Divine Unity, while failing to accept the Divine Attributes, is like saying Allah is separate from His Attributes whereas Divine Unity is the Unity between Allah and His Attributes. I is impossible for another god to exist. Allah is One God without partners, and without similarity. If He was not United with His Attributes, then he would have an associate or something similar to Him. Likewise, if a servant did not embody him own attributes, another servant would have to exist. As a result, he would not be one servant, but two servants. Hence, anyone who professes that Allah is One with His Attributes is a true monotheist, and a Believer in Divine Unity.

Allah, the Mighty and High, unites every attribute which is applicable exclusively to Him. These attributes include the Existent since it cannot be conceive that He can dissolve into something or that something can dissolve into Him. Nor is it conceivable that His Existence can come to an end, that He can be destroyed, or that He can suffer any type of decline. He is the First of the First, the Last of the Last, and the Omnipotent.

He is not subject to weakness or inability. He is the Most Powerful of the Powerful, and the Subduer [qahir] of all Subduers. He is Omniscient: nothing is hidden from Him, and nothing escapes Him. He is the Most Learned of the Learned. Ignorance, mistakes, errors, doubts, and forgetfulness cannot be attributed to Him. He is the Ever-Living. He is not subject to sleep or death. Nothing benefits Him nor can anything harm Him. He is the One who Remains, the Most Complete of the Complete, and the Doer who is never occupied. Nothing incapacitates Him nor does He miss anything. He is the Lord of the First and Last, the Best of Creators, and the Foremost of those who take account.

He is the Wealthy One [ghani], devoid of nothing. He is the Self-Sufficient [mustaghni], devoid of need. He is the Just, devoid of criticism and defects. He is the Wise One, devoid of foolishness. He is the Most Merciful, whose Mercy cannot be increased kindness.[2] He is the Forbearing [halim], devoid of emotion and haste. He is the Most Just of the Just, the Best of Judges, and the Foremost of those who take Account. This is because the first of the First cannot be but One. He is the Omnipotent, the Most Learned, the Best of Judges, the Best of

[1] Translator's Note: Qur`an :58:7.

[2] Translator's Note: This is an indication that Allah does not go through human states of love and mercy, nor does His Mercy increase or decrease, as He has no movement or improvement.

Creators, and all such descriptions are correct.[1] *Favor is from Allah, as is protection and guidance.*

[1] Translator's Note: The author is using the superlative [af`al al-tafadil].

Chapter Four: The Commentary of Chapter 112 the Unity [al-Tawhid] – 15 traditions

باب تفسير قُلْ هُوَ اللهُ أَحَدٌ إلى آخرها

In the name of Allah, the Most Compassionate, the Most Merciful. Say: He, Allah, is One. Allah is He on whom all depend. He begets not, not is He begotten. And none is like Him.[1]

1. Abu Muhammad Ja`far ibn `Ali ibn Ahmad the Jurist a resident of Qum then Ailaf, said: Abu Sa`id `Abdan ibn al-Fadl related to me that Abu al-Hasan Muhammad ibn Ya`qub ibn Muhammad ibn Yusuf ibn Ja`far ibn Ibrahim ibn Muhammad ibn `Ali ibn `Abd Allah ibn Ja`far ibn Abu Talib in the town of Khujandah related to me that Abu Bakr Muhammad ibn Ahmad ibn Shuja' al-Farghani related to me that Abu al-Hasan Muhammad ibn Hammad al-`Anbari related to mein Mist that Ismai`il ibn `Abd al-Jalil al-Barqi, on the authority of Abu al-Bakhtari Wahab ibn Wahab al-Qarashi, on the authority of Abut `Abd Allah al-Sadiq Ja`far ibn Muhammad (AS) that his father

الْقُرَشِيِّ عَنْ أَبِي عَبْدِ اللهِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ ع فِي قَوْلِ اللهِ تَبَارَكَ وَ تَعَالَى قُلْ هُوَ اللهُ أَحَدٌ قَالَ قُلْ أَيْ أَظْهِرْ مَا أَوْحَيْنَا إِلَيْكَ وَ نَبَّأْنَاكَ بِهِ بِتَأْلِيفِ الْحُرُوفِ الَّتِي قَرَأْنَاهَا لَكَ لِيَهْتَدِيَ بِهَا مَنْ أَلْقَى السَّمْعَ وَ هُوَ شَهِيدٌ وَ هُوَ اسْمٌ مَكْنِيٌّ مُشَارٌ إِلَى غَائِبٍ فَالْهَاءُ تَنْبِيهٌ عَلَى مَعْنًى ثَابِتٍ وَ الْوَاوُ إِشَارَةٌ إِلَى الْغَائِبِ عَنِ الْحَوَاسِّ كَمَا أَنَّ قَوْلَكَ هَذَا إِشَارَةٌ إِلَى الشَّاهِدِ عِنْدَ الْحَوَاسِ وَ ذَلِكَ أَنَّ الْكُفَّارَ نَبَّهُوا عَنْ آلِهَتِهِمْ بِحَرْفِ إِشَارَةِ الشَّاهِدِ الْمُدْرَكِ فَقَالُوا هَذِهِ آلِهَتُنَا الْمَحْسُوسَةُ الْمُدْرَكَةُ بِالْأَبْصَارِ فَأَشِرْ أَنْتَ يَا مُحَمَّدُ إِلَى إِلَهِكَ الَّذِي تَدْعُو إِلَيْهِ حَتَّى نَرَاهُ وَ نُدْرِكَهُ وَ لَا نَأْلَهَ فِيهِ فَأَنْزَلَ اللهُ تَبَارَكَ وَ تَعَالَى قُلْ هُوَ اللهُ أَحَدٌ فَالْهَاءُ تَثْبِيتٌ لِلثَّابِتِ وَ الْوَاوُ إِشَارَةٌ إِلَى الْغَائِبِ عَنْ دَرْكِ الْأَبْصَارِ وَ لَمْسِ الْحَوَاسِّ وَ أَنَّهُ تَعَالَى عَنْ ذَلِكَ بَلْ هُوَ مُدْرِكُ الْأَبْصَارِ وَ مُبْدِعُ الْحَوَاسِّ.

Muhammad ibn `Ali al-Baqir (AS) was asked to interpret the Word of Allah, the Blessed and the Exalted: Say: He Allah is One. Therefore, He (AS) said:
Say [qul] means relate to the people what we have revealed to you, and informed you about, regarding the meaning of the letters we have recited to you, so that you may guide those who listen and bear witness. The verse in question is a metonymical expression indication to the unseen One [gha`ib].

[1] Translator's Note: Qur`an 112: 1-4.

The letter [ha'] (in[huwa]) means motionless. The (letter) [waw] means unperceivable by the sense just like the word `this' [hadha] means witnessed by means of the sense. This is because the unbelievers described their gods by means of perception. Hence, they would say: These are our gods who are sensed and perceived by the eyes. Therefore, O Muhammad, point to your God that you call pon so that we see Him, perceive Him, and be amazed by Him.
Thus, Allah, the Blessed and Exalted, revealed: Say He Allah is One. Therefore, the [ha] referes to the Motionless while the [waw] refers to the One who is Above Sensual Perception. In fact, He is the creator of the Senses, and He perceives all vision.

2. My father related to me, on the authority of his father, who said

عَنْ أَمِيرِالْمُؤْمِنِينَ ع قَالَ: رَأَيْتُ الْخَضِرَ ع فِي الْمَنَامِ قَبْلَ بَدْرٍ بِلَيْلَةٍ فَقُلْتُ لَهُ عَلِّمْنِي شَيْئاً أُنْصَرُ بِهِ عَلَى الْأَعْدَاءِ فَقَالَ قُلْ يَا هُوَ يَا مَنْ لَا هُوَ إِلَّا هُوَ فَلَمَّا أَصْبَحْتُ قَصَصْتُهَا عَلَى رَسُولِ اللهِ ص فَقَالَ لِي يَا عَلِيُّ عُلِّمْتَ الِاسْمَ الْأَعْظَمَ فَكَانَ عَلَى لِسَانِي يَوْمَ بَدْرٍ وَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع قَرَأَ قُلْ هُوَ اللهُ أَحَدٌ فَلَمَّا فَرَغَ قَالَ يَا هُوَ يَا مَنْ لَا هُوَ إِلَّا هُوَ اغْفِرْ لِي وَ انْصُرْنِي عَلَى الْقَوْمِ الْكَافِرِينَ وَ كَانَ عَلِيٌّ ع يَقُولُ ذَلِكَ يَوْمَ صِفِّينَ وَ هُوَ يُطَارِدُ فَقَالَ لَهُ عَمَّارُ بْنُ يَاسِرٍ يَا أَمِيرَ الْمُؤْمِنِينَ مَا هَذِهِ الْكِنَايَاتُ قَالَ اسْمُ اللهِ الْأَعْظَمُ وَ عِمَادُ التَّوْحِيدِ لِلَّهِ لَا إِلَهَ إِلَّا هُوَ ثُمَّ قَرَأَ شَهِدَ اللهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَ آخِرَ الْحَشْرِ ثُمَّ نَزَلَ فَصَلَّى أَرْبَعَ رَكَعَاتٍ قَبْلَ الزَّوَالِ قَالَ وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع اللهُ مَعْنَاهُ الْمَعْبُودُ الَّذِي يَأْلَهُ فِيهِ الْخَلْقُ وَ يُؤْلَهُ إِلَيْهِ وَ اللهُ هُوَ الْمَسْتُورُ عَنْ دَرْكِ الْأَبْصَارِ الْمَحْجُوبُ عَنِ الْأَوْهَامِ وَ الْخَطَرَاتِ. ـ قَالَ الْبَاقِرُ ع اللهُ مَعْنَاهُ الْمَعْبُودُ الَّذِي أَلِهَ الْخَلْقُ عَنْ دَرْكِ مَاهِيَّتِهِ وَ الْإِحَاطَةِ بِكَيْفِيَّتِهِ .ـ قَالَ الْبَاقِرُ ع الْأَحَدُ الْفَرْدُ الْمُتَفَرِّدُ.

The Commander of the Faithful (AS) said:
I was al-Khidr (AS) in a dream the night before the Battle of Badr. I asked him: "Teach me something that will make me victorious over my enemies."
Consequently, he replied: "Say: O He! O One! There is no one but He!"
When I got up in the morning I related this to the Messenger of Allah (SA), so he (SA) said to me: `O `Ali, you have been taught the greatest name (al-ism al-a`zam]."
Hence, it was on my tongue on the day of the battle of Badr.
The Commander of the Faithful (AS) read "The Chapter of Divine Unity," and when he finished he said: "O He! O One! There is no one but He! Forgive me, and help me against the unbelievers."
`Ali (AS) used to say this in the Battle of Siffin while he was giving chase (to the enemies), so `Ammar ibn Yasir asked him: "O Commander of the Faithful! What is the meaning of this expression?"
He (AS) answered: "It is the greatest name of Allah. It is the main pillar of Divine Unity: there is not god but He."

Then he (AS) read: Allah bears witness that there is no god but He, and (so do) the Angels and those possessed of knowledge, maintaining His Creation with justice; there is no god but He, the Mighty and the Wise,[1] and the last verse of the chapter "The Banishment" [al-Hashr].
Then he dismounted (his horse) and prayed four units [rak`at] of prayer before noon[zawwal].
Al-Baqir (AS) said: The Commander of the Faithful (AS) said: "The meaning of Allah is `the One who is worshipped' and `the One who taken and served as God.' Allah is Hidden from the grasp of vision, and concealed from both imagination and thought."
Al-Baqir (AS) said: The meaning of Allah is `the One who is worshiped.' Creation cannot grasp His Essence or understand His Nature. The Arabs say "he is overwhelmed' when someone is amzed with something which his knowledge does not comprehend. And they also say "he is confused" when someone is frightened of something. Therefore, God [ilah] is hidden from the sensory perception of the created.
Al-Baqir (AS) said: The Alone [Ahad], the Peerless [Fard], the Unique. The One [Wahid], and the Alone [Ahad] have the same meaning that the Unique who has no like. Divine Unity is the affirmation of the Absolute Unity of Allah. For this reason they say: The first of numbers is one, but the One is not a number because numbers do not apply to Him. As they only apply to two and above. Therefore, the meaning of His Word: Allah is One is that the worshipped One cannot be perceived by His Creation. The encompassment of His existence is exclusive to Himself. He is far above the attributes of His Creation.

3. Al-Baqir (AS) related: my father Zayn al-`Abidin (AS) said that

ـ قَالَ الْبَاقِرُ ع حَدَّثَنِي أَبِي زَيْنُ الْعَابِدِينَ عَنْ أَبِيهِ الْحُسَيْنِ بْنِ عَلِيٍّ ع أَنَّهُ قَالَ: الصَّمَدُ الَّذِي لَا جَوْفَ لَهُ وَ الصَّمَدُ الَّذِي قَدِ انْتَهَى سُؤْدَدُهُ وَ الصَّمَدُ الَّذِي لَا يَأْكُلُ وَ لَا يَشْرَبُ وَ الصَّمَدُ الَّذِي لَا يَنَامُ وَ الصَّمَدُ الدَّائِمُ الَّذِي لَمْ يَزَلْ وَ لَا يَزَالُ. ـ قَالَ الْبَاقِرُ ع كَانَ مُحَمَّدُ بْنُ الْحَنَفِيَّةِ رَضِيَ اللهُ عَنْهُ يَقُولُ ـ الصَّمَدُ الْقَائِمُ بِنَفْسِهِ الْغَنِيُّ عَنْ غَيْرِهِ وَ قَالَ غَيْرُهُ الصَّمَدُ الْمُتَعَالِي عَنِ الْكَوْنِ وَ الْفَسَادِ وَ الصَّمَدُ الَّذِي لَا يُوصَفُ بِالتَّغَايُرِ. ـ قَالَ الْبَاقِرُ ع الصَّمَدُ السَّيِّدُ الْمُطَاعُ الَّذِي لَيْسَ فَوْقَهُ آمِرٌ وَ نَاهٍ. ـ قَالَ: وَ سُئِلَ عَلِيُّ بْنُ الْحُسَيْنِ زَيْنُ الْعَابِدِينَ ع عَنِ الصَّمَدِ فَقَالَ الصَّمَدُ الَّذِي لَا شَرِيكَ لَهُ وَ لَا يَئُودُهُ حِفْظُ شَيْءٍ وَ لَا يَعْزُبُ عَنْهُ شَيْءٌ.

His father, al-Husayn ibn `Ali (AS), said; "The Needless [al-Samad] is He who has no deficiency [jawf]. He is the Possessor of Absolute Sovereignty. He does not eat or drink. He does not sleep. He is devoid of needs. He does not surrender and He does not have an end."
Al-Baqir (AS) said: Muhammad ibn al-Hanafiyyah (RA) used to say: "The Needless [al-Samad] is He who is Independent and Self-Sufficient {Ghani] from others.
Someone other than him said: "The Needless is not subject to events and decline, and changes do not take place in Him."
Al-Baqir (AS) Said: "The Needless [al-Samad] is the Obeyed Master who no one commander."

[1] Translator's Note: Qur`an: 3:18.

He (AS) said: `Ali ibn al-Husayn Zayn al-`Abidin (AS) was asked about the Needless [al-Samad], so he said: "The Needless is devoid of associates. Maintaining things does not tire Him, and nothing escapes Him."

4. Wahab ibn Wahab al-Qarashi related that
Zayd ibn `Ali Zayn al-`Abidin (AS) said:

الْقُرَشِيُّ قَالَ زَيْدُ بْنُ عَلِيِّ زَيْنِ الْعَابِدِينَ ع الصَّمَدُ هُوَ الَّذِي إِذَا أَرَادَ شَيْئاً قَالَ لَهُ كُنْ فَيَكُونُ وَ الصَّمَدُ الَّذِي أَبْدَعَ الْأَشْيَاءَ فَخَلَقَهَا أَضْدَاداً وَ أَشْكَالًا وَ أَزْوَاجاً وَ تَفَرَّدَ بِالْوَحْدَةِ بِلَا ضِدٍّ وَ لَا شَكْلٍ وَ لَا مِثْلٍ وَ لَا نِدٍّ.

"When the Needless [al-Samad] intends a thing, He says: `Be!' and it is. The Needless orginaters all thing, crates them in contrast, similarity, and pairs. He is Unique in Oneness, without opposite, similarity, likeness, or equal."

5. Wahab ibn Wahab al-Qurashi related: al-Sadiq Ja`far ibn Muhammad (AS) related to me on the authority of his father al-Baqir (AS), on the authority of his father (AS) that

وَ حَدَّثَنِي الصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ الْبَاقِرِ عَنْ أَبِيهِ ع أَنَّ أَهْلَ الْبَصْرَةِ كَتَبُوا إِلَى الْحُسَيْنِ بْنِ عَلِيٍّ ع يَسْأَلُونَهُ عَنِ الصَّمَدِ فَكَتَبَ إِلَيْهِمْ - بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ صَدَقَ اللهُ العَظِيمُ أَمَّا بَعْدُ فَلَا تَخُوضُوا فِي الْقُرْآنِ وَ لَا تُجَادِلُوا فِيهِ وَ لَا تَتَكَلَّمُوا فِيهِ بِغَيْرِ عِلْمٍ فَقَدْ سَمِعْتُ جَدِّي رَسُولَ اللهِ ص يَقُولُ مَنْ قَالَ فِي الْقُرْآنِ بِغَيْرِ عِلْمٍ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ وَ إِنَّ اللهَ سُبْحَانَهُ قَدْ فَسَّرَ الصَّمَدَ فَقَالَ اللهُ أَحَدٌ اللهُ الصَّمَدُ ثُمَّ فَسَّرَهُ فَقَالَ لَمْ يَلِدْ وَ لَمْ يُولَدْ. وَ لَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ لَمْ يَلِدْ لَمْ يَخْرُجْ مِنْهُ شَيْءٌ كَثِيفٌ كَالْوَلَدِ وَ سَائِرِ الْأَشْيَاءِ الْكَثِيفَةِ الَّتِي تَخْرُجُ مِنَ الْمَخْلُوقِينَ وَ لَا شَيْءٌ لَطِيفٌ كَالنَّفْسِ وَ لَا يَتَشَعَّبُ مِنْهُ الْبَدَوَاتُ كَالسِّنَةِ وَ النَّوْمِ وَ الْخَطْرَةِ وَ الْهَمِّ وَ الْحَزَنِ وَ الْبَهْجَةِ وَ الضَّحِكِ وَ الْبُكَاءِ وَ الْخَوْفِ وَ الرَّجَاءِ وَ الرَّغْبَةِ وَ السَّأْمَةِ وَ الْجُوعِ وَ الشِّبَعِ تَعَالَى أَنْ يَخْرُجَ مِنْهُ شَيْءٌ وَ أَنْ يَتَوَلَّدَ مِنْهُ شَيْءٌ كَثِيفٌ أَوْ لَطِيفٌ - وَ لَمْ يُولَدْ لَمْ يَتَوَلَّدْ مِنْ شَيْءٍ وَ لَمْ يَخْرُجْ مِنْ شَيْءٍ كَمَا يَخْرُجُ الْأَشْيَاءُ الْكَثِيفَةُ مِنْ عَنَاصِرِهَا كَالشَّيْءِ مِنَ الشَّيْءِ وَ الدَّابَّةِ مِنَ الدَّابَّةِ وَ النَّبَاتِ مِنَ الْأَرْضِ وَ الْمَاءِ مِنَ الْيَنَابِيعِ وَ الثِّمَارِ مِنَ الْأَشْجَارِ وَ لَا كَمَا يَخْرُجُ الْأَشْيَاءُ اللَّطِيفَةُ مِنْ مَرَاكِنِهَا كَالْبَصَرِ مِنَ الْعَيْنِ وَ السَّمْعِ مِنَ الْأُذُنِ وَ الشَّمِّ مِنَ الْأَنْفِ وَ الذَّوْقِ مِنَ الْفَمِ وَ الْكَلَامِ مِنَ اللِّسَانِ وَ الْمَعْرِفَةِ وَ التَّمْيِيزِ مِنَ الْقَلْبِ وَ كَالنَّارِ مِنَ الْحَجَرِ لَا بَلْ هُوَ اللهُ الصَّمَدُ الَّذِي لَا مِنْ شَيْءٍ وَ لَا فِي شَيْءٍ وَ لَا عَلَى شَيْءٍ مُبْدِعُ الْأَشْيَاءِ وَ خَالِقُهَا وَ مُنْشِئُ الْأَشْيَاءِ بِقُدْرَتِهِ يَتَلَاشَى مَا خَلَقَ

لِلْفَنَاءِ بِمَشِيَّتِهِ وَيَبْقَى مَا خَلَقَ لِلْبَقَاءِ بِعِلْمِهِ فَذَلِكُمُ اللهُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ- عالِمُ الْغَيْبِ وَ الشَّهادَةِ الْكَبِيرُ الْمُتَعالِ- وَلَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ.

The people of Basra wrote to al-Husayn ibn `Ali (AS) asking him about the Needless [al-Samad]; hence, he replied to them:
In the name of Allah, the Most Compassionate, the Most Merciful. Now to our topic: Do not argue about the Qur`an, do not dispute over it, and do not speak about it without knowledge. Verily, I have heard my grandfather, the Messenger of Allah (SA) say: "He who interprets the Qur`an without knowledge will occupy a place in Hell."
Verily, Allah, Glory be Him has explained the meaning of the Needless [al-Samad], that Allah is One. Allah is He on whom all depend. He then clarified it further and said: He begets not, nor is He begotten. And none is like Him. The interpretation of `He begets not' is that nothing comes out of Him, like a child or a spirit, nor is He subject to slumber, sleep, thought, anxiety, grief, joy, laughter, sadness, fear, hope, attraction, dislike, hunger, or satiation. Exalted is He from giving birth to anything!
The interpretation of `Nor is He begotten' is that He was not born from anything or anyone. He did not originate in another thing as components originate from other components, as animals originate from other animals, as plants originate from the Earth, as water originates from sources, and as fruits originate from trees.
He does not depend on anything for His Existence, such as vision depends on the eyes, hearing depends on the ears, scent depends on the nose, taste depends on the mouth, speech depends on the tongue, intellect depends on the heart, and like fire depends on coal, Besides Allah, nothing else in Needless.
He is neither from a thing, in a thing, or on a thing. He is the Originator and Creator of all Things. He produces all things through His Omnipotence. He destroys what He creates through His Will [mashiyyat], and allows things to exit through His Knowledge. Such is Allah, on whom all depend, who begets not, nor is He begotten, the Knower of the unseen and the seen, the Great, the Host High,[1] and none is like Him.

6. Wahab ibn Wahab al-Qurashi related
I heard al-Sadiq (AS) saying that a delegation from Palestine came to al-Baqir (AS) and enquired about issues so he answered them. Then they asked him about the Needless [al-Samad]; hence, he said:

قَدِمَ وَفْدٌ مِنْ أَهْلِ فِلَسْطِينَ عَلَى الْبَاقِرِ ع فَسَأَلُوهُ عَنْ مَسَائِلَ فَأَجَابَهُمْ ثُمَّ سَأَلُوهُ عَنِ الصَّمَدِ فَقَالَ تَفْسِيرُهُ فِيهِ الصَّمَدُ خَمْسَةُ أَحْرُفٍ فَالْأَلِفُ دَلِيلٌ عَلَى إِنِّيَّتِهِ وَ هُوَ قَوْلُهُ عَزَّ وَ جَلَ شَهِدَ اللهُ أَنَّهُ لا إِلهَ إِلَّا هُوَ وَ ذَلِكَ تَنْبِيهٌ وَ إِشَارَةٌ إِلَى الْغَائِبِ عَنْ دَرْكِ الْحَوَاسِّ وَ اللَّامُ دَلِيلٌ عَلَى إِلَهِيَّتِهِ بِأَنَّهُ هُوَ اللهُ وَ الْأَلِفُ وَ اللَّامُ مُدْغَمَانِ لَا يَظْهَرَانِ عَلَى اللِّسَانِ وَ لَا يَقَعَانِ فِي السَّمْعِ وَ يَظْهَرَانِ فِي الْكِتَابَةِ دَلِيلَانِ عَلَى أَنَّ إِلَهِيَّتَهُ بِلُطْفِهِ خَافِيَةٌ لَا تُدْرَكُ بِالْحَوَاسِّ وَ لَا تَقَعُ فِي لِسَانِ وَاصِفٍ وَ لَا أُذُنِ سَامِعٍ لِأَنَّ تَفْسِيرَ الْإِلَهِ هُوَ الَّذِي أَلِهَ الْخَلْقُ عَنْ دَرْكِ مَاهِيَّتِهِ وَ كَيْفِيَّتِهِ بِحِسٍّ أَوْ

[1] Translator's Note: 13:9.

بِوَهْمٍ لَا بَلْ هُوَ مُبْدِعُ الْأَوْهَامِ وَ خَالِقُ الْحَوَاسِّ وَ إِنَّمَا يَظْهَرُ ذَلِكَ عِنْدَ الْكِتَابَةِ دَلِيلٌ عَلَى أَنَّ اللهَ سُبْحَانَهُ أَظْهَرَ رُبُوبِيَّتَهُ فِي إِبْدَاعِ الْخَلْقِ وَ تَرْكِيبِ أَرْوَاحِهِمُ اللَّطِيفَةِ فِي أَجْسَادِهِمُ الْكَثِيفَةِ فَإِذَا نَظَرَ عَبْدٌ إِلَى نَفْسِهِ لَمْ يَرَ رُوحَهُ كَمَا أَنَّ لَامَ الصَّمَدِ لَا تَتَبَيَّنُ وَ لَا تَدْخُلُ فِي حَاسَّةٍ مِنَ الْحَوَاسِّ الْخَمْسِ فَإِذَا نَظَرَ إِلَى الْكِتَابَةِ ظَهَرَ لَهُ مَا خَفِيَ وَ لَطُفَ فَمَتَى تَفَكَّرَ الْعَبْدُ فِي مَاهِيَّةِ الْبَارِئِ وَ كَيْفِيَّتِهِ أَلِهَ فِيهِ وَ تَحَيَّرَ وَ لَمْ تُحِطْ فِكْرَتُهُ بِشَيْءٍ يَتَصَوَّرُ لَهُ لِأَنَّهُ عَزَّ وَ جَلَّ خَالِقُ الصُّوَرِ فَإِذَا نَظَرَ إِلَى خَلْقِهِ ثَبَتَ لَهُ أَنَّهُ عَزَّ وَ جَلَّ خَالِقُهُمْ وَ مُرَكِّبُ أَرْوَاحِهِمْ فِي أَجْسَادِهِمْ وَ أَمَّا الصَّادُ فَدَلِيلٌ عَلَى أَنَّهُ عَزَّ وَ جَلَّ صَادِقٌ وَ قَوْلُهُ صِدْقٌ وَ كَلَامُهُ صِدْقٌ وَ دُعَاءُ عِبَادِهِ إِلَى اتِّبَاعِ الصِّدْقِ بِالصِّدْقِ وَ وَعْدُ بِالصِّدْقِ دَارَ الصِّدْقِ وَ أَمَّا الْمِيمُ فَدَلِيلٌ عَلَى مُلْكِهِ وَ أَنَّهُ الْمَلِكُ الْحَقُّ لَمْ يَزَلْ وَ لَا يَزَالُ وَ لَا يَزُولُ مُلْكُهُ وَ أَمَّا الدَّالُ فَدَلِيلٌ عَلَى دَوَامِ مُلْكِهِ وَ أَنَّهُ عَزَّ وَ جَلَّ دَائِمٌ تَعَالَى عَنِ الْكَوْنِ وَ الزَّوَالِ بَلْ هُوَ عَزَّ وَ جَلَّ يُكَوِّنُ الْكَائِنَاتِ الَّذِي كَانَ بِتَكْوِينِهِ كُلُّ كَائِنٍ ثُمَّ قَالَ ع لَوْ وَجَدْتُ لِعِلْمِيَ الَّذِي آتَانِيَ اللهُ عَزَّ وَ جَلَّ حَمَلَةً لَنَشَرْتُ التَّوْحِيدَ وَ الْإِسْلَامَ وَ الْإِيمَانَ وَ الدِّينَ وَ الشَّرَائِعَ مِنَ الصَّمَدِ وَ كَيْفَ لِي بِذَلِكَ وَ لَمْ يَجِدْ جَدِّي أَمِيرُ الْمُؤْمِنِينَ ع حَمَلَةً لِعِلْمِهِ حَتَّى كَانَ يَتَنَفَّسُ الصُّعَدَاءَ وَ يَقُولُ عَلَى الْمِنْبَرِ سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي۔

فَإِنَّ بَيْنَ الْجَوَانِحِ مِنِّي عِلْماً جَمّاً هَاهْ هَاهْ أَلَا لَا أَجِدُ مَنْ يَحْمِلُهُ أَلَا وَ إِنِّي عَلَيْكُمْ مِنَ اللهِ الْحُجَّةُ الْبَالِغَةُ فَ لا تَتَوَلَّوْا قَوْماً غَضِبَ اللهُ عَلَيْهِمْ قَدْ يَئِسُوا مِنَ الْآخِرَةِ كَمَا يَئِسَ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ ثُمَّ قَالَ الْبَاقِرُ ع الْحَمْدُ لِلَّهِ الَّذِي مَنَّ عَلَيْنَا وَ وَفَّقَنَا لِعِبَادَتِهِ الْأَحَدِ الصَّمَدِ الَّذِي لَمْ يَلِدْ وَ لَمْ يُولَدْ. وَ لَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ وَ جَنَّبَنَا عِبَادَةَ الْأَوْثَانِ حَمْداً سَرْمَداً وَ شُكْراً وَاصِباً وَ قَوْلُهُ عَزَّ وَ جَلَّ لَمْ يَلِدْ وَ لَمْ يُولَدْ يَقُولُ لَمْ يَلِدْ عَزَّ وَ جَلَّ فَيَكُونَ لَهُ وَلَدٌ يَرِثُهُ وَ لَمْ يُولَدْ فَيَكُونَ لَهُ وَالِدٌ يَشْرَكُهُ فِي رُبُوبِيَّتِهِ وَ مُلْكِهِ۔ وَ لَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ فَيُعَاوِنَهُ فِي سُلْطَانِهِ

The meaning of the Needless [al-Samad] is found in the five letters of the word itself: Alif means to ascertain His Essence [inniyyat], as in the Word of the Mighty and High: Allah bears witness that there is no god but He,[1] which means that he is not subject to sensory perception. The lam stands for divinity [ilahiyyah] and means that He, and only He, is Allah. The Alif and Lam are not pronounced by the tongue, and are not heard in listening; however, they appear in writing, demonstrating that His Divinity is a Secret of His Benevolence. The senses do not perceive them. They are not perceived in the words of the speaker, and they are not heard by ears of the listener.

[1] Translator's Note: Qur`an: 3:18.

This is because the meaning of the word God [ilah] is: the One whose Essence and Nature cannot be perceived by the imagination or the senses. On the contrary, their [alif, lam] appearance in writing is an indication that Allah, Glory be to Him, manifested His Lordship through the creation of subtle spirits and unsubtle bodies. When a servant looks at himself, he does not see his spirit in the same way that the lam does not become evident, and is not perceived y any of the five sense. However, when he looks at the written form, what is hidden and elegant becomes evident to him. Thus, whenever a servant ponders the Essence of the Maker [al-bari'] and His Nature, he is overwhelmed and amazed, as his thoughts cannot grasp the concept of God, because He, the Mighty and High, is the Creator of Concepts. When he looks at the creation, however, he is forced to acknowledge that the Mighty and High is the creator and Composer of both spirits and bodies.
As for the sad, it symbolizes that He, the Mighty and High, is al-Sadiq, the Truthful. His Words are the Truth. His Speech is the Truth. He calls upon His Servants to follow the truth, and He has promised in truth the place of Truth. The mim symbolizes His Kingdom [mulk], and that He is the Righteous King who surrenders not, and whose Kingdom never declines.
And the dal symbolizes the eternity [dawam] of His Kingdom and that He, the Mighty and High, is Eternal. Exalted be He, the Mighty and High, from being created or from declining. He originated the Universe, and created all beings.
He (AS) then added,
If I had found a bearer for my knowledge, bestowed upon me by Allah, the Mighty and High, I would have certainly spread Divine Unity, Islam, Faith, Religion, and Islamic law on the basis of the word `the Needless' [al-Samad]. And how could it be possible for me to find someone to carry my knowl3edge, when even my grandfather, the Commander of the Faithful (AS) did not find any bearer for his knowledge, causing him to sigh deeply, and proclaim the following from the pulpit: Ask me before you lose me, for verily I am full of knowledge. Alas I cannot find any hone who can bear it. Beware! I am the Proof of Allah upon you. Hence, do not support the people with whom Allah is angry. Do not support people who have no hope in the Hereafter just like the unbelievers are hopeless like the dead. Then al-Baqir (AS) added:
Praise be to Allah who granted us favor, and success in serving Him, the Unique, on who all depend, who begets not, nor is He begotten, and none is like Him. He kept us away from worshipping idols. Everlasting praise be to Him, and permanent thanks be to Him. The interpretation of His Word, the Mighty and High: He begets not, nor is He begotten, is as follows: He, the Mighty and High, has not given birth to have a son as an heir, nor is He begotten so that He would have a father who would share His Lordship and Kingdom; and none is like Him, so that another would assist Him in His Rule.

7. My Father (RA) said: Sa`d ibn `Abd Allah related to me that Muhammad ibn `Isa ibn `Ubayd, on the authority of Yunus ibn `Abd al-Rahman, on the authority of al-Rabi` ibn Muslim that

سَمِعْتُ أَبَا الْحَسَنِ ع وَ سُئِلَ عَنِ الصَّمَدِ فَقَالَ الصَّمَدُ الَّذِي لَا جَوْفَ لَهُ.

When asked about the Needless [al-Samad], I heard Abu al-Hasan al-Kazim (AS) reply: "The Needless is He who has no interior."

8. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn Yahya al-`Attar, on the authority of Muhammad ibn Ahmad ibn Yahya ibn `Imran al-Ash`ari, on the

authority of `Ali ibn Isma`il, on the authority of Safwan ibn Yahya, on the authority Abu Ayyub, on the authority of Muhammad ibn Muslim, that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: إِنَّ الْيَهُودَ سَأَلُوا رَسُولَ اللهِ ص فَقَالُوا انْسِبْ لَنَا رَبَّكَ فَلَبِثَ ثَلَاثاً لَا يُجِيبُهُمْ ثُمَّ نَزَلَتْ هَذِهِ السُّورَةُ إِلَى آخِرِهَا فَقُلْتُ لَهُ مَا الصَّمَدُ فَقَالَ الَّذِي لَيْسَ بِمُجَوَّفٍ

Abu `Abd Allah al-Sadiq (AS) said:
The Jews asked the Messenger of Allah (SA): "Describe your Lord for us."
He (SA) did not answer them for three days persistently until this chapter from the Qur`an was revealed to its end."
I asked him (AS): "Who is the Needless [al-Samad]?"
He (AS) replied: "The Needless is He who is Hollow."

9. My father (RA) related: Sa`d ibn `Abd Allah said: Muhammad ibn `Isa, on the authority of Yunus ibn `Abd al-Rahman, on the authority of al-Hasan ibn Abu al-Siri, on the authority of Jabir ibn Yazid that

: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ شَيْءٍ مِنَ التَّوْحِيدِ فَقَالَ إِنَّ اللهَ تَبَارَكَتْ أَسْمَاؤُهُ الَّتِي يُدْعَى بِهَا وَ تَعَالَى فِي عُلُوِّ كُنْهِهِ وَاحِدٌ تَوَحَّدَ بِالتَّوْحِيدِ فِي عُلُوِّ تَوْحِيدِهِ ثُمَّ أَجْرَاهُ عَلَى خَلْقِهِ فَهُوَ وَاحِدٌ صَمَدٌ قُدُّوسٌ يَعْبُدُهُ كُلُّ شَيْءٍ وَ يَصْمُدُ إِلَيْهِ كُلُّ شَيْءٍ وَ وَسِعَ كُلَّ شَيْءٍ عِلْماً.

I asked Abu Ja`far al-Baqir (AS) regarding Diving Unity. He (AS) replied:
Verily, Allah – Blessed be the Names with which He is called upon and praised, and Exalted be the Essence of His Greatness – is One, United in Oneness in the Greatness of His Unity. Then He applied His Unity to His Creation. Therefore, He is One, Needless [Samad], the Most Holy [Quddus], everything serves Him, everything depends upon Him, and His Knowledge encompasses everything.

10. `Ali ibn Ahmad ibn Muhammad ib `Imran al-Daqqaq (RA) said: Muhammad ibn Ya`qub, on the authority of `Ali ibn Muhammad, on the authority of Sahl ibn Ziyad, on the authority of Muhammad ibn al-Walid whose title is Shabab al-Sayrafi, on the authority of Dawud ibn al-Qasim al-Jafri that

قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع جُعِلْتُ فِدَاكَ مَا الصَّمَدُ قَالَ السَّيِّدُ الْمَصْمُودُ إِلَيْهِ فِي الْقَلِيلِ وَ الْكَثِيرِ.

I asked Abu Ja`far al-Baqir (AS): "May I be your ransom! What is the meaning of the Needless [al-Samad]?"
He (AS) answered: "He is the Master on whom all depend in major and minor."

11. Abu Nasr Ahmad ibn al-Husayn al-Marwani said: Abu Ahmad Muhammad ibn Sulayman said in Faris that Muhammad ibn Yahya said: Muhammad ibn `Abd Allah al-Rawasi said: Ja`far ibn Sulayman, on the authority of Yazid al-Rishk, on the authority of Matraf ibn `Abd Allah, on the authority of `Imran ibn Husayn that

أَنَّ النَّبِيَّ ص بَعَثَ سَرِيَّةً وَ اسْتَعْمَلَ عَلَيْهَا عَلِيّاً ع فَلَمَّا رَجَعُوا سَأَلَهُمْ فَقَالُوا كُلُّ خَيْرٍ غَيْرَ أَنَّهُ قَرَأَ بِنَا فِي كُلِّ صَلَاةٍ بِ قُلْ هُوَ اللَّهُ أَحَدٌ فَقَالَ يَا عَلِيُّ لِمَ فَعَلْتَ هَذَا فَقَالَ لِحُبِّي لِ قُلْ هُوَ اللَّهُ أَحَدٌ فَقَالَ النَّبِيُّ ص مَا أَحْبَبْتَهَا حَتَّى أَحَبَّكَ اللَّهُ عَزَّ وَ جَلَّ.

The Prophet (SA) sent a group for battle [sariyah], and instead `Ali (AS) as its head. When they returned, he (SA) enquired about the mission.
Hence, they answered: "Everything went well, except that he (AS) recited (the chapter): Say: He, Allah is One, in every prayer he lead."
He (SA) therefore, asked: "O `Ali, why did you do that?"
Consequently, he (AS) answered: "Out of love for the chapter: Say: He, Allah is One."
The Prophet (SA) then said: "You only loved it, because Allah, the Mighty and High, loved you."

12. Muhammad ibn Musa ibn al-Mutwakkil (RA) said: Muhammad ibn Yahya al-`Attar said: Muhammad ibn Ahmad ibn Yahya ibn `Imran al-Ash`ari, on the authority of Ahmad ibn Hilal, on the authority of his grandfather that

أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ مِائَةَ مَرَّةٍ حِينَ يَأْخُذُ مَضْجَعَهُ غَفَرَ اللَّهُ لَهُ عَزَّ وَ جَلَّ ذُنُوبَ خَمْسِينَ سَنَةً

The Messenger of Allah (SA) said: "Whoever reads (the chapter) Say: He, Allah is One, one hundred times before he goes to sleep, Allah the Mighty and High, will forgive fifty years worth of his sins."

13. My father (RA) said: Sa`d ibn `Abd Allah, on the authority of Ibrahim ibn Hashim, on the authority of al-Husayn ibn Yazid al-Nawfali, on the authority of Isma`il ibn Abu Ziyad al-Sakuni, on the authority of Ja`far ibn Muhammad (AS), on the authority of his father (AS) that

عَنْ أَبِيهِ ع أَنَّ النَّبِيَّ ص صَلَّى عَلَى سَعْدِ بْنِ مُعَاذٍ فَقَالَ لَقَدْ وَافَى مِنَ الْمَلَائِكَةِ لِلصَّلَاةِ عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ وَ فِيهِمْ جَبْرَئِيلُ يُصَلُّونَ عَلَيْهِ فَقُلْتُ يَا جَبْرَئِيلُ بِمَ اسْتَحَقَّ صَلَاتَكُمْ عَلَيْهِ قَالَ بِقِرَاءَةِ قُلْ هُوَ اللَّهُ أَحَدٌ قَائِماً وَ قَاعِداً وَ رَاكِباً وَ مَاشِياً وَ ذَاهِباً وَ جَائِياً.

The Prophet (SA) completed the funeral prayer for Sa`d ibn Mu`adh, and said: Seventy thousand angels appeared any prayed for him (i.e. prayer of the deceased). Among them was Jibra`il, so I asked him: "O Jibra'il! What did he do to deserve all of your prayers?" He replied: "His recitation of (the chapter) Say: He, Allah is One, standing, sitting, riding, walking, coming and going."

14. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn al-Hasan al-Saffar, on the authority of Ahmad ibn Muhammad ibn `Isa, on the authority of `Ali ibn Sayf ibn `Amirah, on the authority of Muhammad ibn `Ubayd that

قَالَ: دَخَلْتُ عَلَى الرِّضَا ع فَقَالَ لِي قُلْ لِلْعَبَّاسِيِّ يَكُفَّ عَنِ الْكَلَامِ فِي التَّوْحِيدِ وَ غَيْرِهِ وَ يُكَلِّمِ النَّاسَ بِمَا يَعْرِفُونَ وَ يَكُفَّ عَمَّا يُنْكِرُونَ وَ إِذَا سَأَلُوكَ عَنِ التَّوْحِيدِ فَقُلْ كَمَا قَالَ اللهُ عَزَّ وَ جَلَّ- قُلْ هُوَ اللهُ أَحَدٌ. اللهُ الصَّمَدُ لَمْ يَلِدْ وَ لَمْ يُولَدْ. وَ لَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ وَ إِذَا سَأَلُوكَ عَنِ الْكَيْفِيَّةِ فَقُلْ كَمَا قَالَ اللهُ عَزَّ وَ جَلَّ- لَيْسَ كَمِثْلِهِ شَيْءٌ وَ إِذَا سَأَلُوكَ عَنِ السَّمْعِ فَقُلْ كَمَا قَالَ اللهُ عَزَّ وَ جَلَّ- هُوَ السَّمِيعُ الْعَلِيمُ فَكَلِّمِ النَّاسَ بِمَا يَعْرِفُونَ.

I visited (`Ali) al-Rida (AS), and he said to me:
Tell the `Abbasid to refrain fro talking about Divine Unity and similar subjects. He should speak to the people about things they are acquainted with, and refrain from things of which they have no knowledge. If they ask you about Divine Unity, then say as Allah, the Mighty and High, has said: Say: He, Allah, is One. Allah is He on whom all depend. He begets not, nor is He begotten. And none is like Him.[1] If they ask you to describe Allah, then say that Allah, the Mighty and High, has said: Nothing is a likeness of Him.[2] And if they ask you about Allah's ability to listen, then say what Allah, the Mighty and High, has said: He is the Hearing, the Knowing.[3] Hence, speak to the people with what they are acquainted with.

15. Al-Husayn ibn Ibrahim ibn Ahmad ibn Hisham al-Mukattib (RA) said: Muhammad ibn Abu `Abd Allah al-Kufi said: Musa ibn `Imran al-Nakha`I on the authority of his uncle al-Husayn ibn Yazid al-Nawfali on the authority of `Ali ibn Salim on the authority of Abu Basir said
Abu `Abd Allah al-Sadiq (AS) said:

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: مَنْ قَرَأَ قُلْ هُوَ اللهُ أَحَدٌ مَرَّةً وَاحِدَةً فَكَأَنَّمَا قَرَأَ ثُلُثَ الْقُرْآنِ وَ ثُلُثَ التَّوْرَاةِ وَ ثُلُثَ الْإِنْجِيلِ وَ ثُلُثَ الزَّبُورِ.

"Whoever recites the chapter: Say: He, Allah is One, once, it is as if he has recited one third of the Qur`an, one third of the Torah, one third of the Bible, and one third of the Psalms (of David)."

[1] Translator's Note: Qur`an: 112:1-4.
[2] Translator's Note: Qur`an: 42:11.
[3] Translator's Note: Qur`an: 2:137

Chapter Five: Ma`na al-Tawhid wa-al-`Adl The Meaning of Divine Unity and Divine Justice – 3 traditions

باب معنى التوحيد العدل

1. Abu al-Hasan Muhammad ibn Sa`id ibn `Aziz al-Samarqandi, the Jurist at Balkh, said: Abu Ahmad Muhammad ibn Muhammad al-Zahid al-Samarqandi with his own chain of narrators that he did not mention up to al-Sadiq (AS) that

أَنَّهُ سَأَلَهُ رَجُلٌ فَقَالَ لَهُ إِنَّ أَسَاسَ الدِّينِ التَّوْحِيدُ وَ الْعَدْلُ وَ عِلْمُهُ كَثِيرٌ وَ لَا بُدَّ لِعَاقِلٍ مِنْهُ فَاذْكُرْ مَا يَسْهُلُ الْوُقُوفُ عَلَيْهِ وَ يَتَهَيَّأُ حِفْظُهُ فَقَالَ ع أَمَّا التَّوْحِيدُ فَأَنْ لَا تُجَوِّزَ عَلَى رَبِّكَ مَا جَازَ عَلَيْكَ وَ أَمَّا الْعَدْلُ فَأَنْ لَا تَنْسُبَ إِلَى خَالِقِكَ مَا لَامَكَ عَلَيْهِ.

A man asked Imam Ja`far al-Sadiq (AS):
Verily, Divine Unity and Divine Justice are the foundations of faith. Since His Knowledge is so great, it is not possible for even a wise man to understand it all. So, teach me something that is easy to understand and easy to memorize.
He (AS) answered: "As for Divine Unity, do not describe your Lord the way you describe yourself. As for Divine Justice, do not apply to your Lord any of the shortcomings that you may apply to yourself."

2. Muhammad ibn Ahmad al-Shaybani al-Mukattib, may Allah be please with him, said: Muhammad ibn Abu `Abd Allah al-Kufi said: Sahl ibn Ziyad al-Adami on the authority of `Abd al-`Azim ibn `Abd Allah al-Hasani on the authority of al-Imam `Ali ibn Muhammad (AS) on the authority of his father Muhammad ibn `Ali on the authority of his father al-Rida `Ali ibn Musa (AS) that:

خَرَجَ أَبُو حَنِيفَةَ ذَاتَ يَوْمٍ مِنْ عِنْدِ الصَّادِقِ ع فَاسْتَقْبَلَهُ مُوسَى بْنُ جَعْفَرٍ ع فَقَالَ لَهُ يَا غُلَامُ مِمَّنِ الْمَعْصِيَةُ قَالَ لَا تَخْلُو مِنْ ثَلَاثٍ إِمَّا أَنْ تَكُونَ مِنَ اللَّهِ عَزَّ وَ جَلَّ وَ لَيْسَتْ مِنْهُ فَلَا يَنْبَغِي لِلْكَرِيمِ أَنْ يُعَذِّبَ عَبْدَهُ بِمَا لَا يَكْتَسِبُهُ وَ إِمَّا أَنْ تَكُونَ مِنَ اللَّهِ عَزَّ وَ جَلَّ وَ مِنَ الْعَبْدِ وَ لَيْسَ كَذَلِكَ فَلَا يَنْبَغِي لِلشَّرِيكِ الْقَوِيِّ أَنْ يَظْلِمَ الشَّرِيكَ الضَّعِيفَ وَ إِمَّا أَنْ تَكُونَ مِنَ الْعَبْدِ وَ هِيَ مِنْهُ فَإِنْ عَاقَبَهُ اللَّهُ فَبِذَنْبِهِ وَ إِنْ عَفَا عَنْهُ فَبِكَرَمِهِ وَ جُودِهِ.

Abu Hanifah was leaving the presence of al-Sadiq (AS) one day, and came across Musa ibn Ja`far (AS), so he asked him (AS): "Young man! What is the source of insubordination?"
He (AS) answered:

There are three possibilities. It is either from Allah, the Mighty and High, or it is not from Him because it does not befit the Gracious that He would punish His Servant for something for which he is not responsible.
It could also be from both, Allah, the Mighty and High, and from the servant. This is not the case, however, because it is not proper to suggest that he Strong would oppress the weak.
The final option is that insubordination comes from the servant. Therefore, if Allah punished His Servant, it is because of the sins he has committed, and if He forgives His Servant, it is ouit of His Grace and His Generosity.

3. Abu al-Husayn `Ali ibn Ahmad ibn Hirabakht al-Jiraffi al-Nassabah said: Ahmad ibn Salman ibn al-Hasan said: Ja`far ibn Muhammad al-Sa`igh said: Khalid al-`Urani said: Hushaym said: Abu Sufyan, the freed slave of Muzaynah that

أَنَّهُ أَتَاهُ رَجُلٌ فَقَالَ يَا أَبَا عَبْدِ اللهِ إِنِّي لَا أَقْوَى عَلَى الصَّلَاةِ بِاللَّيْلِ فَقَالَ لَا تَعْصِ اللهَ بِالنَّهَارِ وَ جَاءَ رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي قَدْ حُرِمْتُ الصَّلَاةَ بِاللَّيْلِ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع أَنْتَ رَجُلٌ قَدْ قَيَّدَتْكَ ذُنُوبُكَ.

A man came to Salman al-Farisi (may Allah have mercy on him), and said: "O Abu `Abd Allah! I am deprived of performing my nightly prayers."
Salman replied: "Then do not disobey Allah during the day. A man came to the Commander of the Faithful (AS) and said: `O Commander of the Faithful! I am deprived of my nightly prayers.'" The Commander of the Faithful replied to him, "You are enslaved by your sins."

Chapter Six: Innahu laysa bi-Jism wa-la-Surah. The Mighty and High is Devoid of both Body and Image – 20 traditions

باب أنه عزوجل ليس بجسم ولا صورة

1. Hamzah ibn Muhammad al-`Alawi (RA) said: `Ali ibn Ibrahim ibn Hashim, on the authority of Muhammad ibn `Isa, on the authority of Yunus ibn `Abd al-Rahman, on Muhammad ibn Hukaym reported that

وَصَفْتُ لِأَبِي الْحَسَنِ ع قَوْلَ هِشَامٍ الْجَوَالِيقِيِّ وَ مَا يَقُولُ فِي الشَّابِّ الْمُوفِقِ وَ وَصَفْتُ لَهُ قَوْلَ هِشَامِ بْنِ الْحَكَمِ فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يُشْبِهُهُ شَيْءٌ.

I described the statement of Hisham al-Jawaliqi, and what he says about a fortunate young man, and described to him the word of Hisham ibn al-Hakam.
He (AS):" Verily, nothing resembles Allah, the Mighty and High.

2. ~Ali ibn ahmad ibn Muhammad ibn `Imran al-Daqqaq (RA) said: Muhammad ibn Ya`qub said: `Ali ibn Muhammad, who eliminated the source of report, on the authority of Muhammad ibn al-Faraj al-Rukhkhaji that

كَتَبْتُ إِلَى أَبِي الْحَسَنِ ع أَسْأَلُهُ عَمَّا قَالَ هِشَامُ بْنُ الْحَكَمِ فِي الْجِسْمِ وَ هِشَامُ بْنُ سَالِمٍ فِي الصُّورَةِ فَكَتَبَ ع دَعْ عَنْكَ حَيْرَةَ الْحَيْرَانِ وَ اسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ لَيْسَ الْقَوْلُ مَا قَالَ الْهِشَامَانِ .

I wrote to Abu al-Hasan al-Kazim (AS) asking hm about what Hisham ibn al-Hakam said about the body of Allah, and what Hisham ibn Salim had said about the image of Allah. So he (AS) replied to me: "Leave the confusion of the baffled, and take refuge in Allah from Satan. Things are not as the two Hishams claim.

3. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn al-Hasan al-Saffar, on the authority of Sahl ibn Ziyad, on the authority of Hamzah ibn Muhammad that

كَتَبْتُ إِلَى أَبِي الْحَسَنِ ع أَسْأَلُهُ عَنِ الْجِسْمِ وَ الصُّورَةِ فَكَتَبَ ع سُبْحَانَ مَنْ لَيْسَ كَمِثْلِهِ شَيْءٌ لَا جِسْمٌ وَ لَا صُورَةٌ.

I wrote to Abu al-Hasan al-Kazim (AS) asking him about the substance and the shape of Allah; therefore, he (AS) wrote to me: "Glory to the One who has none like Him, ad who is devoid of both body and image."

4.My father (RA) that Ahmad ibn Idris said: Muhammad ibn `Abd al-Jabbar, on the authority of Safwan ibn Yahya, on the authority of `Ali ibn Abu Hamzah that

قُلْتُ لِأَبِي عَبْدِ اللهِ ع سَمِعْتُ هِشَامَ بْنَ الْحَكَمِ يَرْوِي عَنْكُمْ أَنَّ اللهَ جَلَّ وَ عَزَّ جِسْمٌ صَمَدِيٌّ نُورِيٌّ مَعْرِفَتُهُ ضَرُورَةٌ يَمُنُّ بِهَا عَلَى مَنْ يَشَاءُ مِنْ خَلْقِهِ فَقَالَ ع سُبْحَانَ مَنْ لَا يَعْلَمُ أَحَدٌ كَيْفَ هُوَ إِلَّا هُوَ- لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْبَصِيرُ لَا يُحَدُّ وَ لَا يُحَسُّ وَ لَا يُجَسُّ وَ لَا يُمَسُّ وَ لَا تُدْرِكُهُ الْحَوَاسُّ وَ لَا يُحِيطُ بِهِ شَيْءٌ لَا جِسْمٌ وَ لَا صُورَةٌ وَ لَا تَخْطِيطٌ وَ لَا تَحْدِيدٌ.

I said to Abu `Abd Allah al-Sadiq (AS): I heard Hisham ibn al-Hakam narrating from you that Allah, the Mighty and High, has a Needless body of Light; His Recognition is necessary, and He grants it to whoever He desires from His Creation. He (AS) said: Glory to Him who is known only to Himself! There is none like Him, and He is the All-Hearing and the Al-Seeing. He cannot be confined, sensed, touched, or felt. The senses perceive Him not, and nothing can comprehend Him. He does not have a body or an image, nor lineation or delineation.

5. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn al-Hasan al-Saffar, on the authority of Sahl ibn Ziyad, on the authority of Muhammad ibn Isma`il ibn Bazi, on the authority of Muhammad ibn Zayd that

جِئْتُ إِلَى الرِّضَا ع أَسْأَلُهُ عَنِ التَّوْحِيدِ فَأَمْلَى عَلَيَّ الْحَمْدُ لِلَّهِ فَاطِرِ الْأَشْيَاءِ إِنْشَاءً وَ مُبْتَدِعِهَا ابْتِدَاءً بِقُدْرَتِهِ وَ حِكْمَتِهِ لَا مِنْ شَيْءٍ فَيَبْطُلَ الِاخْتِرَاعُ وَ لَا لِعِلَّةٍ فَلَا يَصِحَّ الِابْتِدَاعُ خَلَقَ مَا شَاءَ كَيْفَ شَاءَ مُتَوَحِّداً بِذَلِكَ لِإِظْهَارِ حِكْمَتِهِ وَ حَقِيقَةِ رُبُوبِيَّتِهِ لَا تَضْبِطُهُ الْعُقُولُ وَ لَا تَبْلُغُهُ الْأَوْهَامُ وَ لَا تُدْرِكُهُ الْأَبْصَارُ وَ لَا يُحِيطُ بِهِ مِقْدَارٌ عَجَزَتْ دُونَهُ الْعِبَارَةُ وَ كَلَّتْ دُونَهُ الْأَبْصَارُ وَ ضَلَّ فِيهِ تَصَارِيفُ الصِّفَاتِ احْتَجَبَ بِغَيْرِ حِجَابٍ مَحْجُوبٍ وَ اسْتَتَرَ بِغَيْرِ سِتْرٍ مَسْتُورٍ عُرِفَ بِغَيْرِ رُؤْيَةٍ وَ وُصِفَ بِغَيْرِ صُورَةٍ وَ نُعِتَ بِغَيْرِ جِسْمٍ لَا إِلَهَ إِلَّا اللهُ الْكَبِيرُ الْمُتَعَالِ.

I came to (`Ali) al-Rida (AS) asking him about Divine Unity, so he (AS) dictated to me: All praise be to Allah, the Originator, Producer, and Innovator [Mubtadi`] of all things from the beginning by His Power and Wisdom, not from anything that could invalidate His Invention, nor for nay wrong cause. He created whatever He wanted how He wanted, and He did so independently in order to manifest His Wisdom, and the Reality of His Lordship.

Intellects cannot grasp Him. Imagination cannot reach Him. Eyes cannot perceive Him, and scale cannot encompass Him. Speech is incapable without Him. Eyes are expressionless without Him, and rhetoric of description goes astray in Him.
He is hidden without a veil and is covered without a covering. He is recognized without seeing. He is described without an image. And He is praised despite the face that He does not possess a body. There is no god but Allah, the great, the Most Exalted."

6. `Ali ibn Ahmad ibn `Abd Allah ibn Ahmad ibn `Abu `Abd Allah al-Barqi said, on the authority of his father, on the authority of his grandfather Ahmad ibn Abu `Abd Allah, on the authority of Ahmad ibn Muhammad ibn Abu Nasr, on the authority of Muhammad ibn Hukaym that

وَصَفْتُ لِأَبِي إِبْرَاهِيمَ ع قَوْلَ هِشَامٍ الْجَوَالِيقِيِّ وَ حَكَيْتُ لَهُ قَوْلَ هِشَامِ بْنِ الْحَكَمِ إِنَّهُ جِسْمٌ فَقَالَ إِنَّ اللهَ لَا يُشْبِهُهُ شَيْءٌ أَيُّ فُحْشٍ أَوْ خَنًى أَعْظَمُ مِنْ قَوْلِ مَنْ يَصِفُ خَالِقَ الْأَشْيَاءِ بِجِسْمٍ أَوْ صُورَةٍ أَوْ بِخِلْقَةٍ أَوْ بِتَحْدِيدٍ أَوْ أَعْضَاءٍ تَعَالَى اللهُ عَنْ ذَلِكَ عُلُوّاً كَبِيراً.

I described the statement of Hisham al-Jawaliqi, and narrated for Musa al-Kazim (AS) the statement of Hisham ibn al-Hakam that He possesses a body.
Hence, he (AS) said: "Verily, nothing resembles Allah. Indecent language is better than words which give the Creator a created body or image composed of parts. Exalted from these, the High, the Great."

7. `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (may Allah be pleased with them) said: Muhammad ibn Abu `Abd Allah al-Kufi said: Muhammad ibn Isma`il al-Barmaki said: on the authority of al-Husan ibn al-Hasan, and al-Husayn ibn `Ali, on the authority of Salih ibn Abu Hammad, on the authority of Bakr ibn Salih, on the authority of Muhammad ibn al-Husayn ibn Sa`id, on the authority of `Abd Allah in al-Mughayrah, on the authority of Muhammad ibn Ziyad said: I heard Yunus ibn Zabyan say

دَخَلْتُ عَلَى أَبِي عَبْدِ اللهِ ع فَقُلْتُ لَهُ إِنَّ هِشَامَ بْنَ الْحَكَمِ يَقُولُ قَوْلًا عَظِيماً إِلَّا أَنِّي أَخْتَصِرُ لَكَ مِنْهُ أَحْرُفاً يَزْعُمُ أَنَّ اللهَ جِسْمٌ لِأَنَّ الْأَشْيَاءَ شَيْئَانِ جِسْمٌ وَ فِعْلُ الْجِسْمِ فَلَا يَجُوزُ أَنْ يَكُونَ الصَّانِعُ بِمَعْنَى الْفِعْلِ وَ يَجُوزُ أَنْ يَكُونَ بِمَعْنَى الْفَاعِلِ فَقَالَ أَبُو عَبْدِ اللهِ ع وَيْلَهُ أَ مَا عَلِمَ أَنَّ الْجِسْمَ مَحْدُودٌ مُتَنَاهٍ وَ الصُّورَةَ مَحْدُودَةٌ مُتَنَاهِيَةٌ فَإِذَا احْتَمَلَ الْحَدَّ احْتَمَلَ الزِّيَادَةَ وَ النُّقْصَانَ وَ إِذَا احْتَمَلَ الزِّيَادَةَ وَ النُّقْصَانَ كَانَ مَخْلُوقاً قَالَ قُلْتُ فَمَا أَقُولُ قَالَ لَا جِسْمٌ وَ لَا صُورَةٌ وَ هُوَ مُجَسِّمُ الْأَجْسَامِ وَ مُصَوِّرُ الصُّوَرِ لَمْ يَتَجَزَّأْ وَ لَمْ يَتَنَاهَ وَ لَمْ يَتَزَايَدْ وَ لَمْ يَتَنَاقَصْ لَوْ كَانَ كَمَا يَقُولُ لَمْ يَكُنْ بَيْنَ الْخَالِقِ وَ الْمَخْلُوقِ فَرْقٌ وَ لَا بَيْنَ الْمُنْشِئِ وَ الْمُنْشَأِ لَكِنْ هُوَ الْمُنْشِئُ فَرْقٌ بَيْنَ مَنْ جَسَّمَهُ وَ صَوَّرَهُ وَ أَنْشَأَهُ إِذْ كَانَ لَا يُشْبِهُهُ شَيْءٌ وَ لَا يُشْبِهُ هُوَ شَيْئاً .

I entered in the presence of Abu `Abd Allah al-Sadiq (AS) and told him:
Hisham ibn al-Hakam made a long statement. I will simply summarize it: He considers Allah to be a body because things are of two types: bodies or actions of bodies. Hence, if it is not possible for the creator to be an action, it is only possible that He be a Doer. Then Abu `Abd Allah (AS) replied: "Woe to him! Does he not know that a body is extremely limited, and an image is absolutely limited? Hence, if a limit is possible then increase and decrease are possible, and if increase and decrease are possible, then He is created. I asked: "Then what should I say? He answered: He has neither body nor image for He is the creator of bodies and images. He is devoid of parts and limits. He does not increase, nor does He decrease. If He were as he (Hisham) says then there would be no difference between the Creator and the created, or between the Inventor and the invented. However, He is the Inventor. The Creator of Bodies and Images does not resemble anything nor does anything resemble Him.

8. `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (may Allah be pleased with him) said: Muhammad ibn Abu `Abd Allah al-Kufi said: on the authority of Muhammad ibn Isma`il al-Barmaki, on the authority of `Ali ibn al-`Abbas, on the authority of al-Hasan ibn `Abd al-Rahman al-Hammani that

قُلْتُ لِأَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ ع إِنَّ هِشَامَ بْنَ الْحَكَمِ زَعَمَ أَنَّ اللهَ جِسْمٌ- لَيْسَ كَمِثْلِهِ شَيْءٌ عَالِمٌ سَمِيعٌ بَصِيرٌ قَادِرٌ مُتَكَلِّمٌ نَاطِقٌ وَ الْكَلَامُ وَ الْقُدْرَةُ وَ الْعِلْمُ تَجْرِي مَجْرًى وَاحِداً أَلَيْسَ شَيْءٌ مِنْهَا مَخْلُوقاً فَقَالَ قَاتَلَهُ اللهُ أَ مَا عَلِمَ أَنَّ الْجِسْمَ مَحْدُودٌ وَ الْكَلَامَ غَيْرُ الْمُتَكَلِّمِ مَعَاذَ اللهِ وَ أَبْرَأُ إِلَى اللهِ مِنْ هَذَا الْقَوْلِ لَا جِسْمٌ وَ لَا صُورَةٌ وَ لَا تَحْدِيدٌ وَ كُلُّ شَيْءٍ سِوَاهُ مَخْلُوقٌ وَ إِنَّمَا تُكَوَّنُ الْأَشْيَاءُ بِإِرَادَتِهِ وَ مَشِيَّتِهِ مِنْ غَيْرِ كَلَامٍ وَ لَا تَرَدُّدٍ فِي نَفْسٍ وَ لَا نُطْقٍ بِلِسَانٍ.

I said to Abu al-Hasan Musa ibn Ja`far (AS):
Hisham ibn al-Hakam thinks that Allah is a body. There is nothing whatsoever like unto Him, the All-knowing, the All-Hearing, the All-Seeing, the Omnipotent, the Speaker, and the Communicator. Speech, Omnipotence, and Knowledge flow from the One Same Source, None of these things are created.
So he (AS) said:
May Allah kill him! Does he not know that a body is limited, and that speech is other than the speaker? Allah forbid, I am free from such words. He is devoid of both body and image. He has not limits, and everything other than Him is created. Verily, everything that exists is the result of His Will and Intent which is expressed without words, the use of the tongue, or any reluctance or hesitation.

9. `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (may Allah have mercy on him) said: on the authority of Muhammad ibn Ya`qub al-Kulayni, on the authority of `Ali ibn Muhammad, on the authority of Sahl ibn Ziyad, on the authority of Ibrahim ibn Muhammad al-Hamdani that

كَتَبْتُ إِلَى الرَّجُلِ يَعْنِي أَبَا الْحَسَنِ ع أَنَّ مَنْ قِبَلَنَا مِنْ مَوَالِيكَ قَدِ اخْتَلَفُوا فِي التَّوْحِيدِ فَمِنْهُمْ مَنْ يَقُولُ جِسْمٌ وَ مِنْهُمْ مَنْ يَقُولُ صُورَةٌ فَكَتَبَ ع بِخَطِّهِ سُبْحَانَ مَنْ لَا يُحَدُّ وَ لَا يُوصَفُ- لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْعَلِيمُ أَوْ قَالَ الْبَصِيرُ.

I wrote to Abu al-Hasan al-Naqi (AS), informing him that some of his following have differences on the subject of Divine Unity. Some of them say that He has a body, while others say that He has an image. So He (AS) wrote to me the following in his own hand-writing: "Glory be to Him who has no limit and who cannot be described! There is nothing whatsoever like unto Him; He is the All-Hearing, the All-Knowing." He (AS) may have said: "the All-Seeing."

10. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (may Allah be pleased with him) said: Muhammad ibn Yahya al-`Attar said: Muhammad ibn Ahmad said: Muhammad ibn `Isa said, on the authority of Hisham ibn Ibrahim who said: al-`Abbasi said

قُلْتُ لَهُ يَعْنِي أَبَا الْحَسَنِ ع جُعِلْتُ فِدَاكَ أَمَرَنِي بَعْضُ مَوَالِيكَ أَنْ أَسْأَلَكَ عَنْ مَسْأَلَةٍ قَالَ وَ مَنْ هُوَ قُلْتُ الْحَسَنُ بْنُ سَهْلٍ قَالَ فِي أَيِّ شَيْءٍ الْمَسْأَلَةُ قَالَ قُلْتُ فِي التَّوْحِيدِ قَالَ وَ أَيُّ شَيْءٍ مِنَ التَّوْحِيدِ قَالَ يَسْأَلُكَ عَنِ اللهِ جِسْمٌ أَوْ لَا جِسْمٌ قَالَ فَقَالَ لِي إِنَّ لِلنَّاسِ فِي التَّوْحِيدِ ثَلَاثَةَ مَذَاهِبَ مَذْهَبُ إِثْبَاتٍ بِتَشْبِيهٍ وَ مَذْهَبُ النَّفْيِ وَ مَذْهَبُ إِثْبَاتٍ بِلَا تَشْبِيهٍ فَمَذْهَبُ الْإِثْبَاتِ بِتَشْبِيهٍ لَا يَجُوزُ وَ مَذْهَبُ النَّفْيِ لَا يَجُوزُ وَ الطَّرِيقُ فِي الْمَذْهَبِ الثَّالِثِ إِثْبَاتٌ بِلَا تَشْبِيهٍ.

I said to him (AS), meaning Abu al-hasan al-Rida (AS): "May I be your ransom! One of your followers told me to ask you a question about something."
He (AS) said: "And who would that be?"
I said: "Al-Hasan ibn Sahl."
He (AS) asked: "What is the issue about?'
I replied: "It is about Divine Unity."
He (AS) said: "What about Divine Unity?"
I said: "He wants to know whether Allah possesses a body or not?"
He (AS) answered me:
There are three positions regarding Divine Unity. The first group attempts to describe Him through anthropomorphism. The second group attempts to describe Him through negation. And the third group attempts to describe Him without falling into anthropomorphism. Describing Him through anthropomorphism is not allowed, and describing Him through negation is not allowed. The correct position is attempting to describe him without falling into anthropomorphism.

11. Muhammad ibn `Ali Majilwayh (may Allah have mercy on him) said: Muhammad ibn Yahya al-`Attar said: Muhammad ibn Ahmad said: on the authority of `Imran ibn Musa, on the

authority of al-Hasan ibn al-`Abba ibn Huraysh al-Razi, on the authority of some of our scholars that

مَنْ قَالَ بِالْجِسْمِ فَلَا تُعْطُوهُ مِنَ الزَّكَاةِ وَ لَا تُصَلُّوا وَرَاءَهُ.

The purified [Tayyib], `Ali ibn Muhammad, and Abu Ja`far al-Jawad (AS) both said: "He who claims that Allah has a body, do not give him the poor-rate, and do not pray behind him."[1]

12. Muhammad ibn Musa ibn al-Mutawakkil (may Allah have mercy on him) said: Muhammad ibn Yahya al-`Attar said: on the authority of Sahl ibn Ziyad, on the authority of Muhammad ibn `Ali al-Qasani who said

تَبَتُّ إِلَيْهِ ع أَنَّ مَنْ قِبَلَنَا قَدِ اخْتَلَفُوا فِي التَّوْحِيدِ قَالَ فَكَتَبَ ع سُبْحَانَ مَنْ لَا يُحَدُّ وَ لَا يُوصَفُ ـ لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْبَصِيرُ.

I wrote to him (AS) informing him that some of the people here differed on the subject of Divine Unity.
He (AS) replied in writing: "Glory be to Him who has no limit, and who cannot be described! Nothing whatsoever is like unto Him. And he is the All-Hearing, and the All-Seeing."

13. Al-Husayn ibn Ahmad ibn Idris (may Allah have mercy on him) said, on the authority of his father, on the authority of Abu Sa`id al-Adami, on the authority of Bishr ibn Bashshar al-Naysaburi that:

كَتَبْتُ إِلَى أَبِي الْحَسَنِ ع بِأَنَّ مَنْ قِبَلَنَا قَدِ اخْتَلَفُوا فِي التَّوْحِيدِ مِنْهُمْ مَنْ يَقُولُ هُوَ جِسْمٌ وَ مِنْهُمْ مَنْ يَقُولُ صُورَةٌ فَكَتَبَ ع سُبْحَانَ مَنْ لَا يُحَدُّ وَ لَا يُوصَفُ وَ لَا يُشْبِهُهُ شَيْءٌ وَ لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْبَصِيرُ.

I wrote to Abu al-Hasan al-Naqi (AS) informing him that the people differed on the subject of Divine Unity. Some of them say "He has a body" while others say that "He has an image."

[1] Editor's Note: According to the Salafiyyah, those who deny that Allah has a body with a face, hand, and shin are infidels. According to the Prophet and His Family, however believing that Allah ha a body is an act of infidelity. The Shi`ite view is consistent with the pure monotheism proposed by the Prophets. The Wahhabi view is clearly consistent with the Christian view which sees god in human terms.

So, he (AS) wrote (back): "Glory be to Him who has no limit, who cannot be described, and with whom nothing resembles! Nothing whatsoever is like unto Him. And He is the All-Hearing and the All-Seeing."

14. Ahmad ibn Muhammad ibn Muhammad ibn Yahya al-`Attar (may Allah have mercy on him) said: on the authority of his father, on the authority of Sahl ibn Ziyad that

كَتَبْتُ إِلَى أَبِي مُحَمَّدٍ ع سَنَةَ خَمْسٍ وَ خَمْسِينَ وَ مِائَتَيْنِ قَدِ اخْتَلَفَ يَا سَيِّدِي أَصْحَابُنَا فِي التَّوْحِيدِ مِنْهُمْ مَنْ يَقُولُ هُوَ جِسْمٌ وَ مِنْهُمْ مَنْ يَقُولُ هُوَ صُورَةٌ فَإِنْ رَأَيْتَ يَا سَيِّدِي أَنْ تُعَلِّمَنِي مِنْ ذَلِكَ مَا أَقِفُ عَلَيْهِ وَ لَا أَجُوزُهُ فَعَلْتَ مُتَطَوِّلًا عَلَى عَبْدِكَ فَوَقَّعَ ع بِخَطِّهِ سَأَلْتَ عَنِ التَّوْحِيدِ وَ هَذَا عَنْكُمْ مَعْزُولٌ اللهُ تَعَالَى وَاحِدٌ أَحَدٌ صَمَدٌ لَمْ يَلِدْ وَ لَمْ يُولَدْ. وَ لَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ خَالِقٌ وَ لَيْسَ بِمَخْلُوقٍ يَخْلُقُ تَبَارَكَ وَ تَعَالَى مَا يَشَاءُ مِنَ الْأَجْسَامِ وَ غَيْرِ ذَلِكَ وَ يُصَوِّرُ مَا يَشَاءُ وَ لَيْسَ بِمُصَوَّرٍ جَلَّ ثَنَاؤُهُ وَ تَقَدَّسَتْ أَسْمَاؤُهُ وَ تَعَالَى عَنْ أَنْ يَكُونَ لَهُ شَبِيهٌ هُوَ لَا غَيْرُهُ لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْبَصِيرُ.

I wrote the following to Abu Muhammad al-`Askari (AS) in the year 255 AH:
O my Master! Our scholars are divided on the question of Divine Unity. Some of them say that "He has a body," while others say that "He has an image." O my Master! If you deem it appropriates, teach me the correct view since I do not know the answer, and be gracious to your servant.
Hence, he (AS) wrote to me the following in his own handwriting:
You enquired about Divine Unity. This is far from your honorable reach. Allah, the Exalted, is One, Alone, and Needless. He begets not, nor is He begotten, and none is equal unto Him. He is the Creator, and not the created. He, the Blessed and exalted, creates bodies as He wishes. He creates images as He wishes, but He is not an image. Exalted be His Praise, and Hallowed be His names. He is far above having a resemblance. There is no other than Him. Nothing whatsoever is like unto Him, and He is the All-Hearing and the All-Seeing.

15. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (may Allah have mercy on him) said: Muhammad ibn al-Hasan al-Saffar said: al-`Abbas ibn Ma`ruf said: Ibn Abu Najran said, on the authority of Hammad ibn `Uthman, on the authority of `Abd al-Rahim al-Qasir that

كَتَبْتُ عَلَى يَدَيْ عَبْدِ الْمَلِكِ بْنِ أَعْيَنَ إِلَى أَبِي عَبْدِ اللهِ ع بِمَسَائِلَ فِيهَا أَخْبِرْنِي عَنِ اللهِ عَزَّ وَ جَلَّ هَلْ يُوصَفُ بِالصُّورَةِ وَ بِالتَّخْطِيطِ فَإِنْ رَأَيْتَ جَعَلَنِيَ اللهُ فِدَاكَ أَنْ تَكْتُبَ إِلَيَّ بِالْمَذْهَبِ الصَّحِيحِ مِنَ التَّوْحِيدِ فَكَتَبَ ع بِيَدَيْ عَبْدِ الْمَلِكِ بْنِ أَعْيَنَ سَأَلْتَ رَحِمَكَ اللهُ عَنِ التَّوْحِيدِ وَ مَا ذَهَبَ إِلَيْهِ مَنْ قِبَلَكَ فَتَعَالَى اللهُ الَّذِي لَيْسَ

كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْبَصِيرُ تَعَالَى اللهُ عَمَّا يَصِفُهُ الْوَاصِفُونَ الْمُشَبِّهُونَ اللهَ تَبَارَكَ وَ تَعَالَى بِخَلْقِهِ الْمُفْتَرُونَ عَلَى اللهِ وَ اعْلَمْ رَحِمَكَ اللهُ أَنَّ الْمَذْهَبَ الصَّحِيحَ فِي التَّوْحِيدِ مَا نَزَلَ بِهِ الْقُرْآنُ مِنْ صِفَاتِ اللهِ عَزَّ وَ جَلَّ فَانْفِ عَنِ اللهِ الْبُطْلَانَ وَ التَّشْبِيهَ فَلَا نَفْيَ وَ لَا تَشْبِيهَ هُوَ اللهُ الثَّابِتُ الْمَوْجُودُ تَعَالَى اللهُ عَمَّا يَصِفُهُ الْوَاصِفُونَ وَ لَا تَعْدُ الْقُرْآنَ فَتَضِلَّ بَعْدَ الْبَيَانِ.

I wrote a letter, and sent it by hand via `Abd Al-Malik ibn A`yan to Abu `Abd Allah al-Sadiq (AS). In it, I asked about several issues, one of which was: "Please inform me about Allah, the Mighty and High. Can He be described with image and lineation? If this letter reaches you, may Allah make me your ransom, write back to me with the correct vies about Divine Unity."
So he (AS) wrote back to me, sending the letter via `Abd al-Malik ibn A`yan:
May Allah have mercy on you! You have enquired about Divine Unity. Allah is Greater than what your companions have ascribed. He is All-Hearing and All-Seeing, and there is nothing like unto Him. Allah is greater than the descriptions of the describers, those who describe Him inhuman terms, and those who compare Him with His creation, thus slandering Allah.
Beware! May Allah have mercy on you! The correct view about Divine Unity is to be found in the attributes that Allah, the Mighty and High, revealed in the Qur`an. Reject anthropomorphism, and do not apply to Allah what is vain. Allah is Firmly Present. Allah is high above the descriptions of the describers. Do not exceed the Qur`an, as you will misled after the clear explanation has reached you.

16. Ahmad ibn Muhammad ibn Yahya al-`Attar (may Allah have mercy on him) said, on the authority of his father, on the authority of Sahl ibn Ziyad, on the authority of some of our scholars that

كَتَبْتُ إِلَى أَبِي الْحَسَنِ ع أَسْأَلُهُ عَنِ الْجِسْمِ وَ الصُّورَةِ فَكَتَبَ سُبْحَانَ مَنْ لَيْسَ كَمِثْلِهِ شَيْءٌ وَ لَا جِسْمٌ وَ لَا صُورَةٌ.

I wrote to Abu al-Hasan al-Kazim (AS) asking him about the body and image of Allah, so he replied in writing: "Glory be to Him who has nothing whatsoever like unto Him, and who is devoid of both body and image."

17. Ahmad ibn Muhammad ibn Yahya al-`Attar (may Allah be pleased with him) said, on the authority of his father, on the authority of Sahl ibn Ziyad al-Adami, on the authority of Hamzah ibn Muhammad that

كَتَبْتُ إِلَى أَبِي الْحَسَنِ ع أَسْأَلُهُ عَنِ الْجِسْمِ وَ الصُّورَةِ فَكَتَبَ سُبْحَانَ مَنْ لَيْسَ كَمِثْلِهِ شَيْءٌ.

I wrote to Abu al-Hasan al-Kazim (AS) asking him whether Allah had a body or an image. Hence he (AS) wrote in reply: "Glory be to Him who has nothing whatsoever like unto Him,"

18. `Ali ibn Ahmad ibn `Abd Allah ibn Ahmad ibn Abu `Abd Allah al-Barqi (may Allah have mercy on him) said, on the authority of his father, on the authority of his grandfather Ahmad ibn Abu `Abd Allah, on the authority of his father, on the authority of `Abd Allah ibn Bahr, on the authority of Abu Ayyub al-Khazzaz, on the authority of Muhammad ibn Muslim that

سَأَلْتُ أَبَا جَعْفَرٍ ع عَمَّا يَرْوُونَ أَنَّ اللهَ عَزَّوَ جَلَّ خَلَقَ آدَمَ عَلَى صُورَتِهِ فَقَالَ هِيَ صُورَةٌ مُحْدَثَةٌ مَخْلُوقَةٌ اصْطَفَاهَا اللهُ وَ اخْتَارَهَا عَلَى سَائِرِ الصُّوَرِ الْمُخْتَلِفَةِ فَأَضَافَهَا إِلَى نَفْسِهِ كَمَا أَضَافَ الْكَعْبَةَ إِلَى نَفْسِهِ وَ الرُّوحَ إِلَى نَفْسِهِ فَقَالَ بَيْتِيَ وَ قَالَ وَ نَفَخْتُ فِيهِ مِنْ رُوحِي .

I asked Abu Ja`far al-Baqir (AS) about the claim that Allah, the Mighty and High, created Adam (AS) in His Image; hence, he said:
That was a recently created image. Allah favored it, and chose it over all different images. Then He attributed it to Himself like He attributed the Ka`bah and the Sprit to Himself. Thus, He said: My House.[1] And said: And when I breathed into him My Spirit.[2]

19. Muhammad ibn Musa ibn al-Mutawakkil (may Allah have mercy on him) said: `Abd Allah ibn Ja`far al-Himyari said, on the authority of Ahmad ibn Muhammad ibn `Isa, on the authority al-I Hasan ibn Mahbub, on the authority of Ya`qub al-Sarraj that

قُلْتُ لِأَبِي عَبْدِ اللهِ ع إِنَّ بَعْضَ أَصْحَابِنَا يَزْعُمُ أَنَّ لِلّٰهِ صُورَةً مِثْلَ صُورَةِ الْإِنْسَانِ وَ قَالَ آخَرُ إِنَّهُ فِي صُورَةِ أَمْرَدَ جَعْدٍ قَطَطٍ فَخَرَّ أَبُو عَبْدِ اللهِ سَاجِداً ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ سُبْحَانَ اللهِ الَّذِي لَيْسَ كَمِثْلِهِ شَيْءٌ وَ لَا تُدْرِكُهُ الْأَبْصَارُ وَ لَا يُحِيطُ بِهِ عِلْمٌ ـ لَمْ يَلِدْ لِأَنَّ الْوَلَدَ يُشْبِهُ أَبَاهُ ـ وَ لَمْ يُولَدْ فَيُشْبِهَ مَنْ كَانَ قَبْلَهُ ـ وَ لَمْ يَكُنْ لَهُ مِنْ خَلْقِهِ كُفُواً أَحَدٌ تَعَالَى عَنْ صِفَةِ مَنْ سِوَاهُ عُلُوّاً كَبِيراً .

I said to Abu `Abd Allah al-Sadiq (AS): "Some of our scholars think that Allah looks like a human being, while others think that he is beardless and has curly hair."
Abu `Abd Allah (AS) fell down in prostration, then raised his head, and said:

[1] Translator's Note: Qur`an: 2:125.
[2] Translator's Note: Qur`an: 15:29.

Glory be Allah who has nothing whatsoever like unto Him! Vision cannot perceive Him, and knowledge cannot encompass Him. He begets not, because the son resembles his father, not is He begotten, so that He could resemble the one before Him. And none is like Him. Exalted is He, the High, and Mighty from such attributions!

20. Muhammad ibn Musa ibn al-Mutawakkil (may Allah have mercy on him) said: `Ali ibn Ibrahim ibn Hashim said, on the authority of his father, on the authority of al-Saqr ibn [Abu] Dulaf that

سَأَلْتُ أَبَا الْحَسَنِ عَلِيَّ بْنَ مُحَمَّدِ بْنِ عَلِيِّ بْنِ مُوسَى الرِّضَا ع عَنِ التَّوْحِيدِ وَ قُلْتُ لَهُ إِنِّي أَقُولُ بِقَوْلِ هِشَامِ بْنِ الْحَكَمِ فَغَضِبَ ع ثُمَّ قَالَ مَا لَكُمْ وَ لِقَوْلِ هِشَامٍ إِنَّهُ لَيْسَ مِنَّا مَنْ زَعَمَ أَنَّ اللهَ عَزَّ وَ جَلَّ جِسْمٌ وَ نَحْنُ مِنْهُ بُرَآءُ فِي الدُّنْيَا وَ الْآخِرَةِ يَا ابْنَ أَبِي دُلَفَ إِنَّ الْجِسْمَ مُحْدَثٌ وَ اللهُ مُحْدِثُهُ وَ مُجَسِّمُهُ.

I asked Abu al-Hasan `Ali ibn Muhammad ibn `Ali ibn Musa al-Rida (AS) about Divine Unity: "Verily, I say what Hisham ibn al-Hasam said."
So he (AS) became angry and said:
What is the matter with you and Hisham? Indeed, he is not from us who thinks that Allah, the Mighty and High, has a body. We are free from such a person in this world, and in the Hereafter. O son of [Abu] Dulaf! Verily, the body is created and Allah is its Creator.
The Compiler of this book says: Allah willing, I will mention the proof that bodies are created in the chapter of this book titled "The Proof of the Creation of the World."[1]

[1] Translator's Note: That is Chapter 42.

Chapter Seven: Innahu Shay' - The Blessed and Exalted is a Thing – 8 traditions

باب أنه تبارك و تعالى شيء

1. My father (RA) that Sa`d ibn `Abd Allah al-Ash`ari said: Ahmad ibn Muhammad ibn Khalid, on the authority of Muhammad ibn Isa, on the authority of one he mentioned, said

سُئِلَ أَبُو جَعْفَرٍ ع أَ يَجُوزُ أَنْ يُقَالَ إِنَّ اللهَ عَزَّ وَ جَلَّ شَيْءٌ قَالَ نَعَمْ يُخْرِجُهُ عَنِ الْحَدَّيْنِ حَدِّ التَّعْطِيلِ وَ حَدِّ التَّشْبِيهِ ..

Abu Ja`far al-Baqir (AS) was asked: "Is it permissible to say that Allah, the Might and High, is a Thing?"
He (AS) replied: "Yes, to the extent that it removes Him from both extremes: annulment [ta`til], and anthropomorphism [tashbih]."

2. My father (RA) that `Ali ibn Ibrahim, on the authority of his father, on the authority of al-`Abbas ibn `Amr, on the authority of Hisham ibn al-Hakam that

عَنْ أَبِي عَبْدِ اللهِ ع أَنَّهُ قَالَ لِلزِّنْدِيقِ حِينَ سَأَلَهُ مَا هُوَ قَالَ هُوَ شَيْءٌ بِخِلَافِ الْأَشْيَاءِ ارْجِعْ بِقَوْلِي شَيْءٌ إِلَى إِثْبَاتِ مَعْنًى وَ أَنَّهُ شَيْءٌ بِحَقِيقَةِ الشَّيْئِيَّةِ غَيْرَ أَنَّهُ لَا جِسْمٌ وَ لَا صُورَةٌ .

An atheist asked Abu `Abd Allah al-Sadiq (AS) "What is He?"
He (AS) replied: He is a Thing unlike other things. If you consider the meaning of the word "thing." He is indeed a Thing by definition [al-shay'iyyah], with the exception that He has neither substance nor shape"

3. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn al-Hasan al-Saffar, on authority of Ahmad ibn Muhammad ibn Khalid, on the authority of al-Nadr ibn Suwayd, on the authority of Yahya al-Halabi, on the authority of Ibn Muskan, on the authority of Zurarah that

إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى خَلْقٌ مِنْ خَلْقِهِ وَ خَلْقُهُ خَلْقٌ مِنْهُ وَ كُلُّ مَا وَقَعَ عَلَيْهِ اسْمُ شَيْءٍ مَا خَلَا اللهَ عَزَّ وَ جَلَّ فَهُوَ مَخْلُوقٌ وَ اللهُ خَالِقُ كُلِّ شَيْءٍ صَدَقَ اللهُ الْعَظِيمَ تَبَارَكَ الَّذِي لَيْسَ كَمِثْلِهِ شَيْءٌ

I heard Abu `Abd Allah al-Sadiq (RA) say: "Verily, Allah, the Blessed and Exalted, is free from His Creation, and His Creation is free from Him. Whatever can be defined by the

word `thing' is a creation other than Almighty Allah. Exalted is He who is beyond compare."

4. Hamzah ibn Muhammad al-`Alawi (RA) said: `Ali ibn Ibrahim on the authority of his father, on the authority of Ibn Abu `Umayr, on the authority of `Ali ibn `Atiyyah, on the authority of Khaythamah that

عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى خِلْوٌ مِنْ خَلْقِهِ وَ خَلْقُهُ خِلْوٌ مِنْهُ وَ كُلُّ مَا وَقَعَ عَلَيْهِ اسْمُ شَيْءٍ مَا خَلَا اللهَ عَزَّ وَ جَلَّ فَهُوَ مَخْلُوقٌ وَ اللهُ تَعَالَى خَالِقُ كُلِّ شَيْءٍ

Abu Ja`far al-Basir (AS) said:
Verily, Allah, Blessed and Exalted be He, is free from His Creation, and His Creation is free from Him. Whatever can be defined by the word "thing" is a creation other than Allah, the Mighty and High. Allah, the Exalted, is the Creator of all things.

5. Muhammad ibn `Ali Majilwayh (RA) said: `Ali ibn Ibrahim ibn Hashim, on the authority of Muhammad ibn `Isa, on the authority of Yunus ibn `Abd al-Rahman, on the authority of Abu al-Maghra, who eliminated the source of report from Abu Ja`far, and said:

عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ: إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى خِلْوٌ مِنْ خَلْقِهِ وَ خَلْقُهُ خِلْوٌ مِنْهُ وَ كُلُّ مَا وَقَعَ عَلَيْهِ اسْمُ شَيْءٍ فَهُوَ مَخْلُوقٌ مَا خَلَا اللهَ عَزَّ وَ جَلَّ.

Al-Baqir (AS) said: "Verily, Allah, Blessed and Exalted be He, is free from His Creation, and His Creation is free from Him. Whatever can be defined by the word "thing" is a creation other than Allah, the Mighty and High."

6. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn al-Hasan al-Saffar, on the authority of Muhammad ibn `Isa ibn `Ubayd, on the authority of `Abd al-Rahman ibn Abu Najran that

سَأَلْتُ أَبَا جَعْفَرٍ الثَّانِيَ ع عَنِ التَّوْحِيدِ فَقُلْتُ أَتَوَهَّمُ شَيْئاً فَقَالَ نَعَمْ غَيْرَ مَعْقُولٍ وَ لَا مَحْدُودٍ فَمَا وَقَعَ وَهْمُكَ عَلَيْهِ مِنْ شَيْءٍ فَهُوَ خِلَافُهُ لَا يُشْبِهُهُ شَيْءٌ وَ لَا تُدْرِكُهُ الْأَوْهَامُ كَيْفَ تُدْرِكُهُ الْأَوْهَامُ وَ هُوَ خِلَافُ مَا يُعْقَلُ وَ خِلَافُ مَا يُتَصَوَّرُ فِي الْأَوْهَامِ إِنَّ مَا يُتَوَهَّمُ شَيْءٌ غَيْرُ مَعْقُولٍ وَ لَا مَحْدُودٍ ..

I asked Abu Ja`far the Second (AS) about Divine Unity [Tawhid], so I said: "Is He presumed to be a thing?"
Consequently, he (AS) replied:
Yes. However, since He is Incomprehensible, and Unlimited, He is unlike anything you can conceive. Nothing resembles Him. Imagination perceives Him not. And how could

imagination perceive Him when He is beyond all imagination? He is an Imagined Thing which is Incomprehensible and Unlimited.

7. `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (RA) said: Muhammad ibn Abu `Abd Allah al-Kufi, on the authority of Muhammad ibn Isma`il al-Barmaki, on the authority of al-Husayn ibn al-Hasan, on the authority of Bakr ibn Salih, on the authority of al-Husayn ibn Sa`id that

سُئِلَ أَبُو جَعْفَرٍ الثَّانِي ع يَجُوزُ أَنْ يُقَالَ لِلَّهِ إِنَّهُ شَيْءٌ فَقَالَ نَعَمْ يُخْرِجُهُ مِنَ الْحَدَّيْنِ حَدِّ التَّعْطِيلِ وَ حَدِّ التَّشْبِيهِ.

Abu Ja`far the Second (Imam Muhammad al-Taqi (AS) was asked:
"Is it permissible to say that Allah is a Thing?
Hence, he (AS) answered: "Yes, to the extent that it removes Him from the two extremes: annulment [ta`til] and anthropomorphism [tashbih]."

8. Ja`far ibn Muhammad ibn Masrur (RA) said: Muhammad ibn Ja`far ibn Buttah said: some of our scholars, on the authority of Muhammad ibn `Isa ib `Ubayd related to me that

قَالَ لِي أَبُو الْحَسَنِ ع مَا تَقُولُ إِذَا قِيلَ لَكَ أَخْبِرْنِي عَنِ اللَّهِ عَزَّ وَ جَلَّ شَيْءٌ هُوَ أَمْ لَا قَالَ فَقُلْتُ لَهُ قَدْ أَثْبَتَ اللَّهُ عَزَّ وَ جَلَّ نَفْسَهُ شَيْئاً حَيْثُ يَقُولُ قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهادَةً قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَ بَيْنَكُمْ «1» فَأَقُولُ إِنَّهُ شَيْءٌ لَا كَالْأَشْيَاءِ إِذْ فِي نَفْيِ الشَّيْئِيَّةِ عَنْهُ إِبْطَالُهُ وَ نَفْيُهُ قَالَ لِي صَدَقْتَ وَ أَصَبْتَ ثُمَّ قَالَ لِيَ الرِّضَا ع لِلنَّاسِ فِي التَّوْحِيدِ ثَلَاثَةُ مَذَاهِبَ نَفْيٌ وَ تَشْبِيهٌ وَ إِثْبَاتٌ بِغَيْرِ تَشْبِيهٍ فَمَذْهَبُ النَّفْيِ لَا يَجُوزُ وَ مَذْهَبُ التَّشْبِيهِ لَا يَجُوزُ لِأَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَا يُشْبِهُهُ شَيْءٌ وَ السَّبِيلُ فِي الطَّرِيقَةِ الثَّالِثَةِ إِثْبَاتٌ بِلَا تَشْبِيهٍ.

Abu al-Hasan al-Rida (AS) said to me: "What would you say if you were asked: `Tell us, is Allah, the Mighty and High, a Thing or is He not a thing?"
He said: I said to him (AS):
Allah, the Mighty and High, has acknowledged that He is a Thing when he said: Say: What thing is the weightiest in testimony? Say: Allah is a witness between you and me.[1]
I would say: He is a Thing unlike other things, as negating that He is a Thing would negate Him and deny Him.
He (AS) said to me: "You are correct and you are right."
(`Ali) al-Rida (AS) then said to me:
People have three beliefs regarding Divine Unity [al-Tawhid]: negation, anthropomorphism, and description without anthropomorphism. Negation, however, is not permissible nor is anthropomorphism, because nothing resembles Allah, Blessed and Exalted be He. The correct position is the third one, description without anthropomorphism.

[1] Translator's Note: Qur`an: 6:19.

Chapter Eight:: Ma Ja' Fi al-Ru'yah - What is Related Regarding the Vision – 23 traditions

باب ما جاء في الرؤية

1. Muhammad ibn Musa ibn al-Mutawakkil (may Allah have mercy on him) said: `Ali ibn Ibrahim ibn Hashim said on the authority of his father, on the authority of al-Nawfali, on the authority of al-Sakuni, on the authority of Abu `Abd Allah, on the authority of his forefathers (AS) that

عَنْ أَبِي عَبْدِ اللهِ عَنْ آبَائِهِ ع قَالَ: مَرَّ النَّبِيُّ ص عَلَى رَجُلٍ وَ هُوَ رَافِعٌ بَصَرَهُ إِلَى السَّمَاءِ يَدْعُو فَقَالَ لَهُ رَسُولُ اللهِ ص غُضَّ بَصَرَكَ فَإِنَّكَ لَنْ تَرَاهُ وَ قَالَ وَ مَرَّ النَّبِيُّ ص عَلَى رَجُلٍ رَافِعٍ يَدَيْهِ إِلَى السَّمَاءِ وَ هُوَ يَدْعُو فَقَالَ رَسُولُ اللهِ ص اقْصُرْ مِنْ يَدَيْكَ فَإِنَّكَ لَنْ تَنَالَهُ .

The Prophet (SA) passed by a man who was supplication with his eyes raised to the sky. The Messenger of Allah (SA) said to him: "Cast down your eyes for you will certainly not see Him."
He (SA) also said that:
"The Prophet (SA) passed by a man who was supplicating with his hands raised to the sky. The Messenger of Allah (SA) said to him: `Lower your hand for your will surely not reach Him.'"1

2. `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (may Allah have mercy on him) said: Muhammad ibn Abu `Abd Allah al-Kufi said on the authority of `Ali ibn Abu al-Qasim, on the authority of Ya`qub ibn Ishaq that

كَتَبْتُ إِلَى أَبِي مُحَمَّدٍ ع أَسْأَلُهُ كَيْفَ يَعْبُدُ الْعَبْدُ رَبَّهُ وَ هُوَ لَا يَرَاهُ فَوَقَّعَ ع يَا أَبَا يُوسُفَ جَلَّ سَيِّدِي وَ مَوْلَايَ وَ الْمُنْعِمُ عَلَيَّ وَ عَلَى آبَائِي أَنْ يُرَى قَالَ وَ سَأَلْتُهُ هَلْ رَأَى رَسُولُ اللهِ ص رَبَّهُ فَوَقَّعَ ع إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى أَرَى رَسُولَهُ بِقَلْبِهِ مِنْ نُورِ عَظَمَتِهِ مَا أَحَبَّ.

I wrote to Abu Muhammad al-`Askari (AS) asking him how a servant could serve a Lord he cannot see?
Hence, he (AS) replied in writing:
"O Abu Yusuf! My Master, my Lord, and the Benefactor upon me any my forefathers, is far above being seen."
He said: "I also asked whether the Messenger of Allah (SA) saw him Lord?"

---

[1] Translator's Note: It is recommended to raise one's hands to the sky when praying or supplication. However, this tradition is condemning not this action rather the though behind it to limit Allah to the sky.

He wrote back: "Verily, Allah, the Blessed and Exalted, manifested to the Messenger what He desired from the Light of His Magnitude."

3. Al-Husayn ibn Ahmad ibn Idris (RA) said on the authority of his father, on the authority of Muhammad ibn `Abd al-Jabbar, on the authority of Safwan ibn Yahya, on the authority of `Asim ibn Humayd that

ذَاكَرْتُ أَبَا عَبْدِ اللهِ ع فِيمَا يَرْوُونَ مِنَ الرُّؤْيَةِ فَقَالَ الشَّمْسُ جُزْءٌ مِنْ سَبْعِينَ جُزْءاً مِنْ نُورِ الْكُرْسِيِّ وَ الْكُرْسِيُّ جُزْءٌ مِنْ سَبْعِينَ جُزْءاً مِنْ نُورِ الْعَرْشِ وَ الْعَرْشُ جُزْءٌ مِنْ سَبْعِينَ جُزْءاً مِنْ نُورِ الْحِجَابِ وَ الْحِجَابُ جُزْءٌ مِنْ سَبْعِينَ جُزْءاً مِنْ نُورِ السِّتْرِ فَإِنْ كَانُوا صَادِقِينَ فَلْيَمْلَئُوا أَعْيُنَهُمْ مِنَ الشَّمْسِ لَيْسَ دُونَهَا سَحَابٌ ..

I consulted Abu `Abd Allah al-Sadiq (AS) regarding what is narrated about the vision of Allah. Hence, he (AS) explained:
The sun is a seventieth portion of the light of the Throne [al-kursi]. The throne is a seventieth portion of the light of the Empyrean [`arsh]. The Empyrean is a seventieth portion of the light of the Veil [hijab]. And the Veil is a seventieth portion of the Veil of Light [sitr]. Hence, if they speak the truth, can their eyes bear the sight of the sun on a cloudless day?

4. My father (RA) said: Muhammad ibn Yahya al-`Attar said on the authority of Ahmad ibn Muhammad ibn `Isa that Ibn Abu Nasr said on the authority of Abu al-Hasan (`Ali) al-Rida (AS) that

قَالَ رَسُولُ اللهِ ص لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ بَلَغَ بِي جَبْرَئِيلُ مَكَاناً لَمْ يَطَأْهُ جَبْرَئِيلُ قَطُّ فَكُشِفَ لِي فَأَرَانِيَ اللهُ عَزَّ وَ جَلَّ مِنْ نُورِ عَظَمَتِهِ مَا أَحَبَّ.

The Messenger of Allah said:
"When I was taken to heaven during the Night Journey, Jibra`il took to me to a place where he had never stopped before. Hence, the Veil was remove for me and Allah, the Mighty and High, showed me what He desired from the Light of His Magnitude."

5. My Father (RA) said: `Ali ibn Ibrahim ibn Hashimsaid on the authority of his father, on the authority of `Ali ibn Ma`bad, on the authority of `Abd Allah ibn Sinan, on the authority of his father that

حَضَرْتُ أَبَا جَعْفَرٍ ع فَدَخَلَ عَلَيْهِ رَجُلٌ مِنَ الْخَوَارِجِ فَقَالَ لَهُ يَا أَبَا جَعْفَرٍ أَيَّ شَيْءٍ تَعْبُدُ قَالَ اللهَ قَالَ رَأَيْتَهُ قَالَ لَمْ تَرَهُ الْعُيُونُ بِمُشَاهَدَةِ الْعِيَانِ وَ لَكِنْ رَأَتْهُ الْقُلُوبُ بِحَقَائِقِ الْإِيمَانِ لَا يُعْرَفُ بِالْقِيَاسِ وَ لَا يُدْرَكُ بِالْحَوَاسِّ وَ

لَا يُشَبَّهُ بِالنَّاسِ مَوْصُوفٌ بِالْآيَاتِ مَعْرُوفٌ بِالْعَلَامَاتِ لَا يَجُورُ فِي حُكْمِهِ ذَلِكَ اللهُ لَا إِلَهَ إِلَّا هُوَ قَالَ فَخَرَجَ الرَّجُلُ وَ هُوَ يَقُولُ ـ اللهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسالَتَهُ.

I was in the presence of Abu Ja`far al-Baqir (AS) when a Kharijite entered his presence and asked him: "O Abu Ja`far, who do you serve?"
He (AS) replied: "Allah?"
He questioned: "Have you seen Him?"
He (AS) answered:
Eyes cannot see him through vision, but hearts can see Him through certainty of faith. He is neither recognized with analogy, nor perceived with the senses, and cannot be compared to people. He is attributed through signs and recognized through indications. There is no oppression in His Judgement. Such is Allah; there is no god but Him.
He said: "Then the man left while saying that `Allah knows best where to place His Message."

6. My father said: Sa`d ibn `Abd Allah said: Ahmad ibn Muhammad ibn Abu Nasr on the authority of Abu al-Hasan al-Mausili, on the authority of Abu `abd Allah that

جَاءَ حِبْرٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ هَلْ رَأَيْتَ رَبَّكَ حِينَ عَبَدْتَهُ فَقَالَ وَيْلَكَ مَا كُنْتُ أَعْبُدُ رَبّاً لَمْ أَرَهُ قَالَ وَ كَيْفَ رَأَيْتَهُ قَالَ وَيْلَكَ لَا تُدْرِكُهُ الْعُيُونُ فِي مُشَاهَدَةِ الْأَبْصَارِ وَ لَكِنْ رَأَتْهُ الْقُلُوبُ بِحَقَائِقِ الْإِيمَانِ.

A rabbi came to the Commander of the Faithful (AS) and asked: "O Commander of Faithful! Do you see your Lord when you serve Him?"
Thus, he (AS) replied: "Woe unto you! I do not serve a Lord that I cannot see."
The rabbi asked: "How do you see Him?"
He (AS) responded: "Woe unto you! The eyes do not perceive Him through vision but the hearts see Him through certainty of faith."

7. Al-Husayn ibn Ahmad ibn Idris (RA) said on the authority of his father, on the authority of Ahmad ibn Ishaq that

كَتَبْتُ إِلَى أَبِي الْحَسَنِ الثَّالِثِ ع أَسْأَلُهُ عَنِ الرُّؤْيَةِ وَ مَا فِيهِ النَّاسُ فَكَتَبَ ع لَا يَجُوزُ الرُّؤْيَةُ مَا لَمْ يَكُنْ بَيْنَ الرَّائِي وَ الْمَرْئِيِّ هَوَاءٌ يَنْفُذُهُ الْبَصَرُ فَإِذَا انْقَطَعَ الْهَوَاءُ وَ عُدِمَ الضِّيَاءُ بَيْنَ الرَّائِي وَ الْمَرْئِيِّ لَمْ تَصِحَّ الرُّؤْيَةُ وَ كَانَ فِي ذَلِكَ الِاشْتِبَاهُ لِأَنَّ الرَّائِيَ مَتَى سَاوَى الْمَرْئِيَّ فِي السَّبَبِ الْمُوجِبِ بَيْنَهُمَا فِي الرُّؤْيَةِ وَجَبَ الِاشْتِبَاهُ وَ كَانَ فِي ذَلِكَ التَّشْبِيهُ لِأَنَّ الْأَسْبَابَ لَا بُدَّ مِنِ اتِّصَالِهَا بِالْمُسَبَّبَاتِ .

I wrote to Abu al-Hasan the third (al-Naqi) (AS) asking about the vision of (Allah) and what people say about it. Hence, he wrote:
Vision is only possible so long so there is no obstacle between the seer and the seen. So, when there is an obstacle to vision, or lack of light between the seer and the seen, vision is impeded or inaccurate. Fault necessitates when the seer equals the seen in the cause that is required between them for vision. When it comes to vision, we can speak in anthropomorphic terms due to cause and effect.

8. `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (RA) said: Muhammad ibn Ya`qub said: Ahmad ibn Idris said on the authority of Ahmad Muhammad ibn `Isa, on the authority of `Ali ibn Sayf, on the authority of Muhammad ibn `Ubaydah that

كَتَبْتُ إِلَى أَبِي الْحَسَنِ الرِّضَا ع أَسْأَلُهُ عَنِ الرُّؤْيَةِ وَ مَا تَرْوِيهِ الْعَامَّةُ وَ الْخَاصَّةُ وَ سَأَلْتُهُ أَنْ يَشْرَحَ لِي ذَلِكَ فَكَتَبَ ع بِخَطِّهِ اتَّفَقَ الْجَمِيعُ لَا تَمَانُعَ بَيْنَهُمْ أَنَّ الْمَعْرِفَةَ مِنْ جِهَةِ الرُّؤْيَةِ ضَرُورَةٌ فَإِذَا جَازَ أَنْ يُرَى اللَّهُ عَزَّ وَ جَلَّ بِالْعَيْنِ وَقَعَتِ الْمَعْرِفَةُ ضَرُورَةً ثُمَّ لَمْ تَخْلُ تِلْكَ الْمَعْرِفَةُ مِنْ أَنْ تَكُونَ إِيمَاناً أَوْ لَيْسَتْ بِإِيمَانٍ فَإِنْ كَانَتْ تِلْكَ الْمَعْرِفَةُ مِنْ جِهَةِ الرُّؤْيَةِ إِيمَاناً فَالْمَعْرِفَةُ الَّتِي فِي دَارِ الدُّنْيَا مِنْ جِهَةِ الِاكْتِسَابِ لَيْسَتْ بِإِيمَانٍ لِأَنَّهَا ضِدُّهُ فَلَا يَكُونُ فِي الدُّنْيَا أَحَدٌ مُؤْمِناً لِأَنَّهُمْ لَمْ يَرَوُا اللَّهَ عَزَّ ذِكْرُهُ وَ إِنْ لَمْ تَكُنْ تِلْكَ الْمَعْرِفَةُ الَّتِي مِنْ جِهَةِ الرُّؤْيَةِ إِيمَاناً لَمْ تَخْلُ هَذِهِ الْمَعْرِفَةُ الَّتِي هِيَ مِنْ جِهَةِ الِاكْتِسَابِ أَنْ تَزُولَ أَوْ لَا تَزُولَ فِي الْمَعَادِ فَهَذَا دَلِيلٌ عَلَى أَنَّ اللَّهَ عَزَّ ذِكْرُهُ لَا يُرَى بِالْعَيْنِ إِذِ الْعَيْنُ تُؤَدِّي إِلَى مَا وَصَفْنَا .

I wrote to Abu al-Hasan (`Ali) al-Rida (AS) asking him about the vision of Allah and what that Sunnis and the Shi`ites narrate regarding the subject. I asked him to explain the subject in detail to me. Hence, he (AS) wrote in his own handwriting:
All agree unanimously that Allah's recognition is necessary. So, if it is possible to see Allah, the Mighty and High, with the eyes, then recognition has taken place. And this recognition could take place with or without faith. If recognition via vision is faith, then it is not faith, because faith is the opposite of visual recognition. If recognition via vision is faith, then there would be no people of faith in the world since nobody has seen Allah, Exalted is His Remembrance. If faith is based on visual recognition, then it might vanish as a result of death and resurrection. This is sufficient proof that Allah, noble be His Remembrance, cannot be seen by the eye….

9. `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (RA) said: Muhammad ibn Ya`qub al-Kulayni said on the authority of Ahmad ibn Idris, on the authority of Muhammad ibn `Abd al-Jabbar, on the authority of Safwan ibn Yahya that

سَأَلَنِي أَبُو قُرَّةَ الْمُحَدِّثُ أَنْ أُدْخِلَهُ عَلَى أَبِي الْحَسَنِ الرِّضَا ع فَاسْتَأْذَنْتُهُ فِي ذَلِكَ فَأَذِنَ لِي فَدَخَلَ عَلَيْهِ فَسَأَلَهُ عَنِ الْحَلَالِ وَ الْحَرَامِ وَ الْأَحْكَامِ حَتَّى بَلَغَ سُؤَالُهُ التَّوْحِيدَ فَقَالَ أَبُو قُرَّةَ إِنَّا رُوِّينَا أَنَّ اللهَ عَزَّ وَ جَلَّ قَسَمَ الرُّؤْيَةَ وَ الْكَلَامَ بَيْنَ اثْنَيْنِ فَقَسَمَ لِمُوسَى ع الْكَلَامَ وَ لِمُحَمَّدٍ ص الرُّؤْيَةَ فَقَالَ أَبُو الْحَسَنِ ع فَمَنِ الْمُبَلِّغُ عَنِ اللهِ عَزَّ وَ جَلَّ إِلَى الثَّقَلَيْنِ الْجِنِّ وَ الْإِنْسِ ـ لا تُدْرِكُهُ الْأَبْصارُ وَ هُوَ يُدْرِكُ الْأَبْصارَ وَ لا يُحِيطُونَ بِهِ عِلْماً وَ لَيْسَ كَمِثْلِهِ شَيْءٌ أَلَيْسَ مُحَمَّداً ص قَالَ بَلَى قَالَ فَكَيْفَ يَجِيءُ رَجُلٌ إِلَى الْخَلْقِ جَمِيعاً فَيُخْبِرُهُمْ أَنَّهُ جَاءَ مِنْ عِنْدِ اللهِ وَ أَنَّهُ يَدْعُوهُمْ إِلَى اللهِ بِأَمْرِ اللهِ وَ يَقُولُ لا تُدْرِكُهُ الْأَبْصارُ وَ هُوَ يُدْرِكُ الْأَبْصارَ ـ وَ لا يُحِيطُونَ بِهِ عِلْماً لَيْسَ كَمِثْلِهِ شَيْءٌ ثُمَّ يَقُولُ أَنَا رَأَيْتُهُ بِعَيْنِي وَ أَحَطْتُ بِهِ عِلْماً وَ هُوَ عَلَى صُورَةِ الْبَشَرِ أَ مَا تَسْتَحْيُونَ مَا قَدَرَتِ الزَّنَادِقَةُ أَنْ تَرْمِيَهُ بِهَذَا أَنْ يَكُونَ يَأْتِي عَنِ اللهِ بِشَيْءٍ ثُمَّ يَأْتِي بِخِلَافِهِ مِنْ وَجْهٍ آخَرَ قَالَ أَبُو قُرَّةَ فَإِنَّهُ يَقُولُ ـ وَ لَقَدْ رَآهُ نَزْلَةً أُخْرى فَقَالَ أَبُو الْحَسَنِ ع إِنَّ بَعْدَ هَذِهِ الْآيَةِ مَا يَدُلُّ عَلَى مَا رَأَى حَيْثُ قَالَ ما كَذَبَ الْفُؤادُ ما رَأى يَقُولُ مَا كَذَبَ فُؤَادُ مُحَمَّدٍ ص مَا رَأَتْ عَيْنَاهُ ثُمَّ أَخْبَرَ بِمَا رَأَى فَقَالَ ـ لَقَدْ رَأى مِنْ آياتِ رَبِّهِ الْكُبْرى فَآيَاتُ اللهِ عَزَّ وَ جَلَّ غَيْرُ اللهِ وَ قَدْ قَالَ وَ لا يُحِيطُونَ بِهِ عِلْماً فَإِذَا رَأَتْهُ الْأَبْصَارُ فَقَدْ أَحَاطَتْ بِهِ الْعِلْمَ وَ وَقَعَتِ الْمَعْرِفَةُ فَقَالَ أَبُو قُرَّةَ فَتُكَذِّبُ بِالرِّوَايَاتِ فَقَالَ أَبُو الْحَسَنِ ع إِذَا كَانَتِ الرِّوَايَاتُ مُخَالِفَةً لِلْقُرْآنِ كَذَّبْتُ بِهَا وَ مَا أَجْمَعَ الْمُسْلِمُونَ عَلَيْهِ أَنَّهُ لَا يُحَاطُ بِهِ عِلْماً وَ لا تُدْرِكُهُ الْأَبْصارُ وَ لَيْسَ كَمِثْلِهِ شَيْءٌ.

Abu Qurrah, the traditionist, asked me to take him to Abu al-Hasan (`Ali) al-Rida (AS); therefore, I asked for his permission to visit him, and he granted it to me. So, he (Abu Qurrah) went to him, and asked him about the laws regarding the permissible and the forbidden, until he reached the subject of Divine Unity.
Hence, Abu Qurrah said: "It has been transmitted to us that Allah, the Mighty and High, divided vision and speech between two prophets; allocating speech to Musa (AS) and allocating vision for Muhammad (SA)."
Consequently, Abu al-Hasan (AS) replied:
Who is it that brought the revelation from Allah, the Mighty and High, to both jinn and humankind? Vision comprehends Him not, and He comprehends (all) vision.[1] And they do not

[1] Translator's Note: Qur`an: 6:103.

comprehend Him in knowledge.[1] Nothing whatsoever is like unto Him.[2] Was it not Muhammad (SA)?
He said: "Of course?"
He (AS) added:
If that is the case, then how could he come to all of creation, saying that he was sent by Allah, call them by His Command, that vision comprehend Him not, and He comprehend all vision. And they do not comprehend Him in Knowledge. Nothing whatsoever is like unto Him, and then claim that "I have seen Him with my own eyes. I comprehend Him, and He has a human form." Are people not ashamed of saying such things? The unbelievers can use this against us: claiming that Allah revealed one thing and the Prophet contradicted it!
Abu Qurrah says: "Then He says: And certainly he saw Him in another descent.[3]
Hence, Abu al-Hasan (AS) replied:
Verily, the verse after this verse stipulates what he saw, as He says, The heart was not untrue in (making him see) what he saw.[4] He is saying that the heart of Muhammad (SA) was not untrue in what his eyes saw. Then He informs of what he saw and says: Certainly he saw of the greatest signs of his Lord.[5] Thus, the signs of Allah, the Mighty and High, are other than Allah. As He has said: And they do not comprehend Him in knowledge. So, if the eyes saw Him, then they comprehended Him in knowledge, and recognition had taken place.
Abu Qurrah enquired: "Do you claim that the prophetic traditions are false?"
Abu al-Hasan (AS) responded: "Any prophetic traditions which contradict the Qur`an are false. According to the consensus of all Muslims, He cannot be comprehended in knowledge, vision comprehends Him not, and nothing whatsoever is like unto Him."

10. My father (RA) said: Muhammad ibn Yahya al-`Attar said on the authority of Ahmad ibn Muhammad ibn `Isa, on the authority of Ibn Abu Najran, on the authority of `Abd Allah ibn Sinan that

عَنْ أَبِي عَبْدِ اللهِ ع فِي قَوْلِهِ عَزَّوَ جَلَّ- لا تُدْرِكُهُ الْأَبْصارُ وَ هُوَ يُدْرِكُ الْأَبْصارَ قَالَ إِحَاطَةُ الْوَهْمِ أَ لَا تَرَى إِلَى قَوْلِهِ- قَدْ جاءَكُمْ بَصائِرُ مِنْ رَبِّكُمْ لَيْسَ يَعْنِي بَصَرَ الْعُيُونِ- فَمَنْ أَبْصَرَ فَلِنَفْسِهِ لَيْسَ يَعْنِي مِنَ الْبَصَرِ بِعَيْنِهِ- وَ مَنْ عَمِيَ فَعَلَيْهَا لَمْ يَعْنِ عَمَى الْعُيُونِ إِنَّمَا عَنَى إِحَاطَةَ الْوَهْمِ كَمَا يُقَالُ فُلَانٌ بَصِيرٌ بِالشِّعْرِ وَ فُلَانٌ بَصِيرٌ بِالْفِقْهِ وَ فُلَانٌ بَصِيرٌ بِالدَّرَاهِمِ وَ فُلَانٌ بَصِيرٌ بِالثِّيَابِ اللهُ أَعْظَمُ مِنْ أَنْ يُرَى بِالْعَيْنِ .

Abu `Abd Allah al-Sadiq (AS) was asked to interpret the Word of the Mighty and High: Vision comprehends Him not, and He comprehends (all) vision.
He explained:
It is the comprehension of the imagination. Do you not see His Word: Verily, there have come to you clear proofs from your Lord. This does not mean the vision of eyes; whoever will therefore

[1] Translator's Note: Qur`an: 20:110.
[2] Translator's Note: Qur`an: 42:11.
[3] Translator's Note: Qur`an: 53:13.
[4] Translator's Note: Qur`an: 53:11
[5] Translator's Note: Qur`an: 53:18.

see, it is for his own soul. It does not mean seeing with the eye; and whoever will be blind, it shall be against himself.[1]
This does not mean blindness of the eyes. It certainly means comprehension of the imagination, like it is said: so and so has the vision of poetry, so and so has the vision of jurisprudence, so and so has the vision of coins, and so and so has the vision of clothes. Allah is far above visual perception.

11. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn al-Hasan al-Saffar said: Ahmad ibn Muhammad said on the authority of Abu Hashim al-Ja`fari, on the authority of Abu al-

عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: سَأَلْتُهُ عَنِ اللهِ عَزَّوَ جَلَّ هَلْ يُوصَفُ فَقَالَ أَ مَا تَقْرَأُ الْقُرْآنَ قُلْتُ بَلَى قَالَ أَ مَا تَقْرَأُ قَوْلَهُ عَزَّوَ جَلَّ- لا تُدْرِكُهُ الْأَبْصارُ وَ هُوَ يُدْرِكُ الْأَبْصارَ قُلْتُ بَلَى قَالَ فَتَعْرِفُونَ الْأَبْصَارَ قُلْتُ بَلَى قَالَ وَ مَا هِيَ قُلْتُ أَبْصَارُ الْعُيُونِ- فَقَالَ إِنَّ أَوْهَامَ الْقُلُوبِ أَكْثَرُ مِنْ أَبْصَارِ الْعُيُونِ فَهُوَ لَا تُدْرِكُهُ الْأَوْهَامُ وَ هُوَ يُدْرِكُ الْأَوْهَامَ.

Hasan (`Ali) al-Rida (AS) that
I asked him whether it is possible to describe Allah, the Mighty and High.
Hence, he replied: "Do you not read the Qur`an?"
I responded: "What do you mean?"
He said: "Do you not read the Word of the Mighty and High: Vision comprehends Him not, and He comprehends (all) vision.[2]
I answered: "So?"
He (AS) asked: "Then do you know what vision means?"
I replied: "Sure"
He (AS) said: "What is t?"
I said: "The vision of the eyes."
Hence, he (AS) explained: "Verily, the imagination of the mind is greater than the vision of the eyes. Thus, imagination comprehends Him not, and He comprehends all imagination."

12. `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (RA) said: Muhammad ibn Abu `Abd Allah al-Kufi said on the authority of who he mentioned, on the authority of Muhammad ibn `Isa, on the authority of Dawud ibn al-Qasim on the authority of Abu Hashim al-Ja`fari that

[1] Translator's Note: Qur`an: 6:104.
[2] Translator's Note: Qur`an: 6:103.

قُلْتُ لِأَبِي جَعْفَرِ بْنِ الرِّضَا ع ـ لا تُدْرِكُهُ الْأَبْصارُ وَ هُوَ يُدْرِكُ الْأَبْصارَ فَقَالَ يَا أَبَا هَاشِمٍ أَوْهَامُ الْقُلُوبِ أَدَقُّ مِنْ أَبْصَارِ الْعُيُونِ أَنْتَ قَدْ تُدْرِكُ بِوَهْمِكَ السِّنْدَ وَ الْهِنْدَ وَ الْبُلْدَانَ الَّتِي لَمْ تَدْخُلْهَا وَ لَا تُدْرِكُهَا بِبَصَرِكَ فَأَوْهَامُ الْقُلُوبِ لَا تُدْرِكُهُ فَكَيْفَ أَبْصَارُ الْعُيُونِ.

I asked Abu Ja`far ibn al-Rida (AS) about: Vision comprehends Him not, and He comprehends (all) vision.
Hence, he replied:
O Abu Hashim! The imagination of mind is more precise than the vision of the eyes. You may imagine Sind, India, the towns which you have not visited, and which you have not seen with your eyes. Thus, if imagination cannot comprehend Him, how can the eyes?"

13. `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (RA) said: Muhammad ibn Abu `Abd Allah al-Kufi said on the authority of Muhammad ibn Isma`il al-Barmaki, on the authority al-Husayn ibn al-Hasan, on the authority of Bakr ibn Salih, on the authority of al-Husayn ibn Sa`id, on the authority of Ibrahim ibn Muhammad al-Khazzaz and Muhammad ibn al-Husayn both said

دَخَلْنَا عَلَى أَبِي الْحَسَنِ الرِّضَا ع فَحَكَيْنَا لَهُ مَا رُوِيَ أَنَّ مُحَمَّداً ص رَأَى رَبَّهُ فِي هَيْئَةِ الشَّابِّ الْمُوفِقِ فِي سِنِّ أَبْنَاءِ ثَلَاثِينَ سَنَةً رِجْلَاهُ فِي خُضْرَةٍ وَ قُلْتُ إِنَّ هِشَامَ بْنَ سَالِمٍ وَ صَاحِبَ الطَّاقِ وَ الْمِيثَمِيَّ يَقُولُونَ ـ إِنَّهُ أَجْوَفُ إِلَى السُّرَّةِ وَ الْبَاقِي صَمَدٌ فَخَرَّ سَاجِداً ثُمَّ قَالَ سُبْحَانَكَ مَا عَرَفُوكَ وَ لَا وَحَّدُوكَ فَمِنْ أَجْلِ ذَلِكَ وَصَفُوكَ سُبْحَانَكَ لَوْ عَرَفُوكَ لَوَصَفُوكَ بِمَا وَصَفْتَ بِهِ نَفْسَكَ سُبْحَانَكَ كَيْفَ طَاوَعَتْهُمْ أَنْفُسُهُمْ أَنْ شَبَّهُوكَ بِغَيْرِكَ إِلَهِي لَا أَصِفُكَ إِلَّا بِمَا وَصَفْتَ بِهِ نَفْسَكَ وَ لَا أُشَبِّهُكَ بِخَلْقِكَ أَنْتَ أَهْلٌ لِكُلِّ خَيْرٍ فَلَا تَجْعَلْنِي مِنَ الْقَوْمِ الظَّالِمِينَ ثُمَّ الْتَفَتَ إِلَيْنَا فَقَالَ مَا تَوَهَّمْتُمْ مِنْ شَيْءٍ فَتَوَهَّمُوا اللَّهَ غَيْرَهُ ثُمَّ قَالَ نَحْنُ آلُ مُحَمَّدٍ النَّمَطُ الْأَوْسَطُ الَّذِي لَا يُدْرِكُنَا الْغَالِي وَ لَا يَسْبِقُنَا التَّالِي يَا مُحَمَّدُ إِنَّ رَسُولَ اللَّهِ ص حِينَ نَظَرَ إِلَى عَظَمَةِ رَبِّهِ كَانَ فِي هَيْئَةِ الشَّابِّ الْمُوفِقِ وَ سِنِّ أَبْنَاءِ ثَلَاثِينَ سَنَةً يَا مُحَمَّدُ عَظُمَ رَبِّي وَ جَلَّ أَنْ يَكُونَ فِي صِفَةِ الْمَخْلُوقِينَ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ مَنْ كَانَتْ رِجْلَاهُ فِي خُضْرَةٍ قَالَ ذَاكَ مُحَمَّدٌ ص كَانَ إِذَا نَظَرَ إِلَى رَبِّهِ بِقَلْبِهِ جَعَلَهُ فِي نُورٍ مِثْلِ نُورِ الْحُجُبِ حَتَّى يَسْتَبِينَ لَهُ مَا فِي الْحُجُبِ إِنَّ نُورَ اللَّهِ مِنْهُ أَخْضَرُ مَا أَخْضَرَّ وَ مِنْهُ أَحْمَرُ مَا أَحْمَرَّ وَ مِنْهُ أَبْيَضُ مَا أَبْيَضَّ وَ مِنْهُ غَيْرُ ذَلِكَ يَا مُحَمَّدُ مَا شَهِدَ بِهِ الْكِتَابُ وَ السُّنَّةُ فَنَحْنُ الْقَائِلُونَ بِهِ.

We entered into the presence of Abu al-Hasan (`Ali) al-Rida (AS). We related to him what was transmitted regarding Muhammad (SA); namely, that he saw His Lord in the form of a vigorous young man of thirty years of age, whose feet wee covered in greenery. I also explained to him that that Hisham ibn Salim, Sahib al-Taqi and al-Maythami say that Allah's belly is hollow and the rest (of His body) is solid.
Hence, he (AS) fell in prostration and then said:
May You be Glorified! They have not recognized You, nor have they testified to Your Unity. As a result, they have described You as such. May You be glorified! Had they recognized You, they would have only described You by means of the attributes with which You have described yourself. May You be glorified! They have certainly wronged themselves by describing You with what is not worthy of You. O my God, I only describe You with the attributes with which You have described yourself, and I do not compare You with Your Creation. You are worthy of all good. Do not count me among the oppressors.
Then he (AS) turned his face to us and said: "Whatever you have imagined, imagine Allah as other than that." He (AS) then added:
We, the Household of Muhammad (SA), are the middle way [al-Namat al-Awsat] which the exaggerator [ghali] cannot comprehend, and the neglectful follower does not reach. O Muhammad! Verily, when the Messenger of Allah (SA) looked at the grandeur of His Lord, he, the Messenger, was in a form of a vigorous young man of thirty years of age. O Muhammad! MY Lord is far above possessing the attributes of the created.
He says, I asked him (AS): 'May I be your ransom! Whose feet were covered in green?"
He (AS) replied:
That refers to Muhammad (SA). When looked at his Lord by means of his heat, Allah covered him in the Light of His Veil until it was apparent to him what was behind the veil. Verily, the Light of Allah is green, red, and white, as well as other colors. O Muhammad, we only accept what agrees with the Book (Qur`an), and the Sunnah (traditions of the Prophet).

14. Muhammad ibn Muhammad ibn `Isam al-Kulayni (RA) said: Muhammad ibn Ya`qub al-Kulayni said on the authority of `Ali ibn Muhammad, on the authority of Sahl ibn Ziyad and others, on the authority of Muhammad ibn Sulayman, on the authority of `Ali ibn Ibrahim al-Ja`fari, on the authority of `Abd Allah ibn Sinan, that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ: إِنَّ اللهَ عَظِيمٌ رَفِيعٌ لَا يَقْدِرُ الْعِبَادُ عَلَى صِفَتِهِ وَ لَا يَبْلُغُونَ كُنْهَ عَظَمَتِهِ- لَا تُدْرِكُهُ الْأَبْصارُ وَ هُوَ يُدْرِكُ الْأَبْصارَ وَ هُوَ اللَّطِيفُ الْخَبِيرُ وَ لَا يُوصَفُ بِكَيْفٍ وَ لَا أَيْنٍ وَ لَا حَيْثُ فَكَيْفَ أَصِفُهُ بِكَيْفٍ وَ هُوَ الَّذِي كَيَّفَ الْكَيْفَ حَتَّى صَارَ كَيْفاً فَعَرَفْتُ الْكَيْفَ بِمَا كَيَّفَ لَنَا مِنَ الْكَيْفِ أَمْ كَيْفَ أَصِفُهُ بِأَيْنٍ وَ هُوَ الَّذِي أَيَّنَ الْأَيْنَ حَتَّى صَارَ أَيْناً فَعَرَفْتُ الْأَيْنَ بِمَا أَيَّنَ لَنَا مِنَ الْأَيْنِ أَمْ كَيْفَ أَصِفُهُ بِحَيْثٍ وَ هُوَ الَّذِي حَيَّثَ الْحَيْثَ حَتَّى صَارَ حَيْثاً فَعَرَفْتُ الْحَيْثَ بِمَا حَيَّثَ لَنَا مِنَ الْحَيْثِ فَاللهُ تَبَارَكَ وَ تَعَالَى دَاخِلٌ فِي كُلِّ مَكَانٍ وَ خَارِجٌ مِنْ كُلِّ شَيْءٍ- لَا تُدْرِكُهُ الْأَبْصارُ وَ هُوَ يُدْرِكُ الْأَبْصارَ لَا إِلَهَ إِلَّا هُوَ الْعَلِيُّ الْعَظِيمُ- وَ هُوَ اللَّطِيفُ الْخَبِيرُ.

Abu `Abd Allah al-Sadiq (AS) said:
Verily, Allah is the Most Great, and the Lofty [al-rafi`]. Worshippers cannot describe Him, nor can they reach the core of His Magnificence. Vision comprehends Him not, and He comprehends (all) vision; and He is the Subtle, the All-Aware.
He cannot be described in terms of `how,' `where' and `when'. And how can I describe him by means of `how' when it is He who created the condition for the question `how;' hence, I recognized the condition by the fact that He created the `how.' And how can I describe Him in terms of `where' when it was He was created space; hence, I recognized space by the fact that he created the `where.' And how can I describe him in terms of `when' when it was he who created time; hence, I recognized time by the fact that He created time.
Thus, Allah, the Blessed and Exalted, is present in every place, and is absent from everything. Vision comprehends Him not, and He comprehends all vision. There is no god but He: the Most High, the Great. And He is the Knower of subtleties, the Aware.

15. My father (RA) said: Sa`d ibn `Abd Allah said on the authority of Ibrahim ibn Hashim, on the authority of the Ibn Abu Najran, on the authority of Muhammad ibn Sinan, on the authority of Ibrahim and al-Fadl sons fo Muhammad al-Ash`ariyyayn, on the authority of Ubayd ibn Zurarah, on the authority of his father that

عَنْ أَبِيهِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ ع جُعِلْتُ فِدَاكَ الْغَشْيَةُ الَّتِي كَانَتْ تُصِيبُ رَسُولَ اللهِ ص إِذَا أُنْزِلَ عَلَيْهِ الْوَحْيُ فَقَالَ ذَاكَ إِذَا لَمْ يَكُنْ بَيْنَهُ وَ بَيْنَ اللهِ أَحَدٌ ذَاكَ إِذَا تَجَلَّى اللهُ لَهُ قَالَ ثُمَّ قَالَ تِلْكَ النُّبُوَّةُ يَا زُرَارَةُ وَ أَقْبَلَ بِتَخَشُّعٍ .

I asked Abu `Abd Allah al-Sadiq (AS): "May I be your ransom! What use to make the Messenger of Allah (SA) swoon when he received the revelation?"
He (AS) answered: "That happened when there was nothing separating him from Allah. That happened when Allah manifested Himself to him."
He says that he (AS) then added: "Such is Prophethood, O Zurarah! Accept it with humility."

16. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Ibrahim ibn Hashim said on the authority of Ibn Abu `Umayr, on the authority of Murazim, that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ سَمِعْتُهُ يَقُولُ رَأَى رَسُولُ اللهِ ص رَبَّهُ عَزَّ وَ جَلَّ يَعْنِي بِقَلْبِهِ .

Abu `Abd Allah al-Sadiq (AS) said: "The Messenger of Allah saw his Lord, the Mighty and High, by means of his heart."
The confirmation of this is found in the following tradition.

17. What Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn al-Hasan al-Saffar said on the authority of Muhammad ibn al-Husayn ibn Abu al-Khattab, on the authority of Muhammad ibn al-Fudayl that

سَأَلْتُ أَبَا الْحَسَنِ ع هَلْ رَأَى رَسُولُ اللهِ ص رَبَّهُ عَزَّوَ جَلَّ فَقَالَ نَعَمْ بِقَلْبِهِ رَآهُ أَمَا سَمِعْتَ اللهَ عَزَّوَ جَلَّ يَقُولُ ـ مَا كَذَبَ الْفُؤَادُ مَا رَأَى أَيْ لَمْ يَرَهُ بِالْبَصَرِ وَ لَكِنْ رَآهُ بِالْفُؤَادِ.

I asked Abu al-Hasan al-Kazim (AS): "Did the Messenger of Allah (SA) see his Lord, the Mighty and High?"
Hence, he (AS) replied: "Yes, he saw Him by means of his heart. Have you not heard Allah, the Might and High that the heart was not untrue in (making him see) what he saw.[1] That is to say, he did not see Him with his eyes, but he saw Him with the heart."

18. My father (RA) said: Sa`d ibn `Abd Allah said on the authority of al-Qasim ibn Muhammad al-Isfahani, on the authority of Sulayman ibn Dawud al-Minqari, on the authority of Hafs ibn Ghiyath or someone else that

سَأَلْتُ أَبَا عَبْدِ اللهِ ع عَنْ قَوْلِ اللهِ عَزَّوَ جَلَّ ـ لَقَدْ رَأى مِنْ آياتِ رَبِّهِ الْكُبْرى قَالَ رَأَى جَبْرَئِيلَ عَلَى سَاقِهِ الدُّرُّ مِثْلُ الْقَطْرِ عَلَى الْبَقْلِ لَهُ سِتُّمِائَةِ جَنَاحٍ قَدْ مَلَأَ مَا بَيْنَ السَّمَاءِ إِلَى الْأَرْضِ.

I asked Abu `Abd Allah al-Sadiq (AS) about the Word of Allah, the Mighty and High: Certainly, he saw of the greatest signs of his Lord.[2]
He (AS) replied: "He saw Jibra`il. His thighs were covered in pearls like dew drops on plants. He had six hundred wings. He filled the space between the sky and the Earth."

19. `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (RA) said: Muhammad ibn Harun al-Sufi said: `Ubad Allah ibn Musa al-Rawyani said: `Abd al-`Azim ibn `Abd Allah ibn `Ali ibn al-Hasan ibn Zayd ibn al-Hasan ibn `Ali ibn Abu Talib (AS) said on the authority of Ibrahim ibn Abu Mahmud that

قَوْلِ اللهِ عَزَّوَ جَلَّ ـ وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ إِلى رَبِّها نَاظِرَةٌ يَعْنِي مُشْرِقَةٌ تَنْتَظِرُ ثَوَابَ رَبِّهَا.

`Ali ibn Musa al-Rida (AS) explained that the Word of Allah, the Mighty and High, (Some) faces on that day shall be bright, looking to their Lord[3] mean that "They will be illuminated, anxiously awaiting the reward from their Lord."

20. `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (RA) said: Muhammad ibn Abu `Abd Allah al-Kufi said: Musa ibn `Imran al-Nakha`I said on the authority of al-Husayn ibn Yazid al-Nawfali, on the authority `Ali ibn Abu Hamzah, on the authority of Abu Basir that

[1] Translator's Note: Qur`an 53:11.
[2] Translator's Note: Qur`an 53:18.
[3] Translator's Note: Qur`an: 75: 22-3.

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: قُلْتُ لَهُ أَخْبِرْنِي عَنِ اللهِ عَزَّ وَ جَلَّ هَلْ يَرَاهُ الْمُؤْمِنُونَ يَوْمَ الْقِيَامَةِ قَالَ نَعَمْ وَ قَدْ رَأَوْهُ قَبْلَ يَوْمِ الْقِيَامَةِ فَقُلْتُ مَتَى قَالَ حِينَ قَالَ لَهُمْ- أَلَسْتُ بِرَبِّكُمْ قالُوا بَلى ثُمَّ سَكَتَ سَاعَةً ثُمَّ قَالَ وَ إِنَّ الْمُؤْمِنِينَ لَيَرَوْنَهُ فِي الدُّنْيَا قَبْلَ يَوْمِ الْقِيَامَةِ أَلَسْتَ تَرَاهُ فِي وَقْتِكَ هَذَا قَالَ أَبُو بَصِيرٍ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَأُحَدِّثُ بِهَذَا عَنْكَ فَقَالَ لَا فَإِنَّكَ إِذَا حَدَّثْتَ بِهِ فَأَنْكَرَهُ مُنْكِرٌ جَاهِلٌ بِمَعْنَى مَا تَقُولُهُ ثُمَّ قَدَّرَ أَنَّ ذَلِكَ تَشْبِيهٌ كَفَرَ وَ لَيْسَتِ الرُّؤْيَةُ بِالْقَلْبِ كَالرُّؤْيَةِ بِالْعَيْنِ تَعَالَى اللهُ عَمَّا يَصِفُهُ الْمُشَبِّهُونَ وَ الْمُلْحِدُونَ.

I asked Abu `Abd Allah al-Sadiq (AS) to: "Enlighten me about Allah, the Mighty and High. Will the Believers see Him on the Day of Judgment?"
He (AS) responded: "Yes, In fact, they have even seen Him before the Day of Judgment."
So I enquired: "When?"
He answered: "When He said to them: Am I not your Lord? They said: Yes!"[1]
Then he (AS) was quiet for a while and then spoke: "Verily, the Believers see Him in this world before the Day of Judgement. Do you not see Him at this moment?"
Abu Basir says I said to him: "May I be your ransom! Can I narrate this on your authority?"
He (AS) replied:
No, If you relate this, the ignorant denier will argue with you regarding its meaning. He will assume that this is anthropomorphism, and will disbelieve. The vision of the heart is not the same as the vision of the eyes. Exalted is Allah from what the anthropomorphists [mushabbahum] and apostates [mulhidum] attribute to Him!

21. Ahmad ibn Ziyad ibn Ja`far al-Hamadani (RA) said: `Ali ibn Ibrahim said on the authority of his father Ibrahim ibn Hashim, on the authority of `Abd al-Salam ibn Salih al-Hirawi that

قُلْتُ لِعَلِيِّ بْنِ مُوسَى الرِّضَا ع يَا ابْنَ رَسُولِ اللهِ مَا تَقُولُ فِي الْحَدِيثِ الَّذِي يَرْوِيهِ أَهْلُ الْحَدِيثِ أَنَّ الْمُؤْمِنِينَ يَزُورُونَ رَبَّهُمْ مِنْ مَنَازِلِهِمْ فِي الْجَنَّةِ فَقَالَ ع يَا أَبَا الصَّلْتِ إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى فَضَّلَ نَبِيَّهُ مُحَمَّداً ص عَلَى جَمِيعِ خَلْقِهِ مِنَ النَّبِيِّينَ وَ الْمَلَائِكَةِ وَ جَعَلَ طَاعَتَهُ طَاعَتَهُ وَ مُتَابَعَتَهُ مُتَابَعَتَهُ وَ زِيَارَتَهُ فِي الدُّنْيَا وَ الْآخِرَةِ زِيَارَتَهُ فَقَالَ عَزَّ وَ جَلَ مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطاعَ اللهَ وَ قَالَ إِنَّ الَّذِينَ يُبايِعُونَكَ إِنَّما يُبايِعُونَ اللهَ يَدُ اللهِ فَوْقَ أَيْدِيهِمْ وَ قَالَ النَّبِيُّ ص مَنْ زَارَنِي فِي حَيَاتِي أَوْ بَعْدَ مَوْتِي فَقَدْ زَارَ اللهَ دَرَجَةُ النَّبِيِّ ص فِي الْجَنَّةِ أَرْفَعُ الدَّرَجَاتِ فَمَنْ زَارَهُ إِلَى دَرَجَتِهِ فِي الْجَنَّةِ مِنْ مَنْزِلِهِ فَقَدْ زَارَ اللهَ تَبَارَكَ وَ تَعَالَى قَالَ فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللهِ فَمَا مَعْنَى الْخَبَرِ الَّذِي رَوَوْهُ أَنَّ ثَوَابَ لَا إِلَهَ إِلَّا اللهُ النَّظَرُ إِلَى وَجْهِ اللهِ فَقَالَ ع يَا أَبَا الصَّلْتِ مَنْ وَصَفَ اللهَ بِوَجْهٍ كَالْوُجُوهِ فَقَدْ

[1] Translator's Note: Qur`an: 7:172.

كَفَرَ وَ لَكِنْ وَجْهُ اللهِ أَنْبِيَاؤُهُ وَ رُسُلُهُ وَ حُجَجُهُ ص هُمُ الَّذِينَ بِهِمْ يُتَوَجَّهُ إِلَى اللهِ وَ إِلَى دِينِهِ وَ مَعْرِفَتِهِ وَ قَالَ اللهُ عَزَّ وَ جَلَ كُلُّ مَنْ عَلَيْها فانٍ. وَ يَبْقى وَجْهُ رَبِّكَ وَ قَالَ عَزَّ وَ جَلَ كُلُّ شَيْءٍ هالِكٌ إِلَّا وَجْهَهُ فَالنَّظَرُ إِلَى أَنْبِيَاءِ اللهِ وَ رُسُلِهِ وَ حُجَجِهِ ع فِي دَرَجَاتِهِمْ ثَوَابٌ عَظِيمٌ لِلْمُؤْمِنِينَ يَوْمَ الْقِيَامَةِ وَ قَدْ قَالَ النَّبِيُّ ص مَنْ أَبْغَضَ أَهْلَ بَيْتِي وَ عِتْرَتِي لَمْ يَرَنِي وَ لَمْ أَرَهُ يَوْمَ الْقِيَامَةِ وَ قَالَ ع إِنَّ فِيكُمْ مَنْ لَا يَرَانِي بَعْدَ أَنْ يُفَارِقَنِي يَا أَبَا الصَّلْتِ إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى لَا يُوصَفُ بِمَكَانٍ وَ لَا تُدْرِكُهُ الْأَبْصارُ وَ الْأَوْهَامُ فَقَالَ قُلْتُ لَهُ يَا ابْنَ رَسُولِ اللهِ فَأَخْبِرْنِي عَنِ الْجَنَّةِ وَ النَّارِ أَهُمَا الْيَوْمَ مَخْلُوقَتَانِ فَقَالَ نَعَمْ وَ إِنَّ رَسُولَ اللهِ ص قَدْ دَخَلَ الْجَنَّةَ وَ رَأَى النَّارَ لَمَّا عُرِجَ بِهِ إِلَى السَّمَاءِ قَالَ فَقُلْتُ لَهُ إِنَّ قَوْماً يَقُولُونَ إِنَّهُمَا الْيَوْمَ مُقَدَّرَتَانِ غَيْرُ مَخْلُوقَتَيْنِ فَقَالَ ع مَا أُولَئِكَ مِنَّا وَ لَا نَحْنُ مِنْهُمْ مَنْ أَنْكَرَ خَلْقَ الْجَنَّةِ وَ النَّارِ فَقَدْ كَذَّبَ النَّبِيَّ ص وَ كَذَّبَنَا وَ لَا مِنْ وَلَايَتِنَا عَلَى شَيْءٍ وَ يُخَلَّدُ فِي نَارِ جَهَنَّمَ قَالَ اللهُ عَزَّ وَ جَلَّ- هذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ. يَطُوفُونَ بَيْنَها وَ بَيْنَ حَمِيمٍ آنٍ وَ قَالَ النَّبِيُّ ص لَمَّا عُرِجَ بِي إِلَى السَّمَاءِ أَخَذَ بِيَدِي جَبْرَئِيلُ فَأَدْخَلَنِي الْجَنَّةَ فَنَاوَلَنِي مِنْ رُطَبِهَا فَأَكَلْتُهُ فَتَحَوَّلَ ذَلِكَ نُطْفَةً فِي صُلْبِي فَلَمَّا أُهْبِطْتُ إِلَى الْأَرْضِ وَاقَعْتُ خَدِيجَةَ فَحَمَلَتْ بِفَاطِمَةَ ع فَفَاطِمَةُ حَوْرَاءُ إِنْسِيَّةٌ وَ كُلَّمَا اشْتَقْتُ إِلَى رَائِحَةِ الْجَنَّةِ شَمِمْتُ رَائِحَةَ ابْنَتِي فَاطِمَةَ ع.

I asked `Ali ibn Musa al-Rida (AS): "O son of the Messenger of Allah! What do you say about the tradition of the Ahl al-Hadith[1] that the Believers shall visit their Lord in Paradise from their own places?"
Hence, he (AS) replied:
O Abu al-Salt! Verily, Allah, the Blessed and exalted, favored his Prophet Muhammad (SA) over all of His Creation. He favored him above all the Prophets and the angels. He made obedience to the Prophet obedience to Allah. He made following the Prophet following Allah. He made visiting the Prophet in this world and the Hereafter like visiting him.[2]
Thus, He, the Mighty and High, has said: Whoever obeys the Messenger, he indeed obeys Allah.[3] And has said: Surely those who swear allegiance to you do but swear allegiance to Allah; the hand of Allah is above their hands.[1]

[1] Translator's Note: It is a Sunni sect.
[2] Editor's Note: Visiting the Prophets and the Imams while they are alive, after they are dead, and in the Hereafter, is one of the most rewarding of actions. The Prophet, the Companions, and the Imams, all visited graves, paid respect to the dead, and prayed for them. They were the epitome of piety.
[3] Translator's Note: Qur`an: 4:80.

And the Prophet (SA) said: Whoever visits me in my life or after my death, has indeed visited Allah.' The place of the Prophet (SA) in Paradise is the most elevated place. Thus, whoever visits him in his place in Paradise from his own place, has certainly visited Allah, the Blessed and Exalted.
I then asked him: "O son of the Messenger of Allah, then what is the meaning of the report which they have transmitted that the reward of saying `there is no god but Allah' is looking at the face of Allah?"
So he (AS) responded:
O Abu al-Salt! Whoever claims that Allah ha a face like a human face has indeed disbelieved. The Face of Allah is, in fact, His Prophets, Messengers and Proof, may the blessings of Allah be upon them. They are the ones through whom Allah is noticed, through whom people turn to His Religion, and through whom Allah is witnessed.
Hence, Allah, the Mighty and High, says: Everyone on it must pass away. And there will endure forever the Face of your Lord, the Lord of glory and honor.[2] And He, the Mighty and High, says: Everything is perishable but His Face.[3] Therefore, looking at Prophets of Allah, His Messengers and Proofs (AS) in their places is a great reward for the Believers on the Day of Judgment.
Hence, the Prophet (SA) has said: "Whoever hates my Household and Progeny, will not see me, and I will not see him on the Day of Judgment." And he (AS) said: "Verily, there is among you who will not see me after they have parted from me"
O Abu al-Salt! Verily, Allah, the Blessed and Exalted, is not limited to place. Vision and imagination do not comprehend Him.
I then enquired from him: "O son of the Messenger of Allah! Inform me about Paradise and Hell. Are they already created?"
He (AS) replied: "Certainly! And the Messenger of Allah (SA) surely entered Paradise and saw Hell, when he ascended to Heaven."
I asked him: "There are people who say: they are both decreed, but not created yet."
So he (AS) answered:
Such people are not from us, and we are not from them. Whosoever denies the creation of Paradise and Hell belies the Prophet (SA) and belies us. Such people do not follow our authority, and will remain in hell-fire. Allah, the Mighty and High, says: This is the hell which the guilty called a lie. Round about shall they go between it and hot, boiling water.[4]
And the Prophet (SA) said:
When I ascended to Heaven, Jibra`il took me by the hand, and brought me to Paradise. He gave me some dates from Paradise, and I ate them, producing semen in my loins. When I came down to Earth and had contact with Khadijah (AS), she became pregnant with Fatimah (AS). Thus, Fatimah is a human houri [hawra'insiyyah]. Whenever I long for the perfume of Paradise, I smell the scent of my daughter Fatimah (AS).

22. Muhammad ibn Musa ibn al-Mutawakkil (RA) said: `Ali ibn al-Husayn al-Sa`dabadi said on he authority of Ahmad ibn Abu `Abd Allah al-Barqi, on the authority of his father Muhammad ibn Khalid, on the authority of Ahmad ibn al-Nadr, on the authority of Muhammad ibn Marwan, on the authority of Muhammad ibn al-Sa'ib, on the authority of Abu al-Salih that

---

[1] Translator's Note: Qur`an: 48:10.
[2] Translator's Note: Qur`an: 55:26-7.
[3] Translator's Note: Qur`an: 28:88.
[4] Translator's Note: Qur`an: 55:43-4.

فِي قَوْلِهِ عَزَّوَ جَلَّ- فَلَمَّا أَفاقَ قالَ سُبْحانَكَ تُبْتُ إِلَيْكَ وَ أَنَا أَوَّلُ الْمُؤْمِنِينَ قَالَ يَقُولُ سُبْحانَكَ تُبْتُ إِلَيْكَ مِنْ أَنْ أَسْأَلَكَ الرُّؤْيَةَ وَ أَنَا أَوَّلُ الْمُؤْمِنِينَ بِأَنَّكَ لَا تُرَى.

`Abd Allah ibn `Abbas was asked to interpret the Word of the Mighty and High: And when Musa came at Our appointed time and his Lord spoke to him, he said: My Lord! Show me (Thyself), so that I may look upon Thee. He said: You cannot (bear to) see Me but look at the mountain, if it remains firm in its place, then will you see Me; but when his Lord manifested to the mountain He made it crumble and Musa fell down in a swoon; then when he recovered, the said: Glory be to Thee, I turn to Thee, and I am the first of the Believers.[1]
He said: Musa (AS) said: "Glory be to You, I turn to You from asking You to se You, and I am the first of the Believes who bears witness that you cannot be seen."

Muhammad ibn `Ali ibn al-Husayn, the Compiler of this book (RA) says: Verily, Musa (AS) knew that it is not possible to see Allah, the Mighty and High. He surely asked Allah, the Mighty and High, to show Himself to him, so that he may look upon Him. Because his people insisted that he do so. Therefore, Musa (AS) asked the question to His Lord without taking permission from Him. He (AS) said: My Lord! Show me Yourself, so that I may look upon You. God replied: You cannot see Me but look at the mountain, if it remains firm in its place, then you will see Me. The meaning of this is that You will never se Me because the mountain never moves in any state. This is like the Word of Allah, the Mighty and High: They shall not enter the garden until the camel passes through the eye of the needle.[2]
The meaning of this is that they will never enter the garden like the camel will never pass through the eye of the needle, but when his Lord manifested Himself to the mountain i.e. manifested a sign from His Signs. That sign was a light from the lights which He had created; He cast down His Might on that mountain. He made it crumble and Musa fell down in a swoon from fear of the earthquake which was shaking that mountain with its power. Then, when he recovered, he said: "Glory be to You, I turn to You i.e. I return to my recognition of You, turning from my people and their request to see You." This repentance was not the result of a sin, since prophets do not commit major or minor sins.
The permission before the question was not obligatory upon him; in fact, it was a form of politeness. He always used to d this prior to asking a question. According to one group, he had taken permission before asking that vision was not applicable to Allah, the Mighty and High. Regarding his statement: And I am the first of the Believers, Moses is saying that I am the first of the Believers from the group that were with him. They had asked him to take permission from his Lord to show Himself, so that he may look upon Him.
The traditions that have transmitted regarding this subject, and which our elders (RA) have mentioned in their writings, are authentic as far as I am concerned. However, I refrained from transmitting them in this chapter fearing that some ignorant people may read them and interpret them literally, rejecting them, and disbelieving in Allah, the Mighty and High, out of ignorance.
The traditions that Ahmad ibn Muhammad ibn `Isa has mentioned in his Nawadir and those which Muhammad ibn Ahmad ibn Yahya has mentioned in his Jami regarding the vision of Allah are authentic. Only the ignorant and the unbelievers can reject them. Their wording is the wording of the Qur`an. These reports negate anthropomorphism [tashbih] and annulment [ta`til] as a means of proving Divine Unity. Our Imams, may the blessings of Allah be upon them, have certainly ordered us not to address people beyond the capacity of their intellect.

[1] Translator's Note: Qur`an: 7:143.
[2] Translator's Note: Qur`an: 7:40.

In these reports, the vision of Allah means the knowledge of Allah. In other words, this world is a place of doubt, uncertainty, and danger. Thus, when the Day of Judgment comes, the Signs of Allah and His Command will unveil for His servants and deliver both reward and punishment. Doubt will be eliminated, and all will attest to the reality and Omnipotence of Allah, the Mighty and High. The confirmation of this is in the Book of Allah, Mighty and High: Certainly you were heedless of it, but now We have removed from you your veil, so your sight today is sharp.[1]
So, the meaning of what is narrated in the tradition that He, the Mighty and High, will be seen is that He will be known with understanding and surety like His Word, the Mighty and High: Have you not seen your Lord, how He extends the shade?[2] And His Word: Did you not see him (Namrud) who disputed with Ibrahim about his Lord,[3] and Hid Word: Did you not see those who went forth from their homes, in thousands, fearing death,[4] and His Word: Have you not seen how your Lord dealt with the fellows of the elephants?[5]
And other examples of this include that vision refers to the vision of the heart, and not the vision of the eyes. As for the Word of Allah, the Mighty and High: but when his Lord manifested to the mountain, it means that He, the Mighty and High, made a sign appear as a Sign of the Signs of the hereafter which will make mountains into a mirage, and which will uproot the mountains and scatter them away as dust. The mountain crumbled and turned into dust, because it would not bear that sign. It is said: The light of the throne manifested itself upon the mountain.

23. My father (RA) said: Sa`d ibn `Abd Allah said on the authority of al-Qasim ibn Muhammad al-Isfahani, on the authority of Sulayman ibn Dawud al-Minqari, on the authority of Hafs ibn Ghiyath al-Nakha`I al-Qadi that

سَأَلْتُ أَبَا عَبْدِ اللهِ ع عَنْ قَوْلِ اللهِ عَزَّ وَ جَلَّ ـ فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا قَالَ سَاخَ الْجَبَلُ فِي الْبَحْرِ فَهُوَ يَهْوِي حَتَّى السَّاعَةِ .

I asked Abu `Abd Allah al-Sadiq (AS) about the Word of Allah, the Mighty and High: But when his Lord manifested His Glory to the mountain He made it crumble.[6]
He (AS) explained: "The Mountain slipped into the ocean, and is still grieving to this date."

24. And the confirmation of what I have mentioned is what said Tamim ibn `Abd Allah al-Qarashi (RA) that My father related to me on the authority of Hamdan ibn Sulayman al-Naysaburi, on the authority of `Ali ibn Muhammad ibn al-Jahm that

حَضَرْتُ مَجْلِسَ الْمَأْمُونِ وَ عِنْدَهُ الرِّضَا عَلِيُّ بْنُ مُوسَى ع فَقَالَ لَهُ الْمَأْمُونُ يَا ابْنَ رَسُولِ اللهِ أَلَيْسَ مِنْ قَوْلِكَ أَنَّ الْأَنْبِيَاءَ مَعْصُومُونَ قَالَ بَلَى فَسَأَلَهُ عَنْ آيَاتٍ مِنَ الْقُرْآنِ فَكَانَ فِيمَا سَأَلَهُ أَنْ قَالَ لَهُ فَمَا مَعْنَى قَوْلِ اللهِ عَزَّ وَ

[1] Translator's Note: Qur`an: 50:22.
[2] Translator's Note: Qur`an: 25:45.
[3] Translator's Note: Qur`an: 2:258.
[4] Translator's Note: Qur`an: 2:243.
[5] Translator's Note: Qur`an: 105:1.
[6] Translator's Note: Qur`an: 7:143.

جَلَّ- وَ لَمَّا جاءَ مُوسى لِمِيقاتِنا وَ كَلَّمَهُ رَبُّهُ قالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قالَ لَنْ تَرانِي الْآيَةَ كَيْفَ يَجُوزُ أَنْ يَكُونَ كَلِيمُ اللهِ مُوسَى بْنُ عِمْرَانَ ع لَا يَعْلَمُ أَنَّ اللهَ تَعَالَى ذِكْرُهُ لَا يَجُوزُ عَلَيْهِ الرُّؤْيَةُ حَتَّى يَسْأَلَهُ هَذَا السُّؤَالَ- فَقَالَ الرِّضَا ع إِنَّ كَلِيمَ اللهِ مُوسَى بْنَ عِمْرَانَ ع عَلِمَ أَنَّ اللهَ تَعَالَى عَنْ أَنْ يُرَى بِالْأَبْصَارِ وَ لَكِنَّهُ لَمَّا كَلَّمَهُ اللهُ عَزَّ وَ جَلَّ وَ قَرَّبَهُ نَجِيّاً رَجَعَ إِلَى قَوْمِهِ فَأَخْبَرَهُمْ أَنَّ اللهَ عَزَّ وَ جَلَّ كَلَّمَهُ وَ قَرَّبَهُ وَ نَاجَاهُ فَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى نَسْمَعَ كَلَامَهُ كَمَا سَمِعْتَ وَ كَانَ الْقَوْمُ سَبْعَمِائَةِ أَلْفِ رَجُلٍ فَاخْتَارَ مِنْهُمْ سَبْعِينَ أَلْفاً ثُمَّ اخْتَارَ مِنْهُمْ سَبْعَةَ آلَافٍ ثُمَّ اخْتَارَ مِنْهُمْ سَبْعَمِائَةٍ ثُمَّ اخْتَارَ مِنْهُمْ سَبْعِينَ رَجُلًا لِمِيقَاتِ رَبِّهِ فَخَرَجَ بِهِمْ إِلَى طُورِ سَيْنَاءَ فَأَقَامَهُمْ فِي سَفْحِ الْجَبَلِ وَ صَعِدَ مُوسَى ع إِلَى الطُّورِ وَ سَأَلَ اللهَ تَبَارَكَ وَ تَعَالَى أَنْ يُكَلِّمَهُ وَ يُسْمِعَهُمْ كَلَامَهُ فَكَلَّمَهُ اللهُ تَعَالَى ذِكْرُهُ وَ سَمِعُوا كَلَامَهُ مِنْ فَوْقُ وَ أَسْفَلُ وَ يَمِينُ وَ شِمَالُ وَ وَرَاءُ وَ أَمَامُ لِأَنَّ اللهَ عَزَّ وَ جَلَّ أَحْدَثَهُ فِي الشَّجَرَةِ ثُمَّ جَعَلَهُ مُنْبَعِثاً مِنْهَا حَتَّى سَمِعُوهُ مِنْ جَمِيعِ الْوُجُوهِ فَقَالُوا لَنْ نُؤْمِنَ لَكَ بِأَنَّ هَذَا الَّذِي سَمِعْنَاهُ كَلَامُ اللهِ حَتَّى نَرَى اللهَ جَهْرَةً فَلَمَّا قَالُوا هَذَا الْقَوْلَ الْعَظِيمَ وَ اسْتَكْبَرُوا وَ عَتَوْا بَعَثَ اللهُ عَزَّ وَ جَلَّ عَلَيْهِمْ صَاعِقَةً فَأَخَذَتْهُمْ بِظُلْمِهِمْ فَمَاتُوا فَقَالَ مُوسَى يَا رَبِّ مَا أَقُولُ لِبَنِي إِسْرَائِيلَ إِذَا رَجَعْتُ إِلَيْهِمْ وَ قَالُوا إِنَّكَ ذَهَبْتَ بِهِمْ فَقَتَلْتَهُمْ لِأَنَّكَ لَمْ تَكُنْ صَادِقاً فِيمَا ادَّعَيْتَ مِنْ مُنَاجَاةِ اللهِ إِيَّاكَ فَأَحْيَاهُمُ اللهُ وَ بَعَثَهُمْ مَعَهُ- فَقَالُوا إِنَّكَ لَوْ سَأَلْتَ اللهَ أَنْ يُرِيَكَ أَنْ تَنْظُرَ إِلَيْهِ لَأَجَابَكَ وَ كُنْتَ تُخْبِرُنَا كَيْفَ هُوَ فَنَعْرِفُهُ حَقَّ مَعْرِفَتِهِ فَقَالَ مُوسَى ع يَا قَوْمِ إِنَّ اللهَ لَا يُرَى بِالْأَبْصَارِ وَ لَا كَيْفِيَّةَ لَهُ وَ إِنَّمَا يُعْرَفُ بِآيَاتِهِ وَ يُعْلَمُ بِأَعْلَامِهِ فَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَسْأَلَهُ فَقَالَ مُوسَى ع يَا رَبِّ إِنَّكَ قَدْ سَمِعْتَ مَقَالَةَ بَنِي إِسْرَائِيلَ وَ أَنْتَ أَعْلَمُ بِصَلَاحِهِمْ فَأَوْحَى اللهُ جَلَّ جَلَالُهُ إِلَيْهِ يَا مُوسَى اسْأَلْنِي مَا سَأَلُوكَ فَلَنْ أُؤَاخِذَكَ بِجَهْلِهِمْ فَعِنْدَ ذَلِكَ قَالَ مُوسَى ع رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ تَرانِي وَ لكِنِ انْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكانَهُ وَ هُوَ يَهْوِي فَسَوْفَ تَرانِي فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ بِآيَةٍ مِنْ آيَاتِهِ- جَعَلَهُ دَكّاً وَ خَرَّ مُوسى صَعِقاً فَلَمَّا أَفاقَ قالَ سُبْحانَكَ تُبْتُ إِلَيْكَ يَقُولُ رَجَعْتُ إِلَى مَعْرِفَتِي بِكَ عَنْ جَهْلِ قَوْمِي- وَ أَنَا أَوَّلُ الْمُؤْمِنِينَ مِنْهُمْ بِأَنَّكَ لَا تُرَى فَقَالَ الْمَأْمُونُ لِلّٰهِ دَرُّكَ يَا أَبَا الْحَسَنِ.

I was present in the gathering of al-Ma`mun and al-Rida `Ali ibn Musa (AS) was with him; hence, al-Ma`mun asked him: "O son of the Messenger of Allah! Do you not claim that the prophets (SA) are infallible?"
He (AS) replied: "Of course."
Hence, he asked him about the verses of the Qur`an. Among the questions he asked was:
Then, what is the meaning of the Word of Allah, the Mighty and High: And when Musa came at Our appointed time and his Lord spoke to him, he said: My Lord! Show me (Thyself), so that I may look upon Thee. He said: You cannot (bear to) see Me?"[1] How is it possible that Musa son of `Imran (AS), to whom Allah ha spoken, did not know that Allah, Exalted be His Remembrance, cannot be seen, thus leading him to ask that question?
So al-Rida (AS) answered:
Verily, Musa ibn `Imran (AS), to whom Allah has spoken, knew that Allah is far above being seen by human eyes. However, when Allah, the Mighty and High spoke to him, He made him draw nigh, Musa (AS) returned to his people and informed them that Allah, the Mighty and High, spoke to him and made him draw nigh. Therefore, the people responded: "We will not believe in you until we hear His Speech like you head it."
The people were seven hundred thousand men. He chose seventy thousand from them. Then, from these, he chose seven thousand. For these, he chose seven hundred. And, finally, from these seven hundred, he chose seventy men for the appointment of his Lord.
He then went out to Mount Sinai, and stood them on the mountain slope. Musa (AS) climbed the Sinai, and asked Allah, the Blessed and Exalted, to speak to him, and to make them hear His Speech. Thus, Allah, Exalted be His Remembrance, spoke to him, and they heard His Speech from above, below, right, left, behind and in front, because Allah, the Mighty and High, created it in the tree, then directed the sound to them from the tree to them until they could hear it from all sides. Then they said: "We will not believe that this is the speech of Allah until we see Allah manifestly."
When they said these insolent words, they were all puffed up with pride. As a result, Allah, the Mighty and high, seized them for their oppression and struck them with a thunderbolt, killing them all. Musa (AS) then said: "O Lord! What shall I say to the Israelites when I return to them and they say to me: `You took them with you and killed them, because you were not truthful in your claim that Allah drew night to you." Thus, Allah raised them to life, and sent them with him. They then said: "If you had asked Allah to show Himself to you s that you could see Him, He would certainly have answered you. Then, you could have described Him for us so that we could recognize Him they way He deserves to be recognized."
Musa (AS) said: "O people! Verily, Allah cannot be seen by human eyes and He is not subject to shape. He can only be recognized by His Signs and can only known through His Attributes." They said: "We will not believe in you until you ask Him." Hence, Musa (AS) said: "O Lord! You certainly heard the words of the Israelites, and You are the Most Knowledgeable of their interest. So Allah, Exalted be His Glory, revealed to him: "O Musa! Ask Me what they have asked you for I will not resent you for their ignorance."
At this point Musa (AS) said:
My Lord! Show me (Thyself), so that I may look upon Thee. He said: You cannot see Me but look at the mountain, if it remains firm in its place (while it is shaking), then will you see Me; but when his Lord manifested to the mountain (a sign from His Signs) He made it crumble and Musa fell down in a swoon; then when he recovered, he said: Glory be to Thee, I turn to Thee (I am turning back to my recognition of You from the ignorance of my people), and I am the first of the Believers to profess that You cannot be seen.[2]
Al-Ma`mun expressed: "For Allah's sake continue, O Abu al-Hasan."

---

[1] Translator's Note: Qur`an 7:143.
[2] Translator's Note: Qur`an 7:143.

The Compiler of this book says: The tradition is detailed; we have extracted from it the required passage. I have transmitted all of it in the book `Uyun Akhbar al-Rida (AS). If I had transmitted all the traditions which are narrated regarding the vision, surely the book would become lengthy with their mentioning, their explanation and proving their authenticity.
Whoever Allah, Exalted be His Remembrance, grants success with right guidance, believe in all that is transmitted with the authentic chain of narrations from the Imam (AS), submits to them (AS) and consults their teachings when he is in doubt. This is because their words are the Words of Allah and their orders are the Orders of Allah. They are the closest in creation to Allah, the Mighty and High, and those with the greatest knowledge of Allah, may the blessings of Allah be upon them all.

Chapter Nine: Al-Qudrah Omnipotence – 17 traditions

باب القدرة

1. Muhammad ibn Musa ibn al-Mutawakkil (RA) said; `Ali ibn Ibrahim ibn Hashim said on the authority of Muhammad ibn Abu Ishaq al-Khaffaf that some of our scholars related that

أَنَّ عَبْدَ اللهِ الدَّيْصَانِيَّ أَتَى هِشَامَ بْنَ الْحَكَمِ فَقَالَ لَهُ أَلَكَ رَبٌّ فَقَالَ بَلَى قَالَ قَادِرٌ قَالَ نَعَمْ قَادِرٌ قَاهِرٌ قَالَ يَقْدِرُ أَنْ يُدْخِلَ الدُّنْيَا كُلَّهَا فِي الْبَيْضَةِ لَا يُكَبِّرُ الْبَيْضَةَ وَ لَا يُصَغِّرُ الدُّنْيَا فَقَالَ هِشَامٌ النَّظِرَةَ فَقَالَ لَهُ قَدْ أَنْظَرْتُكَ حَوْلًا ثُمَّ خَرَجَ عَنْهُ فَرَكِبَ هِشَامٌ إِلَى أَبِي عَبْدِ اللهِ ع فَاسْتَأْذَنَ عَلَيْهِ فَأَذِنَ لَهُ فَقَالَ يَا ابْنَ رَسُولِ اللهِ أَتَانِي عَبْدُ اللهِ الدَّيْصَانِيُّ بِمَسْأَلَةٍ لَيْسَ الْمُعَوَّلُ فِيهَا إِلَّا عَلَى اللهِ وَ عَلَيْكَ فَقَالَ لَهُ أَبُو عَبْدِ اللهِ ع عَمَّا ذَا سَأَلَكَ فَقَالَ قَالَ لِي كَيْتَ وَ كَيْتَ فَقَالَ أَبُو عَبْدِ اللهِ ع يَا هِشَامُ كَمْ حَوَاسُّكَ قَالَ خَمْسٌ فَقَالَ أَيُّهَا أَصْغَرُ فَقَالَ النَّاظِرُ فَقَالَ وَ كَمْ قَدْرُ النَّاظِرِ قَالَ مِثْلُ الْعَدَسَةِ أَوْ أَقَلُّ مِنْهَا فَقَالَ يَا هِشَامُ فَانْظُرْ أَمَامَكَ وَ فَوْقَكَ وَ أَخْبِرْنِي بِمَا تَرَى فَقَالَ أَرَى سَمَاءً وَ أَرْضاً وَ دُوراً وَ قُصُوراً وَ تُرَاباً وَ جِبَالًا وَ أَنْهَاراً فَقَالَ لَهُ أَبُو عَبْدِ اللهِ ع إِنَّ الَّذِي قَدَرَ أَنْ يُدْخِلَ الَّذِي تَرَاهُ الْعَدَسَةَ أَوْ أَقَلَّ مِنْهَا قَادِرٌ أَنْ يُدْخِلَ الدُّنْيَا كُلَّهَا الْبَيْضَةَ لَا يُصَغِّرُ الدُّنْيَا وَ لَا يُكَبِّرُ الْبَيْضَةَ فَانْكَبَّ هِشَامٌ عَلَيْهِ وَ قَبَّلَ يَدَيْهِ وَ رَأْسَهُ وَ رِجْلَيْهِ وَ قَالَ حَسْبِي يَا ابْنَ رَسُولِ اللهِ فَانْصَرَفَ إِلَى مَنْزِلِهِ وَ غَدَا إِلَيْهِ الدَّيْصَانِيُّ فَقَالَ يَا هِشَامُ إِنِّي جِئْتُكَ مُسَلِّماً وَ لَمْ أَجِئْكَ مُتَقَاضِياً لِلْجَوَابِ فَقَالَ لَهُ هِشَامٌ إِنْ كُنْتَ جِئْتَ مُتَقَاضِياً فَهَاكَ الْجَوَابَ فَخَرَجَ عَنْهُ الدَّيْصَانِيُّ فَأُخْبِرَ أَنَّ هِشَاماً دَخَلَ عَلَى أَبِي عَبْدِ اللهِ ع فَعَلَّمَهُ الْجَوَابَ فَمَضَى عَبْدُ اللهِ الدَّيْصَانِيُّ حَتَّى أَتَى بَابَ أَبِي عَبْدِ اللهِ ع فَاسْتَأْذَنَ عَلَيْهِ فَأَذِنَ لَهُ فَلَمَّا قَعَدَ قَالَ لَهُ يَا جَعْفَرَ بْنَ مُحَمَّدٍ دُلَّنِي عَلَى مَعْبُودِي فَقَالَ لَهُ أَبُو عَبْدِ اللهِ ع مَا اسْمُكَ فَخَرَجَ عَنْهُ وَ لَمْ يُخْبِرْهُ بِاسْمِهِ فَقَالَ لَهُ أَصْحَابُهُ كَيْفَ لَمْ تُخْبِرْهُ بِاسْمِكَ قَالَ لَوْ كُنْتُ قُلْتُ لَهُ عَبْدُ اللهِ كَانَ يَقُولُ مَنْ هَذَا الَّذِي أَنْتَ لَهُ عَبْدٌ فَقَالُوا لَهُ عُدْ إِلَيْهِ فَقُلْ لَهُ يَدُلُّكَ عَلَى مَعْبُودِكَ وَ لَا يَسْأَلُكَ عَنِ اسْمِكَ فَرَجَعَ إِلَيْهِ فَقَالَ لَهُ يَا جَعْفَرُ دُلَّنِي عَلَى مَعْبُودِي وَ لَا تَسْأَلْنِي عَنِ اسْمِي فَقَالَ لَهُ أَبُو عَبْدِ اللهِ ع اجْلِسْ وَ إِذَا غُلَامٌ لَهُ صَغِيرٌ فِي كَفِّهِ بَيْضَةٌ يَلْعَبُ بِهَا فَقَالَ أَبُو عَبْدِ اللهِ ع نَاوِلْنِي يَا غُلَامُ الْبَيْضَةَ فَنَاوَلَهُ إِيَّاهَا فَقَالَ أَبُو عَبْدِ اللهِ ع يَا دَيْصَانِيُّ هَذَا حِصْنٌ مَكْنُونٌ لَهُ جِلْدٌ غَلِيظٌ وَ تَحْتَ الْجِلْدِ الْغَلِيظِ جِلْدٌ رَقِيقٌ وَ تَحْتَ الْجِلْدِ الرَّقِيقِ ذَهَبَةٌ

مَائِعَةٌ وَ فِضَّةٌ ذَائِبَةٌ فَلَا الذَّهَبَةُ الْمَائِعَةُ تَخْتَلِطُ بِالْفِضَّةِ الذَّائِبَةِ وَ لَا الْفِضَّةُ الذَّائِبَةُ تَخْتَلِطُ بِالذَّهَبَةِ الْمَائِعَةِ هِيَ عَلَى حَالِهَا لَمْ يَخْرُجْ مِنْهَا مُصْلِحٌ فَيُخْبِرَ عَنْ إِصْلَاحِهَا وَ لَا دَخَلَ فِيهَا مُفْسِدٌ فَيُخْبِرَ عَنْ فَسَادِهَا لَا يُدْرَى لِلذَّكَرِ خُلِقَتْ أَمْ لِلْأُنْثَى تَنْفَلِقُ عَنْ مِثْلِ أَلْوَانِ الطَّوَاوِيسِ أَتَرَى لَهَا مُدَبِّراً قَالَ فَأَطْرَقَ مَلِيّاً ثُمَّ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ وَ أَنَّكَ إِمَامٌ وَ حُجَّةٌ مِنَ اللهِ عَلَى خَلْقِهِ وَ أَنَا تَائِبٌ مِمَّا كُنْتُ فِيهِ.

`Abd Allah al-Daysani come to Hisham ibn al-Hakam and asked him: "Do you have a Lord?"
Hence, he replied: "Of course."
"Is He Omnipotent [qadir]?" He enquired.
He answered: "Yes, He is Omnipotent, and He is the Subduer."
He asked: "Does He have the power to place the whole world in an egg, without making the egg bigger or the world smaller?"
So Hisham responded: "Can you give me some time?"
Therefore, he said: "I shall give you some time." Then he left from his presence.
Hisham went riding to Abu `Abd Allah al-Sadiq (AS) and asked for his permission to enter; hence, he permitted him.
He then explained, "O son of the Messenger of Allah (SA)! `Abd Allah al-Daysani came to me with a question that no one can resolve except Allah and you."
Thus, Abu `Abd Allah al-Sadiq (AS) said to him, "What is it that he asked you?"
So he replied, "He said to me so and so."
Thus, Abu `Abd Allah al-Sadiq (AS) explained, "O Hisham! How many sense do you have?"
"Five." Hisham answered.
So the Imam (AS) asked, "Which is the smallest of the senses?"
He said: "The pupil (of the eye)."
"What is the size of the pupil?" The Imam (AS) enquired.
Hisham responded, "It is the size of a grain of lentil or even smaller than that."
Thus, the Imam (AS) said: "O Hisham! Look ahead and above you, and inform me of what you see."
He replied, "I see the sky, the Earth, houses, palaces, dust, mountains and rivers."
Then, Abu `Abd Allah (AS) said: "Verily, the One who has the power to place what you see in a grain of lentil or seen smaller than that has the power to place the whole world in an egg, without making the world smaller or making the egg bigger."
Hisham threw himself down to the Imam's feet and kissed his hands, head and feet, and then said: "This is sufficient for me, O son of the Messenger of Allah." Then he returned to his house.
The following day al-Daysani came to him and said; "O Hisham, I have come to you, greeted you, and have not come demanding an answer."
Hisham replied, "Whether or not you came for an answer, I have it."
Hence, al-Daysani left is present. He was informed that Hisham went to the presence of Abu `Abd Allah (AS) and he has taught him the answer. `Abd Allah al-Daysani left, and reached the door of Abu `Abd Allah (AS). He asked for his permission to enter and the Imam permitted him. When he sat down, he said to the Imam (AS), "O Ja`far son of Muhammad! Guide me to my Lord."
Thus, Abu `Abd Allah (AS) asked, "What is your name?"
So he walked out on the Imam (AS) and did not inform him of is name. Hence, he friends asked him, "Why did you not tell him your name?"

He replied, "If I had told that my name is `Abd Allah, he would have said: `Who is that you are the servant of?"
They said to him "Return to him and tell him to guide you to your Lord without asking you your name."
Therefore, he returned to him and said: "O Ja`far! Guide me to my Lord, and do not ask me about my name."
Thus, Abu `Abd Allah (AS) said to him, "Sit down." He had a young boy, who had an egg in his hand and was playing with it. So Abu `Abd Allah (AS) said: "Young lad, bring me the egg." So he brought it to him. Abu `Abd Allah (AS) further said:
O Daysani, this is a concealed stronghold. It has a solid cover, and inside the solid cover there is soft layer. Inside the soft layer there is the egg-yolk and the albumin. Neither does the egg-yolk mix with the albumin not does the albumin mix the egg-yolk. Each remains in its state. No informer comes out of it to inform of its usefulness nor has a defect informed of its decay. No one knows whether it will make a male or a female. Colors lie that of the peacocks burst out of it. Do you not think that it is the product of Planner [mudabbir]?
He put his head down for a long time, then said: "I bear witness that there is no god but Allah, Alone. He has no associates, and Muhammad is His Servant and Messenger, and you are an Imam and a Proof from Allah for His Creation. I repent for the misguidance in which I was in."

2. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn al-Hasan al-Saffar said: Ahmad ibn Muhammad ibn Khalid said, on the authority of some of our scholars that

قَالَ: مَرَّ أَبُو الْحَسَنِ الرِّضَا ع بِقَبْرٍ مِنْ قُبُورِ أَهْلِ بَيْتِهِ فَوَضَعَ يَدَهُ عَلَيْهِ ثُمَّ قَالَ إِلَهِي بَدَتْ قُدْرَتُكَ وَ لَمْ تَبْدُ هَيْئَةٌ فَجَهِلُوكَ وَ قَدَّرُوكَ وَ التَّقْدِيرُ عَلَى غَيْرِ مَا بِهِ وَصَفُوكَ وَ إِنِّي بَرِيءٌ يَا إِلَهِي مِنَ الَّذِينَ بِالتَّشْبِيهِ طَلَبُوكَ لَيْسَ كَمِثْلِكَ شَيْءٌ إِلَهِي وَ لَنْ يُدْرِكُوكَ وَ ظَاهِرُ مَا بِهِمْ مِنْ نِعْمَتِكَ دَلِيلُهُمْ عَلَيْكَ لَوْ عَرَفُوكَ وَ فِي خَلْقِكَ يَا إِلَهِي مَنْدُوحَةٌ أَنْ يَتَنَاوَلُوكَ بَلْ سَوَّوْكَ بِخَلْقِكَ فَمِنْ ثَمَّ لَمْ يَعْرِفُوكَ وَ اتَّخَذُوا بَعْضَ آيَاتِكَ رَبّاً فَبِذَلِكَ وَصَفُوكَ تَعَالَيْتَ رَبِّي عَمَّا بِهِ الْمُشَبِّهُونَ نَعَتُوكَ.

Abu al-Hasan al-Rida (AS) was passing by a grave from the graves of his Household, so he placed his hand on the grave and said:
O my God! Your Omnipotence is apparent. However, since You are Shapeless, people are ignorant of You. They try to measure You in a vain efforts to recognize You. However, any measurement of You is other than you. O my Lord! I disassociate myself from those who compare You with Your creation. Nothing is similar to You. My Lord! They cannot comprehend You. If they wanted to recognize You, Your blessings are the best proof for You.
O my God! It is sufficient for them to ponder on Your Creation, and to refrain from exploring Your Nature. However, they consider You are your Creation as one and the same. That is why they fail to truly recognize You and consider Your Signs as their Lord and have described you as such. My Lord! You are far above the descriptions of the anthropomorphist.

3. My father (RA) said: Sa`d ibn `Abd Allah said: Muhammad ibn al-Husayn ibn Abu al-Khattab said, on the authority of Ahmad ibn Muhammad ibn Abu Nasr that

جَاءَ قَوْمٌ مِنْ وَرَاءِ النَّهْرِ إِلَى أَبِي الْحَسَنِ ع فَقَالُوا لَهُ جِئْنَاكَ نَسْأَلُكَ عَنْ ثَلَاثِ مَسَائِلَ فَإِنْ أَجَبْتَنَا فِيهَا عَلِمْنَا أَنَّكَ عَالِمٌ فَقَالَ سَلُوا فَقَالُوا أَخْبِرْنَا عَنِ اللهِ أَيْنَ كَانَ وَ كَيْفَ كَانَ وَ عَلَى أَيِّ شَيْءٍ كَانَ اعْتِمَادُهُ فَقَالَ إِنَّ اللهَ عَزَّ وَ جَلَّ كَيَّفَ الْكَيْفَ فَهُوَ بِلَا كَيْفٍ وَ أَيَّنَ الْأَيْنَ فَهُوَ بِلَا أَيْنٍ وَ كَانَ اعْتِمَادُهُ عَلَى قُدْرَتِهِ فَقَالُوا نَشْهَدُ أَنَّكَ عَالِمٌ.

A group of people came from across the river to see Abu al-Hasan al-Rida (AS) and said: "We have come to ask you three questions. If you can answer all the three question, we will know that you are the Most Learned."
The Imam (AS) said: "Ask."
They said: "Let us know about Allah: Where is He? How is He? And what does He rely upon?"
Hence, he (AS) replied, "Verily, Allah, the Mighty and High, created the quality of `how;' therefore `how' does not apply to Hi. He has created space; thus, He is not in need of space. And He relies upon His Omnipotence."
They said: We testify that you are Most Learned One."
The Compiler of this book (RA) says: The meaning of his statement `He relies upon His Omnipotence' is that He relies on His Being, because Omnipotence is one of the Essential Attributes of Allah, the Might and High.

4. Muhammad ibn `Ali Majilwayh (RA) said, on the authority of his paternal uncle Muhammad ibn Abu al-Qasim, on the authority of Ahmad ibn Muhammad ibn Khalid, on the authority of Muhammad ibn `Ali al-Kufi, on the authority of `Abd al-Rahman, ibn Muhammad ibn Abu Hashim, on the authority of Ahmad ibn Muhsin al-Maythami that

كُنْتُ أَنَا وَ ابْنُ أَبِي الْعَوْجَاءِ وَ عَبْدُ اللهِ بْنُ الْمُقَفَّعِ فِي الْمَسْجِدِ الْحَرَامِ فَقَالَ ابْنُ الْمُقَفَّعِ تَرَوْنَ هَذَا الْخَلْقَ وَ أَوْمَأَ بِيَدِهِ إِلَى مَوْضِعِ الطَّوَافِ مَا مِنْهُمْ أَحَدٌ أُوجِبُ لَهُ اسْمَ الْإِنْسَانِيَّةِ إِلَّا ذَلِكَ الشَّيْخَ الْجَالِسَ يَعْنِي جَعْفَرَ بْنَ مُحَمَّدٍ ع فَأَمَّا الْبَاقُونَ فَرَعَاعٌ وَ بَهَائِمُ فَقَالَ لَهُ ابْنُ أَبِي الْعَوْجَاءِ وَ كَيْفَ أَوْجَبْتَ هَذَا الِاسْمَ لِهَذَا الشَّيْخِ دُونَ هَؤُلَاءِ قَالَ لِأَنِّي رَأَيْتُ عِنْدَهُ مَا لَمْ أَرَ عِنْدَهُمْ فَقَالَ ابْنُ أَبِي الْعَوْجَاءِ مَا بُدٌّ مِنِ اخْتِبَارِ مَا قُلْتَ فِيهِ مِنْهُ فَقَالَ لَهُ ابْنُ الْمُقَفَّعِ لَا تَفْعَلْ فَإِنِّي أَخَافُ أَنْ يُفْسِدَ عَلَيْكَ مَا فِي يَدِكَ فَقَالَ لَيْسَ ذَا رَأْيَكَ وَ لَكِنَّكَ تَخَافُ أَنْ يَضْعُفَ رَأْيُكَ عِنْدِي فِي إِحْلَالِكَ إِيَّاهُ الْمَحَلَّ الَّذِي وَصَفْتَ فَقَالَ ابْنُ الْمُقَفَّعِ أَمَّا إِذَا تَوَهَّمْتَ عَلَيَّ هَذَا فَقُمْ إِلَيْهِ وَ تَحَفَّظْ مَا اسْتَطَعْتَ مِنَ الزَّلَلِ وَ لَا تَثْنِ عِنَانَكَ إِلَى اسْتِرْسَالٍ يُسْلِمُكَ إِلَى عِقَالٍ وَ سِمْهُ مَا لَكَ أَوْ عَلَيْكَ قَالَ فَقَامَ ابْنُ أَبِي الْعَوْجَاءِ وَ بَقِيتُ أَنَا وَ ابْنُ الْمُقَفَّعِ فَرَجَعَ إِلَيْنَا فَقَالَ يَا ابْنَ الْمُقَفَّعِ مَا هَذَا بِبَشَرٍ وَ إِنْ كَانَ فِي الدُّنْيَا رُوحَانِيٌّ يَتَجَسَّدُ إِذَا شَاءَ ظَاهِراً وَ يَتَرَوَّحُ إِذَا شَاءَ بَاطِناً فَهُوَ هَذَا فَقَالَ لَهُ وَ كَيْفَ ذَاكَ فَقَالَ جَلَسْتُ إِلَيْهِ فَلَمَّا لَمْ يَبْقَ عِنْدَهُ غَيْرِي ابْتَدَأَنِي فَقَالَ إِنْ يَكُنِ الْأَمْرُ عَلَى مَا يَقُولُ هَؤُلَاءِ وَ هُوَ عَلَى مَا يَقُولُونَ يَعْنِي أَهْلَ الطَّوَافِ فَقَدْ سَلِمُوا وَ عَطِبْتُمْ- وَ إِنْ يَكُنِ

الْأَمْرُ عَلَى مَا تَقُولُونَ وَ لَيْسَ كَمَا تَقُولُونَ فَقَدِ اسْتَوَيْتُمْ أَنْتُمْ وَ هُمْ فَقُلْتُ لَهُ يَرْحَمُكَ اللهُ وَ أَيَّ شَيْءٍ نَقُولُ وَ أَيَّ شَيْءٍ يَقُولُونَ مَا قَوْلِي وَ قَوْلُهُمْ إِلَّا وَاحِداً قَالَ فَكَيْفَ يَكُونُ قَوْلُكَ وَ قَوْلُهُمْ وَاحِداً وَ هُمْ يَقُولُونَ إِنَّ لَهُمْ مَعَاداً وَ ثَوَاباً وَ عِقَاباً وَ يَدِينُونَ بِأَنَّ لِلسَّمَاءِ إِلَهاً وَ أَنَّهَا عُمْرَانٌ وَ أَنْتُمْ تَزْعُمُونَ أَنَّ السَّمَاءَ خَرَابٌ لَيْسَ فِيهَا أَحَدٌ قَالَ فَاغْتَنَمْتُهَا مِنْهُ فَقُلْتُ لَهُ مَا مَنَعَهُ إِنْ كَانَ الْأَمْرُ كَمَا تَقُولُ أَنْ يَظْهَرَ لِخَلْقِهِ وَ يَدْعُوَهُمْ إِلَى عِبَادَتِهِ حَتَّى لَا يَخْتَلِفَ مِنْهُمُ اثْنَانِ وَ لِمَ احْتَجَبَ عَنْهُمْ وَ أَرْسَلَ إِلَيْهِمُ الرُّسُلَ وَ لَوْ بَاشَرَهُمْ بِنَفْسِهِ كَانَ أَقْرَبَ إِلَى الْإِيمَانِ بِهِ فَقَالَ لِي وَيْلَكَ وَ كَيْفَ احْتَجَبَ عَنْكَ مَنْ أَرَاكَ قُدْرَتَهُ فِي نَفْسِكَ نُشُوَّكَ وَ لَمْ تَكُنْ وَ كِبَرَكَ بَعْدَ صِغَرِكَ وَ قُوَّتَكَ بَعْدَ ضَعْفِكَ وَ ضَعْفَكَ بَعْدَ قُوَّتِكَ وَ سُقْمَكَ بَعْدَ صِحَّتِكَ وَ صِحَّتَكَ بَعْدَ سُقْمِكَ وَ رِضَاكَ بَعْدَ غَضَبِكَ وَ غَضَبَكَ بَعْدَ رِضَاكَ وَ حُزْنَكَ بَعْدَ فَرَحِكَ وَ فَرَحَكَ بَعْدَ حُزْنِكَ وَ حُبَّكَ بَعْدَ بُغْضِكَ وَ بُغْضَكَ بَعْدَ حُبِّكَ وَ عَزْمَكَ بَعْدَ إِبَائِكَ وَ إِبَاءَكَ بَعْدَ عَزْمِكَ وَ شَهْوَتَكَ بَعْدَ كَرَاهَتِكَ وَ كَرَاهَتَكَ بَعْدَ شَهْوَتِكَ وَ رَغْبَتَكَ بَعْدَ رَهْبَتِكَ وَ رَهْبَتَكَ بَعْدَ رَغْبَتِكَ وَ رَجَاءَكَ بَعْدَ يَأْسِكَ وَ يَأْسَكَ بَعْدَ رَجَائِكَ وَ خَاطِرَكَ بِمَا لَمْ يَكُنْ فِي وَهْمِكَ وَ عُزُوبَ مَا أَنْتَ مُعْتَقِدُهُ عَنْ ذِهْنِكَ وَ مَا زَالَ يَعُدُّ عَلَيَّ قُدْرَتَهُ الَّتِي هِيَ فِي نَفْسِي الَّتِي لَا أَدْفَعُهَا حَتَّى ظَنَنْتُ أَنَّهُ سَيَظْهَرُ فِيمَا بَيْنِي وَ بَيْنَهُ.

I was in the presence of Abu Mansur al-Mutatabbib when he said: One of my companions related to me that:
I was sitting in the Sacred Mosque of Mecca with Ibn Abu al-`Awja' and `Abd Allah ibn al-Muqaffa` when Ibn al-Muqaffa`asked pointing at the place of circumambulation [Tawaf], "Do you see these created beings?". He said: "There is not a single human being among them, except the Shaykh who is sitting over there (meaning Ja`far ibn Muhammad). The rest are nothing but riffraff and beasts."
So Ibn Abu al-`Awja' answered him, "How is it that you apply the term (human being) to this shaykh and no to the others?"
"Because I have seen in him what I do not see in them," he replied.
Thus, Ibn Abu al-`Awja' enquired, "I must confirm for myself what you have said regarding him."
Then, Ibn al-Muqaffa` replied to him, "Do not even go there! For, verily, I fear that you may destroy what you already have!"
He said: "This is not your view. In fact, you fear that I will regard your view as weak once I see the one whom you have praised."
Ibn al-Muqaffa` then replied, "If you suspect this then go to him, to have y our doubts removed. Do not be stubborn. It will protect you from hesitation. Inform him of what may benefit or harm you."
The reporter says that Ibn Abu al-`Awja' got up and Ibn al-Muqaffa` and I remained. Then he returned to us and said: "O Ibn al-Muqaffa`! He is not a human being, even though he may be a mystic [ruhani] in this world. If he desires, he appears as a body. If he desires, he conceals himself as a spirit. This is what he is."
He asked, "How is that?"

He replied, "I sat near him. When there was no one there other than me, he (AS) said to me, "If things are as people claim, and if they believed in what they professed, (referring to the people circumambulating the Ka`bah), then they are safe, and you are destroyed. However, if the matter is the way you all say it, and it certainly is not, then you are both equal."
I asked him, "May Allah have mercy on you! What is it that we say and what is it that they say? My statement and their statement is nothing but the same."
He (AS) responded, "How can your statement and their statement be one when they say that they have a return, reward, and punishment. They affirm that the sky has a Lord and it is inhabited while you claim that the sky is wasteland and there is no one there."
Ibn Abu al-`Awja' says that I availed the opportunity from him and asked him,
What ha stopped Him, if the matter is the way you say it, to appear to His Creation and call them to His service so that any two of them may not differ from each other? Why has He hidden Himself from them, and has sent the Messengers to them? If He had directly come in contact with them, more would believe in Him.
Thus, he (AS) replied to me,
Woe to you! How is He hidden from you when He showed you His Omnipotence in your own self? He brought you into being when you did not exist. His Omnipotence is shown in your old age after youth, in your strength after weakness, and in your weakness after strength; in your illness after health, and your health after illness; in your pleasure after anger, and your anger after pleasure; in your sadness after happiness, and your happiness after sadness; in liking after disliking, and in disliking after liking; in deciding after refusing, and in refusing after deciding; in kindness after meanness, and in meanness after kindness, in your exhortation after apprehension, and apprehension after exhortation; in your hope after despair, and your despair after hope; in the idea which was not in your imagination, and in the distance between what you believe from your mind.
He was still counting to me (the proofs of) His Omnipotence in my own self, which I could not reject, until I started believing that Allah would appear between me and him.
5. Ahmad ibn Muhammad ibn Yahya al-`Attar (RA) said: Sa`d ibn `Abd Allah related to me, on the authority of Ahmad ibn Abu `Abd Allah, on the authority of Ya`qub ibn Yazid, on the authority of Muhammad ibn Abu `Umayr, on the authority of one he mentioned, that
Abu `Abd Allah (AS) said:

إِنَّ إِبْلِيسَ قَالَ لِعِيسَى ابْنِ مَرْيَمَ ع أَيَقْدِرُ رَبُّكَ عَلَى أَنْ يُدْخِلَ الْأَرْضَ بَيْضَةً لَا يُصَغِّرُ الْأَرْضَ وَ لَا يُكَبِّرُ الْبَيْضَةَ فَقَالَ عِيسَى ع وَيْلَكَ إِنَّ اللهَ لَا يُوصَفُ بِعَجْزٍ وَ مَنْ أَقْدَرُ مِمَّنْ يُلَطِّفُ الْأَرْضَ وَ يُعَظِّمُ الْبَيْضَةَ.

Iblis said to `Isa the son of Maryam (AS): "Does Your Lord have the omnipotence to place Earth inside an egg, without making the Earth smaller or the egg any bigger?"
Thus, `Isa (AS) replied, "Woe unto you! Verily, Allah cannot be described with limits. Who has more power than He who diminishes the Earth, and enlarges the egg?"

6. My father (RA) related us that Sa`d ibn `Abd Allah said: Ya`qub ibn Yazid said, on the authority of Hammad ibn `Isa, on the authority of Rub`I ibn `Abd Allah, on the authority of al-Fudayl ibn Yasar that

سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ إِنَّ اللهَ عَزَّ وَ جَلَّ لَا يُوصَفُ قَالَ ـ وَ قَالَ زُرَارَةُ قَالَ أَبُو جَعْفَرٍ ع إِنَّ اللهَ عَزَّ وَ جَلَّ لَا يُوصَفُ وَ كَيْفَ يُوصَفُ وَ قَدْ قَالَ فِي كِتَابِهِ ـ وَ مَا قَدَرُوا اللهَ حَقَّ قَدْرِهِ فَلَا يُوصَفُ بِقُدْرَةٍ إِلَّا كَانَ أَعْظَمَ مِنْ ذَلِكَ.

I heard Abu `Abd Allah al-Sadiq (AS) that "Verily, Allah, the Mighty and High, cannot be described."
Zurarah said: Abu Ja`far al-Baqir (AS) said: "Verily, Allah, the Mighty and High, cannot be described. And how could He be described when He has said in his Book: And they do not assign to Allah the attributes due to Him?[1] Thus, whatever they assign Him, He is greater than that."

7. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn al-Hasan al-Saffar said, on the authority of Muhammad ibn al-Husayn ibn Abu al-Khattab, on the authority of Ja`far ibn Bashir, on the authority of al-Husayn ibn Abu Hamzah that

سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ قَالَ أَبِي ع إِنَّ مُحَمَّدَ بْنَ عَلِيِّ ابْنَ الْحَنَفِيَّةِ كَانَ رَجُلًا رَابِطَ الْجَأْشِ وَ أَشَارَ بِيَدِهِ وَ كَانَ يَطُوفُ بِالْبَيْتِ فَاسْتَقْبَلَهُ الْحَجَّاجُ فَقَالَ قَدْ هَمَمْتُ أَنْ أَضْرِبَ الَّذِي فِيهِ عَيْنَاكَ قَالَ لَهُ مُحَمَّدٌ كَلَّا إِنَّ لِلَّهِ تَبَارَكَ اسْمُهُ فِي خَلْقِهِ كُلَّ يَوْمٍ ثَلَاثَمِائَةِ لَحْظَةٍ أَوْ لَمْحَةٍ فَلَعَلَّ إِحْدَاهُنَّ تَكْفُكَ عَنِّي .

I hear Abu `Abd Allah al-Sadiq (AS) say: My father (AS) say: My father (AS) said: "Verily, Muhammad ibn `Ali ibn al-Hanafiyyah was a calm man. While he was performing the circumambulation of the Ka`bah – pointing with his hand – al-Hajjaj approached him and said: "I am interested in killing someone who has your eyes."
Muhammad replied to him, "Nay! Verily, for Allah, Blessed be His name, are 300 moments everyday in His Creation. Then probably one of them may suffice you instead of me (implying the moment of death may come to you any time)."

8. Muhammad ibn `Ali Majilwayh (RA) said, on the authority of Muhammad ibn Abu al-Qasim, on the authority of Muhammad ibn `Ali al-Sayrafi, on the authority of `Ali ibn Hammad, on the authority of al-Mufaddal ibn `Umar al-Ju`fi that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى لَا تُقَدَّرُ قُدْرَتُهُ وَ لَا يَقْدِرُ الْعِبَادُ عَلَى صِفَتِهِ وَ لَا يَبْلُغُونَ كُنْهَ عِلْمِهِ وَ لَا مَبْلَغَ عَظَمَتِهِ وَ لَيْسَ شَيْءٌ غَيْرَهُ هُوَ نُورٌ لَيْسَ فِيهِ ظُلْمَةٌ وَ صِدْقٌ لَيْسَ فِيهِ كَذِبٌ وَ عَدْلٌ لَيْسَ فِيهِ جَوْرٌ وَ حَقٌّ لَيْسَ فِيهِ بَاطِلٌ كَذَلِكَ لَمْ يَزَلْ وَ لَا يَزَالُ أَبَدَ الْآبِدِينَ وَ كَذَلِكَ كَانَ إِذْ لَمْ يَكُنْ أَرْضٌ وَ لَا سَمَاءٌ وَ لَا لَيْلٌ وَ لَا

[1] Translator's Note: Qur`an: 6:91, 22:74 and 39:67.

نَهَارٌ وَ لَا شَمْسٌ وَ لَا قَمَرٌ وَ لَا نُجُومٌ وَ لَا سَحَابٌ وَ لَا مَطَرٌ وَ لَا رِيَاحٌ ثُمَّ إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى أَحَبَّ أَنْ يَخْلُقَ خَلْقاً يُعَظِّمُونَ عَظَمَتَهُ وَ يُكَبِّرُونَ كِبْرِيَاءَهُ وَ يُجِلُّونَ جَلَالَهُ فَقَالَ كُونَا ظِلَّيْنِ فَكَانَا كَمَا قَالَ اللهُ تَبَارَكَ وَ تَعَالَى .

Verily, the Omnipotence of Allah, the Blessed and Exalted, cannot be predetermined, and worshippers have no power over His Attributes, not can they reach the core of His Knowledge or the extent of His Majesty. There is nothing that exists besides Him. He is Light without darkness, Truth without falsehood, Justice without oppression, and Reality without Non-reality.
He has never vanished nor ever will. He was there when there was no Earth or sky. He was there when there was no night or day. He was there when there was no sun or moon. He was there when there were no stars, clouds, rain or wind. Then Allah, the Blessed, the Exalted, wished to make a creation that would revere His Majesty, glorify His Magnificence, and honor His Sublimity. Thus, He commanded: "Be you both protectors;" therefore, they were as Allah, the Blessed and Exalted, has said.

The Compiler of this Book (RA) says: The meaning of the statement: He is Light, is that He is the One who Illuminates and He is the Guide. The meaning of His Word: "Be you two protected" is the Holy Spirit [al-Ruh al-Muqaddas] and the Angel Drawn Near. What is intended by this is that Allah was there when there was nothing with Him, so He intended to create His Messengers, His Proofs, and His Witnesses. Thus, He created before them the Holy Spirit, through which Allah, the Mighty and High, supports His Messengers, Proofs and Witnesses, may the blessings of Allah be upon them all. It is through the Holy Spirit that Allah guards them from the deception and the whispers of Satan. Allah directs them, succeeds them and assists them through true thoughts.
Then He created the Trustworthy Spirit [al-Ruh al-Amin] through whom the Mighty and High sent revelation to the Messengers, and said to both of them: `Be you both protector' for My Prophets, Messengers, Proofs, and Witnesses. He helps them through the two, assists them with their hands, and guards them through the two. Based on this concept, it is said the Just Ruler is the Protector appointed by Allah to guard His Earth and His Servants. The oppressed seek shelter from him, the fearful and wayfarers feel safe by him, and through him the weak demand justice from the strong. This is Allah's Ruler and His Proof, which the Earth is not fee from until the Day of Judgment.

9. Muhammad ibn `Ali Majilwayh (RA) said, on the authority of his paternal uncle Muhammad ibn Abu al-Qasim, on the authority of Ahmad ibn Abu `Abd Allah, on the authority of Abu Ayyub al-Madani, on the authority of Muhammad ibn Abu `Umayr, on the authority of `Umar ibn Udhaynah, that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: قِيلَ لِأَمِيرِ الْمُؤْمِنِينَ ع هَلْ يَقْدِرُ رَبُّكَ أَنْ يُدْخِلَ الدُّنْيَا فِي بَيْضَةٍ مِنْ غَيْرِ أَنْ يُصَغِّرَ الدُّنْيَا أَوْ يُكَبِّرَ الْبَيْضَةَ قَالَ إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى لَا يُنْسَبُ إِلَى الْعَجْزِ وَ الَّذِي سَأَلْتَنِي لَا يَكُونُ.

Abu `Abd Allah al-Sadiq (AS) said:
The Commander of the Faithful (AS) was asked: "Does Your Lord have the power to place the Earth in an egg, without making the Earth smaller or the egg any bigger?"
He answered, "Verily, Allah, the Blessed and Exalted, cannot be described by means of limits. However, what you have asked is impossible."

10. Ja`far ibn Muhammad ibn Masrur (RA) said: al-Husayn ibn Muhammad ibn `Amir said, on the authority of his paternal uncle `Abd Allah ibn `Amir, on the authority of Ibn Abu `Umayr, on the authority of Aban ibn `Uthman, that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: جَاءَ رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ أَيَقْدِرُ اللهُ أَنْ يُدْخِلَ الْأَرْضَ فِي بَيْضَةٍ وَ لَا يُصَغِّرُ الْأَرْضَ وَ لَا يُكَبِّرُ الْبَيْضَةَ فَقَالَ وَيْلَكَ إِنَّ اللهَ لَا يُوصَفُ بِالْعَجْزِ وَ مَنْ أَقْدَرُ مِمَّنْ يُلَطِّفُ الْأَرْضَ وَ يُعَظِّمُ الْبَيْضَةَ.

Abu `Abd Allah al-Sadiq (AS) said:
A man came to the Commander of the Faithful (AS) and asked: "Does Allah have the power to place the Earth in an egg, without making the Earth smaller or the egg any bigger?"
Thus, he (AS) replied, "Woe unto you! Verily, Allah cannot be described by means of limits. Who has more power than H who diminishes the Earth and enlarges the egg?"

11. `Ali ibn Ahmad ibn `Abd Allah la-Barqi (RA) said: My father said, on the authority of his grandfather Ahmad ibn Abu `Abd Allah, on the authority of Ahmad ibn Muhammad ibn Abu Nasr that

جَاءَ رَجُلٌ إِلَى الرِّضَا ع فَقَالَ هَلْ يَقْدِرُ رَبُّكَ أَنْ يَجْعَلَ السَّمَاوَاتِ وَ الْأَرْضَ وَ مَا بَيْنَهُمَا فِي بَيْضَةٍ قَالَ نَعَمْ وَ فِي أَصْغَرَ مِنَ الْبَيْضَةِ قَدْ جَعَلَهَا فِي عَيْنِكَ وَ هِيَ أَقَلُّ مِنَ الْبَيْضَةِ لِأَنَّكَ إِذَا فَتَحْتَهَا عَايَنْتَ السَّمَاءَ وَ الْأَرْضَ وَ مَا بَيْنَهُمَا وَ لَوْ شَاءَ لَأَعْمَاكَ عَنْهَا.

A man came to al-Rida (AS) and enquired: "Does Your Lord have the power to place the heavens and the Earth and whatever is between them inside an egg?"
Hence, he (AS) replied,
Of course he can! In fact, He has placed it in something even smaller than an egg. He has placed it all in your eye, while it is smaller than an egg. For when you open it, you see the Heavens and the Earth and whatever is in between them. IF he has willed, He would have blinded you from it all.

12. `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (RA) said: Abu al-Qasim al-`Alawi said, on the authority of Muhammad ibn Isma`il al-Barmaki that al-Husayn ibn al-Hasan said: Muhammad ibn

قُلْتُ لِلرِّضَا ع خَلَقَ اللهُ الْأَشْيَاءَ بِالْقُدْرَةِ أَمْ بِغَيْرِ الْقُدْرَةِ فَقَالَ لَا يَجُوزُ أَنْ يَكُونَ خَلَقَ الْأَشْيَاءَ بِالْقُدْرَةِ لِأَنَّكَ إِذَا قُلْتَ خَلَقَ الْأَشْيَاءَ بِالْقُدْرَةِ فَكَأَنَّكَ قَدْ جَعَلْتَ الْقُدْرَةَ شَيْئاً غَيْرَهُ وَ جَعَلْتَهَا آلَةً لَهُ بِهَا خَلَقَ الْأَشْيَاءَ وَ هَذَا شِرْكٌ وَ إِذَا قُلْتَ خَلَقَ الْأَشْيَاءَ بِقُدْرَةٍ فَإِنَّمَا تَصِفُهُ أَنَّهُ جَعَلَهَا بِاقْتِدَارٍ عَلَيْهَا وَ قُدْرَةٍ وَ لَكِنْ لَيْسَ هُوَ بِضَعِيفٍ وَ لَا عَاجِزٍ وَ لَا مُحْتَاجٍ إِلَى غَيْرِهِ ..

`Isa, on the authority of Muhammad ibn `Arafah that
I asked al-Rida (AS): "Did Allah create things through His Omnipotence or without it?"
Thus, He (AS) replied,

You cannot say that Allah created things using His Omnipotence since that would mean that Allah created things by means of His Omnipotence. In so doing, you are saying that His Omnipotence is something other than Him. You are saying that He used His Omnipotence as a tool with which He creates, and that would be polytheism. When you say that Allah has created things using His Omnipotence, it is as if you consider Omnipotence to be separate from Him, and that He obtains His Power over things through it. However, Allah is neither weak nor incapable, nor is He is need of others.
Muhammad ibn `Ali, the Compiler of this book says: When we say that Allah is Omnipotent, we negate any inability from Him. We do not affirm that Omnipotence co-exists along with Him, because He, the Mighty and High, is the One and Only. I will explain the difference between the attributes of essence and attributes of action under the chapter, Allah willing.

13. Hamzah ibn Muhammad al`-`Alawi (RA) said: `Ali ibn Ibrahim reported to us, on the authority of his father, on the authority of Muhammad ibn Abu `Umayr, on the authority of `Umar ibn Udhaynah, that

عَنْ أَبِي عَبْدِ اللهِ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ- مَا يَكُونُ مِنْ نَجْوى ثَلاثَةٍ إِلَّا هُوَ رابِعُهُمْ وَ لا خَمْسَةٍ إِلَّا هُوَ سادِسُهُمْ وَ لا أَدْنى مِنْ ذلِكَ وَ لا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ ما كانُوا فَقَالَ هُوَ وَاحِدٌ أَحَدِيُّ الذَّاتِ بَائِنٌ مِنْ خَلْقِهِ وَ بِذَاكَ وَصَفَ نَفْسَهُ وَ هُوَ بِكُلِّ شَيْءٍ مُحِيطٌ بِالْإِشْرَافِ وَ الْإِحَاطَةِ وَ الْقُدْرَةِ- لا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّماواتِ وَ لا فِي الْأَرْضِ وَ لا أَصْغَرُ مِنْ ذلِكَ وَ لا أَكْبَرُ بِالْإِحَاطَةِ وَ الْعِلْمِ لَا بِالذَّاتِ لِأَنَّ الْأَمَاكِنَ مَحْدُودَةٌ تَحْوِيهَا حُدُودٌ أَرْبَعَةٌ فَإِذَا كَانَ بِالذَّاتِ لَزِمَهُ الْحَوَايَةُ..

Abu `Abd Allah al-Sadiq (AS) was asked to interpret the Word of the Mighty and High: Nowhere is there a secret counsel between three persons but He is the fourth of them, nor (between) five but He is the sixth of them, nor less than that nor more but He is with them where so ever they are.[1]
He (AS) said:
He is One, Unique, and Evident to His Creation. He encompasses everything by supervision, omniscience, and omnipotence. Nothing in the Heavens and the Earth is distant from him, be it the size of an atom, or smaller or larger than that they he does not encompass through His knowledge. He encompasses everything by means of His Knowledge, but not by means of His Essence, because space is comprised of four dimensions. If He embraces everything by means of His Essence, there would imperatively be a boundary for Him.

14. Tamim ibn `Abd Allah ibn Tamim al-Qurashi (RA) said: My father related to me, on the authority of Hamdan ibn Sulayman al-Naysaburi, on the authority of `Ali ibn Muhammad ibn al-Jahm that

[1] Translator's Note: Qur`an: 58:7.

حَضَرْتُ مَجْلِسَ الْمَأْمُونِ وَ عِنْدَهُ الرِّضَا عَلِيُّ بْنُ مُوسَى ع فَقَالَ لَهُ الْمَأْمُونُ يَا ابْنَ رَسُولِ اللهِ أَلَيْسَ مِنْ قَوْلِكَ أَنَّ الْأَنْبِيَاءَ مَعْصُومُونَ قَالَ بَلَى فَسَأَلَهُ عَنْ آيَاتٍ مِنَ الْقُرْآنِ فَكَانَ فِيمَا سَأَلَهُ أَنْ قَالَ لَهُ فَأَخْبِرْنِي عَنْ قَوْلِ إِبْرَاهِيمَ رَبِّ أَرِنِي كَيْفَ تُحْيِ الْمَوْتى قالَ أَ وَ لَمْ تُؤْمِنْ قالَ بَلى وَ لكِنْ لِيَطْمَئِنَّ قَلْبِي قَالَ الرِّضَا ع إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى كَانَ أَوْحَى إِلَى إِبْرَاهِيمَ ع أَنِّي مُتَّخِذٌ مِنْ عِبَادِي خَلِيلًا إِنْ سَأَلَنِي إِحْيَاءَ الْمَوْتَى أَجَبْتُهُ فَوَقَعَ فِي نَفْسِ إِبْرَاهِيمَ ع أَنَّهُ ذَلِكَ الْخَلِيلُ فَقَالَ رَبِّ أَرِنِي كَيْفَ تُحْيِ الْمَوْتى قالَ أَ وَ لَمْ تُؤْمِنْ قالَ بَلى وَ لكِنْ لِيَطْمَئِنَّ قَلْبِي عَلَى الْخُلَّةِ قَالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلى كُلِّ جَبَلٍ مِنْهُنَّ جُزْءاً ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْياً وَ اعْلَمْ أَنَّ اللهَ عَزِيزٌ حَكِيمٌ فَأَخَذَ إِبْرَاهِيمُ ع نَسْراً وَ بَطّاً وَ طَاوُساً وَ دِيكاً فَقَطَّعَهُنَّ قِطَعاً صِغَاراً ثُمَّ جَعَلَ عَلَى كُلِّ جَبَلٍ مِنَ الْجِبَالِ الَّتِي كَانَتْ حَوْلَهُ وَ كَانَتْ عَشَرَةً مِنْهُنَّ جُزْءاً وَ جَعَلَ مَنَاقِيرَهُنَّ بَيْنَ أَصَابِعِهِ ثُمَّ دَعَاهُنَّ بِأَسْمَائِهِنَّ وَ وَضَعَ عِنْدَهُ حَبّاً وَ مَاءً فَتَطَايَرَتْ تِلْكَ الْأَجْزَاءُ بَعْضُهَا إِلَى بَعْضٍ حَتَّى اسْتَوَتِ الْأَبْدَانُ وَ جَاءَ كُلُّ بَدَنٍ حَتَّى انْضَمَّ إِلَى رَقَبَتِهِ وَ رَأْسِهِ فَخَلَّى إِبْرَاهِيمُ عَنْ مَنَاقِيرِهِنَّ فَطِرْنَ ثُمَّ وَقَفْنَ فَشَرِبْنَ مِنْ ذَلِكَ الْمَاءِ وَ الْتَقَطْنَ مِنْ ذَلِكَ الْحَبِّ وَ قُلْنَ يَا نَبِيَّ اللهِ أَحْيَيْتَنَا أَحْيَاكَ اللهُ فَقَالَ إِبْرَاهِيمُ ع بَلِ اللهُ يُحْيِي وَ يُمِيتُ وَ هُوَ عَلى كُلِّ شَيْءٍ قَدِيرٌ قَالَ الْمَأْمُونُ بَارَكَ اللهُ فِيكَ يَا أَبَا الْحَسَنِ.

I attended al-Ma`mun's assembly while al-Rida `Ali ibn Musa (AS) was with him. Al-Ma`mun asked him: "O son of the Messenger of Allah (SA)! Do you not claim that the Prophets are infallible?"
He (AS) replied: "Certainly."
He asked him (AS) about some verses from the Qur`an. Among his questions was: "Then tell me about the Word of Ibrahim (AS): My Lord! Show me how Thou givest life to the dead, He said: What! And do you not believe? He said: Yes, but that my heat may be at ease."[1]
Al-Rida (AS) replied,
Allah, the Blessed and Exalted, revealed to Ibrahim (AS) that I will choose a friend for Me from among My Servants such that I will even revive the dead for him if he asks Me to do so. It then occurred to Ibrahim (AS) that he was that friend.
Thus, he asked, "My Lord! Show me how Thou givest life to the dead." He said: "What! And do you not believe?" He said: "Yes, but my heart will be at ease knowing that I am your Friend." Then Allah said: Then take four of the birds, then train them to follow you, then place on every mountain a part of them, then call them, they will come to you flying; and know that Allah is Mighty, Wise."[2]

[1] Translator's Note: Qur`an: 2:260.
[2] Translator's Note: Qur`an: 2:260.

Then Ibrahim (AS) took an eagle, a peacock, a duck, and a rooster. He chopped them into pieces and mixed them up. He then placed a part of their mixed flesh on top of each of the ten hills in that area. He held each bird's beak in his hand. He placed some seeds and water near himself and called out to them. The various parts of beach bird started to fly towards each other until a perfect body was formed. Each body went towards its own head and joined it to become a living bird.
Then Ibrahim (AS) let their beaks go. The birds flew and then landed. They drank water, ate some seeds, and said: "O Prophet of Allah! You have brought us back to life. May Allah bring you back to life." Ibrahim (AS) said: "It is Allah who brings back to life and takes away life. He has power over all things."
Al-Ma`mun said: "May Allah bless you, O Abu al-Hasan!"
The Compiler of this book says: The tradition is detailed; we have extracted from it the required passage. I have transmitted all of it in the book `Uyun Akhbar al-Rida (AS).

15. Ahmad ibn Muhammad ibn Yahya al-`Attar (RA) said: Sa`d ibn `Abd Allah said, on the authority of Ya`qub ibn Yazid, on the authority of al-Hasan ibn `Ali al-Khazzaz, on the authority of Muthanna al-Khannat, on the authority of Abu Ja`far (I think it is Muhammad ibn Nu`man) that

سَأَلْتُ أَبَا عَبْدِ اللهِ ع عَنْ قَوْلِ اللهِ عَزَّ وَ جَلَّ- وَ هُوَ اللهُ فِي السَّماواتِ وَ فِي الْأَرْضِ قَالَ كَذَلِكَ هُوَ فِي كُلِّ مَكَانٍ قُلْتُ بِذَاتِهِ قَالَ وَيْحَكَ إِنَّ الْأَمَاكِنَ أَقْدَارٌ فَإِذَا قُلْتَ فِي مَكَانٍ بِذَاتِهِ لَزِمَكَ أَنْ تَقُولَ فِي أَقْدَارٍ وَ غَيْرِ ذَلِكَ وَ لَكِنْ هُوَ بَائِنٌ مِنْ خَلْقِهِ مُحِيطٌ بِمَا خَلَقَ عِلْماً وَ قُدْرَةً وَ إِحَاطَةً وَ سُلْطَاناً وَ مُلْكاً وَ لَيْسَ عِلْمُهُ بِمَا فِي الْأَرْضِ بِأَقَلَّ مِمَّا فِي السَّمَاءِ لَا يَبْعُدُ مِنْهُ شَيْءٌ وَ الْأَشْيَاءُ لَهُ سَوَاءٌ عِلْماً وَ قُدْرَةً وَ سُلْطَاناً وَ مُلْكاً وَ إِحَاطَةً.

I asked Abu `Abd Allah al-Sadiq (AS) about the Word of Allah, the Mighty and High: And He is Allah in the Heavens and in the Earth.[1]
He (AS) replied, "He is like that in every place."
I asked, "By His Essence?"
He (AS) responded,
Woe unto you! Place implies restriction. If you say: He is in a place by His Essence, it necessarily implies restrictions and other than that. However, He is Evident in His Creation. He encompasses whatever He created through His Knowledge, Omnipotence, Omniscience, Reign, and Sovereignty. His Knowledge of whatever is in the Earth is not less than His Knowledge of what is in the Heavens. Nothing is far from Him. His Knowledge, Omnipotence, Reign, Sovereignty, and Omniscience embrace all things.

16. My father (RA) said: `Ali ibn Ibrahim said, on the authority of his father, on the authority of Ibn Abu `Umayr, on the authority of Hisham ibn al-Hakam that

قَالَ أَبُو شَاكِرٍ الدَّيْصَانِيُّ إِنَّ فِي الْقُرْآنِ آيَةً هِيَ قُوَّةٌ لَنَا قُلْتُ وَ مَا هِيَ فَقَالَ وَ هُوَ الَّذِي فِي السَّماءِ إِلهٌ وَ فِي الْأَرْضِ إِلهٌ فَلَمْ أَدْرِ بِمَا أُجِيبُهُ فَحَجَجْتُ فَخَبَّرْتُ أَبَا عَبْدِ اللهِ ع فَقَالَ هَذَا كَلَامُ زِنْدِيقٍ خَبِيثٍ إِذَا رَجَعْتَ إِلَيْهِ فَقُلْ لَهُ مَا

[1] Translator's Note: Qur`an: 6:3.

اسْمُكَ بِالْكُوفَةِ فَإِنَّهُ يَقُولُ فُلَانٌ فَقُلْ مَا اسْمُكَ بِالْبَصْرَةِ فَإِنَّهُ يَقُولُ فُلَانٌ فَقُلْ كَذَلِكَ اللهُ رَبُّنَا فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ وَفِي الْبِحَارِ إِلَهٌ وَفِي كُلِّ مَكَانٍ إِلَهٌ قَالَ فَقَدِمْتُ فَأَتَيْتُ أَبَا شَاكِرٍ فَأَخْبَرْتُهُ فَقَالَ هَذِهِ نُقِلَتْ مِنَ الْحِجَازِ.

Abu Shakir al-Daysani said: "There is a verse in the Qur`an, that surely strengthens us (the atheists)."
I said: "Which one is it?"
So he answered, "And He it is who is God in the Heavens and God in the Earth."[1]
I did not know how to respond to him; therefore, when I went for hajj, I informed Abu `Abd Allah la-Sadiq (AS). He replied,
This is a statement from an evil atheist. When you return to him, say to him: "What is your name in Kufah?" And he will say to you so-and-so. Then ask him, "What is your name in Basra?" And he will say the same name. Then say to him: "Such is Allah, our Lord. He is God in the Heaven, and God in the Earth. He is God in the oceans, and god in every place."
Hisham says: When I returned I went to Abu Shakir and informed him (of what Abu `Abd Allah said to me). Thus, he said: "This is transmitted from Hijaz."

17. Ja`far ibn Muhammad ibn Masrur (RA) said: al-Husayn ibn Muhammad ibn `Amir said, on the authority of his paternal uncle `Abd Allah ibn `Amir, on the authority of al-Hasan ibn Mahbub, on the authority of Maqatil ibn Sulayman that

قَالَ أَبُو عَبْدِ اللهِ الصَّادِقُ ع لَمَّا صَعِدَ مُوسَى ع إِلَى الطُّورِ فَنَادَى رَبَّهُ عَزَّ وَ جَلَ قَالَ يَا رَبِّ أَرِنِي خَزَائِنَكَ فَقَالَ يَا مُوسَى إِنَّمَا خَزَائِنِي إِذَا أَرَدْتُ شَيْئاً أَنْ أَقُولَ لَهُ كُنْ فَيَكُونُ.

Abu `Abd Allah al-Sadiq (AS) said:
When Musa (AS) went to Mount Sinai. He called unto his Lord, the Mighty and High, "O Lord, show me your treasures!"
Thus, Allah replied, "O Musa! Verily, My Treasure is that when I intend something, I say to it: `Be and it is.'"
The Compiler of this book (RA) says: Among the proofs upon the Omnipotence of Allah, the Mighty and High, is: the world is a creation of the Creator, since things can only be created by One who is Omnipotent.
The disabled cannot walk, and the incapable cannot carry out actins. Hence, it is correct to say that one who created the world is Omnipotent. If something other than this is possible then it would be possible for us to fly without wings, and to perceive without the senses. And therefore, if the possibility of the latter is against logic, then so is the first.

[1] Translator's Note: Qur`an: 43:84.

Chapter Ten: Al-`Ilm Knowledge – 16 traditions

باب العلم

1. `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (RA) said: Muhammad ibn Abu `Abd Allah al-Kufi said: Musa ibn `Imran, on the authority of his paternal uncle al-Husayn ibn Yazid al-Nawfali, on the authority of Sulayman ibn Sufyan said: Abu `Ali al-Qassab related to me that

كُنْتُ عِنْدَ أَبِي عَبْدِ اللهِ ع فَقُلْتُ الْحَمْدُ لِلّٰهِ مُنْتَهَى عِلْمِهِ فَقَالَ لَا تَقُلْ ذَلِكَ فَإِنَّهُ لَيْسَ لِعِلْمِهِ مُنْتَهًى.

I was in the present of Abu `Abd Allah al-Sadiq (AS), so I said: "All praise be to Allah whose Knowledge has ended." He (AS) consequently replied: "Do not say that for, verily, there is no end to His Knowledge."

2. My father and Muhammad ibn al-Hasan ibn Ahmad al-Walid (RA) both that Muhammad ibn Yahya al-`Attar and Ahmad ibn Idris both, on the authority of Muhammad ibn Ahmad, on the authority of `Ali ibn Isma`il, on the authority of Safwan ibn Yahya, on the authority of al-Khaili that

كَتَبْتُ إِلَى أَبِي الْحَسَنِ ع فِي دُعَاءٍ الْحَمْدُ لِلّٰهِ مُنْتَهَى عِلْمِهِ فَكَتَبَ إِلَيَّ لَا تَقُولَنَّ مُنْتَهَى عِلْمِهِ وَ لَكِنْ قُلْ مُنْتَهَى رِضَاهُ.

I wrote to Abu al-Hasan al-Rida (AS) regarding a supplication: "All praise be to Allah whose Knowledge has ended." Hence, he replied to me: "Do not say that `His Knowledge ended;' however, you can say that `His Pleasure has ended.'"

3. `Ali ibn Ahmad ibn Muhammad `Imran al-Daqqaq (RA) said: Muhammad ibn Ja`far al-Asadi said: Musa ibn `Imran, on the authority of al-Husayn ibn Yazid, on the authority of Muhammad ibn Abu `Umayr, on the authority of Hisham ibn al-Hakam that

الْعِلْمُ هُوَ مِنْ كَمَالِهِ .

Abu `Abd Allah al-Sadiq (AS) said: "The Knowledge (of Allah) is part of His Perfection."

4. My father (RA) that Sa`d ibn `Abd Allah, on the authority of Ibrahim ibn Hashim, on the authority of Ibn Abu `Umayr, on the authority of Abu al-Hasan al-Sayrafi, on the authority of Bakkar al-Wasiti, on the authority of Abu Hamzah al-Thumali, on the authority of Humran ibn A`yun, that

عَنْ أَبِي جَعْفَرٍ ع فِي الْعِلْمِ قَالَ هُوَ كَيَدِكَ مِنْكَ .

Abu Ja`far al-Baqir (AS) said the following concerning knowledge; "It is like your hand is from you."
Muhammad ibn `Ali, the Compiler of this book says: This (tradition) means that the knowledge of Allah is not other than Him, and is part of His Essential attributes, because Allah, the Mighty and High, is All-Knowing, All-Hearing, and All-Seeing. On the contrary, our intent in attributing Him with knowledge is to negate ignorance from Him. We do not say: "Knowledge is separate from Him" since "Allah has always been Omniscient." If we said that His Knowledge is separate from Him, we would be saying that something eternal has always existed alongside Him. Exalted is Allah, the Elevated and Great, from such things!

5. My father (RA) that Sa`d ibn `Abd Allah, on the authority of Ibrahim ibn Hisham, on the authority of Ibn Abu `Umayr, on the authority of Mansur ibn Hazim, that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: قُلْتُ لَهُ أَ رَأَيْتَ مَا كَانَ وَ مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ أَ لَيْسَ كَانَ فِي عِلْمِ اللهِ قَالَ فَقَالَ بَلَى قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَ الْأَرْضَ.

I asked Abu `Abd Allah al-Sadiq (AS) "Do you know everything that has happened and everything that will happen until the Day of Judgement? Is it not part of Allah's knowledge?" He (AS) answered: "It is certainly part of Allah's Knowledge. He knew everything before He created the Heavens and the Earth."

6. Al-Husayn ibn Ahmad ibn Idris (RA), on the authority of his father, on the authority of Muhammad ibn Ahmad ibn Yahya ibn `Imran al-Ash`ari, on the authority of `Ali ibn Ismai`il and Ibrahim ibn Hashim both, on the authority of Safwan ibn Yahya, on the authority of Mansur ibn Hazim that

قَالَ: سَأَلْتُهُ يَعْنِي أَبَا عَبْدِ اللهِ ع هَلْ يَكُونُ الْيَوْمَ شَيْءٌ لَمْ يَكُنْ فِي عِلْمِ اللهِ عَزَّ وَ جَلَّ قَالَ لَا بَلْ كَانَ فِي عِلْمِهِ قَبْلَ أَنْ يُنْشِئَ السَّمَاوَاتِ وَ الْأَرْضَ.

I asked Abu `Abd Allah al-Sadiq (AS): "Is there anything that exists today that was not in the Knowledge of Allah, the Mighty and High?" He (AS) replied: "No, His Knowledge encompassed everything even before He raised the Heavens and the Earth."

7. Al-Hasan ibn Ahmad ibn Idris (RA) said: My father related to me that Ibrahim ibn Hashim, on the authority of Muhammad ibn Isma`il ibn Bazigh, on the authority of Yunus, on the authority of Abu al-Hasan, on the authority of Jabir that

قَالَ أَبُو جَعْفَرٍ ع إِنَّ اللهَ تَبَارَكَتْ أَسْمَاؤُهُ وَ تَعَالَى فِي عُلُوِّ كُنْهِهِ أَحَدٌ تَوَحَّدَ بِالتَّوْحِيدِ فِي تَوْحِيدِهِ ثُمَّ أَجْرَاهُ عَلَى خَلْقِهِ فَهُوَ أَحَدٌ صَمَدٌ مَلِكٌ قُدُّوسٌ يَعْبُدُهُ كُلُّ شَيْءٍ وَ يَصْمِدُ إِلَيْهِ وَ فَوْقَ الَّذِي عَسَيْنَا أَنْ نَبْلُغَ رَبَّنَا ـ وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْماً.

Abu Ja`far al-Baqir (AS) said: Verily, Allah, the One – may His Names be Blessed and Exalted in His Elevated Essence – united everything in His Unity, then applied it to His Creation. Therefore, He is Alone, the Needless, the Master, and the glorified. Everything serves Him, and everything depends upon Him. Our Lord is beyond our grasp, and our Lord's Knowledge encompasses everything.

8. `Abd Allah ibn Muhammad ibn `Abd al-Walid said: Ahmad ibn al-Fadl ibn al-Mughirah said: Abu Nasr Mansur ibn `Abd Allah ibn Ibrahim al-Isfahani said: `Ali ibn `Abd Allah said: al-Husayn ibn Bashshar, that

عَنْ أَبِي الْحَسَنِ عَلِيِّ بْنِ مُوسَى الرِّضَا ع قَالَ: سَأَلْتُهُ أَيَعْلَمُ اللهُ الشَّيْءَ الَّذِي لَمْ يَكُنْ أَنْ لَوْ كَانَ كَيْفَ كَانَ يَكُونُ أَوْ لَا يَعْلَمُ إِلَّا مَا يَكُونُ فَقَالَ إِنَّ اللهَ تَعَالَى هُوَ الْعَالِمُ بِالْأَشْيَاءِ قَبْلَ كَوْنِ الْأَشْيَاءِ قَالَ اللهُ عَزَّ وَ جَلَّ ـ إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُونَ وَ قَالَ لِأَهْلِ النَّارِ ـ وَ لَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَ إِنَّهُمْ لَكَاذِبُونَ فَقَدْ عَلِمَ اللهُ عَزَّ وَ جَلَّ أَنَّهُ لَوْ رَدَّهُمْ لَعَادُوا لِمَا نُهُوا عَنْهُ وَ قَالَ لِلْمَلَائِكَةِ لَمَّا قَالُوا ـ أَ تَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَ يَسْفِكُ الدِّمَاءَ وَ نَحْنُ نُسَبِّحُ بِحَمْدِكَ وَ نُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ فَلَمْ يَزَلِ اللهُ عَزَّ وَ جَلَّ عِلْمُهُ سَابِقاً لِلْأَشْيَاءِ قَدِيماً قَبْلَ أَنْ يَخْلُقَهَا فَتَبَارَكَ رَبُّنَا تَعَالَى عُلُوّاً كَبِيراً خَلَقَ الْأَشْيَاءَ وَ عِلْمُهُ بِهَا سَابِقٌ لَهَا كَمَا شَاءَ كَذَلِكَ لَمْ يَزَلْ رَبُّنَا عَلِيماً سَمِيعاً بَصِيراً.

I asked Abu al-Hasan `Ali ibn Musa al-Rida (AS): "Does Allah know the things which have not occurred that if they did occur how would they be or He does not?"
He (AS) said: Verily, Allah, the Exalted be He, is aware of all things even before they come into existence. Allah, the Mighty and High, says: Surely, We wrote what you did,[1] and He says to the people going to the Hell: And if they were sent back, they would certainly go back to that which they are forbidden, and most surely the are liars.[2] Hence, Allah the Mighty and High, knew that if He sent them back, they would certainly go back to what they were forbidden.
And he said to the angels when they said: What! Wilt Thou place in it such as shall make mischief in it and shed blood, and we celebrate Thy praise and extol Thy holiness? He said: Surely, I know what you do not know.[3] Therefore, the Knowledge of Allah, the Mighty and High, is eternal, and

[1] Translator's Note: Qur`an: 45:29.
[2] Translator's Note: Qur`an: 6:28.
[3] Translator's Note: Qur`an: 2:30.

embraces all things even before they are created. Blessed be our Lord, the Exalted, the Elevated, and the Great, who created things and had knowledge of them prior to their creation. Verily, our Lord has always been All-Knowing, All-Hearing, and All-Seeing.

9. An the same chain of narrators that on the authority of `Ali ibn `Abd Allah that Safwan ibn Yahya, on the authority of `Abd Allah ibn Muskan that

سَأَلْتُ أَبَا عَبْدِ اللهِ ع عَنِ اللهِ تَبَارَكَ وَ تَعَالَى أَكَانَ يَعْلَمُ الْمَكَانَ قَبْلَ أَنْ يَخْلُقَ الْمَكَانَ أَمْ عِلْمُهُ عِنْدَ مَا خَلَقَهُ وَ بَعْدَ مَا خَلَقَهُ فَقَالَ تَعَالَى اللهُ بَلْ لَمْ يَزَلْ عَالِماً بِالْمَكَانِ قَبْلَ تَكْوِينِهِ كَعِلْمِهِ بِهِ بَعْدَ مَا كَوَّنَهُ وَ كَذَلِكَ عِلْمُهُ بِجَمِيعِ الْأَشْيَاءِ كَعِلْمِهِ بِالْمَكَانِ.

I asked Abu `Abd Allah al-Sadiq (AS) about Allah, Blessed and Exalted be He: "Did He have knowledge of location before He created location? Or did He come to know if it when He was creating it or after He had created it?" So he (AS) replied: "Exalted is Allah! Verily, he knew about space before He created space in the same fashion that He knew about if after He brought it into being. His Knowledge of space is the same as His Knowledge of all things."

The Compiler of this book, may Allah be pleased with him, says: Another proof that Allah, Blessed and Exalted be He, is Omniscient, is that action, planning, and work, can only be orchestrated by intelligence and not from ignorance, since it most surely requires wisdom. Not only can action, planning, and work not originate from ignorance, they cannot continue to operate without intelligence. Do you not see that one who does not know the art of goldsmithing cannot make an earring, even while placing every tiny essential piece in its position? Neither it is possible for someone who does not know how to write to write a book in which every word is in accordance with the previous. The All-Knowing is More Magnificent in work, and more amazing in establishment, than what we have described. Hence, it is certainly impossible for creation to have originated from a non-knower. The confirmation of this is (to be found in the following tradition):

10. What `Abd al-Walid ibn Muhammad ibn `Abdus al-`Attar (RA) said: `Ali ibn Muhammad ibn Qutaybah al-Naysaburi, on the authority of al-Fadl ibn Shadhan that

سَمِعْتُ الرِّضَا عَلِيَّ بْنَ مُوسَى ع يَقُولُ فِي دُعَائِهِ سُبْحَانَ مَنْ خَلَقَ الْخَلْقَ بِقُدْرَتِهِ وَ أَتْقَنَ مَا خَلَقَ بِحِكْمَتِهِ وَ وَضَعَ كُلَّ شَيْءٍ مِنْهُ مَوْضِعَهُ بِعِلْمِهِ سُبْحَانَ مَنْ يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَ مَا تُخْفِي الصُّدُورُ وَ لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْبَصِيرُ.

Al-Rida `Ali ibn Musa (AS) said the following in one of his supplications:
Glory be to Him who created the creation by His Power, ascertained what He created by His Wisdom, and placed everything in its place through His Knowledge. Glorified be He who knows

stealthy looks, and who knows what breast conceal. There is nothing like Him. And He is the All-Hearing, the All-Seeing.

11. My father (RA) reported that Sa`d ibn `Abd Allah, on the authority of Ibrahim ibn Hashim, on the authority of Ibn `Umayr, on the authority of Hisham ibn al-Hakam, on the authority of Mansur al-Sayqal that

إِنَّ اللهَ عِلْمٌ لَا جَهْلَ فِيهِ حَيَاةٌ لَا مَوْتَ فِيهِ نُورٌ لَا ظُلْمَةَ فِيهِ.

Abu `Abd Allah al-Sadiq (AS) said: "Verily, Allah is Knowledge as there is no ignorance in Him. Allah is Life as there is no death in Him. And Allah is Light as there is no darkness in Him."

12. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn al-Hasan al-Saffar, on the authority of Muhammad ibn `Isa ibn `Ubayd, on the authority of Yunus ibn `Abd al-Rahman that

قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا ع رُوِّينَا أَنَّ اللهَ عِلْمٌ لَا جَهْلَ فِيهِ حَيَاةٌ لَا مَوْتَ فِيهِ نُورٌ لَا ظُلْمَةَ فِيهِ قَالَ كَذَلِكَ هُوَ.

I said to Abu al-Hasan al-Rida (AS): "It has been related to us that Allah is Knowledge as there is no ignorance in Him. Allah is life as there is no death in Him. And Allah is Light as there is no darkness in Him." He (AS) replied: "That is exactly how He is."

13. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn al-Hasan al-Saffar, on the authority of Muhammad ibn `Isa, on the authority of Ibn Abu `Umayr, on the authority of Hisham ibn al-Hakam, on the `Isa ibn Abu Mansur, on the authority of Jabir al-Ju`fi, that

إِنَّ اللهَ نُورٌ لَا ظُلْمَةَ فِيهِ وَ عِلْمٌ لَا جَهْلَ فِيهِ وَ حَيَاةٌ لَا مَوْتَ فِيهِ.

Abu Ja`far al-Baqir (AS) said: "Verily, Allah is Light as there is no darkness in Him, Allah is Knowledge as there is no ignorance in Him. And Allah is Life as there is no death in Him."

14. Muhammad ibn Musa ibn al-Mutawakkil (RA) said: `Abd Allah ibn Ja`far al-Himyari, on the authority of Ahmand ibn Muhammad, on the authority of al-Hasan ibn Mahbub, on the authority of Ibn Sinan, on the authority of Ja`far ibn Muhammad (AS), that

إِنَّ لِلّٰهِ تَعَالَى عِلْماً خَاصّاً وَ عِلْماً عَامّاً فَأَمَّا الْعِلْمُ الْخَاصُّ فَالْعِلْمُ الَّذِي لَمْ يُطْلِعْ عَلَيْهِ مَلَائِكَتَهُ الْمُقَرَّبِينَ وَ أَنْبِيَاءَهُ الْمُرْسَلِينَ وَ أَمَّا عِلْمُهُ الْعَامُّ فَإِنَّهُ عِلْمُهُ الَّذِي أَطْلَعَ عَلَيْهِ مَلَائِكَتَهُ الْمُقَرَّبِينَ وَ أَنْبِيَاءَهُ الْمُرْسَلِينَ وَ قَدْ وَقَعَ إِلَيْنَا مِنْ رَسُولِ اللهِ ص.

His father, Muhammad al-Baqir (AS), said:
Verily, for Allah, Exalted be He, there is specific knowledge, and there is common knowledge. As for the specific knowledge, it is the knowledge of which even the Closest Angels and Messengers (AS) are not informed. And as for the common knowledge, it is the knowledge that His Closest Angels and Messengers know, and which has reached us from the Messengers of Allah."

15. `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (RA) said: Muhammad ibn Ja`far al-Asadi, on the authority of Musa ibn `Imran, on the authority of al-Husayn ibn Yazid, on the authority of Zayd ibn al-Ma`dil al-Numayri and `Abd Allah ibn Sinan, on the authority of Jabir, that

إِنَّ لِلّٰهِ لَعِلْماً لَا يَعْلَمُهُ غَيْرُهُ وَ عِلْماً يَعْلَمُهُ مَلَائِكَتُهُ الْمُقَرَّبُونَ وَ أَنْبِيَاؤُهُ الْمُرْسَلُونَ وَ نَحْنُ نَعْلَمُهُ.

Abu Ja`far al-Baqir (AS) said: "Verily, there is knowledge known to Allah alone, and verily there is knowledge which is known to His Closest Angels and Messengers. We also know it."

16. And the same chain of narrators that on the authority of al-Husayn ibn Yazid, on the authority of Yahya ibn Abu Yahya, on the authority of `Abd Allah ibn al-Samit, on the authority of `Abd al-A`la, on the authority of al-`Abd al-Salih that

عَنِ الْعَبْدِ الصَّالِحِ مُوسَى بْنِ جَعْفَرٍ ع قَالَ: عِلْمُ اللهِ لَا يُوصَفُ مِنْهُ بِأَيْنٍ وَ لَا يُوصَفُ الْعِلْمُ مِنَ اللهِ بِكَيْفٍ وَ لَا يُفْرَدُ الْعِلْمُ مِنَ اللهِ وَ لَا يُبَانُ اللهُ مِنْهُ وَ لَيْسَ بَيْنَ اللهِ وَ بَيْنَ عِلْمِهِ حَدٌّ .

Musa ibn Ja`far (AS) said: The Knowledge of Allah cannot be described in terms of `where,' nor can the Knowledge of Allah be described in terms of `how.' Knowledge cannot be separated from Allah, nor can Allah be separated from Knowledge. There is no boundary between Allah and His Knowledge.

Chapter Eleven: Sifat al-Dhat wa Sifat al-Af`al Attributes of Essence and Attributes of Actions – 19 traditions

باب صفات الذات و صفات الأفعال

1. Muhammad ibn `Ali Majilwayh (may Allah have mercy on him) said: `Ali ibn Ibrahim ibn Hashim said on the authority Muhammad ibn Khalid al-Tayalisi al-Khazzaz al-Kufi on the authority of Safwan ibn Yahya on the authority of Ibn Muskan on the authority of Abu Basir that
Abu `Abd Allah al-Sadiq (AS) said:

سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ لَمْ يَزَلِ اللهُ جَلَّ وَ عَزَّ رَبَّنَا وَ الْعِلْمُ ذَاتُهُ وَ لَا مَعْلُومَ وَ السَّمْعُ ذَاتُهُ وَ لَا مَسْمُوعَ وَ الْبَصَرُ ذَاتُهُ وَ لَا مُبْصَرَ وَ الْقُدْرَةُ ذَاتُهُ وَ لَا مَقْدُورَ فَلَمَّا أَحْدَثَ الْأَشْيَاءَ وَ كَانَ الْمَعْلُومُ وَقَعَ الْعِلْمُ مِنْهُ عَلَى الْمَعْلُومِ وَ السَّمْعُ عَلَى الْمَسْمُوعِ وَ الْبَصَرُ عَلَى الْمُبْصَرِ وَ الْقُدْرَةُ عَلَى الْمَقْدُورِ قَالَ قُلْتُ فَلَمْ يَزَلِ اللهُ مُتَكَلِّماً قَالَ إِنَّ الْكَلَامَ صِفَةٌ مُحْدَثَةٌ لَيْسَتْ بِأَزَلِيَّةٍ كَانَ اللهُ عَزَّ وَ جَلَّ وَ لَا مُتَكَلِّمَ .

Even in His Essence, and before anything existed, Allah, our Lord, the High and the Mighty, possessed all knowledge. Even in His Essence, and before a sound could be heard, He was All-Hearing. Even in His Essence, when there was nothing to be seen, He was All-Seeing. Even in His Essence, when there was not physical existence, He was Omnipotent. Although they existed prior to creation, it was only creation that these attributes manifested themselves: His Hearing upon the heard, His Seeing upon the seen, and His Omnipotence over the physical world.
He says: I asked, "Then, Allah was not a Speaker?" He (AS) replied, "Verily, speech is an accidental [muhdathah] attribute and not sempiternal [azaliyyah]. Allah, the Mighty and High, exited when no speakers existed."

2. My father (may Allah be pleased with him) said: Sa`d ibn Abd Allah said: Muhammad ibn `Isa said, on the authority of Isma`il ibn Sahl, on the authority of Hammad ibn `Isa that

سَأَلْتُ أَبَا عَبْدِ اللهِ ع فَقُلْتُ لَمْ يَزَلِ اللهُ يَعْلَمُ قَالَ أَنَّى يَكُونُ يَعْلَمُ وَ لَا مَعْلُومَ قَالَ قُلْتُ فَلَمْ يَزَلِ اللهُ يَسْمَعُ قَالَ أَنَّى يَكُونُ ذَلِكَ وَ لَا مَسْمُوعَ قَالَ قُلْتُ فَلَمْ يَزَلْ يُبْصِرُ قَالَ أَنَّى يَكُونُ ذَلِكَ وَ لَا مُبْصَرَ قَالَ ثُمَّ قَالَ لَمْ يَزَلِ اللهُ عَلِيماً سَمِيعاً بَصِيراً ذَاتُ عَلَّامَةٌ سَمِيعَةٌ بَصِيرَةٌ.

I asked Abu `Abd Allah al-Sadiq (AS): "Does Allah know everything from sempiternity?"He (AS) replied, "What was He to know when there was nothing to be known?" He says, I asked, "Does Allah hear from sempiternity?" He (AS) answered, "Who was He to hear when there was nothing to be heard?" He says, I asked, "Does Allah see from sempiternity?" He (AS) responded, "Who was He to see when there was nothing to be seen?" Then he (AS) said: "Allah has always been All-Knowing, All-Hearing, All-Seeing, sempiternally, and the Possessor of the Knowledge of Hearing and Seeing."

3. `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (RA) said: Muhammad ibn Abu `Abd Allah al-Kufi said, on the authority of Muhammad ibn Isma`il al-Barmaki that al-Fadl ibn Sulayman al-Kufi said, on the authority of al-Husayn ibn al-Khalid saying that

سَمِعْتُ الرِّضَا عَلِيَّ بْنَ مُوسَى ع يَقُولُ لَمْ يَزَلِ اللهُ تَبَارَكَ وَ تَعَالَى عَلِيماً قَادِراً حَيّاً قَدِيماً سَمِيعاً بَصِيراً فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللهِ إِنَّ قَوْماً يَقُولُونَ إِنَّهُ عَزَّ وَ جَلَّ لَمْ يَزَلْ عَالِماً بِعِلْمٍ وَ قَادِراً بِقُدْرَةٍ وَ حَيّاً بِحَيَاةٍ وَ قَدِيماً بِقِدَمٍ وَ سَمِيعاً بِسَمْعٍ وَ بَصِيراً بِبَصَرٍ فَقَالَ ع مَنْ قَالَ ذَلِكَ وَ دَانَ بِهِ فَقَدِ اتَّخَذَ مَعَ اللهِ آلِهَةً أُخْرَى وَ لَيْسَ مِنْ وَلَايَتِنَا عَلَى شَيْءٍ ثُمَّ قَالَ ع لَمْ يَزَلِ اللهُ عَزَّ وَ جَلَّ عَلِيماً قَادِراً حَيّاً قَدِيماً سَمِيعاً بَصِيراً لِذَاتِهِ تَعَالَى عَمَّا يَقُولُ الْمُشْرِكُونَ وَ الْمُشَبِّهُونَ عُلُوّاً كَبِيراً.

Al-Rida `Ali ibn Musa (AS) said: "Allah, the Blessed the Exalted, has always been All-Knowing, All-Powerful, Ever-Living [hay], Ever-Lasting [qadim], All-Hearing, and All-Seeing."
I asked him "O son of the Messenger of Allah! There is a group that says: `Allah has always been All-Knowing with Knowledge, All-Powerful with His Might, Ever-Living with His Life, Ever-Lasting with His Past, All-Hearing with His Hearing, and All-Seeing with His Sight."
Thus, he (AS) replied, "Verily, whoever says this and believes in it is a polytheist. He is not under our Guardianship at all." He then added, "Allah, the Mighty and High, has always been All-Knowing, All-Powerful, Ever-Living, Ever-Lasting, All-Hearing, and all-Seeing by His Essence. Exalted is He, the Elevated, the Great, from what the polytheists and anthropomorphists say."

4. Ahmad ibn Ziyad ibn Ja`far al-Hamdani (RA) said: `Ali ibn Ibrahim ibn Hashim said, on the authority of his father, on the authority of Muhammad ibn Abu `Umayr, on the authority of Harun ibn `Abd al-Malik that

سُئِلَ أَبُو عَبْدِ اللهِ ع عَنِ التَّوْحِيدِ فَقَالَ هُوَ عَزَّ وَ جَلَّ مُثْبَتٌ مَوْجُودٌ لَا مُبْطَلٌ وَ لَا مَعْدُودٌ وَ لَا فِي شَيْءٍ مِنْ صِفَةِ الْمَخْلُوقِينَ وَ لَهُ عَزَّ وَ جَلَّ نُعُوتٌ وَ صِفَاتٌ فَالصِّفَاتُ لَهُ وَ أَسْمَاؤُهَا جَارِيَةٌ عَلَى الْمَخْلُوقِينَ مِثْلُ السَّمِيعِ وَ الْبَصِيرِ وَ الرَّءُوفِ وَ الرَّحِيمِ وَ أَشْبَاهِ ذَلِكَ وَ النُّعُوتُ نُعُوتُ الذَّاتِ لَا تَلِيقُ إِلَّا بِاللهِ تَبَارَكَ وَ تَعَالَى وَ اللهُ نُورٌ لَا

ظَلَامَ فِيهِ وَ حَيٌّ لَا مَوْتَ لَهُ وَ عَالِمٌ لَا جَهْلَ فِيهِ وَ صَمَدٌ لَا مَدْخَلَ فِيهِ رَبُّنَا نُورِيُّ الذَّاتِ حَيُّ الذَّاتِ عَالِمُ الذَّاتِ صَمَدِيُّ الذَّاتِ.

Abu `Abd Allah al-Sadiq (AS) was asked about Divine Unity; thus, he said: He, the Mighty and High, is undoubtedly Existent. He is not vain or numerable, nor can He be described on the basis of the attributes of creation. He, the Mighty an High, possesses Qualities [nu`ut] and Attributes [sifat]. There are Attributes which apply to Him which can also be applied to the created such a hearing [sami`], seeing [basir], affectionate [ra`ur], merciful [Rahim], and their likes.
Whereas the Qualities are qualities of Essence; they do not befit anyone but Allah, the Blessed and Exalted. Allah is Light as there is no darkness in Him. He is Ever-Living as there is no death for Him. He is All-Knowing as there is no ignorance in Him. He is Needless [Samad] as there is no need in Him. Our Lord is Light by Essence, Ever-Living by Essence, All-Knowing by Essence, and Needless by Essence.

5. Muhammad ibn `Ali Majilwayh (RA) said: My paternal uncle Muhammad ibn Abu al-Qasim related to me, on the authority of Ahmad ibn Abu `Abd Allah al Barqi, on the authority of his father, on the authority of Ahmad ibn al-Nadr al-Khazzaz, on the authority of `Amr ibn Shimr, on the authority of Jabir that

عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى كَانَ وَ لَا شَيْءَ غَيْرُهُ نُوراً لَا ظَلَامَ فِيهِ وَ صَادِقاً لَا كَذِبَ فِيهِ وَ عَالِماً لَا جَهْلَ فِيهِ وَ حَيّاً لَا مَوْتَ فِيهِ وَ كَذَلِكَ هُوَ الْيَوْمَ وَ كَذَلِكَ لَا يَزَالُ أَبَداً.

Abu Ja`far al-Baqir (AS) said: Verily, Allah, the Blessed and Exalted, was there when there was nothing but Him. He was Light as there was no darkness in Him. He was the Truth as there was no falsehood in Him. He was Omniscient as there was no ignorance in Him. He was the Ever-Living as there was no death in Him. And that is how He is today, and that is how He will remain forever.

6. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn Yahya al-`Attar said: al-Husayn ibn al-Hasan ibn Aban said, on the authority of Muhammad ibn Auramah that Yahya ibn Yahya said on the authority of `Abd Allah ibn al-Samit, on the authority of `Abd al-A`la that

عَنِ الْعَبْدِ الصَّالِحِ مُوسَى بْنِ جَعْفَرٍ ع قَالَ: إِنَّ اللهَ لَا إِلهَ إِلَّا هُوَ كَانَ حَيّاً بِلَا كَيْفٍ وَ لَا أَيْنٍ وَ لَا كَانَ فِي شَيْءٍ وَ لَا كَانَ عَلَى شَيْءٍ وَ لَا ابْتَدَعَ لِمَكَانِهِ مَكَاناً وَ لَا قَوِيَ بَعْدَ مَا كَوَّنَ الْأَشْيَاءَ وَ لَا يُشْبِهُهُ شَيْءٌ يَكُونُ وَ لَا كَانَ خِلْواً مِنَ الْقُدْرَةِ عَلَى الْمُلْكِ قَبْلَ إِنْشَائِهِ وَ لَا يَكُونُ خِلْواً مِنَ الْقُدْرَةِ بَعْدَ ذَهَابِهِ كَانَ عَزَّ وَ جَلَّ إِلَهاً حَيّاً بِلَا حَيَاةٍ حَادِثَةٍ مَلِكاً قَبْلَ أَنْ يُنْشِئَ شَيْئاً وَ مَالِكاً بَعْدَ إِنْشَائِهِ وَ لَيْسَ لِلَّهِ حَدٌّ وَ لَا يُعْرَفُ بِشَيْءٍ يُشْبِهُهُ وَ لَا يَهْرَمُ لِلْبَقَاءِ وَ لَا

يَصْعَقُ لِدَعْوَةِ شَيْءٍ وَلِخَوْفِهِ تَصْعَقُ الْأَشْيَاءُ كُلُّهَا وَكَانَ اللهُ حَيّاً بِلَا حَيَاةٍ حَادِثَةٍ وَلَا كَوْنٍ مَوْصُوفٍ وَلَا كَيْفٍ مَحْدُودٍ وَلَا أَيْنٍ مَوْقُوفٍ وَلَا مَكَانٍ سَاكِنٍ بَلْ حَيٌّ لِنَفْسِهِ وَمَالِكٌ لَمْ يَزَلْ لَهُ الْقُدْرَةُ أَنْشَأَ مَا شَاءَ حِينَ شَاءَ بِمَشِيَّتِهِ وَقُدْرَتِهِ كَانَ أَوَّلًا بِلَا كَيْفٍ وَيَكُونُ آخِراً بِلَا أَيْنٍ وَكُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ـ لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللهُ رَبُّ الْعَالَمِينَ.

Al-`Abd al-Salih Musa ibn Ja`far (AS) said: Verily, Allah, there is no god but He, is Ever-living, but not in terms of quality or place. He is not in thing or on anything. He has not created for His Position any space. He is not strengthened through creation. Nothing that he has created is like Him. He was not powerless over things before their creation, not will He be powerless over them after they have gone. He, the Mighty and High, is the Ever-Living god without accidental existence. He is the Sovereign before creating something and He is its Master after creating it. Allah does not have any limits. He is not recognized by a thing that may be His like. He is not subject to aging. He does not raise His Voice to invoke anything, and with His Fear all things become stunned. Allah is Ever-Living, and not the product of accidental existence or a depicted existence. He neither has a restricted quality, nor a still space, but He is Ever-Living by Himself and the Master who is Eternally Omnipotent. He created what He willed when He willed, with His Will and Power. He is the First without any quality, and the Last without any space. Everything is perishable but He (His face). His is the creation and the command; blessed is the Lord of the worlds.

7. Muhammad ibn Musa ibn al-Mutawakkil (RA) said: Muhammad ibn Yahya al-`Attar said, on the authority of al-Husayn ibn al-Hasan ibn Aban, on the authority of Muhammad ibn Auramah, on the authority of `Ali ibn al-Hasan ibn Muhammad, on the authority of Khalid ibn Yazid, on the authority of `Abd al-A`la, that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: اسْمُ اللهِ غَيْرُ اللهِ وَكُلُّ شَيْءٍ وَقَعَ عَلَيْهِ اسْمُ شَيْءٍ فَهُوَ مَخْلُوقٌ مَا خَلَا اللهَ فَأَمَّا مَا عَبَّرَتِ الْأَلْسُنُ عَنْهُ أَوْ عَمِلَتِ الْأَيْدِي فِيهِ فَهُوَ مَخْلُوقٌ وَاللهُ غَايَةُ مَنْ غَايَاهُ وَالْمُغَيَّا غَيْرُ الْغَايَةِ وَالْغَايَةُ مَوْصُوفَةٌ

وَكُلُّ مَوْصُوفٍ مَصْنُوعٌ وَصَانِعُ الْأَشْيَاءِ غَيْرُ مَوْصُوفٍ بِحَدٍّ مُسَمًّى لَمْ يَتَكَوَّنْ فَتُعْرَفَ كَيْنُونَتُهُ بِصُنْعِ غَيْرِهِ وَلَمْ يَتَنَاهَ إِلَى غَايَةٍ إِلَّا كَانَتْ غَيْرَهُ لَا يَزَالُ مَنْ فَهِمَ هَذَا الْحُكْمَ أَبَداً وَهُوَ التَّوْحِيدُ الْخَالِصُ فَاعْتَقِدُوهُ وَصَدِّقُوهُ وَتَفَهَّمُوهُ بِإِذْنِ اللهِ عَزَّ وَجَلَّ وَمَنْ زَعَمَ أَنَّهُ يَعْرِفُ اللهَ بِحِجَابٍ أَوْ بِصُورَةٍ أَوْ بِمِثَالٍ فَهُوَ مُشْرِكٌ لِأَنَّ الْحِجَابَ وَالْمِثَالَ وَالصُّورَةَ غَيْرُهُ وَإِنَّمَا هُوَ وَاحِدٌ مُوَحَّدٌ فَكَيْفَ يُوَحِّدُ مَنْ زَعَمَ أَنَّهُ عَرَفَهُ بِغَيْرِهِ إِنَّمَا عَرَفَ اللهَ مَنْ عَرَفَهُ بِاللهِ فَمَنْ لَمْ يَعْرِفْهُ بِهِ فَلَيْسَ يَعْرِفُهُ إِنَّمَا يَعْرِفُ غَيْرَهُ وَاللهُ خَالِقُ الْأَشْيَاءِ لَا مِنْ شَيْءٍ يُسَمَّى بِأَسْمَائِهِ فَهُوَ غَيْرُ

أَسْمَائِهِ وَ الْأَسْمَاءُ غَيْرُهُ وَ الْمَوْصُوفُ غَيْرُ الْوَاصِفِ فَمَنْ زَعَمَ أَنَّهُ يُؤْمِنُ بِمَا لَا يَعْرِفُ فَهُوَ ضَالٌّ عَنِ الْمَعْرِفَةِ لَا يُدْرِكُ مَخْلُوقٌ شَيْئاً إِلَّا بِاللهِ وَ لَا تُدْرَكُ مَعْرِفَةُ اللهِ إِلَّا بِاللهِ وَ اللهُ خِلْوٌ مِنْ خَلْقِهِ وَ خَلْقُهُ خِلْوٌ مِنْهُ إِذَا أَرَادَ اللهُ شَيْئاً كَانَ كَمَا أَرَادَ بِأَمْرِهِ مِنْ غَيْرِ نُطْقٍ لَا مَلْجَأَ لِعِبَادِهِ مِمَّا قَضَى وَ لَا حُجَّةَ لَهُمْ فِيمَا ارْتَضَى لَمْ يَقْدِرُوا عَلَى عَمَلٍ وَ لَا مُعَالَجَةٍ مِمَّا أَحْدَثَ فِي أَبْدَانِهِمُ الْمَخْلُوقَةِ إِلَّا بِرَبِّهِمْ فَمَنْ زَعَمَ أَنَّهُ يَقْوَى عَلَى عَمَلٍ لَمْ يُرِدْهُ اللهُ عَزَّ وَ جَلَّ فَقَدْ زَعَمَ أَنَّ إِرَادَتَهُ تَغْلِبُ إِرَادَةَ اللهِ ـ تَبَارَكَ اللهُ رَبُّ الْعَالَمِينَ.

Abu `Abd Allah al-Sadiq (AS) said: Allah's name is other than Him. The identifier is always other than the identified. Since very identifier is created, it is other than Allah. Everything which is uttered by tongues or produced by hands is created. Allah is the destination of whoever seeks Him. The aimer is other than the aimed. The aimed is described, and every description is created. The Creator of all Things is not described through the limitations of the named. He is not formed so that His Formation may be known through the creation of others. If He is aimed, what is aimed is other than Him. He is never disregarded by those who understand this conclusion, and that is pure unity. Thus, have faith in Him, accept Him, and try to understand Him with the permission of Allah, the Mighty and High. Whoever claims that he has recognized Allah through a veil, an image or a similarity, is a polytheist because veil, image and similarity are other than Him. Verily, He is One United Being. Therefore, how can one profess to believe in Divine Unity if he claims to have recognized Him by means of other than Him? Only he has recognized Allah who recognizes Him by means of Allah (Himself). Thus, whoever does not recognize Him through Him has not recognized Him, and has certainly recognized other than Him. Allah is the Creator of All Things and is not from a thing. He is named by His Names. Hence, He is other than His Names, and His Names are other than Him. The described is other than the describer. Therefore, whoever claims that he knows what he does not recognize is ignorant.
The created do not comprehend anything but by means of Allah, and they do not comprehend the recognition of Allah but by Allah. Allah is free from His Creation, and His Creation is free from Him. If Allah intends something, it is as He intends it by His Command, and without utterance. There is no refuge for His servants from what He decrees. There is no argument for them in what He sanctions. They do not have power over an action or treatment from what He brings forth in their created bodies except by their Lord. Thus, whoever claims that he has strength over an action that Allah, the Mighty and High, does not intend, he has claimed that his intent has overcome the Intent of Allah. Blessed is Allah the lord of the Worlds!

8. Muhammad ibn `Ali Majilwayh (RA) said: my paternal uncle Muhammad ibn Abu al-Qasim related to me that Muhammad ibn `Ali al-Sayrafi al-Kufi related to me that Muhammad ibn Sinan related to me, on the authority of Aban ibn `Uthman al-Ahmar that

قُلْتُ لِلصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَخْبِرْنِي عَنِ اللهِ تَبَارَكَ وَ تَعَالَى لَمْ يَزَلْ سَمِيعاً بَصِيراً عَلِيماً قَادِراً قَالَ نَعَمْ فَقُلْتُ لَهُ إِنَّ رَجُلًا يَنْتَحِلُ مُوَالاتَكُمْ أَهْلَ الْبَيْتِ يَقُولُ إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى لَمْ يَزَلْ سَمِيعاً بِسَمْعٍ وَ بَصِيراً بِبَصَرٍ وَ عَلِيماً

بِعِلْمٍ وَ قَادِراً بِقُدْرَةٍ فَغَضِبَ ع ثُمَّ قَالَ مَنْ قَالَ ذَلِكَ وَ دَانَ بِهِ فَهُوَ مُشْرِكٌ وَ لَيْسَ مِنْ وَلَايَتِنَا عَلَى شَيْءٍ إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى ذَاتٌ عَلَّامَةٌ سَمِيعَةٌ بَصِيرَةٌ قَادِرَةٌ.

**I asked al-Sadiq Ja`far ibn Muhammad (AS), "Inform me about Allah, the Blessed and Exalted. Has He sempiternally been All-Hearing, All-Seeing, All-Knowing, and All-Powerful?"
He (AS) replied, "Of course." Hence, I asked him, "There is a man who professes to be a friend of the Household of the Prophet (AS) and says: `Verily, Allah, the Blessed and Exalted, has always been All-Seeing with an ear, All-Hearing with an eye, All-Knowing by Knowledge, and All-Powerful with power." He (AS) became angry and then said: "Verily, whoever says this and believes in it, is a polytheist and is not under our Guardianship at all. Verily, Allah, the Blessed and Exalted, is the Possessor of the Knowledge of Hearing, Seeing, and Omnipotence."**

9. Hamzah ibn Muhammad al-`Alawi (RA) said: `Ali ibn Ibrahim reported to us, on the authority of Muhammad ibn `Isa ibn `Ubayd, on the authority of Hammad, on the authority of Hariz, on the authority of Muhammad ibn Muslim, that

عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: مِنْ صِفَةِ الْقَدِيمِ أَنَّهُ وَاحِدٌ أَحَدٌ صَمَدٌ أَحَدِيُّ الْمَعْنَى وَ لَيْسَ بِمَعَانٍ كَثِيرَةٍ مُخْتَلِفَةٍ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ يَزْعُمُ قَوْمٌ مِنْ أَهْلِ الْعِرَاقِ أَنَّهُ يَسْمَعُ بِغَيْرِ الَّذِي يُبْصِرُ وَ يُبْصِرُ بِغَيْرِ الَّذِي يَسْمَعُ قَالَ فَقَالَ كَذَبُوا وَ أَلْحَدُوا وَ شَبَّهُوا تَعَالَى اللهُ عَنْ ذَلِكَ إِنَّهُ سَمِيعٌ بَصِيرٌ يَسْمَعُ بِمَا يُبْصِرُ وَ يُبْصِرُ بِمَا يَسْمَعُ قَالَ قُلْتُ يَزْعُمُونَ أَنَّهُ بَصِيرٌ عَلَى مَا يَعْقِلُونَهُ قَالَ فَقَالَ تَعَالَى اللهُ إِنَّمَا يَعْقِلُ مَا كَانَ بِصِفَةِ الْمَخْلُوقِينَ وَ لَيْسَ اللهُ كَذَلِكَ .

**Abu Ja`far al-Baqir (AS) said: "Among the attributes of the Being without beginning [qadim] are that He is One, Unique, Needless, Unique in meaning, and not subject to multiple meanings."
He says: I asked him, "May I be your ransom! A group of Iraqis claim that He hears with something other than what He sees, and He sees with something other than what He hears from."
Thus, he (AS) replied, "They have lied, apostatized, and anthropomorphized. Exalted is Allah from that! Verily, He is All-Hearing, and All-Seeing. He hears with what He sees, and He sees with what He hears." He says: I asked, "They claim that He is All-Seeing as they see."
Thus, he (AS) replied, "Exalted is Allah! Verily, Allah cannot be understood by means of human qualities."**

10. Muhammad ibn Musa ibn al-Mutawakkil (RA) said: `Ali ibn Ibrahim said, on the authority of his father, on the authority of al-`Abbas ibn `Amr, on the authority of Hisham ibn al-Hakam that
An atheist asked Abu `Abd Allah al-Sadiq (AS), "Do you say that He is All-Hearing, All-Seeing?"

قَالَ فِي حَدِيثِ الزِّنْدِيقِ الَّذِي سَأَلَ أَبَا عَبْدِ اللهِ ع أَنَّهُ قَالَ لَهُ أَ تَقُولُ إِنَّهُ سَمِيعٌ بَصِيرٌ فَقَالَ أَبُو عَبْدِ اللهِ ع هُوَ سَمِيعٌ بَصِيرٌ سَمِيعٌ بِغَيْرِ جَارِحَةٍ وَ بَصِيرٌ بِغَيْرِ آلَةٍ بَلْ يَسْمَعُ بِنَفْسِهِ وَ يُبْصِرُ بِنَفْسِهِ وَ لَيْسَ قَوْلِي إِنَّهُ يَسْمَعُ بِنَفْسِهِ

أَنَّهُ شَيْءٌ وَ النَّفْسُ شَيْءٌ آخَرُ وَ لَكِنِّي أَرَدْتُ عِبَارَةً عَنْ نَفْسِي إِذْ كُنْتُ مَسْئُولًا وَ إِفْهَاماً لَكَ إِذْ كُنْتَ سَائِلًا فَأَقُولُ يَسْمَعُ بِكُلِّهِ لَا أَنَّ كُلَّهُ لَهُ بَعْضٌ وَ لَكِنِّي أَرَدْتُ إِفْهَامَكَ وَ التَّعْبِيرَ عَنْ نَفْسِي وَ لَيْسَ مَرْجِعِي فِي ذَلِكَ إِلَّا إِلَى أَنَّهُ السَّمِيعُ الْبَصِيرُ الْعَالِمُ الْخَبِيرُ بِلَا اخْتِلَافِ الذَّاتِ وَ لَا اخْتِلَافِ الْمَعْنَى.

Thus, Abu `Abd Allah (AS) replied, He is All-Hearing, and All-Seeing. He is All-Hearing and All-Seeing, but without the use of visual or auditory organs. Rather, He hears by Himself, and He sees by Himself. My statement is not that He hears by Himself in the sense that His Hearing is one thing, and His Self is another. Rather, my goal is to respond to what I was asked using terminology that can be readily understood. Hence, when I say that He hears by means of His Entire Essence, I say so to stress that He is not composed of parts. MY goal is to make you understand. My only other recourse would be to say that He is All-Hearing, All-Seeing, All-Knowing, and All-Aware without any conflict between essence and concept.

11. Ahmad ibn Muhammad ibn Yahya al-`Attar (RA) said, on the authority of his father, on the authority of Ahmad ibn Muhammad, on the authority of al-Husayn ibn Sa`id, on the authority of al-Qasim ibn Muhammad, on the authority of `Abd al-Samad ibn Bashir, on the authority of Fudayl ibn Sukkarah that

قُلْتُ لِأَبِي جَعْفَرٍ ع جُعِلْتُ فِدَاكَ إِنْ رَأَيْتَ أَنْ تُعَلِّمَنِي هَلْ كَانَ اللهُ جَلَّ ذِكْرُهُ يَعْلَمُ قَبْلَ أَنْ يَخْلُقَ الْخَلْقَ أَنَّهُ وَحْدَهُ فَقَدِ اخْتَلَفَ مَوَالِيكَ فَقَالَ بَعْضُهُمْ قَدْ كَانَ يَعْلَمُ تَبَارَكَ وَ تَعَالَى أَنَّهُ وَحْدَهُ قَبْلَ أَنْ يَخْلُقَ شَيْئاً مِنْ خَلْقِهِ وَ قَالَ بَعْضُهُمْ إِنَّمَا مَعْنَى يَعْلَمُ يَفْعَلُ فَهُوَ الْيَوْمَ يَعْلَمُ أَنَّهُ لَا غَيْرُهُ قَبْلَ فِعْلِ الْأَشْيَاءِ وَ قَالُوا إِنْ أَثْبَتْنَا أَنَّهُ لَمْ يَزَلْ عَالِماً بِأَنَّهُ لَا غَيْرُهُ فَقَدْ أَثْبَتْنَا مَعَهُ غَيْرَهُ فِي أَزَلِيَّتِهِ فَإِنْ رَأَيْتَ يَا سَيِّدِي أَنْ تُعَلِّمَنِي مَا لَا أَعْدُوهُ إِلَى غَيْرِهِ فَكَتَبَ ع مَا زَالَ اللهُ تَعَالَى عَالِماً تَبَارَكَ وَ تَعَالَى ذِكْرُهُ.

I asked Abu Ja`far al-Baqir (AS): May I be taken as your ransom! I hope that you can tech me. Prior to creation, did Allah, may His Remembrance be Exalted, know that He was One? Your followers have a dispute regarding this issue. Some of them say: "The Blessed and Exalted surely knew that He was alone before He created anything from His Creation/" While others say: "Verily, the meaning of knowing is doing. Therefore, He knows today that there was no one other than Him before He created the thngs." And they say: "If we prove that He has always known that ere was none but Him, then we have proved that there was other than Him in sempiternity [azaliyyah]. If you could be so kind, O my Master, to teach me whether the truth is other than this. Thus, he (AS) wrote: "Allah, the Exalted, has always been All-Knowing, Blessed and Exalted be His Remembrance."

12. My father (RA) said: Muhammad ibn Yahya al-`Attar said, on the authority of Muhammad ibn al-Husayn ibn Abu al-Khattab, on the authority of Ibn Abu `Umayr, on the authority of Hisham ibn Salim, on the authority of Muhammad ibn Muslim that

كَانَ اللهُ وَ لَا شَيْءَ غَيْرُهُ وَ لَمْ يَزَلْ عَالِماً بِمَا كَوَّنَ فَعِلْمُهُ بِهِ قَبْلَ كَوْنِهِ كَعِلْمِهِ بِهِ بَعْدَ مَا كَوَّنَهُ.

I heard Abu Ja`far al-Baqir (AS) say: "Allah was there when there was nothing other than Him. He has always been All-Knowing of what He has created. Therefore, His Knowledge of thins before their being is exactly the same as His Knowledge of things after their creation."

13. Ahmad ibn Muhammad ibn Yahya (RA) said: Sa`d ibn `Abd Allah said, on the authority of Ayyub ibn Nuh that

أَنَّهُ كَتَبَ إِلَى أَبِي الْحَسَنِ ع يَسْأَلُهُ عَنِ اللهِ عَزَّ وَ جَلَّ أَ كَانَ يَعْلَمُ الْأَشْيَاءَ قَبْلَ أَنْ خَلَقَ الْأَشْيَاءَ وَ كَوَّنَهَا أَوْ لَمْ يَعْلَمْ ذَلِكَ حَتَّى خَلَقَهَا وَ أَرَادَ خَلْقَهَا وَ تَكْوِينَهَا فَعَلِمَ مَا خَلَقَ عِنْدَ مَا خَلَقَ وَ مَا كَوَّنَ عِنْدَ مَا كَوَّنَ فَوَقَّعَ ع بِخَطِّهِ لَمْ يَزَلِ اللهُ عَالِماً بِالْأَشْيَاءِ قَبْلَ أَنْ يَخْلُقَ الْأَشْيَاءَ كَعِلْمِهِ بِالْأَشْيَاءِ بَعْدَ مَا خَلَقَ الْأَشْيَاءَ.

I wrote to Abu al-Hasan al-Naqi (AS) asking him about Allah, the Mighty and High: "Did He have knowledge of things before He created them or did He know them only after He created them?" He (AS) wrote in his own handwriting: "Allah's knowledge of things was the same before He created them and after He created them."

14. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn al-Hasan al-Saffar and Sa`d ibn `Abd Allah both said, on the authority of Ahmad ibn Muhammad ibn `Isa, on the authority of his father and al-Husayn ibn Sa`d and Muhammad ibn Khalid al-Barqi, on the authority of Ibn Abu `Umayr, on the authority of Hisham ibn Salim that

دَخَلْتُ عَلَى أَبِي عَبْدِ اللهِ ع فَقَالَ لِي أَ تَنْعَتُ اللهَ فَقُلْتُ نَعَمْ قَالَ هَاتِ فَقُلْتُ هُوَ السَّمِيعُ الْبَصِيرُ قَالَ هَذِهِ صِفَةٌ يَشْتَرِكُ فِيهَا الْمَخْلُوقُونَ قُلْتُ فَكَيْفَ تَنْعَتُهُ فَقَالَ هُوَ نُورٌ لَا ظُلْمَةَ فِيهِ وَ حَيَاةٌ لَا مَوْتَ فِيهِ وَ عِلْمٌ لَا جَهْلَ فِيهِ وَ حَقٌّ لَا بَاطِلَ فِيهِ فَخَرَجْتُ مِنْ عِنْدِهِ وَ أَنَا أَعْلَمُ النَّاسِ بِالتَّوْحِيدِ.

I entered into the presence of Abu `Abd Allah al-Sadiq (AS) so he asked me: "Can you describe Allah?" Hence, I replied, "Yes." He (AS) said: "Give me your description." So, I answered, "He is the All-Hearing and the All-Seeing." He (AS) explained, "There are attributes which equally apply to the created." I asked, "Then how do you describe Him?" Thus, he (AS) said: "He is Light as there is no darkness in Him. He is Ever-Living as there is no death in Him. He is the Omniscient as there is no ignorance in Him, and He is the Truth as there is no false in Him."

Then I left from his presence and I was the most learned of people with regard to Divine Unity.

15. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: al-Husayn ibn Aban said, on the authority of al-Husayn ibn Sa`d, on the authority of al-Nadr ibn Suwayd, on the authority of `Asin ibn Humayd, that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: قُلْتُ لَهُ لَمْ يَزَلِ اللهُ مُرِيداً فَقَالَ إِنَّ الْمُرِيدَ لَا يَكُونُ إِلَّا لِمُرَادٍ مَعَهُ بَلْ لَمْ يَزَلْ عَالِماً قَادِراً ثُمَّ أَرَادَ .

Abu `Abd Allah al-Sadiq (AS) saying that I asked him: "Has Allah always existed?" Thus, he (AS) replied, "Verily, the Willer can only exist if He has a Will. In fact, He has always been All-Knowing, All-Powerful, then He intended."

16. `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (RA) said: Muhammad ibn Abu `Abd Allah al-Kufi said, on the authority of Muhammad ibn Isma`il al-Barmaki, on the authority of al-Husayn ibn al-Hasan, on the authority of Bakr ibn Salih, on the authority of `Ali ibn Asbat, on the authority of al-Hasan ibn al-Jahm, on the authority of Bukayr ibn A`yun that

قُلْتُ لِأَبِي عَبْدِ اللهِ ع عِلْمُ اللهِ وَ مَشِيَّتُهُ هُمَا مُخْتَلِفَانِ أَمْ مُتَّفِقَانِ فَقَالَ الْعِلْمُ لَيْسَ هُوَ الْمَشِيَّةُ أَ لَا تَرَى أَنَّكَ تَقُولُ سَأَفْعَلُ كَذَا إِنْ شَاءَ اللهُ وَ لَا تَقُولُ سَأَفْعَلُ كَذَا إِنْ عَلِمَ اللهُ فَقَوْلُكَ إِنْ شَاءَ اللهُ دَلِيلٌ عَلَى أَنَّهُ لَمْ يَشَأْ فَإِذَا شَاءَ كَانَ الَّذِي شَاءَ كَمَا شَاءَ وَ عِلْمُ اللهِ سَابِقٌ لِلْمَشِيَّةِ.

I asked Abu `Abd Allah al-Sadiq (AS): "Are the Knowledge and Will of Allah separate or united?" Thus, he (AS) replied, The Knowledge of Allah is not the same as the Will of Allah. Do you not say that you will do something `Allah willing', yet you do not say that you will do something `Allah knowing.' Therefore, your statement `Allah willing' is a proof that He did not will it, If He had willed, it would have been as He had willed. Allah's Knowledge is prior to Allah's Will.

17.Al-Husayn ibn Ahmad ibn Idris (RA) said, on the authority of his father, on the authority of Muhammad ibn `Abd al-Jabbar, on the authority of Safwan ibn Yahya that

قُلْتُ لِأَبِي الْحَسَنِ ع أَخْبِرْنِي عَنِ الْإِرَادَةِ مِنَ اللهِ وَ مِنَ الْمَخْلُوقِ قَالَ فَقَالَ الْإِرَادَةُ مِنَ الْمَخْلُوقِ الضَّمِيرُ وَ مَا يَبْدُو لَهُ بَعْدَ ذَلِكَ مِنَ الْفِعْلِ وَ أَمَّا مِنَ اللهِ عَزَّ وَ جَلَّ فَإِرَادَتُهُ إِحْدَاثُهُ لَا غَيْرُ ذَلِكَ لِأَنَّهُ لَا يَرْوِّي وَ لَا يَهُمُّ وَ لَا يَتَفَكَّرُ وَ هَذِهِ الصِّفَاتُ مَنْفِيَّةٌ عَنْهُ وَ هِيَ مِنْ صِفَاتِ الْخَلْقِ فَإِرَادَةُ اللهِ هِيَ الْفِعْلُ لَا غَيْرُ ذَلِكَ ـ يَقُولُ لَهُ كُنْ فَيَكُونُ بِلَا لَفْظٍ وَ لَا نُطْقٍ بِلِسَانٍ وَ لَا هِمَّةٍ وَ لَا تَفَكُّرٍ وَ لَا كَيْفَ لِذَلِكَ كَمَا أَنَّهُ بِلَا كَيْفٍ .

I enquired from Abu al-Hasan al-Kazim (AS): "Inform me about the Will. Is it a part of Allah or is it of the Creation? Hence, he (AS) answered, The will is part of the created conscience, and it manifest itself in action. As for Will of Allah, the Mighty and High, then it is His Making [ihdath] and none other than that because He does not reflect, does not imagine, and does not think. These attributes cannot be applied to Him as they are attributes of creation. Thus, Allah's Will is action and nothing else. He says to it: "Be and it is," without a word or speech expressed by tongue, by imagination or by thought. His Will is expressed without form in the same way that He is without form.

18. My father (RA) said: Sa`d ibn `Abd Allah said, on the authority of Ahmad ibn Muhammad ibn Khalid, on the authority of is father, on the authority of Ibn Abu `Umayr, on the authority of Ibn Udhaynah, on the authority of Muhammad ibn Muslim that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: الْمَشِيَّةُ مُحْدَثَةٌ.

Abu `Abd Allah al-Sadiq (AS) said: "The will is accidental [muhdathah]."

19. My father (may Allah have mercy on him) said: `Ali ibn Ibrahim said, on the authority of his father, on the authority of Ibn Abu `Umayr, on the authority of `Umar ibn Udhaynah, that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: خَلَقَ اللهُ الْمَشِيَّةَ بِنَفْسِهَا ثُمَّ خَلَقَ الْأَشْيَاءَ بِالْمَشِيَّةِ .

Abu `Abd Allah al-Sadiq (AS) said: "Allah created the Will itself, then created everything by means of the Will."

The Compiler of this book (RA) says: If we attribute Allah, the Blessed and Exalted, with Attributes of Essence, then each one of these attributes negates its opposite. Thus, when we say: He is Ever-Living, we have negated from Him the opposite of life, which is death. When we say: He is all-Knowing; we have negated from Him the opposite of knowledge, which is ignorance. When we say: He is All-Hearing; we negate from Him the opposite of hearing, which is deafness. When we say: He is All-Seeing; we negate from Him the opposite of seeing, which is blindness. When we say: He is the Honorable; we negate from Him the opposite of honor, which is dishonor.
When we say: He is the All-Wise; we negate from Him the opposite of wisdom, which is error. When we say: He is the Self-Sufficient; we negate from Him the opposite of self-sufficiency, which is neediness. When we say: He is Just; we negate from Him oppression and tyranny. When we say: He is the Forbearing; we negate from Him impatience. When we say: He is the Omnipotent; we negate from Him incapability. If we did not do that we would have proved Him with things that have always been with Him. When we say "He has always been Ever-Living, All-Knowing, All-Hearing, All-Seeing, Honorable, All-Wise, Self-Sufficient, Sovereign, Forbearing, Just, and Generous [karim]" we have used these Attributes of Essence in order to negate their opposites.
We have proved that Allah has always been the One and Only. The Intent, the Will, the Pleasure, the Wrath or any of the other Attributes of Action are of the same intensity as the Attributes of Essence because it is not permissible to say: Allah has always been the Intender and the Willer, like it is permissible to say: Allah has always been Omnipotent and All-Knowing.

Chapter Twelve: The Commentary of verse 88 of Chapter 28 the Narrative [al-Qasas] Everything is perishable but He. 11 traditions

بَابُ تَفْسِيرِ قَوْلِ اللهِ عَزَّ وَ جَلَّ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ

1. My father, may Allah have mercy on him, said that Sad ibn `Abd Allah said: Ahmad ibn Muhammad ibn `Isa, on the authority of Muhammad ibn Isma`il ibn Bazi` on the authority of Mansur ibn Yunus on the authority of Jalis for Abu Hamzah on the authority of Abu Hamzah that

قُلْتُ لِأَبِي جَعْفَرٍ ع قَوْلُ اللهِ عَزَّ وَ جَلَّ ـ كُلُّ شَيْءٍ هالِكٌ إِلَّا وَجْهَهُ قَالَ فَيَهْلِكُ كُلُّ شَيْءٍ وَ يَبْقَى الْوَجْهُ إِنَّ اللهَ عَزَّ وَ جَلَّ أَعْظَمُ مِنْ أَنْ يُوصَفَ بِالْوَجْهِ وَ لَكِنْ مَعْنَاهُ كُلُّ شَيْءٍ هَالِكٌ إِلَّا دِينَهُ وَ الْوَجْهُ الَّذِي يُؤْتَى مِنْهُ .

I asked Abu Ja`far al-baqir (AS) about the Word of Allah, the Mighty and High: Everything is perishable but He (His Face). He (AS) replied:Everything will perish, but the Face [al-wajh] will remain. Verily, Allah, the Mighty and High, is Greater than being attributed with a face. However, the meaning of this is that everything will perish except His Religion and Face, from which He bestows.

2. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid, may Allah be pleased with him, said: Muhammad ibn al-Hasan al-Saffar on the authority of Ya`qub ibn Yazid on the authority of Safwan ibn Yahya on the authority of Abu Sa`id al-Mukari on the authority of Abu Basir on the authority of al-Harith ibn al-Mughayrah al-Nasri that

سَأَلْتُ أَبَا عَبْدِ اللهِ ع عَنْ قَوْلِ اللهِ عَزَّ وَ جَلَّ ـ كُلُّ شَيْءٍ هالِكٌ إِلَّا وَجْهَهُ قَالَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا مَنْ أَخَذَ طَرِيقَ الْحَقِّ.

I asked Abu `Abd Allah al-Sadiq (AS) about the Word of Allah, the Mighty and High: Everything is perishable but him. He (AS) answered: "Everything is perishable except the one who followed the Right Path."

3. Muhammad ibn `ali Majilawayh, may Allah have mercy on him, on the authority of Muhammad ibn Yahya al-`Attar on the authority of Sahl ibn Ziyad on the authority of Ahmad ibn Muhammad ibn Abu Nasr on the authority of Safwan al-Jammal that

عَنْ أَبِي عَبْدِ اللهِ ع فِي قَوْلِ اللهِ عَزَّ وَ جَلَ كُلُّ شَيْءٍ هالِكٌ إِلَّا وَجْهَهُ قَالَ مَنْ أَتَى اللهَ بِمَا أَمَرَ بِهِ مِنْ طَاعَةِ مُحَمَّدٍ وَ الْأَئِمَّةِ مِنْ بَعْدِهِ ص فَهُوَ الْوَجْهُ الَّذِي لَا يَهْلِكُ ثُمَّ قَرَأَ مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطاعَ اللهَ .

Abu `Abd Allah al-Sadiq (AS) was asked to interpret the Word of Allah, the Mighty and High, Everything is perishable but He. He said: "The face that will not perish refers to any person who carried out what Allah commanded him through obedience to Muhammad (SA) and the Imams (AS) after Him." After this he (AS) recited: Whoever obeys the Messenger, he indeed obeys Allah.[1]

4. And the same chain of narrators that

قَالَ أَبُو عَبْدِ اللهِ ع نَحْنُ وَجْهُ اللهِ الَّذِي لَا يَهْلِكُ .

Abu `Abd Allah al-Sadiq (AS) said: "We are the Face [wajh] of Allah, which does not perish."

5. Muhammad ibn Musa ibn al-Mutawkkil, may Allah have mercy on him, said: `Ali ibn al-Husayn al-Sa`dabadi on the authority of Ahmad ibn Abu `Abd Allah al-Barqi, on the authority of his father on the authority of Rabi al-Warraq on the authority of Salih ibn Sahl that

عَنْ أَبِي عَبْدِ اللهِ ع فِي قَوْلِ اللهِ عَزَّ وَ جَلَ كُلُّ شَيْءٍ هالِكٌ إِلَّا وَجْهَهُ قَالَ نَحْنُ.

Abu `Abd Allah al-Sadiq (AS) was asked to interpret the Word of Allah, the Mighty and High, Every this is perishable but He. He (AS) said: "We."

6. Ahmad ibn Muhammad ibn Yahya al-`Attar, may Allah have mercy on him, on the authority of his father on the authority of Sahl ibn Ziyad on the authority of Ya`qub ibn Yazid on the authority of Muhammad ibn Sinan on the authority Abu Sallam on the authority of some of our scholars that

٧. عَنْ أَبِي جَعْفَرٍ ع قَالَ: نَحْنُ الْمَثَانِي الَّتِي أَعْطَاهَا اللهُ نَبِيَّنَا ص وَ نَحْنُ وَجْهُ اللهِ تَتَقَلَّبُ فِي الْأَرْضِ بَيْنَ أَظْهُرِكُمْ عَرَفَنَا مَنْ عَرَفَنَا وَ مَنْ جَهِلَنَا فَأَمَامَهُ الْيَقِينُ .

[1] Translator's Note: Qur`an: 4:80.

Abu Ja`far al-Baqir (AS) said: We are the Oft-Repeated[1] Ones that Allah bestowed to our Prophet (SA). We are the Face [wajh] of Allah. And (wih all this) we live among you. Whoever recognizes us, and whoever is ignorant of us faces certain death [yaqin].

قال مصنف هذا الكتاب رضى الله عنه معنى قوله نحن المثانى أى نحن الذين قرننا النبى ص إلى القرآن و أوصى بالتمسك بالقرآن و بنا فأخبر أمته بأن لا نفترق حتى نرد عليه حوضه

The Compiler of this book, may Allah be pleased with him, says: The meaning of his (AS) statement: “We are the oft-repeated” is that we are the ones that the Prophet (SA) joined with the Qur`an, and made a will to remain attached to the Qur`an and to us. Hence, he (SA) informed his Ummah that we will not separate from each other, until we meet him at the Pool (of Kawthar in Paradise).

7. My father, may Allah have mercy on him, that Sa`d ibn `Ad Allah, on the authority of Ahmad ibn Muhammad ibn `Isa on the authority of `Ali ibn Sayf on the authority of his brother al-Hasan ibn Sayf on the authority of his father Sayf ibn `Amirah al-Nakha`i on the authority of Khaythamah that

سَأَلْتُ أَبَا عَبْدِ اللهِ ع عَنْ قَوْلِ اللهِ عَزَّ وَ جَلَّ- كُلُّ شَيْءٍ هالِكٌ إِلَّا وَجْهَهُ قَالَ دِينَهُ وَ كَانَ رَسُولُ اللهِ ص وَ أَمِيرُ الْمُؤْمِنِينَ ع دِينَ اللهِ وَ وَجْهَهُ وَ عَيْنَهُ فِي عِبَادِهِ وَ لِسَانَهُ الَّذِي يَنْطِقُ بِهِ وَ يَدَهُ عَلَى خَلْقِهِ وَ نَحْنُ وَجْهُ اللهِ الَّذِي يُؤْتَى مِنْهُ لَنْ نَزَالَ فِي عِبَادِهِ مَا دَامَتْ لِلهِ فِيهِمْ رَوِيَّةٌ قُلْتُ وَ مَا الرَّوِيَّةُ قَالَ الْحَاجَةُ فَإِذَا لَمْ يَكُنْ لِلهِ فِيهِمْ حَاجَةٌ رَفَعَنَا إِلَيْهِ وَ صَنَعَ مَا أَحَبَ .

I asked Abu `Abd Allah al-Sadiq (AS) about the Word of Allah, the Mighty and High: Everything is perishable but He. He (AS) resplied: It is His Religion. The Messenger of Allah (SA) and the Commander of the Faithful (AS) are the Religion of Allah amongst His Servants, His Face, His Eyes, His tongue with which He speaks and the Hand with which He covers His Creation. We are the Face with which He bestows (His Blessings).

---

[1] Translator’s Note: This refers to the verse: “And certainly We have given you seven of the Oft-Repeated and the Grand Qur`an” (Qur`an: 15:87). It says `of the oft-repeated,’ which means that the repeated ones may be the seven verse of the Opening Chapter [al-Fatihah]. However, the verse says that these seven Repeated Ones are parallel to the Qur`an, as the Opening is included in it. The seven repeated ones given to the Holy Prophet (SA) are: `Ali, Fatimah, Hasan, Husayn, Muhammad, Ja`far and Musa (AS). Hence, he (SA) has said in the final sermon in the plains of Ghadir: “I am leaving behind two weighty things amongst you: the Book of Allah, and my progeny. If you remain attached to them, you will never go astray after me. Verily, they will not separate from each other until they meet me at the Pool of Kawthar.” Bihar al-Anwar by Allamah Majlisi vol.23 p.106, al-Ihtijaj by Tabarsi vol.2 p.337/510, Sahih Muslim 4:1874, Musnad of Ahmad bin Hanbal 3:14, Al-Mustadrak by Al-Hakim al-Nayshaburi 3:109, Tafsir by Ibn Kathir 4:114, Tafsir al-Durr by al-Manthur by Suyuti 5:702, and many other sources. For more details see [Ghayat al-Maram].

We will remain in His Servants as long as Allah has any consideration [rawiyyah] for them. I enquired, "What is consideration [rawiyyah]? He (AS) explained, "Need [al-hajah]. When Allah has no need for them He removes us from them, and does as He pleases."

8. `Ali ibn ahmad ibn Muhammad ibn `Imran al-Daqqaq, may Allah have mercy on him said: Muhammad ibn Abu `Abd Allah al-Kufi said: Muhammad ibn Isma`il al-Barmaki said: al-Husayn ibn al-Hasan said: Bakr on the authority of al-Hasan ibn Sa`id on the authority of al-Haytham ibn `Abd Allah on the authority of Marwan ibn Sabah that

قَالَ أَبُوعَبْدِ اللهِ ع إِنَّ اللهَ عَزَّوَ جَلَّ خَلَقَنَا فَأَحْسَنَ خَلْقَنَا وَ صَوَّرَنَا فَأَحْسَنَ صُوَرَنَا وَ جَعَلَنَا عَيْنَهُ فِي عِبَادِهِ وَ لِسَانَهُ النَّاطِقَ فِي خَلْقِهِ وَ يَدَهُ الْمَبْسُوطَةَ عَلَى عِبَادِهِ بِالرَّأْفَةِ وَ الرَّحْمَةِ وَ وَجْهَهُ الَّذِي يُؤْتَى مِنْهُ وَ بَابَهُ الَّذِي يَدُلُّ عَلَيْهِ وَ خَزَائِنَهُ فِي سَمَائِهِ وَ أَرْضِهِ بِنَا أَثْمَرَتِ الْأَشْجَارُ وَ أَيْنَعَتِ الثِّمَارُ وَ جَرَتِ الْأَنْهَارُ وَ بِنَا نَزَلَ غَيْثُ السَّمَاءِ وَ نَبَتَ عُشْبُ الْأَرْضِ بِعِبَادَتِنَا عُبِدَ اللهُ لَوْلَا نَحْنُ مَا عُبِدَ اللهُ.

Abu `Abd Allah al-Sadiq (AS) said:Verily, Allah the Mighty and High, made us the best of creation, and moulded us from the best of moulds. He made us His Eye though which He sees His Servants. He made us the Tongue with which He speaks to His Creation. He made us the Outspread Hand of Mercy over His Servants. He made us the Face through which He bestows His Bounties.[1] He made us the Gate that leads to Him. And He made us His Treasure in the Heaven and on His Earth. It is due to us[2] that trees bear fruits, that fruit ripens, that rivers flow, that clouds shower down rain, and that the Earth grows grass. It is through our service [`ibadah], Allah is served. If it were not for us, Allah would not have been worshipped.[3]

9. Muhammad ibn Musa ibn al-Mutawakkil, may Allah have mercy on him, said: `Abd Allah ibn Ja`far al-Himyari on the authority of Ahmad ibn Muhammad ibn `Isa on the authority of al-Hasan ibn Mahbub on the authority of `Abd al-`Aziz on the authority of Ibn Abu Ya`fur that Abu `Abd Allah al-Sadiq (AS) said:

إِنَّ اللهَ وَاحِدٌ أَحَدٌ مُتَوَحِّدٌ بِالْوَحْدَانِيَّةِ مُتَفَرِّدٌ بِأَمْرِهِ خَلَقَ خَلْقاً فَفَوَّضَ إِلَيْهِمْ أَمْرَ دِينِهِ فَنَحْنُ هُمْ يَا ابْنَ أَبِي يَعْفُورٍ نَحْنُ حُجَّةُ اللهِ فِي عِبَادِهِ وَ شُهَدَاؤُهُ عَلَى خَلْقِهِ وَ أُمَنَاؤُهُ عَلَى وَحْيِهِ وَ خُزَّانُهُ عَلَى عِلْمِهِ وَ وَجْهُهُ الَّذِي يُؤْتَى مِنْهُ وَ

[1] Editor's Note: Everything which exists was created out of Allah's love for the Prophet, Fatimah, `Ali, Hasan, and Husayn. Hence, they are the reason for the bounties we receive from Allah. As Almighty Allah has said: "Were it not for Muhammad, I would not have created you" (Hakim).
[2] Translator's Note: The Imam is referring to the Fourteen Infallibles (AS).
[3] Editor's Note: As Imam al-Baqir or Imam al-Sadiq said: "Verily, Allah never leaves the Earth without a person with (complete) knowledge. If it were so, truth would never be known from falsehood" (Kulayni).

عَيْنُهُ فِي بَرِيَّتِهِ وَ لِسَانُهُ النَّاطِقُ وَ قَلْبُهُ الْوَاعِي وَ بَابُهُ الَّذِي يَدُلُّ عَلَيْهِ وَ نَحْنُ الْعَامِلُونَ بِأَمْرِهِ وَ الدَّاعُونَ إِلَى سَبِيلِهِ بِنَا عُرِفَ اللهُ وَ بِنَا عُبِدَ اللهُ نَحْنُ الْأَدِلَّاءُ عَلَى اللهِ وَ لَوْلَانَا مَا عُبِدَ اللهُ .

Verily, Allah is One [Wahid], Alone [Ahad], Sole in His Unity [Mutawahhid], Unique in His Affair. He made a creatin, and authorized it in the mattes of His Religion, and we are that creation. O son of Abu Ya`fur! We are the Proof [hujjah] of Allah among His servants, and we are His Witnesses to His Creation, the Trustees of His Revelation, the Treasurers of His Knowledge, the Face with which He bestows His Bounties, the Eye with which He sees His Creatures, the Tongue with which He talks, the Heart which embraces (in love), the Door that guides to Him, the Vicegerents with His Command, and the Callers to His Path. It is due to us that Allah was recognized and due to us that Allah was worshipped. We are the Guides unto Allah. Were it not for us, Allah would not have been worshipped.

10. Ahmad ibn al-Hasan al-Qittan said: Abu Sa`id al-Hasan ibn `Ali ibn al-Husayn al-Sukkari said: al-Hakam ibn Aslam said: Ibn `Ulayyah on the authorityi of al-Jariri, on the authority of

سَمِعَ النَّبِيُّ ص رَجُلًا يَقُولُ لِرَجُلٍ قَبَّحَ اللهُ وَجْهَكَ وَ وَجْهَ مَنْ يُشْبِهُكَ فَقَالَ ص مَهْ لَا تَقُلْ هَذَا فَإِنَّ اللهَ خَلَقَ آدَمَ عَلَى صُورَتِهِ.

Abu al-Ward ibn Thumamah, on the authority of `Ali (AS) that The Prophet (SA) heard a man say to the other: "May Allah make your face and the one who resembles you ugly!" So He (SA) said: "Wait a minute! Do not say this for verily Allah created Adam (AS) in His Image."

The Compiler of this book (RA) says: The anthropomorphists took out the first part of this tradition and said: Verily, Allah created Adam in His Image."[1] Hence, they went astray in this meaning and led others astray.

11. Ahmad ibn Ziyad ibn Ja`far al-Hamadani (RA) said: `Ali ibn Ibrahim ibn Hashim, on the authority of His father, on the authority of `Ali ibn Ma`bad, on the authority of al-Husayn ibn Khalid that

قَالَ: قُلْتُ لِلرِّضَا ع يَا ابْنَ رَسُولِ اللهِ إِنَّ النَّاسَ يَرْوُونَ أَنَّ رَسُولَ اللهِ ص قَالَ إِنَّ اللهَ خَلَقَ آدَمَ عَلَى صُورَتِهِ فَقَالَ قَاتَلَهُمُ اللهُ لَقَدْ حَذَفُوا أَوَّلَ الْحَدِيثِ إِنَّ رَسُولَ اللهِ ص مَرَّ بِرَجُلَيْنِ يَتَسَابَّانِ فَسَمِعَ أَحَدَهُمَا يَقُولُ لِصَاحِبِهِ

[1] Editor's Note: Despite believing that God incarnated Himself in Jesus, the Roman Catholic Church rejects the notion that god is in man's image. See: Cathechim of the Roman Catholic Church. Ottawa: Canadian Conference of Catholic Bishops, 1994: edict 370, page85

قَبَّحَ اللهُ وَجْهَكَ وَوَجْهَ مَنْ يُشْبِهُكَ فَقَالَ ص يَا عَبْدَ اللهِ لَا تَقُلْ هَذَا لِأَخِيكَ فَإِنَّ اللهَ عَزَّوَجَلَّ خَلَقَ آدَمَ عَلَى صُورَتِهِ .

I said to al-Rida (AS): "O Son of the Messenger of Allah! Verily, the people relate that the Messenger of Allah (SA) said: "Verily, Allah created Adam (AS) in His Image."" He (AS) replied: May Allah kill them! They have certainly removed the first part of the tradition. The Messenger of Allah (SA) passed by two men who were cursing each other. He (SA) heard one of them say to the other: "May Allah make your face and the one who resembles you ugly!" He (SA) said: "O servant of Allah! Do not say this to your brother for, verily Allah, the Mighty and High, created Adam (AS) in His Image."

Chapter Thirteen: The Commentary of Verse 75 of Chapter 38 Sad O Iblis! What prevented you that you should do obeisance to him whom I created with My Two Hands? – 2 traditions

باب تفسير قول الله عزوجل يا إِبْلِيسُ ما مَنَعَكَ أَنْ تَسْجُدَ لِما خَلَقْتُ بِيَدَيَ

1. `Ali ibn Ahmad ibn Muhammad `Imran al-Daqqaq, may Allah have mercy on him, said, Muhammad ibn Abu `Abd Allah al-Kufi said: Muhammad ibn Isma`il al-Barmaki said: al-Husayn ibn al-Hasan said: Bakr on the authority of Abu `Abd Allah al-Barqi on the authority of `Abd Allah ibn Bahr on the authority of Abu Ayyub al-Khazzaz on the authority of Muhammad ibn Muslim that

قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع فَقُلْتُ قَوْلُهُ عَزَّ وَ جَلَّ- يا إِبْلِيسُ ما مَنَعَكَ أَنْ تَسْجُدَ لِما خَلَقْتُ بِيَدَيَ فَقَالَ الْيَدُ فِي كَلَامِ الْعَرَبِ الْقُوَّةُ وَ النِّعْمَةُ قَالَ وَ اذْكُرْ عَبْدَنا داوُدَ ذَا الْأَيْدِ وَ قَالَ وَ السَّماءَ بَنَيْناها بِأَيْدٍ أَيْ بِقُوَّةٍ وَ قَالَ وَ أَيَّدَهُمْ بِرُوحٍ مِنْهُ أَيْ قَوَّاهُمْ وَ يُقَالُ لِفُلَانٍ عِنْدِي أَيَادٍ كَثِيرَةٌ أَيْ فَوَاضِلُ وَ إِحْسَانٌ وَ لَهُ عِنْدِي يَدٌ بَيْضَاءُ أَيْ نِعْمَةٌ .

I asked Abu Ja`far al-Baqir (AS) about the Word of the Mighty and High: "O Iblis! What prevented you that you should do obeisance to hi whom I created with My Two Hands?" He (AS) replied: In the Arabic language, the hand symbolized power and bounty. As Allah says: And remember Our servant Dawud, the Possessor of Power.[1] He also says: And the Heaven, We raised it high with power.[2] Here the word hands [aydi] mean power. He says: And whom He has strengthened with an inspiration from Him.[3] Here the word hand [ayyad] means strengthening. It is also said (in Arabic): I have many hands with me from so and so, implying excess and beneficence, and me so and so has a white hand, implying bounty.

2. Muhammad ibn Muhammad ibn `Isam al-Kulayni, may Allah have mercy on him, said: Muhammad ibn Ya`qub al-Kulayni said: Ahmad ibn Idris on the authority of Ahmad ibn Muhammad ibn `Isa on the authority of `Ali ibn Sayf on the authority of Muhammad ibn `Ubaydah that

قَالَ: سَأَلْتُ الرِّضَا ع عَنْ قَوْلِ اللهِ عَزَّ وَ جَلَّ لِإِبْلِيسَ ما مَنَعَكَ أَنْ تَسْجُدَ لِما خَلَقْتُ بِيَدَيَّ أَسْتَكْبَرْتَ قَالَ يَعْنِي بِقُدْرَتِي وَ قُوَّتِي.

I asked al-Rida (AS) about the Word of Allah, the Mighty and High, to Iblis: What prevented you that you should do obeisance to him whom I created with My Two

[1] Translator's Note: Qur`an: 38:17.
[2] Translator's Note: Qur`an: 51:47.
[3] Translator's Note: Qur`an: 58:22.

Hands? Are you proud?[1] He (AS) replied: "It means `With My Omnipotence and My Power.'"

The Compiler of this book says: I have heard on of the Shi`ite scholars in Naysabur mentioning that Imams (AS) used to stop at these Word of Allah when mentioning this verse: What prevented you that you should do obeisance to him whom I created. Then they would continue with Word of the Mighty and High: "With My Two Hands, are you proud or are you of the exalted ones?"[2] He also said: It is like the statement of a person: "With my sword you are fighting with me, and with my spear you are attacking me." It is as if the Mighty and High is saying that "My Bounties have strengthened your pride and insubordination."

[1] Translator's Note: Qur`an: 38:75.
[2] Translator's Note: Qur`an: 38:75.

Chapter Fourteen: The Commentary of Verse 42 of Chapter 68 Qalam - On the Day when there shall be a severe affliction, and they shall be called upon to make obeisance – 3 traditions

باب تفسير قول الله عزو جل يَوْمَ يُكْشَفُ عَنْ ساقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ

1. `Ali ibn Ahmad ibn Muhammad `Imran al-Daqqaq, may Allah have mercy on him, said, Muhammad ibn Abu `Abd Allah al-Kufi said: Muhammad ibn Isma`il al-Barmaki on the authority of Bakr on the authority of al-Husayn ibn Sa`id that

عَنْ أَبِي الْحَسَنِ ع فِي قَوْلِهِ عَزَّ وَ جَلَ يَوْمَ يُكْشَفُ عَنْ ساقٍ قَالَ حِجَابٌ مِنْ نُورٍ يُكْشَفُ فَيَقَعُ الْمُؤْمِنُونَ سُجَّداً وَ تُدْمَجُ أَصْلَابُ الْمُنَافِقِينَ فَلا يَسْتَطِيعُونَ السُّجُودَ .

Abu al-Hasan al-Rida (AS) was asked to interpret the Word of the Mighty and High: "On the Day when there shall be a severe affliction." He (AS) replied: "A veil of light will be revealed. At that time, the Believes shall prostrate themselves, while the backbones of hypocrites will be twisted tightly preventing them from prostrating."

2. My father, may Allah have mercy on him, that Sa`d ibn `Abd Allah on the authority of Ibrahim ibn Hashim on the authority of Ibn Fuddal on the authority of Abu Jamiilah on the authority Muhammad ibn `Ali al-Halabi that

عَنْ أَبِي عَبْدِ اللهِ ع فِي قَوْلِهِ عَزَّ وَ جَلَ يَوْمَ يُكْشَفُ عَنْ ساقٍ قَالَ تَبَارَكَ الْجَبَّارُ ثُمَّ أَشَارَ إِلَى سَاقِهِ فَكَشَفَ عَنْهَا الْإِزَارَ قَالَ وَ يُدْعَوْنَ إِلَى السُّجُودِ فَلا يَسْتَطِيعُونَ قَالَ أُفْحِمَ الْقَوْمُ وَ دَخَلَتْهُمُ الْهَيْبَةُ وَ شَخَصَتِ الْأَبْصَارُ وَ بَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ ـ خاشِعَةً أَبْصارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ وَ قَدْ كانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَ هُمْ سالِمُونَ.

Abu `Abd Allah al-Sadiq (AS) said regarding the Word of the Mighty and High: `On the Day when there shall be severe affliction." He replied: "Blessed be the Supreme [Jabbar]! Then be pointed towards his shin, lifted the clothing which covered it, and read: "And they shall be called upon the make obeisance, but they shall not be able."[1] He then said: "The people will e silenced, fear will enter them, their eyes will look fixedly, their hearts will reach their throats, their eyes will be in a state of humbleness, and they will be humiliated when they are called upon to make obeisance, although they are sound."

[1] Translators' Note: Qur`an: 68:42.

Muhammad ibn `Ali the Compiler of this book says: What he (AS) meant by his statement "Blessed be the Supreme!" after which he pointed to his shin and uncovered it," was "Blessed be the Supreme! He is far above having a shin, Who is such."

3. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid, may Allah have mercy on him, said: Muhammad ibn al-Hasan al-Saffar on the authority of Ahmad ibn Muhammad ibn `Isa on the authority of Ahmad ibn Muhammad ibn Abu Nasr on the authority of al-Husayn ibn Musa on the authority of `Ubayd ibn Zurarah that

سَأَلْتُهُ عَنْ قَوْلِ اللهِ عَزَّوَ جَلَ يَوْمَ يُكْشَفُ عَنْ ساقٍ قَالَ كَشَفَ إِزَارَهُ عَنْ سَاقِهِ وَيَدُهُ الْأُخْرَى عَلَى رَأْسِهِ فَقَالَ سُبْحَانَ رَبِّيَ الْأَعْلَى.

I enquired Abu `Abd Allah al-Sadiq (AS) about the Word of Allah, the Mighty and High: "On the Day when there shall be a severe affliction." He (AS) lifted the clothing that covered his shin, placed his hand on his head, and said: "Glory be to my Lord, the Most High!"

The Compiler of this book says; The meaning of his (AS) statement "Glory be to my Lord, the Most High" is that Allah, the Mighty and High, is far Exalted form having human attributes like a shin.

Chapter Fifteen: The Commentary of Verse 35 of Chapter 24 the Light [al-Nur] - traditions

بَابُ تَفْسِيرِ قَوْلِ اللهِ عزوجل اللهُ نُورُ السَّماواتِ وَ الْأَرْضِ إِلى آخرِ الآيَةِ

Allah is the light of the Heavens and Earth; a likeness of His Light is as a niche in which is a lamp, the lamp is in a glass, (and) the glass is as it were a brightly shinning star, lit from a blessed olive-tree, neither eastern nor western, the oil whereof almost gives light through fire touch it not – light upon light – Allah guides to His Light whom He pleases, and Allah sets forth parables for men, and Allah is cognizant of all Things.

1. My father, may Allah have mercy on him, said: Sa`d ibn `Abd Allah on the authority of Ya`qub ibn Yazid on the authority of al-`Abbas ibn Hilal that

سَأَلْتُ الرِّضَا ع عَنْ قَوْلِ اللهِ عَزَّوَ جَلَّ- اللهُ نُورُ السَّماواتِ وَ الْأَرْضِ فَقَالَ هَادٍ لِأَهْلِ السَّمَاءِ وَ هَادٍ لِأَهْلِ الْأَرْضِ- وَفِي رِوَايَةِ الْبَرْقِيِّ هَدَى مَنْ فِي السَّمَاوَاتِ وَ هَدَى مَنْ فِي الْأَرْضِ.

I asked al-Rida (AS) about the Word of Allah, the Mighty and High: "Allah is the Light of the Heavens and the Earth." So he replied (AS): "He is the Guide of the Inhabitants of Heaven and the Guide of the Inhabitants of the Earth." While the narration of al-Barqi states: "He guides whatever is in the Heavens, and He guides whatever is in the Earth."

The Compiler of this book says: The anthropomorphist interpret this verse as He is the Light of the Heavens and the Earth. If that were correct, how is it possible to find darkness on the Earth at any time, be it day or night? If Allah was the Light of the Heavens, and the Earth, according to their interpretation, He would have to be perpetually present, and could not be non-existent at times. Therefore, when we find the Earth dark at night, and when we find the inside of the Earth dark (even) during the day, then this indicates that the interpretation of : "Allah is the Light of heaves, and the Earth," is what al-Rida (AS) has said and not that the anthropomorphist have given. So, verily, He, the Mighty and High, is the Guide of the Inhabitants in the Heavens and the Earth, and the Indicator [Mubayyin] for the Inhabitants of the Heavens and the Earth in their religious and worldly affairs. In the same way that the inhabitants of the Heavens and the Earth are guided by Allah in their religious affairs, they are guided by the Light that Allah has created for them in the Heavens and the Earth in their worldly affairs. This is what He meant when He said that He was the Light of the Heaves and the Earth. The attribute He applied to Himself is metaphorical since, intellectually – speaking, it is not logical for Allah, the Mighty and High, to be light or to glow, or to belong to the realm of lights, for the simple fact that He is the Creator of Light. His Statement also applies to the verse: "A likeness of His Light." Verily, He intended by it the description of His Light. Evidently, this Light is other than Him since He anthropomorphized it with the lamp and its glow, as He mentioned and described in this verse. It is not permissible to anthropomorphize His Being with the lamp, because there is no likeness and no equivalent to Allah. Therefore, it is correct to say that His Light, which He anthropomorphized with a lamp, refers to His Guidance. It refers to the fact that He guides the inhabitants of the Heaves and the Earth towards His Religion, towards divine Unity, toward His Wisdom, and towards His Justice. After explaining

the Clearness of His Guidance and naming it "Light," as He guides with it His Servants to His Religion and what is in their best interests, He said: A likeness of it is a niche in which is a lamp, the lamp is in a clear glass that resembles a brightly shining star in its clearness. The brightly shining star is a star that resembles a pearl in its color. This lamp, which is in a clear glass, light from a blessed olive oil. He has intended by this Syrian oil, because it is said: It is blessed for its inhabitants. By "Neither eastern nor western," the Mighty and High means that this oil is neither eastern, so that he sun does not shine on it at the time of sunset, nor western so that the sun does not shine on it at the time of sunrise. Rather, it is from the upper part of the tree and the sun shines on it throughout the day. This is what makes it the best, and makes its oil light. He then emphasized the clearness of its oil; that "the oil whereof almost gives light through fire touches it not" to describe its clarity. He explains that the religious guidance that Allah gives His Servants in the Heavens and the Earth, is clear, and its explanation, which is the clear glass, is equally clear. The fire ignites the clear oil as He described. The glow of the fire combines with the glow of glass and the glow of oil in it. This is the meaning of His Word: "light upon light," and this is what He, the Mighty and High, meant: "Allah guides to His light whom He pleases." That is, from His Servants who have reached the age of maturity so that they may recognize by that and be guided through it, and reason with it, regarding the unity of their Lord, and all religious matters. Allah, the Mighty and High, has indicated by this verse what He has mentioned of His Clear Indications and Signs with which He guides His Servants in their religion. In other words, none of them have been left in ignorance. If any of them neglect their religion, it is not due to vagueness or ambiguity on behalf of Allah, the Mighty and High, since Allah, the Mighty and High, has explained to them His Indications and Signs. Verily, they come to make mistake, due to forgetting about Allah's sings and failing to derive through these signs the existence of Allah, the Mighty and High, and what is in their best religious interest. He has also explained that He Is All-Knowing when it comes to the interest of His Servants.

2. It had been related on the authority of

عَنْ قَوْلِ اللهِ عَزَّوَ جَلَّ- اللهُ نُورُ السَّماواتِ وَ الْأَرْضِ مَثَلُ نُورِهِ كَمِشْكاةٍ فِيها مِصْباحٌ فَقَالَ هُوَ مَثَلٌ ضَرَبَهُ اللهُ لَنَا- فَالنَّبِيُّ ص وَ الْأَئِمَّةُ صَلَوَاتُ اللهِ عَلَيْهِمْ أَجْمَعِينَ مِنْ دَلَالاتِ اللهِ وَ آيَاتِهِ الَّتِي يُهْتَدَى بِهَا إِلَى التَّوْحِيدِ وَ مَصَالِحِ الدِّينِ وَ شَرَائِعِ الْإِسْلَامِ وَ الْفَرَائِضِ وَ السُّنَنِ وَ لَا قُوَّةَ إِلَّا بِاللهِ الْعَلِيِّ الْعَظِيمِ.

al-Sadiq (AS) that he (AS) was asked about the Word of Allah, the Mighty and High: "Allah is the Light of the Heavens and the Earth; a likeness of His Light is as a niche in which is a lamp." So he (AS) replied: Allah has given an example for us. The Prophet (SA) and the Imams, may Allah bless them all, are the Signs of Allah through which He guides people towards Divine Unity, towards His Religion, towards Islamic law, and towards (religious) obligations and recommendations. There is no power except Allah, the Most High and Most Great.

3. The confirmation of that is what Ibrahim ibn Harun al-Hiti said in the city of Al-Salam that Muhammad ibn Ahmad ibn Abu al-Thalj said: al-Husayn ibn Ayyub said, on the authority of Muhammad ibn Ghalib, on the authority of `Ali ibn al-Husayn, on the authority ibn Ayyub, on the authority of al-Husayn ibn Sulayman, on the authority of Muhammad ibn Marwan al-Dhahali, on the authority of al-Fudayl ibn Yasar that

قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ الصَّادِقِ ع اللهُ نُورُ السَّماواتِ وَ الْأَرْضِ قَالَ كَذَلِكَ اللهُ عَزَّوَ جَلَّ قَالَ قُلْتُ مَثَلُ نُورِهِ قَالَ مُحَمَّدٌ ص قُلْتُ كَمِشْكاةٍ قَالَ صَدْرُ مُحَمَّدٍ ص قَالَ قُلْتُ فِيها مِصْباحٌ قَالَ فِيهِ نُورُ الْعِلْمِ يَعْنِي النُّبُوَّةَ قُلْتُ الْمِصْباحُ فِي زُجاجَةٍ قَالَ عِلْمُ رَسُولِ اللهِ ص صَدَرَ إِلَى قَلْبِ عَلِيٍّ ع قُلْتُ كَأَنَّها قَالَ لِأَيِّ شَيْءٍ تَقْرَأُ كَأَنَّها فَقُلْتُ فَكَيْفَ جُعِلْتُ فِدَاكَ قَالَ كَأَنَّهُ كَوْكَبٌ دُرِّيٌّ قُلْتُ يُوقَدُ مِنْ شَجَرَةٍ مُبارَكَةٍ زَيْتُونَةٍ لا شَرْقِيَّةٍ وَ لا غَرْبِيَّةٍ قَالَ ذَلِكَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع لَا يَهُودِيٌّ وَ لَا نَصْرَانِيٌّ قُلْتُ يَكادُ زَيْتُها يُضِيءُ وَ لَوْ لَمْ تَمْسَسْهُ نارٌ قَالَ يَكَادُ الْعِلْمُ يَخْرُجُ مِنْ فَمِ الْعَالِمِ مِنْ آلِ مُحَمَّدٍ مِنْ قَبْلِ أَنْ يَنْطِقَ بِهِ قُلْتُ نُورٌ عَلى نُورٍ قَالَ الْإِمَامُ فِي إِثْرِ الْإِمَامِ ع.

I asked Abu `Abd Allah al-Sadiq (AS): "Allah is the Light of the Heavens and the Earth?" He answered: "Such is Allah, the Mighty and High." He says: I asked: "A likeness of His Light?" He answered: "Muhammad (SA)." I enquired: "As a niche?" He replied: "Muhammad (SA) chest." I then asked: "In which is a lamp?" He said: "That of Prophethood, which contains the Light of Knowledge." I asked: "The lamp is in a glass?" He answered: "The knowledge of the Messenger of Allah (SA) is preserved in `Ali's heart." I asked: "As if she were?" He asked: "Where did you get `As if she were?" So I said: "May I be your ransom! How should I read it?" He said: "As if it were a brightly shining star." I then asked: "Lit fro a blessed olive-tree, neither eastern nor western?" He replied: "That is the Commander of the Faithful `Ali ibn Abu Talib (AS), who was neither Jewish nor Christian." I asked: "The oil whereof almost gives light though fire touches it not?" He answered: "The knowledge more or less comes out of the mouth of the learned from the Progeny of Muhammad (AS) before they even speak." I asked: "Light upon light?" He said: "An Imam (AS), one after another."

4. Ibrahim ibn Harun al-Hiti said: Muhammad ibn Ahmad ibn Abu al-Thalj said: Ja`far ibn Muhammad ibn al-Husayn al-Zuhri said: Ahmad ibn Sabih said: Zarif ibn Nasib said, on the authority of `Isa ibn Rashid,

عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ ع فِي قَوْلِهِ عَزَّوَ جَلَ كَمِشْكاةٍ فِيها مِصْباحٌ قَالَ الْمِشْكَاةُ نُورُ الْعِلْمِ فِي صَدْرِ النَّبِيِّ ص ـ الْمِصْباحُ فِي زُجاجَةٍ الزُّجَاجَةُ صَدْرُ عَلِيٍّ ع صَارَ عِلْمُ النَّبِيِّ ص إِلَى صَدْرِ عَلِيٍّ ع الزُّجاجَةُ كَأَنَّها كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبارَكَةٍ قَالَ نُورٌ ـ لا شَرْقِيَّةٍ وَ لا غَرْبِيَّةٍ قَالَ لَا يَهُودِيَّةٍ وَ لَا نَصْرَانِيَّةٍ ـ يَكادُ زَيْتُها يُضِيءُ وَ لَوْ لَمْ تَمْسَسْهُ نارٌ قَالَ يَكَادُ الْعَالِمُ مِنْ آلِ مُحَمَّدٍ ع يَتَكَلَّمُ بِالْعِلْمِ قَبْلَ أَنْ يَسْأَلَ ـ نُورٌ عَلى نُورٍ يَعْنِي إِمَاماً مُؤَيَّداً بِنُورِ الْعِلْمِ وَ الْحِكْمَةِ فِي إِثْرِ إِمَامٍ مِنْ آلِ مُحَمَّدٍ ع وَ ذَلِكَ مِنْ لَدُنْ آدَمَ إِلَى أَنْ تَقُومَ السَّاعَةُ.

That Muhammad ibn `Ali ibn al-Husayn (AS) was asked to interpret the Word of the Mighty and High: As a niche in which is a lamp." He explained: The niche is the Light of Knowledge contained in the Chest of the Prophet (SA). The lamp is in a glass; the glass is the chest of `Ali (AS). The knowledge of the Prophet (SA) was transferred to `Ali's Chest. The glass is as if it were a brightly shining star, lit from a blessed olive-tree. He added: Light, neither eastern nor western. He said: "Neither Jewish nor Christian.' The oil whereof almost gives light though fire touches it not. He said: "The learned from the Progeny of Muhammad (SA) more or less give knowledge before they are even asked. Light upon light, meaning an Imam (AS), endorsed through the light of knowledge and wisdom, one after another, from the Progeny of Muhammad (SA), and that is from Adam (AS) to the Day of Judgement.

These successors were appointed by Allah, the Mighty and High, as His Caliphs on Earth and His Proofs for His Creation. The Earth is not free at any time from at least one of them (AS). The proof of this statement can be found in the words of Abu Talib (AS) regarding the Messenger of Allah (SA): Muhammad! You are the Trustworthy, the Lord, and the Magnanimous Master, For the noble, the best, the generous, and the pure in lineage. You are the Most Auspicious of the fortunate surrounded by the luckiest. Since the time of Adam there has always been amongst us a divinely-guided successor. I have recognized you as the truthful in words that is not refuted. You spoke the truth when you were but a beardless child. He (Abu Talib) says: "You spoke with knowledge as a child, even before anything was revealed to you. You were like Abraham (AS) who told his people as a youth: Surely I am clear of what you set up (with Allah); and like Jesus (AS) when he spoke from his cradle that Surely I am a servant of Allah; He has given me the Book and made me a prophet; and He has made me blessed wherever I may be. In a similar poem, Abu Talib (AS) said the following regarding the Messenger of Allah (SA): There is no one like him among men, master of kinsfolk. If they compare him at the time when he becomes manifested, Then the Lord of the servants endorsed him by His Light, And made apparent the righteousness of the religion which will not be short-lived. He (AS) says in it: The fair faced one for the sake of whom one prays for rain. He is a spring for the orphans, and a safeguard for the helpless. The perishing children of Hashim circumambulate around him (to be his ransom), Hence, they are in ease, and excess with him. He is the Balance of Truth which does not break a promise, even for a grain of barley. And he is a Balance of Justice whose measurement does not go astray.

5. `Ali ibn `Abd Allah al-Warraq said: Sa`d ibn `Abd Allah said: Muhammad ibn al-Husayn ibn Abu al-Khattab said: on the authority of Muhammad ibn Aslam al-Jabali, on the authority of al-Khattb ibn `Umar and Mus`ab ibn `Abd Allah al-Kufiyyin, on the authority of Jabir ibn Yazid, that

عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللهِ عَزَّ وَ جَلَّ- اللهُ نُورُ السَّماواتِ وَ الْأَرْضِ مَثَلُ نُورِهِ كَمِشْكاةٍ فَالْمِشْكَاةُ صَدْرُ نَبِيِّ اللهِ ص فِيهِ الْمِصْبَاحُ وَ الْمِصْبَاحُ هُوَ الْعِلْمُ فِي الزُّجَاجَةِ وَ الزُّجَاجَةُ أَمِيرُ الْمُؤْمِنِينَ ع وَ عِلْمُ النَّبِيِّ ص عِنْدَهُ.

**Abu Ja`far al-Baqir (AS) was asked to interpret the Word of Allah, the Mighty and High: `Allah is the light of heavens and the Earth; a likeness of His Light is as a niche.'
He replied: "The niche is the Chest of the Prophet of Allah (SA) in which is the lamp. The lamp is the knowledge in the glass. The glass is the Commander of the Faithful (AS) and the knowledge of the Prophet (SA) is with him (AS)."**

Chapter Sixteen: The Commentary of Verse 67 of Chapter 9 the Repentance [al-Tawbah] They have forsaken Allah, so He has forsaken them.- 1 tradtion

بَابُ تَفْسِيرِ قَوْلِ اللهِ عَزَّ وَ جَلَّ نَسُوا اللهَ فَنَسِيَهُمْ

1. Muhammad ibn Muhammad ibn `Isam al-Kulayni (RA) said: Muhammad ibn Ya`qub al-Kulayni (RA) said: `Ali ibn Muhammad, famous as `Allan, said: Abu Hamid `Imran ibn Musa ibn Ibrahim on the authority of his brother `Abd al-`Aziz ibn Muslim that

سَأَلْتُ الرِّضَا عَلِيَّ بْنَ مُوسَى ع عَنْ قَوْلِ اللهِ عَزَّ وَ جَلَّ- نَسُوا اللهَ فَنَسِيَهُمْ فَقَالَ إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى لَا يَنْسَى وَ لَا يَسْهُو وَ إِنَّمَا يَنْسَى وَ يَسْهُو الْمَخْلُوقُ الْمُحْدَثُ أَ لَا تَسْمَعُهُ عَزَّ وَ جَلَّ يَقُولُ وَ مَا كَانَ رَبُّكَ نَسِيًّا وَ إِنَّمَا يُجَازِي مَنْ نَسِيَهُ وَ نَسِيَ لِقَاءَ يَوْمِهِ بِأَنْ يُنْسِيَهُمْ أَنْفُسَهُمْ كَمَا قَالَ عَزَّ وَ جَلَّ- وَ لَا تَكُونُوا كَالَّذِينَ نَسُوا اللهَ فَأَنْساهُمْ أَنْفُسَهُمْ أُولئِكَ هُمُ الْفاسِقُونَ وَ قَوْلُهُ عَزَّ وَ جَلَّ- فَالْيَوْمَ نَنْساهُمْ كَما نَسُوا لِقاءَ يَوْمِهِمْ هذا أَيْ نَتْرُكُهُمْ كَمَا تَرَكُوا الِاسْتِعْدَادَ لِلِقَاءِ يَوْمِهِمْ هَذَا..

I asked Al-Rida `Ali ibn Musa (AS) about the Word of Allah, the Mighty and High, `they hae forsaken Allah, so He has forsaken them.' So He (AS) said: Allah, Blessed and Exalted be He, neither forgets nor makes mistakes. Indeed, the present creation forgets and makes mistakes. Have you not heard the Mighty and High say: And your Lord is not forgetful. Verily, He punishes the one that forgets Him and forgets the meeting of this Day, and then He makes them to forget themselves. As the Mighty and High says: they forsook Allah, so He made them forsake their own souls: these it is that are the transgressors. And the Word of the Mighty and High: So today We forsake them, as they neglected the meeting of this day of theirs. That is to say "We will abandon them as they neglected to prepare themselves for this Day of Meeting."

The Compiler of this book says: The statement "He will abandon them" means that "He will not reward them" on the Day of Judgement because it is not proper for Allah, the Mighty and High, to abandon. As for the word of Allah the Mighty and High: And left them in utter darkness – they do not see; it means that He will not hasten their punishment, thus granting them time to repent.

Chapter Seventeen: The Commentary of Verse 67 of Chapter 39 the Companies [al-Zumar] And the whole Earth shall be in His Grip on the Day of Resurrection and the Heavens rolled up in his Right Hand. – 2 traditions

بَابُ تَفْسِيرِ قَوْلِهِ عَزَّ وَ جَلَّ وَ الْأَرْضُ جَمِيعاً قَبْضَتُهُ يَوْمَ الْقِيامَةِ وَ السَّماواتُ مَطْوِيَّاتٌ بِيَمِينِهِ

1. Muhammad ibn Muhammad ibn `Isam al-Kulayni (RA) said: Muhammad ibn Ya`qub al-Kulayni (RA) said: `Ali ibn Muhammad, famous as `Allan al-Kulayni, said: Muhammad ibn `Isa ibn `Ubayd that

سَأَلْتُ أَبَا الْحَسَنِ عَلِيَّ بْنَ مُحَمَّدٍ الْعَسْكَرِيَّ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ- وَ الْأَرْضُ جَمِيعاً قَبْضَتُهُ يَوْمَ الْقِيامَةِ وَ السَّماواتُ مَطْوِيَّاتٌ بِيَمِينِهِ فَقَالَ ذَلِكَ تَعْيِيرُ اللَّهِ تَبَارَكَ وَ تَعَالَى لِمَنْ شَبَّهَهُ بِخَلْقِهِ أَ لَا تَرَى أَنَّهُ قَالَ وَ ما قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَ مَعْنَاهُ إِذْ قَالُوا إِنَّ- الْأَرْضُ جَمِيعاً قَبْضَتُهُ يَوْمَ الْقِيامَةِ وَ السَّماواتُ مَطْوِيَّاتٌ بِيَمِينِهِ كَمَا قَالَ عَزَّ وَ جَلَّ وَ ما قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا ما أَنْزَلَ اللَّهُ عَلى بَشَرٍ مِنْ شَيْءٍ ثُمَّ نَزَّهَ عَزَّ وَ جَلَّ نَفْسَهُ عَنِ الْقَبْضَةِ وَ الْيَمِينِ فَقَالَ- سُبْحانَهُ وَ تَعالى عَمَّا يُشْرِكُونَ .

I asked Abu al-Hasan `Ali ibn Muhammad al-`Askari (AS) that the Word of Allah, the Mighty and High: And the whole Earth shall be in His Grip on the Day of Resurrection and the Heavens rolled up in His Right Hand.Consequently, he (AS) replied, This is a condemnation from Allah, Blessed and Exalted be He, for those who compare Him to His Creation. Have you not see that He said: and they do not assign to Allah the attributes due to Him when they say: Allah has not revealed anything to a mortal,[1] then the Mighty and High eliminated (anthropomorphic elements of) the Grip, and the Right Side from Himself and, hence, He said: Glory be to Him, and may He be exalted above what they associate (with Him).[2]

2. Ahmad ibn Muhammad ibn Haytham `Ijli (RA) said: Ahmad ibn Yahya ibn Zakaria Qittan said: Bakr ibn `Abd Allah ibn Habib said: Tamim ibn Buhlul on the authority of his father on the authority of Abu al-Hasan `Abdi on the authority of Sulayman ibn Mihran who that

سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ- وَ الْأَرْضُ جَمِيعاً قَبْضَتُهُ يَوْمَ الْقِيامَةِ فَقَالَ يَعْنِي مِلْكَهُ لَا يَمْلِكُهَا مَعَهُ أَحَدٌ وَ الْقَبْضُ مِنَ اللَّهِ تَبَارَكَ وَ تَعَالَى فِي مَوْضِعٍ آخَرَ الْمَنْعُ وَ الْبَسْطُ مِنْهُ الْإِعْطَاءُ وَ التَّوْسِيعُ كَمَا قَالَ عَزَّ وَ

[1] Translator's Note Qur`an: 6:91.
[2] Translator's Note Qur`an: 39:67.

جَلَّ ـ وَ اللهُ يَقْبِضُ وَ يَبْصُطُ وَ إِلَيْهِ تُرْجَعُونَ يَعْنِي يُعْطِي وَ يُوَسِّعُ وَ يَمْنَعُ وَ يُضَيِّقُ وَ الْقَبْضُ مِنْهُ عَزَّوَ جَلَّ فِي وَجْهٍ آخَرَ الْأَخْذُ وَ الْأَخْذُ فِي وَجْهٍ الْقَبُولُ مِنْهُ كَمَا قَالَ وَ يَأْخُذُ الصَّدَقاتِ أَيْ يَقْبَلُهَا مِنْ أَهْلِهَا وَ يُثِيبُ عَلَيْهَا قُلْتُ فَقَوْلُهُ عَزَّوَ جَلَّ ـ وَ السَّماواتُ مَطْوِيَّاتٌ بِيَمِينِهِ قَالَ الْيَمِينُ الْيَدُ وَ الْيَدُ الْقُدْرَةُ وَ الْقُوَّةُ يَقُولُ عَزَّوَ جَلَّ وَ السَّمَاوَاتُ مَطْوِيَّاتٌ بِقُدْرَتِهِ وَ قُوَّتِهِ ـ سُبْحانَهُ وَ تَعالى عَمَّا يُشْرِكُونَ.

I asked Abu `Abd Allah al-Sadiq (AS) about the Word of Allah, the Mighty and High: And the whole Earth shall be in His Grip on the Day of Resurrection. Thus, he (AS) answered, This means that no one will grab hold of His Rule but Him. While the Grip [al-qabd] from the Blessed and the Exalted in another place is deprival, the amplification [al-bast] signifies granting and increase. As the Mighty and High has said; And Allah straitens and amplifies, and you shall be returned to Him.[1] This means that He grants, increases, deprives and tightens. According to one opinion, the straitening [al-qabd] of the Mighty and High signifies seizure. According to another opinion, the straitening means His Acceptance. As He says: And he takes the alms[2] i.e. He accepts them from eligible ones, and rewards them for it. I enquired, "As for the Word of the Mighty and High: `The Heavens rolled up in His Right Hand.'[3] He (AS) replied, "The Right Hand signifies strength and power. The Mighty and High says: The Heaves rolled up by His Omnipotence and Power; `glory be to Him, and may He be exalted above what they associate (with Him.).'[4]

[1] Translator's Note Qur`an: 2:245.
[2] Translator's Note Qur`an: 9:104.
[3] Translator's Note Qur`an: 39:67.
[4] Translator's Note Qur`an: 39:67.

Chapter Eighteen: The Commentary of Verse 15 of Chapter 83 the Defrauders [al-Mutaffifin] Nay! Most surely they shall on that day be debarred from their Lord. – 1 tradition

بَابُ تَفْسِيرِ قَوْلِ اللهِ عَزَّ وَ جَلَّ كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ

The Commander of the Faithful said: "This means that they are deprived of Allah's Reward and Benevolence."

1. Muhammad ibn Ibrahim ibn Ahmad ibn Yunus Mu`adhi said: Ahmad ibn Muhammad ibn Sa`id Kufi Hamadani said: `Ali ibn Hasan ibn `Ali ibn Fuddal on the authority of his father said

سَأَلْتُ الرِّضَا عَلِيَّ بْنَ مُوسَى ع عَنْ قَوْلِ اللهِ عَزَّ وَ جَلَّ- كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ فَقَالَ إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى لَا يُوصَفُ بِمَكَانٍ يَحُلُّ فِيهِ فَيُحْجَبَ عَنْهُ فِيهِ عِبَادُهُ وَ لَكِنَّهُ يَعْنِي إِنَّهُمْ عَنْ ثَوَابِ رَبِّهِمْ لَمَحْجُوبُونَ.

I asked `Ali ibn Musa al-Rida (AS) about the Word of Allah, the Mighty and High: Nay! Most surely they shall on that day be debarred from their Lord. Consequently, he (AS) replied, "Verily, Allah, Blessed and Exalted be He, cannot be confined to space, where He becomes incarnate and where He could be concealed from His Servants. On the contrary, He is implying that they are banned from their Lord's reward."

Chapter Nineteen: The Commentary of Verse 22 of Chapter 89 the Daybreak [al-Fajr] And your Lord comes and (also) the angels in ranks. – 1 tradition

بَابُ تَفْسِيرِ قَوْلِهِ عَزَّ وَ جَلَّ وَ جاءَ رَبُّكَ وَ الْمَلَكُ صَفًّا صَفًّا

1. Muhammad ibn Ibrahim ibn Ahmad ibn Yunus Mu`adhi said: Ahmad ibn Muhammad ibn Sa`id Kufi Hamadani said: `Ali ibn Hasan ibn `Ali ibn Fuddal on the authority of his father said

سَأَلْتُ الرِّضَا عَلِيَّ بْنَ مُوسَى ع عَنْ قَوْلِ اللهِ عَزَّ وَ جَلَّ- وَ جاءَ رَبُّكَ وَ الْمَلَكُ صَفًّا صَفًّا فَقَالَ إِنَّ اللهَ عَزَّ وَ جَلَّ لَا يُوصَفُ بِالْمَجِيءِ وَ الذَّهَابِ تَعَالَى عَنِ الِانْتِقَالِ إِنَّمَا يَعْنِي بِذَلِكَ وَ جَاءَ أَمْرُ رَبِّكَ وَ الْمَلَكُ صَفّاً صَفّاً

I asked `Ali ibn Musa al-Rida (AS) about the Word of Allah, the Mighty and High: And your Lord comes and (also) the angels in ranks. Consequently, he (AS) replied, Verily, Allah, the Mighty and High, cannot be characterized by coming and going since He is far above transferring His Location. Verily, what He is implying by this verse is that Your Lord's Affair comes in the same sense that the angels come in ranks.

Chapter Twenty: The Commentary of Verse 210 of Chapter 2 the Cow [al-Baqarah] They do not wait aught but that Allah should come to them in the shadow of clouds along with the angels. 1 tradtion

باب تفسير قوله عزو جل هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللهُ فِي ظُلَلٍ مِنَ الْغَمامِ وَ الْمَلائِكَةُ

1. Muhammad ibn Ibrahim ibn Ahmad ibn Yunus Mu`adhi said: Ahmad ibn Muhammad ibn Sa`id Kufi Hamadani said: `Ali ibn Hasan ibn `Ali ibn Fuddal on the authority of his father that

سَأَلْتُهُ عَنْ قَوْلِ اللهِ عَزَّوَ جَلَّ- هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللهُ فِي ظُلَلٍ مِنَ الْغَمامِ وَ الْمَلائِكَةُ قَالَ يَقُولُ هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللهُ بِالْمَلَائِكَةِ فِي ظُلَلٍ مِنَ الْغَمامِ وَ هَكَذَا نَزَلَتْ.

I asked `Ali ibn Musa al-Rida (AS) about the word of Allah, the Mighty and High: They do not wait aught but that Allah should come to them in the shadow of the clouds along with the angels. The Imam (AS) said: "It means that they do not wait aught but that Allah should send angels to them in the shadow of the clouds along with the angels. That is how it was revealed."

Chapter Twenty-One: Meaning of Scoffing, Mockery, Planning and Deception of Allah – 1 tradition

١٢ باب تفسير قوله عزو جل سَخِرَ اللهُ مِنْهُمْ و قوله عزو جل اللهُ يَسْتَهْزِئُ بِهِمْ و قوله عزو جل وَ مَكَرُوا وَ مَكَرَ اللهُ وَ اللهُ خَيْرُ الْماكِرِينَ و قوله عزو جل يُخادِعُونَ اللهَ وَ هُوَ خادِعُهُمْ

The Commentary of Verse 79 of Chapter 9 the Repentance [al-Tawbah], 15 of Chapter 2 the Cow [al-Baqarah], 54 of Chapter 3 the family of `Imran [Ali `Imran], 142 of Chapter 4 the Women [al-Nisa'] Allah will pay them back their scoffing.[1] Allah shall pay them back their mockery.[2] And they planned and Allah (also) planned, and Allah is the best of planners.[3] Hypocrites strive to deceive Allah, and He shall requite their deceit to them.[4]

1. Muhammad ibn Ibrahim ibn Ahmad ibn Yunus al-Mu`adhi said: Ahmad ibn Muhammad ibn Sa`id al-Kufi al-Hamadani said: `Ali ibn al-Hasan ibn `Ali ibn Fuddal on the authority of his father that

سَأَلْتُهُ عَنْ قَوْلِ اللهِ عَزَّ وَ جَلَ سَخِرَ اللهُ مِنْهُمْ وَ عَنْ قَوْلِ اللهِ عَزَّ وَ جَلَ اللهُ يَسْتَهْزِئُ بِهِمْ وَ عَنْ قَوْلِهِ وَ مَكَرُوا وَ مَكَرَ اللهُ وَ عَنْ قَوْلِهِ يُخادِعُونَ اللهَ وَ هُوَ خادِعُهُمْ فَقَالَ إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى لَا يَسْخَرُ وَ لَا يَسْتَهْزِئُ وَ لَا يَمْكُرُ وَ لَا يُخَادِعُ وَ لَكِنَّهُ عَزَّ وَ جَلَّ يُجَازِيهِمْ جَزَاءَ السُّخْرِيَّةِ وَ جَزَاءَ الِاسْتِهْزَاءِ وَ جَزَاءَ الْمَكْرِ وَ الْخَدِيعَةِ تَعَالَى اللهُ عَمَّا يَقُولُ الظَّالِمُونَ عُلُوّاً كَبِيراً ..

I asked `Ali ibn Musa al-Rida (AS) about the Word of Allah, the Mighty and High: Allah will pay them back their scoffing, and about His Word: Allah shall pay them back their mockery, and about His Word: And they planned and Allah (also) planned, and about His Word They strive to deceive Allah, and He shall requite their deceit to them. Consequently, he (AS) replied, "Verily, Allah, the Blessed, does not scoff, mock, plan or deceive. However, He, the Mighty and High, will punish them for scoffing, mockery, planning, and deception. Exalted is Allah, the Elevated, and the Great, from the words of the unjust."

[1] Translator's Note Qur`an: 9:79.
[2] Translator's Note Qur`an: 2:15.
[3] Translator's Note Qur`an: 3:54.
[4] Translator's Note Qur`an: 4:142.

Chapter Twenty-Two: Ma`na Janb Allah The Meaning of Allah's Side – 2 traditions

بابُ معنى جَنْبِ اللهِ عزّ وجل

1. `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (RA) said: Muhammad ibn Ja`far al-Kufi said: Musa ibn `Imran al-Nakha`i al-Kufi said on the authority of his paternal uncle al-Husayn ibn Yazid, on the authority of `Ali ibn al-Husayn, on the authority of who related to him, on the authority of `Abd al-Rahman ibn Kathir, o the authority of Abu `Abd Allah (AS) that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع قَالَ: أَنَا عِلْمُ اللهِ وَ أَنَا قَلْبُ اللهِ الْوَاعِي وَ لِسَانُ اللهِ النَّاطِقُ وَ عَيْنُ اللهِ وَ جَنْبُ اللهِ وَ أَنَا يَدُ اللهِ

The Commander of the Faithful (AS) said: "I am the Knowledge of Allah. I am the Containing Heart of Allah. I am the Speaking Tongue of Allah. I am the Eye of Allah. I am the Side of Allah. And I am the Hand of Allah."

The Compiler (RA) of this book says: When `Ali (AS) says that `I am the Heart of Allah that contains," he means that "I am the heart that Allah has made a container for His Knowledge and made obedient to Him." The heart is a creation of Allah, the Mighty and High, in the same sense that `Ali is a servant of Allah, the Mighty and High. One says "the Heart of Allah" [qalb Allah] in the same way that one says "the Servant of Allah," "the House of Allah," "Allah's Paradise," and "Allah's Hell." As for `Ali's statement that "I am the Eye of Allah," he means that he is the one who watches over the Religion of Allah. Similarly, the Mighty and High, has said: `Sailing, before our eyes,'[1] which means "with Our Observance." The Mighty and High has also said: `And that you might be brought up before My eyes,'[2] which means `with My Observance."

2. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said; al-Husayn ibn al-Hasan ibn Aban said on the authority of al-Husayn ibn Sa`id, on the authority of al-Nadr ibn Suwayb, on the authority of Ibn Sinan, on the authority of Abu Basir, on the authority of Abu `Abd Allah (AS) that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي خُطْبَتِهِ أَنَا الْهَادِي وَ أَنَا الْمُهْتَدِي وَ أَنَا أَبُو الْيَتَامَى وَ الْمَسَاكِينِ وَ زَوْجُ الْأَرَامِلِ وَ أَنَا مَلْجَأُ كُلِّ ضَعِيفٍ وَ مَأْمَنُ كُلِّ خَائِفٍ وَ أَنَا قَائِدُ الْمُؤْمِنِينَ إِلَى الْجَنَّةِ وَ أَنَا حَبْلُ اللهِ الْمَتِينُ وَ أَنَا عُرْوَةُ اللهِ الْوُثْقَى وَ كَلِمَةُ التَّقْوَى وَ أَنَا عَيْنُ اللهِ وَ لِسَانُهُ الصَّادِقُ وَ يَدُهُ وَ أَنَا جَنْبُ اللهِ الَّذِي يَقُولُ أَنْ تَقُولَ نَفْسٌ

[1] Translator's Note: Qur`an: 54:14.
[2] Translator's Note: Qur`an: 20:39.

يا حَسْرَتِي عَلى ما فَرَّطْتُ فِي جَنْبِ اللهِ وَ أَنَا يَدُ اللهِ الْمَبْسُوطَةُ عَلَى عِبَادِهِ بِالرَّحْمَةِ وَ الْمَغْفِرَةِ وَ أَنَا بَابُ حِطَّةٍ مَنْ عَرَفَنِي وَ عَرَفَ حَقِّي فَقَدْ عَرَفَ رَبَّهُ لِأَنِّي وَصِيُّ نَبِيِّهِ فِي أَرْضِهِ وَ حُجَّتُهُ عَلَى خَلْقِهِ لَا يُنْكِرُ هَذَا إِلَّا رَادٌّ عَلَى اللهِ وَ رَسُولِهِ.

The Commander of the Faithful (AS) said in one of his sermons: I am the Guide. I am the Rightly-Guided. I am the Father of the Poor and the Orphans. I am the Husband of Widows. I am the Refuge of the Weak. I am the Shelter of the Fearful. I am the One who Leads Believers to Paradise. I am the Firm Rope of Allah. I am the Firmest Handle of Allah, and I am the Word of Piety. I am the Eye of Allah. I am His Truthful Tongue, and I am His Hand, I am the Side of Allah who says: `Lest a soul should say: O woe to me! For what I fell short of my duty to Allah.'[1] I am the Outspread Hand of Allah towards His Servants, granting mercy and forgiveness. I am the Door of Divine Mercy. Since I am the Successor of the Prophet (SA) on His Earth, and His Proof for His People, whoever recognizes me, and recognizes my right, recognizes His Lord. He who rejects me rejects Allah and His Messenger (SA). The Compiler (RA) of this book says: In Arabic, the side [al-janb] literally means obedience. It is said: "this is little in the side of Allah" which means "this is little in terms of obedience to Allah, the Mighty and High." Therefore, the meaning of the statement of the Commander of the Faithful (AS): "I am the Side of Allah" is "I am the one whose guardianship [wilayah] represents obedience to Allah. Allah, the Mighty and High said: "Lest a soul should say: O woe to me! For what I fell short of my duty to Allah."[2] i.e. in the obedience of Allah, the Mighty and High.

[1] Translator's Note: Qur`an: 39:56.
[2] Translator's Note: Qur`an: 39:56

Chapter Twenty-Three: Ma`na al-Hujzah The Meaning of the Waistband – 4 traditions

باب معنى الحجزة

1. Muhammad ibn `Ali Majilwayh (RA) said on the authority of his paternal uncle Muhammad ibn Abu al-Qasim, on the authority of Ahmad ibn Abu `Abd Allah al-Barqi, on the authority his father, on the authority of Muhammad ibn Sinan, on the authority of Abu al-Jarud, on the authority of Muhammad ibn Bishr al-Hamdani that: I heard Muhammad ibn al-Hanafiyyah say

قَالَ سَمِعْتُ مُحَمَّدَ بْنَ الْحَنَفِيَّةِ يَقُولُ حَدَّثَنِي أَمِيرُ الْمُؤْمِنِينَ ع أَنَّ رَسُولَ اللهِ ص يَوْمَ الْقِيَامَةِ آخِذٌ بِحُجْزَةِ اللهِ وَ نَحْنُ آخِذُونَ بِحُجْزَةِ نَبِيِّنَا وَ شِيعَتُنَا آخِذُونَ بِحُجْزَتِنَا قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ وَ مَا الْحُجْزَةُ قَالَ اللهُ أَعْظَمُ مِنْ أَنْ يُوصَفَ بِالْحُجْزَةِ أَوْ غَيْرِ ذَلِكَ وَ لَكِنَّ رَسُولَ اللهِ ص آخِذٌ بِأَمْرِ اللهِ وَ نَحْنُ آلُ مُحَمَّدٍ آخِذُونَ بِأَمْرِ نَبِيِّنَا وَ شِيعَتُنَا آخِذُونَ بِأَمْرِنَا.

The Command of the Faithful (AS) related to me: "The Messenger of Allah (SA) will take hold of Allah's Waistband [hujzah]. We will take hold of the Prophet's Waistband, and our Shi`ites will take hold of our Waistband." I asked, "O Commander of the Faithful, what is the Waistband." He answered, "Allah is greater than being characterized with a waistband or other than that. However, the Messenger of Allah (SA) will take hold of Allah's Affair [amr]. We will take hold of the Prophet's Affair, and our followers [Shi`ah] will take hold of Our Affair."

2. My father (RA) that Sa`d ibn `Abd Allah said: Ahmad ibn Muhammad ibn `Isa said on the authority of al-Hasan ibn `Ali al-Khazzaz, that

عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: إِنَّ رَسُولَ اللهِ ص يَوْمَ الْقِيَامَةِ آخِذٌ بِحُجْزَةِ اللهِ وَ نَحْنُ آخِذُونَ بِحُجْزَةِ نَبِيِّنَا وَ شِيعَتُنَا آخِذُونَ بِحُجْزَتِنَا ثُمَّ قَالَ وَ الْحُجْزَةُ النُّورُ.

Abu al-Hasan al-Rida (AS) said: "Verily, the Messenger of Allah (SA) will take hold of Allah's Waistband [hujzah]. We will grab the Prophet's Waistband and our Shi`ites will take hold of our Waistband." He then said: "the Waistband is the Light [al-nur]."

3. `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (RA) said: Muhammad ibn Abu `Abd Allah al-Kufi said: Muhammad ibn Isma`il al-Barmaki said: `Ali ibn al-`Abbas related to me that al-Hasan ibn Yusuf said on the authority of `Abd al-Salam, on the authority of `Ammar ibn Abu al-Yaqzan, that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: يَجِيءُ رَسُولُ اللهِ ص يَوْمَ الْقِيَامَةِ آخِذاً بِحُجْزَةِ رَبِّهِ وَ نَحْنُ آخِذُونَ بِحُجْزَةِ نَبِيِّنَا وَ شِيعَتُنَا آخِذُونَ بِحُجْزَتِنَا فَنَحْنُ وَ شِيعَتُنَا حِزْبُ اللهِ وَ حِزْبُ اللهِ هُمُ الْغالِبُونَ وَ اللهِ مَا نَزْعُمُ أَنَّهَا حُجْزَةُ الْإِزَارِ وَ لَكِنَّهَا أَعْظَمُ مِنْ ذَلِكَ يَجِيءُ رَسُولُ اللهِ ص آخِذاً بِدِينِ اللهِ وَ نَجِيءُ نَحْنُ آخِذِينَ بِدِينِ نَبِيِّنَا وَ تَجِيءُ شِيعَتُنَا آخِذِينَ بِدِينِنَا.

Abu `Abd Allah al-Sadiq (AS) said: The Messenger of Allah (SA) will take hold of the Waistband of his Lord on the Day of Judgment. We will take hold of the Prophet's Waistband, and our Shi`ites will take hold of our Waistband. We and our Shi`ites are the Party of Allah, and the Party of Allah shall be triumphant.[1] By Allah, we do not declare it to be Waistband of the cloth; rather, it is greater than that. The Messenger of Allah will take hold of Allah's religion [din]. We will take hold of the relgion of our Prophet (SA), and our Shi`ites will take hold of our religion.

4. It is transmitted from Al-Sadiq (AS) that he said:

عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: الصَّلَاةُ حُجْزَةُ اللهِ وَ ذَلِكَ أَنَّهَا تَحْجُزُ الْمُصَلِّيَ عَنِ الْمَعَاصِي مَا دَامَ فِي صَلَاتِهِ قَالَ اللهُ عَزَّ وَ جَلَّ- إِنَّ الصَّلاةَ تَنْهى عَنِ الْفَحْشاءِ وَ الْمُنْكَرِ .

The Prayer [al-Salat] is the Waistband [hujzah] of Allah. In other words, so long as one performs his prayers, his prayers will prevent him from disobedience. Allah, the Mighty and High, said: "surely prayer keeps (one) away from indecency and evil."[2]

[1] Translator's Note: Quran: 5:56.
[2] Translator's Note: Qur`an 29:45.

Chapter Twenty-Four: Ma`na `Ayun, Udhun wa-Lisan Allah The Meaning of the Eye, the Ear, and the Tongue of Allah – 1 tradition

باب معنى العين و الأذن و اللسان

1. My father (RA) that Sa`d ibn `Abd Allah said: Ahmad ibn Muhammad ibn `Isa on the authority of Husayn ibn Sa`id on the authority of Fudalah ibn Ayyub on the authority of Aban ibn `Uthman on the authority of Muhammad ibn Muslim that

قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ خَلْقاً مِنْ رَحْمَتِهِ خَلَقَهُمْ مِنْ نُورِهِ وَ رَحْمَتِهِ مِنْ رَحْمَتِهِ لِرَحْمَتِهِ فَهُمْ عَيْنُ اللهِ النَّاظِرَةُ وَ أُذُنُهُ السَّامِعَةُ وَ لِسَانُهُ النَّاطِقُ فِي خَلْقِهِ بِإِذْنِهِ وَ أُمَنَاؤُهُ عَلَى مَا أَنْزَلَ مِنْ عُذْرٍ أَوْ نُذُرٍ أَوْ حُجَّةٍ فَبِهِمْ يَمْحُو السَّيِّئَاتِ وَ بِهِمْ يَدْفَعُ الضَّيْمَ وَ بِهِمْ يُنْزِلُ الرَّحْمَةَ وَ بِهِمْ يُحْيِي مَيِّتاً وَ بِهِمْ يُمِيتُ حَيّاً وَ بِهِمْ يَبْتَلِي خَلْقَهُ وَ بِهِمْ يَقْضِي فِي خَلْقِهِ قَضِيَّتَهُ قُلْتُ جُعِلْتُ فِدَاكَ مَنْ هَؤُلَاءِ قَالَ الْأَوْصِيَاءُ.

Abu `Abd Allah al-Sadiq (AS) said: Verily, Allah, the Mighty and High created a creation fro His own Light and a mercy from His Mercy. Hence, they are the Eye through which Allah sees, the Ear through which Allah listens, and the Tongue through which Allah speaks His Will. They are the Guardians of His Revelation which He sends down as a mercy, a warning and a proof. Hence, He wipes out their sins, removes injustice from them, sends down mercy fro them, gives life to the deceased from them, kills the living for them, tries His Creation through them, and fulfils the needs of His Creation through them. I asked, "May I be sacrificed for you! Who are these?" He said: "The successors [al-Awsiya'] (of Muhammad)."

Chapter Twenty-Five: Ma`na Yad Allah Maghlulah The Meaning of Allah's Hand is Tied Up – 2 traditions

بَابُ مَعْنَى قَوْلِهِ عَزَّ وَ جَلَّ وَ قَالَتِ الْيَهُودُ يَدُ اللهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَ لُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ

And the Jews say: The hand of Allah is tied up! Their hands shall be shackled and they shall be cursed for what they say. Nay, both His Hands are spread out. (Quran 5 : 6)

1. My father (RA) that Sa`d ibn `Abd Allah said: Ahmad ibn Abu `Abd Allah al-Baqi said on the authority of his father, on the authority of `Ali ibn Nu`man, on the authority of Ishaq ibn `Ammar, on the authority of someone who heard it on the authority of Abu `Abd Allah (AS) that

سَمِعَهُ عَنْ أَبِي عَبْدِ اللهِ ع أَنَّهُ قَالَ: فِي قَوْلِ اللهِ عَزَّ وَ جَلَّ- وَ قَالَتِ الْيَهُودُ يَدُ اللهِ مَغْلُولَةٌ لَمْ يَعْنُوا أَنَّهُ هَكَذَا وَ لَكِنَّهُمْ قَالُوا قَدْ فَرَغَ مِنَ الْأَمْرِ فَلَا يَزِيدُ وَ لَا يَنْقُصُ فَقَالَ اللهُ جَلَّ جَلَالُهُ تَكْذِيباً لِقَوْلِهِمْ- غُلَّتْ أَيْدِيهِمْ وَ لُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنْفِقُ كَيْفَ يَشاءُ أَلَمْ تَسْمَعِ اللهَ عَزَّ وَ جَلَّ يَقُولُ- يَمْحُوا اللهُ مَا يَشاءُ وَ يُثْبِتُ وَ عِنْدَهُ أُمُّ الْكِتابِ .

Abu `Abd Allah al-Sadiq (AS) was asked to interpret the Word of Allah: `And the Jews say: The hand of Allah is tied up!' He said: They do not mean that literally. What they mean is that "His Command is complete." Therefore, His Bounties do not increase nor decrease. So Allah, exalted by His glory, demonstrated the error of their view that their hands shall be shackled and they shall be cursed for what they say. Nay, both His hands are spread out, He expends as He pleases. Have you not heard Allah, the Mighty and High say: Allah makes to pass away and establishes what He pleases, and with Him is the basis of the Book?[1]

2. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn al-Hasan al-Saffar said on the authority of Muhammad ibn `Isa, on the authority of al-Mashriqi, on the authority of `Abd Allah ibn Qays that

عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: سَمِعْتُهُ يَقُولُ بَلْ يَدَاهُ مَبْسُوطَتَانِ فَقُلْتُ لَهُ يَدَانِ هَكَذَا وَ أَشَرْتُ بِيَدِي إِلَى يَدِهِ فَقَالَ لَا لَوْ كَانَ هَكَذَا لَكَانَ مَخْلُوقاً.

Abu al-Hasan al-Rida (AS) said: "Nay, both His Hands are spread out." So I asked him "Does He have hands like this? And I pointed with my hand to his hand. Consequently, he replied, "No, for if that were the case, He would have been created."

[1] Translator's Note: Qur`an: 13:39.

Chapter Twenty-Six: Ma`na Ridahu wa-Sakhatuhu The Meaning of His Pleasure and His Anger – 4 traditions

باب معنى رضاه عزوجل و سخطه

1. My father (may Allah have mercy on him) said: Ahmad ibn Idris related to me on the authority of Ahmad ibn Abu `Abd Allah, on the authority of Muhammad ibn `Isa al-Yaqtini, on the authority of al-Mashriqi, on the authority of Hamzah ibn al-Rabi`, on the authority of one he mentioned that

كُنْتُ فِي مَجْلِسِ أَبِي جَعْفَرٍ ع إِذْ دَخَلَ عَلَيْهِ عَمْرُو بْنُ عُبَيْدٍ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ قَوْلُ اللهِ تَبَارَكَ وَ تَعَالَى ـ وَ مَنْ يَحْلِلْ عَلَيْهِ غَضَبِي فَقَدْ هَوى مَا ذَلِكَ الْغَضَبُ فَقَالَ أَبُو جَعْفَرٍ ع هُوَ الْعِقَابُ يَا عَمْرُو إِنَّهُ مَنْ زَعَمَ أَنَّ اللهَ عَزَّ وَ جَلَّ زَالَ مِنْ شَيْءٍ إِلَى شَيْءٍ فَقَدْ وَصَفَهُ صِفَةَ مَخْلُوقٍ إِنَّ اللهَ عَزَّ وَ جَلَّ لَا يَسْتَفِزُّهُ شَيْءٌ وَ لَا يُغَيِّرُهُ.

I was in the presend of Abu Ja`far al-Baqir (AS) when `Amr ibn `Ubayd entered and aked, "May I be your ransom! What is the wrath which is referred to in the Word of Allah, the Blessed and Exalted: And to whomsoe ver My Wrath is due shall perish indeed?[1] Thus, Abu Ja`far (AS) replied. O `Amr! That is punishment. Verily, whoever claims that Allah, the Mighty and High, declines from one thing to another, then he has certainly given Him an attribute of the created. Verily, nothing instigates Allah, the Mighty and High, and nothing modifies Him.

2. And with this chain of narrations, on the authority of Ahmad ibn Abu `Abd Allah, on the authority of his father, who eliminated the source of report[2] to Abu `Abd Allah (AS) that

رَفَعَهُ إِلَى أَبِي عَبْدِ اللهِ ع فِي قَوْلِ اللهِ عَزَّ وَ جَلَ فَلَمَّا آسَفُونا انْتَقَمْنا قَالَ إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى لَا يَأْسَفُ كَأَسَفِنَا وَ لَكِنَّهُ خَلَقَ أَوْلِيَاءَ لِنَفْسِهِ يَأْسَفُونَ وَ يَرْضَوْنَ وَ هُمْ مَخْلُوقُونَ مُدَبَّرُونَ فَجَعَلَ رِضَاهُمْ لِنَفْسِهِ رِضًى وَ سَخَطَهُمْ لِنَفْسِهِ سَخَطاً وَ ذَلِكَ لِأَنَّهُ جَعَلَهُمُ الدُّعَاةَ إِلَيْهِ وَ الْأَدِلَّاءَ عَلَيْهِ فَلِذَلِكَ صَارُوا كَذَلِكَ وَ لَيْسَ أَنَّ ذَلِكَ يَصِلُ إِلَى اللهِ كَمَا يَصِلُ إِلَى خَلْقِهِ وَ لَكِنْ هَذَا مَعْنَى مَا قَالَ مِنْ ذَلِكَ وَ قَدْ قَالَ أَيْضاً مَنْ أَهَانَ لِي وَلِيّاً فَقَدْ بَارَزَنِي بِالْمُحَارَبَةِ وَ دَعَانِي إِلَيْهَا وَ قَالَ أَيْضاً مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللهَ وَ قَالَ أَيْضاً إِنَّ الَّذِينَ يُبايِعُونَكَ إِنَّمَا يُبايِعُونَ اللهَ وَ كُلُّ هَذَا وَ شِبْهُهُ عَلَى مَا ذَكَرْتُ لَكَ وَ هَكَذَا الرِّضَا وَ الْغَضَبُ وَ غَيْرُهُمَا مِنَ الْأَشْيَاءِ مِمَّا يُشَاكِلُ

[1] Translator's Note: Qur`an: 20:81.
[2] Translator's Note: Such a report is named [marfu`] in traditional sciences.

ذَلِكَ وَ لَوْ كَانَ يَصِلُ إِلَى الْمُكَوِّنِ الْأَسَفُ وَ الضَّجَرُ وَ هُوَ الَّذِي أَحْدَثَهُمَا وَ أَنْشَأَهُمَا لَجَازَ لِقَائِلٍ أَنْ يَقُولَ إِنَّ الْمُكَوِّنَ يَبِيدُ يَوْماً مَا لِأَنَّهُ إِذَا دَخَلَهُ الضَّجَرُ وَ الْغَضَبُ دَخَلَهُ التَّغْيِيرُ وَ إِذَا دَخَلَهُ التَّغْيِيرُ لَمْ يُؤْمَنْ عَلَيْهِ الْإِبَادَةُ وَ لَوْ كَانَ ذَلِكَ كَذَلِكَ لَمْ يُعْرَفِ الْمُكَوِّنُ مِنَ الْمُكَوَّنِ وَ لَا الْقَادِرُ مِنَ الْمَقْدُورِ وَ لَا الْخَالِقُ مِنَ الْمَخْلُوقِ تَعَالَى اللَّهُ عَنْ هَذَا الْقَوْلِ عُلُوّاً كَبِيراً هُوَ الْخَالِقُ لِلْأَشْيَاءِ لَا لِحَاجَةٍ فَإِذَا كَانَ لَا لِحَاجَةٍ اسْتَحَالَ الْحَدُّ وَ الْكَيْفُ فِيهِ فَافْهَمْ ذَلِكَ إِنْ شَاءَ اللَّهُ .

Abu `Abd Allah al-Sadiq (AS) was asked to interpret the Word of Allah, the Mighty and High: Then when they displeased Us, We inflicted retribution on them.[1] He (AS) said: Verily, Allah, the Blessed and Exalted, is not displeased like our displeasure. However, He has created Guardians who are displeased and pleased. They are created and reflect. Thus, He has places His Own Pleasure in their pleasure and His Own Anger in their displeasure. This is because He has made them Callers to Him and Guides to Him. That is why they have become like that and it does not reach Allah like it does to His Creation. Rather, this is the meaning of what He has said. He has also said: "Whoever disrespects My Guardian, wages war upon Me to which I will respond." He has also said: `Whoever obey the Messenger, he indeed obeys Allah.'[2] And He also said: `Surely those who swear allegiance to you do but swear allegiance to Allah.'[3] All of this and its likes are as I mentioned them to you. Such is the case with pleasure and anger and things that are similar to these two. If displeasure and annoyance were to reach the Creator, while He brought them about and originated them, it would be permissible to say: "The Creator will become extinct one day, because if annoyance and anger can affect Him, then change can affect Him, and if change can affect Him, then He is not safe from annihilation." If that were the case, then the Creator could not be distinguished from the created, nor the All-Powerful from the overpowered, not the Creator from the Created. Exalted is Allah, the Elevated and Great, from this statement. He is the Creator of All Things, but in need of nothing. Hence, if there is no nee, then a boundary is impossible, and so is quality. Try to understand this, if Allah wills.

3. Muhammad ibn Musa ibn al-Mutawakkil (may Allah be pleased with him) said: `Ali ibn Ibrahim ibn Hashim said, on the authority of his father, on the authority of al-`Abbas ibn `Amr al-Fuqaymi, on the authority of Hisham ibn al-Hakam that

أَنَّ رَجُلًا سَأَلَ أَبَا عَبْدِ اللَّهِ ع عَنِ اللَّهِ تَبَارَكَ وَ تَعَالَى لَهُ رِضًى وَ سَخَطٌ فَقَالَ نَعَمْ وَ لَيْسَ ذَلِكَ عَلَى مَا يُوجَدُ مِنَ الْمَخْلُوقِينَ وَ ذَلِكَ أَنَّ الرِّضَا وَ الْغَضَبَ دِخَالٌ يَدْخُلُ عَلَيْهِ فَيَنْقُلُهُ مِنْ حَالٍ إِلَى حَالٍ مُعْتَمَلٌ مُرَكَّبٌ لِلْأَشْيَاءِ فِيهِ مَدْخَلٌ وَ خَالِقُنَا لَا مَدْخَلَ لِلْأَشْيَاءِ فِيهِ وَاحِدٌ أَحَدِيُّ الذَّاتِ وَ أَحَدِيُّ الْمَعْنَى فَرِضَاهُ ثَوَابُهُ وَ سَخَطُهُ عِقَابُهُ مِنْ غَيْرِ شَيْءٍ يَتَدَاخَلُهُ فَيُهَيِّجُهُ وَ يَنْقُلُهُ مِنْ حَالٍ إِلَى حَالٍ فَإِنَّ ذَلِكَ صِفَةُ الْمَخْلُوقِينَ الْعَاجِزِينَ الْمُحْتَاجِينَ وَ هُوَ

[1] Translator's Note: Qur`an: 43:55.
[2] Translator's Note: Qur`an: 4:80.
[3] Translator's Note: Qur`an: 48:10.

تَبَارَكَ وَ تَعَالَى الْقَوِيُّ الْعَزِيزُ الَّذِي لَا حَاجَةَ بِهِ إِلَى شَيْءٍ مِمَّا خَلَقَ وَ خَلْقُهُ جَمِيعاً مُحْتَاجُونَ إِلَيْهِ إِنَّمَا خَلَقَ الْأَشْيَاءَ مِنْ غَيْرِ حَاجَةٍ وَ لَا سَبَبٍ اخْتِرَاعاً وَ ابْتِدَاعاً.

A man asked Abu `Abd Allah al-Sadiq (AS) whether Allah, the Blessed and Exalted, feels pleasure or anger. Thus, he (AS) replied, Yes; however, it is not like the pleasure or anger found in created beings. Unlike human beings, pleasure and anger do not change Allah from one emotional state to another. Human beings are operated and composed. Things can affect human beings, while things cannot affect our Creator. He is One in Essence and Concept. Thus, His Pleasure is His Reward, and His Anger is His Punishment, without anything interfering with Him so as to ridicule Him and transform Him from one sate to another. Emotional changes are an attribute of the crated, the helpless, and the needy. While He, the Blessed and Exalted, is the Supreme and the Honorable, who has no need from any of His Creation although all of His Creation is in need of Him. Verily, He created everything without any need to create or innovate.

4. Ahmad ibn al-Hasan al-Qittan said: al-Hasan ibn `Ali al-Sakkari said: Muhammad ibn Zakariyya al-Jawhari said, on the authority of Ja`far ibn Muhammad ibn `Umrah, on the authority of his father that

سَأَلْتُ الصَّادِقَ جَعْفَرَ بْنَ مُحَمَّدٍ ع فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللهِ أَخْبِرْنِي عَنِ اللهِ عَزَّ وَ جَلَّ هَلْ لَهُ رِضًى وَ سَخَطٌ فَقَالَ نَعَمْ وَ لَيْسَ ذَلِكَ عَلَى مَا يُوجَدُ مِنَ الْمَخْلُوقِينَ وَ لَكِنَّ غَضَبَ اللهِ عِقَابُهُ وَ رِضَاهُ ثَوَابُهُ.

I asked al-Sadiq Ja`far ibn Muhammad (AS): "O Son of the Messenger of Allah! Inform me about Allah, the Mighty and High. Does He feel pleasure or anger?" Thus he (AS) replied, "Yes; however, not in the sense that applied to created beings. When it comes to Allah, His Anger is His Punishment, and His Pleasure is His Reward."

Chapter Twenty-Seven: Ma`na Nafkhtu Fihi Min Ruhi The Meaning of Allah's Breathing of Spirit And I breathed into him of My Sprit.[1] – 6 traditions

باب معنى رضاه عزوجل و سخطه

1.Hamzah ibn Muhammad al-`Alawi (may Allah have mercy on him) said: `Ali ibn Ibrhaim ibn Hashim reported to us, on the authority of his father, on the authority of Ibn Abu `Umayr, on the authority of `Umar ibn Udhaynah, on the authority of Muhammad ibn Muslim that

سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللهِ عَزَّ وَ جَلَّ- وَ نَفَخْتُ فِيهِ مِنْ رُوحِي قَالَ رُوحٌ اخْتَارَهُ اللهُ وَ اصْطَفَاهُ وَ خَلَقَهُ وَ أَضَافَهُ إِلَى نَفْسِهِ وَ فَضَّلَهُ عَلَى جَمِيعِ الْأَرْوَاحِ فَأَمَرَ فَنُفِخَ مِنْهُ فِي آدَمَ .

I asked Abu Ja`far al-Baqir (AS) about the Word of Allah, the Mighty and High: And breathed into him of My Spirit. He (AS) replied, "Allah created, chose, selected, and related the Spirit to Himself, favoring it over all the spirits. Thus, He commanded and breathed from it into Adam."

2. My father (RA) said: Sa`d ibn `Abd Allah said: Ahmad ibn Muhammad ibn `Isa said, on the authority of Ibn Fuddal, on the authority of al-Halabi and Zurarah, that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى أَحَدٌ صَمَدٌ لَيْسَ لَهُ جَوْفٌ وَ إِنَّمَا الرُّوحُ خَلْقٌ مِنْ خَلْقِهِ نَصْرٌ وَ تَأْيِيدٌ وَ قُوَّةٌ يَجْعَلُهُ اللهُ فِي قُلُوبِ الرُّسُلِ وَ الْمُؤْمِنِينَ .

Abu `Abd Allah (AS) said: "Verily, Allah, the Blessed and Exalted, is the Alone, the Needless, without an interior. Verily, the Spirit is a creation from His Creations. It is a helper, aid, and a source of strength. Allah places it is in the hearts of the messengers and the Believers."

3. `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (RA) said: Muhammad ibn Abu `Abd Allah al-Kufi said, on the authority of Muhammad ibn Isma`il al-Barmaki that al-Husayn ibn al-Hasan said: Bakr ibn Salih said, on the authority of al-Qasim ibn `Urwah, on the authority of `Abd al-Hamid al-Ta'i, on the authority of Muhammad ibn Muslim that

[1] Translator's Note: Qur`an: 15:29.

سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللهِ عَزَّوَ جَلَّ- وَ نَفَخْتُ فِيهِ مِنْ رُوحِي كَيْفَ هَذَا النَّفْخُ فَقَالَ إِنَّ الرُّوحَ مُتَحَرِّكٌ كَالرِّيحِ وَ إِنَّمَا سُمِّيَ رُوحاً لِأَنَّهُ اشْتُقَّ اسْمُهُ مِنَ الرِّيحِ وَ إِنَّمَا أَخْرَجَهُ عَلَى لَفْظِ الرُّوحِ لِأَنَّ الرُّوحَ مُجَانِسٌ لِلرِّيحِ وَ إِنَّمَا أَضَافَهُ إِلَى نَفْسِهِ لِأَنَّهُ اصْطَفَاهُ عَلَى سَائِرِ الْأَرْوَاحِ كَمَا اصْطَفَى بَيْتاً مِنَ الْبُيُوتِ فَقَالَ بَيْتِيَ صَدَقَ اللهُ الْعَظِيمُ وَ قَالَ لِرَسُولٍ مِنَ الرُّسُلِ خَلِيلِي وَ أَشْبَاهِ ذَلِكَ وَ كُلُّ ذَلِكَ مَخْلُوقٌ مَصْنُوعٌ مُحْدَثٌ مَرْبُوبٌ مُدَبَّرٌ ..

I asked Abu Ja`far al-Baqir (AS) about the Word of Allah, the Mighty and High: `And I breathed into him of My Spirit. What is the meaning of "breathing" in this verse?' Thus, he (AS) replied, Verily, a spirit moves like the air. Hence, it is called a spirit [ruh], because its name has been derived from the word air [rih]. Verily, He derived it from the word al-ruh because the spirit is homogeneous [mujanis] to the air [al-rih]. Verily, He associated it to Himself because He selected it over all the spirits like He selected that House from the houses and said: My House, and said for a Messenger from His Messengers: My Friend, and its like. All of those are created, with a beginning, have Lord, and re managed.

4. Muhammad ibn Musa ibn al-Mutawakkil (RA) said: `Ali ibn Ibrahim said, on the authority of his father, on the authority of Ibn Abu `Umayr, on the authority of `Umar ibn Udhaynah, on the authority of Abu Ja`far al-Asamm that

سَأَلْتُ أَبَا جَعْفَرٍ ع عَنِ الرُّوحِ الَّتِي فِي آدَمَ ع وَ الَّتِي فِي عِيسَى ع مَا هُمَا قَالَ رُوحَانِ مَخْلُوقَانِ اخْتَارَهُمَا وَ اصْطَفَاهُمَا رُوحُ آدَمَ ع وَ رُوحُ عِيسَى ع.

I asked Abu Ja`far al-Baqir (AS) about the spirits that were in Adam (AS) and `Isa (AS). He (AS) replied, "They were two created spirits. Allah chose and selected them as the spirit of Adam and the spirit of `Isa (as).

5. `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (RA) said: Muhammad ibn Abu `Abd Allah al-Kufi said, on the authority of Muhammad ibn Isma`il al-Barmaki that `Ali ibn al-Abbas: `Ali ibn Asbat, on the authority of Sayf ibn `Amirah, on the authority of Au Basir, that

عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ عَزَّوَ جَلَ وَ نَفَخْتُ فِيهِ مِنْ رُوحِي قَالَ مِنْ قُدْرَتِي. .

Abu Ja`far al-Baqir (AS) was asked to interpret the Word of Allah, the Mighty and High: And I breathed into him of My Spirit. He (AS) answered, "That is My power"

6. Muhammad ibn Ahmad al-Sinani; al-Husayn ibn Ibrahim ibn Ahmad ibn Hisham al-Mukattab and `Ali ibn Ahmad ibn Muhammad ibn `Imran (may Allah be pleased with them all) all of whom said: Muhammad ibn Abu `Abd Allah al-Kufi said: Muhammad ibn Isma`il al-Barmai said;` Ali ibn al-Abbas said: Ubyas ibn Hisham said on the authority of `Abd al –Karim `Amr, that

عَنْ أَبِي عَبْدِ اللهِ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ- فَإِذا سَوَّيْتُهُ وَ نَفَخْتُ فِيهِ مِنْ رُوحِي قَالَ إِنَّ اللهَ عَزَّ وَ جَلَّ خَلَقَ خَلْقاً وَ خَلَقَ رُوحاً ثُمَّ أَمَرَ مَلَكاً فَنَفَخَ فِيهِ فَلَيْسَتْ بِالَّتِي نَقَصَتْ مِنْ قُدْرَةِ اللهِ شَيْئاً هِيَ مِنْ قُدْرَتِهِ .

Abu `Abd Allah al-Sadiq (AS) was asked to interpret the Word of Allah, the Might and High; So when I have made him complete and breathed into him my Spirit.[1] He replied, "Verily Allah, the Mighty and high, created a creation, and created a spirit, then commanded an angel; hence be breathed into him.

[1] Translator's Note: Qur`an: 15:29.

Chapter Twenty-Eight: Nafy al-Makan wa-al-Zaman wa-al-Sukun wa-al Harakah wa-al-Nuzul wa-al-Su`ud wa-al-Intiqal `an Allah. Negation of Space, Time, Stillness, Motion, Descending, Ascending, and Transference from Allah – 22 traditions

باب نفي المكان و الزمان و السكون و الحركة و النزول و الصعود و الانتقال عن الله عزو جل

1. My father (may Allah have mercy on him) said: Sa1d ibn `Abd Allah said, on the authority of Ahmad ibn Muhammad ibn `Isa, on the authority of al-Hasan ibn Mahbub, on the authority of Abu Hamzah al-Thumali that

عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ قَالَ: سَأَلَ نَافِعُ بْنُ الْأَزْرَقِ أَبَا جَعْفَرٍ ع فَقَالَ أَخْبِرْنِي عَنِ اللهِ مَتَى كَانَ فَقَالَ لَهُ وَيْلَكَ أَخْبِرْنِي أَنْتَ مَتَى لَمْ يَكُنْ حَتَّى أُخْبِرَكَ مَتَى كَانَ سُبْحَانَ مَنْ لَمْ يَزَلْ وَ لَا يَزَالُ فَرْداً صَمَداً لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَلَداً.

Nafi` ibn al-Azraq asked Abu Ja`far al-Baqir (AS) that Inform me about Allah. Since when has He existed? Therefore, he (AS) replied to him, "Woe be upon you! Perhaps you should tell me when He did not exist, so that I can tell you when He did exist. Glory be to Him, who has always been and will always be, the Peerless, the Needless, who has taken neither wife nor son."

2. Ahmad ibn Muhammad ibn Yahya al-`Attar (RA) said, on the authority of his father, on the authority of Ahmad ibn Muhammad ibn `Isa, on the authority of al-Husayn ibn Sa`id, on the authority of al-Qasim ibn Muhammad, on the authority of `Ali ibn Abu Hamzah, on the authority of Abu Basir that

عَنْ أَبِي بَصِيرٍ قَالَ: جَاءَ رَجُلٌ إِلَى أَبِي جَعْفَرٍ ع فَقَالَ لَهُ يَا أَبَا جَعْفَرٍ أَخْبِرْنِي عَنْ رَبِّكَ مَتَى كَانَ فَقَالَ وَيْلَكَ إِنَّمَا يُقَالُ لِشَيْءٍ لَمْ يَكُنْ فَكَانَ مَتَى كَانَ إِنَّ رَبِّي تَبَارَكَ وَ تَعَالَى كَانَ لَمْ يَزَلْ حَيّاً بِلَا كَيْفٍ وَ لَمْ يَكُنْ لَهُ كَانَ وَ لَا كَانَ لِكَوْنِهِ كَيْفٌ وَ لَا كَانَ لَهُ أَيْنٌ وَ لَا كَانَ فِي شَيْءٍ وَ لَا كَانَ عَلَى شَيْءٍ وَ لَا ابْتَدَعَ لِكَوْنِهِ مَكَاناً وَ لَا قَوِيَ بَعْدَ مَا كَوَّنَ شَيْئاً وَ لَا كَانَ ضَعِيفاً قَبْلَ أَنْ يُكَوِّنَ شَيْئاً وَ لَا كَانَ مُسْتَوْحِشاً قَبْلَ أَنْ يَبْتَدِعَ شَيْئاً وَ لَا يُشْبِهُ شَيْئاً مُكَوَّناً وَ لَا كَانَ خِلْواً مِنَ الْقُدْرَةِ عَلَى الْمُلْكِ قَبْلَ إِنْشَائِهِ وَ لَا يَكُونُ مِنْهُ خِلْواً بَعْدَ ذَهَابِهِ لَمْ يَزَلْ حَيّاً بِلَا حَيَاةٍ وَ مَلِكاً قَادِراً قَبْلَ أَنْ يُنْشِئَ شَيْئاً وَ مَلِكاً جَبَّاراً بَعْدَ إِنْشَائِهِ لِلْكَوْنِ فَلَيْسَ لِكَوْنِهِ كَيْفٌ وَ لَا لَهُ أَيْنٌ وَ لَا لَهُ حَدٌّ وَ لَا يُعْرَفُ بِشَيْءٍ يُشْبِهُهُ وَ لَا يَهْرَمُ لِطُولِ الْبَقَاءِ وَ لَا يَصْعَقُ لِشَيْءٍ وَ لَا يُخَوِّفُهُ شَيْءٌ تَصْعَقُ الْأَشْيَاءُ كُلُّهَا مِنْ خِيفَتِهِ كَانَ حَيّاً بِلَا

حَيَاةٍ عَارِيَةٍ وَ لَا كَوْنٍ مَوْصُوفٍ وَ لَا كَيْفٍ مَحْدُودٍ وَ لَا أَثَرٍ مَقْفُوٍّ وَ لَا مَكَانٍ جَاوَرَ شَيْئاً بَلْ حَقَّ يُعْرَفُ وَ مَلِكٌ لَمْ يَزَلْ لَهُ الْقُدْرَةُ وَ الْمُلْكُ أَنْشَأَ مَا شَاءَ كَيْفَ شَاءَ بِمَشِيَّتِهِ لَا يُحَدُّ وَ لَا يُبَعَّضُ وَ لَا يَفْنَى كَانَ أَوَّلًا بِلَا كَيْفٍ وَ يَكُونُ آخِراً بِلَا أَيْنٍ وَ كُلُّ شَيْءٍ هالِكٌ إِلَّا وَجْهَهُ ـ لَهُ الْخَلْقُ وَ الْأَمْرُ تَبارَكَ اللهُ رَبُّ الْعالَمِينَ وَيْلَكَ أَيُّهَا السَّائِلُ إِنَّ رَبِّي لَا تَغْشَاهُ الْأَوْهَامُ وَ لَا تَنْزِلُ بِهِ الشُّبُهَاتُ وَ لَا يُجَارُ مِنْ شَيْءٍ وَ لَا يُجَاوِرُهُ شَيْءٌ وَ لَا تَنْزِلُ بِهِ الْأَحْدَاثُ وَ لَا يُسْأَلُ عَنْ شَيْءٍ يَفْعَلُهُ وَ لَا يَقَعُ عَلَى شَيْءٍ وَ لا تَأْخُذُهُ سِنَةٌ وَ لا نَوْمٌ ـ لَهُ مافِي السَّماواتِ وَ مافِي الْأَرْضِ وَ ما بَيْنَهُما وَ ما تَحْتَ الثَّرى.

A man came to Abu Ja`far al-Baqir (AS) and asked him: "O Abu Ja`far! Tell me about your Lord. How long has He existed?" Thus, he (AS) answered, Woe be upon you! Verily, it is said to a thing that did no exist and then came into being: Since when did it exist? Verily, my Lord, the Blessed and Exalted, has always been Ever-Living, but not with quality. There is no time limit for Him. Nor is there any quality for His Existence. There is neither any space for Him. He is not in a thing or on anything. He has not created for His Being any space. He is not strengthened after crating anything. Nor was He weak before creating anything. He was not frightened before He originated anything. None of the created things are like Him. He was not powerless over the things before their creation. Nor will He be powerless over them after they have gone. He has always been Ever-Living without an accidental existence. He was the Omnipotent Sovereign before creating anything, and He was the Supreme Sovereign after having brought it into existence. There is no quality for His Essence, nor is there space for Him. He does not have any limit. He is not recognized by a thing that may be His like. He does not age. He does not shout to call anything. Nothing frightens Him. All things become stunned from His Fear. He is Ever-Living, but not a blank living, nor a depicted existence. He neither has a restricted quality, nor an effect that follows up, nor a place that adjoins a thing, but He is the Ever-Living who knows everything, and the Sovereign who always has Omnipotence and Sovereignty. He created what He willed, and He willed with His Will. He is not limited. He has no parts. And He does not perish. He is the First without any quality, and the Last without any space. Everything is Command. Blessed is the Lord of the worlds! Woe be upon you, O questioner! Verily, my Lord cannot be conceived by imagination. Uncertainties do not befall Him. He does not adjoin anything, nor does anything adjoin Him. Incidents do not occur to Him. He is not questioned about anything He does, nor is He places on anything. Slumber does not seize Him, nor does sleep; to Him belongs whatsoever is in the Heavens, whatsoever is in the Earth, whatsoever is between them and whatsoever is below the ground.

3. Muhammad ibn Musa ibn al-Mutawakkil (RA) said: `li ibn al-Husayn al-Sa`dabadi said, on the authority of Ahmad ibn Abu `Abd Allah al-Barqi, on the authority of Ahmad ibn Muhammad ibn Abu Nasr, on the authority of Abu al-Hasan al-Musili that
Abu `Abd Allah al-Sadiq (AS) said:

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: جَاءَ حِبْرٌ مِنَ الْأَحْبَارِ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ مَتَى كَانَ رَبُّكَ فَقَالَ لَهُ ثَكِلَتْكَ أُمُّكَ وَ مَتَى لَمْ يَكُنْ حَتَّى يُقَالَ مَتَى كَانَ كَانَ رَبِّي قَبْلَ الْقَبْلِ بِلَا قَبْلٍ وَ يَكُونُ بَعْدَ الْبَعْدِ بِلَا بَعْدٍ وَ لَا غَايَةٍ وَ لَا مُنْتَهَى لِغَايَتِهِ انْقَطَعَتِ الْغَايَاتُ عَنْهُ فَهُوَ مُنْتَهَى كُلِّ غَايَةٍ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ فَنَبِيٌّ أَنْتَ فَقَالَ وَيْلَكَ إِنَّمَا أَنَا عَبْدٌ مِنْ عَبِيدِ مُحَمَّدٍ ص.

A Jewish rabbi came to the Commander of the Faithful (AS), and asked him: "O Commander of the Faithful! Since when has your Lord existed?" May your mother grieve you! When did He not exist so that it may be asked when did He exist? My Lord preceded the beginning and is without any beginning. He will remain after the end without an end. There is no end and termination to His Destination. He is separated from all ends. He is the Utmost of all Ends. Then he asked, "O Commander of the Faithful! Are you a Prophet?" So he (AS) answered, "Woe be upon you! Verily, I am but a servant from the servants of Mohammad (SA)." The Compiler (RA) of this book says: What he (AS) meant was that he was a servant in obedience, and nothing more than that.

4. And it is narrated that

أَنَّهُ سُئِلَ ع أَيْنَ كَانَ رَبُّنَا قَبْلَ أَنْ يَخْلُقَ سَمَاءً وَ أَرْضاً فَقَالَ ع أَيْنَ سُؤَالٌ عَنْ مَكَانٍ وَ كَانَ اللهُ وَ لَا مَكَانَ

he (AS) was asked: Where was our Lord before He created the Heaven and the Earth? Therefore, he (AS) replied, "`Where' [ayna] is a question about space, and Allah existed when there was no space."

5. `Ali ibn al-Husayn ibn al-Salt (RA) said: Muhammad ibn Ahmad ibn `Ali ibn al-Salt said, on the authority of his paternal uncle Abu Talib `Abd Allah ibn al-Salt, on the authority of Yunus ibn `Abd al-Rahman that

قُلْتُ لِأَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ ع لِأَيِّ عِلَّةٍ عَرَجَ اللهُ بِنَبِيِّهِ ص إِلَى السَّمَاءِ وَ مِنْهَا إِلَى سِدْرَةِ الْمُنْتَهَى وَ مِنْهَا إِلَى حُجُبِ النُّورِ وَ خَاطَبَهُ وَ نَاجَاهُ هُنَاكَ وَ اللهُ لَا يُوصَفُ بِمَكَانٍ فَقَالَ ع إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى لَا يُوصَفُ بِمَكَانٍ وَ لَا يَجْرِي عَلَيْهِ زَمَانٌ وَ لَكِنَّهُ عَزَّ وَ جَلَّ أَرَادَ أَنْ يُشَرِّفَ بِهِ مَلَائِكَتَهُ وَ سُكَّانَ سَمَاوَاتِهِ وَ يُكْرِمَهُمْ بِمُشَاهَدَتِهِ وَ يُرِيَهُ

مِنْ عَجَائِبِ عَظَمَتِهِ مَا يُخْبِرُ بِهِ بَعْدَ هُبُوطِهِ وَ لَيْسَ ذَلِكَ عَلَى مَا يَقُولُ الْمُشَبِّهُونَ- سُبْحانَ اللهِ وَ تَعالى عَمَّا يُشْرِكُونَ.

I asked Abu al-Hasan Musa ibn Ja`far (AS): "For what reason did Allah ascend His Prophet (SA) to the Heavens, from there to the Farthest Lote-Tree [Sidrah], and from there to the Veils of Light. He addressed him and entrusted a secret to him there. So, can Allah be described spatially?" Thus, he (AS) replied, Verily, Allah, the Blessed and Exalted, cannot be subjected to space nor can He be subjected to time. However, He, the Mighty High, intended to honor His angels and the inhabitants of the heavens by giving them a chance to see the Prophet. He also wanted to show the wonders of His Sublimity to the Prophet so that he could describe it to his followers after his descent. It is not at all like the anthropomorphists profess. Glory be to Allah, and Exalted be He, from what they associate!

6. Muhammad ibn Musa ibn Mutawakkil (RA) said: Muhammad ibn Yahya al-`Attar said, on the authority of Sahl ibn Ziyad, on the authority of `Amr ibn `Uthman, on the authority of Muhammad ibn Yahya al-Khazzaz, on the authority of Muhammad ibn Sama`ah, that

قَالَ رَأْسُ الْجَالُوتِ لِلْيَهُودِ إِنَّ الْمُسْلِمِينَ يَزْعُمُونَ أَنَّ عَلِيّاً مِنْ أَجْدَلِ النَّاسِ وَ أَعْلَمِهِمْ اذْهَبُوا بِنَا إِلَيْهِ لَعَلِّي أَسْأَلُهُ عَنْ مَسْأَلَةٍ أُخَطِّئُهُ فِيهَا فَأَتَاهُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي أُرِيدُ أَنْ أَسْأَلَكَ عَنْ مَسْأَلَةٍ قَالَ سَلْ عَمَّا شِئْتَ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَتَى كَانَ رَبُّنَا قَالَ يَا يَهُودِيُّ إِنَّمَا يُقَالُ مَتَى كَانَ لِمَنْ لَمْ يَكُنْ فَكَانَ هُوَ كَائِنٌ بِلَا كَيْنُونَةٍ كَائِنٍ كَانَ بِلَا كَيْفٍ يَا يَهُودِيُّ كَيْفَ يَكُونُ لَهُ قَبْلٌ وَ هُوَ قَبْلَ الْقَبْلِ بِلَا غَايَةٍ وَ لَا مُنْتَهًى غَايَةٌ وَ لَا غَايَةَ إِلَيْهَا غَايَةٌ انْقَطَعَتِ الْغَايَاتُ عَنْهُ فَهُوَ غَايَةُ كُلِّ غَايَةٍ فَقَالَ أَشْهَدُ أَنَّ دِينَكَ الْحَقُّ وَ أَنَّ مَا خَالَفَهُ بَاطِلٌ.

Abu `Abd Allah al-Sadiq A(S) said: The head of the rabbis [ra`s al-jalut] said to the Jews. "Verily, the Muslims consider Ali to be the greatest debater and the most learned one among them. Take me to him so that I may ask him a question that will confound him." Hence, he came to him and asked: "O Commander of the Faithful! Since when has our Lord existed?" Ali (AS) replied:O Jewish man! It is certainly said: "When did it exist?" for something that previously did not exist. However, He has always existed, does exist, and will always exist forever. He has always existed, without quality. O Jewish man! How2 can He have a beginning? He is prior to the beginning, without a beginning, end [ghayah], and termination. He is the End and there is no end to Him. He is the End that is separate from all ends. He is the End of all Ends. Then the Jewish man said: "I bear witness that your religion is true, and that whatever contradicts it is false."

7. `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqa (RA) said: Muhhamd ibn Huran al-Suri said: `Ubays Allah ibn Musa Abu Talib al-Rawyani said, on the authority of `Abd al-`Azim ibn `Abd Allah al-Hasani, on the authority of Ibrahim ibn Abu Mahmud that

قُلْتُ لِلرِّضَا ع يَا ابْنَ رَسُولِ اللهِ مَا تَقُولُ فِي الْحَدِيثِ الَّذِي يَرْوِيهِ النَّاسُ عَنْ رَسُولِ اللهِ ص أَنَّهُ قَالَ إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى يَنْزِلُ كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا فَقَالَ ع لَعَنَ اللهُ الْمُحَرِّفِينَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَ اللهِ مَا قَالَ رَسُولُ اللهِ ص كَذَلِكَ إِنَّمَا قَالَ ص إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى يُنْزِلُ مَلَكاً إِلَى السَّمَاءِ الدُّنْيَا كُلَّ لَيْلَةٍ فِي الثُّلُثِ الْأَخِيرِ وَ لَيْلَةَ الْجُمُعَةِ فِي أَوَّلِ اللَّيْلِ فَيَأْمُرُهُ فَيُنَادِي هَلْ مِنْ سَائِلٍ فَأُعْطِيَهُ هَلْ مِنْ تَائِبٍ فَأَتُوبَ عَلَيْهِ هَلْ مِنْ مُسْتَغْفِرٍ فَأَغْفِرَ لَهُ يَا طَالِبَ الْخَيْرِ أَقْبِلْ يَا طَالِبَ الشَّرِّ أَقْصِرْ فَلَا يَزَالُ يُنَادِي بِهَذَا حَتَّى يَطْلُعَ الْفَجْرُ فَإِذَا طَلَعَ الْفَجْرُ عَادَ إِلَى مَحَلِّهِ مِنْ مَلَكُوتِ السَّمَاءِ حَدَّثَنِي بِذَلِكَ أَبِي عَنْ جَدِّي عَنْ رَسُولِ اللهِ ص.

I asked al-Rida (AS): "O son of the Messenger of Allah! What do you say about the tradition which people narrate from the Messenger of Allah (SA) that he said: `Verily, Allah, the Blessed and Exalted, comes down from the heaven of this world every night?'" Thus, he (AS) replied, May the curse of Allah be upon those who alter words from their place! By Allah, the Blessed and Exalted, sends down an angel from heaven to this world during the third part of every night, and the first part of Friday night. Hence, He commands him, so he calls, "Is there any supplicant on whom I can bestow his wish? Is there anyone who is repenting so that I can forgive him? Is there anyone seeking forgiveness so that I may forgive him? O seekers of goodness, come! O seekers of evil, abstain!" He constantly proclaims this till dawn breaks. When dawn breaks, he return to his place in the realm of heaven. My father related to me this on the authority of my grandfather from the Messenger of Allah (SA).

8. Muhammad ibn Muhammad ibn `Isam (RA) said: Muhammad ibn `Ya`qub al-Kulayni said: `Ali ibn Muhammad said, on the authority of Muhammad ibn Sulayman, on the authority Isma`il ibn Ibrahim, on the authority of Ja`far ibn Muhammad al-Tamimi, on the authority of al-Husayn ibn `Ulwan, on the authority of `Amr ibn Khalid, on the authority of Zayd ibn `Ali (AS) that

سَأَلْتُ أَبِي سَيِّدَ الْعَابِدِينَ ع فَقُلْتُ لَهُ يَا أَبَتِ أَخْبِرْنِي عَنْ جَدِّنَا رَسُولِ اللهِ ص لَمَّا عُرِجَ بِهِ إِلَى السَّمَاءِ وَ أَمَرَهُ رَبُّهُ عَزَّ وَ جَلَّ بِخَمْسِينَ صَلَاةً كَيْفَ لَمْ يَسْأَلْهُ التَّخْفِيفَ عَنْ أُمَّتِهِ حَتَّى قَالَ لَهُ مُوسَى بْنُ عِمْرَانَ ع ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ فَقَالَ ع يَا بُنَيَّ إِنَّ رَسُولَ اللهِ ص كَانَ لَا يَقْتَرِحُ عَلَى رَبِّهِ عَزَّ وَ جَلَّ وَ لَا يُرَاجِعُهُ فِي شَيْءٍ يَأْمُرُهُ بِهِ فَلَمَّا سَأَلَهُ مُوسَى ع ذَلِكَ وَ صَارَ شَفِيعاً لِأُمَّتِهِ إِلَيْهِ لَمْ يَجُزْ لَهُ رَدُّ شَفَاعَةِ أَخِيهِ مُوسَى ع

فَرَجَعَ إِلَى رَبِّهِ عَزَّوَ جَلَّ فَسَأَلَهُ التَّخْفِيفَ إِلَى أَنْ رَدَّهَا إِلَى خَمْسِ صَلَوَاتٍ قَالَ فَقُلْتُ يَا أَبَتِ فَلِمَ لَمْ يَرْجِعْ إِلَى رَبِّهِ عَزَّ وَ جَلَّ وَ لَمْ يَسْأَلْهُ التَّخْفِيفَ بَعْدَ خَمْسِ صَلَوَاتٍ فَقَالَ يَا بُنَيَّ أَرَادَ ص أَنْ يُحَصِّلَ لِأُمَّتِهِ التَّخْفِيفَ مَعَ أَجْرِ خَمْسِينَ صَلَاةً لِقَوْلِ اللهِ عَزَّوَ جَلَّ- مَنْ جاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثالِها أَلَا تَرَى أَنَّهُ ص لَمَّا هَبَطَ إِلَى الْأَرْضِ نَزَلَ عَلَيْهِ جَبْرَئِيلُ ع فَقَالَ يَا مُحَمَّدُ إِنَّ رَبَّكَ يُقْرِئُكَ السَّلَامَ وَ يَقُولُ إِنَّهَا خَمْسٌ بِخَمْسِينَ- ما يُبَدَّلُ الْقَوْلُ لَدَيَّ وَ ما أَنَا بِظَلَّامٍ لِلْعَبِيدِ قَالَ فَقُلْتُ لَهُ يَا أَبَتِ أَلَيْسَ اللهُ تَعَالَى ذِكْرُهُ لَا يُوصَفُ بِمَكَانٍ فَقَالَ بَلَى تَعَالَى اللهُ عَنْ ذَلِكَ فَقُلْتُ فَمَا مَعْنَى قَوْلِ مُوسَى ع لِرَسُولِ اللهِ ص ارْجِعْ إِلَى رَبِّكَ فَقَالَ مَعْنَاهُ مَعْنَى قَوْلِ إِبْرَاهِيمَ ع إِنِّي ذاهِبٌ إِلى رَبِّي سَيَهْدِينِ وَ مَعْنَى قَوْلِ مُوسَى ع وَ عَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضى وَ مَعْنَى قَوْلِهِ عَزَّوَ جَلَّ- فَفِرُّوا إِلَى اللهِ يَعْنِي حُجُّوا إِلَى بَيْتِ اللهِ يَا بُنَيَّ إِنَّ الْكَعْبَةَ بَيْتُ اللهِ فَمَنْ حَجَّ بَيْتَ اللهِ فَقَدْ قَصَدَ إِلَى اللهِ وَ الْمَسَاجِدُ بُيُوتُ اللهِ فَمَنْ سَعَى إِلَيْهَا فَقَدْ سَعَى إِلَى اللهِ وَ قَصَدَ إِلَيْهِ وَ الْمُصَلِّي مَا دَامَ فِي صَلَاتِهِ فَهُوَ وَاقِفٌ بَيْنَ يَدَيِ اللهِ جَلَّ جَلَالُهُ وَ أَهْلُ مَوْقِفِ عَرَفَاتٍ وُقُوفٌ بَيْنَ يَدَيِ اللهِ عَزَّوَ جَلَّ وَ إِنَّ لِلّٰهِ تَبَارَكَ وَ تَعَالَى بِقَاعاً فِي سَمَاوَاتِهِ فَمَنْ عُرِجَ بِهِ إِلَيْهَا فَقَدْ عُرِجَ بِهِ إِلَيْهِ أَلَا تَسْمَعُ اللهَ عَزَّوَ جَلَّ يَقُولُ- تَعْرُجُ الْمَلائِكَةُ وَ الرُّوحُ إِلَيْهِ وَ يَقُولُ عَزَّوَ جَلَّ- إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَ الْعَمَلُ الصَّالِحُ يَرْفَعُهُ ..

I asked my father the master of the worshippers [Sayyid al-`Abidin] (AS): O father! Inform me about when our grandfather the Messenger of Allah (SA) ascended to heaven to meet His Lord, the Mighty and High, and He commanded him to complete fifty daily prayers. Why did he not ask for any relief for his Ummah, until Musa son of `Imran (AS) said to him to go back to his Lord and ask for relief as your Ummah does not have the strength for that? Thus, he (AS) answered, O son! Verily, the Messenger of Allah (SA) was not going to suggest anything to his Lord, the Mighty and High, nor reconsider anything He had commanded him to so. Therefore, when Musa (AS) asked him to do so, he had interceded for his Ummah to the Prophet (SA); it did not suffice for him to reject the intercession of his brother Musa (AS). So he (SA) returned to his Lord, the Mighty and High, and asked him for relief until He lowered the obligation to five daily prayers. He says, I then asked: "O father! Then why did he not return to his Lord, the Mighty and High, and ask Him for relief from five daily prayers?"
He (AS) therefore, replied, O son! He (SA) intended to relieve his Ummah by means of the word of Allah, the Mighty and High: "Whoever brings a good deed, he shall have ten like it." Do you not see that when he (SA) descended to the Earth, Jibra`il (AS) revealed to him: "O Muhammad! Verily, your Lord sends you His Greetings, and says: They are

five for fifty, My word shall not be changed, nor am I in the least unjust to the servants." He says: then I asked, "O father! Did Allah, the Exalted, not mention that He cannot be described in terms of space?" So he (AS) responded, "Of course, exalted is Allah from that." Therefore, I asked, "Then what is the meaning of the word of Musa(AS) to the Messenger of Allah (SA): `Go back to your Lord?'" Thus, he (AS) replied, The meaning of this is the same as the Word of Ibrahim (AS): Surely I fly to my Lord; He will guide me, and the word of Musa (AS): And I hastened on to Thee, my Lord, that Thou might be pleased, and His Word, the Mighty and High: Therefore fly to Allah. This means pilgrimage to the House of Allah. O son! Verily, the Ka`bah is House of Allah; therefore, whoever makes pilgrimage to the House of Allah ahs endeavored to reach Allah. The mosque are House of Allah; therefore, whoever proceeds to them has proceeded to Allah, and endeavored to visit Him. The praying person, so long as he is prayer, is standing before Allah, Lofty be His Majesty. The people staying in the planes of `Arafat are standing before Allah, the Mighty and High. Verily, for Allah, the Blessed and Exalted, are places in His Heavens, whoever is ascended to them is ascended to Him. Do you not hear Allah, the Mighty and High, that To Him ascend the angels and the Spirit, and He, the Mighty and High, says: To Him do ascend the good words: and the good deeds, lift them up.

9. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn Yahya al-`Attar said: al-Husayn ibn al-Hasan ibn Aban said, on the authority of Muhammad ibn Auramah, on the authority of Ibn Mahbub, on the authority of Salih ibn Hamzah, on the authority of Aban, on the authority of Asad, on the authority of al-Mufaddal ibn `Umar that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: مَنْ زَعَمَ أَنَّ اللهَ فِي شَيْءٍ أَوْ مِنْ شَيْءٍ أَوْ عَلَى شَيْءٍ فَقَدْ أَشْرَكَ لَوْ كَانَ اللهُ عَزَّ وَ جَلَّ عَلَى شَيْءٍ لَكَانَ مَحْمُولًا وَ لَوْ كَانَ فِي شَيْءٍ لَكَانَ مَحْصُوراً وَ لَوْ كَانَ مِنْ شَيْءٍ لَكَانَ مُحْدَثاً.

Abu `Abd Allah al-Sadiq (AS) said: Whoever claims that Allah is in a thing, from a thing, or on a thing, has become an infidel. If Allah, the Mighty and High, were on something then He would have been carried. If He were in something then He would have been surrounded, and if He were from something then He would have been caused.

10. My father (RA) said: `Ali ibn Ibrahim said, on the authority of his father, on the authority of Ibn Mahbub, on the authority of Hammad ibn `Amr, that

كَذَبَ مَنْ زَعَمَ أَنَّ اللهَ عَزَّ وَ جَلَّ فِي شَيْءٍ أَوْ مِنْ شَيْءٍ أَوْ عَلَى شَيْءٍ.

Abu `Abd Allah al-Sadiq (AS) said: "Verily, whoever claims that Allah, the Mighty and High, is in a thing or from a thing or on a thing ahs uttered a lied."
The Compiler (RA) of this book says: The proof that Allah, the Mighty and High, is not in space is that space is caused. The proof has already been established that Allah, that the Mighty and High, is without beginning, and existed prior to the existence of space. It is not permissible to say that the Self-Sufficient [Ghani] without Beginning [Qadim] may be in need of anything, nor that He may change from what He has always been. Therefore, it is correct to say that He is

not in a place since He has never been subjected to space. The proof for this is (to be found in the following traditions):

11. What Ahmad ibn al-Hasan al-Qittan said with that Ahmad ibn Yahya ibn Zakariyya al-Qittan said, on the authority of Bakr ibn `Abd Allah ibn Hubayb that Tamim ibn Bahlul said, on the authority of his father, on the authority of Sulayman ibn Hafs al-Marwazi, on the authority of Sulayman ibn Mihran that

قُلْتُ لِجَعْفَرِ بْنِ مُحَمَّدٍ ع هَلْ يَجُوزُ أَنْ نَقُولَ إِنَّ اللهَ عَزَّ وَ جَلَّ فِي مَكَانٍ فَقَالَ سُبْحَانَ اللهِ وَ تَعَالَى عَنْ ذَلِكَ إِنَّهُ لَوْ كَانَ فِي مَكَانٍ لَكَانَ مُحْدَثاً لِأَنَّ الْكَائِنَ فِي مَكَانٍ مُحْتَاجٌ إِلَى الْمَكَانِ وَ الِاحْتِيَاجُ مِنْ صِفَاتِ الْمُحْدَثِ لَا مِنْ صِفَاتِ الْقَدِيمِ.

I asked Ja`far ibn Muhammad (AS), "Is it permissible for you to say: Verily, Allah, the Mighty and High, is in a place?" Thus, he (AS) replied, "Glory be to Allah, and Exalted be He, from that! Verily, if He were subjected to space, He would have been caused since anything that exists in a place is in need of space. Anything that is in need of space is accidental, because the Eternal has no needs.

12. `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (RA) said: Muhammad ibn Abu `Abd Allah al-Kufi said: Muhammad ibn Isma`il al-Barmaki said, on the authority of `Ali ibn al-`Abbas, on the authority of al-Hasan ibn Rashid, on the authority of Ya`qub ibn Ja`fari, that

إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى كَانَ لَمْ يَزَلْ بِلَا زَمَانٍ وَ لَا مَكَانٍ وَ هُوَ الْآنَ كَمَا كَانَ لَا يَخْلُو مِنْهُ مَكَانٌ وَ لَا يَشْغَلُ بِهِ مَكَانٌ وَ لَا يَحُلُّ فِي مَكَانٍ ـ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَ لَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَ لَا أَدْنَى مِنْ ذَلِكَ وَ لَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا لَيْسَ بَيْنَهُ وَ بَيْنَ خَلْقِهِ حِجَابٌ غَيْرُ خَلْقِهِ احْتَجَبَ بِغَيْرِ حِجَابٍ مَحْجُوبٍ وَ اسْتَتَرَ بِغَيْرِ سِتْرٍ مَسْتُورٍ لَا إِلَهَ إِلَّا هُوَ الْكَبِيرُ الْمُتَعَالِ.

Abu Ibrahim Musa ibn Ja`far (AS) said:Verily, Allah, the Blessed and Exalted, was always without time and space, and He is not like He was. No place is free from Him, nor is any place occupied by Him, nor des He dissolve in any place. Nowhere is there a secret counsel between three persons but He is the fourth of them, nor (between) five but He is the sixth of them, nor less than that nor more but He is with them where so ever they are. There is no veil between Him and His Creation other than His Creation. He is Veiled without a Veil, and He is Covered without a Cover. There is no god but He, the Great, the Exalted.

13. Abu Talib al-Muzaffar ibn Ja`far ibn al-Muzaffar al-`Alawi al-Samarqandi (RA) said: Ja`far ibn Muhammad ibn Mas`ud said, on the authority of his father Muhammad ibn Mas`ud al-

`Ayyashi that al-Husayn ibn Ishkib said: Harun ibn `Uqbah al-Khuza`I reported to me, on the authority of Asad ibn SA`id al-Nakha`I that `Amr ibn Shimr reported to me, on the authority of Jabir ibn Yazid al-Ju`fi that

قَالَ مُحَمَّدُ بْنُ عَلِيٍّ الْبَاقِرُ ع يَا جَابِرُ مَا أَعْظَمَ فِرْيَةَ أَهْلِ الشَّامِ عَلَى اللهِ عَزَّ وَ جَلَّ يَزْعُمُونَ أَنَّ اللهَ تَبَارَكَ وَ تَعَالَى حَيْثُ صَعِدَ إِلَى السَّمَاءِ وَضَعَ قَدَمَهُ عَلَى صَخْرَةِ بَيْتِ الْمَقْدِسِ وَ لَقَدْ وَضَعَ عَبْدٌ مِنْ عِبَادِ اللهِ قَدَمَهُ عَلَى حَجَرَةٍ فَأَمَرَنَا اللهُ تَبَارَكَ وَ تَعَالَى أَنْ نَتَّخِذَهُ مُصَلًّى يَا جَابِرُ إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى لَا نَظِيرَ لَهُ وَ لَا شَبِيهَ تَعَالَى عَنْ صِفَةِ الْوَاصِفِينَ وَ جَلَّ عَنْ أَوْهَامِ الْمُتَوَهِّمِينَ وَ احْتَجَبَ عَنْ أَعْيُنِ النَّاظِرِينَ لَا يَزُولُ مَعَ الزَّائِلِينَ وَ لَا يَأْفِلُ مَعَ الْآفِلِينَ ـ لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْعَلِيمُ.

Muhammad ibn `Ali al-Baqir (AS) said: O Jabir! The people of Syria have slandered Allah, the Mighty and High, in the most terrible way. They claim that Allah, the Blessed and exalted, places His Foot on the Dome of the Rock when He ascends to heaven. Verily, it was but a servant from among the servants of Allah who placed his foot over the stone; hence, Allah, the Blessed and Exalted, commanded us to take it as a place of prayer. O Jabir! Verily, Allah, the Blessed and Exalted, has no rival [nazir] or anything that resembles him. Exalted is He from the attribute of the attributers! He is far above the imaginations of the imaginers. He is covered from the eyes of the seeing. He does not decline with the decliners, and does not set with the transitory. There is nothing whatsoever like unto Him; He is the Alll-Hearing, the All-Knowing.

14. Ahmad ibn Ziyad ibn Ja`far al-Hamdani (RA) said, on the authority of `Ali ibn Ibrahim ibn Hashim, on the authority of his father, on the authority of Muhammad ibn Abu `Umayr that

رَأَى سُفْيَانُ الثَّوْرِيُّ أَبَا الْحَسَنِ مُوسَى بْنَ جَعْفَرٍ ع وَ هُوَ غُلَامٌ يُصَلِّي وَ النَّاسُ يَمُرُّونَ بَيْنَ يَدَيْهِ فَقَالَ لَهُ إِنَّ النَّاسَ يَمُرُّونَ بِكَ وَ هُمْ فِي الطَّوَافِ فَقَالَ ع الَّذِي أُصَلِّي لَهُ أَقْرَبُ إِلَيَّ مِنْ هَؤُلَاءِ.

Sufyan al-Thawri saw Abu al-Hasan Musa ibn Ja`far (AS) when he was a young boy. The Imam was praying, and people were passing in front of him. Therefore, Sufyan al-Thawri told him: "Verily, the people who are circumambuling (the Ka`bah) are passing in front of you." Thus, he (AS) replied, "The One to whom I pray to is closer to me than they are."

15. Ahmad ibn al-Hasan al-Qittan and `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (RA) both said: Ahmad ibn Yahya said: Bakr ibn `Abd Allah ibn Hubayb said: Muhammad ibn

`Ubayd Allah related to me that `Ali ibn al-Hakam said: `Abd al-Rahman ibn al-Aswad said, on the authority of Ja`far ibn Muhammad (AS), on the authority of his father (AS)

كَانَ لِرَسُولِ اللهِ ص صَدِيقَانِ يَهُودِيَّانِ قَدْ آمَنَا بِمُوسَى رَسُولِ اللهِ وَ أَتَيَا مُحَمَّداً رَسُولَ اللهِ ص وَ سَمِعَا مِنْهُ وَ قَدْ كَانَا قَرَءَا التَّوْرَاةَ وَ صُحُفَ إِبْرَاهِيمَ وَ مُوسَى ع وَ عَلِمَا عِلْمَ الْكُتُبِ الْأُولَى فَلَمَّا قَبَضَ اللهُ تَبَارَكَ وَ تَعَالَى رَسُولَهُ ص أَقْبَلَا يَسْأَلَانِ عَنْ صَاحِبِ الْأَمْرِ بَعْدَهُ وَ قَالَا إِنَّهُ لَمْ يَمُتْ نَبِيٌّ قَطُّ إِلَّا وَ لَهُ خَلِيفَةٌ يَقُومُ بِالْأَمْرِ فِي أُمَّتِهِ مِنْ بَعْدِهِ قَرِيبُ الْقَرَابَةِ إِلَيْهِ مِنْ أَهْلِ بَيْتِهِ عَظِيمُ الْخَطَرِ جَلِيلُ الشَّأْنِ فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ هَلْ تَعْرِفُ صَاحِبَ الْأَمْرِ مِنْ بَعْدِ هَذَا النَّبِيِّ قَالَ الْآخَرُ لَا أَعْلَمُهُ إِلَّا بِالصِّفَةِ الَّتِي أَجِدُهَا فِي التَّوْرَاةِ وَ هُوَ الْأَصْلَعُ الْمُصَفَّرُ فَإِنَّهُ كَانَ أَقْرَبَ الْقَوْمِ مِنْ رَسُولِ اللهِ فَلَمَّا دَخَلَا الْمَدِينَةَ وَ سَأَلَا عَنِ الْخَلِيفَةِ أُرْشِدَا إِلَى أَبِي بَكْرٍ فَلَمَّا نَظَرَا إِلَيْهِ قَالَا لَيْسَ هَذَا صَاحِبَنَا ثُمَّ قَالَا لَهُ مَا قَرَابَتُكَ مِنْ رَسُولِ اللهِ ص قَالَ إِنِّي رَجُلٌ مِنْ عَشِيرَتِهِ وَ هُوَ زَوْجُ ابْنَتِي عَائِشَةَ قَالَا هَلْ غَيْرُ هَذَا قَالَ لَا قَالَا لَيْسَتْ هَذِهِ بِقَرَابَةٍ قَالَا فَأَخْبِرْنَا أَيْنَ رَبُّكَ قَالَ فَوْقَ سَبْعِ سَمَاوَاتٍ قَالَا هَلْ غَيْرُ هَذَا قَالَ لَا قَالَا دُلَّنَا عَلَى مَنْ هُوَ أَعْلَمُ مِنْكَ فَإِنَّكَ أَنْتَ لَسْتَ بِالرَّجُلِ الَّذِي نَجِدُ صِفَتَهُ فِي التَّوْرَاةِ أَنَّهُ وَصِيُّ هَذَا النَّبِيِّ وَ خَلِيفَتُهُ قَالَ فَتَغَيَّظَ مِنْ قَوْلِهِمَا وَ هَمَّ بِهِمَا ثُمَّ أَرْشَدَهُمَا إِلَى عُمَرَ وَ ذَلِكَ أَنَّهُ عَرَفَ مِنْ عُمَرَ أَنَّهُمَا إِنِ اسْتَقْبَلَاهُ بِشَيْءٍ بَطَشَ بِهِمَا فَلَمَّا أَتَيَاهُ قَالَا مَا قَرَابَتُكَ مِنْ هَذَا النَّبِيِّ قَالَ أَنَا مِنْ عَشِيرَتِهِ وَ هُوَ زَوْجُ ابْنَتِي حَفْصَةَ قَالَا هَلْ غَيْرُ هَذَا قَالَ لَا قَالَا لَيْسَتْ هَذِهِ بِقَرَابَةٍ وَ لَيْسَتْ هَذِهِ الصِّفَةَ الَّتِي نَجِدُهَا فِي التَّوْرَاةِ ـ ثُمَّ قَالَا لَهُ فَأَيْنَ رَبُّكَ قَالَ فَوْقَ سَبْعِ

سَمَاوَاتٍ قَالَا هَلْ غَيْرُ هَذَا قَالَ لَا قَالَا دُلَّنَا عَلَى مَنْ هُوَ أَعْلَمُ مِنْكَ فَأَرْشَدَهُمَا إِلَى عَلِيٍّ صَلَوَاتُ اللهِ عَلَيْهِ فَلَمَّا جَاءَاهُ فَنَظَرَا إِلَيْهِ قَالَ أَحَدُهُمَا لِصَاحِبِهِ إِنَّهُ الرَّجُلُ الَّذِي نَجِدُ صِفَتَهُ فِي التَّوْرَاةِ أَنَّهُ وَصِيُّ هَذَا النَّبِيِّ وَ خَلِيفَتُهُ وَ زَوْجُ ابْنَتِهِ وَ أَبُو السِّبْطَيْنِ وَ الْقَائِمُ بِالْحَقِّ مِنْ بَعْدِهِ ثُمَّ قَالَا لِعَلِيٍّ ع أَيُّهَا الرَّجُلُ مَا قَرَابَتُكَ مِنْ رَسُولِ اللهِ قَالَ هُوَ أَخِي وَ أَنَا وَارِثُهُ وَ وَصِيُّهُ وَ أَوَّلُ مَنْ آمَنَ بِهِ وَ أَنَا زَوْجُ ابْنَتِهِ فَاطِمَةَ قَالَا لَهُ هَذِهِ الْقَرَابَةُ الْفَاخِرَةُ وَ الْمَنْزِلَةُ الْقَرِيبَةُ وَ هَذِهِ الصِّفَةُ الَّتِي نَجِدُهَا فِي التَّوْرَاةِ ثُمَّ قَالَا لَهُ فَأَيْنَ رَبُّكَ عَزَّ وَ جَلَّ قَالَ لَهُمَا عَلِيٌّ ع إِنْ شِئْتُمَا أَنْبَأْتُكُمَا بِالَّذِي كَانَ عَلَى عَهْدِ نَبِيِّكُمَا مُوسَى ع وَ إِنْ شِئْتُمَا أَنْبَأْتُكُمَا بِالَّذِي كَانَ عَلَى عَهْدِ نَبِيِّنَا مُحَمَّدٍ ص قَالَا أَنْبِئْنَا

بِالَّذِي كَانَ عَلَى عَهْدِ نَبِيِّنَا مُوسَى ع قَالَ عَلِيٌّ ع أَقْبَلَ أَرْبَعَةُ أَمْلَاكٍ مَلَكٌ مِنَ الْمَشْرِقِ وَ مَلَكٌ مِنَ الْمَغْرِبِ وَ مَلَكٌ مِنَ السَّمَاءِ وَ مَلَكٌ مِنَ الْأَرْضِ فَقَالَ صَاحِبُ الْمَشْرِقِ لِصَاحِبِ الْمَغْرِبِ مِنْ أَيْنَ أَقْبَلْتَ قَالَ أَقْبَلْتُ مِنْ عِنْدِ رَبِّي وَ قَالَ صَاحِبُ الْمَغْرِبِ لِصَاحِبِ الْمَشْرِقِ مِنْ أَيْنَ أَقْبَلْتَ قَالَ أَقْبَلْتُ مِنْ عِنْدِ رَبِّي وَ قَالَ النَّازِلُ مِنَ السَّمَاءِ لِلْخَارِجِ مِنَ الْأَرْضِ مِنْ أَيْنَ أَقْبَلْتَ قَالَ أَقْبَلْتُ مِنْ عِنْدِ رَبِّي وَ قَالَ الْخَارِجُ مِنَ الْأَرْضِ لِلنَّازِلِ مِنَ السَّمَاءِ مِنْ أَيْنَ أَقْبَلْتَ قَالَ أَقْبَلْتُ مِنْ عِنْدِ رَبِّي فَهَذَا مَا كَانَ عَلَى عَهْدِ نَبِيِّكُمَا مُوسَى ع وَ أَمَّا مَا كَانَ عَلَى عَهْدِ نَبِيِّنَا مُحَمَّدٍ ص فَذَلِكَ قَوْلُهُ فِي مُحْكَمِ كِتَابِهِ- مَا يَكُونُ مِنْ نَجْوى ثَلاثَةٍ إِلَّا هُوَ رابِعُهُمْ وَ لا خَمْسَةٍ إِلَّا هُوَ سادِسُهُمْ وَ لا أَدْنى مِنْ ذلِكَ وَ لا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ ما كانُوا الْآيَةَ قَالَ الْيَهُودِيَّانِ فَمَا مَنَعَ صَاحِبَيْكَ أَنْ يَكُونَا جَعَلَاكَ فِي مَوْضِعِكَ الَّذِي أَنْتَ أَهْلُهُ فَوَ الَّذِي أَنْزَلَ التَّوْرَاةَ عَلَى مُوسَى إِنَّكَ لَأَنْتَ الْخَلِيفَةُ حَقّاً نَجِدُ صِفَتَكَ فِي كُتُبِنَا وَ نَقْرَؤُهُ فِي كَنَائِسِنَا وَ إِنَّكَ لَأَحَقُّ بِهَذَا الْأَمْرِ وَ أَوْلَى بِهِ مِمَّنْ قَدْ غَلَبَكَ عَلَيْهِ فَقَالَ عَلِيٌّ ع قَدَّمَا وَ أَخَّرَا وَ حِسَابُهُمَا عَلَى اللهِ عَزَّ وَ جَلَّ يُوقَفَانِ وَ يُسْأَلَانِ.

The Messenger of Allah (SA) had two Jewish friends who believed in Musa, the Messenger of Allah (AS). They used to come to Muhammad, the Messenger of Allah (SA) and listen to him. They both had read the Torah, the scriptures of Ibrahim and Musa (AS), and had knowledge of previous books. When Allah, the Blessed and Exalted, made His Messenger (SA) die, they both came asking for the one vested authority after him, and said: "Verily, a prophet does not die but he leaves behind a Caliph who executes all affairs in his Ummah after him, who is the closet to him in relation from his Household, of great significance and high prestige." Then one of them asked his companion, "Do you know who is vested with authority after this Prophet (SA)?" The other one replied, "I do not know him except for the description which I have found in the Torah that he will bald and pale. Verily, he is the closest of the people to the Messenger of Allah." Thus, when they both entered medina, and asked about the Caliph, they were guided to Abu Bakr. When they looked at him they both said: "This is not our Companion." Then they asked him, "What is your relationship with the Messenger of Allah (SA)?" He answered, "Verily, I am a man from his family. He was the husband of my daughter, `A'ishah." They both enquired, "Is there any other relationship?" He responded, "No." They both said: "This is not the relationship. Inform us, where is your Lord?" He replied, "Above the seven heavens." They responded, "Do you have anything else to add?" He said: "No" They said: "Lead us to the one who is more learned than you. For verily, you are not the man we find described in the Torah who is successor of this Prophet and his Caliph." Abu Bakr became furious as a result of their statement and got up. Then he guided them to `Umar. This was because Abu Bakr knew that if they confronted `Umar, he would surely hit them. Hence, when they appeared to `Umar, they asked, "What is your relationship with this Prophet (SA)?" He

answered, "I am from his family, and he was the husband of my daughter Hafsah." They both asked, "Is there any other relationship?" He responded, "No." They both said: "This is not the relationship that we seek to establish. It is not the description which we find the Torah." Then they asked him, "Where is your Lord?" He replied, "Above the seven heavens." They asked, "Do you have anything else to add?" He said: "No." They both said: "Take us to the one who is more learned than you."Hence, he guided them to `Ali, may the peace and blessings of Allah be upon him. When they both arrived in his presence and looked at him, one of them said to his companion, "Verily, he is the man whom we find described in the Torah. He is the successor of this Prophet (SA), his Caliph, husband of his daughter, father of the two grandsons [sibtayn] and father of the Riser [qa'im] who will come with the Truth after him," Then they asked `Ali (AS), "O man! What is your relationship to the Messenger of Allah?" He (AS) replied "He was my brother. I am his heir, his successor, the first to believe in him, and the husband of his daughter Fatimah (AS)." They said to him, "This is the closest and most perfect relationship. This is the description which we find in the Torah." Then they asked him, "Where is your Lord, the Mighty and High?" `Ali, blessings and salutations be upon him, replied to them, "If the two of you desire, I could inform you about the life of your Prophet Musa (AS), and if you desire, I could inform you about the life of our Prophet Muhammad (SA)." They said: "Inform us of the lifetime of our Prophet Musa (AS)." `Ali (AS) responded, Four angels came; an angel from the east, an angel from the West, an angel from the Heaven, and an angel form (below) the Earth. Then the one from the east asked the one from the west, "Where have you come from?" He said: "I have come form my Lord." The one from the west asked the one from the east, "Where have you come from?" He replied, "I have come from my Lord." The one who came down from the Heaven asked the one which came out from the Earth. "Where have you come from?" He answered, "I have come from my Lord. And the one which came out form the Earth asked the one which came down form Heaven, "Where have you come from?" He said: "I have come from y Lord." This took place during the lifetime of your Prophet Musa (AS), and as for what was in the lifetime of our Prophet Muhammad (SA), then that is His word in His Decisive Book: `Nowhere is there a secret counsel between three persons but He is the fourth of them, nor (between) five but He is the sixth of them nor less than that nor more but He is with them where so ever they are." The two Jewish men enquired, "Then what has stopped your two companions from putting you in the place which you deserve? We swear by the One who revealed the Torah to Musa (AS): Verily, you are the True Caliph. We find your description in our Book, and we read it in our synagogues. Verily, you are more worth of this affair and more entitled to it than the one who has snatched it away from you." `Ali (AS) replied, "The two of them preceded themselves and obstructed me. Their accountability is with Allah, the Mighty and High. They will be stopped and questioned (on the Day of Judgment)."

16. Muhammad ibn Ibrahim ibn Ishaq al-Farisi Abu Al-Husayn said: Abu Sa`id Ahmad ibn Muhammad ibn al-Nasawi said: Abu Nasr Ahmad ibn Muhammad ibn `Abd Allah al-Sughadi said in Marw that Muhammad ibn Ya`qub ibn al-Hakam al-`Askari and his brother Mu`adh ibn Ya`qub both said: Muhammad ibn Sinan al-Hanzali said: `Abd Allah ibn `Asim said: `Abd al-Rahman ibn Qays said, on the authority of Abu Hashim al-Rummani, on the authority of Zadhan, that

عَنْ زَاذَانَ عَنْ سَلْمَانَ الْفَارِسِيِّ رَحِمَهُ اللهُ فِي حَدِيثٍ طَوِيلٍ يَذْكُرُ فِيهِ قُدُومَ الْجَاثَلِيقِ الْمَدِينَةَ ـ مَعَ مِائَةٍ مِنَ النَّصَارَى بَعْدَ وَفَاةِ النَّبِيِّ ص وَ سُؤَالَهُ أَبَا بَكْرٍ عَنْ مَسَائِلَ لَمْ يُجِبْهُ عَنْهَا ثُمَّ أُرْشِدَ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَسَأَلَهُ عَنْهَا فَأَجَابَهُ فَكَانَ فِيمَا سَأَلَهُ أَنْ قَالَ لَهُ أَخْبِرْنِي عَنْ وَجْهِ الرَّبِّ تَبَارَكَ وَ تَعَالَى فَدَعَا عَلِيٌّ ع بِنَارٍ وَ حَطَبٍ فَأَضْرَمَهُ فَلَمَّا اشْتَعَلَتْ قَالَ عَلِيٌّ ع أَيْنَ وَجْهُ هَذِهِ النَّارِ قَالَ النَّصْرَانِيُّ هِيَ وَجْهٌ مِنْ جَمِيعِ حُدُودِهَا قَالَ عَلِيٌّ ع هَذِهِ النَّارُ مُدَبَّرَةٌ مَصْنُوعَةٌ لَا يُعْرَفُ وَجْهُهَا وَ خَالِقُهَا لَا يُشْبِهُهَا ـ وَ لِلَّهِ الْمَشْرِقُ وَ الْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللهِ لَا يَخْفَى عَلَى رَبِّنَا خَافِيَةٌ.

Salman al-Farisi (may Allah have mercy on him) related the coming of the Catholicos [al-jathiliq] to Medina with one hundred Christians after the death of the Prophet (SA), and the questions he asked Abu Bakr, and which he was unable to answer. The Catholicos was then sent to the Commander of the Faithful `Ali ibn Abu Talib (AS) and asked him about them; therefore, he answered him. Among the questions he asked him was: "Inform me about the face [wajh] of the Lord, the Blessed and Exalted." Hence, `Ali (AS) called for some fire and dry wood and then set fire to it. When it blazed, `Ali (AS) asked, "Where is the face of this fire?" The Christian replied, "It has a face from all sides." `Ali (AS) responded, "This fire is supervised and produced yet its face is not know, while its Creator does not resemble it. And Allah's is the East and the West, therefore, whither you turn, thither is the Face of Allah. No secret is hidden from our Lord."
The Compiler of this book says: The tradition is detailed; we have extracted from it the required passage.

17. Abu `Abd Allah al-Husayn ibn Muhammad al-Ushnani al-Rzai the Judge in Balkh said: `Ali ibn Mihrwayh al-Qazwini said, on the authority of Dawud ibn Sulayman al-Farra', on the authority of `Ali ibn Musa al-Rida (AS), on the authority of his father, on the authority of his forefathers on the authority of `Ali (AS) that

قَالَ رَسُولُ اللهِ ص إِنَّ مُوسَى بْنَ عِمْرَانَ لَمَّا نَاجَى رَبَّهُ قَالَ يَا رَبِّ أَبَعِيدٌ أَنْتَ مِنِّي فَأُنَادِيَكَ أَمْ قَرِيبٌ فَأُنَاجِيَكَ فَأَوْحَى اللهُ جَلَّ جَلَالُهُ إِلَيْهِ أَنَا جَلِيسُ مَنْ ذَكَرَنِي فَقَالَ مُوسَى يَا رَبِّ إِنِّي أَكُونُ فِي حَالٍ أُجِلُّكَ أَنْ أَذْكُرَكَ فِيهَا فَقَالَ يَا مُوسَى اذْكُرْنِي عَلَى كُلِّ حَالٍ.

The Messenger of Allah said: Verily, when Musa ibn `Imran whispered to his Lord saying, "O my Lord, are You far from me so I may shout to You or are You close to me so I may whisper to You?" Therefore, Allah, Lofty be His Majesty, revealed to him, "I am

in the Gathering of whoever remembers Me." So Musa (AS) asked, "O my Lord, in what state shall I remember you?" Thus, He replied, "O Musa, remember Me in every state."

18. `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (RA) said: Muhammad ibn Abu `Abd Allah al-Kufi said: Muhammad ibn Isma`il al-Barmaki said, on the authority of `Ali ibn al-`Abbas, on the authority of al-Hasan ibn Rashid, on the authority of Ya`qub ibn Ja`far al-Ja`fari that

عَنْ أَبِي إِبْرَاهِيمَ مُوسَى بْنِ جَعْفَرٍ ع قَالَ: ذُكِرَ عِنْدَهُ قَوْمٌ يَزْعُمُونَ أَنَّ اللهَ تَبَارَكَ وَ تَعَالَى يَنْزِلُ إِلَى السَّمَاءِ الدُّنْيَا فَقَالَ إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى لَا يَنْزِلُ وَ لَا يَحْتَاجُ إِلَى أَنْ يَنْزِلَ إِنَّمَا مَنْظَرُهُ فِي الْقُرْبِ وَ الْبُعْدِ سَوَاءٌ لَمْ يَبْعُدْ مِنْهُ قَرِيبٌ وَ لَمْ يَقْرُبْ مِنْهُ بَعِيدٌ وَ لَمْ يَحْتَجْ بَلْ يُحْتَاجُ إِلَيْهِ وَ هُوَ ذُو الطَّوْلِ ـ لا إِلهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ أَمَّا قَوْلُ الْوَاصِفِينَ إِنَّهُ تَبَارَكَ وَ تَعَالَى يَنْزِلُ فَإِنَّمَا يَقُولُ ذَلِكَ مَنْ يَنْسُبُهُ إِلَى نَقْصٍ أَوْ زِيَادَةٍ وَ كُلُّ مُتَحَرِّكٍ مُحْتَاجٌ إِلَى مَنْ يُحَرِّكُهُ أَوْ يَتَحَرَّكُ بِهِ فَظَنَّ بِاللهِ الظُّنُونَ فَهَلَكَ فَاحْذَرُوا فِي صِفَاتِهِ مِنْ أَنْ تَقِفُوا لَهُ عَلَى حَدٍّ تَحُدُّوهُ بِنَقْصٍ أَوْ زِيَادَةٍ أَوْ تَحَرُّكٍ أَوْ زَوَالٍ أَوْ نُهُوضٍ أَوْ قُعُودٍ فَإِنَّ اللهَ جَلَّ عَنْ صِفَةِ الْوَاصِفِينَ وَ نَعْتِ النَّاعِتِينَ وَ تَوَهُّمِ الْمُتَوَهِّمِينَ ـ وَ تَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ. الَّذِي يَرَاكَ حِينَ تَقُومُ وَ تَقَلُّبَكَ فِي السَّاجِدِينَ.

Abu Ibrahim Musa ibn Ja`far (AS) said: A group of people were mentioned before him (AS) who claimed that Allah, the Blessed and Exalted, comes down to the Heaven of this world. He therefore replied, Verily, Allah, the Blessed and Exalted, does not come down, and does not need to come down. Verily, for Him both Close and Far are alike. What is close is not far from Him, and what is far is not close to Him. He is never in need, but everything is in need of Him. He is the Almighty. There is no god but He, the Honorable, the All-Wise. As for the statement of the attributers: "Verily, He, the Blessed and Exalted, comes down," the only ones who say such a thing are those who describe Him in terms of decrease and increase. Every moving thing requires something that moves it or by which it is moved. Thus, they assumed with Allah assumptions; hence, they were destroyed. So beware of limiting Him or seeing boundaries for Him such as decrease and increase, motion and decline, or rising and sitting. For, verily, Allah is loftier than the attribute of the attributers, the description of the describers, and the imagination of the imaginers! Rely on the Honorable, the Most Merciful, who sees you when you stand, when you bend, and when you prostrate.

19. And with this chain of narration, on the authority of al-Hasan ibn Rashid, on the authority of Ya`qub ibn Ja`far, that

لَا أَقُولُ إِنَّهُ قَائِمٌ فَأُزِيلَهُ عَنْ مَكَانِهِ وَ لَا أَحُدُّهُ بِمَكَانٍ يَكُونُ فِيهِ وَ لَا أَحُدُّهُ أَنْ يَتَحَرَّكَ فِي شَيْءٍ مِنَ الْأَرْكَانِ وَ الْجَوَارِحِ وَ لَا أَحُدُّهُ بِلَفْظِ شَقِّ فَمٍ وَ لَكِنْ كَمَا قَالَ تَبَارَكَ وَ تَعَالَى ـ كُنْ فَيَكُونُ بِمَشِيَّتِهِ مِنْ غَيْرِ تَرَدُّدٍ فِي نَفْسٍ فَرْدٌ صَمَدٌ لَمْ يَحْتَجْ إِلَى شَرِيكٍ يَكُونُ لَهُ فِي مُلْكِهِ وَ لَا يَفْتَحُ لَهُ أَبْوَابَ عِلْمِهِ .

Abu Ibrahim al-Kazim (AS) said: I do not say: Verily, He is definite so I remove Him from His place, nor do I bound Him to a place that He may be confined to it. Nor do I set Him a boundary that He may move within something with support or by means of limbs. Nor do I limit Him with words that are thrust from the mouth. The Blessed and Exalted says: "Be and it is," by His Will, and without any hesitation in desire, the Peerless, the Needless. He is not in need of an associate in His Sovereignty, nor an associate to open the doors of His Knowledge for Him.

20. Muhammad ibn Ahmad ibn al-Sinani (RA) said: Muhammad ibn Abu `Abd Allah al-Asadi al-Kufi said, on the authority of Musa ibn `Imran al-Nakha`I, on the authority of his paternal uncle al-Husayn ibn Yazid al-Nawfali, on the authority of `Ali ibn Saim, on the authority of Abu Basir that

عَنْ أَبِي عَبْدِ اللهِ الصَّادِقِ ع قَالَ: إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى لَا يُوصَفُ بِزَمَانٍ وَ لَا مَكَانٍ وَ لَا حَرَكَةٍ وَ لَا انْتِقَالٍ وَ لَا سُكُونٍ بَلْ هُوَ خَالِقُ الزَّمَانِ وَ الْمَكَانِ وَ الْحَرَكَةِ وَ السُّكُونِ تَعَالَى اللهُ عَمَّا يَقُولُونَ عُلُوّاً كَبِيراً.

Abu `Abd Allah al-Sadiq (AS) said: "Verily, Allah, the Blessed and Exalted, cannot be described in terms of space, motion, translocation or stillness. Rather, He is the Creator of time, space, motion and stillness. Exalted is Allah from what they say, the Elevated, the Great.

21. Abu al-Husayn Muhammad ibn Ibrahim ibn Ishaq al-`Aza'mi said: Abu Sa`id Ahmad ibn Muhammad ibn Rumayh al-Nisawi said: `Abd al-`Aziz ibn Ishaq reported to us that Ja`far ibn Muhammad al-Hasani related to me that Muhammad ibn `Ali ibn Khalaf al-`Attar said: Bishr ibn al-Hasan al-Muradi said, on the authority of `Abd al-Quddus who is the son of Hubayb, on the authority of Abu Ishaq al-Sab`I, on the authority of al-Harith al-A`war that

عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَنَّهُ دَخَلَ السُّوقَ فَإِذَا هُوَ بِرَجُلٍ مُوَلِّيهِ ظَهْرَهُ يَقُولُ لَا وَ الَّذِي احْتَجَبَ بِالسَّبْعِ فَضَرَبَ عَلِيٌّ ع ظَهْرَهُ ثُمَّ قَالَ مَنِ الَّذِي احْتَجَبَ بِالسَّبْعِ قَالَ اللهُ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ أَخْطَأْتَ ثَكِلَتْكَ أُمُّكَ إِنَّ اللهَ عَزَّ وَ جَلَّ لَيْسَ بَيْنَهُ وَ بَيْنَ خَلْقِهِ حِجَابٌ لِأَنَّهُ مَعَهُمْ أَيْنَمَا كَانُوا قَالَ مَا كَفَّارَةُ مَا قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ أَنْ تَعْلَمَ أَنَّ اللهَ مَعَكَ حَيْثُ كُنْتَ قَالَ أُطْعِمُ الْمَسَاكِينَ قَالَ لَا إِنَّمَا حَلَفْتَ بِغَيْرِ رَبِّكَ.

`Ali ibn Abu Talib (AS) entered the market. A man had his back turned towards him and was saying, "No, I swear by the One Hidden over the seven heavens." Consequently, `Ali (AS) tapped him on his back, and asked him: "Who is hidden over the seven heavens?" He replied, "Allah, O Commander of the Faithful!" He (AS) responded, "You are wrong. May your mother grieve you! Verily, there is no veil between Allah, the Mighty and High, and His Creation, because He is with them wherever they may be." He asked, "What is the penalty of what I have said: O Commander of the Faithful?" He (AS) replied, "That you should know that Allah is with you wherever you are" He asked: "Should I feed the poor?" Imam `Ali (AS) replied, "No, for verily, you have sworn by other than your Lord."

22. Abu al-Husayn Muhammad ibn Ibrahim ibn Ishaq al-Farisi said: Abu Sa`id al-Rumayhi related to me that `Abd al-`Aziz ibn Ishaq reported to us that Muhammad ibn Muni slave of Ja`far ibn Muhammad (AS) reported to me that my Master Ja`far ibn Muhammad (AS) related to me, on the authority of his father (AS), on the authority of his grandfather (AS) that

كَانَ الْحَسَنُ بْنُ عَلِيِّ بْنِ أَبِي طَالِبٍ ع يُصَلِّي فَمَرَّ بَيْنَ يَدَيْهِ رَجُلٌ فَنَهَاهُ بَعْضُ جُلَسَائِهِ فَلَمَّا انْصَرَفَ مِنْ صَلَاتِهِ قَالَ لَهُ لِمَ نَهَيْتَ الرَّجُلَ قَالَ يَا ابْنَ رَسُولِ اللهِ حَظَرَ فِيمَا بَيْنَكَ وَ بَيْنَ الْمِحْرَابِ فَقَالَ وَيْحَكَ إِنَّ اللهَ عَزَّ وَ جَلَّ أَقْرَبُ إِلَيَّ مِنْ أَنْ يَحْظُرَ فِيمَا بَيْنِي وَ بَيْنَهُ أَحَدٌ.

A man passed in front of al-Hasan ibn `Ali ibn Abu Talib (AS) while he was praying and one of the people in his gathering stopped him. When he (AS) finished his prayer, he asked the man: "Why did you stop him?" He answered: "O son of the Messenger of Allah! He passed between you and the prayer niche [mihrab]." Thus, he (AS) replied, "Woe unto you! Verily, Allah, the Mighty and High, is closer to me from anyone passing between me and Him."

Chapter Twenty-Nine: Asma' Allah ta`ala wa-al-Farq bayn Ma`aniha wa bayn Ma`ani Asma' al-Makhluqin The Names of Allah, the Exalted, and the Difference between their Meanings and the Meaning of the Names of Creation – 14 tradtions

باب أسماء الله تعالى و الفرق بين معانيها و بين معانى أسماء المخلوقين

1. Muhammad ibn `Ali ibn Majilwayh (may Allah have mercy on him) said: `Ali ibn Ibrahim ibn Hashim said, on the authority of al-Mukhtar ibn Muhammad ibn al-Mukhtar al-Hamdani said, on the authority of al-Fath ibn Yazid al-Jurjani, that

عَنْ أَبِي الْحَسَنِ ع قَالَ سَمِعْتُهُ يَقُولُ هُوَ اللَّطِيفُ الْخَبِيرُ السَّمِيعُ الْبَصِيرُ الْوَاحِدُ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَ لَمْ يُولَدْ. وَ لَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ مُنْشِئُ الْأَشْيَاءِ وَ مُجَسِّمُ الْأَجْسَامِ وَ مُصَوِّرُ الصُّوَرِ لَوْ كَانَ كَمَا يَقُولُونَ لَمْ يُعْرَفِ الْخَالِقُ مِنَ الْمَخْلُوقِ وَ لَا الْمُنْشِئُ مِنَ الْمُنْشَإِ لَكِنَّهُ الْمُنْشِئُ فَرْقٌ بَيْنَ مَنْ جَسَّمَهُ وَ صَوَّرَهُ وَ أَنْشَأَهُ وَ بَيْنَهُ إِذْ كَانَ لَا يُشْبِهُهُ شَيْءٌ وَ لَا يُشْبِهُ هُوَ شَيْئاً قُلْتُ أَجَلْ جَعَلَنِيَ اللهُ فِدَاكَ لَكِنَّكَ قُلْتَ الْأَحَدُ الصَّمَدُ وَ قُلْتَ لَا يُشْبِهُ هُوَ شَيْئاً وَ اللهُ وَاحِدٌ وَ الْإِنْسَانُ وَاحِدٌ لَيْسَ قَدْ تَشَابَهَتِ الْوَحْدَانِيَّةُ قَالَ يَا فَتْحُ أَحَلْتَ ثَبَّتَكَ اللهُ إِنَّمَا التَّشْبِيهُ فِي الْمَعَانِي فَأَمَّا فِي الْأَسْمَاءِ فَهِيَ وَاحِدَةٌ وَ هِيَ دَلَالَةٌ عَلَى الْمُسَمَّى وَ ذَلِكَ أَنَّ الْإِنْسَانَ وَ إِنْ قِيلَ وَاحِدٌ فَإِنَّمَا يُخْبَرُ أَنَّهُ جُثَّةٌ وَاحِدَةٌ وَ لَيْسَ بِاثْنَيْنِ فَالْإِنْسَانُ نَفْسُهُ لَيْسَ بِوَاحِدٍ لِأَنَّ أَعْضَاءَهُ مُخْتَلِفَةٌ وَ أَلْوَانَهُ مُخْتَلِفَةٌ غَيْرُ وَاحِدَةٍ وَ هُوَ أَجْزَاءٌ مُجَزَّأَةٌ لَيْسَتْ بِسَوَاءٍ دَمُهُ غَيْرُ لَحْمِهِ وَ لَحْمُهُ غَيْرُ دَمِهِ وَ عَصَبُهُ غَيْرُ عُرُوقِهِ وَ شَعْرُهُ غَيْرُ بَشَرِهِ وَ سَوَادُهُ غَيْرُ بَيَاضِهِ وَ كَذَلِكَ سَائِرُ الْخَلْقِ فَالْإِنْسَانُ وَاحِدٌ فِي الِاسْمِ لَا وَاحِدٌ فِي الْمَعْنَى وَ اللهُ جَلَّ جَلَالُهُ هُوَ وَاحِدٌ فِي الْمَعْنَى لَا وَاحِدَ غَيْرُهُ لَا اخْتِلَافَ فِيهِ وَ لَا تَفَاوُتَ وَ لَا زِيَادَةَ وَ لَا نُقْصَانَ فَأَمَّا الْإِنْسَانُ الْمَخْلُوقُ الْمَصْنُوعُ الْمُؤَلَّفُ مِنْ أَجْزَاءٍ مُخْتَلِفَةٍ وَ جَوَاهِرَ شَتَّى غَيْرُ أَنَّهُ بِالِاجْتِمَاعِ شَيْءٌ وَاحِدٌ قُلْتُ جُعِلْتُ فِدَاكَ فَرَّجْتَ عَنِّي فَرَّجَ اللهُ عَنْكَ ـ

فَقَوْلُكَ اللَّطِيفُ الْخَبِيرُ فَسِّرْهُ لِي كَمَا فَسَّرْتَ الْوَاحِدَ فَإِنِّي أَعْلَمُ أَنَّ لُطْفَهُ عَلَى خِلَافِ لُطْفِ خَلْقِهِ لِلْفَصْلِ غَيْرَ أَنِّي أُحِبُّ أَنْ تَشْرَحَ ذَلِكَ لِي فَقَالَ يَا فَتْحُ إِنَّمَا قُلْنَا اللَّطِيفُ لِلْخَلْقِ اللَّطِيفِ وَ لِعِلْمِهِ بِالشَّيْءِ اللَّطِيفِ أَ وَ لَا تَرَى وَفَّقَكَ اللهُ وَ ثَبَّتَكَ إِلَى أَثَرِ صُنْعِهِ فِي النَّبَاتِ اللَّطِيفِ وَ غَيْرِ اللَّطِيفِ وَ فِي الْخَلْقِ اللَّطِيفِ مِنَ الْحَيَوَانِ الصِّغَارِ مِنَ

الْبَعُوضِ وَ الْجِرْجِسِ وَ مَا هُوَ أَصْغَرُ مِنْهُمَا مِمَّا لَا يَكَادُ تَسْتَبِينُهُ الْعُيُونُ بَلْ لَا يَكَادُ يُسْتَبَانُ لِصِغَرِهِ الذَّكَرُ مِنَ الْأُنْثَى وَ الْحَدَثُ الْمَوْلُودُ مِنَ الْقَدِيمِ فَلَمَّا رَأَيْنَا صِغَرَ ذَلِكَ فِي لُطْفِهِ وَ اهْتِدَاءَهُ لِلسِّفَادِ وَ الْهَرَبِ مِنَ الْمَوْتِ وَ الْجَمْعِ لِمَا يُصْلِحُهُ مِمَّا فِي لُجَجِ الْبِحَارِ وَ مَا فِي لِحَاءِ الْأَشْجَارِ وَ الْمَفَاوِزِ وَ الْقِفَارِ وَ فَهْمَ بَعْضِهَا عَنْ بَعْضٍ مَنْطِقَهَا وَ مَا يَفْهَمُ بِهِ أَوْلَادُهَا عَنْهَا وَ نَقْلَهَا الْغِذَاءَ إِلَيْهَا ثُمَّ تَأْلِيفَ أَلْوَانِهَا حُمْرَةً مَعَ صُفْرَةٍ وَ بَيَاضٍ مَعَ حُمْرَةٍ وَ مَا لَا تَكَادُ عُيُونُنَا تَسْتَبِينُهُ بِتَمَامِ خَلْقِهَا وَ لَا تَرَاهُ عُيُونُنَا وَ لَا تَلْمِسُهُ أَيْدِينَا عَلِمْنَا أَنَّ خَالِقَ هَذَا الْخَلْقِ لَطِيفٌ لَطُفَ فِي خَلْقِ مَا سَمَّيْنَاهُ بِلَا عِلَاجٍ وَ لَا أَدَاةٍ وَ لَا آلَةٍ وَ أَنَّ صَانِعَ كُلِّ شَيْءٍ فَمِنْ شَيْءٍ صَنَعَ وَ اللهُ الْخَالِقُ اللَّطِيفُ الْجَلِيلُ خَلَقَ وَ صَنَعَ لَا مِنْ شَيْءٍ .

I heard Abu al-Hasan al-Rida (AS) say: He is the Subtle, the All-Aware, the All-Hearing, the All-Seeing, the One, the Unique, the Needless, who begets not nor is begotten, and there is none like unto Him. He is the Producer of all Things, the Former of Bodies, and the Maker of Images. If He was as they say, then the Creator would not be distinguished from the created, nor the Producer from the production. However, He is the Producer. The difference between Him and bodes and images I that he created them, and there is nothing like unto Him.
I asked, "By all means. May Allah make me your ransom! However, you said: `The Alone, the Needless' and you also said: `He is not like anything.' If Allah is One, and man is one, are they not similar in unity?" He (AS) replied, O Fath! You paid attention, may Allah secure you! Verily, the similarity is limited to meaning. Identifiers are merely means of identifying the identified. If it is said that there is one man, it means that there is one body, as opposed to two. However, although we say that man is one, he is not truly one, as he has different body parts and different colors. Although we say that he is one, he is composed of many different parts which are not he same. His blood is other than his flesh, his flesh is other than his blood, his nerves are other than his veins, his hair is other than his skin, and the darkness of his skin is other than the paleness of his skin. Likewise is the rest of creation. Thus, the human being is "one" in name, but he is other than "one" in meaning. Not only is Allah, lofty be His Majesty, One in name, He is also One in meaning as there is none other than Him. There is no variation in Him, no contrast, nor any increase or decrease. As a crated being, the human being is composed of different parts and substances. H e is one "one" in combination. I enquired: "You have relieved me. May Allah relieve you! As for your statement: `The Subtle, All-Aware,' could you explain it to me as you explained to me the meaning of `the One.' I really need to know how His Subtlety is different from the subtlety of His Creation. I would surely appreciate it if you could explain that to me." Therefore, he (AS) answered: O Fath! We had said: He is the Subtle due to the delicate nature of His Creation, and for His Knowledge of tiny things. Do you not see, may Allah help you and secure you, the effect of His Making in soft and hard plants? And do you not see in the delicate creation of tiny insects like the mosquito, the gnat, and that which is smaller than these two, and are almost not evident to the (naked) eyes? In fact, due to their small size, it is virtually impossible to differentiate between the male and the female, and between the young and the old. Thus, we come to know that the Creator is Subtle

in His Creation when we see the smallness of creatures in their refinement, their guidance out of decay, and their fleeing from death. We come to know that the Creator is Subtle when we contemplate the creatures found teeming in the depths of the ocean, on the branches of trees, and in the deserts and barren lands. We come to know the Creator is Subtle when we contemplate how species communicate with one another using various forms of communication, permitting them to communicate with their offspring. We come to know that the Creator is Subtle when we contemplate how creatures provide food to their offspring, and how they are distinguished by colors, red with yellow, white with red, and with what we can barely see with our eyes due to its small size. We come to know that the Creator is Subtle when we contemplate the creatures that our eyes cannot see and our hands cannot touch. He created the world in subtlety without planning, without instruments, and without tools. Verily, the founder of anything founded it on the basis of another. However, Allah, the Creator, the Subtle, and the Sublime, created everything out of nothing.

2. `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (RA) said: Muhammad ibn Ya`qub al-Kulayni said: `Ali ibn Muhammad, said, on the authority Muhammad ibn `Isa, on the authority of al-Husayn ibn Khalid that

عَنْ أَبِي الْحَسَنِ الرِّضَا ع أَنَّهُ قَالَ: اعْلَمْ عَلَّمَكَ اللهُ الْخَيْرَ أَنَّ اللهَ تَبَارَكَ وَ تَعَالَى قَدِيمٌ وَ الْقِدَمُ صِفَةٌ دَلَّتِ الْعَاقِلَ عَلَى أَنَّهُ لَا شَيْءَ قَبْلَهُ وَ لَا شَيْءَ مَعَهُ فِي دَيْمُومِيَّتِهِ فَقَدْ بَانَ لَنَا بِإِقْرَارِ الْعَامَّةِ مَعَ مُعْجِزَةِ الصِّفَةِ أَنَّهُ لَا شَيْءَ قَبْلَ اللهِ وَ لَا شَيْءَ مَعَ اللهِ فِي بَقَائِهِ وَ بَطَلَ قَوْلُ مَنْ زَعَمَ أَنَّهُ كَانَ قَبْلَهُ أَوْ كَانَ مَعَهُ شَيْءٌ وَ ذَلِكَ أَنَّهُ لَوْ كَانَ مَعَهُ

شَيْءٌ فِي بَقَائِهِ لَمْ يَجُزْ أَنْ يَكُونَ خَالِقاً لَهُ لِأَنَّهُ لَمْ يَزَلْ مَعَهُ فَكَيْفَ يَكُونُ خَالِقاً لِمَنْ لَمْ يَزَلْ مَعَهُ وَ لَوْ كَانَ قَبْلَهُ شَيْءٌ كَانَ الْأَوَّلُ ذَلِكَ الشَّيْءَ لَا هَذَا وَ كَانَ الْأَوَّلُ أَوْلَى بِأَنْ يَكُونَ خَالِقاً لِلْأَوَّلِ الثَّانِي ثُمَّ وَصَفَ نَفْسَهُ تَبَارَكَ وَ تَعَالَى بِأَسْمَاءٍ دَعَا الْخَلْقَ إِذْ خَلَقَهُمْ وَ تَعَبَّدَهُمْ وَ ابْتَلَاهُمْ إِلَى أَنْ يَدْعُوهُ بِهَا فَسَمَّى نَفْسَهُ سَمِيعاً بَصِيراً قَادِراً قَائِماً ظَاهِراً بَاطِناً لَطِيفاً خَبِيراً قَوِيّاً عَزِيزاً حَكِيماً عَلِيماً وَ مَا أَشْبَهَ هَذِهِ الْأَسْمَاءَ فَلَمَّا رَأَى ذَلِكَ مِنْ أَسْمَائِهِ الْغَالُونَ الْمُكَذِّبُونَ وَ قَدْ سَمِعُونَا نُحَدِّثُ عَنِ اللهِ أَنَّهُ لَا شَيْءَ مِثْلُهُ وَ لَا شَيْءَ مِنَ الْخَلْقِ فِي حَالِهِ قَالُوا أَخْبِرُونَا إِذْ زَعَمْتُمْ أَنَّهُ لَا مِثْلَ لِلّٰهِ وَ لَا شِبْهَ لَهُ كَيْفَ شَارَكْتُمُوهُ فِي أَسْمَائِهِ الْحُسْنَى فَتَسَمَّيْتُمْ بِجَمِيعِهَا ـ فَإِنَّ فِي ذَلِكَ دَلِيلًا عَلَى أَنَّكُمْ مِثْلُهُ فِي حَالَاتِهِ كُلِّهَا أَوْ فِي بَعْضِهَا دُونَ بَعْضٍ إِذْ جَمَعَتْكُمُ الْأَسْمَاءُ الطَّيِّبَةُ قِيلَ لَهُمْ إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى أَلْزَمَ الْعِبَادَ أَسْمَاءً مِنْ أَسْمَائِهِ عَلَى اخْتِلَافِ الْمَعَانِي وَ ذَلِكَ كَمَا يَجْمَعُ الِاسْمُ الْوَاحِدُ مَعْنَيَيْنِ مُخْتَلِفَيْنِ وَ الدَّلِيلُ عَلَى ذَلِكَ قَوْلُ النَّاسِ الْجَائِزُ عِنْدَهُمُ الشَّائِعُ وَ هُوَ الَّذِي خَاطَبَ اللهُ بِهِ الْخَلْقَ وَ كَلَّمَهُمْ بِمَا يَعْقِلُونَ لِيَكُونَ عَلَيْهِمْ

حُجَّةً فِي تَضْيِيعِ مَا ضَيَّعُوا وَ قَدْ يُقَالُ لِلرَّجُلِ كَلْبٌ وَ حِمَارٌ وَ ثَوْرٌ وَ سُكَّرَةٌ وَ عَلْقَمَةٌ وَ أَسَدٌ وَ كُلُّ ذَلِكَ عَلَى خِلَافِهِ وَ حَالَاتِهِ لَمْ تَقَعِ الْأَسَامِي عَلَى مَعَانِيهَا الَّتِي كَانَتْ بُنِيَتْ عَلَيْهَا لِأَنَّ الْإِنْسَانَ لَيْسَ بِأَسَدٍ وَ لَا كَلْبٍ فَافْهَمْ ذَلِكَ رَحِمَكَ اللَّهُ وَ إِنَّمَا نُسَمِّي اللَّهَ بِالْعَالِمِ بِغَيْرِ عِلْمٍ حَادِثٍ عَلِمَ بِهِ الْأَشْيَاءَ وَ اسْتَعَانَ بِهِ عَلَى حِفْظِ مَا يَسْتَقْبِلُ مِنْ أَمْرِهِ وَ الرَّوِيَّةِ فِيمَا يَخْلُقُ مِنْ خَلْقِهِ وَ بِعَيْنِهِ مَا مَضَى مِمَّا أَفْنَى مِنْ خَلْقِهِ مِمَّا لَوْ لَمْ يَحْضُرْهُ ذَلِكَ الْعِلْمُ وَ يُعِنْهُ كَانَ جَاهِلًا ضَعِيفاً كَمَا أَنَّا رَأَيْنَا عُلَمَاءَ الْخَلْقِ إِنَّمَا سُمُّوا بِالْعِلْمِ لِعِلْمٍ حَادِثٍ إِذْ كَانُوا قَبْلَهُ جَهَلَةً وَ رُبَّمَا فَارَقَهُمُ الْعِلْمُ بِالْأَشْيَاءِ فَصَارُوا إِلَى الْجَهْلِ وَ إِنَّمَا سُمِّيَ اللَّهُ عَالِماً لِأَنَّهُ لَا يَجْهَلُ شَيْئاً فَقَدْ جَمَعَ الْخَالِقَ وَ الْمَخْلُوقَ اسْمُ الْعِلْمِ وَ اخْتَلَفَ الْمَعْنَى عَلَى مَا رَأَيْتَ وَ سُمِّيَ رَبُّنَا سَمِيعاً لَا بِجُزْءٍ فِيهِ يَسْمَعُ بِهِ الصَّوْتَ وَ لَا يُبْصِرُ بِهِ كَمَا أَنَّ جُزْءَنَا الَّذِي نَسْمَعُ بِهِ لَا نَقْوَى عَلَى النَّظَرِ بِهِ وَ لَكِنَّهُ أَخْبَرَ أَنَّهُ لَا يَخْفَى عَلَيْهِ الْأَصْوَاتُ لَيْسَ عَلَى حَدِّ مَا سُمِّينَا نَحْنُ فَقَدْ جَمَعَنَا الِاسْمُ بِالسَّمِيعِ وَ اخْتَلَفَ الْمَعْنَى وَ هَكَذَا الْبَصَرُ لَا بِجُزْءٍ بِهِ أَبْصَرَ كَمَا أَنَّا نُبْصِرُ بِجُزْءٍ مِنَّا لَا نَتَنَفَّعُ بِهِ فِي غَيْرِهِ وَ لَكِنَّ اللَّهَ بَصِيرٌ لَا يَجْهَلُ شَخْصاً مَنْظُوراً إِلَيْهِ فَقَدْ جَمَعَنَا الِاسْمُ وَ اخْتَلَفَ الْمَعْنَى وَ هُوَ قَائِمٌ لَيْسَ عَلَى مَعْنَى انْتِصَابٍ وَ قِيَامٍ عَلَى سَاقٍ فِي كَبِدٍ كَمَا قَامَتِ الْأَشْيَاءُ وَ لَكِنْ أَخْبَرَ أَنَّهُ قَائِمٌ يُخْبِرُ أَنَّهُ حَافِظٌ كَقَوْلِكَ الرَّجُلُ الْقَائِمُ بِأَمْرِنَا فُلَانٌ وَ هُوَ قائِمٌ عَلى كُلِّ نَفْسٍ بِما كَسَبَتْ وَ الْقَائِمُ أَيْضاً فِي كَلَامِ النَّاسِ الْبَاقِي وَ الْقَائِمُ أَيْضاً يُخْبِرُ عَنِ الْكِفَايَةِ كَقَوْلِكَ لِلرَّجُلِ قُمْ بِأَمْرِ فُلَانٍ أَيِ اكْفِهِ وَ الْقَائِمُ مِنَّا قَائِمٌ عَلَى سَاقٍ فَقَدْ جَمَعَنَا الِاسْمُ وَ لَمْ يَجْمَعْنَا الْمَعْنَى ـ وَ أَمَّا اللَّطِيفُ فَلَيْسَ عَلَى قِلَّةٍ وَ قَضَافَةٍ وَ صِغَرٍ وَ لَكِنْ ذَلِكَ عَلَى النَّفَاذِ فِي الْأَشْيَاءِ وَ الِامْتِنَاعِ مِنْ أَنْ يُدْرَكَ كَقَوْلِكَ لَطُفَ عَنِّي هَذَا الْأَمْرُ وَ لَطُفَ فُلَانٌ فِي مَذْهَبِهِ وَ قَوْلِهِ يُخْبِرُكَ أَنَّهُ غَمَضَ فَبَهَرَ الْعَقْلُ وَ فَاتَ الطَّلَبُ وَ عَادَ مُتَعَيِّقاً مُتَلَطِّفاً لَا يُدْرِكُهُ الْوَهْمُ فَهَكَذَا لَطُفَ اللَّهُ تَبَارَكَ وَ تَعَالَى عَنْ أَنْ يُدْرَكَ بِحَدٍّ أَوْ يُحَدَّ بِوَصْفٍ وَ اللَّطَافَةُ مِنَّا الصِّغَرُ وَ الْقِلَّةُ فَقَدْ جَمَعَنَا الِاسْمُ وَ اخْتَلَفَ الْمَعْنَى ـ وَ أَمَّا الْخَبِيرُ فَالَّذِي لَا يَعْزُبُ عَنْهُ شَيْءٌ وَ لَا يَفُوتُهُ شَيْءٌ لَيْسَ لِلتَّجْرِبَةِ وَ لَا لِلِاعْتِبَارِ بِالْأَشْيَاءِ فَيُفِيدَهُ التَّجْرِبَةُ وَ الِاعْتِبَارُ عِلْماً لَوْ لَاهُمَا مَا عُلِمَ لِأَنَّ مَنْ كَانَ كَذَلِكَ كَانَ جَاهِلًا وَ اللَّهُ لَمْ يَزَلْ خَبِيراً بِمَا يَخْلُقُ وَ الْخَبِيرُ مِنَ النَّاسِ الْمُسْتَخْبِرُ عَنْ جَهْلِ الْمُتَعَلِّمِ وَ قَدْ جَمَعَنَا الِاسْمُ وَ اخْتَلَفَ الْمَعْنَى وَ أَمَّا الظَّاهِرُ فَلَيْسَ مِنْ أَجْلِ أَنَّهُ عَلَا الْأَشْيَاءَ بِرُكُوبٍ فَوْقَهَا وَ قُعُودٍ عَلَيْهَا وَ

تَسَنُّمٍ لِذُرَاهَا وَ لَكِنْ ذَلِكَ لِقَهْرِهِ وَ لِغَلَبَتِهِ الْأَشْيَاءَ وَ لِقُدْرَتِهِ عَلَيْهَا كَقَوْلِ الرَّجُلِ ظَهَرْتُ عَلَى أَعْدَائِي وَ أَظْهَرَنِيَ اللهُ عَلَى خَصْمِي يُخْبِرُ عَنِ الْفَلْجِ وَ الْغَلَبَةِ فَهَكَذَا ظُهُورُ اللهِ عَلَى الْأَعْدَاءِ وَ وَجْهٌ آخَرُ أَنَّهُ الظَّاهِرُ لِمَنْ أَرَادَهُ لَا يَخْفَى عَلَيْهِ شَيْءٌ وَ أَنَّهُ مُدَبِّرٌ لِكُلِّ مَا بَرَأَ فَأَيُّ ظَاهِرٍ أَظْهَرُ وَ أَوْضَحُ مِنَ اللهِ تَعَالَى وَ إِنَّكَ لَا تَعْدَمُ صُنْعَهُ حَيْثُمَا تَوَجَّهْتَ وَ فِيكَ مِنْ آثَارِهِ مَا يُغْنِيكَ وَ الظَّاهِرُ مِنَّا الْبَارِئُ بِنَفْسِهِ وَ الْمَعْلُومُ بِحَدِّهِ ـ فَقَدْ جَمَعَنَا الِاسْمُ وَ لَمْ يَجْمَعْنَا الْمَعْنَى وَ أَمَّا الْبَاطِنُ فَلَيْسَ عَلَى مَعْنَى الِاسْتِبْطَانِ لِلْأَشْيَاءِ بِأَنْ يَغُورَ فِيهَا وَ لَكِنْ ذَلِكَ مِنْهُ عَلَى اسْتِبْطَانِهِ لِلْأَشْيَاءِ عِلْماً وَ حِفْظاً وَ تَدْبِيراً كَقَوْلِ الْقَائِلِ أَبْطَنْتُهُ يَعْنِي خَبَّرْتُهُ وَ عَلِمْتُ مَكْتُومَ سِرِّهِ وَ الْبَاطِنُ مِنَّا بِمَعْنَى الْغَائِرِ فِي الشَّيْءِ الْمُسْتَتِرِ بِهِ فَقَدْ جَمَعَنَا الِاسْمُ وَ اخْتَلَفَ الْمَعْنَى وَ أَمَّا الْقَاهِرُ فَإِنَّهُ لَيْسَ عَلَى مَعْنَى عِلَاجٍ وَ نَصْبٍ وَ احْتِيَالٍ وَ مُدَارَاةٍ وَ مَكْرٍ كَمَا يَقْهَرُ الْعِبَادُ بَعْضُهُمْ بَعْضاً فَالْمَقْهُورُ مِنْهُمْ يَعُودُ قَاهِراً وَ الْقَاهِرُ يَعُودُ مَقْهُوراً وَ لَكِنْ ذَلِكَ مِنَ اللهِ تَبَارَكَ وَ تَعَالَى عَلَى أَنَّ جَمِيعَ مَا خَلَقَ مُلْتَبِسٌ بِهِ الذُّلُّ لِفَاعِلِهِ وَ قِلَّةُ الِامْتِنَاعِ لِمَا أَرَادَ بِهِ لَمْ يَخْرُجْ مِنْهُ طَرْفَةَ عَيْنٍ غَيْرَ أَنَّهُ يَقُولُ لَهُ كُنْ فَيَكُونُ وَ الْقَاهِرُ مِنَّا عَلَى مَا ذَكَرْتُهُ وَ وَصَفْتُ فَقَدْ جَمَعَنَا الِاسْمُ وَ اخْتَلَفَ الْمَعْنَى وَ هَكَذَا جَمِيعُ الْأَسْمَاءِ وَ إِنْ كُنَّا لَمْ نُسَمِّهَا كُلَّهَا فَقَدْ يُكْتَفَى لِلِاعْتِبَارِ بِمَا أَلْقَيْنَا إِلَيْكَ وَ اللهُ عَوْنُنَا وَ عَوْنُكَ فِي إِرْشَادِنَا وَ تَوْفِيقِنَا.

Abu al-Hasan al-Rida (AS) said: May Allah bestow upon you knowledge of what is good! Know that Allah, the Blessed and Exalted, is Eternal. Eternity is an attribute through which the wise understand that there was nothing before Him in eternity, and that there is nothing alongside Him in eternity. Even the common folk acknowledge that nothing existed before Allah, and that nothing exists alongside Him. At the same time, it invalidates the claim that there was something before Him. Had there been something eternal along with Him. He would not have been the Creator of that thing. If something existed along with Him, how then would He have been its Creator? Had there been something existing before Him, then that thing would have been worthier of being His Creator because it existed before Him. The blessed and Exalted ascribed certain names to Himself. When He created his creatures, He enabled them to serve Him, and told His creatures to call Him by those names. He called Himself the All-Hearing, the All-Seeing, the All-Powerful, the Riser]qa`im], the Manifest, the Hidden, the Subtle, the All-Aware, the Powerful, the Honorable, the All-Wise, and the All-Knowing, among other similar names. When the lying exaggerators [ghalun] heard us talk about such names, that there is nothing similar to Him, and that none of the creatures are like unto Him, they said: "When you say that there is nothing like unto Him, and nothing is similar to Him, then how can you share with Him His Most Beautiful Names, and apply them to yourselves? Thus, this is proof that you are similar to Him in all conditions or in some conditions because you share the same purified names." It is said to them: Verily, Allah, the Blessed and Exalted, has named His Servants with some of His own Names

but with differences in meaning just like one name may have two different meanings. The proof of this can be found among he common people. This is the way in which Allah, the Mighty and High, has addressed the creation. He has spoken to them by means of things that they understand so that the will have no excuse for their misdeeds. A man is sometimes called a dog, a donkey, a bull or a lion just like he can be called sweet or bitter. All of these words are used with a n allegorical meaning which differs from their literal meaning. A man cannot literally be a lion or a dog. Please pay close attention to this, May Allah have mercy on you! Verily, we say that Allah is All-Knowing, and not that He crated knowledge. It does not mean that He uses his Knowledge in order to record His Future Commands or His Process of Creation and Destruction because had that knowledge not been present that would imply ignorance or weakness. Likewise, the learned among creation are called knowledgeable because they possess created knowledge, which they did not have at some time in the past. They may lose their knowledge at some point and become ignorant again. However, Allah is called All-Knowing because He is not ignorant of anything. Thus, the Creator and the created are both called knowing, but the meaning is different as you have noticed.Our Lord is called All-Hearing. However, this is not through a body part or sensory organ without which He could not hear the sound as is the case with us. We cannot see with the part with which we hear. However, He has told us that no sound is hidden from Him. His hearing is not limited, as it is in our case. Here again the name hearing is used in both cases, but its meaning is different. The same applies for seeing. He does not see by means of an eye as we do. We see using a body part which serves that sole purpose. However, Allah is All-Seeing, and is never unaware of any individual. Again, the same name is used in both cases, but its meaning is different. He is Standing, but not in the sense of standing of His Les as would be the case for other beings. However, He informed us that He is Sanding, and that He is the Guardian. This is like the saying "A man is standing behind our affairs." He is Standing behind every soul watching what is gains. As used by people, the word "standing" also has meanings like `sufficing.' As you may say to a man, "Stand up for the affairs of so and so" which means to deal with them in a sufficient manner. Standing for us means that we stand on our legs. Therefore, the name is similar but its meaning is different. As for the term Subtle, it is Subtle, it is not used in the sense of smallness or being infinitesimal. Rather, it is used to express how difficult it is to perceive things. As an example, it may be said: "It has become very delicate for me," and that "so and so is very delicate in his manners and dealings." This means that it is profound for the intellect, and it is very difficult to understand. It has become so delicate that it cannot even be perceived by means of the imagination. Allah, the Blessed and Exalted, is far more Subtle than to be comprehended through definitions or be limited by an attribute in the way we are subtle, small and delicate. Names can be the same but they can differ in meaning. As for the All-Aware, it means that He is the One who Knows all Things, Completely, but not through study or experience, without which He would know nothing. One without experience and training is ignorant. Allah is always All-Aware of what He ha created. The people who are well are those people who are learning to overcome their ignorance. Thus, names are the same but again, they differ in meaning. As for the Manifest, it does not mean that He is over and above all things or sitting on the uppermost part of them. Rather, it refers to His Dominion and His Power over All Things. An example of this would be when a person says, "I overcame my enemies" or that "Allah granted me victory over my enemies." In this case, there is a report of failure and victory. Thus, this shows Allah's Dominion over all enemies.Another illustration that He is Manifest is that for those who intend Him, nothing is hidden form Him, and He is the Planner of all that can be seen. What can be clearer or more manifest than Allah, the Exalted? No matter where you look, His Presence will never vanish. Even within

you, His Traces are sufficient proof for His Existence. However, what is manifested in us is apparent, and its limits are known. Therefore, the names are thee same, but their meanings differ. As for the Hidden, it does not mean that He is inside things. Rather, it refers to His Inner Knowledge of all things from their planning to their preserving. As one may say, "I tried to get to the inside of the matter," that is, "I came to learn and discover his secrets." For us, what is hidden is what is unseen and covered. Once again, the names are the same, but they differ in meaning. As for the Subduer, it does not refer to plotting, using certain devices, speaking seductive words, or using cunning means as some people do to subdue one another. The victorious among the people may become subdued, and vice versa. However, for Allah, the Blessed and Exalted,, all creatures are weak. Due to the absence of obstacles in what He wills for them, it takes less than a blinking of the eye for Him to say "Be and it is." Subduing in our case is how I mentioned and explained. Thus, names are alike but their meanings differ. That is the case for all the names, although we have not mentioned all of them. We will suffice with this for learning purpose. May Allah be our Helper and your Helper assuring our guidance and success!

3. `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (RA) said: Muhammad ibn Ya`qub said: `Ali ibn Muhammad said, on the authority of Salih ibn Abu Hammad, on the authority of al-Husayn ibn Yazid, on the authority of al-Hasan ibn `Ali ibn Abu Hamzah, on the authority of Ibrahim ibn `Umar that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى خَلَقَ اسْماً بِالْحُرُوفِ وَ هُوَ عَزَّ وَ جَلَّ بِالْحُرُوفِ غَيْرُ مَنْعُوتٍ وَ بِاللَّفْظِ غَيْرُ مُنْطَقٍ وَ بِالشَّخْصِ غَيْرُ مُجَسَّدٍ وَ بِالتَّشْبِيهِ غَيْرُ مَوْصُوفٍ ـ وَ بِاللَّوْنِ غَيْرُ مَصْبُوغٍ مَنْفِيٌّ عَنْهُ الْأَقْطَارُ مُبَعَّدٌ عَنْهُ الْحُدُودُ مَحْجُوبٌ عَنْهُ حِسُّ كُلِّ مُتَوَهِّمٍ مُسْتَتِرٌ غَيْرُ مَسْتُورٍ فَجَعَلَهُ كَلِمَةً تَامَّةً عَلَى أَرْبَعَةِ أَجْزَاءٍ مَعاً لَيْسَ مِنْهَا وَاحِدٌ قَبْلَ الْآخَرِ فَأَظْهَرَ مِنْهَا ثَلَاثَةَ أَسْمَاءٍ لِفَاقَةِ الْخَلْقِ إِلَيْهَا وَ حَجَبَ وَاحِداً مِنْهَا وَ هُوَ الِاسْمُ الْمَكْنُونُ الْمَخْزُونُ بِهَذِهِ الْأَسْمَاءِ الثَّلَاثَةِ الَّتِي أُظْهِرَتْ فَالظَّاهِرُ هُوَ اللهُ تَبَارَكَ وَ تَعَالَى وَ سَخَّرَ سُبْحَانَهُ لِكُلِّ اسْمٍ مِنْ هَذِهِ أَرْبَعَةَ أَرْكَانٍ فَذَلِكَ اثْنَا عَشَرَ رُكْناً ثُمَّ خَلَقَ لِكُلِّ رُكْنٍ مِنْهَا ثَلَاثِينَ اسْماً فِعْلًا مَنْسُوباً إِلَيْهَا فَهُوَ الرَّحْمنُ الرَّحِيمُ ... الْمَلِكُ الْقُدُّوسُ ... الْخالِقُ الْبارِئُ الْمُصَوِّرُ ... ـ الْحَيُّ الْقَيُّومُ لا تَأْخُذُهُ سِنَةٌ وَ لا نَوْمٌ ـ ... الْعَلِيمُ الْخَبِيرُ ... السَّمِيعُ الْبَصِيرُ ـ ... الْحَكِيمُ ... الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ـ ... الْعَلِيُّ الْعَظِيمُ الْمُقْتَدِرُ الْقادِرُ ـ السَّلامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْبارِئُ الْمُنْشِئُ الْبَدِيعُ الرَّفِيعُ الْجَلِيلُ الْكَرِيمُ الرَّزَّاقُ الْمُحْيِي الْمُمِيتُ الْباعِثُ الْوارِثُ فَهَذِهِ الْأَسْمَاءُ وَ مَا كَانَ مِنَ الْأَسْمَاءِ الْحُسْنَى حَتَّى تُتِمَّ ثَلَاثَمِائَةٍ وَ سِتِّينَ اسْماً فَهِيَ نِسْبَةٌ لِهَذِهِ الْأَسْمَاءِ الثَّلَاثَةِ وَ هَذِهِ الْأَسْمَاءُ الثَّلَاثَةُ أَرْكَانٌ وَ حُجُبٌ لِلِاسْمِ الْوَاحِدِ الْمَكْنُونِ الْمَخْزُونِ بِهَذِهِ الْأَسْمَاءِ الثَّلَاثَةِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ ـ قُلِ ادْعُوا اللهَ أَوِ ادْعُوا الرَّحْمنَ أَيًّا ما تَدْعُوا فَلَهُ الْأَسْماءُ الْحُسْنى .

Abu `Abd Allah al-Sadiq (AS) said: Verily, Allah, the Blessed and Exalted, created names by letters and He, the Mighty and High, cannot be described by letters. He cannot be uttered by words, cannot be embodied in person, cannot be described by anthropomorphism, and cannot be colored by colors. Regions are negated from Him. Limits are far from Him. The sense of every imaginer is covered from Him. He is understood and not hidden. Hence, He has made it a complete word in four parts altogether. Neither one of them precedes the other. Then he showed three of those names to creation out of their need for them, and hid one of them. That is the well-kept treasured name through which these names were manifested. Thus, the apparent is Allah, the Blessed and Exalted. He, glory be to Him, utilized each one of the four first principles, and that became twelve principles. Then He created for each of the principles thirty names, in effect, related to them. They are the Most Compassionate, the most Merciful, the Sovereign, the Most Holy, the Creator, the Maker [al-Bari'], the Imager, the Ever-Living, the Self-Subsistent [al-Qayyum], slumber seized Him not, nor does sleep, the All-Knowing, the All-Aware, the All-Hearing, the all-Seeing, the Most Wise, the Honorable, the Supreme, the Possessor of all Greatness [al-Mutakabbir], the Most High, the Most Great, the All-Powerful [al-Muqtadir], the Omnipotent, the Giver of Peace [al-Salam], the Granter of Security [al-Mu`mum], the Guardian over All [al-Muhaymin], the Maker, the Producer, the Originator [al-Badi'], the Lofty [al-Rafi`]. The Sublime, Generous, the Sustainer, the Giver of Life, the Causer of Death, the Raiser [al-Ba`ith], and the Inheritor. These are the names, among which are the Most Beautiful Names, until 360 names are complete. Thus, these are related to the three names. These three names are the first principles, and concealment for the Well-Kept Treasured name by these three names. As we read in the Word of the Mighty and High: Say, call upon Allah or call upon the Most Compassionate Allah; whichever you call upon, He has the best names.

4. My father (RA) said: Ahmad ibn Idris said, on the authority of al-Husayn ibn `Ubayd Allah, on the authority of Muhammad ibn `Abd Allah; Musa ibn `Amr and al-Hasan ibn `Ali ibn Abu `Uthman, on the authority of Ibn Sinan that

سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا ع هَلْ كَانَ اللهُ عَارِفاً بِنَفْسِهِ قَبْلَ أَنْ يَخْلُقَ الْخَلْقَ ـ قَالَ نَعَمْ قُلْتُ يَرَاهَا وَ يَسْمَعُهَا قَالَ مَا كَانَ اللهُ مُحْتَاجاً إِلَى ذَلِكَ لِأَنَّهُ لَمْ يَكُنْ يَسْأَلُهَا وَ لَا يَطْلُبُ مِنْهَا هُوَ نَفْسُهُ وَ نَفْسُهُ هُوَ قُدْرَتُهُ نَافِذَةٌ وَ لَيْسَ يَحْتَاجُ أَنْ يُسَمِّيَ نَفْسَهُ وَ لَكِنِ اخْتَارَ لِنَفْسِهِ أَسْمَاءً لِغَيْرِهِ يَدْعُوهُ بِهَا لِأَنَّهُ إِذَا لَمْ يُدْعَ بِاسْمِهِ لَمْ يُعْرَفْ فَأَوَّلُ مَا اخْتَارَ لِنَفْسِهِ الْعَلِيُّ الْعَظِيمُ لِأَنَّهُ أَعْلَى الْأَشْيَاءِ كُلِّهَا فَمَعْنَاهُ اللهُ وَ اسْمُهُ الْعَلِيُّ الْعَظِيمُ هُوَ أَوَّلُ أَسْمَائِهِ لِأَنَّهُ عَلِيٌّ عَلَا كُلَّ شَيْءٍ.

I asked Abu al-Hasan al-Rid (AS), "Did Allah know Himself before He created the creation?" He (AS) replied, "Of course." I asked, "Did He see Himself, and hear Himself?" He said: Allah was not required to do so because He did not ask Himself anything or demand anything from Himself. He is Himself, and His Self is He. His Power was effective and He did not need to call Himself. However, He chose names for Himself

so that He could be called upon, because unless He is called upon by His Name, there is no way for Him to be known. Therefore, the first name He chose for Himself was the Most High, the Most Great [al-`Ali al-`Azim], because He is Higher than all things. Hence, His meaning is Allah, and His Name is the Most High, the Most Great. That is among His first names, because He is High, Higher than Everything.

5. And with this chain of narration, on the authority of Muhammad ibn Sinan that

سَأَلْتُهُ عَنِ الِاسْمِ مَا هُوَ قَالَ صِفَةٌ لِمَوْصُوفٍ.

I asked him (AS) "What is a name?" He said: "It is an attribute for the attributed."

6. `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (RA) said: Muhammad ibn Abu `Abd Allah said, on the authority of Muhammad ibn Isma`il, on the authority of some of our scholars, on the authority of Bkar ibn Salih, on the authority of `Ali ibn al-Hasan ibn Muhammad, on the authority of Khalid ibn Yazid, on the authority of `Abd al-A`la that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: اسْمُ اللهِ غَيْرُ اللهِ وَ كُلُّ شَيْءٍ وَقَعَ عَلَيْهِ اسْمُ شَيْءٍ فَهُوَ مَخْلُوقٌ مَا خَلَا اللهَ فَأَمَّا مَا عَبَّرَتْهُ الْأَلْسُنُ أَوْ مَا عَمِلَتْهُ الْأَيْدِي فَهُوَ مَخْلُوقٌ وَ اللهُ غَايَةُ مَنْ غَايَاهُ وَ الْمُغَيَّا غَيْرُ الْغَايَةِ وَ الْغَايَةُ مَوْصُوفَةٌ وَ كُلُّ مَوْصُوفٍ مَصْنُوعٌ وَ صَانِعُ الْأَشْيَاءِ غَيْرُ مَوْصُوفٍ بِحَدٍّ مُسَمًّى لَمْ يَتَكَوَّنْ فَتُعْرَفَ كَيْنُونَتُهُ بِصُنْعِ غَيْرِهِ وَ لَمْ يَتَنَاهَ إِلَى غَايَةٍ إِلَّا كَانَتْ غَيْرَهُ لَا يَنْزِلُ مَنْ فَهِمَ هَذَا الْحُكْمَ أَبَداً وَ هُوَ التَّوْحِيدُ الْخَالِصُ فَارْعَوْهُ وَ صَدِّقُوهُ وَ تَفَهَّمُوهُ بِإِذْنِ اللهِ مَنْ زَعَمَ أَنَّهُ يَعْرِفُ اللهَ بِحِجَابٍ أَوْ بِصُورَةٍ أَوْ بِمِثَالٍ فَهُوَ مُشْرِكٌ لِأَنَّ الْحِجَابَ وَ الْمِثَالَ وَ الصُّورَةَ غَيْرُهُ وَ إِنَّمَا هُوَ وَاحِدٌ مُوَحَّدٌ فَكَيْفَ يُوَحِّدُ مَنْ زَعَمَ أَنَّهُ عَرَفَهُ بِغَيْرِهِ وَ إِنَّمَا عَرَفَ اللهَ مَنْ عَرَفَهُ بِاللهِ وَ مَنْ لَمْ يَعْرِفْهُ بِهِ فَلَيْسَ يَعْرِفُهُ إِنَّمَا يَعْرِفُ غَيْرَهُ لَيْسَ بَيْنَ الْخَالِقِ وَ الْمَخْلُوقِ شَيْءٌ فَاللهُ خَالِقُ الْأَشْيَاءِ لَا مِنْ شَيْءٍ كَانَ وَ اللهُ يُسَمَّى بِأَسْمَائِهِ وَ هُوَ غَيْرُ أَسْمَائِهِ وَ الْأَسْمَاءُ غَيْرُهُ.

Abu `Abd Allah al-Sadiq (AS) said: Allah's name is other than Him. The identifier is other than the identified, and is thus created, with the exception of Allah. Anything which is uttered by tongues or written by hands is created. Allah is the destination of all those who seek to reach Him. The aimer is other than the aimed. The aimed is described, and everything which is described is created. The Creator of All Things is not described with the limit of the named. He is not formed so that His Form could be compared to the created. Anything which is intended is other than Him. He is never disregarded by whoever understands this conclusion and that is pure Tawhid. Thus, listen to Allah, accept Him, and try to understand Him with His permission. Whoever claims that he has recognized Allah through concealing or revealing an image or the like, is a polytheist, because anything concealed or revealed is other than Him. Verily, He is One United Being. Therefore, how can one profess a belief in Divine Unity when one recognizes Him by other than Him? Only he has recognized Allah who

recognizes Him by Allah (Himself). Thus, whoever does not recognize Him by Himself has not recognized Him, and certainly has recognized other than Him. There is nothing between the Creator and the created. Therefore, Allah is the creator of all things and is not from a thing. He is named by His Names and, hence, He is other than His Names, and the names are other than Him.

7. `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (RA) said: Muhammad ibn Abu `Abd Allah al-Kufi said: Muhammad ibn Bishr related to me, on the authority of Abu Hashim al-Ja`fari that

كُنْتُ عِنْدَ أَبِي جَعْفَرٍ الثَّانِي ع فَسَأَلَهُ رَجُلٌ فَقَالَ أَخْبِرْنِي عَنِ الرَّبِّ تَبَارَكَ وَ تَعَالَى لَهُ أَسْمَاءٌ وَ صِفَاتٌ فِي كِتَابِهِ فَأَسْمَاؤُهُ وَ صِفَاتُهُ هِيَ هُوَ فَقَالَ أَبُو جَعْفَرٍ ع إِنَّ لِهَذَا الْكَلَامِ وَجْهَيْنِ إِنْ كُنْتَ تَقُولُ هِيَ هُوَ أَيْ إِنَّهُ ذُو عَدَدٍ وَ كَثْرَةٍ فَتَعَالَى اللَّهُ عَنْ ذَلِكَ وَ إِنْ كُنْتَ تَقُولُ لَمْ تَزَلْ هَذِهِ الصِّفَاتُ وَ الْأَسْمَاءُ فَإِنَّ لَمْ تَزَلْ يَحْتَمِلُ مَعْنَيَيْنِ فَإِنْ قُلْتَ لَمْ تَزَلْ عِنْدَهُ فِي عِلْمِهِ وَ هُوَ مُسْتَحِقُّهَا فَنَعَمْ وَ إِنْ كُنْتَ تَقُولُ لَمْ يَزَلْ تَصْوِيرُهَا وَ هِجَاؤُهَا وَ تَقْطِيعُ حُرُوفِهَا فَمَعَاذَ اللَّهِ أَنْ يَكُونَ مَعَهُ شَيْءٌ غَيْرُهُ بَلْ كَانَ اللَّهُ وَ لَا خَلْقَ ثُمَّ خَلَقَهَا وَ سِيلَةً بَيْنَهُ وَ بَيْنَ خَلْقِهِ يَتَضَرَّعُونَ بِهَا إِلَيْهِ وَ يَعْبُدُونَهُ وَ هِيَ ذِكْرُهُ وَ كَانَ اللَّهُ وَ لَا ذِكْرَ وَ الْمَذْكُورُ بِالذِّكْرِ هُوَ اللَّهُ الْقَدِيمُ الَّذِي لَمْ يَزَلْ وَ الْأَسْمَاءُ وَ الصِّفَاتُ مَخْلُوقَاتٌ الْمَعَانِي وَ الْمَعْنِيُّ بِهَا هُوَ اللَّهُ الَّذِي لَا يَلِيقُ بِهِ الِاخْتِلَافُ وَ الِائْتِلَافُ وَ إِنَّمَا يَخْتَلِفُ وَ يَأْتَلِفُ الْمُتَجَزِّئُ فَلَا يُقَالُ اللَّهُ مُؤْتَلِفٌ وَ لَا اللَّهُ كَثِيرٌ وَ لَا قَلِيلٌ وَ لَكِنَّهُ الْقَدِيمُ فِي ذَاتِهِ لِأَنَّ مَا سِوَى الْوَاحِدِ مُتَجَزِّئٌ وَ اللَّهُ وَاحِدٌ لَا مُتَجَزِّئٌ وَ لَا مُتَوَهَّمٌ بِالْقِلَّةِ وَ الْكَثْرَةِ وَ كُلُّ مُتَجَزِّئٍ وَ مُتَوَهَّمٍ بِالْقِلَّةِ وَ الْكَثْرَةِ فَهُوَ مَخْلُوقٌ دَالٌّ عَلَى خَالِقٍ لَهُ فَقَوْلُكَ إِنَّ اللَّهَ قَدِيرٌ خَبَّرْتَ أَنَّهُ لَا يُعْجِزُهُ شَيْءٌ فَنَفَيْتَ بِالْكَلِمَةِ الْعَجْزَ وَ جَعَلْتَ الْعَجْزَ سِوَاهُ وَ كَذَلِكَ قَوْلُكَ عَالِمٌ إِنَّمَا نَفَيْتَ بِالْكَلِمَةِ الْجَهْلَ وَ جَعَلْتَ الْجَهْلَ سِوَاهُ فَإِذَا أَفْنَى اللَّهُ الْأَشْيَاءَ أَفْنَى الصُّوَرَ وَ الْهِجَاءَ وَ لَا يَنْقَطِعُ وَ لَا يَزَالُ مَنْ لَمْ يَزَلْ عَالِماً ـ قَالَ الرَّجُلُ كَيْفَ سُمِّيَ رَبُّنَا سَمِيعاً قَالَ لِأَنَّهُ لَا يَخْفَى عَلَيْهِ مَا يُدْرَكُ بِالْأَسْمَاعِ وَ لَمْ نَصِفْهُ بِالسَّمْعِ الْمَعْقُولِ فِي الرَّأْسِ وَ كَذَلِكَ سَمَّيْنَاهُ بَصِيراً لِأَنَّهُ لَا يَخْفَى عَلَيْهِ مَا يُدْرَكُ بِالْأَبْصَارِ مِنْ لَوْنٍ وَ شَخْصٍ وَ غَيْرِ ذَلِكَ وَ لَمْ نَصِفْهُ بِنَظَرِ لَحْظِ الْعَيْنِ وَ كَذَلِكَ سَمَّيْنَاهُ لَطِيفاً لِعِلْمِهِ بِالشَّيْءِ اللَّطِيفِ مِثْلِ الْبَعُوضَةِ وَ أَحْقَرَ مِنْ ذَلِكَ وَ مَوْضِعِ الشَّوْقِ مِنْهَا وَ الْعَقْلِ وَ الشَّهْوَةِ وَ السِّفَادِ وَ الْحَدَبِ عَلَى نَسْلِهَا وَ إِفْهَامِ بَعْضِهَا عَنْ بَعْضٍ وَ نَقْلِهَا الطَّعَامَ وَ الشَّرَابَ إِلَى أَوْلَادِهَا فِي الْجِبَالِ وَ الْمَفَاوِزِ وَ الْأَوْدِيَةِ وَ الْقِفَارِ فَعَلِمْنَا أَنَّ خَالِقَهَا لَطِيفٌ بِلَا كَيْفٍ وَ إِنَّمَا الْكَيْفِيَّةُ لِلْمَخْلُوقِ الْمُكَيَّفِ وَ كَذَلِكَ سُمِّيَ رَبُّنَا قَوِيّاً لَا بِقُوَّةِ الْبَطْشِ الْمَعْرُوفِ مِنَ الْمَخْلُوقِ وَ لَوْ كَانَ قُوَّتُهُ قُوَّةَ

الْبَطْشِ الْمَعْرُوفِ مِنَ الْخَلْقِ لَوَقَعَ التَّشْبِيهُ وَ لَاحْتَمَلَ الزِّيَادَةَ وَ مَا احْتَمَلَ الزِّيَادَةَ احْتَمَلَ النُّقْصَانَ وَ مَا كَانَ نَاقِصاً كَانَ غَيْرَ قَدِيمٍ وَ مَا كَانَ غَيْرَ قَدِيمٍ كَانَ عَاجِزاً فَرَبُّنَا تَبَارَكَ وَ تَعَالَى لَا شِبْهَ لَهُ وَ لَا ضِدَّ وَ لَا نِدَّ وَ لَا كَيْفَ وَ لَا نِهَايَةَ وَ لَا أَقْطَارَ مُحَرَّمٌ عَلَى الْقُلُوبِ أَنْ تُمَثِّلَهُ وَ عَلَى الْأَوْهَامِ أَنْ تَحُدَّهُ وَ عَلَى الضَّمَائِرِ أَنْ تُكَيِّفَهُ جَلَّ عَنْ أَدَاةِ خَلْقِهِ وَ سِمَاتِ بَرِيَّتِهِ وَ تَعَالَى عَنْ ذَلِكَ عُلُوّاً كَبِيراً.

I was with Abu Ja`far the Second (AS), when a man asked him, "Inform me about the Lord, the Blessed and Exalted. There are names and attributes for Him in His Book. Are those His Only Names and attributes?" Consequently, Abu Ja`far (AS) replied, Verily, there are two interpretations to your question. If you are referring to quantity, then Exalted is Allah from such limitations. However, if you wanted to know whether these attributes and names have always existed, then there are two possibilities. Either they have always been part of His Knowledge, and He has always deserved them, and this is true. However, if you want to now whether the image of these attributes and names, their alphabets, and their form, have always been there, then may Allah save me from the claim that something has existed alongside Him.
In fact, Allah existed when no creation existed. Then He created the names as a means for His Creation to beseech Him and serve Him. They are the means through which He is remembered. Allah was there when no remembrance existed. The One who is Remembered is Allah, the Eternal, who has always existed. The Names and Attributes are creation of meanings. What is meant by them is that Allah is not subject to agreement or disagreement, since only one with parts disagrees or agrees. Hence, it is not said: Allah agreed, nor that Allah is more or less. However, He is Eternal in His Essence, because whatever is other than One has parts, and Allah is the One without Parts. He cannot be imagines as less, nor can he be imagines as more. Anything composed of parts, and which can be conceived as less or conceived as more, was created by a Creator Thus, when you say that "Verily, Allah is Omnipotent" you are affirming that nothing incapacitates Him. Therefore, you have negate the word: "incapable," and applied it to other than Him. Likewise, by your use of the word: "All-Knowing" you have indeed negated ignorance and related ignorance to other than Him. When Allah causes all things to perish, He will cause images and alphabets to perish. Nevertheless, He, who has always been All-Knowing, will never expire or decline. The man asked, "How can our Lord be called the All-Hearing?" He (AS) answered, That is because nothing which is understood by means of hearing is hidden form Him. We do not claim that He hears through ears. Likewise, when we call Him All-Seeing, we say so because nothing visual is hidden from Him: be it colors, people, or other objects. We do not claim that He sees through eyes. We call Him the Subtle One due to His knowledge of subtle things like the mosquito, and for His Knowledge of creatures which are even smaller than that. We call Him the subtle One because of His Knowledge of the place of their division, their thoughts, their needs, their reproductive cycle, their affection for offspring, their means of communication, their bringing of food and drink to their offspring in the mountains, deserts, valleys, and wastelands (of the worlds). We come to know that the Creator of these things is the Subtle One without quality. Verily, quality applies only to the created. Our Lord is called the Powerful One, but not with the same type of power found among created beings. If His Power were like the power found among created beings, then He would be compared to His Creation, and He would be susceptible to both increase and decrease and could not be Eternal. Whatever is not eternal is powerless. Thus, our Lord, the Blessed and Exalted, has no compeer [shibh],

no opponent, no equal, no quality, no end, and no regions. The mind is incapable of conceiving Him, the imagination is incapable of limiting Him, and the conscience is incapable of placing conditions on Him. He is Higher than the implements of His Creation and characteristics of His Creatures. Exalted is He, the Elevated and Great, from such things!

8. Ahmad ibn al-Hasan al-Qittan said: Ahmad ibn Yahya ibn Zakariyya al-Qittan said: Bakr ibn `Abd Allah ibn Hubayb said: Tamim ibn Buhul said, on the authority of his father, on the authority of Abu al-Hasan ibn al-`Abdi, on the authority of Sulayman ibn Mihran, on the authority of al-Sadiq Ja`far ibn Muhammad on the authority of his father Muhammad ibn `Ali, on the authority of his father `Ali ibn al-Husayn, on the authority of his father al-Husayn ibn `Ali, on the authority of his father `Ali ibn Abu Talib, salutations of Allah be upon them all, that

عَنْ أَبِيهِ عَنْ أَبِي الْحَسَنِ الْعَبْدِيِّ عَنْ سُلَيْمَانَ بْنِ مِهْرَانَ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ قَالَ رَسُولُ اللهِ ص إِنَّ لِلَّهِ تَبَارَكَ وَ تَعَالَى تِسْعَةً وَ تِسْعِينَ اسْماً مِائَةً إِلَّا وَاحِداً مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ وَ هِيَ اللهُ الْإِلَهُ الْوَاحِدُ الْأَحَدُ الصَّمَدُ الْأَوَّلُ الْآخِرُ السَّمِيعُ الْبَصِيرُ الْقَدِيرُ الْقَاهِرُ الْعَلِيُّ الْأَعْلَى الْبَاقِي الْبَدِيعُ الْبَارِئُ الْأَكْرَمُ الظَّاهِرُ الْبَاطِنُ الْحَيُّ الْحَكِيمُ الْعَلِيمُ الْحَلِيمُ الْحَفِيظُ الْحَقُّ الْحَسِيبُ الْحَمِيدُ الْحَفِيُّ الرَّبُّ الرَّحْمَنُ الرَّحِيمُ الذَّارِئُ الرَّزَّاقُ الرَّقِيبُ الرَّءُوفُ الرَّائِي ـ السَّلامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ السَّيِّدُ السُّبُّوحُ الشَّهِيدُ الصَّادِقُ الصَّانِعُ الطَّاهِرُ الْعَدْلُ الْعَفُوُّ الْغَفُورُ الْغَنِيُّ الْغِيَاثُ الْفَاطِرُ الْفَرْدُ الْفَتَّاحُ الْفَالِقُ الْقَدِيمُ الْمَلِكُ الْقُدُّوسُ الْقَوِيُّ الْقَرِيبُ الْقَيُّومُ الْقَابِضُ الْبَاسِطُ قَاضِي الْحَاجَاتِ الْمَجِيدُ الْمَوْلَى الْمَنَّانُ الْمُحِيطُ الْمُبِينُ الْمُقِيتُ الْمُصَوِّرُ الْكَرِيمُ الْكَبِيرُ الْكَافِي كَاشِفُ الضُّرِّ الْوَتْرُ النُّورُ الْوَهَّابُ النَّاصِرُ الْوَاسِعُ الْوَدُودُ الْهَادِي الْوَفِيُّ الْوَكِيلُ الْوَارِثُ الْبَرُّ الْبَاعِثُ التَّوَّابُ الْجَلِيلُ الْجَوَادُ الْخَبِيرُ الْخَالِقُ خَيْرُ النَّاصِرِينَ الدَّيَّانُ الشَّكُورُ الْعَظِيمُ اللَّطِيفُ الشَّافِي .

The Messenger of Allah (SA) said: Verily, Allah, the Blessed and Exalted, has Ninety-Nine names: one less than a hundred. Whoever enumerates them will enter Paradise. They are: Allah, God, the One, the Unique, the Needless, the First, the Last, the All-Hearing, the All-Seeing, the Omnipotent, the Subduer, the Most High, the Most Sublime, the Ever-Remaining [al-Baqi], the Originator, the Maker, the Most Generous, the Manifested, the Hidden, the Ever-Living, the All-Wise, the All-Knowing, the Forbearing [al-Halim], the Protector [al-Hafiz], the Truth, the Reckoner [al-Hasib], the Praiseworthy [al-Hamid], the Most Gracious [al-Hafi], the Lord, the Compassionate, the Most Merciful, the One that sows [al-Dhari'], the Sustainer, the Watcher [al-Raqib], the Affectionate [al-Ra'uf], the Obserer [al-Ra'i], the Giver of Peace, the Granter of Security, the Guardian over all the Honorable, the Supreme, the Possessor of every greatness, the Master, the Most Praised [al-Subbuh], the Witness [al-Shahid], the Most Truthful, the Creator, the Pure, the Just, the Pardoning, the Forgiving, the Self-Sufficient,the Aid (al-Ghiyah), the

Cleaver [al-Fatir], the Peerless, the Opener [al-Fattah], the Splitter [al-Faliq], the Eternal, the Sovereign, the Most Holy, the Powerful, the Near, the Self-Subsistent, the Seizer (of souls0 [Qabid], the Extender, the Provider of Needs, the All-Glorious [al-Majid], the Lord, the Granter [al-Mannan], the One that encompasses everything [al-Muhit], the Clear [Mubin], the Nourisher [al-Muqit], the Imager, the Generous, the Great, the Sufficient [al-Kafi], the Remover of harms [Kashif al-dur], the Singly [al-Watr], the Light, the Bestower [al-Wahhab], the Helper, the All-Embracing [al-Was`],, the Loving One [al-Wadud], the Guide, the Reliable [al-Wafi], the Custodian [al-Wakil], the Inheritor, the Righteous [al-Birr], the Raiser, the Oft-Returning (in mercy) [al-Tawwab], the Sublime [al-Jalil], the Generous, the All-Aware, the Creator, the Best of the Helpers, the Rewarder [al-Dayyan], the Thankful [al-Shakur], the Most Great, the Subtle, the Cure [al-Shafi].

9. Ahmad ibn Ziyad ibn Ja`far al-Hamdani (may Allah be pleased with him) said: `Ali ibn Ibrahim ibn Hashim said on the authority of his father, on the authority of Abu al-Salt `Abd al-Salam ibn Salih al-Harawi, on the authority of `Ali ibn Musa al-Rida (AS), on the authority of his father (AS), on the authority of his forefathers (AS), on the authority of `Ali (AS) that

قَالَ رَسُولُ اللهِ ص لِلّٰهِ عَزَّوَ جَلَّ تِسْعَةٌ وَ تِسْعُونَ اسْماً مَنْ دَعَا اللهَ بِهَا اسْتَجَابَ لَهُ وَ مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ.

The Messenger of Allah (SA) said: "For Allah, the Mighty and High, are Ninety-Nine Names. Whoever calls Allah by them, He will grant him what he asks. And whoever enumerates them shall enter Paradise."

Muhammad ibn `Ali al-Husayn, the Compiler of this book explains: The meaning of the statement of the Prophet, praise and salutations of Allah be upon him and his Progeny, is that indeed Allah, the Blessed and Exalted, the has Ninety-Nine names. Whoever enumerates them will enter Paradise. Enumerating the names means to encompass them, and understand their meanings. The meaning of enumerating them is not simply to count them or to number them. All success depends upon Allah.

Allah, God [Allah, al-Ilah], Allah and Ilah means the worthy of service, and no one has the right to be served but Him. You may say: He was One God in the sense that He had the right to be served. This is why, when the infidels went astray, and determined that the worshipping idols is mandatory, they names them gods [al-ihah]. Its origin is al-ilahah, that is service (worship). It is said: Its origin is al-ilah, it si said; aliha al-rajul ya'lahu ilayh i.e. he took refuge to it fro an affair that afflicted him. Alihahu i.e. he aided him. The explanation of the Imam's (AS) statement is as follows: Then two `As' [hamzahs] had combined in one word, due to a common use of the word, and its heavy pronunciation, the original `A' [Hamzah] was omitted, because they found in the shortened word sounded similar to its full form. Then the two `Ls' [lam] were combined, the first of the two did not contain a vowel, so they assimilated it into the second. Thus, it became a doubled letter in your word: Allah [Allah].

The One, the Alone [al-Wahid, al-Ahad], the meaning of al-Ahad is that He is One in His Essence, not possessing parts, components, and limbs. Nor is it permissible to number Him and ascribe change to Him, because change in things is evidence of His Oneness, which applies only to Him. It is said: Allah has always been One. The second meaning is that He is One, there is no equal to Him. Therefore, no one shares with Him the meaning of Oneness, because all those that have equals and likes are not one in reality. It is also said: he is one of a kind, i.e. there is no equal to him in what he is attributed with. Allah is One, but not numerically, because He, the Mighty and High, is not counted among the genus, but He is One, there is no equal to Him.

Some of the philosophers have said about the One and the Alone: Verily, it has been said: He is One, because He is Solitary and He is the First, because He has no second. Then He originate all the creation in need of each other. The numerical "one" has nothing before it. In fact, it comes before all numbers. However way you perceive it or divide it, nothing increases or decreases the number one. When you say: one divided by one equals one, nothing increases it, and the word does not change from one. Therefore, the number one indicates that nothing came before Him. Thus, if it indicates that nothing came before Him, it indicates that He is the One that brought things about. If He is the One that brought things about, it indicates that He is the destroyer of Things. If He is the Destroyer of things, then it indicates that nothing is after Him. Hence, if there is nothing before Him, and nothing after Him, then He is the Solitary sempiternally. This is why it is said: the One, the Alone.

There are certain characteristics of the Alone [al-Ahad] that are not present in the One [al-Wahid]. You may say: There is not any one [Wahid] in the house. It can mean that there is no animal, no bird, no beast, or no human in the house. Therefore, the number one can refer to people or other than people. However, when you say there is no one [Ahad] in the house, it is limited to human beings, and others are excluded.

The Unique cannot be subject to multiplication, number, division, and calculation. It is Alone in Uniqueness. The number one, however, can be subject to the shortcomings of numbers, divisions, and calculations. You can say: one, two, three… and these are numbers. They number one, however, is the cause of numbers, is outside of numbers, and is not a number. For example, one can say: one multiplied by two or three, or any higher numerals. Thus, this is multiplication. And you may say: two divided by one… Hence, this is division. However, the Alone cannot be subjected to arithmetic. Hence, it cannot be said: along [Ahad], two, nor alone divided by one… It is neither said: alone divided by two…

The Needless [al-Samad], its meaning is the Master. Whoever accepts this meaning then it is permissible for him to say: He has always been the Needless [Samad]. It is said that nobody administers the affairs of the nation but the ruling authority who is obeyed [Samad]. AS a poet has said:

I lifted my sword (to take his life) then said to him
Take it, O Hudhayfa, as you are the master who is obeyed [Samad]

There is another meaning for the Samad and that is the objective in the needs. It is said: I seek him. However, whoever accepts this meaning, then it is not permissible for him to say: He has always been the Objectie [samad], because he has attributed Himj, the Mighty and High, with an attribute from the Attributes of Action. This meaning is also correct. Samad has neither a body nor an interior. I have explained other meanings of Samad in the Commentary of Chapter 112 of the Qur`an in this Book, which I do not wish to repeat in this chapter.

The First, the Last [al-Awwal, al-Akhir], their meanings are that He is the First without a beginning, and the Last without an end.

The All-Hearing [al-Sami`], the meaning of this is that if anything audible is found then He is its Hearer. The other meaning is that He is the Listener of the prayer i.e. answerer of the prayer. In order to be Hearing [Sami`], sound needs to exist. Hence, it is not permissible to say that Hearing is an attribute of His Essence, Mighty be His Name.

The All-Seeing [al-Basir], the meaning of this is that if there is anything that can be seeing, then He perceives it. This is why it is permissible to say: He has always been All-Seeing. While it is not permissible to say: He has always been made to see [mubsir], because that is transitive, and requires existence. The word "perception" [basarah] is literally a root-word for All-Seeing [basir], and [basura]. Allah, the Mighty and High, is All-Seeing in His Essence. We have not attributed for Him, the Blessed and Exalted, that He is All-Hearing, and All-Seeing, as an attribute that He is All-Knowing (of the two), but what we have stated intends that He perceives. This is a characteristic of all living beings, and there is no calamity in it.

The Omnipotent, the Subduer [al-Qadir, al-Qahir], the meaning of these two is that things are unable to refuse His Will. It is said: Verily, the Omnipotent is one from whom any action is

possible, so long as it is not impossible. To subdue [qahr] is to overpower [ghalabah]. Omnipotence [qudrah] is a root-word in the statement: he possessed power i.e. controlled [malaka]. Therefore, He is the Omnipotent [qadir], the All-Powerful [qadir], and the Potent [muqtadir]. His Omnipotence extends even to what does not exist and His Potency is present at His Innovation, namely, His Power and His Sovereignty over it. He, Mighty be His Remembrance, has said: Master of the Day of Judgment. The Day of Judgment does not yet exist. It is said: Verily, He, the Mighty and High, has always been the Subduer. The meaning of this is that things do not have the capability of refusal to Him and to what He intends to execute in them. He has always been the Potent over them even when they did not exists, like it is said: Master of the Day of Judgment, while the Day of Judgment does not exist yet.
The Most High, the Most Sublime [al--`Ali, al-A`la], the meaning of al-`Ali is the Subduer. Therefore, Allah is the Subduer, Possessor of Highness [dhu al-`Ula], Loftiness [al-`Ala] and Elevation [al-Ta`ali] i.e. Omnipotent. It is said: the king is exalted in might. It is also said for everything that is lofty: it was high, it will be elevated, it is lofty, it will be lofty… The word al-Ma`lat is derived from al-Ma`ali and literally means to acquire nobility. The `ilw of everything is its higher part: so and so is a prominent figure in people [`ilyat al-nas] and it is a noun. The meanings of elevating, ascending, and descending, do no apply to Allah, the Blessed and Exalted. The other meaning is that He, Exalted is He, is above resemblances, equals, whatever goes into a subject, whatever the ignorant image, and what spontaneous thought. Therefore, He, the elevated and Great, is More Lofty [Muta`alin] than what the oppressors say. As for the Most Sublime [al-`Ala], its meaning is the Most High, and the Subduer. The Word of the Mighty and High to Musa endorses this: Fear not, surely you shall be the uppermost, i.e. the subduer. Also the Word of the Mighty and High in inciting the Believers to combat: And be not infirm, and be not grieving, and you shall have the upper hand [al-a'lawn] if you are Believers. And the Word of the Mighty and High: Surely Fir'awn exalted himself in the land, i.e. overpowered them and captured them. A poet has said in this meaning:
Thus, when we overpowered and captured them,
We left them on the ground for the vultures and birds of prey.
The second meaning is that He is Lofty i.e. unblemished from resemblances and equals, like He says: Exalted is He far above what they associate (with Him).
The Ever-Remaining [al-Baqi], its meaning is the Being who has not come about, and who will never perish. Remaining is contrary to perishing… It is said: nothing remains of them, and Allah did not preserve anything of them. The Everlasting is one of His Attributes. He is also the Ever-Remaining, who does not become extinct, nor perish.
The Originator [al-Badi`], its meaning is Creator of Original Creations, and Inventor of the Things without prior example and imitation. Grammatically, it belongs to the nominal type (on the scale of) fa`il in the meaning of active participle muf`il, like in the word of the Mighty and High: A painful chastisement [`adhabun alim], while the meaning is not receiving pain, but rather giving pain. The Arabs say: He hit (receiving pain), and he hit (causing pain) A poet said:
Is he a good reader and listener?
Who wakes me and my friends while we are peacefully sleeping?
Therefore, the meaning of listening would be listener. The origin [bid`] of a thing is the first of it. As we read in the Word of the Mighty and High: Say: I am not the first [bid`an] of the messengers, i.e. not the first. Al-Bid`at also applies to first or innovations in matters of religion, etc. A poet said:
Your palms are not created for generosity.
And their miserliness is not something new.
Hence, one fist is clenched from good
Like it has decreased from a hundred to seven.
Whereas the other one has three thousand
And nine hundred as a habit.

It is also said: You have come up with an original matter, i.e. amazing invention.
The Maker [al-Bari'], its meaning is that He is the Maker of Creatures, i.e. the Creator of the Creations. He made them, i.e. He created the. The creature is creation. Most of the Arabs avoid the last vowel (the [`] sound at its end). It is an active participle with the sense of a passive participle, and some of them have said: it is taken from "shaping the wood," some claim that it is form al-Bary, which is dust, i.e. He has created them from dust, and they say: This why it does not contain the vowel at its end.
The Most Generous [al-Akram], its meaning is al-Karim. Sometimes the elative expresses the meaning of the nominal type, like the Word of the Mighty and High: And it is easier [ahwan] to Him, i.e. it is easy [hayyin] to Him. Like the Word of the Mighty and High: None shall enter it but the most unhappy [al-ashqa], and His Word: And away from it shall be kept the one who guards most [al-atqa] (against evil), what is meant by the most unhappy, and the one who guards against what is adverse [al-shaqi], and one who guards [al-taqi]. A poet has said:
Verily, the One who created the heaven as a roof for us
Created a house with taller, more powerful, pillars, for us.
The Manifest [al-Zahir], its meaning is that He is manifest through His Signs, in which He has concealed witnesses of His Omnipotence, traces of His Wisdom, and evidence of His Clear Proof. The created are unable to create the most insignificant of it. Like Allah, the Mighty and High, says: Surely those whom you call upon besides Allah cannot create a fly, though they should al gather for it. Therefore, there is nothing in His Creation that does not profess His Unity. The Blessed and Exalted avoided describing His Essence. Hence, He is manifested through His signs and Witnesses of His Omnipotence. He is Predominant, and All-Powerful over whatever He wills. This is found in the Word of the Mighty and High: And they became uppermost, i.e. predominant over them.
The Hidden [al-Batin], its meaning is that He is Hidden from Imagination. Therefore, He is Hidden without Encompassment. Nothing encompasses Him, because He has been there prior to the thoughts. Hence, thoughts are subject to Him. The Known has preceded everything and cannot be encompassed. Imaginations pas away; hence, they cannot explore Him. Therefore, He is the Hidden of all Hidden and the Covered of all Covered. He is Hidden in His Essence, and manifest and Lofty in His signs. Consequently, He is the Hidden without any cover and Manifest without any approximation. The other meaning of this is that He is the Interior [batin] of everything i.e. All-Aware and All-Seeing of what they keep secret and what they disclose, and of whatever is sowed and created. The entourage [batanat] of a man is composed of people he trusts with his personal affairs. The meaning is that He is All-Knowing of their secrets, not that He, the Mighty and High, hides in a thing disguising in it.
The Ever-Living [al-Hai], its meaning is that He is the Mighty Doer [al-Fa``al] and the Director [al-Mudabbir]. He is Ever-Living by His Own Accord. Death and annihilation are impossible for Him. He does not need life in order to live.
The All-Wise [al-Hakim], its meaning is that He is all-Knowing. The wisdom is literally the knowledge. As we read in the Word of the Mighty and High: He grants wisdom to whom He pleases, (i.e. He grants knowledge). The second meaning is that He is Precise [Muhkam], and His actions are firm and free from corruption. Hakamtuhu (I commanded him) and ahkamtuhu (I planned the action precisely) are two literal words. A part of horse's bridle [Hakamah] is named by such, because it stops a sever blow, and it is what encompasses its mouth.
The Omniscient [al-`Alim], its meaning is that He is All-Knowing by Himself. He is All-Knowing of secrets and All-Informed of minds. The littlest of the things is not hidden from Him, nor can the weight of an atom escape from Him. He knows things before they take pale and after He brings them about. He knows what they do in secret, and what they do in public. He knows what is apparent, and what is hidden. The Mighty and High's knowledge of things is unlike the creatures' knowledge. Thus, it stands to reason that He, the Blessed and Exalted, is dissimilar from them in every sense. Allah is omniscient in His Essence. The Omniscient is the Cause of Firm and Accurate Action. Therefore, it is not said: Verily, He knows things through

knowledge; just as nothing eternal exist alongside Him. In fact, it is said: Verily, He is Omniscient by Essence. Thus, such is said in all of His Attributes of Essence.
The Forbearing [al-Halim], the meaning of this is that He is Forbearing of whoever disobeys Him. He does not hasten in His Punishment.
The Protector [al-Hafiz], al-hafiz is al-hafiz, that is nominal type of the active participle. Its meaning is that He protects things and averts from them tribulation. He cannot be attributed with protecting in the sense of learning, because we use `protecting' (in the sense of learning) when we speak metaphorically of the Qur`an and other arts. The reason we do so is that when we learn something and memorize something, it does not leave us. Hence, we protect it.
The Truth [al-Haqq], is an active participle, al-Muhiqq (in the right). He is attributed with it metaphorically because it is the infinitive. It is like their statement "aid of those who call for help" [ghiyath al-mustaghuthin]. The other meaning that is intended by it is that service of Allah is the truth, and service to other than Him is falsehood. The Word of the Mighty and High endorse this: That is because Allah is the Truth, and that what they call upon besides Him that is the falsehood, i.e. it becomes falsehood, leaves, and does not promise anyone reward or punishment.
The Reckoner [al-Hasib], its meaning is that He accounts [al-Muhsi] for everything. He has knowledge of them and nothing is hidden from Him. The second meaning is that He is the One who Holds Account [al-Muhasib] for His Servants. He holds them accountable for their actions and rewards them for those actions. It is a nominal type of the active participle similar to jails and mujalis (sitting in someone's company). The third meaning is that: He is Sufficient for us. This thing is enough for me, i.e. sufficient for me. I reckoned him i.e. I bestowed upon him until he said: "enough for me." This is seen in the Word of the Mighty and High: A reward for your Lord, a gift according to a reckoning, i.e. a sufficiency.
The Praiseworthy [al-Hamid], the meaning of this is the Praised one [al-Mahmud]; it is the nominal type of passive participle. Praise is opposite of censure. It is said: I praised so and so when I was pleased with his action, and spread it among the people.
The Most Gracious [al-Hafi], its meaning is the All-Knowing. As we see in the Word of the Mighty and High: They ask you as if you were solicitous about it, i.e. they ask you about the hour (Day of Judgment) as if you know the time of its coming. The other meaning is that He is the Subtle. Al-higayah is the infinitive; al-Hafi is the Subtle, the One that honors you for your goodness and kindness.
The Lord [al-Rabb], its meaning is the Master. Whoever possesses a thing is its lord. As we see in the Word of the Mighty and High: Go back to your lord, i.e. to your Master and Sovereign. Someone in the Battle of Hunayn said: "If a man from the Quraysh takes me in his lordship it is more beloved to me than if someone from the Hawazin taking me to his lordship." He intends by it that "he owns me and becomes my lord and master." It is not said for the creation: the Lord with "al" [al-Rabb], because "al" indicates universality. Verily, it is said regarding creation: lord of so and so (without the "al" or the "the"). Hence, it is recognized in subjection, because they do not possess other than what is in subjection to them. Therefore, they are referred by what they possess. The one pertaining to Lord [rabbaniyyun] are referred to becoming godly and serving the Lord in the meaning of divinity [al-rububiyyah] for Him. The worshippers of the Lord [al-ribbiyyun] are those who bear patience with the Prophets (AS).
The Most Compassionate [al-Rahman], its meaning is the One who extends Mercy over His Servants, which is universal for them in sustenance and favor. It is said: it is one of the names of Allah, the Blessed and High, in the books, which no one else shares with Him. It is said for a person: merciful [Rahim] of heart, but it is not said: the Most Compassionate, because the Most Compassionate has the power to remove the calamities, while the most merciful from the creatures does not have the power. Some people have permitted for a person the use of "beneficent," and have intended by it the utmost degree of mercy. This is a mistake. The Most Compassionate applies to the whole world, while the Most Merciful applies to the Believers specifically.

The Most Merciful [al-Rahim], its meaning is that He is Merciful to the Believers. He will select them for His Mercy on the Day of Judgment. As Allah, the Mighty and High, has said: And He is Merciful to the Believers. The Most Compassionate [Rahman] and the Most Merciful [Rahim] are two nouns derived from mercy [rahmah] on the scale of nadman and nadim. The meaning of mercy is favor. The mercy giver is the favor giver. As Allah, the Mighty and High, says to His Messenger (SA): And We have not sent you but as a mercy to the worlds, i.e. as a favor upon them. It is said for the Qur`an: "guidance and mercy" and for rain that it is a "mercy" or favor. The meaning of mercy is not softness, because softness from Allah, the Mighty and High, is negative. Verily, the soft-hearted of the people is named merciful for the increased mercy that is found in him. It is said: "how close is so and so's mercy." It is said: "I had mercy on him."
The One that sows [al-Dhari'], its meaning is the Creator. It is said: Allah sowed the creation and made them i.e. created them. It has been said: that the noun of the descendants [al-dhurriyah] has been derived from this, implying that Allah, the Mighty and High, has created the creatures from a man. Most of the Arabs leave out its vowel [`]. They certainly leave it out in this opinion due to its increased frequency in their language, like the omission of the vowel in the Maker [al-Bari'] and its like. There are others who claim that it is from dharwa or dharya (to scatter) together, intending that He increased and spread them in the Earth. Like Allah, the Exalted, says: And spread from these two, many men and women.
The Sustainer [al-Razzaq], its meaning is that He, the Mighty and High, sustains His Servants, the good and the evil ones of them. Razq (with an `a' sound after the `t') is a narrative of the Arabs. If they intend the infinitive then they say: Rizq, with an `i'. It is said: `the army took their sustenance one sustenance,' i.e. they took it once.
The Watcher [al-Raqib], the meaning of this is protector. It is the Most Merciful [al-Rahim]. The affection [al-ra'fah] is mercy.
The Observer [al-Ra'i], the meaning of this is the All-Knowing. The observation is knowledge. Another meaning is that He is the seeing. It is permissible in the meaning of knowledge to say that He has always been the Observer. However, this is not permissible in the meaning of seeing.
The Giver of Peace [al-Salam], its meaning is an active participle, while it is a metaphor, because al-Salam is an infinitive. What is intended by it is that peace is obtained from Him. Salam and Salamah (intactness) are like Rida` and Rid`ah (sucking) and like Ladhadh and Ladhadhah (pleasure). The other meaning is that He is attributed with this attributes for His intactness from what overtakes the creatures from fault, defect, declination, transformation, mortality, and death. As we see in the Word of the Mighty and High: They shall have the abode of peace with their Lord. Thus, the peace is Allah, the Mighty and High, and the abode is Paradise. It is possible that He may have named Paradise "peace," because the one that reaches it is intact from the sickness of the world, hardship, death, aging and so forth. Therefore it is the abode of peace from calamities and disease. As we see in the Word of the Mighty and High: Then peace to you from those on the fight hand. He is saying that: then peace to you from them i.e. you will be informed from them of peace. Al-Salamah literally means proper and appropriate as well. From this is His. Word, the Mighty and High: And when the ignorant address them, they say: Peace, i.e. appropriate and proper. It is "proper" is named from the statement peace, because it is secure from fault and sin.
The Granter of Security [al-Mu'min], its meaning is the Believer. If you look up "faith" or "belief" in a dictionary, they will lead you to this definition. As we see in the Word of the Mighty and High with regards to the brothers of Yusuf (AS): And you will not believe us though we are truthful. Thus, a servant is a believer and confirmer in the Unity of Allah and His signs. And Allah is the One who Believes, and the One who Confirms, what He has promised, and He is the One who implements it.
The second meaning is that He is the Implementer. In other words, He is the One who established His Unity by means of His Signs towards His Creation. As a result, the created can perceive His Signs, His Proofs, His Management, and the brilliance of His Decree.

The third meaning is that He has secured them against oppression and tyranny. Al-Sadiq (AS) said: "The Maker, the Mighty and High, is named Mu'min, because He secures from His Punishment whoever obeys Him. The servant, moreover is named mu'min, because he believes in Allah, the Mighty and High. Hence, Allah rewards him His Security." He (AS) also said: "The believer is he whose neighbor is safe from any harm." He (AS) has also said: "The believer is he whom the Muslims trust with their lives and property."
The Guardian over all [al-Muhaymin], its meaning is the Witness. It is like His Word of the Mighty and High, And a guardian over it, i.e. witness over it. The other meaning is that it is an indeclinable noun grammatically from the word al-Amin. Al-Amin is one of the names of Allah, the Mighty and High. Then it was constructed like the construction of al-Mubaytir from al-Baytar and al-Bayar (epicure). As if the original in it is Mu'ymin, the [`] was changed into `h.' Just as it was changed in Araqat and Ayhat, hence, it is said: Harqat and Hayhat. Amin is one o the names of Allah, the Mighty and High. Whoever prolongs the `a' intends `ya amin.' Therefore, it is brought out in the phonetic of their statement: `Aa Zayad' in the meaning of `Ya Zayd.' It is said: al-Muhaymin is one the names of Allah, the Mighty and High in previous (divine) Books.
The Honorable [al-`Azizi], its meaning is that He is not incapable of anything and nothing prevents Him from anything He intends. Thus, He is the Subduer over all things, and the Undefeated Victor. It is said in a proverb: "whoever has honor excels" i.e. whoever is victorious denies (others). The Word of the Mighty and High relating two enemies: And he has prevailed against me in discourse, i.e. he has overpowered me in answering the discourse. The other meaning is that He is the Sovereign and it is said for the Sovereign: `Aziz, like the brothers of Yusuf (AS) said to him: O `Aziz, and the intention by it is "O sovereign."
The Supreme [al-Jabbar], its meaning is the subduer who cannot be overcome. He demonstrates Power and Might, i.e. Pride and Majesty. It is said to the date tree which cannot be reached: jabbarah. Al-Jabr is to compel a human forcefully over what he dislikes. You may say: I compelled him to so and so. Al-Sadiq (AS) said: "Neither compulsion nor complete free-will, but rather something between the two." He (AS) meant by it: Verily, Allah, the Blessed and Exalted, has neither compelled His Servants to disobey, nor has He delegated authority to them in the matters of religion so that they may express their own personal views and suppositions. For, verily, the Mighty and High has set bounds, assigned duties, prescribed laws determined obligations and recommendations, and has completed for them their religion. Therefore, there is no free-will within the set limits, assigned duties, prescribed laws, obligations, recommendations and the completion of religion.
The Possessor of All-Greatness [al-Mutakabbir], is derived from al-kibriya' (the pride), and that is the noun for pride [al-takabbur] and reverence [ta`azzum].
The Master [al-Sayyid], its meaning is the sovereign. It is said for the sovereign and the great of a nation: "their master." He became their master, and will become their master. Qays ibn `Asim was asked: "How did you become the master your people?" He replied: "Through generosity, preventing suffering, and seeking help from the Lord." The Prophet (SA) said: "`Ali is the Master of the Arabs." Hence, `A'ishah asked, "O Messenger of Allah, are you not the Master of the Arabs?" He (SA) answered, "I am the Master of all the children of Adam (AS) and `Ali is the Master of all the Arabs." She then asked, "O Messenger of Allah! What is the meaning of Master?" He (SA) responded, "The one to whom obedience is mandatory, like my obedience is mandatory."
I have mentioned this tradition with chain of transmission in the book Ma`ani al-Akhbar. Based on this tradition, the meaning of "the Master" is the sovereign whose obedience is mandatory.
The Most Praised [al-Subbuh], it is grammatically an indeclinable noun from the nominal type scale fa``ul. There is no other word on this scale in the Arabic language except Subbuh and Quddus and their meaning is one. Subhan Allah (Glory be Allah) is used to deanthropomorphise Allah from everything that cannot be attributed to Him. Grammatically it is in the accusative case [mansub], because it is used in place of a verb in order to glorify Allah

with the sense, that I glorified Allah with glory. It is possible that it may be accusative being an adverb, and its meaning is we glorify Allah or we do glorify Allah.
The Witness[al-Shahid], the meaning of this is that He is the Witness over every space as Creator and Planner, and that the space is part of His Creation and Plan. That is not to say that space is a place for Him, because He, the Mighty and High, existed when there was no space.
The Most Truthful [al-Sadiq], the meaning of this is that He is Truthful in His Promise. He does not diminish the reward of whoever keeps with His Promise.
The Manufacturer [al-Sani`], its meaning is that He is the Manufacturer of everything which has ever been manufactured i.e. Creator of every created thing and the Inventor of all the invented. All of this is an indication that nothing from His Creation resembles Him. This is because no action resembles its agent and because bodies and their actions are non-entities. Allah is far above resembling His Actions. His Actions create flesh, bone, hair, blood, nerves, veins, organs, limbs, components, light, darkness, Earth, heaven, stone, trees, and other things from the categories of the creatures. All of these are the actions and creations of the Mighty and High. They are all proofs of His Unity, and witness that He is Solitary, is Different from His Creation, and that He has no partner.
Some of the philosophers have expressed this meaning when describing the narcissus:
The eyes with the eyelids and they come into view with contrast,
The Sovereign has manufactured them with excellence.
Eyes were aspiring with dalliance,
As if the pupils of the eyes had gone cast
On the branches of emerald, informing
That Allah has no associate.
The Pure [al-Tahir], its meaning is that He is deanthropomorphised from the resemblances, equals, opponents, likeness, bounds, declination, transformation, the implications of creatures like length, width, diameter, weightiness and lightness, softness and thickness, entering and exiting, adhering and parting, smell and taste, color and shape, roughness and smoothness, heat and cold, motion and stillness, joining and paring, and changing places, because all of these are accidental, created, incapable and weak fro all dimensions. Thus, it is proof over the One who brought them about and manufactured them. He is proof over the One who brought them about and manufactured them. He is Omnipotent, Powerful and Pure in their meanings that nothing resembles Him. Hence, they point to the Manufacturer that manufactured them and the One who brought them about. It has been made compulsory for them to point to their Manufacture. Exalted is Allah, the Elevated, the Great.
The Just [al-`Adl], its meaning is to judge with justice and righteousness. He is named by it metaphorically, because it is the infinitive. The intention is "the Just." The just person is the ne whose words, actions, and judgments are satisfactory.
The Pardoning [al`Afuww], it is a derived noun from al-`afw on the scale of fa`ul. Al-`afw is to wipe out. It is said: something is pardoned when it is wiped out, left, or erased. I pardoned him when I left him. According to the Word of the Mighty and High: Allah pardon you! Why did you give them leave, i.e. Allah passed over you for your giving them leave.
The Forgiving [al-Ghafur], it is a derived noun from al-maghfirah. He is al-Ghfir (the Forgiving) and al-Ghaffar (Much-Forgiving). Literally its origin is to cover and to shield. You may say: I forge a thing when I covered it. It is also said: "this is more forgiving than this" i.e. more covering. Ghafr of wool and silk fabric is what accumulates on top of cloth like lint. It is named ghafr, because it covers the cloth. It is also said for the head shield: mighfar, because it covers the head. Al-Ghafur is He who covers His Servant with His Mercy.
The Self-Sufficient [al-Ghani], its meaning is that He is the Self-Sufficient. He is not in need of others. He does not rely on instruments or devices, etc. All things, except Allah, the Mighty and High, are similar in limitation and need. None of them rise without the help of each other, and none of them are self-sufficient of each other.

The Aid [al-Ghiyath], the meaning of this is Deliverer from Distress [al-Maghith]. However, He is named this fro showing entirety, as this word is grammatically an infinitive.
The Cleaver [al-Fatir], the meaning of this is the Creator. He cleaved the creation i.e. He created and originated the creation of things, and did it first. Therefore, He is its Cleaver i.e. its Creator and its Originator.
The Peerless [al-Fard], the meaning of this is that He is the Possessor of Lordship and Command, Alone without need for His Creation. The second meaning is: He is the Sole Existent, and nothing coexists with Him.
The Opener [al-Fattah], its meaning is that He is the Judge. According to the Word of the Mighty and High: And Thou art the Best of Deciders. And the word of the Mighty and High: And He is the greatest Judge, the All-knowing.
The Splitter [al-Faliq], it is derived noun from al-falq, and literally means "to split." It is said: "I heard this from the split of his mouth," and "I split the pistachio and it opened." Allah, the Blessed and Exalted, created everything. In other words, He split open everything that He created. He split the wombs; hence, animals were split from them, He split seeds and fruits kernels so that plants split from them. He split the Earth; everything that comes out of it split out. It is like the Word of the Mighty and High: And the Earth splitting, i.e. He split it so it split open. He split the darkness, and the morning split out. He "split" the clouds; hence, the rain split out. He split the ocean for Musa (AS), thus it split open and every part of it was like a huge mountain.
The Eternal [al-Qadim], its meaning is that He was prior to all things. Everything that comes before another thing is called eternal when one exaggerates. However He, the Glorified, is Eternal in Himself without any beginning or an end. All other things have a beginning and an end, and they are not eternal in origin. Therefore, they are eternal in one dimension. And accidental in another dimension. It is said: Verily, the meaning of the Eternal is that He has always been existent, and when it is applied to other than the Mighty and high, the word "eternal" is used in a metaphorical sense, because everything other than Him is accidental, and not eternal.
The Sovereign [al-Malik], He is the Master of the Kingdom. He possesses everything. Al-malakut (the Realm) is the Kingdom of Allah, the Mighty and High. The "t" is added to it like in rahabut (fear) and rahamut (mercy). The Arabs say: "Fear is better than mercy" i.e. to frighten others is better than to receive mercy.
The Most Holy [al-Quddus], its meaning is the Pure. Al-taqdis is purification and deanthropomorphism. As we see in the Word of the Mighty in High relating to the Angels: And we celebrate Thy Praise and extol Thy Holiness, i.e. we relate to you the purification. To praise and extol have the same meaning. Paradise [hazirat al-quds] is the place of purification from impurities, hardships, pains and their likes, which are in this world. It is said: Verily, al-Quddus from the names of Allah, the Mighty and High, is found in the (divine) Books.
The Powerful [al-Qawi], its meaning is know, and it refers to the One who is Powerful Independently, and who does not require nay help or assistance.
The Near [al-Qarib], its meaning is the Answerer of Prayers. The Word of the Mighty and High endorse this interpretation: Then surely I am very near; I answer the prayer of the supplicant when he calls upon Me.
The second meaning is that He is All-Knowing when it comes to the whispers of the heart. There is no veil or space between Him and them. This interpretation is endorsed by the Word of the Mighty and High: And certainly We created man, and We know what his mind suggests to him, and We are nearer to him than his life-vein. Therefore, He is near without contract, and evident from His Creation without trace and space. In fact, He is separate from them not by mingling among them, and He is different from them in appearance. Likewise, to be near to Him does not mean to be near to Him in terms of place and space. Rather, it refers to obedience and excellence in service. Thus, Allah, the Blessed and Exalted, is Near and Close in Proximity without lowering Himself, because He does not lower Himself through space just

like He does not rise in the air. How could He, when he existed before there was anything low or anything high, and before He could be attributed with highness or lowness.
The Self-Subsistent [al-Qayyum], al-Qayyum and al-Qayyam are on the scale of Fay`ul and Fay`al. They are form "I stood up for a thing" [qumtu] when one turns towards a thing by himself, and takes charge of protecting it, restoring it and assessing it. Its illustration is their statement: "There is no rotator in this, nor monk."
The Seizer (of Souls) [Qabid], it is a derived noun from al-qabd. There are a few meanings for qabd. Some of which are: "the kingdom," it is said: "so and so is in my seizure" and "this domain is in my seizure." As we see in the Word of the Mighty and High: And the whole Earth shall be in His Grip [qabdah] on the Day of Resurrection. This is like the Word of Allah, the Mighty and High: And His is the Kingdom on the Day when the trumpet shall be blown. The Word of the Mighty and High: And the Command on that day shall be entirely Allah's. And the Word of the Mighty and High Master of the Day of Judgment.
To seize also refers to death, as in the expression: "Allah seized him to Himself." As we see in the Word of the Mighty and High: Then We have made the sun an indication of it. Then We take it [qabadna] to Ourselves, taking little by little. The sun is not seized by the fist. Allah, the Blessed and Exalted, is its Seizer and Releaser. As we see in the Word of the Mighty and High: And Allah straitens and amplifies, and you shall be returned to Him. Therefore, He is the Amplifier Excess over His Servants, and the Seizer of Whatever He wills from His bounties and Support.
Seizure is also the grip of the first. However, it is not applicable to Allah, the Exalted. If the Seizure and release that Allah, the mighty and High, has mentioned applied to the fist, then it is not possible that they could be at one time seized and released. Allah, Exalted be His Remembrance, seizes the souls in every moment, releases their sustenance, and does what He wills.
The Extender [Basit], Its meaning is the Benefactor [al-Mun`im], and the Granter [al-Mufdil]. He has released over His servants His Excess and Beneficence, and showered His Bounties upon them.
The Provider of Needs [Qadi al-Hajat], is a derived noun from al-qada'. When applied to Allah, the meaning of al-qada' has three meanings.
The first meaning is command and compulsion." It is said: "the Provider provided so and so with such and such." i.e. he commanded him, and compelled him to it. As we see in the Word of the Mighty and High: And your Lord has commanded that you shall not serve (any) but Him.
The second meaning is "to make known," and from this are the Word of the Mighty and High: And We had made known to the children of Israel in the Book, i.e. We made it know to them through the tongue of the Prophet (SA).
The third meaning is "to conclude," and from it are the Word of the Mighty and High: So He concluded them seven heavens in two days. From it is the statement of the people: "so and so provided me with a need," intending that he concluded my requirement with what I had asked him for.
The All-Glorious [al-Majid], its meaning is the Generous, the Honorable. From this is the Word of the Mighty and High: Nay! It is a glorious Qur'an i.e. generous and honorable. Al-Majid literally is to obtain nobility. Majjad and Amjad are two different words (both may mean to honor). Amjada is to honor someone's actions. The other meaning of Majid is "the Glorified" [Mumajjad], His Creation glorified Him, i.e. revered Him.
The Guardian [al-Mawla], its meaning is the Helper. He helps the Believers and protects them from their enemies. He is responsible for rewarding them and honoring them. The guardian of a child is the one responsible for protecting his affairs. Allah is the Guardian of the Believers and their Helper. Another meaning of Al-Mawla is "more entitled." From this is the tradition of the Prophet (SA): "To whoever I am the Guardian, `Ali is also his Guardian." This came after a statement that he (SA) had made: "Am I not more entitled over you than yourselves?" They replied: "Of course, O Messenger of Allah!" He (SA) said: "To whomever I am the Guardian,"

i.e. to whomever I am more entitled, "then `Ali (AS) is his Guardian,' i.e. `Ali (AS) is more entitled over them than they themselves.
The Granter [al-Mannan], its meaning is the Bestower, and the Benefactor. From it is the Word of the Mighty and High: Therefore, give freely or withhold, without reckoning. And the Word of the Mighty and High: And bestow not favor that you may receive again with increase.
The One who Encompasses Everything [al-Muhit], its meaning is that He encompasses everything, and is All-Knowing of all of them. Whoever grasps something in its entirety the reaches the highest point of knowledge, and Allah encompasses that. This is metaphorical, because to encompass refers in reality to a large entity acquiring a small one in every dimension. For example, a house encompasses its contents, and the walls of a city encompass everything which is in the city. It is for this reason the wall are names ha'it in Arabic (as they encompass the house). The other possibility is that it is an adverb in the accusative. In that case, the meaning would be "overpowered" like the Word of the Mighty and High: And they become certain that they are encompassed about. This is the verb "to encompass" because when people encompass their enemies, their enemies cannot escape them.
The Clear [Mubin], its meaning is the Manifested, whose Wisdom is evident. He is the One who demonstrates by means of His Clear Proofs and the Signs of His Omnipotence. It is said: bana abama and istabana all have the same meaning (to clarify or distinguish).
The Nourisher [al-Maqit], its meaning is the Protector and the Watcher. It is said: rather, it refers to the Omnipotent.
The Imager [al-Musawwir], it is a derived noun from al-taswir. He forms the images in the womsb how He wills. Therefore, He is the Imager of all Images and the creator of every image in the womb, and what is perceived by vision, and depicted in an individual. Allah the Blessed and Exalted, cannot be described as having an image or having limbs. He cannot be described with boundaries or part. Imagination cannot locate Him in space. However, He is recognized through signs, He is identified through symbols and indications. By these He is ascertained. He is given the attributes of Omnipotence, Reverence, Glory and Pride, because He does not resemble His Creation nor is He comparable to His Creatures.
The Generous [al-Karim], its meaning is the honorable. It is said: so and so is more generous to me than so and so, i.e. more honorable than him. As we see in the Word of the Mighty and High: Most surely it is an honored Qur'an. And likewise the Word of the Mighty and High: Taste; you forsooth are the mighty, the honorable. The other meaning for this is that He is Generous, and He is the Granter. It is said: "A man who is a karim man" i.e. generous. People who are karim i.e generous men. Karim and karam are like admin and adam (skin).
The Great [al-Kabir] is the Master. It is said for the master of a nation: the great one among them. Al-kibriya' (the pride) is the noun for pride and reverence.
The sufficient [al-Kafi], it is derived noun from al-kifayah (sufficiency), Whoever relies on Him, that suffices him, and he does not have to rely on others.
The Remover of Harm [Kashif al-Dur], its meaning is the Reliever who Answers the Distressed One when he calls upon Him, and removes the evil. "Removal" literally means to take away a thing that it conceals and covers.
The Singular [al-Watr], is the Peerless, and everything that is peerless is called: singular.
The Light [al-Nur], its meaning is the Illuminator [al-Munir], As we see in the Word of the Mighty and High: Allah is the light of the Heavens and the Earth, i.e. the One who enlightens them, commands them, and guides them. Therefore, they are guided by Him in their interest, like they are guided by light and brightness. This is metaphorical as the light is a source of brightness, and Allah, the Mighty and High, is Exalted form being "Light," because light is accidental, and the One who brought it into existence is Eternal. Nothing resembles Him. Similarly, it is said metaphorically that: "Verily, the Qur`an is light, because the people are guided by it in their religion, like they are guided b the brightness in their paths." It can said in the same sense that the Prophet (SA) was the Light of Guidance.

The Bestower [al-Wahhab], its meaning is known. It is derived from al-hibah (to grant). He grants to His Servants what He wills, and obliges them as He wills. As we see in the Word of the Mighty and High: He grants to who He pleases daughters, and grants to whom He pleases sons.
The Helper [al-Nasir], al-Nasir and al-Nasir have the same meaning. To help is to proved good assistance.
The Ample-Giving [al-Was`], is the Self-Sufficient, and giving is self-sufficiency. It is said: so and so bestows with ample-giving, i.e. with sufficiency. Ample-giving is the generosity of a man, and the power of what is in his control. It is said: "give away based upon the limit of your giving."
The Loving One [al-Wadud], is a nominal type of the passive participle, like it is said: hayub in the meaning of mahib (the feared). What is intended by it is that He is "the Loved One, and the Cherished One." It has been said: it is rather a nominal type of the actie participle, like the word: ghafur in the meaning of ghafir i.e. He loves His servants and cherishes them. Al-wudd and al-widad are infinitives of al-mawaddah. So and so has wudd and wadid, i.e. loves you and is your lover.
The Guide [al-Hadi], its meaning is that He, the Mighty and High, guides them to the truth. The guidance from Allah, the Mighty and High, has three meanings. The first meaning is "leading." He leads them to the religion (of Islam). The second meaning is "faith." Faith is guidance from Allah, the Mighty and High, like it is a bounty from Allah, the Mighty and High. The third meanng is "salvation." Allah, the Mighty and High, has explained that He will guide the Believers after their death, and has said: And (as for) those who are slain in the way of Allah, He will by no means allow their deeds to perish. He will guide them and improve their condition.
Guidance after being killed and dying cannot refer to anything else but salvation. Likewise, the Word of the Mighty and High: Surely (as for) those who believe and do good, their Lord will guide them by their faith. This is contrary to misguidance which is the punishment of an unbeliever Allah, the Mighty and High says: And Allah causes the unjust to go astray, i.e. He will destroy them and punish them and it is like the Word of the Mighty and High: He shall render their works ineffective, i.e. He will obliterate their actions, and confiscate them due to their disbelief.
The Reliable [al-Wafi], its meaning is that He completes His Promise to them, and fulfils it. It is said: "A reliable man and one fulfilling his promise." "Completing one's promise" and "fulfilling it" are two different things.
The Custodian [al-Wakil], its meaning is the Entrusted, i.e. the One who rises Up to Protect Us. This is the meaning of the Custodian over our Belongings. The second meaning is that He is the Dependable [al-Mu`tamad], and the Refuge [al-Malja`]. Reliance is to depend upon Him, and to seek refuge from Him.
The Inheritor [al-Warith], its meaning is that the Kingdom of Allah remains even after He causes something to die. Therefore, no one possesses it except Allah, the Blessed and Exalted.
The Righteous [al-Barr], its meaning is the Truthful. It is said: so and so told the truth and did the right thing. It is also said: so and so's oath was righteous when he told the truth. And it is also said: Allah justified him, i.e. approved him from the truth.
The Raiser [al-Ba`ith], its meaning is that He will raise the ones in the graves, bring them back to life, resurrect them to reward them, and grant them everlasting life.
The Oft-Returning (in mercy) [al-Tawwab], its meaning is that He accepts the repentance of the repentant and forgives his sins. It is said that the servant repented to Allah, the Mighty and High; therefore, He returned to Him. Also Allah returned to him, i.e. accepted his repentance; therefore, He is the Oft-Returning to him. Al-Tub is repentance. It is said: "so and so much repented from such and such," when he is ashamed of it. It is also said: "there is no repentance from food," i.e. there is no timidity or shame in (consuming) it.

The Sublime [al-Jalil], its meaning is the Master; it is said for the master of a nation: "their sublime and most great." All glory belongs to Allah. He is the Sublime, the Lord of Glory and Honor. It is also said: "so and so is glorified in my sight," i.e. he is great and "I sublimed him" i.e. revered him.
The Generous [al-Jawad], its meaning is the Most Compassionate [al-Muhsin], the Benefactor, the Giver of favors and beneficence. It is said: "the open-handed [sakhi] from the people gives generously," "a generous man" and "generous people." Ajwad and Jud are the generous. The word [sakhi] is not used for Allah, the Mighty and High, because it related to "softness." It is said: "soft Earth," and "soft paper" from the word [sakhawi]. The open-handed is called so due to his softness or tenderness towards the needy.
The All-Aware [al-Khabir], the meaning of this is All-Knowing [al-`Alim]. Al-Khubr and al-Khabir are literally the same. Al-Khubr is the knowledge of something, it is said: I am aware of something i.e. I have knowledge of it.
The Creator [al-Khaliq], its meaning is al-Khallaq. He created the creatures, and made a creation. Al-Khaliqah is creation, and its plural is al-Khala`iq. Al-Khalq is literally one's estimation of a thing. It is said in a proverb: "Verily, if I estimate something then I cut it, not like the one who estimates, and does not cut." It has come in the traditions of our Imams (AS): "Verily, the actions of the servants are created by means of an estimated creation, and not a constituted creation." `Isa (AS) also created from clay the figure of a bird; that was also an estimated creation. The Constituent of a bird and its Creator is in reality Allah, the Mighty and High.
The Best of the Helpers [Khayr al-Nasirin], and the Best of the Merciful, refers to the fact that when good is increased by the One who Grants it, it is called "the Best" in a metaphorical sense.
The Rewarder [al-Dayyan] is the One who gives religion to the servants, and rewards them for their actions. Din is literally "reward." It does not have a plural because it is infinitive. It is said: "he rewarded, will reward a rewarding." It is also said in a proverb: "Like you reward, you will be rewarded," i.e. what you give, you get. A poet said:
The way a young man rewards, one day he will be rewarded the same way.
He who sows garlic does not harvest sweet basil.
The Thankful [al-Shakkur] and al-Shakir refers to the fact that He thans servants for their good deeds. The attribute is allegorical since thanking is literally recognition of beneficence. He is the Most Compassionate to His Servants, and their Benefactor. When the Glorified rewards those who obey Him, He rewards them by means of thanking them metaphorically, just like the reward of the benefactor is thanking.
The Most Great [al-`Azim], its meaning is the Master, and the master of a nation is their sublime and the most great. The second meaning is that He is revered because He overpowers all things, and He is Omnipotent over them. This is why He is revered. The third meaning is that He is the Most Great, because all others are humble and submissive before Him. Therefore, He is the Greatest Ruler, and is the Highest in Rank. The fourth meaning is that He is the All-Glorious. It is said: "so and so is grate in the glory, grandeur" [`azamah]. Al-`azamah is infinitive; its meaning is a great matter. Al-`azamah is to show power. The meaning of the Most Great is not dense, tall, wide and heavy, because these meanings apply to creation, are signs of created beings, and are accidental. These are negated from Allah, the Blessed and Exalted. It has been narrated in a tradition that He has been named "the Most Great," because He is the Creator of the Greatest Creatures, and the Lord and Creator of the Greatest Throne.
The Subtle [al-Latif], its meaning is that He is Kind with His Servants. Therefore, He is Kind and Benevolent towards them as He is their Benefactor. Kindness is benevolence and honor. It is said: so and so is king [latif] with the people, benevolent to them, and honors them with kindness. The second meaning is that He is Subtle in His Planning and action. It is said: so and so is subtle [latif] in action. It is narrated in a tradition that the meaning of al-Latif is that He

is the Creator of Subtle Creations, in the same way that He is named the Most Great [al-`Azim] because He is the Creator of the Greatest Creation.
The Cure [al-Shafi], its meaning is known. It is from cure [al-Shifa'] like Allah, the Mighty and High, has said reporting Ibrahim (AS): And when I am sick, then He restores me to health. Thus, the sum of these Most Beautiful Names is Ninety-Nine.
The Blessed [Tabaraka], this is from the blessing [barakah]. He, the Mighty and High, is the Possessor, Perpetrator, Creator and Granter of Blessings upon His Creation. Blessed and Exalted is He from having a son, a partner, an associate, or anything else the oppressors may claim of the Elevated, and Great. As we see in the Word of Allah, the Mighty and High: Blessed is He who sent down the Furqan upon His Servant (Muhammad) that he may be a Warner to the nation.
Verily, what is meant is that Allah's existence is everlasting, His bounties are endless, and His Remembrance is a blessing for His Servants. The continuation of Allah's blessings towards His Servants is that He sent them the Criterion as a Warner to the nations.
The Furqan is the Qur`an and it has been certainly named the Furqan (the criterion), because Allah, the Mighty and High, differentiates by it between truth and falsehood. The servant upon whom He sent it down to is Muhammad (SA). He named him "servant" to prevent him from being taken as a Lord or Deity. This is a refutation of the exaggerators.
The Mighty and High has clarified that He has revealed it to him so that he may warn with it the nations and frighten them by it from the disobedience of Allah and His Painful Chastisement. Al-`alamun (the nations) are the people. He, whose is the kingdom of heaven and the Earth, and who did not take to Himself a son, as the Christians claim falsely by adding a son to Him, and deviating fro the belief in Diving Unity. And who has no associate in the kingdom, and who created everything, then ordained for it a measure, i.e. He created all things in a measure that He knows. He did not create anything negligently, carelessly, with trouble or by means of speculation. In fact, He created everything in just measure according to His Plan. He created everything according to the best interest of His Servants and their religion.
This is a manifestation of His Justice towards His Creation. Had He not created the world in jut measure, on the basis of what we have described, then incongruity and injustice would have been found within it. His Creation would not have been made in wisdom and correct planning, and would have been subject to uselessness, injustice, and corruption.
Allah, glory be Him, has always been All-Knowing of all things. Verily, He meant by His word: then ordained for it a measure that He carried it out based on a measurement He Knows (as we have explained) and to ordain His Actions for His Servants to make them recognize its measurement, its time, and where it will take place. This planning from Allah, the Mighty and High, is written and reported. Allah has notified His Angels and informed of it so that they may know it.
Therefore, when His Words are found in measurement He introduces them so that they may not go out of the limits of truth to falseness, from the limits of correctness to incorrectness, and from the limits of clarity to deception This is an indication that Allah ordained it, made it firm, and brought it about. Thus, it is perfect. There is no flow, incongruity or corruption in it.

10. More than one have said: Muhammad ibn Hammam said, on the authority of `Ali ibn al-Husayn that Ja`far ibn Yahya al-Khuza`I related to me, on the authority of his father that

دَخَلْتُ مَعَ أَبِي عَبْدِ اللهِ ع عَلَى بَعْضِ مَوَالِيهِ يَعُودُهُ فَرَأَيْتُ الرَّجُلَ يُكْثِرُ مِنْ قَوْلِ آهِ فَقُلْتُ لَهُ يَا أَخِي اذْكُرْ رَبَّكَ وَ اسْتَغِثْ بِهِ فَقَالَ أَبُو عَبْدِ اللهِ ع إِنَّ آهِ اسْمٌ مِنْ أَسْمَاءِ اللهِ عَزَّ وَ جَلَ فَمَنْ قَالَ آهِ فَقَدِ اسْتَغَاثَ بِاللهِ تَبَارَكَ وَ تَعَالَى.

I entered in the presence of Abu `Abd Allah al-Sadiq (AS) and his followers when they were visiting a patient. Thus, I saw the man repeating "Oh" so I said to him: "O brother! Remember your Lord and call Him for help." Then Abu `Abd Allah (AS) spoke, "Verily, `Oh' is a name from the names of Allah, the Mighty and High. Therefore, whoever utters: `Oh' has already called Allah, the Blessed and Exalted, for help"

11. Abu al-Hasan `Ali ibn `Abd Allah ibn Ahmad al-Isbahani al-Aswari said: Makki ibn Ahmad ibn Sa`dawayh al-Burdha`I said: Abu Ishaq Ibrahim ibn `Abd al-Rahman al-Qarashi reported to us in Damascus and I was listening that Abu `Amir Musa ibn `Amir al-Mirri said: al-Walid ibn Muslim said: Zuhayr ibn Muhammad said, on the authority of Musa ibn `Uqbah, on the authority of al-A`raj, on the authority of Abu Hurayrah that

أَنَّ رَسُولَ اللهِ ص قَالَ: إِنَّ لِلَّهِ تَبَارَكَ وَ تَعَالَى تِسْعَةً وَ تِسْعِينَ اسْماً مِائَةً إِلَّا وَاحِداً إِنَّهُ وَتْرٌ يُحِبُّ الْوَتْرَ مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ.

The Messenger of Allah (SAS) said: Verily, Allah, the Blessed and Exalted, has Ninety-Nine names: one hundred minus one. He is Single and loves odd numbers. Whoever counts them will enter Paradise.

Thus, it has reached us that more than one scholar has said that the first one of them starts with: There is no god but Allah, He Alone, He has no associates. To Him belongs all Sovereignty, and to Him is the Praise. In His hand is all goodness, and He has power over all things. There is no god but Allah, His are the Best Names: Allah, the One, the Needless, the First, the Last, the Manifested, the Hidden, the Creator, the Maker, the Imager, the Sovereign, the Most Holy, the Giver of Peace, the Granter of Security, the Guarding Over All, the Honorable, the Supreme, the Possessor of all Greatness, the Beneficent, the Most Merciful, the Subtle, the All-Aware, the All-Hearing, the All-Seeing, the Most High, the Most Great, the Maker, the High, the Sublime the Beautiful [al-Jamil], the Ever-Living, the Self-Subsistent, the All-Powerful, the Subduer, the All-Wise, the Near, the Granter [al-Majib], the Self-Sufficient, the Bestower, the Loving one, the Thankful, the Glorified [al-Majid], the Unique, the Guardian [al-Wali], the Rightly Directing [al-Rashid], the Forgiving, the Generous, the Forbearing, the Oft-Returning (in mercy), the Lord, the All-Glorious, the Praiseworthy, the Reliable, the Witness, the Clear, the Evidence [al-Burhan], the Affectionate, the First to do [al-Mubdi'] the Resorter [al-Mu`id], the Raiser, the Inheritor, the Powerful, the Severe in punishment [al-Shadid], the Punisher [al-Dar], the Beneficial [al-Naf`], the Sufficient [al-Wafi], the Protector [al-Hafiz], the Exalter [al-Rafi`], the Seizer (of souls), the Extender, the Honor-Bestower [al-Mu`izz], the One who abases [al-Mudhill], the Sustainer, the Lord of unbreakable strength [Dhul-Quwat al-Matin], the Riser, the Custodian, the Just, the Assembler [al-Jami`], the Giver [al-Mu`ti], the Selecter [al-Mujtabi], the Reviver [al-Muhyi], the One who makes to dies [al-Mumit], the Sufficient, the Guide, the Everlasting [al-Abad], the Most Truthful, the Light, the Eternal, the Truth, the Peerless, the Singly, the All-Embracing [al-Was`], the Counter [al-

Muhsi], the Powerful, the One who precedes all [al-Muqaddam], the One who comes last [al-Mu`akhkhar], the Avenger [al-Muntaqim], the Originator.

12. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn al-Hasan al-Saffar said, on the authority of Muhammad ibn `Isa ibn `Ubayd, on the authority of al-Hasan ibn Mahbub, on the authority of `Ali ibn Ri'ab, on the authority of more than one person that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: مَنْ عَبَدَ اللهَ بِالتَّوَهُّمِ فَقَدْ كَفَرَ وَ مَنْ عَبَدَ الِاسْمَ وَ لَمْ يَعْبُدِ الْمَعْنَى فَقَدْ كَفَرَ وَ مَنْ عَبَدَ الِاسْمَ وَ الْمَعْنَى فَقَدْ أَشْرَكَ وَ مَنْ عَبَدَ الْمَعْنَى بِإِيقَاعِ الْأَسْمَاءِ عَلَيْهِ بِصِفَاتِهِ الَّتِي وَصَفَ بِهَا نَفْسَهُ فَعَقَدَ عَلَيْهِ قَلْبَهُ وَ نَطَقَ بِهِ لِسَانُهُ فِي سَرَائِرِهِ وَ عَلَانِيَتِهِ فَأُولَئِكَ أَصْحَابُ أَمِيرِ الْمُؤْمِنِينَ ع وَ فِي حَدِيثٍ آخَرَ أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا.

Abu `Abd Allah al-Sadiq (AS) said: Whoever serves Allah with his imagination, disbelieves (in Allah). Whoever serves His name without (understanding) the meaning, disbelieves in Allah. Whoever serves both His name and its meaning, has given a partner to Allah. Whoever serves Allah by means of the meanings of the Names of Allah has attributed Himself with, has faith in Allah, which his tongue utters in private and in public. Such are the followers of the Commander of the Faithful.
In another version, the last sentence of the tradition is: "These are the true Believes."

13. Muhammad ibn Muhammad ibn `Isam al-Kulayni and `Ali ibn Ahmad ibn Muhammad ibn `Imran al=Daqqaq ( may Allah have mercy on them both) both said: Muhammad ibn Ya`qub al-Kulayni said, on the authority of `Ali ibn Ibrahim, on the authority of his father, on the authority of al-Nadr ibn Suwayd, on the authority of Hisham ibn al-Hakam that

أَنَّهُ سَأَلَ أَبَا عَبْدِ اللهِ ع عَنْ أَسْمَاءِ اللهِ عَزَّ وَ جَلَّ وَ اشْتِقَاقِهَا فَقَالَ اللهُ مُشْتَقٌّ مِنْ إِلَهٍ وَ إِلَهٌ يَقْتَضِي مَأْلُوهاً وَ الِاسْمُ غَيْرُ الْمُسَمَّى فَمَنْ عَبَدَ الِاسْمَ دُونَ الْمَعْنَى فَقَدْ كَفَرَ وَ لَمْ يَعْبُدْ شَيْئاً وَ مَنْ عَبَدَ الِاسْمَ وَ الْمَعْنَى فَقَدْ أَشْرَكَ وَ عَبَدَ اثْنَيْنِ وَ مَنْ عَبَدَ الْمَعْنَى دُونَ الِاسْمِ فَذَاكَ التَّوْحِيدُ أَفَهِمْتَ يَا هِشَامُ قَالَ قُلْتُ زِدْنِي قَالَ لِلَّهِ عَزَّ وَ جَلَّ تِسْعَةٌ وَ تِسْعُونَ اسْماً فَلَوْ كَانَ الِاسْمُ هُوَ الْمُسَمَّى لَكَانَ كُلُّ اسْمٍ مِنْهَا هُوَ إِلَهاً وَ لَكِنَّ اللهَ عَزَّ وَ جَلَّ مَعْنًى يُدَلُّ عَلَيْهِ بِهَذِهِ الْأَسْمَاءِ وَ كُلُّهَا غَيْرُهُ يَا هِشَامُ الْخُبْزُ اسْمٌ لِلْمَأْكُولِ وَ الْمَاءُ اسْمٌ لِلْمَشْرُوبِ وَ الثَّوْبُ اسْمٌ لِلْمَلْبُوسِ وَ النَّارُ اسْمٌ لِلْمُحْرِقِ أَفَهِمْتَ يَا هِشَامُ فَهْماً تَدْفَعُ بِهِ وَ تُنَافِرُ أَعْدَاءَنَا وَ الْمُلْحِدِينَ فِي اللهِ وَ الْمُشْرِكِينَ مَعَ اللهِ عَزَّ وَ جَلَّ غَيْرَهُ قُلْتُ نَعَمْ فَقَالَ نَفَعَكَ اللهُ بِهِ وَ ثَبَّتَكَ يَا هِشَامُ قَالَ هِشَامٌ فَوَ اللهِ مَا قَهَرَنِي أَحَدٌ فِي التَّوْحِيدِ حِينَئِذٍ حَتَّى قُمْتُ مَقَامِي هَذَا.

I asked Abu `Abd Allah al-Sadiq (AS) about the names of Allah, the Mighty and High, and their derivations. Hence, he replied, Allah is derived from Ilah (God). The word Ilah requires a server [Ma'luh], The name is other than the named. Therefore, whoever serves the name without the meaning then he disbelieves, and has not served anything. Whoever serves the name, and the meaning, he has associated, and has served both of them. Whoever serves the meaning without he name has embraced Divine Unity. Have you understood, O Hisham? He says, I said: "Elaborate for me." He (AS) responded, For Allah, the Mighty and High, are Ninety Nine Names. If the name was the named then every name would have been a god. However Allah, the Mighty and High, has a meaning for all of these names which apply to Him, and all of them are other than Him. O Hisham! "Bread" is a name of a food; "water" is a name of a drink; "cloth is a name of a material, and "fire" is a name of ignition. Do you understand, O Hisham? Do you understand in such a way that you can defend us, and defeat our enemies, the apostates of Allah, and the one who associate other with Allah, the Mighty and High? I replied, "Yes." He (AS) then said: "May Allah benefit you by it and secure you, O Hisham!" Hisham says, "I swear by Allah, no one could defeat me in debate on the subject of Divine Unity after I stood up from that place."

14. Abu al-Hasan `Ali ibn `Abd Allah ibn Ahmad al-Aswari said: Makki ibn Ahmad ibn Sa`dawayh al-Burdha`I that Isma`il ibn Muhammad ibn al-Fadl ibn Muhammad ibn al-Musayyib al-Bayaqi reported to us that My grandfather related to me that Ibn Abu Uways said: Ahmad ibn Muhammad ibn Dawud ibn Qays al-San`ani related to me that Aflah ibn Kathir related to me, on the authority of Ibn Jurayj, on the authority of `Amr ibn Shu`ayb, on the authority of his father that

عَنِ النَّبِيِّ ص أَنَّ جَبْرَئِيلَ نَزَلَ عَلَيْهِ بِهَذَا الدُّعَاءِ مِنَ السَّمَاءِ وَ نَزَلَ عَلَيْهِ ضَاحِكاً مُسْتَبْشِراً فَقَالَ السَّلَامُ عَلَيْكَ يَا مُحَمَّدُ قَالَ وَ عَلَيْكَ السَّلَامُ يَا جَبْرَئِيلُ فَقَالَ إِنَّ اللهَ بَعَثَ إِلَيْكَ بِهَدِيَّةٍ فَقَالَ وَ مَا تِلْكَ الْهَدِيَّةُ يَا جَبْرَئِيلُ فَقَالَ كَلِمَاتٌ مِنْ كُنُوزِ الْعَرْشِ أَكْرَمَكَ اللهُ بِهَا قَالَ وَ مَا هُنَّ يَا جَبْرَئِيلُ قَالَ قُلْ يَا مَنْ أَظْهَرَ الْجَمِيلَ وَ سَتَرَ الْقَبِيحَ يَا مَنْ لَمْ يُؤَاخِذْ بِالْجَرِيرَةِ وَ لَمْ يَهْتِكِ السِّتْرَ يَا عَظِيمَ الْعَفْوِ يَا حَسَنَ التَّجَاوُزِ يَا وَاسِعَ الْمَغْفِرَةِ يَا بَاسِطَ الْيَدَيْنِ بِالرَّحْمَةِ ـ يَا صَاحِبَ كُلِّ نَجْوَى وَ يَا مُنْتَهَى كُلِّ شَكْوَى يَا مُقِيلَ الْعَثَرَاتِ يَا كَرِيمَ الصَّفْحِ يَا عَظِيمَ الْمَنِّ يَا مُبْتَدِئاً بِالنِّعَمِ قَبْلَ اسْتِحْقَاقِهَا يَا رَبَّنَا وَ يَا سَيِّدَنَا وَ يَا مَوْلَانَا وَ يَا غَايَةَ رَغْبَتِنَا أَسْأَلُكَ يَا اللهُ أَنْ لَا تُشَوِّهَ خَلْقِي بِالنَّارِ ـ فَقَالَ رَسُولُ اللهِ ص يَا جَبْرَئِيلُ فَمَا ثَوَابُ هَذِهِ الْكَلِمَاتِ قَالَ هَيْهَاتَ هَيْهَاتَ انْقَطَعَ الْعِلْمُ لَوِ اجْتَمَعَ مَلَائِكَةُ سَبْعِ سَمَاوَاتٍ وَ سَبْعِ أَرَضِينَ عَلَى أَنْ يَصِفُوا ثَوَابَ ذَلِكَ إِلَى يَوْمِ الْقِيَامَةِ مَا وَصَفُوا مِنْ أَلْفِ جُزْءٍ جُزْءاً وَاحِداً فَإِذَا قَالَ الْعَبْدُ يَا مَنْ أَظْهَرَ الْجَمِيلَ وَ سَتَرَ الْقَبِيحَ سَتَرَهُ اللهُ بِرَحْمَتِهِ فِي الدُّنْيَا وَ جَمَّلَهُ فِي الْآخِرَةِ وَ سَتَرَ اللهُ عَلَيْهِ أَلْفَ سِتْرٍ فِي الدُّنْيَا وَ الْآخِرَةِ وَ إِذَا قَالَ يَا مَنْ لَمْ يُؤَاخِذْ بِالْجَرِيرَةِ وَ لَمْ يَهْتِكِ السِّتْرَ لَمْ يُحَاسِبْهُ اللهُ يَوْمَ الْقِيَامَةِ وَ لَمْ يَهْتِكْ سِتْرَهُ يَوْمَ يُهْتَكُ السُّتُورُ وَ إِذَا قَالَ يَا عَظِيمَ الْعَفْوِ غَفَرَ اللهُ لَهُ ذُنُوبَهُ وَ لَوْ كَانَتْ خَطِيئَتُهُ مِثْلَ

زَبَدِ الْبَحْرِ وَإِذَا قَالَ يَا حَسَنَ التَّجَاوُزِ تَجَاوَزَ اللهُ عَنْهُ حَتَّى السَّرِقَةَ وَ شُرْبَ الْخَمْرِ وَ أَهَاوِيلَ الدُّنْيَا وَ غَيْرَ ذَلِكَ مِنَ الْكَبَائِرِ وَإِذَا قَالَ يَا وَاسِعَ الْمَغْفِرَةِ فَتَحَ اللهُ عَزَّوَ جَلَّ لَهُ سَبْعِينَ بَاباً مِنَ الرَّحْمَةِ فَهُوَ يَخُوضُ فِي رَحْمَةِ اللهِ عَزَّوَ جَلَّ حَتَّى يَخْرُجَ مِنَ الدُّنْيَا وَإِذَا قَالَ يَا بَاسِطَ الْيَدَيْنِ بِالرَّحْمَةِ بَسَطَ اللهُ يَدَهُ عَلَيْهِ بِالرَّحْمَةِ وَإِذَا قَالَ يَا صَاحِبَ كُلِّ نَجْوَى وَ يَا مُنْتَهَى كُلِّ شَكْوَى أَعْطَاهُ اللهُ عَزَّوَ جَلَّ مِنَ الْأَجْرِ ثَوَابَ كُلِّ مُصَابٍ وَ كُلِّ سَالِمٍ وَ كُلِّ مَرِيضٍ وَ كُلِّ ضَرِيرٍ وَ كُلِّ مِسْكِينٍ وَ كُلِّ فَقِيرٍ إِلَى يَوْمِ الْقِيَامَةِ وَإِذَا قَالَ يَا كَرِيمَ الصَّفْحِ أَكْرَمَهُ اللهُ كَرَامَةَ الْأَنْبِيَاءِ وَإِذَا قَالَ يَا عَظِيمَ الْمَنِّ أَعْطَاهُ اللهُ يَوْمَ الْقِيَامَةِ أُمْنِيَّتَهُ وَ أُمْنِيَّةَ الْخَلَائِقِ وَإِذَا قَالَ يَا مُبْتَدِئاً بِالنِّعَمِ قَبْلَ اسْتِحْقَاقِهَا أَعْطَاهُ اللهُ مِنَ الْأَجْرِ بِعَدَدِ مَنْ شَكَرَ نَعْمَاءَهُ وَإِذَا قَالَ يَا رَبَّنَا وَ يَا سَيِّدَنَا وَ يَا مَوْلَانَا قَالَ اللهُ تَبَارَكَ وَ تَعَالَى اشْهَدُوا مَلَائِكَتِي أَنِّي غَفَرْتُ لَهُ وَ أَعْطَيْتُهُ مِنَ الْأَجْرِ بِعَدَدِ مَنْ خَلَقْتُهُ فِي الْجَنَّةِ وَ النَّارِ وَ السَّمَاوَاتِ السَّبْعِ وَ الْأَرَضِينَ السَّبْعِ وَ الشَّمْسِ وَ الْقَمَرِ وَ النُّجُومِ وَ قَطْرِ الْأَمْطَارِ وَ أَنْوَاعِ الْخَلْقِ وَ الْجِبَالِ وَ الْحَصَى وَ الثَّرَى وَ غَيْرِ ذَلِكَ وَ الْعَرْشِ وَ الْكُرْسِيِّ وَإِذَا قَالَ يَا مَوْلَانَا مَلَأَ اللهُ قَلْبَهُ مِنَ الْإِيمَانِ وَإِذَا قَالَ يَا غَايَةَ رَغْبَتِنَا أَعْطَاهُ اللهُ يَوْمَ الْقِيَامَةِ رَغْبَتَهُ وَ مِثْلَ رَغْبَةِ الْخَلَائِقِ وَإِذَا قَالَ أَسْأَلُكَ يَا اللهُ أَنْ لَا تُشَوِّهَ خَلْقِي بِالنَّارِ قَالَ الْجَبَّارُ جَلَّ جَلَالُهُ اسْتَعْتَقَنِي عَبْدِي مِنَ النَّارِ اشْهَدُوا مَلَائِكَتِي أَنِّي قَدْ أَعْتَقْتُهُ مِنَ النَّارِ وَ أَعْتَقْتُ أَبَوَيْهِ وَ إِخْوَتَهُ وَ أَخَوَاتِهِ وَ أَهْلَهُ وَ وُلْدَهُ وَ جِيرَانَهُ وَ شَفَّعْتُهُ فِي أَلْفِ رَجُلٍ مِمَّنْ وَجَبَ لَهُمُ النَّارُ وَ آجَرْتُهُ مِنَ النَّارِ فَعَلِّمْهُنَّ يَا مُحَمَّدُ الْمُتَّقِينَ وَ لَا تُعَلِّمْهُنَّ الْمُنَافِقِينَ فَإِنَّهَا دَعْوَةٌ مُسْتَجَابَةٌ لِقَائِلِيهِنَّ إِنْ شَاءَ اللهُ وَ هُوَ دُعَاءُ أَهْلِ الْبَيْتِ الْمَعْمُورِ حَوْلَهُ إِذَا كَانُوا يَطُوفُونَ بِهِ.

Jibra'il descended to the Prophet (SA) from heaven, smiling and rejoicing, and greeted him with the words: "Peace be with you, O Muhammad!" He (SA) replied, "And peace be with you, O Jibra'il!" Then he said: "Verily, Allah has sent a gift to you." Hence, he (SA) asked, "What is that gift, O Jibra'il?" He answered, "Words from the Treasures of the Throne. Allah honors you by them." The Prophet (SA) enquired, "What are they, O Jibra'il?" He said: Say: O One who reveals beauty, and hides ugliness! O One who does not punish the offender, and who does not ear the veil (from sins)! O Most Great in pardoning! O Best of the Overlookers! O All-Embracing in Forgiveness! O One who Opens His Hands in Mercy! O Hearer of all Whispers! O One whom all complaints are made! (O Last Resort of the Fallen!). O Noble One! O Possessor of Great Favor! O One who Blessed before anyone deserves it! O our Lord! O our Master! O our Guardian! O Goal of our Desires! I beseech You, O Allah, not to make me ugly by means of the Fire. The Messenger of Allah (SA) asked, "O Jibra'il! What are the virtues of these words?" Jibra'il replied, So great! So great! The virtues of these words are impossible to describe. Even if the angels from the seven heavens and the seven earths joined together to describe the virtues of these words until the Day of Judgment, they would not be able to describe even a thousandth part of them. Therefore, when a man says:

"O One who reveals beauty, and hides ugliness," Allah covers him up with His Mercy in this world, and makes him beautiful in the Hereafter. Allah covers his defects with a thousand veils in this world, and the Hereafter. When he says: "O One who does not punish the offender, and does not tear the veil (from sins)," Allah will not hold him accountable on the Day of Judgment, and on the Day all Veils are Torn, He will not tear his veil. And when he says: "O Most Great in Pardoning," Allah will forgive his sins even if they are as much as the foam from the sea. When he says: "O Best of the Overlookers," Allah will forgive him even sins such as theft, drinking wine, worldly frights, and other major sins. And when he says: "O All-Embracing in Forgiveness," Allah, the Mighty and High, will open seventy gates of Mercy to him in a way that he will be overwhelmed by Allah, the Mighty and High's Mercy till he parts this world.
When he says: "O One who Opens His Hands in Mercy," Allah opens His Hands of Mercy to him. And when he says: "O Hearer of all Whispers, O One to who all Complaints are made," Allah will bestow upon him the reward of every afflicted, unaffiliated, sick, blind, destitute, and poor person till the Day of Judgment.
When he says: "O Noble One," Allah will make him noble like the prophets. When he says: "O Possessor of Great Favor," Allah will bestow upon him His Protection, and the protection of the created on the Day of Judgment. And when he says: "O One who gives blessings before anyone deserves it," Allah will grant him rewards equal to the number of those who thanked Him for His Blessings. When he says: "O our Lord, O our Master," Allah will say: "My angels! Bear witness that I forgave him, and I will give him rewards similar to the numbers of those who are in Paradise, and Hell, the seven heavens and the seven earths, the sun, the moon, the stars, rain drops, creatures, mountains, pebbles, soil, and other than these, as well as the Empyrean and the Throne. And when he says: "O our Guardian," Allah will fill his heart with faith. When he says: "O Goal of our Desires," Allah will fulfill his desire, and give him the reward equal to the reward of all the creatures on the Day of Judgment. And when he says: "I beseech You, O Allah, not to make my being ugly by means of Fire," the Supreme, may His glory be glorified, will say: My Servant has asked Me to free him from Fire. O My angels! Bear witness that I set him, his parents, his brothers, his sisters, his household, his children, and his neighbors free from the Fire, and accepted his intercession for a thousand others who deserved punishment by fire, and saved them from it. O Muhammad! Teach this supplication to the pious, and do not teach it to the hypocrites. For it is supplication which will be granted to the ones that pronounce it, by the will of Allah. This is the supplication of the inhabitants of the Flourishing House [al-Bayt al-Ma'mur], when they circumambulate it.

The Compiler of this book says: The proof that Allah – the Exalted, the Mighty, and the Most High – is All-Knowing, Ever-Living, and All-Powerful in and of Himself – not by knowledge, power, and life, that is other than Him – is that if He were All-Knowing by means of knowledge, then His Knowledge could only be two things: eternal or created. If His Knowledge is created then He, glorified be His Praise, was without knowledge before it creation. This is an imperfect attribute, and every imperfection is caused, as we explained previously. If His Knowledge is eternal, then it becomes necessary for other than Allah, the Mighty and High, to be eternal. This is infidelity by consensus. The same argument can be applied to the All-Powerful and His Omnipotence and the Ever-Living and His Life. The proof that He, the Exalted, has always been All-Powerful, All-Knowing and Ever-Living is that it has been proved that He is All-Knowing, All-Powerful, and Ever-Living, in and of Himself. Hence, it is correct by evidence that He, the Mighty and High, is Eternal. Therefore, He has always been All-Knowing as Knowledge is part of His Essence, Which has always been. This indicates that He has always been All-Powerful, and Ever-Living.

Chapter Thirty: Al-Qur'an Ma Huwa? What is the Qur'an? – 7 traditions

باب القرآن ما هو

1. Ahmad Ziyad ibn Ja`far al-Hamdani (may Allah be pleased with him) said: `Ali ibn Ibrahim said, on the authority of his father Ibrahim ibn Hashim, on the authority of `Ali ibn Ma`bad, on the authority of al-Husayn ibn Khalid that

قُلْتُ لِلرِّضَا عَلِيِّ بْنِ مُوسَى ع يَا ابْنَ رَسُولِ اللهِ أَخْبِرْنِي عَنِ الْقُرْآنِ أَ خَالِقٌ أَوْ مَخْلُوقٌ فَقَالَ لَيْسَ بِخَالِقٍ وَ لَا مَخْلُوقٍ وَ لَكِنَّهُ كَلَامُ اللهِ عَزَّ وَ جَلَّ.

I asked al-Rida `Ali ibn Musa (AS): "O son of the Messenger of Allah! Tell me about the Qur'an. Is it creator or created?" Therefore, he (AS) replied, "It is neither creator nor created; rather it is the Word of Allah, the Might and High."

2. Ja`far ibn Muhammad ibn Masrur (RA) said: Muhammad ibn `Abd Allah ibn Ja`far al-Himyari said, on the authority of his father, on the authority of Ibrahim ibn Hashim, on the authority of Al-Rayyan ibn al-Salt that

قُلْتُ لِلرِّضَا ع مَا تَقُولُ فِي الْقُرْآنِ فَقَالَ كَلَامُ اللهِ لَا تَتَجَاوَزُوهُ وَ لَا تَطْلُبُوا الْهُدَى فِي غَيْرِهِ فَتَضِلُّوا.

I asked al-Rida (AS): "What do you say about the Qur'an?" Thus, he (AS) responded. "It is the Word of Allah, do not exceed it, and do not seek guidance in other than it, otherwise you will go astray."

3. Al-Husayn ibn Ibrahim ibn Ahmad al-Ma`addab (RA) said: Muhammad ibn Abu `Abd Allah al-Kufi said: Muhammad ibn Isma`il al-Barmaki said: `Ali ibn Salim said, on the authority of his father that

سَأَلْتُ الصَّادِقَ جَعْفَرَ بْنَ مُحَمَّدٍ ع فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللهِ مَا تَقُولُ فِي الْقُرْآنِ فَقَالَ هُوَ كَلَامُ اللهِ وَ قَوْلُ اللهِ وَ كِتَابُ اللهِ وَ وَحْيُ اللهِ وَ تَنْزِيلُهُ وَ هُوَ الْكِتَابُ الْعَزِيزُ الَّذِي لا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَ لا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ.

I enquired from al-Sadiq Ja`far ibn Muhammad (AS): "O son of the Messenger of Allah! What do you say about the Qur'an?" Hence, he responded, "It is the Word of Allah, His Speech, His Book, the Revelation He revealed. It is the Honorable Book, which

falsehood shall not come to it from before it not from behind it; a revelation from the Wise, the Praised One."

4. My father (may Allah have mercy on him) said: Sa`d ibn `Abd Allah said: Muhammad ibn `Isa ibn `Ubayd al-Yaqtini that

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ صَدَقَ اللهُ الْعَظِيمُ عَصَمَنَا اللهُ وَإِيَّاكَ مِنَ الْفِتْنَةِ فَإِنْ يَفْعَلْ فَقَدْ أَعْظَمَ بِهَا نِعْمَةً وَإِنْ لَا يَفْعَلْ فَهِيَ الْهَلْكَةُ نَحْنُ نَرَى أَنَّ الْجِدَالَ فِي الْقُرْآنِ بِدْعَةٌ اشْتَرَكَ فِيهَا السَّائِلُ وَ الْمُجِيبُ فَيَتَعَاطَى السَّائِلُ مَا لَيْسَ لَهُ وَيَتَكَلَّفُ الْمُجِيبُ مَا لَيْسَ عَلَيْهِ وَلَيْسَ الْخَالِقُ إِلَّا اللهَ عَزَّ وَ جَلَّ وَ مَا سِوَاهُ مَخْلُوقٌ وَ الْقُرْآنُ كَلَامُ اللهِ لَا تَجْعَلْ لَهُ اسْماً مِنْ عِنْدِكَ فَتَكُونَ مِنَ الضَّالِّينَ جَعَلَنَا اللهُ وَإِيَّاكَ مِنَ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ وَ هُمْ مِنَ السَّاعَةِ مُشْفِقُونَ.

`Ali ibn Muhammad ibn `ali ibn Musa al-Rida (AS) wrote to some of his Shi`ites in Baghdad: In the name of Allah, the Most Compassionate, the Most Merciful. May Allah guard us all from mischief! If He does, then it is a great bounty. And if He does not, then it is a disaster. The argument regarding the Qur'an is an innovation [bid`ah] in which both the questioner and the answerer is equally responsible. The questioner engages into what he should not. And the answerer is constrained to answer what is incorrect. There is no creator except Allah, the Mighty and High. Anything other than Him is created. The Qur'an is Word of Allah. Do not make a name for it from your own self or you will be led astray. May Allah count us among those who fear their Lord and those who re apprehensive of the coming of the Hour (of Judgment).

5. Al-Husayn ibn Ibrahim ibn Ahmad ibn Hisham al-Mu'addab (RA) said: Muhammad ibn Abu `Abd Allah al-Kufi said: Muhammad ibn Isma`il al-Barmaki said: `Abd Allah ibn Ahmad said: Sulayman ibn Ja`far al-Ja`fari related to me that

قُلْتُ لِأَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ ع يَا ابْنَ رَسُولِ اللهِ مَا تَقُولُ فِي الْقُرْآنِ فَقَدِ اخْتَلَفَ فِيهِ مَنْ قِبَلَنَا فَقَالَ قَوْمٌ إِنَّهُ مَخْلُوقٌ وَ قَالَ قَوْمٌ إِنَّهُ غَيْرُ مَخْلُوقٍ فَقَالَ ع أَمَا إِنِّي لَا أَقُولُ فِي ذَلِكَ مَا يَقُولُونَ وَ لَكِنِّي أَقُولُ إِنَّهُ كَلَامُ اللهِ.

I asked Abu al-Hasan Musa ibn Ja`far (AS): "O son of the Messenger of Allah! What do you say about the dispute concerning the Qur'an? Some say `it is created' while others say `it is not created.' Thus, he (AS) replied, "As for me, I do not say what they say. I simply say that it is the Word of Allah."

6. `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (RA) said: Muhammad ibn Abu `Abd Allah al-Kufi said: Muhammad ibn Isma`il al-Barmaki said: Ja`far ibn Sulayman al-Ja`fari said:

My father said, on the authority of `Abd Allah ibn al-Fadl al-Hashimi, on the authority of Sa`d al-Khaffaf, on the authority of al-Asbagh ibn Nubatah that

لَمَّا وَقَفَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع عَلَى الْخَوَارِجِ وَ وَعَظَهُمْ وَ ذَكَّرَهُمْ وَ حَذَّرَهُمُ الْقِتَالَ قَالَ لَهُمْ مَا تَنْقِمُونَ مِنِّي أَلَا إِنِّي أَوَّلُ مَنْ آمَنَ بِاللهِ وَ رَسُولِهِ فَقَالُوا أَنْتَ كَذَلِكَ وَ لَكِنَّكَ حَكَّمْتَ فِي دِينِ اللهِ أَبَا مُوسَى الْأَشْعَرِيَّ فَقَالَ ع وَ اللهِ مَا حَكَّمْتُ مَخْلُوقاً وَ إِنَّمَا حَكَّمْتُ الْقُرْآنَ وَ لَوْلَا أَنِّي غُلِبْتُ عَلَى أَمْرِي وَ خُولِفْتُ فِي رَأْيِي لَمَا رَضِيتُ أَنْ تَضَعَ الْحَرْبُ أَوْزَارَهَا بَيْنِي وَ بَيْنَ أَهْلِ حَرْبِ اللهِ حَتَّى أُعْلِيَ كَلِمَةَ اللهِ وَ أَنْصُرَ دِينَ اللهِ ـ وَ لَوْ كَرِهَ الْكَافِرُونَ وَ الْجَاهِلُونَ.

When the Commander of the Faithful `Ali ibn Abut Talib (AS) was facing the Khawarij (rebels), admonishing them, reminding them, and cautioning them before the battle, he warned them, "Do you want to take revenge from me? Beware! Verily, I was the first to believe in Allah and His Messenger (SA)." They said:"You are as you claim, except you made Abu Musa al-Ash`ari the arbitrator [Hakam] in the religion of Allah." Hence, he (AS) responded: By Allah, I did not make any created being an arbitrator. Verily, I made the Qur'an the arbitrator. Had I not, I would have been defeated in my affair and opposed for my view. When I agreed to the battle between me and the enemies of Allah, it was to raise the Word of Allah and help the Religion of Allah, even if the unbelievers and the ignorant abhorred it.

The Compiler of this book explains: It has been mentioned in this book that the Qur'an is the Word of Allah, His Revelation, His Speech, and His Book. What has not been mentioned in this book is that it is created. We have indeed refrained from applying the word "created" to it, because the word "created" literally may mean "made-up". It is said: "Created speech," i.e. made-up. Allah, the Blessed and Exalted, says: ***You only worship idols besides Allah and you create a lie,*** *i.e. make up a lie. The Exalted has said regarding those who deny Divine Unity:* ***We never heard of this in the former faith; this is nothing but a forgery,*** *i.e. fabrication and a lie. Therefore, whoever believes that the Qur'an is created, in the meaning of being made-up, he has disbelieved. On the other hand, whoever says that it is not created, in the sense that it is not made-up, he is correct and has spoken the truth. Whoever believes that it is uncreated, in the sense that it is not accidental, not revealed, and unprotected, then he is mistaken and has said something false and inappropriate.*
It is the consensus of all Muslims that the Qur'an is not metaphorically the Word of Allah, the Mighty and High, but is literally the Word of Allah. Whoever says other than that, then he is in denial and falsehood. If we examine the Qur'an, we find it to be elaborate: Some parts are connected to others, some parts are disconnected, some verses come before others, for example, so abrogators come later than the abrogated. Even if with this description it is not accidental, then the evidence on the occurrence of the accidental beings would be void It would be impossible to prove the One that caused it to be finite, separated and joined.
The other thing is that the intellect acknowledges that the Ummah has formed a consensus that Allah, the Mighty and High, is Truthful in His Communications. As is well-known, a lie is to communicate something which has not happened. Allah, the Mighty and High, cited the statement of the Pharoah: ***I am your lord, the most high.*** *He cited Nuh (AS) when he called upon his son who did not want to join him:* ***O my son! Embark with us and be not with the***

unbelievers. *Thus, if these statements and communications were eternal, then they existed before the Pharoah, and before he said it; hence, they would not be informative. This is what a lie is. However, if these words were not said until the Pharoah said them, they are accidental, which means they came into existence from non-existence.*
The other point is that Allah, the Mighty and High, says: ***And if We please, We should certainly take away that which We have revealed to you.*** *And His Word:* ***Whatever communications We abrogate or cause to be forgotten, We bring one better than it or like it.*** *Whatever has a likeness and whatever can vanish after existence is accidental.*

7. The confirmation of this is of this is what our Shaykh Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) has mentioned in his Jami`; and said, on the authority of Muhammad ibn al-Hasan al-Saffar, on the authority of al-'Abbas ibn Ma`rub that `Abd al-Rahman ibn Abu Najran related to me, on the authority of Hammad ibn `Uthman, on the authority of `Abd al-Rahim al-Qasir that

كَتَبْتُ عَلَى يَدَيْ عَبْدِ الْمَلِكِ بْنِ أَعْيَنَ إِلَى أَبِي عَبْدِ اللهِ ع جُعِلْتُ فِدَاكَ اخْتَلَفَ النَّاسُ فِي أَشْيَاءَ قَدْ كَتَبْتُ بِهَا إِلَيْكَ فَإِنْ رَأَيْتَ جَعَلَنِيَ اللهُ فِدَاكَ أَنْ تَشْرَحَ لِي جَمِيعَ مَا كَتَبْتُ بِهِ إِلَيْكَ اخْتَلَفَ النَّاسُ جُعِلْتُ فِدَاكَ بِالْعِرَاقِ فِي الْمَعْرِفَةِ وَ الْجُحُودِ فَأَخْبِرْنِي جُعِلْتُ فِدَاكَ أَهُمَا مَخْلُوقَانِ وَ اخْتَلَفُوا فِي الْقُرْآنِ فَزَعَمَ قَوْمٌ أَنَّ الْقُرْآنَ كَلَامُ اللهِ غَيْرُ مَخْلُوقٍ وَ قَالَ آخَرُونَ كَلَامُ اللهِ مَخْلُوقٌ وَ عَنِ الِاسْتِطَاعَةِ أَقَبْلَ الْفِعْلِ أَوْ مَعَ الْفِعْلِ فَإِنَّ أَصْحَابَنَا قَدِ اخْتَلَفُوا فِيهِ وَ رَوَوْا فِيهِ وَ عَنِ اللهِ تَبَارَكَ وَ تَعَالَى هَلْ يُوصَفُ بِالصُّورَةِ أَوْ بِالتَّخْطِيطِ فَإِنْ رَأَيْتَ جَعَلَنِيَ اللهُ فِدَاكَ أَنْ تَكْتُبَ إِلَيَّ بِالْمَذْهَبِ الصَّحِيحِ مِنَ التَّوْحِيدِ وَ عَنِ الْحَرَكَاتِ أَهِيَ مَخْلُوقَةٌ أَوْ غَيْرُ مَخْلُوقَةٍ وَ عَنِ الْإِيمَانِ مَا هُوَ فَكَتَبَ ع عَلَى يَدَيْ عَبْدِ الْمَلِكِ بْنِ أَعْيَنَ سَأَلْتَ عَنِ الْمَعْرِفَةِ مَا هِيَ فَاعْلَمْ رَحِمَكَ اللهُ أَنَّ الْمَعْرِفَةَ مِنْ صُنْعِ اللهِ عَزَّ وَ جَلَّ فِي الْقَلْبِ مَخْلُوقَةٌ وَ الْجُحُودَ صُنْعُ اللهِ فِي الْقَلْبِ مَخْلُوقٌ وَ لَيْسَ لِلْعِبَادِ فِيهِمَا مِنْ صُنْعٍ وَ لَهُمْ فِيهِمَا الِاخْتِيَارُ مِنَ الِاكْتِسَابِ فَبِشَهْوَتِهِمُ الْإِيمَانَ اخْتَارُوا الْمَعْرِفَةَ فَكَانُوا بِذَلِكَ مُؤْمِنِينَ عَارِفِينَ وَ بِشَهْوَتِهِمُ الْكُفْرَ اخْتَارُوا الْجُحُودَ فَكَانُوا بِذَلِكَ كَافِرِينَ جَاحِدِينَ ضُلَّالًا وَ ذَلِكَ بِتَوْفِيقِ اللهِ لَهُمْ وَ خِذْلَانِ مَنْ خَذَلَهُ اللهُ فَبِالِاخْتِيَارِ وَ الِاكْتِسَابِ عَاقَبَهُمُ اللهُ وَ أَثَابَهُمْ ـ وَ سَأَلْتَ رَحِمَكَ اللهُ عَنِ الْقُرْآنِ وَ اخْتِلَافِ النَّاسِ قِبَلَكُمْ فَإِنَّ الْقُرْآنَ كَلَامُ اللهِ مُحْدَثٌ غَيْرُ مَخْلُوقٍ وَ غَيْرُ أَزَلِيٍّ مَعَ اللهِ تَعَالَى ذِكْرُهُ وَ تَعَالَى عَنْ ذَلِكَ عُلُوّاً كَبِيراً كَانَ اللهُ عَزَّ وَ جَلَّ وَ لَا شَيْءَ غَيْرَ اللهِ مَعْرُوفٌ وَ لَا مَجْهُولٌ كَانَ عَزَّ وَ جَلَّ وَ لَا مُتَكَلِّمَ وَ لَا مُرِيدَ وَ لَا مُتَحَرِّكَ وَ لَا فَاعِلَ جَلَّ وَ عَزَّ رَبُّنَا فَجَمِيعُ هَذِهِ الصِّفَاتِ مُحْدَثَةٌ عِنْدَ حُدُوثِ الْفِعْلِ مِنْهُ جَلَّ وَ عَزَّ رَبُّنَا وَ الْقُرْآنُ كَلَامُ اللهِ غَيْرُ

مَخْلُوقٍ فِيهِ خَبَرُ مَنْ كَانَ قَبْلَكُمْ وَ خَبَرُ مَا يَكُونُ بَعْدَكُمْ أُنْزِلَ مِنْ عِنْدِ اللهِ عَلَى مُحَمَّدٍ رَسُولِ اللهِ ص وَ سَأَلْتَ رَحِمَكَ اللهُ عَنِ الِاسْتِطَاعَةِ لِلْفِعْلِ فَإِنَّ اللهَ عَزَّ وَ جَلَّ خَلَقَ الْعَبْدَ وَ جَعَلَ لَهُ الْآلَةَ وَ الصِّحَّةَ وَ هِيَ الْقُوَّةُ الَّتِي يَكُونُ الْعَبْدُ بِهَا مُتَحَرِّكاً مُسْتَطِيعاً لِلْفِعْلِ وَ لَا مُتَحَرِّكَ إِلَّا وَ هُوَ يُرِيدُ الْفِعْلَ وَ هِيَ صِفَةٌ مُضَافَةٌ إِلَى الشَّهْوَةِ الَّتِي هِيَ خَلْقٌ اللهِ عَزَّ وَ جَلَّ مُرَكَّبَةٌ فِي الْإِنْسَانِ فَإِذَا تَحَرَّكَتِ الشَّهْوَةُ فِي الْإِنْسَانِ اشْتَهَى الشَّيْءَ فَأَرَادَهُ فَمِنْ ثَمَّ قِيلَ لِلْإِنْسَانِ مُرِيدٌ فَإِذَا أَرَادَ الْفِعْلَ وَ فَعَلَ كَانَ مَعَ الِاسْتِطَاعَةِ وَ الْحَرَكَةِ فَمِنْ ثَمَّ قِيلَ لِلْعَبْدِ مُسْتَطِيعٌ مُتَحَرِّكٌ فَإِذَا كَانَ الْإِنْسَانُ سَاكِناً غَيْرَ مُرِيدٍ لِلْفِعْلِ وَ كَانَ مَعَهُ الْآلَةُ وَ هِيَ الْقُوَّةُ وَ الصِّحَّةُ اللَّتَانِ بِهِمَا تَكُونُ حَرَكَاتُ الْإِنْسَانِ وَ فِعْلُهُ كَانَ سُكُونُهُ لِعِلَّةِ سُكُونِ الشَّهْوَةِ فَقِيلَ سَاكِنٌ فَوُصِفَ بِالسُّكُونِ فَإِذَا اشْتَهَى الْإِنْسَانُ وَ تَحَرَّكَتْ شَهْوَتُهُ الَّتِي رُكِّبَتْ فِيهِ اشْتَهَى الْفِعْلَ وَ تَحَرَّكَتْ بِالْقُوَّةِ الْمُرَكَّبَةِ فِيهِ وَ اسْتَعْمَلَ الْآلَةَ الَّتِي بِهَا يَفْعَلُ الْفِعْلَ فَيَكُونُ الْفِعْلُ مِنْهُ عِنْدَ مَا تَحَرَّكَ وَ اكْتَسَبَهُ فَقِيلَ فَاعِلٌ وَ مُتَحَرِّكٌ وَ مُكْتَسِبٌ وَ مُسْتَطِيعٌ أَ وَ لَا تَرَى أَنَّ جَمِيعَ ذَلِكَ صِفَاتٌ يُوصَفُ بِهَا الْإِنْسَانُ وَ سَأَلْتَ رَحِمَكَ اللهُ عَنِ التَّوْحِيدِ وَ مَا ذَهَبَ إِلَيْهِ مَنْ قِبَلَكَ فَتَعَالَى اللهُ الَّذِي لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْبَصِيرُ تَعَالَى اللهُ عَمَّا يَصِفُهُ الْوَاصِفُونَ الْمُشَبِّهُونَ اللهَ تَبَارَكَ وَ تَعَالَى بِخَلْقِهِ الْمُفْتَرُونَ عَلَى اللهِ عَزَّ وَ جَلَّ فَاعْلَمْ رَحِمَكَ اللهُ أَنَّ الْمَذْهَبَ الصَّحِيحَ فِي التَّوْحِيدِ مَا نَزَلَ بِهِ الْقُرْآنُ مِنْ صِفَاتِ اللهِ عَزَّ وَ جَلَّ فَانْفِ عَنِ اللهِ الْبُطْلَانَ وَ التَّشْبِيهَ فَلَا نَفْيَ وَ لَا تَشْبِيهَ وَ هُوَ اللهُ الثَّابِتُ الْمَوْجُودُ تَعَالَى اللهُ عَمَّا يَصِفُهُ الْوَاصِفُونَ وَ لَا تَعْدُ الْقُرْآنَ فَتَضِلَّ بَعْدَ الْبَيَانِ وَ سَأَلْتَ رَحِمَكَ اللهُ عَنِ الْإِيمَانِ فَالْإِيمَانُ هُوَ إِقْرَارٌ بِاللِّسَانِ وَ عَقْدٌ بِالْقَلْبِ وَ عَمَلٌ بِالْأَرْكَانِ فَالْإِيمَانُ بَعْضُهُ مِنْ بَعْضٍ وَ قَدْ يَكُونُ الْعَبْدُ مُسْلِماً قَبْلَ أَنْ يَكُونَ مُؤْمِناً وَ لَا يَكُونُ مُؤْمِناً حَتَّى يَكُونَ مُسْلِماً فَالْإِسْلَامُ قَبْلَ الْإِيمَانِ وَ هُوَ يُشَارِكُ الْإِيمَانَ فَإِذَا أَتَى الْعَبْدُ بِكَبِيرَةٍ مِنْ كَبَائِرِ الْمَعَاصِي أَوْ صَغِيرَةٍ مِنْ صَغَائِرِ الْمَعَاصِي الَّتِي نَهَى اللهُ عَزَّ وَ جَلَّ عَنْهَا كَانَ خَارِجاً مِنَ الْإِيمَانِ وَ سَاقِطاً عَنْهُ اسْمُ الْإِيمَانِ وَ ثَابِتاً عَلَيْهِ اسْمُ الْإِسْلَامِ فَإِنْ تَابَ وَ اسْتَغْفَرَ عَادَ إِلَى الْإِيمَانِ وَ لَمْ يُخْرِجْهُ إِلَى الْكُفْرِ وَ الْجُحُودِ وَ الِاسْتِحْلَالِ وَ إِذَا قَالَ لِلْحَلَالِ هَذَا حَرَامٌ وَ لِلْحَرَامِ هَذَا حَلَالٌ وَ دَانَ بِذَلِكَ فَعِنْدَهَا يَكُونُ خَارِجاً مِنَ الْإِيمَانِ وَ الْإِسْلَامِ إِلَى الْكُفْرِ

وَكَانَ بِمَنْزِلَةِ رَجُلٍ دَخَلَ الْحَرَمَ ثُمَّ دَخَلَ الْكَعْبَةَ فَأَحْدَثَ فِي الْكَعْبَةِ حَدَثاً فَأُخْرِجَ عَنِ الْكَعْبَةِ وَعَنِ الْحَرَمِ فَضُرِبَتْ عُنُقُهُ وَصَارَ إِلَى النَّارِ ..

I wrote to Abu `Abd Allah al-Sadiq (AS) and sent it with `Abd al-Malik ibn A``yun: May I be your ransom! I write to you regarding matters in which people have differed. If you seem it appropriate, may Allah take me as your ransom, then please answer me. The people of Iraq have differed regarding recognition and denial. May I be your ransom, are they created? They have also differed regarding the Qur'an. One group claims that the Qur'an is the uncreated Word of Allah, and the other group claims that it is the created Word of Allah. As regards ability, does it take place before the action or does it occur simultaneously along with the action? Our Companions have differed about it, all quoting traditions to support their views. As regards Allah, the Blessed and Exalted, can He be described by means of an image? If you deem it fitting, please respond to me in writing with the correct position regarding Divine Unity, whether motion is created or uncreated, and with the definition of faith. Hence, he (AS) wrote and sent it back with `Abd al-Malik ibn A`yun: You asked about the nature of recognition. Then know, may Allay have mercy on you, that recognition was created by Allah, the Mighty and High, and placed in the heart of the created, and denial was created by Allah, and placed in the hearts of the created. The only control that servants have over these two is choice. Hence, if they yearn for faith, they recognize Allah, and become believers. However, if they yearn for infidelity, they deny Allah and become unbelievers who are led astray. Whoever embraces faith, Allah grants him success. And whoever rejects faith is forsaken by Allah. If Allah punishes or rewards them it is due to the choices they made. You asked, may Allah have mercy on you, about the dispute that people have concerning the Qur'an. They say that the Qur'an, is the Word of Allah, that it is accidental, that it is uncreated, and that it is not eternal alongside Allah, may His Remembrance be Exalted. Exalted is Allah, the Elevated, and the Great, from such things! Allah, the Mighty and high, existed when nothing other than Him was known or unknown. The Mighty and High existed when there was no speaker, no intender, no mover, and no doer. High and Mighty is our Lord. The Qur'an is the Word of Allah, and is not created. It contains information of those who came before you and those who will come after you. It was revealed by Allah to Muhammad, the Messenger of Allah, peace and salutations be upon him and his progeny. You also asked, may Allah have mercy on you, about the ability to act. Allah the Mighty and High, created the servant. He places in the servant the ability, the health, and the strength to act. Nothing moves without action. Movement and desire are qualities which Allah created and placed in human beings. Hence, when a human being desires something, he wishes it. It is for this reason that the human being is called "the intender." If a human being intends to complete an action, he does so by means of ability and motion. It is for this reason that the servant is called "the one with ability" and "the one who moves." Therefore, even when the human being is still, and does not wish to complete an action, he possesses the ability to act due to health, strength, and motion. Hence, stillness is an action: the action of refraining to act. Hence, it is said: "the one that is still," is attributed with "stillness." Therefore, when a human being desires to act, he does so by means of the strength which he posses. Hence, it is said that he is: "the doer," "the mover," "the acquirer" and "the one who is able." Do you not see that these are all human attributes? You also asked, may Allah have mercy on you, about divine Unity and the views of your companions on that subject. Exalted is Allah, who has nothing whatsoever like unto Him. He is the All-Hearing, the All-Seeing. Exalted is Allah from

the descriptions of the anthropomorphist who compare Allah, the Blessed and Exalted, with His Creatures, attributing lies to Allah, the Mighty and High. Point out, may Allah have mercy on you, that the correct position regarding Divine Unity is to be found in the Attributes of Allah, the Mighty and High, which were revealed in the Qur'an. Do not apply annulment or anthropomorphism to Allah. He cannot be described by means of negation or anthropomorphism. Allah is the Firm, the Existent. Exalted is Allah from the descriptions of the describers. Do not stray from the Qur'an otherwise you will stray after clarity has reached you. You also asked, may Allah have mercy on you, about faith. Faith is confirmation with the tongue, agreement with the heart, and action with the limbs. Some parts of the faith are interconnected with the others. Sometimes a servant can be a Muslim before being faithful [mu'min], but he is never faithful until he is a Muslim. Therefore, Islam is before faith and it combines with the faith. Hence, when a servant commits a major or minor sin, which Allah the Mighty and High, has forbidden, then he leaves the circle of faith. He loses the title of faithful, while the tile of Islam remains with him. If he repents and seeks forgiveness, he returns to the status of faith, and if he does not return to disbelief and denial. If he says that the permissible is forbidden or that the forbidden is permissible, he leaves both the circle of faith and Islam, and enters into disbelief. He has the same rank as a man who enters the Holy Mosque in Mecca, enters the Ka'bah and the Holy Mosque. He is then killed, and goes straight to Hell.

The Compiler of this Book explains: the purpose of this tradition is to prove that the words of the Qur'an have not been created or made-up. It does not mean that the Qur'an is not accidental, because he who (AS) said: "accidental, not created, and not sempiternal with Allah, may His Remembrance be Exalted."

Chapter Thirty-One: Ma`na Bismillah al-Rahman al-Rahim. The Meaning of "In the Name of Allah, the Most Compassionate, the Most Merciful" – 5 traditions

باب معنى بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ-

1. Muhammad ibn Ibrahim ibn Ishaq al-Taliqani (may Allah be pleased with him) said: Ahmad ibn Muhammad ibn Sa`id master of the Bani Hashim reported to us, on the authority of `Ali ibn al-Husayn ibn `Ali ibn Fuddal, on the authority of his father that

سَأَلْتُ الرِّضَا عَلِيَّ بْنَ مُوسَى ع عَنْ بِسْمِ اللهِ قَالَ مَعْنَى قَوْلِ الْقَائِلِ بِسْمِ اللهِ أَيْ أَسِمُ عَلَى نَفْسِي سِمَةً مِنْ سِمَاتِ اللهِ عَزَّ وَ جَلَّ وَ هِيَ الْعِبَادَةُ قَالَ فَقُلْتُ لَهُ مَا السِّمَةُ فَقَالَ الْعَلَامَةُ.

I asked al-Rida `Ali ibn Musa (AS) about the meaning of Bismillah: He (AS) said: "The meaning of the statement Bismillah is 'I mark myself with one of the traits of Allah, the Mighty and High' and that is true service." I asked him, "What is al-simah?" Therefore, he (AS) replied, "It is the mark."

2. My father (RA) said: Sa`d ibn `Abd Allah said, on the authority of Ahmad ibn Muhammad, on the authority of al-Qasim ibn Yahya, on the authority of his grandfather al-Hasan ibn Rashid, on the authority of `Abd Allah ibn Sinan that

سَأَلْتُ أَبَا عَبْدِ اللهِ ع عَنْ بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ- صَدَقَ اللهُ الْعَظِيمُ فَقَالَ الْبَاءُ بَهَاءُ اللهِ وَ السِّينُ سَنَاءُ اللهِ وَ الْمِيمُ مَجْدُ اللهِ وَ رَوَى بَعْضُهُمْ مُلْكُ اللهِ وَ اللهُ إِلَهُ كُلِّ شَيْءٍ الرَّحْمنُ بِجَمِيعِ خَلْقِهِ وَ الرَّحِيمُ بِالْمُؤْمِنِينَ خَاصَّةً.

I asked Abut `Abd Allah al-Sadiq (AS) about the meaning of Bismillah al-Rahman al-Rahim; hence, he (AS) responded, The Ba * is the brilliance {baha] of Allah. The sin * is the splendor [sama] of Allah. The mim * is the magnificence [majd] of Allah, and some have related that it is the Kingdom [mulk] of Allah. Allah is the God of Everything. Al-Rahman is the Beneficent to all His creation, an al-Rahim is the One who is Merciful to the Believes specifically.

3. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn al-Hasan al-Saffar said, on the authority of al-`Abbas ibn Ma`ruf, on the authority of Safwan ibn Yahya, on the authority of the person who told him that

عَنْ أَبِي عَبْدِ اللهِ ع أَنَّهُ سُئِلَ عَنْ بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ ـ فَقَالَ الْبَاءُ بَهَاءُ اللهِ وَ السِّينُ سَنَاءُ اللهِ وَ الْمِيمُ مُلْكُ اللهِ قَالَ قُلْتُ اللهُ قَالَ الْأَلِفُ آلَاءُ اللهِ عَلَى خَلْقِهِ مِنَ النَّعِيمِ بِوَلَايَتِنَا وَ اللَّامُ إِلْزَامُ اللهِ خَلْقَهُ وَلَايَتَنَا قُلْتُ فَالْهَاءُ قَالَ هَوَانٌ لِمَنْ خَالَفَ مُحَمَّداً وَ آلَ مُحَمَّدٍ ص قَالَ قُلْتُ الرَّحْمنُ قَالَ بِجَمِيعِ الْعَالَمِ قُلْتُ الرَّحِيمُ قَالَ بِالْمُؤْمِنِينَ خَاصَّةً.

Abu `Abd Allah al-Sadiq (AS) was asked about the meaning of Bismillah al-Rahman al-Rahim.
Thus, he (AS) answered: The ba * is the brilliance [baha] of Allah. The sin * is the splendor [sana] of Allah. And the min * is the Kingdom [mulk] of Allah."
I asked, "What about Allah?"
He (AS) replied, "The A * is the blessins [ala] of Allah over His Creatures from the bounty of our Guardianship [wilayah]. The l * is the obligation of our Guardianship which Allah demand of His Creation.
I further asked, "And the h *?"
He (AS) answered, "It stands for the abasement of those who oppose Muhammad and his Progeny, blessings of Allah be upon them."
I enquired, "What about al-Rahman?"
He (AS) responded, "Beneficent for the entire universe."
I asked, "And al-Rahim?"
He (AS) replied, "The Most Merciful towards the Believers specifically."

4. My father (RA) said: Sa`d ibn `Abd Allah said, on the authority of Salamah ibn al-Khattab, on the authority of al-Qasim ibn Yahya, on the authority of his grandfather al-Hasan ibn al-Rashid that

عَنْ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنْ مَعْنَى اللهِ قَالَ اسْتَوْلَى عَلَى مَا دَقَّ وَ جَلَ .

I asked Abu al-Hasan Musa ibn Ja`far (AS) about the meaning of Allah. He (AS) answerd, "He overwhelms both the mighty and subtle."

5. Muhammad ibn al-Qasim al-Jurjani the Commentator (of the Qur'an) said: Abu Ya`qub Yusuf ibn Muhammad ibn Ziyad; and Abu al-Hasan `Ali ibn Muhammad ibn Sayyar, both were Imami Shi`ah through their parents, said.

ي قَوْلِ اللهِ عَزَّوَ جَلَّ ـ بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ فَقَالَ اللهُ هُوَ الَّذِي يَتَأَلَّهُ إِلَيْهِ عِنْدَ الْحَوَائِجِ وَ الشَّدَائِدِ كُلُّ مَخْلُوقٍ عِنْدَ انْقِطَاعِ الرَّجَاءِ مِنْ كُلِّ مَنْ هُوَ دُونَهُ وَ تَقَطُّعِ الْأَسْبَابِ مِنْ جَمِيعِ مَا سِوَاهُ يَقُولُ بِسْمِ اللهِ أَيْ أَسْتَعِينُ عَلَى أُمُورِي كُلِّهَا بِاللهِ الَّذِي لَا تَحِقُّ الْعِبَادَةُ إِلَّا لَهُ الْمُغِيثِ إِذَا اسْتُغِيثَ وَ الْمُجِيبِ إِذَا دُعِيَ وَ هُوَ مَا قَالَ

رَجُلٌ لِلصَّادِقِ ع يَا ابْنَ رَسُولِ اللهِ دُلَّنِي عَلَى اللهِ مَا هُوَ فَقَدْ أَكْثَرَ عَلَيَّ الْمُجَادِلُونَ وَ حَيَّرُونِي فَقَالَ لَهُ يَا عَبْدَ اللهِ
هَلْ رَكِبْتَ سَفِينَةً قَطُّ قَالَ نَعَمْ قَالَ فَهَلْ كُسِرَ بِكَ حَيْثُ لَا سَفِينَةَ تُنْجِيكَ وَ لَا سِبَاحَةَ تُغْنِيكَ قَالَ نَعَمْ قَالَ
فَهَلْ تَعَلَّقَ قَلْبُكَ هُنَالِكَ أَنَّ شَيْئاً مِنَ الْأَشْيَاءِ قَادِرٌ عَلَى أَنْ يُخَلِّصَكَ مِنْ وَرْطَتِكَ فَقَالَ نَعَمْ قَالَ الصَّادِقُ ع
فَذَلِكَ الشَّيْءُ هُوَ اللهُ الْقَادِرُ عَلَى الْإِنْجَاءِ حَيْثُ لَا مُنْجِيَ وَ عَلَى الْإِغَاثَةِ حَيْثُ لَا مُغِيثَ ثُمَّ قَالَ الصَّادِقُ ع وَ لَرُبَّمَا
تَرَكَ بَعْضُ شِيعَتِنَا فِي افْتِتَاحِ أَمْرِهِ- بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ- فَيَمْتَحِنُهُ اللهُ بِمَكْرُوهٍ لِيُنَبِّهَهُ عَلَى شُكْرِ اللهِ
تَبَارَكَ وَ تَعَالَى وَ الثَّنَاءِ عَلَيْهِ وَ يَمْحَقَ عَنْهُ وَصْمَةَ تَقْصِيرِهِ عِنْدَ تَرْكِهِ قَوْلَ بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ- قَالَ وَ قَامَ
رَجُلٌ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ع فَقَالَ أَخْبِرْنِي عَنْ مَعْنَى بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ- فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع حَدَّثَنِي
أَبِي عَنْ أَخِيهِ الْحَسَنِ عَنْ أَبِيهِ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّ رَجُلًا قَامَ إِلَيْهِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي عَنْ بِسْمِ اللهِ
الرَّحْمنِ الرَّحِيمِ- مَا مَعْنَاهُ فَقَالَ إِنَّ قَوْلَكَ اللهُ أَعْظَمُ اسْمٌ مِنْ أَسْمَاءِ اللهِ عَزَّ وَ جَلَّ وَ هُوَ الِاسْمُ الَّذِي لَا يَنْبَغِي أَنْ
يُسَمَّى بِهِ غَيْرُ اللهِ وَ لَمْ يَتَسَمَّ بِهِ مَخْلُوقٌ فَقَالَ الرَّجُلُ فَمَا تَفْسِيرُ قَوْلِهِ «اللهُ» قَالَ هُوَ الَّذِي يَتَأَلَّهُ إِلَيْهِ عِنْدَ
الْحَوَائِجِ وَ الشَّدَائِدِ كُلُّ مَخْلُوقٍ عِنْدَ انْقِطَاعِ الرَّجَاءِ مِنْ جَمِيعِ مَنْ هُوَ دُونَهُ وَ تَقَطُّعِ الْأَسْبَابِ مِنْ كُلِّ مَنْ سِوَاهُ
وَ ذَلِكَ أَنَّ كُلَّ مُتَرَئِّسٍ فِي هَذِهِ الدُّنْيَا وَ مُتَعَظِّمٍ فِيهَا وَ إِنْ عَظُمَ غِنَاؤُهُ وَ طُغْيَانُهُ وَ كَثُرَتْ حَوَائِجُ مَنْ دُونَهُ إِلَيْهِ فَإِنَّهُمْ
سَيَحْتَاجُونَ حَوَائِجَ لَا يَقْدِرُ عَلَيْهَا هَذَا الْمُتَعَاظِمُ وَ كَذَلِكَ هَذَا الْمُتَعَاظِمُ يَحْتَاجُ حَوَائِجَ لَا يَقْدِرُ عَلَيْهَا فَيَنْقَطِعُ
إِلَى اللهِ عِنْدَ ضَرُورَتِهِ وَ فَاقَتِهِ حَتَّى إِذَا كَفَى هَمَّهُ عَادَ إِلَى شِرْكِهِ أَ مَا تَسْمَعُ اللهَ عَزَّ وَ جَلَّ يَقُولُ- قُلْ أَ رَأَيْتَكُمْ إِنْ
أَتاكُمْ عَذابُ اللهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَ غَيْرَ اللهِ تَدْعُونَ إِنْ كُنْتُمْ صادِقِينَ. بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ ما تَدْعُونَ إِلَيْهِ
إِنْ شاءَ وَ تَنْسَوْنَ ما تُشْرِكُونَ فَقَالَ اللهُ عَزَّ وَ جَلَّ لِعِبَادِهِ أَيُّهَا الْفُقَرَاءُ إِلَيَّ رَحْمَتِي إِنِّي قَدْ أَلْزَمْتُكُمُ الْحَاجَةَ إِلَيَّ فِي
كُلِّ حَالٍ وَ ذِلَّةَ الْعُبُودِيَّةِ فِي كُلِّ وَقْتٍ فَإِلَيَّ فَافْزَعُوا فِي كُلِّ أَمْرٍ تَأْخُذُونَ فِيهِ وَ تَرْجُونَ تَمَامَهُ وَ بُلُوغَ غَايَتِهِ فَإِنِّي إِنْ
أَرَدْتُ أَنْ أُعْطِيَكُمْ لَمْ يَقْدِرْ غَيْرِي عَلَى مَنْعِكُمْ وَ إِنْ أَرَدْتُ أَنْ أَمْنَعَكُمْ لَمْ يَقْدِرْ غَيْرِي عَلَى إِعْطَائِكُمْ فَأَنَا أَحَقُّ مَنْ
سُئِلَ وَ أَوْلَى مَنْ تُضُرِّعَ إِلَيْهِ فَقُولُوا عِنْدَ افْتِتَاحِ كُلِّ أَمْرٍ صَغِيرٍ أَوْ عَظِيمٍ- بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ- أَيْ أَسْتَعِينُ
عَلَى هَذَا الْأَمْرِ بِاللهِ الَّذِي لَا يَحِقُّ الْعِبَادَةُ لِغَيْرِهِ الْمُغِيثِ إِذَا اسْتُغِيثَ الْمُجِيبِ إِذَا دُعِيَ الرَّحْمنِ الَّذِي يَرْحَمُ

بِبَسْطِ الرِّزْقِ عَلَيْنَا الرَّحِيمِ بِنَا فِي أَدْيَانِنَا وَ دُنْيَانَا وَ آخِرَتِنَا خَفِّفْ عَلَيْنَا الدِّينَ وَ جَعَلَهُ سَهْلًا خَفِيفاً وَ هُوَ يَرْحَمُنَا بِتَمْيِيزِنَا مِنْ أَعْدَائِهِ ثُمَّ قَالَ قَالَ رَسُولُ اللهِ ص مَنْ حَزَنَهُ أَمْرٌ تَعَاطَاهُ فَقَالَ بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ- وَ هُوَ مُخْلِصٌ لِلّٰهِ يُقْبِلُ بِقَلْبِهِ إِلَيْهِ لَمْ يَنْفَكَّ مِنْ إِحْدَى اثْنَتَيْنِ إِمَّا بُلُوغِ حَاجَتِهِ فِي الدُّنْيَا وَ إِمَّا يُعَدُّ لَهُ عِنْدَ رَبِّهِ وَ يُدَّخَرُ لَدَيْهِ- وَ ما عِنْدَ اللهِ خَيْرٌ وَ أَبْقى لِلْمُؤْمِنِينَ.

Al-Hasan ibn `Ali ibn Muhammad (AS) was asked about the word of Allah, the Mighty and High, Bismallah al-Rahman al-Rahim [In the Name of Allah, the Most Compassionate, the Most Merciful]. He replied: Allah is He in whom all take refuge in times of need and difficulty after having lost hope in all but Him, and after having broken relations from all but Him. A person says: `In the name of Allah' i.e. I seek help in all my affairs from Allah, the Only One worthy of service. He is the Helper when help is sought. He is the Answerer when He is called upon. It is also what al-Sadiq (AS) said to an man when asked: "O son of the Messenger of Allah! Those who debate with me have confused me. Guide me to Allah. What is He?" Hence, he (AS) replied to him, "O servant of Allah! Have you ever ridden a boat? The man said: "Of course." The Imam (AS) responded, "Then did it ever sink, leaving you without a boat to rescue you, and insufficient strength to swim? He answered, "Yes." The Imam (AS) asked, "At that moment, did you heart have faith in something. All-Powerful that could rescue you from your difficult situation?" Thus, the man replied, "Certainly." Al-Sadiq (AS) said: "Then that thing is Allah, the All-Powerful, the One who Rescues when there is no rescuer, and the One who helps when no help is available." Al-Sadiq (AS) then added, Sometimes, some our Shi`ites forget to begin their action with "In the Name of Allah, the Most Compassionate, the Most Merciful." As a result, He tries them with mishaps to caution them to be grateful to Him, the Blessed and Exalted, so that they may praise Him, and so that they may learn that it is a mistake to leave out the statement "In the Name of Allah, the Most Compassionate, the Most Merciful. Al-Hasan ibn `Ali ibn Muhammad (AS) further said: "A man stood up before `Ali ibn al-Husayn (AS) and asked, "Inform me about the meaning of `In the name of Allah, the Most Compassionate, the Most Merciful." Consequently, `Ali ibn al-Husayn (AS) replied, My father related to me, on the authority of his brother, al-Hasan, on the authority of his father, the Commander of the Faithful (AS) that a man stood before him and asked: "O Commander of the Faithful, inform me about the meaning of `In the name of Allah, the Most Compassionate, the Most Merciful.'" Thus, he (AS) responded, "Verily, the word `Allah' is the greatest of the names of Allah, the Mighty and High. It is a name that cannot be given to other than Allah. Creatures are not named by it." At that time a man enquired that what is the explanation of the word "Allah?" The Commander of the Faithful (AS) explained, Allah is He in whom all take refuge in times of need and difficulty, after having lost hope in all other but Him, and after breaking ties with all other than Him. Regardless of how great, powerful, and wealthy a leader may be in this world, and regardless of how much others depend on him, there will always be things

over which they leader has no power. Likewise, the leader himself may have needs that he cannot fulfill. Hence, in moments of need, he breaks away from all others, and turns towards Allah until his problem is resolved. And then he returns to his previous infidelity. Do you not hear the Word of Allah, the Mighty and High: Say: Tell me if the chastisement of Allah should overtake you or the hour should come upon you, will you call (on others) besides Allah, if you are truthful? Nay, Him you call upon, so He clears away that for which you pray if He pleases and you forget what you set up (with Him). Hence, Allah, the Mighty and High, says to His Servants: O those in need of My Mercy, I have indeed compelled you to turn to Me for all your needs, and at all times, in complete submission. Therefore, rush towards Me for mercy in every endeavor you seek to commence, and which you seek to complete. Verily, if I intend to give you something, no one has the power to prevent Me. And If I intend to deny you something, no one has the power to give it to you. I am the Most Worthy of your supplications, and the Most Worthy of your implorations. Therefore, say at the commencement of every action, both small and big: "In the Name of Allah, the Most Compassionate, the Most Merciful" [Bismillah al-Rahman al-Rahim], i.e. I seek help in this matter from Allah, the Sole Worthy of Service. He is the Helper when help is sought. He is the Answerer when He is called upon. He is the Most Compassionate, the Provider of sustenance. He is the Most Merciful in this world and the Hereafter. He made this religion easy and simple for us. He has shown mercy towards us by distinguishing us from His Enemies. He (AS) then added, The Messenger of Allah (AS) said: Whoever is distressed in pursuit of any activity and says: "In the name of Allah, the Most Compassionate, the Most Merciful," sincerely, embracing it in his heart, then one of two outcomes will take place: either his wish will be fulfilled in this world, or it will be granted to him by His Lord in the next world. And whatever lies with Allah is better and more permanent for the Believers.

Chapter Thirty – Two: Tafsir Huruf al-Mu`jam. The Explanation of the Letters of the Alphabet. 2 traditions

باب تفسير حروف المعجم

1. Muhammad ibn Bakran al-Naqqash (may Allah have mercy on him) said in Kufah that Ahmad ibn Muhammad al-Hamdani said: `Ali ibn al-Hasan ibn `Ali ibn Fuddal, on the authority of his father that

عَنْ أَبِي الْحَسَنِ عَلِيِّ بْنِ مُوسَى الرِّضَا ع قَالَ: إِنَّ أَوَّلَ مَا خَلَقَ اللهُ عَزَّ وَ جَلَّ لِيُعَرِّفَ بِهِ خَلْقَهُ الْكِتَابَةَ حُرُوفُ الْمُعْجَمِ وَ إِنَّ الرَّجُلَ إِذَا ضُرِبَ عَلَى رَأْسِهِ بِعَصًا فَزَعَمَ أَنَّهُ لَا يُفْصِحُ بِبَعْضِ الْكَلَامِ فَالْحُكْمُ فِيهِ أَنْ يُعْرَضَ عَلَيْهِ حُرُوفُ الْمُعْجَمِ ثُمَّ يُعْطَى الدِّيَةَ بِقَدْرِ مَا لَمْ يُفْصِحْ مِنْهَا وَ لَقَدْ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع فِي ا ب ت ث أَنَّهُ قَالَ الْأَلِفُ آلَاءُ اللهِ وَ الْبَاءُ بَهْجَةُ اللهِ وَ الْبَاقِي وَ بَدِيعُ السَّماواتِ وَ الْأَرْضِ وَ التَّاءُ تَمَامُ الْأَمْرِ بِقَائِمِ آلِ مُحَمَّدٍ ص وَ الثَّاءُ ثَوَابُ الْمُؤْمِنِينَ عَلَى أَعْمَالِهِمُ الصَّالِحَةِ ج ح خ فَالْجِيمُ جَمَالُ اللهِ وَ جَلَالُ اللهِ وَ الْحَاءُ حِلْمُ اللهِ حَيٌّ حَقٌّ حَلِيمٌ عَنِ الْمُذْنِبِينَ وَ الْخَاءُ خُمُولُ ذِكْرِ أَهْلِ الْمَعَاصِي عِنْدَ اللهِ عَزَّ وَ جَلَّ د ذ فَالدَّالُ دِينُ اللهِ الَّذِي ارْتَضَاهُ لِعِبَادِهِ وَ الذَّالُ مِنْ ذِي الْجَلَالِ وَ الْإِكْرَامِ ر ز فَالرَّاءُ مِنَ الرَّءُوفِ الرَّحِيمِ وَ الزَّايُ زَلَازِلُ يَوْمِ الْقِيَامَةِ س ش فَالسِّينُ سَنَاءُ اللهِ وَ سَرْمَدِيَّتُهُ وَ الشِّينُ شَاءَ اللهُ مَا شَاءَ وَ أَرَادَ مَا أَرَادَ ـ وَ ما تَشاؤُنَ إِلَّا أَنْ يَشاءَ اللهُ ص ض فَالصَّادُ مِنْ صَادِقِ الْوَعْدِ فِي حَمْلِ النَّاسِ عَلَى الصِّرَاطِ وَ حَبْسِ الظَّالِمِينَ عِنْدَ الْمِرْصَادِ وَ الضَّادُ ضَلَّ مَنْ خَالَفَ مُحَمَّداً وَ آلَ مُحَمَّدٍ ط ظ فَالطَّاءُ طُوبَى لِلْمُؤْمِنِينَ وَ حُسْنُ مَآبٍ وَ الظَّاءُ ظَنُّ الْمُؤْمِنِينَ بِاللهِ خَيْراً وَ ظَنُّ الْكَافِرِينَ بِهِ سُوءاً ع غ فَالْعَيْنُ مِنَ الْعَالِمِ وَ الْغَيْنُ مِنَ الْغَنِيِّ الَّذِي لَا يَجُوزُ عَلَيْهِ الْحَاجَةُ عَلَى الْإِطْلَاقِ ف ق فَالْفَاءُ فَالِقُ الْحَبِّ وَ النَّوَى وَ فَوْجٌ مِنْ أَفْوَاجِ النَّارِ وَ الْقَافُ قُرْبُ آنٌ عَلَى اللهِ جَمْعُهُ وَ قُرْبُ آنُهُ ـ ك ل فَالْكَافُ مِنَ الْكَافِي وَ اللَّامُ لَغْوُ الْكَافِرِينَ فِي افْتِرَائِهِمْ عَلَى اللهِ الْكَذِبَ م ن فَالْمِيمُ مُلْكُ اللهِ يَوْمَ الدِّينِ يَوْمَ لَا مَالِكَ غَيْرُهُ وَ يَقُولُ اللهُ عَزَّ وَ جَلَ لِمَنِ الْمُلْكُ الْيَوْمَ ثُمَّ تَنْطِقُ أَرْوَاحُ أَنْبِيَائِهِ وَ رُسُلِهِ وَ حُجَجِهِ فَيَقُولُونَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ فَيَقُولُ جَلَّ جَلَالُهُ ـ الْيَوْمَ تُجْزى كُلُّ نَفْسٍ بِما كَسَبَتْ لا ظُلْمَ الْيَوْمَ إِنَّ اللهَ سَرِيعُ الْحِسابِ وَ النُّونُ نَوَالُ اللهِ لِلْمُؤْمِنِينَ وَ نَكَالُهُ لِلْكَافِرِينَ و ه فَالْوَاوُ وَيْلٌ لِمَنْ عَصَى اللهَ مِنْ عَذَابِ يَوْمٍ عَظِيمٍ وَ الْهَاءُ هَانَ عَلَى اللهِ مَنْ عَصَاهُ لَا فَلَامُ

أَلِفٍ لَا إِلَهَ إِلَّا اللهُ وَ هِيَ كَلِمَةُ الْإِخْلَاصِ مَا مِنْ عَبْدٍ قَالَهَا مُخْلِصاً إِلَّا وَجَبَتْ لَهُ الْجَنَّةُ ی يَدُ اللهِ فَوْقَ خَلْقِهِ بَاسِطَةٌ بِالرِّزْقِ ـ سُبْحانَهُ وَ تَعالی عَمَّا يُشْرِكُونَ ثُمَّ قَالَ ع إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى أَنْزَلَ هَذَا الْقُرْآنَ بِهَذِهِ الْحُرُوفِ الَّتِي يَتَدَاوَلُهَا جَمِيعُ الْعَرَبِ ثُمَّ قَالَ ـ قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَ الْجِنُّ عَلى أَنْ يَأْتُوا بِمِثْلِ هذَا الْقُرْآنِ لا يَأْتُونَ بِمِثْلِهِ وَ لَوْ كانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيراً .

Abu al-Hasan `Ali ibn Musa al-Rida (AS) said: Verily, the first thing that Allah, the Mighty and High, created, in order to teach His Creation, was the alphabet. When someone is hit over the head so hard that he loses the ability to speak properly, the law decrees that he must be presented the letters of the alphabet. The extent of the compensation the culprit must pay is based on the number of letters of the alphabet which the victim of the assault cannot pronounce. My father related to me, on the authority of his father, on the authority of his grandfather, on the authority of the Commander of the Faithful (AS) that he said about the alphabet:
The Letter * [alif] "a" * stands for Allah's Blessings [ala]; the letter * [ba] "b" stands for Allah's Joy [bahjat] (also for the Ever-Remaining and the Originator of the Heavens and the Earth); the letter * [ta] "t" stands for the completion of the affairs through the Rise from the Progeny of Muhammad (SA); the letter * [tha] "th" stands for the reward [thawab] for the good deeds of the believers.
The letter * [jim] "j" stands for Allah's Exaltation [jamal] and Glory [jalal]; the letter * [ha] "h" stands for Allah's Forbearance [hilm] towards sinners (it also stands for the Ever-Living, the Truth, and the Forbearing); the letter * [kha] "kh" stands for the sluggishness of the disobedient ones in the presence of Allah, the Mighty and High.
The letter * [dal] "d" stands for Allah's Religion [din] (which He has approved for His servants); and the letter * [dhal] "dh" stands for the Lord of Glory and Honor [dhil jalal wa-al-ikram].
The letter * [ra] "r" stands for the Affectionate [al-Ra'uf] and the Most Merciful [al-Rahim]; and the letter * [za] "z" stands for Shaking on the Day of Judgment.
The Letter * [sin] "s" stands for Allah's Luminance [sana] (and His Eternity); and the letter * [shin] "sh" stands for Allah's Wish, whatever He wished and Intention, whatever He intended. And you do not wish except that Allah wishes.
The letter * [sad] "s" stands for the One whose Promise is True [Sadiq al-Wa`d] in carrying the people over the Bridge [Sirat], and imprisoning the oppressors in the Hell; and the letter * [dad] "d" stands for the loss [dil] of whoever opposes Muhammad (SA) and his Progeny (AS).
The letter * [ta] "t" stands for the Prosperity [tuba] and Good Ending for the Believes; and the letter * [za] `z' stands for the optimism of the Believers about Allah and the pessimism of the unbelievers in Allah.
The letter * [`ayn] "`a" stands for the Omniscient [`Alim]; and the letter * [ghayn] "gh" stands for the Self-Sufficient [al-Ghani], who is absolutely never in need.
The letter * [fa] "f" stands for the (the Splitter [al-Faliq] of the seeds and fruit kernels, and for) flame from the flames of the Fire; and the letter * [qaf] "q" stands for the Qur'an whose compilation and recitation depends upon Allah. Ther letter * [kaf] "k" stands for

the Sufficient [al-Kafi]; and the letter * [lam] "l" stands for the absurdity [laghw] of the unbelievers in the lies which they ascribe to Allah.
The letter * [mim] "m" stands for the Sovereignty of Allah on the Day of Judgment, on the Day on which there will be no other sovereignty. Allah, the Mighty and High, says: To whom belongs the Kingdom this Day? At that time the spirits of His Prophets, Messengers and Proofs (AS) will speak and say: To Allah, the One, the Subduer (of All). Thus, Great be His Glory will respond: This Day every soul shall be rewarded for what it has earned; no injustice (shall be done) this day; surely Allah is quick in reckoning.
And the letter * [nun] "n" stands for Allah's favour [nawal] for the believes and His Punishment [nakal] for the unbelievers.
The letter * [wa'u] "w" stands for the affliction [wayl] with the punishment of the Day of Judgment for the ones who disobey Allah; and the letter * [ha'] "h" stands for the insignificance of those who disobey Allah.
The letter * [la] "la" as in [la ilaha illa Allah] "there is no god but Allah," is the expression of sincere devotion. There is no servant who says it sincerely except Paradise becomes incumbent upon him.
Finally the letter * [ya] "y" stands for Allah's hand which is expanded over all His creatures for sustenance. Glorified and Exalted is He from what the polytheists profess.
He (AS) then said:
Verily, Allah, the Blessed and Exalted, revealed this Qur'an with these letters, which all the Arabs use, and then challenged: Say: if men and jinn should combine together to bring the like of this Qur'an, they could not bring the like of it, thought some of them were aiders of others.

2. Ahmad ibn Muhammad ibn `Abd al-Rahman al-Muqri al-Hakim said: Abu `Amr Muhammad ibn Ja`far al-Muqri al-Jurjani said: Abu Bakr Muhammad ibn al-Hasan al-Musili said in Baghdad that Muhammad ibn `Asim al-Tarifi said: Abu Zayd `Ayyash ibn Yazid ibn al-Hasan ibn `Ali al-Kahhal, the freed slave of Zayd ibn `Ali, said: Abu Yazid ibn al-Hasan related to me that Musa ibn Ja`far related to me, on the authority of his father that Al-Husayn ibn `Ali ibn Abu Talib (AS) said:

جَاءَ يَهُودِيٌّ إِلَى النَّبِيِّ ص وَ عِنْدَهُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَقَالَ لَهُ مَا الْفَائِدَةُ فِي حُرُوفِ الْهِجَاءِ
فَقَالَ رَسُولُ اللَّهِ ص لِعَلِيٍّ ع أَجِبْهُ وَ قَالَ اللَّهُمَّ وَفِّقْهُ وَ سَدِّدْهُ فَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع مَا مِنْ حَرْفٍ إِلَّا وَ هُوَ اسْمٌ
مِنْ أَسْمَاءِ اللَّهِ عَزَّ وَ جَلَّ ثُمَّ قَالَ أَمَّا الْأَلِفُ فَ اللَّهُ لا إِلهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَ أَمَّا الْبَاءُ فَالْبَاقِي بَعْدَ فَنَاءِ خَلْقِهِ وَ
أَمَّا التَّاءُ فَالتَّوَّابُ يَقْبَلُ التَّوْبَةَ عَنْ عِبادِهِ وَ أَمَّا الثَّاءُ فَالثَّابِتُ الْكَائِنُ ـ يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ
الثَّابِتِ فِي الْحَياةِ الدُّنْيا الْآيَةَ وَ أَمَّا الْجِيمُ فَجَلَّ ثَنَاؤُهُ وَ تَقَدَّسَتْ أَسْمَاؤُهُ وَ أَمَّا الْحَاءُ فَحَقٌّ حَيٌّ حَلِيمٌ وَ أَمَّا
الْخَاءُ فَخَبِيرٌ بِما يَعْمَلُ الْعِبادُ وَ أَمَّا الدَّالُ فَدَيَّانٌ يَوْمَ الدِّينِ وَ أَمَّا الذَّالُ فَ ذُو الْجَلالِ وَ الْإِكْرامِ وَ أَمَّا الرَّاءُ
فَرَءُوفٌ بِعِبادِهِ وَ أَمَّا الزَّايُ فَزَيْنُ الْمَعْبُودِينَ وَ أَمَّا السِّينُ فَالسَّمِيعُ الْبَصِيرُ وَ أَمَّا الشِّينُ فَالشَّاكِرُ لِعِبادِهِ
الْمُؤْمِنِينَ وَ أَمَّا الصَّادُ فَصَادِقٌ فِي وَعْدِهِ وَ وَعِيدِهِ وَ أَمَّا الضَّادُ فَالضَّارُّ النَّافِعُ وَ أَمَّا الطَّاءُ فَالطَّاهِرُ الْمُطَهِّرُ وَ أَمَّا

الظَّاءُ فَالظَّاهِرُ الْمُظْهِرُ لِآيَاتِهِ وَ أَمَّا الْعَيْنُ فَعَالِمٌ بِعِبَادِهِ وَ أَمَّا الْغَيْنُ فَغِيَاثُ الْمُسْتَغِيثِينَ مِنْ جَمِيعِ خَلْقِهِ وَ أَمَّا الْفَاءُ فَ فَالِقُ الْحَبِّ وَ النَّوَى وَ أَمَّا الْقَافُ فَقَادِرٌ عَلَى جَمِيعِ خَلْقِهِ وَ أَمَّا الْكَافُ فَالْكَافِي الَّذِي لَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ وَ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ أَمَّا اللَّامُ فَ لَطِيفٌ بِعِبادِهِ وَ أَمَّا الْمِيمُ فَمالِكُ الْمُلْكِ وَ أَمَّا النُّونُ فَنُورُ السَّمَاوَاتِ مِنْ نُورِ عَرْشِهِ وَ أَمَّا الْوَاوُ فَوَاحِدٌ أَحَدٌ صَمَدٌ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ أَمَّا الْهَاءُ فَهَادٍ لِخَلْقِهِ وَ أَمَّا اللَّامُ أَلِفٌ فَلَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَمَّا الْيَاءُ فَيَدُ اللهِ بَاسِطَةٌ عَلَى خَلْقِهِ فَقَالَ رَسُولُ اللهِ ص هَذَا هُوَ الْقَوْلُ الَّذِي رَضِيَ اللهُ عَزَّ وَ جَلَّ لِنَفْسِهِ مِنْ جَمِيعِ خَلْقِهِ فَأَسْلَمَ الْيَهُودِيُّ.

A Jewish person came to the Prophet (SA) while the Commander of the Faithful `Ali ibn Abu Talib (AS) was with him and asked: "What is the meaning of the letters of the alphabet?
Thus, the Messenger of Allah (SA) said to `Ali (AS), "Answer him, and prayed: `O Allah, grant him success and show him the right way."
Therefore, Ali ibn Abu Talib (AS) explained, "There is not a letter of the alphabet that does not stand for a name of Allah, the Mighty and High."
He then added,
The letter * [alif] "a" stand for "Allah, besides whom there is no god, the Ever-Living, the Self-Subsisting;"
The letter * [ba] "b" stands for "the Ever-Remaining even after the end of the creation;"
The letter * [ta] "t" stands for "the Oft-Returning (in mercy) who accepts the repentance from His Servants;"
The letter * [tha] "th" stands for "the Firm Creator," Allah confirms those who believe with the sure word in this world's life.
The letter * [jim] "j" stands for "high is His praise, and sacred are His Names;"
The letter * [ha] "h" stands for "the Truth [haqq], the Ever-Living [hai], and he Forbearing [halim];"
The letter * [kha] "kh" stands for "the All-Informed of what the servants to;"
The letter * [dal] "d" stands for "the Rewarder of the Day of Judgment."
And the letter * [dhal] "dh" stands for "the Lord of glory and Honor" [dhul jalal wa-al-ikram].
The letter * [ra] "r" stands for "the Affectionate towards His Servants;"
And the letter * [za] "z" stands for "the Beauty of the worshipped."
The letter * [sin] "s" stands for "the All-Hearing and All-Seeing;"
The letter * [shin] "sh" stands for "the Thankful to His Believing Servants;"
The letter * [sad] "s" stands for "the Most Truthful in His Promise [wa`d] and threat [wa`id];"
And the letter * [dhad] "d" stands for "the Punisher [dar] and the Beneficial."
The letter * [ta] "t" stands for "the Pune [Tahir] and the One who Purifies;"
The letter * [za] "z" stands for "the Manifested and the One that Manifests His Signs;"
The letter * [`ayn] "`" stands for "the All-Knowing of His Servants;"

And the letter * [ghayn] "gh" stands for "the Aid of all those from His Creation who seek help."
The letter * [fa] "f" stands for "the Splitter of the seeds and fruit kernels;"
The letter * [qaf] "q" stands for "the All-Powerful over all of His Creation;"
The letter * [kaf] "k" stands for "the Sufficient who there is non like unto Him and He begets not, nor is He begotten;"
The letter * [lam] "l" stand for "the Kind over His servants;"
The letter * [mim] "m" stands for "the Master of sovereignty;"
The letter * [nun] "n" stands for "the light of heavens from the Light of His Throne;"
The letter * [wa'u] "w" stands for "the One [Wahid], the Uique and the Needless, who begets not, nor is He begotten;"
The letter * [ha] "h" stands for "the guide for His Creation;"
The letter * [la] "la" stands for "there is no god but Allah;"
And finally the letter * [ya] stands for `Allah's Hand which Extends over all His Creatures."
Then the Messenger of Allah (SA) responded, "Allah, the Mighty and High, is pleased with this answer." Consequently, the Jewish man accepted Islam.

Chapter Thirty-Three: Tafsir Huruf al-Jummal. The Explanation of the Letters of the Alphabet According to Their Numerical Value – 2 traditions

باب تفسير حروف الجمل

1. Muhammad ibn Ibrahim ibn Ishaq (may Allah be pleased with him) said: Ahmad ibn Muhammad al-Hamdani, the freed slave of the Hashimites, said: Ja`far ibn `Abd Allah ibn Ja`far ibn Muhammad ibn `Ali ibn Abu Talib said: Kathir ibn `Ayyash al-Qittan said, on the authority of Abu al-Jarud Ziyad ibn al-Mundhir that

قَالَ: لَمَّا وُلِدَ عِيسَى ابْنُ مَرْيَمَ ع كَانَ ابْنَ يَوْمٍ كَأَنَّهُ ابْنُ شَهْرَيْنِ فَلَمَّا كَانَ ابْنَ سَبْعَةِ أَشْهُرٍ أَخَذَتْ وَالِدَتُهُ بِيَدِهِ وَ جَاءَتْ بِهِ إِلَى الْكُتَّابِ وَ أَقْعَدَتْهُ بَيْنَ يَدَيِ الْمُؤَدِّبِ فَقَالَ لَهُ الْمُؤَدِّبُ قُلْ بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ فَقَالَ عِيسَى ع بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ صَدَقَ اللهُ الْعَظِيمُ فَقَالَ لَهُ الْمُؤَدِّبُ قُلْ أَبْجَدْ فَرَفَعَ عِيسَى ع رَأْسَهُ فَقَالَ هَلْ تَدْرِي مَا أَبْجَدْ فَعَلَاهُ بِالدِّرَّةِ لِيَضْرِبَهُ فَقَالَ يَا مُؤَدِّبُ لَا تَضْرِبْنِي إِنْ كُنْتَ تَدْرِي وَ إِلَّا فَاسْأَلْنِي حَتَّى أُفَسِّرَ لَكَ قَالَ فَسِّرْهُ لِي فَقَالَ عِيسَى ع الْأَلِفُ آلَاءُ اللهِ وَ الْبَاءُ بَهْجَةُ اللهِ وَ الْجِيمُ جَمَالُ اللهِ وَ الدَّالُ دِينُ اللهِ هَوَّزُ الْهَاءُ هَوْلُ جَهَنَّمَ وَ الْوَاوُ وَيْلٌ لِأَهْلِ النَّارِ وَ الزَّايُ زَفِيرُ جَهَنَّمَ حُطِّي حُطَّتِ الْخَطَايَا عَنِ الْمُسْتَغْفِرِينَ كَلَمَنْ كَلَامُ اللهِ لَا مُبَدِّلَ لِكَلِمَاتِهِ سَعْفَصَ صَاعٌ بِصَاعٍ وَ الْجَزَاءُ بِالْجَزَاءِ قَرَشَتْ قَرَشَتْ فَحَشَرَهُمْ فَقَالَ الْمُؤَدِّبُ أَيَّتُهَا الْمَرْأَةُ خُذِي بِيَدِ ابْنِكِ فَقَدْ عُلِّمَ وَ لَا حَاجَةَ لَهُ فِي الْمُؤَدِّبِ.

Abu Ja`far Muhammad ibn `Ali ibn al-Baqir (AS) said:
When Jesus son of Mary [`Isa ibn Maryam] (AS) was born, he was a day old; however, he looked to be two months old. When he turned seven months old, his mother took him to the teachers of script. She placed him before the teacher, so the teacher said to him: "Say: In the Name of Allah, the Most Compassionate, the Most Merciful."
Thus, `Isa (AS) said: "In the name of Allah, the Most Compassionate, the Most Merciful."
Then the teacher said to him: "Say: Abjad (the alphabet)."
So `Isa (AS) lifted his head and asked, "Do you know what abjad is?" Hence, the teacher picked up a lash to hit him.
Therefore, `Isa (AS) responded, "O teacher, do not hit me. If you do not know the maning, ask me, and I shall it explain it to you."
Thus, the teacher replied, "Explain it to me."
`Isa (AS) explained:
The letter [alif] "a" stands for Allah's Blessings; the letter [ba] "b" stands for Allah's Joy; the letter [jim] "j" stands for Allah's Exaltation; the letter [dal] "d" stands for

Allah's Religion. In hawwaz, the letter [ha] "h" stands for the terror of Hell; the letter [wa'u] "w" stands for the affliction for the ones in the Fire; and the letter [za`i] "z" stands for the moaning of Hell. Hutti is for diminishing the mistakes from the seekers of forgiveness. Kaliman is the Word of Allah, there is none that can alter His words. Sa`fas is tit for tat and recompense for recompense. Qarashat is that He assembles them then resurrects them.
The teacher then said: "Lady! Take you son away. He is already learned, and is not in need of a teacher."

2. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn al-Hasan al-Safar said: Muhammad ibn al-Husayn ibn Abu al-Khattab; and Ahmad ibn al-Hasan ibn `Ali ibn Fuddal said, on the authority of `Ali ibn Asbat, on the authority of al-Hasan ibn Zayd that Muhammad ibn Salim related to me, on the authority of Asbagh ibn Nubatah that

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع سَأَلَ عُثْمَانُ بْنُ عَفَّانَ رَسُولَ اللهِ ص عَنْ تَفْسِيرِ أَبْجَدْ فَقَالَ رَسُولُ اللهِ ص تَعَلَّمُوا تَفْسِيرَ أَبْجَدْ فَإِنَّ فِيهِ الْأَعَاجِيبَ كُلَّهَا وَيْلٌ لِعَالِمٍ جَهِلَ تَفْسِيرَهُ فَقِيلَ يَا رَسُولَ اللهِ مَا تَفْسِيرُ أَبْجَدْ فَقَالَ ص أَمَّا الْأَلِفُ فَآلَاءُ اللهِ حَرْفٌ مِنْ حُرُوفِ أَسْمَائِهِ وَ أَمَّا الْبَاءُ فَبَهْجَةُ اللهِ وَ أَمَّا الْجِيمُ فَجَنَّةُ اللهِ وَ جَلَالُ اللهِ وَ جَمَالُهُ وَ أَمَّا الدَّالُ فَدِينُ اللهِ وَ أَمَّا هَوَّزْ فَالْهَاءُ هَاءُ الْهَاوِيَةِ فَوَيْلٌ لِمَنْ هَوَى فِي النَّارِ وَ أَمَّا الْوَاوُ فَوَيْلٌ لِأَهْلِ النَّارِ وَ أَمَّا الزَّايُ فَزَاوِيَةٌ فِي النَّارِ فَنَعُوذُ بِاللهِ مِمَّا فِي الزَّاوِيَةِ يَعْنِي زَوَايَا جَهَنَّمَ وَ أَمَّا حُطِّي فَالْحَاءُ حُطُوطُ الْخَطَايَا عَنِ الْمُسْتَغْفِرِينَ فِي لَيْلَةِ الْقَدْرِ وَ مَا نَزَلَ بِهِ جَبْرَئِيلُ مَعَ الْمَلَائِكَةِ إِلَى مَطْلَعِ الْفَجْرِ وَ أَمَّا الطَّاءُ فَ طُوبِى لَهُمْ وَ حُسْنُ مَآبٍ وَ هِيَ شَجَرَةٌ غَرَسَهَا اللهُ عَزَّ وَ جَلَّ وَ نَفَخَ فِيهَا مِنْ رُوحِهِ وَ إِنَّ أَغْصَانَهَا لَتُرَى مِنْ وَرَاءِ سُورِ الْجَنَّةِ تَنْبُتُ بِالْحُلِيِّ وَ الْحُلَلِ مُتَدَلِّيَةً عَلَى أَفْوَاهِهِمْ وَ أَمَّا الْيَاءُ فَيَدُ اللهِ فَوْقَ خَلْقِهِ ـ سُبْحَانَهُ وَ تَعَالَى عَمَّا يُشْرِكُونَ وَ أَمَّا كَلَمَنْ فَالْكَافُ كَلَامُ اللهِ لَا مُبَدِّلَ لِكَلِمَاتِ اللهِ ـ وَ لَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَداً وَ أَمَّا اللَّامُ فَإِلْمَامُ أَهْلِ الْجَنَّةِ بَيْنَهُمْ فِي الزِّيَارَةِ وَ التَّحِيَّةِ وَ السَّلَامِ وَ تَلَاوُمُ أَهْلِ النَّارِ فِيمَا بَيْنَهُمْ وَ أَمَّا الْمِيمُ فَمُلْكُ اللهِ الَّذِي لَا يَزُولُ وَ دَوَامُ اللهِ الَّذِي لَا يَفْنَى وَ أَمَّا النُّونُ فَ ن وَ الْقَلَمِ وَ مَا يَسْطُرُونَ فَالْقَلَمُ قَلَمٌ مِنْ نُورٍ وَ كِتَابٌ مِنْ نُورٍ فِي لَوْحٍ مَحْفُوظٍ ـ يَشْهَدُهُ الْمُقَرَّبُونَ ـ وَ كَفَى بِاللهِ شَهِيداً وَ أَمَّا سَعْفَصَ فَالصَّادُ صَاعٌ بِصَاعٍ وَ فَصٌّ بِفَصٍّ يَعْنِي الْجَزَاءَ بِالْجَزَاءِ وَ كَمَا تَدِينُ تُدَانُ إِنَّ اللهَ لَا يُرِيدُ ظُلْماً لِلْعِبَادِ وَ أَمَّا قَرَشَتْ يَعْنِي قَرَشَهُمُ اللهُ فَحَشَرَهُمْ وَ نَشَرَهُمْ إِلَى يَوْمِ الْقِيَامَةِ فَ قُضِيَ بَيْنَهُمْ بِالْحَقِّ وَ هُمْ لَا يُظْلَمُونَ .

The Commander of the Faithful said: `Uthman ibn `Affan asked the Messenger of Allah (SA) about the explanation of the alphabet according to their numerical value.

Therefore, the Messenger of Allah (SA) responded, "Learn the explanation of the alphabet according to its numerical value, for verily, it contains wonders. Shame on the learned who ignore its meaning."
Hence, it was asked: "What is the explanation of the alphabet?"
Then he (SA) explained,
As for the letter [alif], it stands for the Blessings of Allah. It is a letter from the letters of His Names.
The letter [ba] stands for Allah's Joy;
The letter [jim] stands for Allah's Paradise, His Glory and Exaltation;
The letter [dal] sands for Allah's Religion.
As for hawwaz, then the letter [ha] stands for the burning abyss, so affliction is for the ones who are cast in Hell;
The letter [wa'u] stands for the affliction for the ones in the Fire;
And the letter [za`i] stands for a corner of Hell, thus, we seek refuge in Allah from what is in the corner.
As for Hutti, then the letter [ha] is for the diminishing of the mistakes from the seekers of forgiveness in the Night of Power [laylat al-qadr], and what Jibra'il brings down with the angels till the break of the morning;
The letter [ta] stands for the Prosperity [tuba], the good End for the believers. It [tuba] is a tree which Allah, the Mighty and High, has planted, and in which He has breathed His Spirit. Verily, its branches are noticeable from behind the enclosure of Paradise. It brings forth pieces of jewellery and drinks ready to fall down unto their mouths;
The letter [ya] stands for Allah's Hand which is expanded over all His Creatures. Glorified and Exalted is He, opposed to what the polytheists profess.
As for Kaliman, then the letter [kaf] stands for Allah's Word, "there is none who can alter His Words; and you shall not find any refuge besides Him."
The letter [lam] stands for the acquaintance [ilmam] of the ones in Paradise with each other in meeting, greeting and salutations, and gathering [talawum] of the ones in Hell with what they have between themselves.
The letter [mim] stands for the Sovereignty of Allah, which never declines and the Endlessness of Allah, which never perishes.
The letter [nun] stands for "Nun. I swear by the Pen and what they (the Angels) write." Hence, the pen is from light and the book is from light in the guarded tablet, which the close ones witness and Allah suffices as a witness.
As for Sa`fas, then it is tit for tat and precious stone for a precious stone, i.e. recompense for recompense and as you sow so shall you reap. Verily, Allah does not intend oppression for the servants.
As for Qarashat, it means that Allah assembles them, then resurrects them, and revives them on the Day of Judgment. He then judges them with righteousness, and they shall not be oppressed in the least.

Chapter Thirty-Four: Tafsir Huruf al-Adhan wa al-Iqamat. The Explanation of the Words of the Calls to Prayer – 2 traditions

باب تفسير حروف الأذان و الإقامة

1. Ahmad ibn Muhammad ibn `Abd al-Rahman al-Marwazi al-Hakim al-Muqri' said: Abu `Amr Muhammad ibn ja`far al-Muqri' al-Jurjani said: Abu Bakr Muhammad ibn al-Hasan al-Musili said in Baghdada that Muhammad ibn `Asim al-Tarifi said: Abu Zayd `Ayyash ibn Yazid ibn al-Hasan ibn `Ali al-Kahhal freed slave of Zayd ibn `Ali said: My father Yazid ibn al-Hasan related tome that Musa ibn Ja`far related to me on the authority of his father Ja`far ibn Muhammad, on the authority of his father Muhammad ibn `Ali, on the authority of his father `Ai ibn al-Husayn that his father

كُنَّا جُلُوساً فِي الْمَسْجِدِ إِذَا صَعِدَ الْمُؤَذِّنُ الْمَنَارَةَ فَقَالَ اللهُ أَكْبَرُ اللهُ أَكْبَرُ فَبَكَى أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ بَكَيْنَا بِبُكَائِهِ فَلَمَّا فَرَغَ الْمُؤَذِّنُ قَالَ أَتَدْرُونَ مَا يَقُولُ الْمُؤَذِّنُ قُلْنَا اللهُ وَ رَسُولُهُ وَ وَصِيُّهُ أَعْلَمُ فَقَالَ لَوْ تَعْلَمُونَ مَا يَقُولُ لَضَحِكْتُمْ قَلِيلًا وَ لَبَكَيْتُمْ كَثِيراً فَلِقَوْلِهِ اللهُ أَكْبَرُ مَعَانٍ كَثِيرَةٌ مِنْهَا أَنَّ قَوْلَ الْمُؤَذِّنِ اللهُ أَكْبَرُ يَقَعُ عَلَى قِدَمِهِ وَ أَزَلِيَّتِهِ وَ أَبَدِيَّتِهِ وَ عِلْمِهِ وَ قُوَّتِهِ وَ قُدْرَتِهِ وَ حِلْمِهِ وَ كَرَمِهِ وَ جُودِهِ وَ عَطَائِهِ وَ كِبْرِيَائِهِ فَإِذَا قَالَ الْمُؤَذِّنُ اللهُ أَكْبَرُ فَإِنَّهُ يَقُولُ اللهُ الَّذِي لَهُ الْخَلْقُ وَ الْأَمْرُ وَ بِمَشِيَّتِهِ كَانَ الْخَلْقُ وَ مِنْهُ كَانَ كُلُّ شَيْءٍ لِلْخَلْقِ وَ إِلَيْهِ يَرْجِعُ الْخَلْقُ وَ هُوَ الْأَوَّلُ قَبْلَ كُلِّ شَيْءٍ لَمْ يَزَلْ وَ الْآخِرُ بَعْدَ كُلِّ شَيْءٍ لَا يَزَالُ وَ الظَّاهِرُ فَوْقَ كُلِّ شَيْءٍ لَا يُدْرَكُ وَ الْبَاطِنُ دُونَ كُلِّ شَيْءٍ لَا يُحَدُّ فَهُوَ الْبَاقِي وَ كُلُّ شَيْءٍ دُونَهُ فَانٍ وَ الْمَعْنَى الثَّانِي اللهُ أَكْبَرُ أَيِ الْعَلِيمُ الْخَبِيرُ عَلِمَ مَا كَانَ وَ مَا يَكُونُ قَبْلَ أَنْ يَكُونَ وَ الثَّالِثُ اللهُ أَكْبَرُ أَيِ الْقَادِرُ عَلَى كُلِّ شَيْءٍ يَقْدِرُ عَلَى مَا يَشَاءُ الْقَوِيُّ لِقُدْرَتِهِ الْمُقْتَدِرُ عَلَى خَلْقِهِ الْقَوِيُّ لِذَاتِهِ قُدْرَتُهُ قَائِمَةٌ عَلَى الْأَشْيَاءِ كُلِّهَا ـ إِذا قَضى أَمْراً فَإِنَّما يَقُولُ لَهُ كُنْ فَيَكُونُ وَ الرَّابِعُ اللهُ أَكْبَرُ عَلَى مَعْنَى حِلْمِهِ وَ كَرَمِهِ يَحْلُمُ كَأَنَّهُ لَا يَعْلَمُ وَ يَصْفَحُ كَأَنَّهُ لَا يَرَى وَ يَسْتُرُ كَأَنَّهُ لَا يُعْصَى لَا يُعَجِّلُ بِالْعُقُوبَةِ كَرَماً وَ صَفْحاً وَ حِلْماً وَ الْوَجْهُ الْآخَرُ فِي مَعْنَى اللهُ أَكْبَرُ أَيِ الْجَوَادُ جَزِيلُ الْعَطَاءِ كَرِيمُ الْفَعَالِ وَ الْوَجْهُ الْآخَرُ اللهُ أَكْبَرُ فِيهِ نَفْيُ كَيْفِيَّتِهِ كَأَنَّهُ يَقُولُ اللهُ أَجَلُّ مِنْ أَنْ يُدْرِكَ الْوَاصِفُونَ قَدْرَ صِفَتِهِ الَّتِي هُوَ مَوْصُوفٌ بِهَا وَ إِنَّمَا يَصِفُهُ الْوَاصِفُونَ عَلَى قَدْرِهِمْ لَا عَلَى قَدْرِ عَظَمَتِهِ وَ جَلَالِهِ تَعَالَى اللهُ عَنْ أَنْ يُدْرِكَ الْوَاصِفُونَ صِفَتَهُ عُلُوّاً

كَبِيراً وَ الْوَجْهُ الْآخَرُ اللهُ أَكْبَرُ كَأَنَّهُ يَقُولُ اللهُ أَعْلَى وَ أَجَلُّ وَ هُوَ الْغَنِيُّ عَنْ عِبَادِهِ لَا حَاجَةَ بِهِ إِلَى أَعْمَالِ خَلْقِهِ ـ وَ أَمَّا قَوْلُهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ فَإِعْلَامٌ بِأَنَّ الشَّهَادَةَ لَا تَجُوزُ إِلَّا بِمَعْرِفَةٍ مِنَ الْقَلْبِ كَأَنَّهُ يَقُولُ اعْلَمْ أَنَّهُ لَا مَعْبُودَ إِلَّا اللهُ عَزَّ وَ جَلَّ وَ أَنَّ كُلَّ مَعْبُودٍ بَاطِلٌ سِوَى اللهِ عَزَّ وَ جَلَّ وَ أُقِرُّ بِلِسَانِي بِمَا فِي قَلْبِي مِنَ الْعِلْمِ بِأَنَّهُ لَا إِلَهَ إِلَّا اللهُ وَ أَشْهَدُ أَنَّهُ لَا مَلْجَأَ مِنَ اللهِ إِلَّا إِلَيْهِ وَ لَا مَنْجَى مِنْ شَرِّ كُلِّ ذِي شَرٍّ وَ فِتْنَةِ كُلِّ ذِي فِتْنَةٍ إِلَّا بِاللهِ وَ فِي الْمَرَّةِ الثَّانِيَةِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ مَعْنَاهُ أَشْهَدُ أَنْ لَا هَادِيَ إِلَّا اللهُ وَ لَا دَلِيلَ لِي إِلَّا اللهُ وَ أُشْهِدُ اللهَ بِأَنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَ أُشْهِدُ سُكَّانَ السَّمَاوَاتِ وَ سُكَّانَ الْأَرَضِينَ وَ مَا فِيهِنَّ مِنَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ وَ مَا فِيهِنَّ مِنَ الْجِبَالِ وَ الْأَشْجَارِ وَ الدَّوَابِّ وَ الْوُحُوشِ وَ كُلِّ رَطْبٍ وَ يَابِسٍ بِأَنِّي أَشْهَدُ أَنْ لَا خَالِقَ إِلَّا اللهُ وَ لَا رَازِقَ وَ لَا مَعْبُودَ وَ لَا ضَارَّ وَ لَا نَافِعَ وَ لَا قَابِضَ وَ لَا بَاسِطَ وَ لَا مُعْطِيَ وَ لَا مَانِعَ وَ لَا دَافِعَ وَ لَا نَاصِحَ وَ لَا كَافِيَ وَ لَا شَافِيَ وَ لَا مُقَدِّمَ وَ لَا مُؤَخِّرَ إِلَّا اللهُ ـ لَهُ الْخَلْقُ وَ الْأَمْرُ وَ بِيَدِهِ الْخَيْرُ كُلُّهُ ـ تَبَارَكَ اللهُ رَبُّ الْعَالَمِينَ ـ وَ أَمَّا قَوْلُهُ أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللهِ يَقُولُ أُشْهِدُ اللهَ أَنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا هُوَ وَ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ وَ نَبِيُّهُ وَ صَفِيُّهُ وَ نَجِيُّهُ أَرْسَلَهُ إِلَى كَافَّةِ النَّاسِ أَجْمَعِينَ بِالْهُدَى وَ دِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ وَ أُشْهِدُ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ مِنَ النَّبِيِّينَ وَ الْمُرْسَلِينَ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ أَنِّي أَشْهَدُ أَنَّ مُحَمَّداً ص سَيِّدُ الْأَوَّلِينَ وَ الْآخِرِينَ وَ فِي الْمَرَّةِ الثَّانِيَةِ أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللهِ يَقُولُ أَشْهَدُ أَنْ لَا حَاجَةَ لِأَحَدٍ إِلَى أَحَدٍ إِلَّا إِلَى اللهِ الْوَاحِدِ الْقَهَّارِ مُفْتَقِرَةً إِلَيْهِ سُبْحَانَهُ وَ أَنَّهُ الْغَنِيُّ عَنْ عِبَادِهِ وَ الْخَلَائِقِ أَجْمَعِينَ وَ أَنَّهُ أَرْسَلَ مُحَمَّداً إِلَى النَّاسِ بَشِيراً وَ نَذِيراً ـ وَ دَاعِياً إِلَى اللهِ بِإِذْنِهِ وَ سِرَاجاً مُنِيراً فَمَنْ أَنْكَرَهُ وَ جَحَدَهُ وَ لَمْ يُؤْمِنْ بِهِ أَدْخَلَهُ اللهُ عَزَّ وَ جَلَّ نَارَ جَهَنَّمَ خَالِداً مُخَلَّداً لَا يَنْفَكُّ عَنْهَا أَبَداً وَ أَمَّا قَوْلُهُ حَيَّ عَلَى الصَّلَاةِ أَيْ هَلُمُّوا إِلَى خَيْرِ أَعْمَالِكُمْ وَ دَعْوَةِ رَبِّكُمْ ـ وَ سَارِعُوا إِلى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَ إِطْفَاءِ نَارِكُمُ الَّتِي أَوْقَدْتُمُوهَا عَلَى ظُهُورِكُمْ وَ فَكَاكِ رِقَابِكُمُ الَّتِي رَهَنْتُمُوهَا بِذُنُوبِكُمْ لِيُكَفِّرَ اللهُ عَنْكُمْ سَيِّئَاتِكُمْ وَ يَغْفِرَ لَكُمْ ذُنُوبَكُمْ وَ يُبَدِّلَ سَيِّئَاتِكُمْ حَسَنَاتٍ فَإِنَّهُ مَلِكٌ كَرِيمٌ ذُو الْفَضْلِ الْعَظِيمِ وَ قَدْ أَذِنَ لَنَا مَعَاشِرَ الْمُسْلِمِينَ بِالدُّخُولِ فِي خِدْمَتِهِ وَ التَّقَدُّمِ إِلَى بَيْنِ يَدَيْهِ وَ فِي الْمَرَّةِ الثَّانِيَةِ حَيَّ عَلَى الصَّلَاةِ أَيْ قُومُوا إِلَى مُنَاجَاةِ رَبِّكُمْ وَ عَرْضِ حَاجَاتِكُمْ عَلَى رَبِّكُمْ وَ تَوَسَّلُوا إِلَيْهِ بِكَلَامِهِ وَ تَشَفَّعُوا بِهِ وَ أَكْثِرُوا الذِّكْرَ وَ الْقُنُوتَ وَ

الرُّكُوعَ وَ السُّجُودَ وَ الْخُضُوعَ وَ الْخُشُوعَ وَ ارْفَعُوا إِلَيْهِ حَوَائِجَكُمْ فَقَدْ أَذِنَ لَنَا فِي ذَلِكَ وَ أَمَّا قَوْلُهُ حَيَّ عَلَى الْفَلَاحِ فَإِنَّهُ يَقُولُ أَقْبِلُوا إِلَى بَقَاءٍ لَا فَنَاءَ مَعَهُ وَ نَجَاةٍ لَا هَلَاكَ مَعَهَا وَ تَعَالَوْا إِلَى حَيَاةٍ لَا مَوْتَ مَعَهَا وَ إِلَى نَعِيمٍ لَا نَفَادَ لَهُ وَ إِلَى مُلْكٍ لَا زَوَالَ عَنْهُ وَ إِلَى سُرُورٍ لَا حُزْنَ مَعَهُ وَ إِلَى أُنْسٍ لَا وَحْشَةَ مَعَهُ وَ إِلَى نُورٍ لَا ظُلْمَةَ مَعَهُ وَ إِلَى سَعَةٍ لَا ضِيقَ مَعَهَا وَ إِلَى بَهْجَةٍ لَا انْقِطَاعَ لَهَا وَ إِلَى غِنًى لَا فَاقَةَ مَعَهُ وَ إِلَى صِحَّةٍ لَا سُقْمَ مَعَهَا وَ إِلَى عِزٍّ لَا ذُلَّ مَعَهُ وَ إِلَى قُوَّةٍ لَا ضَعْفَ مَعَهَا وَ إِلَى كَرَامَةٍ يَا لَهَا مِنْ كَرَامَةٍ وَ عَجِّلُوا إِلَى سُرُورِ الدُّنْيَا وَ الْعُقْبَى وَ نَجَاةِ الْآخِرَةِ وَ الْأُولَى وَ فِي الْمَرَّةِ الثَّانِيَةِ حَيَّ عَلَى الْفَلَاحِ فَإِنَّهُ يَقُولُ سَابِقُوا إِلَى مَا دَعَوْتُكُمْ إِلَيْهِ وَ إِلَى جَزِيلِ الْكَرَامَةِ وَ عَظِيمِ الْمِنَّةِ وَ سَنِيِّ النِّعْمَةِ وَ الْفَوْزِ الْعَظِيمِ وَ نَعِيمِ الْأَبَدِ فِي جِوَارِ مُحَمَّدٍ ص فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِيكٍ مُقْتَدِرٍ وَ أَمَّا قَوْلُهُ اللهُ أَكْبَرُ فَإِنَّهُ يَقُولُ اللهُ أَعْلَى وَ أَجَلُّ مِنْ أَنْ يَعْلَمَ أَحَدٌ مِنْ خَلْقِهِ مَا عِنْدَهُ مِنَ الْكَرَامَةِ لِعَبْدٍ أَجَابَهُ وَ أَطَاعَهُ وَ أَطَاعَ وُلَاةَ أَمْرِهِ وَ عَرَفَهُ وَ عَبَدَهُ وَ اشْتَغَلَ بِهِ وَ بِذِكْرِهِ وَ أَحَبَّهُ وَ أَنِسَ بِهِ وَ اطْمَأَنَّ إِلَيْهِ وَ وَثِقَ بِهِ وَ خَافَهُ وَ رَجَاهُ وَ اشْتَاقَ إِلَيْهِ وَ وَافَقَهُ فِي حُكْمِهِ وَ قَضَائِهِ وَ رَضِيَ بِهِ وَ فِي الْمَرَّةِ الثَّانِيَةِ اللهُ أَكْبَرُ فَإِنَّهُ يَقُولُ اللهُ أَكْبَرُ وَ أَعْلَى وَ أَجَلُّ مِنْ أَنْ يَعْلَمَ أَحَدٌ مَبْلَغَ كَرَامَتِهِ لِأَوْلِيَائِهِ وَ عُقُوبَتِهِ لِأَعْدَائِهِ وَ مَبْلَغَ عَفْوِهِ وَ غُفْرَانِهِ وَ نِعْمَتِهِ لِمَنْ أَجَابَهُ وَ أَجَابَ رَسُولَهُ وَ مَبْلَغَ عَذَابِهِ وَ نَكَالِهِ وَ هَوَانِهِ لِمَنْ أَنْكَرَهُ وَ جَحَدَهُ وَ أَمَّا قَوْلُهُ لَا إِلَهَ إِلَّا اللهُ مَعْنَاهُ لِلّٰهِ الْحُجَّةُ الْبَالِغَةُ عَلَيْهِمْ بِالرُّسُلِ وَ الرِّسَالَةِ وَ الْبَيَانِ وَ الدَّعْوَةِ وَ هُوَ أَجَلُّ مِنْ أَنْ يَكُونَ لِأَحَدٍ مِنْهُمْ عَلَيْهِ حُجَّةٌ فَمَنْ أَجَابَهُ فَلَهُ النُّورُ وَ الْكَرَامَةُ وَ مَنْ أَنْكَرَهُ فَإِنَّ اللهَ غَنِيٌّ عَنِ الْعَالَمِينَ ـ وَ هُوَ أَسْرَعُ الْحَاسِبِينَ وَ مَعْنَى قَدْ قَامَتِ الصَّلَاةُ فِي الْإِقَامَةِ أَيْ حَانَ وَقْتُ الزِّيَارَةِ وَ الْمُنَاجَاةِ وَ قَضَاءِ الْحَوَائِجِ وَ دَرْكِ الْمُنَى وَ الْوُصُولِ إِلَى اللهِ عَزَّ وَ جَلَّ وَ إِلَى كَرَامَتِهِ وَ غُفْرَانِهِ وَ عَفْوِهِ وَ رِضْوَانِهِ.

Al-Husayn ibn `Ali ibn Abu Talib (AS) said:
We were sitting in the Mosque when the muezzin [al-mu'dhdhin] went to the minaret and said: "Allah is the Greatest" [Allahu Akbar] twice. The Commander of the Faithful `Ali ibn Abu Talib (AS) started to weep, which caused us to weep as well. Therefore, when the muezzin finished, `Ali (AS) asked, "Do you know the inner meaning of the call to prayer made by the muezzin?"

We all replied, "All, His Messenger (SA), and His Successor, know best."
So he (AS) explained,
If you knew the meaning of the words of the call to prayer, you would laugh little and weep much. The statement "Allah is the Greatest" has many meanings.
When the muezzin says "Allah is Greatest" it refers to His Eternity, His Sempiternity, His Infinity, His Knowledge, His Power, His Omnipotence, His Forbearance, His Munificence, His Generosity, His Bounty, and His Pride. When the muezzin says "Allah is the Greatest" he proclaims that the Creation and the Command belong to Allah. He proclaims that creation came about as a result of His Will. He proclaims that creation comes from Him, and will return to Him. He proclaims that He is the First of the First as He has always existed, and that He is the Last of the Last as He will always exit. He proclaims that He is the Manifest, who cannot be perceived, and that He is the Hidden, who is not subject to limitations of any sort. He proclaims that He is the Ever-Lasting, and that everything but Him will perish.
The second meaning of "Allah is the Greatest" refers to the fact that He is All-Knowing, the All-Informed, who knows everything that has occurred and everything that will occur, even before it occurs.
The third meaning of "Allah is the Greatest" is that He is All-Powerful over everything. His Power extends over everything. He is Powerful due to His Power, and the Potent One over His Creation. He is Powerful in Essence. His Power embraces all things. When He decrees a thing, He only says to it, "Be", and it is.
The fourth "Allah is the Greatest" refers to His Forbearance and Generosity. He forbears as if He were unaware of the sin, pardons as if He did no see the sin, and covers with mercy as if He had not been disobeyed. He does not hasten punishment out of His Generosity, Forgiveness, and Forbearance.
Another meaning of "Allah is the Greatest" is that He is Generous, Ample-Giving, and the Most Munificent. The other meaning of "Allah is the Greatest" is to negate His Shape, and that Allah is Greater than any of His Attributes. Verily, those who describe Allah describe him on the basis of their own ability and not according to His Might and Majesty. Exalted is Allah, the Elevated, the Great, from what the attributers perceive as His Attributes.
Another meaning of "Allah is the Greatest" refers to the fact that Allah is the Most High and Exalted. He is Self-Sufficient from His Servants. He is not in need of the deeds of His Creation.
As for his statement: "I bear witness that there is no god but Allah" [ashhadu an la ilaha illa Allah], it declares that no profession of faith is permissible unless it comes sincerely from the heart. A sincere profession of faith is recognition that there is no one worthy of service but Allah, the Mighty and High, and refusing to serve other than Allah, the Mighty and High. My tongue confesses to my heart's belief that there is no god but Allah. And I bear witness that there is no refuge from Allah except through Allah. And that there is no security from the evil of all evil doers and from the mischief of all mischief mongers, except with Allah.
The second time that "I bear witness that there is no god but Allah" is proclaimed, it means: I bear witness there is no guide except Allah, and that there is no Guide but Allah. I bear witness to Allah that there is no god but Allah. And I call upon all the inhabitants of the heavens and the earth, and whatever is between them, including angels and human beings; and I call upon the mountains, the trees, the animals that are mounted, and the animals which are wild, and all that is wet and dry, that there is no Creator but Allah, and that there is no Sustainer, no One served, no Punisher, no Helper, no Seizer of Souls, no Extender, no Provider, no Preventer, no Defender, no Admonisher, no Sufficient, n o Cure, no Preceder, and no Final Destination except

Allah. To Him belongs the Creation and the Command. In His Hand is all goodness. Blessed be Allah, the Lord of the Worlds!
As for his statement: "I bear witness that Muhammad is the Messenger of Allah" [ashhadu anna Muhammadan Rasul Allah], it proclaims that: I bear witness to Allah that there is no god but Him, and that Muhammad (SA) is His Servant, Messenger, and Prophet, as well as the Sincere Bearer of His Secret. He sent him to all mankind with guidance, with the Religion of Truth and He might make it prevail over all other religions, no matter how much the polytheists may detest it. I bear witness to whoever is in the heaves and the earth, to the Prophets, Messengers, angels, and all mankind, that Muhammad (SA) is the Master of the First and the Last.
The second time "I bear witness that Muhammad is the Messenger of Allah" is proclaimed, it means: I bear witness no one is in need of anyone but Allah, the One, the Dominant. Everything is in need of Him. Glory be to Him! He is Self-Sufficient from His Servants and all of creation. And I bear witness that He sent Muhammad (SA) to all people as a Bearer of Glad Tidings, as a Warner who invites to Allah by His Permission, and as a Light-Giving Torch. Therefore, whoever denies him, rejects him, and does not believe in him. Allah, the Mighty and High, will cast him in the Hell-fire forever and ever, and he shall never leave it.
As for the statement: "Hasten to the prayer" [hayya `ala al-salah], i.e. come to the best of your deeds, and the invitation of your Lord it means: Hasten to the forgiveness of your Lord, who will free you from the burden of the Fire which you bear on your backs. Hasten to free yourselves from enslavement to sin, so that Allah may pardon you your wrongdoings, forgive you your sins, and replace your bad deeds with good deeds, since He is the Sovereign, the Generous, the Possessor of Excellence, and the Most Great. He has granted us, the Muslims, permission to enter into His service, and granted us precedence in entering into His Presence.
The second time "hasten to the prayer" is said, i.e. rise up to communicate your needs to your Lord, it means: Seek access to Him through His Words, intercede with Him, and increase the mention of His Name, supplication, bowing down, prostration, submission, and humbleness. Elevate your needs before Him, for He has permitted us to do so.
As for his statement 'Hasten to the success" [hayya `al al-falah] it means: Come to eternity where there is no death, come to salvation from disaster; come to life without death, to comfort without exhaustion, to sovereignty that does not decline, to joy without grief, to sociability without loneliness, to light without darkness, to affluence without tightness, to joy without end, to gratification without desire, to health without illness, to dignity without humility, to strength without weakness, and to the greatest of honor. Hasten to the joy of this world and the Hereafter by attaining salvation in this world for the Hereafter.
The second time that "hasten to the success" is said it means: Compete in what I have called you to; vie for ample generosity, great kindness, splendid bounty, great success, and everlasting comfort in the proximity of Muhammad (SA) in a seat of truth before a Powerful King.
As for his statement: "Allah is the Greatest" [Allahu Akbar] it means: Allah's Kindness towards His Creation is grater than anyone can possibly conceive. It refers to His Kindness towards His Servants through answering their prayers; His Kindness towards His Servants who obey Him, and who obey His Legal guardians; His Kindness towards His Servant who serves Him, who preoccupies himself with Him and His Remembrance, who loves Him, and who befriends Him; His Kindness towards Hi servant who find tranquility in Him, who trust Him, who fears Him, who puts his hope in Him, who yearns for Him, who accepts His Commands and decrees, and who is please with Him.
The second time that "Allah is the Greatest" is said it means: Allah's Kindness towards His Creation is so great that it cannot possibly be conceived. It refers to His Kindness

towards His Friends, His Punishment of His Enemies, the extent of His Pardoning, His Forgiveness, and His Bounty towards those who answer His Call, and the Call of His Messenger. It also refers to the extent of His Punishment and His Humiliation of those who deny Him and who reject Him.
As for the statement: "There is no got but Allah" [la ilaha illa Allah] it means: Allah is the conclusive argument over humankind via His Messengers, His Message, His Clarification, and His Invitation. He is far above any argument against Him. Therefore, whosoever answers His Call, then for him is both light and kindness. And whosoever denies Him, then verily, Allah is Self-Sufficient from the Worlds, and He is the Swiftest in Taking Account.
The meaning of "the prayer has begun" [qad qamat al-salah] in the Call to Prayer [iqamah] is: Now is the time for visiting, supplication, fulfilling needs, achieving wishes, and seeking Allah, the Mighty and High, as well as His Kindness, His Forgiveness, His Pardon, and His Pleasure."
The Compiler of this book says: Verily, the narrator of this tradition avoided mentioning "Hasten to the best of deeds" [hayya `ala khayr al-`Amal] due to dissimulation [taqiyyah].

2. It has been narrated in another tradition that

أَنَّ الصَّادِقَ ع سُئِلَ عَنْ مَعْنَى حَيَّ عَلَى خَيْرِ الْعَمَلِ فَقَالَ خَيْرُ الْعَمَلِ الْوَلَايَةُ وَ فِي خَبَرٍ آخَرَ خَيْرُ الْعَمَلِ بِرُّ فَاطِمَةَ وَ وُلْدِهَا ع.

Al-Sadiq (AS) was asked about the meaning of `hasten to the best of deeds;'
Hence he replied: "The best of the deeds is the Guardianship [al-wilayah]."
In another tradition the best of deeds is said to be kindness towards Fatimah and her children (AS).

Chapter Thirty-Five: Tafsir al-Hud wa-al-Dalalah wa-al-Tawfiq wa-al-Khidhlan min Allah Ta`ala The Commentary of Guidance, Misguidance, Direction, and Forsaking is from Allah, the Exalted – 4 traditions

باب تفسير الهدى و الضلالة و التوفيق و الخذلان من الله تعالى

1. `Ali ibn `Abd Allah al-Warraq; Muhammad ibn Ahmad al-Sinani; and `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (may Allah have mercy on them) all said: Abu al-`Abbas Ahmad ibn Yahya ibn Zakariyya al-Qittan said: Bakr ibn `Abd Allah ibn Hubayb said: Tamim ibn Bahlul said, on the authority of his father, on the authority of Ja`far ibn Sulayman al-Basri, on the authority of `Abd Allah ibn al-Fadl al-Hashimi that

سَأَلْتُ أَبَا عَبْدِ اللهِ جَعْفَرَ بْنَ مُحَمَّدٍ ع عَنْ قَوْلِ اللهِ عَزَّ وَ جَلَّ- مَنْ يَهْدِ اللهُ فَهُوَ الْمُهْتَدِ وَ مَنْ يُضْلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِداً فَقَالَ إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى يُضِلُّ الظَّالِمِينَ يَوْمَ الْقِيَامَةِ عَنْ دَارِ كَرَامَتِهِ وَ يَهْدِي أَهْلَ الْإِيمَانِ وَ الْعَمَلِ الصَّالِحِ إِلَى جَنَّتِهِ كَمَا قَالَ عَزَّ وَ جَلَ وَ يُضِلُّ اللهُ الظَّالِمِينَ وَ يَفْعَلُ اللهُ مَا يَشَاءُ وَ قَالَ عَزَّ وَ جَلَّ- إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهارُ فِي جَنَّاتِ النَّعِيمِ قَالَ فَقُلْتُ قَوْلُهُ عَزَّ وَ جَلَ وَ ما تَوْفِيقِي إِلَّا بِاللهِ وَ قَوْلُهُ عَزَّ وَ جَلَّ- إِنْ يَنْصُرْكُمُ اللهُ فَلا غالِبَ لَكُمْ وَ إِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ فَقَالَ إِذَا فَعَلَ الْعَبْدُ مَا أَمَرَهُ اللهُ عَزَّ وَ جَلَّ بِهِ مِنَ الطَّاعَةِ كَانَ فِعْلُهُ وِفْقاً لِأَمْرِ اللهِ عَزَّ وَ جَلَّ وَ سُمِّيَ الْعَبْدُ بِهِ مُوَفَّقاً وَ إِذَا أَرَادَ الْعَبْدُ أَنْ يَدْخُلَ فِي شَيْءٍ مِنْ مَعَاصِي اللهِ فَحَالَ اللهُ تَبَارَكَ وَ تَعَالَى بَيْنَهُ وَ بَيْنَ تِلْكَ الْمَعْصِيَةِ فَتَرَكَهَا كَانَ تَرْكُهُ لَهَا بِتَوْفِيقِ اللهِ تَعَالَى ذِكْرُهُ وَ مَتَى خَلَّى بَيْنَهُ وَ بَيْنَ تِلْكَ الْمَعْصِيَةِ فَلَمْ يَحُلْ بَيْنَهُ وَ بَيْنَهَا حَتَّى يَرْتَكِبَهَا فَقَدْ خَذَلَهُ وَ لَمْ يَنْصُرْهُ وَ لَمْ يُوَفِّقْهُ .

I asked Abu `Abd Allah Ja`far ibn Muhammad (AS) about the Word of Allah, the Mighty and High: Whomsoever Allah guides, he is the rightly guided one and whomsoever He causes to err, you shall not find for him any friend to lead (him) aright.
Therefore, he (AS) explained:
Verily, Allah, the Blessed and Exalted, leads astray the oppressors on the Day of Judgment from the abode of His Kindness, and guides the Faithful ones and the ones with good deeds, to Paradis, as He, the Mighty and High, says: And Allah causes the unjust to go astray, and Allah does what He pleases. The Mighty and High says: Surely (as for) those who believe and do good, their Lord will guide them by their faith; there shall flow from beneath them rivers in gardens of bliss.

He says: I asked, "What about the Word of Mighty and High: And with none but Allah is the direction of my affair to a right issue, and His Word, the Mighty and High: If Allah assist you, then there is none that can overcome you, and if He forsakes you, who is there then that can assist you after Him?
Thus, he (AS) replied:
If a servant carried out what Allah, the Mighty and High, commands him to do in terms of obedience, then his action would be in accordance with the Command of Allah, the Mighty and High, and the servants will be directed.
However, if a servant intends to disobey Allah, then Allah, the Blessed and Exalted, obstructs him from that disobedience, refraining him from it. If the servant was refrained from disobedience it was due to Allah's guidance, Exalted be His Remembrance. Whenever He leaves him to disobedience, and does not present him from disobedience, then Allah has forsaken him, and decided not to guide him and assist him.

2. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (may Allah be pleased with him) said: al-Husayn ibn al-Hasan ibn Aban said, on the authority of al-Husayn ibn Sa`id, on the authority of Muhammad ibn Abu `Umayr, on the authority of Abu `Abd Allah al-Fana', on the authority of Muhammad ibn Muslim and Muhammad ibn Marwan that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: مَا عَلِمَ رَسُولُ اللهِ ص أَنَّ جَبْرَئِيلَ مِنْ قِبَلِ اللهِ عَزَّ وَ جَلَّ إِلَّا بِالتَّوْفِيقِ.

Abu `Abd Allah al-Sadiq (AS) said: "The Messenger of Allah (SA) only knew that Jibra'il was from Allah, the Mighty and High, through (divine) direction [tawfiq]."

3. Ahmad ibn al-Hasan al-Qittan said: al-Hasan ibn `Ali al-Sukkari said: Abu `Abd Allah Muhammad ibn Zakariyya al-Basari said: Ja`far ibn Muhammad ibn `Umarah said, on the authority of his father, on the authority of Jabir ibn Yazid al-Ju`fi that

سَأَلْتُهُ عَنْ مَعْنَى لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللهِ فَقَالَ مَعْنَاهُ لَا حَوْلَ لَنَا عَنْ مَعْصِيَةِ اللهِ إِلَّا بِعَوْنِ اللهِ وَ لَا قُوَّةَ لَنَا عَلَى طَاعَةِ اللهِ إِلَّا بِتَوْفِيقِ اللهِ عَزَّ وَ جَلَّ.

I asked Abu Ja`far Muhammad ibn `Ali al-Baqir (AS) about the meaning of "there is no power and no strength save in Allah" [la hawla waw la quwwata illa bi Allah]. Therefore, he (AS) answered: "It means that we have no power to disobey Allah except by the help of Allah, and we have no strength to obey Allah except by the direction of Allah, the Mighty and High."

4. `Abd al-Wahid ibn Muhammad ibn `Abdus al-`Attar (may Allah be pleased with him) said in Naysabur year 352 AH that `Ali ibn Muhammad ibn Qutaybah said, on the authority of Hamdan ibn Sulayman al-Naysaburi that

سَأَلْتُ أَبَا الْحَسَنِ عَلِيَّ بْنَ مُوسَى الرِّضَا ع بِنَيْسَابُورَ عَنْ قَوْلِ اللهِ عَزَّوَ جَلَّ- فَمَنْ يُرِدِ اللهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلامِ قَالَ مَنْ يُرِدِ اللهُ أَنْ يَهْدِيَهُ بِإِيمَانِهِ فِي الدُّنْيَا إِلَى جَنَّتِهِ وَ دَارِ كَرَامَتِهِ فِي الْآخِرَةِ يَشْرَحْ صَدْرَهُ لِلتَّسْلِيمِ لِلّهِ وَ الثِّقَةِ بِهِ وَ السُّكُونِ إِلَى مَا وَعَدَهُ مِنْ ثَوَابِهِ حَتَّى يَطْمَئِنَّ إِلَيْهِ- وَ مَنْ يُرِدْ أَنْ يُضِلَّهُ عَنْ جَنَّتِهِ وَ دَارِ كَرَامَتِهِ فِي الْآخِرَةِ لِكُفْرِهِ بِهِ وَ عِصْيَانِهِ لَهُ فِي الدُّنْيَا- يَجْعَلْ صَدْرَهُ ضَيِّقاً حَرَجاً حَتَّى يَشُكَّ فِي كُفْرِهِ وَ يَضْطَرِبَ مِنِ اعْتِقَادِهِ قَلْبُهُ حَتَّى يَصِيرَ كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ كَذلِكَ يَجْعَلُ اللهُ الرِّجْسَ عَلَى الَّذِينَ لا يُؤْمِنُونَ .

I asked Abu al-Hasan `Ali ibn Musa al-Rida (AS) in Naysabur about the Word of Allah, the Mighty and High: Therefore, (for) whomsoever Allah intends that He would guide him aright, He expands his breast for Islam. He clarified, Whoever Allah intends to guide with faith in Him in this world, and to His Paradise and abode of Kindness in the Hereafter, He expands his breast in submission to Allah, trust in Him, and satisfaction with His Promises and Rewards until He is tranquil And whosoever He intends that He should cause him to err from His Paradise and abode of His Kindness in the Hereafter for his disbelief and disobedience of Allah in this world, He makes his breast strait and narrow so that he doubts due to his disbelief, and his heart is confused concerning his faith until he becomes as though he were ascending upwards; thus, does Allah lay uncleanness on those who do not believe.

Chapter Thirty-Six: Al-Radd `ala al-Thanawiyyah wa-al-Zanadiqah. The Refutation of the Dualists & the Atheists – 6 traditions

باب الرد على الثنوية و الزنادقة

1. `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (may Allah have mercy on them_ said: Abu al-Qasim al-`Alawi said: Muhammad ibn Isma`il al-Barmaki said: al-Husayn ibn al-Hasan said: Ibrahim ibn Hashim al-Qummi related to me that al-`Abbas ibn `Amr al-Fuqaymi said: on the authority of Hisham ibn al-Hakam that

فِي حَدِيثِ الزِّنْدِيقِ الَّذِي أَتَى أَبَا عَبْدِ اللهِ ع فَكَانَ مِنْ قَوْلِ أَبِي عَبْدِ اللهِ ع لَهُ لَا يَخْلُو قَوْلُكَ إِنَّهُمَا اثْنَانِ مِنْ أَنْ يَكُونَا قَدِيمَيْنِ قَوِيَّيْنِ أَوْ يَكُونَا ضَعِيفَيْنِ أَوْ يَكُونَ أَحَدُهُمَا قَوِيّاً وَ الْآخَرُ ضَعِيفاً فَإِنْ كَانَا قَوِيَّيْنِ فَلِمَ لَا يَدْفَعُ كُلُّ وَاحِدٍ مِنْهُمَا صَاحِبَهُ وَ يَتَفَرَّدُ بِالتَّدْبِيرِ وَ إِنْ زَعَمْتَ أَنَّ أَحَدَهُمَا قَوِيٌّ وَ الْآخَرَ ضَعِيفٌ ثَبَتَ أَنَّهُ وَاحِدٌ كَمَا نَقُولُ لِلْعَجْزِ الظَّاهِرِ فِي الثَّانِي وَ إِنْ قُلْتَ إِنَّهُمَا اثْنَانِ لَمْ يَخْلُ مِنْ أَنْ يَكُونَا مُتَّفِقَيْنِ مِنْ كُلِّ جِهَةٍ أَوْ مُفْتَرِقَيْنِ مِنْ كُلِّ جِهَةٍ ـ فَلَمَّا رَأَيْنَا الْخَلْقَ مُنْتَظِماً وَ الْفَلَكَ جَارِياً وَ اخْتِلَافَ اللَّيْلِ وَ النَّهَارِ وَ الشَّمْسِ وَ الْقَمَرِ دَلَّ صِحَّةُ الْأَمْرِ وَ التَّدْبِيرِ وَ ائْتِلَافُ الْأَمْرِ عَلَى أَنَّ الْمُدَبِّرَ وَاحِدٌ ثُمَّ يَلْزَمُكَ إِنِ ادَّعَيْتَ اثْنَيْنِ فَلَا بُدَّ مِنْ فُرْجَةٍ بَيْنَهُمَا حَتَّى يَكُونَا اثْنَيْنِ فَصَارَتِ الْفُرْجَةُ ثَالِثاً بَيْنَهُمَا قَدِيماً مَعَهُمَا فَيَلْزَمُكَ ثَلَاثَةٌ فَإِنِ ادَّعَيْتَ ثَلَاثَةً لَزِمَكَ مَا قُلْنَا فِي الِاثْنَيْنِ حَتَّى يَكُونَ بَيْنَهُمْ فُرْجَتَانِ فَيَكُونَ خَمْساً ثُمَّ يَتَنَاهَى فِي الْعَدَدِ إِلَى مَا لَا نِهَايَةَ فِي الْكَثْرَةِ قَالَ هِشَامٌ فَكَانَ مِنْ سُؤَالِ الزِّنْدِيقِ أَنْ قَالَ فَمَا الدَّلِيلُ عَلَيْهِ ـ قَالَ أَبُو عَبْدِ اللهِ ع وُجُودُ الْأَفَاعِيلِ الَّتِي دَلَّتْ عَلَى أَنَّ صَانِعاً صَنَعَهَا أَلَا تَرَى أَنَّكَ إِذَا نَظَرْتَ إِلَى بِنَاءٍ مُشَيَّدٍ مَبْنِيٍّ عَلِمْتَ أَنَّ لَهُ بَانِياً وَ إِنْ كُنْتَ لَمْ تَرَ الْبَانِيَ وَ لَمْ تُشَاهِدْهُ قَالَ فَمَا هُوَ قَالَ هُوَ شَيْءٌ بِخِلَافِ الْأَشْيَاءِ ارْجِعْ بِقَوْلِي شَيْءٌ إِلَى إِثْبَاتِ مَعْنًى وَ أَنَّهُ شَيْءٌ بِحَقِيقَةِ الشَّيْئِيَّةِ غَيْرَ أَنَّهُ لَا جِسْمٌ وَ لَا صُورَةٌ وَ لَا يُحَسُّ وَ لَا يُجَسُّ وَ لَا يُدْرَكُ بِالْحَوَاسِّ الْخَمْسِ لَا تُدْرِكُهُ الْأَوْهَامُ وَ لَا تَنْقُصُهُ الدُّهُورُ وَ لَا يُغَيِّرُهُ الزَّمَانُ قَالَ السَّائِلُ فَتَقُولُ إِنَّهُ سَمِيعٌ بَصِيرٌ قَالَ هُوَ سَمِيعٌ بَصِيرٌ سَمِيعٌ بِغَيْرِ جَارِحَةٍ وَ بَصِيرٌ بِغَيْرِ آلَةٍ بَلْ يَسْمَعُ بِنَفْسِهِ وَ يُبْصِرُ بِنَفْسِهِ لَيْسَ قَوْلِي إِنَّهُ يَسْمَعُ بِنَفْسِهِ وَ يُبْصِرُ بِنَفْسِهِ أَنَّهُ شَيْءٌ وَ النَّفْسُ شَيْءٌ آخَرُ وَ لَكِنْ أَرَدْتُ عِبَارَةً عَنْ نَفْسِي إِذْ كُنْتُ مَسْئُولًا وَ إِفْهَاماً لَكَ إِذْ كُنْتَ سَائِلًا وَ أَقُولُ يَسْمَعُ بِكُلِّهِ لَا أَنَّ الْكُلَّ مِنْهُ لَهُ بَعْضٌ وَ لَكِنِّي أَرَدْتُ

إِفْهَاماً لَكَ وَ التَّعْبِيرَ عَنْ نَفْسِي وَ لَيْسَ مَرْجِعِي فِي ذَلِكَ إِلَّا إِلَى أَنَّهُ السَّمِيعُ الْبَصِيرُ الْعَالِمُ الْخَبِيرُ بِلَا اخْتِلَافِ الذَّاتِ وَ لَا اخْتِلَافِ الْمَعْنَى قَالَ السَّائِلُ فَمَا هُوَ- قَالَ أَبُو عَبْدِ اللهِ ع هُوَ الرَّبُّ وَ هُوَ الْمَعْبُودُ وَ هُوَ اللهُ وَ لَيْسَ قَوْلِي اللهُ إِثْبَاتَ هَذِهِ الْحُرُوفِ أَلِفٍ لَامٍ هَاءٍ وَ لَكِنِّي أَرْجِعُ إِلَى مَعْنًى هُوَ شَيْءٌ خَالِقُ الْأَشْيَاءِ وَ صَانِعُهَا وَقَعَتْ عَلَيْهِ هَذِهِ الْحُرُوفُ وَ هُوَ الْمَعْنَى الَّذِي يُسَمَّى بِهِ اللهُ وَ الرَّحْمَنُ وَ الرَّحِيمُ وَ الْعَزِيزُ وَ أَشْبَاهُ ذَلِكَ مِنْ أَسْمَائِهِ وَ هُوَ الْمَعْبُودُ جَلَّ وَ عَزَّ قَالَ السَّائِلُ فَإِنَّا لَمْ نَجِدْ مَوْهُوماً إِلَّا مَخْلُوقاً قَالَ أَبُو عَبْدِ اللهِ ع لَوْ كَانَ ذَلِكَ كَمَا تَقُولُ لَكَانَ التَّوْحِيدُ عَنَّا مُرْتَفِعاً لِأَنَّا لَمْ نُكَلَّفْ أَنْ نَعْتَقِدَ غَيْرَ مَوْهُومٍ- وَ لَكِنَّا نَقُولُ كُلُّ مَوْهُومٍ بِالْحَوَاسِّ مُدْرَكٌ فَمَا تَجِدُهُ الْحَوَاسُّ وَ تُمَثِّلُهُ فَهُوَ مَخْلُوقٌ وَ لَا بُدَّ مِنْ إِثْبَاتِ صَانِعِ الْأَشْيَاءِ خَارِجٍ مِنَ الْجِهَتَيْنِ الْمَذْمُومَتَيْنِ إِحْدَاهُمَا النَّفْيُ إِذْ كَانَ النَّفْيُ هُوَ الْإِبْطَالَ وَ الْعَدَمَ وَ الْجِهَةُ الثَّانِيَةُ التَّشْبِيهُ إِذْ كَانَ التَّشْبِيهُ مِنْ صِفَةِ الْمَخْلُوقِ الظَّاهِرِ التَّرْكِيبِ وَ التَّأْلِيفِ فَلَمْ يَكُنْ بُدٌّ مِنْ إِثْبَاتِ الصَّانِعِ لِوُجُودِ الْمَصْنُوعِينَ وَ الِاضْطِرَارُ مِنْهُمْ إِلَيْهِ أَثْبَتَ أَنَّهُمْ مَصْنُوعُونَ وَ أَنَّ صَانِعَهُمْ غَيْرُهُمْ وَ لَيْسَ مِثْلَهُمْ إِذْ كَانَ مِثْلُهُمْ شَبِيهاً بِهِمْ فِي ظَاهِرِ التَّرْكِيبِ وَ التَّأْلِيفِ وَ فِيمَا يَجْرِي عَلَيْهِمْ مِنْ حُدُوثِهِمْ بَعْدَ أَنْ لَمْ يَكُونُوا وَ تَنَقُّلِهِمْ مِنْ صِغَرٍ إِلَى كِبَرٍ وَ سَوَادٍ إِلَى بَيَاضٍ وَ قُوَّةٍ إِلَى ضَعْفٍ وَ أَحْوَالٍ مَوْجُودَةٍ لَا حَاجَةَ لَنَا إِلَى تَفْسِيرِهَا لِثَبَاتِهَا وَ وُجُودِهَا قَالَ السَّائِلُ فَقَدْ حَدَدْتَهُ إِذْ أَثْبَتَّ وُجُودَهُ قَالَ أَبُو عَبْدِ اللهِ ع لَمْ أَحُدَّهُ وَ لَكِنْ أَثْبَتُّهُ إِذْ لَمْ يَكُنْ بَيْنَ الْإِثْبَاتِ وَ النَّفْيِ مَنْزِلَةٌ قَالَ السَّائِلُ فَلَهُ إِنِّيَّةٌ وَ مَائِيَّةٌ قَالَ نَعَمْ لَا يَثْبُتُ الشَّيْءُ إِلَّا بِإِنِّيَّةٍ وَ مَائِيَّةٍ- قَالَ السَّائِلُ فَلَهُ كَيْفِيَّةٌ قَالَ لَا لِأَنَّ الْكَيْفِيَّةَ جِهَةُ الصِّفَةِ وَ الْإِحَاطَةِ وَ لَكِنْ لَا بُدَّ مِنَ الْخُرُوجِ مِنْ جِهَةِ التَّعْطِيلِ وَ التَّشْبِيهِ لِأَنَّ مَنْ نَفَاهُ أَنْكَرَهُ وَ رَفَعَ رُبُوبِيَّتَهُ وَ أَبْطَلَهُ وَ مَنْ شَبَّهَهُ بِغَيْرِهِ فَقَدْ أَثْبَتَهُ بِصِفَةِ الْمَخْلُوقِينَ الْمَصْنُوعِينَ الَّذِينَ لَا يَسْتَحِقُّونَ الرُّبُوبِيَّةَ وَ لَكِنْ لَا بُدَّ مِنْ إِثْبَاتِ ذَاتٍ بِلَا كَيْفِيَّةٍ لَا يَسْتَحِقُّهَا غَيْرُهُ وَ لَا يُشَارِكُ فِيهَا وَ لَا يُحَاطُ بِهَا وَ لَا يَعْلَمُهَا غَيْرُهُ قَالَ السَّائِلُ فَيُعَانِي الْأَشْيَاءَ بِنَفْسِهِ قَالَ أَبُو عَبْدِ اللهِ ع هُوَ أَجَلُّ مِنْ أَنْ يُعَانِيَ الْأَشْيَاءَ بِمُبَاشَرَةٍ وَ مُعَالَجَةٍ لِأَنَّ ذَلِكَ صِفَةُ الْمَخْلُوقِ الَّذِي لَا يَجِيءُ الْأَشْيَاءُ لَهُ إِلَّا بِالْمُبَاشَرَةِ وَ الْمُعَالَجَةِ وَ هُوَ تَعَالَى نَافِذُ الْإِرَادَةِ وَ الْمَشِيَّةِ فَعَّالٌ لِمَا يَشَاءُ قَالَ السَّائِلُ فَلَهُ رِضًى وَ سَخَطٌ قَالَ أَبُو عَبْدِ اللهِ ع نَعَمْ وَ لَيْسَ ذَلِكَ عَلَى مَا يُوجَدُ فِي الْمَخْلُوقِينَ وَ ذَلِكَ أَنَّ الرِّضَا وَ السَّخَطَ دِخَالٌ يَدْخُلُ عَلَيْهِ

فَيَنْقُلُهُ مِنْ حَالٍ إِلَى حَالٍ وَ ذَلِكَ صِفَةُ الْمَخْلُوقِينَ الْعَاجِزِينَ الْمُحْتَاجِينَ وَ هُوَ تَبَارَكَ وَ تَعَالَى الْعَزِيزُ الرَّحِيمُ لَا حَاجَةَ بِهِ إِلَى شَيْءٍ مِمَّا خَلَقَ وَ خَلْقُهُ جَمِيعاً مُحْتَاجُونَ إِلَيْهِ وَ إِنَّمَا خَلَقَ الْأَشْيَاءَ مِنْ غَيْرِ حَاجَةٍ وَ لَا سَبَبِ اخْتِرَاعاً وَ ابْتِدَاعاً قَالَ السَّائِلُ فَقَوْلُهُ الرَّحْمنُ عَلَى الْعَرْشِ اسْتَوى ـ قَالَ أَبُو عَبْدِ اللهِ ع بِذَلِكَ وَصَفَ نَفْسَهُ وَ كَذَلِكَ هُوَ مُسْتَوْلٍ عَلَى الْعَرْشِ بَائِنٌ مِنْ خَلْقِهِ مِنْ غَيْرِ أَنْ يَكُونَ الْعَرْشُ حَامِلًا لَهُ وَ لَا أَنْ يَكُونَ الْعَرْشُ حَاوِياً لَهُ وَ لَا أَنَّ الْعَرْشَ مُحْتَازٌ لَهُ وَ لَكِنَّا نَقُولُ هُوَ حَامِلُ الْعَرْشِ وَ مُمْسِكُ الْعَرْشِ وَ نَقُولُ مِنْ ذَلِكَ مَا قَالَ ـ وَسِعَ كُرْسِيُّهُ السَّماواتِ وَ الْأَرْضَ فَثَبَّتْنَا مِنَ الْعَرْشِ وَ الْكُرْسِيِّ مَا ثَبَّتَهُ وَ نَفَيْنَا أَنْ يَكُونَ الْعَرْشُ وَ الْكُرْسِيُّ حَاوِياً لَهُ أَوْ يَكُونَ عَزَّ وَ جَلَّ مُحْتَاجاً إِلَى مَكَانٍ أَوْ إِلَى شَيْءٍ مِمَّا خَلَقَ بَلْ خَلْقُهُ مُحْتَاجُونَ إِلَيْهِ قَالَ السَّائِلُ فَمَا الْفَرْقُ بَيْنَ أَنْ تَرْفَعُوا أَيْدِيَكُمْ إِلَى السَّمَاءِ وَ بَيْنَ أَنْ تَخْفِضُوهَا نَحْوَ الْأَرْضِ ـ قَالَ أَبُو عَبْدِ اللهِ ع ذَلِكَ فِي عِلْمِهِ وَ إِحَاطَتِهِ وَ قُدْرَتِهِ سَوَاءٌ وَ لَكِنَّهُ عَزَّ وَ جَلَّ أَمَرَ أَوْلِيَاءَهُ وَ عِبَادَهُ بِرَفْعِ أَيْدِيهِمْ إِلَى السَّمَاءِ نَحْوَ الْعَرْشِ لِأَنَّهُ جَعَلَهُ مَعْدِنَ الرِّزْقِ فَثَبَّتْنَا مَا ثَبَّتَهُ الْقُرْآنُ وَ الْأَخْبَارُ عَنِ الرَّسُولِ ص حِينَ قَالَ ارْفَعُوا أَيْدِيَكُمْ إِلَى اللهِ عَزَّ وَ جَلَّ وَ هَذَا يُجْمِعُ عَلَيْهِ فِرَقُ الْأُمَّةِ كُلِّهَا ـ قَالَ السَّائِلُ فَمِنْ أَيْنَ أَثْبَتَّ أَنْبِيَاءَ وَ رُسُلًا قَالَ أَبُو عَبْدِ اللهِ ع إِنَّا لَمَّا أَثْبَتْنَا أَنَّ لَنَا خَالِقاً صَانِعاً مُتَعَالِياً عَنَّا وَ عَنْ جَمِيعِ مَا خَلَقَ وَ كَانَ ذَلِكَ الصَّانِعُ حَكِيماً لَمْ يَجُزْ أَنْ يُشَاهِدَهُ خَلْقُهُ وَ لَا يُلَامِسُهُمْ وَ لَا يُبَاشِرُهُمْ وَ لَا يُبَاشِرُهُ وَ لَا يُحَاجُّهُمْ وَ لَا يُحَاجُّوهُ فَثَبَتَ أَنَّ لَهُ سُفَرَاءَ فِي خَلْقِهِ وَ عِبَادِهِ يَدُلُّونَهُمْ عَلَى مَصَالِحِهِمْ وَ مَنَافِعِهِمْ وَ مَا بِهِ بَقَاؤُهُمْ وَ فِي تَرْكِهِ فَنَاؤُهُمْ فَثَبَتَ الْآمِرُونَ وَ النَّاهُونَ عَنِ الْحَكِيمِ الْعَلِيمِ فِي خَلْقِهِ وَ ثَبَتَ عِنْدَ ذَلِكَ أَنَّ لَهُ مُعَبِّرِينَ وَ هُمُ الْأَنْبِيَاءُ وَ صَفْوَتُهُ مِنْ خَلْقِهِ حُكَمَاءَ مُؤَدَّبِينَ بِالْحِكْمَةِ مَبْعُوثِينَ بِهَا غَيْرَ مُشَارِكِينَ لِلنَّاسِ فِي أَحْوَالِهِمْ عَلَى مُشَارَكَتِهِمْ لَهُمْ فِي الْخَلْقِ وَ التَّرْكِيبِ مُؤَيَّدِينَ مِنْ عِنْدِ اللهِ الْحَكِيمِ الْعَلِيمِ بِالْحِكْمَةِ وَ الدَّلَائِلِ وَ الْبَرَاهِينِ وَ الشَّوَاهِدِ مِنْ إِحْيَاءِ الْمَوْتَى وَ إِبْرَاءِ الْأَكْمَهِ وَ الْأَبْرَصِ فَلَا تَخْلُو أَرْضُ اللهِ مِنْ حُجَّةٍ يَكُونُ مَعَهُ عِلْمٌ يَدُلُّ عَلَى صِدْقِ مَقَالِ الرَّسُولِ وَ وُجُوبِ عَدَالَتِهِ .

A dualist came to Abu `Abd Allah al-Sadiq (AS). Among the things Abu `Abd Allah (AS) said to him was: If you claim that "there is two (gods)" there can only be three possibilities. One: that both gods are eternal and all-powerful. Two: that both gods are weak. Or three: that on of them is all-powerful, and the other one is weak. Now, if both of them are powerful, then why doesn't one of them overthrow the other, and mange all affairs single-handedly? If you believe that one of them is powerful, and the other one

weak, then you have proved that He is One, and to the apparent inability of the second. And if you say that "they are two," then only two things are possible: one, that they are both united in all aspects; or two, that they are separate in all aspects.
However, when we contemplate the organization in creation, the orbits of the planets in the celestial sphere, the variation of day and night, the sun and the moon, and how everything operate in harmony, everything points that he Manager is One.
Furthermore, if you claim that there are two gods, there must be a division between them both which has always existed, and that division would have to be a third god. However, if your claim that there are three gods, then there must be two divisions between them, leaving us with fie gods, and so on add aeterum.
Hisham said: The dualist then questioned him until he asked, "What is the proof of His Existence?"
Abu `Abd Allah (AS) replied, "The existence of great wonders is proof that they were created by the Creator. When you see the imposing structure of building, you know instinctively that it was built by someone, even though you did not see him build it.
He enquired, "What is He?"
The Imam (AS) explained,
He is a thing unlike other things. Consider the word "a thing" in order to understand its implication. Since He is Real, and He Exists, He is indeed a Thing. However, He is devoid of both body and image. He is neither sensed nor felt, nor is He perceived by the five senses. The imagination perceives Him not. He is not subject to time. Time has no effect upon Him.
The questioner asked, "Therefore, you are saying that `Verily, He is All-Hearing, and All-Seeing?"
The Imam (AS) responded,
He is All-Hearing, and All-Seeing. He is All-Hearing without tools, and All-Seeing, without instruments. In fact, He hears by means of His entire being and He hears by His entire being. My statement does not mean that "He hears by means of His Entire Being" in the sense that He is something, and His Being is something else. I am simply using this example in order to answer your question. I say: "He hears by means of His Entire Being" and not in the sense that He has parts. Rather, I am attempting to make myself understood. My only other option would be to say that He is All-Hearing, All-Seeing, All-Knowing, and All-Informed, in His Very Essence.
The questioner questioned, "Than what is He?"
Abu `Abd Allah (AS) answered,
He is the Lord. He is the Worshipped One, He is Allah. When I use the word "Allah," I am not referring to the combination of the letters "a," "l," and "h". Rather, I am pointing to its meaning. He is a thing that is the Creator of all Things, and their Manufacturer who is described by means of these letters. He is the one who is referred to by the names Allah, the Most Compassionate, the Most Merciful, the Honorable, among other names. He is the Worshipped One, the High and mighty.
The questioner enquired, "So anything we can conceive of it created?"
Abu `Abd Allah (AS) replied:
If things were as you claimed, then recognizing Divine Unity would be beyond our reach. We are not obliged to believe in what cannot be imagined. However, we say: everything we can conceive with our senses is perceived. Therefore, whatever the sense can discover and demonstrate is created.
In order to prove the existence of the Creator of All Things, we must do so without recurring to two erroneous approaches: the first of which is negation, i.e. abolition [ibtal], and non-existence [`adam]; and the second is anthropomorphism, i.e. description, composition [tarkib], and formation [ta'lif]. We cannot prove the existence of the Creator on the basis of these two approaches as they are created, The Creator is

not like the created. If He resembles the created, then whatever applies to the created would also apply to Him: such as coming into existence after non-existence, growth, change of color, change of strength, and so forth.
The questioner said: "In attempting to prove His Existence, you have limited Him."
Abu `Abd Allah (AS) responded, "I have not limited Him. ON the contrary, I have demonstrated His Existence through the only means possible: assertion and negation."
The questioner said: "Is His Existence real and actual?"
The Imam (AS) replied, "Yes, His Existence is Real as nothing can be prove without being real and actual."
The questioner asked, "Does He have a shape?"
The Imam (AS) explained,
No, because shape is description that delineates. We must move away from negation and anthropomorphism Whoever negates Him, denies Him, eliminates His Lordship, and abolished Him. Whoever compares Him with other things describes Him on the basis of created attributes which are not worthy of Him. Nevertheless, we must prove His Essence without referring to shape. None is worthy of His Essence besides Him. And no one shares His Essence, encompasses it, or knows it but Him.
The questioner said: "Does He sustain all things by Himself?"
Abu `Abd Allah (AS) answered, "He is far Greater than sustaining things directly as only crated being s bring things forth directly. Exalted is He! His Intent and His Will are effective. He is the Mighty Doer of whatever He wills."
The questioner enquired, "Does He feel pleasure or anger?"
Abu `Abd Allah (AS) said:
Yes. However, His Pleasure and His Anger differ from the pleasure and anger fund among crated beings. Among created beings, pleasure and anger cause a change of state which is an attribute of the created, the incapable, and the needy. He is the Blessed and Exalted, the Honorable, and the Most Merciful. He is not in need of His Creation, while all His Creation is in need of Him. Verily, He created all things by means of invention and innovation, without any need or cause.
The questioner uttered, "Then what about His Word: The Most Compassionate is firm on the Empyrean."
Abu `Abd Allah (AS) replied,
He described Himself as such in order to convey that He is the Possessor of the Empyrean, not in the sense that the Empyrean carries the Empyrean and restrains it. And we say this because His has said: His Throne extends over the heavens and the earth. Therefore, we say of the Empyrean and the Throne what He has said: and we refute the notion that the Empyrean or the Throne contains Him as He is not in need of space or anything which He has created. On the contrary, He has created them and they are in need of Him.
The questioner said: "Then what is the difference between raising your hands to heaven and lowering them towards the earth?"
Abu `Abd Allah (AS) answered,
That makes no difference in His Knowledge, Encompassment, and Omnipotence, but He, the Mighty and High, commanded His Beloved Ones and His Servants to raise their hands to heaven towards the Empyrean because He made it a so0urce of sustenance. This is proved from the Qur'an. It is also proved from the tradition of the Messenger (SA) which says: "Raise your hands to Allah the Mighty and High." And this is agreed upon between all the schools of thought in the Ummah.
The questioner asked, "How can you prove that Allah sent Prophets and messengers?"
Abu `Abd Allah (AS) explained,
Verily, we have proved that we have a Creator and a Producer who is Exalted from His Creation, and that he Producer is the Most Wise. It is impossible for His Creation to see

Him or touch Him. He does not contact His Creation directly nor does His Creation contact Him directly. He does not reason with them, and they do not reason with Him. Thus, this proves that He has Representatives and Servants in His Creations who guide humanity towards what is best for them. They shall be granted e3ternitiy if they accept guidance. And they shall face destruction if they reject guidance. Evidently, those who promote the good and forbid the evil in His Creation must have been sent by the Most Wise, the All-Knowing.
This demonstrates that He has Interpreters, and they are the Prophets, the Cream of His Creation, who are men of wisdom whom He has sent to guide and educate humankind. They are human in shape, but not in nature. They are endorsed by Allah, the Most Wise, the Omniscient, with wisdom, signs, proofs, and evidence, like giving life to the dead, healing lepers, and restoring sight to the blind. Verily, Allah's earth is never without a Proof [hujjat] (of Allah) who brings the teachings of the Messenger (AS) and who embodies justice.

2. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn al-Hasan al-Saffar said, on the authority of Ahmad ibn Muhammad ibn `Isa, on the authority of Muhammad ibn Abu `Umayr, on the authority of Hisham ibn al-Hakam that

قُلْتُ لِأَبِي عَبْدِ اللهِ ع مَا الدَّلِيلُ عَلَى أَنَّ اللهَ وَاحِدٌ قَالَ اتِّصَالُ التَّدْبِيرِ وَ تَمَامُ الصُّنْعِ كَمَا قَالَ عَزَّ وَ جَلَّ- لَوْ كَانَ فِيهِما آلِهَةٌ إِلَّا اللهُ لَفَسَدَتا .

I asked Abu `Abd Allah al-Sadiq (AS): "What is the Proof that Allah is One?"
He (AS) replied, "The Proof that Allah is One can be seen in the continued management of creation and its perfection in all aspects. As the Mighty and High says: If there had been in them any gods except Allah, they would both have certainly been in a state of disorder."

3. Muhammad ibn `Ali Majilwayh (RA) said, on the authority of his paternal uncle Muhammad ibn Abu al-Qasim that Abu Saminah Muhammad ibn `Ali al-Sayrafi related to me, on the authority of Muhammad ibn `Abd Allah al-Khursasani the servant of al-Rida (AS) that

دَخَلَ رَجُلٌ مِنَ الزَّنَادِقَةِ عَلَى الرِّضَا ع وَ عِنْدَهُ جَمَاعَةٌ فَقَالَ لَهُ أَبُو الْحَسَنِ ع أَيُّهَا الرَّجُلُ أَ رَأَيْتَ إِنْ كَانَ الْقَوْلُ قَوْلَكُمْ وَ لَيْسَ هُوَ كَمَا تَقُولُونَ أَ لَسْنَا وَ إِيَّاكُمْ شَرْعاً سَوَاءً وَ لَا يَضُرُّنَا مَا صَلَّيْنَا وَ صُمْنَا وَ زَكَّيْنَا وَ أَقْرَرْنَا فَسَكَتَ فَقَالَ أَبُو الْحَسَنِ ع وَ إِنْ يَكُنِ الْقَوْلُ قَوْلَنَا وَ هُوَ كَمَا نَقُولُ أَ لَسْتُمْ قَدْ هَلَكْتُمْ وَ نَجَوْنَا فَقَالَ رَحِمَكَ اللهُ فَأَوْجِدْنِي كَيْفَ هُوَ وَ أَيْنَ هُوَ قَالَ وَيْلَكَ إِنَّ الَّذِي ذَهَبْتَ إِلَيْهِ غَلَطٌ هُوَ أَيَّنَ الْأَيْنَ وَ كَانَ وَ لَا أَيْنَ وَ هُوَ كَيَّفَ الْكَيْفَ وَ كَانَ وَ لَا كَيْفَ وَ لَا يُعْرَفُ بِكَيْفُوفِيَّةٍ وَ لَا بِأَيْنُونِيَّةٍ وَ لَا يُدْرَكُ بِحَاسَّةٍ وَ لَا يُقَاسُ بِشَيْءٍ قَالَ الرَّجُلُ فَإِذاً إِنَّهُ لَا شَيْءَ إِذْ لَمْ يُدْرَكْ بِحَاسَّةٍ مِنَ الْحَوَاسِّ- فَقَالَ أَبُو الْحَسَنِ ع وَيْلَكَ لَمَّا عَجَزَتْ حَوَاسُّكَ عَنْ إِدْرَاكِهِ أَنْكَرْتَ رُبُوبِيَّتَهُ وَ نَحْنُ

إِذَا عَجَزَتْ حَوَاسُّنَا عَنْ إِدْرَاكِهِ أَيْقَنَّا أَنَّهُ رَبُّنَا خِلَافُ الْأَشْيَاءِ قَالَ الرَّجُلُ فَأَخْبِرْنِي مَتَى كَانَ فَقَالَ أَبُو الْحَسَنِ ع أَخْبِرْنِي مَتَى لَمْ يَكُنْ فَأُخْبِرَكَ مَتَى كَانَ قَالَ الرَّجُلُ فَمَا الدَّلِيلُ عَلَيْهِ قَالَ أَبُو الْحَسَنِ ع إِنِّي لَمَّا نَظَرْتُ إِلَى جَسَدِي فَلَمْ يُمْكِنِّي فِيهِ زِيَادَةٌ وَ لَا نُقْصَانٌ فِي الْعَرْضِ وَ الطُّولِ وَ دَفْعِ الْمَكَارِهِ عَنْهُ وَ جَرِّ الْمَنْفَعَةِ إِلَيْهِ عَلِمْتُ أَنَّ لِهَذَا الْبُنْيَانِ بَانِياً فَأَقْرَرْتُ بِهِ مَعَ مَا أَرَى مِنْ دَوَرَانِ الْفَلَكِ بِقُدْرَتِهِ وَ إِنْشَاءِ السَّحَابِ وَ تَصْرِيفِ الرِّيَاحِ وَ مَجْرَى الشَّمْسِ وَ الْقَمَرِ وَ النُّجُومِ وَ غَيْرِ ذَلِكَ مِنَ الْآيَاتِ الْعَجِيبَاتِ الْمُتْقَنَاتِ عَلِمْتُ أَنَّ لِهَذَا مُقَدِّراً وَ مُنْشِئاً ـ قَالَ الرَّجُلُ فَلِمَ احْتَجَبَ فَقَالَ أَبُو الْحَسَنِ ع إِنَّ الِاحْتِجَابَ عَنِ الْخَلْقِ لِكَثْرَةِ ذُنُوبِهِمْ فَأَمَّا هُوَ فَلَا يَخْفَى عَلَيْهِ خَافِيَةٌ فِي آنَاءِ اللَّيْلِ وَ النَّهَارِ قَالَ فَلِمَ لَا تُدْرِكُهُ حَاسَّةُ الْبَصَرِ قَالَ لِلْفَرْقِ بَيْنَهُ وَ بَيْنَ خَلْقِهِ الَّذِينَ تُدْرِكُهُمْ حَاسَّةُ الْأَبْصَارِ مِنْهُمْ وَ مِنْ غَيْرِهِمْ ثُمَّ هُوَ أَجَلُّ مِنْ أَنْ يُدْرِكَهُ بَصَرٌ أَوْ يُحِيطَ بِهِ وَهْمٌ أَوْ يَضْبِطَهُ عَقْلٌ قَالَ فَحُدَّهُ لِي قَالَ لَا حَدَّ لَهُ قَالَ وَ لِمَ قَالَ لِأَنَّ كُلَّ مَحْدُودٍ مُتَنَاهٍ إِلَى حَدٍّ وَ إِذَا احْتَمَلَ التَّحْدِيدَ احْتَمَلَ الزِّيَادَةَ وَ إِذَا احْتَمَلَ الزِّيَادَةَ احْتَمَلَ النُّقْصَانَ فَهُوَ غَيْرُ مَحْدُودٍ وَ لَا مُتَزَايِدٍ وَ لَا مُتَنَاقِصٍ وَ لَا مُتَجَزِّئٍ وَ لَا مُتَوَهَّمٍ قَالَ الرَّجُلُ فَأَخْبِرْنِي عَنْ قَوْلِكُمْ إِنَّهُ لَطِيفٌ سَمِيعٌ بَصِيرٌ عَلِيمٌ حَكِيمٌ أَيَكُونُ السَّمِيعُ إِلَّا بِالْأُذُنِ وَ الْبَصِيرُ إِلَّا بِالْعَيْنِ وَ اللَّطِيفُ إِلَّا بِعَمَلِ الْيَدَيْنِ وَ الْحَكِيمُ إِلَّا بِالصَّنْعَةِ ـ فَقَالَ أَبُو الْحَسَنِ ع إِنَّ اللَّطِيفَ مِنَّا عَلَى حَدِّ اتِّخَاذِ الصَّنْعَةِ أَوْ مَا رَأَيْتَ الرَّجُلَ مِنَّا يَتَّخِذُ شَيْئاً يَلْطُفُ فِي اتِّخَاذِهِ فَيُقَالُ مَا أَلْطَفَ فُلَاناً فَكَيْفَ لَا يُقَالُ لِلْخَالِقِ الْجَلِيلِ لَطِيفٌ إِذْ خَلَقَ خَلْقاً لَطِيفاً وَ جَلِيلًا وَ رَكَّبَ فِي الْحَيَوَانِ أَرْوَاحاً وَ خَلَقَ كُلَّ جِنْسٍ مُتَبَايِناً عَنْ جِنْسِهِ فِي الصُّورَةِ لَا يُشْبِهُ بَعْضُهُ بَعْضاً فَكُلٌّ لَهُ لُطْفٌ مِنَ الْخَالِقِ اللَّطِيفِ الْخَبِيرِ فِي تَرْكِيبِ صُورَتِهِ ثُمَّ نَظَرْنَا إِلَى الْأَشْجَارِ وَ حَمْلِهَا أَطَايِبَهَا الْمَأْكُولَةَ مِنْهَا وَ غَيْرَ الْمَأْكُولَةِ فَقُلْنَا عِنْدَ ذَلِكَ إِنَّ خَالِقَنَا لَطِيفٌ لَا كَلُطْفِ خَلْقِهِ فِي صَنْعَتِهِمْ وَ قُلْنَا إِنَّهُ سَمِيعٌ لَا يَخْفَى عَلَيْهِ أَصْوَاتُ خَلْقِهِ مَا بَيْنَ الْعَرْشِ إِلَى الثَّرَى مِنَ الذَّرَّةِ إِلَى أَكْبَرَ مِنْهَا فِي بَرِّهَا وَ بَحْرِهَا وَ لَا تَشْتَبِهُ عَلَيْهِ لُغَاتُهَا فَقُلْنَا عِنْدَ ذَلِكَ إِنَّهُ سَمِيعٌ لَا بِأُذُنٍ وَ قُلْنَا إِنَّهُ بَصِيرٌ لَا بِبَصَرٍ لِأَنَّهُ يَرَى أَثَرَ الذَّرَّةِ السَّحْمَاءِ فِي اللَّيْلَةِ الظَّلْمَاءِ عَلَى الصَّخْرَةِ السَّوْدَاءِ وَ يَرَى دَبِيبَ النَّمْلِ فِي اللَّيْلَةِ الدَّجِيَّةِ وَ يَرَى مَضَارَّهَا وَ مَنَافِعَهَا وَ أَثَرَ سِفَادِهَا وَ فِرَاخِهَا وَ نَسْلِهَا فَقُلْنَا عِنْدَ ذَلِكَ إِنَّهُ بَصِيرٌ لَا كَبَصَرِ خَلْقِهِ قَالَ فَمَا بَرِحَ حَتَّى أَسْلَمَ.

An atheist entered the presence of al-Rida (AS) when he had some people in his presence.
Therefore, Abu al-Hasan al-Rida (AS) asked him, "O man! Can you not see that if your view is correct, and it is absolutely not, then we are equal despite our prayers, fasting, alms-giving, and tht beliefs we profess have not harmed us?"
The atheist remained silent.
Then Abu al-Hasan (AS) added, "However, if our view is the correct one, which is certainly the case, then you are lost, and we are saved."
The man said: "May Allah's mercy be upon you! Can you describe to me how He is and where He is?"
The Imam (AS) answered,
Woe to you! Verily, you are misguided. He originated the "where" since He existed when there was no "where." He originated the "how" since He existed when there was no "how." He cannot be described in terms of "how" or "where," nor can he be perceived by any of our senses, or gauged by any other means.
The man said: "Then surely He is nothing if He cannot be perceived by any of the sense."
Abu al-Hasan (as) said: Woe to you! Will you deny His Lordship simply because your sense cannot perceive Him? Although our senses fail to perceive Him, we know for certain that He is our Lord despite arguments to the contrary."
The man said: "Then tell, since when has He existed?"
Abu al-Hasan said: "If you can tell me when He did no exist, I can tell you when He did exist."
The man said: "Then how can we prove His Existence?"
Abu al-Hasan (AS) replied,
Verily, when I contemplate my body and see that it is impossible for me to increase or decrease its breadth and height, to keep unpleasant things away from it, or draw benefits to it, then I know that this structure has a Maker. I acknowledge His Existence on the basis of the planets which orbit in the celestial sphere by His Command. I acknowledge His Existence on the basis of the production of clouds in the sky. I acknowledge His Existence on the basis of the movement of the winds. I acknowledge His Existence on the basis of the movement of the sun, the moon, and the starts. When I consider all the wonders of creation, I know that they are the product of a Determiner [Muqaddir], and an Originator [Munshi'].
The man enquired, "Then why has He veiled Himself (from men)?"
Abu al-Hasan (AS) responded, "Verily, the veil between Allah and His Creatures is the result of their sins. As for Him, no secret is hidden from Him whether day or night."
The man said: "Then why does the sense of sight not perceive Him?"
The Imam (AS) answered, "Vision seized Him not because He differs from His Creatures who see and are seeing. He is far above being seeing by sight, encompassed by the imagination, or conceived through reasoning."
The man said: "Then define His Limits for me."
The Imam (AS) answered, "He has no limits."
The man asked, "Why?"
The Imam (AS) answered,
He has no limits, because every limited thing has an end to its limits. If something can be limited, it can also be extended. If something can be extended, it can also be contracted. However, He is Unlimited. He is neither extended nor is He constrained. He cannot be divided, nor can He be imagined.

The man said: "Then tell me about your saying that: "He is Subtle, All-Hearing, All-Seeing, All-Knowing and All-Wise.' Can He be All-Hearing without ears, All Seeing without eyes, Subtle without hands, and Most Wise without workmanship?"
Abu al-Hasan (AS) replied,
Verily, a person among us is judge to be subtle on the basis of his workmanship. Have you not seen a man who undertakes a task, and is subtle in his handling of it, so it is said: "How subtle is so and so!" Then how could it not be said that the Majestic Creator is not Subtle when He creates a subtle and majestic creation, places souls in the living, and creates diversity among species, so that none of them is identical to the other? Every creature He has made contains subtle differences as a sign for the Subtle, All-Aware, Creator.
When we look upon the trees, and the delicate fruits they bear, both edible and inedible, we say that "Verily, our Creator is Subtle, but not like the subtlety of His Creatures in their workmanship."
And we say, "Verily, He is All-Hearing," since the sounds of His Creatures, between the Throne and the earth, are not hidden to him, whether they emanate from a mole or something larger that that, and whether they originate on the land or in the depth of the ocean. Even their various forms of communication are clear to Him. We say that "Verily, He is All-Hearing, but not through ears."
Then we say, "Verily, He is All-Seeing," but not through eyes, for He can see even a black speck on a black stone in the darkest night. He can see the tracks of an ant when the night is pitch-black. He sees what is harmful to the ant, beneficial to the ant, and its entire cycle of reproduction. And we say, "Verily, He is All-Seeing," but not similar to the sight of His Creatures."
The narrator added, "The man did not leave until he had embraced Islam. The Imam (AS) said other things as well."

4. Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (RA) said: Abu al-Qasim Hamzah ibn al-Qasim al-`Alawi said: Muhammad ibn Isma`il said: Abu Sulayman Dawud ibn `Abd Allah said: `Amr ibn Muhammad related to me that `Isa ibn Yunus related to me that

كَانَ ابْنُ أَبِي الْعَوْجَاءِ مِنْ تَلَامِذَةِ الْحَسَنِ الْبَصْرِيِّ فَانْحَرَفَ عَنِ التَّوْحِيدِ فَقِيلَ لَهُ تَرَكْتَ مَذْهَبَ صَاحِبِكَ وَ دَخَلْتَ فِيمَا لَا أَصْلَ لَهُ وَ لَا حَقِيقَةَ فَقَالَ إِنَّ صَاحِبِي كَانَ مُخَلِّطاً كَانَ يَقُولُ طَوْراً بِالْقَدَرِ وَ طَوْراً بِالْجَبْرِ وَ مَا أَعْلَمُهُ اعْتَقَدَ مَذْهَباً دَامَ عَلَيْهِ فَقَدِمَ مَكَّةَ تَمَرُّداً وَ إِنْكَاراً عَلَى مَنْ يَحُجُّ وَ كَانَ يَكْرَهُ الْعُلَمَاءُ مُسَاءَلَتَهُ إِيَّاهُمْ وَ مُجَالَسَتَهُ لَهُمْ لِخُبْثِ لِسَانِهِ وَ فَسَادِ ضَمِيرِهِ فَأَتَى أَبَا عَبْدِ اللهِ ع لِيَسْأَلَهُ فَجَلَسَ إِلَيْهِ فِي جَمَاعَةٍ مِنْ نُظَرَائِهِ فَقَالَ يَا أَبَا عَبْدِ اللهِ إِنَّ الْمَجَالِسَ بِالْأَمَانَاتِ وَ لَا بُدَّ لِمَنْ كَانَ بِهِ سُعَالٌ أَنْ يَسْعُلَ أَ فَتَأْذَنُ لِي فِي الْكَلَامِ فَقَالَ ع تَكَلَّمْ بِمَا شِئْتَ فَقَالَ إِلَى كَمْ تَدُوسُونَ هَذَا الْبَيْدَرَ وَ تَلُوذُونَ بِهَذَا الْحَجَرِ وَ تَعْبُدُونَ هَذَا الْبَيْتَ الْمَرْفُوعَ بِالطُّوبِ وَ الْمَدَرِ وَ تُهَرْوِلُونَ حَوْلَهُ هَرْوَلَةَ الْبَعِيرِ إِذَا نَفَرَ إِنَّ مَنْ فَكَّرَ فِي هَذَا وَ قَدَّرَ عَلِمَ أَنَّ هَذَا فِعْلٌ أَسَّسَهُ غَيْرُ حَكِيمٍ وَ لَا ذِي نَظَرٍ فَقُلْ فَإِنَّكَ رَأْسُ هَذَا الْأَمْرِ وَ سَنَامُهُ وَ أَبُوكَ أُسُّهُ وَ نِظَامُهُ فَقَالَ أَبُو عَبْدِ اللهِ ع إِنَّ مَنْ أَضَلَّهُ اللهُ وَ أَعْمَى قَلْبَهُ

اسْتَوْخَمَ الْحَقَّ فَلَمْ يَسْتَعْذِبْهُ وَ صَارَ الشَّيْطَانُ وَلِيَّهُ يُورِدُهُ مَنَاهِلَ الْهَلَكَةِ ثُمَّ لَا يُصْدِرُهُ وَ هَذَا بَيْتٌ اسْتَعْبَدَ اللهُ بِهِ خَلْقَهُ لِيَخْتَبِرَ طَاعَتَهُمْ فِي إِتْيَانِهِ فَحَثَّهُمْ عَلَى تَعْظِيمِهِ وَ زِيَارَتِهِ وَ جَعَلَهُ مَحَلَّ أَنْبِيَائِهِ وَ قِبْلَةً لِلْمُصَلِّينَ لَهُ فَهُوَ شُعْبَةٌ مِنْ رِضْوَانِهِ وَ طَرِيقٌ يُؤَدِّي إِلَى غُفْرَانِهِ مَنْصُوبٌ عَلَى اسْتِوَاءِ الْكَمَالِ وَ مُجْتَمَعِ الْعَظَمَةِ وَ الْجَلَالِ خَلَقَهُ اللهُ قَبْلَ دَحْوِ الْأَرْضِ بِأَلْفَيْ عَامٍ وَ أَحَقُّ مَنْ أُطِيعَ فِيمَا أَمَرَ وَ انْتُهِيَ عَمَّا نَهَى عَنْهُ وَ زَجَرَ اللهُ الْمُنْشِئُ لِلْأَرْوَاحِ وَ الصُّوَرِ فَقَالَ ابْنُ أَبِي الْعَوْجَاءِ ذَكَرْتَ يَا أَبَا عَبْدِ اللهِ فَأَحَلْتَ عَلَى غَائِبٍ ـ فَقَالَ أَبُو عَبْدِ اللهِ ع وَيْلَكَ كَيْفَ يَكُونُ غَائِباً مَنْ هُوَ مَعَ خَلْقِهِ شَاهِدٌ وَ إِلَيْهِمْ أَقْرَبُ مِنْ حَبْلِ الْوَرِيدِ يَسْمَعُ كَلَامَهُمْ وَ يَرَى أَشْخَاصَهُمْ وَ يَعْلَمُ أَسْرَارَهُمْ فَقَالَ ابْنُ أَبِي الْعَوْجَاءِ فَهُوَ فِي كُلِّ مَكَانٍ أَلَيْسَ إِذَا كَانَ فِي السَّمَاءِ كَيْفَ يَكُونُ فِي الْأَرْضِ وَ إِذَا كَانَ فِي الْأَرْضِ كَيْفَ يَكُونُ فِي السَّمَاءِ فَقَالَ أَبُو عَبْدِ اللهِ ع إِنَّمَا وَصَفْتَ الْمَخْلُوقَ الَّذِي إِذَا انْتَقَلَ عَنْ مَكَانٍ وَ اشْتَغَلَ بِهِ مَكَانٌ وَ خَلَا مِنْهُ مَكَانٌ فَلَا يَدْرِي فِي الْمَكَانِ الَّذِي صَارَ إِلَيْهِ مَا حَدَثَ فِي الْمَكَانِ الَّذِي كَانَ فِيهِ فَأَمَّا اللهُ الْعَظِيمُ الشَّأْنِ الْمَلِكُ الدَّيَّانُ فَلَا يَخْلُو مِنْهُ مَكَانٌ وَ لَا يَشْتَغِلُ بِهِ مَكَانٌ وَ لَا يَكُونُ إِلَى مَكَانٍ أَقْرَبَ مِنْهُ إِلَى مَكَانٍ وَ الَّذِي بَعَثَهُ بِالْآيَاتِ الْمُحْكَمَةِ وَ الْبَرَاهِينِ الْوَاضِحَةِ وَ أَيَّدَهُ بِنَصْرِهِ وَ اخْتَارَهُ لِتَبْلِيغِ رِسَالَتِهِ صَدَّقْنَا قَوْلَهُ بِأَنَّ رَبَّهُ بَعَثَهُ وَ كَلَّمَهُ فَقَامَ عَنْهُ ابْنُ أَبِي الْعَوْجَاءِ وَ قَالَ لِأَصْحَابِهِ مَنْ أَلْقَانِي فِي بَحْرِ هَذَا وَ فِي رِوَايَةِ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ أَحْمَدَ بْنِ الْوَلِيدِ رَحِمَهُ اللهُ مَنْ أَلْقَانِي فِي بَحْرِ هَذَا سَأَلْتُكُمْ أَنْ تَلْتَمِسُوا لِي خُمْرَةً فَأَلْقَيْتُمُونِي عَلَى جَمْرَةٍ قَالُوا مَا كُنْتَ فِي مَجْلِسِهِ إِلَّا حَقِيراً قَالَ إِنَّهُ ابْنُ مَنْ حَلَقَ رُءُوسَ مَنْ تَرَوْنَ .

Ibn Abu al-`Auja' used to be one of the students of al-Hasan al-Basri until al-Basri went astray on the subject of Divine Unity. Hence, it was said to him, "You left the path of your teacher and embraced a belief which has no foundation in reality."
Therefore, he responded, "Verily, my teacher was confused, Sometime he supported the concept of Free-will [qadr], and sometimes he supported the concept of Compulsion [jabr]. I do not know whether he finally embraced one of them."
Ibn Abu al-`Awja' came to Mecca full of arrogance and in opposition of those who were performing the pilgrimage. He used to abhor the learned ones. However, he would sit in their gatherings, asking them evil questions conceived in his corrupt mind. On one occasion, he came to Abu `Abd Allah al-Sadiq (AS) to question him. Consequently, he sat down before him was a group of people who had views similar to his and asked, "O Abu `Abd Allah! Verily, meetings should be confidential. If someone has to cough, he should cough. Do you permit me to talk?"
So the Imam (AS) responded, "Ask whatever you wish."
Then he asked,

How much longer will y our people continue to trample underfoot this threshing floor, honor this Stone, serve this House elevated with bricks and clay, and run about it like a camel when it stampedes? Verily, whoever ponders about this will come to know that this ritual was founded by one who was both unwise and without vision. Since your father (the Prophet) established this ritual, and you are the one responsible for this affair, will you not explain it to us?
Then Abu `Abd Allah (AS) answered,
Verily, whoever Allah misguides and whose heart is blind cannot digest the truth; hence, he does not find it pleasant. Satan becomes his guardian and brings him to the pools of disaster, from which Allah will not save him.
Allah sought His service from His creation through this House to test the obedience of His Creation. Hence, He urged them to revere it and He urged them to visit it. He made it the place of His Messengers and the direction [qiblah] of prayer. Thus, it is a means of attaining His Pleasure and a means of attaining His Forgiveness. It has been raised to a level of perfection, and is a meeting place filled with grandeur and glory. Allah created it two thousand years before spreading the earth. He is more deserving for people to obey His Commands and abstain from His Prohibitions. Allah is the Producer of Spirits and Images.
Ibn Abu al-`Awja' said: "O Abu `Abd Allah! You invoked the absent."
Abu `Abd Allah (AS) replied, "Woe be to you! How could He be absent when He is the Witness to His Creation, and is closer to them than their jugular vein? He hears their speech sees their figures, and knows their innermost secrets."
Ibn Abu al-`Awja' asked, "Then is He is every space? If He is in heaven, then how can He be on earth? And if He is on the earth, then how can He be in heaven?"
Consequently, Abu `Abd Allah (AS) replied,
Verily, what you have described only applies to the created. Only the created vacate a space when they change place. As far as the created are concerned, they have no idea of their previous space when they take up a new space. As for Allah, the Most Great in Rank, and the Most Bountiful Sovereign, there is no space free of Him, and no place which contains Him. There is no space closer to Him than another space. He sent Muhammad with His Firm Signs and Clear Proofs, and provided him with His Help. He chose him to deliver His Message. We confirm this word that his Lord sent him and what He spoke to Him (through revelation).
Hence, Ibn Abu al-`Awja' left his presence and said to his friends: "Who poured this Ocean (of Knowledge) on me?
And in the tradition of Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) it states: "Who placed me in this ocean? I asked you to find me some wine, and you dropped me on the ember?" They replied, "You behaved inappropriately in his presence." He said: "He is indeed the son of the one who made these people shave their heads."

5. Ahmad ibn al-Hasan al-Qittan said: Ahmad ibn Yahya said, on the authority of Bakr ibn `Abd Allah ibn Hubayb that Ahmad ibn Ya`qub ibn Matar related to me that Muhammad ibn al-Hasan bin `Abd al-`Aziz al-Ahdab al-Jund said in Naysabur that I found in my father's book in his writing: Talhah ibn Yazid said, on the authority of `Ubayd Allah ibn `Ubayd, on the authority of Abu Ma`mar al-Sa`dani that

أَنَّ رَجُلًا أَتَى أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي قَدْ شَكَكْتُ فِي كِتَابِ اللهِ الْمُنْزَلِ قَالَ لَهُ ع ثَكِلَتْكَ أُمُّكَ وَ كَيْفَ شَكَكْتَ فِي كِتَابِ اللهِ الْمُنْزَلِ قَالَ لِأَنِّي وَجَدْتُ الْكِتَابَ يُكَذِّبُ بَعْضُهُ بَعْضاً فَكَيْفَ لَا

أَشُكُّ فِيهِ فَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع إِنَّ كِتَابَ اللَّهِ لَيُصَدِّقُ بَعْضُهُ بَعْضاً وَ لَا يُكَذِّبُ بَعْضُهُ بَعْضاً وَ لَكِنَّكَ لَمْ تُرْزَقْ عَقْلًا تَنْتَفِعُ بِهِ فَهَاتِ مَا شَكَكْتَ فِيهِ مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ قَالَ لَهُ الرَّجُلُ إِنِّي وَجَدْتُ اللَّهَ يَقُولُ- فَالْيَوْمَ نَنْساهُمْ كَما نَسُوا لِقاءَ يَوْمِهِمْ هذا وَ قَالَ أَيْضاً نَسُوا اللَّهَ فَنَسِيَهُمْ وَ قَالَ وَ ما كانَ رَبُّكَ نَسِيًّا فَمَرَّةً يُخْبِرُ أَنَّهُ يَنْسَى وَ مَرَّةً يُخْبِرُ أَنَّهُ لَا يَنْسَى فَأَنَّى ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ هَاتِ مَا شَكَكْتَ فِيهِ أَيْضاً قَالَ وَ أَجِدُ اللَّهَ يَقُولُ- يَوْمَ يَقُومُ الرُّوحُ وَ الْمَلائِكَةُ صَفًّا لا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمنُ وَ قالَ صَواباً وَ قَالَ وَ اسْتُنْطِقُوا فَقَالُوا- وَ اللَّهِ رَبِّنا ما كُنَّا مُشْرِكِينَ وَ قَالَ يَوْمَ الْقِيامَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ وَ يَلْعَنُ بَعْضُكُمْ بَعْضاً وَ قَالَ إِنَّ ذلِكَ لَحَقٌّ تَخاصُمُ أَهْلِ النَّارِ وَ قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَ قَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ وَ قَالَ نَخْتِمُ عَلى أَفْواهِهِمْ وَ تُكَلِّمُنا أَيْدِيهِمْ وَ تَشْهَدُ أَرْجُلُهُمْ بِما كانُوا يَكْسِبُونَ فَمَرَّةً يُخْبِرُ أَنَّهُمْ يَتَكَلَّمُونَ وَ مَرَّةً يُخْبِرُ أَنَّهُمْ لا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمنُ وَ قَالَ صَواباً وَ مَرَّةً يُخْبِرُ أَنَّ الْخَلْقَ لَا يَنْطِقُونَ وَ يَقُولُ عَنْ مَقَالَتِهِمْ وَ اللَّهِ رَبِّنا ما كُنَّا مُشْرِكِينَ وَ مَرَّةً يُخْبِرُ أَنَّهُمْ يَخْتَصِمُونَ فَأَنَّى ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ كَيْفَ لَا أَشُكُّ فِيمَا تَسْمَعُ قَالَ هَاتِ وَيْحَكَ مَا شَكَكْتَ فِيهِ قَالَ وَ أَجِدُ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ- وُجُوهٌ يَوْمَئِذٍ ناضِرَةٌ إِلى رَبِّها ناظِرَةٌ وَ يَقُولُ لا تُدْرِكُهُ الْأَبْصارُ وَ هُوَ يُدْرِكُ الْأَبْصارَ وَ هُوَ اللَّطِيفُ الْخَبِيرُ وَ يَقُولُ وَ لَقَدْ رَآهُ نَزْلَةً أُخْرى. عِنْدَ سِدْرَةِ الْمُنْتَهى وَ يَقُولُ يَوْمَئِذٍ لا تَنْفَعُ الشَّفاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمنُ وَ رَضِيَ لَهُ قَوْلًا. يَعْلَمُ ما بَيْنَ أَيْدِيهِمْ وَ ما خَلْفَهُمْ وَ لا يُحِيطُونَ بِهِ عِلْماً وَ مَنْ أَدْرَكَهُ الْأَبْصارُ فَقَدْ أَحاطَ بِهِ الْعِلْمُ [عِلْماً] فَأَنَّى ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ كَيْفَ لَا أَشُكُّ فِيمَا تَسْمَعُ قَالَ هَاتِ أَيْضاً وَيْحَكَ مَا شَكَكْتَ فِيهِ- قَالَ وَ أَجِدُ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ- وَ ما كانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْياً أَوْ مِنْ وَراءِ حِجابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ ما يَشاءُ وَ قَالَ وَ كَلَّمَ اللَّهُ مُوسى تَكْلِيماً وَ قَالَ وَ ناداهُما رَبُّهُما وَ قَالَ يا أَيُّهَا النَّبِيُّ قُلْ لِأَزْواجِكَ وَ بَناتِكَ وَ قَالَ يا أَيُّهَا الرَّسُولُ بَلِّغْ ما أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ فَأَنَّى ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ كَيْفَ لَا أَشُكُّ فِيمَا تَسْمَعُ قَالَ هَاتِ وَيْحَكَ مَا شَكَكْتَ فِيهِ قَالَ وَ أَجِدُ اللَّهَ جَلَّ ثَنَاؤُهُ يَقُولُ- هَلْ تَعْلَمُ لَهُ سَمِيًّا وَ قَدْ يُسَمَّى الْإِنْسَانُ سَمِيعاً بَصِيراً وَ مَلِكاً وَ رَبّاً فَمَرَّةً يُخْبِرُ بِأَنَّ لَهُ أَسَامِيَ كَثِيرَةً مُشْتَرَكَةً وَ مَرَّةً يَقُولُ هَلْ تَعْلَمُ لَهُ سَمِيًّا فَأَنَّى ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ كَيْفَ لَا أَشُكُّ فِيمَا تَسْمَعُ قَالَ هَاتِ وَيْحَكَ مَا شَكَكْتَ فِيهِ

قَالَ وَجَدْتُ اللهَ تَبَارَكَ وَ تَعَالَى يَقُولُ- وَ ما يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقالِ ذَرَّةٍ فِي الْأَرْضِ وَ لا فِي السَّماءِ وَ يَقُولُ
وَ لا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيامَةِ وَ لا يُزَكِّيهِمْ وَ يَقُولُ كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ كَيْفَ يَنْظُرُ إِلَيْهِمْ مَنْ
يُحْجَبُ عَنْهُمْ وَ أَنَّى ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ كَيْفَ لَا أَشُكُّ فِيمَا تَسْمَعُ قَالَ هَاتِ أَيْضاً وَيْحَكَ مَا شَكَكْتَ فِيهِ قَالَ
وَ أَجِدُ اللهَ عَزَّ وَ جَلَّ يَقُولُ- أَ أَمِنْتُمْ مَنْ فِي السَّماءِ أَنْ يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذا هِيَ تَمُورُ وَ قَالَ الرَّحْمنُ عَلَى
الْعَرْشِ اسْتَوى وَ قَالَ- وَ هُوَ اللهُ فِي السَّماواتِ وَ فِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ وَ جَهْرَكُمْ وَ قَالَ وَ الظَّاهِرُ وَ الْباطِنُ وَ
قَالَ وَ هُوَ مَعَكُمْ أَيْنَ ما كُنْتُمْ وَ قَالَ وَ نَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ فَأَنَّى ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ كَيْفَ لَا
أَشُكُّ فِيمَا تَسْمَعُ قَالَ هَاتِ أَيْضاً وَيْحَكَ مَا شَكَكْتَ فِيهِ قَالَ وَ أَجِدُ اللهَ جَلَّ ثَنَاؤُهُ يَقُولُ- وَ جاءَ رَبُّكَ وَ الْمَلَكُ
صَفًّا صَفًّا وَ قَالَ وَ لَقَدْ جِئْتُمُونا فُرادى كَما خَلَقْناكُمْ أَوَّلَ مَرَّةٍ وَ قَالَ هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللهُ فِي ظُلَلٍ مِنَ
الْغَمامِ وَ الْمَلائِكَةُ وَ قَالَ هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آياتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ
آياتِ رَبِّكَ لا يَنْفَعُ نَفْساً إِيمانُها لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمانِها خَيْراً فَمَرَّةً يَقُولُ يَوْمَ يَأْتِي رَبُّكَ وَ
مَرَّةً يَقُولُ يَوْمَ يَأْتِي بَعْضُ آياتِ رَبِّكَ- فَأَنَّى ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ كَيْفَ لَا أَشُكُّ فِيمَا تَسْمَعُ قَالَ هَاتِ وَيْحَكَ
مَا شَكَكْتَ فِيهِ قَالَ وَ أَجِدُ اللهَ جَلَّ جَلَالُهُ يَقُولُ- بَلْ هُمْ بِلِقاءِ رَبِّهِمْ كافِرُونَ وَ ذَكَرَ الْمُؤْمِنِينَ فَقَالَ- الَّذِينَ
يَظُنُّونَ أَنَّهُمْ مُلاقُوا رَبِّهِمْ وَ أَنَّهُمْ إِلَيْهِ راجِعُونَ وَ قَالَ تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلامٌ وَ قَالَ مَنْ كانَ يَرْجُوا لِقاءَ اللهِ
فَإِنَّ أَجَلَ اللهِ لَآتٍ وَ قَالَ فَمَنْ كانَ يَرْجُوا لِقاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صالِحاً فَمَرَّةً يُخْبِرُ أَنَّهُمْ يَلْقَوْنَهُ وَ مَرَّةً أَنَّهُ لا
تُدْرِكُهُ الْأَبْصارُ وَ هُوَ يُدْرِكُ الْأَبْصارَ وَ مَرَّةً يَقُولُ وَ لا يُحِيطُونَ بِهِ عِلْماً فَأَنَّى ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ كَيْفَ لَا
أَشُكُّ فِيمَا تَسْمَعُ قَالَ هَاتِ وَيْحَكَ مَا شَكَكْتَ فِيهِ قَالَ وَ أَجِدُ اللهَ تَبَارَكَ وَ تَعَالَى يَقُولُ- وَ رَأَى الْمُجْرِمُونَ النَّارَ
فَظَنُّوا أَنَّهُمْ مُواقِعُوها وَ قَالَ يَوْمَئِذٍ يُوَفِّيهِمُ اللهُ دِينَهُمُ الْحَقَّ وَ يَعْلَمُونَ أَنَّ اللهَ هُوَ الْحَقُّ الْمُبِينُ وَ قَالَ وَ تَظُنُّونَ
بِاللهِ الظُّنُونَا فَمَرَّةً يُخْبِرُ أَنَّهُمْ يَظُنُّونَ وَ مَرَّةً يُخْبِرُ أَنَّهُمْ يَعْلَمُونَ وَ الظَّنُّ شَكٌّ فَأَنَّى ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ كَيْفَ لَا
أَشُكُّ فِيمَا تَسْمَعُ قَالَ هَاتِ مَا شَكَكْتَ فِيهِ قَالَ وَ أَجِدُ اللهَ تَعَالَى يَقُولُ- وَ نَضَعُ الْمَوازِينَ الْقِسْطَ لِيَوْمِ الْقِيامَةِ
فَلا تُظْلَمُ نَفْسٌ شَيْئاً وَ قَالَ فَلا نُقِيمُ لَهُمْ يَوْمَ الْقِيامَةِ وَزْناً وَ قَالَ فَأُولِئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيها بِغَيْرِ

حِسابٍ وَ قَالَ وَ الْوَزْنُ يَوْمَئِذٍ الْحَقُّ- فَمَنْ ثَقُلَتْ مَوازِينُهُ فَأُولِئِكَ هُمُ الْمُفْلِحُونَ. وَ مَنْ خَفَّتْ مَوازِينُهُ فَأُولِئِكَ
الَّذِينَ خَسِرُوا أَنْفُسَهُمْ بِما كانُوا بِآياتِنا يَظْلِمُونَ فَأَنَّى ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ كَيْفَ لَا أَشُكُّ فِيمَا تَسْمَعُ قَالَ
هَاتِ وَيْحَكَ مَا شَكَكْتَ فِيهِ- قَالَ وَ أَجِدُ اللهَ تَعَالَى يَقُولُ- قُلْ يَتَوَفَّاكُمْ مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلى رَبِّكُمْ
تُرْجَعُونَ وَ قَالَ اللهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِها وَ قَالَ تَوَفَّتْهُ رُسُلُنا وَ هُمْ لا يُفَرِّطُونَ وَ قَالَ الَّذِينَ تَتَوَفَّاهُمُ
الْمَلائِكَةُ طَيِّبِينَ وَ قَالَ الَّذِينَ تَتَوَفَّاهُمُ الْمَلائِكَةُ ظالِمِي أَنْفُسِهِمْ فَأَنَّى ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ كَيْفَ لَا أَشُكُّ
فِيمَا تَسْمَعُ وَ قَدْ هَلَكْتُ إِنْ لَمْ تَرْحَمْنِي وَ تَشْرَحْ لِي صَدْرِي فِيمَا عَسَى أَنْ يَجْرِيَ ذَلِكَ عَلَى يَدَيْكَ فَإِنْ كَانَ الرَّبُّ تَبَارَكَ
وَ تَعَالَى حَقّاً وَ الْكِتَابُ حَقّاً وَ الرُّسُلُ حَقّاً فَقَدْ هَلَكْتُ وَ خَسِرْتُ وَ إِنْ تَكُنِ الرُّسُلُ بَاطِلًا فَمَا عَلَيَّ بَأْسٌ وَ قَدْ نَجَوْتُ
فَقَالَ عَلِيٌّ ع قُدُّوسٌ رَبُّنَا قُدُّوسٌ تَبَارَكَ وَ تَعَالَى عُلُوّاً كَبِيراً نَشْهَدُ أَنَّهُ هُوَ الدَّائِمُ الَّذِي لَا يَزُولُ وَ لَا نَشُكُّ فِيهِ وَ
لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْبَصِيرُ وَ أَنَّ الْكِتَابَ حَقٌّ وَ الرُّسُلَ حَقٌّ وَ أَنَّ الثَّوَابَ وَ الْعِقَابَ حَقٌّ فَإِنْ رُزِقْتَ
زِيَادَةَ إِيمَانٍ أَوْ حُرِمْتَهُ فَإِنَّ ذَلِكَ بِيَدِ اللهِ إِنْ شَاءَ رَزَقَكَ وَ إِنْ شَاءَ حَرَمَكَ ذَلِكَ وَ لَكِنْ سَأُعَلِّمُكَ مَا شَكَكْتَ فِيهِ
وَ لَا قُوَّةَ إِلَّا بِاللهِ فَإِنْ أَرَادَ اللهُ بِكَ خَيْراً أَعْلَمَكَ بِعِلْمِهِ وَ ثَبَّتَكَ وَ إِنْ يَكُنْ شَرّاً ضَلَلْتَ وَ هَلَكْتَ أَمَّا قَوْلُهُ نَسُوا اللهَ
فَنَسِيَهُمْ إِنَّمَا يَعْنِي نَسُوا اللهَ فِي دَارِ الدُّنْيَا لَمْ يَعْمَلُوا بِطَاعَتِهِ فَنَسِيَهُمْ فِي الْآخِرَةِ أَيْ لَمْ يَجْعَلْ لَهُمْ فِي ثَوَابِهِ شَيْئاً
فَصَارُوا مَنْسِيِّينَ مِنَ الْخَيْرِ وَ كَذَلِكَ تَفْسِيرُ قَوْلِهِ عَزَّ وَ جَلَّ- فَالْيَوْمَ نَنْساهُمْ كَما نَسُوا لِقاءَ يَوْمِهِمْ هذا يَعْنِي
بِالنِّسْيَانِ أَنَّهُ لَمْ يُثِبْهُمْ كَمَا يُثِيبُ أَوْلِيَاءَهُ الَّذِينَ كَانُوا فِي دَارِ الدُّنْيَا مُطِيعِينَ ذَاكِرِينَ حِينَ آمَنُوا بِهِ وَ بِرُسُلِهِ وَ
خَافُوهُ بِالْغَيْبِ وَ أَمَّا قَوْلُهُ وَ ما كانَ رَبُّكَ نَسِيًّا فَإِنَّ رَبَّنَا تَبَارَكَ وَ تَعَالَى عُلُوّاً كَبِيراً لَيْسَ بِالَّذِي يَنْسَى وَ لَا
يَغْفُلُ بَلْ هُوَ الْحَفِيظُ الْعَلِيمُ وَ قَدْ يَقُولُ الْعَرَبُ فِي بَابِ النِّسْيَانِ قَدْ نَسِينَا فُلَاناً فَلَا يَذْكُرُنَا أَيْ إِنَّهُ لَا يَأْمُرُ لَنَا
بِخَيْرٍ وَ لَا يَذْكُرُنَا بِهِ فَهَلْ فَهِمْتَ مَا ذَكَرَ اللهُ عَزَّ وَ جَلَّ قَالَ نَعَمْ فَرَّجْتَ عَنِّي فَرَّجَ اللهُ عَنْكَ وَ حَلَلْتَ عَنِّي عُقْدَةً
فَعَظَّمَ اللهُ أَجْرَكَ فَقَالَ ع وَ أَمَّا قَوْلُهُ- يَوْمَ يَقُومُ الرُّوحُ وَ الْمَلائِكَةُ صَفًّا لا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمنُ وَ قالَ
صَواباً وَ قَوْلُهُ وَ اللهِ رَبِّنا ما كُنَّا مُشْرِكِينَ وَ قَوْلُهُ- يَوْمَ الْقِيامَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ وَ يَلْعَنُ بَعْضُكُمْ بَعْضاً وَ قَوْلُهُ
إِنَّ ذَلِكَ لَحَقٌّ تَخاصُمُ أَهْلِ النَّارِ وَ قَوْلُهُ لا تَخْتَصِمُوا لَدَيَّ وَ قَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ وَ قَوْلُهُ- الْيَوْمَ نَخْتِمُ عَلى

أَفْوَاهِهِمْ وَ تُكَلِّمُنا أَيْدِيهِمْ وَ تَشْهَدُ أَرْجُلُهُمْ بِما كانُوا يَكْسِبُونَ فَإِنَّ ذَلِكَ فِي مَوَاطِنَ غَيْرِ وَاحِدٍ مِنْ مَوَاطِنِ ذَلِكَ
الْيَوْمِ الَّذِي كانَ مِقْدارُهُ خَمْسِينَ أَلْفَ سَنَةٍ يَجْمَعُ اللهُ عَزَّ وَ جَلَّ الْخَلَائِقَ يَوْمَئِذٍ فِي مَوَاطِنَ يَتَفَرَّقُونَ وَ يُكَلِّمُ
بَعْضُهُمْ بَعْضاً وَ يَسْتَغْفِرُ بَعْضُهُمْ لِبَعْضٍ أُولَئِكَ الَّذِينَ كانَ مِنْهُمُ الطَّاعَةُ فِي دَارِ الدُّنْيَا لِلرُّؤَسَاءِ وَ الْأَتْبَاعِ وَ
يَلْعَنُ أَهْلُ الْمَعَاصِي الَّذِينَ بَدَتْ مِنْهُمُ الْبَغْضَاءُ وَ تَعَاوَنُوا عَلَى الظُّلْمِ وَ الْعُدْوَانِ فِي دَارِ الدُّنْيَا الْمُسْتَكْبِرِينَ وَ
الْمُسْتَضْعَفِينَ يَكْفُرُ بَعْضُهُمْ بِبَعْضٍ وَ يَلْعَنُ بَعْضُهُمْ بَعْضاً وَ الْكُفْرُ فِي هَذِهِ الْآيَةِ الْبَرَاءَةُ يَقُولُ يَبْرَأُ بَعْضُهُمْ مِنْ
بَعْضٍ وَ نَظِيرُهَا فِي سُورَةِ إِبْرَاهِيمَ قَوْلُ الشَّيْطَانِ ـ إِنِّي كَفَرْتُ بِما أَشْرَكْتُمُونِ مِنْ قَبْلُ وَ قَوْلُ إِبْرَاهِيمَ خَلِيلِ
الرَّحْمَنِ كَفَرْنا بِكُمْ يَعْنِي تَبَرَّأْنَا مِنْكُمْ ثُمَّ يَجْتَمِعُونَ فِي مَوْطِنٍ آخَرَ يَبْكُونَ فِيهِ فَلَوْ أَنَّ تِلْكَ الْأَصْوَاتَ بَدَتْ لِأَهْلِ
الدُّنْيَا لَأَذْهَلَتْ جَمِيعَ الْخَلْقِ عَنْ مَعَايِشِهِمْ وَ لَتَصَدَّعَتْ قُلُوبُهُمْ إِلَّا مَا شَاءَ اللهُ فَلَا يَزَالُونَ يَبْكُونَ الدَّمَ ثُمَّ
يَجْتَمِعُونَ فِي مَوْطِنٍ آخَرَ فَيُسْتَنْطَقُونَ فِيهِ فَيَقُولُونَ وَ اللهِ رَبَّنا ما كُنَّا مُشْرِكِينَ فَيَخْتِمُ اللهُ تَبَارَكَ وَ تَعَالَى عَلَى
أَفْوَاهِهِمْ وَ يَسْتَنْطِقُ الْأَيْدِيَ وَ الْأَرْجُلَ وَ الْجُلُودَ فَتَشْهَدُ بِكُلِّ مَعْصِيَةٍ كَانَتْ مِنْهُمْ ثُمَّ يَرْفَعُ عَنْ أَلْسِنَتِهِمُ الْخَتْمَ
فَيَقُولُونَ لِجُلُودِهِمْ ـ لِمَ شَهِدْتُمْ عَلَيْنا قالُوا أَنْطَقَنَا اللهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ ثُمَّ يَجْتَمِعُونَ فِي مَوْطِنٍ آخَرَ
فَيُسْتَنْطَقُونَ فَيَفِرُّ بَعْضُهُمْ مِنْ بَعْضٍ فَذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ ـ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ وَ أُمِّهِ وَ أَبِيهِ. وَ صاحِبَتِهِ وَ
بَنِيهِ فَيُسْتَنْطَقُونَ فَ لا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمنُ وَ قالَ صَواباً فَيَقُومُ الرُّسُلُ ص فَيَشْهَدُونَ فِي هَذَا
الْمَوْطِنِ فَذَلِكَ قَوْلُهُ ـ فَكَيْفَ إِذا جِئْنا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَ جِئْنا بِكَ عَلى هؤُلاءِ شَهِيداً ثُمَّ يَجْتَمِعُونَ فِي مَوْطِنٍ
آخَرَ يَكُونُ فِيهِ مَقَامُ مُحَمَّدٍ ص وَ هُوَ الْمَقَامُ الْمَحْمُودُ فَيُثْنِي عَلَى اللهِ تَبَارَكَ وَ تَعَالَى بِمَا لَمْ يُثْنِ عَلَيْهِ أَحَدٌ قَبْلَهُ
ثُمَّ يُثْنِي عَلَى الْمَلَائِكَةِ كُلِّهِمْ فَلَا يَبْقَى مَلَكٌ إِلَّا أَثْنَى عَلَيْهِ مُحَمَّدٌ ص ثُمَّ يُثْنِي عَلَى الرُّسُلِ بِمَا لَمْ يُثْنِ عَلَيْهِمْ أَحَدٌ
قَبْلَهُ ثُمَّ يُثْنِي عَلَى كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ يَبْدَأُ بِالصِّدِّيقِينَ وَ الشُّهَدَاءِ ثُمَّ بِالصَّالِحِينَ فَيَحْمَدُهُ أَهْلُ السَّمَاوَاتِ وَ
الْأَرْضِ فَذَلِكَ قَوْلُهُ ـ عَسى أَنْ يَبْعَثَكَ رَبُّكَ مَقاماً مَحْمُوداً فَطُوبَى لِمَنْ كَانَ لَهُ فِي ذَلِكَ الْمَقَامِ حَظٌّ وَ وَيْلٌ لِمَنْ لَمْ
يَكُنْ لَهُ فِي ذَلِكَ الْمَقَامِ حَظٌّ وَ لَا نَصِيبٌ ثُمَّ يَجْتَمِعُونَ فِي مَوْطِنٍ آخَرَ وَ يُدَالُ بَعْضُهُمْ مِنْ بَعْضٍ وَ هَذَا كُلُّهُ قَبْلَ
الْحِسَابِ فَإِذَا أُخِذَ فِي الْحِسَابِ شُغِلَ كُلُّ إِنْسَانٍ بِمَا لَدَيْهِ ـ نَسْأَلُ اللهَ بَرَكَةَ ذَلِكَ الْيَوْمِ قَالَ فَرَّجَتْ عَنِّي فَرَّجَ اللهُ

عَنْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ حَلَلْتَ عَنِّي عُقْدَةً فَعَظَّمَ اللهُ أَجْرَكَ فَقَالَ ع وَ أَمَّا قَوْلُهُ عَزَّوَ جَلَّ- وُجُوهٌ يَوْمَئِذٍ ناضِرَةٌ إِلى رَبِّها ناظِرَةٌ وَ قَوْلُهُ لا تُدْرِكُهُ الْأَبْصارُ وَ هُوَ يُدْرِكُ الْأَبْصارَ وَ قَوْلُهُ وَ لَقَدْ رَآهُ نَزْلَةً أُخْرى. عِنْدَ سِدْرَةِ الْمُنْتَهى وَ قَوْلُهُ يَوْمَئِذٍ لا تَنْفَعُ الشَّفاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمنُ وَ رَضِيَ لَهُ قَوْلًا. يَعْلَمُ ما بَيْنَ أَيْدِيهِمْ وَ ما خَلْفَهُمْ وَ لا يُحِيطُونَ بِهِ عِلْماً فَأَمَّا قَوْلُهُ وُجُوهٌ يَوْمَئِذٍ ناضِرَةٌ. إِلى رَبِّها ناظِرَةٌ فَإِنَّ ذَلِكَ فِي مَوْضِعٍ يَنْتَهِي فِيهِ أَوْلِيَاءُ اللهِ عَزَّوَ جَلَّ بَعْدَ مَا يَفْرُغُ مِنَ الْحِسَابِ إِلَى نَهَرٍ يُسَمَّى الْحَيَوَانَ فَيَغْتَسِلُونَ فِيهِ وَ يَشْرَبُونَ مِنْهُ فَتَنْضُرُ وُجُوهُهُمْ إِشْرَاقاً فَيَذْهَبُ عَنْهُمْ كُلُّ قَذًى وَ وَعْثٍ ثُمَّ يُؤْمَرُونَ بِدُخُولِ الْجَنَّةِ فَمِنْ هَذَا الْمَقَامِ يَنْظُرُونَ إِلَى رَبِّهِمْ كَيْفَ يُثِيبُهُمْ وَ مِنْهُ يَدْخُلُونَ الْجَنَّةَ فَذَلِكَ قَوْلُهُ عَزَّوَ جَلَّ مِنْ تَسْلِيمِ الْمَلَائِكَةِ عَلَيْهِمْ- سَلامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوها خالِدِينَ فَعِنْدَ ذَلِكَ أَيْقَنُوا بِدُخُولِ الْجَنَّةِ وَ النَّظَرِ إِلَى مَا وَعَدَهُمْ رَبُّهُمْ- فَذَلِكَ قَوْلُهُ إِلى رَبِّها ناظِرَةٌ وَ إِنَّمَا يَعْنِي بِالنَّظَرِ إِلَيْهِ النَّظَرَ إِلَى ثَوَابِهِ تَبَارَكَ وَ تَعَالَى وَ أَمَّا قَوْلُهُ- لا تُدْرِكُهُ الْأَبْصارُ وَ هُوَ يُدْرِكُ الْأَبْصارَ فَهُوَ كَمَا قَالَ لا تُدْرِكُهُ الْأَبْصارُ يَعْنِي لَا تُحِيطُ بِهِ الْأَوْهَامُ- وَ هُوَ يُدْرِكُ الْأَبْصارَ يَعْنِي يُحِيطُ بِهَا وَ هُوَ اللَّطِيفُ الْخَبِيرُ وَ ذَلِكَ مَدْحٌ امْتَدَحَ بِهِ رَبُّنَا نَفْسَهُ تَبَارَكَ وَ تَعَالَى وَ تَقَدَّسَ عُلُوّاً كَبِيراً وَ قَدْ سَأَلَ مُوسَى ع وَ جَرَى عَلَى لِسَانِهِ مِنْ حَمْدِ اللهِ عَزَّ وَ جَلَّ- رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ فَكَانَتْ مَسْأَلَتُهُ تِلْكَ أَمْراً عَظِيماً وَ سَأَلَ أَمْراً جَسِيماً فَعُوقِبَ فَ قَالَ اللهُ تَبَارَكَ وَ تَعَالَى- لَنْ تَرانِي فِي الدُّنْيَا حَتَّى تَمُوتَ فَتَرَانِي فِي الْآخِرَةِ وَ لَكِنْ إِنْ أَرَدْتَ أَنْ تَرَانِي فِي الدُّنْيَا- فَ انْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرانِي فَأَبْدَى اللهُ سُبْحَانَهُ بَعْضَ آيَاتِهِ وَ تَجَلَّى رَبُّنَا لِلْجَبَلِ فَتَقَطَّعَ الْجَبَلُ فَصَارَ رَمِيماً- وَ خَرَّ مُوسى صَعِقاً يَعْنِي مَيِّتاً فَكَانَ عُقُوبَتُهُ الْمَوْتَ ثُمَّ أَحْيَاهُ اللهُ وَ بَعَثَهُ وَ تَابَ عَلَيْهِ فَقَالَ سُبْحانَكَ تُبْتُ إِلَيْكَ وَ أَنَا أَوَّلُ الْمُؤْمِنِينَ يَعْنِي أَوَّلُ مُؤْمِنٍ آمَنَ بِكَ مِنْهُمْ أَنَّهُ لَنْ يَرَاكَ وَ أَمَّا قَوْلُهُ وَ لَقَدْ رَآهُ نَزْلَةً أُخْرى. عِنْدَ سِدْرَةِ الْمُنْتَهى يَعْنِي مُحَمَّداً ص كَانَ عِنْدَ سِدْرَةِ الْمُنْتَهَى حَيْثُ لَا يَتَجَاوَزُهَا خَلْقٌ مِنْ خَلْقِ اللهِ وَ قَوْلُهُ فِي آخِرِ الْآيَةِ- ما زاغَ الْبَصَرُ وَ ما طَغى. لَقَدْ رَأى مِنْ آياتِ رَبِّهِ الْكُبْرى رَأَى جَبْرَئِيلَ ع فِي صُورَتِهِ مَرَّتَيْنِ هَذِهِ الْمَرَّةَ وَ مَرَّةً أُخْرَى وَ ذَلِكَ أَنَّ خَلْقَ جَبْرَئِيلَ عَظِيمٌ فَهُوَ مِنَ الرُّوحَانِيِّينَ الَّذِينَ لَا يُدْرِكُ خَلْقَهُمْ وَ صِفَتَهُمْ إِلَّا اللهُ رَبُّ الْعَالَمِينَ وَ أَمَّا قَوْلُهُ يَوْمَئِذٍ لا تَنْفَعُ الشَّفاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمنُ وَ رَضِيَ لَهُ قَوْلًا. يَعْلَمُ ما بَيْنَ أَيْدِيهِمْ وَ

ما خَلْقَهُمْ وَ لا يُحِيطُونَ بِهِ عِلْماً لا يُحِيطُ الْخَلائِقُ بِاللهِ عَزَّوَ جَلَّ عِلْماً إِذْ هُوَ تَبارَكَ وَ تَعالَى جَعَلَ عَلَى أَبْصارِ
الْقُلُوبِ الْغِطاءَ فَلا فَهْمَ يَنالُهُ بِالْكَيْفِ وَ لا قَلْبَ يُثْبِتُهُ بِالْحُدُودِ ـ فَلا يَصِفُهُ إِلَّا كَما وَصَفَ نَفْسَهُ ـ لَيْسَ كَمِثْلِهِ
شَيْءٌ وَ هُوَ السَّمِيعُ الْبَصِيرُ ـ الْأَوَّلُ وَ الْآخِرُ وَ الظَّاهِرُ وَ الْباطِنُ ـ الْخالِقُ الْبارِئُ الْمُصَوِّرُ خَلَقَ الْأَشْياءَ
فَلَيْسَ مِنَ الْأَشْياءِ شَيْءٌ مِثْلَهُ تَبارَكَ وَ تَعالَى ـ فَقالَ فَرَّجْتَ عَنِّي فَرَّجَ اللهُ عَنْكَ وَ حَلَلْتَ عَنِّي عُقْدَةً فَأَعْظَمَ اللهُ
أَجْرَكَ يا أَمِيرَ الْمُؤْمِنِينَ فَقالَ ع وَ أَمَّا قَوْلُهُ ـ وَ ما كانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللهُ إِلَّا وَحْياً أَوْ مِنْ وَراءِ حِجابٍ أَوْ يُرْسِلَ
رَسُولًا فَيُوحِيَ بِإِذْنِهِ ما يَشاءُ وَ قَوْلُهُ وَ كَلَّمَ اللهُ مُوسى تَكْلِيماً وَ قَوْلُهُ وَ ناداهُما رَبُّهُما وَ قَوْلُهُ يا آدَمُ اسْكُنْ أَنْتَ وَ
زَوْجُكَ الْجَنَّةَ فَأَمَّا قَوْلُهُ ما كانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللهُ إِلَّا وَحْياً أَوْ مِنْ وَراءِ حِجابٍ فَإِنَّهُ ما يَنْبَغِي لِبَشَرٍ أَنْ يُكَلِّمَهُ
اللهُ إِلَّا وَحْياً وَ لَيْسَ بِكائِنٍ إِلَّا مِنْ وَراءِ حِجابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ ما يَشاءُ كَذلِكَ قالَ اللهُ تَبارَكَ وَ
تَعالَى عُلُوّاً كَبِيراً قَدْ كانَ الرَّسُولُ يُوحى إِلَيْهِ مِنْ رُسُلِ السَّماءِ فَيُبَلِّغُ رُسُلُ السَّماءِ رُسُلَ الْأَرْضِ وَ قَدْ كانَ
الْكَلامُ بَيْنَ رُسُلِ أَهْلِ الْأَرْضِ وَ بَيْنَهُ مِنْ غَيْرِ أَنْ يُرْسِلَ بِالْكَلامِ مَعَ رُسُلِ أَهْلِ السَّماءِ وَ قَدْ قالَ رَسُولُ اللهِ
ص يا جَبْرَئِيلُ هَلْ رَأَيْتَ رَبَّكَ فَقالَ جَبْرَئِيلُ إِنَّ رَبِّي لا يُرى فَقالَ رَسُولُ اللهِ ص فَمِنْ أَيْنَ تَأْخُذُ الْوَحْيَ فَقالَ
آخُذُهُ مِنْ إِسْرافِيلَ فَقالَ وَ مِنْ أَيْنَ يَأْخُذُهُ إِسْرافِيلُ قالَ يَأْخُذُهُ مِنْ مَلَكٍ فَوْقَهُ مِنَ الرُّوحانِيِّينَ قالَ فَمِنْ أَيْنَ
يَأْخُذُهُ ذلِكَ الْمَلَكُ قالَ يُقْذَفُ فِي قَلْبِهِ قَذْفاً فَهذا وَحْيٌ وَ هُوَ كَلامُ اللهِ عَزَّوَ جَلَّ وَ كَلامُ اللهِ لَيْسَ بِنَحْوٍ واحِدٍ مِنْهُ
ما كَلَّمَ اللهُ بِهِ الرُّسُلَ وَ مِنْهُ ما قَذَفَهُ فِي قُلُوبِهِمْ وَ مِنْهُ رُؤْيا يُرِيها الرُّسُلَ وَ مِنْهُ وَحْيٌ وَ تَنْزِيلٌ يُتْلى وَ يُقْرَأُ فَهُوَ كَلامُ
اللهِ فَاكْتَفِ بِما وَصَفْتُ لَكَ مِنْ كَلامِ اللهِ فَإِنَّ مَعْنى كَلامِ اللهِ لَيْسَ بِنَحْوٍ واحِدٍ فَإِنَّ مِنْهُ ما يُبَلِّغُ بِهِ رُسُلُ
السَّماءِ رُسُلَ الْأَرْضِ ـ قالَ فَرَّجْتَ عَنِّي فَرَّجَ اللهُ عَنْكَ وَ حَلَلْتَ عَنِّي عُقْدَةً فَعَظَّمَ اللهُ أَجْرَكَ يا أَمِيرَ الْمُؤْمِنِينَ
فَقالَ ع وَ أَمَّا قَوْلُهُ ـ هَلْ تَعْلَمُ لَهُ سَمِيًّا فَإِنَّ تَأْوِيلَهُ هَلْ تَعْلَمُ أَحَداً اسْمُهُ اللهُ غَيْرَ اللهِ تَبارَكَ وَ تَعالَى فَإِيَّاكَ أَنْ
تُفَسِّرَ الْقُرْآنَ بِرَأْيِكَ حَتَّى تَفْقَهَهُ عَنِ الْعُلَماءِ فَإِنَّهُ رُبَّ تَنْزِيلٍ يُشْبِهُ كَلامَ الْبَشَرِ وَ هُوَ كَلامُ اللهِ وَ تَأْوِيلُهُ لا يُشْبِهُ
كَلامَ الْبَشَرِ كَما لَيْسَ شَيْءٌ مِنْ خَلْقِهِ يُشْبِهُهُ كَذلِكَ لا يُشْبِهُ فِعْلُهُ تَبارَكَ وَ تَعالَى شَيْئاً مِنْ أَفْعالِ الْبَشَرِ وَ لا
يُشْبِهُ شَيْءٌ مِنْ كَلامِهِ كَلامَ الْبَشَرِ فَكَلامُ اللهِ تَبارَكَ وَ تَعالَى صِفَتُهُ وَ كَلامُ الْبَشَرِ أَفْعالُهُمْ فَلا تُشَبِّهْ كَلامَ اللهِ

بِكَلَامِ الْبَشَرِ فَتَهْلِكَ وَ تَضِلَّ قَالَ فَرَّجْتَ عَنِّي فَرَّجَ اللَّهُ عَنْكَ وَ حَلَلْتَ عَنِّي عُقْدَةً فَعَظَّمَ اللَّهُ أَجْرَكَ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ ع وَ أَمَّا قَوْلُهُ- وَ مَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَ لا فِي السَّماءِ كَذَلِكَ رَبُّنَا لَا يَعْزُبُ عَنْهُ شَيْءٌ وَ كَيْفَ يَكُونُ مَنْ خَلَقَ الْأَشْيَاءَ لَا يَعْلَمُ مَا خَلَقَ- وَ هُوَ الْخَلَّاقُ الْعَلِيمُ وَ أَمَّا قَوْلُهُ لا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيامَةِ يُخْبِرُ أَنَّهُ لَا يُصِيبُهُمْ بِخَيْرٍ وَ قَدْ تَقُولُ الْعَرَبُ وَ اللَّهِ مَا يَنْظُرُ إِلَيْنَا فُلَانٌ وَ إِنَّمَا يَعْنُونَ بِذَلِكَ أَنَّهُ لَا يُصِيبُنَا مِنْهُ بِخَيْرٍ فَذَلِكَ النَّظَرُ هَاهُنَا مِنَ اللَّهِ تَعَالَى إِلَى خَلْقِهِ فَنَظَرُهُ إِلَيْهِمْ رَحْمَةٌ مِنْهُ لَهُمْ وَ أَمَّا قَوْلُهُ- كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ فَإِنَّمَا يَعْنِي بِذَلِكَ يَوْمَ الْقِيَامَةِ أَنَّهُمْ عَنْ ثَوَابِ رَبِّهِمْ مَحْجُوبُونَ قَالَ فَرَّجْتَ عَنِّي فَرَّجَ اللَّهُ عَنْكَ وَ حَلَلْتَ عَنِّي عُقْدَةً فَعَظَّمَ اللَّهُ أَجْرَكَ فَقَالَ ع وَ أَمَّا قَوْلُهُ- أَ أَمِنْتُمْ مَنْ فِي السَّماءِ أَنْ يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذا هِيَ تَمُورُ وَ قَوْلُهُ وَ هُوَ اللَّهُ فِي السَّماواتِ وَ فِي الْأَرْضِ وَ قَوْلُهُ الرَّحْمنُ عَلَى الْعَرْشِ اسْتَوى وَ قَوْلُهُ وَ هُوَ مَعَكُمْ أَيْنَ ما كُنْتُمْ وَ قَوْلُهُ وَ نَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ فَكَذَلِكَ اللَّهُ تَبَارَكَ وَ تَعَالَى سُبُّوحاً قُدُّوساً تَعَالَى أَنْ يَجْرِيَ مِنْهُ مَا يَجْرِي مِنَ الْمَخْلُوقِينَ- وَ هُوَ اللَّطِيفُ الْخَبِيرُ وَ أَجَلُّ وَ أَكْبَرُ أَنْ يَنْزِلَ بِهِ شَيْءٌ مِمَّا يَنْزِلُ بِخَلْقِهِ وَ هُوَ عَلَى الْعَرْشِ اسْتَوى عِلْمُهُ شَاهِدٌ لِكُلِّ نَجْوَى وَ هُوَ الْوَكِيلُ عَلَى كُلِّ شَيْءٍ وَ الْمُيَسِّرُ لِكُلِّ شَيْءٍ وَ الْمُدَبِّرُ لِلْأَشْيَاءِ كُلِّهَا تَعَالَى اللَّهُ عَنْ أَنْ يَكُونَ عَلَى عَرْشِهِ عُلُوّاً كَبِيراً فَقَالَ ع وَ أَمَّا قَوْلُهُ- وَ جاءَ رَبُّكَ وَ الْمَلَكُ صَفًّا صَفًّا وَ قَوْلُهُ وَ لَقَدْ جِئْتُمُونا فُرادى كَما خَلَقْناكُمْ أَوَّلَ مَرَّةٍ وَ قَوْلُهُ- هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمامِ وَ الْمَلائِكَةُ وَ قَوْلُهُ- هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آياتِ رَبِّكَ فَإِنَّ ذَلِكَ حَقٌّ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ لَيْسَ لَهُ جِيئَةٌ كَجِيئَةِ الْخَلْقِ وَ قَدْ أَعْلَمْتُكَ أَنَّ رُبَّ شَيْءٍ مِنْ كِتَابِ اللَّهِ تَأْوِيلُهُ عَلَى غَيْرِ تَنْزِيلِهِ وَ لَا يُشْبِهُ كَلَامَ الْبَشَرِ وَ سَأُنَبِّئُكَ بِطَرَفٍ مِنْهُ فَتَكْتَفِي إِنْ شَاءَ اللَّهُ مِنْ ذَلِكَ قَوْلُ إِبْرَاهِيمَ ع إِنِّي ذاهِبٌ إِلى رَبِّي سَيَهْدِينِ فَذَهَابُهُ إِلَى رَبِّهِ تَوَجُّهُهُ إِلَيْهِ عِبَادَةً وَ اجْتِهَاداً وَ قُرْبُهُ إِلَى اللَّهِ جَلَّ وَ عَزَّ أَلَا تَرَى أَنَّ تَأْوِيلَهُ غَيْرُ تَنْزِيلِهِ وَ قَالَ وَ أَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ يَعْنِي السِّلَاحَ وَ غَيْرَ ذَلِكَ وَ قَوْلُهُ هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلائِكَةُ يُخْبِرُ مُحَمَّداً ص عَنِ الْمُشْرِكِينَ وَ الْمُنَافِقِينَ الَّذِينَ لَمْ يَسْتَجِيبُوا لِلَّهِ وَ لِلرَّسُولِ فَقَالَ هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلائِكَةُ حَيْثُ لَمْ يَسْتَجِيبُوا لِلَّهِ وَ لِرَسُولِهِ- أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آياتِ رَبِّكَ يَعْنِي بِذَلِكَ الْعَذَابَ يَأْتِيهِمْ فِي دَارِ الدُّنْيَا كَمَا

عَذَّبَ الْقُرُونَ الْأُوَلَى فَهَذَا خَبَرٌ يُخْبِرُ بِهِ النَّبِيَّ ص عَنْهُمْ ثُمَّ قَالَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لا يَنْفَعُ نَفْساً إِيمانُها لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمانِها خَيْراً يَعْنِي مِنْ قَبْلِ أَنْ يَجِيءَ هَذِهِ الْآيَةُ وَ هَذِهِ الْآيَةُ طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا وَ إِنَّمَا يَكْتَفِي أُولُو الْأَلْبَابِ وَ الْحِجَى وَ أُولُو النُّهَى أَنْ يَعْلَمُوا أَنَّهُ إِذَا انْكَشَفَ الْغِطَاءُ رَأَوْا مَا يُوعَدُونَ وَ قَالَ فِي آيَةٍ أُخْرَى ـ فَأَتاهُمُ اللهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا يَعْنِي أَرْسَلَ عَلَيْهِمْ عَذَاباً وَ كَذَلِكَ إِتْيَانُهُ بُنْيَانَهُمْ قَالَ اللهُ عَزَّوَ جَلَّ ـ فَأَتَى اللهُ بُنْيانَهُمْ مِنَ الْقَواعِدِ فَإِتْيَانُهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ إِرْسَالُ الْعَذَابِ عَلَيْهِمْ وَ كَذَلِكَ مَا وَصَفَ مِنْ أَمْرِ الْآخِرَةِ تَبَارَكَ اسْمُهُ وَ تَعَالَى عُلُوّاً كَبِيراً أَنَّهُ يَجْرِي أُمُورُهُ فِي ذَلِكَ الْيَوْمِ الَّذِي كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ كَمَا يَجْرِي أُمُورُهُ فِي الدُّنْيَا لَا يَغِيبُ وَ لَا يَأْفِلُ مَعَ الْآفِلِينَ فَاكْتَفِ بِمَا وَصَفْتُ لَكَ مِنْ ذَلِكَ مِمَّا جَالَ فِي صَدْرِكَ مِمَّا وَصَفَ اللهُ عَزَّوَ جَلَّ فِي كِتَابِهِ وَ لَا تَجْعَلْ كَلَامَهُ كَكَلَامِ الْبَشَرِ هُوَ أَعْظَمُ وَ أَجَلُّ وَ أَكْرَمُ وَ أَعَزُّ تَبَارَكَ وَ تَعَالَى مِنْ أَنْ يَصِفَهُ الْوَاصِفُونَ إِلَّا بِمَا وَصَفَ بِهِ نَفْسَهُ فِي قَوْلِهِ عَزَّوَ جَلَّ ـ لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْبَصِيرُ ـ قَالَ فَرَّجْتَ عَنِّي يَا أَمِيرَ الْمُؤْمِنِينَ فَرَّجَ اللهُ عَنْكَ وَ حَلَلْتَ عَنِّي عُقْدَةً فَقَالَ ع وَ أَمَّا قَوْلُهُ ـ بَلْ هُمْ بِلِقاءِ رَبِّهِمْ كافِرُونَ وَ ذِكْرُ اللهِ الْمُؤْمِنِينَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلاقُوا رَبِّهِمْ وَ قَوْلُهُ لِغَيْرِهِمْ ـ إِلى يَوْمٍ يَلْقَوْنَهُ بِما أَخْلَفُوا اللهَ ما وَعَدُوهُ وَ قَوْلُهُ فَمَنْ كانَ يَرْجُوا لِقاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صالِحاً فَأَمَّا قَوْلُهُ بَلْ هُمْ بِلِقاءِ رَبِّهِمْ كافِرُونَ يَعْنِي الْبَعْثَ فَسَمَّاهُ اللهُ عَزَّوَ جَلَّ لِقَاءَهُ وَ كَذَلِكَ ذِكْرُ الْمُؤْمِنِينَ ـ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلاقُوا رَبِّهِمْ يَعْنِي يُوقِنُونَ أَنَّهُمْ يُبْعَثُونَ وَ يُحْشَرُونَ وَ يُحَاسَبُونَ وَ يُجْزَوْنَ بِالثَّوَابِ وَ الْعِقَابِ فَالظَّنُّ هَاهُنَا الْيَقِينُ خَاصَّةً وَ كَذَلِكَ قَوْلُهُ ـ فَمَنْ كانَ يَرْجُوا لِقاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صالِحاً وَ قَوْلُهُ مَنْ كَانَ يَرْجُوا لِقَاءَ اللهِ فَإِنَّ أَجَلَ اللهِ لَآتٍ يَعْنِي مَنْ كَانَ يُؤْمِنُ بِأَنَّهُ مَبْعُوثٌ فَإِنَّ وَعْدَ اللهِ لَآتٍ مِنَ الثَّوَابِ وَ الْعِقَابِ فَاللِّقَاءُ هَاهُنَا لَيْسَ بِالرُّؤْيَةِ وَ اللِّقَاءُ هُوَ الْبَعْثُ فَافْهَمْ جَمِيعَ مَا فِي كِتَابِ اللهِ مِنْ لِقَائِهِ فَإِنَّهُ يَعْنِي بِذَلِكَ الْبَعْثَ وَ كَذَلِكَ قَوْلُهُ ـ تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلامٌ يَعْنِي أَنَّهُ لَا يَزُولُ الْإِيمَانُ عَنْ قُلُوبِهِمْ يَوْمَ يُبْعَثُونَ قَالَ فَرَّجْتَ عَنِّي يَا أَمِيرَ الْمُؤْمِنِينَ فَرَّجَ اللهُ عَنْكَ فَقَدْ حَلَلْتَ عَنِّي عُقْدَةً فَقَالَ ع وَ أَمَّا قَوْلُهُ ـ وَ رَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُواقِعُوها يَعْنِي أَيْقَنُوا أَنَّهُمْ دَاخِلُوهَا وَ كَذَلِكَ قَوْلُهُ إِنِّي ظَنَنْتُ أَنِّي مُلاقٍ حِسابِيَهْ يَقُولُ إِنِّي أَيْقَنْتُ أَنِّي أُبْعَثُ فَأُحَاسَبُ وَ كَذَلِكَ قَوْلُهُ ـ يَوْمَئِذٍ يُوَفِّيهِمُ اللهُ دِينَهُمُ

الْحَقَّ وَ يَعْلَمُونَ أَنَّ اللهَ هُوَ الْحَقُّ الْمُبِينُ- وَ أَمَّا قَوْلُهُ لِلْمُنَافِقِينَ وَ تَظُنُّونَ بِاللهِ الظُّنُونَا فَهَذَا الظَّنُّ ظَنُّ شَكٍّ وَ لَيْسَ ظَنَّ يَقِينٍ وَ الظَّنُّ ظَنَّانِ ظَنُّ شَكٍّ وَ ظَنُّ يَقِينٍ فَمَا كَانَ مِنْ أَمْرِ مُعَادٍ مِنَ الظَّنِّ فَهُوَ ظَنُّ يَقِينٍ وَ مَا كَانَ مِنْ أَمْرِ الدُّنْيَا فَهُوَ ظَنُّ شَكٍّ فَافْهَمْ مَا فَسَّرْتُ لَكَ قَالَ فَرَّجْتَ عَنِّي يَا أَمِيرَ الْمُؤْمِنِينَ فَرَّجَ اللهُ عَنْكَ- فَقَالَ ع وَ أَمَّا قَوْلُهُ تَبَارَكَ وَ تَعَالَى- وَ نَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيامَةِ فَلا تُظْلَمُ نَفْسٌ شَيْئاً فَهُوَ مِيزَانُ الْعَدْلِ يُؤْخَذُ بِهِ الْخَلَائِقُ يَوْمَ الْقِيَامَةِ يَدِينُ اللهُ تَبَارَكَ وَ تَعَالَى الْخَلْقَ بَعْضَهُمْ مِنْ بَعْضٍ بِالْمَوَازِينِ وَ فِي غَيْرِ هَذَا الْحَدِيثِ الْمَوَازِينُ هُمُ الْأَنْبِيَاءُ وَ الْأَوْصِيَاءُ ع وَ أَمَّا قَوْلُهُ عَزَّ وَ جَلَّ- فَلا نُقِيمُ لَهُمْ يَوْمَ الْقِيامَةِ وَزْناً فَإِنَّ ذَلِكَ خَاصَّةٌ وَ أَمَّا قَوْلُهُ فَأُولِيكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيها بِغَيْرِ حِسابٍ فَإِنَّ رَسُولَ اللهِ ص قَالَ قَالَ اللهُ عَزَّ وَ جَلَّ لَقَدْ حَقَّتْ كَرَامَتِي أَوْ قَالَ مَوَدَّتِي لِمَنْ يُرَاقِبُنِي وَ يَتَحَابُّ بِجَلَالِي إِنَّ وُجُوهَهُمْ يَوْمَ الْقِيَامَةِ مِنْ نُورٍ عَلَى مَنَابِرَ مِنْ نُورٍ عَلَيْهِمْ ثِيَابٌ خُضْرٌ قِيلَ مَنْ هُمْ يَا رَسُولَ اللهِ قَالَ قَوْمٌ لَيْسُوا بِأَنْبِيَاءَ وَ لَا شُهَدَاءَ وَ لَكِنَّهُمْ تَحَابُّوا بِجَلَالِ اللهِ وَ يَدْخُلُونَ الْجَنَّةَ ... بِغَيْرِ حِسابٍ نَسْأَلُ اللهَ عَزَّ وَ جَلَّ أَنْ يَجْعَلَنَا مِنْهُمْ بِرَحْمَتِهِ- وَ أَمَّا قَوْلُهُ فَمَنْ ثَقُلَتْ مَوَازِينُهُ وَ خَفَّتْ مَوَازِينُهُ فَإِنَّمَا يَعْنِي الْحِسَابَ تُوزَنُ الْحَسَنَاتُ وَ السَّيِّئَاتُ وَ الْحَسَنَاتُ ثِقَلُ الْمِيزَانِ وَ السَّيِّئَاتُ خِفَّةُ الْمِيزَانِ فَقَالَ ع وَ أَمَّا قَوْلُهُ- قُلْ يَتَوَفَّاكُمْ مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلى رَبِّكُمْ تُرْجَعُونَ وَ قَوْلُهُ اللهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِها وَ قَوْلُهُ تَوَفَّتْهُ رُسُلُنا وَ هُمْ لا يُفَرِّطُونَ وَ قَوْلُهُ الَّذِينَ تَتَوَفَّاهُمُ الْمَلائِكَةُ ظالِمِي أَنْفُسِهِمْ وَ قَوْلُهُ تَتَوَفَّاهُمُ الْمَلائِكَةُ طَيِّبِينَ يَقُولُونَ سَلامٌ عَلَيْكُمْ فَإِنَّ اللهَ تَبَارَكَ وَ تَعَالَى يُدَبِّرُ الْأُمُورَ كَيْفَ يَشَاءُ وَ يُوَكِّلُ مِنْ خَلْقِهِ مَنْ يَشَاءُ بِمَا يَشَاءُ أَمَّا مَلَكُ الْمَوْتِ فَإِنَّ اللهَ يُوَكِّلُهُ بِخَاصَّةِ مَنْ يَشَاءُ مِنْ خَلْقِهِ وَ يُوَكِّلُ رُسُلَهُ مِنَ الْمَلَائِكَةِ خَاصَّةً بِمَنْ يَشَاءُ مِنْ خَلْقِهِ وَ الْمَلَائِكَةَ الَّذِينَ سَمَّاهُمُ اللهُ عَزَّ ذِكْرُهُ وَكَّلَهُمْ بِخَاصَّةِ مَنْ يَشَاءُ مِنْ خَلْقِهِ إِنَّهُ تَبَارَكَ وَ تَعَالَى يُدَبِّرُ الْأُمُورَ كَيْفَ يَشَاءُ وَ لَيْسَ كُلُّ الْعِلْمِ يَسْتَطِيعُ صَاحِبُ الْعِلْمِ أَنْ يُفَسِّرَهُ لِكُلِّ النَّاسِ لِأَنَّ مِنْهُمُ الْقَوِيَّ وَ الضَّعِيفَ وَ لِأَنَّ مِنْهُ مَا يُطَاقُ حَمْلُهُ وَ مِنْهُ مَا لَا يُطَاقُ حَمْلُهُ إِلَّا مَنْ يُسَهِّلُ اللهُ لَهُ حَمْلَهُ وَ أَعَانَهُ عَلَيْهِ مِنْ خَاصَّةِ أَوْلِيَائِهِ وَ إِنَّمَا يَكْفِيكَ أَنْ تَعْلَمَ أَنَّ اللهَ هُوَ الْمُحْيِي الْمُمِيتُ وَ أَنَّهُ يَتَوَفَّى الْأَنْفُسَ عَلَى يَدَيْ مَنْ يَشَاءُ مِنْ خَلْقِهِ مِنْ مَلَائِكَتِهِ وَ غَيْرِهِمْ قَالَ فَرَّجْتَ عَنِّي فَرَّجَ اللهُ عَنْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ نَفَعَ اللهُ

الْمُسْلِمِينَ بِكَ فَقَالَ عَلِيٌّ ع لِلرَّجُلِ إِنْ كُنْتَ قَدْ شَرَحَ اللهُ صَدْرَكَ بِمَا قَدْ تَبَيَّنْتُ لَكَ فَأَنْتَ وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ مِنَ الْمُؤْمِنِينَ حَقّاً فَقَالَ الرَّجُلُ يَا أَمِيرَ الْمُؤْمِنِينَ كَيْفَ لِي أَنْ أَعْلَمَ بِأَنِّي مِنَ الْمُؤْمِنِينَ حَقّاً قَالَ ع لَا يَعْلَمُ ذَلِكَ إِلَّا مَنْ أَعْلَمَهُ اللهُ عَلَى لِسَانِ نَبِيِّهِ ص وَ شَهِدَ لَهُ رَسُولُ اللهِ ص بِالْجَنَّةِ أَوْ شَرَحَ اللهُ صَدْرَهُ لِيَعْلَمَ مَا فِي الْكُتُبِ الَّتِي أَنْزَلَهَا اللهُ عَزَّ وَ جَلَّ عَلَى رُسُلِهِ وَ أَنْبِيَائِهِ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ مَنْ يُطِيقُ ذَلِكَ قَالَ مَنْ شَرَحَ اللهُ صَدْرَهُ وَ وَفَّقَهُ لَهُ فَعَلَيْكَ بِالْعَمَلِ لِلَّهِ فِي سِرِّ أَمْرِكَ وَ عَلَانِيَتِكَ فَلَا شَيْءَ يَعْدِلُ الْعَمَلَ. سَأَلَ رَجُلٌ مِنَ الثَّنَوِيَّةِ أَبَا الْحَسَنِ عَلِيَّ بْنَ مُوسَى الرِّضَا ع وَ أَنَا حَاضِرٌ فَقَالَ لَهُ إِنِّي أَقُولُ إِنَّ صَانِعَ الْعَالَمِ اثْنَانِ فَمَا الدَّلِيلُ عَلَى أَنَّهُ وَاحِدٌ فَقَالَ قَوْلُكَ إِنَّهُ اثْنَانِ دَلِيلٌ عَلَى أَنَّهُ وَاحِدٌ لِأَنَّكَ لَمْ تَدَّعِ الثَّانِيَ إِلَّا بَعْدَ إِثْبَاتِكَ الْوَاحِدَ فَالْوَاحِدُ مُجْمَعٌ عَلَيْهِ وَ أَكْثَرُ مِنْ وَاحِدٍ مُخْتَلَفٌ فِيهِ .

A man came to the Commander of the Faithful `Ali ibn Abu Talib (AS) and said: "O Commander of the Faithful! Verily, I have doubted the Revealed Book of Allah."
The Imam (AS) replied to him, "May your mother be bereaved of you! How did you come to doubt the Revealed Book of Allah?"
He said: "Because I find some parts of the Book belie some other parts then how should I not doubt in it.?"
Consequently, `Ali ibn Abu Talib (AS) replied, "Verily, when it comes to the Book of Allah, some parts of it verify other parts. However, you have not been given the sustenance of wisdom to benefit form it. Bring me what you doubt in the Book of Allah, the Mighty and High."
The man explained to him (AS), "I found Allah saying that So today We forget them, as they forgot the meeting of this day of theirs, also: They have forgotten Allah, so He has forgotten them, and said: And your Lord is not forgetful. Thus, once He informs that He does forget and in another place He says that He does not forget. O Commander of the Faithful, what is that?"
Imam `Ali (AS) said: "Bring me what you doubt in."
He said:
I have found Allah saying that The Day on which the spirit and the angels shall stand in ranks; they shall not speak except he whom the Most Compassionate God permits and who speaks the right thing, He says: (they will speak) They would say: By Allah, our Lord, we were not polytheist, He says: On the Resurrection Day some of you shall deny others, and some of you shall curse others, then He says: That most surely is the truth: the contending one with another of the inmates of the fire, He says: Do not quarrel in My Presence, and indeed I gave you the threatening beforehand, and He says: We will set a seal upon their mouths, and their hands shall speak to Us, and their feet shall bear witness of what t hey earned. Therefore, on one occasion He says that they will speak, and on another occasion He says: "they will not speak except he whom the Most Compassionate permits and who speaks the right thing." In one place He informs that the creation will not speak and describes their statement: "By Allah, our Lord, we were

not polytheist." In another place He says that they will quarrel. O Commander of the Faithful, why is that? And how shall I not doubt in what you hear (from me)?
The Imam said: "Woe unto you! Bring me what you doubt in."
He responded,
I also find Allah, the Mighty and High saying that Faces on that day shall be bright, looking to their Lord, and he says: Vision comprehends Him not, and He comprehends (all) vision; and He is the Knower of Subtleties, the Aware, He says: And certainly he saw him in another descent, a the farthest lotus-tree; He also says: On that day shall no intercession avail except of him whom the Beneficent Allah allows and whose word He is pleased with. He knows what is before them and what is behind them, while they do not comprehend it in knowledge. Whoever the eyes have perceived is encompassed in knowledge. O Commander of Faithful, why is that? And how shall I not doubt in what you hear?
The Imam (AS) said: "Woe unto you! Bring me what you doubt in."
The man uttered,
I also find Allah, the Blessed, the Exalted, that And it is not for any man that Allah should speak to him save by revelation or from behind a veil, or by sending a messenger (angel) and to reveal by His permission what He wills, He also says: And to Musa, Allah addressed His Word, speaking (to him), and He says: And their Lord called out to them, and He says, O Prophet! Say to your wives and your daughters and He also says: O Messenger! Deliver what has been revealed to you from your Lord. Why is that O Commander of the Faithful? And how shall I not doubt in what you hear?
The Imam said: "Woe unto you! Bring me what you doubt in."
The man further said:
I find Allah, High be His Praise, saying that Do you know anyone else named with the same names? He names the human as hearing [sami`], seeing [basir`], sovereign [malik], lord [rabb]. Therefore, at times He says that He has many common names, and at other times He says: "do you know anyone else named with the same name?" Why is that O Commander of the Faithful? And ho shall I not doubt in what you hear?"
The Imam said: "Woe unto you! Bring me what you doubt in."
He said:
I found Allah, the Blessed and Exalted saying, that And there does not lie concealed from your Lord the weight of an atom in the earth or in heaven, and that nor will He look upon them on the Day of Resurrection nor will He purify them, and also that Nay! Most surely they shall on that day be veiled from their Lord. How does He look at them when they are veiled? And why is that O Commander of the Faithful? And how shall I not doubt in what you hear?
The Imam (AS) replied, "Woe unto you! Bring me what you doubt in."
He continued,
And I find Allah, the Might and High, saying that Are you secure of those in heaven and He should not make the earth to swallow you up, and that The Most Compassionate Allah is firm on the Empyrean, and also that And He is Allah in heavens and in the earth; He knows your secrets and your disclosures, and that The Manifested and the Hidden, and that He is with you wherever you may be, and also that We are nearer to him than his jugular vein. Then why is that O Commander of the Faithful? And ho shall I not doubt in what you hear?
The Imam (AS) said: "Woe unto you! Bring me more what you doubt in."
The man further said:
I find Allah, High be His praise, saying that And your Lord comes and (also) the angels in ranks, and he said: Verily, you have come to Us alone as We created you at first, and said: They do not wait aught but that Allah should come to them in the shadows of the clouds along with the angels, and also said: They do not wait aught but that the angels

should come to them, or that your Lord should come, or that some of the signs of your Lord should come. On the day when some of the Signs of your Lord shall come, its faith shall not profit a soul which did no believe before, or earn good through its faith. Thus, in one place He says: "On the Day your Lord should come" and in another place He says: "on the Day some of the Signs of your Lord should come." Then why is that O Commander of the Faithful? And how shall I not doubt in what you hear?
The Imam (AS) said: "Woe unto you! Bring me what you doubt in."
The man continued,
And I find Allah, the Mighty and High, saying that Nay! They are unbelievers in the meeting of their Lord, and when He mentioned the Believer, He said: Who know that they shall meet their Lord and that they shall return to Him, and said: Their greetings on the Day when they meet Him shall be: "Peace," and He also said: Whoever hopes to meet Allah, then meeting Him is forthcoming, and said: Therefore, whoever hope to meet his Lord, he should do good deeds. Thus, in one occasion, He says that they will meet Him, and on other occasion, He says that vision cannot perceive Him, and that He perceives all vision. And at another time He says: "They cannot encompass Him with knowledge." Then why is that O Commander of the Faithful? And how shall I not doubt in what you hear
The Imam (AS) said: "Woe unto you! Bring me what you doubt in."
The man said:
I found Allah, the Blessed and Exalted, that And the guilty shall see the fire, then they shall think that they are going to fall into it, and He said: On that day Allah will pay back to them in full their just reward, and they shall know that Allah is the evident Truth, and He also said: You began to think diverse thoughts of Allah. So in one place He says that "they think," and in another place He says that "they know." Thinking [zann] is doubt. Then why is that O Commander of the Faithful? And how shall I not doubt in what you heard?
The Imam (AS) said: "Bring me what you doubt in."
The man said:
I find Allah, the Exalted, saying that And We will set up a just balance on the Day of Resurrection, so no soul shall be dealt with unjustly in the least; and He said: Therefore, We will not set up a balance for them on the Day of Resurrection, and He also said: These shall enter the garden, in which they shall be given sustenance without measure, and He also said: And the measuring out on the that day will be just; then as for him whose measure (of good deeds) is heavy, those are they who shall be successful; and as for him whose measure (of good deeds) is light those are they who have made their souls suffer loss because they were unjust towards Our signs. Then why is that O Commander of the Faithful? And how shall I not doubt in what you hear?
The Imam (AS) replied, "Woe unto you! Bring me what you doubt in."
The man said:
I found Allah, the Exalted, saying that Say: The Angel of Death who is given charge of you takes your souls, then to your Lord you shall be brought back, and He said: Allah takes the souls at the time of their death, and He also said: Our Messengers (angels) take his soul away, and they are not remiss, and also said: Thos whom the angels take away their souls in a good state, and He also said: Those whom the angels take away their souls while they are unjust to themselves. Then why is that O Commander of the Faithful? And how shall I not doubt in what you hear? Thus, I shall perish if you do not have mercy on me, and expand my chest for me in what might happen by my hands. For if the Lord, the Blessed and Exalted is truth, the book is truth, and the Messengers are truth, then I have perished and am in loss. However, if the Messengers are false then it does not matter, and I am saved.
Consequently, `Ali (AS) said:

Our Lord, the Most Holy, Blessed and Exalted be He, is Elevated, and Great. We bear witness that He is the Ever-Lasting who does not decline. We do not doubt in Him, and there is nothing whatsoever like Him, and He is All-Hearing, the All-Seeing. And we bear witness that the Book is truth, the Messengers are truth, and that the reward of Allah and the wrath of Allah are true. Thus, if you are given faith, or faith is taken away from you, then that is Allah's prerogative. If He wishes to bless you, He will and if He does not wish to, He will not.

Nonetheless, I will clarify the issues in which you doubt. There is no strength or power but Allah. If Allah intends good for you, He will grant you guidance through His Knowledge and keep you firm in faith. However, if He wishes evil for you, then certainly you have gone astray and you have perished.

As for His Statement: "They forgot Allah so He has forgotten them," Verily, that means "they forgot Allah in this world." Since they do not obey Him in this world, He has forgotten them in the Hereafter. In other words, He will not reward them. As such, they have been excluded from good.

Similar is the explanation of His Word, the Mighty and High "So today We forget them, as they forgot the meeting of this day of theirs." What He means by "the forgetting" is that He will not reward them like He rewards His Beloved Ones who were obedient to Him in this world, and who remembered Him by professing faith in Him and in His Messengers, and who feared Him in secret.

As for His word: "And you Lord id not forgetful" it means that our Lord, the Blessed and Exalted, the Elevated, and the Great, is not forgetful or neglectful, rather, He is the Protecting, the All-Knowing. The Arabs say about forgetfulness: "So and so has forgotten us," i.e. he does not wish good for us not does he remember us with goodness.

As a result, have you understood what Allah, the Mighty and High, has mentioned?

The man replied, "Verily, you have comforted me. May Allah comfort you! You have resolved my problem. May Allah increase your reward!

The Imam (AS) continued,

As for His Word: "The Day on which the spirit and the angels shall stand in ranks; they shall not speak except he whom the Most Compassionate God permits and who speaks the right thing," and His Word: "By Allah, our Lord, we were not polytheists," and His Word: "On the Resurrection Day some of you shall deny others, and some of you shall curse others," and His Word: "That most surely is the truth: the contending one with another of the inmates of the fire," and His Word: "Do not quarrel in My Presence, and indeed I gave you the threatening beforehand." And he says: "We will set a seal upon their mouths, and their hand shall speak to Us, and their feet shall bear witness of what they earned."

Verily, these events take place at different times and at different places on the Day that will last fifty thousand years. Allah, the Mighty and High, will bring forth all the creations that Day in different places. Some will speak to others, and some of whom will seek forgiveness for others. They are the obedient ones, and followers of the (righteous) leaders in this world. The disobedient ones will curse. They are the ones who incited hatred, and engaged in oppression and aggression on worldly abode. The empowered ones and the weak ones will deny each other and curse each other. The denial [kufr] in this verse refers to immunity. He is that "some of them shall grant immunity to others." It is like the statement of Satan in chapter "Abraham: "Verily, I disbelievers in your associating me with Allah before; and the statement of Ibrahim (AS) the Friend of Allah: We renounce you, i.e. we disassociate ourselves for you. Then they will unite in another place where they will cry.

If those screams arise for the people of this world, they would certainly startle all of the creation from their livelihood, and their hearts would crack except what Allah wills.

Hence, they shall continue to weep bold. Then they will unite in another place where they will be made to speak and say: "By Allah, our Lord, we were not polytheists." Therefore, Allah, the Blessed and Exalted, will set a seal upon their mouths, and their hands, feet and skins will be made to speak. So they will witness every sin which they did with these parts. Then the seal from their tongues will be raised so they will say to their skins: Why have you borne witness against us? They shall say: Allah who makes everything speak has made us speak.
Then they unite in another place and will be made to speak, but they will escape from one another. This is the meaning of the Word of the Mighty and High: The day on which a man shall fly from his brother, and his mother and his father, and his spouse and his son. Thus, they will seek to speak but no one shall speak except for whom the Beneficent permits and who speaks the right thing.
At this point the Messengers, blessings of Allah be upon them, shall rise and bear witness, to the Word of Allah: How will it be, then, when We bring from every people a witness and bring you as a witness against these? Then they will meet in another place, where there shall be the place of Muhammad (SA) and that is the Praised Position [al-muqam al-mahmud]. Thus, he (SA) will praise Allah, the Blessed and Exalted, the way no one has praised Him before him.

Then he (SA) will praise each and every angel. There shall not remain any angel that he will not have praised. Then he will praise the Messengers (AS) in such way that no one has done so before him. The he (SA) will praise every believing man and believing woman starting with the strictly veracious [siddiqin], the martyrs, and the pious ones [salihin]. Then all the inhabitants of the heavens and the earth will praise him as we see in the Word of Alla: Maybe your Lord will raise you to a praised position.
Hence, blessed are those who have any allotment in that Position, and woe unto those who do not have any allotment or share in that Position. Then they will unite in another place, and some of them will vie the upper hand to others. This is all before the Accountability [al-hisab]. Thus, when one is taken to accountability then everyone shall be occupied with what they have before them. We ask Allah for the blessing of that Day.
The man responded, "You have comforted me, O Commander of the Faithful. May Allah comfort you! You have solved my problem. May Allah increase your reward!"
The Imam (AS) then continued,
As for the Word of the Mighty and High: "Faces on that day shall be bright, looking to their Lord," and His Word: "Vision comprehends Him not, and He comprehends (ALL) vision;" and His Word: "and verily he saw him in another descent, at the farthest lotus-tree;" and His Word also: "On that day shall not intercession avail except of him whom the Most Compassionate Allah allows and whose word He is pleased with. He knows what is before them and what is behind them, while they do not comprehend it in knowledge."
As for His Word: "Faces on that day shall be bright, looking to their Lord" then Verily, that is a place where the Beloved Ones of Allah, the Mighty and High, end up in after they have finished with the accountability to the river which is named al-Hayawan. They will wash in it and drink from it so their faces will be helped to shine. Hence, every floating impurity and difficulty will vanish from them. Then they will be ordered to enter Paradise. From this position they will look at their Lord, how He rewards them and from there they will enter Paradise.
That is the Word of the Mighty and High about the salutation of the angels unto them: Peace be on you, you shall be happy; therefore, enter it to abide. At that point, they will be certain of entering Paradise and looking at what their Lord had promised them. Thus, that is the Word of Allah: "looking to their Lord." Verily, what is meant by "looking at Him" here is "looking at the reward of the Blessed and Exalted."

As for His Word: "Vision comprehends Him not, and He comprehends vision" then it is just as He said: "vision comprehends Him not," i.e. the imaginations cannot encompass him. "He comprehends vision" i.e. He encompasses vision "and He is the Knower of subtleties, the Aware." That is the praise with which our Lord, the Blessed and Exalted, has eulogized and extolled Himself, the Elevated, the High.
Musa (AS) asked and the praise of Allah, the Mighty and High, flowed over his tongue: My Lord! Show me (Thyself), so that I may look upon Thee. Thus, his question was a great matter and he had asked for a body matter and, hence, was inflicted. So Allah, the Blessed and Exalted, said: you will not see me in this world until you die, then you will see Me in the Hereafter.
However, if you intend to see me in this world then look at the mountain, if it remains firm in its place, then will you see Me; therefore, Allah, glory be Him, expressed some of His signs and our Lord manifested to the mountain, the mountain had crumbled and had become dust and Musa fell down in a swoon; i.e. he had died. Thus, his infliction was the death, and then he was brought back to life by Allah and he recovered, he returned and said: Glory be to Thee, I turn to Thee, and I am the first of the Believers, i.e. the first who believed in You and who never say You.
As for His Word: And verily he saw him in another descent, at the farthest lotus-tree; i.e. Muhammad (SA) was at the farthest lotus-tree, as no creation from the creation of Allah crosses that position. And Allah's Word a the end of the verse: The eye did not turn aside, nor did it exceed the limit, certainly he saw of the greatest signs of his Lord. He (SA) saw Jibra'il (AS) in his true form twice, at this time, and at another time. Jibra'il is enormous. He is one of the holy ones [rawhaniyin] whose creation and description cannot be perceived except by Allah, the Lord of the Universe.
As for His Word: On that Day shall no intercession avail except of him whom the Most Compassionate Allah allows and whose word He is pleased with. He knows what is before them and what is behind them, while they do no comprehend it in knowledge. The creations cannot comprehend Allah, the Mighty and High, in knowledge, as He is the Blessed and Exalted. He has placed over the vision of the hearts a veil. Thus, no understanding reaches Him in form. Nor any heat proves Him with limits. Therefore, no one attributes Him except with what He has attributed Himself. There is nothing whatsoever like unto Him and He is the All-Hearing, All-Seeing, the First, the Last, the Manifest, the Hidden, the Creator, the Maker, the Imager. He created all things; none of the things are like Him, the blessed and Exalted.
The man said: "You have comforted me. May Allah comfort you! You have solved a problem. May Allah increase your reward, O Commander of the Faithful!
The Imam (AS) then added,
As for His Word: And it is not for any man that Allah should speak to him save by revelation or from behind a veil, or by sending a messenger (angel) and to reveal by His Permission what He wills, and His Word: And to Musa, Allah addressed His Words, speaking (to him), and also His Word: And their Lord called out to them, and His Word: O Adam! Dwell you and your wife in the garden! As for His Word: "And it is not for any man that Allah should speak to him except by revelation or from behind a veil" for verily it is a must for humankind that Allah may only speak to him through revelation and that is not possible except from behind a veil, or by sending an angel to reveal by His permission what He wills. That is what Allah, the Blessed and Exalted, has said, the Elevated and high.
The Messenger was revealed unto from the angels of heaven, thus, the angels of heave delivered to the angels of the earth. The speech between the angels of the earth and the Messenger did not happen without their speech with the angels of heaven. Hence, the Messenger of Allah (SA) said: "O Jibra'il, have you seen your Lord?" He replied, `Verily, my Lord cannot be seen."

Consequently, the Messenger of Allah (SA) asked, "Then where do you take the revelation from?" He answered, "I take it from Israfil." He (SA) enquired, "And where does Israfil take it form?" He replied, "He takes it from another angel above him from the divine ones." The Messenger (SA) asked, "And where does that angel take it from?" He explained," It is thrown upon his heart."
This is revelation and that is the word of Allah, the Mighty and High, and the word of Allah is not (revealed) in one method; among them is what Allah spoke to the Messengers, among them is what He threw upon their hearts, among them is what the Messengers see in their dreams, among them is inspiration and revelation which is read and delivered. That is the word of Allah. Thus, I will suffice with what I have described for you of Allah's speech. Verily, the meaning of Allah's Word is not one. Among them is certainly what the angels of heaven deliver to the angels of the earth.
The man said: "You have comforted me. May Allah comfort you! You have solved a problem. May Allah increase your reward, O Commander of the Faithful!"
The Imam (AS) then added,
As for His Word: Do you know anyone else named with the same name? Verily, the interpretation of that is "do you know anyone else with the name Allah, other than Allah, the Blessed and Exalted." Be careful not to explain the Qur'an by your personal views unless you deeply understand it from the learned. For verily, there is revelation many a times resembling the word of man, but it is the word of Allah. So its interpretation does not resemble the word of man, like nothing from His Creation resembles Him. Likewise, none of His Actions, the Blessed and Exalted, resemble the actions of man and his Word does not resemble the word of man. Thus, the Word of Allah, the Blessed and Exalted is His Attribute, and the words of man are their actions. Therefore, do not compare the Word of Allah with the word of man for it you do then you shall perish and go astray.
The man responded, "You have comforted me. May Allah comfort you! You have solve a problem. May Allah increase your reward, O Commander of the Faithful!"
Then the Imam (AS) continued,
As for His Word: And there does not lie concealed from your Lord the weight of an atom in the earth or in heaven, that is how our Lord is, nothing lies concealed from Him and how could it, He who created the things would not know what He created, while He is the Creator, the All-Knowing. And as for His Word: nor will he look upon them on the Day of Resurrection, He is informing that He will not bestow upon them good. The Arabs say: "By Allah, so and so does not look upon us." Verily, what they mean by it is that "he does not bestow us good." Thus, that is the "look from Allah, the Exalted, to His Creation here. So His Look upon them is His Mercy for them. And for His Word: Nay! Most surely they shall on that day be veiled from their Lord. Verily, what He means by this is "on the Day of Resurrection, they shall be veiled from the reward of their Lord."
The man responded, "You have comforted me. May Allah comfort you! You have solved a problem. May Allah increase your reward!"
The Imam (AS) then said:
As for His Word: Are you secure of those in heaven that He should not make the earth to swallow you up? And His Word: And He is Allah in heavens and in the Earth; and His Word: The Most Compassionate Allah is firm on the Empyrean, and also His Word: He is with you wherever you may be, and also His Word: We are nearer to him than his jugular vein. Such is Allah, the Blessed and Exalted, the Most Praised, the Most Holy. Exalted is He from what befalls the creations. He is the Subtle, the All-Informed, and far beyond being compared to His Creation. His Knowledge is firm on the Empyrean. He is the Witness to every whisper. He is the Custodian over Everything, the Creator of

Everything, and the Director of Everything. Far Exalted is Allah, Elevated and High, from being on His Empyrean!
Thus, the Imam (AS) continued,
And as for His Word: And you Lord comes and (also) the angels in ranks, and His Word: Verily, you have come to Us alone as We created you at first, and also His Word: They do not wait aught but that Allah should come to them in the shadows of the clouds along with the angels, and also His Word: They do not wait aught but that the angels should come to them, or that your Lord should come, or that some of the signs of your Lord should come. Verily, this is all truth as Allah, the Mighty and High has said. He does not have a coming like the coming of the creation.
I have already taught you that there is something from the Book of Allah, interpretation of which is other than its revelation and it does not resemble the word of man. I will shortly notify you to one of its dimensions and that should suffice you, if Allah willing. From that is the word of Ibrahim (AS): Surely I am going to my Lord; He will guide me. Therefore, his going to His Lord is attention towards Him in service, effort and closeness to Allah, High and Mighty. Do you not see that its interpretation is other than its revelation?
He has also said: We sent down the iron, wherein is latent mighty power, i.e. the weapons etc. They do not wait aught but that the angels should come to them, He is informing Muhammad (SA) about the infidels and the hypocrites who did not respond to Allah and the Messenger.
So He said: They do not wait aught but that the angels should come to them. As they did not respond to Allah and His Messenger, "or that your Lord should come, or that some of the signs of your Lord should come." What He means by this is that the punishment should come to them in this world like He punished the earlier ages. Thus, this is information about them He is giving to the Prophet (SA).
Then He says: On the day when some of the signs of your Lord shall come, its faith shall not profit a soul which did not believe before, or earn good through its faith. That is, before this sing comes, this sign is rising of the sun from the west; Verily, it would suffice the ones with intellect, brain and understanding to know that if he removes the veil they will see what they have been promised.
He has said in another verse: But Allah came to them whence they did not expect, i.e. He sent unto them a punishment. And like is His Coming to their building as Allah, the Mighty and High, has said: Then Allah came (and demolished) their building from the foundations. Thus, His coming to their buildings from their foundations means sending the punishment over them.
Similar is what He has described for the affair of the Hereafter, Blessed and Exalted be His Name, Elevated High. Verily, He will set running His affairs in that Day, which is fifty thousand years long, like He set running His affairs in this world. He does not disappear, nor does He pass with the transitory.
Thus, I will suffice with what I have described for you from that which is wandering in your mind of what Allah, the Mighty and High has described in His Book. Do not make His Words like the word of humankind. He is Greater, Mightier, More Generous and Higher, Blessed and Exalted from that which the attributers may attribute. Except with what He attributes Himself in His Word, the Mighty and High: There is nothing whatsoever like unto Him and He is the All-Hearing, the All-Seeing.
The man said: "You have comforted me, O Commander of the Faithful! May Allah comfort you! You have soled a problem. May Allah increase your reward!
The Imam (AS) then said:
As for His Word: Nay! They are unbelievers in the meeting of their Lord, and when He mentioned the Believer: Who know that they shall meet their Lord, and His Word for other than the Believers: Till the day when they shall meet Him because they failed to

perform towards Allah what they had promised with Him, and also His Word: Therefore, whoever hopes to meet his Lord, he should do good deeds. As for His Word: Nay! They are unbelievers in the meeting of their Lord, i.e. the raising from death [al-ba`th] so Allah, the Mighty and High, has named it His Meeting.
Likewise, He has mentioned the Believers: Who know that they shall meet their Lord, i.e. they are certain that they will be raised, gathered, accounted and paid with the reward or punishment.
Therefore, the word zann (strong belief) in this context specifically is "certainty."
Like is His Word: Therefore, whoever hopes to meet his Lord, he should do good deeds. And His Word: Whoever hopes to meet Allah, then meeting Him is forthcoming, i.e. whoever believes that he will be raised from death, then verily Allah's promise about the reward and punishment is forthcoming.
Hence, here "the meeting" is not "the viewing." In fact, it is the raising from death. So understand this that verily all of "His Meeting" in the Book of Allah is meant to be "the raising from death." And similar is His Word: their greetings on the Day when they meet Him shall be: "Peace," i.e. that "the faith will not decline from their hearts the Day when they are raised again."
The man said: "You have comforted me, O Commander of the Faithful! May Allah comfort you! You have solved a problem. May Allah increase your reward!"
At that time the Imam (AS) said:
As for His Word: And the guilty shall see the fire, then they shall think that they are going to fall into it, i.e. they will be certain that they are going to enter it. Similar is His Word: Surely I knew that I shall meet my account, He is saying that I am certain that I will be raised and then accounted for. Similar is His Word: On that Day Allah will pay back to them in full their just reward, and they shall know that Allah is the Evident Truth.
And as for His Word about the hypocrites: "You began to think diverse thought of Allah," then this zann is doubt and not certainty. Zann is of two types: doubt and surety. Therefore, that which is a matter of the Hereafter, then that is "the certainty" and that which is of a worldly matter is "the doubt." Pay attention to what I have explained for you.
The man said: "You have comfort me, O Commander of the Faithful! May Allah comfort you!"
The Imam (AS) explained,
And so for His Word, the Blessed and Exalted: And We will set up a just balance on the Day of Resurrection, so no soul shall be dealt with unjustly in the least; that is the balance of justice, all the creations will be taken to it on the Day of Judgment. Allah, the Blessed and Exalted, will grant credit to some of the creation from others with the balances.
The compiler of this book says: In another tradition "the balance" stands for the Prophets and their Successors (SA) (this one sentence is by the Compiler. The passages after it are the continuation of the tradition.)
And as for His Word, the Mighty and High: Therefore, We will not set up a balance for them on the Day of Resurrection, verily this is specifically. And as for His Word: These shall enter the garden, in which they shall be given sustenance without measure.
Verily, the Messenger of Allah (SA) has said:
Allah, the Mighty and High, says: "Those who observe Me and love one another for My Glory, deserve My love," or he said, "My honor. Verily, on the Day of Judgment their faces will be of the light on the pulpits of light, over which shall be green cloths."
It was asked; "Who are they, O Messenger of Allah?"

He replied: "A group of people who are neither Prophets, not martyrs, but they are ones who loved one another for the Glory of Allah. They will enter Paradise without any accountability."
We ask Allah, the Mighty and High, to make us of them for His Mercy. As for His Word: then as for him whose measure (of good deeds) is heavy…and as for him, whose measure (of good deeds) is light, i.e. verily, it means the accountability. The good deeds and the bad deeds will be weighed. The good deeds cause the balance to be weighty and the bad deeds cause the balance to be light.
Then the Imam (AS) continued,
As for His Word: Say: The Angels of Death who is given charges of you takes your souls, then to your Lord you shall be brought back, and His Word: Allah takes the souls at the time of their death, and also His Word: Our messengers (angels) take his soul away, and they are not remiss, and also His Word: Those whom the angels take away their souls while they are unjust to themselves. And His Word: "those whom the angels take away their souls in a good state, that Peace be on you."
Verily, Allah, the Blessed and Exalted, directs all affairs as He wills and He assigns from His Creation whoever He wills and whatever He Wills. As for the Angels of Death, verily, Allah assigns him specifically whoever He will from His Creation and he assigns His Messengers from the angels specifically with whoever He wills of His Creation. The angels which Allah, Mighty be His remembrance, has named and assigned them specifically for whoever He wills from His Creation.
Verily, He, the Blessed and Exalted, directs the affairs however He pleases. Not all knowledge makes capable a learned person of explaining to all the people, because there are strong and weak (in understanding) among them. Also, because of them are those who have the strength to bear it and of them are ones who cannot bear it, except for whoever Allah eases the bearing and helps him over it from His beloved ones specifically. Verily, it suffices you to know that Allah is the Reviver and the One who makes to dies. And verily He it is that takes the souls away through whoever He wills of His Creation from the His angels and other than angels.
The man said: "You have comforted me, O Commander of the Faithful! May Allah comfort you! And may Allah benefit all the Muslims by you!"
`Ali (AS) said to the man, "If Allah has expanded your chest for you with what I have explained for you then you are, by the Splitter of Grain Seed and the Maker of Humanity, from the true Believers."
The man asked, "O Commander of Faithful, how is it possible for me to find out that I am of the true Believers?"
He (AS) replied:
No one knows that except for he who Allah has taught him with the tongue of His Prophet (SA), and the Messenger of Allah (SA) has bore witness for him with Paradise. Or he who Allah has expanded his chest to know what is in the Books which Allah, the Mighty and High, has revealed over His Messengers and Prophets.
The man enquired, "O Commander of the Faithful, who has the strength for that?"
He (AS) explained, "Whoever Allah expands his chest and directs him to Himself. It is up to you to serve Allah openly and secretly, for nothing equals worship."
The Compiler of this book says: The proof that the Producer is One and not more than that is that if there were two then the matter is not free from being one of the two; that each one of them is All-Powerful over prohibiting his associate form whatever He intends, or that they are not All-Powerful. If it is so then it is possible for both of them to be prevented, and whatever can be prevented has been brought into being. If they are not All-Powerful, they are incapable and deficient, and only things with beginnings can be as such. Therefore, it is correct that he One without Beginning One.

The second proof is that each one of them is not powerful enough to hide from the other. Hence, if it is so, the one from whom one can hide, has a beginning. If he is not All-Powerful then he is incapable, and anything which is incapable has beginning as we have already explained earlier. This statement can be used to nullify the concept of two eternal beings. What Mani and Ibn Daysan have professed is nothing but their own superstition. The same nonsense which the Zoroastrians [majus] have professed regarding the Devil [Ahriman] is equally invalid according to this argument. This argument also applies to them. Thus, I have shortened my statement about both of them and did not individually deal with what they asked him (AS).

6. `Abd Al-Wahid ibn Muhammad ibn `Abdus al-Naysaburi al-`Attar (RA) said in Naysabur year 352 AH that `Ali ibn Muhammad ibn Qutaybah al-Naysaburi said that

سَأَلَ رَجُلٌ مِنَ الثَّنَوِيَّةِ أَبَا الْحَسَنِ عَلِيَّ بْنَ مُوسَى الرِّضَا ع وَ أَنَا حَاضِرٌ فَقَالَ لَهُ إِنِّي أَقُولُ إِنَّ صَانِعَ الْعَالَمِ اثْنَانِ فَمَا الدَّلِيلُ عَلَى أَنَّهُ وَاحِدٌ فَقَالَ قَوْلُكَ إِنَّهُ اثْنَانِ دَلِيلٌ عَلَى أَنَّهُ وَاحِدٌ لِأَنَّكَ لَمْ تَدَّعِ الثَّانِيَ إِلَّا بَعْدَ إِثْبَاتِكَ الْوَاحِدَ فَالْوَاحِدُ مُجْمَعٌ عَلَيْهِ وَ أَكْثَرُ مِنْ وَاحِدٍ مُخْتَلَفٌ فِيهِ .

I heard al-Fadl ibn Shadhan that when I was present, a dualist asked Abu al-Hasan `Ali ibn Musa al-Rida (AS): "I say: Verily, there are two producers of the Universe. Then what is the proof that He is One?"
Consequently, he (AS) replied, "You statement: "Verily, He is two" is proof that He is One, because you have not claimed the second except after ascertaining the One. Therefore, One is agreed upon, and more than one is disagreed.

Chapter Thirty – Seven: Al-Radd `ala alladhin qalu inna Allah tahlithu thalatha: wa-ma-min ilah illa ilah Wahid The Refutation of the Ones who Say that Allah is the Third of the Three: There is no god but the One God – 1 tradition

باب الرد على الذين قالوا إِنَّ اللهَ ثَالِثُ ثَلَاثَةٍ وَ ما مِنْ إِلهٍ إِلَّا إِلهٌ واحِدٌ

1. My father said: Ahmad ibn Idris and Muhammad ibn Yahya al-`Attar said, on the authority of Muhammad ibn Ahmad, on the authority of Ibrahim ibn Hashim, on the authority of Muhammad ibn Hammad, on the authority of al-Hasan ibn Ibrahim, on the authority of Yunus ibn `Abd al-Rahman that

عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ جَاثِلِيقِ مِنْ جَثَالِقَةِ النَّصَارَى يُقَالُ لَهُ بُرَيْهَةُ قَدْ مَكَثَ جَاثِلِيقَ النَّصْرَانِيَّةِ سَبْعِينَ سَنَةً وَ كَانَ يَطْلُبُ الْإِسْلَامَ وَ يَطْلُبُ مَنْ يَحْتَجُّ عَلَيْهِ مِمَّنْ يَقْرَأُ كُتُبَهُ وَ يَعْرِفُ الْمَسِيحَ بِصِفَاتِهِ وَ دَلَائِلِهِ وَ آيَاتِهِ قَالَ وَ عُرِفَ بِذَلِكَ حَتَّى اشْتَهَرَ فِي النَّصَارَى وَ الْمُسْلِمِينَ وَ الْيَهُودِ وَ الْمَجُوسِ حَتَّى افْتَخَرَتْ بِهِ النَّصَارَى وَ قَالَتْ لَوْ لَمْ يَكُنْ فِي دِينِ النَّصْرَانِيَّةِ إِلَّا بُرَيْهَةُ لَأَجْزَأَنَا وَ كَانَ طَالِباً لِلْحَقِّ وَ الْإِسْلَامِ مَعَ ذَلِكَ وَ كَانَتْ مَعَهُ امْرَأَةٌ تَخْدُمُهُ طَالَ مَكْثُهَا مَعَهُ وَ كَانَ يُسِرُّ إِلَيْهَا ضَعْفَ النَّصْرَانِيَّةِ وَ ضَعْفَ حُجَّتِهَا قَالَ فَعُرِفَتْ ذَلِكَ مِنْهُ فَضَرَبَ بُرَيْهَةُ الْأَمْرَ ظَهْراً لِبَطْنٍ وَ أَقْبَلَ يَسْأَلُ فِرَقَ الْمُسْلِمِينَ وَ الْمُخْتَلِفِينَ فِي الْإِسْلَامِ مَنْ أَعْلَمُكُمْ وَ أَقْبَلَ يَسْأَلُ عَنْ أَئِمَّةِ الْمُسْلِمِينَ وَ عَنْ صُلَحَائِهِمْ وَ عُلَمَائِهِمْ وَ أَهْلِ الْحِجَى مِنْهُمْ وَ كَانَ يَسْتَقْرِئُ فِرْقَةً فِرْقَةً لَا يَجِدُ عِنْدَ الْقَوْمِ شَيْئاً وَ قَالَ لَوْ كَانَتْ أَئِمَّتُكُمْ أَئِمَّةً عَلَى الْحَقِّ لَكَانَ عِنْدَكُمْ بَعْضُ الْحَقِّ فَوُصِفَتْ لَهُ الشِّيعَةُ وَ وُصِفَ لَهُ هِشَامُ بْنُ الْحَكَمِ ـ فَقَالَ يُونُسُ بْنُ عَبْدِ الرَّحْمَنِ فَقَالَ لِي هِشَامٌ بَيْنَمَا أَنَا عَلَى دُكَّانِي عَلَى بَابِ الْكَرْخِ جَالِسٌ وَ عِنْدِي قَوْمٌ يَقْرَءُونَ عَلَيَّ الْقُرْآنَ فَإِذَا أَنَا بِفَوْجِ النَّصَارَى مَعَهُ مَا بَيْنَ الْقِسِّيسِينَ إِلَى غَيْرِهِمْ نَحْوٌ مِنْ مِائَةِ رَجُلٍ عَلَيْهِمُ السَّوَادُ وَ الْبَرَانِسُ وَ الْجَاثِلِيقُ الْأَكْبَرُ فِيهِمْ بُرَيْهَةُ حَتَّى نَزَلُوا حَوْلَ دُكَّانِي وَ جُعِلَ لِبُرَيْهَةَ كُرْسِيٌّ يَجْلِسُ عَلَيْهِ فَقَامَتِ الْأَسَاقِفَةُ وَ الرَّهَابِنَةُ عَلَى عِصِيِّهِمْ وَ عَلَى رُءُوسِهِمْ بَرَانِسُهُمْ فَقَالَ بُرَيْهَةُ مَا بَقِيَ مِنَ الْمُسْلِمِينَ أَحَدٌ مِمَّنْ يُذْكَرُ بِالْعِلْمِ بِالْكَلَامِ إِلَّا وَ قَدْ نَاظَرْتُهُ فِي النَّصْرَانِيَّةِ فَمَا عِنْدَهُمْ شَيْءٌ وَ قَدْ جِئْتُ أُنَاظِرُكَ فِي الْإِسْلَامِ قَالَ فَضَحِكَ هِشَامٌ فَقَالَ يَا بُرَيْهَةُ إِنْ كُنْتَ تُرِيدُ مِنِّي آيَاتٍ كَآيَاتِ الْمَسِيحِ فَلَيْسَ أَنَا بِالْمَسِيحِ وَ لَا مِثْلِهِ وَ لَا أُدَانِيهِ ذَاكَ

رُوحٌ طَيِّبَةٌ خَمِيصَةٌ مُرْتَفِعَةٌ آيَاتُهُ ظَاهِرَةٌ وَعَلَامَاتُهُ قَائِمَةٌ قَالَ بُرَيْهَةُ فَأَعْجَبَنِي الْكَلَامُ وَ الْوَصْفُ قَالَ هِشَامٌ إِنْ أَرَدْتَ الْحِجَاجَ فَهَاهُنَا قَالَ بُرَيْهَةُ نَعَمْ فَإِنِّي أَسْأَلُكَ مَا نِسْبَةُ نَبِيِّكُمْ هَذَا مِنَ الْمَسِيحِ نِسْبَةَ الْأَبْدَانِ قَالَ هِشَامٌ ابْنُ عَمِّ جَدِّهِ لِأُمِّهِ لِأَنَّهُ مِنْ وُلْدِ إِسْحَاقَ وَ مُحَمَّدٌ مِنْ وُلْدِ إِسْمَاعِيلَ قَالَ بُرَيْهَةُ وَ كَيْفَ تَنْسُبُهُ إِلَى أَبِيهِ قَالَ هِشَامٌ إِنْ أَرَدْتَ نَسَبَهُ عِنْدَكُمْ أَخْبَرْتُكَ وَإِنْ أَرَدْتَ نَسَبَهُ عِنْدَنَا أَخْبَرْتُكَ قَالَ بُرَيْهَةُ أُرِيدُ نَسَبَهُ عِنْدَنَا وَ ظَنَنْتُ أَنَّهُ إِذَا نَسَبَهُ نِسْبَتَنَا أَغْلِبُهُ قُلْتُ فَانْسُبْهُ بِالنِّسْبَةِ الَّتِي تَنْسُبُهُ بِهَا- قَالَ هِشَامٌ نَعَمْ تَقُولُونَ إِنَّهُ قَدِيمٌ مِنْ قَدِيمٍ فَأَيُّهُمَا الْأَبُ وَ أَيُّهُمَا الِابْنُ قَالَ بُرَيْهَةُ الَّذِي نَزَلَ إِلَى الْأَرْضِ الِابْنُ قَالَ هِشَامٌ الَّذِي نَزَلَ إِلَى الْأَرْضِ الْأَبُ قَالَ بُرَيْهَةُ الِابْنُ رَسُولُ الْأَبِ قَالَ هِشَامٌ إِنَّ الْأَبَ أَحْكَمُ مِنَ الِابْنِ لِأَنَّ الْخَلْقَ خَلْقُ الْأَبِ قَالَ بُرَيْهَةُ إِنَّ الْخَلْقَ خَلْقُ الْأَبِ وَ خَلْقُ الِابْنِ قَالَ هِشَامٌ مَا مَنَعَهُمَا أَنْ يَنْزِلَا جَمِيعاً كَمَا خُلِقَا إِذَا اشْتَرَكَا قَالَ بُرَيْهَةُ كَيْفَ يَشْتَرِكَانِ وَ هُمَا شَيْءٌ وَاحِدٌ إِنَّمَا يَفْتَرِقَانِ بِالِاسْمِ قَالَ هِشَامٌ إِنَّمَا يَجْتَمِعَانِ بِالِاسْمِ قَالَ بُرَيْهَةُ جُهِلَ هَذَا الْكَلَامُ قَالَ هِشَامٌ عُرِفَ هَذَا الْكَلَامُ قَالَ بُرَيْهَةُ إِنَّ الِابْنَ مُتَّصِلٌ بِالْأَبِ قَالَ هِشَامٌ إِنَّ الِابْنَ مُنْفَصِلٌ مِنَ الْأَبِ قَالَ بُرَيْهَةُ هَذَا خِلَافُ مَا يَعْقِلُهُ النَّاسُ قَالَ هِشَامٌ إِنْ كَانَ مَا يَعْقِلُهُ النَّاسُ شَاهِداً لَنَا وَ عَلَيْنَا فَقَدْ غَلَبْتُكَ لِأَنَّ الْأَبَ كَانَ وَ لَمْ يَكُنِ الِابْنُ فَتَقُولُ هَكَذَا يَا بُرَيْهَةُ قَالَ مَا أَقُولُ هَكَذَا قَالَ فَلِمَ اسْتَشْهَدْتَ قَوْماً لَا تَقْبَلُ شَهَادَتَهُمْ لِنَفْسِكَ قَالَ بُرَيْهَةُ إِنَّ الْأَبَ اسْمٌ وَ الِابْنَ اسْمٌ يَقْدِرُ بِهِ الْقَدِيمُ قَالَ هِشَامٌ الِاسْمَانِ قَدِيمَانِ كَقِدَمِ الْأَبِ وَ الِابْنِ قَالَ بُرَيْهَةُ لَا وَ لَكِنَّ الْأَسْمَاءَ مُحْدَثَةٌ قَالَ فَقَدْ جَعَلْتَ الْأَبَ ابْناً وَ الِابْنَ أَباً إِنْ كَانَ الِابْنُ أَحْدَثَ هَذِهِ الْأَسْمَاءَ دُونَ الْأَبِ فَهُوَ الْأَبُ وَ إِنْ كَانَ الْأَبُ أَحْدَثَ هَذِهِ الْأَسْمَاءَ دُونَ الِابْنِ فَهُوَ الْأَبُ وَ الِابْنُ أَبٌ وَ لَيْسَ هَاهُنَا ابْنٌ قَالَ بُرَيْهَةُ إِنَّ الِابْنَ اسْمٌ لِلرُّوحِ حِينَ نَزَلَتْ إِلَى الْأَرْضِ-

قَالَ هِشَامٌ فَحِينَ لَمْ تَنْزِلْ إِلَى الْأَرْضِ فَاسْمُهَا مَا هُوَ قَالَ بُرَيْهَةُ فَاسْمُهَا ابْنٌ نَزَلَتْ أَوْ لَمْ تَنْزِلْ- قَالَ هِشَامٌ فَقَبْلَ النُّزُولِ هَذِهِ الرُّوحُ كُلُّهَا وَاحِدَةٌ وَ اسْمُهَا اثْنَانِ قَالَ بُرَيْهَةُ هِيَ كُلُّهَا وَاحِدَةٌ رُوحٌ وَاحِدَةٌ قَالَ قَدْ رَضِيتَ أَنْ تَجْعَلَ بَعْضَهَا ابْناً وَ بَعْضَهَا أَباً قَالَ بُرَيْهَةُ لَا لِأَنَّ اسْمَ الْأَبِ وَ اسْمَ الِابْنِ وَاحِدٌ قَالَ هِشَامٌ فَالِابْنُ أَبُو الْأَبِ وَ الْأَبُ أَبُو الِابْنِ وَ الِابْنُ وَاحِدٌ قَالَتِ الْأَسَاقِفَةُ بِلِسَانِهَا لِبُرَيْهَةَ مَا مَرَّبِكَ مِثْلُ ذَا قَطُّ تَقُومُ فَتَحَيَّرَ بُرَيْهَةُ وَ ذَهَبَ لِيَقُومَ

فَتَعَلَّقَ بِهِ هِشَامٌ قَالَ مَا يَمْنَعُكَ مِنَ الْإِسْلَامِ أَفِي قَلْبِكَ حَزَازَةٌ فَقُلْهَا وَإِلَّا سَأَلْتُكَ عَنِ النَّصْرَانِيَّةِ مَسْأَلَةً وَاحِدَةً تَبِيتُ عَلَيْهَا لَيْلَكَ هَذَا فَتُصْبِحُ وَلَيْسَ لَكَ هِمَّةٌ غَيْرِي قَالَتِ الْأَسَاقِفَةُ لَا تُرِدْ هَذِهِ الْمَسْأَلَةَ لَعَلَّهَا تُشَكِّكُكَ قَالَ بُرَيْهَةُ قُلْهَا يَا أَبَا الْحَكَمِ قَالَ هِشَامٌ أَ فَرَأَيْتَكَ الِابْنُ يَعْلَمُ مَا عِنْدَ الْأَبِ قَالَ نَعَمْ قَالَ أَ فَرَأَيْتَكَ الْأَبُ يَعْلَمُ كُلَّ مَا عِنْدَ الِابْنِ قَالَ نَعَمْ قَالَ أَ فَرَأَيْتَكَ تُخْبِرُ عَنِ الِابْنِ أَيَقْدِرُ عَلَى حَمْلِ كُلِّ مَا يَقْدِرُ عَلَيْهِ الْأَبُ قَالَ نَعَمْ قَالَ أَ فَرَأَيْتَكَ تُخْبِرُ عَنِ الْأَبِ أَيَقْدِرُ عَلَى كُلِّ مَا يَقْدِرُ عَلَيْهِ الِابْنُ قَالَ نَعَمْ قَالَ هِشَامٌ فَكَيْفَ يَكُونُ وَاحِدٌ مِنْهُمَا ابْنَ صَاحِبِهِ وَهُمَا مُتَسَاوِيَانِ وَكَيْفَ يَظْلِمُ كُلٌّ وَاحِدٍ مِنْهُمَا صَاحِبَهُ قَالَ بُرَيْهَةُ لَيْسَ مِنْهُمَا ظُلْمٌ قَالَ هِشَامٌ مِنَ الْحَقِّ بَيْنَهُمَا أَنْ يَكُونَ الِابْنُ أَبَ الْأَبِ وَ الْأَبُ ابْنَ الِابْنِ بِتْ عَلَيْهَا يَا بُرَيْهَةُ وَ افْتَرَقَ النَّصَارَى وَ هُمْ يَتَمَنَّوْنَ أَنْ لَا يَكُونُوا رَأَوْا هِشَاماً وَ لَا أَصْحَابَهُ قَالَ فَرَجَعَ بُرَيْهَةُ مُغْتَمّاً مُهْتَمّاً حَتَّى صَارَ إِلَى مَنْزِلِهِ فَقَالَتِ امْرَأَتُهُ الَّتِي تَخْدُمُهُ مَالِي أَرَاكَ مُهْتَمّاً مُغْتَمّاً فَحَكَى لَهَا الْكَلَامَ الَّذِي كَانَ بَيْنَهُ وَ بَيْنَ هِشَامٍ ـ فَقَالَتْ لِبُرَيْهَةَ وَيْحَكَ أَ تُرِيدُ أَنْ تَكُونَ عَلَى حَقٍّ أَوْ عَلَى بَاطِلٍ فَقَالَ بُرَيْهَةُ بَلْ عَلَى الْحَقِّ فَقَالَتْ لَهُ أَيْنَمَا وَجَدْتَ الْحَقَّ فَمِلْ إِلَيْهِ وَإِيَّاكَ وَ اللَّجَاجَةَ فَإِنَّ اللَّجَاجَةَ شَكٌّ وَ الشَّكُّ شُؤْمٌ وَ أَهْلُهُ فِي النَّارِ قَالَ فَصَوَّبَ قَوْلَهَا وَ عَزَمَ عَلَى الْغُدُوِّ عَلَى هِشَامٍ قَالَ فَغَدَا عَلَيْهِ وَ لَيْسَ مَعَهُ أَحَدٌ مِنْ أَصْحَابِهِ فَقَالَ يَا هِشَامُ أَلَكَ مَنْ تَصْدُرُ عَنْ رَأْيِهِ وَ تَرْجِعُ إِلَى قَوْلِهِ وَ تَدِينُ بِطَاعَتِهِ قَالَ هِشَامٌ نَعَمْ يَا بُرَيْهَةُ قَالَ وَ مَا صِفَتُهُ قَالَ هِشَامٌ فِي نَسَبِهِ أَوْ فِي دِينِهِ قَالَ فِيهِمَا جَمِيعاً صِفَةَ نَسَبِهِ وَ صِفَةَ دِينِهِ قَالَ هِشَامٌ أَمَّا النَّسَبُ خَيْرُ الْأَنْسَابِ رَأْسُ الْعَرَبِ وَ صَفْوَةُ قُرَيْشٍ وَ فَاضِلُ بَنِي هَاشِمٍ كُلٌّ مَنْ نَازَعَهُ فِي نَسَبِهِ وَجَدَهُ أَفْضَلَ مِنْهُ لِأَنَّ قُرَيْشاً أَفْضَلُ الْعَرَبِ وَ بَنِي هَاشِمٍ أَفْضَلُ قُرَيْشٍ وَ أَفْضَلُ بَنِي هَاشِمٍ خَاصُّهُمْ وَ دَيَّنُهُمْ وَ سَيِّدُهُمْ وَ كَذَلِكَ وُلْدُ السَّيِّدِ أَفْضَلُ مِنْ وُلْدِ غَيْرِهِ وَ هَذَا مِنْ وُلْدِ السَّيِّدِ قَالَ فَصِفْ دِينَهُ قَالَ هِشَامٌ شَرَائِعُهُ أَوْ صِفَةُ بَدَنِهِ وَ طَهَارَتِهِ قَالَ صِفَةَ بَدَنِهِ وَ طَهَارَتِهِ قَالَ هِشَامٌ مَعْصُومٌ فَلَا يَعْصِي وَ سَخِيٌّ فَلَا يَبْخَلُ شُجَاعٌ فَلَا يَجْبُنُ وَ مَا اسْتُودِعَ مِنَ الْعِلْمِ فَلَا يَجْهَلُ حَافِظٌ لِلدِّينِ قَائِمٌ بِمَا فُرِضَ عَلَيْهِ مِنْ عِتْرَةِ الْأَنْبِيَاءِ وَ جَامِعُ عِلْمِ الْأَنْبِيَاءِ يَحْلُمُ عِنْدَ الْغَضَبِ وَ يُنْصِفُ عِنْدَ الظُّلْمِ وَ يُعِينُ عِنْدَ الرِّضَا وَ يُنْصِفُ مِنَ الْوَلِيِّ وَ الْعَدُوِّ وَ لَا يَسْأَلُ شَطَطاً فِي عَدُوِّهِ وَ لَا يَمْنَعُ إِفَادَةَ وَلِيِّهِ يَعْمَلُ بِالْكِتَابِ وَ يُحَدِّثُ بِالْأُعْجُوبَاتِ مِنْ أَهْلِ الطَّهَارَاتِ يَحْكِي قَوْلَ الْأَئِمَّةِ الْأَصْفِيَاءِ لَمْ

تُنْقَضُ لَهُ حَجَّةٌ وَ لَمْ يَجْهَلْ مَسْأَلَةً يُفْتِي فِي كُلِّ سُنَّةٍ وَ يَجْلُو كُلَّ مُدْلَهِمَّةٍ قَالَ بُرَيْهَةُ وَصَفْتَ الْمَسِيحَ فِي صِفَاتِهِ وَ أَثْبَتَّهُ بِحُجَجِهِ وَ آيَاتِهِ إِلَّا أَنَّ الشَّخْصَ بَائِنٌ عَنْ شَخْصِهِ وَ الْوَصْفَ قَائِمٌ بِوَصْفِهِ فَإِنْ يَصْدُقِ الْوَصْفُ نُؤْمِنْ بِالشَّخْصِ قَالَ هِشَامٌ إِنْ تُؤْمِنْ تَرْشُدْ وَ إِنْ تَتَّبِعِ الْحَقَّ لَا تُؤَنَّبْ ثُمَّ قَالَ هِشَامٌ يَا بُرَيْهَةُ مَا مِنْ حُجَّةٍ أَقَامَهَا اللهُ عَلَى أَوَّلِ خَلْقِهِ إِلَّا أَقَامَهَا عَلَى وَسَطِ خَلْقِهِ وَ آخِرِ خَلْقِهِ فَلَا تَبْطُلُ الْحُجَجُ وَ لَا تَذْهَبُ الْمِلَلُ وَ لَا تَذْهَبُ السُّنَنُ قَالَ بُرَيْهَةُ مَا أَشْبَهَ هَذَا بِالْحَقِّ وَ أَقْرَبَهُ مِنَ الصِّدْقِ وَ هَذِهِ صِفَةُ الْحُكَمَاءِ يُقِيمُونَ مِنَ الْحُجَّةِ مَا يَنْفُونَ بِهِ الشُّبْهَةَ قَالَ هِشَامٌ نَعَمْ فَارْتَحَلَا حَتَّى أَتَيَا الْمَدِينَةَ وَ الْمَرْأَةُ مَعَهُمَا وَ هُمَا يُرِيدَانِ أَبَا عَبْدِ اللهِ ع فَلَقِيَا مُوسَى بْنَ جَعْفَرٍ ع فَحَكَى لَهُ هِشَامٌ الْحِكَايَةَ فَلَمَّا فَرَغَ قَالَ مُوسَى بْنُ جَعْفَرٍ ع يَا بُرَيْهَةُ كَيْفَ عِلْمُكَ بِكِتَابِكَ قَالَ أَنَا بِهِ عَالِمٌ قَالَ كَيْفَ ثِقَتُكَ بِتَأْوِيلِهِ قَالَ مَا أَوْثَقَنِي بِعِلْمِي فِيهِ قَالَ فَابْتَدَأَ مُوسَى بْنُ جَعْفَرٍ ع بِقِرَاءَةِ الْإِنْجِيلِ قَالَ بُرَيْهَةُ وَ الْمَسِيحُ لَقَدْ كَانَ يَقْرَأُ هَكَذَا وَ مَا قَرَأَ هَذِهِ الْقِرَاءَةَ إِلَّا الْمَسِيحُ ثُمَّ قَالَ بُرَيْهَةُ إِيَّاكَ كُنْتُ أَطْلُبُ مُنْذُ خَمْسِينَ سَنَةً أَوْ مِثْلَكَ قَالَ فَآمَنَ وَ حَسُنَ إِيمَانُهُ وَ آمَنَتِ الْمَرْأَةُ وَ حَسُنَ إِيمَانُهَا قَالَ فَدَخَلَ هِشَامٌ وَ بُرَيْهَةُ وَ الْمَرْأَةُ عَلَى أَبِي عَبْدِ اللهِ ع وَ حَكَى هِشَامٌ الْحِكَايَةَ وَ الْكَلَامَ الَّذِي جَرَى بَيْنَ مُوسَى ع وَ بُرَيْهَةَ ـ فَقَالَ أَبُو عَبْدِ اللهِ ع ذُرِّيَّةً بَعْضُها مِنْ بَعْضٍ وَ اللهُ سَمِيعٌ عَلِيمٌ فَقَالَ بُرَيْهَةُ جُعِلْتُ فِدَاكَ أَنَّى لَكُمُ التَّوْرَاةُ وَ الْإِنْجِيلُ وَ كُتُبُ الْأَنْبِيَاءِ قَالَ هِيَ عِنْدَنَا وِرَاثَةً مِنْ عِنْدِهِمْ نَقْرَؤُهَا كَمَا قَرَءُوهَا وَ نَقُولُهَا كَمَا قَالُوهَا إِنَّ اللهَ لَا يَجْعَلُ حُجَّةً فِي أَرْضِهِ يُسْأَلُ عَنْ شَيْءٍ فَيَقُولُ لَا أَدْرِي فَلَزِمَ بُرَيْهَةُ أَبَا عَبْدِ اللهِ ع حَتَّى مَاتَ أَبُو عَبْدِ اللهِ ع ثُمَّ لَزِمَ مُوسَى بْنَ جَعْفَرٍ ع حَتَّى مَاتَ فِي زَمَانِهِ فَغَسَّلَهُ بِيَدِهِ وَ كَفَّنَهُ بِيَدِهِ وَ لَحَدَهُ بِيَدِهِ وَ قَالَ هَذَا حَوَارِيٌّ مِنْ حَوَارِيِّ الْمَسِيحِ يَعْرِفُ حَقَّ اللهِ عَلَيْهِ قَالَ فَتَمَنَّى أَكْثَرُ أَصْحَابِهِ أَنْ يَكُونُوا مِثْلَهُ.

Hisham ibn al-Hakam related the story of the Catholicos, primate of the Armenian church of the Christians, who was named Burayhah, and had been the Catholicos for seventy years. He used to research Islam, and sought to debate those Muslims who were familiar with the Christian gospels, and who were familiar with the Messiah, his attributes, arguments, and signs.
He says: He had been known for that until he became famous among the Christians, Muslims, Jews, and Zoroastrians. The Christians use to be so proud of him that they would say: "If there was no one on earth in the Christian faith except Burayhah that would suffice us." He was seeker of the truth and with that, of Islam. He had a woman

with him that used to serve him and she had been with him for a long time. He use to secretly tell her about the weakness of Christianity and its weak proofs.
He said: I came to know that from him.
Thus, Burayhah put this matter behind him, and approached the various Muslim schools who differed a bout Islam, in search of the most learned one among them. He came asking about the Muslim leaders, their pious one, their scholars, and t heir leading intellectuals.
He examined every Muslim school of though, and found nothing that satisfied him.
He said: "If you leaders were on the true path, then they would have some truth with them!" Finally, he learned about the Shi`ites from Hisham ibn al-Hakam.
Yunus ibn `Abd al-Rahman says: Hisham said to me.
I was sitting in my shop at the door of al-Karkh while a group of people were reciting the Qur'an to me. I was suddenly taken aback by a group of Christian clergymen. There were approximately one hundred men, dressed in the black clothing and chasubles (of the Coptic priests) and the Great Catholicos. Burayhah was among them.
They came down around my shop and placed a chair for Burayhah to sit on. The bishops and monks stood learning over their staffs, and on their heads were their chasubles. Burayhah addressed me and said: "I have exhausted every single Muslim theologian in debate regarding Christianity, and they had nothing that impressed me. Hence, I have come to you wishing to debate Islam."
He says: Hisham laughed and said: "O Burayhah! If you expect me to give you the same type of signs that he Messiah gave, you have come to the wrong place as I am not the Messiah, not even close. I would never critics him, though, as he was one of the purified ones, who was humble in character, yet sublime in spirituality. The Signs of Allah wee manifest in him."
Burayhah responded, "Your words astonish me."
Hisham said: "If you want to argue then go ahead."
Burayhah said: "Yes. I certainly want to question you: What is the physical tie between your Prophet and the Messiah?'
Hisham replied, "He is the son of his maternal grandfather, because Jesus is from the children of Ishaq, and Muhammad (SA) is from the children of Isma`il."
Burayhah asked,
How do you relate him to his father?"
Hisham answered, "If you want his lineage from your view, I will inform you of it, and if yo want his linage according to us, I will inform you of that."
Burayhah enquired, "I want his lineage according to us." Burayhah says that I was thinking that if he described his lineage according to us, I would overpower him. So I said: "Describe his lineage the way we relate it."
Hisham explained, "Yes. You say: "He is without beginning from the one without beginning. Then who is the Father and who is the Son?"
Burayhah said: "He who came unto the Earth is the Son."
Hisham asked, "He who came unto the Earth is the Father."
He said: "The Son is the messenger of the Father."
Hisham added, "Verily, the Father is wiser than the Son, because the Father is the Creator."
Burayhah said: "Verily, the Father and the Son are both the Creators."
Hisham continued, "What prevented them from coming down to Earth together like they were together when they created the world?"
Burayhah replied, "How do they associate while they are both one thing? They differ only by name."
Hisham responded, "Verily, they unite with the name."
Burayhah said: "This statement is unknown."

Hisham said: "This statement is well-known,"
Burayhah responded, "Verily, the Son is connected to the Father."
Hisham replied, "Verily, the Son is disconnected from the Father."
He replied, "This is contrary to what the people would think."
Hisham explained, "If what the people think is true, then I have overcome you for the Father was when the Son was not. Is that what you are saying, O Burayhah?"
He answered, "I do not say this."
Hisham responded, "Then why did you seek to confirm your beliefs on the beliefs of those whom you reject?"
He said: "Verily, the Father is a name and the Son is a name, and the eternal has decreed them."
Hisham said: "Are the two names without beginning? Are they eternal like the Father and the Son?
Burayhah declared, "No, The names are accidental (ones with beginning.)"
He responded, "You have certainly made the Father a Son, and the Son a Father. If the Son brought these names about, and not the Father, then he is the Father. And if the Father brought these names about, and not the Son, then he is the Father, and the Son is the Father. Thus, there is no Son here."
Burayhah said: "Verily, the Son is a name of the Holy Spirit when it came down to the Earth."
Hisham responded, "What was its name prior to coming down to Earth?"
Burayhah continued on, baffled: "Its name is the Son whether it came down or did not came down."
Hisham advocated, "So before the coming down of this Spirit, it was all one but it had two names."
He said: "It is all one; one Spirit."
Hisham acclaimed, "You are pleased to make some of it the Son and some of it the Father."
Burayhah replied, "No, because the name of the Father and the name of the Son are one."
Hisham said: "Therefore, the Son is the Father of the Father, and the Father is Father of the Son, and there is one Son."
The bishops said to Burayhah with one voice: "Nothing like this has ever happened to you, stand up!"
Thus, Burayhah was confused and wanted to leave, so Hisham attached and said: What prevents you from embracing Islam? Is there any rancour in your heart? Then say it, otherwise I will ask you a question about Christianity. I will give you the night to think about it. Then, when you wakeup, you will only be interested in me.
The bishops said: "Do not ask him the question, for it may create doubts about your faith."
Burayhah said: "Say it, O father of al-Hakam."
Hisham went on, "Tell me, does the Son know everything that the Father does?"
He answered, "Yes."
Hisham asked, "Tell me, does the Father know everything that is with the Son?"
He answered, "Yes."
Hisham asked, "Tell me, does the Son have power over everything that the Father has power over?"
He answered, "Yes."
Hisham asked, "Tell me, does the Father have power over everything which the Son has power over?"
He answered, "Yes."

Hisham responded, "Then how can one of them be the Son of his partner, while they are both equal, and how does each one of them oppress his partner?"
Burayhah said; "There is no oppression between them."
Hisham continued, "The truth between them is that the Son is the Father of the Father, and the Father is the Son of the Son. Spend the night thinking about this, O Burayhah."
The Christians dispersed, and they were wishing that they had never seen Hisham and his friends.
Yunus ibn `Abd al-Rahman says: Burayhah returned in grief and anxiety till he reached his home. The woman that served him asked him, "Why is it that I see you grieved and anxious/" Hence, he related to her the debate between Hisham and him. She asked, "Woe unto you! Do you want to follow truth or falsehood?"
Burayhah replied, "Truth, of course."
She said to him, "Wherever you find truth, then turn to it. Be careful of obstinacy. For verily, obstinacy is doubt, doubt is calamity, and those with doubt are in Hell."
The reporter says: He agreed with her statement and decided to go to Hisham the next morning. The next morning he went to Hisham when none of his companions were with him. He enquired, "O Hisham! Do you have someone whose views and words you turn to, and profess his obedience?"
Hisham answered, "Yes, O Burayhah."
"What is his description?"
"Are you asking about his lineage or his religion?" Hisham replied,
He said: "Both of them, the description of his lineage and his religion."
Hisham responded,
As for his lineage, it is the best of the lineages: He is the leader of the Arabs, the best of the Quraysh, and the most distinguished of the Hashimites. Whoever argued about his lineage always found it to be better than his own, because the Quraysh are the best of the Arabs, and the Hashimites are the best of the Quraysh. And, as he is the best of the Hashimites, he is the most pious among them, and their master. He descends from the children of the master, who are better than all other children. He is the son of the master.
He said: "Describe his religion."
Hisham said: "His law or description of body and his purity?"
He said: "Describe his body and his purity/"
Hisham described,
He is infallible; thus, he does not sin. He is generous; hence, he does not act miserly. He is brave; so he does not act cowardly. He has been bestowed with knowledge; therefore, he does not act ignorantly. He is the Protector of the Religion, firm in what is made mandatory. He is from the Progeny of the Prophets (AS), and the Vessel of Prophetic Knowledge (AS). He pardons when he is angry. He is fair in times of oppression. He helps when pleased, and is just towards both friend and foe. He does not ask of deviation for his enemy and foes not prohibit benefiting his friends. He practices the Book and speaks wonders. He is one of the Purified Ones. He relates the words of the Divinely Elected Leaders without violating their Proof. He is not ignorant of any question. He can derive a ruling [fatwa] from any tradition, and makes clear all darkness.
Burayhah responded, "You have described the Messiah in his attributes, and proved him by his proofs and signs, except that you have applied this description to another person. If there is a person who fits this description, we will believe in him."
Hisham said: "If you believe you will be guided, and if you follow the truth you will not be blamed." He then added, "O Burayhah! There is not a proof which Allah establishes over the first of His Creation, except that He establishes it over the middle creation and

the last creation. Therefore, Proofs do not become invalidated, just like nations and practices do not disappear."
Burayhah admitted, "How close is this to righteousness, and how near it is to the truth. This is the attribute of the wise. They establish proof that negates suspicion."
Hisham said: "Yes."
Then they both departed together until they arrived at Medina. The woman was with them. They both wanted to see Abu `Abd Allah (AS). However, they met Musa ibn Ja`far (AS), so Hisham related to him the account. When he finished, Musa ibn Ja`far (AS) said: "O Burayhah! How is your knowledge of your Book (the bible)?"
He answered, "I am knowledgeable of it."
The Imam (AS) asked, "How is your faith in its interpretation?"
He replied. "I am confident that I am knowledgeable about it."
The reported says: Musa ibn Ja`far (AS) began reading the Bible. Burayhah responded, "The Messiah must have read like this, and no one has read this recitation but the Messiah."
Burayhah then said: "I have been seeking you or someone like you for the past fifty years."
The reporter says: Therefore, he embraced Islam and so did the woman, and both were expediently faithful. The Hisham, Burayhah, and the woman entered the presence of Abu `Abd Allah (AS). Hisham related the account and the discussion that took place between Musa (AS) and Burayhah.
Thus Abu `Abd Allah (AS) read: Offspring one of the other; and Allah is Hearing, Knowing.
So Burayhah asked, "May I be your ransom! How do you view the Torah, the Bible and the Books of the Prophets?"
Abu `Abd Allah (AS) replied: "We are their Heirs. We read them the way they were originally read, and we convey them as they were originally conveyed. Verily, Allah does not place a Proof [hujjat] on His earth who, when questioned about something, answers: `I do not know.'"
Hence, Burayhah remained with Abu `Abd Allah (AS) until Abu `Abd Allah passed away. Then he remained with Musa ibn Ja`far (AS) until Burayhah died in his time. The Imam (AS) washed his corpse with his own hands, shrouded his body, and placed him in the grave and said: "This is a disciple from the disciples of the Messiah, who recognized the right of Allah over him."
The reported says: Thus, most of the Companions of the Imam (AS) wished they were like him.

Chapter Thirty-Eight: Dhikr `Azamat Allah, jalla Jalalahu. The Remembrance of Allah's Greatness, Mighty be His Glory – 11 traditions

باب ذكر عظمة الله جل جلاله

1. My father (may Allah have mercy on them) said: Sa`d ibn `Abd Allah said: Ibrahim ibn Hashim and others said, on the authority of Khalaf ibn Hammad, on the authority of al-Husayn ibn Zayd al-Hashimi, that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: جَاءَتْ زَيْنَبُ الْعَطَّارَةُ الْحَوْلَاءُ إِلَى نِسَاءِ رَسُولِ اللهِ ص وَ بَنَاتِهِ وَ كَانَتْ تَبِيعُ مِنْهُنَّ الْعِطْرَ فَدَخَلَ رَسُولُ اللهِ ص وَ هِيَ عِنْدَهُنَّ فَقَالَ لَهَا إِذَا أَتَيْتِنَا طَابَتْ بُيُوتُنَا فَقَالَتْ بُيُوتُكَ بِرِيحِكَ أَطْيَبُ يَا رَسُولَ اللهِ قَالَ إِذَا بِعْتِ فَأَحْسِنِي وَ لَا تَغُشِّي فَإِنَّهُ أَتْقَى وَ أَبْقَى لِلْمَالِ فَقَالَتْ مَا جِئْتُ بِشَيْءٍ مِنْ بَيْعِي وَ إِنَّمَا جِئْتُكَ أَسْأَلُكَ عَنْ عَظَمَةِ اللهِ فَقَالَ جَلَّ جَلَالُ اللهِ سَأُحَدِّثُكِ عَنْ بَعْضِ ذَلِكَ قَالَ ثُمَّ قَالَ إِنَّ هَذِهِ الْأَرْضَ بِمَنْ فِيهَا وَ مَنْ عَلَيْهَا عِنْدَ الَّتِي تَحْتَهَا كَحَلْقَةٍ فِي فَلَاةٍ وَ هَاتَانِ وَ مَنْ فِيهِمَا وَ مَنْ عَلَيْهِمَا عِنْدَ الَّتِي تَحْتَهَا كَحَلْقَةٍ فِي فَلَاةٍ وَ الثَّالِثَةُ حَتَّى انْتَهَى إِلَى السَّابِعَةِ ثُمَّ تَلَا هَذِهِ الْآيَةَ ـ خَلَقَ سَبْعَ سَماواتٍ وَ مِنَ الْأَرْضِ مِثْلَهُنَ وَ السَّبْعُ وَ مَنْ فِيهِنَّ وَ مَنْ عَلَيْهِنَّ عَلَى ظَهْرِ الدِّيكِ كَحَلْقَةٍ فِي فَلَاةٍ وَ الدِّيكُ لَهُ جَنَاحَانِ جَنَاحٌ بِالْمَشْرِقِ وَ جَنَاحٌ بِالْمَغْرِبِ وَ رِجْلَاهُ فِي التُّخُومِ وَ السَّبْعُ وَ الدِّيكُ بِمَنْ فِيهِ وَ مَنْ عَلَيْهِ عَلَى الصَّخْرَةِ كَحَلْقَةٍ فِي فَلَاةٍ وَ السَّبْعُ وَ الدِّيكُ وَ الصَّخْرَةُ بِمَنْ فِيهَا وَ مَنْ عَلَيْهَا عَلَى ظَهْرِ الْحُوتِ كَحَلْقَةٍ فِي فَلَاةٍ وَ السَّبْعُ وَ الدِّيكُ وَ الصَّخْرَةُ وَ الْحُوتُ عِنْدَ الْبَحْرِ الْمُظْلِمِ كَحَلْقَةٍ فِي فَلَاةٍ وَ السَّبْعُ وَ الدِّيكُ وَ الصَّخْرَةُ وَ الْحُوتُ وَ الْبَحْرُ الْمُظْلِمُ عِنْدَ الْهَوَاءِ كَحَلْقَةٍ فِي فَلَاةٍ وَ السَّبْعُ وَ الدِّيكُ وَ الصَّخْرَةُ وَ الْحُوتُ وَ الْبَحْرُ الْمُظْلِمُ وَ الْهَوَاءُ عِنْدَ الثَّرَى كَحَلْقَةٍ فِي فَلَاةٍ ثُمَّ تَلَا هَذِهِ الْآيَةَ ـ لَهُ ما فِي السَّماواتِ وَ ما فِي الْأَرْضِ وَ ما بَيْنَهُما وَ ما تَحْتَ الثَّرى ثُمَّ انْقَطَعَ الْخَبَرُ وَ السَّبْعُ وَ الدِّيكُ وَ الصَّخْرَةُ وَ الْحُوتُ وَ الْبَحْرُ الْمُظْلِمُ وَ الْهَوَاءُ وَ الثَّرَى بِمَنْ فِيهِ وَ مَنْ عَلَيْهِ عِنْدَ السَّمَاءِ كَحَلْقَةٍ فِي فَلَاةٍ وَ هَذَا وَ السَّمَاءُ الدُّنْيَا وَ مَنْ فِيهَا وَ مَنْ عَلَيْهَا عِنْدَ الَّتِي فَوْقَهَا كَحَلْقَةٍ فِي فَلَاةٍ وَ هَذَا وَ هَاتَانِ السَّمَاءَانِ عِنْدَ الثَّالِثَةِ كَحَلْقَةٍ فِي فَلَاةٍ وَ هَذِهِ الثَّالِثَةُ وَ مَنْ فِيهِنَّ وَ مَنْ عَلَيْهِنَّ عِنْدَ الرَّابِعَةِ كَحَلْقَةٍ فِي فَلَاةٍ حَتَّى انْتَهَى إِلَى السَّابِعَةِ وَ هَذِهِ

السَّبْعُ وَ مَنْ فِيهِنَّ وَ مَنْ عَلَيْهِنَّ عِنْدَ الْبَحْرِ الْمَكْفُوفِ عَنْ أَهْلِ الْأَرْضِ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ وَ السَّبْعُ وَ الْبَحْرُ الْمَكْفُوفُ عِنْدَ جِبَالِ الْبَرَدِ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ ثُمَّ تَلَا هَذِهِ الْآيَةَ- وَ يُنَزِّلُ مِنَ السَّماءِ مِنْ جِبالٍ فِيها مِنْ بَرَدٍ وَ هَذِهِ السَّبْعُ وَ الْبَحْرُ الْمَكْفُوفُ وَ جِبَالُ الْبَرَدِ عِنْدَ حُجُبِ النُّورِ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ وَ هِيَ سَبْعُونَ أَلْفَ حِجَابٍ يَذْهَبُ نُورُهَا بِالْأَبْصَارِ وَ هَذِهِ السَّبْعُ وَ الْبَحْرُ الْمَكْفُوفُ وَ جِبَالُ الْبَرَدِ وَ الْحُجُبُ عِنْدَ الْهَوَاءِ الَّذِي تَحَارُ فِيهِ الْقُلُوبُ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ وَ السَّبْعُ وَ الْبَحْرُ الْمَكْفُوفُ وَ جِبَالُ الْبَرَدِ وَ الْحُجُبُ وَ الْهَوَاءُ فِي الْكُرْسِيِّ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ ثُمَّ تَلَا هَذِهِ الْآيَةَ- وَسِعَ كُرْسِيُّهُ السَّماواتِ وَ الْأَرْضَ وَ لا يَؤُدُهُ حِفْظُهُما وَ هُوَ الْعَلِيُّ الْعَظِيمُ وَ هَذِهِ السَّبْعُ وَ الْبَحْرُ الْمَكْفُوفُ وَ جِبَالُ الْبَرَدِ وَ الْحُجُبُ وَ الْهَوَاءُ وَ الْكُرْسِيُّ عِنْدَ الْعَرْشِ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ ثُمَّ تَلَا هَذِهِ الْآيَةَ- الرَّحْمنُ عَلَى الْعَرْشِ اسْتَوى مَا تَحْمِلُهُ الْأَمْلَاكُ إِلَّا يَقُولُ لَا إِلَهَ إِلَّا اللهُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللهِ.

Abu `Abd Allah al-Sadiq (AS) said:
Zaynab, the squint-eyed perfume lady, came to the wives of the Messenger of Allah (SA) and his daughters. The Messenger of Allah (SA) entered when she was with them. So he (SA) said to her, "When you visit us our houses are filled with perfume."
Hence, she replied, "Your house is the most pleasant due to your own scent, O Messenger of Allah."
He (SA) said: "When you sell, then be good. However, do not engage in deceptive marketing for that is not a good practice for ensuring wealth."
She responded, "I did no come with something to sell. Verily, I came to ask you about ht Greatness of Allah."
Thus, he (SA) said: "Glory be to Allah! Let me share His Greatness with you."
The reporter says: then he (SA) continued,
Verily, the planet earth and everything it contains is like a ring in the vastness of the desert to the one which is below it. The earth and the one below it, and everything they contain, are like a ring in the vastness of the desert to the one that is below them. This how they are until it reaches the seventh one.
Then he recited this verse: Allah is He who created seven heavens, and the Earth the like of them.
The seven heavens and what they contain are on the back of a rooster like a ring in the open desert. The rooster has two wings; one in the East and the other in the West, and its feet are on the borderline. The seven heavens, the rooster, and whatever they contain, are on a rock like a ring in the open desert. The seven heavens, the rooster, the rock and whatever is in them, are on the back of a fish like a ring in the open desert. The seven heavens, the rooster, the rock, and the fish are in a dark ocean like a ring in the vast desert. The seven heavens, the rooster, the rock, the fish, and the dark ocean are in the air like a ring in the open desert. The seven heave ns, the rooster, the rock, the fish, the dark ocean, and the air are beneath the ground like a ring in the open desert.
Then he (SA) recited this verse: His is what is in the heavens and what is in the earth, and what is between them two, and what is beneath the ground.
Then the tradition stopped.

The seven heavens, the rooster, the rock, the fish, the dark ocean, the air, the ground, and whatever is in them are in heaven like a ring in the open desert.
All of these things, the heaven of this world, and whatever is in them, are like a ring in the open desert. All of these things and the two heavens are like a ring in the open desert compared to the third heaven. The third heaven and whatever is in it is like a ring in the open desert compared to the fourth heaven, and so on until the seventh heaven. These seven heavens and whatever is in them are like a ring in the open desert compared to the ocean which covers the earth. The seven heavens, and the ocean which covers the earth, are like a ring in the open desert compared to the mountain. Then he (AS) read this verse: And He sends down from heavens (clouds like) mountains laden with hail.
These seven heavens, the covered ocean and the mountain are like a ring in the open desert compared to the veils of light. There are seventy thousand of these blinding veils light. The seven heavens, the covered oceans, the mountains, and the veils are like a ring in the open-spaced desert in comparison to the air, in which the hearts are fervent. Then he (AS) read this verse His Throne extends over the heavens and the earth, and the preservation of them both tires Him not, and He is the Most High, the Great.
The seven heavens, the covered oceans, the mountains, the veils, the air, and the Throne are like a ring in the open desert compared to the Empyrean.
Then he (AS) read this verse: The Most Compassionate Allah is Firm on the Empyrean. The angels cannot carry it except with the statement "there is no god but Allah" and "there is no power and no strength save in Allah."

2. My father (RA) said: Sa`d ibn `Abd Allah said: Muhammad ibn `Isa said, on the authority of al-Hasan ibn Mahbub, on the authority of `Amr ibn Shimr, on the authority of Jabir ibn Yazid that

قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِهِ عَزَّ وَ جَلَّ- أَ فَعَيِينا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِنْ خَلْقٍ جَدِيدٍ قَالَ يَا جَابِرُ تَأْوِيلُ ذَلِكَ أَنَّ اللهَ عَزَّ وَ جَلَّ إِذَا أَفْنَى هَذَا الْخَلْقَ وَ هَذَا الْعَالَمَ وَ سَكَنَ أَهْلُ الْجَنَّةِ الْجَنَّةَ وَ أَهْلُ النَّارِ النَّارَ جَدَّدَ اللهُ عَالَماً غَيْرَ هَذَا الْعَالَمِ وَ جَدَّدَ خَلْقاً مِنْ غَيْرِ فُحُولَةٍ وَ لَا إِنَاثٍ يَعْبُدُونَهُ وَ يُوَحِّدُونَهُ وَ خَلَقَ لَهُمْ أَرْضاً غَيْرَ هَذِهِ الْأَرْضِ تَحْمِلُهُمْ وَ سَمَاءً غَيْرَ هَذِهِ السَّمَاءِ تُظِلُّهُمْ لَعَلَّكَ تَرَى أَنَّ اللهَ إِنَّمَا خَلَقَ هَذَا الْعَالَمَ الْوَاحِدَ وَ تَرَى أَنَّ اللهَ لَمْ يَخْلُقْ بَشَراً غَيْرَكُمْ بَلَى وَ اللهِ لَقَدْ خَلَقَ اللهُ أَلْفَ أَلْفِ عَالَمٍ وَ أَلْفَ أَلْفِ آدَمٍ أَنْتَ فِي آخِرِ تِلْكَ الْعَوَالِمِ وَ أُولَئِكَ الْآدَمِيِّينَ.

I asked Abu Ja`far al-Baqir (AS) about the Word of the Mighty and High: He (AS) said: O Jabir! After Allah, the Mighty and High, destroys this creation, placing the people of Paradise in Paradise, and the people of Hell in Hell, He will recreate another world different from this one without men or women, to serve Him and profess His Unity. He will create for them an earth different form this one. And He will create for them a firmament different from the earth to give them shade. Perhaps you think that Allah only created this world, and that Allah has not created other beings than you. No,

certainly not. Allah has created millions of worlds, and millions of human creations. And you re the last of those worlds, and the last of those beings.

3. Ahmad ibn al-Hasan al-Qittan said: Ahmad ibn Yahya ibn Zakariyya said: Bakr ibn `Abd Allah ibn Hubayb said, on the authority of Tamim ibn Buhlul, on the authority of Nasr ibn Muzahim al-Minqari, on the authority of `Amr ibn Sa`d, on the authority of Abu Mikhnaf Lut ibn Yahya, on the authority of Abu Mansur, on the authority of Zayd ibn Wahab that

قَالَ: سُئِلَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع عَنْ قُدْرَةِ اللهِ تَعَالَى جَلَّتْ عَظَمَتُهُ فَقَامَ خَطِيباً فَحَمِدَ اللهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ إِنَّ لِلّٰهِ تَبَارَكَ وَ تَعَالَى مَلَائِكَةً لَوْ أَنَّ مَلَكاً مِنْهُمْ هَبَطَ إِلَى الْأَرْضِ مَا وَسِعَتْهُ لِعِظَمِ خَلْقِهِ وَ كَثْرَةِ أَجْنِحَتِهِ وَ مِنْهُمْ مَنْ لَوْ كُلِّفَتِ الْجِنُّ وَ الْإِنْسُ أَنْ يَصِفُوهُ مَا وَصَفُوهُ لِبُعْدِ مَا بَيْنَ مَفَاصِلِهِ وَ حُسْنِ تَرْكِيبِ صُورَتِهِ وَ كَيْفَ يُوصَفُ مِنْ مَلَائِكَتِهِ مَنْ سَبْعُمِائَةِ عَامٍ مَا بَيْنَ مَنْكِبَيْهِ وَ شَحْمَةِ أُذُنَيْهِ وَ مِنْهُمْ مَنْ يَسُدُّ الْأُفُقَ بِجَنَاحٍ مِنْ أَجْنِحَتِهِ دُونَ عِظَمِ بَدَنِهِ وَ مِنْهُمْ مَنِ السَّمَاوَاتُ إِلَى حُجْزَتِهِ وَ مِنْهُمْ مَنْ قَدَمُهُ عَلَى غَيْرِ قَرَارٍ فِي جَوِّ الْهَوَاءِ الْأَسْفَلِ وَ الْأَرَضُونَ إِلَى رُكْبَتَيْهِ وَ مِنْهُمْ مَنْ لَوْ أُلْقِيَ فِي نُقْرَةٍ إِبْهَامِهِ جَمِيعُ الْبِيَاهِ لَوَسِعَتْهَا وَ مِنْهُمْ مَنْ لَوْ أُلْقِيَتِ السُّفُنُ فِي دُمُوعِ عَيْنَيْهِ لَجَرَتْ دَهْرَ الدَّاهِرِينَ ـ فَتَبَارَكَ اللهُ أَحْسَنُ الْخالِقِينَ وَ سُئِلَ ع عَنِ الْحُجُبِ فَقَالَ أَوَّلُ الْحُجُبِ سَبْعَةٌ غِلَظُ كُلِّ حِجَابٍ مَسِيرَةُ خَمْسِمِائَةِ عَامٍ بَيْنَ كُلِّ حِجَابَيْنِ مِنْهَا مَسِيرَةُ خَمْسِمِائَةِ عَامٍ وَ الْحِجَابُ الثَّالِثُ سَبْعُونَ حِجَاباً بَيْنَ كُلِّ حِجَابَيْنِ مِنْهَا مَسِيرَةُ خَمْسِمِائَةِ عَامٍ وَ طُولُهُ خَمْسُمِائَةِ عَامٍ حَجَبَةُ كُلِّ حِجَابٍ مِنْهَا سَبْعُونَ أَلْفَ مَلَكٍ قُوَّةُ كُلِّ مَلَكٍ مِنْهُمْ قُوَّةُ الثَّقَلَيْنِ مِنْهَا ظُلْمَةٌ وَ مِنْهَا نُورٌ وَ مِنْهَا نَارٌ وَ مِنْهَا دُخَانٌ وَ مِنْهَا سَحَابٌ وَ مِنْهَا بَرْقٌ وَ مِنْهَا مَطَرٌ وَ مِنْهَا رَعْدٌ وَ مِنْهَا ضَوْءٌ وَ مِنْهَا رَمْلٌ وَ مِنْهَا جَبَلٌ وَ مِنْهَا عَجَاجٌ وَ مِنْهَا مَاءٌ وَ مِنْهَا أَنْهَارٌ وَ هِيَ حُجُبٌ مُخْتَلِفَةٌ غِلَظُ كُلِّ حِجَابٍ مَسِيرَةُ سَبْعِينَ أَلْفَ عَامٍ ثُمَّ سُرَادِقَاتُ الْجَلَالِ وَ هِيَ سَبْعُونَ سُرَادِقاً فِي كُلِّ سُرَادِقٍ سَبْعُونَ أَلْفَ مَلَكٍ بَيْنَ كُلِّ سُرَادِقٍ وَ سُرَادِقٍ مَسِيرَةُ خَمْسِمِائَةِ عَامٍ ثُمَّ سُرَادِقُ الْعِزِّ ثُمَّ سُرَادِقُ الْكِبْرِيَاءِ ثُمَّ سُرَادِقُ الْعَظَمَةِ ثُمَّ سُرَادِقُ الْقُدْسِ ثُمَّ سُرَادِقُ الْجَبَرُوتِ ثُمَّ سُرَادِقُ الْفَخْرِ ـ ثُمَّ النُّورُ الْأَبْيَضُ ثُمَّ سُرَادِقُ الْوَحْدَانِيَّةِ وَ هُوَ مَسِيرَةُ سَبْعِينَ أَلْفَ عَامٍ فِي سَبْعِينَ أَلْفَ عَامٍ ثُمَّ الْحِجَابُ الْأَعْلَى وَ انْقَضَى كَلَامُهُ ع وَ سَكَتَ فَقَالَ لَهُ عُمَرُ لَا بَقِيتُ لِيَوْمٍ لَا أَرَاكَ فِيهِ يَا أَبَا الْحَسَنِ.

The Commander of the Faithful `Ali ibn Abu Talib was asked about the Omnipotence of Allah, Exalted and Glorified be He. Therefore, he (AS) stood up, delivered a sermon praising and exalting Allah. He then said:
Verily, Allah, the Blessed and Exalted, has created angels that are so enormous that they cannot fly down to the earth due to the sheer size of their numerous wings. Among them is an angel that is so huge that even if jinn and humankind worked together to describe him, they would be unable to do so due to the distance between its joints and the beauty of its composed image.
How can one be described which has seven hundred years of distance between its shoulders and its earlobes? Among them is one who obstructs the horizon with one of its many wings without the complete enormity of its body. Among them is one who is so tall that the heavens merely reach his waist. And among them is one whose feet float in the atmosphere and its knees reach the earth. There is also an angel who is so huge that all of the water on earth would fit in the cavity of his thumb. There is also one who is so hug that if ships were cast into the tears of its eyes, they could sail for the rest of eternity. Blessed is Allah, the Best of the Creators.
He (AS) was questioned about the veils, so he answered,
The first of the veils are seven in number. The thickness of each veil is five hundred years of travel. And the distance between the two veils is the distance traveled in five hundred years. The third veil is composed of seventy veils. Between each veil is the distance traveled in five hundred years. The length of each veil is five hundred years of travel.
There are seventy thousand angels acting as the gatekeepers for every veil. The strength of each one of these angels is equal to the strength of all the jinn and men. They are the source of darkness, light, fire, smoke, clouds, lightning, rain, thunder, glow, sand, mountain, dust, water and all rivers. There are different veils. The thickness of each one of these veils is the distance traveled over the course of seventy thousand years.
Then there are the Canopies of Glory [jalal], and there are seventy such canopies. In each canopy there are seventy angels. Between each canopy is the distance traveled during five hundred years.
Then there is the Canopy of Mighty [`izz]; then the Canopy of Pride [kibriya]; then the canopy of Greatness [`azamah]; then the Canopy of Sacredness [qudus]; then the Canopy of Power [jabarut]; and then the Canopy of Pride [fakhr]. Then is the white light, then the Canopy of Oneness [wahdaniyah], which spans the distance traveled over seventy thousand years into seventy thousand years; and then there is the Most Sublime Veil.
Hence, his (AS) speech ended and he became silent.
Therefore, `Umar said to him (AS), "I do not want to remain for a day when I do not see you, O Father of al-Hasan."

4. Abu al-Hasan `Ali ibn `Abd Allah ibn Ahmad al-Aswari said: Makki ibn Ahmad ibn Sa`dwayh al-Burdha`I said: `Uday ibn Ahmad ibn `abd al-Baqi Abu `Umayr reported to us in Adhanah that Abu al-Hasan Ahmad ibn Muhammad ibn al-Bura' said: `Abd al-Mun`im ibn Idris said: My father related to me, on the authority of Wahab, on the authority of Ibn `Abbas that

عَنِ النَّبِيِّ ص أَنَّ لِلّٰهِ تَبَارَكَ وَ تَعَالَى دِيكاً رِجْلَاهُ فِي تُخُومِ الْأَرْضِ السَّابِعَةِ السُّفْلَى وَ رَأْسُهُ عِنْدَ الْعَرْشِ ثَانِيَ

عُنُقِهِ تَحْتَ الْعَرْشِ وَ مَلَكٌ مِنْ مَلَائِكَةِ اللهِ عَزَّوَ جَلَّ خَلَقَهُ اللهُ تَبَارَكَ وَ تَعَالَى وَ رِجْلَاهُ فِي تُخُومِ الْأَرْضِ السَّابِعَةِ

السُّفْلَى مَضَى مُصْعِداً فِيهَا مَدَّ الْأَرَضِينَ حَتَّى خَرَجَ مِنْهَا إِلَى أُفُقِ السَّمَاءِ ثُمَّ مَضَى فِيهَا مُصْعِداً حَتَّى انْتَهَى قَرْنُهُ إِلَى الْعَرْشِ وَ هُوَ يَقُولُ سُبْحَانَكَ رَبِّي وَ إِنَّ لِذَلِكَ الدِّيكِ جَنَاحَيْنِ إِذَا نَشَرَهُمَا جَاوَزَا الْمَشْرِقَ وَ الْمَغْرِبَ فَإِذَا كَانَ فِي آخِرِ اللَّيْلِ نَشَرَ جَنَاحَيْهِ وَ خَفَقَ بِهِمَا وَ صَرَخَ بِالتَّسْبِيحِ يَقُولُ سُبْحَانَ اللهِ الْمَلِكِ الْقُدُّوسِ سُبْحَانَ الْكَبِيرِ الْمُتَعَالِ الْقُدُّوسِ- لاإِلهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ فَإِذَا فَعَلَ ذَلِكَ سَبَّحَتْ دِيَكَةُ الْأَرْضِ كُلُّهَا وَ خَفَقَتْ بِأَجْنِحَتِهَا وَ أَخَذَتْ فِي الصُّرَاخِ فَإِذَا سَكَنَ ذَلِكَ الدِّيكُ فِي السَّمَاءِ سَكَنَتِ الدِّيَكَةُ فِي الْأَرْضِ فَإِذَا كَانَ فِي بَعْضِ السَّحَرِ نَشَرَ جَنَاحَيْهِ فَجَاوَزَا الْمَشْرِقَ وَ الْمَغْرِبَ وَ خَفَقَ بِهِمَا وَ صَرَخَ بِالتَّسْبِيحِ- سُبْحَانَ اللهِ الْعَظِيمِ سُبْحَانَ اللهِ الْعَزِيزِ الْقَهَّارِ سُبْحَانَ اللهِ ذِي الْعَرْشِ الْمَجِيدِ سُبْحَانَ اللهِ رَبِّ الْعَرْشِ الرَّفِيعِ فَإِذَا فَعَلَ ذَلِكَ سَبَّحَتْ دِيَكَةُ الْأَرْضِ فَإِذَا هَاجَ هَاجَتِ الدِّيَكَةُ فِي الْأَرْضِ تُجَاوِبُهُ بِالتَّسْبِيحِ وَ التَّقْدِيسِ لِلَّهِ عَزَّ وَ جَلَّ وَ لِذَلِكَ الدِّيكِ رِيشٌ أَبْيَضُ كَأَشَدِّ بَيَاضِ مَا رَأَيْتُهُ قَطُّ وَ لَهُ زَغَبٌ أَخْضَرُ تَحْتَ رِيشِهِ الْأَبْيَضِ كَأَشَدِّ خُضْرَةٍ مَا رَأَيْتُهَا قَطُّ فَمَا زِلْتُ مُشْتَاقاً إِلَى أَنْ أَنْظُرَ إِلَى رِيشِ ذَلِكَ الدِّيكِ.

The Prophet (SA) said: Verily, Allah, the Blessed and Exalted, has create a rooster whose feet are on the borderline of the lowly seventh earth, while its head is in the Empyrean, and its neck is twisted below the Empyrean. It is an angel among the angels of Allah, the Mighty and High. Allah, the Blessed and Exalted, has placed its feet at the lowest level of the seventh earth. It crosses the earths, to the end of the earths, until it comes out at the horizon of heaven. Then it passes the horizon until its first visible part reaches the Empyrean, while it says: "Glory be to You, my Lord."
Verily, this rooster has two wings. If it would spread them out, they would cross both the East and the West. When it is the end of the night, it spreads its two wings, shakes them, and it calls out with the glorification that "Glory be to Allah, the Sovereign, the Most Holy. Glory be to the Great, the Supreme Being [al-mut`al], the Most Holy. There is no god but He, the Ever-Living, the Self-Subsistent."
When it says so then all the roosters of the earth glorify, spread their wings, and begin to crow. And when that rooster becomes still then the rooster on the earth become still. At the time of dawn, it spreads its two wings, which cross the East and the West, and shakes them, and calls out with the glorification: "Glory be to Allah, the Great. Glory be to Allah, the Honorable, the Subduer. Glory be to Allah, the Possessor of the Glorious Empyrean. Glory be to Allah, the Lord of the Lofty Empyrean."
When it does that then all the roosters of the earth do their glorification. Therefore, it wakes the rooster of the earth, who awake and answer its glorification of Allah, the Mighty and High. The rooster ahs the purest white feathers I have ever seen. Below its white feathers it has the darkest green fuzz that I have ever seen. I am still longing to look at the feathers of that rooster.

5. With the same chain of transmission that

عَنِ النَّبِيِّ ص قَالَ: إِنَّ لِلّٰهِ تَبَارَكَ وَ تَعَالَى مَلَكاً مِنَ الْمَلَائِكَةِ نِصْفُ جَسَدِهِ الْأَعْلَى نَارٌ وَ نِصْفُهُ الْأَسْفَلُ ثَلْجٌ فَلَا النَّارُ تُذِيبُ الثَّلْجَ وَ لَا الثَّلْجُ يُطْفِئُ النَّارَ وَ هُوَ قَائِمٌ يُنَادِي بِصَوْتٍ لَهُ رَفِيعٍ سُبْحَانَ اللهِ الَّذِي كَفَّ حَرَّ هَذِهِ النَّارِ فَلَا تُذِيبُ هَذَا الثَّلْجَ وَ كَفَّ بَرْدَ هَذَا الثَّلْجِ فَلَا يُطْفِئُ حَرَّ هَذِهِ النَّارِ اللَّهُمَّ يَا مُؤَلِّفاً بَيْنَ الثَّلْجِ وَ النَّارِ أَلِّفْ بَيْنَ قُلُوبِ عِبَادِكَ الْمُؤْمِنِينَ عَلَى طَاعَتِكَ.

The Prophet (SA) said:
Verily, among the angels of Allah, the Blessed and Exalted, is an angel whose upper half is composed of fire, while its lower half is composed of ice. Neither does the fire melt ice, nor does the ice extinguish the fire. He stands calling with his high-pitched voice: "Glory be to Allah, who withholds the heat of this fire so that it does not melt this ice; and Glory be to Allah who withholds the coldness of this ice so that it does not extinguish this fire. O Allah! O Combiner of the Ice and fire! Unite the hearts of Your Believing Servants in Your Obedience."

6. With the same chain of transmission that

عَنِ النَّبِيِّ ص قَالَ: إِنَّ لِلّٰهِ تَبَارَكَ وَ تَعَالَى مَلَائِكَةً لَيْسَ شَيْءٌ مِنْ أَطْبَاقِ أَجْسَادِهِمْ إِلَّا وَ هُوَ يُسَبِّحُ اللهَ عَزَّ وَ جَلَّ وَ يُحَمِّدُهُ مِنْ نَاحِيَةٍ بِأَصْوَاتٍ مُخْتَلِفَةٍ لَا يَرْفَعُونَ رُءُوسَهُمْ إِلَى السَّمَاءِ وَ لَا يَخْفِضُونَهَا إِلَى أَقْدَامِهِمْ مِنَ الْبُكَاءِ وَ الْخَشْيَةِ لِلّٰهِ عَزَّ وَ جَلَّ.

The Prophet (SA) said:
Verily, among the angels of Allah, the Blessed and Exalted, are angels who glorify Allah, the Mighty and High, with the entirety of their beings, praising Him in every direction with different voices. They do not lift their heads to heaven, nor do they lower them to their feet from crying and fear of Allah, the Mighty and High.

7. Muhammad ibn Musa al-Mutawakkil (RA) said: Muhammad ibn Abu `Abd Allah al-Kufi said, on the authority of Musa ibn `Imran al-Nakah`I, on the authority of his paternal uncle al-Husayn ibn Yazid, on the authority of Isma`il ibn Muslim that Abu Rahman ibn Abu Dharr, on the authority of Abu Dharr al-Ghifari (may the mercy of Allah be upon him) that

عَنْ أَبِي ذَرٍّ الْغِفَارِيِّ رَحْمَةُ اللهِ عَلَيْهِ قَالَ: كُنْتُ آخِذاً بِيَدِ النَّبِيِّ ص وَ نَحْنُ نَتَمَاشَى جَمِيعاً فَمَا زِلْنَا نَنْظُرُ إِلَى الشَّمْسِ حَتَّى غَابَتْ فَقُلْتُ يَا رَسُولَ اللهِ أَيْنَ تَغِيبُ قَالَ فِي السَّمَاءِ ثُمَّ تُرْفَعُ مِنْ سَمَاءٍ إِلَى سَمَاءٍ حَتَّى تُرْفَعَ إِلَى

السَّمَاءِ السَّابِعَةِ الْعُلْيَا حَتَّى تَكُونَ تَحْتَ الْعَرْشِ فَتَخِرَّ سَاجِدَةً فَتَسْجُدُ مَعَهَا الْمَلَائِكَةُ الْمُوَكَّلُونَ بِهَا ثُمَّ تَقُولُ يَا رَبِّ مِنْ أَيْنَ تَأْمُرُنِي أَنْ أَطْلُعَ أَ مِنْ مَغْرِبِي أَمْ مِنْ مَطْلِعِي فَذَلِكَ قَوْلُهُ تَعَالَى ـ وَ الشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ يَعْنِي بِذَلِكَ صُنْعَ الرَّبِّ الْعَزِيزِ فِي مُلْكِهِ الْعَلِيمِ بِخَلْقِهِ قَالَ فَيَأْتِيهَا جَبْرَئِيلُ بِحُلَّةٍ ضَوْءٍ مِنْ نُورِ الْعَرْشِ عَلَى مَقَادِيرِ سَاعَاتِ النَّهَارِ فِي طُولِهِ فِي الصَّيْفِ أَوْ قِصَرِهِ فِي الشِّتَاءِ أَوْ مَا بَيْنَ ذَلِكَ فِي الْخَرِيفِ وَ الرَّبِيعِ قَالَ فَتَلْبَسُ تِلْكَ الْحُلَّةَ كَمَا يَلْبَسُ أَحَدُكُمْ ثِيَابَهُ ثُمَّ تَنْطَلِقُ بِهَا فِي جَوِّ السَّمَاءِ حَتَّى تَطْلُعَ مِنْ مَطْلِعِهَا قَالَ النَّبِيُّ ص فَكَأَنِّي بِهَا قَدْ حُبِسَتْ مِقْدَارَ ثَلَاثِ لَيَالٍ ثُمَّ لَا تُكْسَى ضَوْءاً وَ تُؤْمَرُ أَنْ تَطْلُعَ مِنْ مَغْرِبِهَا فَذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ إِذَا الشَّمْسُ كُوِّرَتْ. وَ إِذَا النُّجُومُ انْكَدَرَتْ وَ الْقَمَرُ كَذَلِكَ مِنْ مَطْلِعِهِ وَ مَجْرَاهُ فِي أُفُقِ السَّمَاءِ وَ مَغْرِبِهِ وَ ارْتِفَاعِهِ إِلَى السَّمَاءِ السَّابِعَةِ وَ يَسْجُدُ تَحْتَ الْعَرْشِ ثُمَّ يَأْتِيهِ جَبْرَئِيلُ بِالْحُلَّةِ مِنْ نُورِ الْكُرْسِيِّ فَذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ ـ جَعَلَ الشَّمْسَ ضِياءً وَ الْقَمَرَ نُوراً قَالَ أَبُو ذَرٍّ رَحِمَهُ اللهُ ثُمَّ اعْتَزَلْتُ مَعَ رَسُولِ اللهِ ص فَصَلَّيْنَا الْمَغْرِبَ.

I was holding the hand of the Prophet (SA) and we were both walking. We were looking at the sun and until it set, So I asked, "O Messenger of Allah! Where does it set?"
[(Editor's footnote: This traditionis strange (gharib). As they do not agree with scientific fact, the words that follow cannot be attributed to the Prophet (SA)]
He (SA) replied,
The sun sets in the sky then it rises from the sky to another sky, until it rises to the seventh highest sky, which is below the Empyrean. Then, the sun prostrates, and the angels which are entrusted with it prostrate themselves along with it. At this point, the sun says: "O my Lord! Do you command me to rise from the West or from my place of rising (the East)?" According to the Word of the Exalted: Abd the sun runs onto a term appointed for it; that is the ordinance of the Mighty, the Knowing. What He means is that He, the Mighty Lord, knows the Realm He has created.
He said: Then Jibra`il comes to the sun with a dress which glows with the Light of the Empyrean and fixes the times of day, making them lengthy during the summer, short during the winter, and intermediate length during the call and spring. He said: Thus, the sun wears that dress like anyone of you wear your dress, then it brightens up with it the horizon of the heaven until it rises from the place of rising.
The Prophet (SA) said: It is as if I am looking at it, and it is confined for three nights, then it dresses with the glow, and is commanded to rise from the West. That is the Word of the Mighty and High: When the sun is covered, and when the starts darken. The moon is similar in its place of rising, and its trajectory in the horizon of heaven. Its setting is it is rising to the seventh heaven. It prostrates below the Empyrean then Jibra'il comes to it with a dress of light from the Throne. According to the Word of the Mighty and High He made the sun a shinng brightness and the moon a light.
Abu Dharr (RA) says: "I then withdrew with the Messenger of Allah (SA) and we prayed the Maghrib prayers.

8. Ahmad ibn Muhammad ibn Yahya al-`Attar (RA) said: My father said: al-Husayn ibn al-Hasan ibn Aban related to us, on the authority of Muhammad ibn Auramah, o the authority of Ziyad ibn al-Qandi, on the authority of Durust, on the authority of a man that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: إِنَّ لِلّٰهِ تَبَارَكَ وَ تَعَالَى مَلَكاً بُعْدُ مَا بَيْنَ شَحْمَةِ أُذُنِهِ إِلَى عُنُقِهِ مَسِيرَةُ خَمْسِمِائَةِ عَامٍ خَفَقَانَ الطَّيْرِ.

Abu `Abd Allah al-Sadiq (AS) said:
"Verily, Allah, the Blessed and Exalted, has created an angel who is so huge that it would take a fluttering bird five hundred years to fly from its earlobe to its neck."

9. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Ahmad ibn Idris said, on the authority of Muhammad ibn Ahmad, on the authority of al-Sayyari, on the authority of `Abd Allah ibn Hammad, on the authority of Jamil ibn Durraj that

سَأَلْتُ أَبَا عَبْدِ اللهِ ع هَلْ فِي السَّمَاءِ بِحَارٌ قَالَ نَعَمْ أَخْبَرَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ قَالَ رَسُولُ اللهِ ص إِنَّ فِي السَّمَاوَاتِ السَّبْعِ لَبِحَاراً أَعْمُقُ أَحَدِهَا مَسِيرَةُ خَمْسِمِائَةِ عَامٍ فِيهَا مَلَائِكَةٌ قِيَامٌ مُنْذُ خَلَقَهُمُ اللهُ عَزَّ وَ جَلَّ وَ الْمَاءُ إِلَى رُكَبِهِمْ لَيْسَ فِيهِمْ مَلَكٌ إِلَّا وَ لَهُ أَلْفُ وَ أَرْبَعُمِائَةِ جَنَاحٍ فِي كُلِّ جَنَاحٍ أَرْبَعَةُ وُجُوهٍ فِي كُلِّ وَجْهٍ أَرْبَعَةُ أَلْسُنٍ لَيْسَ فِيهَا جَنَاحٌ وَ لَا وَجْهٌ وَ لَا لِسَانٌ وَ لَا فَمٌ إِلَّا وَ هُوَ يُسَبِّحُ اللهَ عَزَّ وَ جَلَّ بِتَسْبِيحٍ لَا يُشْبِهُ نَوْعٌ مِنْهُ صَاحِبَهُ.

I asked Abu `Abd Allah al-Sadiq (AS). "Are there oceans in heaven?"
He replied,
Yes. My father related to me, on the authority of his father, and he on the authority of his grandfather (AS) that the Messenger of Allah (SA) said:
Verily, in the seven heavens there are oceans, the depths of which are like the distance traveled over the course of five hundred years. In them are angels who have been standing in service since they were created by Allah, the Mighty and High. The water barely reaches their knees. There is not an angel among them but that he has fourteen hundred wings. On each wing, there are four faces. On each face there are four tongues. And there is no a single wing or a single tongue or a single mouth but this it glorifies Allah, the Mighty and High, with a glorification that does not resemble in any way the prayers of the others.

10. Muhammad ibn al-Hasan ibn Ahmad al-Walid (RA) said: Muhammad ibn Yahya al-`Attar said, on the authority of al-Husayn ibn al-Hasan ibn Aban, on the authority of Muhammad ibn Auramah, on the authority of Ahmad ibn al-Hasan al-Maythami, on the authority of Abu al-Hasan al-Sha`rif, on the authority of Sa`d ibn Tarif; on the authority of Asbagh ibn Nubatah that

عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: جَاءَ ابْنُ الْكَوَّاءِ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ اللهِ إِنَّ فِي كِتَابِ اللهِ عَزَّ وَ جَلَّ لَآيَةً قَدْ أَفْسَدَتْ عَلَيَّ قَلْبِي وَ شَكَّكَتْنِي فِي دِينِي فَقَالَ لَهُ عَلِيٌّ ع ثَكِلَتْكَ أُمُّكَ وَ عَدِمَتْكَ وَ مَا تِلْكَ الْآيَةُ قَالَ قَوْلُ اللهِ تَعَالَى وَ الطَّيْرُ صَافَّاتٍ كُلٌّ قَدْ عَلِمَ صَلاتَهُ وَ تَسْبِيحَهُ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع يَا ابْنَ الْكَوَّاءِ إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى خَلَقَ الْمَلَائِكَةَ فِي صُوَرٍ شَتَّى إِلَّا أَنَّ لِلَّهِ تَبَارَكَ وَ تَعَالَى مَلَكاً فِي صُورَةِ دِيكٍ أَبَحَّ أَشْهَبَ بَرَاثِنُهُ فِي الْأَرْضِ السَّابِعَةِ السُّفْلَى وَ عُرْفُهُ مُثَنًّى تَحْتَ الْعَرْشِ لَهُ جَنَاحَانِ جَنَاحٌ فِي الْمَشْرِقِ وَ جَنَاحٌ فِي الْمَغْرِبِ وَاحِدٌ مِنْ نَارٍ وَ آخَرُ مِنْ ثَلْجٍ فَإِذَا حَضَرَ وَقْتُ الصَّلَاةِ قَامَ عَلَى بَرَاثِنِهِ ثُمَّ رَفَعَ عُنُقَهُ مِنْ تَحْتِ الْعَرْشِ ثُمَّ صَفَقَ بِجَنَاحَيْهِ كَمَا تَصْفِقُ الدُّيُوكُ فِي مَنَازِلِكُمْ فَلَا الَّذِي مِنَ النَّارِ يُذِيبُ الثَّلْجَ وَ لَا الَّذِي مِنَ الثَّلْجِ يُطْفِئُ النَّارَ فَيُنَادِي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّداً سَيِّدُ النَّبِيِّينَ وَ أَنَّ وَصِيَّهُ سَيِّدُ الْوَصِيِّينَ وَ أَنَّ اللهَ سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَ الرُّوحِ قَالَ فَتَخْفِقُ الدِّيَكَةُ بِأَجْنِحَتِهَا فِي مَنَازِلِكُمْ فَتُجِيبُهُ عَنْ قَوْلِهِ وَ هُوَ قَوْلُهُ تَعَالَى ـ وَ الطَّيْرُ صَافَّاتٍ كُلٌّ قَدْ عَلِمَ صَلاتَهُ وَ تَسْبِيحَهُ مِنَ الدِّيَكَةِ فِي الْأَرْضِ.

Ibn al-Kawwa' came to the Commander of the Faithful (AS) and said: "O Commander of the Faithful! By Allah, verily there is a verse in the Book of Allah, the Mighty and High, that has destroyed my heart, making me doubt my religion."
`Ali (AS) said to him, "May your mother be bereaved of you and be deprived of you! What is that verse?"
He replied, "The Word of Allah, the Exalted: The birds with expanded wings, each knows its own prayer, and its own glorification."
Imam `Ali (AS) responded,
O son of al-Kawwa'! Verily, Allah, the Blessed and Exalted, has created angels in different shapes. There is an angel of Allah, the Blessed and Exalted, in the shape of a rooster, which is hoarse and gray. Its talons are in the seventh lowly earth and its dual comb is below the Empyrean. It has two wings; one in the East and the other in the West. One is of fire and the other is of ice.
When the time of prayer comes, it stands on its talons and raises its neck from below the Empyrean, and then it flaps its two wings like the roosters in your houses do. Neither the one that is from fire melts the ice, nor does the one form the ice put out the fire. At that point it calls:
I bear witness that there is no got but Allah, He Alone, there is no associate with Him; and I bear witness that Muhammad is the Master of the Prophets and his successor is the Master of the Successors and that Allah is the Most Praised, the Most Holy, Lord of the Angels and the Spirit (Ruh).
He said: Then the roosters in your homes flap their wings and answer him in his call, and that is the Word of the Exalted: The birds with expanded wings, each knows its own prayer and its own glorification" from the roosters in the earth.

11. My father (may Allah have mercy on them) said: Sa`d ibn `Abd Allah said, on the authority of Ahmad ibn Muhammad ibn `Isa, on the authority of al-Hasan ibn `Ali, on the authority of Yunus ibn Ya`qub, on the authority of `Amr ibn Marwan that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: إِنَّ لِلّٰهِ تَبَارَكَ وَ تَعَالَى مَلَائِكَةً أَنْصَافُهُمْ مِنْ بَرَدٍ وَ أَنْصَافُهُمْ مِنْ نَارٍ يَقُولُونَ يَا مُؤَلِّفاً بَيْنَ الْبَرَدِ وَ النَّارِ ثَبِّتْ قُلُوبَنَا عَلَى طَاعَتِكَ.

Abu `Abd Allah al-Sadiq (AS) said:
“Verily, half of the angels of Allah, the Blessed and the Exalted, are in cold and half are in fire. They say: `O Combiner of Hot and Cold, keep our hearts firm in Your Obedience.’”
The Compiler of this book says: Allah willing, I will publish the traditions which I have transmitted regarding remembering the Greatness of Allah, the Blessed and Exalted, in the book `al-`Azamat.’

Chapter Thirty-Nine: Ma`na Lutf Allah Tabaraka wa-Ta`ala. The Subtlety of Allah, the Blessed, the Exalted – 1 tradition

باب لطف الله تبارك و تعالى

1. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn al-Hasan al-Saffar on the authority of Ahmad ibn Muhammad ibn `Isa on the authority of his father on the authority of Sa`id ibn Janah on the authority of some of our scholars that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: مَا خَلَقَ اللهُ خَلْقاً أَصْغَرَ مِنَ الْبَعُوضِ وَ الْجِرْجِسُ أَصْغَرُ مِنَ الْبَعُوضِ وَ الَّذِي تُسَمُّونَهُ الْوَلَغَ أَصْغَرُ مِنَ الْجِرْجِسِ وَ مَا فِي الْفِيلِ شَيْءٌ إِلَّا وَ فِيهِ مِثْلُهُ وَ فُضِّلَ عَلَى الْفِيلِ بِالْجَنَاحَيْنِ .

Abu `Abd Allah al-Sadiq (AS) said:
Among the smallest things crated by Allah is the mosquito [ba`ud], and the gnat [jirjis], which is smaller than the mosquito. And that what you name [al-walgh], which is even smaller than a gnat. What is in an elephant is found in a mosquito; except for the mosquito has been given preference over the elephant by two wings.

Chapter Forty: Adna Ma Yujzi min Ma`rifat al-Tawhid. The Least Required for Recognizing Diving Unity – 5 traditions

باب أدنى ما يجزئ من معرفة التوحيد

1. Muhammad ibn `Ali Majilwayh (may Allah have mercy on him) said: `Ali ibn Ibrahim ibn Hashim said, on the authority of Mukhtar ibn Muhammad ibn Mukhtar al-Hamdani, on the authority of al-Fath ibn Yazid al-Jurjani that

عَنْ أَبِي الْحَسَنِ ع قَالَ: سَأَلْتُهُ عَنْ أَدْنَى الْمَعْرِفَةِ فَقَالَ الْإِقْرَارُ بِأَنَّهُ لَا إِلَهَ غَيْرُهُ وَ لَا شِبْهَ لَهُ وَ لَا نَظِيرَ وَ أَنَّهُ قَدِيمٌ مُثْبَتٌ مَوْجُودٌ غَيْرُ فَقِيدٍ وَ أَنَّهُ لَيْسَ كَمِثْلِهِ شَيْءٌ.

I asked Abu al-Hasan al-Kazim (AS) about the least that is required to recognize Divine Unity. Thus, he (SA) replied, "the confirmation that there is no god other than Him. He has no peer or rival. He is Eternal without beginning. He is the Firm, the Existent, and is never Absent. There is nothing whatsoever like unto Him."

2. Muhammad ibn Ahmad ibn al-Walid (RA) said: Sa`d ibn `Abd Allah said, on the authority of Ahmad ibn Muhammad ibn `Isa, on the authority of al-Husayn ibn Sa`id, on the authority of al-Nadr ibn Suwayd, on the authority of `Asim Humayd that

سُئِلَ عَلِيُّ بْنُ الْحُسَيْنِ ع عَنِ التَّوْحِيدِ فَقَالَ إِنَّ اللهَ عَزَّ وَ جَلَّ عَلِمَ أَنَّهُ يَكُونُ فِي آخِرِ الزَّمَانِ أَقْوَامٌ مُتَعَمِّقُونَ فَأَنْزَلَ اللهُ عَزَّ وَ جَلَ قُلْ هُوَ اللهُ أَحَدٌ اللهُ الصَّمَدُ وَ الْآيَاتُ مِنْ سُورَةِ الْحَدِيدِ إِلَى قَوْلِهِ ـ وَ هُوَ عَلِيمٌ بِذاتِ الصُّدُورِ فَمَنْ رَامَ مَا وَرَاءَ ذَلِكَ هَلَكَ.

`Ali ibn al-Husayn (AS) was asked about Divine Unity; hence, he said Verily, Allah, the Mighty and High, knew that there would be people in the Last Days who would think deeply; therefore, Allah, the Mighty and High, revealed: Say: He Allah is One. Allah is the Needless and the first few verses from the Chapter "the Iron" until He says: And He is Cognizant of what is in the hearts. Thus whosoever goes beyond that is ruined.

3. `Ali ibn Ahmad ibn Muhammad ibn Imran al-Daqqaq (RA) said: Muhammad ibn Abu `Abd Allah al-Kufi said: Muhammad ibn Isam`il al-Barmaki said: al-Husayn ibn al-Hasan related to me that Bakr ibn Ziyad related tome, on the authority of `Abd al-Aziz ibn al-Muhtda that

سَأَلْتُ الرِّضَا ع عَنِ التَّوْحِيدِ فَقَالَ كُلُّ مَنْ قَرَأَ قُلْ هُوَ اللهُ أَحَدٌ وَ آمَنَ بِهَا فَقَدْ عَرَفَ التَّوْحِيدَ قُلْتُ كَيْفَ يَقْرَؤُهَا قَالَ كَمَا يَقْرَأُ النَّاسُ وَ زَادَ فِيهِ كَذَلِكَ اللهُ رَبِّي كَذَلِكَ اللهُ رَبِّي كَذَلِكَ اللهُ رَبِّي.

I asked al-Rida (AS) about Diving Unity; hence, he replied, "All those who read: Say: He Allah is One, and believe in it, have professed their faith in Divine Unity."
I asked, "How should one read it?"
He (AS) responded, "The same way that the people read it, adding `such is my Lord' three times."

4. My father and Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) both said: Muhammad ibn Yahya al-`Attar, and Ahmad ibn Idris both said, on the authority of Muhammad ibn Ahmad, ,on the authority of some our scholars, on the authority of Muhammad ibn `Ali al-Tahi, on the authority of Tahir ibn Hatim ibn Mahawayh that

كَتَبْتُ إِلَى الطَّيِّبِ يَعْنِي أَبَا الْحَسَنِ مُوسَى ع مَا الَّذِي لَا تُجْزِئُ مَعْرِفَةُ الْخَالِقِ بِدُونِهِ فَكَتَبَ لَيْسَ كَمِثْلِهِ شَيْءٌ وَ لَمْ يَزَلْ سَمِيعاً وَ عَلِيماً وَ بَصِيراً وَ هُوَ الْفَعَّالُ لِمَا يُرِيدُ.

I wrote to al-Tayyib i.e. Abu al-Hasan Musa (AS): "What is the least required to recognize the Creator? Thus he (AS) wrote back: "there is nothing whatsoever like unto Him. He has always been All-Hearing, All-Knowing, All-Seeing, and He is the Mighty Doer of whatever He wills.

5. Muhammad ibn `Ali Majilwayh (RA) related to me, on the authority of his paternal uncle Muhammad ibn Abu al-Qasim, on the authority of Muhammad ibn Ya`li al-Kufi, on the authority of Juwaybir, on the authority of al-Dahhak, on the authority of Ibn `Abbas that

جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ص فَقَالَ يَا رَسُولَ اللهِ عَلِّمْنِي مِنْ غَرَائِبِ الْعِلْمِ قَالَ مَا صَنَعْتَ فِي رَأْسِ الْعِلْمِ حَتَّى تَسْأَلَ عَنْ غَرَائِبِهِ قَالَ الرَّجُلُ مَا رَأْسُ الْعِلْمِ يَا رَسُولَ اللهِ قَالَ مَعْرِفَةُ اللهِ حَقَّ مَعْرِفَتِهِ قَالَ الْأَعْرَابِيُّ وَ مَا مَعْرِفَةُ اللهِ حَقَّ مَعْرِفَتِهِ قَالَ تَعْرِفُهُ بِلَا مِثْلٍ وَ لَا شِبْهٍ وَ لَا نِدٍّ وَ أَنَّهُ وَاحِدٌ أَحَدٌ ظَاهِرٌ بَاطِنٌ أَوَّلٌ آخِرٌ لَا كُفُوَ لَهُ وَ لَا نَظِيرَ فَذَلِكَ حَقُّ مَعْرِفَتِهِ.

A Bedouin Arab came to the Prophet (SA) and said: "O Messenger of Allah! Teach me the wonders of knowledge." The Prophet (SA) asked, "Before you ask about the wonders of knowledge, do you know about the beginning of knowledge?"
The man enquired, "What is the beginning of knowledge, O Messenger of Allah?"
Hence, he (SA) replied, "Recognizing Allah the way He deserves to be recognized."

The Bedouin further asked, "And how does Allah deserve to be recognized?"
He answered,
You have recognized Allah as He deserves to be recognized when you recognize that nothing resembles Him, that He has no compeer, and without any equal, that He is One, Alone, Manifest, the First and the Last, without parallel and without a rival. This is how He deserves to be recognized.

Chapter Forty – One: Innahu, `azza wa jalla, la Yu`rafu illa Bihi. He, the Mighty and High, in not Recognized, Except by Himself. – 10 traditions

باب أنه عزو جل لا يعرف إلا به

1. `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (may Allah have mercy on him) said: Muhammad ibn Ya`qub al-Kulayni said: Muhammad ibn Isma`il said, on the authority of al-Fadl ibn Shadhan, on the authority of Safwan ibn Yahya, on the authority of Mansur ibn Hazim that

قُلْتُ لِأَبِي عَبْدِ اللهِ ع إِنِّي نَاظَرْتُ قَوْماً فَقُلْتُ لَهُمْ إِنَّ اللهَ أَجَلُّ وَ أَكْرَمُ مِنْ أَنْ يُعْرَفَ بِخَلْقِهِ بَلِ الْعِبَادُ يُعْرَفُونَ بِاللهِ فَقَالَ رَحِمَكَ اللهُ.

I said to Abu `Abd Allah al-Sadiq (AS): "Verily, I debated with a group of people and said to them, `Verily, Allah is far above being recognized through His Creation. In fact, the servants are those who are recognized through Allah."
He replied, "May Allah have mercy on you!"

2. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn al-Hasan al-Saffar said, on the authority of Ahmad ibn Muhammad ibn Khalid, on the authority of some of our scholars, on the authority of `Ali ibn `Uqbah ibn Qays ibn Sam`an ibn Abu Rabihah, the freed slave of the Messenger of Allah (SA), who hurried the transmission that

عَنْ عَلِيِّ بْنِ عُقْبَةَ بْنِ قَيْسِ بْنِ سِمْعَانَ بْنِ أَبِي رُبَيْحَةَ مَوْلَى رَسُولِ اللهِ ص رَفَعَهُ قَالَ: سُئِلَ أَمِيرُ الْمُؤْمِنِينَ ع بِمَ عَرَفْتَ رَبَّكَ فَقَالَ بِمَا عَرَّفَنِي نَفْسَهُ قِيلَ وَ كَيْفَ عَرَّفَكَ نَفْسَهُ فَقَالَ لَا تُشْبِهُهُ صُورَةٌ وَ لَا يُحَسُّ بِالْحَوَاسِّ وَ لَا يُقَاسُ بِالنَّاسِ قَرِيبٌ فِي بُعْدِهِ بَعِيدٌ فِي قُرْبِهِ فَوْقَ كُلِّ شَيْءٍ وَ لَا يُقَالُ شَيْءٌ فَوْقَهُ أَمَامَ كُلِّ شَيْءٍ وَ لَا يُقَالُ لَهُ أَمَامٌ دَاخِلٌ فِي الْأَشْيَاءِ لَا كَشَيْءٍ فِي شَيْءٍ دَاخِلٍ وَ خَارِجٌ مِنَ الْأَشْيَاءِ لَا كَشَيْءٍ مِنْ شَيْءٍ خَارِجٍ سُبْحَانَ مَنْ هُوَ هَكَذَا وَ لَا هَكَذَا غَيْرُهُ وَ لِكُلِّ شَيْءٍ مُبْتَدَأٌ.

The Commander of the Faithful was questioned, "With what do you recognize your Lord?" He (AS) answered, "With what He introduced Himself." It was said: "How did He introduce Himself to you?" He (AS) replied, No image resembles Him. He is neither perceived by the senses, nor compared with the people. He is Near in His Farness, and Far in His Nearness. He is Above all Things. It cannot be said that "something is above Him," as He is in front of everything. It cannot be said that "He has a front," since He is Inside Everything, but without being contained. He is Outside of Everything, but without

being absent from anything. Glory be Him! There is nothing like unto Him. He is the Originator of All Things.

3. My father (RA) related to me that Sa`d ibn `Abd Allah said, on the authority of Ahmad ibn Muhammad ibn `Isa, on the authority of Muhammad ibn Abu `Umayr, on the authority of Muhammad ibn Humran, on the authority of al-Fadl ibn al-Sakan, on the authority of Abu `Abd Allah AS) that

قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع اعْرِفُوا اللَّهَ بِاللَّهِ وَ الرَّسُولَ بِالرِّسَالَةِ وَ أُولِي الْأَمْرِ بِالْمَعْرُوفِ وَ الْعَدْلِ وَ الْإِحْسَانِ .

The Commander of the Faithful said: "Recognize Allah through Allah, the Messenger through the message, and the ones vested with authority [ulu al-amr] through their beneficence, justice, and good deeds."

4. Abu al-Husayn Muhammad ibn Ibrahim ibn Ishaq al-Farisi said: Ahmad ibn Muhammad ibn Abu Sa`id al-Nisawi said: Abu Nasr Ahmad ibn Muhammad ibn `Abd Allah al-Sughdi said in Marw that Muhammad ibn Ya`qub ibn al-Hakam al-`Askari and his brother Mu`adh ibn Ya`qub both said: Muhammad ibn Sinan al-Hanzali said: `Abd Allah ibn `Asim said: `Abd al-Rahman ibn Qays said, on the authority of Abu Hashim al-Rummani, on the authority of Zadhan that

عَنْ سَلْمَانَ الْفَارِسِيِّ فِي حَدِيثٍ طَوِيلٍ يَذْكُرُ فِيهِ قُدُومَ الْجَاثَلِيقِ الْمَدِينَةَ مَعَ مِائَةٍ مِنَ النَّصَارَى وَ مَا سَأَلَ عَنْهُ أَبَا بَكْرٍ فَلَمْ يُجِبْهُ ثُمَّ أُرْشِدَ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَسَأَلَهُ عَنْ مَسَائِلَ فَأَجَابَهُ عَنْهَا وَ كَانَ فِيمَا سَأَلَهُ أَنْ قَالَ لَهُ أَخْبِرْنِي عَرَفْتَ اللَّهَ بِمُحَمَّدٍ أَمْ عَرَفْتَ مُحَمَّداً بِاللَّهِ عَزَّ وَ جَلَّ فَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع مَا عَرَفْتُ اللَّهَ بِمُحَمَّدٍ ص وَ لَكِنْ عَرَفْتُ مُحَمَّداً بِاللَّهِ عَزَّ وَ جَلَّ حِينَ خَلَقَهُ وَ أَحْدَثَ فِيهِ الْحُدُودَ مِنْ طُولٍ وَ عَرْضٍ فَعَرَفْتُ أَنَّهُ مُدَبَّرٌ مَصْنُوعٌ بِاسْتِدْلَالٍ وَ إِلْهَامٍ مِنْهُ وَ إِرَادَةٍ كَمَا أَلْهَمَ الْمَلَائِكَةَ طَاعَتَهُ وَ عَرَّفَهُمْ نَفْسَهُ بِلَا شِبْهٍ وَ لَا كَيْفٍ .

Salman the Persian related the following detailed tradition concerning the coming of the Catholicos to Median with one hundred Christians and asking Abu Bakr questions. He could not answer so he guided them to the Commander of the Faithful `Ali ibn Abu Talib (AS). Therefore, he asked `Ali (AS) some questions; thus, he answered them all. Among the questions the Catholicos asked him was: "Tell me. Did you recognize Allah through Muhammad or di you recognize Muhammad through Allah, the Mighty and High?" `Ali ibn Abu Talib (AS) replied, I did not recognize Allah through Muhammad (SA), but I recognized Muhammad through Allah, the Mighty and High, when He created him and made in him the size of the length and breadth. Hence I recognized that He was the Planner of the Produced through reasoning, and inspiration, the same way He inspired His Angels to recognize and obey Him without any compeer and quality.

The Compiler of this book says: The tradition is long. We have extracted from it the required passage. I have transmitted all of it in the end of the book Al-Nubuwwah.

5. `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (RA) said:
Muhammad ibn Ya`qub said:

يَقُولُ مَعْنَى قَوْلِهِ اعْرِفُوا اللهَ بِاللهِ يَعْنِي أَنَّ اللهَ عَزَّوَ جَلَّ خَلَقَ الْأَشْخَاصَ وَ الْأَلْوَانَ وَ الْجَوَاهِرَ فَالْأَعْيَانُ الْأَبْدَانُ وَ الْجَوَاهِرُ الْأَرْوَاحُ وَ هُوَ عَزَّوَ جَلَّ لَا يُشْبِهُ جِسْماً وَ لَا رُوحاً وَ لَيْسَ لِأَحَدٍ فِي خَلْقِ الرُّوحِ الْحَسَّاسِ الدَّرَّاكِ أَثَرٌ وَ لَا سَبَبٌ هُوَ الْمُتَفَرِّدُ يَخْلُقُ الْأَرْوَاحَ وَ الْأَجْسَامَ فَمَنْ نَفَى عَنْهُ الشَّبَهَيْنِ شَبَهَ الْأَبْدَانِ وَ شَبَهَ الْأَرْوَاحِ فَقَدْ عَرَفَ اللهَ بِاللهِ وَ مَنْ شَبَّهَهُ بِالرُّوحِ أَوِ الْبَدَنِ أَوِ النُّورِ فَلَمْ يَعْرِفِ اللهَ بِاللهِ.

The meaning of" "recognize Allah through Allah" is that Allah, the Mighty and High, created persons, colors, and substances. Therefore, the essences are bodies and the substances are spirits. He, the Mighty and High, resembles neither body nor spirit. Nobody has any effect or cause in creation of a sensitive, perceiving spirit. He is Matchless in the creation of spirits, and bodies. Therefore, whoever negates from Him the two likenesses – the likeness of bodies and the likeness of spirits – recognizes Allah through Allah. And whoever views Him as a body, a spirit or a light, has not recognized Allah through Allah.

6. Ahmad ibn Ziyad ibn Ja`far al-Hamdani (RA) said: `Ali ibn Ibrahim ibn Hashim said, on the authority of is father, on the authority of Muhammad ibn Sinan, on the authority of Ziyad ibn al-Mundhar, on the authority of Abu Ja`far Muhammad ibn `Ali al-Baqir (AS), on the authority of his father, on the authority of his grandfather (AS) that

عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ عَنْ أَبِيهِ عَنْ جَدِّهِ ع أَنَّهُ قَالَ: إِنَّ رَجُلًا قَامَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ بِمَا ذَا عَرَفْتَ رَبَّكَ قَالَ بِفَسْخِ الْعَزْمِ وَ نَقْضِ الْهَمِّ لَمَّا هَمَمْتُ فَحِيلَ بَيْنِي وَ بَيْنَ هَمِّي وَ عَزَمْتُ فَخَالَفَ الْقَضَاءُ عَزْمِي عَلِمْتُ أَنَّ الْمُدَبِّرَ غَيْرِي قَالَ فَبِمَا ذَا شَكَرْتَ نَعْمَاءَهُ قَالَ نَظَرْتُ إِلَى بَلَاءٍ قَدْ صَرَفَهُ عَنِّي وَ أَبْلَى بِهِ غَيْرِي فَعَلِمْتُ أَنَّهُ قَدْ أَنْعَمَ عَلَيَّ فَشَكَرْتُهُ قَالَ فَلِمَا ذَا أَحْبَبْتَ لِقَاءَهُ قَالَ لَمَّا رَأَيْتُهُ قَدِ اخْتَارَ لِي دِينَ مَلَائِكَتِهِ وَ رُسُلِهِ وَ أَنْبِيَائِهِ عَلِمْتُ أَنَّ الَّذِي أَكْرَمَنِي بِهَذَا لَيْسَ يَنْسَانِي فَأَحْبَبْتُ لِقَاءَهُ.

Verily, a man stood before the Commander of the Faithful (AS) and asked, "O Commander of the Faithful! With what did you recognize your Lord?" He replied, "Through abolishment of decision and invalidation of ambition. When I had an ambition, something obstructed my ambition. And when I mad a decision, the Divine Decree opposed my decision. Hence, I came to know that the Planner was other than me." He asked, "Then with what did you thank Him?" He (AS) answered, "I looked at a tribulation, which He took away from me, and with which he afflicted someone else. Hence, I learned that He had bless me, and so I thanked Him." The man, asked, "Why do you desire to meet Him?" Imam (AS) replied, "When I saw him choosing the religion of His angels, Messengers and Prophets (AS), I learned that He had honored me with this, and did not forget me. Hence, I desire to meet Him."

7. Ahmad ibn Muhammad ibn Abd al-Rahman al-Marwazi al-Muqri said: Abu `Amr Muhammad ibn Ja`far al-Muqri said: Muhammad ibn al-Hasan al-Musili said in Baghdad that Muhammad ibn `Asim al-Tarifi said: `Ayyash ibn Yazid ibn al-Hasanibn `Ali al-Kahhal freed salve of Zayd ibn `Ali said: my father related to me that

قَالَ حَدَّثَنِي مُوسَى بْنُ جَعْفَرٍ ع قَالَ: قَالَ قَوْمٌ لِلصَّادِقِ ع نَدْعُو فَلَا يُسْتَجَابُ لَنَا قَالَ لِأَنَّكُمْ تَدْعُونَ مَنْ لَا تَعْرِفُونَهُ.

Musa ibn Ja`far (AS) related to me that a group of people said to al-Sadiq (AS), "We pray but our prayers are not granted." He (AS) responded, "If that is the case, it is because you pray to One whom you do not truly recognize."

8. Al-Husayn ibn Ahmad ibn Idris (RA) said: my father said: Ibrahim ibn Hashim said, on the authority of Muhammad ibn Abu `Umayr, on the authority of Hisham ibn Salim that

سُئِلَ أَبُو عَبْدِ اللهِ ع فَقِيلَ لَهُ بِمَا عَرَفْتَ رَبَّكَ قَالَ بِفَسْخِ الْعَزْمِ وَ نَقْضِ الْهَمِّ عَزَمْتُ فَفُسِخَ عَزْمِي وَ هَمَمْتُ فَنُقِضَ هَمِّي.

Abu `Abd Allah al-Sadiq (AS) was asked, "How did you recognize your Lord?' He (AS) replied, "Through abolishment of decision and invalidation of ambition. My decision was abolished, and when I had an ambition it was invalidated."

9. Al-Husayn ibn Ibrahim ibn Ahmad ibn Hisham al-Mu`addab (RA) said: Muhammad ibn Abu `Abd Allah al-Kufi said: Muhammad ibn Isma`il al-Barmaki said: Muhammad ibn `Abd al-Rahman al-Khazzaz al-Kufi said: Sulayman ibn Ja`far said: `Ali ibn al-Hakam said: Hisham ibn Salim said

حَدَّثَنَا هِشَامُ بْنُ سَالِمٍ قَالَ: حَضَرْتُ مُحَمَّدَ بْنَ النُّعْمَانِ الْأَحْوَلَ فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ لَهُ بِمَ عَرَفْتَ رَبَّكَ قَالَ بِتَوْفِيقِهِ وَ إِرْشَادِهِ وَ تَعْرِيفِهِ وَ هِدَايَتِهِ قَالَ فَخَرَجْتُ مِنْ عِنْدِهِ فَلَقِيتُ هِشَامَ بْنَ الْحَكَمِ فَقُلْتُ لَهُ مَا أَقُولُ لِمَنْ يَسْأَلُنِي فَيَقُولُ لِي بِمَ عَرَفْتَ رَبَّكَ فَقَالَ إِنْ سَأَلَ سَائِلٌ فَقَالَ بِمَ عَرَفْتَ رَبَّكَ قُلْتُ عَرَفْتُ اللهَ جَلَّ جَلَالُهُ بِنَفْسِي لِأَنَّهَا أَقْرَبُ الْأَشْيَاءِ إِلَيَّ وَ ذَلِكَ أَنِّي أَجِدُهَا أَبْعَاضاً مُجْتَمِعَةً وَ أَجْزَاءً مُؤْتَلِفَةً ظَاهِرَةَ التَّرْكِيبِ مُتَبَيِّنَةَ الصَّنْعَةِ مَبْنِيَّةً عَلَى ضُرُوبٍ مِنَ التَّخْطِيطِ وَ التَّصْوِيرِ زَائِدَةً مِنْ بَعْدِ نُقْصَانٍ وَ نَاقِصَةً مِنْ بَعْدِ زِيَادَةٍ قَدْ أُنْشِئَ لَهَا حَوَاسُّ مُخْتَلِفَةٌ وَ جَوَارِحُ مُتَبَايِنَةٌ مِنْ بَصَرٍ وَ سَمْعٍ وَ شَامٍّ وَ ذَائِقٍ وَ لَامِسٍ مَجْبُولَةً عَلَى الضَّعْفِ وَ النَّقْصِ وَ الْمَهَانَةِ لَا تُدْرِكُ وَاحِدَةٌ مِنْهَا مُدْرَكَ صَاحِبَتِهَا وَ لَا تَقْوَى عَلَى ذَلِكَ عَاجِزَةً عِنْدَ اجْتِلَابِ الْمَنَافِعِ إِلَيْهَا وَ دَفْعِ

الْمَضَارِّ عَنْهَا وَ اسْتَحَالَ فِي الْعُقُولِ وُجُودُ تَأْلِيفٍ لَا مُؤَلِّفَ لَهُ وَ ثَبَاتِ صُورَةٍ لَا مُصَوِّرَ لَهَا فَعَلِمْتُ أَنَّ لَهَا خَالِقاً خَلَقَهَا وَ مُصَوِّراً صَوَّرَهَا مُخَالِفاً لَهَا عَلَى جَمِيعِ جِهَاتِهَا قَالَ اللهُ عَزَّ وَ جَلَ وَ فِي أَنْفُسِكُمْ أَفَلا تُبْصِرُونَ .

I was in the presence of Muhammad ibn al-Mu`man al-Ahwal, when a man stood up before him, and asked him, "How did you recognize your Lord?" He replied, "By means of His Direction, His Instruction, His Introduction, and His Guidance."
He says: I left his presence, and met with Hisham ibn al-Hakam, so I asked him, "What should I say to someone who asks me: how did you recognize your Lord?"
Hisham relied, "If someone asked me: what did you recognize your Lord with? I would say: I recognized Allah, High be His Glory, though my own body as that is the thing which is the closest to me. Verily, my body is composed of assembled parts and formed of components which were created, the subject of intelligent design, and engineering. My body increases after decrease, and is reduced after enlargement. My body has different senses, like sight, hearing, smell, taste, and touch, as well as different limbs. My body was created in weakness, deficiency and contempt. None of the sense can perceive the function of the other, nor do they have strength over others. They are incapable of attracting benefits to themselves and preventing harm to themselves. Wisdom dictates that it is impossible for something to be compiled without a compiler, and that it is impossible for an image to be made without an artist. Thus, I learned that my body has a Creator, and that my image was made by an Artist, Who is contrary to them from all dimensions. Allah, the Mighty and High, has said: And in your own souls (too); will you not then see.

10. `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (RA) said: Muhammad ibn Ja`far Abu al-Husayn al-Asadi said: al-Husayn ibn al-Ma`mun al-Qarashi said, on the authority of `Umr ibn `Abd al-`Aziz, on the authority of Hisham ibn al-Hakam that

عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ: قَالَ لِي أَبُو شَاكِرٍ الدَّيْصَانِيُّ إِنَّ لِي مَسْأَلَةً تَسْتَأْذِنُ لِي عَلَى صَاحِبِكَ فَإِنِّي قَدْ سَأَلْتُ عَنْهَا جَمَاعَةً مِنَ الْعُلَمَاءِ فَمَا أَجَابُونِي بِجَوَابٍ مُشْبِعٍ فَقُلْتُ هَلْ لَكَ أَنْ تُخْبِرَنِي بِهَا فَلَعَلَّ عِنْدِي جَوَاباً تَرْتَضِيهِ فَقَالَ إِنِّي أُحِبُّ أَنْ أَلْقَى بِهَا أَبَا عَبْدِ اللهِ ع فَاسْتَأْذَنْتُ لَهُ فَدَخَلَ فَقَالَ لَهُ أَتَأْذَنُ لِي فِي السُّؤَالِ فَقَالَ لَهُ سَلْ عَمَّا بَدَا لَكَ فَقَالَ لَهُ مَا الدَّلِيلُ عَلَى أَنَّ لَكَ صَانِعاً فَقَالَ وَجَدْتُ نَفْسِي لَا تَخْلُو مِنْ إِحْدَى جِهَتَيْنِ إِمَّا أَنْ أَكُونَ صَنَعْتُهَا أَنَا أَوْ صَنَعَهَا غَيْرِي فَإِنْ كُنْتُ صَنَعْتُهَا أَنَا فَلَا أَخْلُو مِنْ أَحَدِ مَعْنَيَيْنِ إِمَّا أَنْ أَكُونَ صَنَعْتُهَا وَ كَانَتْ مَوْجُودَةً أَوْ صَنَعْتُهَا وَ كَانَتْ مَعْدُومَةً فَإِنْ كُنْتُ صَنَعْتُهَا وَ كَانَتْ مَوْجُودَةً فَقَدِ اسْتَغْنَتْ بِوُجُودِهَا عَنْ صَنْعَتِهَا وَ إِنْ كَانَتْ مَعْدُومَةً فَإِنَّكَ تَعْلَمُ أَنَّ الْمَعْدُومَ لَا يُحْدِثُ شَيْئاً فَقَدْ ثَبَتَ الْمَعْنَى الثَّالِثُ أَنَّ لِي صَانِعاً وَ هُوَ اللهُ رَبُّ الْعَالَمِينَ فَقَامَ وَ مَا أَحَارَ جَوَاباً.

Abu Shakir al-Daysani said to me: "Verily, I have a query; I want you to take permission for me from your companion. For I have certainly asked about it from many scholars.

They have not been able to answer me with a satisfactory answer." So I said: "Would you like to tell me the query. Perhaps I have an answer that would please you."
He replied, "I would certainly like to meet Abu `Abd Allah (AS) with this query." So I obtained the permission for him and he entered his presence and asked him (AS), "Do you permit me to ask a question?" The Imam (AS) replied, "Ask what has come to you."
He asked, "How can you prove that you have a Creator?" Consequently, he (AS) responded, I found myself not free from one of two possibilities: either I have crated myself, or someone else has created me. If I have created myself, then I am not free from one of the two meanings: either I created myself while I was already existent, or I created myself while I was on nonexistent. Hence, if I created myself, and I already exited, then I was self-sufficient of giving existence to myself. And if I was nonexistent, then you know that the nonexistent cannot bring about a thing. Therefore, the third meaning is proved that I have a Creator and that is Allah, the Lord of the Universe.
Al-Daysani got up and did not negate the answer.

The Compiler of this book says: The correct statement in this chapter is to say: we have recognized Allah through Allah, because if we recognized Him through our intellects then He, the Mighty and High, is the Bestower of our intellects. And if we recognized Him, the Mighty and High, through His Prophets, Messengers and Proofs (AS) then He, the Mighty and High, is the One that delegates them, sends them, and the One who has taken them as His Proofs. If we have recognized Him though ourselves then He, the Mighty and High, is the One who brought us about. Thus, through Him we have recognized Him.
Al-Sadiq (AS) has said: "If Allah did not exist then we (Imams) would not have been known, and if we were not there, then Allah would not be recognized." The meaning of that is that if the Proofs did not exist, then Allah would not be recognized the way He deserves to be recognized, and if Allah did not exist, then the Proofs would not have been known.
I have heard some theologians say: "Even if a person were born in a desert on earth and even if he found nobody to guide him until he becomes big, contemplating the heaves and the earth would be sufficient to guide him to the fact that there is One Creator who brought them about." I would respond: Verily, this is something that has not happened, and it relates the news of something that has not happened. If it has happened, how could it be? If such a thing ever took place, then that man must have been a Proof of Allah, may His Remembrance of Himself be Exalted, or a Prophet (AS). Allah sent different type of Prophets. Some were individual Prophets, who were individually guided. Some were sent to their families, and children. Some were sent to the people in their region. Some were sent to the people in their city. And some were sent to all of humanity.
As for the reasoning of Ibrahim (AS), the Friend of Allah, when he looked at Venus, the Moon, and the Sun, when they set he said: ***O people! Verily, I am free from the partners you ascribe to Allah.*** *He (AS) was a Prophet who had inspiration, was delegate and sent by Allah. All of his words were through the inspiration of Allah, the Mighty and High. As we see in the Word of the Mighty and High:* ***This is Our argument which We gave to Abraham rebutting his people.***
People are not all like Ibrahim (AS). If it were sufficient to simply think about Allah without the guidance and Direction of Allah, the Mighty and High, then why did Allah, the Mighty and High, reveal what He revealed of His Word: ***So know that there is no god but Allah,*** *and His Word:* ***Say: He Allah is One****, and His Word:* ***Wonderful Originator of heavens and the earth! How could He have a son when He has no consort and He is the Knower of subtleties, the Aware.*** *Also the last verse of the chapter "The Banishment," and other verses about Divine Unity.*

Chapter Forty –Two: Ithbat Huduth al-`Alam. The Assertion of the Emergence of the Universe – 7 traditions

باب إثبات حدوث العالم

1. Muhammad ibn al-Hasan Ahmad ibn al-Walid (may Allah have mercy o him) said: Muhammad ibn al-Hasan al-Saffar said, on the authority of Ahmad ibn Muhammad ibn `Isa, on the authority of al-Husayn ibn Sa`id that `Ali ibn Mansur related to me that I heard Hisham ibn al-Hakam that

سَمِعْتُ هِشَامَ بْنَ الْحَكَمِ يَقُولُ دَخَلَ أَبُو شَاكِرٍ الدَّيْصَانِيُّ عَلَى أَبِي عَبْدِ اللهِ ع فَقَالَ لَهُ إِنَّكَ أَحَدُ النُّجُومِ الزَّوَاهِرِ وَ كَانَ آبَاؤُكَ بُدُوراً بَوَاهِرَ وَ أُمَّهَاتُكَ عَقِيلَاتٍ عَبَاهِرَ وَ عُنْصُرُكَ مِنْ أَكْرَمِ الْعَنَاصِرِ وَ إِذَا ذُكِرَ الْعُلَمَاءُ فَبِكَ تُثْنَى الْخَنَاصِرُ فَخَبِّرْنِي أَيُّهَا الْبَحْرُ الْخِضَمُّ الزَّاخِرُ مَا الدَّلِيلُ عَلَى حُدُوثِ الْعَالَمِ فَقَالَ أَبُو عَبْدِ اللهِ ع نَسْتَدِلُّ عَلَيْهِ بِأَقْرَبِ الْأَشْيَاءِ قَالَ وَ مَا هُوَ قَالَ فَدَعَا أَبُو عَبْدِ اللهِ ع بِبَيْضَةٍ فَوَضَعَهَا عَلَى رَاحَتِهِ فَقَالَ هَذَا حِصْنٌ مَلْمُومٌ دَاخِلُهُ غِرْقِئٌ رَقِيقٌ لَطِيفٌ بِهِ فِضَّةٌ سَائِلَةٌ وَ ذَهَبَةٌ مَائِعَةٌ ثُمَّ تَنْفَلِقُ عَنْ مِثْلِ الطَّاوُسِ أَ دَخَلَهَا شَيْءٌ فَقَالَ لَا قَالَ فَهَذَا الدَّلِيلُ عَلَى حُدُوثِ الْعَالَمِ قَالَ أَخْبَرْتَ فَأَوْجَزْتَ وَ قُلْتَ فَأَحْسَنْتَ وَ قَدْ عَلِمْتَ أَنَّا لَا نَقْبَلُ إِلَّا مَا أَدْرَكَتْهُ بِأَبْصَارِنَا أَوْ سَمِعْنَاهُ بِآذَانِنَا أَوْ شَمِمْنَاهُ بِمَنَاخِرِنَا أَوْ ذُقْنَاهُ بِأَفْوَاهِنَا أَوْ لَمَسْنَاهُ بِأَكُفِّنَا أَوْ تُصَوِّرَ فِي الْقُلُوبِ بَيَاناً أَوِ اسْتَنْبَطَهُ الرَّوِيَّاتُ إِيقَاناً قَالَ أَبُو عَبْدِ اللهِ ذَكَرْتَ الْحَوَاسَّ الْخَمْسَ وَ هِيَ لَا تَنْفَعُ شَيْئاً بِغَيْرِ دَلِيلٍ كَمَا لَا يُقْطَعُ الظُّلْمَةُ بِغَيْرِ مِصْبَاحٍ .

Abu Shakir al-Daysani entered the presence of Abu `Abd Allah al-Sadiq (AS) and said to him, Verily, you are one of the shining stars, while your forefathers (AS) were brilliant full-moons, and your foremothers were the wisest of women. Your origin is the most honorable origins. When the learned are mentioned then you are at the top of the list. Inform me, O Ocean (of Knowledge)! How can one prove the emergence of the universe?" Abu `Abd Allah (AS) answered, "Through reason and by comparing it to the things which are closest to us." He asked, "What would that be?" The reporter says: Abu `Abd Allah (AS) asked for an egg and placed it on his palm and said: "This is a container. Inside its shell are the albumin, and the egg-yolk. With time, colorful peacock feathers will burst out of it. Has anything entered it?" He replied, "No." The Imam (AS) said: "Then this is a proof of the emergence of the universe." He responded, "Your answer is both nice an concise. I now understand that we cannot accept anything unless we see it with our eyes, here it with our ears, smell it with our noses, taste it with our tongues, touch it with our hands, or feel it in our hearts with certainty." Abu `Abd Allah (AS) said: "You have mentioned the five senses. However, they are not useful without proof, in the same way that darkness cannot be prevented but by light."

2. Ahmad ibn Ziyad ibn Ja`far al-Hamdani (RA) said: `Ali ibn Ibrahim ibn Hashim said, on the authority of his father, on the authority of al-`Abbas ibn `Amr al-Fuqaymi, on the authority of Hisham ibn al-Hakam ibn al-Hakam saying that

عَنْ هِشَامِ بْنِ الْحَكَمِ أَنَّ ابْنَ أَبِي الْعَوْجَاءِ دَخَلَ عَلَى الصَّادِقِ ع فَقَالَ لَهُ يَا ابْنَ أَبِي الْعَوْجَاءِ أَ مَصْنُوعٌ أَنْتَ أَمْ غَيْرُ مَصْنُوعٍ فَقَالَ لَا لَسْتُ بِمَصْنُوعٍ فَقَالَ لَهُ الصَّادِقُ ع فَلَوْ كُنْتَ مَصْنُوعاً كَيْفَ كُنْتَ تَكُونُ فَلَمْ يُحِرِ ابْنُ أَبِي الْعَوْجَاءِ جَوَاباً وَ قَامَ وَ خَرَجَ.

Ibn Abu al-`Awja' entered the presence of al-Sadiq (AS) so al-Sadiq asked him, "O son of Abu al-`Awja'! Are you created or not?" He replied, "No, I am not created." Al-Sadiq (AS) said to him, "So, if you were created, then how would you be?" The reporter says: Ibn Au al-`Awja' could not provide an answer. Therefore, he stood up and left.

3. Ahmad ibn Muhammad ibn Yahya la-`Attar said: Sa`d ibn `Abd Allah said: Ibrahim in Hashim said on the authority of `Ali ibn Ma`bad, on the authority of al-Husayn ibn Khalid that

عَنْ أَبِي الْحَسَنِ عَلِيِّ بْنِ مُوسَى الرِّضَا ع أَنَّهُ دَخَلَ عَلَيْهِ رَجُلٌ فَقَالَ لَهُ يَا ابْنَ رَسُولِ اللهِ مَا الدَّلِيلُ عَلَى حَدَثِ الْعَالِمِ قَالَ أَنْتَ لَمْ تَكُنْ ثُمَّ كُنْتَ وَ قَدْ عَلِمْتَ أَنَّكَ لَمْ تُكَوِّنْ نَفْسَكَ وَ لَا كَوَّنَكَ مَنْ هُوَ مِثْلُكَ.

A man entered the presence (of Imam Abu al-Hasan `Ali al-Rida) and said: "O son of the Messenger of Allah (SA)! What is the proof that the universe emerged?" He (AS) replied, "You did not exist, and yet you came into being. You already know that you have not created yourself, and that you have not been created by someone like you."

4. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn al-Hasan al-Saffar said on the authority of Ibrahim ibn Hashim, on the authority of Muhammad ibn Hammad, on the authority of al-Hasan ibn Ibrahim, on the authority of Yunus ibn `Abd al-Rahman, on the authority of Yunus ibn Ya`qub that `Ali ibn Mansur reported to me that

قَالَ لِي هِشَامُ بْنُ الْحَكَمِ كَانَ زِنْدِيقٌ بِمِصْرَ يَبْلُغُهُ عَنْ أَبِي عَبْدِ اللهِ ع عِلْمٌ فَخَرَجَ إِلَى الْمَدِينَةِ لِيُنَاظِرَهُ فَلَمْ يُصَادِفْهُ بِهَا فَقِيلَ لَهُ هُوَ بِمَكَّةَ فَخَرَجَ الزِّنْدِيقُ إِلَى مَكَّةَ وَ نَحْنُ مَعَ أَبِي عَبْدِ اللهِ ع فَقَارَبَنَا الزِّنْدِيقُ وَ نَحْنُ مَعَ أَبِي عَبْدِ اللهِ ع فِي الطَّوَافِ فَضَرَبَ كَتِفَهُ كَتِفَ أَبِي عَبْدِ اللهِ ع فَقَالَ لَهُ أَبُو عَبْدِ اللهِ جَعْفَرٌ ع مَا اسْمُكَ قَالَ اسْمِي عَبْدُ الْمَلِكِ قَالَ فَمَا كُنْيَتُكَ قَالَ أَبُو عَبْدِ اللهِ قَالَ فَمَنِ الْمَلِكُ الَّذِي أَنْتَ لَهُ عَبْدٌ أَ مِنْ مُلُوكِ السَّمَاءِ أَمْ مِنْ مُلُوكِ الْأَرْضِ وَ أَخْبِرْنِي عَنِ ابْنِكَ أَ عَبْدُ إِلَهِ السَّمَاءِ أَمْ عَبْدُ إِلَهِ الْأَرْضِ فَسَكَتَ فَقَالَ أَبُو عَبْدِ اللهِ ع قُلْ مَا شِئْتَ تُخْصَمْ

قَالَ هِشَامُ بْنُ الْحَكَمِ قُلْتُ لِلزِّنْدِيقِ أَ مَا تَرُدُّ عَلَيْهِ فَقَبَّحَ قَوْلِي فَقَالَ لَهُ أَبُو عَبْدِ اللهِ ع إِذَا فَرَغْتُ مِنَ الطَّوَافِ فَأْتِنَا فَلَمَّا فَرَغَ أَبُو عَبْدِ اللهِ ع أَتَاهُ الزِّنْدِيقُ فَقَعَدَ بَيْنَ يَدَيْهِ وَ نَحْنُ مُجْتَمِعُونَ عِنْدَهُ فَقَالَ لِلزِّنْدِيقِ أَ تَعْلَمُ أَنَّ لِلْأَرْضِ تَحْتاً وَ فَوْقاً قَالَ نَعَمْ قَالَ فَدَخَلْتَ تَحْتَهَا قَالَ لَا قَالَ فَمَا يُدْرِيكَ بِمَا تَحْتَهَا قَالَ لَا أَدْرِي إِلَّا أَنِّي أَظُنُّ أَنْ لَيْسَ تَحْتَهَا شَيْءٌ قَالَ أَبُو عَبْدِ اللهِ ع فَالظَّنُّ عَجْزٌ مَا لَمْ تَسْتَيْقِنْ قَالَ أَبُو عَبْدِ اللهِ فَصَعِدْتَ السَّمَاءَ قَالَ لَا قَالَ فَتَدْرِي مَا فِيهَا قَالَ لَا قَالَ فَأَتَيْتَ الْمَشْرِقَ وَ الْمَغْرِبَ فَنَظَرْتَ مَا خَلْفَهُمَا قَالَ لَا قَالَ فَعَجَباً لَكَ لَمْ تَبْلُغِ الْمَشْرِقَ وَ لَمْ تَبْلُغِ الْمَغْرِبَ وَ لَمْ تَنْزِلْ تَحْتَ الْأَرْضِ وَ لَمْ تَصْعَدِ السَّمَاءَ وَ لَمْ تُخْبَرْ هُنَالِكَ فَتَعْرِفَ مَا خَلْفَهُنَ وَ أَنْتَ جَاحِدٌ مَا فِيهِنَّ وَ هَلْ يَجْحَدُ الْعَاقِلُ مَا لَا يَعْرِفُ فَقَالَ الزِّنْدِيقُ مَا كَلَّمَنِي بِهَذَا أَحَدٌ غَيْرُكَ قَالَ أَبُو عَبْدِ اللهِ ع فَأَنْتَ فِي شَكٍّ مِنْ ذَلِكَ فَلَعَلَّ هُوَ أَوْ لَعَلَّ لَيْسَ هُوَ قَالَ الزِّنْدِيقُ وَ لَعَلَّ ذَاكَ فَقَالَ أَبُو عَبْدِ اللهِ ع أَيُّهَا الرَّجُلُ لَيْسَ لِمَنْ لَا يَعْلَمُ حُجَّةٌ عَلَى مَنْ يَعْلَمُ فَلَا حُجَّةَ لِلْجَاهِلِ عَلَى الْعَالِمِ يَا أَخَا أَهْلِ مِصْرَ تَفَهَّمْ عَنِّي فَإِنَّا لَا نَشُكُّ فِي اللهِ أَبَداً أَ مَا تَرَى الشَّمْسَ وَ الْقَمَرَ وَ اللَّيْلَ وَ النَّهَارَ يَلِجَانِ وَ لَا يَشْتَبِهَانِ يَذْهَبَانِ وَ يَرْجِعَانِ قَدِ اضْطُرَّا لَيْسَ لَهُمَا مَكَانٌ إِلَّا مَكَانُهُمَا فَإِنْ كَانَا يَقْدِرَانِ عَلَى أَنْ يَذْهَبَا فَلَا يَرْجِعَانِ فَلِمَ يَرْجِعَانِ وَ إِنْ لَمْ يَكُونَا مُضْطَرَّيْنِ فَلِمَ لَا يَصِيرُ اللَّيْلُ نَهَاراً وَ النَّهَارُ لَيْلًا اضْطُرَّا وَ اللهِ يَا أَخَا أَهْلِ مِصْرَ إِلَى دَوَامِهِمَا وَ الَّذِي اضْطَرَّهُمَا أَحْكَمُ مِنْهُمَا وَ أَكْبَرُ مِنْهُمَا قَالَ الزِّنْدِيقُ صَدَقْتَ ثُمَّ قَالَ أَبُو عَبْدِ اللهِ ع يَا أَخَا أَهْلِ مِصْرَ الَّذِي تَذْهَبُونَ إِلَيْهِ وَ تَظُنُّونَهُ بِالْوَهْمِ فَإِنْ كَانَ الدَّهْرُ يَذْهَبُ بِهِمْ لِمَ لَا يَرُدُّهُمْ وَ إِنْ كَانَ يَرُدُّهُمْ لِمَ لَا يَذْهَبُ بِهِمُ الْقَوْمُ مُضْطَرُّونَ يَا أَخَا أَهْلِ مِصْرَ السَّمَاءُ مَرْفُوعَةٌ وَ الْأَرْضُ مَوْضُوعَةٌ لِمَ لَا تَسْقُطُ السَّمَاءُ عَلَى الْأَرْضِ وَ لِمَ لَا تَنْحَدِرُ الْأَرْضُ فَوْقَ طَاقَتِهَا فَلَا يَتَمَاسَكَانِ وَ لَا يَتَمَاسَكُ مَنْ عَلَيْهِمَا فَقَالَ الزِّنْدِيقُ أَمْسَكَهُمَا وَ اللهِ رَبُّهُمَا وَ سَيِّدُهُمَا فَآمَنَ الزِّنْدِيقُ عَلَى يَدَيْ أَبِي عَبْدِ اللهِ ع فَقَالَ لَهُ حُمْرَانُ بْنُ أَعْيَنَ جُعِلْتُ فِدَاكَ إِنْ آمَنَتِ الزَّنَادِقَةُ عَلَى يَدَيْكَ فَقَدْ آمَنَتِ الْكُفَّارُ عَلَى يَدَيْ أَبِيكَ فَقَالَ الْمُؤْمِنُ الَّذِي آمَنَ عَلَى يَدَيْ أَبِي عَبْدِ اللهِ ع اجْعَلْنِي مِنْ تَلَامِذَتِكَ فَقَالَ أَبُو عَبْدِ اللهِ ع لِهِشَامِ بْنِ الْحَكَمِ خُذْهُ إِلَيْكَ فَعَلِّمْهُ فَعَلَّمَهُ هِشَامٌ فَكَانَ مُعَلِّمَ أَهْلِ مِصْرَ وَ أَهْلِ شَامَ وَ حَسُنَتْ طَهَارَتُهُ حَتَّى رَضِيَ بِهَا أَبُو عَبْدِ اللهِ ع.

Hisham ibn al-Hakam reported to me that An atheist in Egypt was informed of some knowledge from Abu `Abd Allah al-Sadiq (AS) so he left for Medina to debate with him. However, he did not find him. It was said to him: "He is in Mecca." So the atheist left for Mecca. While we were with Abu `Abd Allah (AS), the atheist came close to us while we were circumambulating [tawaf] the Ka`bah. The atheist bumped shoulders with Abu `Abd Allah (AS), so the Imam (AS) asked him "What is your name?"
He replied, "My name is `Abd al-Malik."
The Imam (AS) said: "Then what is your agnomen [kunya]?"
He answered, "Abu `Abd Allah."
The Imam (AS) asked,
"Who is the Sovereign (al-Malik) whom you serve? Is He the Sovereign of the Heavens, or is he one of the sovereigns of the earth? And tell me about your son. Is the servant [`abd] of the God of Heaven, or a god of the earth?"
The atheist kept quiet.
So Abu `Abd Allah (AS) continued, "Say whatever you wish to, you will be defeated."
Hisham ibn al-Hakam says: Isaid to the atheist: "Will you not refute him?" Thus, he disliked what I said.
Therefore, Abu `Abd Allah (AS) said to him, "Once I complete the circumambulation, come and see me."
Once Abu `Abd Allah (AS) finished, the atheist came to him and sat down in front of him, while we had gathered before him. Thus, he (AS) addressed the atheist, "Do you know that the earth has a top and a bottom?"
He replied, "I do not know, but I certainly think there is nothing below it."
Abu `Abd Allah (AS) said: "Thinking [zann] is incapability unless you achieve certainty. Have you ascended to the heavens?"
He answered, "No."
The Imam (AS) asked, Then do you know what is in it?"
He replied, "I do not."
The Imam (AS) said: "Then have you been to the east and the west and seen what is behind them?"
He replied, "No."
The Imam (AS) responded,
How strange! You have not been to the east or the west. You have not descended below the earth. You have not ascended to heaven. You do not have any knowledge of what surrounds them. However, you re in denial of what is in them. Does a wise man deny what he knows not?
The atheist said: "No one but you has eve said such a thing to me."
Abu `Abd Allah (AS) said: "You are in doubt as to whether He exist or not."
The atheist replied, "That might be it."
Abu `Abd Allah said:
O man! There is no authority for the one who knows over the one who knows not. Likewise, there is no authority for the ignorant over the learned. O my Egyptian brother! Understand this from me! We never doubt in Allah. Do you not see the sun and the moon, and the night and day? They have recourse, but they do not make mistakes. They come and they go. They are both compelled. There is not place for them except their own place. If they both had the power to leave, and not come back, then why do they come back? If they both are not compelled, then why does the night change into the day, and the day into night? By Allah, O Egyptian brother, they are both compelled to continue their routine. Surely, their Compeller is Wiser and Greater than they are!
The atheist said: "You are right."
Abu `Abd Allah (AS) then said:

O Egyptian brother! They way you atheists reason is wrong. Time does not bring anything into existence. If the passage of time can take then away, then why does it not return them? And if the passage of time can return them, when why does it not take them away? They are compelled, O Egyptian brother! The sky has been raised, and the earth has been set down. Why is it that the sky does not collide with the earth? And why is it that the earth does not collide with the sky? Why is it that the earth does not go out of its orbit? Who holds them together and who holds together what is between them?
The atheist said: "By Allah! Their Lord and their Master holds them together!"
Thus, the atheist came to believe through his contact with Abu `Abd Allah (AS). Humran ibn A`yun said to him (AS). "May I be your ransom! Atheist become believers through you, just like the unbelievers use to become believer through your father (AS)."
The believer, who had believed thanks to Abu `Abd Allah (AS), said: "Make me of your students."
Abu `Abd Allah (AS) said to Hisham ibn al-Hakam, "Take him with you and teach him."
Thus, Hisham taught him, and then he became the teacher of the Egyptians, and the people of the northern region (Syria, Jordan, Palestine and Lebanon). He was trained spiritually and academically until Abu `Abd Allah (AS) was pleased with it.

5. My father and Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (may Allah have mercy on them) both said: Ahmad ibn Idris and Muhammad ibn Yahya al-`Attar both said, on the authority of Muhammad ibn Ahmad, on the authority of Sahl ibn Ziyad, on the authority of Muhammad ibn al-Husayn, on the authority of `Ali ibn Ya`qub al-Hashimi, on the authority of Marwan ibn Muslim that

دَخَلَ ابْنُ أَبِي الْعَوْجَاءِ عَلَى أَبِي عَبْدِ اللهِ ع فَقَالَ أَلَيْسَ تَزْعُمُ أَنَّ اللهَ خَالِقُ كُلِّ شَيْءٍ ـ فَقَالَ أَبُو عَبْدِ اللهِ ع بَلَى فَقَالَ أَنَا أَخْلُقُ فَقَالَ ع لَهُ كَيْفَ تَخْلُقُ فَقَالَ أُحْدِثُ فِي الْمَوْضِعِ ثُمَّ أَلْبَثُ عَنْهُ فَيَصِيرُ دَوَابَّ فَأَكُونُ أَنَا الَّذِي خَلَقْتُهَا فَقَالَ أَبُو عَبْدِ اللهِ ع أَلَيْسَ خَالِقُ الشَّيْءِ يَعْرِفُ كَمْ خَلْقُهُ قَالَ بَلَى قَالَ فَتَعْرِفُ الذَّكَرَ مِنْهَا مِنَ الْأُنْثَى وَ تَعْرِفُ كَمْ عُمُرُهَا فَسَكَتَ.

Ibn Abu al-`Awja' entered the presence of `Abu `Abd Allah al-Sadiq (AS) and said: "Do you not claim that Allah is the Creator of Everything?" Abu `Abd Allah (AS) replied, "Most certainly." He said: "I also create." The Imam (AS) asked him, "How do you create?" He responded, "I relieve my bowels in a place, then I stay away from it, and it makes insects. Therefore, this is my creation." Abu `Abd Allah (AS) replied, "Is not the creator of something aware of what he has created?" He answered, "Why not?"
The Imam (AS) said: "So, can you distinguish the male from the female, and the young from the old, among those insects?" The reporter says: Ibn Abu al-`Awja' kept silent.

6. `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (RA) said: Muhammad ibn Ya`qub al-Kulayni through his source of transmission, said

أَنَّ ابْنَ أَبِي الْعَوْجَاءِ حِينَ كَلَّمَهُ أَبُو عَبْدِ اللهِ ع عَادَ إِلَيْهِ فِي الْيَوْمِ الثَّانِي فَجَلَسَ وَ هُوَ سَاكِتٌ لَا يَنْطِقُ فَقَالَ أَبُو عَبْدِ اللهِ ع كَأَنَّكَ جِئْتَ تُعِيدُ بَعْضَ مَا كُنَّا فِيهِ فَقَالَ أَرَدْتُ ذَاكَ يَا ابْنَ رَسُولِ اللهِ فَقَالَ أَبُو عَبْدِ اللهِ ع مَا أَعْجَبَ هَذَا

تُنْكِرُ اللهَ وَ تَشْهَدُ أَنِّي ابْنُ رَسُولِ اللهِ فَقَالَ الْعَادَةُ تَحْمِلُنِي عَلَى ذَلِكَ فَقَالَ لَهُ الْعَالِمُ ع فَمَا يَمْنَعُكَ مِنَ الْكَلَامِ
قَالَ إِجْلَالًا لَكَ وَ مَهَابَةً مَا يَنْطَلِقُ لِسَانِي بَيْنَ يَدَيْكَ فَإِنِّي شَاهَدْتُ الْعُلَمَاءَ وَ نَاظَرْتُ الْمُتَكَلِّمِينَ فَمَا تَدَاخَلَنِي
هَيْبَةٌ قَطُّ مِثْلَ مَا تَدَاخَلَنِي مِنْ هَيْبَتِكَ قَالَ يَكُونُ ذَلِكَ وَ لَكِنْ أَفْتَحُ عَلَيْكَ بِسُؤَالٍ وَ أَقْبَلَ عَلَيْهِ فَقَالَ لَهُ أَ
مَصْنُوعٌ أَنْتَ أَمْ غَيْرُ مَصْنُوعٍ فَقَالَ عَبْدُ الْكَرِيمِ بْنُ أَبِي الْعَوْجَاءِ أَنَا غَيْرُ مَصْنُوعٍ فَقَالَ لَهُ الْعَالِمُ ع فَصِفْ لِي لَوْ كُنْتَ
مَصْنُوعاً كَيْفَ كُنْتَ تَكُونُ فَبَقِيَ عَبْدُ الْكَرِيمِ مَلِيّاً لَا يُحِيرُ جَوَاباً وَ وَلَعَ بِخَشَبَةٍ كَانَتْ بَيْنَ يَدَيْهِ وَ هُوَ يَقُولُ طَوِيلٌ
عَرِيضٌ عَمِيقٌ قَصِيرٌ مُتَحَرِّكٌ سَاكِنٌ كُلُّ ذَلِكَ صِفَةُ خَلْقِهِ فَقَالَ لَهُ الْعَالِمُ ع فَإِنْ كُنْتَ لَمْ تَعْلَمْ صِفَةَ الصَّنْعَةِ
غَيْرَهَا فَاجْعَلْ نَفْسَكَ مَصْنُوعاً لِمَا تَجِدُ فِي نَفْسِكَ- مِمَّا يَحْدُثُ مِنْ هَذِهِ الْأُمُورِ فَقَالَ لَهُ عَبْدُ الْكَرِيمِ سَأَلْتَنِي
عَنْ مَسْأَلَةٍ لَمْ يَسْأَلْنِي أَحَدٌ عَنْهَا قَبْلَكَ وَ لَا يَسْأَلُنِي أَحَدٌ بَعْدَكَ عَنْ مِثْلِهَا- فَقَالَ لَهُ أَبُو عَبْدِ اللهِ ع هَبْكَ عَلِمْتَ
أَنَّكَ لَمْ تُسْأَلْ فِيمَا مَضَى فَمَا عِلْمُكَ أَنَّكَ لَا تُسْأَلُ فِيمَا بَعْدُ عَلَى أَنَّكَ يَا عَبْدَ الْكَرِيمِ نَقَضْتَ قَوْلَكَ لِأَنَّكَ تَزْعُمُ أَنَّ
الْأَشْيَاءَ مِنَ الْأَوَّلِ سَوَاءٌ فَكَيْفَ قَدَّمْتَ وَ أَخَّرْتَ ثُمَّ قَالَ يَا عَبْدَ الْكَرِيمِ أَزِيدُكَ وُضُوحاً أَ رَأَيْتَ لَوْ كَانَ مَعَكَ
كِيسٌ فِيهِ جَوَاهِرُ فَقَالَ لَكَ قَائِلٌ هَلْ فِي الْكِيسِ دِينَارٌ فَنَفَيْتَ كَوْنَ الدِّينَارِ فِي الْكِيسِ فَقَالَ لَكَ قَائِلٌ صِفْ لِيَ
الدِّينَارَ وَ كُنْتَ غَيْرَ عَالِمٍ بِصِفَتِهِ هَلْ كَانَ لَكَ أَنْ تَنْفِيَ كَوْنَ الدِّينَارِ فِي الْكِيسِ وَ أَنْتَ لَا تَعْلَمُ قَالَ لَا فَقَالَ أَبُو
عَبْدِ اللهِ ع فَالْعَالَمُ أَكْبَرُ وَ أَطْوَلُ وَ أَعْرَضُ مِنَ الْكِيسِ فَلَعَلَّ فِي الْعَالَمِ صَنْعَةً لَا تَعْلَمُ صِفَةَ الصَّنْعَةِ مِنْ غَيْرِ
الصَّنْعَةِ فَانْقَطَعَ عَبْدُ الْكَرِيمِ وَ أَجَابَ إِلَى الْإِسْلَامِ بَعْضُ أَصْحَابِهِ وَ بَقِيَ مَعَهُ بَعْضٌ فَعَادَ فِي الْيَوْمِ الثَّالِثِ فَقَالَ
أَقْلِبُ السُّؤَالَ فَقَالَ لَهُ أَبُو عَبْدِ اللهِ ع سَلْ عَمَّا شِئْتَ فَقَالَ مَا الدَّلِيلُ عَلَى حَدَثِ الْأَجْسَامِ فَقَالَ إِنِّي مَا وَجَدْتُ
شَيْئاً صَغِيراً وَ لَا كَبِيراً إِلَّا إِذَا ضُمَّ إِلَيْهِ مِثْلُهُ صَارَ أَكْبَرَ وَ فِي ذَلِكَ زَوَالٌ وَ انْتِقَالٌ عَنِ الْحَالَةِ الْأُولَى وَ لَوْ كَانَ قَدِيماً
مَا زَالَ وَ لَا حَالَ لِأَنَّ الَّذِي يَزُولُ وَ يَحُولُ يَجُوزُ أَنْ يُوجَدَ وَ يَبْطُلَ فَيَكُونُ بِوُجُودِهِ بَعْدَ عَدَمِهِ دُخُولٌ فِي الْحَدَثِ وَ فِي
كَوْنِهِ فِي الْأُولَى «صَدَقَ اللهُ الْعَظِيمُ» دُخُولُهُ فِي الْعَدَمِ وَ لَنْ يَجْتَمِعَ صِفَةُ الْأَزَلِ وَ الْعَدَمِ فِي شَيْءٍ وَاحِدٍ فَقَالَ عَبْدُ الْكَرِيمِ
هَبْكَ عَلِمْتُ فِي جَرْيِ الْحَالَتَيْنِ وَ الزَّمَانَيْنِ عَلَى مَا ذَكَرْتَ وَ اسْتَدْلَلْتَ عَلَى حُدُوثِهَا فَلَوْ بَقِيَتِ الْأَشْيَاءُ عَلَى
صِغَرِهَا مِنْ أَيْنَ كَانَ لَكَ أَنْ تَسْتَدِلَّ عَلَى حُدُوثِهَا فَقَالَ الْعَالِمُ ع إِنَّمَا تَتَكَلَّمُ عَلَى هَذَا الْعَالَمِ الْمَوْضُوعِ فَلَوْ

رَفَعْنَاهُ وَ وَضَعْنَا عَالَماً آخَرَ كَانَ لَا شَيْءَ أَدَلَّ عَلَى الْحَدَثِ مِنْ رَفْعِنَا إِيَّاهُ وَ وَضْعِنَا غَيْرَهُ وَ لَكِنْ أُجِيبُكَ مِنْ حَيْثُ قَدَّرْتَ أَنَّكَ تُلْزِمُنَا وَ نَقُولُ إِنَّ الْأَشْيَاءَ لَوْ دَامَتْ عَلَى صِغَرِهَا لَكَانَ فِي الْوَهْمِ أَنَّهُ مَتَى مَا ضُمَّ شَيْءٌ مِنْهُ إِلَى مِثْلِهِ كَانَ أَكْبَرَ وَ فِي جَوَازِ التَّغَيُّرِ عَلَيْهِ خُرُوجُهُ مِنَ الْقِدَمِ كَمَا بَانَ فِي تَغَيُّرِهِ دُخُولُهُ فِي الْحَدَثِ لَيْسَ لَكَ وَ رَاءَهُ شَيْءٌ يَا عَبْدَ الْكَرِيمِ فَانْقَطَعَ وَ خُزِيَ فَلَمَّا كَانَ مِنَ الْعَامِ الْقَابِلِ الْتَقَى مَعَهُ فِي الْحَرَمِ فَقَالَ لَهُ بَعْضُ شِيعَتِهِ إِنَّ ابْنَ أَبِي الْعَوْجَاءِ قَدْ أَسْلَمَ فَقَالَ الْعَالِمُ ع هُوَ أَعْمَى مِنْ ذَلِكَ لَا يُسْلِمُ فَلَمَّا بَصُرَ بِالْعَالِمِ ع قَالَ سَيِّدِي وَ مَوْلَايَ فَقَالَ لَهُ الْعَالِمُ ع مَا جَاءَ بِكَ إِلَى هَذَا الْمَوْضِعِ فَقَالَ عَادَةُ الْجَسَدِ وَ سُنَّةُ الْبَلَدِ وَ لِنُبْصِرَ مَا النَّاسُ فِيهِ مِنَ الْجُنُونِ وَ الْحَلْقِ وَ رَمْيِ الْجِمَارَةِ فَقَالَ الْعَالِمُ ع أَنْتَ بَعْدُ عَلَى عُتُوِّكَ وَ ضَلَالِكَ يَا عَبْدَ الْكَرِيمِ فَذَهَبَ يَتَكَلَّمُ فَقَالَ لَهُ لَا جِدَالَ فِي الْحَجِّ وَ نَفَضَ رِدَاءَهُ مِنْ يَدِهِ وَ قَالَ إِنْ يَكُنِ الْأَمْرُ كَمَا تَقُولُ وَ لَيْسَ كَمَا تَقُولُ نَجَوْنَا وَ نَجَوْتَ وَ إِنْ يَكُنِ الْأَمْرُ كَمَا نَقُولُ وَ هُوَ كَمَا نَقُولُ نَجَوْنَا وَ هَلَكْتَ فَأَقْبَلَ عَبْدُ الْكَرِيمِ عَلَى مَنْ مَعَهُ فَقَالَ وَجَدْتُ فِي قَلْبِي حَزَازَةً فَرُدُّونِي فَرَدُّوهُ وَ مَاتَ لَا رَحِمَهُ اللَّهُ.

When Abu `Abd Allah al-Sadiq (AS) had a word with Ibn Abu al-`Awja', he returned to Abu `Abd Allah (AS) the next day and sat down speechless. Therefore, Abu `Abd Allah (AS) said: "It seems as if you have returned to discuss some of the things we discussed before."

He replied, "That is what I intend, O son of the Messenger of Allah!"

Abu `Abd Allah (AS) said: "How astonishing is this? You reject Allah, but you bear witness that I am the son of the Messenger of Allah."

He responded, "It is a custom and a formality."

The Learned [al-`alim] (AS) said to him, "Then what prevents you from speaking?"

He replied, "My reverence for you. Even my tongue venerates you, preventing it from verbalizing anything. Verily, I have consulted with scholars and debated with theologians, but never has such a sense of awe entered me as when I am in your presence."

The Imam (AS) said: "That may be the case. However, I will start with a question."

He approached him, and asked: "Are you created or uncreated?"

`Abd al-Karim ibn Abu al-`Awja' answered, "I am not created."

So the Learned (AS) asked him, "If you are uncreated, then describe to me how you would be, had you been created?"

`Abd al-Karim was baffled and unable to answer for a long time, focusing his eyes on the piece of wood that was before him. He was saying "Long, wide, deep, short, moving, motionless, all of these are descriptions of its creation."

The Learned (AS) said to him, "If you do not know the description of its formation, then create yourself on the basis of yourself."

`Abd al-Karim replied to him, "You have posed a question that nobody has ever posed to me before, and which nobody will ever ask me after you."

Abd `Abd Allah (AS) responded to him,
You admit that this question has never been asked of you in the past. However, how can you know that this question will never be posed to you in the future? O `Abd al-Karim! You have negated yourself, because you claimed that all things are the same in the beginning. How, then can you precede or delay things in time?
He (AS) then continued,
O `Abd al-Karim! I will further clarify matters for you. If you had a bag which contained jewels, and someone asked you "Is there a gold-coin [dinar] in the bag?" you would deny that there is a gold-coin in bag. If the questioner then asked you "Describe for me the gold-coin," when you did not know how to describe it, would it be right for you to deny its existence simply because you cannot describe it?"
He replied, "No."
Abu `Abd Allah (AS) then responded to him, "The universe, however, is far greater, longer, and wider than the bag. Likewise, it is possible that there is something in the universe that was created but which you cannot describe from the uncreated."
`Abd al-Karim withdrew, but some of his friends surrendered to reason and embraced Islam while other remained obstinate in their unbelief as he did.
He returned on the third day and said: May I redirect the question?"
Abu `Abd Allah (AS) said to him, "Ask whatever you may wish."
So he asked, "What is the proof for the emergence of bodies?"
Abu `Abd Allah (AS) replied,
Verily, in contemplating all things, big, and small, I found that they all increase or decrease from their original state. If they were eternal, however, then they would decline or increase from their original state. This is because anything which can decline or change can be located and can disappear. Anything that exists after nonexistence has emerged. And anything that exists did not exist at one point. Eternity (sempiternity) and nonexistence cannot co-exist in the same thing.
`Abd al-Karim said: "On the basis of your reasoning, nothing that changes can be eternal, and must have emerged. So, if something always remains small, how can it be said to have emerged?"
The Learned (AS) answered,
Verily, we are talking about this universe. Were it to be taken away and replaced with another one, nothing would be left of the first one. That is sufficient proof that it has been taken away and replaced by another one. However, I shall answer you on the basis of your assumption.
We say: Even if something remains small, that small thing could join with another small thing, and thus become bigger. And since it is subject to such change, it cannot be eternal. Consequently, anything that is subject to change has emerged. There is nothing beyond that for you, O `Abd al-Karim."
So he withdrew, full of shame and disgrace.
When the next year approached, the Imam (AS) met him in the Sacred Mosque in Mecca. So some of his followers [shi`ah] said to him: "Ibn Abu al-`Awja' has become a Muslim." The Learned (AS) replied, "He is blinded from faith. He will not submit."
When he saw the Learned, he said: "My Master, my Guardian."
The Learned (AS) asked him, "What brings you to this place?"
He answered, "It is a custom. It is the practice of the town. And we want to watch all these crazy people shave their heads and throw pebbles at Satan."
Hence, the Learned (AS) said: "You remain firm in your arrogance and misguidance, O `Abd al-Karm."
When he started to talk, the Learned (AS) said to him, "There is no quarrel in the pilgrimage." Then the Imam (AS) shook off his cloak from his hand and said: "If things are as you say, and they most certainly are not, then we are both saved. However, if

things are the way we ay, and they most certainly are, then we are saved and you are destroyed."
`Abd al-Karim drew closer to the ones that were with him, and said: "My heart is filled with rancour. Take me away from here." Therefore, they took him out, and he died, may Allah deprive him of mercy!
The Compiler of this book says: Among the proof that bodies emerged is that bodies are subject to increase and decrease. They are subject to growth and development which makes them into different forms and shapes. Evidently, we already know that we have not formed our bodies, nor anyone from our species has formed them. It is not rational to believe that bodies, which are subject to change, growth, development, and measure, and which are not eternal, can come about without a Planner.
If it is possible for the universe and all it contains to be without a Producer or a Creator, then it would also be possible for smaller things. If this were the case, then we should be able to find texts without authors, buildings without builders, and paintings without painters. However, it is not possible to find a boat that was not expertly designed by a builder. If all of this is impossible, then so is the argument that something can exist without a Creator. Everything we have mentioned, and which we have not mentioned, is subject to change: the skies, time, the sun and the moon, their rising and their setting, the seasons, trees and their fruits; the denial of which is the most obstinate stubbornness. This is clear. All praise be to Allah!
I have asked one of the learned monotheists regarding proof that bodies emerged. He said: The proof that bodies emerged is that their existence is not separate from His Existence. The bodies do not have individual existence. They exist along with others. Whenever a body exists along with others, it cannot be unique, and can only have been created. Therefore, the body is created as it cannot be separate from the Creator nor precede it.
And among the proofs that Allah, the Blessed and Exalted, is not a body is that there is not a body that does not have a body that resembles it, which is physically present or at least imaginable. Whatever has a similarity of any kind is created and has emerged. Therefore, since Allah, the Mighty and High, is Eternal, it proves that He is devoid of a body. One more thing: if someone speaks of a "body" literally, it subject to increase since it applies to something which can be measured in terms of length and width, and something which is composed of parts.
If someone says: Verily, Allah, the Mighty and High, possesses a body, this statement could only be true if one proves that the aforementioned descriptions could apply to Him. If what we have mentioned before can apply to Him, then it could only mean two things: one, that He is created, and that he emerged like all bodies; or two, that all bodies are eternal. However, if the word "body" does not convey this meaning, and is only the name of a word, then it is a convention. Thus, it would be like someone calling Allah, the Mighty and High, a human, composed of flesh and blood, metaphorically, and not literally. However, the Names of Allah, the Blessed and Exalted, should only be drawn from the names which He Himself has used, or which have been taught to us by the Messenger of Allah (SA) or the Rightly Guided Imams (AS).

7. Ahmad ibn al-Hasan al-Qittan said: al-Hasan ibn `Ali al-Sukkari said: Muhammad ibn Zakariyya said, on the authority of Ja`far ibn Muhammad ibn `Uamrah, on the authority of his father, on the authority of Ja`far ibn Muhammad, on the authority of his father Muhammad ibn `Ali, on the authority of his father `Ali ibn al-Husayn, on the authority of his father, al-Husayn (AS) that

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ لِلْجِسْمِ سِتَّةَ أَحْوَالٍ الصِّحَّةَ وَ الْمَرَضَ وَ الْمَوْتَ وَ الْحَيَاةَ وَ النَّوْمَ وَ الْيَقَظَةَ وَ كَذَلِكَ الرُّوحُ فَحَيَاتُهَا عِلْمُهَا وَ مَوْتُهَا جَهْلُهَا وَ مَرَضُهَا شَكُّهَا وَ صِحَّتُهَا يَقِينُهَا وَ نَوْمُهَا غَفْلَتُهَا وَ يَقَظَتُهَا حِفْظُهَا.

The Commander of the Faithful (AS) said:
Verily, the body has six states: health, illness, death, life, sleep and wakefulness. Similar is the spirit: its life is its knowledge, its death is its ignorance, its illness is its doubt, its health is its certainty, it sleep is its negligence, and its wakefulness is its preservation (against evil).

The Compiler of this book says: And amongst the proofs of the bodies having emerged is that the bodies are not free from co-existence or separation, or from being in motion or being still. Co-existence, separation, motion and stillness have all emerged. Therefore, we have learnt that the body has emerged due to the emergence of what does not separate from it, not precedes it.
If someone says: Why did you say: Co-existence and separation are two independent connotations and likewise motion and stillness, so that you may claim that the body is not free from them?
It would be replied to him: The proof of that is we find the body co-existing after being separated, while it is possible for it to remain separated. If it was not so that it had emerged, then it would not be more worthy for it to co-exist than to remain separated on what it was, because it dos not emerge itself in this time, so it may have emerged itself on what has co-existed. Neither has it annulled it this time so that it may exist due to its annulment. It is not possible for what has co-existed to take its meaning due to annulment. Do you not see that if it was so that it would not co-exist but due to annulment of a meaning or it would not separated but due to annulment of a meaning, then it would necessitate for it to co-exist and separate within one state due to the annulment of both meanings? Also, if everything was free form containing the meaning of co-existence and separated, then it would necessitate for the accidents to e co-existent and separated, because they are free of these (four) meanings. Its annulment has been explained and the proof of its annulment is that it co-exists due to emergence of a meaning and separated due to emergence of a meaning. Similar is the case for the motion and stillness and all other accidents.
If someone says: if you said: The co-existent becomes co-existent due to the being of the co-existence and becomes separated due to the separation. Thus, why have you rejected it becoming co-existent or separated due to both of their existence in it? Similarly, you necessitate this statement: The co-existent becomes co-existent due to the negation of separation and the separated becomes separated due to the negation of co-existence.
It would be replied to him: Indeed the co-existence and separation are opposites. Opposites do not appear in one existence at the same time. However, this ruling does not apply in the negation, because the negation of two opposites cannot be rejected in an existence at the same time unlike their subsistence. This is why we have said that if a body co-exists due to negation of separation and is separated due to negation of co-existence; it would necessitate for them to become co-existent and separated due to the negation of separation and is separated due to the negation of co-existence; it would necessitate for them to become co-existent and separated due to the negation of both of them. Is it not so that both black and white colors are negated from a red color, while both are opposites? However, it is not possible for both of them to be present and co-exist at one time. Thus, it is proved that negation of opposites cannot be rejected in one state like the way their affirmation can be

rejected. Also, the one saying this has proved the co-existence, separation, motion and stillness and has necessitated that body cannot be free from them, because if it was free from them it would necessitate for it to co-exist, be separated, be in motion and be still. For if it was free from them it will not be attributed with this ruling. If the matter is such, and the body is not fee from these changes then it necessitates it being emerged. What also indicates this is that the human being is ordered on co-existence, separation, motion and stillness and it carries them out, and is praised for it, thanked for it and condemned over it if it was evil. We now know that it is not possible to command the body to do or not to do, nor to praise it for that action or denounce it. Therefore, it is necessary for who can be commanded to do or not to do and deserves praise or criticism for that action to be other than the one who cannot be commanded to do or not to do and not deserve praise or criticism for it. The requirement of this is the affirmation of the accidents.

If he said: Why do you accept: The body is not free form co-existence, separation, motion and stillness. And why do you reject that it has never been free of them? Thus, this does not indicate upon the emergence of a body.

It would be replied to him: If it has ever been possible for it to be free from co-existence, separation, motion and stillness then it would be possible now and we should witness it. Therefore, when it is not possible to find bodies without co-existence or separation, then we come to know that they have never been free of them in the past.

If he says: Why do you reject that if the bodies could not be free of these in the past then it is not possible for the bodies to be free of them in present?

It would be said to him: Time and space do not have an effect in this matter. Is it not so that if someone says: I was free from this in the first year r for twenty years and it has become possible for me after this period? Or it is possible for me in Syria but not in Iraq or it is possible in Iraq but not in Hejaz; he would be perplexed and ignorant to the wise and whoever endorses him would also be ignorant. Therefore, we know that time and space do not affect in this. If there is no rule and effect in this matter, then it is necessary that the rule of body applies to it in what has passed and in what will come in the future has the ruling of the present. When it is not possible for the body to be free in present form co-existence or separation, and motion or stillness, we lean that it can never be free from these ever. If it could be free form these in the past, then it cannot be rejected that it can remain as that in the present. So if someone informs us about an unknown town that bodies there were neither co-existent nor separated, neither in motion nor still, then we would doubt in that and not believe that to be true. The annulment of that proof is the annulment of this statement. Moreover, whoever proves that bodies are neither co-existent nor separated, most definitely proves them to be neither close together to one another nor far apart from each other. This attribution cannot be rational, because there should be either partition and distance between two bodies, or there should not be any partition and distance between them; there is not third way. If there is partition and distance between them, they would be separated. However, if there is no partition and distance between them, it would be necessary fro them to be co-existent, because this is the limit of the co-existence and separation. If it is so then whoever proves that bodies are neither co-existent nor separated, is proving them with an attribute that is not rational. And whosoever goes out of the boundary of rationality is a void-doer.

So if he says: Why do you accept that: The accidents are emerged and reject that they are not eternal and are always connected to bodies?

I would be replied to him: Because we find the co-existent when separated, the co-existence is annulled from it and separation emerge to it. Similar is the separated when made t co-exist, the separation is annulled from it and the co-existence emerges to it. The eternal is eternal due to itself. It is not possible for it to emerge and be annulled. Therefore, it is proved that the co-existence and separation are both emerged and like is the case for all accidents. Is it not so that they are annulled by their contraries then emerge after that. Whatever has the possibility of emergence and annulment cannot be but emerged. Further more, the eternal being which

continues have no need in its essence to a creator, clarifying that it is worthier of being existent than nonexistent, because if it is not so then he would too exist but through a creator. If it is so then we know that the eternal cannot be annulled, if it is worthier of being existent than nonexistent. And that whatever can be annulled, cannot be eternal.
If he says: Why do you say that whatever does not have precedence over the emerged, it is necessary for it to be emerged?
It would be replied to him: Because the emerged is that which comes about after not being there and the eternal is the existent that has always been there. The existent that ahs always been there is necessarily the preceding over the one that came about after not being there. Whatever has not proceeded is the emerged. Therefore, its share of the essence is the share of the emerged, because it does not have the precedence but of the emerged. If it is so then the emerged does not have the share of the eternal in the essence and precedence. Rather it would be of the emerged. In addition whatever shares in its cause or is equal in its essence and does not have precedence over it then it is necessary for it to be emerged.
If he says: Is it not so that he body is free form accidents and it is not necessary for it to be an accident then why do you reject that it is not free from changes and that it is not necessary for it to have emerged?
It would be replied to him: We have attributed the accident [`arad] that it is not of the attributes of precedence and subsequence. It is indeed informing about genuses of the accidents. If the body does not precede it then it is not necessary that it may become from their genus. This is why it is not necessary for the body to be an accident, even if it does not precede over accidents, if it does not share the accidents in what makes them accidents. We attributed the eternal that it is informing about its precedence and its essence not having any prior to it. And we attributed the emerged that it is informing about its being connected with a finish and an end, and a beginning and start. If it is so, then whatever has no bodies preceding over it, it is necessary for it to remain to a finish and an end, because it is no possible for an existence that is not present from the beginning to have precedence over another existence that is present from the beginning. If this is true, then the emerged shares in what it has emerged and that is its existence to an end. This is why it necessitates to be emerged for its existence to a finish and an end. Similar is the answer to all what one may ask in this matter from this issue.
If someone says: if it is proven that the body has emerged then what is the proof that it has One who has emerged it?
It would be said to him: Because we find changes in their entirety are connected to the emerged.
If he says: Why do you say that the emerged are connected to the emerged for what it is?
It would be replied: Because if they were not emerged, they would not be in need of a creator. Is it not so that they were non-emerged existents or were nonexistent, it would not be possible that they may be connected to the emerged. If it is so then it is proven that they are connected to the emerged for what the emerged is. Therefore, it is necessary for every emerged being to have their ruling that every emerged being requires a creator or one that emerges them.
These are proofs of the supporters of the Unity (of God), which are in accordance with the Book and the authentic traditions of the Prophet (SA) and the Imam (AS).

Chapter Forty-Three: Hadith Dhi`lib The Tradition of Dhi`lib. – 2 traditions

باب حديث ذعلب

1. Ahmad ibn al-Hasan al-Qittan and `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (may Allah have mercy on them both) said: Ahmad ibn Yahya ibn Zakariyya al-Qittan said: Muhammad ibn al-`Abbas said: Muhammad ibn Abu al-Suri related to me that Ahmad ibn `abd Allah ibn Yunus said, on the authority Sa`d al-Kinani, on the authority of al-Asbagh ibn Nubatah that

عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: لَمَّا جَلَسَ عَلِيٌّ ع فِي الْخِلَافَةِ وَ بَايَعَهُ النَّاسُ خَرَجَ إِلَى الْمَسْجِدِ مُتَعَمِّماً بِعِمَامَةِ رَسُولِ اللَّهِ ص لَابِساً بُرْدَةَ رَسُولِ اللَّهِ ص مُتَنَعِّلًا نَعْلَ رَسُولِ اللَّهِ ص مُتَقَلِّداً سَيْفَ رَسُولِ اللَّهِ ص فَصَعِدَ الْمِنْبَرَ فَجَلَسَ ع عَلَيْهِ مُتَمَكِّناً ثُمَّ شَبَّكَ بَيْنَ أَصَابِعِهِ فَوَضَعَهَا أَسْفَلَ بَطْنِهِ ثُمَّ قَالَ يَا مَعْشَرَ النَّاسِ سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي هَذَا سَفَطُ الْعِلْمِ هَذَا لُعَابُ رَسُولِ اللَّهِ ص هَذَا مَا زَقَّنِي رَسُولُ اللَّهِ ص زَقّاً زَقّاً سَلُونِي فَإِنَّ عِنْدِي عِلْمَ الْأَوَّلِينَ وَ الْآخِرِينَ- أَمَا وَ اللَّهِ لَوْ ثُنِيَتْ لِيَ الْوِسَادَةُ فَجَلَسْتُ عَلَيْهَا لَأَفْتَيْتُ أَهْلَ التَّوْرَاةِ بِتَوْرَاتِهِمْ حَتَّى تَنْطِقَ التَّوْرَاةُ فَتَقُولَ صَدَقَ عَلِيٌّ مَا كَذَبَ لَقَدْ أَفْتَاكُمْ بِمَا أَنْزَلَ اللَّهُ فِيَّ وَ أَفْتَيْتُ أَهْلَ الْإِنْجِيلِ بِإِنْجِيلِهِمْ حَتَّى يَنْطِقَ الْإِنْجِيلُ فَيَقُولَ صَدَقَ عَلِيٌّ مَا كَذَبَ لَقَدْ أَفْتَاكُمْ بِمَا أَنْزَلَ اللَّهُ فِيَّ وَ أَفْتَيْتُ أَهْلَ الْقُرْآنِ بِقُرْآنِهِمْ حَتَّى يَنْطِقَ الْقُرْآنُ فَيَقُولَ صَدَقَ عَلِيٌّ مَا كَذَبَ لَقَدْ أَفْتَاكُمْ بِمَا أَنْزَلَ اللَّهُ فِيَّ وَ أَنْتُمْ تَتْلُونَ الْقُرْآنَ لَيْلًا وَ نَهَاراً فَهَلْ فِيكُمْ أَحَدٌ يَعْلَمُ مَا نَزَلَ فِيهِ وَ لَوْلَا آيَةٌ فِي كِتَابِ اللَّهِ لَأَخْبَرْتُكُمْ بِمَا كَانَ وَ بِمَا يَكُونُ وَ مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ وَ هِيَ هَذِهِ الْآيَةُ- يَمْحُوا اللَّهُ مَا يَشاءُ وَ يُثْبِتُ وَ عِنْدَهُ أُمُّ الْكِتابِ ثُمَّ قَالَ سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي فَوَ اللَّهِ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ لَوْ سَأَلْتُمُونِي عَنْ آيَةٍ آيَةٍ فِي لَيْلٍ أُنْزِلَتْ أَوْ فِي نَهَارٍ أُنْزِلَتْ مَكِّيِّهَا وَ مَدَنِيِّهَا سَفَرِيِّهَا وَ حَضَرِيِّهَا نَاسِخِهَا وَ مَنْسُوخِهَا مُحْكَمِهَا وَ مُتَشَابِهِهَا وَ تَأْوِيلِهَا وَ تَنْزِيلِهَا لَأَخْبَرْتُكُمْ فَقَامَ إِلَيْهِ رَجُلٌ يُقَالُ لَهُ ذِعْلِبٌ وَ كَانَ ذَرِبَ اللِّسَانِ بَلِيغاً فِي الْخُطَبِ شُجَاعَ الْقَلْبِ فَقَالَ لَقَدِ ارْتَقَى ابْنُ أَبِي طَالِبٍ مِرْقَاةً صَعْبَةً لَأُخَجِّلَنَّهُ الْيَوْمَ لَكُمْ فِي مَسْأَلَتِي إِيَّاهُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ هَلْ رَأَيْتَ رَبَّكَ قَالَ وَيْلَكَ يَا ذِعْلِبُ لَمْ أَكُنْ بِالَّذِي أَعْبُدُ رَبّاً لَمْ أَرَهُ قَالَ فَكَيْفَ رَأَيْتَهُ صِفْهُ لَنَا قَالَ وَيْلَكَ لَمْ تَرَهُ الْعُيُونُ بِمُشَاهَدَةِ الْأَبْصَارِ وَ لَكِنْ رَأَتْهُ الْقُلُوبُ

بِحَقَائِقِ الْإِيمَانِ وَيْلَكَ يَا ذِعْلِبُ إِنَّ رَبِّي لَا يُوصَفُ بِالْبُعْدِ وَ لَا بِالْحَرَكَةِ وَ لَا بِالسُّكُونِ وَ لَا بِالْقِيَامِ قِيَامِ انْتِصَابٍ وَ لَا بِجَيْئَةٍ وَ لَا بِذَهَابٍ- لَطِيفُ اللَّطَافَةِ لَا يُوصَفُ بِاللُّطْفِ عَظِيمُ الْعَظَمَةِ لَا يُوصَفُ بِالْعِظَمِ كَبِيرُ الْكِبْرِيَاءِ لَا يُوصَفُ بِالْكِبَرِ جَلِيلُ الْجَلَالَةِ لَا يُوصَفُ بِالْغِلَظِ رَءُوفُ الرَّحْمَةِ لَا يُوصَفُ بِالرِّقَّةِ مُؤْمِنٌ لَا بِعِبَادَةٍ مُدْرِكٌ لَا بِمَجَسَّةٍ قَائِلٌ لَا بِاللَّفْظِ هُوَ فِي الْأَشْيَاءِ عَلَى غَيْرِ مُمَازَجَةٍ خَارِجٌ مِنْهَا عَلَى غَيْرِ مُبَايَنَةٍ فَوْقَ كُلِّ شَيْءٍ فَلَا يُقَالُ شَيْءٌ فَوْقَهُ وَ أَمَامَ كُلِّ شَيْءٍ فَلَا يُقَالُ لَهُ أَمَامٌ دَاخِلٌ فِي الْأَشْيَاءِ لَا كَشَيْءٍ فِي شَيْءٍ دَاخِلٍ وَ خَارِجٌ مِنْهَا لَا كَشَيْءٍ مِنْ شَيْءٍ خَارِجٍ فَخَرَّ ذِعْلِبٌ مَغْشِيّاً عَلَيْهِ ثُمَّ قَالَ تَاللَّهِ مَا سَمِعْتُ بِمِثْلِ هَذَا الْجَوَابِ وَ اللَّهِ لَا عُدْتُ إِلَى مِثْلِهَا ثُمَّ قَالَ سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي فَقَامَ إِلَيْهِ الْأَشْعَثُ بْنُ قَيْسٍ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ كَيْفَ يُؤْخَذُ مِنَ الْمَجُوسِ الْجِزْيَةُ وَ لَمْ يُنْزَلْ عَلَيْهِمْ كِتَابٌ وَ لَمْ يُبْعَثْ إِلَيْهِمْ نَبِيٌّ قَالَ بَلَى يَا أَشْعَثُ قَدْ أَنْزَلَ اللَّهُ عَلَيْهِمْ كِتَاباً وَ بَعَثَ إِلَيْهِمْ رَسُولًا حَتَّى كَانَ لَهُمْ مَلِكٌ سَكِرَ ذَاتَ لَيْلَةٍ فَدَعَا بِابْنَتِهِ إِلَى فِرَاشِهِ فَارْتَكَبَهَا- فَلَمَّا أَصْبَحَ تَسَامَعَ بِهِ قَوْمُهُ فَاجْتَمَعُوا إِلَى بَابِهِ فَقَالُوا أَيُّهَا الْمَلِكُ دَنَّسْتَ عَلَيْنَا دِينَنَا وَ أَهْلَكْتَهُ فَاخْرُجْ نُطَهِّرْكَ وَ نُقِمْ عَلَيْكَ الْحَدَّ فَقَالَ لَهُمُ اجْتَمِعُوا وَ اسْمَعُوا كَلَامِي فَإِنْ يَكُنْ لِي مَخْرَجٌ مِمَّا ارْتَكَبْتُ وَ إِلَّا فَشَأْنُكُمْ فَاجْتَمَعُوا فَقَالَ لَهُمْ هَلْ عَلِمْتُمْ أَنَّ اللَّهَ لَمْ يَخْلُقْ خَلْقاً أَكْرَمَ عَلَيْهِ مِنْ أَبِينَا آدَمَ وَ أُمِّنَا حَوَّاءَ قَالُوا صَدَقْتَ أَيُّهَا الْمَلِكُ قَالَ أَفَلَيْسَ قَدْ زَوَّجَ بَنِيهِ مِنْ بَنَاتِهِ وَ بَنَاتِهِ مِنْ بَنِيهِ قَالُوا صَدَقْتَ هَذَا هُوَ الدِّينُ فَتَعَاقَدُوا عَلَى ذَلِكَ فَمَحَا اللَّهُ مَا فِي صُدُورِهِمْ مِنَ الْعِلْمِ وَ رَفَعَ عَنْهُمُ الْكِتَابَ فَهُمُ الْكَفَرَةُ يَدْخُلُونَ النَّارَ بِلَا حِسَابٍ وَ الْمُنَافِقُونَ أَشَدُّ حَالًا مِنْهُمْ قَالَ الْأَشْعَثُ وَ اللَّهِ مَا سَمِعْتُ بِمِثْلِ هَذَا الْجَوَابِ وَ اللَّهِ لَا عُدْتُ إِلَى مِثْلِهَا أَبَداً ثُمَّ قَالَ سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي فَقَامَ إِلَيْهِ رَجُلٌ مِنْ أَقْصَى الْمَسْجِدِ مُتَوَكِّئاً عَلَى عَصَاهُ فَلَمْ يَزَلْ يَتَخَطَّى النَّاسَ حَتَّى دَنَا مِنْهُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ دُلَّنِي عَلَى عَمَلٍ أَنَا إِذَا عَمِلْتُهُ نَجَّانِيَ اللَّهُ مِنَ النَّارِ قَالَ لَهُ اسْمَعْ يَا هَذَا ثُمَّ افْهَمْ ثُمَّ اسْتَيْقِنْ قَامَتِ الدُّنْيَا بِثَلَاثَةٍ بِعَالِمٍ نَاطِقٍ مُسْتَعْمِلٍ لِعِلْمِهِ وَ بِغَنِيٍّ لَا يَبْخَلُ بِمَالِهِ عَلَى أَهْلِ دِينِ اللَّهِ وَ بِفَقِيرٍ صَابِرٍ فَإِذَا كَتَمَ الْعَالِمُ عِلْمَهُ وَ بَخِلَ الْغَنِيُّ وَ لَمْ يَصْبِرِ الْفَقِيرُ فَعِنْدَهَا الْوَيْلُ وَ الثُّبُورُ وَ عِنْدَهَا يَعْرِفُ الْعَارِفُونَ بِاللَّهِ أَنَّ الدَّارَ قَدْ رَجَعَتْ إِلَى بَدْئِهَا أَيِ الْكُفْرِ بَعْدَ الْإِيمَانِ أَيُّهَا السَّائِلُ فَلَا تَغْتَرَّنَّ بِكَثْرَةِ الْمَسَاجِدِ وَ جَمَاعَةِ أَقْوَامٍ أَجْسَادُهُمْ مُجْتَمِعَةٌ وَ قُلُوبُهُمْ شَتَّى أَيُّهَا السَّائِلُ إِنَّمَا النَّاسُ ثَلَاثَةٌ زَاهِدٌ وَ

رَاغِبٌ وَ صَابِرٌ- فَأَمَّا الزَّاهِدُ فَلَا يَفْرَحُ بِشَيْءٍ مِنَ الدُّنْيَا أَتَاهُ وَ لَا يَحْزَنُ عَلَى شَيْءٍ مِنْهَا فَاتَهُ وَ أَمَّا الصَّابِرُ فَيَتَمَنَّاهَا بِقَلْبِهِ فَإِنْ أَدْرَكَ مِنْهَا شَيْئاً صَرَفَ عَنْهَا نَفْسَهُ لِمَا يَعْلَمُ مِنْ سُوءِ عَاقِبَتِهَا وَ أَمَّا الرَّاغِبُ فَلَا يُبَالِي مِنْ حِلٍّ أَصَابَهَا أَمْ مِنْ حَرَامٍ قَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ فَمَا عَلَامَةُ الْمُؤْمِنِ فِي ذَلِكَ الزَّمَانِ قَالَ يَنْظُرُ إِلَى مَا أَوْجَبَ اللَّهُ عَلَيْهِ مِنْ حَقٍّ فَيَتَوَلَّاهُ وَ يَنْظُرُ إِلَى مَا خَالَفَهُ فَيَتَبَرَّأُ مِنْهُ وَ إِنْ كَانَ حَمِيماً قَرِيباً قَالَ صَدَقْتَ وَ اللَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ ثُمَّ غَابَ الرَّجُلُ فَلَمْ نَرَهُ فَطَلَبَهُ النَّاسُ فَلَمْ يَجِدُوهُ فَتَبَسَّمَ عَلِيٌّ ع عَلَى الْمِنْبَرِ ثُمَّ قَالَ مَا لَكُمْ هَذَا أَخِي الْخَضِرُ ع ثُمَّ قَالَ سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي فَلَمْ يَقُمْ إِلَيْهِ أَحَدٌ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى نَبِيِّهِ ص ثُمَّ قَالَ لِلْحَسَنِ ع يَا حَسَنُ قُمْ فَاصْعَدِ الْمِنْبَرَ فَتَكَلَّمْ بِكَلَامٍ لَا تَجْهَلُكَ قُرَيْشٌ مِنْ بَعْدِي فَيَقُولُونَ إِنَّ الْحَسَنَ بْنَ عَلِيٍّ لَا يُحْسِنُ شَيْئاً قَالَ الْحَسَنُ ع يَا أَبَتِ كَيْفَ أَصْعَدُ وَ أَتَكَلَّمُ وَ أَنْتَ فِي النَّاسِ تَسْمَعُ وَ تَرَى قَالَ لَهُ بِأَبِي وَ أُمِّي أُوَارِي نَفْسِي عَنْكَ وَ أَسْمَعُ وَ أَرَى وَ أَنْتَ لَا تَرَانِي فَصَعِدَ الْحَسَنُ ع الْمِنْبَرَ فَحَمِدَ اللَّهَ بِمَحَامِدَ بَلِيغَةٍ شَرِيفَةٍ وَ صَلَّى عَلَى النَّبِيِّ ص صَلَاةً مُوجَزَةً ثُمَّ قَالَ أَيُّهَا النَّاسُ سَمِعْتُ جَدِّي رَسُولَ اللَّهِ ص يَقُولُ أَنَا مَدِينَةُ الْعِلْمِ وَ عَلِيٌّ بَابُهَا وَ هَلْ تُدْخَلُ الْمَدِينَةُ إِلَّا مِنْ بَابِهَا ثُمَّ نَزَلَ فَوَثَبَ إِلَيْهِ عَلِيٌّ ع فَحَمَلَهُ وَ ضَمَّهُ إِلَى صَدْرِهِ ثُمَّ قَالَ لِلْحُسَيْنِ ع يَا بُنَيَّ قُمْ فَاصْعَدِ الْمِنْبَرَ وَ تَكَلَّمْ بِكَلَامٍ لَا تَجْهَلُكَ قُرَيْشٌ مِنْ بَعْدِي فَيَقُولُونَ إِنَّ الْحُسَيْنَ بْنَ عَلِيٍّ لَا يُبْصِرُ شَيْئاً وَ لْيَكُنْ كَلَامُكَ تَبَعاً لِكَلَامِ أَخِيكَ فَصَعِدَ الْحُسَيْنُ ع الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى نَبِيِّهِ ص صَلَاةً مُوجَزَةً ثُمَّ قَالَ مَعَاشِرَ النَّاسِ سَمِعْتُ جَدِّي رَسُولَ اللَّهِ ص وَ هُوَ يَقُولُ إِنَّ عَلِيّاً هُوَ مَدِينَةُ هُدًى فَمَنْ دَخَلَهَا نَجَا وَ مَنْ تَخَلَّفَ عَنْهَا هَلَكَ فَوَثَبَ إِلَيْهِ عَلِيٌّ فَضَمَّهُ إِلَى صَدْرِهِ وَ قَبَّلَهُ ثُمَّ قَالَ مَعَاشِرَ النَّاسِ اشْهَدُوا أَنَّهُمَا فَرْخَا رَسُولِ اللَّهِ ص وَ وَدِيعَتُهُ الَّتِي اسْتَوْدَعَنِيهَا وَ أَنَا أَسْتَوْدِعُكُمُوهَا مَعَاشِرَ النَّاسِ وَ رَسُولُ اللَّهِ ص سَائِلُكُمْ عَنْهُمَا.

When `Ali (AS) assumed the Caliphate, and the people were paying allegiance to him, he left for the Mosque wearing the turban, the outer garment [burdah], the shoes, and the sword of the Messenger of Allah (SA). He (AS) went up the pulpit. He saw down firmly. He crossed his fingers. He placed his hands cross his stomach. And he (AS) said:

O assembly of People! Ask me before you are deprived of me. This is the vessel of knowledge. This is (the effect of) the saliva of the Messenger of Allah (SA). This is what the Messenger of Allah (SA) fed me like the feeding of a bird. Ask me, for verily, I have the knowledge of the First Ones and the Last Ones.

By Allah, if a cushion were folded up for me, I could sit on it and judge the believers in the Torah on the basis of the Torah until the Torah would profess: ``Ali has spoken the truth, and has not lied. He has judged you according to what Allah revealed through me.' I could judge the believers in the Bible on the basis of the Bible until the Bible would profess: ``Ali has spoken the truth, and has not lied. He has judged you according to what Allah has revealed through me.' And I could judge the believers in the Qur'an on the basis of the Qur'an until the Qur'an would profess: ``Ali has spoken the truth, and has not lied. He has judged you according to what Allah ha revealed through me.' All of you read the Qur'an day and night. Does anyone of you know what is revealed in it? If it were not for a single verse in the Book of Allah, I would have informed of everything that has happened in the past, everything which is happening in the present, and everything which will happen in the future up to the Day of Judgment. That verse is this: Allah makes to pass away and establishes what He pleases, and with Him is the basis of the Book. He (AS) then continued: Ask me before you are deprived of me. By Allah who split the grain seed and the made the persons, if you asked me about each and every verse; whether it was revealed during the day or during the night, whether it was revealed in Mecca or Medina, or revealed while traveling or not while traveling, the abrogating verses or the abrogated ones, the decisive verses or the allegorical ones, and their interpretations and their context, I would inform you.
A man called Dhi`lib, who was sharp of tongue, eloquent in speaking, and brave at heart, stood up and said: "The son of Abu Talib has certainly climbed on a difficult ladder. In questioning him I will surely humiliate him today for all of you." Then he addressed the Imam (AS) and said: "O Commander of the Faithful, have you seen your Lord?" The Imam (AS) replied, "Woe to you, O Dhi`lib! I do not serve a lord that I have not seen." He said: "How did you see him? Describe Him for us." `Ali (AS) responded, Woe to you! The eyes do not see him through means of vision, but the hearts see Him through certainty of faith. Woe to you, O Dhi`lib! Verily, my Lord cannot be described in terms of proximity or movement. He is the Most Subtle of the Subtle and cannot be described in terms of subtletly. He is the Greatest of the Great whose greatness cannot be described in terms of greatness. He is the Grandest of the Grand whose grandeur cannot be expressed in terms of grandeur. He is the Highest of the High whose highness cannot be described in terms of toughness. He is the Most Affectionate of the Affectionate whose mercy cannot be described in terms of delicateness. He is the granter of Security, but not through sevice. He perceives not by touch, nor speaks though enunciation. He is Present in all Things, but not physically. And he is Absent in All thins, but not through conflict. He is Above all Things, yet it cannot be said that something is above Him. He is in Front of All Things, but it cannot be said: He as a front. He Permeates all Things, but He is neither inside nor outside them.
Dhi`lib dropped fainting, and when he woke up again, he said: "By Allah, I have never heard the likeness of this reply, and by Allah I shall never ask such questions again." The Imam (AS) then continues: "Ask me before you are deprived of me."
So al-Ash`ath ibn Qays stood before him and asked, "O Commander of the Faithful! Why are the Zorastrians taxed [jizyah] when no book was revealed to them and no prophet was sent to them?" The Imam (AS) replied, O Ash`ath! Allah certainly revealed a Book for them, and sent them a Messenger. They once had a king, who got drunk one night, called his daughter to his bed, and committed incest with her.
When he got up in the morning, the people heard of this, gathered at his door and said: "O king! You have defiled and disgraced our religion and destroyed it. Come out at once so that we can purify you through the legal punishment [hadd]."
He replied to them: "Gather together, and listen to my speech. If there is a way out for me from what I have perpetrated, then so be it. Otherwise, do with me as you please."

So they gathered and he addressed them: "Do you know that Allah has not created a creation more honorable to Him than our father Adam and our mother Eve?" They replied: "You are right, O king." He said: "Is it not so that his sons married his daughters and his daughters married his sons?" They answered: "You are right. This is the religion." Based on that they contracted in marriage. Hence Allah took away the knowledge from their chests, and raised the Book from them. Thus, they are unbelievers. They shall enter the Hell without any accountability and the hypocrites are worse off than them. Ash`ath said: "By Allah, I have never heard the likeness of this reply, and by Allah I shall never ask such questions again." The Imam (AS) then continued: "Ask me before you are deprived of me." So a man from further away in the Mosque stood up, leaning on his stake. He crossed all the people until he was close to the Imam (AS). Then he said: "O Commander of the Faithful! Teach me something that will save me from the Fire." `Ali (AS) said to him, Listen to me, O man, and understand! This world is established on three things: on a leaned person who speaks using his knowledge; on a wealthy person who is not miserly with his wealth towards the religious; and on a patient poor person. Thus, if the learned hides his knowledge, the wealthy acts miserly, and the poor do not practice patience, they shall meet the affliction and ruin. At that point the recognizers of Allah know that he house will return to its origin, i.e. disbelief after faith. O Questioner, do not be dazzled over large numbers of mosques and groups of people who are united in their bodies, but separated in hearts. O questioner! Verily, there are three types of people: the ascetic [zahid], the hedonist [raghib], and the patient person [sabir]. As for the ascetic, he is never pleased with anything from this world that comes to him nor is he displeased over anything that expires from him. As for the patient person, he longs for the world from his heart, but when he finds anything from it he refrains from it due to knowing its evil result. As for the hedonistic, he is careless of obtaining the world from permissible means or forbidden means. This man asked, "O Commander of the Faithful! What is the sign of a believer in such a time?" He (AS) replied, "He fulfils the obligations that Allah has imposed upon him and he keeps away from what Allah has forbidden, regardless of how much he yearns for it." The man asked, "You are right, by Allah, O Commander of the Faithful." Then the man disappeared, and we did not see him. So the people looked for him, but did not find him. `Ali (AS) smiled, while on the pulpit, and said: "What is the matter with you? That was my brother, al-Khidr (AS)." The Imam (AS) then continues: "Ask me before you are deprived of me." No one stood up to him. Hence, he praised Allah and extolled Him, and sent his blessings on the Prophet (SA). He then said to al-Hasan (AS), "O Hasan, stand up and go up the pulpit and deliver a speech so that the Quraysh may not claim ignorance of you after me, otherwise they will say: "Verily, al-Hasan ibn `Ali knows nothing good." Al-Hasan (AS) said: "O father! How can I go upon the pulpit and speak when you are among the people listening and seeing?"
`Ali (ibn Abu Talib) said to him, "May my father and mother be your ransom! I will conceal myself form you and will listen and see you while your cannot see me."
Al-Hasan (AS) went up the pulpit, praised Allah profusely, and blessed the Prophet (SA) briefly. He (AS) then said: "O people, I have heard my grandfather the Messenger of Allah (SA) say: "I am the City of Knowledge and `Ali is its Gate. A city can only be entered by its gate." Then he (AS) came down. `Ali (AS) leapt towards him, pulled him, and embraced him. Then he said to al-Husayn (AS), "O my son! Stand up. Go to the pulpit and deliver s speech so that the Quraysh cannot claim ignorance of you after me; otherwise, they will say: "Verily, al-Husayn ibn `Ali has no vision. Your speech should be subsequent to your brother's speech."
Al-Husayn (AS) went up the pulpit, praised Allah profusely, and blessed the Prophet (SA) briefly. He (AS) then said: "O Assembly! I heard my grandfather, the Messenger of

Allah (SA) says: "Verily, `Ali is the City of Guidance. Whoever enters it is saved, and whoever fails to enter it is lost."
`Ali (AS) leapt towards him, embraced him, and kissed him. Then he (AS) said: "O Assembly! Bear witness that these two are sons of the Messenger of Allah (SA) which he has entrusted to my custody, and I am entrusting them to you. Beware O people, as the Messenger of Allah (SA) will question you about them."

2. `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (RA) said: Muhammad ibn Abu `Abd Allah al-Kufi said: Muhammad ibn Isma`il al-Barmaki said: al-Husayn ibn al-Hasan related to me that `Abd Allah ibn Dahir said: al-Husayn ibn Yahya al-Kufi related to me that Qutham ibn Qatadah related to me, on the authority of `Abd Allah ibn Yunus that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: بَيْنَا أَمِيرُ الْمُؤْمِنِينَ ع يَخْطُبُ عَلَى مِنْبَرِ الْكُوفَةِ إِذْ قَامَ إِلَيْهِ رَجُلٌ يُقَالُ لَهُ ذِعْلِبٌ ذَرِبُ اللِّسَانِ بَلِيغٌ فِي الْخِطَابِ شُجَاعُ الْقَلْبِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ هَلْ رَأَيْتَ رَبَّكَ فَقَالَ وَيْلَكَ يَا ذِعْلِبُ مَا كُنْتُ أَعْبُدُ رَبّاً لَمْ أَرَهُ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ كَيْفَ رَأَيْتَهُ قَالَ وَيْلَكَ يَا ذِعْلِبُ لَمْ تَرَهُ الْعُيُونُ بِمُشَاهَدَةِ الْأَبْصَارِ وَ لَكِنْ رَأَتْهُ الْقُلُوبُ بِحَقَائِقِ الْإِيمَانِ وَيْلَكَ يَا ذِعْلِبُ إِنَّ رَبِّي لَطِيفُ اللَّطَافَةِ فَلَا يُوصَفُ بِاللُّطْفِ عَظِيمُ الْعَظَمَةِ لَا يُوصَفُ بِالْعِظَمِ كَبِيرُ الْكِبْرِيَاءِ لَا يُوصَفُ بِالْكِبَرِ جَلِيلُ الْجَلَالَةِ لَا يُوصَفُ بِالْغِلَظِ قَبْلَ كُلِّ شَيْءٍ فَلَا يُقَالُ شَيْءٌ قَبْلَهُ وَ بَعْدَ كُلِّ شَيْءٍ فَلَا يُقَالُ شَيْءٌ بَعْدَهُ شَائِ الْأَشْيَاءِ لَا بِهِمَّةٍ دَرَّاكٌ لَا بِخَدِيعَةٍ هُوَ فِي الْأَشْيَاءِ كُلِّهَا غَيْرُ مُتَمَازِجٍ بِهَا وَ لَا بَائِنٍ عَنْهَا ظَاهِرٌ لَا بِتَأْوِيلِ الْمُبَاشَرَةِ مُتَجَلٍّ لَا بِاسْتِهْلَالِ رُؤْيَةٍ بَائِنٌ لَا بِمَسَافَةٍ قَرِيبٌ لَا بِمُدَانَاةٍ لَطِيفٌ لَا بِتَجَسُّمٍ مَوْجُودٌ لَا بَعْدَ عَدَمٍ فَاعِلٌ لَا بِاضْطِرَارٍ مُقَدِّرٌ لَا بِحَرَكَةٍ مُرِيدٌ لَا بِإِهَامَةٍ سَمِيعٌ لَا بِآلَةٍ بَصِيرٌ لَا بِأَدَاةٍ لَا تَحْوِيهِ الْأَمَاكِنُ وَ لَا تَصْحَبُهُ الْأَوْقَاتُ وَ لَا تَحُدُّهُ الصِّفَاتُ وَ لَا تَأْخُذُهُ السِّنَاتُ سَبَقَ الْأَوْقَاتَ كَوْنُهُ وَ الْعَدَمَ وُجُودُهُ وَ الِابْتِدَاءَ أَزَلُهُ بِتَشْعِيرِهِ الْمَشَاعِرَ عُرِفَ أَنْ لَا مَشْعَرَ لَهُ وَ بِتَجْهِيرِهِ الْجَوَاهِرَ عُرِفَ أَنْ لَا جَوْهَرَ لَهُ وَ بِمُضَادَّتِهِ بَيْنَ الْأَشْيَاءِ عُرِفَ أَنْ لَا ضِدَّ لَهُ وَ بِمُقَارَنَتِهِ بَيْنَ الْأَشْيَاءِ عُرِفَ أَنْ لَا قَرِينَ لَهُ ضَادَّ النُّورَ بِالظُّلْمَةِ وَ الْجَسْوَ بِالْبَلَلِ وَ الصَّرْدَ بِالْحَرُورِ مُؤَلِّفٌ بَيْنَ مُتَعَادِيَاتِهَا مُفَرِّقٌ بَيْنَ مُتَدَانِيَاتِهَا دَالَّةٌ بِتَفْرِيقِهَا عَلَى مُفَرِّقِهَا ـ وَ بِتَأْلِيفِهَا عَلَى مُؤَلِّفِهَا وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ ـ وَ مِنْ كُلِّ شَيْءٍ خَلَقْنا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ فَفَرَّقَ بِهَا بَيْنَ قَبْلٍ وَ بَعْدٍ لِيُعْلَمَ أَنْ لَا قَبْلَ لَهُ وَ لَا بَعْدَ شَاهِدَةً بِغَرَائِزِهَا عَلَى أَنْ لَا غَرِيزَةَ لِمُغْرِزِهَا مُخْبِرَةً بِتَوْقِيتِهَا أَنْ لَا وَقْتَ لِمُوَقِّتِهَا حَجَبَ بَعْضَهَا عَنْ بَعْضٍ لِيُعْلَمَ أَنْ لَا حِجَابَ بَيْنَهُ وَ بَيْنَ خَلْقِهِ غَيْرُ خَلْقِهِ كَانَ رَبّاً إِذْ لَا مَرْبُوبَ وَ إِلَهاً إِذْ لَا مَأْلُوهَ وَ عَالِماً إِذْ لَا مَعْلُومَ وَ سَمِيعاً إِذْ لَا مَسْمُوعَ [ثُمَّ أَنْشَأَ يَقُولُ ـ

وَ لَمْ يَزَلْ سَيِّدِي بِالْحَمْدِ مَعْرُوفاً ... وَ لَمْ يَزَلْ سَيِّدِي بِالْجُودِ مَوْصُوفاً

وَ كُنْتَ إِذْ لَيْسَ نُورٌ يُسْتَضَاءُ بِهِ ... وَ لَا ظَلَامٌ عَلَى الْآفَاقِ مَعْكُوفاً

وَ رَبُّنَا بِخِلَافِ الْخَلْقِ كُلِّهِمْ ... وَ كُلِّ مَا كَانَ فِي الْأَوْهَامِ مَوْصُوفاً

فَمَنْ يُرِدْهُ عَلَى التَّشْبِيهِ مُمْتَثِلًا ... يَرْجِعْ أَخَا حَصَرٍ بِالْعَجْزِ مَكْتُوفاً

وَ فِي الْمَعَارِجِ يَلْقَى مَوْجُ قُدْرَتِهِ ... مَوْجاً يُعَارِضُ طَرْفَ الرُّوحِ مَكْفُوفاً

فَاتْرُكْ أَخَا جَدَلٍ فِي الدِّينِ مُنْعَمِقاً ... قَدْ بَاشَرَ الشَّكُّ فِيهِ الرَّأْيَ مَأْوُوفاً

وَ اصْحَبْ أَخَا ثِقَةٍ حُبّاً لِسَيِّدِهِ ... وَ بِالْكَرَامَاتِ مِنْ مَوْلَاهُ مَحْفُوفاً

أَمْسَى دَلِيلُ الْهُدَى فِي الْأَرْضِ مُنْتَشِراً ... وَ فِي السَّمَاءِ جَمِيلَ الْحَالِ مَعْرُوفاً

قَالَ فَخَرَّ ذِعْلِبٌ مَغْشِيّاً عَلَيْهِ ثُمَّ أَفَاقَ وَ قَالَ مَا سَمِعْتُ بِهَذَا الْكَلَامِ وَ لَا أَعُودُ إِلَى شَيْءٍ مِنْ ذَلِكَ.

Abu `Abd Allah al-Sadiq (AS) said:
When the Commander of the Faithful (AS) was preaching from the pulpit of al-Kufah, a man stood up to him. His name was Dhi`lib, who was sharp of tongue, eloquent in speech, and brave at heart said: "O Commander of the Faithful! Have you seen your Lord?"
The Imam (AS) replied, "Woe to you! O Dhi`lib. I do not serve a Lord that I have not seen."
He said: "O Commander of Faithful, how did you see him?"
`Ali (AS) responded,
Woe to you! O Dhi`lib. Eyes cannot perceive him by means of vision, but hearts see Him through certainty of faith. Woe to you, O Dhi`lib! Verily, my Lord is the Most Subtle of the Subtle, but whose subtetly cannot be described in terms of subtlety. He is the Greatest of the Great, whose greatness cannot be described in terms of greatness. He is the Grandest of the Grand, whose grandeur cannot be described in terms of grandeur. He is the Highest of the High, who cannot be described in terms of toughness. He preceded everything, so it cannot be said that something preceded Him. He will remain forever, so it cannot be said that there shall be something after Him. He is the One that wills all things, but not through resolution. He is the Most-Accomplishing, but not through deception. He is Present in all Things, but not physically or through conflict. He is Manifest, but not in the sense of pursuit. He is Evident, but not by means of vision. He is Separate, but not by means of distance. He is Close, but not through attachment. He is Subtle, but not by means of a body. He is Existent not after nonexistence. He is the One who Accomplishes, but not by means of compulsion. He is the Appraiser, but not by means of movement. He is the Intender, but not through resolution.
He is the All-Hearing, but not by means of an auditory organ. He is All-Seeing, but not by a visual organ. Space does not encompass Him. Time does not escort Him.

Attributes do not limit Him. Slumber seizes Him not. His Essence precedes time, and His Being precedes nonexistence. His beginning its sempiternal.
Through His Formation of gatherings, it is known that He has no gathering. Through His Creation of substances, it is known that He is not a substance. Through His Creation of opposites, it is known that He has no opposite. Through His Creation of companions, it is known that He has no consort. He made Light opposite of darkness, dryness opposite of moisture, and cold opposite of heat. He is the Composer of these opposites and the Differentiator between their closeness. This composition is an indication over the Composer and the differentiation over the Differentiator. That is the Word of the Mighty and High: And of everything We have created pairs that you may reflect.
Thus, He has differentiated through this between "before" and "after" so that it becomes known that He has no before or after. Our instinct tells us instinctively that the Giver of Instincts has no instinct. Our subjection to time tells us that the Creator of Time is not subjected to time. The veils that He has placed between some people tell us that there is no veil between Him and His Creation. He was still a Lord when there was no one to rule over. He was still a Deity when there was no one to worship Him. And He was still All-Knowing when there was nothing to be known. And He was still All-Hearing, when there was nothing to be heard.
Then `Ali (AS) composed this poem:
My Master has always been recognized with praise,
My Master has always been attributed with generosity,
You existed even when there was no light to burn,
And when no darkness clinged to the horizon,
Our Lord differs from everything in creation,
And from whatever the imagination can conceive,
So whoever attempts to describe Him in human terms,
Will return besiege, tying his shoulder with incapability,
In the ways of ascent are seen the waves of His Omnipotence
A wave that exhibits blindly, in blink of an eye, like a spirit,
Therefore, leave the narrow-minded debater in religion,
Who the doubt ha touched, making his vision absurd,
And be in the company of the reliable one, for the love of His Master,
Who is received with honor fro His Guardian,
A proof of guidance entered in the evening spreading in the earth,
And in heaven, He is recognized with the beautiful sate.
The reporter said: Dhi`lib dropped fainting, and when he woke up again, he said: "I have never heard this speech, and I shall never ask such questions again."

The Compiler of this book says: In this tradition are words which al-Rida (AS) has already mentioned in his sermon. This is a confirmation of our belief that the Imams (AS) inherited the knowledge of their fathers all the way back to the Prophet (SA).

Chapter Forty-Four: Hadith Subakht al-Yahudi The Tradition of Subakht, the Jewish Man – 2 traditions

باب حديث سبخت اليهودى

1. My father (may Allah have mercy on him) said: Sa`d ibn `Abd Allah said: Ahmad ibn Muhammad ibn `Isa and Ibrahim ibn Hashim both said, on the authority of al-Hasan ibn `Ali, on the authority of Dawud ibn `Ali al-Ya`qubi, on the authority of some of our scholars, on the authority of `Abd al-A`la freed slave of Al Sam,

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: أَتَى رَسُولَ اللهِ ص يَهُودِيٌّ يُقَالُ لَهُ سُبَّخْتُ فَقَالَ لَهُ يَا مُحَمَّدُ جِئْتُ أَسْأَلُكَ عَنْ رَبِّكَ فَإِنْ أَجَبْتَنِي عَمَّا أَسْأَلُكَ عَنْهُ اتَّبَعْتُكَ وَإِلَّا رَجَعْتُ فَقَالَ لَهُ سَلْ عَمَّا شِئْتَ فَقَالَ أَيْنَ رَبُّكَ فَقَالَ هُوَ فِي كُلِّ مَكَانٍ وَ لَيْسَ هُوَ فِي شَيْءٍ مِنَ الْمَكَانِ بِمَحْدُودٍ قَالَ فَكَيْفَ هُوَ فَقَالَ وَ كَيْفَ أَصِفُ رَبِّي بِالْكَيْفِ وَ الْكَيْفُ مَخْلُوقُ اللهِ وَ اللهُ لَا يُوصَفُ بِخَلْقِهِ قَالَ فَمَنْ يَعْلَمُ أَنَّكَ نَبِيٌّ قَالَ فَمَا بَقِيَ حَوْلَهُ حَجَرٌ وَ لَا مَدَرٌ وَ لَا غَيْرُ ذَلِكَ إِلَّا تَكَلَّمَ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ يَا شَيْخُ إِنَّهُ رَسُولُ اللهِ فَقَالَ سُبَّخْتُ تَاللهِ مَا رَأَيْتُ كَالْيَوْمِ أَبْيَنَ ثُمَّ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَ أَنَّكَ رَسُولُ اللهِ.

On the authority of Abu `Abd Allah (AS) that
A Jewish man called Subakht came to the Messenger of Allah (SA) and said: "O Muhammad, I have come to ask about your Lord, So, if you answer me about what I ask you of Him, I will follow you. Otherwise, I will leave." The Messenger of Allah (AS) said to him, "Ask what you wish." Hence, he asked, "Where is your Lord?" The Prophet (SA) replied, "He is in very place, but He is not confined in any place." He enquired, "How is He?" The Prophet answered, "How can I describe my Lord in terms of quality when quality was created by Allah, and Allah cannot be compared with His Creation."
He asked, "Then who knows that you are a Prophet (SA)?" The reported says: "Everything which surrounded him, including the stones, pebbles and other things, spoke in clear Arabic That `O Shaykh! Verily, He is the Messenger of Allah.'"
So Subakht said: "By Allah I have not seen things so clearly as I have seen them today." Then he said: "I bear witness that there is no god but Allah, and that you are the Messenger of Allah."

2. Abu al-Husayn Muhammad ibn Ibrahim ibn Ishaq al-Farisi said: Abu Sa`id Ahmad ibn Muhammad ibn Rumayh al-Nisawi said: Ahmad ibn Ja`far al-`Aqili related to me in Quhistan that Ahmad ibn `Ali al-Balkhi related to me that Abu Ja`far Muhammad ibn `Ali al-Khuzai`I said: `Abd Allah ibn Ja`far al-Azhari said, on the authority of his father, on the authority of Ja`far ibn Muhammad, on the authority of his father Muhammad ibn `Ali, on the authority of his father `Ali ibn al-Husayn, on the authority of his father Al-Husayn (AS) that

عَنْ أَبِيهِ الْحُسَيْنِ ع قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فِي بَعْضِ خُطَبِهِ مَنِ الَّذِي حَضَرَ سُبَّخْتَ الْفَارِسِيَ وَ هُوَ يُكَلِّمُ رَسُولَ اللهِ ص فَقَالَ الْقَوْمُ مَا حَضَرَهُ مِنَّا أَحَدٌ فَقَالَ عَلِيٌّ ع لَكِنِّي كُنْتُ مَعَهُ ع وَ قَدْ جَاءَهُ سُبَّخْتُ وَ كَانَ رَجُلًا مِنْ مُلُوكِ فَارِسَ وَ كَانَ ذَرِباً فَقَالَ يَا مُحَمَّدُ إِلَى مَا تَدْعُو قَالَ أَدْعُو إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ فَقَالَ سُبَّخْتُ وَ أَيْنَ اللهُ يَا مُحَمَّدُ قَالَ هُوَ فِي كُلِّ مَكَانٍ مَوْجُودٌ بِآيَاتِهِ قَالَ فَكَيْفَ هُوَ فَقَالَ لَا كَيْفَ لَهُ وَ لَا أَيْنَ لِأَنَّهُ عَزَّ وَ جَلَّ كَيَّفَ الْكَيْفَ وَ أَيَّنَ الْأَيْنَ قَالَ فَمِنْ أَيْنَ جَاءَ قَالَ لَا يُقَالُ لَهُ جَاءَ وَ إِنَّمَا يُقَالُ جَاءَ لِلزَّائِلِ مِنْ مَكَانٍ إِلَى مَكَانٍ وَ رَبُّنَا لَا يُوصَفُ بِمَكَانٍ وَ لَا بِزَوَالٍ بَلْ لَمْ يَزَلْ بِلَا مَكَانٍ وَ لَا يَزَالُ فَقَالَ يَا مُحَمَّدُ إِنَّكَ لَتَصِفُ رَبّاً عَظِيماً بِلَا كَيْفٍ فَكَيْفَ لِي أَنْ أَعْلَمَ أَنَّهُ أَرْسَلَكَ فَلَمْ يَبْقَ بِحَضْرَتِنَا ذَلِكَ الْيَوْمَ حَجَرٌ وَ لَا مَدَرٌ وَ لَا جَبَلٌ وَ لَا شَجَرٌ وَ لَا حَيَوَانٌ إِلَّا قَالَ مَكَانَهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ وَ قُلْتُ أَنَا أَيْضاً أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ فَقَالَ يَا مُحَمَّدُ مَنْ هَذَا فَقَالَ هَذَا خَيْرُ أَهْلِي وَ أَقْرَبُ الْخَلْقِ مِنِّي لَحْمُهُ مِنْ لَحْمِي وَ دَمُهُ مِنْ دَمِي وَ رُوحُهُ مِنْ رُوحِي وَ هُوَ الْوَزِيرُ مِنِّي فِي حَيَاتِي وَ الْخَلِيفَةُ بَعْدَ وَفَاتِي كَمَا كَانَ هَارُونُ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي فَاسْمَعْ لَهُ وَ أَطِعْ فَإِنَّهُ عَلَى الْحَقِّ ثُمَّ سَمَّاهُ عَبْدَ اللهِ.

The Commander of the Faithful `Ali ibn Abu Talib (AS) said in some of his sermons: "Who was present when Subakht the Persian had a word with the Messenger of Allah (SA)?"
The people said: "None of us were present."
So `Ali (AS) said: "However, I was with him (AS) when Subakht came to him. He belonged to Persian royalty, and was very sharp of mind. He asked: `O Muhammad! To what do you call the people?'
The Prophet (SA) replied, "I call people to witness that there is no god but Allah, the One, the Only, without partners, and that Muhammad is His Servant, and His Messenger."
So Subakht asked, "Where is Allah, O Muhammad?"
He (SA) answered, "He is present in every place by means of His Signs."
He asked, "How is He?"
The Prophet (SA) replied, "He is not subject to quality nor space, because He, the Mighty and High, created both quality and space."
Subakht asked, "Then where did He come from?"
He (SA) replied, "It cannot be said of Him that `He came' since it refers to something that moves form one place to another. Our Lord, however, is not subject to space or to movement. In fact, He has always been without place and He never declines."
Then he said: "O Muhammad! Verily, you are describing your Great Lord without quality. Then how do I know that He has sent you?"

There was nothing that surrounded us that day, of stone, pebble, mountain, tree or animal, but that it professed: `I bear witness that here is no god but Allah, and that Muhammad is His Servant, and His Messenger.'
Thus, I myself professed that `I bear witness that there is no god but Allah, and that Muhammad is His Servant, and His Messenger.'
So Subakht asked, "O Muhammad! Who is this?"
The Prophet (SA) replied,
This (`Ali ibn Abu Talib) is the best of my family, and the closest person to me in all of creation. His flesh is my flesh. His blood is my blood. His spirit is my spirit. He is my successor in my lifetime and the Caliph after my death. He is to me as Harun was to Musa, except that there will be no prophet after me. Listen to him, and obey him, for verily he embodies the truth.
Then the Prophet (SA) named the Jewish man "Abd Allah."

Chapter Forty-Five: Ma`na Subhan Allah The Meaning of "Glory be to Allah". – 2 traditions

باب معنى سبحان الله

1. `Abd ibn Muhammad ibn `Abd al-Wahhab al-Sajzi said in Naysabur that Abu al-Hasan Ahmad ibn Muhammad ibn `Abd Allah ibn Hamzah al-Sha`rani al-`Ammari from the children of `Ammar ibn Yasir (may Allah have mercy on him) said: Abu Muhammad `Ubayd Allah ibn Yahya ibn `Abd al-Baqi, al-Adhani said in Adhanah that `ali ibn al-Hasan al-Ma`ani said: `Abd Allah ibn Yazid related to, on the authority of Yahya ibn `Uqbah ibn Abu al-`Ayzar that Muhammad ibn Hajjar said, on the authority of Yazid ibn al-Asamm that

عَنْ يَزِيدَ بْنِ الْأَصَمِّ قَالَ: سَأَلَ رَجُلٌ عُمَرَ بْنَ الْخَطَّابِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا تَفْسِيرُ سُبْحَانَ اللهِ قَالَ إِنَّ فِي هَذَا الْحَائِطِ رَجُلًا كَانَ إِذَا سُئِلَ أَنْبَأَ وَإِذَا سَكَتَ ابْتَدَأَ فَدَخَلَ الرَّجُلُ فَإِذَا هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَقَالَ يَا أَبَا الْحَسَنِ مَا تَفْسِيرُ سُبْحَانَ اللهِ قَالَ هُوَ تَعْظِيمُ جَلَالِ اللهِ عَزَّ وَ جَلَّ وَ تَنْزِيهُهُ عَمَّا قَالَ فِيهِ كُلُّ مُشْرِكٍ فَإِذَا قَالَهَا الْعَبْدُ صَلَّى عَلَيْهِ كُلُّ مَلَكٍ.

A man asked `Umar ibn al-Khattab, "O Commander of the Faithful! What is the meaning of `Glory be to Allah' [subhan Allah]?"
He replied, "Verily, there is a man within these walls who informs when asked, and informs when there is silence."
So the man entered and it was `Ali ibn Abu Talib (AS); hence, he asked, "O Fater of Hasan! What is the meaning of `Glory be to Allah'?"
He (AS) answered, "It is revering the Glory of Allah, the Mighty and High, and deanthropomorphising Allah from what the infidels say about Him. Therefore, when a servant says this, all the angels bless him."

2. My father (RA) said: `Ali ibn Ibrahim said, on the authority of Muhammad ibn `Isa ibn `Ubayd, on the authority of Yunus ibn `Abd al-Rahman, on the authority Hisham ibn al-Hakam that

عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ ع عَنْ سُبْحَانَ اللهِ فَقَالَ ع أَنَفَةٌ لِلّٰهِ عَزَّ وَ جَلَ

I asked Abu `Abd Allah al-Sadiq (AS) about the expression `Glory be to Allah.'
Thus, he (AS) replied, "Pride belongs to Allah, the Mighty and High."

3. Muhammad ibn Musa ibn al-Mutawakkil (RA) said: `Ali ibn al-Husayn al-Sa`dabadi said, on the authority of Ahmad ibn Abu `Abd Allah al-Barqi, on the authority of `Abd al-`Azim ibn `Abd Allah al-Hasani, on the authority of `Ali ibn Asbat, on the authority of Sulayman freed slave of Tirbal, on the authority of Hisham al-Jawaliqi that

سَأَلْتُ أَبَا عَبْدِ اللهِ ع عَنْ قَوْلِ اللهِ عَزَّوَ جَلَّ ـ سُبْحانَ اللهِ مَا يَعْنِي بِهِ قَالَ تَنْزِيهَهُ.

I asked Abu `Abd Allah al-Sadiq (AS), “What was meant by the words of Allah, the Mighty, and High: `Glory be to Allah?” He (AS) explained, “His deanthropomorphism.”

Chapter Forty-Six: Ma`na Allahu Akbar The Meaning of Allah is the Greatest – 2 traditions

باب معنى الله أكبر

1. Ahmad ibn Muhammad ibn Yahya la-`Attar (RA) said: My father said, on the authority of Sahl ibn Ziyad al-Adami, on the authority of Ibn Mahbub, on the authority of who related to him that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: قَالَ رَجُلٌ عِنْدَهُ اللهُ أَكْبَرُ فَقَالَ اللهُ أَكْبَرُ مِنْ أَيِّ شَيْءٍ فَقَالَ مِنْ كُلِّ شَيْءٍ فَقَالَ أَبُو عَبْدِ اللهِ ع حَدَدْتَهُ فَقَالَ الرَّجُلُ كَيْفَ أَقُولُ فَقَالَ قُلْ اللهُ أَكْبَرُ مِنْ أَنْ يُوصَفُ.

A man came to al-Sadiq (AS) and said: "Allah is the Greatest [Allahu Akbar]!"
The Imam (AS) asked him, "What is Allah greater than?"
The man answered, "Greater than everything!"
Al-Sadiq (AS) replied, "You have brought Allah down to the level of a door."
The requested, "What should I say then?"
He (AS) said: "Say Allah is greater than anything that can be described."

2. Muhammad ibn Hasan ibn Ahmad ibn Walid (RA) said: Muhammad ibn Yahya al-`Attar said, on the authority of Ahmad ibn Muhammad ibn `Isa, on the authority of his father, on the authority of Muruk ibn `Ubayd, on the authority of Jumay' ibn `Amr that

قَالَ لِي أَبُو عَبْدِ اللهِ ع أَيُّ شَيْءٍ اللهُ أَكْبَرُ فَقُلْتُ اللهُ أَكْبَرُ مِنْ كُلِّ شَيْءٍ فَقَالَ وَ كَانَ ثَمَّ شَيْءٌ فَيَكُونَ أَكْبَرَ مِنْهُ فَقُلْتُ فَمَا هُوَ قَالَ اللهُ أَكْبَرُ مِنْ أَنْ يُوصَفَ .

Al-Sadiq (AS) asked me "What is the meaning of `Allahu Akbar'?"
I replied, "Allah is greater than everything."
He (AS) said: "He was there when nothing existed. Then was it possible to say at that time that Allah is greater than everything?"
I asked, "Then what is its meaning?"
He replied, "Allah is greater than what He can be attributed with."

Chapter Forty-Seven: Ma`na al-Awwal wa-al-Akhir. The Meaning of the First and the Last – 2 traditions

باب معنى الأول و الآخر

1. Muhammad ibn Musa ibn al-Mutawakkil (RA) said: `Ali ibn Ibrahim said, on the authority of his father, on the authority of Abu `Umayr, on the authority of Ibn Udhaynah, on the authority of Muhammad ibn Hukaym; on the authority of al-Maymun al-Ban that

سَمِعْتُ أَبَا عَبْدِ اللهِ ع وَ قَدْ سُئِلَ عَنْ قَوْلِهِ عَزَّ وَ جَلَّ- هُوَ الْأَوَّلُ وَ الْآخِرُ فَقَالَ ع الْأَوَّلُ لَا عَنْ أَوَّلٍ كَانَ قَبْلَهُ وَ لَا عَنْ بَدْءٍ سَبَقَهُ وَ الْآخِرُ لَا عَنْ نِهَايَةٍ كَمَا يُعْقَلُ مِنْ صِفَةِ الْمَخْلُوقِينَ وَ لَكِنْ قَدِيمٌ أَوَّلٌ آخِرٌ لَمْ يَزَلْ وَ لَا يَزَالُ بِلَا بَدْءٍ وَ لَا نِهَايَةٍ لَا يَقَعُ عَلَيْهِ الْحُدُوثُ وَ لَا يُحَوَّلُ مِنْ حَالٍ إِلَى حَالٍ خَالِقُ كُلِّ شَيْءٍ صَدَقَ اللهُ الْعَظِيمُ.

I heard Abu `Abd Allah al-Sadiq (AS) when he was questioned about the Word of the Mighty and High: He is the First and the Last. He (AS) said:
He is the First, not in the sense that He was prior to something or that something preceded Him. He is the Last, not in the sense that He has an end as applicable to a created being, but in the sense that He has always been, and always will be, the Eternal First and the Eternal last, without a beginning and without an end. Nothing takes place in Him, not does He change from one state to another. He is the Creator of All Things.

2. Al-Husayn ibn Ahmad ibn Idris (RA) said, on the authority of his father, on the authority of Muhammad ibn `Abd al-Jabbar, on the authority of Safwan ibn Yahya, on the authority of Fudayl ibn `Uthman, on the authority of Ibn Abu Ya`fur that

سَأَلْتُ أَبَا عَبْدِ اللهِ ع عَنْ قَوْلِ اللهِ عَزَّ وَ جَلَّ- هُوَ الْأَوَّلُ وَ الْآخِرُ وَ قُلْتُ أَمَّا الْأَوَّلُ فَقَدْ عَرَفْنَاهُ وَ أَمَّا الْآخِرُ فَبَيِّنْ لَنَا تَفْسِيرَهُ فَقَالَ إِنَّهُ لَيْسَ شَيْءٌ إِلَّا يَبِيدُ أَوْ يَتَغَيَّرُ أَوْ يَدْخُلُهُ الْغِيَرُ وَ الزَّوَالُ أَوْ يَنْتَقِلُ مِنْ لَوْنٍ إِلَى لَوْنٍ وَ مِنْ هَيْئَةٍ إِلَى هَيْئَةٍ وَ مِنْ صِفَةٍ إِلَى صِفَةٍ وَ مِنْ زِيَادَةٍ إِلَى نُقْصَانٍ وَ مِنْ نُقْصَانٍ إِلَى زِيَادَةٍ إِلَّا رَبَّ الْعَالَمِينَ فَإِنَّهُ لَمْ يَزَلْ وَ لَا يَزَالُ وَاحِداً هُوَ الْأَوَّلُ قَبْلَ كُلِّ شَيْءٍ وَ هُوَ الْآخِرُ عَلَى مَا لَمْ يَزَلْ لَا تَخْتَلِفُ عَلَيْهِ الصِّفَاتُ وَ الْأَسْمَاءُ مَا يَخْتَلِفُ عَلَى غَيْرِهِ مِثْلُ الْإِنْسَانِ الَّذِي يَكُونُ تُرَاباً مَرَّةً وَ مَرَّةً لَحْماً وَ مَرَّةً دَماً وَ مَرَّةً رُفَاتاً وَ رَمِيماً وَ كَالتَّمْرِ الَّذِي يَكُونُ مَرَّةً بَلَحاً وَ مَرَّةً بُسْراً وَ مَرَّةً رُطَباً وَ مَرَّةً تَمْراً فَيَتَبَدَّلُ عَلَيْهِ الْأَسْمَاءُ وَ الصِّفَاتُ وَ اللهُ عَزَّ وَ جَلَّ بِخِلَافِ ذَلِكَ.

I asked Abu `Abd Allah al-Sadiq (AS) about the Word of Allah, the Mighty and High: He is the First and the Last, and said: "We understand the meaning of the First. However, we need you to explain to us the meaning of the Last."

Therefore, he (AS) explained,
Verily, there is nothing that does not perish, go through changes, deteriorate, change color, change form, change quality, increase or decrease, except the Lord of the Universe. Verily, He has always been, and will always be Solitary. He is the First that existed before everything. And He is the Last that will exist forever. The attributes and adjectives applied to Him are invariable. This is unlike human beings who are subject to change. At one stage they were dust, at another they were flesh and blood, and finally, their mortal remains decompose. Human beings are like dates [balah], which are subject to stages, moving from unripe [busr] to ripe dates [rutab], and from ripe dates to dried dates [tamr]. When applied to others but Allah, names and adjectives are subject to change. Allah, the Mighty and High, differs from those.

Chapter Forty-Eight:Ma`na Qawl Allah: Al-Rahman `ala al-`Arsh istawa. The Meaning of Allah`s Word: the Most Compassionate is Firm on the Empyrean. – 9 traditions

بَابُ مَعْنَى قَوْلِ اللهِ عزوجل الرَّحْمنُ عَلَى الْعَرْشِ اسْتَوَى

1. Muhammad ibn `Ali Majilwayh (may Allah have mercy on him) said: Muhammad ibn Yahya al-`Attar said, on the authority of Sahl ibn al-Adami, on the authority of al-Hasan ibn Mahbub, on the authority of Muhammad ibn Marid that

أَنَّ أَبَا عَبْدِ اللهِ ع سُئِلَ عَنْ قَوْلِ اللهِ عَزَّوَ جَلَّ ـ الرَّحْمنُ عَلَى الْعَرْشِ اسْتَوى فَقَالَ اسْتَوَى مِنْ كُلِّ شَيْءٍ فَلَيْسَ شَيْءٌ هُوَ أَقْرَبَ إِلَيْهِ مِنْ شَيْءٍ.

Abu `Abd Allah al-Sadiq (AS) was questioned about the Word of Allah, the Mighty and High: The Most Compassionate is firm on the Empyrean, so he (AS) replied, "He is equal (in distance) to everything. Therefore, He is not closer to one thing than another."

2. My father (RA) said: Sa`d ibn `Abd Allah said, on the authority of Muhammad ibn al-Husayn, on the authority of Safwan ibn Yahya, on the authority of `Abd al-Rahman ibn al-Hajjaj that

سَأَلْتُ أَبَا عَبْدِ اللهِ ع عَنْ قَوْلِ اللهِ عَزَّوَ جَلَّ ـ الرَّحْمنُ عَلَى الْعَرْشِ اسْتَوى فَقَالَ اسْتَوَى مِنْ كُلِّ شَيْءٍ فَلَيْسَ شَيْءٌ أَقْرَبَ إِلَيْهِ مِنْ شَيْءٍ لَمْ يَبْعُدْ مِنْهُ بَعِيدٌ وَ لَمْ يَقْرُبْ مِنْهُ قَرِيبٌ اسْتَوَى مِنْ كُلِّ شَيْءٍ .

I asked Abu `Abd Allah al-Sadiq (AS) about the Word of Allah, the Mighty and High: The Most Compassionate is firm on the Empyrean, so he (AS) answered, "He is equal with everything. Nothing is closer to Him than another. What is far is not far from Him, and what is close is not close to Him. He is equal in distance to everything."

3. Abu al-Husayn Muhammad ibn Ibrahim ibn Ishaq al-Farisi said: Ahmad ibn Muhammad ibn Abu Sa`id al-Nisawi said: Abu Nasr Ahmad ibn Muhammad ibn `Abd Allah al-Sughdi said in Marw that Muhammad ibn Ya`qub ibn al-Hakam al-`Askari and his brother Mu`adh ibn Ya`qub both said: Muhammad ibn Sinan al-Hanzali sail said: `Abd Allah ibn `Asim said: `Abd al-Rahman ibn Qays said, on the authority of Abu Hashim al-Rummani, on the authority of Zadhan that

فِي حَدِيثٍ طَوِيلٍ يَذْكُرُ فِيهِ قُدُومَ الْجَاثِلِيقِ الْمَدِينَةَ مَعَ مِائَةٍ مِنَ النَّصَارَى بَعْدَ قَبْضِ رَسُولِ اللهِ ص وَ سُؤَالَهُ أَبَا بَكْرٍ عَنْ مَسَائِلَ لَمْ يُجِبْهُ عَنْهَا ثُمَّ أُرْشِدَ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَسَأَلَهُ عَنْهَا فَأَجَابَهُ وَ كَانَ فِيمَا

سَأَلَهُ أَنْ قَالَ لَهُ أَخْبِرْنِي عَنِ الرَّبِّ أَيْنَ هُوَ وَ أَيْنَ كَانَ فَقَالَ عَلِيٌّ ع لَا يُوصَفُ الرَّبُّ جَلَّ جَلَالُهُ بِمَكَانٍ هُوَ كَمَا كَانَ وَ كَانَ كَمَا هُوَ لَمْ يَكُنْ فِي مَكَانٍ وَ لَمْ يَزُلْ مِنْ مَكَانٍ إِلَى مَكَانٍ وَ لَا أَحَاطَ بِهِ مَكَانٌ بَلْ كَانَ لَمْ يَزَلْ بِلَا حَدٍّ وَ لَا كَيْفٍ قَالَ صَدَقْتَ فَأَخْبِرْنِي عَنِ الرَّبِّ أَ فِي الدُّنْيَا هُوَ أَوْ فِي الْآخِرَةِ قَالَ عَلِيٌّ ع لَمْ يَزَلْ رَبُّنَا قَبْلَ الدُّنْيَا وَ لَا يَزَالُ أَبَداً هُوَ مُدَبِّرُ الدُّنْيَا وَ عَالِمٌ بِالْآخِرَةِ فَأَمَّا أَنْ يُحِيطَ بِهِ الدُّنْيَا وَ الْآخِرَةُ فَلَا وَ لَكِنْ يَعْلَمُ مَا فِي الدُّنْيَا وَ الْآخِرَةِ قَالَ صَدَقْتَ يَرْحَمُكَ اللَّهُ ثُمَّ قَالَ أَخْبِرْنِي عَنْ رَبِّكَ أَ يَحْمِلُ أَوْ يُحْمَلُ فَقَالَ عَلِيٌّ ع إِنَّ رَبَّنَا جَلَّ جَلَالُهُ يَحْمِلُ وَ لَا يُحْمَلُ قَالَ النَّصْرَانِيُّ فَكَيْفَ ذَاكَ وَ نَحْنُ نَجِدُ فِي الْإِنْجِيلِ وَ يَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمانِيَةٌ فَقَالَ عَلِيٌّ ع إِنَّ الْمَلَائِكَةَ تَحْمِلُ الْعَرْشَ وَ لَيْسَ الْعَرْشُ كَمَا تَظُنُّ كَهَيْئَةِ السَّرِيرِ وَ لَكِنَّهُ شَيْءٌ مَحْدُودٌ مَخْلُوقٌ مُدَبَّرٌ وَ رَبُّكَ عَزَّ وَ جَلَّ مَالِكُهُ لَا أَنَّهُ عَلَيْهِ كَكَوْنِ الشَّيْءِ عَلَى الشَّيْءِ وَ أَمَرَ الْمَلَائِكَةَ بِحَمْلِهِ فَهُمْ يَحْمِلُونَ الْعَرْشَ بِمَا أَقْدَرَهُمْ عَلَيْهِ قَالَ النَّصْرَانِيُّ صَدَقْتَ رَحِمَكَ اللَّهُ.

Salman al-Farisi related a long tradition concerning the coming of the Catholicos to Medina with a hundred Christians after the death of the Messenger of Allah (SA) and asking Abu Bakr some questions, which he could not reply. Then they were directed to the Commander of the Faithful `Ali ibn Abu Talib (AS), so they asked him (those questions), and he answered them. Among the queries he was asked:
"Inform me about the Lord. Where is He, and where was He?"
`Ali (AS) replied,
The Lord, Exalted be His Glory, is not subject to space. He is how He was, and He was as He is now. He is not in any place, nor has He declined from one place to another. He is not encompassed in one place; rather, He has always been without boundary and without quality.
The Catholicos said: "You have spoken the truth. Now tell me about the Lord. Is He in this world or is He is the Hereafter?"
`Ali (AS) replied,
Our Lord existed before this world existed, and He will exist forever. He is the Planner of this World, and the All-Knowing of the Hereafter. It is not possible for Him to be encompassed by this world or the Hereafter. However, He knows all that is in this world, and all that is in the Hereafter.
He said: "You have spoken the truth. May Allah have mercy on you!" He then asked, "Tell me about our Lord. Does He carry or is He carried?"
`Ali (AS), thus, replied, "Verily, our Lord, Exalted be His Glory, carries and is not carried."
The Christian asked, "How is that? In the Bible we find that The Empyrean of your Lord is carried about them on the day by eight angels."
`Ali (AS) answered,
Verily, the angels carry the Empyrean. However, the empyrean is not shaped like a bed as you image. Rather, it is something bounder, crated, and planned, which is subjected

to the Lord. It is not as if He is on it like something being carried by another. He has ordered angels to carry it, and they do so with the power that he has granted them. The Christian said: "You have spoke the truth, May Allah have mercy on you!."

The Compiler of this book says: The Tradition is long. We have extracted from it the required passage. I have transmitted all of it in the end of the book Al-Nabuwwat.

4. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn Yahya al-`Attar said, on the authority of Sahl ibn Ziyad, on the authority of al-Hasan ibn Musa al-Khashshab, on the authority of some of the ones he transmits from hurrying the transmission, that

عَنْ أَبِي عَبْدِ اللهِ ع أَنَّهُ سُئِلَ عَنْ قَوْلِ اللهِ عَزَّوَ جَلَّ ـ الرَّحْمنُ عَلَى الْعَرْشِ اسْتَوى فَقَالَ اسْتَوَى مِنْ كُلِّ شَيْءٍ فَلَيْسَ شَيْءٌ أَقْرَبَ إِلَيْهِ مِنْ شَيْءٍ.

Abu `Abd Allah al-Sadiq (AS) was questioned about the Word of Allah, the Mighty and High: The Most Compassionate is firm on the Empyrean, so he (AS) replied, "He is equal in distance to everything. Therefore, He is not closer to one thing than another."

5. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: al-Husayn ibn al-Husayn ibn Aban said, on the authority of al-Husayn ibn Sa`id, on the authority of al-Nadr ibn Suwayd, on the authority of `Asim ibn Humayd, on the authority of Abu Basir that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: مَنْ زَعَمَ أَنَّ اللهَ عَزَّوَ جَلَّ مِنْ شَيْءٍ أَوْ فِي شَيْءٍ أَوْ عَلَى شَيْءٍ فَقَدْ كَفَرَ قُلْتُ فَسِّرْ لِي قَالَ أَعْنِي بِالْحَوَايَةِ مِنَ الشَّيْءِ لَهُ أَوْ بِإِمْسَاكٍ لَهُ أَوْ مِنْ شَيْءٍ سَبَقَهُ.

Abu `Abd Allah al-Sadiq (AS) said: "Whoever claims that Allah, the Mighty and High, is from something or in something or on something, then he has certainly disbelieved." I said: "Explain that to me." He (AS) responded, "I refer to a person who claims that He is contained by something, that He is restrained by something, or that He is preceded by something."

6. And in another tradition it says

مَنْ زَعَمَ أَنَّ اللهَ مِنْ شَيْءٍ فَقَدْ جَعَلَهُ مُحْدَثاً وَ مَنْ زَعَمَ أَنَّهُ فِي شَيْءٍ فَقَدْ جَعَلَهُ مَحْصُوراً وَ مَنْ زَعَمَ أَنَّهُ عَلَى شَيْءٍ فَقَدْ جَعَلَهُ مَحْمُولًا.

"Whoever claims that Allah is from something, he implies that He has been created. Whoever claims that He is in something, he implies that He is limited. And whoever claims that He is on something, he implies that He is carried by something."

7. Muhammad ibn Musa ibn al-Mutawakkil said: `Abd Allah ibn Ja`far said, on the authority of Ahmad ibn Muhammad, on the authority of al-Hasan ibn Mahbub that Maqatil ibn Sulayman related to me that

سَأَلْتُ جَعْفَرَ بْنَ مُحَمَّدٍ ع عَنْ قَوْلِ اللهِ عَزَّوَ جَلَّ- الرَّحْمنُ عَلَى الْعَرْشِ اسْتَوى فَقَالَ اسْتَوَى مِنْ كُلِّ شَيْءٍ فَلَيْسَ شَيْءٌ أَقْرَبَ إِلَيْهِ مِنْ شَيْءٍ.

I asked Ja`far ibn Muhammad (AS) about the Word of Allah, the Mighty and High: The Most Compassionate is firm on the Empyrean, so he (AS) replied, "He is equal in distance to everything. Therefore, He is not closer to one thing than to another."

8. And with this chain of transmission, on the authority of al-Hasan ibn Mahbub, on the authority of Hammid that

قَالَ أَبُوعَبْدِ اللهِ ع كَذَبَ مَنْ زَعَمَ أَنَّ اللهَ عَزَّوَ جَلَّ مِنْ شَيْءٍ أَوْ فِي شَيْءٍ أَوْ عَلَى شَيْءٍ.

Abu `Abd Allah al-Sadiq (AS) said: "Whoever claims that Allah, the Mighty and High, is from something, in something, or on something, has surely lied."

9. Muhammad ibn `Ali Majilwayh (may Allah have mercy on him) said, on the authority of his paternal uncle Muhammad ibn Abu al-Qasim, on the authority of Ahmad ibn Abu `Abd Allah, on the authority of his father, on the authority of Muhammad ibn Sinan, on the authority of al-Mufaddal ibn `Umar that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: مَنْ زَعَمَ أَنَّ اللهَ عَزَّوَ جَلَّ مِنْ شَيْءٍ أَوْ فِي شَيْءٍ أَوْ عَلَى شَيْءٍ فَقَدْ أَشْرَكَ ثُمَّ قَالَ مَنْ زَعَمَ أَنَّ اللهَ مِنْ شَيْءٍ فَقَدْ جَعَلَهُ مُحْدَثاً وَ مَنْ زَعَمَ أَنَّهُ فِي شَيْءٍ فَقَدْ زَعَمَ أَنَّهُ مَحْصُورٌ وَ مَنْ زَعَمَ أَنَّهُ عَلَى شَيْءٍ فَقَدْ جَعَلَهُ مَحْمُولًا.

Abu `Abd Allah al-Sadiq (AS) said:
Whoever claims that Allah, the Mighty and High, is from something, in something, or on something, he has surely committed polytheism. "He (AS) added, "Whoever claims that Allah is from something, he implies that He is created. Whoever claims that Allah is from something, he implies that He is created. Whoever claims that He is in something, he implies that He is limited. And whoever claims that He is on something, He has implied that He is carried."

The Compiler of this book says: The anthropomorphist cling to the Word of the Mighty and High: ***Surely your Lord is Allah, who created heaves and the earth in six days, then established Himself upon the Empyrean; He throws the veil of night over the day, which pursues it incessantly.*** *There is no proof in that for them, because He, the Mighty and High, meant by this:* ***then established Himself upon the Empyrean,*** *i.e. then He transferred the*

Empyrean above the heavens, while He was in control over it and is its Master. His Word, the Mighty and High: `then' refers to raising the Empyrean to the place where it is and transferring it to a steady state. Thus, it is not possible for the word `[istawa]' to mean `taking possession,' because Allah, the Blessed and Exalted, taking possession over the sovereignty and all things is not an accidental matter. In fact, He has always been the Master of everything, and in possession of everything. Verily, He, the Mighty and High, has mentioned `to establish' after using the word `then,' and that means `to raise' metaphorically. It is similar to His Word: ***And most certainly We will try you until We have known those among you who exert themselves hard, and the patient.*** *He has mentioned `We have known' with His word `until,' while He, the Mighty and High, means `until the ones who exert exert.' We know this because `until' is only used with an accidental action, while the knowledge of Allah, the Mighty and High, about the things is not accidental. Similar is the mention of His Word, the Mighty and High:* ***`established Himself upon the Empyrean'*** *after His Word: `then.' He means by that `then He raised the Empyrean for His Possession over it. He does not mean by that `the sitting' or `proportion of body,' because it is not possible that Allah could be a body or somatic. Exalted is Allah, the Elevated, and the High, from such things.*

Chapter Forty-Nine: Ma`na Qawl Allah: wa kan `Arshuhu `ala al-Ma'. The Meaning of Allah's Word: His Empyrean was on the Water – 2 traditions

باب معنى قوله عزو جل وَكانَ عَرْشُهُ عَلَى الْماءِ

1. `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (may Allah have mercy on him) said: Muhammad ibn Abu `Abd Allah al-Kufi said, on the authority of Muhammad ibn Isma`il al-Barmaki that Jadh`an ibn Nasr al-Kandi said: Sahl ibn Ziyad al-Adami related to, on the authority of al-Hasan ibn Mahbub, on the authority of `Abd al-Rahman ibn Kathir, on the authority of Dawud al-Raqqi that

سَأَلْتُ أَبَا عَبْدِ اللهِ ع عَنْ قَوْلِهِ عَزَّوَ جَلَّ- وَ كانَ عَرْشُهُ عَلَى الْماءِ فَقَالَ لِي مَا يَقُولُونَ فِي ذَلِكَ قُلْتُ يَقُولُونَ إِنَّ الْعَرْشَ كَانَ عَلَى الْمَاءِ وَ الرَّبُّ فَوْقَهُ فَقَالَ كَذَبُوا مَنْ زَعَمَ هَذَا فَقَدْ صَيَّرَ اللهَ مَحْمُولًا وَ وَصَفَهُ بِصِفَةِ الْمَخْلُوقِينَ وَ لَزِمَهُ أَنَّ الشَّيْءَ الَّذِي يَحْمِلُهُ أَقْوَى مِنْهُ قُلْتُ بَيِّنْ لِي جُعِلْتُ فِدَاكَ فَقَالَ إِنَّ اللهَ عَزَّوَ جَلَّ حَمَلَ عِلْمَهُ وَ دِينَهُ الْمَاءَ قَبْلَ أَنْ تَكُونَ أَرْضٌ أَوْ سَمَاءٌ أَوْ جِنٌّ أَوْ إِنْسٌ أَوْ شَمْسٌ أَوْ قَمَرٌ فَلَمَّا أَرَادَ أَنْ يَخْلُقَ الْخَلْقَ نَثَرَهُمْ بَيْنَ يَدَيْهِ فَقَالَ لَهُمْ مَنْ رَبُّكُمْ فَكَانَ أَوَّلُ مَنْ نَطَقَ رَسُولَ اللهِ ص وَ أَمِيرَ الْمُؤْمِنِينَ ع وَ الْأَئِمَّةَ ص فَقَالُوا أَنْتَ رَبُّنَا فَحَمَّلَهُمُ الْعِلْمَ وَ الدِّينَ ثُمَّ قَالَ لِلْمَلَائِكَةِ هَؤُلَاءِ حَمَلَةُ عِلْمِي وَ دِينِي وَ أُمَنَائِي فِي خَلْقِي وَ هُمُ الْمَسْئُولُونَ ثُمَّ قِيلَ لِبَنِي آدَمَ أَقِرُّوا لِلَّهِ بِالرُّبُوبِيَّةِ وَ لِهَؤُلَاءِ النَّفَرِ بِالطَّاعَةِ فَقَالُوا نَعَمْ رَبَّنَا أَقْرَرْنَا فَقَالَ لِلْمَلَائِكَةِ اشْهَدُوا فَقَالَتِ الْمَلَائِكَةُ شَهِدْنَا عَلَى أَنْ لَا يَقُولُوا إِنَّا كُنَّا عَنْ هذا غافِلِينَ أَوْ يَقُولُوا إِنَّما أَشْرَكَ آباؤُنا مِنْ قَبْلُ وَ كُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَفَتُهْلِكُنا بِما فَعَلَ الْمُبْطِلُونَ يَا دَاوُدُ وَلَايَتُنَا مُؤَكَّدَةٌ عَلَيْهِمْ فِي الْمِيثَاقِ.

I asked Abu `Abd Allah al-Sadiq (AS) about the Word of the Mighty and High: His Empyrean was on the Water. So he (AS) asked me, "How do they interpret it?"
I answered, "They say that the Empyrean was on the water, and that the Lord was on it."
Thus, he (AS) responded, "They have lied, Whoever claims that implies that Allah is carried, and has described Him on the basis of the attributes of the created, necessarily implying that the thing that carries Him is mightier than He is."
I said: "May I be your ransom! Could you clarify that for me?"
Consequently, he (AS) responded,
Verily, Allah, the Mighty and High, burdened the water with His Knowledge and His Religion, before the existence of the heavens and the earth, jinn or man, and sun or moon. When He intended to create the world, He scattered them before Him, and asked them: `Who is lour Lord?'

So the first to speak were the Messenger of Allah (SA), the Commander of the Faithful (AS), and the Imams, may the blessings of Allah be upon them. They said: `You are our Lord. So he bore them with knowledge and religion.' He then said to the angels: `These are the bearers of My Knowledge and My Religion. They are My Authorized Representatives in My Creation, and they are the ones to be asked.'
Then He said to the children of Adam: `Acknowledge the Lordship of Allah, and obey those to whom obedience is due!' Hence, they all replied: `Yes our Lord, we acknowledge.' Then He ordered the angels: `Bear witness!' The angels said: We bear witness. Lest you should say on the Day of Resurrection: Surely we were heedless of this. Or you should say: Only our fathers associated others (with Allah) before, and we were an offspring, after them: Wilt Thou then destroy us for what the vain doers died?" O Dawud, our guardianship [wilayah] was emphasized in the covenant.

2. Tamim ibn `Abd Allah ibn Tamim al-Qurashi said: my father said, on the authority of Ahmad ibn `Ali al-Ansari, on the authority of Abu al-Salt `Abd al-Salam ibn Salih al-Hirawi that

سَأَلَ الْمَأْمُونُ أَبَا الْحَسَنِ عَلِيَّ بْنَ مُوسَى الرِّضَا ع عَنْ قَوْلِ اللهِ عَزَّوَ جَلَّ- وَ هُوَ الَّذِي خَلَقَ السَّماواتِ وَ الْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَ كانَ عَرْشُهُ عَلَى الْماءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا فَقَالَ إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى خَلَقَ الْعَرْشَ وَ الْمَاءَ وَ الْمَلَائِكَةَ قَبْلَ خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ وَ كَانَتِ الْمَلَائِكَةُ تَسْتَدِلُّ بِأَنْفُسِهَا وَ بِالْعَرْشِ وَ الْمَاءِ عَلَى اللهِ عَزَّوَ جَلَّ ثُمَّ جَعَلَ عَرْشَهُ عَلَى الْمَاءِ لِيُظْهِرَ بِذَلِكَ قُدْرَتَهُ لِلْمَلَائِكَةِ فَيَعْلَمُوا أَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ثُمَّ رَفَعَ الْعَرْشَ بِقُدْرَتِهِ وَ نَقَلَهُ فَجَعَلَهُ فَوْقَ السَّمَاوَاتِ السَّبْعِ وَ خَلَقَ السَّماواتِ وَ الْأَرْضَ فِي سِتَّةِ أَيَّامٍ صَدَقَ اللهُ الْعَلِيُّ الْعَظِيمُ وَ هُوَ مُسْتَوْلٍ عَلَى عَرْشِهِ وَ كَانَ قَادِراً عَلَى أَنْ يَخْلُقَهَا فِي طَرْفَةِ عَيْنٍ وَ لَكِنَّهُ عَزَّوَ جَلَّ خَلَقَهَا فِي سِتَّةِ أَيَّامٍ لِيُظْهِرَ لِلْمَلَائِكَةِ مَا يَخْلُقُهُ مِنْهَا شَيْئاً بَعْدَ شَيْءٍ وَ تَسْتَدِلَّ بِحُدُوثِ مَا يَحْدُثُ عَلَى اللهِ تَعَالَى ذِكْرُهُ مَرَّةً بَعْدَ مَرَّةٍ وَ لَمْ يَخْلُقِ اللهُ الْعَرْشَ لِحَاجَةٍ بِهِ إِلَيْهِ لِأَنَّهُ غَنِيٌّ عَنِ الْعَرْشِ وَ عَنْ جَمِيعِ مَا خَلَقَ لَا يُوصَفُ بِالْكَوْنِ عَلَى الْعَرْشِ لِأَنَّهُ لَيْسَ بِجِسْمٍ تَعَالَى اللهُ عَنْ صِفَةِ خَلْقِهِ عُلُوّاً كَبِيراً وَ أَمَّا قَوْلُهُ عَزَّوَ جَلَّ- لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا فَإِنَّهُ عَزَّوَ جَلَّ خَلَقَ خَلْقَهُ لِيَبْلُوَهُمْ بِتَكْلِيفِ طَاعَتِهِ وَ عِبَادَتِهِ لَا عَلَى سَبِيلِ الِامْتِحَانِ وَ التَّجْرِبَةِ لِأَنَّهُ لَمْ يَزَلْ عَلِيماً بِكُلِّ شَيْءٍ فَقَالَ الْمَأْمُونُ فَرَّجْتَ عَنِّي يَا أَبَا الْحَسَنِ فَرَّجَ اللهُ عَنْكَ.

Al-Ma'mum asked Abu al-Hasan `Ali ibn Musa al-Rida (AS) about the Word of Allah, the Mighty and High: And He it is who created heaves and the earth in six days, and His Empyrean was on the water, that He might try you, which of you is the best in action. He thus, (AS) replied,
Verily, Allah the Blessed and Exalted, created the Empyrean, the water, and the angels before the creation of heavens and the earth. The angels use to ponder over the existence the Empyrean, the existence of the water, and the existence of Allah, the Mighty and High. Then He place His Empyrean over the water to make His Omnipotence

evident to the angels so that they may know that He had power over all things. He then raised the Empyrean by means of His Omnipotence, moving it and placing it over the seven heavens. He created the heavens and the earth in six days, while He was in possession of the Empyrean. Although He has the power of creating them in the blink of an eye, He, the Mighty and High, created them over six days to show to the angels that He was creating, one after another, so that they could ponder over what Allah, exalted be His Remembrance, brought about in stages.
Allah did not create the Empyrean because He was in need of it. On the contrary, He is Self-Sufficient without any need for the Empyrean and of anything He has created. He is not subject to location within the Empyrean, because He does not possess a body. Exalted is Allah, the Elevated and high, from the attributes of is Creation! As for His Word, the Mighty and High: that He might try you, which of you is best in action. Sao verily, He, the Mighty and High, crated His Creation to try them through His Obedience, and His service, and not for the sake of trial and experiment, because He has always been the All-knowing of Everything. Al-Ma'mum said: "You have relieved me. May Allah relive you!"

Chapter Fifty: Al-`Arsh wa Sifatuhu The Empyrean and Its Description – 1 tradition

باب العرش و صفاته

1. `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (may Allah have mercy on him) said: Muhammad ibn Abu `Abd Allah al-Kufi said: Muhammad ibn Isma`il al-Barmaki said: al-Husayn ibn al-Hasan said: My father related to me, on the authority of Hannan ibn Sadir that

سَأَلْتُ أَبَا عَبْدِ اللهِ ع عَنِ الْعَرْشِ وَ الْكُرْسِيِّ فَقَالَ إِنَّ لِلْعَرْشِ صِفَاتٍ كَثِيرَةً مُخْتَلِفَةً لَهُ فِي كُلِّ سَبَبٍ وَضْعٍ فِي الْقُرْآنِ صِفَةٌ عَلَى حِدَةٍ فَقَوْلُهُ رَبُّ الْعَرْشِ الْعَظِيمِ يَقُولُ الْمُلْكُ الْعَظِيمُ وَ قَوْلُهُ الرَّحْمنُ عَلَى الْعَرْشِ اسْتَوى يَقُولُ عَلَى الْمُلْكِ احْتَوَى وَ هَذَا مُلْكُ الْكَيْفُوفِيَّةِ فِي الْأَشْيَاءِ ثُمَّ الْعَرْشُ فِي الْوَصْلِ مُتَفَرِّدٌ مِنَ الْكُرْسِيِّ لِأَنَّهُمَا بَابَانِ مِنْ أَكْبَرِ أَبْوَابِ الْغُيُوبِ وَ هُمَا جَمِيعاً غَيْبَانِ وَ هُمَا فِي الْغَيْبِ مَقْرُونَانِ لِأَنَّ الْكُرْسِيَّ هُوَ الْبَابُ الظَّاهِرُ مِنَ الْغَيْبِ الَّذِي مِنْهُ مَطْلَعُ الْبِدَعِ وَ مِنْهُ الْأَشْيَاءُ كُلُّهَا وَ الْعَرْشُ هُوَ الْبَابُ الْبَاطِنُ الَّذِي يُوجَدُ فِيهِ عِلْمُ الْكَيْفِ وَ الْكَوْنِ وَ الْقَدْرِ وَ الْحَدِّ وَ الْأَيْنِ وَ الْمَشِيَّةِ وَ صِفَةِ الْإِرَادَةِ وَ عِلْمُ الْأَلْفَاظِ وَ الْحَرَكَاتِ وَ التَّرْكِ وَ عِلْمُ الْعَوْدِ وَ الْبَدْءِ فَهُمَا فِي الْعِلْمِ بَابَانِ مَقْرُونَانِ لِأَنَّ مُلْكَ الْعَرْشِ سِوَى مُلْكِ الْكُرْسِيِّ وَ عِلْمُهُ أَغْيَبُ مِنْ عِلْمِ الْكُرْسِيِّ فَمِنْ ذَلِكَ قَالَ رَبُّ الْعَرْشِ الْعَظِيمِ أَيْ صِفَتُهُ أَعْظَمُ مِنْ صِفَةِ الْكُرْسِيِّ وَ هُمَا فِي ذَلِكَ مَقْرُونَانِ قُلْتُ جُعِلْتُ فِدَاكَ فَلِمَ صَارَ فِي الْفَضْلِ جَارَ الْكُرْسِيِّ قَالَ إِنَّهُ صَارَ جَارَهُ لِأَنَّ عِلْمَ الْكَيْفُوفِيَّةِ فِيهِ وَ فِيهِ الظَّاهِرُ مِنْ أَبْوَابِ الْبَدَاءِ وَ أَيْنِيَّتِهَا وَ حَدِّ رَتْقِهَا وَ فَتْقِهَا ـ فَهَذَانِ جَارَانِ أَحَدُهُمَا حَمَلَ صَاحِبَهُ فِي الصَّرْفِ وَ بِمِثْلٍ صَرَّفَ الْعُلَمَاءُ ويستدلوا [لِيَسْتَدِلُّوا] عَلَى صِدْقِ دَعْوَاهُمَا لِأَنَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشاءُ وَ هُوَ الْقَوِيُّ الْعَزِيزُ فَمِنِ اخْتِلَافِ صِفَاتِ الْعَرْشِ أَنَّهُ قَالَ تَبارَكَ وَ تَعالَى ـ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ وَ هُوَ وَصْفُ عَرْشِ الْوَحْدَانِيَّةِ لِأَنَّ قَوْماً أَشْرَكُوا كَمَا قُلْتُ لَكَ قَالَ تَبارَكَ وَ تَعالَى رَبِّ الْعَرْشِ رَبِّ الْوَحْدَانِيَّةِ عَمَّا يَصِفُونَ وَ قَوْماً وَصَفُوهُ بِيَدَيْنِ فَقَالُوا يَدُ اللهِ مَغْلُولَةٌ وَ قَوْماً وَصَفُوهُ بِالرِّجْلَيْنِ فَقَالُوا وَضَعَ رِجْلَهُ عَلَى صَخْرَةِ بَيْتِ الْمَقْدِسِ فَمِنْهَا ارْتَقَى إِلَى السَّمَاءِ وَ قَوْماً وَصَفُوهُ بِالْأَنَامِلِ فَقَالُوا إِنَّ مُحَمَّداً ص قَالَ إِنِّي وَجَدْتُ بَرْدَ أَنَامِلِهِ عَلَى قَلْبِي فَلِمِثْلِ هَذِهِ الصِّفَاتِ قَالَ رَبِ الْعَرْشِ عَمَّا

يَصِفُونَ يَقُولُ رَبِّ الْمَثَلِ الْأَعْلَى عَمَّا بِهِ مَثَّلُوهُ ـ وَ لِلّٰهِ الْمَثَلُ الْأَعْلَى الَّذِي لَا يُشْبِهُهُ شَيْءٌ وَ لَا يُوصَفُ وَ لَا يُتَوَهَّمُ فَذَلِكَ الْمَثَلُ الْأَعْلَى وَ وَصَفَ الَّذِينَ لَمْ يُؤْتَوْا مِنَ اللهِ فَوَائِدَ الْعِلْمِ فَوَصَفُوا رَبَّهُمْ بِأَدْنَى الْأَمْثَالِ وَ شَبَّهُوهُ بِالْمُتَشَابِهِ مِنْهُمْ فِيمَا جَهِلُوا بِهِ فَلِذَلِكَ قَالَ وَ مَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا فَلَيْسَ لَهُ شِبْهٌ وَ لَا مِثْلٌ وَ لَا عَدْلٌ وَ لَهُ الْأَسْمَاءُ الْحُسْنَى الَّتِي لَا يُسَمَّى بِهَا غَيْرُهُ وَ هِيَ الَّتِي وَصَفَهَا فِي الْكِتَابِ فَقَالَ ـ فَادْعُوهُ بِهَا وَ ذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ جَهْلًا بِغَيْرِ عِلْمٍ فَالَّذِي يُلْحِدُ فِي أَسْمَائِهِ بِغَيْرِ عِلْمٍ يُشْرِكُ وَ هُوَ لَا يَعْلَمُ وَ يَكْفُرُ بِهِ وَ هُوَ يَظُنُّ أَنَّهُ يُحْسِنُ فَلِذَلِكَ قَالَ ـ وَ مَا يُؤْمِنُ أَكْثَرُهُمْ بِاللهِ إِلَّا وَ هُمْ مُشْرِكُونَ فَهُمُ الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ بِغَيْرِ عِلْمٍ فَيَضَعُونَهَا غَيْرَ مَوَاضِعِهَا يَا حَنَانُ إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى أَمَرَ أَنْ يُتَّخَذَ قَوْمٌ أَوْلِيَاءَ فَهُمُ الَّذِينَ أَعْطَاهُمُ اللهُ الْفَضْلَ وَ خَصَّهُمْ بِمَا لَمْ يَخُصَّ بِهِ غَيْرَهُمْ فَأَرْسَلَ مُحَمَّداً ص فَكَانَ الدَّلِيلَ عَلَى اللهِ بِإِذْنِ اللهِ عَزَّ وَ جَلَّ حَتَّى مَضَى دَلِيلًا هَادِياً فَقَامَ مِنْ بَعْدِهِ وَصِيُّهُ ع دَلِيلًا هَادِياً عَلَى مَا كَانَ هُوَ دَلَّ عَلَيْهِ مِنْ أَمْرِ رَبِّهِ مِنْ ظَاهِرِ عِلْمِهِ ثُمَّ الْأَئِمَّةُ الرَّاشِدُونَ ع.

I asked Abu `Abd Allah (AS) about the Empyrean and the Throne. Hence, he said: Verily, the Empyrean has many different meanings which differ on the basis of their context in the Qur'an. By His Word: The Lord of the great Empyrean, He is that Great Sovereign. And by His Word: The Most Compassionate God is firm on the Empyrean, He encompasses by means of His Sovereignty, and this is sovereignty of qualities in things.
The connection between the Empyrean and the Throne is unique as they are both openings to the greatest openings of the unseen. Although they are both unseen, they are both connected, because the Throne is the apparent opening from which are the innovation and all the things. The Empyrean is the hidden opening in which is found the knowledge of quality, existence, the divine decree, the boundaries, space, will intent, knowledge of words, actions, neglect, and the knowledge of the return and the beginning.
Thus, they are both connected openings in knowledge, because the sovereignty of the Empyrean is different from the sovereignty of the Throne, and His Knowledge is more unseen than the Knowledge of the Throne. Therefore, it is for this reason that he said: The Lord of the great Empyrean, i.e. its description is grate than the description of the Throne, and they are both connected in that."
I asked, "May I be your ransom. Why does it share the same merit as the Throne?"
He (AS) replied,
Verily, it shares in its merit because of the knowledge of quality they both contain. However, the Throne has the apparent openings of the beginning and its whereabouts, and the limits of contraction and expansion. Therefore, these two are partners: one of them is the carrier of its partner in exchange. It is similar to the exchange of scholars, so they may reason in their claim over the truth of these two, because Allah specifies His Mercy to whomever He wills. And He is the Powerful, the Honorable.

Among the different descriptions of the Empyrean is that He, the Blessed and Exalted said: Lord of the Empyrean from what they attribute (to Him). He described the Empyrean of the Oneness, because a group had associated (Him with it), like I explained to you. The Blessed and Exalted said: Lord of the Empyrean, i.e. Lord of the Oneness from what they attribute.

A group attributed Him with two hands, so they said: The Hand of Allah is tied up. A group attributed Him with two feet, and said: " "He put His Foot over the rock of the Sacred House [bayt al-muqaddas], and from there He ascended to heaven." A group attributed Him with fingertips, and said: "Verily, Muhammad (SA) said: `I found the coolness of His Fingertips on my heart." For the likeness of these attributes He said: Lord of the empyrean from what they attribute (to Him), that Lord of the highest example from what they resemble Him with.

For Allah is the highest attribute, which no one resembles, and He cannot be described or imagined. That is the highest attribute.

The one who have not been given benefits of knowledge, describe their Lord with adjectives which are below Him. They anthropomorphise Him and compare Him with that which they are ignorant of. And you have been given only a little portion of knowledge. Thus, He has no compeer, no likeness, and no equal.

And Allah's are the best names, with which no one is named but He. These are the ones that He described in the Book, and said: Therefore, call on Him thereby, and leave alone those who violate the sanctity of his names; ignorantly, and without knowledge. Therefore, the ones who violate the sanctity of His Names without knowledge, and describe Him out of ignorance, actually deny Him while thinking that they are doing good deeds. That is why He has said: And most of them do not believe in Allah without associating others (with Him). Hence, they are the ones who violate the sanctity of His Names out of ignorance through misplacing His Names.

O Hannan! Verily, Allah, the Blessed and Exalted, has commanded to take a group to be `the Guardians.' They are the ones Allah has bestowed with merit, and described them in terms with which He has not described others. Thus, He sent Muhammad (SA). He was a guide and leader to Allah until he passed away, with the authorization of the Mighty and High. Then his successor stood in his place as a guide and leader with knowledge according to the guidance and command of the Lord. He was followed by the other Rightly-Guided Imams (AS) [at-A`mmat al-Rashidun]."

Chapter Fifty-One: Anna al-`Arsh Khuliqa Arba`an The Empyrean was Created in Quarters – 1 tradition

باب أن العرش خلق أرباعا

1. Muhammad ibn al-Hasan ibn Ahmad al-Walid (RA) said: Muhammad ibn al-Hasan al-Saffar, on the authority of `Ali ibn Isma`il, on the authority of Hammad ibn `Isa, on the authority of Ibrahim ibn `Umar al-Yamani, on the authority of Abu al-Tafayl, on the authority of Abu Ja`far that

عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: إِنَّ اللهَ عَزَّ وَ جَلَّ خَلَقَ الْعَرْشَ أَرْبَاعاً لَمْ يَخْلُقْ قَبْلَهُ إِلَّا ثَلَاثَةَ أَشْيَاءَ الْهَوَاءَ وَ الْقَلَمَ وَ النُّورَ ثُمَّ خَلَقَهُ مِنْ أَنْوَارٍ مُخْتَلِفَةٍ فَمِنْ ذَلِكَ النُّورِ نُورٌ أَخْضَرُ اخْضَرَّتْ مِنْهُ الْخُضْرَةُ وَ نُورٌ أَصْفَرُ اصْفَرَّتْ مِنْهُ الصُّفْرَةُ وَ نُورٌ أَحْمَرُ احْمَرَّتْ مِنْهُ الْحُمْرَةُ وَ نُورٌ أَبْيَضُ وَ هُوَ نُورُ الْأَنْوَارِ وَ مِنْهُ ضَوْءُ النَّهَارِ ثُمَّ جَعَلَهُ سَبْعِينَ أَلْفَ طَبَقٍ غِلَظُ كُلِّ طَبَقٍ كَأَوَّلِ الْعَرْشِ إِلَى أَسْفَلِ السَّافِلِينَ لَيْسَ مِنْ ذَلِكَ طَبَقٌ إِلَّا يُسَبِّحُ بِحَمْدِ رَبِّهِ وَ يُقَدِّسُهُ بِأَصْوَاتٍ مُخْتَلِفَةٍ وَ أَلْسِنَةٍ غَيْرِ مُشْتَبِهَةٍ وَ لَوْ أُذِنَ لِلِسَانٍ مِنْهَا فَأَسْمَعَ شَيْئاً مِمَّا تَحْتَهُ لَهَدَمَ الْجِبَالَ وَ الْمَدَائِنَ وَ الْحُصُونَ وَ لَخَسَفَ الْبِحَارَ وَ لَأَهْلَكَ مَا دُونَهُ لَهُ ثَمَانِيَةُ أَرْكَانٍ عَلَى كُلِّ رُكْنٍ مِنْهَا مِنَ الْمَلَائِكَةِ مَا لَا يُحْصِي عَدَدَهُمْ إِلَّا اللهُ عَزَّ وَ جَلَّ ـ يُسَبِّحُونَ اللَّيْلَ وَ النَّهَارَ لَا يَفْتُرُونَ وَ لَوْ حَسَّ شَيْءٌ مِمَّا فَوْقَهُ مَا قَامَ لِذَلِكَ طَرْفَةَ عَيْنٍ بَيْنَهُ وَ بَيْنَ الْإِحْسَاسِ الْجَبَرُوتُ وَ الْكِبْرِيَاءُ وَ الْعَظَمَةُ وَ الْقُدْسُ وَ الرَّحْمَةُ ثُمَّ الْعِلْمُ وَ لَيْسَ وَرَاءَ هَذَا مَقَالٌ .

`Ali ibn al-Husayn (AS) said:
Verily, Allah, the Mighty and High, created the Throne in quarters. He did not create anything before except three things: the Air, the Pen, and the Light. Then He created the Throne from different lights: then from the Light, He created green light that made greenness, yellow light that made yellowness, red light that made redness, and white light, which is the light of all lights from which is made day light.
He then made the Throne of seventy thousand thick layers. Each layer is like the first throne to the lower one. There is not a throne that does not exalt and glorify its Lord with praise with different sounds, and in different language. The sounds of the tongues are so loud that if He wished them to be heard, they would destroy the mountains, cities, and strongholds of the earth; the oceans would overtake the land, destroying everything but itself.
The Throne has eight pillars. Each pillar has angels whose numbers is unknown to all but Allah, the Mighty and High, and who exalt Him day and night without subsiding. If anything were sensed of it, but what is above it, it will not stand for the blink of an eye between it, and the sense of the omnipotence, the magnificence, the sublimity, the glorification, the mercy, and then the knowledge. And there is no word to describe what exists beyond this.

Chapter Fifty-Two: Ma`na Wasi`a Kursiyyuhu al-Samawati wa-al-Ard.The Meaning of `His Knowledge Extend over the Heavens and the Earth' – 5 traditions

بَابُ مَعْنَى قَوْلِ اللهِ عَزَّ وَجَلَّ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَ الْأَرْضَ

1. My father (RA) said: Sa`d ibn `Abd Allah said, on the authority of al-Qasim ibn Muhammad, on the authority of Sulayman ibn Dawud al-Minqari, on the authority of Hafs ibn Ghiyah that

قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ ع عَنْ قَوْلِ اللهِ عَزَّ وَ جَلَّ- وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَ الْأَرْضَ قَالَ عِلْمُهُ.

I asked Abu `Abd Allah al-Sadiq (AS) about the Word of Allah, the Mighty and High: His knowledge extends over the heaves and the earth.'
He replied, "His Knowledge."

2. My father (RA) said: `Ali ib Ibrahim said, on the authority of his father, on the authority of Ibn Abu `Umayr, on the authority of `Abd Allah ibn Sinan that

عَنْ أَبِي عَبْدِ اللهِ ع فِي قَوْلِ اللهِ عَزَّ وَ جَلَّ- وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَ الْأَرْضَ فَقَالَ السَّمَاوَاتُ وَ الْأَرْضُ وَ مَا بَيْنَهُمَا فِي الْكُرْسِيِّ وَ الْعَرْشُ هُوَ الْعِلْمُ الَّذِي لَا يَقْدِرُ أَحَدٌ قَدْرَهُ.

Abu `Abd Allah al-Sadiq (AS) was asked to interpret the Word of Allah, the Mighty and High: His knowledge extends over the heaves and the earth.'
He (AS) said: "The heavens and the earth, and whatever is between them, are in the Throne [al-kursi], and the Empyrean [al-`arsh] is the Knowledge (of Allah) over which no one has power."

3. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn al-Hasan al-Saffar said: Ya`qub ibn Yazid said, on the authority of Hammad ibn `Isa, on the authority of Rabi`I, on the authority of Fjudayl ibn Yasar that

سَأَلْتُ أَبَا عَبْدِ اللهِ ع عَنْ قَوْلِ اللهِ عَزَّ وَ جَلَّ- وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَ الْأَرْضَ فَقَالَ يَا فُضَيْلُ السَّمَاوَاتُ وَ الْأَرْضُ وَ كُلُّ شَيْءٍ فِي الْكُرْسِيِّ.

I asked Abu `Abd Allah al-Sadiq (AS) about the Word of Allah, the Mighty and High: His knowledge extends over the heaves and the earth.'
Consequently, he (AS) replied, "O Fudayl! The heavens and the earth and everything between them, are in the Throne."

4. Ahmad ibn Muhammad ibn Yahya al-`Attar (RA) said, on the authority of his father, on the authority of Ahmad ibn Muhammad ibn `Isa, on the authority of la-0hajjal, on the authority of Thaa`labah ibn Maymun, on the authority of Zurarah that

عَنْ زُرَارَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ ع عَنْ قَوْلِ اللهِ عَزَّوَ جَلَّ- وَسِعَ كُرْسِيُّهُ السَّماواتِ وَ الْأَرْضَ السَّمَاوَاتُ وَ الْأَرْضُ وَسِعْنَ الْكُرْسِيَّ أَمِ الْكُرْسِيُّ وَسِعَ السَّمَاوَاتِ وَ الْأَرْضَ فَقَالَ بَلِ الْكُرْسِيُّ وَسِعَ السَّمَاوَاتِ وَ الْأَرْضَ وَ الْعَرْشَ وَ كُلَّ شَيْءٍ فِي الْكُرْسِيِّ.

I asked Abu `Abd Allah al-Sadiq (AS) about the Word of Allah, the Mighty and High His knowledge extends over the heaves and the earth: Are the heavens and the earth greater than the Throne, or is the Throne greater than the heavens and the earth?
He replied, "Nay, the Throne is greater than the heavens, the earth, and the sky as the Throne encompasses everything."

5. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: al-Hasan ibn Aban said, on the authority of al-Husayn ibn Sa`id, on the authority of Fadalah, on the authority of `Abd Allah ibn Bukayr, on the authority of Zurarah that

عَنْ زُرَارَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ ع عَنْ قَوْلِ اللهِ عَزَّوَ جَلَّ- وَسِعَ كُرْسِيُّهُ السَّماواتِ وَ الْأَرْضَ السَّمَاوَاتُ وَ الْأَرْضُ وَسِعْنَ الْكُرْسِيَّ أَمِ الْكُرْسِيُّ وَسِعَ السَّمَاوَاتِ وَ الْأَرْضَ فَقَالَ إِنَّ كُلَّ شَيْءٍ فِي الْكُرْسِيِّ .

I asked Abu `Abd Allah al-Sadiq (AS) about the Word of Allah, the Mighty and High His knowledge extends over the heaves and the earth: Are the heavens ad the earth greater than the Throne, or is the Throne greater than the heaves and the earth?
He answered, "The Throne encompasses everything."

Chapter Fifty-Three: Fitrat Allah `azza wa jalla al-Khalqq `ala al-Tawhid. Allah made the Nature of the Creation upon Divine Unity – 10 traditions

باب فطرة الله عزوجل الخلق على التوحيد

1. My father (RA) said: Sa`d ibn `Abd Allah said, on the authority of Ahmad ibn Muhammad ibn `Isa, on the authority of Muhammad ibn Sinan, on the authority of al-`Ala ibn Fudayl that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللهِ عَزَّوَ جَلَّ- فِطْرَتَ اللهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا قَالَ التَّوْحِيدُ.

I asked Abu `Abd Allah al-Sadiq (AS) to interpret the Word of Allah, the Mighty and High: The nature made by Allah is which He has made men.
He (AS) said: "It is Divine Unity."

2. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn al-Hasan al-Saffar said, on the authority of Ibrahim ibn Hashim, on the authority of Muhammad ibn Abu `Umayr, on the authority of Hisham ibn Salim that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: قُلْتُ فِطْرَتَ اللهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا قَالَ التَّوْحِيدُ.

I asked Abu `Abd Allah al-Sadiq (AS) to interpret: The nature made by Allah is which He has made men. He (AS) replied, "It is Divine Unity."

3. Muhammad ibn Musa ibn al-Mutawakkil (RA) said: `Ali ibn Ibrahim said: Muhammad ibn `Isa ibn `Ubayd said, on the authority of Yunus ibn `Abd al-Rahman, on the authority of `Abd Allah ibn Sinan that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللهِ عَزَّوَ جَلَّ- فِطْرَتَ اللهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا مَا تِلْكَ الْفِطْرَةُ قَالَ هِيَ الْإِسْلَامُ فَطَرَهُمُ اللهُ حِينَ أَخَذَ مِيثَاقَهُمْ عَلَى التَّوْحِيدِ فَقَالَ أَلَسْتُ بِرَبِّكُمْ وَ فِيهِ الْمُؤْمِنُ وَ الْكَافِرُ .

I asked Abu `Abd Allah al-Sadiq (AS) "What is the nature referred to in the Word of Allah, the Mighty and High: "The nature made by Allah is which He has made men." He responded, It is Islam. Allah placed this nature in them when He created them and made a covenant with them regarding Divine Unity. Thus, He asked: Am I not your Lord? The covenant encompassed all those who believe and all those who disbelieve.

4. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn al-Hasan al-Saffar said, on the authority of Ibrahim ibn Hashim; and Ya`qub ibn Yazid, on the authority of Ibn Fuddal, on the authority of Bukayr, on the authority of Zurarah that

عَنْ أَبِي عَبْدِ اللهِ ع فِي قَوْلِهِ عَزَّوَ جَلَ فِطْرَتَ اللهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا قَالَ فَطَرَهُمْ عَلَى التَّوْحِيدِ.

Abu `Abd Allah al-Sadiq (AS) was asked to interpret the Word of the Mighty and High: The nature made by Allah is which He has made men. He (AS) said: "He created them with Divine Unity."

5. My father (RA) said: `Ali ibn Ibrahim ibn Hashim said, on the authority of his father, on the authority of Ibn Fuddal, on the authority of Abu Jamilah, on the authority of Muhammad al-Halabi that

عَنْ أَبِي عَبْدِ اللهِ ع فِي قَوْلِ اللهِ عَزَّوَ جَلَ فِطْرَتَ اللهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا قَالَ فَطَرَهُمْ عَلَى التَّوْحِيدِ.

Abu `Abd Allah al-Sadiq (AS) was asked to interpret the Word of Allah, the Mighty and High: The nature made by Allah is which He has made men. He (AS) uttered, "He created them with (a natural predisposition towards) Divine Unity."

6. My father (RA) said: Sa`d ibn `Abd Allah on the authority of Ahmad and `Abd Allah sons of Muhammad ibn `Isa, on the authority of Ibn Mahbub, on the authority of `Ali ibn Ri`ab, on the authority of Zurrarah that

عَنْ زُرَارَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ ع عَنْ قَوْلِ اللهِ عَزَّوَ جَلَّ- فِطْرَتَ اللهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا قَالَ فَطَرَهُمْ جَمِيعاً عَلَى التَّوْحِيدِ.

I asked Abu `Abd Allah al-Sadiq (AS) about the word of the Allah, the Mighty and High: The nature made by Allah is which He has made men. He (AS) said: "He created them all with (a natural predisposition towards) Divine Unity."

7. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn al-Hasan al-Saffar said, on the authority of `Ali ibn Hassan al-Wasiti, on the authority of al-Hasan ibn Yunus, on the authority of `Abd al-Rahman ibn Kathir freed slave of Abu Ja`far that

عَنْ أَبِي عَبْدِ اللهِ ع فِي قَوْلِ اللهِ عَزَّوَ جَلَ فِطْرَتَ اللهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا قَالَ التَّوْحِيدُ وَ مُحَمَّدٌ رَسُولُ اللهِ وَ عَلِيٌّ أَمِيرُ الْمُؤْمِنِينَ .

Abu `Abd Allah al-Sadiq (AS) was asked to interpret the Word of Allah, the Mighty and High: The nature made by Allah is which He has made men. He replied, "It is a natural predisposition to accept Divine Unity, that Muhammad (SA) is the Messenger of Allah, and that `Ali is the Commander of the Faithful (AS)."

8. My father (RA) said: Sa`d ibn `Abd Allah said, on the authority of Ahmad ibn Muhammad, on the authority of his father, on the authority of `Abd Allah ibn al-Mughirah, on the authority of Ibn Muskan, on the authority of Zurarah that

قُلْتُ لِأَبِي جَعْفَرٍ ع أَصْلَحَكَ اللهُ قَوْلُ اللهِ عَزَّوَ جَلَّ فِي كِتَابِهِ- فِطْرَتَ اللهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا قَالَ فَطَرَهُمْ عَلَى التَّوْحِيدِ عِنْدَ الْمِيثَاقِ عَلَى مَعْرِفَتِهِ أَنَّهُ رَبُّهُمْ قُلْتُ وَ خَاطَبُوهُ قَالَ فَطَأْطَأَ رَأْسَهُ ثُمَّ قَالَ لَوْلَا ذَلِكَ لَمْ يَعْلَمُوا مَنْ رَبُّهُمْ وَ لَا مَنْ رَازِقُهُمْ . رَبَّهُ وَ قَالَ قَالَ رَسُولُ اللهِ ص كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ يَعْنِي عَلَى الْمَعْرِفَةِ بِأَنَّ اللهَ عَزَّ وَ جَلَّ خَالِقُهُ فَذَلِكَ قَوْلُهُ- وَ لَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّماواتِ وَ الْأَرْضَ لَيَقُولُنَّ اللهُ .

I said to Abu Ja`far al-Baqir (AS): May Allah be in peace with you! Explain to me the Word of Allah, the Mighty and High, in His Book: "The nature made by Allah is which He has made men." He (AS) responded, "He created them with a natural predisposition towards Divine Unity at the time of the Covenant when they recognized that He was their Lord." I asked, "Did they reply to Him?" Zurarah says, he (AS) then put his head down, and after a while he (AS) said: "Had it not been so, then they would have not known their Lord or the One who sustains them."

9. My father (RA) said: Sa`d ibn `Abd Allah said, on the authority of Ibrahim ibn Hashim and Muhammad ibn al-Husayn ibn Abu al-Khattab and Ya`qub ibn Yazid all three, on the authority of Ibn Abu `Umayr, on the authority of Ibn Udaynah, on the authority of Zurarah that

عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللهِ عَزَّوَ جَلَّ- حُنَفاءَ لِلّهِ غَيْرَ مُشْرِكِينَ بِهِ وَ عَنِ الْحَنِيفِيَّةِ فَقَالَ هِيَ الْفِطْرَةُ الَّتِي فَطَرَ اللهُ النَّاسَ عَلَيْهَا لا تَبْدِيلَ لِخَلْقِ اللهِ وَ قَالَ فَطَرَهُمُ اللهُ عَلَى الْمَعْرِفَةِ قَالَ زُرَارَةُ وَ سَأَلْتُهُ عَنْ قَوْلِ اللهِ عَزَّوَ جَلَّ- وَ إِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ الْآيَةَ قَالَ أَخْرَجَ مِنْ ظَهْرِ آدَمَ ذُرِّيَّتَهُ إِلَى يَوْمِ الْقِيَامَةِ فَخَرَجُوا كَالذَّرِّ فَعَرَّفَهُمْ وَ أَرَاهُمْ صُنْعَهُ وَ لَوْلَا ذَلِكَ لَمْ يَعْرِفْ أَحَدٌ

Abu Ja`far al-Baqir (AS) said:
I asked him (AS) about the Word of Allah, the Mighty and High; Being upright for Allah, not associating aught with Him, and about being upright. Thus, he (AS) replied, "It is the natural predisposition that Allah placed in human being. There is no change in His Creation." Then he added, "Allah created them with the recognition." Zurarah says: I asked him about the Word of Allah, the Mighty and High: And when your Lord brought forth from the children of Adam, from their backs. He (AS) explained, "He brought forth from Adam's loins his progeny until the Day of Judgment. They all scattered before Him. He introduced them, and showed them His Creation. Had it not been so, no one would have recognized their Lord." He also added, "The Messenger of Allah (SA) said: "Every child is born with a natural predisposition (towards Divine Unity), i.e. on the recognition that Allah, the Mighty and High, is his Creator." Thus, that is the explanation of His Word: And if you ask them who created the heaves and the earth, they will certainly say: Allah.

10. Abu Ahmad al-Qasim ibn Muhammad ibn Ahmad al-Sarraj al-Hamdani said: Abu al-Qasim Ja`far ibn Muhammad ibn Ibrahim al-Sarandibi said: Abu al-Hasan Muhammad ibn `Abd Allah

ibn Haruna al-Rashid said in Halab that Muhammad ibn Adam ibn Abu Iyas said: Ibn Abu Dhi'b said, on the authority of Nafi`, on the authority of Ibn `Umar that

قَالَ رَسُولُ اللهِ ص لَا تَضْرِبُوا أَطْفَالَكُمْ عَلَى بُكَائِهِمْ فَإِنَّ بُكَاءَهُمْ أَرْبَعَةَ أَشْهُرٍ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللهُ وَ أَرْبَعَةَ أَشْهُرٍ الصَّلَاةُ عَلَى النَّبِيِّ وَ آلِهِ وَ أَرْبَعَةَ أَشْهُرٍ الدُّعَاءُ لِوَالِدَيْهِ .

The Messenger of Allah (SA) said:
Do not hit your children because of their crying. Verily, during the first four months, their cry is bearing witness that there is no god but Allah. During the next four months, when they cry they are sending their blessings upon the Prophet and His Progeny (AS). And during the next four months, they are praying for their parents.

Chapter Fifty-Four: Al-Bada' The Appearance – 11 traditions

باب البداء

1. My father (RA) said: Muhammad ibn Yahya al-`Attar said, on the authority of Ahmad ibn Muhammad ibn `Isa, on the authority of al-Hajjal, on the authority of Ishaq ibn Tha`labahh, on the authority of Zurarah that

عَنْ أَحَدِهِمَا يَعْنِي أَبَا جَعْفَرٍ وَ أَبَا عَبْدِ اللهِ ع قَالَ: مَا عُبِدَ اللهُ عَزَّ وَ جَلَّ بِشَيْءٍ مِثْلِ الْبَدَاءِ.

One of the two, i.e. Abu Ja`far al-Baqir (AS) or Abu `Abd Allah al-Sadiq (AS), said: "Allah, the Mighty and High, has not been served by anything like the Appearance."

2. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn al-Hasan al-Saffar said, on the authority of Ayyub ibn Nuh, on the authority of Ibn Abu `Umayr, on the authority of Hisham ibn Salim that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: مَا عُظِّمَ اللهُ عَزَّ وَ جَلَّ بِمِثْلِ الْبَدَاءِ.

Abu `Abd Allah al-Sadiq (AS) said:
"Allah, the Mighty and High, has not been revered with anything like the Appearance."

3. Muhammad ibn `Ali Majilwayh (RA) said: `Ali ibn Ibrahim said, on the authority of his father, on the authority of Ibn Abu `Umayr, on the authority of Hisham ibn Salim, on the authority of Muhammad ibn Muslim that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: مَا بَعَثَ اللهُ عَزَّ وَ جَلَّ نَبِيّاً حَتَّى يَأْخُذَ عَلَيْهِ ثَلَاثَ خِصَالٍ الْإِقْرَارَ بِالْعُبُودِيَّةِ وَ خَلْعَ الْأَنْدَادِ وَ أَنَّ اللهَ يُقَدِّمُ مَا يَشَاءُ وَ يُؤَخِّرُ مَا يَشَاءُ.

Abu `Abd Allah al-Sadiq (AS)
"Allah, the Mighty and High, has not sent a Prophet [nabi] until He made a covenant with him regarding these things: that he would serve no god but Allah, that he would reject idols, and that Allah can hasten His decree or delay His Decree."

4. And with the same chain of transmission, on the authority of Hisham ibn Salim and Hafs ibn al-Bakhtari and other these two, that

عَنْ أَبِي عَبْدِ اللهِ ع فِي هَذِهِ الْآيَةِ يَمْحُوا اللهُ مَا يَشَاءُ وَ يُثْبِتُ قَالَ فَقَالَ وَ هَلْ يَمْحُوا اللهُ إِلَّا مَا كَانَ وَ هَلْ يُثْبِتُ إِلَّا مَا لَمْ يَكُنْ.

Abu `Abd Allah al-Sadiq (AS) was asked to interpret this verse: Allah makes to pass away and establishes what He pleases. He (AS) said: "Does Allah destroy other than what exists? And does He establish other than that which was nonexistent?"

5. Hamzah ibn Muhammad al-`Alawi (RA) said: `Ali ibn Ibrahim ibn Hashim reported to us, on the authority of his father, on the authority of Ibn Abu `Umayr, on the authority of Marazim ibn Hukaym that

سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ مَا تَنَبَّأَ نَبِيٌّ قَطُّ حَتَّى يُقِرَّ لِلّٰهِ عَزَّ وَ جَلَّ بِخَمْسٍ بِالْبَدَاءِ وَ الْمَشِيَّةِ وَ السُّجُودِ وَ الْعُبُودِيَّةِ وَ الطَّاعَةِ.

Abu `Abd Allah al-Sadiq (AS) said: "No Prophet claimed to be a prophet until he confirmed his belief in five things with Allah, the Mighty and High: the Appearance, the Will, Prostration, Worship, and Obedience."

6. Hamzah ibn Muhammad al-`Alawi (RA) said, on the authority of `Ali ibn Ibrahim ibn Hashim, on the authority of al-Rayyan ibn al-Salt that

سَمِعْتُ الرِّضَا ع يَقُولُ مَا بَعَثَ اللهُ نَبِيّاً قَطُّ إِلَّا بِتَحْرِيمِ الْخَمْرِ وَ أَنْ يُقِرَّ لَهُ بِالْبَدَاءِ.

Al-Rida (AS) said: "Allah has never sent a prophet until he confirmed with Allah that he would forbid alcohol, and that he believed in the Appearance."

7. `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (RA) said: Muhammad ibn Ya`qub said: `Ali ibn Ibrahim said, on the authority of Muhammad ibn `Isa, on the authority of Yunus ibn `Abd al-Rahman, on the authority of Malik al-Juhani that

سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ لَوْ يَعْلَمُ النَّاسُ مَا فِي الْقَوْلِ بِالْبَدَاءِ مِنَ الْأَجْرِ مَا فَتَرُوا عَنِ الْكَلَامِ فِيهِ.

Abu `Abd Allah al-Sadiq (AS) said:
"If people knew what reward there is in speaking about the Appearnac,e they would never cease speaking about it."

8. And with the same chain of transmission, on the authority of Yunus, on the authority of Mansur ibn Hazim that

سَأَلْتُ أَبَا عَبْدِ اللهِ ع هَلْ يَكُونُ الْيَوْمَ شَيْءٌ لَمْ يَكُنْ فِي عِلْمِ اللهِ تَعَالَى بِالْأَمْسِ قَالَ لَا مَنْ قَالَ هَذَا فَأَخْزَاهُ اللهُ قُلْتُ أَ رَأَيْتَ مَا كَانَ وَ مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ أَلَيْسَ فِي عِلْمِ اللهِ قَالَ بَلَى قَبْلَ أَنْ يَخْلُقَ الْخَلْقَ

I asked Abu `Abd Allah al-Sadiq (AS): Is there anything in the knowledge of Allah today that was not there yesterday? He (AS) replied, "No, May Allah disgrace anyone who believes in such things!" I asked, "Is it correct that everything that has happened, and everything that will happen until the Day of Judgment, is known to Allah?"
He (AS) replied, "Of course! It was so even before He created the creation."

9. `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (RA) said: Muhammad ibn Ya`qub said, on the authority of al-Husayn ibn Muhammad ibn `Amir, on the authority of Mua`alla ibn Muhammad that

قَالَ: سُئِلَ الْعَالِمُ ع كَيْفَ عِلْمُ اللهِ قَالَ عَلِمَ وَ شَاءَ وَ أَرَادَ وَ قَدَّرَ وَ قَضَى وَ أَبْدَى فَأَمْضَى مَا قَضَى وَ قَضَى مَا قَدَّرَ وَ قَدَّرَ مَا أَرَادَ فَبِعِلْمِهِ كَانَتِ الْمَشِيَّةُ وَ بِمَشِيَّتِهِ كَانَتِ الْإِرَادَةُ وَ بِإِرَادَتِهِ كَانَ التَّقْدِيرُ وَ بِتَقْدِيرِهِ كَانَ الْقَضَاءُ وَ بِقَضَائِهِ كَانَ الْإِمْضَاءُ فَالْعِلْمُ مُتَقَدِّمُ الْمَشِيَّةِ وَ الْمَشِيَّةُ ثَانِيَةٌ وَ الْإِرَادَةُ ثَالِثَةٌ وَ التَّقْدِيرُ وَاقِعٌ عَلَى الْقَضَاءِ بِالْإِمْضَاءِ فَلِلَّهِ تَبَارَكَ وَ تَعَالَى الْبَدَاءُ فِيمَا عَلِمَ مَتَى شَاءَ وَ فِيمَا أَرَادَ لِتَقْدِيرِ الْأَشْيَاءِ فَإِذَا وَقَعَ الْقَضَاءُ بِالْإِمْضَاءِ فَلَا بَدَاءَ فَالْعِلْمُ بِالْمَعْلُومِ قَبْلَ كَوْنِهِ وَ الْمَشِيَّةُ فِي الْمُنْشَأِ قَبْلَ عَيْنِهِ وَ الْإِرَادَةُ فِي الْمُرَادِ قَبْلَ قِيَامِهِ وَ التَّقْدِيرُ لِهَذِهِ الْمَعْلُومَاتِ قَبْلَ تَفْصِيلِهَا وَ تَوْصِيلِهَا عِيَاناً وَ قِيَاماً وَ الْقَضَاءُ بِالْإِمْضَاءِ هُوَ الْمُبْرَمُ مِنَ الْمَفْعُولَاتِ ذَوَاتِ الْأَجْسَامِ الْمُدْرَكَاتِ بِالْحَوَاسِّ مِنْ ذِي لَوْنٍ وَ رِيحٍ وَ وَزْنٍ وَ كَيْلٍ وَ مَا دَبَّ وَ دَرَجَ مِنْ إِنْسٍ وَ جِنٍّ وَ طَيْرٍ وَ سِبَاعٍ وَ غَيْرِ ذَلِكَ ـ مِمَّا يُدْرَكُ بِالْحَوَاسِّ فَلِلَّهِ تَبَارَكَ وَ تَعَالَى فِيهِ الْبَدَاءُ مِمَّا لَا عَيْنَ لَهُ فَإِذَا وَقَعَ الْعَيْنُ الْمَفْهُومُ الْمُدْرَكُ فَلَا بَدَاءَ وَ اللهُ يَفْعَلُ مَا يَشَاءُ وَ بِالْعِلْمِ عَلِمَ الْأَشْيَاءَ قَبْلَ كَوْنِهَا وَ بِالْمَشِيَّةِ عَرَفَ صِفَاتِهَا وَ حُدُودَهَا وَ أَنْشَأَهَا قَبْلَ إِظْهَارِهَا وَ بِالْإِرَادَةِ مَيَّزَ أَنْفُسَهَا فِي أَلْوَانِهَا وَ صِفَاتِهَا وَ حُدُودِهَا وَ بِالتَّقْدِيرِ قَدَّرَ أَوْقَاتَهَا وَ عَرَفَ أَوَّلَهَا وَ آخِرَهَا وَ بِالْقَضَاءِ أَبَانَ لِلنَّاسِ أَمَاكِنَهَا وَ دَلَّهُمْ عَلَيْهَا وَ بِالْإِمْضَاءِ شَرَحَ عِلَلَهَا وَ أَبَانَ أَمْرَهَا وَ ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ.

The Learned (AS) was asked: "How is the knowledge of Allah?"
He (AS) replied,
He knows, He wills, He intends, He decrees, He predestines, and He makes to appear. Therefore, He exercise what He predestines, He predestines what He decrees, and He decrees what He intends. Thus, through His Knowledge is the Divine Will, through His Will is the Intent, through His Intent is the Divine Decree, through His Decree is predestination, and through His Predestination is the Exercise of His Will. Therefore, the Knowledge (of Allah) has precedence over the Will (of Allah), the Will (of Allah) is second, and the Intent (of Allah) is third. The Divine Decree is manifest in predestination through the Exercise (of Allah's Will).
For Allah, the Blessed and Exalted, is the Appearance in whatever He knows, whenever He wills, and in whatever He intends for the decree of the things. Hence, if predestination occurs with authorization then there is no appearance. So the knowledge of the known exists before it. The Will in the originated is prior to itself. The Intent in the intended precedes its existence. The Decree for these known things is prior to their detachment and joining, evidently and obviously. Predestination through exercise is inescapable from the effective possessors of bodies that can be perceived

through senses like color, smell, weight and measure, and whatever crawls or walks of the humans, the jinn, the birds, the beasts, and other than that which are perceived through senses.
Therefore, for Allah, the Blessed and Exalted, is the Appearance, of what has no existence, However, if the perceived conceptual existence occurs then there is no Appearance. Allah does whatever he wills, and through His Knowledge He knows all things prior to their existence. Through the Divine Will He identifies their attributes and limits; and originate them before their disclosure. Through the Intent He differentiates them in their colors, attributes and limits. Through the Divine Decree He decrees their times, and knows their beginning and their end. Through Predestination He manifested the places of mankind and led them to these. Through the Exercise of His Will He explained their reasons for being, and manifested their mattes. That is the decree of the Honorable, the All-Knowing.
Muhammad ibn `Ali the Compiler of this book, may Allah help him in His obedience, says: The Appearance is not the way the ignorant think, namely, that He appears to regret. Exalted is Allah from that. However, it is mandatory upon us to confirm with Allah, the Mighty and High, that He has the power of Appearance. The meaning of that is: Verily, it is for Him to start something from His Creation to create it before something, and then that thing becomes nonexistent, and He begins with something other than it. Or He orders to do something then stops from doing it, or orders to stop from something, then orders to do what He had stopped.
The examples of that would be the abrogation of previous Shari`ahs (to Islam), changing of the direction of Qiblah, and the prescribed period [`iddat] of a woman whose husband has passed away. Allah does not command His Servants for a matter in a specified time except when He knows that it is in their interest in that time. And He knows that in another time their interest is in stopping them from the like of which He commanded them to do. Therefore, in all times He commands them for what is in their interest. Thus, whoever confirms for Allah, the Mighty and High, that for Him is to do what He wills, to destroy what He wills, to create in its place what He wills, to advance what He wills, to retard what He wills, to command what He wills and how He wills, to command what He wills and how He wills, then he has confirmed the doctrine of the Appearance.
Allah, the Mighty and High, has not revered anything better than the confirmation that for Him is the creation, the command, advancement, and to retard and establishing what does not exist, and to destroy what does exist. The belief in the Appearance is a rejection of the Jews, because they said: Verily, Allah concluded the affair. Hence, we said: Verily, Allah is in a new manifestation everyday. He gives life, and He kills. He gives sustenance, and does what He wills. The Appearance is not from regret. It is certainly manifestation of a matter. The Arabs say: `A man appeared in my way' i.e. manifested. Allah, the Mighty and High said: And there shall appear to them from Allah that which they had not been expecting, i.e. become plain to them.
Whenever Allah, Exalted be His Remembrance, observes that a servant observes the ties of kinship, He increases his life; and whenever He observes that a servant severs the ties of kinship, He decreases his life. Whenever Allah observes that a servant fornicates, He reduces his life. Whenever Allah observes that a servant fornicates, He reduces his sustenance and shortens his life; and whenever he observes that a servant is chaste, He increases his sustenance and lengthens his life.

10. The aforementioned is supported by the following tradition:

قَوْلُ الصَّادِقِ ع مَا بَدَا لِلَّهِ بَدَاءٌ كَمَا بَدَا لَهُ فِي إِسْمَاعِيلَ ابْنِي.

Al-Sadiq (AS) said:"Nothing appeared to Allah regarding my son Isma`il when He cut him off by death before me, so that it may be known that he was not the Imam after me."

11. The following astonishing tradition has been related to me on the authority of Abu all-Husayn al-Asadi (RA) that

أَنَّ الصَّادِقَ ع قَالَ: مَا بَدَا لِلَّهِ بَدَاءٌ كَمَا بَدَا لَهُ فِي إِسْمَاعِيلَ أَبِي إِذْ أَمَرَ أَبَاهُ إِبْرَاهِيمَ بِذَبْحِهِ ثُمَّ فَدَاهُ بِذِبْحٍ عَظِيمٍ

Al-Sadiq (AS) said:
"Nothing appeared to Allah as regards to my father Isma`il (AS) when He ordered His father Ibrahim (AS) to slaughter him, but He ransomed him with a momentous sacrifice."

The Compiler of his book says: In this tradition with both its meanings, I have my consideration. However, I have transmitted them here for the meaning of the word `appearance' [bada']. Allah is the Director to the correctness.

Chapter Fifty-Five: Al-Mashi't wa-al-Iradah The Will and the Intent – 13 traditions

باب المشيئة و الإرادة

1. My father (RA) said: Sa`d ibn `Abd Allah said, on the authority of Ahmad ibn Muhammad on the authority of his father, on the authority of Muhammad ibn Abu `Umayr, on the authority of `Umar ibn Udhaynah, on the authority of Muhammad ibn Muslim that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: الْمَشِيَّةُ مُحْدَثَةٌ .

Abu `Abd Allah al-Sadiq (AS) said: "The Will is emerged [muhdatha]."

2. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn al-Hasan al-Saffar said on the authority of Ja`far ibn Muhammad ibn `Abd Allah, on the authority of `Abd Allah ibn Maymun al-Qaddah, on the authority of Ja`far ibn Muhammad, that

عَنْ أَبِيهِ ع قَالَ: قِيلَ لِعَلِيٍّ ع إِنَّ رَجُلًا يَتَكَلَّمُ فِي الْمَشِيَّةِ فَقَالَ ادْعُهُ لِي قَالَ فَدُعِيَ لَهُ فَقَالَ يَا عَبْدَ اللهِ خَلَقَكَ اللهُ لِمَا شَاءَ أَوْ لِمَا شِئْتَ قَالَ لِمَا شَاءَ قَالَ فَيُمْرِضُكَ إِذَا شَاءَ أَوْ إِذَا شِئْتَ قَالَ إِذَا شَاءَ قَالَ فَيَشْفِيكَ إِذَا شَاءَ أَوْ إِذَا شِئْتَ قَالَ إِذَا شَاءَ قَالَ فَيُدْخِلُكَ حَيْثُ شَاءَ أَوْ حَيْثُ شِئْتَ قَالَ حَيْثُ شَاءَ قَالَ فَقَالَ عَلِيٌّ ع لَهُ لَوْ قُلْتَ غَيْرَ هَذَا لَضَرَبْتُ الَّذِي فِيهِ عَيْنَاكَ .

His father, Muhammad al-Baqir (AS), said: I was aid to `Ali (AS), "A man speaks about Divine Will." He (AS) said: "Call him to me." The reported says: So he was called to his presence. Thus, Imam `Ali (AS) asked him, "O servant of Allah, did Allah create you out of His Will or out of your will?" He replied, "Out of His own Will." He (AS) asked, "Does he make you ill when He wishes or when you wish?" He answered, "When He wishes." He (AS) questioned, "Does He cure you when He wishes or when you wish?" He responded, "When He wishes." He (AS) enquired, "Does he make you enter (this world) as He wishes or as you wish?" He answered, "As He wishes." Hence, Ali (AS) said to him, "If you had said other than this, I would have hit your neck.

3. And with the same chain of transmission that

دَخَلَ عَلَى أَبِي عَبْدِ اللهِ ع أَوْ أَبِي جَعْفَرٍ ع رَجُلٌ مِنْ أَتْبَاعِ بَنِي أُمَيَّةَ فَخِفْنَا عَلَيْهِ فَقُلْنَا لَهُ لَوْ تَوَارَيْتَ وَ قُلْنَا لَيْسَ هُوَ هَاهُنَا قَالَ بَلِ ائْذَنُوا لَهُ فَإِنَّ رَسُولَ اللهِ ص قَالَ إِنَّ اللهَ عَزَّ وَ جَلَّ عِنْدَ لِسَانِ كُلِّ قَائِلٍ وَ يَدِ كُلِّ بَاسِطٍ فَهَذَا

الْقَائِلُ لَا يَسْتَطِيعُ أَنْ يَقُولَ إِلَّا مَا شَاءَ اللهُ وَ هَذَا الْبَاسِطُ لَا يَسْتَطِيعُ أَنْ يَبْسُطَ يَدَهُ إِلَّا بِمَا شَاءَ اللهُ فَدَخَلَ عَلَيْهِ فَسَأَلَهُ عَنْ أَشْيَاءَ وَ آمَنَ بِهَا وَ ذَهَبَ.

A man from the followers of the Umayyad dynasty entered the presence of Abu `Abd Allah al-Sadiq (AS) or Abu Ja`far al-Baqir (AS), so we feared for him (AS) and said to him: "You should conceal yourself or we should tell him that you are not here." However, he (AS) said: On the contrary, grant him permission to enter my presence. Verily, the Messenger of Allah (SA) has said: `Verily, Allah, the Mighty and High, is at the tongue of every speaker, and is at the hand of every extender.' Therefore, this speaker does not have the ability to say but what Allah, the Mighty and High, wills, and this extender is not capable of extending his hand but for what Allah wills.
Hence, he entered the Imam`s (AS) presence, enquired about things, believed in them and then left.

4. Ahmad ibn al-Hasan al-Qittan said: Ahmad ibn Muhammad ibn Sa`id al-Hamdani said: `Ali ibn al-Hasan ibn `Ali ibn Fuddal said, on the authority of his father, on the authority of Marwan ibn Muslim, on the authority of Thabit ibn Abu Safiyyah, on the authority of Sa`d ibn al-Khaffaf, on the authority of al-Asbagh ibn Nubatah that

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَوْحَى اللهُ عَزَّ وَ جَلَّ إِلَى دَاوُدَ ع يَا دَاوُدُ تُرِيدُ وَ أُرِيدُ وَ لَا يَكُونُ إِلَّا مَا أُرِيدُ فَإِنْ أَسْلَمْتَ لِمَا أُرِيدُ أَعْطَيْتُكَ مَا تُرِيدُ وَ إِنْ لَمْ تُسْلِمْ لِمَا أُرِيدُ أَتْعَبْتُكَ فِيمَا تُرِيدُ ثُمَّ لَا يَكُونُ إِلَّا مَا أُرِيدُ.

The Commander of the Faithful (AS) said: "Allah, the Mighty and High, revealed to David [Dawud] (AS): O David, you will and I will. However, your will is not except what I will. Therefore, if you submit to My Will, I will bestow you with what you will. However, if you do not submit to My Will, I will trouble you in what you wish. In the end, it is always My will that will prevail.

5. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn al-Hasan al-Saffar said, on the authority of Muhammad ibn `Isa ibn `Ubayd, on the authority of Sulayman ibn Ja`far al-Ja`fari that

قَالَ الرِّضَا ع الْمَشِيَّةُ وَ الْإِرَادَةُ مِنْ صِفَاتِ الْأَفْعَالِ فَمَنْ زَعَمَ أَنَّ اللهَ تَعَالَى لَمْ يَزَلْ مُرِيداً شَائِياً فَلَيْسَ بِمُوَحِّدٍ.

Al-Rida (AS) said: "The Divine Will and the Divine Intent are part of the Attributes of Action. So whoever claims that Allah, the Exalted, has always been the Intending Willer, then he is not a (true) monotheists."

6. My father and Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (may Allah be pleased with them) both said: Sa`d ibn `Abd Allah said, on the authority of Ahmad ibn Muhammad ibn `Isa, on the authority of Ahmad ibn Muhammad ibn Abu Nasr al-Bazanfi that
Abu al-Hasan al-Rida (AS) said:

عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: قُلْتُ لَهُ إِنَّ أَصْحَابَنَا بَعْضُهُمْ يَقُولُونَ بِالْجَبْرِ وَ بَعْضُهُمْ بِالاسْتِطَاعَةِ فَقَالَ لِي اكْتُبْ قَالَ اللهُ تَبَارَكَ وَ تَعَالَى يَا ابْنَ آدَمَ بِمَشِيَّتِي كُنْتَ أَنْتَ الَّذِي تَشَاءُ لِنَفْسِكَ مَا تَشَاءُ وَ بِقُوَّتِي أَدَّيْتَ إِلَيَّ فَرَائِضِي وَ بِنِعْمَتِي قَوِيتَ عَلَى مَعْصِيَتِي جَعَلْتُكَ سَمِيعاً بَصِيراً قَوِيّاً ـ ما أَصابَكَ مِنْ حَسَنَةٍ فَمِنَ اللهِ وَ ما أَصابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ وَ ذَلِكَ أَنَا أَوْلَى بِحَسَنَاتِكَ مِنْكَ وَ أَنْتَ أَوْلَى بِسَيِّئَاتِكَ مِنِّي وَ ذَلِكَ أَنِّي لَا أُسْأَلُ عَمَّا أَفْعَلُ وَ هُمْ يُسْئَلُونَ قَدْ نَظَمْتُ لَكَ كُلَّ شَيْءٍ تُرِيدُ .

I asked him, "Some of our scholars believe in determinism [jabr], while others believe in ability [istita`ah]." Therefore, he (AS) replied to me, Write down: Allah, the Blessed and Exalted, said: O son of Adam! Your will is subject to My Will. You fulfill your obligations through My Power, and through My Bounty you have the strength to disobey me. I have made you seeing, hearing, and strong. Whatever good reaches you is from Allah, and whatever evil reaches you is from your own self. So I am worthier of your goods deeds than yourself, and you are worthier of your bad deeds than I am. This is why I will not be asked about what I do, while you will be asked about what you did.
I have made systematic for you everything you wish.

7. My father said: Sa`d ibn `Abd Allah said: Muhammad ibn al-Husayn ibn Abu al-Khattab said, on the authority of Ja`far ibn basher, on the authority of al-Arzami that
Abu `Abd Allah al-Sadiq (AS) said:

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: كَانَ لِعَلِيٍّ ع غُلَامٌ اسْمُهُ قَنْبَرُ وَ كَانَ يُحِبُّ عَلِيّاً ع حُبّاً شَدِيداً فَإِذَا خَرَجَ عَلِيٌّ ع خَرَجَ عَلَى أَثَرِهِ بِالسَّيْفِ فَرَآهُ ذَاتَ لَيْلَةٍ فَقَالَ يَا قَنْبَرُ مَا لَكَ قَالَ جِئْتُ لِأَمْشِيَ خَلْفَكَ فَإِنَّ النَّاسَ كَمَا تَرَاهُمْ يَا أَمِيرَ الْمُؤْمِنِينَ فَخِفْتُ عَلَيْكَ قَالَ وَيْحَكَ أَ مِنْ أَهْلِ السَّمَاءِ تَحْرُسُنِي أَمْ مِنْ أَهْلِ الْأَرْضِ قَالَ لَا بَلْ مِنْ أَهْلِ الْأَرْضِ قَالَ إِنَّ أَهْلَ الْأَرْضِ لَا يَسْتَطِيعُونَ لِي شَيْئاً إِلَّا بِإِذْنِ اللهِ عَزَّ وَ جَلَّ مِنَ السَّمَاءِ فَارْجِعْ فَرَجَعَ.

**`Ali (AS) had a slave called Qanbar, who loved his mater `Ali (AS) very much. When `Ali (AS) used to go out, Qanbar would go out behind him with a sword. So `Ali (AS) saw him one night, and asked him, "O Qanbar, what is it?" He replied, "I walk behind you because I know how people are, and I feared for you, O Commander of the Faithful." The Imam (AS) questioned, "Woe to you! Are you guarding me from the inhabitants of the heaven or the earth?" He answered, "No, only from the inhabitants of the earth." `Ali (AS) said: "Verily, the inhabitants of the earth cannot do anything against me except by the will of Allah, the Mighty and High, from Heaven. So go back."
Thus, he returned.**

8. Muhammad ibn `Ali Majilwayh (RA) said: Muhammad ibn Yahya al-`Attar said: Muhammad ibn Ahmad ibn Yahya ibn `Imran al-Ash`ari said, on the authority of Musa ibn `Umar, on the authority of Ibn Sinan, on the authority of Abu Sa`id al-Qummat that

قَالَ أَبُوعَبْدِ اللهِ ع خَلَقَ اللهُ الْمَشِيَّةَ قَبْلَ الْأَشْيَاءِ ثُمَّ خَلَقَ الْأَشْيَاءَ بِالْمَشِيَّةِ .

Abu `Abd Allah al-Sadiq (AS) said: "Allah created the Divine Will before all things. He then created all things by means of His Will."

9. My father (RA) said: `Ali ibn Ibrahim ibn Hashim said, on the authority of his father, on the authority of `Ali ibn Ma'bad, on the authority of Durust ibn Abu Mansur, on the authority of Fudayl ibn Yasar that

سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ شَاءَ وَ أَرَادَ وَ لَمْ يُحِبَّ وَ لَمْ يَرْضَ شَاءَ أَنْ لَا يَكُونَ شَيْءٌ إِلَّا بِعِلْمِهِ وَ أَرَادَ مِثْلَ ذَلِكَ وَ لَمْ يُحِبَّ أَنْ يُقَالَ لَهُ ثَالِثُ ثَلَاثَةٍ وَ لَمْ يَرْضَ لِعِبَادِهِ الْكُفْرَ .

Abu `Abd Allah al-Sadiq (AS) said: He wills, He intends, He dislikes, and He is displeased. He wills that nothing should exist without His Knowledge, and He intends similar to that. He dislikes it to be said of Him that `He is the third of the three,' and He is displeased with His Servant's' disbelief.

10. Abu al-Hasan `Ali ibn `Abd Allah ibn Ahmad al-Isbahani al-Aswari said: Makki ibn Ahmad ibn Sa`dwayh al-Burdha`I said: Abu Mansur Muhammad ibn al-Qasim ibn `Abd al-Rahman al-`Ataki reported to us that Muhammad ibn Ashras said: Bushr ibn al-Hakam and Ibrahim ibn Nasr al-Suryani both said: `Abd al-Malik ibn Harun ibn `Antarah said: Ghiyadh ibn al-Mujib said, on the authority of al-Hasan al-Basri that `Abd Allah ibn `Umar that

النَّبِيِّ ص قَالَ: سَبَقَ الْعِلْمُ وَ جَفَّ الْقَلَمُ وَ تَمَّ الْقَضَاءُ بِتَحْقِيقِ الْكِتَابِ وَ تَصْدِيقِ الرِّسَالَةِ وَ السَّعَادَةِ مِنَ اللهِ وَ الشَّقَاوَةِ مِنَ اللهِ عَزَّ وَ جَلَ قَالَ عَبْدُ اللهِ بْنُ عُمَرَ إِنَّ رَسُولَ اللهِ ص كَانَ يَرْوِي حَدِيثَهُ عَنِ اللهِ عَزَّ وَ جَلَّ قَالَ قَالَ اللهُ عَزَّ وَ جَلَّ يَا ابْنَ آدَمَ بِمَشِيَّتِي كُنْتَ أَنْتَ الَّذِي تَشَاءُ لِنَفْسِكَ مَا تَشَاءُ وَ بِإِرَادَتِي كُنْتَ أَنْتَ الَّذِي تُرِيدُ لِنَفْسِكَ مَا تُرِيدُ وَ بِفَضْلِ نِعْمَتِي عَلَيْكَ قَوِيتَ عَلَى مَعْصِيَتِي وَ بِعِصْمَتِي وَ عَفْوِي وَ عَافِيَتِي أَدَّيْتَ إِلَيَّ فَرَائِضِي فَأَنَا أَوْلَى بِإِحْسَانِكَ مِنْكَ وَ أَنْتَ أَوْلَى بِذَنْبِكَ مِنِّي فَالْخَيْرُ مِنِّي إِلَيْكَ بِمَا أَوْلَيْتُ بَدَاءً وَ الشَّرُّ مِنِّي إِلَيْكَ بِمَا جَنَيْتَ جَزَاءً وَ بِسُوءِ ظَنِّكَ بِي قَنَطْتَ مِنْ رَحْمَتِي فَلِيَ الْحَمْدُ وَ الْحُجَّةُ عَلَيْكَ بِالْبَيَانِ وَ لِيَ السَّبِيلُ عَلَيْكَ بِالْعِصْيَانِ وَ لَكَ الْجَزَاءُ وَ الْحُسْنَى عِنْدِي بِالْإِحْسَانِ لَمْ أَدَعْ تَحْذِيرَكَ وَ لَمْ آخُذْكَ عِنْدَ عِزَّتِكَ وَ لَمْ أُكَلِّفْكَ فَوْقَ طَاقَتِكَ وَ لَمْ أُحَمِّلْكَ مِنَ الْأَمَانَةِ إِلَّا مَا قَدَرْتَ عَلَيْهِ رَضِيتُ مِنْكَ لِنَفْسِي مَا رَضِيتَ بِهِ لِنَفْسِكَ مِنِّي قَالَ عَبْدُ الْمَلِكِ لَنْ أُعَذِّبَكَ إِلَّا بِمَا عَمِلْتَ.

The Prophet (SA) said:

Knowledge has precedence. The Pen has dried up. The Decree has been accomplished through the Book, and confirmed through the Message. Good fortune is from Allah, and adversity s from Allah, the Mighty and High." `Abd Allah ibn `Umar says: The Messenger of Allah (SA) used to transmit the following tradition from Allah, the Mighty and High, that Allah, the Mighty and High, says: O son of Adam! You wish for what you wish through My Will. You intended for what you intend for through My Bounty. You disobey through the strength that I have given you. You fulfill your obligations through the health, protection, and forgiveness that I have granted you. I am worthier of your favor than yourself. And you are worthier of your sin that I am. Hence, any good which reached you is reward for your good deeds. And any evil that reaches you in punishment for the sins you have committed. As a result of your mistrust in Me, I have deprived you of My Mercy. All praise belongs to Me. And against you is evident proof (of your evil-doing). I have a way over you for your disobedience, and reward and the best outcome for you with favour. I do not call upon you to warn you. I do not hold you responsible for issues of honor. And I do not burden you with more than you can bear. And I did not impose you with the trust except what you have power over. I am pleased with you for Myself with what you are pleased with yourself from Me.
Abd al-Malik explained: "I will never punish you except for what you do (wrong)."

11. Tamim ibn `Abd Allah ibn Tamim al-Qarashi (RA) said: My father said, on the authority of Ahmad ibn `Ali al-Ansari, on the authority of Abu al-Salt `Abd al-Salam ibn Salih al-Hirawi that

سَأَلَ الْمَأْمُونُ يَوْماً عَلِيَّ بْنَ مُوسَى الرِّضَا ع فَقَالَ لَهُ يَا ابْنَ رَسُولِ اللهِ مَا مَعْنَى قَوْلِ اللهِ عَزَّوَ جَلَّ- وَ لَوْ شاءَ رَبُّكَ لَآمَنَ مَنْ فِي الْأَرْضِ كُلُّهُمْ جَمِيعاً أَ فَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ. وَ ما كانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللهِ فَقَالَ الرِّضَا ع حَدَّثَنِي أَبِي مُوسَى بْنُ جَعْفَرٍ عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَنَّ الْمُسْلِمِينَ قَالُوا لِرَسُولِ اللهِ ص لَوْ أَكْرَهْتَ يَا رَسُولَ اللهِ مَنْ قَدَرْتَ عَلَيْهِ مِنَ النَّاسِ عَلَى الْإِسْلَامِ لَكَثُرَ عَدَدُنَا وَ قَوِينَا عَلَى عَدُوِّنَا فَقَالَ رَسُولُ اللهِ ص مَا كُنْتُ لِأَلْقَى اللهَ عَزَّوَ جَلَّ بِبِدْعَةٍ لَمْ يُحْدِثْ إِلَيَّ فِيهَا شَيْئاً- وَ ما أَنَا مِنَ الْمُتَكَلِّفِينَ فَأَنْزَلَ اللهُ تَبَارَكَ وَ تَعَالَى يَا مُحَمَّدُ وَ لَوْ شاءَ رَبُّكَ لَآمَنَ مَنْ فِي الْأَرْضِ كُلُّهُمْ جَمِيعاً عَلَى سَبِيلِ الْإِلْجَاءِ وَ الِاضْطِرَارِ فِي الدُّنْيَا كَمَا يُؤْمِنُونَ عِنْدَ الْمُعَايَنَةِ وَ رُؤْيَةِ الْبَأْسِ فِي الْآخِرَةِ وَ لَوْ فَعَلْتُ ذَلِكَ بِهِمْ لَمْ يَسْتَحِقُّوا مِنِّي ثَوَاباً وَ لَا مَدْحاً لَكِنِّي أُرِيدُ مِنْهُمْ أَنْ يُؤْمِنُوا مُخْتَارِينَ غَيْرَ مُضْطَرِّينَ لِيَسْتَحِقُّوا مِنِّيَ الزُّلْفَى وَ الْكَرَامَةَ وَ دَوَامَ الْخُلُودِ فِي جَنَّةِ الْخُلْدِ- أَ فَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ وَ أَمَّا قَوْلُهُ عَزَّوَ جَلَّ- وَ ما كانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللهِ فَلَيْسَ ذَلِكَ عَلَى سَبِيلِ تَحْرِيمِ الْإِيمَانِ عَلَيْهَا وَ لَكِنْ عَلَى مَعْنَى أَنَّهَا مَا كَانَتْ لِتُؤْمِنَ إِلَّا بِإِذْنِ اللهِ وَ إِذْنُهُ أَمْرُهُ لَهَا بِالْإِيمَانِ

مَا كَانَتْ مُكَلَّفَةً مُتَعَبِّدَةً وَإِلْجَاؤُهُ إِيَّاهَا إِلَى الْإِيمَانِ عِنْدَ زَوَالِ التَّكْلِيفِ وَ التَّعَبُّدِ عَنْهَا فَقَالَ الْمَأْمُونُ فَرَّجْتَ عَنِّي يَا أَبَا الْحَسَنِ فَرَّجَ اللهُ عَنْكَ .

One day al-Ma`mum asked `Ali ibn Musa al-Rida (AS).
"O son of the Messenger of Allah! What is the meaning of the Word of Allah, the Mighty and High: And if your Lord had pleased, surely all those who are in the earth would have believed, all of them; will you then force men till they become believers? And it is not for a soul to believe except by Allah's permission. Consequently, al-Rida (AS) replied, My father Musa ibn Ja`far related to me, on the authority of his father Ja`far ibn Muhammad, on the authority of his father Muhammad ibn` Ali, on the authority of his father `Ali ibn al-Husayn, on the authority of his father al-Husayn ibn `Ali, on the authority of his father `Ali ibn Abu Talib (AS) that The Muslims said to the Messenger of Allah (SA): "O Messenger of Allah! If you compel the people over whom you have power to embrace Islam, then our numbers would increase, and we would have strength over our enemies." The Messenger of Allah (SA) replied: "I could never face Allah, the Mighty and High, if I innovated and acted on my own without instruction. Surely, I am not those who force people (into faith)." Hence, Allah, the Blessed and Exalted, revealed: O Muhammad! And if your Lord had pleased, surely all those who are in the earth would have believed, all of them; through (personal) commitment or through compulsion. They would have believed as those who accept faith after observation, and seeing the strength of the Hereafter. If you compelled them to believe, they would not deserve any reward or praise from Me. Although I want them to believe, I want them to do so freely, and without compulsion. That way, they will earn the right to be in My Proximity, and to receive My Honor, through eternal life in Paradise. Will you then force men till they become believers? As for the Word of the Mighty and High: And it is not for a soul to believe except by Allah's permission, it does not mean that the soul has been forbidden from believing. Rather, it means that the soul does not believe but by the will of Allah. For a soul to believe Allah's Will is His Command. The soul is not forced or compelled to believe. Rather, he commits the soul to belief when it is devoid of force or compulsion." Al-Ma'mun said: "You have relieved me O Abu al-Hasan. May Allah relieve you!"

12. My father and Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) both said: Muhammad ibn Yahya al-`Attar and Ahmad ibn Idris both said, on the authority of Muhammad ibn Ahmad ibn Yahya ibn `Imran al-Ash`ari, on the authority of Ibrahim ibn Hashim, on the authority of `Ali ibn Ma`bad, on the authority of Durust, on the authority of Fudayl ibn Yasar that

سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ شَاءَ اللهُ أَنْ أَكُونَ مُسْتَطِيعاً لِمَا لَمْ يَشَأْ أَنْ أَكُونَ فَاعِلَهُ قَالَ وَ سَمِعْتُهُ يَقُولُ شَاءَ وَ أَرَادَ وَ لَمْ يُحِبَّ وَ لَمْ يَرْضَ شَاءَ أَنْ لَا يَكُونَ فِي مُلْكِهِ شَيْءٌ إِلَّا بِعِلْمِهِ وَ أَرَادَ مِثْلَ ذَلِكَ وَ لَمْ يُحِبَّ أَنْ يُقَالَ لَهُ ثَالِثُ ثَلَاثَةٍ وَ لَمْ يَرْضَ لِعِبَادِهِ الْكُفْرَ

Abu `Abd Allah al-Sadiq (AS) said: "Allah willed for me to be capable, and not to be the does." The reported says: I also heard him saying that He wills, He intends, He dislikes, and He is displeased. He wills that nothing should exist in His Sovereignty without His

Knowledge, and He intends similar to that. He dislikes it to be said that `He is the third of three,' and He is displeased with the disbelief of His Servants.

13. My father and Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) both said: Muhammad ibn Yahya la-`Attar and Ahmad ibn Idris both said, on the authority of Muhammad ibn Ahmad ibn Yahya ibn `Imran al-Ash`ari that Ya`qub ibn Yazid said, on the authority of `Ali ibn Hassan, on the authority of Isma`il ibn Abu Ziyad al-Sha`iri, on the authority of Thawr ibn Yazid, on the authority of Khalid ibn Sa`dan, on the authority of Mu`adh ibn Jabal that

قَالَ رَسُولُ اللهِ ص سَبَقَ الْعِلْمُ وَ جَفَّ الْقَلَمُ وَ مَضَى الْقَدَرُ بِتَحْقِيقِ الْكِتَابِ ـ وَ تَصْدِيقِ الرُّسُلِ وَ بِالسَّعَادَةِ مِنَ اللهِ عَزَّ وَ جَلَّ لِمَنْ آمَنَ وَ اتَّقَى وَ بِالشَّقَاءِ لِمَنْ كَذَّبَ وَ كَفَرَ وَ بِوَلَايَةِ اللهِ الْمُؤْمِنِينَ وَ بَرَاءَتِهِ مِنَ الْمُشْرِكِينَ ثُمَّ قَالَ رَسُولُ اللهِ ص عَنِ اللهِ أَرْوِي حَدِيثِي إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى يَقُولُ يَا ابْنَ آدَمَ بِمَشِيَّتِي كُنْتَ أَنْتَ الَّذِي تَشَاءُ لِنَفْسِكَ مَا تَشَاءُ وَ بِإِرَادَتِي كُنْتَ أَنْتَ الَّذِي تُرِيدُ لِنَفْسِكَ مَا تُرِيدُ وَ بِفَضْلِ نِعْمَتِي عَلَيْكَ قَوِيتَ عَلَى مَعْصِيَتِي وَ بِعِصْمَتِي وَ عَوْنِي وَ عَافِيَتِي أَدَّيْتَ إِلَيَّ فَرَائِضِي فَأَنَا أَوْلَى بِحَسَنَاتِكَ مِنْكَ وَ أَنْتَ أَوْلَى بِسَيِّئَاتِكَ مِنِّي فَالْخَيْرُ مِنِّي إِلَيْكَ بِمَا أَوْلَيْتُ بَدَاءً وَ الشَّرُّ مِنِّي إِلَيْكَ بِمَا جَنَيْتَ جَزَاءً وَ بِإِحْسَانِي إِلَيْكَ قَوِيتَ عَلَى طَاعَتِي وَ بِسُوءِ ظَنِّكَ بِي قَنَطْتَ مِنْ رَحْمَتِي فَلِيَ الْحَمْدُ وَ الْحُجَّةُ عَلَيْكَ بِالْبَيَانِ وَ لِيَ السَّبِيلُ عَلَيْكَ بِالْعِصْيَانِ وَ لَكَ جَزَاءُ الْخَيْرِ عِنْدِي بِالْإِحْسَانِ لَمْ أَدَعْ تَحْذِيرَكَ وَ لَمْ آخُذْكَ عِنْدَ عِزَّتِكَ وَ لَمْ أُكَلِّفْكَ فَوْقَ طَاقَتِكَ وَ لَمْ أُحَمِّلْكَ مِنَ الْأَمَانَةِ إِلَّا مَا أَقْرَرْتَ بِهِ عَلَى نَفْسِكَ رَضِيتُ لِنَفْسِي مِنْكَ مَا رَضِيتَ لِنَفْسِكَ مِنِّي.

The Messenger of Allah (SA) said:
Knowledge had precedence. The Pen has dried up. And the Divine Decree has been completed by the Book and confirmed by the Message. Good fortune is from Allah, the Mighty and High, and belongs to those who believe in Allah and fear Him. Adversity is for those who reject the guardianship [wilayah] of Allah over the believers and who reject His Immunity for the polytheists. The Messenger of Allah (SA) then continued, I transmit my tradition from Allah, the Blessed and Exalted, He says: O son of Adam! You will through My Will. You intend through My Intent. You disobey through My Strength. You fulfill your obligations through the health I have given you through My Help and My Protection. I am worthier of your good deeds than you are. And you are worthier of your evil deeds than I am. Any good that reaches you is reward for your good deeds. And any evil that befalls you is punishment for your evil deeds. Through My Favour over you, you have strength to obey Me. Since you do not put your trust in Me, I have deprived you of My Mercy. All praise belongs to Me. And you shall be judge on the basis of clear evidence. I have a way over you for your disobedience, and good reward for you with favour. I do not call upon to warn you. I do not hold you responsible for issues of honor, and I do not burden you with more than you can bear. I did not impose anything on you but what you confirmed yourself. I am please with you for Myself with what you are pleased with yourself for Me.

Chapter Fifty-Six: Al-Istita`ah Capability – 25 traditions

باب الاستطاعة

1. My father (RA) said: Sa`d ibn `Abd Allah said, on the authority of Ahmad ibn Muhammad ibn `Isa, on the authority of Abu `Abd Allah al-Barqi that Abu Shu`ayb Salih ibn Khalid al-Mahamili, on the authority of Abu Sulayman al-Jammal, on the authority of Abu Basir that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: سَأَلْتُهُ عَنْ شَيْءٍ مِنَ الِاسْتِطَاعَةِ فَقَالَ لَيْسَتِ الِاسْتِطَاعَةُ مِنْ كَلَامِي وَ لَا كَلَامِ آبَائِي .

I asked Abu `Abd Allah al-Sadiq (AS) about the issue of capability. Hence, He (AS) replied: "The issue of capability is not from my statement or the statement of my forefathers.

The Compiler of this book says: He means by this is that it is neither from my statement or the statement of my forefathers that we say of Allah, the Mighty and High: Verily, He is capable. Like the people in the time of `Isa (AS) said: ***Is your Lord capable of sending down to us food from Heaven?***

2. `Abd Allah ibn Muhammad ibn `Abd al-Wahhab said in Naysabur that Ahmad ibn al-Fadl ibn al-Mughayrah said: Abu Nasr Mansur ibn `Abd Allah ibn Ibrahim al-Isfahani said: `Ali ibn `Abd Allah said, on the authority of Muhammad ibn al-Husayn ibn Abu al-Khattab, on the authority of Muhammad ibn Abu al-Husayn al-Qurayzi, on the authority of Sahl ibn Abu Muhammad al-Missisi that

عَنْ أَبِي عَبْدِ اللهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: لَا يَكُونُ الْعَبْدُ فَاعِلًا وَ لَا مُتَحَرِّكاً إِلَّا وَ الِاسْتِطَاعَةُ مَعَهُ مِنَ اللهِ عَزَّ وَ جَلَّ وَ إِنَّمَا وَقَعَ التَّكْلِيفُ مِنَ اللهِ تَبَارَكَ وَ تَعَالَى بَعْدَ الِاسْتِطَاعَةِ وَ لَا يَكُونُ مُكَلَّفاً لِلْفِعْلِ إِلَّا مُسْتَطِيعاً .

Abu `Abd Allah Ja`far ibn Muhammad (AS) said:
A servant cannot act or move unless the ability to act is given to him by Allah, the Mighty and High. Verily, the legal capacity [taklif] from Allah, the Blessed and Exalted, has occurred after the capability. Thus, no one has legal capacity except the capable.

3. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: al-Husayn ibn al-Hasan ibn Aban said, on the authority of al-Husayn ibn Sa`id, on the authority of `Ubayd ibn Zurarah that Hamzah ibn Humran related to me that

سَأَلْتُ أَبَا عَبْدِ اللهِ ع عَنِ الِاسْتِطَاعَةِ فَلَمْ يُجِبْنِي فَدَخَلْتُ عَلَيْهِ دَخْلَةً أُخْرَى فَقُلْتُ أَصْلَحَكَ اللهُ إِنَّهُ قَدْ وَقَعَ فِي قَلْبِي مِنْهَا شَيْءٌ لَا يُخْرِجُهُ إِلَّا شَيْءٌ أَسْمَعُهُ مِنْكَ قَالَ فَإِنَّهُ لَا يَضُرُّكَ مَا كَانَ فِي قَلْبِكَ قُلْتُ أَصْلَحَكَ اللهُ فَإِنِّي أَقُولُ

إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى لَمْ يُكَلِّفِ الْعِبَادَ إِلَّا مَا يَسْتَطِيعُونَ وَ إِلَّا مَا يُطِيقُونَ فَإِنَّهُمْ لَا يَصْنَعُونَ شَيْئاً مِنْ ذَلِكَ إِلَّا بِإِرَادَةِ اللهِ وَ مَشِيَّتِهِ وَ قَضَائِهِ وَ قَدَرِهِ قَالَ هَذَا دِينُ اللهِ الَّذِي أَنَا عَلَيْهِ وَ آبَائِي أَوْ كَمَا قَالَ .

I asked Abu `Abd Allah al-Sadiq (AS) about the issue of ability, but he did not answer me. So I entered his presence at another time and said:
"May Allah be in peace with you! A doubt has entered my heart which nobo0dy can remove but you." He (AS) said: Verily, what is in your hear will not harm you?"
I said: May Allah be in peace with you! Al believe: Allah, the Blessed and Exalted, does not burden His Servants with more than they can bear. They do not do anything except by the Intent, Will, Predestination and Decree of Allah.
He (AS) responded, "This is the religion of Allah in which I believe, and in which my forefathers believed." Or he (AS) said something along those lines.

The Compiler of this book says: Allah's Will and His Intent refer to His Command, and the pleasure found in His Obedience. And in the disobedience is commandment to refrain and forbiddance from them through restraint and warning.

4. My father and Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (may Allah be pleased with them) both said: Sa`d ibn `Abd Allah said, on the authority of Ahmad ibn Muhammad ibn `Isa, on the authority of Muhammad ibn Khalid al-Barqi, on the authority of Muhammad ibn Yahya al-Sayrafi, on the authority of Sabah, al-Hadhdha' that

عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلَهُ زُرَارَةُ وَ أَنَا حَاضِرٌ فَقَالَ أَ فَرَأَيْتَ مَا افْتَرَضَ اللهُ عَلَيْنَا فِي كِتَابِهِ وَ مَا نَهَانَا عَنْهُ جَعَلَنَا مُسْتَطِيعِينَ لِمَا افْتَرَضَ عَلَيْنَا مُسْتَطِيعِينَ لِتَرْكِ مَا نَهَانَا عَنْهُ فَقَالَ نَعَمْ.

Abu Ja`far al-Baqir (AS) said:
Zurarah asked him (AS) while I was present, "Are we capable of fulfilling the obligations Allah has made obligatory on us in His Book? And are we capable of refraining from the prohibitions which Allah has made obligatory upon us?" He (AS) thus said: "Yes."

5. Ahmad ibn Muhammad ibn Yahya al-`Attar (RA) said: My father said, on the authority of Ahmad ibn Muhammad ibn `Isa, on the authority of `Ali ibn al-Hakam, on the authority of `Abd Allah ibn Bukayr, on the authority of Hamzah ibn Humran that

قُلْتُ لِأَبِي عَبْدِ اللهِ ع إِنَّ لَنَا كَلَاماً نَتَكَلَّمُ بِهِ قَالَ هَاتِهِ قُلْتُ نَقُولُ إِنَّ اللهَ عَزَّ وَ جَلَّ أَمَرَ وَ نَهَى وَ كَتَبَ الْآجَالَ وَ الْآثَارَ لِكُلِّ نَفْسٍ بِمَا قَدَّرَ لَهَا وَ أَرَادَ وَ جَعَلَ فِيهِمْ مِنَ الِاسْتِطَاعَةِ لِطَاعَتِهِ مَا يَعْمَلُونَ بِهِ مَا أَمَرَهُمْ بِهِ وَ مَا نَهَاهُمْ عَنْهُ فَإِذَا تَرَكُوا ذَلِكَ إِلَى غَيْرِهِ كَانُوا مَحْجُوجِينَ بِمَا صَيَّرَ فِيهِمْ مِنَ الِاسْتِطَاعَةِ وَ الْقُوَّةِ لِطَاعَتِهِ فَقَالَ هَذَا هُوَ الْحَقُّ إِذَا لَمْ تَعْدُهُ إِلَى غَيْرِهِ.

I said to Abu `Abd Allah al-Sadiq (AS): "We have something to discuss." He (AS) said: "Go ahead." I said: We believe: Verily, Allah, the Mighty and High, commands us what to do and what not to do. He has decreed and intended the length of life and traces for every soul. He gave each soul the ability to obey Him and to fulfill His Commands. However, if people were to neglect this, they would be questioned about the capability and strength to obey Him. He (AS) then said: "This is the righteous way, if you do not revert from it."

6. My father and Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) both said: Sa`d ibn `Abd Allah and `Abd Allah ibn Ja`far al-Himyari both said, on the authority of Ahmad ibn Muhammad ibn `Isa, on the authority of al-Hasan ibn `Ali ibn Fuddal, on the authority of Abu Jamilah al-Mufaddal ibn Salih, on the authority of Muhammad ibn `Ali al-Halabi that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: مَا أُمِرَ الْعِبَادُ إِلَّا بِدُونِ سَعَتِهِمْ فَكُلُّ شَيْءٍ أُمِرَ النَّاسُ بِأَخْذِهِ فَهُمْ مُتَّسِعُونَ لَهُ وَ مَا لَا يَتَّسِعُونَ لَهُ فَهُوَ مَوْضُوعٌ عَنْهُمْ وَ لَكِنَّ النَّاسَ لَا خَيْرَ فِيهِمْ.

Abu `Abd Allah al-Sadiq (AS) said: The servants (of Allah) have not been commanded to do anything more than what they are capable of doing. Therefore, people re able to refrain from whatever they have been enjoined to refrain, and whatever they do not have the ability to refrain from has not been required of them. However, there is no good in people (who do not fulfill their religious obligations.)

7. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn al-Hasan al-Saffar said: Muhammad ibn al-Husayn ibn Abu al-Khattab said, on the authority of `Ali ibn Asbat that

سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا ع عَنِ الِاسْتِطَاعَةِ فَقَالَ يَسْتَطِيعُ الْعَبْدُ بَعْدَ أَرْبَعِ خِصَالٍ أَنْ يَكُونَ مُخَلَّى السَّرْبِ صَحِيحَ الْجِسْمِ سَلِيمَ الْجَوَارِحِ لَهُ سَبَبٌ وَارِدٌ مِنَ اللهِ عَزَّ وَ جَلَّ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ فَسِّرْهَا لِي قَالَ أَنْ يَكُونَ الْعَبْدُ مُخَلَّى السَّرْبِ صَحِيحَ الْجِسْمِ سَلِيمَ الْجَوَارِحِ يُرِيدُ أَنْ يَزْنِيَ فَلَا يَجِدُ امْرَأَةً ثُمَّ يَجِدُهَا فَإِمَّا أَنْ يُعْصَمَ فَيَمْتَنِعَ كَمَا امْتَنَعَ يُوسُفُ أَوْ يُخَلَّى بَيْنَهُ وَ بَيْنَ إِرَادَتِهِ فَيَزْنِيَ فَيُسَمَّى زَانِياً وَ لَمْ يُطِعِ اللهَ بِإِكْرَاهٍ وَ لَمْ يُعْصَ بِغَلَبَةٍ .

Abu al-Hasan al-Rida (AS) was asked about the issue of ability. He replied, "A servant is capable when he possesses four characteristics: his route is free from trouble, his body is healthy, he has all his limbs, and has a means of sustenance provided to him by Allah, the Mighty and High." I asked, "May I be your ransom! Explain these reasons for me." He explained, In order to be capable, a servant needs to have a route free from trouble. He needs to have a healthy body. And he needs to have all his limbs. He may intend to fornicate, but at first he does not find a woman then he finds one. Then, either he would be protected by Allah and he would stop from it as Yusuf (AS) did; or Allah would abandon him between him and his intentions. Thus, he would fornicate and would be labeled a fornicator. He has not obeyed Allah from compulsion, and did not disobey because he was coerced.

8. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: al-Husayn ibn al-Hasan ibn Aban said, on the authority of al-Husayn ibn Sa`id, on the authority of Hammad ibn `Isa, on the authority of al-Husayn ibn al-Mukhtar, on the authority of Isma`il ibn al-Jabir, that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: إِنَّ اللهَ عَزَّوَ جَلَّ خَلَقَ الْخَلْقَ فَعَلِمَ مَا هُمْ صَائِرُونَ إِلَيْهِ وَ أَمَرَهُمْ وَ نَهَاهُمْ فَمَا أَمَرَهُمْ بِهِ مِنْ شَيْءٍ فَقَدْ جَعَلَ لَهُمُ السَّبِيلَ إِلَى الْأَخْذِ بِهِ وَ مَا نَهَاهُمْ عَنْهُ فَقَدْ جَعَلَ لَهُمُ السَّبِيلَ إِلَى تَرْكِهِ وَ لَا يَكُونُوا آخِذِينَ وَ لَا تَارِكِينَ إِلَّا بِإِذْنِ اللهِ عَزَّوَ جَلَّ يَعْنِي بِعِلْمِهِ .

Abu `Abd Allah al-Sadiq (AS) said: Verily, Allah, the Mighty and High, created a creation and knew they will not proceed to Him. He command them what they should o, and what they should not do. He never commands people to do something, unless He gives them the means to do it. And He never commanded people to refrain from doing something unless He gives them the means from refraining from it. People never obey or disobey but by the permission of Allah, the Mighty and High, i.e. with His Knowledge.

9. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: al-Husayn ibn al-Hasan ibn Aban said, on the authority of al-Husayn ibn Sa`id, on the authority of Fadalah ibn Ayyub, on the authority of Aban ibn `Uthman, on the authority of Hamzah ibn Muhammad al-Tayyar that

سَأَلْتُ أَبَا عَبْدِ اللهِ ع عَنْ قَوْلِ اللهِ عَزَّوَ جَلَّ- وَ قَدْ كانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَ هُمْ سالِمُونَ قَالَ مُسْتَطِيعُونَ يَسْتَطِيعُونَ الْأَخْذَ بِمَا أُمِرُوا بِهِ وَ التَّرْكَ لِمَا نُهُوا عَنْهُ وَ بِذَلِكَ ابْتُلُوا ثُمَّ قَالَ لَيْسَ شَيْءٌ مِمَّا أُمِرُوا بِهِ وَ نُهُوا عَنْهُ إِلَّا وَ مِنَ اللهِ تَعَالَى عَزَّوَ جَلَّ فِيهِ ابْتِلَاءٌ وَ قَضَاءٌ .

I asked Abu `Abd Allah al-Sadiq (AS) about the Word of Allah, the Mighty and High: And verily they were called upon to make obeisance while yet they were safe.
He (AS) said: "The capable are capable of fulfilling the obligations that have been imposed on them. And the capable are capable of refraining from the prohibitions that were imposed on them. They will be tried through both obligation and prohibition."
Then he added, "There is nothing which has been commanded or prohibited by Allah, the Exalted, the Mighty and High, that is not a trial and predestined."

10. My father and Muhammad ibn Musa ibn al-Mutawakkil (RA) both said: Sa`d ibn `Abd Allah and `Abd Allah ibn Ja`far al-Himyari both said, on the authority of Ahmad ibn Muhammad ibn `Isa, on the authority of al-Hasan ibn Mahbub, on the authority of al-`Ala' ibn Razin, on the authority of Muhammad ibn Muslim that

سَأَلْتُ أَبَا عَبْدِ اللهِ ع عَنْ قَوْلِ اللهِ عَزَّوَ جَلَّ- وَ لِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطاعَ إِلَيْهِ سَبِيلًا قَالَ يَكُونُ لَهُ مَا يَحُجُّ بِهِ قُلْتُ فَمَنْ عُرِضَ عَلَيْهِ الْحَجُّ فَاسْتَحْيَا قَالَ هُوَ مِمَّنْ يَسْتَطِيعُ.

I asked Abu `Abd Allah al-Sadiq (AS) about the Word of Allah, the Mighty and High: And pilgrimage to the House is incumbent upon men for the sake of Allah, (upon) everyone who is able to undertake the journey to it. He (AS) said: "He should have the means to

perform the pilgrimage [hajj].” I asked, “What happens if someone offers to pay for your pilgrimage, and you fill embarrassed about accepting his offer?”
He (AS) replied, “Such a person would be counted among those who have the ability (to perform the pilgrimage).”

11. My father and Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) both said: Sa`d ibn `Abd Allah said, on the authority of Ahmad ibn Muhammad ibn `Isa, on the authority of Muhammad ibn Khalid al-Barqi, on the authority of Muhammad ibn Abu `Umayr, on the authority of Hisham ibn Salim, on the authority of Abu Basir that

سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ مَنْ عُرِضَ عَلَيْهِ الْحَجُّ وَ لَوْ عَلَى حِمَارٍ أَجْدَعَ مَقْطُوعِ الذَّنَبِ فَأَبَى فَهُوَ مِمَّنْ يَسْتَطِيعُ الْحَجَّ.

Abu `Abd Allah al-Sadiq (AS) said: “Whoever is offered the means to perform the pilgrimage, even if it means riding on the back of a mutilated, mangled tailed donkey has the means of performing the pilgrimage, even if he refuses the offer.”

12. My father and Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) both said: Sa`d ibn `Abd Allah said, on the authority of Ahmad ibn Muhammad ibn `Isa, on the authority of Sa`d ibn Janah, on the authority of `Awf ibn `Abd Allah al-Azdi, on the authority of his paternal uncle that

قَالَ: سَأَلْتُ أَبَا عَبْدِ اللهِ ع عَنِ الِاسْتِطَاعَةِ فَقَالَ وَ قَدْ فَعَلُوا فَقُلْتُ نَعَمْ زَعَمُوا أَنَّهَا لَا تَكُونُ إِلَّا عِنْدَ الْفِعْلِ وَ إِرَادَةٍ فِي حَالِ الْفِعْلِ لَا قَبْلَهُ فَقَالَ أَشْرَكَ الْقَوْمُ .

I asked Abu `Abd Allah al-Sadiq (as) about the issue of capability. So he (as) responded, “Have they done so?” I said: “Yes. They claim that the ability to do something applied only at the onset of the action and the intention at the time of the action, but not before it.” He (AS) replied, “These people have disbelieved.”

13. My father (RA) said: Sa`d ibn `Abd Allah said, on the authority of Ya`qub ibn Yazid, on the authority of Muhammad ibn Abu `Umayr, on the authority of some of our scholars who he transmitted from, that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ سَمِعْتُهُ يَقُولُ لَا يَكُونُ الْعَبْدُ فَاعِلًا إِلَّا وَ هُوَ مُسْتَطِيعٌ وَ قَدْ يَكُونُ مُسْتَطِيعاً غَيْرَ فَاعِلٍ وَ لَا يَكُونُ فَاعِلًا أَبَداً حَتَّى يَكُونَ مَعَهُ الِاسْتِطَاعَةُ.

Abu `Abd Allah al-Sadiq (AS) said: “A servant (of Allah) is not able to accomplish an action unless he has the ability to do so. Sometimes he has the ability to accomplish an action, but he does not do it. However, he can never accomplish an action unless he has the ability to do so.”

14. My father (RA) said; `Ali ibn Ibrahim ibn Hashim said, on the authority of his father, on the authority of Muhammad ibn Abu `Umayr, on the authority of Hisham ibn al-Hakam that

عَنْ أَبِي عَبْدِ اللهِ ع فِي قَوْلِ اللهِ عَزَّ وَ جَلَّ- وَ لِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطاعَ إِلَيْهِ سَبِيلًا مَا يَعْنِي بِذَلِكَ قَالَ مَنْ كَانَ صَحِيحاً فِي بَدَنِهِ مُخَلًّى سَرْبُهُ لَهُ زَادٌ وَ رَاحِلَةٌ.

Abu `Abd Allah al-Sadiq (AS) was asked to interpret the Word of Allah, the Mighty and High: And pilgrimage to the House is incumbent upon men for the sake of Allah, (upon) every one who is able to undertake the journey to it. What does He mean by this? He (AS) replied, "He means that whoever has a healthy body, a route free from trouble, proper provision, and a mode of transportation.

15.My father and Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) both said: Sa`d ibn `Abd Allah said, on the authority of Ahmad ibn Muhammad ibn `Isa, on the authority of `Abd Allah ibn Muhammad al-Hajjal al-Asadi, on the authority of Tha`labah ibn Maymun, on the authority of `Abd Al-A`la ibn A`yun, that

عَنْ أَبِي عَبْدِ اللهِ ع فِي هَذِهِ الْآيَةِ- لَوْ كانَ عَرَضاً قَرِيباً وَ سَفَراً قاصِداً لَاتَّبَعُوكَ وَ لكِنْ بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ وَ سَيَحْلِفُونَ بِاللهِ لَوِ اسْتَطَعْنا لَخَرَجْنا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ وَ اللهُ يَعْلَمُ إِنَّهُمْ لَكاذِبُونَ أَنَّهُمْ كَانُوا يَسْتَطِيعُونَ وَ قَدْ كَانَ فِي الْعِلْمِ أَنَّهُ لَوْ كَانَ عَرَضاً قَرِيباً وَ سَفَراً قَاصِداً لَفَعَلُوا.

Abu `Abd Allah al-Sadiq (AS) asked to interpret this verse: Had it been a near advantage and a short journey, they would certainly have followed you, but the tedious journey was too long for them; and they swear by Allah: If we had been able, we would certainly have gone forth with you; they cause their own souls to perish, and Allah knows that they are most surely liars. He (AS) said: "They indeed had the ability. Allah knew that they would have carried out their duty had it been a short and advantageous journey."

16. My father and Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) both said: Sa`d ibn `Abd Allah said: Ahmad ibn Muhammad ibn `Isa said, on the authority of `Ali ibn `Abd Allah, on the authority of Ahmad ibn Muhammad ibn al-Barqi that

عَنْ أَبِي عَبْدِ اللهِ ع فِي قَوْلِ اللهِ عَزَّ وَ جَلَّ- وَ سَيَحْلِفُونَ بِاللهِ لَوِ اسْتَطَعْنا لَخَرَجْنا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ وَ اللهُ يَعْلَمُ إِنَّهُمْ لَكاذِبُونَ قَالَ أَكْذَبَهُمُ اللهُ عَزَّ وَ جَلَّ فِي قَوْلِهِمْ- لَوِ اسْتَطَعْنا لَخَرَجْنا مَعَكُمْ وَ قَدْ كَانُوا مُسْتَطِيعِينَ لِلْخُرُوجِ.

Abu `Abd Allah al-Sadiq (AS) was asked to interpret the Word of Allah, the Mighty and High: And they swear by Allah: If we had been able, we would certainly have gone forth with you; they cause their own souls t perish, and Allah knows that they are most surely liars. He (AS) said: "Allah, the Mighty and High, has refuted their statement: If we

had been able, we would certainly have gone forth with you; stating that they did indeed have the means of going forth."

17. My father and Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) both said: Sa`d ibn `Abd Allah said, on the authority of Ahmad ibn Muhammad ibn `Isa, on the authority of `Ali ibn `Abd Allah, on the authority of Muhammad ibn Abu `Umayr, on the authority of Abu al-Hasan al-Hadhdha', on the authority of al-Mu`alla ibn Khunays

قُلْتُ لِأَبِي عَبْدِ اللهِ ع مَا يَعْنِي بِقَوْلِهِ عَزَّوَ جَلَّ- وَ قَدْ كانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَ هُمْ سالِمُونَ قَالَ وَ هُمْ مُسْتَطِيعُونَ.

I asked Abu `Abd Allah al-Sadiq (AS): "What is the meaning of the word of the Mighty and High: And, verily, they were called upon to make obeisance while yet they were safe." He replied, "They had the ability."

18. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Sa`d ibn `Abd Allah said, on the authority of all three Ahmad ibn Muhammad ibn `Isa; Muhammad ibn `Abd al-Hamid and Muhammad ibn al-Husayn ibn Abu al-Khattab, on the authority of Ahmad ibn Muhammad ibn Abu Nasr, on the authority of some of our scholars that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: لَا يَكُونُ الْعَبْدُ فَاعِلًا وَ لَا مُتَحَرِّكاً إِلَّا وَ الِاسْتِطَاعَةُ مَعَهُ مِنَ اللهِ عَزَّوَ جَلَّ وَ إِنَّمَا وَقَعَ التَّكْلِيفُ مِنَ اللهِ بَعْدَ الِاسْتِطَاعَةِ فَلَا يَكُونُ مُكَلَّفاً لِلْفِعْلِ إِلَّا مُسْتَطِيعاً.

Abu `Abd Allah al-Sadiq (AS) said: "A servant cannot accomplish an action unless Allah, the Mighty and High, has granted him the ability of doing so. Verily, the legal capacity [taklif] from Allah has occurred after the ability. Thus, no one has legal capacity except for the capable."

19. My father (RA) said: Sa`d ibn `Abd Allah said, on the authority of Ahmad ibn Muhammad ibn `Isa, on the authority of al-Husayn ibn Sa`id, on the authority of Muhammad ibn Abu `Umayr, on the authority of Hisham ibn Salim that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: مَا كَلَّفَ اللهُ الْعِبَادَ كُلْفَةَ فِعْلٍ وَ لَا نَهَاهُمْ عَنْ شَيْءٍ حَتَّى جَعَلَ لَهُمُ الِاسْتِطَاعَةَ ثُمَّ أَمَرَهُمْ وَ نَهَاهُمْ فَلَا يَكُونُ الْعَبْدُ آخِذاً وَ لَا تَارِكاً إِلَّا بِاسْتِطَاعَةٍ مُتَقَدِّمَةٍ قَبْلَ الْأَمْرِ وَ النَّهْيِ وَ قَبْلَ الْأَخْذِ وَ التَّرْكِ وَ قَبْلَ الْقَبْضِ وَ الْبَسْطِ.

Abu `Abd Allah al-Sadiq (AS):
Allah does not oblige His Servants to complete an action, nor does He forbid them form anything, without giving them the ability to do so. Then, and only then, He commands them to complete certain actions or to refrain from certain actins. Therefore, a servant (of Allah) cannot obey or disobey unless he has been given the ability to do so. The ability to act or to desist from action precedes the command, the action, apprehension, and delight.

20. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn al-Hasan al-Saffar said, on the authority of Ahmad ibn Muhammad ibn `Isa, on the authority of `Ali ibn al-Hakam, on the authority of Hisham ibn Salim, on the authority of Sulayman ibn Khalid that

قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ لَا يَكُونُ مِنَ الْعَبْدِ قَبْضٌ وَ لَا بَسْطٌ إِلَّا بِاسْتِطَاعَةٍ مُتَقَدِّمَةٍ لِلْقَبْضِ وَ الْبَسْطِ.

Abu `Abd Allah al-Sadiq (AS) said: "Apprehension and delight do not occur from a servant unless he has been granted the ability for apprehension and delight."

21. My father (RA) said: Sa`d ibn `Abd Allah said, on the authority of Muhammad ibn al-Husayn, on the authority of both Abu Shu`ayb al-Mahamili and Safwan ibn Yahya, on the authority of `Abd Allah ibn Muskan, on the authority of Abu Basir that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: سَمِعْتُهُ يَقُولُ وَ عِنْدَهُ قَوْمٌ يَتَنَاظَرُونَ فِي الْأَفَاعِيلِ وَ الْحَرَكَاتِ فَقَالَ الِاسْتِطَاعَةُ قَبْلَ الْفِعْلِ لَمْ يَأْمُرِ اللهُ عَزَّ وَ جَلَّ بِقَبْضٍ وَ لَا بَسْطٍ إِلَّا وَ الْعَبْدُ لِذَلِكَ مُسْتَطِيعٌ.

Abu `Abd Allah al-Sadiq (AS) said:
When a group of people were debating before him about the deeds and actins, I heard him say, "The ability to act precedes the action. Allah, the Mighty and High, did not command anything that would cause fear or delight until He granted His Servant with the ability to act."

22. My father (RA) said: Sa`d ibn `Abd Allah said, on the authority of Ya`qub ibn Yazid, on the authority of Muruk ibn `Ubayd, on the authority of `Amr one of our scholars that

سَأَلَ أَبَا عَبْدِ اللهِ ع فَقَالَ لَهُ إِنَّ لِي أَهْلَ بَيْتٍ قَدَرِيَّةً يَقُولُونَ نَسْتَطِيعُ أَنْ نَعْمَلَ كَذَا وَ كَذَا وَ نَسْتَطِيعُ أَنْ لَا نَعْمَلَ قَالَ فَقَالَ أَبُو عَبْدِ اللهِ ع قُلْ لَهُ هَلْ تَسْتَطِيعُ أَنْ لَا تَذْكُرَ مَا تَكْرَهُ وَ أَنْ لَا تَنْسَى مَا تُحِبُّ فَإِنْ قَالَ لَا فَقَدْ تَرَكَ قَوْلَهُ وَ إِنْ قَالَ نَعَمْ فَلَا تُكَلِّمْهُ أَبَداً فَقَدِ ادَّعَى الرُّبُوبِيَّةَ.

I said to Abu `Abd Allah al-Sadiq (AS): "I have a family member who belongs to the Qadariya and who believes that we are able of doing so and so, and able of not doing so and so. So Abu `Abd Allah (AS) said: "tell him: "Do you have the ability to remember what you abhor, and to forget what you like?' If he says: `No,' then he has denounced his statement, and if he sas: `Yes,' then do not speak to him again, for he has claimed to be God."

23. My father (RA) said: Sa`d ibn `Abd Allah said: Abu al-Khayr Slih ibn Abu Hammad said: Abu Khalid al-Sajistani related to me, on the authority of `Ali ibn Yaqtin, on the authority of Abu Ibrahim (AS) that

مَرَّ أَمِيرُ الْمُؤْمِنِينَ ع بِجَمَاعَةٍ بِالْكُوفَةِ وَ هُمْ يَخْتَصِمُونَ فِي الْقَدَرِ فَقَالَ لِمُتَكَلِّمِهِمْ أَ بِاللَّهِ تَسْتَطِيعُ أَمْ مَعَ اللَّهِ أَمْ مِنْ دُونِ اللَّهِ تَسْتَطِيعُ فَلَمْ يَدْرِ مَا يَرُدُّ عَلَيْهِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّكَ إِنْ زَعَمْتَ أَنَّكَ بِاللَّهِ تَسْتَطِيعُ فَلَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ وَ إِنْ زَعَمْتَ أَنَّكَ مَعَ اللَّهِ تَسْتَطِيعُ فَقَدْ زَعَمْتَ أَنَّكَ شَرِيكٌ مَعَهُ فِي مِلْكِهِ وَ إِنْ زَعَمْتَ أَنَّكَ مِنْ دُونِ اللَّهِ تَسْتَطِيعُ فَقَدِ ادَّعَيْتَ الرُّبُوبِيَّةَ مِنْ دُونِ اللَّهِ عَزَّ وَ جَلَّ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ لَا بَلْ بِاللَّهِ أَسْتَطِيعُ فَقَالَ ع أَمَا إِنَّكَ لَوْ قُلْتَ غَيْرَ هَذَا لَضَرَبْتُ عُنُقَكَ.

The Commander of the Faithful (AS) passed by a group in Kufah while they were arguing about the Divine Decree. Thus, he asked their speaker, "Are you able to act because of Allah, with Allah or without Allah?"
The person did not know how to answer. So the Commander of the Faithful (AS) said: Verily, if you claim that you are able to act because of Allah, then you are not in trouble. However, if you claim that you are able to act with Allah, then you have claimed to be an associate with Him in His sovereignty and if you claim that you are able to act without Him, then you have testified to a god other than Allah, the Mighty and High.
He replied, "No, O Commander of the Faithful! I am able to act because of Allah."
So the Imam (AS) said: "If you had said something else, I would have hit your neck."

24. Ahmad ibn Muhammad ibn Yahya al-`Attar said: Sa`d ibn `Abd Allah said, on the authority of Ya`qub ibn Yazid, on the authority of Hammad ibn `Isa, on the authority of Hariz ibn `Abd Allah, on the authority of Abu `Abd Allah (AS) that

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص رُفِعَ عَنْ أُمَّتِي تِسْعَةٌ الْخَطَأُ وَ النِّسْيَانُ وَ مَا أُكْرِهُوا عَلَيْهِ وَ مَا لَا يُطِيقُونَ وَ مَا لَا يَعْلَمُونَ وَ مَا اضْطُرُّوا إِلَيْهِ وَ الْحَسَدُ وَ الطِّيَرَةُ وَ التَّفَكُّرُ فِي الْوَسْوَسَةِ فِي الْخَلْقِ مَا لَمْ يَنْطِقْ بِشَفَةٍ .

The Messenger of Allah (SA) said:
"Nine things have been raised from My Ummah: error, forgetfulness, coercion, weakness, ignorance, compulsion, jealousy, evil omen, and the evil thoughts form the whisper (of Satan) which they do not say."

25. Tamim ibn `Abd Allah ibn Tamim al-Qarashi (RA) said in Farghanah that my father said, on the authority of Ahmad ibn `Ali al-Ansari, on the authority of `Abd al-Salam ibn Salih al-Hirawi that

سَأَلَ الْمَأْمُونُ الرِّضَا ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ- الَّذِينَ كانَتْ أَعْيُنُهُمْ فِي غِطاءٍ عَنْ ذِكْرِي وَ كانُوا لا يَسْتَطِيعُونَ سَمْعاً فَقَالَ ع إِنَّ غِطَاءَ الْعَيْنِ لَا يَمْنَعُ مِنَ الذِّكْرِ وَ الذِّكْرُ لَا يُرَى بِالْعُيُونِ وَ لَكِنَّ اللَّهَ عَزَّ وَ جَلَّ شَبَّهَ الْكَافِرِينَ

بِوَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع بِالْعُمْيَانِ لِأَنَّهُمْ كَانُوا يَسْتَثْقِلُونَ قَوْلَ النَّبِيِّ ص فِيهِ وَ لَا يَسْتَطِيعُونَ سَمْعاً فَقَالَ الْمَأْمُونُ فَرَّجْتَ عَنِّي فَرَّجَ اللهُ عَنْكَ.

Al-Ma`mum asked al-Rida (AS) about the Word of Allah, the Mighty and High: They whose eyes were under a cover from My Reminder and they could not even hear. Consequently, he (AS) replied,
Verily, covering the eyes does not stop them from remembering Allah, and remembering Allah cannot be done with the eyes. However, Allah, the Mighty and High, has compared those who reject the guardianship of `Ali ibn Abu Talib (AS) with blindness, because they use to find the words of the Prophet (SA) burdensome, and they could not bear to hear them.
Al-Ma`mun then said: "You have relieved me. May Allah relieve you!"

Chapter Fifty-Seven: Al-Ibtila' wa-al-Ikhtibar The Trial and the Test – 3 traditions

باب الابتلاء و الاختبار

1. My father (RA) said: Ahmad ibn Idris said, on the authority of Muhammad ibn Ahmad ibn Yahya ibn `Imran al-Ash`ari, on the authority of Muhammad ibn al-Sindi, on the authority of `Ali ibn al-Hakam, on the authority of Hisham ibn Salim that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: مَا مِنْ قَبْضٍ وَ لَا بَسْطٍ إِلَّا وَ لِلَّهِ فِيهِ الْمَنُّ وَ الِابْتِلَاءُ.

Abu `Abd Allah al-Sadiq (AS) said:
"There is nothing which causes fear or which causes delight [qabd wa bast] in which Allah has not placed a favor and a trial (for His Servants)."

2. My father (RA) said: `Ali ibn Ibrahim ibn Hashim said, on the authority of Muhammad ibn `Isa ibn `Abid, on the authority of Yunus ibn `Abd al-Rahman, on the authority of Hamzah ibn Muhammad al-Tayyar that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: مَا مِنْ قَبْضٍ وَ لَا بَسْطٍ إِلَّا وَ لِلَّهِ فِيهِ مَشِيَّةٌ وَ قَضَاءٌ وَ ابْتِلَاءٌ.

Abu `Abd Allah al-Sadiq (AS) said:
"There is nothing which causes fear or delight which is devoid of will [mashiyyah], destiny [qada'] and trial [ibtila']."

3. My father (RA) said: Sa`d ibn `Abd Allah said, on the authority of Ahmad ibn Muhammad ibn Khalid, on the authority of his father, on the authority of Fudalah ibn Ayyub, on the authority of Hamzah ibn Muhammad la-Tayyar that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: لَيْسَ شَيْءٌ فِيهِ قَبْضٌ أَوْ بَسْطٌ مِمَّا أَمَرَ اللهُ بِهِ أَوْ نَهَى عَنْهُ إِلَّا وَ فِيهِ مِنَ اللهِ عَزَّ وَ جَلَّ ابْتِلَاءٌ وَ قَضَاءٌ. .

Abu `Abd Allah al-Sadiq (AS) said:
"There is no action which Allah has commanded to do or which Allah has prohibited form doing, and which causes fear or delight, which is not a trial decreed from Allah, the mighty and High."

Chapter Fifty-Eigth Al-Sa`adah wa-al-Shaqawah Privilege and Adversity – 6 traditions

باب السعادة و الشقاوة

1. `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq said: Muhammad ibn Ya`qub said: `Ali ibn Muhammad said who eliminated the source of the report, on the authority of Shu`ayb al-`Aqarqufi, on the authority of Abu Baisr that

عَنْ أَبِي بَصِيرٍ قَالَ: كُنْتُ بَيْنَ يَدَيْ أَبِي عَبْدِ اللهِ ع جَالِساً وَ قَدْ سَأَلَهُ سَائِلٌ فَقَالَ جُعِلْتُ فِدَاكَ يَا ابْنَ رَسُولِ اللهِ مِنْ أَيْنَ لَحِقَ الشَّقَاءُ أَهْلَ الْمَعْصِيَةِ حَتَّى حَكَمَ لَهُمْ فِي عِلْمِهِ بِالْعَذَابِ عَلَى عَمَلِهِمْ فَقَالَ أَبُو عَبْدِ اللهِ ع أَيُّهَا السَّائِلُ عَلِمَ اللهُ عَزَّ وَ جَلَّ أَلَّا يَقُومَ أَحَدٌ مِنْ خَلْقِهِ بِحَقِّهِ فَلَمَّا عَلِمَ بِذَلِكَ وَهَبَ لِأَهْلِ مَحَبَّتِهِ الْقُوَّةَ عَلَى مَعْرِفَتِهِ وَ وَضَعَ عَنْهُمْ ثِقْلَ الْعَمَلِ بِحَقِيقَةِ مَا هُمْ أَهْلُهُ وَ وَهَبَ لِأَهْلِ الْمَعْصِيَةِ الْقُوَّةَ عَلَى مَعْصِيَتِهِمْ لِسَبْقِ عِلْمِهِ فِيهِمْ- وَ لَمْ يَمْنَعْهُمْ إِطَاقَةَ الْقَبُولِ مِنْهُ لِأَنَّ عِلْمَهُ أَوْلَى بِحَقِيقَةِ التَّصْدِيقِ فَوَافَقُوا مَا سَبَقَ لَهُمْ فِي عِلْمِهِ وَ إِنْ قَدَرُوا أَنْ يَأْتُوا خِلَافَ [خِلَالَ] تَنْحِيهِمْ عَنْ مَعْصِيَتِهِ وَ هُوَ مَعْنَى شَاءَ مَا شَاءَ وَ هُوَ سِرٌّ .

I was sitting before Abu `Abd Allah al-Sadiq (AS) and a questioner asked him, "May I be your ransom, O son of the Messenger of Allah (SA)! How does adversity reach the sinners so that He punished them for their actions out of His Knowledge?
Abu `Abd Allah (AS) replied,
O questioner, Allah, the Mighty and High, knows that no one from His Creation can truly rise. When He knows this, He bestowed His lovers the strength for His recognition and took away from them the weightiness of the action with the reality of what they deserve. He gave the disobedient the strength through which they disobey. Due to His prior Knowledge, He did not prohibit them from accepting Him because His Knowledge is better about the reality of confirmation. They act in accord with His Prior Knowledge, despite the fact they ar able to desist from His disobedience.
This is the meaning of `He wills what He wills', and it is a secret.

2. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn al-Hasan al-Saffar said: Muhammad ibn al-Husayn ibn Abu al-Khattab said, on the authority of `Ali ibn Asbat, on the authority of `Ali ibn Abu Hamzah, on the authority of Abu Basir that

عَنْ أَبِي عَبْدِ اللهِ ع فِي قَوْلِ اللهِ عَزَّ وَ جَلَّ- قالُوا رَبَّنا غَلَبَتْ عَلَيْنا شِقْوَتُنا قَالَ بِأَعْمَالِهِمْ شَقُوا.

Abu `Abd Allah (A)S about the Word of Allah, the Mighty and High: They shall say: O our Lord! Our adversity overcame us.
He (AS) said: "They faced adversity as a result of their actions."

3. Al-Sharif Abu `Ali Muhammad ibn Ahmad ibn Muhammad ibn `Abd Allah ibn al-Hasan ibn al-Husayn ibn `Ali ibn al-Husayn ibn `Ali ibn Abu Talib (AS) said: `Ali ibn Muhammad ibn Qutaybah al-Naysaburi said, on the authority of al-Fadl ibn Shadhan, on the authority of Muhammad ibn Abu `Umayr that

سَأَلْتُ أَبَا الْحَسَنِ مُوسَى بْنَ جَعْفَرٍ ع عَنْ مَعْنَى قَوْلِ رَسُولِ اللَّهِ ص الشَّقِيُّ مَنْ شَقِيَ فِي بَطْنِ أُمِّهِ وَ السَّعِيدُ مَنْ سَعِدَ فِي بَطْنِ أُمِّهِ فَقَالَ الشَّقِيُّ مَنْ عَلِمَ اللَّهُ وَ هُوَ فِي بَطْنِ أُمِّهِ أَنَّهُ سَيَعْمَلُ أَعْمَالَ الْأَشْقِيَاءِ وَ السَّعِيدُ مَنْ عَلِمَ اللَّهُ وَ هُوَ فِي بَطْنِ أُمِّهِ أَنَّهُ سَيَعْمَلُ أَعْمَالَ السُّعَدَاءِ قُلْتُ لَهُ فَمَا مَعْنَى قَوْلِهِ ص اعْمَلُوا فَكُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ الْجِنَّ وَ الْإِنْسَ لِيَعْبُدُوهُ وَ لَمْ يَخْلُقْهُمْ لِيَعْصُوهُ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ ـ وَ ما خَلَقْتُ الْجِنَّ وَ الْإِنْسَ إِلَّا لِيَعْبُدُونِ فَيَسَّرَ كُلًّا لِمَا خُلِقَ لَهُ فَالْوَيْلُ لِمَنِ اسْتَحَبَّ الْعَمَى عَلَى الْهُدَى .

I asked Abu al-Hasan Musa ibn Ja`far (AS) about the meaning of the Word of the Messenger of Allah (SA): "The adverse is one who had been adverse in the womb of his mother, and the privileged in one who had been privileged in womb of his mother." So he (AS) replied,
The adverse person is he who Allah knows from the womb of his mother that he will perform the deeds of the adverse. And the privileged person is the one who Allah knows from the womb of his mother that he will perform the deeds of the privileged.
I asked him, ,"Then what is the meaning of his (SA) Word: `All of you act! Everything has been made easy when created.'"
He replied,
Verily, Allah, the Mighty and High, created the jinn and the human beings to serve Him and not to disobey Him. Hence, the Word of the Mighty and High: And I have not created the jinn and the men except that they should serve Me. Therefore, He made everything easy when He created it. Woe to him who preferred blindness over guidance.

4. My father (RA) said: Sa`d ibn `Abd Allah said, on the authority of Ahmad ibn Muhammad ibn Khalid, on the authority of his father, on the authority of al-Nadr ibn Suwayd, on the authority of Yahya ibn `Imran al-Halabi, on the authority of Mu`alla Abu `Uthman, on the authority of `Ali ibn Hanzalah that

عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: يُسْلَكُ بِالسَّعِيدِ طَرِيقَ الْأَشْقِيَاءِ حَتَّى يَقُولَ النَّاسُ مَا أَشْبَهَهُ بِهِمْ بَلْ هُوَ مِنْهُمْ ثُمَّ يَتَدَارَكُهُ السَّعَادَةُ وَ قَدْ يُسْلَكُ بِالشَّقِيِّ طَرِيقَ السُّعَدَاءِ حَتَّى يَقُولَ النَّاسُ مَا أَشْبَهَهُ بِهِمْ بَلْ هُوَ مِنْهُمْ ثُمَّ يَتَدَارَكُهُ الشَّقَاءُ إِنَّ مَنْ عَلِمَهُ اللَّهُ تَعَالَى سَعِيداً وَ إِنْ لَمْ يَبْقَ مِنَ الدُّنْيَا إِلَّا فُوَاقُ نَاقَةٍ خَتَمَ لَهُ بِالسَّعَادَةِ .

Abu `Abd Allah al-Sadiq (AS) said:
The privileged will enter the path of the adverse until the people say: `He is so similar to them that he must be one of them.' Then the privilege reaches him. And sometimes the adverse enters the path of the privileged until the people says: `He is so similar to them that he must be one of them.' Then adversity reaches him. Verily, whoever Allah, the

Exalted, knows to be privileged, He will bring his life to an end with privilege, even if the only time that remains tin the world is the hiccup of a she-camel.

5. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn al-Hasan al-Saffar said, on the authority of Ya`qub ibn Yazid, on the authority of Safwan ibn Yahya, on the authority of Mansur ibn Hazim that:

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: إِنَّ اللهَ عَزَّ وَ جَلَّ خَلَقَ السَّعَادَةَ وَ الشَّقَاوَةَ قَبْلَ أَنْ يَخْلُقَ خَلْقَهُ فَمَنْ عَلِمَهُ اللهُ سَعِيداً لَمْ يُبْغِضْهُ أَبَداً وَ إِنْ عَمِلَ شَرّاً أَبْغَضَ عَمَلَهُ وَ لَمْ يُبْغِضْهُ وَ إِنْ كَانَ عَلِمَهُ شَقِيّاً لَمْ يُحِبَّهُ أَبَداً وَ إِنْ عَمِلَ صَالِحاً أَحَبَّ عَمَلَهُ وَ أَبْغَضَهُ لِمَا يَصِيرُ إِلَيْهِ فَإِذَا أَحَبَّ اللهُ شَيْئاً لَمْ يُبْغِضْهُ أَبَداً وَ إِذَا أَبْغَضَ شَيْئاً لَمْ يُحِبَّهُ أَبَداً.

Abu `Abd Allah al-Sadiq (AS) said:
Verily, Allah, the Mighty and High, created privileged and adversity before He created His Creation. So whoever Allah knows to be privileged, Allah is never displeased with Him at any time. Even if he does an evil deed, Allah is displeased with the act, but not with him. If He knows someone to be adverse, Allah is displeased with Him at all times. Even if he does a good deed, Allah is please with the act, but displeased with him for what he will become. Thus, if Allah is pleased with something, then He never displeased with it; and if He is displeased with something, He is never pleased with it.

6. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn al-Hasan al-Saffar and Sa`d ibn `Abd Allah both said: Ayyub ibn Nuh said, on the authority of Muhammad ibn Abu `Umayr, on the authority of Hisham ibn Salim that

عَنْ أَبِي عَبْدِ اللهِ ع فِي قَوْلِ اللهِ عَزَّ وَ جَلَّ- وَ اعْلَمُوا أَنَّ اللهَ يَحُولُ بَيْنَ الْمَرْءِ وَ قَلْبِهِ قَالَ يَحُولُ بَيْنَهُ وَ بَيْنَ أَنْ يَعْلَمَ أَنَّ الْبَاطِلَ حَقٌّ وَ قَدْ قِيلَ إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى يَحُولُ بَيْنَ الْمَرْءِ وَ قَلْبِهِ بِالْمَوْتِ وَ قَالَ أَبُو عَبْدِ اللهِ ع إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى يَنْقُلُ الْعَبْدَ مِنَ الشَّقَاءِ إِلَى السَّعَادَةِ وَ لَا يَنْقُلُهُ مِنَ السَّعَادَةِ إِلَى الشَّقَاءِ. .

Abu `Abd Allah al-Sadiq (AS) was asked to interpret the Word of Allah, the Mighty and High: And know that Allah intervenes between man and his heart.
He (AS) said: "He intervenes between man and the belief that falsehood is the righteous." It is also said: "Verily, Allah, the Blessed and Exalted, intervenes between man and his heart through death." Abu `Abd Allah (AS) said: "Verily, Allah, the Blessed and Exalted, brings people from adversity to privilege, but does not bring people for privilege to adversity."

Chapter Fifty-Nine: Nafy al-Jabr wa-a-Tafwid The Negation of Determinism and Relinquishment – 12 traditions

باب نفی الجبر و التفویض

1. My father (RA) said: Sa`d ibn `Abd Allah said, on the authority of Ya`qub ibn Yazid, on the authority of Hammad ibn `Isa, on the authority of Ibrahim ibn `Umar al-Yamani that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: إِنَّ اللهَ عَزَّ وَ جَلَّ خَلَقَ الْخَلْقَ فَعَلِمَ مَا هُمْ صَائِرُونَ إِلَيْهِ وَ أَمَرَهُمْ وَ نَهَاهُمْ فَمَا أَمَرَهُمْ بِهِ مِنْ شَيْءٍ فَقَدْ جَعَلَ لَهُمُ السَّبِيلَ إِلَى الْأَخْذِ بِهِ وَ مَا نَهَاهُمْ عَنْهُ مِنْ شَيْءٍ فَقَدْ جَعَلَ لَهُمُ السَّبِيلَ إِلَى تَرْكِهِ وَ لَا يَكُونُوا آخِذِينَ وَ لَا تَارِكِينَ إِلَّا بِإِذْنِ اللهِ .

Abu `Abd Allah al-Sadiq (AS) said:
Verily, Allah, the Mighty and High, created a creation, and knew they would proceed to Him. He commanded them what to do and what not to do. However, He never commands them to do anything until He has given them the ability do so; and He never forbids them from doing anything until He gives them the means to refrain from doing so. People never act or refrain from acting but with the permission of Allah, the Mighty and High, i.e. with His Knowledge.

2. My father (RA) said: `Ali ibn Ibrahim said, on the authority of Yunus ibn `Abd al-Rahman, on the authority of Hafs ibn Qurt that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص مَنْ زَعَمَ أَنَّ اللهَ تَبَارَكَ وَ تَعَالَى يَأْمُرُ بِالسُّوءِ وَ الْفَحْشَاءِ فَقَدْ كَذَبَ عَلَى اللهِ وَ مَنْ زَعَمَ أَنَّ الْخَيْرَ وَ الشَّرَّ بِغَيْرِ مَشِيَّةِ اللهِ فَقَدْ أَخْرَجَ اللهَ مِنْ سُلْطَانِهِ وَ مَنْ زَعَمَ أَنَّ الْمَعَاصِيَ بِغَيْرِ قُوَّةِ اللهِ فَقَدْ كَذَبَ عَلَى اللهِ وَ مَنْ كَذَبَ عَلَى اللهِ أَدْخَلَهُ اللهُ النَّارَ.

Abu `Abd Allah al-Sadiq (AS) said: The Messenger of Allah (SA) said:
Whoever claims that Allah, the Blessed, and Exalted, commands immorality and indecency has attributed a lie to Allah. And whoever claims that good and evil take place without the will of Allah, has removed Allah form His Rule. Whoever claims that sins can take place without the power of Allah, has attributed a lie to Allah. And whoever attributes lie to Allah, Allah will cast him into Hell. The meaning of good and evil is health and illness It is due to the Word of the Mighty, and High: And We try you by evil and good by way of probation.

3.Muhammad ibn Musa ibn al-Mutawakkil (RA) said: `Ali ibn al-Husayn al-Sa`dabadi said, on the authority of Ahmad ibn Abu `Abd Allah al—Barqi, on the authority of his father, on the authority of Yunus ibn `Abd al-Rahman, on the authority of more than one that

عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللهِ ع قَالا إِنَّ اللهَ عَزَّ وَ جَلَّ أَرْحَمُ بِخَلْقِهِ مِنْ أَنْ يُجْبِرَ خَلْقَهُ عَلَى الذُّنُوبِ ثُمَّ يُعَذِّبَهُمْ عَلَيْهَا وَ اللهُ أَعَزُّ مِنْ أَنْ يُرِيدَ أَمْراً فَلَا يَكُونَ قَالَ فَسُئِلَا ع هَلْ بَيْنَ الْجَبْرِ وَ الْقَدَرِ مَنْزِلَةٌ ثَالِثَةٌ قَالا نَعَمْ أَوْسَعُ مِمَّا بَيْنَ السَّمَاءِ وَ الْأَرْضِ .

Abu Ja`far al-Baqir and Abu `Abd Allah al-Sadiq (AS) both said:
"Verily, Allah, the Mighty and High, is too Merciful towards His Creation then to compel them to sin and then punish them for it. Allah is Mightier than intending a matter and not being able to it." The reporter says: "They were both asked: "Is there another position besides that of compulsion and free will?" They replied, "Yes, verily, and it is broader than the space between heaven and earth."

4. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: al-Hasan ibn Mattil said, on the authority of Ahmad ibn Abu `Abd Allah, on the authority of `Ali ibn al-Hakam, on the Hisham ibn Salim, that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: اللهُ تَبَارَكَ وَ تَعَالَى أَكْرَمُ مِنْ أَنْ يُكَلِّفَ النَّاسَ مَا لَا يُطِيقُونَهُ وَ اللهُ أَعَزُّ مِنْ أَنْ يَكُونَ فِي سُلْطَانِهِ مَا لَا يُرِيدُ.

Abu `Abd Allah al-Sadiq (AS) said:
Allah, the Blessed and Exalted, is more Honorable than obliging people to do what they do not have the strength to do. And Allah is Mightier than allowing something to exist in His Rule that He does not intend.

5. `Ali ibn `Abd Allah al-Warraq (RA) said: Muhammad ibn Ja`far ibn Buttah said: Muhammad ibn al-Hasan al-Saffar, Muhammad ibn `Ali ibn Mahbub and Muhammad ibn al-Husayn ibn `Abd al-`Aziz all three said, on the authority of Ahmad ibn Muhammad ibn `Isa, on the authority of al-Husayn ibn Sa`id, on the authority of Hammad ibn `Isa al-Juhani, on the authority of Hariz ibn `Abd Allah that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: إِنَّ النَّاسَ فِي الْقَدَرِ عَلَى ثَلَاثَةِ أَوْجُهٍ رَجُلٌ يَزْعُمُ أَنَّ اللهَ عَزَّ وَ جَلَّ أَجْبَرَ النَّاسَ عَلَى الْمَعَاصِي فَهَذَا قَدْ ظَلَمَ اللهَ فِي حُكْمِهِ فَهُوَ كَافِرٌ وَ رَجُلٌ يَزْعُمُ أَنَّ الْأَمْرَ مُفَوَّضٌ إِلَيْهِمْ فَهَذَا قَدْ أَوْهَنَ اللهَ فِي سُلْطَانِهِ فَهُوَ كَافِرٌ وَ رَجُلٌ يَزْعُمُ أَنَّ اللهَ كَلَّفَ الْعِبَادَ مَا يُطِيقُونَ وَ لَمْ يُكَلِّفْهُمْ مَا لَا يُطِيقُونَ وَ إِذَا أَحْسَنَ حَمِدَ اللهَ وَ إِذَا أَسَاءَ اسْتَغْفَرَ اللهَ فَهَذَا مُسْلِمٌ بَالِغٌ.

Abu `Abd Allah al-Sadiq (AS) said:
Verily, on the subject of free will, there are three types of persons. One person claims that Allah, the Mighty and High, has compelled people to sin. He is an unbeliever who has insulted the judgment of Allah. The second person claims that Allah has relinquished all mattes. He is an unbeliever as well, as he has insulted the rule of Allah. The third person claims that Allah only obliges His Servants to do what they have the

strength to do, and does not oblige them to do what they do not have the strength to do. This is the correct Muslim: he who praises Allah when he does good and repents to Allah when he commits a sin.

6. `Ali ibn `Abd Allah al-Warraq (RA) said: Sa`d ibn `Abd Allah, said, on the authority of Isma`il ibn Sahl, on the authority of `Uthman ibn `Isa, on the authority of Muhammad ibn `Ajlan that

قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ ع فَوَّضَ اللهُ الْأَمْرَ إِلَى الْعِبَادِ فَقَالَ اللهُ أَكْرَمُ مِنْ أَنْ يُفَوِّضَ إِلَيْهِمْ قُلْتُ فَأَجْبَرَ اللهُ الْعِبَادَ عَلَى أَفْعَالِهِمْ فَقَالَ اللهُ أَعْدَلُ مِنْ أَنْ يُجْبِرَ عَبْداً عَلَى فِعْلٍ ثُمَّ يُعَذِّبَهُ عَلَيْهِ.

**I asked Abu `Abd Allah al-Sadiq (AS): "Has Allah relinquished the affairs to the servants?" He (AS) replied, "allah is more Honorable than to relinquish matter to them." I asked, "Then has Allah compelled His Servant to disobey in their actions?"
He answered, "Allah is for too Just to compel His Servant to sin, and then punish him for doing so."**

7. My father (RA) said: Sa`d ibn `Abd Allah said: Ahmad ibn Muhammad ibn Khalid said, on the authority of his father, on the authority of Sulayman in Ja`far al-Ja`fari that

عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: ذُكِرَ عِنْدَهُ الْجَبْرُ وَ التَّفْوِيضُ فَقَالَ أَ لَا أُعْطِيكُمْ فِي هَذَا أَصْلًا لَا تَخْتَلِفُونَ فِيهِ وَ لَا تُخَاصِمُونَ عَلَيْهِ أَحَداً إِلَّا كَسَرْتُمُوهُ قُلْنَا إِنْ رَأَيْتَ ذَلِكَ فَقَالَ إِنَّ اللهَ عَزَّ وَ جَلَّ لَمْ يُطَعْ بِإِكْرَاهٍ وَ لَمْ يُعْصَ بِغَلَبَةٍ وَ لَمْ يُهْمِلِ الْعِبَادَ فِي مُلْكِهِ هُوَ الْمَالِكُ لِمَا مَلَّكَهُمْ وَ الْقَادِرُ عَلَى مَا أَقْدَرَهُمْ عَلَيْهِ فَإِنِ ائْتَمَرَ الْعِبَادُ بِطَاعَتِهِ لَمْ يَكُنِ اللهُ عَنْهَا صَادّاً وَ لَا مِنْهَا مَانِعاً وَ إِنِ ائْتَمَرُوا بِمَعْصِيَتِهِ فَشَاءَ أَنْ يَحُولَ بَيْنَهُمْ وَ بَيْنَ ذَلِكَ فَعَلَ وَ إِنْ لَمْ يَحُلْ وَ فَعَلُوهُ فَلَيْسَ هُوَ الَّذِي أَدْخَلَهُمْ فِيهِ ثُمَّ قَالَ ع مَنْ يَضْبِطْ حُدُودَ هَذَا الْكَلَامِ فَقَدْ خَصَمَ مَنْ خَالَفَهُ .

Determinism and relinquishment were mentioned in the presence of Abu al-Hasan al-Rida (AS). Hence, he (AS) said: "Shall I not give you an argument that will enable you to destroy the arguments of anyone who debates with you?" We replied, "Only if you think it is proper." He (AS) replied, Verily, Allah, the Mighty and High, does not compel anyone to obey or disobey. He does not neglect His Servants in His Sovereignty. He is the Master over Everything they Possess, and He is All-Powerful over their actins. If they decide to obey Allah, He will not prevent them or obstruct them. If they decide to disobey Allah, and He wishes to prevent them form doing so, He will do so. However, if He does not prevent them from disobeying, and they disobey, He has not compelled them to do so. He (AS) then added, "whosoever masters this argument will defeat his opponent."

8. `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (RA) said: Muhammad ibn Abu `Abd Allah al-Kufi said, on the authority of Khunays ibn Muhammad, on the authority of Muhammad ibn Yahya al-Khazzaz, on the authority of al-Mufaddal ibn `Umar that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: لَا جَبْرَ وَ لَا تَفْوِيضَ وَ لَكِنْ أَمْرٌ بَيْنَ أَمْرَيْنِ قَالَ قُلْتُ وَ مَا أَمْرٌ بَيْنَ أَمْرَيْنِ قَالَ مَثَلُ ذَلِكَ مَثَلُ رَجُلٍ رَأَيْتَهُ عَلَى مَعْصِيَةٍ فَنَهَيْتَهُ فَلَمْ يَنْتَهِ فَتَرَكْتَهُ فَفَعَلَ تِلْكَ الْمَعْصِيَةَ فَلَيْسَ حَيْثُ لَمْ يَقْبَلْ مِنْكَ فَتَرَكْتَهُ أَنْتَ الَّذِي أَمَرْتَهُ بِالْمَعْصِيَةِ .

Abu `Abd Allah al-Sadiq (AS) said:
"There is no determinism and thee is no relinquishment. Rather, the decree is between the two." The reporter says: I asked, "What is the decree between the two?"
He (AS) replied, "The example of that is of a man who was about to commit a sin. You saw him, and you told him not to do it. However, he did not stop. Then you left him, and he committed the sin. You abandoned him to his sin because he did not heed your warning. This does not mean that you encouraged him to sin."

9. Muhammad ibn Ibrahim ibn Ishaq al-Mu`addab (RA) said: Ahmad ibn `Ali al-Ansari said, on the authority of ~Abd al-Salam ibn Salih al-Hirawi that

سَمِعْتُ أَبَا الْحَسَنِ عَلِيَّ بْنَ مُوسَى بْنِ جَعْفَرٍ ع يَقُولُ مَنْ قَالَ بِالْجَبْرِ فَلَا تُعْطُوهُ مِنَ الزَّكَاةِ وَ لَا تَقْبَلُوا لَهُ شَهَادَةً إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى لَا يُكَلِّفُ نَفْساً إِلَّا وُسْعَهَا وَ لَا يُحَمِّلُهَا فَوْقَ طَاقَتِهَا ـ وَ لا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَ لا تَزِرُ وازِرَةٌ وِزْرَ أُخْرى .

Abu al-Hasan `Ali ibn Musa ibn Ja`far (AS) said:
Do not give charity or accept the testimony of someone who believes in determinism. Verily, Allah, the Blessed and Exalted, does not burden not burden a soul with more than it can bear. No bearer of a burden shall bear the burden of another.

10. Ja`far ibn Muhammad ibn Masrur (RA) said: al-Husayn ibn Muhammad ibn `Amir said, on the authority of Mu`alla ibn Muhammad al-Basri, on the authority of al-Hasan ibn `Ali al-Washsha' that

عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: سَأَلْتُهُ فَقُلْتُ لَهُ اللهُ فَوَّضَ الْأَمْرَ إِلَى الْعِبَادِ قَالَ اللهُ أَعَزُّ مِنْ ذَلِكَ قُلْتُ فَأَجْبَرَهُمْ عَلَى الْمَعَاصِي قَالَ اللهُ أَعْدَلُ وَ أَحْكَمُ مِنْ ذَلِكَ ثُمَّ قَالَ قَالَ اللهُ عَزَّ وَ جَلَّ يَا ابْنَ آدَمَ أَنَا أَوْلَى بِحَسَنَاتِكَ مِنْكَ وَ أَنْتَ أَوْلَى بِسَيِّئَاتِكَ مِنِّي عَمِلْتَ الْمَعَاصِيَ بِقُوَّتِي الَّتِي جَعَلْتُهَا فِيكَ.

Abu al-Hasan al-Rida (AS) said: I asked him, "Has Allah relinquished matters to the servants?" He (AS) replied, "Allah is Mightier than that." I asked, "Then has He compelled them to sins?" He (AS) answered, "Allah is more Just and better Judge than that." He then added, "Allah, the Mighty and High, has said: `O son of Adam, I am worthier of your good deeds than yourself, and you are worthier of your bad deeds than Me. You committed sins by means of My Power.'

11. My father (RA) said: Ahmad in Idris said, on the authority of Muhammad ibn Ahmad that Abu `Abd Allah al-Razi said, on the authority of al-Hasan ibn al-Husayn al-Lu'lu'I, on the authority of Ibn Sinan, on the authority of Mahzam that

قَالَ أَبُوعَبْدِ اللهِ ع أَخْبِرْنِي عَمَّا اخْتَلَفَ فِيهِ مَنْ خَلَّفْتَ مِنْ مَوَالِينَا قَالَ قُلْتُ فِي الْجَبْرِ وَ التَّفْوِيضِ قَالَ فَسَلْنِي قُلْتُ أَجْبَرَ اللهُ الْعِبَادَ عَلَى الْمَعَاصِي قَالَ اللهُ أَقْهَرُ لَهُمْ مِنْ ذَلِكَ قَالَ قُلْتُ فَفَوَّضَ إِلَيْهِمْ قَالَ اللهُ أَقْدَرُ عَلَيْهِمْ مِنْ ذَلِكَ قَالَ قُلْتُ فَأَيُّ شَيْءٍ هَذَا أَصْلَحَكَ اللهُ قَالَ فَقَلَبَ يَدَهُ مَرَّتَيْنِ أَوْ ثَلَاثاً ثُمَّ قَالَ لَوْ أَجَبْتُكَ فِيهِ لَكَفَرْتَ.

Abu `Abd Allah al-Sadiq (AS) asked, "Tell me what our followers disagree upon with those you oppose?" I replied, "In determinism and relinquishment." He (AS) said: "then ask me." I enquired, "Has Allah compelled His Servants to sin?" He (AS) answered, "Allah is more Subduer than that for them" I asked, "Did He then give them complete free will?" He (AS) replied, "Allah is more Powerful over them than that." I questioned, "May Allah be in peace with you! Where does the truth lie?" He (AS) turned his hand over twice or thrice then responded, "If I answered that question, you would surely disbelieve."

12. Ahmad ibn Harun al-Fami (RA) said: Muhammad ibn `Abd Allah ibn Ja`far al-Himyari said, on the authority of his father that Ibrahim ibn Hashim said, on the authority of `Ali ibn Ma`bad, on the authority of al-Husayn ibn Khalid that

عَنْ أَبِي الْحَسَنِ عَلِيِّ بْنِ مُوسَى الرِّضَا ع قَالَ: قُلْتُ لَهُ يَا ابْنَ رَسُولِ اللهِ إِنَّ النَّاسَ يَنْسُبُونَنَا إِلَى الْقَوْلِ بِالتَّشْبِيهِ وَ الْجَبْرِ لِمَا رُوِيَ مِنَ الْأَخْبَارِ فِي ذَلِكَ عَنْ آبَائِكَ الْأَئِمَّةِ ع فَقَالَ يَا ابْنَ خَالِدٍ أَخْبِرْنِي عَنِ الْأَخْبَارِ الَّتِي رُوِيَتْ عَنْ آبَائِ الْأَئِمَّةِ ع فِي التَّشْبِيهِ وَ الْجَبْرِ أَكْثَرُ أَمِ الْأَخْبَارُ الَّتِي رُوِيَتْ عَنِ النَّبِيِّ ص فِي ذَلِكَ فَقُلْتُ بَلْ مَا رُوِيَ عَنِ النَّبِيِّ ص فِي ذَلِكَ أَكْثَرُ قَالَ فَلْيَقُولُوا إِنَّ رَسُولَ اللهِ ص كَانَ يَقُولُ بِالتَّشْبِيهِ وَ الْجَبْرِ إِذاً فَقُلْتُ لَهُ إِنَّهُمْ يَقُولُونَ إِنَّ رَسُولَ اللهِ ص لَمْ يَقُلْ مِنْ ذَلِكَ شَيْئاً وَ إِنَّمَا رُوِيَ عَلَيْهِ قَالَ فَلْيَقُولُوا فِي آبَائِي ع إِنَّهُمْ لَمْ يَقُولُوا مِنْ ذَلِكَ شَيْئاً وَ إِنَّمَا رُوِيَ عَلَيْهِمْ ثُمَّ قَالَ ع مَنْ قَالَ بِالتَّشْبِيهِ وَ الْجَبْرِ فَهُوَ كَافِرٌ مُشْرِكٌ وَ نَحْنُ مِنْهُ بَرَاءٌ فِي الدُّنْيَا وَ الْآخِرَةِ يَا ابْنَ خَالِدٍ إِنَّمَا وَضَعَ الْأَخْبَارَ عَنَّا فِي التَّشْبِيهِ وَ الْجَبْرِ الْغُلَاةُ الَّذِينَ صَغَّرُوا عَظَمَةَ اللهِ فَمَنْ أَحَبَّهُمْ فَقَدْ أَبْغَضَنَا وَ مَنْ أَبْغَضَهُمْ فَقَدْ أَحَبَّنَا وَ مَنْ وَالَاهُمْ فَقَدْ عَادَانَا وَ مَنْ عَادَاهُمْ فَقَدْ وَالَانَا وَ مَنْ وَصَلَهُمْ فَقَدْ قَطَعَنَا وَ مَنْ قَطَعَهُمْ فَقَدْ وَصَلَنَا وَ مَنْ جَفَاهُمْ فَقَدْ بَرَّنَا وَ مَنْ بَرَّهُمْ فَقَدْ جَفَانَا وَ مَنْ أَكْرَمَهُمْ فَقَدْ أَهَانَنَا وَ مَنْ أَهَانَهُمْ فَقَدْ أَكْرَمَنَا وَ مَنْ قَبِلَهُمْ فَقَدْ رَدَّنَا وَ مَنْ رَدَّهُمْ فَقَدْ قَبِلَنَا وَ مَنْ أَحْسَنَ إِلَيْهِمْ فَقَدْ أَسَاءَ إِلَيْنَا وَ مَنْ أَسَاءَ إِلَيْهِمْ فَقَدْ أَحْسَنَ إِلَيْنَا وَ

مَنْ صَدَّقَهُمْ فَقَدْ كَذَّبَنَا وَ مَنْ كَذَّبَهُمْ فَقَدْ صَدَّقَنَا وَ مَنْ أَعْطَاهُمْ فَقَدْ حَرَمَنَا وَ مَنْ حَرَمَهُمْ فَقَدْ أَعْطَانَا يَا ابْنَ خَالِدٍ مَنْ كَانَ مِنْ شِيعَتِنَا فَلَا يَتَّخِذَنَّ مِنْهُمْ وَلِيّاً وَ لَا نَصِيراً.

I asked Abu al-Hasan `Ali ibn Musa al-Rida (AS):
"O son of the Messenger of Allah! People claim that we believe in anthropomorphism and determinism on the basis of the traditions transmitted from your forefathers (AS)."
Consequently, he (AS) said: "O son of Khalid! Are there more traditions about anthropomorphism and determinism related from my forefathers the Imam (AS) or are there more traditions about anthropomorphism and determinism related from the Prophet?"
I answered, "Truly, there are far more transmitted from the Prophet (SA)."
He (AS) said: "(Instead of accusing the Imams), they should accuse the Messenger of Allah (SA) of believing in anthropomorphism and determinism."
I asked him, "They claim: `Verily, the Messenger of Allah (SA) never said anything on the subject; rather, what has been transmitted has been falsely attributed to him."
He responded, "Then they should say the same thing about my forefathers (AS): They never spoke on the subject; rather, what has been transmitted has been falsely attributed to them."
He then added,
Whoever believes in anthropomorphism and determinism is an unbeliever and an infidel. We disown them in this world and the Hereafter. O son of Khalid! Verily, the traditions concerning anthropomorphism and determinism have been fabricated in our name by the exaggerators [ghali], who belittle the greatness of Allah. Therefore, whoever likes them dislikes us, and whoever dislikes them, likes us. Whoever befriends them shuns us, and whoever shuns them befriends us. Whoever strengthens ties with them servers ties with us, and whoever (severs) shuns ties with them strengthens ties with us. Whoever is harsh with them is kind to us, and whoever is kind to them is harsh with us. Whoever honors them has insulted us, and whoever insults them has honored us. Whoever accepted them has rejected us, and whoever rejects them has accepted us. Whoever is good to them is mean to us, and whoever is mean to them is good to us. Whoever verifies them belies us, and whoever belies them, verifies us. Whoever bestows anything upon them, has refused to bestow it to us. O son of Khalid! Whoever is our Shi`ite, then he should not take them to be his fiend or helper.

Chapter Sixty: Al-Qada' wa-al-Qadar wa-al-Fitnah wa-al-Arzaq qa-al-As`ar wa-al-Ajal. Predestination, Divine Decree, Trials, Means of Sustenance Rates, and Restricted Powers – 36 traditions

باب القضاء و القدر و الفتنة و الأرزاق و الأسعار و الآجال

1. My father (RA) said: Sa`d ibn `Abd Allah said: Ya`qub ibn Yazid said, on the authority of Ibn Abu `Umayr, on the authority of Jamil ibn Durraj, o the authority of Zurarah, on the authority of `Abd Allah ibn Sulayman that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الْقَضَاءَ وَ الْقَدَرَ خَلْقَانِ مِنْ خَلْقِ اللهِ وَ اللهُ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ .

Abu `Abd Allah al-Sadiq (AS) said:
"Verily, predestination, and the Divine Decree are creations from the creation of Allah. Allah increases for the creation whatever He wills."

2. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn al-Hasan al-Saffar said, on the authority of Ibrahim ibn Hashim, on the authority of `Ali ibn Ma`bad, on the authority of Durust, on the authority of Udhaynah that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: قُلْتُ لَهُ جُعِلْتُ فِدَاكَ مَا تَقُولُ فِي الْقَضَاءِ وَ الْقَدَرِ قَالَ أَقُولُ إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى إِذَا جَمَعَ الْعِبَادَ يَوْمَ الْقِيَامَةِ سَأَلَهُمْ عَمَّا عَهِدَ إِلَيْهِمْ وَ لَمْ يَسْأَلْهُمْ عَمَّا قَضَى عَلَيْهِمْ .

I asked Abu `Abd Allah al-Sadiq (AS): "May I be your ransom! What is your belief regarding predestination, and the Divine Decree?"
He (AS) replied, "I believe: Verily, Allah, the Blessed and Exalted, will gather all of His Servants on the Day of Judgment. He will ask them about what He assigned them, and not what was predestined for them."

3. My father (RA) said: Sa`d ibn `Abd Allah said: Ahmad ibn Muhammad ibn `Isa said, on the authority of Muhammad ibn Khalid al-barqi, on the authority of `Abd al-Malik ibn `Antarah al-Shaybani, on the authority of his father, on the authority of his grandfather who said

جَاءَ رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي عَنِ الْقَدَرِ قَالَ ع بَحْرٌ عَمِيقٌ فَلَا تَلِجْهُ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي عَنِ الْقَدَرِ قَالَ ع طَرِيقٌ مُظْلِمٌ فَلَا تَسْلُكْهُ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي عَنِ الْقَدَرِ قَالَ ع سِرُّ اللهِ فَلَا تَكَلَّفْهُ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي عَنِ الْقَدَرِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَمَّا إِذَا أَبَيْتَ فَإِنِّي سَائِلُكَ أَخْبِرْنِي أَكَانَتْ رَحْمَةُ اللهِ لِلْعِبَادِ قَبْلَ أَعْمَالِ الْعِبَادِ أَمْ كَانَتْ أَعْمَالُ الْعِبَادِ قَبْلَ رَحْمَةِ اللهِ قَالَ فَقَالَ لَهُ الرَّجُلُ

بَلْ كَانَتْ رَحْمَةُ اللهِ لِلْعِبَادِ قَبْلَ أَعْمَالِ الْعِبَادِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع قُومُوا فَسَلِّمُوا عَلَى أَخِيكُمْ فَقَدْ أَسْلَمَ وَ قَدْ كَانَ كَافِراً قَالَ وَ انْطَلَقَ الرَّجُلُ غَيْرَ بَعِيدٍ ثُمَّ انْصَرَفَ إِلَيْهِ فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ أَ بِالْمَشِيَّةِ الْأُولَى نَقُومُ وَ نَقْعُدُ وَ نَقْبِضُ وَ نَبْسُطُ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع وَ إِنَّكَ لَبَعْدُ فِي الْمَشِيَّةِ أَمَا إِنِّي سَائِلُكَ عَنْ ثَلَاثٍ لَا يَجْعَلُ اللهُ لَكَ فِي شَيْءٍ مِنْهَا مَخْرَجاً أَخْبِرْنِي أَ خَلَقَ اللهُ الْعِبَادَ كَمَا شَاءَ أَوْ كَمَا شَاءُوا فَقَالَ كَمَا شَاءَ قَالَ ع فَخَلَقَ اللهُ الْعِبَادَ لِمَا شَاءَ أَوْ لِمَا شَاءُوا فَقَالَ لِمَا شَاءَ قَالَ ع يَأْتُونَهُ يَوْمَ الْقِيَامَةِ كَمَا شَاءَ أَوْ كَمَا شَاءُوا قَالَ يَأْتُونَهُ كَمَا شَاءَ قَالَ ع قُمْ فَلَيْسَ إِلَيْكَ مِنَ الْمَشِيَّةِ شَيْءٌ .

A man came to the Commander of the Faithful (AS) and said: "O Commander of the Faithful, tell me about the Divine Decree."
He (AS) replied, "It is a deep ocean, so do not enter it."
The man said: "O Commander of the Faithful, tell me about the Divine Decree."
The Imam (AS) answered, "It is a dark path, so do not follow it."
The man said: "O Commander of the Faithful, tell me about the Divine Decree."
The Imam (AS) answered, "It is a secret of Allah. Do not enquire about it."
He said: "O Commander of the Faithful, tell me about the Divine Decree."
The Imam (AS) asked, "Since you refuse to stop questioning me, I shall question you. Tell me: Does the Mercy of Allah towards His Servants precede or succeed the actions of His Servants?"
The man replied to him, "Allah's Mercy towards His Servants existed prior to the actions of His Servants."
The Commander of the Faithful (AS) said: "All of you stand up and greet your brother, for he has submitted to Islam, while only shortly before he was an unbeliever."
The reporter says: The man moved off, but not far. Then he returned and asked, "O Commander of the Faithful! Do we stand and sit, and apprehend the delight, with the First Will?"
The Commander of the Faithful (AS) replied to him, "Verily, you are far from the Divine Will. Beware! I will ask you concerning three matters from which Allah will not give you a place of escape. Tell me: Did Allah create the servants the way He willed or the way they did?"
Consequently, he replied, "the way He willed."
The Imam (AS) asked, "Did Allah create the servants for what He willed or for what they willed?"
He answered, "For what He willed."
Then (The) `Ali (AS) asked, "Will they appear before Him on the Day of Judgment the way He wills or the way they will?"
The man replied, "They will come to Him on the Day of Judgment the way He wills.
The Imam (AS) said: "Stand up, as you do not have any belief in the Divine Will."

4. My father (RA) said: Sa`d ibn `Abd Allah said, on the authority of al-Qasim ibn Muhammad al-Isbahani, on the authority of Sulayman ibn Dawud al-Minqari, on the authority of Sufyan ibn `Uyaynah, on the authority of al-Zuhri that

قَالَ رَجُلٌ لِعَلِيِّ بْنِ الْحُسَيْنِ ع جَعَلَنِيَ اللهُ فِدَاكَ أَبِقَدَرٍ يُصِيبُ النَّاسَ مَا أَصَابَهُمْ أَمْ بِعَمَلٍ فَقَالَ ع إِنَّ الْقَدَرَ وَ الْعَمَلَ بِمَنْزِلَةِ الرُّوحِ وَ الْجَسَدِ فَالرُّوحُ بِغَيْرِ جَسَدٍ لَا تُحَسُّ وَ الْجَسَدُ بِغَيْرِ رُوحٍ صُورَةٌ لَا حَرَاكَ بِهَا فَإِذَا اجْتَمَعَا قَوِيَا وَ صَلُحَا كَذَلِكَ الْعَمَلُ وَ الْقَدَرُ فَلَوْ لَمْ يَكُنِ الْقَدَرُ وَاقِعاً عَلَى الْعَمَلِ لَمْ يُعْرَفِ الْخَالِقُ مِنَ الْمَخْلُوقِ وَ كَانَ الْقَدَرُ شَيْئاً لَا يُحَسُّ وَ لَوْ لَمْ يَكُنِ الْعَمَلُ بِمُوَافَقَةٍ مِنَ الْقَدَرِ لَمْ يَمْضِ وَ لَمْ يَتِمَّ وَ لَكِنَّهُمَا بِاجْتِمَاعِهِمَا قَوِيَا وَ لِلَّهِ فِيهِ الْعَوْنُ لِعِبَادِهِ الصَّالِحِينَ ثُمَّ قَالَ ع أَلَا إِنَّ مِنْ أَجْوَرِ النَّاسِ مَنْ رَأَى جَوْرَهُ عَدْلًا وَ عَدْلَ الْمُهْتَدِي جَوْراً أَلَا إِنَّ لِلْعَبْدِ أَرْبَعَةَ أَعْيُنٍ عَيْنَانِ يُبْصِرُ بِهِمَا أَمْرَ آخِرَتِهِ وَ عَيْنَانِ يُبْصِرُ بِهِمَا أَمْرَ دُنْيَاهُ فَإِذَا أَرَادَ اللهُ عَزَّ وَ جَلَّ بِعَبْدٍ خَيْراً فَتَحَ لَهُ الْعَيْنَيْنِ اللَّتَيْنِ فِي قَلْبِهِ فَأَبْصَرَ بِهِمَا الْغَيْبَ وَ إِذَا أَرَادَ غَيْرَ ذَلِكَ تَرَكَ الْقَلْبَ بِمَا فِيهِ ثُمَّ الْتَفَتَ إِلَى السَّائِلِ عَنِ الْقَدَرِ فَقَالَ هَذَا مِنْهُ هَذَا مِنْهُ .

A man asked `Ali ibn al-Husayn (AS): "May Allah make me your ransom! Does Allah punish people due to the Divine Decree or due to their actions?"
He (AS) replied,
Verily, the Divine Decree and actions are like the spirit and the body. The spirit, within a body, cannot be sensed. The body, without a spirit, is shape without movement. When they combine they become strong and proper. The Divine Decree operates in a similar fashion.
If the Divine Decree did not act, then the Creator would not be differentiated from the created, and the Divine Decree would not be sensed. If action took place without the Divine Decree, then it would not be proper, and would be incomplete. Their strength is in their combination. And Allah is the (Sole Source of) Help for His Pious Servants.
He (AS) then added,
Beware! Verily, the greatest oppressor of people is he who views his oppression as justice, and sees the justice of the rightly-guided as oppression. Beware! Verily, the greatest oppressor of people is he who views his oppression as justice, and sees the justice of the rightly-guide as oppression. Beware! Verily, a servant as four eyes: two eyes with which he sees the affairs of the Hereafter, and the two eyes with which he sees the affairs of this world. When Allah, the Mighty and High, intends good for a servant, he opens the two eyes of his heart, and he sees his shortcomings. When He intends other than that for him, He leaves the heart (of His Servant as it is), with all it contains.
He (AS) then turned to the person who had asked about the Divine Decree, and said: "This is from that and this is from that."

5. Ahmad ibn al-Hasan al-Qittan said: Ahmad ibn Yahya ibn Zakariyya al-Qittan said: Bakr ibn `Abd Allah ibn Hubayb said: `Ali ibn Ziyad said: Marwan ibn Mu`awiyah said, on the authority of al-A`mash, on the authority of Abu Hayyan al-Taymi, on the authority of his father who was with `Ali (AS) in the Battle of Siffin and onwards, that

كَانَ مَعَ عَلِيٍّ ع يَوْمَ صِفِّينَ وَ فِيمَا بَعْدَ ذَلِكَ قَالَ: بَيْنَا عَلِيُّ بْنُ أَبِي طَالِبٍ ع يُعَبِّئُ الْكَتَائِبَ يَوْمَ صِفِّينَ وَ مُعَاوِيَةُ مُسْتَقْبِلُهُ عَلَى فَرَسٍ لَهُ يَتَأَكَّلُ تَحْتَهُ تَأَكُّلًا وَ عَلِيٌّ ع عَلَى فَرَسِ رَسُولِ اللَّهِ ص الْمُرْتَجِزِ وَ بِيَدِهِ حَرْبَةُ رَسُولِ اللَّهِ ص وَ هُوَ مُتَقَلِّدٌ سَيْفَهُ ذُو الْفَقَارِ فَقَالَ رَجُلٌ مِنْ أَصْحَابِهِ احْتَرِسْ يَا أَمِيرَ الْمُؤْمِنِينَ فَإِنَّا نَخْشَى أَنْ يَغْتَالَكَ هَذَا الْمَلْعُونُ فَقَالَ ع لَيْسَ قُلْتَ ذَاكَ إِنَّهُ غَيْرُ مَأْمُونٍ عَلَى دِينِهِ وَ إِنَّهُ لَأَشْقَى الْقَاسِطِينَ وَ أَلْعَنُ الْخَارِجِينَ عَلَى الْأَئِمَّةِ الْمُهْتَدِينَ وَ لَكِنْ كَفَى بِالْأَجَلِ حَارِساً لَيْسَ أَحَدٌ مِنَ النَّاسِ إِلَّا وَ مَعَهُ مَلَائِكَةٌ حَفَظَةٌ يَحْفَظُونَهُ مِنْ أَنْ يَتَرَدَّى فِي بِئْرٍ أَوْ يَقَعَ عَلَيْهِ حَائِطٌ أَوْ يُصِيبَهُ سُوءٌ فَإِذَا حَانَ أَجَلُهُ خَلَّوْا بَيْنَهُ وَ بَيْنَ مَا يُصِيبُهُ وَ كَذَلِكَ أَنَا إِذَا حَانَ أَجَلِي انْبَعَثَ أَشْقَاهَا فَخَضَّبَ هَذِهِ مِنْ هَذَا وَ أَشَارَ إِلَى لِحْيَتِهِ وَ رَأْسِهِ عَهْداً مَعْهُوداً وَ وَعْداً غَيْرَ مَكْذُوبٍ.

While `Ali ibn Abu Talib (AS) was charging the battalions, Mu`awiyah came riding a horse towards him. `Ali was on the horse of the Messenger of Allah (SA) called al-Murtajiz. He had the spear of the Messenger of Allah (SA) in his hand, and his own sword called Dhu al-Fiqar was hanging on his side. One of his companions said "Be careful, O Commander of the Faithful! Verily, we fear that this cursed man may kill you." Consequently, he (AS) replied,
Verily, if you had said that he is the most unfaithful and the most hard-hearted. He is the most wretched of the Kharijites due to his opposition to the rightly-guided Imams. Nonetheless, death is sufficient as a guardian. Everyone is protected by angels. They protect people fro falling into a well or a wall falling on them. They prevent people from other evils that may befall them. When the moment of death arrives, these angels guard people from what they are about to experience. I am the same. My death will come at the hands of the most wretched person of this Ummah, and my blood will color this and this. And he indicated his beard and head, saying it was "a well-know covenant and a true promise."

The Compiler of this book says: The tradition is detailed; we have extracted from it the required passage. I have transmitted all of it in the book Al-Dala`l wa al-Mu`jizat.

6. My father and Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) both said: Muhammad ibn Yahya al-`Attar and Ahmad ibn Idris both said, on the authority of Muhammad ibn Ahmad ibn Yahya ibn `Imran al-Ash`ari, on the authority of Ibrahim ibn Hashim, on the authority of `Ali ibn Ma`bad, on the authority of `Umar ibn Udhaynah, on the authority of Zurarah that

سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ كَمَا أَنَّ بَادِئَ النِّعَمِ مِنَ اللَّهِ عَزَّ وَ جَلَّ وَ قَدْ نَحَلَكُمُوهُ فَكَذَلِكَ الشَّرُّ مِنْ أَنْفُسِكُمْ وَ إِنْ جَرَى بِهِ قَدَرُهُ .

Abu `Abd Allah al-Sadiq (AS) said: "Every bounty begins with Allah, the Mighty and High, who has bestowed it upon you. Every evil which befalls you is from yourselves, although the Divine Decrees flows in it."

7. My father (RA) said: Ahmad ibn Idris said: Muhammad ibn Ahmad said, on the authority of Yusuf ibn al-Harith, on the authority of Muhammad ibn `Abd al-Rahman al-`Arzami, on the authority of his father `Abd al-Rahman who eliminated the chain of transmission to the person who said

سَمِعْتُ رَسُولَ اللهِ ص يَقُولُ قَدَّرَ اللهُ الْمَقَادِيرَ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَ الْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ.

I heard the Messenger of Allah (SA) say: "Allah decreed the destinies fifty thousand years before He created the heavens and the earth."

8. `Ali ibn `Abd al-Warraq and `Ali ibn Muhammad ibn al-Hasan known to be Ibn Maqbarah al-Qazwini both said: Sa`d ibn `Abd Allah said: al-Haytham ibn Abu Masruq al-Nahdi said, on the authority of al-Husayn ibn `Ulwan, on the authority of `Amr ibn Thabit, on the authority of Sa`d ibn Tarif, on the authority of al-Asbagh ibn Nabatah that

إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع عَدَلَ مِنْ عِنْدِ حَائِطٍ مَائِلٍ إِلَى حَائِطٍ آخَرَ فَقِيلَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ أَ تَفِرُّ مِنْ قَضَاءِ اللهِ فَقَالَ أَفِرُّ مِنْ قَضَاءِ اللهِ إِلَى قَدَرِ اللهِ عَزَّ وَ جَلَ ..

The Commander of the Faithful (AS) moved from a wall that was tilted to another wall so it was said to him, "O Commander of the Faithful! Are you fleeing from the destiny of Allah?" He (AS) replied, "I am fleeing from the destiny of Allah to the Divine Decree of Allah, the Mighty and High."

9. Abu al-Hasan Muhammad ibn `Amr ibn `Ali al-Basri said: Abu al-Hasan `Ali ibn al-Hasan al-Muthanna said: Abu al-Hasan `Ali ibn Mihraway al-Qazwini said: Abu Ahmad al-Ghazi said: `Ali ibn Musa al-Rida related to me that My father Musa ibn Ja`far said: My father Ja`far ibn Muhammad said: My father Muhammad ibn `Ali said: My father `Ali ibn al-Husayn said: My father al-Husayn ibn Ali (AS) said

سَمِعْتُ أَبِي عَلِيَّ بْنَ أَبِي طَالِبٍ ع يَقُولُ الْأَعْمَالُ عَلَى ثَلَاثَةِ أَحْوَالٍ فَرَائِضُ وَ فَضَائِلُ وَ مَعَاصِي وَ أَمَّا الْفَرَائِضُ فَبِأَمْرِ اللهِ عَزَّ وَ جَلَّ وَ بِرِضَى اللهِ وَ قَضَاءِ اللهِ وَ تَقْدِيرِهِ وَ مَشِيَّتِهِ وَ عِلْمِهِ وَ أَمَّا الْفَضَائِلُ فَلَيْسَتْ بِأَمْرِ اللهِ وَ لَكِنْ بِرِضَى اللهِ وَ بِقَضَاءِ اللهِ وَ بِقَدَرِ اللهِ وَ بِمَشِيَّتِهِ وَ بِعِلْمِهِ وَ أَمَّا الْمَعَاصِي فَلَيْسَتْ بِأَمْرِ اللهِ وَ لَكِنْ بِقَضَاءِ اللهِ وَ بِقَدَرِ اللهِ وَ بِمَشِيَّتِهِ وَ بِعِلْمِهِ ثُمَّ يُعَاقِبُ عَلَيْهَا.

I heard my father `Ali ibn Abu Talib (AS) say:
Actions have three states: obligations, merits, and sins. As for obligations, the form part of the command of Allah, the Mighty and High, His Pleasure, His destiny, His Decree, His Will and His Knowledge. As for merits, the do not form part of the command of Allah; rather, they form part of His Pleasure, His Destiny, His Divine Decree, His Will, and His Knowledge. As for sins, they do not form part of the command of Allah; rather, they form part of His Destiny, His Divine Decree, His Will, and His Knowledge. Hence, he will punish people because of them.

The Compiler of this book says: With regards to sins, the predestination of Allah, the Mighty and High, resides in His Order regarding them. With regards to sins, His Will resides in His

Prohibition of them. With regards to sins, His Divine Decree resides in His Knowledge of their measures and their extents.

10. And with the same chain of transmission that

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الدُّنْيَا كُلُّهَا جَهْلٌ إِلَّا مَوَاضِعَ الْعِلْمِ وَ الْعِلْمُ كُلُّهُ حُجَّةٌ إِلَّا مَا عُمِلَ بِهِ وَ الْعَمَلُ كُلُّهُ رِيَاءٌ إِلَّا مَا كَانَ مُخْلَصاً وَ الْإِخْلَاصُ عَلَى خَطَرٍ حَتَّى يَنْظُرَ الْعَبْدُ بِمَا يُخْتَمُ لَهُ.

The Commander of the Faithful (AS) said:
With the exception of the centers of knowledge, the world is nothing but ignorance. The knowledge in its entirety is evidence against the ones who know and fail to practice. If they practice what they know for the sake of showing off, they shall be held accountable. They shall not be held accountable for what they practiced with sincerity. The path of sincerity is a dangerous one. Hence, the Servant of Allah should beware.

11. Al- Husayn ibn Ibrahim ibn Ahmad al-Mu`adab (RA) said: `Ali ibn Ibrahim ibn Hashim said, on the authority of his father, on the authority fo `Ali ibn Ma`bad, on the authority of al-Husayn ibn Khalid, on the authority of `Ali ibn Musa al-Rida, on the authority of his father Musa ibn Ja`far, on the authority of his father Ja`far ibn Muhammad, on the authority of his father Muhammad ibn `Ali, on the authority of his father `Ali ibn al-Husayn, on the authority of his father al-Husayn ibn `Ali, on the authority of his father `Ali ibn Abu Talib (AS) that

سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ قَالَ اللَّهُ جَلَّ جَلَالُهُ مَنْ لَمْ يَرْضَ بِقَضَائِي وَ لَمْ يُؤْمِنْ بِقَدَرِي فَلْيَلْتَمِسْ إِلَهاً غَيْرِي وَ قَالَ رَسُولُ اللَّهِ ص فِي كُلِّ قَضَاءِ اللَّهِ خِيَرَةٌ لِلْمُؤْمِنِ .

I heard the Messenger of Allah (SA) saying, "Allah, Great be His Glory, says: `Whoever is displeased with My Destiny, and does not believe in My Decree, then he should invoke a deity other than Me." The Messenger of Allah (SA) said: "In every affair destined by Allah, there is goodness for the believer."

12. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn al-Hasan al-Saffar said, on the authority of Muhamad ibn al-Husayn ibn Abu al-Khattab, on the authority of Muhammad ibn Isma`il ibn Bazi`, on the authority of Muhamad ibn `Udhafir, on the authority of his father that

عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: بَيْنَا رَسُولُ اللَّهِ ص ذَاتَ يَوْمٍ فِي بَعْضِ أَسْفَارِهِ إِذْ لَقِيَهُ رَكْبٌ فَقَالُوا السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ فَالْتَفَتَ إِلَيْهِمْ فَقَالَ مَا أَنْتُمْ فَقَالُوا مُؤْمِنُونَ فَقَالَ مَا حَقِيقَةُ إِيمَانِكُمْ قَالُوا الرِّضَا بِقَضَاءِ اللَّهِ وَ التَّسْلِيمُ لِأَمْرِ اللَّهِ وَ التَّفْوِيضُ إِلَى اللَّهِ فَقَالَ رَسُولُ اللَّهِ ص عُلَمَاءُ حُكَمَاءُ كَادُوا أَنْ يَكُونُوا مِنَ الْحِكْمَةِ أَنْبِيَاءَ فَإِنْ كُنْتُمْ صَادِقِينَ فَلَا تَبْنُوا مَا لَا تَسْكُنُونَ وَ لَا تَجْمَعُوا مَا لَا تَأْكُلُونَ وَ اتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُرْجَعُونَ.

Abu Ja`far al-Baqir (AS) said:
While the Messenger of Allah (SA) was on one of his journeys, some riders met him,

and said: “Peace be upon you, O messenger of Allah.” So, he turned to them and asked, ”Who are you?”
They answered, “We are believers.”
He (SA) asked, “What is the nature of your belief?”
They replied, “Pleasure in the destiny of Allah, submission to the command of Allah, and relinquishment to Allah (of all affairs).”
The Messenger of Allah (SA) responded, “You are learned and wise. You are almost as wise as the prophets. If you are truthful, then do not build what you will not inhabit, do not collect what you will not eat, and fear Allah to whom you shall return.”

13. Ahmad ibn al-Hasan al-Qittan said: Ahmad ibn Muhammad ibn Sa`id al-Hamdani said: `Ali ibn al-Hasan ibn `Ali ibn Fuddal said, on the authority of his father, on the authority of Harun ibn Muslim, on the authority of Thabit ibn Abu Safiyyah, on the authority of Sa`d al-Khaffaf, on the authority of al-Asbagh ibn Nubatah that

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لِرَجُلٍ إِنْ كُنْتَ لَا تُطِيعُ خَالِقَكَ فَلَا تَأْكُلْ رِزْقَهُ وَ إِنْ كُنْتَ وَالَيْتَ عَدُوَّهُ فَاخْرُجْ عَنْ مِلْكِهِ وَ إِنْ كُنْتَ غَيْرَ قَانِعٍ بِقَضَائِهِ وَ قَدَرِهِ فَاطْلُبْ رَبّاً سِوَاهُ.

The Commander of the Faithful (AS) said to a man,
“If you do not wish to obey your Creator, then do not eat of His Sustenance. And if you support His Enemy (Satan), then leave His Realm. If you are dissatisfied with His destiny and His Divine Decree, then find a Lord other than Him.”

14. And with the same chain of transmission that

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى لِمُوسَى ع يَا مُوسَى احْفَظْ وَصِيَّتِي لَكَ بِأَرْبَعَةِ أَشْيَاءَ أَوَّلُهُنَّ مَا دُمْتَ لَا تَرَى ذُنُوبَكَ تُغْفَرُ فَلَا تَشْغَلْ بِعُيُوبِ غَيْرِكَ وَ الثَّانِيَةُ مَا دُمْتَ لَا تَرَى كُنُوزِي قَدْ نَفِدَتْ فَلَا تَغْتَمَّ بِسَبَبِ رِزْقِكَ وَ الثَّالِثَةُ مَا دُمْتَ لَا تَرَى زَوَالَ مُلْكِي فَلَا تَرْجُ أَحَداً غَيْرِي وَ الرَّابِعَةُ مَا دُمْتَ لَا تَرَى الشَّيْطَانَ مَيِّتاً فَلَا تَأْمَنْ مَكْرَهُ.

The Commander of the Faithful (AS) said:
Allah, the Blessed and Exalted, said to Musa (AS):
O Musa! Remember My Will concerning four things. First: Unless you can see that your sins are forgiven, then do not look for faults in others. Secondly Unless you see my Treasures finish, then do not grieve about your finances. Thirdly: Unless you can see my Sovereignty coming to an end, then do not place your hope in other than Me. And fourthly: Unless you see that Satan is dead, then do not feel safe form his deception.

15. And with the same chain of transmission on the authority of al-Asbagh ibn Nubatah that

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَمَّا بَعْدُ فَإِنَّ الِاهْتِمَامَ بِالدُّنْيَا غَيْرُ زَائِدٍ فِي الْمَوْظُوفِ وَ فِيهِ تَضْيِيعُ الزَّادِ وَ الْإِقْبَالَ عَلَى الْآخِرَةِ غَيْرُ نَاقِصٍ مِنَ الْمَقْدُورِ وَ فِيهِ إِحْرَازُ الْمَعَادِ وَ أَنْشَدَ-

لَوْ كَانَ فِي صَخْرَةٍ فِي الْبَحْرِ رَاسِيَةٍ ... صَمَّاءَ مَلْمُومَةٍ مَلْسٍ نَوَاحِيهَا

رِزْقٌ لِنَفْسٍ يَرَاهَا اللهُ لَانْفَلَقَتْ ... عَنْهُ فَأَدَّتْ إِلَيْهِ كُلَّ مَا فِيهَا

أَوْ كَانَ بَيْنَ طِبَاقِ السَّبْعِ مَجْمَعُهُ ... لَسَهَّلَ اللهُ فِي الْمَرْقَى مَرَاقِيَهَا

حَتَّى يُوَافِيَ الَّذِي فِي اللَّوْحِ خُطَّ لَهُ ... إِنْ هِيَ أَتَتْهُ وَ إِلَّا فَهُوَ يَأْتِيهَا

The Commander of the Faithful (AS) said: "Verily, concern about this world does not increase one's gain, and that is a waste of effort. Verily, the arrival of the Hereafter does not decrease for what it estimated in (that is) the achievement of the Return."
He composed this:
If in a stable rock in the ocean,
Hard and solid, gathered with smooth sides,
There is sustenance for a soul that Allah sees; it will split
From it and brings to him all that is in it.
Or if there was between the seven layers (of heavens) his junction
Allah will ease its elevation in the difficult ascent,
Until he takes that which is written for him in the guarded-tablet,
The soul finds sustenance; otherwise sustenance will seek it out.

The Compiler of this book says: Our sustenance includes everything which Allah, the Mighty and High, has made for our benefits, and which He has made accessible to us. Our sustenance does not extend to that which Allah, the Mighty and High, has made inaccessible for us.

16. My father (RA) said: Sa`d ibn `Abd Allah said, on the authority of Ibrahim ibn Hashim, on the authority of Ahmad ibn Sulayman that

قَالَ: سَأَلَ رَجُلٌ أَبَا الْحَسَنِ ع وَ هُوَ فِي الطَّوَافِ فَقَالَ لَهُ أَخْبِرْنِي عَنِ الْجَوَادِ فَقَالَ لَهُ إِنَّ لِكَلَامِكَ وَجْهَيْنِ فَإِنْ كُنْتَ تَسْأَلُ عَنِ الْمَخْلُوقِ فَإِنَّ الْجَوَادَ الَّذِي يُؤَدِّي مَا افْتَرَضَ اللهُ عَزَّ وَ جَلَّ عَلَيْهِ وَ الْبَخِيلَ مَنْ بَخِلَ بِمَا افْتَرَضَ اللهُ عَلَيْهِ وَ إِنْ كُنْتَ تَعْنِي الْخَالِقَ فَهُوَ الْجَوَادُ إِنْ أَعْطَى وَ هُوَ الْجَوَادُ إِنْ مَنَعَ لِأَنَّهُ إِنْ أَعْطَى عَبْداً أَعْطَاهُ مَا لَيْسَ لَهُ وَ إِنْ مَنَعَ مَنَعَ مَا لَيْسَ لَهُ.

While Abu al-Hasan was circumambulating (the Ka`bah) a man asked him: `Tell me about the Generous.' He (AS) replied to him,
Verily, there are two ways to answer your question: If you are asking about the created, then the generous person is one who gives what Allah, the Mighty and High, has made obligatory on him while the miser is one who acts misery in what Allah has made obligatory. However, if you are asking about the Creator, then He is the Generous whether He grants or does not grant, because if He grants something to a servant, then He has granted him something that is not his and if He does not grant, then He has prohibited him what is not his.

17. Abu Muhammad al-Hasan ibn Muhammad ibn Yahya al-Hasan ibn Ja`far ibn `Ubayd Allah ibn al-Husayn ibn `Ali ibn al-Husayn ibn `Ali ibn Abu Talib (AS) said: My grandfather Yahya ibn al-Hasan related tome that Ya`qub ibn Yazid said: Ibn Abu `Umayr and `Abd Allah ibn al-Mughayrah both related to me, on the authority of Abu Hafs al-A`sha, on the authority of Abu Hamzah that

عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: خَرَجْتُ حَتَّى انْتَهَيْتُ إِلَى هَذَا الْحَائِطِ فَاتَّكَيْتُ عَلَيْهِ فَإِذَا رَجُلٌ عَلَيْهِ ثَوْبَانِ أَبْيَضَانِ يَنْظُرُ فِي وَجْهِي ثُمَّ قَالَ لِي يَا عَلِيَّ بْنَ الْحُسَيْنِ مَالِي أَرَاكَ كَئِيباً حَزِيناً أَعَلَى الدُّنْيَا حُزْنُكَ فَرِزْقُ اللهِ حَاضِرٌ لِلْبَرِّ وَ الْفَاجِرِ فَقُلْتُ مَا عَلَى هَذَا أَحْزَنُ وَ إِنَّهُ لَكَمَا تَقُولُ قَالَ أَفَعَلَى الْآخِرَةِ حُزْنُكَ فَهُوَ وَعْدٌ صَادِقٌ يَحْكُمُ فِيهِ مَلِكٌ قَاهِرٌ قُلْتُ مَا عَلَى هَذَا أَحْزَنُ وَ إِنَّهُ لَكَمَا تَقُولُ قَالَ فَعَلَى مَا حُزْنُكَ فَقُلْتُ أَنَا أَتَخَوَّفُ مِنْ فِتْنَةِ ابْنِ الزُّبَيْرِ فَضَحِكَ ثُمَّ قَالَ يَا عَلِيَّ بْنَ الْحُسَيْنِ هَلْ رَأَيْتَ أَحَداً خَافَ اللهَ تَعَالَى فَلَمْ يُنْجِهِ قُلْتُ لَا قَالَ يَا عَلِيَّ بْنَ الْحُسَيْنِ هَلْ رَأَيْتَ أَحَداً سَأَلَ اللهَ عَزَّ وَ جَلَّ فَلَمْ يُعْطِهِ قُلْتُ لَا قَالَ ع ثُمَّ نَظَرْتُ فَإِذَا لَيْسَ قُدَّامِي أَحَدٌ.

`Ali ibn al-Husayn (AS) said:
I went out until I ended up at this wall so I leant on it. All of a sudden a man wearing two white garments was staring at me.
He asked me, "O `Ali ibn al-Husayn! What is wrong? You seem sad and worried. Are you concerned about worldly matters? If that is the case, then you should know that Allah's sustenance continues in both good times and bad."
I replied, "I am not worried about his world. However, I am certainly sad as you said."
He enquired, "So, are you sad about the Hereafter? That is a true promise, in which the Sovereign Subduer will judge."
I answered, "I am not worried about the Hereafter either. However, I am certainly sad as you said."
He asked, "Then what are you sad about?"
I replied, "I am frightened of the mischief of the son of al-Zubayr."
He laughed and then said: "O `Ali son of al-Husayn! Have you ever heard of someone who feared Allah, the Exalted, and whom Allah did not save?"
I answered, "No."
He said: "O `Ali son of al-Husayn! Have you ever heard of someone who asked something of Allah, the Mighty and High, and Allah did not answer him?"
I said: "No."
He (AS) says: "I then looked, but there was no one in front of me."

18. Al-Husayn ibn Ahmad ibn Idris (RA) said: My father said: Ahmad ibn Muhammad ibn `Isa said, on the authority of `Abd al-Rahman ibn Abu Najran, on the authority of al-Mufaddal ibn Salib, on the authority of Jabir ibn Yazid al-Ju`fi that

عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ ع قَالَ: إِنَّ مُوسَى بْنَ عِمْرَانَ ع قَالَ يَا رَبِّ رَضِيتُ بِمَا قَضَيْتَ تُمِيتُ الْكَبِيرَ وَ تُبْقِي الصَّغِيرَ فَقَالَ اللهُ جَلَّ جَلَالُهُ يَا مُوسَى أَ مَا تَرْضَانِي لَهُمْ رَازِقاً وَ كَفِيلًا قَالَ بَلَى يَا رَبِّ فَنِعْمَ الْوَكِيلُ أَنْتَ وَ نِعْمَ الْكَفِيلُ.

Abu Ja`far Muhammad ibn `Ali al-Baqir (AS) said:
Verily, Musa son of `Imran (AS) said: "O my Lord! I am pleased with what You have decreed regarding removing the souls of the elderly and the souls of the young."
Allah, the Mighty and High, replied, "O Musa! Are you not pleased with Me for being their Sustainer and Provider [kafil]?"
Musa replied, "Of course, O Lord! You are the Best Custodian and the Best of Providers."

19. Hamzah ibn Muhammad ibn Ahmad ibn Ja`far ibn Muhammad ibn Zayd ibn `ali ibn al-Husayn ibn `Ali ibn Abu Talib (AS); Ahmad ibn al-Hasan al-Qittan and Muhammad ibn Ibrahim ibn Ahmad al-Mu`adhi all three said: Ahmad ibn Muhammad ibn Sa`id al-Hamdani freed slave of the Hashimites said: Yahya ibn Isma`il al-Jariri said reading (from his notes) that al-Husayn ibn Isma`il said: `Amr ibn Jumay` said that

دَخَلَ الْحُسَيْنُ بْنُ عَلِيٍّ ع عَلَى مُعَاوِيَةَ فَقَالَ لَهُ مَا حَمَلَ أَبَاكَ عَلَى أَنْ قَتَلَ أَهْلَ الْبَصْرَةِ ثُمَّ دَارَ عَشِيّاً فِي طُرُقِهِمْ فِي ثَوْبَيْنِ فَقَالَ ع حَمَلَهُ عَلَى ذَلِكَ عِلْمُهُ أَنَّ مَا أَصَابَهُ لَمْ يَكُنْ لِيُخْطِئَهُ وَ أَنَّ مَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبَهُ قَالَ صَدَقْتَ قَالَ وَ قِيلَ لِأَمِيرِ الْمُؤْمِنِينَ ع لَمَّا أَرَادَ قِتَالَ الْخَوَارِجِ لَوِ احْتَرَزْتَ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ ع ـ

أَيَّ يَوْمَيَّ مِنَ الْمَوْتِ أَفِرُّ — أَيَوْمَ لَمْ يُقْدَرْ أَمْ يَوْمَ قُدِرَ
يَوْمَ مَا قُدِّرَ لَا أَخْشَى الرَّدَى — وَ إِذَا قُدِّرَ لَمْ يُغْنِ الْحَذَرُ

Ja`far ibn Muhammad (AS) said:
My father related to me, on the authority of his father, on the authority of his grandfather that al-Husayn ibn Ali (AS) entered into the presence of Mu`awiyah, so he asked the Imam (AS):
"What possessed your father to kill the people of Basra, and then wander the streets at night wearing two undergarments?"
He (AS) replied, "He acted according to his knowledge, He knew that he could not avoid what was destined for him. And he knew that what was not destined for him could not harm him."
He responded, "You have spoken the truth."
When he intended to battle the Kharijites, the Commander of the Faithful was told: "Take your precautions, O Commander of the Faithful!"

He (AS) composed:
Which of my two days shall I escape from death?
The day which is not decreed or the day which is decreed,
The day which is not decreed, I do not fear the return,
And the day which is decreed, there is no need in taking caution.

20. Abu al-Hasan `Ali ibn `Abd Allah ibn Ahmad al-Isbahani said: Makki ibn Ahmad ibn Sa`daway al-Burdh`I said: Abu Mansur Muhammad ibn al-Qasim ibn `Abd al-Rahman al-`Ataki reported to us that Muhammad ibn Ashras said: Ibrahim ibn Nasr said: Wahab ibn Wahab ibn Hashim Abu al-Bakhtari said: Ja`far ibn Muhammad said, on the authority of his father, on the authority of his grandfather, on the authority of `Ali ibn Abu Talib (AS) that

عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: يَا عَلِيُّ إِنَّ الْيَقِينَ أَنْ لَا تُرْضِيَ أَحَداً عَلَى سَخَطِ اللهِ وَ لَا تَحْمَدَنَّ أَحَداً عَلَى مَا آتَاكَ اللهُ وَ لَا تَذُمَّنَّ أَحَداً عَلَى مَا لَمْ يُؤْتِكَ اللهُ فَإِنَّ الرِّزْقَ لَا يَجُرُّهُ حِرْصُ حَرِيصٍ وَ لَا يَصْرِفُهُ كُرْهُ كَارِهٍ فَإِنَّ اللهَ عَزَّ وَ جَلَّ بِحِكْمَتِهِ وَ فَضْلِهِ جَعَلَ الرَّوْحَ وَ الْفَرَحَ فِي الْيَقِينِ وَ الرِّضَا وَ جَعَلَ الْهَمَّ وَ الْحَزَنَ فِي الشَّكِّ وَ السَّخَطِ إِنَّهُ لَا فَقْرَ أَشَدُّ مِنَ الْجَهْلِ وَ لَا مَالَ أَعْوَدُ مِنَ الْعَقْلِ وَ لَا وَحْدَةَ أَوْحَشُ مِنَ الْعُجْبِ وَ لَا مُظَاهَرَةَ أَوْثَقُ مِنَ الْمُشَاوَرَةِ وَ لَا عَقْلَ كَالتَّدْبِيرِ وَ لَا وَرَعَ كَالْكَفِّ عَنِ الْمَحَارِمِ وَ لَا حَسَبَ كَحُسْنِ الْخُلُقِ وَ لَا عِبَادَةَ كَالتَّفَكُّرِ وَ آفَةُ الْحَدِيثِ الْكَذِبُ وَ آفَةُ الْعِلْمِ النِّسْيَانُ وَ آفَةُ الْعِبَادَةِ الْفَتْرَةُ وَ آفَةُ الظَّرْفِ الصَّلَفُ وَ آفَةُ الشَّجَاعَةِ الْبَغْيُ وَ آفَةُ السَّمَاحَةِ الْمَنُّ وَ آفَةُ الْجَمَالِ الْخُيَلَاءُ وَ آفَةُ الْحَسَبِ الْفَخْرُ.

The Prophet (SA) said:
O `Ali! It is certain that you will not please anyone over the anger of Allah. So, do not praise anyone for what Allah has granted you, and do not blame anyone for what Allah has not granted you. Verily, sustenance is not snatched away y the greed of a greedy person not is it diverted by the hate of a spiteful person. Verily, through His Wisdom and His Grace, Allah, the Mighty and High, placed refreshment and happiness in certainty and pleasure. He placed anxiety and sorrow in doubt and anger. There is nothing lower than ignorance, and there is no greater wealth than wisdom. There is no solitude greater than narcissism, and there is no greater help than good advice. There is nothing more intelligent than good management and there is nothing more pious than abstaining from the forbidden. There is no greater independence than good conduct, and there is no act of service greater than thinking. The calamity of speech is lying. The calamity of knowledge is forgetfulness. The calamity of service is weakness. The calamity of intelligence is arrogance. The calamity of bravery is injustice. The calamity of magnanimity is favor. The calamity of beauty is vanity. The calamity of nobility is pride.

21. Al-Husayn ibn Ahmad ibn Idris (RA) said: My father said: Muhammad ibn Abu al-Suhban said: Abu Ahmad Muhammad ibn Ziyad al-Azdi said, Aban al-Ahmar related to me that

عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ جَاءَ إِلَيْهِ رَجُلٌ فَقَالَ لَهُ بِأَبِي أَنْتَ وَ أُمِّي عِظْنِي مَوْعِظَةً فَقَالَ ع إِنْ كَانَ اللهُ تَبَارَكَ وَ تَعَالَى قَدْ تَكَفَّلَ بِالرِّزْقِ فَاهْتِمَامُكَ لِمَا ذَا وَ إِنْ كَانَ الرِّزْقُ مَقْسُوماً فَالْحِرْصُ لِمَا ذَا وَ إِنْ كَانَ الْحِسَابُ حَقّاً فَالْجَمْعُ لِمَا ذَا وَ إِنْ كَانَ الْخَلَفُ مِنَ اللهِ عَزَّوَ جَلَّ حَقّاً فَالْبُخْلُ لِمَا ذَا وَ إِنْ كَانَتِ الْعُقُوبَةُ مِنَ اللهِ عَزَّوَ جَلَّ النَّارَ فَالْمَعْصِيَةُ لِمَا ذَا وَ إِنْ كَانَ الْمَوْتُ حَقّاً فَالْفَرَحُ لِمَا ذَا وَ إِنْ كَانَ الْعَرْضُ عَلَى اللهِ عَزَّوَ جَلَّ حَقّاً فَالْمَكْرُ لِمَا ذَا وَ إِنْ كَانَ الشَّيْطَانُ عَدُوّاً فَالْغَفْلَةُ لِمَا ذَا وَ إِنْ كَانَ الْمَمَرُّ عَلَى الصِّرَاطِ حَقّاً فَالْعُجْبُ لِمَا ذَا وَ إِنْ كَانَ كُلُّ شَيْءٍ بِقَضَاءٍ وَ قَدَرٍ فَالْحُزْنُ لِمَا ذَا وَ إِنْ كَانَتِ الدُّنْيَا فَانِيَةً فَالطُّمَأْنِينَةُ إِلَيْهَا لِمَا ذَا.

A man came to al-Sadiq Ja`far ibn Muhammad (AS) and said: "May my father and mother be your ransom! Admonish me with an exhortation."
So he (AS) said:
If Allah, the Blessed and Exalted, is the Sustainer, then why do you worry? If sustenance is allocated with fairness, then why are you greedy? If you will be held accountable, then why do you save? If Allah, the mighty and High, is generous, then why are you miserly? If the punishment from Allah, the Mighty and High, is the Hell, then why do you sin? If death is true, then why are you happy? If all actions are fro Allah, the Mighty and High, then why do you cheat? If Satan is your open enemy, then why do you neglect (your duties)? If crossing the Bridge (al-Sirat) is true, then why are you proud? If everything has been decreed, then why do you grieve? If the word is perishable, then why are you attached to it?

22. Abu Mansur Ahmad ibn Ibrahim ibn Bakr al-Khuri said in Naysabur that Abu Ishaq Ibrahim ibn Muhammad ibn Harun al-Khuri said: Ja`far ibn Muhammad ibn Ziyad the Jurist in al-Khuri said: Ahmad ibn `Abd Allah al-Juybari al-Shaybani said, on the authority of `Ali ibn Musa al-Rida, on the authority of his father, on the authority of his forefathers, on the authority of `Ali (AS) that

قَالَ رَسُولُ اللهِ ص إِنَّ اللهَ عَزَّوَ جَلَّ قَدَّرَ الْمَقَادِيرَ وَ دَبَّرَ التَّدَابِيرَ قَبْلَ أَنْ يَخْلُقَ آدَمَ بِأَلْفَيْ عَامٍ .

The Messenger of Allah (SA) said: "Verily, Allah, the Mighty and High, had decreed and planned everything two thousand years before He created Adam (AS)."

23. Abu `Abd Allah al-Husayn ibn Muhammad al-Ushnani al-Razi the Judge in Balkh said: `Ali ibn Mihrawayh al-Qazwini said: `Ali ibn Musa al-Rida said, on the authority of his father, on the authority of his forefathers, on the authority of al-Husayn ibn `Ali ibn Abu Talib (AS) that

قَالَ حَدَّثَنَا عَلِيُّ بْنُ مُوسَى الرِّضَا عَنْ أَبِيهِ عَنْ آبَائِهِ عَنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: إِنَّ يَهُودِيّاً سَأَلَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع فَقَالَ أَخْبِرْنِي عَمَّا لَيْسَ لِلّٰهِ وَ عَمَّا لَيْسَ عِنْدَ اللهِ وَ عَمَّا لَا يَعْلَمُهُ اللهُ فَقَالَ ع أَمَّا مَا لَا يَعْلَمُهُ اللهُ عَزَّوَ جَلَّ فَذَلِكَ قَوْلُكُمْ يَا مَعْشَرَ الْيَهُودِ إِنَّ عُزَيْراً ابْنُ اللهِ وَ اللهُ لَا يَعْلَمُ لَهُ وَلَداً وَ أَمَّا قَوْلُكَ مَا لَيْسَ لِلّٰهِ فَلَيْسَ

لِلّٰهِ شَرِيكٌ وَ قَوْلُكَ مَا لَيْسَ عِنْدَ اللهِ فَلَيْسَ عِنْدَ اللهِ ظُلْمٌ لِلْعِبَادِ فَقَالَ الْيَهُودِيُّ أَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَ أَنَّ مُحَمَّداً رَسُولُ اللهِ.

A Jewish man asked `Ali ibn Abu Talib (AS): "Tell me what is not from Allah, what is not for Allah, and what Allah does not know?" Thus, he (AS) replied, As for what Allah, the Mighty and High, does not know that is your statement, O assembly of Jews, that `Uzayr is the son of Allah. Allah does not know of any sons for Himself. As for your word, what is not for Allah, then associating partners with Allah is not for Allah. And as for your word: what is not from Allah, then oppression is not from Allah. The Jewish man said: I bear witness that there is no god but Allah, and that Muhammad is the Messenger of Allah.

24. Muhammad ibn Ibrahim ibn Ahmad ibn Yunus al-Laythi said: Ahmad ibn Muhammad ibn Sa`id al-Hamdani freed slave of the Hashimites said: al-Harith ibn Abu Usamah reported to us in reading, on the authority of al-Mada'ini, on the authority of all three `Uwanah ibn al-Hakm; `Abd Allah ibn al-`Abbas ibn Sahl al-Sa`idi and Abu Bakr al-Khurasani freed slave of the Hashimites, on the authority of al-Harith ibn Hasirah, on the authority of `Abd al-Rahman ibn Jundab, on the authority of his father and others that

أَنَّ النَّاسَ أَتَوُا الْحَسَنَ بْنَ عَلِيٍّ بَعْدَ وَفَاةِ عَلِيٍّ ع لِيُبَايِعُوهُ فَقَالَ الْحَمْدُ لِلّٰهِ عَلَى مَا قَضَى مِنْ أَمْرٍ وَ خَصَّ مِنْ فَضْلٍ وَ عَمَّ مِنْ أَمْرٍ وَ جَلَّلَ مِنْ عَافِيَةٍ حَمْداً يُتَمِّمُ بِهِ عَلَيْنَا نِعَمَهُ وَ نَسْتَوْجِبُ بِهِ رِضْوَانَهُ إِنَّ الدُّنْيَا دَارُ بَلَاءٍ وَ فِتْنَةٍ وَ كُلُّ مَا فِيهَا إِلَى زَوَالٍ وَ قَدْ نَبَّأَنَا اللهُ عَنْهَا كَيْمَا نَعْتَبِرَ فَقَدَّمَ إِلَيْنَا بِالْوَعِيدِ كَيْ لَا يَكُونَ لَنَا حُجَّةٌ بَعْدَ الْإِنْذَارِ فَازْهَدُوا فِيمَا يَفْنَى وَ ارْغَبُوا فِيمَا يَبْقَى وَ خَافُوا اللهَ فِي السِّرِّ وَ الْعَلَانِيَةِ إِنَّ عَلِيّاً ع فِي الْمَحْيَا وَ الْمَمَاتِ وَ الْمَبْعَثِ عَاشَ بِقَدَرٍ وَ مَاتَ بِأَجَلٍ وَ إِنِّي أُبَايِعُكُمْ عَلَى أَنْ تُسَالِمُوا مَنْ سَالَمْتُ وَ تُحَارِبُوا مَنْ حَارَبْتُ فَبَايَعُوهُ عَلَى ذَلِكَ.

The people came to al-Hasan ibn `Ali (AS) after the death of `Ali (AS) to pay allegiance to him. So he (AS) said: All praise is for Allah over what He destined in matter, specified in merit, generalized in affair and glorified in well-being, a praise with which He completes over us His bounties and we require His pleasure. Verily, this world is an abode of tribulation and mischief. Everything that is init has a decline. Allah has informed us of that so that we may take a lesson. Therefore He preceded with a threat to us so that there is no evidence for us after warning. So be ascetic in what is to perish and desirous in what is to remain. Fear Allah in privacy and in open. Verily, `Ali (AS) in life, death and the rising lived with a measure and died with the time. Verily, I shall accept your allegiance on that you will make peace with whom I make peace with and fight with whom I fight with.Thus, they all paid allegiance to him on that basis.

Muhammad ibn `Ali ibn al-Husayn, the Compiler of this book says: The ajal is the death of a human and the time of his death. And the ajal of his living is the time of his living. That is the meaning of the word of Allah, the Mighty and High: ***So when their (appointed) time comes they shall not delay it even an hour, nor shall they go before.***

If a human dies a natural death on his bed or is killed then verily the ajal of his death is the time of his death. It is possible that if a murdered person was not killed, he would have died in that instance anyway. It is also possible that if he was not killed then he would have lived on. The knowledge of that is unseen for us. Allah, the Mighty and High, has said; ***Say: Had you remained in your houses, those for whom slaughter was ordained would certainly have gone forth to the places where they would be slain.*** *He has also said:* ***Say: Flight shall not do you any good if you fly from death or slaughter.***
If a group of people are killed at the same time, it is possible to say that all of them died at their time and eve if they wee not killed they would have died in that instance. For, it is possible that a disease would have occurred in all of them and would have killed them all in that instance. It is not possible to say that they all died without the time of their death.
As a whole, the ajal of a person is the time of his death that Allah, the Mighty and High, knows that he will die in that hour or will be killed. The word of al-Hasan (AS) concerning his father (AS) that "he lived with a measure and died with the time? Is a confirmation of what we have said about this matter. Allah is the Granter of Direction to the correctness with His Favor.

25. `Abd Allah ibn Muhammad ibn `Abd al-Wahhab al-Sijzi said in Naysabur that Abu Nasr Mansur ibn `Abd Allah ibn Ibrahim al-Isbahani reported to us that `Ali ibn `Abd Allah said: al-Hasan ibn Ahmad al-Harrani said; Yahya ibn `Abd Allah ibn al-Dahhak said, on the authority of al-Awza`I, on the authority of Yahya ibn Abu Kathir that

قَالَ: قِيلَ لِأَمِيرِ الْمُؤْمِنِينَ ع أَ لَا نَحْرُسُكَ قَالَ حَرَسُ كُلِّ امْرِئٍ أَجَلُهُ.

The Commander of the Faithful (AS) was asked: "Shall we not guard you?"
He (AS) said: "The guardian of every man is his death."

26. `Abd Allah ibn Muhammad ibn `Abd al-Wahhab said: Mansur ibn `Abd Allah said: `Ali ibn `Abd Allah said: Muhammad ibn Ja`far said: Ishaq ibn Ibrahim said: Sharik said, on the authority of Abu Ishaq, on the authority of Sa`id ibn Wahab that

كُنَّا مَعَ سَعِيدِ بْنِ قَيْسٍ بِصِفِّينَ لَيْلًا وَ الصَّفَّانُ يَنْظُرُ كُلُّ وَاحِدٍ مِنْهُمَا إِلَى صَاحِبِهِ حَتَّى جَاءَ أَمِيرُ الْمُؤْمِنِينَ ع فَنَزَلْنَا عَلَى فِنَائِهِ فَقَالَ لَهُ سَعِيدُ بْنُ قَيْسٍ أَ فِي هَذِهِ السَّاعَةِ يَا أَمِيرَ الْمُؤْمِنِينَ أَ مَا خِفْتَ شَيْئاً قَالَ وَ أَيَّ شَيْءٍ أَخَافُ إِنَّهُ لَيْسَ مِنْ أَحَدٍ إِلَّا وَ مَعَهُ مَلَكَانِ مُوَكَّلَانِ بِهِ أَنْ يَقَعَ فِي بِئْرٍ أَوْ تَضُرَّ بِهِ دَابَّةٌ أَوْ يَتَرَدَّى مِنْ جَبَلٍ حَتَّى يَأْتِيَهُ الْقَدَرُ فَإِذَا أَتَى الْقَدَرُ خَلَّوْا بَيْنَهُ وَ بَيْنَهُ.

One night in the Battle of Siffin, we were with Sa`id ibn Qays. The two army rows were standing opposite each other until the Commander of the Faithful (AS) came. We came down to his ground. Sa`id ibn Qays asked him: "O Commander of the Faithful! Do you not fear anything at this point?" He (AS) replied, And what should I fear? There is no anyone except that with him are two angels assigned to him so that he does not fall into a well or an animal does not hit him or he may not fall from a mountain until the decree comes for him. When that which is decreed comes, they vacate from between him and the decreed.

27. Abu Nasr Mansur Muhammad ibn Ahmad ibn Ibrahim ibn Tamim al-Sarkhasi said in Sarkhas that Abu Lubayd Muhammad ibn Idris al-Shami said: Ibrahim ibn Sa`id al-Jawhari said: Abu Damrah Anas ibn `Ayad said, on the authority of Abu Hazim, on the authority of `Amr ibn Shu`ayb, on the authority of his father, on the authority of his grandfather that

قَالَ رَسُولُ اللهِ ص لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَ شَرِّهِ وَ حُلْوِهِ وَ مُرِّهِ.

The Messenger of Allah (SA) said: "None of you believe unless he also believes in the Divine Decree, its good, its evil, its sweetness, and its bitterness."

28. `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (RA) said: Muhammad ibn al-Hasan al-Ta'i said: Abu Sa`id Sahl ibn Ziyad al-Adami al-Razi said, on the authority of `Ali ibn Ja`far al-Kufi that I heard My Master `Ali ibn Muhammad that Abu Ja`far ibn `Ali related to me, on the authority of his father al-Rida `Ali ibn Musa on the authority of his father Musa ibn Ja`far, on the authority his father Ja`far ibn Muhammad, on the authority of his father Muhammad ibn `Ali, on the authority of his father `Ali ibn al-Husayn, on the authority of his father al-Husayn ibn `Ali (AS); and Muhammad ibn `Umar al-Hafiz al-Baghdadi said: Abu al-Qasim Ishaq ibn Ja`far al-`Alawi related to me that Abu Ja`far ibn Muhammad ibn `Ali related to me, on the authority of Sulayman ibn Muhammad al-Qarashi, on the authority of Isma`il ibn Abu Ziyad al-Sakuni, on the authority of Ja`far ibn Muhammad, on the authority of his father Ziyad al-Sakuni, on the authority of Ja`far ibn Muhammad, on the authority of his father Muhammad ibn `Ali, on the authority of his father, on the authority of his grandfather, on the authority of `Ali (AS); the word is for `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq that

دَخَلَ رَجُلٌ مِنْ أَهْلِ الْعِرَاقِ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ أَخْبِرْنَا عَنْ خُرُوجِنَا إِلَى أَهْلِ الشَّامِ أَ بِقَضَاءٍ مِنَ اللهِ وَ قَدَرٍ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع أَجَلْ يَا شَيْخُ فَوَ اللهِ مَا عَلَوْتُمْ تَلْعَةً وَ لَا هَبَطْتُمْ بَطْنَ وَادٍ إِلَّا بِقَضَاءٍ مِنَ اللهِ وَ قَدَرٍ فَقَالَ الشَّيْخُ عِنْدَ اللهِ أَحْتَسِبُ عَنَائِي يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ مَهْلًا يَا شَيْخُ لَعَلَّكَ تَظُنُّ قَضَاءً حَتْماً وَ قَدَراً لَازِماً لَوْ كَانَ كَذَلِكَ لَبَطَلَ الثَّوَابُ وَ الْعِقَابُ وَ الْأَمْرُ وَ النَّهْيُ وَ الزَّجْرُ وَ لَسَقَطَ مَعْنَى الْوَعِيدِ وَ الْوَعْدِ وَ لَمْ يَكُنْ عَلَى مُسِيءٍ لَائِمَةٌ وَ لَا لِمُحْسِنٍ مَحْمِدَةٌ وَ لَكَانَ الْمُحْسِنُ أَوْلَى بِاللَّائِمَةِ مِنَ الْمُذْنِبِ وَ الْمُذْنِبُ أَوْلَى بِالْإِحْسَانِ مِنَ الْمُحْسِنِ تِلْكَ مَقَالَةُ عَبَدَةِ الْأَوْثَانِ وَ خُصَمَاءِ الرَّحْمَنِ وَ قَدَرِيَّةِ هَذِهِ الْأُمَّةِ وَ مَجُوسِهَا يَا شَيْخُ إِنَّ اللهَ عَزَّ وَ جَلَّ كَلَّفَ تَخْيِيراً وَ نَهَى تَحْذِيراً وَ أَعْطَى عَلَى الْقَلِيلِ كَثِيراً وَ لَمْ يُعْصَ مَغْلُوباً وَ لَمْ يُطَعْ مُكْرِهاً وَ لَمْ يَخْلُقِ السَّمَوَاتِ وَ الْأَرْضَ وَ مَا بَيْنَهُمَا بَاطِلًا ذٰلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ قَالَ فَنَهَضَ الشَّيْخُ وَ هُوَ يَقُولُ-

أَنْتَ الْإِمَامُ الَّذِي نَرْجُو بِطَاعَتِهِ ... يَوْمَ النَّجَاةِ مِنَ الرَّحْمَنِ غُفْرَانا

أَوْضَحْتَ مِنْ دِينِنَا مَا كَانَ مُلْتَبِساً ... جَزَاكَ رَبُّكَ عَنَّا فِيهِ إِحْسَانا

فَلَيْسَ مَعْذِرَةٌ فِي فِعْلِ فَاحِشَةٍ ... قَدْ كُنْتُ رَاكِبَهَا فِسْقاً وَعِصْيَاناً

لَا لَا وَلَا قَائِلًا نَاهِيهِ أَوْقَعَهُ ... فِيهَا عَبَدْتُ إِذاً يَا قَوْمِ شَيْطَاناً

وَلَا أَحَبَّ وَلَا شَاءَ الْفُسُوقَ وَلَا ... قَتْلَ الْوَلِيِّ لَهُ ظُلْماً وَعُدْوَاناً

أَنَّى يُحِبُّ وَقَدْ صَحَّتْ عَزِيمَتُهُ ... ذُو الْعَرْشِ أَعْلَنَ ذَاكَ اللهُ إِعْلَاناً

An Iraqi man entered the presence of the Commander of the Faithful (AS) and asked: "Tell us about our attack on the Syrians. Is it part of Allah's Destiny and Divine Decree?"
The Commander of the Faithful (AS) replied to him,
"By all means, O Shaykh! By Allah, all of you have not gone up a hill or gone down to the depth of a valley except with the destiny from Allah and the decree."
The old man asked, "Will my trouble be accounted for before Allah, O Commander of the Faithful?"
He (AS) answered,
Slowly, O Shaykh! Perhaps you think predestination is irrevocable, and the decree is inseparable. If that were so, then the reward, the punishment, the commandment, the prohibition, and the reprimand would all be annulled. The meaning of threatening and promise would disintegrate. There would be no blame for the evil-doer, and no praise for the good-doer. In fact, the good-doer would be worthier of blame than the sinner, and the sinner would be worthier of praise than the good-doer. This is the claim of the idol worshippers, the opponents of the Most Compassionate, the free-willers of this Ummah, and its Zoroastrians.
O Shaykh! Verily, Allah, the Mighty and High, has obliged with choice, forbidden with warning, granted plenty for little, does not consider the one who was coerced to be a sinner, does not require the subjected to obey, and has not created the heaves and the earth and that which is between them without a purpose. This is the assumption of the unbelievers. Woe to those who disbelieve in Hell.
The old man rose and composed:
You are the Imam in whose obedience we all hope,
To receive forgiveness from the Most Compassionate on the Day of Salvation;
You have made clear what was dubious to us from our religion.
May your Lord reward you with beneficence on your behalf!
Hence, there is no excuse for committing indecency,
Which I perpetrated with un-justice and disobedience,
No, no, I do not claim that the forbidder has dropped him
In it, because then I would be serving the Satan, O people,
Nor does He like or will the un-justice; nor
Killing the Guardian with oppression and enmity.
How can He like, while His will is correct.
The Possessor of the Empyrean that is Allah has declared this is a clear declaration.

The Compiler of this book says: Muhammad ibn `Umar al-Hafiz has only mentioned the first two couplets of this poetry at the end of this tradition.
This tradition is also said by Abu al-Husayn Muhammad ibn Ibrahim ibn Ishaq al-Farisi al-`Aza'imi that Abu Sa`id Ahmad ibn Muhammad ibn Rumayh al-Nisawi said in Jurjan that `Abd al-`Aziz ibn Ishaq ibn Ja`far said in Baghdad that `Abd al-Wahhab ibn `Isa al-Marwazi related

to me that al-Hasan ibn `Ali ibn Muhammad al-Balawi said: Muhammad ibn `Abd Allah ibn Nujayh said, on the authority of his father, on the authority of Ja`far ibn Muhammad, on the authority of his father, on the authority of his grandfather (AS)
Also this tradition has been said by Ahmad ibn al-Hasan al-Qittan that al-Hasan ibn `ali al-Sukkari said; Muhammad ibn Zakariyya al-Jawhari said: al-`Abbas ibn Bakkar al-Dabbi said: Abu Bakr al-Hudhayli said, on the authority of `Ikrimah, on the authority of Ibn `Abbas that

لَمَّا انْصَرَفَ أَمِيرُ الْمُؤْمِنِينَ ع مِنْ صِفِّينَ قَامَ إِلَيْهِ شَيْخٌ مِمَّنْ شَهِدَ مَعَهُ الْوَاقِعَةَ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنَا عَنْ مَسِيرِنَا هَذَا أَ بِقَضَاءٍ مِنَ اللهِ وَ قَدَرٍ وَ ذَكَرَ الْحَدِيثَ مِثْلَهُ سَوَاءً إِلَّا أَنَّهُ زَادَ فِيهِ فَقَالَ الشَّيْخُ يَا أَمِيرَ الْمُؤْمِنِينَ فَمَا الْقَضَاءُ وَ الْقَدَرُ اللَّذَانِ سَاقَانَا وَ مَا هَبَطْنَا وَادِياً وَ لَا عَلَوْنَا تَلْعَةً إِلَّا بِهِمَا فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْأَمْرُ مِنَ اللهِ وَ الْحُكْمُ ثُمَّ تَلَا هَذِهِ الْآيَةَ ـ وَ قَضى رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَ بِالْوالِدَيْنِ إِحساناً أَيْ أَمَرَ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَ بِالْوَالِدَيْنِ إِحْسَاناً.

When the Commander of the Faithful (AS) moved on from the Battle of Siffin, an old man stood up before him who had witnessed the incident with him and said:
"O Commander of the Faithful! Tell us about this journey of ours. Is it part of Allah's Destiny, and His Divine Decree?"
He has mentioned the tradition similar to this, except that he has added in it: **The old man said:**
"O Commander of the Faithful! What are the predestination ad the Divine Decree that are contracted with us, and we have not gone down in a valley or gone up a hill except with these two?"
The Commander of the Faithful (AS) replied, "The command and the judgment are from Allah, then he read this verse: And your Lord has destined that you shall not sere (any) but Him, and goodness to your parents, i.e. the command of your Lord is that you do not serve any but Him and do good to your parents."

29. `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq said: Muhammad ibn Abu `Abd Allah al-Kufi said: Musa ibn `Imran al-Nakha`I said, on the authority of his paternal uncle al-Husayn ibn Yazid al-Nawfali, on the authority of `Ali ibn Salim that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: سَأَلْتُهُ عَنِ الرُّقَى أَ تَدْفَعُ مِنَ الْقَدَرِ شَيْئاً فَقَالَ هِيَ مِنَ الْقَدَرِ وَ قَالَ ع إِنَّ الْقَدَرِيَّةَ مَجُوسُ هَذِهِ الْأُمَّةِ وَ هُمُ الَّذِينَ أَرَادُوا أَنْ يَصِفُوا اللهَ بِعَدْلِهِ فَأَخْرَجُوهُ مِنْ سُلْطَانِهِ وَ فِيهِمْ نَزَلَتْ هَذِهِ الْآيَةُ ـ يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلى وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ. إِنَّا كُلَّ شَيْءٍ خَلَقْناهُ بِقَدَرٍ .

I asked Abu `Abd Allah (AS) whether charms, if they remove anything from the decreed. He (AS) replied, "It is from the decreed. He (AS) then added, Verily, the Free-willers are the Zorastrians of this Ummah, and they are the ones that intended to attribute Allah with justice, but took Him out of His Rule. This verse has been revealed for them: On

the day when they shall be dragged upon their faces into the fire; taste the touch of hell. Surely We have created everything according to a measure.

30. Abu al-Husayn Muhammad ibn Ibrahim ibn Ishaq al-Farisi al-`Aza'imi said: Abu Sa`id Ahmad ibn Muhammad ibn Rumayh al-Nisawi related to me that `Abd al-`Aziz ibn Yahya al-Tamimi in Basra and Ahmad ibn Ibrahim ibn Mu`alla ibn Asad al-`Ammi both said: Muhammad ibn Zakariyya al-Ghalabi said: Ahmad ibn `Isa ibn Zayd said: `Abd Allah ibn Musa ibn `Abd Allah ibn Hasan said, on the authority of his father, on the authority of his forefathers that

قَالَ حَدَّثَنَا عَبْدُ اللهِ بْنُ مُوسَى بْنِ عَبْدِ اللهِ بْنِ حَسَنٍ عَنْ أَبِيهِ عَنْ آبَائِهِ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَنَّهُ سُئِلَ عَنْ قَوْلِ اللهِ عَزَّوَ جَلَّ- إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ فَقَالَ يَقُولُ عَزَّوَ جَلَّ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ لِأَهْلِ النَّارِ بِقَدْرِ أَعْمَالِهِمْ .

Al-Hasan ibn `Ali ibn Abu Talib (AS) was asked about the Word of Allah, the Mighty and High: Surely We have created everything according to a measure.
He (AS) replied, "Verily, the Mighty and High, has said: We have created everything according to a measure for the dwellers of hell according to their deeds."

31. My father (RA) said: `Ali ibn al-Hasan al-Kufi said, on the authority of his father al-Hasan ibn `Ali ibn `Abd Allah al-Kufi, on the authority of his grandfather `Abd Allah ibn al-Mughayrah, on the authority of Isma`il ibn Muslim that

عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ أَنَّهُ سُئِلَ الصَّادِقُ ع عَنِ الصَّلَاةِ خَلْفَ مَنْ يُكَذِّبُ بِقَدَرِ اللهِ عَزَّوَ جَلَّ قَالَ فَلْيُعِدْ كُلَّ صَلَاةٍ صَلَّاهَا خَلْفَهُ.

Al-Sadiq (AS) was asked about the prayer behind one who denies the decree of Allah, the Mighty and High. He (AS) said: "Then he should repeat all the prayers he has prayed behind him,"

32. Muhammad ibn Musa ibn al-Mutawakkil (RA) said: `Ali ibn al-Husayn al-Sa`dabadi said: Ahmad ibn Abu `Abd Allah al-Barqi said, on the authority of his father, on the authority of Muhammad ibn Sinan, on the authority of Ziyad ibn al-Mundhar, on the authority of Sa`d ibn Tarif, on the authority of al-Asbagh ibn Nubatah that

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي الْقَدَرِ أَلَا إِنَّ الْقَدَرَ سِرٌّ مِنْ سِرِّ اللهِ وَ سِتْرٌ مِنْ سِتْرِ اللهِ وَ حِرْزٌ مِنْ حِرْزِ اللهِ مَرْفُوعٌ فِي حِجَابِ اللهِ مَطْوِيٌّ عَنْ خَلْقِ اللهِ مَخْتُومٌ بِخَاتَمِ اللهِ سَابِقٌ فِي عِلْمِ اللهِ وَضَعَ اللهُ الْعِبَادَ عَنْ عِلْمِهِ وَ رَفَعَهُ فَوْقَ شَهَادَاتِهِمْ وَ مَبْلَغَ عُقُولِهِمْ لِأَنَّهُمْ لَا يَنَالُونَهُ بِحَقِيقَةِ الرَّبَّانِيَّةِ وَ لَا بِقُدْرَةِ الصَّمَدَانِيَّةِ وَ لَا بِعَظَمَةِ النُّورَانِيَّةِ وَ لَا بِعِزَّةِ الْوَحْدَانِيَّةِ لِأَنَّهُ بَحْرٌ زَاخِرٌ خَالِصٌ لِلَّهِ تَعَالَى عُمْقُهُ مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ عَرْضُهُ مَا بَيْنَ الْمَشْرِقِ وَ

الْمَغْرِبِ أَسْوَدُ كَالَّيْلِ الدَّامِسِ كَثِيرُ الْحَيَّاتِ وَ الْحِيتَانِ يَعْلُو مَرَّةً وَ يَسْفُلُ أُخْرَى فِي قَعْرِهِ شَمْسٌ تُضِيءُ لَا يَنْبَغِي أَنْ يَطَّلِعَ إِلَيْهَا إِلَّا اللهُ الْوَاحِدُ الْفَرْدُ فَمَنْ تَطَلَّعَ إِلَيْهَا فَقَدْ ضَادَّ اللهَ عَزَّ وَ جَلَّ فِي حُكْمِهِ وَ نَازَعَهُ فِي سُلْطَانِهِ وَ كَشَفَ عَنْ سِتْرِهِ وَ سِرِّهِ وَ باءَ بِغَضَبٍ مِنَ اللهِ وَ مَأْواهُ جَهَنَّمُ وَ بِئْسَ الْمَصِيرُ

The Commander of the Faithful (AS) said the following concerning the decree:
Beware that the decree is a secret from the secrets of Allah, concealment from the concealments of Allah, and a sanctuary from the sanctuaries of Allah. It is raised to the covering of Allah, folded up from the creation of Allah, sealed with the seal of Allah, and precedent in the knowledge of Allah.
Allah has taken of its knowledge from the servants, raised it above their witnessing and level of intellect because they cannot attain it with the reality of the Lordship or the power of the Needless. Neither can they attain the greatness of the Light, nor the honor of the solitary, because it is an overflowing ocean purely for Allah, the Exalted.
Its depth is between the heaven and the earth, and its width is between the east and the West. It is as dark as the pitch- dark night, full of snakes and fishes. It rises at one time ad drops at another. In its bottom, the sun shines. It ought to be that no one has its information except Allah the One, the Peerless. Thus, whoever becomes informed of I becomes contrary to Allah, the Mighty and High in His Judgement and contest Him in His Rule. He uncovers His Concealment and secret, and buys the anger of Allah. His abode is Hell, and it is the worst place of arrival.

The Compiler of this book says, we believe: Verily, Allah, the Blessed and Exalted, has predestined and decreed the good and evil of His Servants, and all that is in the universe. The decree can be in the meaning of information, like Allah, the Mighty and High says: ***And We had decreed to the children of Israel in the Book.*** *He means that We made known to them. Like Allah, the Mighty and High, says:* ***And We revealed to him this decree, that the roots of these shall be cut off in the morning.*** *He means that We informed him and made it known to him. Therefore, it cannot be refused that Allah the Mighty and High, decrees the actions of the servants and all that which is of good and evil in this meaning, because Allah, the Mighty and High, is the Knower of it all.*
It is correct that He may give knowledge to any of His servants and inform them of it. The decree can also be in the meaning of writing and informing, like Allah, the Mighty and High, says: ***Except his wife; We decreed that she shall surely be of those who remain behind;*** *i.e. We prescribed and informed. Al-`Ajjaj said:*
Be informed that the Glorified has decree
In the earlier scriptures that He wrote.
`He decreed' means He wrote.
The decree can sometimes be in the meaning of the rule and necessity. Allah, the Mighty and High, says: ***And your Lord has destined that you shall not serve (any) but Him, and goodness to your parents.*** *He means that He has ordained that and made it necessary on His Creation. It may also be possible to say that Allah, the Mighty and High, has destined the actions of the servants in this meaning. What He made necessary for His Servants and ordered them to do are obligations.*
It is also possible that the meaning is: Allah has set a measurement for the actions of the servants to explain its measurements and states of good and evil, obligatory and supererogatory, and other things. He gives reasons fro what makes the states of these actions recognized.

Therefore, the Mighty and High is the One that sets the measurements, but to explain them to other than Himself who do not know the state of what He has destined in their measurements. This is apparent and not hidden. It is very clear that it does not require any proofs over it. Is it not so that when we go to the skilled people in measurements, their knowledge of measurements does not stop them from setting measurements to explain to us their measurements?

Verily, we reject that Allah, the Mighty and High, has ordained His Servants with this and forbidden them from abstention from this. Or that He has done it and created it. As Allah, the Mighty and High, has created them a measured creation, so we do not reject that.

*I heard some learned ones says: Verily, the destiny [al-Qada'] has ten different meanings: The first of them is `to know' according to the Word of Alah, the Mighty and High:* ***But (it was only) a desire in the soul of Ya`qub which he destined,*** *i.e. He knew.*

The second meaning is `to inform' according to the Word of the Mighty and High: ***And We had decreed to the children of Israel in the Book,*** *and the Word of the Mighty and High:* ***And We revealed to him this decree,*** *i.e. We informed him.*

The third is `to judge' according to the Word of the Mighty and High is: ***And Allah decrees with the truth,*** *i.e. He judges with the truth.*

The fourth meaning is `to say' according to the Word of the Mighty and High: ***And Allah decrees with the truth,*** *i.e. He says the truth.*

The firth is `to determine definitely' according to the Word of the Mighty and High: ***But when We decreed death for him,*** *i.e. We determined definitely. So I is the definite decree.*

The sixth is `to command' according to the Word of the Mighty and High: ***And your Lord has destined that you shall not serve (any) but Him,*** *i.e. your Lord has commanded.*

The seventh is `to create' according to the Word of the Mighty and High: ***So He decreed them seven heavens in two periods,*** *i.e. he created them.*

The eight is `to do' according to the Word of the Mighty and High: ***Therefore, decree what you are going to decree,*** *i.e. do what you are doing.*

The ninth is `to accomplish' according to the Word of the Mighty and High: ***So when Musa had decreed the term;*** *and the Word of the Mighty and High, accounting Musa* ***Whichever of the two terms I decree, there shall be no wrongdoing to me; and Allah is a witness of what we say,*** *i.e. I accomplish.*

The tenth is `to conclude from something' according to the Word of the Mighty and High ***The matter is decreed concerning which you enquired,*** *i.e. it is concluded from it for you two. It is the Word of a person what I have decreed your requirement for you, i.e. I have concluded it for you.*

Therefore, it is possible to say that the things in their entirety are with the destiny of Allah and His Decree, Blessed and Exalted be He. This is in the meaning that Allah, the Mighty and High, knows it and know it measures, and that He has a judgment for all of it, either the good or evil.

Therefore, whatever is good He decreed it in the meaning that He commanded it, determined it definitely, and made it true. He knew its extent and measure. Whatever is evil, He did not command it, and is not pleased with it. However, He destined it, and decreed it in the sense that He knows its measure and extent, and has judged according to His Judgement.

The word [al-fitnah] has ten different meanings: One of them is `misguidance.'

The second is `to put to the test' according to the Word of Allah: ***And We tried you with (a severe) trying,*** *i.e. We have put you to a test; and the Word of the Mighty and High:* ***Do men think that they will be left alone on saying, We believe, and not be tried?*** *i.e. they will not be put to a test.*

The third is `to make excuse' according to the Word of the Mighty and High: ***Then their excuse would be nothing but that they would say: By Allah, our Lord, we were not polytheists.***

The fourth is `to believe in polytheism' according to the Word of the Mighty and High: ***And polytheism is severer than murder.***
The fifth is `to disbelieve' according to the Word of the Mighty and High: ***Surely into trial have they already tumbled down,*** *i.e. into disbelief.*
The sixth is `to burn with fire' according to the Word of the Mighty and High: ***Surely (as for) those who persecute the believing men and the believing women,*** *i.e. they burn.*
The seventh is `to punish' according the Word of the Mighty and High: ***(It is) the day on which they shall be tried at the fire,*** *i.e. they shall be punished. The Word of the Mighty and High:* ***Taste your trial! This is what you would hasten on,*** *i.e. your punishment. And the Word of the Mighty and High:* ***And as for him whose trial Allah desired, you cannot control anything fro him with Allah,*** *i.e. whose punishment.*
*The eight is `to kill' according to the Word of the Mighty and High:* ***If you fear that hose who disbelieve will cause you distress,*** *i.e. if you fear that they will kill you. Also the Word of the Mighty and High:* ***But none believed in Musa except the offspring of his people, on account of the fear of Fir`awn and their chiefs, lest he should persecute them,*** *i.e. he may kill them.*
The ninth is `to turn away' according to the Word of the Mighty and High: ***And surely they had purposed to try you in that which We have revealed to you,*** *i.e. to turn you away.*
The tenth is `a severe trial' according to the Word of the Mighty and High: ***Our Lord! Do not make us a trial for those who disbelieve.*** *And the Word of the Mighty and High is:* ***Our Lord! Make us not subject to the persecution of the unjust people,*** *i.e. a severe trial with which they may cause mischief.*
They say about themselves: Nothing has killed them except the fact that their religion is void, and our religion is true. Therefore, it invites them to Hell due to their disbelief and oppression.
`Ali ibn Ibrahim ibn Hashim has added to these ten meanings another possibility that one of the meanings of the word fitnah is love according to the Word of the Mighty and High: And know that your property and your children are a temptation, i.e. love. In my opinion, there are ten meanings to this verse. Fitnah is this context means `a severe trial' and not love.
The confirmation of that is the tradition of the Prophet (SA), "The son, takes after the father in ignorance, trial and miserliness."
I have extracted this tradition with transmission in the book Maqtal al-Husayn ibn `Ali, blessings be upon them both.

33. Ahmad ibn Ziyad ibn Ja`far al-Hamdani (RA) said: `Ali ibn Ibrahim ibn Hashim said, on the authority of his father, on the authority of Ghiyath ibn Ibrahim, on the authority of Ja`far ibn Muhammad, on the authority of his father, on the authority of his grandfather (AS) that

عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: مَرَّ رَسُولُ اللهِ ص بِالْمُحْتَكِرِينَ فَأَمَرَ بِحُكْرَتِهِمْ أَنْ يُخْرَجَ إِلَى بُطُونِ الْأَسْوَاقِ وَ حَيْثُ تَنْظُرُ الْأَبْصَارُ إِلَيْهَا فَقِيلَ لِرَسُولِ اللهِ ص لَوْ قَوَّمْتَ عَلَيْهِمْ فَغَضِبَ ع حَتَّى عُرِفَ الْغَضَبُ فِي وَجْهِهِ وَ قَالَ أَنَا أُقَوِّمُ عَلَيْهِمْ إِنَّمَا السِّعْرُ إِلَى اللهِ عَزَّ وَ جَلَ يَرْفَعُهُ إِذَا شَاءَ وَ يَخْفِضُهُ إِذَا شَاءَ وَ قِيلَ لِرَسُولِ اللهِ ص لَوْ أَسْعَرْتَ لَنَا سِعْراً فَإِنَّ الْأَسْعَارَ تَزِيدُ وَ تَنْقُصُ فَقَالَ ع مَا كُنْتُ لِأَلْقَى اللهَ عَزَّ وَ جَلَّ بِبِدْعَةٍ لَمْ يُحْدِثْ لِي فِيهَا شَيْئاً فَدَعُوا عِبَادَ اللهِ يَأْكُلُ بَعْضُهُمْ مِنْ بَعْضٍ.

The Messenger of Allah (SA) passed by some hoarders. He ordered them to take the goods they were hoarding to the market, so that hey could be seen. It was said to the Messenger of Allah (SA), "It would be better if you had fixed a price on them." He (SA) became so angry that it became apparent on his face, He said: "I should fix prices? Verily, the price is with Allah, the Mighty and High. He may raise it if He wills, and He may drop it if He wills."
It was said to the Messenger of Allah (SA), "If you had fixed prices for us (it would be better), because the prices rise and drop."
He (SA) replied, "I would never meet Allah, the Mighty and High, with an innovation which was not revealed to me. Leave the servants of Allah, so that some of them may eat from the others."

34. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn al-Hasan al-Saffar said, on the authority of Ayyub ibn Nuh, on the authority of Muhammad ibn Abu `Umayr, on the authority of Abu Hamzah al-Thumali that

عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى وَكَّلَ بِالسِّعْرِ مَلَكاً يُدَبِّرُهُ بِأَمْرِهِ وَ قَالَ أَبُو حَمْزَةَ الثُّمَالِيُّ ذُكِرَ عِنْدَ عَلِيِّ بْنِ الْحُسَيْنِ ع غَلَاءُ السِّعْرِ فَقَالَ وَ مَا عَلَيَّ مِنْ غَلَائِهِ إِنْ غَلَا فَهُوَ عَلَيْهِ وَإِنْ رَخُصَ فَهُوَ عَلَيْهِ. كَمَا فَعَلَهُ حَكِيمُ بْنُ حِزَامٍ كَانَ إِذَا دَخَلَ الطَّعَامُ الْمَدِينَةَ اشْتَرَاهُ كُلَّهُ فَمَرَّ عَلَيْهِ النَّبِيُّ ص فَقَالَ يَا حَكِيمَ بْنَ حِزَامٍ إِيَّاكَ أَنْ تَحْتَكِرَ.

`Ali ibn al-Husayn (AS) said: "Verily, Allah, the Blessed and Exalted, has assigned an angel to regulate prices, who manages them with His Command." Abu Hamzah al-Thumali sys: Charging high prices was mentioned to `Ali ibn al-Husayn (SA) so he said: "I do not have the right to raise prices. However, whoever raises or lowers prices will have to answer for that."

The Compiler of this book says: Charging high prices is increasing the prices of things so much so that the thing is sold for more than what it would be sold for in that place. Lowering prices means to decrease the price. Therefore, whether the low or high prices are due to excess or shortage of commodities, it is from Allah, the Mighty and High, and it is obligatory for people to accept the prices and to be satisfied with them. If the high or low prices are caused by hoarding when there ws no shortage or excess of commodities, without the approval of the people, or because one person purchased all the food in the town in order to raise the price of food, then he is a price-fixer like Hakim ibn Hizam who used to buy all the food that entered Medina. The Prophet (SA) passed by him and said: "O Hakim ibn Hizam! Beware of hoarding."

35. My father (RA) said with it that Sa`d ibn `Abd Allah said, on the authority of Ya`qub ibn Yazid, on the authority of Safwan ibn Yahya, on the authority of Salmah al-Hannat, that

عَنْ أَبِي عَبْدِ اللهِ ع مَتَى كَانَ فِي الْمِصْرِ طَعَامٌ غَيْرُ مَا يَشْتَرِيهِ الْوَاحِدُ مِنَ النَّاسِ فَجَائِزٌ لَهُ أَنْ يَلْتَمِسَ بِسِلْعَتِهِ الْفَضْلَ لِأَنَّهُ إِذَا كَانَ فِي الْمِصْرِ طَعَامٌ غَيْرُهُ يَسَعُ النَّاسَ لَمْ يَغْلُ الطَّعَامُ لِأَجْلِهِ وَإِنَّمَا يَغْلُو إِذَا اشْتَرَى الْوَاحِدُ مِنَ النَّاسِ جَمِيعَ مَا يَدْخُلُ الْمَدِينَةَ.

Abu `Abd Allah al-Sadiq (AS) said: Whenever there is food in a town other than what one person has bought then it is permissible for him to hold on to the excess of commodity. If there is sufficient food available for people in the city, then the price will not rise merely because one person purchases the excess. Verily, the price only rises if one person buys all the food that enters the city.

36. My father (RA) said: Sa`d ibn `Abd Allah said, on the authority of both Ahmad and `Abd Allah sons of Muhammad ibn `Isa, on the authority of Muhammad ibn Abu `Umayr, on the authority of Hammad ibn `Uthman, on the authority of `Abd Allah ibn `Ali al-Halabi that

عَنْ عَبْدِ اللهِ بْنِ عَلِيٍّ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللهِ ع أَنَّهُ سُئِلَ عَنِ الْحُكْرَةِ فَقَالَ إِنَّمَا الْحُكْرَةُ أَنْ تَشْتَرِيَ طَعَاماً ـ وَ لَيْسَ فِي الْمِصْرِ غَيْرُهُ فَتَحْتَكِرَهُ فَإِنْ كَانَ فِي الْمِصْرِ طَعَامٌ أَوْ مَتَاعٌ غَيْرُهُ فَلَا بَأْسَ أَنْ تَلْتَمِسَ لِسِلْعَتِكَ الْفَضْلَ.

**Abu `Abd Allah al-Sadiq (AS) was asked about boarding so he replied,
Verily, hoarding is buying the only food available in town and then hoarding it. However, if there is food or merchandise other than it, then there is no problem in owning any excess commodity. If there was a rise in price in such a circumstance form Allah, the Mighty and High, then the buyer of all the food of the town does not deserve blame, because Allah, the Mighty and High, does not blame a servant over his action. This is why the Messenger of Allah (SA) has said: `The importer is blessed and the hoarder is cursed.' If it is from the Mighty and High, then it is obligatory to be satisfied with it and accept it. Similarly it is obligatory when it is due to shortage of things or shortage of income, because that is from Allah, the Mighty and High. What is from Allah, the Mighty and High, or is from the people, is from previous in the knowledge of Allah, Exalted be His remembrance. Like the creating of the creation and that is with His Destiny and His Decree, as I have explained in the meaning of the Predestination and the Divine Decree.**

Chapter Sixty-One: Al-Atfal wa-`Adl Allah, Fihim Children and Allah's Justice Concerning Them – 13 traditions

باب الأطفال وعدل الله عزوجل فيهم

1. Al-Husayn ibn Yahya ibn Durays al-Bajali said: My father said: Abu Ja`far Muhammad ibn `Imran al-Sukkari al-Siryani said: Ibrahim ibn `Asim said in Qazwin that `Abd Allah ibn Harun al-Karkhi said: Abu Ja`far Ahmad ibn `Abd Allah ibn Yazid ibn Sallam ibn `Ubayd Allah said: Abu `Abd Allah ibn ibn Yazid related to me that Abu Yazid ibn Sallam related to me, on the authority of his father Sallam ibn `Ubayd Allah, on the authority `Abd Allah ibn Sallam freed slave of the Messenger of Allah (SA) that

سَأَلْتُ رَسُولَ اللهِ ص فَقُلْتُ أَخْبِرْنِي أَيُعَذِّبُ اللهُ عَزَّوَ جَلَّ خَلْقاً بِلَا حُجَّةٍ فَقَالَ مَعَاذَ اللهِ قُلْتُ فَأَوْلَادُ الْمُشْرِكِينَ فِي الْجَنَّةِ أَمْ فِي النَّارِ فَقَالَ اللهُ تَبَارَكَ وَ تَعَالَى أَوْلَى بِهِمْ إِنَّهُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَ جَمَعَ اللهُ عَزَّوَ جَلَّ الْخَلَائِقَ لِفَصْلِ الْقَضَاءِ يَأْتِي بِأَوْلَادِ الْمُشْرِكِينَ فَيَقُولُ لَهُمْ عَبِيدِي وَ إِمَائِي مَنْ رَبُّكُمْ وَ مَا دِينُكُمْ وَ مَا أَعْمَالُكُمْ قَالَ فَيَقُولُونَ اللَّهُمَّ رَبَّنَا أَنْتَ خَلَقْتَنَا وَ لَمْ نَخْلُقْ شَيْئاً وَ أَنْتَ أَمَتَّنَا وَ لَمْ نُمِتْ شَيْئاً وَ لَمْ تَجْعَلْ لَنَا أَلْسِنَةً نَنْطِقُ بِهَا وَ لَا أَسْمَاعاً نَسْمَعُ بِهَا وَ لَا كِتَاباً نَقْرَؤُهُ وَ لَا رَسُولًا فَنَتَّبِعَهُ وَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا قَالَ فَيَقُولُ لَهُمْ عَزَّوَ جَلَّ عَبِيدِي وَ إِمَائِي إِنْ أَمَرْتُكُمْ بِأَمْرٍ أَ تفعلوه [تَفْعَلُونَهُ] فَيَقُولُونَ السَّمْعَ وَ الطَّاعَةَ لَكَ يَا رَبَّنَا قَالَ فَيَأْمُرُ اللهُ عَزَّوَ جَلَّ نَاراً يُقَالُ لَهَا الْفَلَقُ أَشَدُّ شَيْءٍ فِي جَهَنَّمَ عَذَاباً فَتَخْرُجُ مِنْ مَكَانِهَا سَوْدَاءَ مُظْلِمَةً بِالسَّلَاسِلِ وَ الْأَغْلَالِ فَيَأْمُرُهَا اللهُ عَزَّوَ جَلَّ أَنْ تَنْفُخَ فِي وُجُوهِ الْخَلَائِقِ نَفْخَةً فَتَنْفُخُ فَمِنْ شِدَّةِ نَفْخَتِهَا تَنْقَطِعُ السَّمَاءُ وَ تَنْطَمِسُ النُّجُومُ وَ تَجْمُدُ الْبِحَارُ وَ تَزُولُ الْجِبَالُ وَ تُظْلِمُ الْأَبْصَارُ وَ تَضَعُ الْحَوَامِلُ حَمْلَهَا وَ يَشِيبُ الْوِلْدَانُ مِنْ هَوْلِهَا يَوْمَ الْقِيَامَةِ ثُمَّ يَأْمُرُ اللهُ تَبَارَكَ وَ تَعَالَى أَطْفَالَ الْمُشْرِكِينَ أَنْ يُلْقُوا أَنْفُسَهُمْ فِي تِلْكَ النَّارِ فَمَنْ سَبَقَ لَهُ فِي عِلْمِ اللهِ عَزَّوَ جَلَّ أَنْ يَكُونَ سَعِيداً أَلْقَى نَفْسَهُ فِيهَا فَكَانَتْ عَلَيْهِ بَرْداً وَ سَلَاماً كَمَا كَانَتْ عَلَى إِبْرَاهِيمَ ع وَ مَنْ سَبَقَ لَهُ فِي عِلْمِ اللهِ عَزَّوَ جَلَّ أَنْ يَكُونَ شَقِيّاً امْتَنَعَ فَلَمْ يُلْقِ نَفْسَهُ فِي النَّارِ فَيَأْمُرُ اللهُ تَبَارَكَ وَ تَعَالَى النَّارَ فَتَلْتَقِطُهُ لِتَرْكِهِ أَمْرَ اللهِ وَ امْتِنَاعِهِ مِنَ الدُّخُولِ فِيهَا فَيَكُونُ تَبَعاً لِآبَائِهِ فِي جَهَنَّمَ وَ ذَلِكَ قَوْلُهُ عَزَّوَ جَلَّ فَمِنْهُمْ شَقِيٌّ وَ سَعِيدٌ. فَأَمَّا الَّذِينَ شَقُوا فَفِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَ شَهِيقٌ. خالِدِينَ فِيها ما دامَتِ السَّماواتُ وَ الْأَرْضُ إِلَّا ما

شاءَ رَبُّكَ إِنَ رَبَّكَ فَعَّالٌ لِما يُرِيدُ. وَ أَمَّا الَّذِينَ سُعِدُوا فَفِي الْجَنَّةِ خالِدِينَ فِيها ما دامَتِ السَّماواتُ وَ الْأَرْضُ إِلَّا ما شاءَ رَبُّكَ عَطاءً غَيْرَ مَجْذُوذٍ .

I asked the Messenger of Allah (SA): "Tell me: Will Allah, the Mighty and High, punish His Creation without evidence?"
He (SA) replied, "Allah forbid."
I asked, "Then, do the children of monotheists go to Heaven or Hell?
Hence, he (SA) replied,
Allah, the Blessed and Exalted, is more adequate for them. When the Day of Judgment comes and Allah, the Mighty and High, assembles creation to deliver His Judgment. He will bring forth the children of the monotheists, and will ask them:
"O My Servants! Who is your Lord? What is your religion? And what deeds have you brought forth?"
They will reply:
"O our Allah, our Lord, You created us, while we did no create anything. You made us die, while we did not make anything die. However, You did no make our tongues speak, nor our ears hear, nor did you give us a Book to guide us or send us a messenger to follow. We know nothing more than what You have taught us."
The Mighty and High will reply to them:
"O My Servants! If I gave you an order, would you follow it?""
They will say: "O our Lord, listening and obedience belongs to You."
The reporter says: he (SA) said:
Allah, the Mighty and High, will command a fire from Hell, called al-Falaq, which is the most severe in punishment in Hell. Thus, it will come out of its place, black, darkened, and covered with chains and shackles. Allah, the Mighty and High, will command it to blow in the face of creation, and it will blow. As a result of the blow, the heaven will be covered, the starts will be obliterated, the oceans will freeze, the mountains will crumble, the vision will be impeded, pregnant women will miscarry, and the hair of children will turn grey out of horror on the Day of Judgment.
Then Allah, the Blessed and Exalted, will command the children of the monotheists to cast themselves into that fire. Thus, whoever was privileged in the Knowledge of Allah, the Mighty and High, from before will cast themselves into the fire. The fire, however, will become cool for them, and a source of safety, as it was for Ibrahim (AS).
Those whomever Allah, the Mighty and High, knows to be adverse, however, will refuse to throw themselves into the fire. Hence, Allah, the Blessed and Exalted, will command the fire to gather them for failing to heed Allah's command, and for refusing to enter the fire. As a result they will be in Hell in succession to their forefathers.
Such is the Word of the Mighty and High: Then (some) of them shall be unhappy and (others) happy. So as to those who are unhappy, they shall be in the fire; for them shall be sighting and groaning in it: Abiding therein so long as the heavens and the earth endure, except as your Lord please; surely your Lord is the Mighty Doer of what He intends. And as to those who are made happy, they shall be in the garden, abiding in it as long as the heavens and the earth endure, except as your Lord please; a gift which shall never be cut off.

2. Ahmad ibn Ziyad ibn Ja`far al-Hamdani (RA) said: `Ali ibn Ibrahim ibn Hashim said, on the authority of his father, on the authority of `Abd Al-Salam ibn Salih al-Hirawi that

عَنِ الرِّضَا ع قَالَ: قُلْتُ لَهُ لِأَيِّ عِلَّةٍ أَغْرَقَ اللهُ عَزَّوَ جَلَّ الدُّنْيَا كُلَّهَا فِي زَمَنِ نُوحٍ ع وَ فِيهِمُ الْأَطْفَالُ وَ مَنْ لَا ذَنْبَ لَهُ فَقَالَ مَا كَانَ فِيهِمُ الْأَطْفَالُ لِأَنَّ اللهَ عَزَّوَ جَلَّ أَعْقَمَ أَصْلَابَ قَوْمِ نُوحٍ وَ أَرْحَامَ نِسَائِهِمْ أَرْبَعِينَ عَاماً فَانْقَطَعَ نَسْلُهُمْ فَغَرِقُوا وَ لَا طِفْلَ فِيهِمْ وَ مَا كَانَ اللهُ عَزَّوَ جَلَّ لِيُهْلِكَ بِعَذَابِهِ مَنْ لَا ذَنْبَ لَهُ وَ أَمَّا الْبَاقُونَ مِنْ قَوْمِ نُوحٍ ع فَأُغْرِقُوا لِتَكْذِيبِهِمْ لِنَبِيِّ اللهِ نُوحٍ ع وَ سَائِرُهُمْ أُغْرِقُوا بِرِضَاهُمْ بِتَكْذِيبِ الْمُكَذِّبِينَ وَ مَنْ غَابَ عَنْ أَمْرٍ فَرَضِيَ بِهِ كَانَ كَمَنْ شَهِدَهُ وَ أَتَاهُ.

Al-Rida (AS) said:
I asked him, "For what reason did Allah, the Mighty and High, drown the whole of the earth in the time of Nuh (AS), while there were children among them who were free of sin?" So he (AS) replied, There were no children among them, because Allah, the Mighty and High, made the male reproductive system infertile and the female wombs barren for forty years. Thus, their lineage was cut. So He drowned them while there were no children among them. Allah, the Mighty and High, does not destroy with His Punishment anyone who is without sin. As for the rest of Nuh's (AS) people then they were drowned for belying Nuh, the Prophet of Allah, (AS). They were all drowned for agreeing with the belying ones. Whoever is absent from a matter, and agrees to it, is like one that witnesses it and commits it.

3. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn al-Hasan al-Saffar said, on the authority of al-`Abbas ibn Ma`ruf, on the authority of Muhammad ibn Sinan, on the authority of Talhah ibn Zayd, on the authority of Ja`far ibn Muhammad (AS) that

عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ: إِنَّ أَوْلَادَ الْمُسْلِمِينَ هُمْ مَوْسُومُونَ عِنْدَ اللهِ عَزَّوَ جَلَّ شَافِعٌ وَ مُشَفَّعٌ فَإِذَا بَلَغُوا اثْنَتَيْ عَشْرَةَ سَنَةً كُتِبَتْ لَهُمُ الْحَسَنَاتُ وَ إِذَا بَلَغُوا الْحُلُمَ كُتِبَتْ عَلَيْهِمُ السَّيِّئَاتُ.

His father al-Baqir (AS) said
Verily, the children of the Muslims are known to Allah, the Mighty and High, as intercessors, and those who will receive intercession.
When they become twelve years of age, the merits are written for them, and when they reach the age of puberty, their offences are also noted down.

4. My father and Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) both said: Muhammad ibn Yahya al-`Attar and Ahmad ibn Idris both said, on the authority of Muhammad ibn Ahmad ibn Yahya ibn `Imran al-Ash`ari, on the authority of `Ali ibn Isma`il, on the authority of Hammad ibn `Isa, on the authority of Hariz, on the authority of Zurarah that

عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ احْتَجَّ اللهُ عَزَّوَ جَلَّ عَلَى سَبْعَةٍ عَلَى الطِّفْلِ وَ الَّذِي مَاتَ بَيْنَ النَّبِيِّينَ وَ الشَّيْخِ الْكَبِيرِ الَّذِي أَدْرَكَ النَّبِيَّ وَ هُوَ لَا يَعْقِلُ ـ وَ الْأَبْلَهِ وَ الْمَجْنُونِ الَّذِي لَا يَعْقِلُ وَ الْأَصَمِّ وَ الْأَبْكَمِ فَكُلٌّ وَاحِدٍ

مِنْهُمْ يَحْتَجُّ عَلَى اللهِ عَزَّوَ جَلَ قَالَ فَيَبْعَثُ اللهُ عَزَّوَ جَلَّ إِلَيْهِمْ رَسُولًا فَيُؤَجِّجُ لَهُمْ نَاراً وَيَقُولُ إِنَّ رَبَّكُمْ يَأْمُرُكُمْ أَنْ تَثِبُوا فِيهَا فَمَنْ وَثَبَ فِيهَا كَانَتْ عَلَيْهِ بَرْداً وَ سَلَاماً وَ مَنْ عَصَى سِيقَ إِلَى النَّارِ.

Abu Ja`far al-Baqir (AS) said:
When the Day of Judgement comes, Allah, the Mighty and High, will hold objection against seven: the child, the one who died during the period between two prophets, the elderly senile man who lived during the period of prophecy, the simple-minded person, the mentally ill, the deaf and the dumb.
Each of these defendants will plead their case to Allah, the Mighty and High. Allah, the Mighty and High, will send to them a messenger. He will light a fire for them and say: Verily, your Lord has commanded you to jump into it. Thus, whoever jumps in it, it will become cool, and a means of peace for him, and whoever resist will be driven to the Hell.

5. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn al-Hasan al-Saffar said, on the authority of Fadl ibn `Amir, on the authority of Musa ibn al-Qasim al-Bajali, on the authority of Hammad ibn `Isa, on the authority of Hariz, on the authority of Zurarah ibn A`yun that

رَأَيْتُ أَبَا جَعْفَرٍ ع صَلَّى عَلَى ابْنٍ لِجَعْفَرٍ ع صَغِيرٍ فَكَبَّرَ عَلَيْهِ ثُمَّ قَالَ يَا زُرَارَةُ إِنَّ هَذَا وَ شِبْهَهُ لَا يُصَلَّى عَلَيْهِ وَ لَوْلَا أَنْ يَقُولَ النَّاسُ إِنَّ بَنِي هَاشِمٍ لَا يُصَلُّونَ عَلَى الصِّغَارِ مَا صَلَّيْتُ عَلَيْهِ قَالَ زُرَارَةُ فَقُلْتُ فَهَلْ سُئِلَ عَنْهُمْ رَسُولُ اللهِ ص قَالَ نَعَمْ قَدْ سُئِلَ عَنْهُمْ فَقَالَ اللهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ ثُمَّ قَالَ يَا زُرَارَةُ أَتَدْرِي مَا قَوْلُهُ اللهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ قَالَ فَقُلْتُ لَا وَ اللهِ فَقَالَ لِلهِ عَزَّوَ جَلَّ فِيهِمُ الْمَشِيَّةُ إِنَّهُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ احْتَجَّ اللهُ تَبَارَكَ وَ تَعَالَى عَلَى سَبْعَةٍ عَلَى الطِّفْلِ وَ عَلَى الَّذِي مَاتَ بَيْنَ النَّبِيِّ وَ النَّبِيِّ وَ عَلَى الشَّيْخِ الْكَبِيرِ الَّذِي يُدْرِكُ النَّبِيَّ وَ هُوَ لَا يَعْقِلُ وَ الْأَبْلَهِ وَ الْمَجْنُونِ الَّذِي لَا يَعْقِلُ وَ الْأَصَمِّ وَ الْأَبْكَمِ فَكُلُّ هَؤُلَاءِ يَحْتَجُّ اللهُ عَزَّوَ جَلَّ عَلَيْهِمْ يَوْمَ الْقِيَامَةِ فَيَبْعَثُ اللهُ إِلَيْهِمْ رَسُولًا وَ يُخْرِجُ إِلَيْهِمْ نَاراً فَيَقُولُ لَهُمْ إِنَّ رَبَّكُمْ يَأْمُرُكُمْ أَنْ تَثِبُوا فِي هَذِهِ النَّارِ فَمَنْ وَثَبَ فِيهَا كَانَتْ عَلَيْهِ بَرْداً وَ سَلَاماً وَ مَنْ عَصَاهُ سِيقَ إِلَى النَّارِ.

I saw Abu Ja`far al-Baqir (AS) praying over the small son of Ja`far (AS), so he said the Allhhu Akbar then said: "O Zurarah! Verily, this and its likes do not require the prayer (of the deceased). If it were not for the fact that people would say "the Hashimites do not pray on the children,' I would not have prayed." Zurarah says: I asked him, "No, by Allah?" He (AS) answered, For Allah, the Mighty and High, is the divine will for them. When the Day of Judgement comes, Allah, the Blessed and Exalted, will hold evidence over seven: the child, the one that died between the time gap of two prophets, the old man that grasped the era of a prophet while he was not sane, the simple-minded, the mentally ill, the deaf and the dumb. Then each one of these will seek evidence on Allah, the Mighty and High, on the Day of Judgment. Allah, the Mighty and high, will send to

them a messenger, who will make a fire for them and will say: Verily, your Lord has commanded you to jump in it. Thus, whoever jumps init, it will become cool and a means of peace for him, and whoever resists will be drive to the Hell.

6. My father (RA) said: Sa`d ibn `Abd Allah said, on the authority of al-Haytham ibn Abu Masruq al-Nahdi, on the authority of al-Hasan ibn Mahbub, on the authority of `Ali ibn Ri`ab, on the authority of al-Halabi that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى كَفَّلَ إِبْرَاهِيمَ ع وَ سَارَةَ أَطْفَالَ الْمُؤْمِنِينَ- يُغَذُّونَهُمْ مِنْ شَجَرَةٍ فِي الْجَنَّةِ لَهَا أَخْلَافٌ كَأَخْلَافِ الْبَقَرِ فِي قُصُورٍ مِنْ دُرٍّ فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ أُلْبِسُوا وَ طُيِّبُوا وَ أُهْدُوا إِلَى آبَائِهِمْ فَهُمْ مَعَ آبَائِهِمْ مُلُوكٌ فِي الْجَنَّةِ.

Abu `Abd Allah al-Sadiq (AS) said,
Verily, Allah, the Blessed and Exalted, made Ibrahim and Sarah feed the children of the believers from the tree in Paradise, which has udder like the udder of a cow. They are in palaces made from pearls. When the Day of Judgement comes, they will be dressed up, perfumed, and brought to their parents. Both the children and their parents will be royalty in Paradise.

7. Muhammad ibn Musa ibn al-Mutawakkil (RA) said: Muhammad ibn Yahya al-`Attar said, on the authority of Muhammad ibn Ahmad ibn Yahya ibn `Imran al-Ash`ari, on the authority of Ahmad ibn Muhammad ibn `Isa, on the authority of `Ali ibn al-Hakam, on the authority of Sayf ibn `Amrah, on the authority of Abu Bakr al-Hadrami that

عَنْ أَبِي عَبْدِ اللهِ ع فِي قَوْلِ اللهِ عَزَّ وَ جَلَّ- وَ الَّذِينَ آمَنُوا وَ اتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمانٍ أَلْحَقْنا بِهِمْ ذُرِّيَّتَهُمْ قَالَ قَصُرَتِ الْأَبْنَاءُ عَنْ عَمَلِ الْآبَاءِ فَأَلْحَقَ اللهُ عَزَّ وَ جَلَّ الْأَبْنَاءَ بِالْآبَاءِ لِيُقِرَّ بِذَلِكَ أَعْيُنَهُمْ

Abu `Abd Allah al-Sadiq (AS) was asked to interpret the Word of Allah, the Mighty and High: And (as for) those who believe and their offspring follow them in faith, We will unite with them their offspring. He (AS) said: "The sons fall short of the deeds of the fathers, so Allah, the Mighty and High, unites the sons with the fathers so that their eyes may rest."

8. My father (RA) said: Ahmad ibn Idris said, on the authority of Muhammad ibn Ahmad ibn Yahya, on the authority of Muhammad ibn al-Husayn ibn Abu al-Khattab, on the authority of Musa ibn Sa`dan, on the authority of `Abd Allah ibn al-Qasim, on the authority of Abu Zakariyya, on the authority of Abu Basir that

قَالَ أَبُو عَبْدِ اللهِ ع إِذَا مَاتَ طِفْلٌ مِنْ أَطْفَالِ الْمُؤْمِنِينَ نَادَى مُنَادٍ فِي مَلَكُوتِ السَّمَاوَاتِ وَ الْأَرْضِ أَلَا إِنَّ فُلَانَ بْنَ فُلَانٍ قَدْ مَاتَ فَإِنْ كَانَ قَدْ مَاتَ وَالِدَاهُ أَوْ أَحَدُهُمَا أَوْ بَعْضُ أَهْلِ بَيْتِهِ مِنَ الْمُؤْمِنِينَ دُفِعَ إِلَيْهِ يَغْذُوهُ وَ إِلَّا دُفِعَ إِلَى فَاطِمَةَ ص تَغْذُوهُ حَتَّى يَقْدَمَ أَبَوَاهُ أَوْ أَحَدُهُمَا أَوْ بَعْضُ أَهْلِ بَيْتِهِ مِنَ الْمُؤْمِنِينَ فَتَدْفَعُهُ إِلَيْهِ .

Abu `Abd Allah al-Sadiq (AS) said : When the child of believing parents passes away, a caller warns the inhabitants of the heavens and the earth: Beware! Verily, the son of the so and so has passed away. If the child's father, mother, or relatives have passed away, he will be given to them so that they can feed him. If the child does not have any immediate relatives who have passed away, then he is handed over to Fatimah, blessings of Allah be upon her, to feed him until his parents or relatives pass away, and then he is handed over to them.

9. Al-Husayn ibn Ahmad ibn Idris (RA) said, on the authority of his father, on the authority of Muhammad ibn Ahmad ibn Yahya that Muhammad ibn Hassan said, on the authority of al-Husayn ibn Muhammad al-Nawfali from the progeny of Nawfal ibn `Abd al-Muttalib that Muhammad ibn Ja`far reported to me, on the authority of Muhammad ibn `Ai, on the authority of `Isa ibn `Abd Allah al-`Umari, on the authority of his father, on the authority of his grandfather that

عَنْ عَلِيٍّ ع فِي الْمَرَضِ يُصِيبُ الصَّبِيَّ قَالَ كَفَّارَةٌ لِوَالِدَيْهِ.

Regarding the illness that befalls a child, `Ali (AS) said: It is atonement for his parents."

10. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn al-Hasan al-Saffar said, on the authority of al-`Abbas ibn Ma`ruf, on the authority of al-Hasan ibn Mahbub, on the authority of `Ali ibn Ri'ab, on the authority of `Abd al-A`la freed salve of Al Sam, on the authority of Abu `Abd Allah (AS) that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص تَزَوَّجُوا الْأَبْكَارَ فَإِنَّهُنَّ أَطْيَبُ شَيْءٍ أَفْوَاهاً وَ أَدَرُّ شَيْءٍ أَخْلَافاً وَ أَفْتَحُ شَيْءٍ أَرْحَاماً أَ مَا عَلِمْتُمْ أَنِّي أُبَاهِي بِكُمُ الْأُمَمَ ـ يَوْمَ الْقِيَامَةِ حَتَّى بِالسِّقْطِ يَظَلُّ مُحْبَنْطِئاً عَلَى بَابِ الْجَنَّةِ فَيَقُولُ اللهُ عَزَّ وَ جَلَّ لَهُ ادْخُلِ الْجَنَّةَ فَيَقُولُ لَا حَتَّى يَدْخُلَ أَبَوَايَ قَبْلِي فَيَقُولُ اللهُ عَزَّ وَ جَلَّ لِمَلَكٍ مِنَ الْمَلَائِكَةِ ايْتِنِي بِأَبَوَيْهِ فَيَأْمُرُ بِهِمَا إِلَى الْجَنَّةِ فَيَقُولُ هَذَا بِفَضْلِ رَحْمَتِي لَكَ.

The Messenger of Allah (SA) said:
Marry virgins! Verily, they are the purest in speech, the best in morals, and the most fertile. Have you not come to know that on the Day of Judgment, I would be proud of you over other nations, eve for a miscarriage? The child who died during the birth will reach the Gate of Paradise covered in camphor. Allah, the Mighty and High, will say to it: "Enter Paradise!" It will reply: "No, not until my parents have entered." Allah, the Mighty and High, will say to an angel: "Bring Me his parents." The child will then be sent to Paradise in the company of his parents. Thus, Allah will say: "This is due to My Mercy upon you."

11. My father (RA) said: Ahmad ibn Idris said, on the authority of Muhammad ibn Ahmad ibn Yahya that Muhammad ibn al-Walid said, on the authority of Hammad ibn `Uthman, on the authority of Jamil ibn Durraj who said

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: سَأَلْتُهُ عَنْ أَطْفَالِ الْأَنْبِيَاءِ ع فَقَالَ لَيْسُوا كَأَطْفَالِ سَائِرِ النَّاسِ قَالَ وَ سَأَلْتُهُ عَنْ إِبْرَاهِيمَ بْنِ رَسُولِ اللهِ ص لَوْ بَقِيَ كَانَ صِدِّيقاً قَالَ لَوْ بَقِيَ كَانَ عَلَى مِنْهَاجِ أَبِيهِ ص.

I asked Abu `Abd Allah al-Sadiq (AS) about the children of the Prophets (AS). He replied, "They are not like the children of other people."
The reporter sys: I asked him about Ibrahim, son of the Messenger of Allah (SA), that had he lived, would he have become a truthful one [siddiq]?
He (AS) answered, "If he had lived, he would have followed in the footsteps of his father (SA)."

12. And with the same chain of transmission: on the authority of Hammad ibn `Uthman, on the authority of `Amir ibn `Abd Allah that

سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ كَانَ عَلَى قَبْرِ إِبْرَاهِيمَ بْنِ رَسُولِ اللهِ ص عِذْقٌ يُظِلُّهُ عَنِ الشَّمْسِ فَلَمَّا يَبِسَ الْعِذْقُ ذَهَبَ أَثَرُ الْقَبْرِ فَلَمْ يُعْلَمْ مَكَانُهُ وَ قَالَ ع مَاتَ إِبْرَاهِيمُ بْنُ رَسُولِ اللهِ ص وَ كَانَ لَهُ ثَمَانِيَةَ عَشَرَ شَهْراً فَأَتَمَّ اللهُ عَزَّ وَ جَلَّ رَضَاعَهُ فِي الْجَنَّةِ.

Abu `Abd Allah al-Sadiq (AS) said,
On the grave of Ibrahim, son of the Messenger of Allah (SA), there was a branch that shaded it from sunlight. By the time the branch dried up, the marks of the grave had vanished and its place was not know.
He (AS) also added,
When Ibrahim, son of the Messenger of Allah (SA) died, he was eighteen months old. Therefore, Allah, the Mighty and High, had his suckling period completed in Paradise.

The Compiler of this book says concerning children and their state: Verily, the process of recognizing justice and injustice, and the way of differentiation between the two or aversion from them, is not something innate. In fact, it is due to the approval or disapproval of the intellect. Therefore, it is not permissible for us to refuse the evil of an action due to our ignorance of its causes. Nor should we take it out from the boundary of justice based on its apparent from. Rather the method, when we intend to understand the reality of a category of actions that is hidden to us, should be the rational one. We should turn to proofs that indicate the wisdom of their doers, and we should be devoted to proofs that introduce us to the state of its doer. If He acts wisely and justly, then it must necessarily apply to all of His actions, whether or not we are ignorant of their causes. This is because, as far as the intellect is concerned, there is no shortcoming in one category of actions without the other, or specification for one genus without the other.
Take the case of a father, for example, who we know to be just. If he amputates a limb from his son for a reason that we are ignorant of, we cannot declare that he is unjust since we are unaware of the reason for which he did so. As a whole, this is due to his fair appearance and good intent for his son.
The actions of Allah, the All-Knowing of the ends and beginnings, are similar, Blessed and Exalted be Hi. Reason requires us to believe that His Actions must be wise and just. We cannot limit ourselves to what we know because we are ignorant of all the details which

motivate His Actions. We understand that we are unable to understand the causes of all things, since we do not understand them in full. This is when we intend to understand a sentence that enables its ignorance from the rules of His Actions, the Mighty and High. However, if we intend to explore its meanings and discuss its causes then we are not short of intellects, with the praise of Allah, that may make us recognize the rational reasoning in their details, what confirms the indication on a whole. The proof that the actions of Allah, the Blessed and Exalted, are based on wisdom is that they are far form contradiction and secure from differentiation.
The proof can also be found in their interconnectedness, the need of things to their likes, and the damaging of its shape and connecting of every category to its resemblance until it is imagined that it is other than what is seems. The rotation of the heavens and the movement of the sun and the moon, and the travel of the stars would certainly obliterate and be destroyed. Thus, when the actions of Allah, the Mighty and High, execute what we have mentioned regarding the reasons for justice and injustice, we can only conclude that they are based on wisdom. The proof the Mighty and High does not oppress can be found in the fact hat He, Blessed and Exalted, is Eternal, Self-Sufficient, and All-Knowing. Furthermore, He cannot act ignorantly.
Oppression only occurs among the ignorant or those who seek personal benefit. Since He, the Blessed and Exalted, is Eternal and Self-Sufficient, He does not benefit or lose anything fro knowing what was, and what will be good and evil. Everything He does is out of wisdom, and everything He does is Right. Do you to see that those who are wise do not commit evil, as he has sufficient self-control to refrain from evil. Whoever commits a major sin deserves criticism. Therefore, the existence of evil is not feared from Him and this is clear. All praise is due to Allah.

13. Ahmad ibn Ziyad ibn Ja`far al-Hamdani (RA) said: `Ali ibn Ibrahim ibn Hashim said, on the authority of his father, on the authority of `Amr ibn `Uthman al-Khazzaz, on the authority of `Amr ibn Shimr, on the authority of Jabir ibn Yazid al-Ju`fi that

قُلْتُ لِأَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ ع يَا ابْنَ رَسُولِ اللهِ إِنَّا نَرَى مِنَ الْأَطْفَالِ مَنْ يُولَدُ مَيِّتاً وَ مِنْهُمْ مَنْ يَسْقُطُ غَيْرَ تَامٍّ وَ مِنْهُمْ مَنْ يُولَدُ أَعْمَى أَوْ أَخْرَسَ أَوْ أَصَمَّ وَ مِنْهُمْ مَنْ يَمُوتُ مِنْ سَاعَتِهِ إِذَا سَقَطَ عَلَى الْأَرْضِ وَ مِنْهُمْ مَنْ يَبْقَى إِلَى الِاحْتِلَامِ وَ مِنْهُمْ مَنْ يُعَمَّرُ حَتَّى يَصِيرَ شَيْخاً فَكَيْفَ ذَلِكَ وَ مَا وَجْهُهُ فَقَالَ ع إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى أَوْلَى بِمَا يُدَبِّرُهُ مِنْ أَمْرِ خَلْقِهِ مِنْهُمْ وَ هُوَ الْخَالِقُ وَ الْمَالِكُ لَهُمْ فَمَنْ مَنَعَهُ التَّعْمِيرَ فَإِنَّمَا مَنَعَهُ مَا لَيْسَ لَهُ وَ مَنْ عَمَّرَهُ فَإِنَّمَا أَعْطَاهُ مَا لَيْسَ لَهُ فَهُوَ الْمُتَفَضِّلُ بِمَا أَعْطَاهُ وَ عَادِلٌ فِيمَا مَنَعَ وَ لا يُسْئَلُ عَمَّا يَفْعَلُ وَ هُمْ يُسْئَلُونَ قَالَ جَابِرٌ فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللهِ وَ كَيْفَ لا يُسْئَلُ عَمَّا يَفْعَلُ قَالَ لِأَنَّهُ لَا يَفْعَلُ إِلَّا مَا كَانَ حِكْمَةً وَ صَوَاباً وَ هُوَ الْمُتَكَبِّرُ الْجَبَّارُ وَ الْوَاحِدُ الْقَهَّارُ فَمَنْ وَجَدَ فِي نَفْسِهِ حَرَجاً فِي شَيْءٍ مِمَّا قَضَى اللهُ فَقَدْ كَفَرَ وَ مَنْ أَنْكَرَ شَيْئاً مِنْ أَفْعَالِهِ جَحَدَ .

I asked Abu Ja`far Muhammad ibn `Ali al-Baqir (AS):

O son of the Messenger of Allah! Some children are born dead. Some are miscarried. Some are born deaf or dumb. Some die the hour they are born. Some die at puberty. And some live until they reach old age. Why is that? And what is the cause?"
Thus, he (AS) replied,
Verily, Allah, the Blessed and Exalted, is the Best of Planners when it comes to the affairs of His Creation. He is their Creator, and He is their Master. Whoever He prevents from aging, verily, he prevents him from what was not (allocated) for him. And whoever he allows to reach old age, He bestows upon him what was (allocated) to him. He gives out of favor and prohibits due to Justice. He is not questioned about what He does, yet people will be questioned about what they do.
Jabir says: I asked him, "O son of the Messenger of Allah! How is He not questioned for what He does?"
He (AS) replied,
(He is not questioned for what He does) because everything he does is wise and just. He is the Possessor of Greatness, the Supreme, the one (and Only), and the Subduer. Therefore, whoever feels distressed over something that Allah has destined has disbelieved. And whoever rejects anything from His Actions has disclaimed.

Chapter Sixty-Two: Anna Allah Ta`alal al Yaf`al bi `Ibadih illa al-Aslah lahum. Allah Only Des What is Best for His Servants – 13 traditions

باب أن الله تعالى لا يفعل بعباده إلا الأصلح لهم

1. Abu al-husayn Tahir ibn Muhammad ibn yunys ibn Haywah the Jurist in Balkh reported to us that Muhammad ibn `Uthman al-Hirawi said: Abu Muhammad al-Hasan ibn al-Husaynibn Muhajir said: Hisham ibn Khalid said: al-Hasan ibn Yahya al-Hunayni said: Sadaqah ibn `Abd Allah said, on the authority of Hisham, on the authority of Anas that

عَنِ النَّبِيِّ ص عَنْ جَبْرَئِيلَ عَنِ اللهِ عَزَّوَ جَلَّ قَالَ قَالَ اللهُ تَبَارَكَ وَ تَعَالَى مَنْ أَهَانَ وَلِيّاً لِي فَقَدْ بَارَزَنِي

بِالْمُحَارَبَةِ وَ مَا تَرَدَّدْتُ فِي شَيْءٍ أَنَا فَاعِلُهُ مِثْلَ مَا تَرَدَّدْتُ فِي قَبْضِ نَفْسِ الْمُؤْمِنِ يَكْرَهُ الْمَوْتَ وَ أَكْرَهُ

مَسَاءَتَهُ وَ لَا بُدَّ لَهُ مِنْهُ وَ مَا تَقَرَّبَ إِلَيَّ عَبْدِي بِمِثْلِ أَدَاءِ مَا افْتَرَضْتُ عَلَيْهِ وَ لَا يَزَالُ عَبْدِي يَتَنَفَّلُ لِي حَتَّى أُحِبَّهُ

وَ مَتَى أَحْبَبْتُهُ كُنْتُ لَهُ سَمْعاً وَ بَصَراً وَ يَداً وَ مُؤَيِّداً إِنْ دَعَانِي أَجَبْتُهُ وَ إِنْ سَأَلَنِي أَعْطَيْتُهُ وَ إِنَّ مِنْ عِبَادِيَ

الْمُؤْمِنِينَ لَمَنْ يُرِيدُ الْبَابَ مِنَ الْعِبَادَةِ فَأَكُفُّهُ عَنْهُ لِئَلَّا يَدْخُلَهُ عُجْبٌ فَيُفْسِدَهُ ذَلِكَ وَ إِنَّ مِنْ عِبَادِيَ الْمُؤْمِنِينَ

لَمَنْ لَا يَصْلُحُ إِيمَانُهُ إِلَّا بِالْفَقْرِ وَ لَوْ أَغْنَيْتُهُ لَأَفْسَدَهُ ذَلِكَ وَ إِنَّ مِنْ عِبَادِيَ الْمُؤْمِنِينَ لَمَنْ لَا يَصْلُحُ إِيمَانُهُ إِلَّا

بِالْغِنَاءِ وَ لَوْ أَفْقَرْتُهُ لَأَفْسَدَهُ ذَلِكَ وَ إِنَّ مِنْ عِبَادِيَ الْمُؤْمِنِينَ لَمَنْ لَا يَصْلُحُ إِيمَانُهُ إِلَّا بِالسُّقْمِ وَ لَوْ صَحَّحْتُ جِسْمَهُ

لَأَفْسَدَهُ ذَلِكَ وَ إِنَّ مِنْ عِبَادِيَ الْمُؤْمِنِينَ لَمَنْ لَا يَصْلُحُ إِيمَانُهُ إِلَّا بِالصِّحَّةِ وَ لَوْ أَسْقَمْتُهُ لَأَفْسَدَهُ ذَلِكَ إِنِّي أُدَبِّرُ

عِبَادِي لِعِلْمِي بِقُلُوبِهِمْ فَإِنِّي عَلِيمٌ خَبِيرٌ.

The Prophet (SA) said: Jibra'il said: Allah, the Blessed and Exalted, said: Whoever insults My Beloved one has declared war on Me. I do not hesitate in anything like I do when I seize the soul of a believer. He abhors death, and I abhor his evil deeds. However, there is no escape from it.
My Servant is never so close to Me as when he fulfils all that I have made obligatory on him. My servant continues to perform superogatory prayers until I star to love him. And when I stat to love him, I become his hearing, his seeing, his hand, and his supporter. When he calls Me, I answer him. And if he asks Me for something, I bestow it upon him. Verily, among My believing servants is one that intends an act of service, but I prevent him from it so self-admiration does not enter him, as this would lead to his destruction. Among My believing servants is one whose faith will not be proper unless he remains poor, for if I made him wealthy, it would lead to his destruction. Among My believing servants is one whose faith will not be proper unless he is wealth, for if I made him poor it would lead to his destruction. Among My believing servants is one whose faith will not be proper unless he is ill, for if I made him healthy, it would lead to his

destruction. Among My believing servant sis one whose faith would not be proper unless he was healthy, for if I made him ill, it would lead to his destruction. Verily, I mange My Servants though my Knowledge of what is in their hearts. Verily, I am the All-Knowing, the All-informed.

2. Abu Ahmad al-Hasan ibn `Abd Allah ibn Sa`id al-`Askari said: `Abd Allah ibn Muhammad ibn `Abd al-Karim said: Muhammad ibn `Abd al-Rahman al-Barqi said: `Amr ibn Abu Salamah said: I read to Abu `Umar al-San`ani on the authority of al-`Ala' ibn `Abd al-Rahman, on the authority of his father, on the authority of Abu Hurayrah that

أَنَّ رَسُولَ اللهِ ص قَالَ: رُبَّ أَشْعَثَ أَغْبَرَ ذِي طِمْرَيْنِ مُدَفَّعٍ بِالْأَبْوَابِ لَوْ أَقْسَمَ عَلَى اللهِ عَزَّوَ جَلَّ لَأَبَرَّهُ.

The Messenger of Allah (SA) said:
There are many beggars with unkempt hair, who are covered in dust, and who wear nothing but two tattered garments, who are turned away when they knock on doors. If they swear by
Allah, the Mighty and High, He will keep their oath.

3. My father (RA) said: `Ali ibn Ibrahim ibn Hashim said, on the authority of his father, on the authority of al-Hasan ibn Mahbub, on the authority of `Abd Allah ibn Sinan, on the authority of Muhammad ibn al-Munkadir that

مَرِضَ عَوْنُ بْنُ عَبْدِ اللهِ بْنِ مَسْعُودٍ فَأَتَيْتُهُ أَعُودُهُ فَقَالَ أَلَا أُحَدِّثُكَ بِحَدِيثٍ عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قُلْتُ بَلَى قَالَ قَالَ عَبْدُ اللهِ بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللهِ ص إِذْ تَبَسَّمَ فَقُلْتُ لَهُ مَا لَكَ يَا رَسُولَ اللهِ قَالَ عَجِبْتُ مِنَ الْمُؤْمِنِ وَ جَزَعِهِ مِنَ السُّقْمِ وَ لَوْ يَعْلَمُ مَا لَهُ فِي السُّقْمِ مِنَ الثَّوَابِ لَأَحَبَّ أَنْ لَا يَزَالَ سَقِيماً حَتَّى يَلْقَى رَبَّهُ عَزَّوَ جَلَّ.

`Awn ibn `Abd Allah ibn Mas`ud became sick as I went to visit him. He said: "Shall I not related to you a tradition from `Abd Allah ibn mas`ud?"
I replied, "Why not?"
He said: `Abd Allah said: "While we were in the presence of the Messenger of Allah (SA), he smiled. So I asked him, "What is it, O Messenger of Allah?"
He (SA) replied, "I am surprised at how a believer can worry about being sick. If he knew the reward which resides in illness, he would ask to be ill until he meets his Lord, the Mighty and High."

4. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn al-Hasan al-Saffar said, on the authority of Ya`qub ibn Yazid, on the authority of Muhammad ibn Abu `Umayr, on the authority of Hisham ibn Salim that

قَالَ أَبُو عَبْدِ اللهِ ع إِنَّ قَوْماً أَتَوْا نَبِيّاً فَقَالُوا ادْعُ لَنَا رَبَّكَ يَرْفَعْ عَنَّا الْمَوْتَ فَدَعَا لَهُمْ فَرَفَعَ اللهُ تَبَارَكَ وَ تَعَالَى عَنْهُمُ الْمَوْتَ وَ كَثُرُوا حَتَّى ضَاقَتْ بِهِمُ الْمَنَازِلُ وَ كَثُرَ النَّسْلُ وَ كَانَ الرَّجُلُ يُصْبِحُ فَيَحْتَاجُ أَنْ يُطْعِمَ أَبَاهُ وَ أُمَّهُ وَ

جَدَّهُ وَ جَدَّ جَدِّهِ وَ يُرْضِيَهُمْ وَ يَتَعَاهَدَهُمْ فَشُغِلُوا عَنْ طَلَبِ الْمَعَاشِ فَأَتَوْهُ فَقَالُوا سَلْ رَبَّكَ أَنْ يَرُدَّنَا إِلَى آجَالِنَا الَّتِي كُنَّا عَلَيْهَا فَسَأَلَ رَبَّهُ عَزَّ وَ جَلَّ فَرَدَّهُمْ إِلَى آجَالِهِمْ.

Abu `Abd Allah al-Sadiq (AS) said:
A group of people came to a prophet and said: Pray to your Lord for us that He may remove death from us. Hence, he prayed for them, and Allah, the Blessed and Exalted, removed death from them. Due to their increase in number, their houses became congested and their offspring increased. A man used to wake up in the morning and had to feed, please, and take care of his father, mother, grandfather, and great-grandfather. As a result, he became preoccupied with seeking means of subsistence. Consequently, they came to the prophet and said: Ask your Lord to return death to us, as we had before. She asked his Lord, the Mighty and high, and He returned them to their moment of death.

5. `Ali ibn Ahmad ibn `Abd Allah ibn Ahmad ibn Abu `Abd Allah al-Barqi (RA) said: My father said, on the authority of his grandfather Ahmad ibn Abu `Abd Allah, on the authority of al-Hasan ibn `Ali ibn Fuddal, on the authority of `Ali ibn `Uqbah, on the authority of his father, on the authority of Sulayman ibn Khalid, on the authority of Abu `Abd Allah al-Sadiq, on the authority of his father, on the authority of his grandfather (AS) who said that

عَنْ أَبِي عَبْدِ اللهِ الصَّادِقِ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: ضَحِكَ رَسُولُ اللهِ ص ذَاتَ يَوْمٍ حَتَّى بَدَتْ نَوَاجِذُهُ ثُمَّ قَالَ أَلَا تَسْأَلُونِّي مِمَّ ضَحِكْتُ قَالُوا بَلَى يَا رَسُولَ اللهِ قَالَ عَجِبْتُ لِلْمَرْءِ الْمُسْلِمِ أَنَّهُ لَيْسَ مِنْ قَضَاءٍ يَقْضِيهِ اللهُ عَزَّ وَ جَلَّ إِلَّا كَانَ خَيْراً لَهُ فِي عَاقِبَةِ أَمْرِهِ.

One day the Messenger of Allah smiled until his teeth were showing, He (SA) said: "Will you not ask me why I smiled?"
The replied, "Of course, O Messenger of Allah."
He (SA) said: "I am astonished at a Muslim person that there is not a prayer, which Allah, the Mighty and High, grants him except there is good for him in the Hereafter."

6. Muhammad ibn Musa ibn al-Mutawakkil (RA) said: `Ali ibn al-Husayn al-Sa`dabadi said, on the authority of Ahmad ibn Muhammad ibn Khalid, on the authority of his father, on the authority of Abu Qatadah al-Qummi that `Abd Allah ibn Yahya said, on the authority of Aban al-Ahmar that

عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: وَ الَّذِي بَعَثَ جَدِّي ص بِالْحَقِّ نَبِيّاً إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى لَيَرْزُقُ الْعَبْدَ عَلَى قَدْرِ الْمُرُوَّةِ وَ إِنَّ الْمَعُونَةَ لَتَنْزِلُ مِنَ السَّمَاءِ عَلَى قَدْرِ الْمَئُونَةِ وَ إِنَّ الصَّبْرَ لَيَنْزِلُ عَلَى قَدْرِ شِدَّةِ الْبَلَاءِ.

Al-Sadiq Ja`far ibn Muhammad (AS) said:
Verily, I swear by the One that send my grandfather (SA) as a righteous prophet that Allah, the Blessed and Exalted, give sustenance to a servant according to his

generosity. Verily, the help provided from Heaven is based on the extent of the need. And verily, patience must match the level of affliction.

7. Al-Husayn ibn Ahmad ibn Idris (RA) said: My father said: Ahmad ibn Muhammad ibn `Isa said, on the authority of `Abd al-Rahman ibn Abu Najran, on the al-Mufaddal ibn Salih, on the authority of Jabir ibn Yazid al-Jufi that

عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ ع قَالَ: إِنَّ مُوسَى بْنَ عِمْرَانَ ع قَالَ يَا رَبِّ رَضِيتُ بِمَا قَضَيْتَ تُمِيتُ الْكَبِيرَ وَ تُبْقِي الصَّغِيرَ فَقَالَ اللهُ عَزَّ وَ جَلَّ يَا مُوسَى أَ مَا تَرْضَانِي لَهُمْ رَازِقاً وَ كَفِيلًا قَالَ بَلَى يَا رَبِّ فَنِعْمَ الْوَكِيلُ أَنْتَ وَ نِعْمَ الْكَفِيلُ .

Abu Ja`far Muhammad ibn `Ali al-baqir (AS) said:
Verily, Musa son of `Imran (AS) said: "O my Lord! I am pleased with what You have decreed regarding taking the souls of the elderly, and leaving the souls of the young."
Allah, the Mighty and High, replied, "O Musa! Are you not pleased with Me for being their Sustainer and Provider [kafil]?"
Musa replied, "Of course, O Lord. You are the best Custodian, and the Best Provider."

8. Muhammad ibn Musa ibn al-Mutawakkil (RA) said: `Ali ibn al-Husayn al-Sa`dabadi said, on the authority of Ahmad ibn Muhammad ibn Khalid, on the authority of his father, on the authority of Safwan ibn Yahya, on the authority of Muhammad ibn Abu al-Hazhaz, on the authority of `ali ib al-Hasan that

عَنْ عَلِيِّ بْنِ الْحَسَنِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ إِنَّ اللهَ عَزَّ وَ جَلَّ جَعَلَ أَرْزَاقَ الْمُؤْمِنِينَ مِنْ حَيْثُ لَا يَحْتَسِبُونَ وَ ذَلِكَ أَنَّ الْعَبْدَ إِذَا لَمْ يَعْرِفْ وَجْهَ رِزْقِهِ كَثُرَ دُعَاؤُهُ.

Abu `Abd Allah al-Sadiq (AS):
"Verily, Allah, the Mighty and High, has provided the believer with sustenance from places they cannot even imagine. The pleas of a servant increase when he has no idea where his sustenance will come from."

9. `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (RA) said: Muhammad ibn Abu `Abd Allah al-Kufi said: Muhammad ibn Isma`il al-Barmaki said: Ja`far ibn Sulayman ibn Ayyub al-Khazzaz said: `Abd Allah ibn al-Fadl al-Hashimi said

قُلْتُ لِأَبِي عَبْدِ اللهِ ع لِأَيِّ عِلَّةٍ جَعَلَ اللهُ تَبَارَكَ وَ تَعَالَى الْأَرْوَاحَ فِي الْأَبْدَانِ بَعْدَ كَوْنِهَا فِي مَلَكُوتِهِ الْأَعْلَى فِي أَرْفَعِ مَحَلٍّ فَقَالَ ع إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى عَلِمَ أَنَّ الْأَرْوَاحَ فِي شَرَفِهَا وَ عُلُوِّهَا مَتَى تُرِكَتْ عَلَى حَالِهَا نَزَعَ أَكْثَرُهَا إِلَى دَعْوَى الرُّبُوبِيَّةِ دُونَهُ عَزَّ وَ جَلَّ فَجَعَلَهَا بِقُدْرَتِهِ فِي الْأَبْدَانِ الَّتِي قَدَّرَهَا لَهَا فِي ابْتِدَاءِ التَّقْدِيرِ نَظَراً لَهَا وَ رَحْمَةً بِهَا وَ أَحْوَجَ بَعْضَهَا إِلَى بَعْضٍ وَ عَلَّقَ بَعْضَهَا عَلَى بَعْضٍ وَ رَفَعَ بَعْضَهَا فَوْقَ بَعْضٍ دَرَجَاتٍ وَ كَفَى بَعْضَهَا بِبَعْضٍ وَ بَعَثَ إِلَيْهِمْ رُسُلَهُ وَ اتَّخَذَ عَلَيْهِمْ حُجَجَهُ مُبَشِّرِينَ وَ مُنْذِرِينَ صَدَقَ اللهُ الْعَظِيمُ يَأْمُرُونَهُمْ بِتَعَاطِي الْعُبُودِيَّةِ وَ التَّوَاضُعِ

لِمَعْبُودِهِمْ بِالْأَنْوَاعِ الَّتِي تَعَبَّدَهُمْ بِهَا وَ نَصَبَ لَهُمْ عُقُوبَاتٍ فِي الْعَاجِلِ وَ عُقُوبَاتٍ فِي الْآجِلِ وَ مَثُوبَاتٍ فِي الْعَاجِلِ وَ مَثُوبَاتٍ فِي الْآجِلِ لِيُرَغِّبَهُمْ بِذَلِكَ فِي الْخَيْرِ وَ يُزَهِّدَهُمْ فِي الشَّرِّ وَ لِيُذِلَّهُمْ بِطَلَبِ الْمَعَاشِ وَ الْمَكَاسِبِ فَيَعْلَمُوا بِذَلِكَ أَنَّهُمْ مَرْبُوبُونَ وَ عِبَادٌ مَخْلُوقُونَ وَ يُقْبِلُوا عَلَى عِبَادَتِهِ فَيَسْتَحِقُّوا بِذَلِكَ نَعِيمَ الْأَبَدِ وَ جَنَّةَ الْخُلْدِ وَ يَأْمَنُوا مِنَ النُّزُوعِ إِلَى مَا لَيْسَ لَهُمْ بِحَقٍّ ثُمَّ قَالَ ع يَا ابْنَ الْفَضْلِ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَحْسَنُ نَظَراً لِعِبَادِهِ مِنْهُمْ لِأَنْفُسِهِمْ أَ لَا تَرَى أَنَّكَ لَا تَرَى فِيهِمْ إِلَّا مُحِبّاً لِلْعُلُوِّ عَلَى غَيْرِهِ حَتَّى إِنَّ مِنْهُمْ لَمَنْ قَدْ نَزَعَ إِلَى دَعْوَى الرُّبُوبِيَّةِ وَ مِنْهُمْ مَنْ قَدْ نَزَعَ إِلَى دَعْوَى النُّبُوَّةِ بِغَيْرِ حَقِّهَا وَ مِنْهُمْ مَنْ قَدْ نَزَعَ إِلَى دَعْوَى الْإِمَامَةِ بِغَيْرِ حَقِّهَا مَعَ مَا يَرَوْنَ فِي أَنْفُسِهِمْ مِنَ النَّقْصِ وَ الْعَجْزِ وَ الضَّعْفِ وَ الْمَهَانَةِ وَ الْحَاجَةِ وَ الْفَقْرِ وَ الْآلَامِ الْمُتَنَاوِبَةِ عَلَيْهِمْ وَ الْمَوْتِ الْغَالِبِ لَهُمْ وَ الْقَاهِرِ لِجَمِيعِهِمْ يَا ابْنَ الْفَضْلِ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَا يَفْعَلُ لِعِبَادِهِ إِلَّا الْأَصْلَحَ لَهُمْ وَ لَا يَظْلِمُ النَّاسَ شَيْئاً وَ لكِنَّ النَّاسَ أَنْفُسَهُمْ يَظْلِمُونَ.

I asked Abu `Abd Allah al-Sadiq (AS): "Why did Allah, the Blessed and Exalted, place the sols in bodies when they had been in the highest of realms?" Thus, he (AS) replied, Verily, Allah, the Blessed and Exalted, knows that whenever the spirits are left on their own in their elevated and high place, most of them dispute over the Lordship for other than the Mighty and High. Therefore, He placed them with His Power into the bodies, which He had decreed for them from the beginning of the Divine Decree.
Bearing them in mind and having mercy over them, He made them in need of each other, and connected them to each other. He elevated the status of some over others, and sufficed some of them for others. He sent messengers to them and made them proofs over them as bearers of good news and warners. They commanded them to seek their Lord, and to be humble before God through acts of devotion. They set punishment and rewards for them, for now and in the future to promote the good and to forbid the evil. He humbled them by making them seek their own means of sustenance and earning so that they may know that they have a Lord and that they are created servants. He accept their service and through it they deserve the ever-lasting bounty and the eternal paradise. They should make peace rather than fight over what they have no right. He (AS) then added, O son of al-Fadl! Verily, Allah, the Blessed and Exalted, intends for His Servants better than what they do for themselves. Do you not see that people seek nothing but self-elevation, until some of them claim to be God? Among them are people who falsely claim the Prophethood, and among them are some who falsely claim the reigns of divine leadership [Imamate], knowing full well their deficiencies, their inability, their limitations, their lowliness, their need, their lack, their suffering, and the death will overpower them and subdue them all. O son of al-Fadl! Verily, Allah the Blessed and Exalted wishes nothing but the best for His Servants. He does not oppress the people at all. On the contrary, it is the people who oppress themselves.

10. Muhammad ibn Ahmad al-Shaybani (RA) said: Muhammad ibn Abu `Abd Allah al-Kufi said: Musa ibn `Imran al-Nakha`I said, on the authority of his paternal uncleal-Husayn ibn Yazi al-Nawfali, on the authority of `Ali ibn Salim, on the authority of his father, on the authority of

عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللهِ جَعْفَرٍ الصَّادِقِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللهِ عَزَّوَ جَلَّ- وَ لا يَزالُونَ مُخْتَلِفِينَ إِلَّا مَنْ رَحِمَ رَبُّكَ وَ لِذلِكَ خَلَقَهُمْ قَالَ خَلَقَهُمْ لِيَفْعَلُوا مَا يَسْتَوْجِبُوا بِهِ رَحْمَتَهُ فَيَرْحَمَهُمْ.

Abu Basir that I asked Abu `Abd Allah Ja`far al-Sadiq (AS) about the Word of Allah, the Mighty and High: And they shall continue to differ, except those on whom your Lord has mercy; and for this did He create them.
He replied, "He created them to do what makes them deserve His Mercy so that He may have mercy on them."

11. Muhammad ibn al-Qasim al-Astarabadi said: Yusuf ibn Muhammad ibn Ziyad and `ali ibn Muhammad ibn Sayyar both said, on the authority of their father, on the authority of al-Hasan ibn `Ali, on the authority of his father `Ali ibn Muhammad, on the authority of his father Muhammad ibn `Ali, on the authority of his father, `Ali ibn Musa al-Rida, on the authority of his father Musa ibn Ja`far, on the authority of his father Ja`far ibn Muhammad, on the authority of his father Muhammad ibn `Ali (AS) that

عَنْ أَبِيهِ عَلِيِّ بْنِ الْحُسَيْنِ ع فِي قَوْلِ اللهِ عَزَّوَ جَلَّ- الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِراشاً قَالَ جَعَلَهَا مُلَائِمَةً لِطَبَائِعِكُمْ مُوَافِقَةً لِأَجْسَادِكُمْ لَمْ يَجْعَلْهَا شَدِيدَةَ الْحَمْيِ وَ الْحَرَارَةِ فَتَحْرِقَكُمْ وَ لَا شَدِيدَةَ الْبَرْدِ فَتُجْمِدَكُمْ وَ لَا شَدِيدَةَ طِيبِ الرِّيحِ فَتَصْدَعَ هَامَاتِكُمْ وَ لَا شَدِيدَةَ النَّتْنِ فَتُعْطِبَكُمْ وَ لَا شَدِيدَةَ اللِّينِ كَالْمَاءِ فَتُغْرِقَكُمْ وَ لَا شَدِيدَةَ الصَّلَابَةِ فَتَمْتَنِعَ عَلَيْكُمْ فِي دُورِكُمْ وَ أَبْنِيَتِكُمْ وَ قُبُورِ مَوْتَاكُمْ وَ لَكِنَّهُ عَزَّوَ جَلَّ جَعَلَ فِيهَا مِنَ الْمَتَانَةِ مَا تَنْتَفِعُونَ بِهِ وَ تَتَمَاسَكُونَ وَ تَتَمَاسَكُ عَلَيْهَا أَبْدَانُكُمْ وَ بُنْيَانُكُمْ وَ جَعَلَ فِيهَا مَا تَنْتَقَادُ بِهِ لِدُورِكُمْ وَ قُبُورِكُمْ وَ كَثِيرٍ مِنْ مَنَافِعِكُمْ فَلِذلِكَ جَعَلَ الْأَرْضَ فِراشاً لَكُمْ ثُمَّ قَالَ عَزَّوَ جَلَ وَ السَّماءَ بِناءً أَيْ سَقْفاً مِنْ فَوْقِكُمْ مَحْفُوظاً يُدِيرُ فِيهَا شَمْسَهَا وَ قَمَرَهَا وَ نُجُومَهَا لِمَنَافِعِكُمْ ثُمَّ قَالَ عَزَّوَ جَلَّ- وَ أَنْزَلَ مِنَ السَّماءِ ماءً يَعْنِي الْمَطَرَ نَزَلَهُ مِنَ الْعُلَى لِيَبْلُغَ قُلَلَ جِبَالِكُمْ وَ تِلَالِكُمْ وَ هِضَابِكُمْ وَ أَوْهَادِكُمْ ثُمَّ فَرَّقَهُ رَذَاذاً وَ وَابِلًا وَ هَطْلًا وَ طَلًّا لِتَنْشَفَهُ أَرَضُوكُمْ وَ لَمْ يَجْعَلْ ذلِكَ الْمَطَرَ نَازِلًا عَلَيْكُمْ قِطْعَةً وَاحِدَةً فَيُفْسِدَ أَرَضِيكُمْ وَ أَشْجَارَكُمْ وَ زُرُوعَكُمْ وَ ثِمَارَكُمْ ثُمَّ قَالَ عَزَّوَ جَلَّ- فَأَخْرَجَ بِهِ مِنَ الثَّمَراتِ رِزْقاً لَكُمْ فَلا تَجْعَلُوا لِلَّهِ أَنْداداً أَيْ أَشْبَاهاً وَ أَمْثَالًا مِنَ الْأَصْنَامِ الَّتِي لَا تَعْقِلُ وَ لَا تَسْمَعُ وَ لَا تُبْصِرُ وَ لَا تَقْدِرُ عَلَى شَيْءٍ- وَ أَنْتُمْ تَعْلَمُونَ أَنَّهَا لَا تَقْدِرُ عَلَى شَيْءٍ مِنْ هَذِهِ النِّعَمِ الْجَلِيلَةِ الَّتِي أَنْعَمَهَا عَلَيْكُمْ رَبُّكُمْ تَبَارَكَ وَ تَعَالَى.

His father, `Ali ibn al-Husayn (AS), was asked to interpret the Word of Allah, the Mighty and High: Who made the Earth a resting place for you. He (AS) said
He made it suitable for your nature and in harmony with your bodies. He did not make it severely hot and warm so it may burn you, nor severely cold so it may freeze you. Neither did He make it severely perfumed to give you headaches, nor did He make it terribly foul-smelling so it may sicken you. He neither made it severely soft like water so it may drown you, nor did He make it severely hard so it may obstruct you from making houses, buildings, and graves for your deceased.
However, Allah, the Mighty and High, made it with firmness so that you could benefit form it, enabling your bodies to walk upon it and your houses to hold together. He placed in it soft soil so that you could build your homes upon it, dig graves, and so that you could find other benefits. This is why He made the earth a resting place for you.
Then the Mighty and high said: Heaven a canopy, i.e. a protecting roof over you, where its sun, moon and stars rotate for your benefit. The Mighty and High then said: And (Who sends down water from heaven, i.e. the rain which He sends down form a height so that I may reach the highest points of the mountains, the hills, the elevations, and the low-lying land. Then He separated the rain into drizzle, shower, heavy downpour, and sprinkles so that he earth could better absorb it. He did not sent the rain down in one shot, as that would have destroyed our lands, trees, field and fruits.
Then the Mighty and High said: Then brings forth with it subsistence for you of the fruits; therefore, do not set up rivals to Allah, i.e. Images or idols, which cannot think, hear, see, and do not have power over anything. While you know, that they do not have power over the magnificent bounties which your Lord, the Blessed and Exalted, ha blessed you with.

12. My father (RA) said: Sa`d ibn `Abd Allah said, on the authority of Ahmad ibn Muhammad ibn `Isa, on the authority of al-Hasan ibn Mahbub, on the authority of Dawud ibn Kathir al-Raqqi, on the authority of Abu `Ubaydah al-Hadhdah', on the authority of Abu `Ja`far (AS) who said

قَالَ رَسُولُ اللهِ ص قَالَ اللهُ جَلَّ جَلَالُهُ إِنَّ مِنْ عِبَادِيَ الْمُؤْمِنِينَ لَمَنْ يَجْتَهِدُ فِي عِبَادَتِي فَيَقُومُ مِنْ رُقَادِهِ وَ لَذِيذِ وِسَادِهِ فَيَتَهَجَّدُ فِي اللَّيَالِي وَ يُتْعِبُ نَفْسَهُ فِي عِبَادَتِي فَأَضْرِبُهُ بِالنُّعَاسِ اللَّيْلَةَ وَ اللَّيْلَتَيْنِ نَظَراً مِنِّي لَهُ وَ إِبْقَاءً عَلَيْهِ فَيَنَامُ حَتَّى يُصْبِحَ وَ يَقُومُ وَ هُوَ مَاقِتٌ لِنَفْسِهِ زَارٍ عَلَيْهَا وَ لَوْ أُخَلِّي بَيْنَهُ وَ بَيْنَ مَا يُرِيدُ مِنْ عِبَادَتِي لَدَخَلَهُ مِنْ ذَلِكَ الْعُجْبُ فَيُصَيِّرُهُ الْعُجْبُ إِلَى الْفِتْنَةِ بِأَعْمَالِهِ وَ رِضَاهُ عَنْ نَفْسِهِ حَتَّى يَظُنَّ أَنَّهُ قَدْ فَاقَ الْعَابِدِينَ وَ جَازَ فِي عِبَادَتِهِ حَدَّ التَّقْصِيرِ فَيَتَبَاعَدُ مِنِّي عِنْدَ ذَلِكَ وَ هُوَ يَظُنُّ أَنَّهُ يَتَقَرَّبُ إِلَيَّ.

The Messenger of Allah (SA) said:
Allah, Great be His Gory, said:
Verily, among My believing servants are those who strive to worship Me. They wake up from their sleep and the comfort of their pillows to perform supererogatory prayers during the night. They exhaust themselves in My Worship. Since I look out for them, I overpower them with sleep for a night or two for watching over them. They sleep until morning, and when they get up, they are disgusted with themselves and afflicted over it. If I do not prevent them from worshiping Me as they desire, they would become proud, which would lead to their destruction. They could even reach a point that they

would believe that they have exceeded all the worshippers. Inadequacy is possible in My Worship. People can reach a point when they think they are drawing close to Me, when they are actually straying far away from Me.

13. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn al-Hasan al-Saffar said, on the authority of Ibrahim ibn Hashim, on the authority of al-Hasan ibn Mahbub, on the authority of Malik ibn `Atiyyah, on the authority of Dawud ibn Farqad that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: كَانَ فِيمَا أَوْحَى اللهُ عَزَّ وَ جَلَّ إِلَى مُوسَى ع أَنْ يَا مُوسَى مَا خَلَقْتُ خَلْقاً أَحَبَّ إِلَيَّ مِنْ عَبْدِيَ الْمُؤْمِنِ وَ إِنَّمَا أَبْتَلِيهِ لِمَا هُوَ خَيْرٌ لَهُ وَ أُعَافِيهِ لِمَا هُوَ خَيْرٌ لَهُ وَ أَنَا أَعْلَمُ بِمَا يَصْلُحُ عَلَيْهِ أَمْرُ عَبْدِي فَلْيَصْبِرْ عَلَى بَلَائِي وَ لْيَشْكُرْ نَعْمَائِي وَ لْيَرْضَ بِقَضَائِي أَكْتُبْهُ فِي الصِّدِّيقِينَ عِنْدِي إِذَا عَمِلَ بِرِضَائِي فَأَطَاعَ أَمْرِي .

Abu `Abd Allah al-Sadiq (AS) said:
Among what Allah, the Mighty and High, revealed to Musa was:
O Musa, I have not crated a creation more beloved to Me than My believing servant. Verily, I try him with what is good for him, and cure him for what is good for him. I know what is best for My Servant in his affairs. Hence, he should be patient with My Trials. He should thank me for My Bounties. And he should be pleased with My Destiny. If he act for My Pleasure, and obeys My Command, I will count hi among the truthful ones.

Chapter Sixty-Three: Al-Amr wa-al-Nahy wal-al-Wa`d wa-al-Wa`id. Command, Prohibition, Promise and Threat – 10 traditions

باب الأمر و النهی و الوعد و الوعید

1. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn al-Hasan al-Saffar said, on the authority of Ahmad ibn Abu `Abd Allah al-Barqi, on the authority of his father, on the authority of Safwan ibn Yahya, on the authority of Mansur ibn Hazim that

قَالَ أَبُوعَبْدِ اللهِ ع النَّاسُ مَأْمُورُونَ مَنْهِيُّونَ وَ مَنْ كَانَ لَهُ عُذْرٌ عَذَرَهُ اللهُ عَزَّوَ جَلَ .

Abu `Abd Allah al-Sadiq (AS) said: "The people have been commanded and prohibited. Whoever has an excuse, Allah, the Mighty and High, forgives him."

2. My father (RA) said: Sa`d ibn `Abd Allah said: Ahmad ibn Muhammad ibn `Isa said, on the authority of `Abd al-Rahman ibn Abu Najran, on the authority of Hisham ibn Salim, on the authority of Habib al-Sajistani that

عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ ع قَالَ: إِنَّ فِي التَّوْرَاةِ مَكْتُوباً يَا مُوسَى إِنِّي خَلَقْتُكَ وَ اصْطَفَيْتُكَ وَ قَوَّيْتُكَ وَ أَمَرْتُكَ بِطَاعَتِي وَ نَهَيْتُكَ عَنْ مَعْصِيَتِي فَإِنْ أَطَعْتَنِي أَعَنْتُكَ عَلَى طَاعَتِي وَ إِنْ عَصَيْتَنِي لَمْ أُعِنْكَ عَلَى مَعْصِيَتِي يَا مُوسَى وَ لِيَ الْمِنَّةُ عَلَيْكَ فِي طَاعَتِكَ لِي وَ لِيَ الْحُجَّةُ عَلَيْكَ فِي مَعْصِيَتِكَ لِي.

Abu Ja`far al-Baqir (AS) said:
Verily, it is stated in the Torah: O Musa! Verily, I have created you, chosen you, strengthened you, commanded you for My Obedience, and prohibited you from disobeying Me. Therefore, if you obey Me I will help you to obey Me and if you disobey Me, I will not help you to disobey me. O Musa! I have favored you in your obedience to Me, and I have evidence over you in your disobedience of Me.

3. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn al-Hasan al-Saffar said, on the authority of both Muhammad ibn Abu al-Khattab and Ahmad ibn Abu `Abd Allah al-Barqi, on the authority of `Ali ibn Muhammad al-Qasani, on the authority of who he mentioned, on the authority of `Abd Allah ibn al-Qasim al-Ja`fari on the authority of Abu `Abd Allah (AS), on the authority of his forefathers (AS) that

عَنْ أَبِي عَبْدِ اللهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللهِ ص مَنْ وَعَدَهُ اللهُ عَلَى عَمَلٍ ثَوَاباً فَهُوَ مُنْجِزُهُ لَهُ وَ مَنْ أَوْعَدَهُ عَلَى عَمَلٍ عِقَاباً فَهُوَ فِيهِ بِالْخِيَارِ.

The Messenger of Allah (SA) said: "Whoever Allah promises to reward for an action, He will fulfill it. And whoever He threatens with punishment over an action, He may choose (either punishment or pardon)."

4. Abu `Ali al-Husayn ibn Ahmad al-Bayhaqi said in Naysabur year 352 AH that Muhammad ibn Yahya al-Suli reported to us that Ibn Dhukwan said: I heard Ibrahim ibn al-`Abbas say

كُنَّا فِي مَجْلِسِ الرِّضَا ع فَتَذَاكَرُوا الْكَبَائِرَ وَ قَوْلَ الْمُعْتَزِلَةِ فِيهَا إِنَّهَا لَا تُغْفَرُ فَقَالَ الرِّضَا ع قَالَ أَبُو عَبْدِ اللهِ ع قَدْ نَزَلَ الْقُرْآنُ بِخِلَافِ قَوْلِ الْمُعْتَزِلَةِ قَالَ اللهُ عَزَّ وَ جَلَّ- وَ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلى ظُلْمِهِمْ .

We were in the presence of al-Rida (AS) when the discussion was about the major sins, and the Mu`tazilite belief that they shall not be forgiven.
Hence, al-Rida (AS) said:
Abu `Abd Allah al-Sadiq (AS) said:
"The Qur'an contradicts the belief of the Mu`tazilites. Allah, the Mighty and High, says: Verily, your Lord is the Lord of forgiveness to people despite their injustice.

The Compiler of this book says: The tradition is detailed; we have extracted from it the required passage.

5. Ahmad ibn Muhammad ibn al-Haytham al-`Ijli; Ahmad ibn al-Hasan al-Qittan; Muhammad ibn Ahmad al-Sinani; al-Husayn ibn Ibrahim ibn Ahmad ibn Hisham al-Mukattab; `Abd Allah ibn Muhammad al-Sa`igh and `Ali ibn `Abd Allah al-Warraq (may All be pleased with them) all said: Abu al-`Abbas Ahmad ibn Yahya ibn Zakariyyah al-Qittan said: Bakr ibn `Abd Allah ibn Husayn said: Tamim ibn Buhlul said: Abu Mu`awiyah said, on he authority of al-A`mash that

عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: فِيمَا وَصَفَ لَهُ مِنْ شَرَائِعِ الدِّينِ إِنَّ اللهَ لَا يُكَلِّفُ نَفْساً إِلَّا وُسْعَهَا وَ لَا يُكَلِّفُهَا فَوْقَ طَاقَتِهَا وَ أَفْعَالُ الْعِبَادِ مَخْلُوقَةٌ خَلْقَ تَقْدِيرٍ لَا خَلْقَ تَكْوِينٍ وَ اللهُ خَالِقُ كُلِّ شَيْءٍ وَ لَا نَقُولُ بِالْجَبْرِ وَ لَا بِالتَّفْوِيضِ وَ لَا يَأْخُذُ اللهُ عَزَّ وَ جَلَّ الْبَرِيءَ بِالسَّقِيمِ وَ لَا يُعَذِّبُ اللهُ عَزَّ وَ جَلَّ الْأَطْفَالَ بِذُنُوبِ الْآبَاءِ فَإِنَّهُ قَالَ فِي مُحْكَمِ كِتَابِهِ- وَ لا تَزِرُ وازِرَةٌ وِزْرَ أُخْرى وَ قَالَ عَزَّ وَ جَلَّ وَ أَنْ لَيْسَ لِلْإِنْسانِ إِلَّا ما سَعى وَ لِلَّهِ عَزَّ وَ جَلَّ أَنْ يَعْفُوَ وَ يَتَفَضَّلَ وَ لَيْسَ لَهُ عَزَّ وَ جَلَّ أَنْ يَظْلِمَ وَ لَا يَفْرِضُ اللهُ عَزَّ وَ جَلَّ عَلَى عِبَادِهِ طَاعَةَ مَنْ يَعْلَمُ أَنَّهُ يُغْوِيهِمْ وَ يُضِلُّهُمْ وَ لَا يَخْتَارُ لِرِسَالَتِهِ وَ لَا يَصْطَفِي مِنْ عِبَادِهِ مَنْ يَعْلَمُ أَنَّهُ يَكْفُرُ بِهِ وَ يَعْبُدُ الشَّيْطَانَ دُونَهُ وَ لَا يَتَّخِذُ عَلَى خَلْقِهِ حُجَّةً إِلَّا مَعْصُوماً.

Ja`far ibn Muhammad (AS) said the following regarding Islamic law:
Verily, Allah does not impose anything on a soul except what it can bear, and does not oblige it to do anything it does not have the strength to do. The actions of the servants are created with decreed [taqdir] creation, not with constitutional [takwin] creation and Allah is the Creator of all Things. We do not believe in determinism or relinquishment.

Allah, the Mighty and High, does not hold the innocent to be that guilty, nor does Allah, the Mighty and High, punish children for the sins of their fathers. For verily, He has said in Perfect Book: And no bearer of burden shall bear the burden of another; the Mighty and High says: And that man shall have nothing but what he strives for. Allah, the Mighty and High, forgives and favors. It is not befitting of the Mighty and High to oppress.
Allah, the Mighty and High, does not oblige His Servants to obey the one that may lead them astray and misguided them. When He selects His Servants to be His Messengers, he does not select any that disbelieve in Him, and who may serve Satan instead of Him. He never appoints but an infallible person as a Proof over His Creation.

The Compiler of this book says: The tradition is detailed; we have extracted from it the required passage. I have transmitted all of it in the book Al-Khisal.

6. Ahmad ibn Ziyad ibn Ja`far al-Hamdani (RA) said: `Ali ibn Ibrahim ibn Hashim said, on the authority of his father, on the authority of Muhammad ibn Abu `Umayr that

سَمِعْتُ مُوسَى بْنَ جَعْفَرٍ ع يَقُولُ لَا يُخَلِّدُ اللهُ فِي النَّارِ إِلَّا أَهْلَ الْكُفْرِ وَ الْجُحُودِ وَ أَهْلَ الضَّلَالِ وَ الشِّرْكِ وَ مَنِ اجْتَنَبَ الْكَبَائِرَ مِنَ الْمُؤْمِنِينَ لَمْ يُسْأَلْ عَنِ الصَّغَائِرِ قَالَ اللهُ تَبَارَكَ وَ تَعَالَى- إِنْ تَجْتَنِبُوا كَبائِرَ ما تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئاتِكُمْ وَ نُدْخِلْكُمْ مُدْخَلًا كَرِيماً قَالَ فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللهِ فَالشَّفَاعَةُ لِمَنْ تَجِبُ مِنَ الْمُذْنِبِينَ قَالَ حَدَّثَنِي أَبِي عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ سَمِعْتُ رَسُولَ اللهِ ص يَقُولُ إِنَّمَا شَفَاعَتِي لِأَهْلِ الْكَبَائِرِ مِنْ أُمَّتِي فَأَمَّا الْمُحْسِنُونَ مِنْهُمْ فَمَا عَلَيْهِمْ مِنْ سَبِيلٍ قَالَ ابْنُ أَبِي عُمَيْرٍ فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللهِ فَكَيْفَ تَكُونُ الشَّفَاعَةُ لِأَهْلِ الْكَبَائِرِ وَ اللهُ تَعَالَى ذِكْرُهُ يَقُولُ- وَ لا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضى وَ هُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ وَ مَنْ يَرْتَكِبُ الْكَبَائِرَ لَا يَكُونُ مُرْتَضًى فَقَالَ يَا أَبَا أَحْمَدَ مَا مِنْ مُؤْمِنٍ يَرْتَكِبُ ذَنْباً إِلَّا سَاءَهُ ذَلِكَ وَ نَدِمَ عَلَيْهِ وَ قَدْ قَالَ النَّبِيُّ ص كَفَى بِالنَّدَمِ تَوْبَةً وَ قَالَ ع وَ مَنْ سَرَّتْهُ حَسَنَتُهُ وَ سَاءَتْهُ سَيِّئَتُهُ فَهُوَ مُؤْمِنٌ فَمَنْ لَمْ يَنْدَمْ عَلَى ذَنْبٍ يَرْتَكِبُهُ فَلَيْسَ بِمُؤْمِنٍ وَ لَمْ تَجِبْ لَهُ الشَّفَاعَةُ وَ كَانَ ظَالِماً وَ اللهُ تَعَالَى ذِكْرُهُ يَقُولُ- ما لِلظَّالِمِينَ مِنْ حَمِيمٍ وَ لا شَفِيعٍ يُطاعُ فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللهِ وَ كَيْفَ لَا يَكُونُ مُؤْمِناً مَنْ لَمْ يَنْدَمْ عَلَى ذَنْبٍ يَرْتَكِبُهُ فَقَالَ يَا أَبَا أَحْمَدَ مَا مِنْ أَحَدٍ يَرْتَكِبُ كَبِيرَةً مِنَ الْمَعَاصِي وَ هُوَ يَعْلَمُ أَنَّهُ سَيُعَاقَبُ عَلَيْهَا إِلَّا نَدِمَ عَلَى مَا ارْتَكَبَ وَ مَتَى نَدِمَ كَانَ تَائِباً مُسْتَحِقّاً لِلشَّفَاعَةِ وَ مَتَى لَمْ يَنْدَمْ عَلَيْهَا كَانَ مُصِرّاً وَ الْمُصِرُّ لَا يُغْفَرُ لَهُ لِأَنَّهُ غَيْرُ مُؤْمِنٍ بِعُقُوبَةِ مَا ارْتَكَبَ وَ لَوْ كَانَ مُؤْمِناً بِالْعُقُوبَةِ لَنَدِمَ وَ قَدْ قَالَ النَّبِيُّ ص لَا كَبِيرَةَ مَعَ الِاسْتِغْفَارِ وَ لَا صَغِيرَةَ مَعَ الْإِصْرَارِ وَ أَمَّا قَوْلُ

اللهِ عَزَّوَ جَلَ وَ لا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضى فَإِنَّهُمْ لَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَى اللهُ دِينَهُ وَ الدِّينُ الْإِقْرَارُ بِالْجَزَاءِ عَلَى الْحَسَنَاتِ وَ السَّيِّئَاتِ فَمَنِ ارْتَضَى اللهُ دِينَهُ نَدِمَ عَلَى مَا ارْتَكَبَهُ مِنَ الذُّنُوبِ لِمَعْرِفَتِهِ بِعَاقِبَتِهِ فِي الْقِيَامَةِ .

Musa ibn Ja`far (AS) said:
Allah will not make the Hell eternal for anyone except for those who disbelieved and denied, and those who went astray and rejected monotheism. Believers who refrained from major sins will not be asked about the minor sins they may have committed. Allah, the Blessed and Exalted, says: If you shun the great sins which you are forbidden, We will do away with your small sins and cause you to enter an honorable place of entering.
The reporter says: I asked him, "O son of the messenger of Allah (SA)! To which sinners does intercession [shafa`at] apply?"
He (AS) replied, "My father (AS) related to me, on the authority of his forefathers (AS) the authority of `Ali (AS) that: The Messenger of Allah (SA) said:
"Verily, my intercession applies to the members of my Ummah who committed major sins. As for the good-doers, they should not be concerned."
Ibn Abu `Umayr says: I asked him, O son of the Messenger of Allah! How can intercession apply to those who commit major sins, when Allah, exalted be His Remembrance, says: And they do not intercede except for him whom He approves and for fear of Him they tremble; and whoever commits major sins cannot be the approved one, Thus, he (AS) responded, O Abu Ahmad! There is not a believer who commits a sin but that it grieves him, and he regrets it. The Prophet (SA) has said: "Regret is sufficient for repentance." He (AS) has also said: Whoever is pleased by his good deeds and grieved by his bad deeds is a believer." Therefore, he who commits a sin, and does not regret it, is not a believer, and intercession will not apply to him because he is unjust. Allah, exalted be His Remembrance, says: The unjust shall not have nay compassionate friend nor any intercessor who should be obeyed.
I asked him, "O son of the Messenger of Allah! Why is a person an unbeliever is he does not feel any remorse for his sins?" He (AS) replied, O Abu Ahmad! If someone knows that he has committed a major sin, and knows that he will be punished for it, he will surely regret his action. If feels remorse, he has repented, and deserves intercession. If he does not regret his action, he will persist in his sin. Persistent, habitual sinners are not forgiven, because they do not believe that they will be punished for their actions. If they believed in the punishment then surely they would regret their action. The Prophet (SA) said: No major sin remains after repentance. And no sin remains minor if one engages in it habitually. As for the Word of Allah, the Mighty and High: And they do not intercede except for him whom He approves; then he will not receive intercession unless Allah approves his belief. Belief is the confirmation of reward for good deeds and punishment over bad deeds. If Allah accepts a person's faith as sincere, it is because the person regrets the sins he has committed, and fears their punishment on the Day of Judgment.

7. Muhammad ibn Musa ibn al-Mutawakkil (RA) said: `Ali ibn la-Husayn al-Sa`dabadi said, on the authority of Ahmad ibn Abu `Abd Allah la-Barqi, on the authority of his father, on the authority of Muhammad ibn Abu `Umayr, on the authority of Hamzah ibn Humran that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: مَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةٌ فَإِنْ عَمِلَهَا كُتِبَتْ لَهُ عَشْرُ أَمْثَالِهَا وَ يُضَاعِفُ اللهُ لِمَنْ يَشَاءُ إِلَى سَبْعِمِائَةٍ وَ مَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا لَمْ تُكْتَبْ عَلَيْهِ حَتَّى يَعْمَلَهَا فَإِنْ لَمْ يَعْمَلْهَا

كُتِبَتْ لَهُ حَسَنَةٌ بِتَرْكِهِ لِفِعْلِهَا وَإِنْ عَمِلَهَا أُجِّلَ تِسْعَ سَاعَاتٍ فَإِنْ تَابَ وَنَدِمَ عَلَيْهَا لَمْ تُكْتَبْ عَلَيْهِ وَإِنْ لَمْ يَتُبْ وَلَمْ يَنْدَمْ عَلَيْهَا كُتِبَتْ عَلَيْهِ سَيِّئَةٌ.

Abu `Abd Allah al-Sadiq (AS) said:
He who intends to accomplish a good deed, and does not do so, one good deed is written down for him. However, if he accomplished the good deed, then ten good deeds are written down for him. Allah multiplies good deeds for anyone He wished up to seven hundred times. Whoever intends to accomplish a bad deed, and does not do it, no bad deed will be written down for him unless he does it. If he does not accomplish the bad deed, then one good deed is written down for him because he avoided the bad deed. Even if he does a bad deed, it is only recorded nine hours after it was done. In the event hat he repents within this period, it will not be recorded. However, if he fails to repent for his sin or express any remorse over it, a single offence will be recorded against him.

8. Muhammad ibn Muhammad ibn al-Ghalib al-Shafi``I said: Abu Muhammad ibn Mujahid ibn A`yun ibn Dawwud reported to us that `Isa ibn Ahmad al-`Asqalani reported to us that al-Nadr ibn Shumayyil reported to us that Israfil reported to us that Thuwayr reported, on the authority of his father that

أَنَّ عَلِيّاً ع قَالَ: مَا فِي الْقُرْآنِ آيَةٌ أَحَبَّ إِلَيَّ مِنْ قَوْلِهِ عَزَّ وَ جَلَّ- إِنَّ اللَّهَ لا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَ يَغْفِرُ ما دُونَ ذلِكَ لِمَنْ يَشاءُ صَدَقَ اللَّهُ الْعَظِيمُ .

`Ali (AS) said:
There is not a verse in the Qur`an more beloved to me that the Word of the Mighty and High: Surely Allah does not forgive that anything should be associated with Him, and forgives what is beside that to whomsoever He pleases.

9. Abu Nasr Muhammad ibn Ahmad ibn Tamim al-Sarkhasi said in Sarkhas that Abu Lubayd Muhammad ibn Idris al-Shami said: Ishaq ibn Isra`il related to me that Hariz said, on the authority of `Abd al-`Aziz', on the authority of Zayd ibn Wahab that

خَرَجْتُ لَيْلَةً مِنَ اللَّيَالِي فَإِذَا رَسُولُ اللهِ ص يَمْشِي وَحْدَهُ وَلَيْسَ مَعَهُ إِنْسَانٌ فَظَنَنْتُ أَنَّهُ يَكْرَهُ أَنْ يَمْشِيَ مَعَهُ أَحَدٌ قَالَ فَجَعَلْتُ أَمْشِي فِي ظِلِّ الْقَمَرِ فَالْتَفَتَ فَرَآنِي فَقَالَ مَنْ هَذَا فَقُلْتُ أَبُو ذَرٍّ جَعَلَنِيَ اللهُ فِدَاكَ قَالَ يَا أَبَا ذَرٍّ تَعَالَ قَالَ فَمَشَيْتُ مَعَهُ سَاعَةً فَقَالَ إِنَّ الْمُكْثِرِينَ هُمُ الْأَقَلُّونَ يَوْمَ الْقِيَامَةِ إِلَّا مَنْ أَعْطَاهُ اللهُ خَيْراً فَنَفَحَ مِنْهُ بِيَمِينِهِ وَ شِمَالِهِ وَ بَيْنَ يَدَيْهِ وَ وَرَاءَهُ وَ عَمِلَ فِيهِ خَيْراً قَالَ فَمَشَيْتُ مَعَهُ سَاعَةً فَقَالَ لِي اجْلِسْ هَاهُنَا وَ أَجْلَسَنِي فِي قَاعٍ حَوْلَهُ حِجَارَةٌ فَقَالَ لِي اجْلِسْ حَتَّى أَرْجِعَ إِلَيْكَ قَالَ فَانْطَلَقَ فِي الْحَرَّةِ حَتَّى لَمْ أَرَهُ وَ تَوَارَى عَنِّي فَأَطَالَ اللَّبْثَ ثُمَّ إِنِّي سَمِعْتُهُ ع وَ هُوَ مُقْبِلٌ وَ هُوَ يَقُولُ وَ إِنْ زَنَى وَ إِنْ سَرَقَ قَالَ فَلَمَّا جَاءَ لَمْ أَصْبِرْ حَتَّى قُلْتُ يَا نَبِيَّ اللهِ

جَعَلَنِيَ اللهُ فِدَاكَ مَنْ تُكَلِّمُهُ فِي جَانِبِ الْحَرَّةِ فَإِنِّي مَا سَمِعْتُ أَحَداً يَرُدُّ عَلَيْكَ مِنَ الْجَوَابِ شَيْئاً قَالَ ذَاكَ جَبْرَئِيلُ عَرَضَ لِي فِي جَانِبِ الْحَرَّةِ فَقَالَ بَشِّرْ أُمَّتَكَ أَنَّهُ مَنْ مَاتَ لَا يُشْرِكُ بِاللهِ عَزَّ وَ جَلَّ شَيْئاً دَخَلَ الْجَنَّةَ قَالَ قُلْتُ يَا جَبْرَئِيلُ وَ إِنْ زَنَى وَ إِنْ سَرَقَ قَالَ نَعَمْ وَ إِنْ شَرِبَ الْخَمْرَ.

I went out one night. The Messenger of Allah (SA) was all alone. I thought that he was averse to anyone walking with him. When I started walking in the moon light, he turned around and saw me.
He enquired, "Who is that?"
I answered, "Abu Dharr. May Allah make me your ransom!"
He (SA) said: "Come here, O Abu Dharr!"
So I walked with him for some time. He said:
Verily, the ones with much will be the ones with less. On the Day of Resurrection with the exception of those Allah has favoured. His Favour will spread to them from right to left, and from front to back. It will fill them with good.
Abu Dharr says: I continued to walk with him for a while.
Then he (SA) said: "Sit down here. He made me sit down in some low ground around which was stones." He said to me, "Sit down until I return to you."
He (Abu Dharr) said: He went to a stony area until I could no longer see him. His delay was prolonged. Then I heard him coming, while saying, "Even if he fornicated and eve if he stole?"
He said: When he came back, I immediately asked him, "O Prophet of Allah! May Allah make me your ransom! Who are you talking to in the stony area for I did not hear anyone answer you?"
He replied, "It was Jibra'il who appeared to me in that stony area and said: `Glad tidings to your Ummah that anyone who dies without associating anything with Allah, the Mighty and High, will enter Heaven."
He (SA) added, "I asked Jibra'il: `Even if he fornicated and even if he stole?' He replied: `Yes, and even if he drank wine.'"
The Compiler of this book says: What he means by this is that he will succeed in repentance so that he may enter Paradise.

10. My father (RA) said: `Ali ibn Ibrahim ibn Hashim said, on the authority of his father, on the authority of Muhammad ibn Abu `Umayr, on the authority of Mu`adh al-Jawhari, on the authority of al-Sadiq Ja`far ibn Muhammad (AS), on the authority of is forefather, blessings of Allah be upon them that

عَنْ رَسُولِ اللهِ ص عَنْ جَبْرَئِيلَ ع قَالَ قَالَ اللهُ جَلَّ جَلَالُهُ مَنْ أَذْنَبَ ذَنْباً صَغِيراً أَوْ كَبِيراً وَ هُوَ لَا يَعْلَمُ أَنَّ لِي أَنْ أُعَذِّبَهُ بِهِ أَوْ أَعْفُوَ عَنْهُ لَا غَفَرْتُ لَهُ ذَلِكَ الذَّنْبَ أَبَداً وَ مَنْ أَذْنَبَ ذَنْباً صَغِيراً كَانَ أَوْ كَبِيراً وَ هُوَ يَعْلَمُ أَنَّ لِي أَنْ أُعَذِّبَهُ وَ أَنْ أَعْفُوَ عَنْهُ عَفَوْتُ عَنْهُ.

The Messenger of Allah (SA) said: Jibra`il (AS) said: Allah, great be His Glory said: Whoever commits a sin, major or minor, and he does not believe that I have a right to punish him over it or to forgive for it, then I will never forgive him for that sin ever.

Whoever commits a sin, whether be it minor or major, believing that I have a right to punish him over it or forgive for it, I forgive him.

Chapter Sixty-Four: Al-Ta`rif wa-al Bayan wa-al-Hujjah wa-alHiddayah. Recognition, Explanation, Evidence, and Guidance – 17 traditions

باب التعريف و البيان و الحجة و الهداية

1. My father (RA) said: Muhammad ibn Yahya al-`Attar said: Ahmad ibn Muhammad ibn `Isa said, on the authority of Muhammad ibn Abu `Umayr on the authority of Muhammad ibn Hukaym that

قُلْتُ لِأَبِي عَبْدِ اللهِ ع الْمَعْرِفَةُ صُنْعُ مَنْ هِيَ قَالَ مِنْ صُنْعِ اللهِ عَزَّ وَ جَلَّ لَيْسَ لِلْعِبَادِ فِيهَا صُنْعٌ.

I asked Abu `Abd Allah al-Sadiq (AS): "What is the origin of recognition?"
He (AS) answered, "It is entirely from Allah, the Mighty and High. The servants do not have any part in it."

2. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: al-Husayn ibn al-Hasan ibn Aban said, on the authority of al-Husayn ibn Sa`id, on the authority of Ibn Abu `Umayr, on the authority of Jamil ibn Durraj, on the authority of Ibn al-Tayyar that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: إِنَّ اللهَ عَزَّ وَ جَلَّ احْتَجَّ عَلَى النَّاسِ بِمَا آتَاهُمْ وَ مَا عَرَّفَهُمْ.

Abu `Abd Allah al-Sadiq (AS) said:
"Verily, Allah, the Mighty and High, will hold evidence against the people with what He gave them and made them to recognize."

3. Muhammad ibn `Ali Majilwayh (RA) said, on the authority of his paternal uncle Muhammad ibn Abu al-Qasim, on the authority of Ahmad ibn Abu `Abd Allah, on the authority of Ibn Fuddal, on the authority of Tha`labah ibn Maymun, on the authority of Hamzah ibn al-Tayyar that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: إِنَّ اللهَ عَزَّ وَ جَلَّ احْتَجَّ عَلَى النَّاسِ بِمَا آتَاهُمْ وَ مَا عَرَّفَهُمْ .

Abu `Abd Allah al-Sadiq (AS) said:
"Verily, Allah, the Mighty and High, will hold evidence against the people with what He gave them and made them to recognize."

4. Muhammad ibn `Ali Majilwayh (RA) said, on the authority of his paternal uncle Muhammad ibn Abu al-Qasim, on the authority of Ahmad ibn Abu `Abd Allah, on the authority of Ibn Fuddal, on the authority of Tha`labah ibn Maymun, on the authority of Hamzah ibn al-Tayyar that

عَنْ أَبِي عَبْدِ اللهِ ع فِي قَوْلِ اللهِ عَزَّوَ جَلَّ- وَ ما كانَ اللهُ لِيُضِلَّ قَوْماً بَعْدَ إِذْ هَداهُمْ حَتَّى يُبَيِّنَ لَهُمْ ما يَتَّقُونَ قَالَ حَتَّى يُعَرِّفَهُمْ مَا يُرْضِيهِ وَ مَا يُسْخِطُهُ وَ قَالَ فَأَلْهَمَها فُجُورَها وَ تَقْواها قَالَ بَيَّنَ لَهَا مَا تَأْتِي وَ مَا تَتْرُكُ وَ قَالَ- إِنَّا هَدَيْناهُ السَّبِيلَ إِمَّا شاكِراً وَ إِمَّا كَفُوراً قَالَ عَرَّفْنَاهُ إِمَّا آخِذاً وَ إِمَّا تَارِكاً وَ فِي قَوْلِهِ عَزَّوَ جَلَّ- وَ أَمَّا ثَمُودُ فَهَدَيْناهُمْ فَاسْتَحَبُّوا الْعَمى عَلَى الْهُدى قَالَ عَرَّفْنَاهُمْ فَاسْتَحَبُّوا الْعَمى عَلَى الْهُدى وَ هُمْ يَعْرِفُونَ.

Abu `Abd Allah al-Sadiq (AS) was asked to interpret the Word of Allah, the Mighty and High: It is not for Allah to lead people astray after guiding them. He even makes clear to them what they should guard against. He (AS) said: He even makes them recognize what pleases Him and what angers Him. He has also said: Then He inspired i9t to understand what is right and wrong for it. He has explained obligations and prohibitions. He has also said: Surely We have shown him the way: he may be thankful or unthankful. He made us recognize what to accept or to avoid.
And concerning the word of the Mighty and High: And as to Thamud, We should them the right way, but they chose error above guidance. He (AS) said: "We made them to recognize, but they consciously chose misguidance over guidance."

5. Ahmad ibn `Ali ibn Ibrahim ibn Hashim said, on the authority of his father, on the authority of Muhammad ibn `Isa, on the authority of Yunus ibn `Abd al-Rahman, on the authority of Ibn Bukayr, on the authority of Hamzah ibn Muhammad that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللهِ عَزَّوَ جَلَّ- وَ هَدَيْناهُ النَّجْدَيْنِ قَالَ نَجْدَ الْخَيْرِ وَ الشَّرِّ

I asked Abu `Abd Allah about the Word of Allah, the Mighty and High: And pointed out to him the two conspicuous ways." He (AS) said; "They are the way of good and the way of evil."

6. Ahmad ibn Muhammad ibn Yahya al-`Attar (RA) said, on the authority of his father, on the authority of Muhammad ibn Ahmad ibn Yahya, on the authority of Musa ibn Ja`far al-Baghdadi, on the authority of `Ubayd Allah al-Dihqan, on the authority of Durust, on the authority of who related to him that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: سِتَّةُ أَشْيَاءَ لَيْسَ لِلْعِبَادِ فِيهَا صُنْعٌ الْمَعْرِفَةُ وَ الْجَهْلُ وَ الرِّضَا وَ الْغَضَبُ وَ النَّوْمُ وَ الْيَقَظَةُ

.

Abu `Abd Allah al-Sadiq (AS) said: "The servants have no role in six things: recognition, ignorance, pleasure, anger, sleep and wakefulness."

7. Muhammad ibn Musa ibn al-Mutawakkil (RA) said: Muhammad ibn Yahya al-`Attar said, on the authority of Muhammad ibn al-Husayn, on the authority of Abu Shu`ayb al-Mahamili, on the authority of Durust ibn Abu Mansur, on the authority of Burayd ibn Mua`wiyah al-`Ijli that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: لَيْسَ لِلّهِ عَلَى خَلْقِهِ أَنْ يَعْرِفُوا قَبْلَ أَنْ يُعَرِّفَهُمْ وَ لِلْخَلْقِ عَلَى اللهِ أَنْ يُعَرِّفَهُمْ وَ لِلّهِ عَلَى الْخَلْقِ إِذَا عَرَّفَهُمْ أَنْ يَقْبَلُوهُ .

Abu `Abd Allah al-Sadiq (AS) said: It is not compulsory for the creation to recognize Allah until He introduces Himself to them. It is compulsory for Allah that He introduces Himself to the creation. It is compulsory for the creation to accept Allah when He introduces Himself to them.

8. My father (RA) said: `Abd Allah ibn Ja`far al-Himyari said, on the authority of Ahmad ibn Muhammad ibn `Isa, on the authority of al-Hajjal, on the authority of Tha`labah ibn Maymun, on the authority of `Abd al-A`la ibn A`yun that

سَأَلْتُ أَبَا عَبْدِ اللهِ ع عَمَّنْ لَمْ يَعْرِفْ شَيْئاً هَلْ عَلَيْهِ شَيْءٌ قَالَ لَا .

I asked Abu `Abd Allah al-Sadiq (AS) whether a person who knows nothing has any responsibility. He (AS) replied, "No."

9. Ahmad ibn Muhammad ibn Yayha al-`Attar (RA) said, on the authority of his father, on the authority of Ahmad ibn Muhammad ibn `Isa, on the authority of Ibn Fuddal, on the authority of Dawud ibn Farqad, on the authority of Abu al-Hasan Zakariyya ibn Yahya that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: مَا حَجَبَ اللهُ عِلْمَهُ عَنِ الْعِبَادِ فَهُوَ مَوْضُوعٌ عَنْهُمْ.

Abu `Abd Allah al-Sadiq (AS) said: "Whatever of His Knowledge Allah has concealed from the servants is unburdened from them."

10. `Ali ibn Ahmad ibn `Abd Allah ibn Ahmad ibn Abu `Abd Allah al-Barqi (RA) said, on the authority of his father, on the authority of his grandfather Ahmad ibn Abu `Abd Allah, on the authority of `Ali ibn al-Hakam, on the authority of Aban al-Ahmar, on the authority of Hamzah ibn al-Tayyar that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: قَالَ لِي اكْتُبْ فَأَمْلَى عَلَيَّ إِنَّ مِنْ قَوْلِنَا إِنَّ اللهَ عَزَّ وَ جَلَّ يَحْتَجُّ عَلَى الْعِبَادِ بِمَا آتَاهُمْ وَ مَا عَرَّفَهُمْ ثُمَّ أَرْسَلَ إِلَيْهِمْ رَسُولًا وَ أَنْزَلَ عَلَيْهِ الْكِتَابَ فَأَمَرَ فِيهِ وَ نَهَى أَمَرَ فِيهِ بِالصَّلَاةِ وَ الصَّوْمِ فَأَنَامَ رَسُولَ اللهِ ص عَنِ الصَّلَاةِ فَقَالَ أَنَا أُنِيمُكَ وَ أَنَا أُوقِظُكَ فَاذْهَبْ فَصَلِّ لِيَعْلَمُوا إِذَا أَصَابَهُمْ ذَلِكَ كَيْفَ يَصْنَعُونَ لَيْسَ كَمَا يَقُولُونَ إِذَا نَامَ عَنْهَا هَلَكَ وَ كَذَلِكَ الصِّيَامُ أَنَا أُمْرِضُكَ وَ أَنَا أُصَحِّحُكَ فَإِذَا شَفَيْتُكَ فَاقْضِهِ ثُمَّ قَالَ أَبُو عَبْدِ اللهِ ع وَ كَذَلِكَ إِذَا نَظَرْتَ إِلَى جَمِيعِ الْأَشْيَاءِ لَمْ تَجِدْ أَحَداً فِي ضِيقٍ وَ لَمْ تَجِدْ أَحَداً إِلَّا وَ لِلَّهِ عَلَيْهِ الْحُجَّةُ وَ لَهُ فِيهِ الْمَشِيَّةُ وَ لَا أَقُولُ إِنَّهُمْ مَا شَاءُوا صَنَعُوا ثُمَّ قَالَ إِنَّ اللهَ يَهْدِي وَ يُضِلُّ وَ قَالَ وَ مَا أُمِرُوا إِلَّا بِدُونِ سَعَتِهِمْ وَ كُلُّ شَيْءٍ أُمِرَ النَّاسُ بِهِ فَهُمْ يَسَعُونَ لَهُ وَ كُلُّ شَيْءٍ لَا يَسَعُونَ لَهُ فَهُوَ مَوْضُوعٌ عَنْهُمْ وَ لَكِنَّ أَكْثَرَ النَّاسِ لَا خَيْرَ فِيهِمْ ثُمَّ قَالَ ـ لَيْسَ عَلَى الضُّعَفَاءِ وَ لَا عَلَى الْمَرْضَى وَ لَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَ رَسُولِهِ فَوَضَعَ

عَنْهُمْ- ما عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَ اللهُ غَفُورٌ رَحِيمٌ. وَ لا عَلَى الَّذِينَ إِذا ما أَتَوْكَ لِتَحْمِلَهُمْ الْآيَةَ فَوَضَعَ عَنْهُمْ لِأَنَّهُمْ لَا يَجِدُونَ.

Abu `Abd Allah al-Sadiq (AS) told me: "Write down the following." Then he (AS) dictate to me: Verily, among our belief is that Allah, the Mighty and High, will judge His Servants on the basis of the means He grants them, and what He introduced to them. He then sent the Messenger (SA) to them, and revealed to him the Book (the Qur'an) in which He commanded and He forbade. In it, He commanded the ritual prayer and ritual fasting. Thus, the Messenger of Allah (SA) was made to sleep in and miss the prayer. Hence, Allah said: I made you sleep, and I wake you up. Now go and pray. They way, they will learn what they should do when this happens to them. It is not as they say: `When one sleeps in and misses a prayer, he is lost.' The same applies to fasting. Allah says: `I make you ill and I cure you. Once I cure you, make up for the fasting you have missed.' Abu `Abd Allah (AS) then added, I view all matters, this way. You will not find any of my followers oppressed by religion. Nor will you find anyone over whom Allah has not provided evidence through His Divine Will. I do not say: `They can do whatever they wish.' Then he (AS) continued, Verily, it is Allah who guides and misleads. He only commands people to do what they are capable of doing. Whatever the people are commanded to do, they have the ability to do it. Whatever the people are unable to do, they have not been commanded to do it. Still, most people are devoid of good.
Then he (AS) read this verse: It shall be no crime in the weak, nor in the sick, not in those who do not find what they should spend (to stay being), so long as they are sincere to Allah and His Messenger; there is no way (to blame) against the doers of good; and Allah is Forgiving, Merciful; nor in those who when they came to you that you might carry them. [And said:] Thus, they are unburdened from these, because they cannot find them.

The Compiler of this book says: His (AS) word: "Verily, it is Allah that guides and misleads." The meaning of this is that He, the Mighty and High, guides the believers to Paradise on the Day of Judgment, and misleads the unjust away from Paradise. Verily, the Mighty and High, has said: ***Surely (as for) those who believe and do good, their Lord will guide them by their faith; there shall flow from beneath them rivers in gardens of bliss.*** *The Mighty and High has also said:* ***And Allah causes the unjust to go astray.***

11. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn al-Hasan al-Saffar said, on the authority of Ibrahim ibn Hashim, on the authority of Isma`il ibn Marrar, on the authority of Yunus ibn `Abd al-Rahman, on the authority of Hammad, on the authority of

عَنْ عَبْدِ الْأَعْلَى قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ ع أَصْلَحَكَ اللهُ هَلْ جُعِلَ فِي النَّاسِ أَدَاةٌ يَنَالُونَ بِهَا الْمَعْرِفَةَ قَالَ فَقَالَ لَا قُلْتُ فَهَلْ كُلِّفُوا الْمَعْرِفَةَ قَالَ لَا عَلَى اللهِ الْبَيَانُ- لا يُكَلِّفُ اللهُ نَفْساً إِلَّا وُسْعَها لا يُكَلِّفُ اللهُ نَفْساً إِلَّا ما آتاها قَالَ وَ سَأَلْتُهُ عَنْ قَوْلِ اللهِ عَزَّ وَ جَلَّ- وَ ما كانَ اللهُ لِيُضِلَّ قَوْماً بَعْدَ إِذْ هَداهُمْ حَتَّى يُبَيِّنَ لَهُمْ ما يَتَّقُونَ قَالَ حَتَّى يُعَرِّفَهُمْ مَا يُرْضِيهِ وَ مَا يُسْخِطُهُ.

`Abd al-A`la that I asked Abu `Abd Allah al-Sadiq (AS): "May Allah be in peace with you! Has he given all people the means to recognize Him?" He (AS) replied, "No."
I asked, "Are they then obliged to recognize Him?" He (AS) answered, "No, The explanation must come from Allah: Allah does not impose on any soul except according to its ability. And Allah lays no burden on the any soul save to the extent to which He has enabled it. The reporter says: I asked him about the Word of Allah, the Mighty and High: It is not for Allah to lead people astray after guiding them. He even makes clear to them what they should guard against.
He (AS) replied, "He even makes them recognize what pleases Him, and what angers Him."

12. And with the same chain of transmission, on the authority of Yunus ibn `Abd al-Rahman, on the authority of Sa`dan, who eliminated the source of report to Abu `Abd Allah (AS), that

قَالَ: إِنَّ اللهَ عَزَّوَ جَلَّ لَمْ يُنْعِمْ عَلَى عَبْدٍ بِنِعْمَةٍ إِلَّا وَ قَدْ أَلْزَمَهُ فِيهَا الْحُجَّةَ مِنَ اللهِ عَزَّوَ جَلَّ فَمَنْ مَنَّ اللهُ عَلَيْهِ فَجَعَلَهُ قَوِيّاً فَحُجَّتُهُ عَلَيْهِ الْقِيَامُ بِمَا كَلَّفَهُ وَ احْتِمَالُ مَنْ هُوَ دُونَهُ مِمَّنْ هُوَ أَضْعَفُ مِنْهُ وَ مَنْ مَنَّ اللهُ عَلَيْهِ فَجَعَلَهُ مُوَسَّعاً عَلَيْهِ فَحُجَّتُهُ مَالُهُ يَجِبُ عَلَيْهِ فِيهِ تَعَاهُدُ الْفُقَرَاءِ بِنَوَافِلِهِ وَ مَنْ مَنَّ اللهُ عَلَيْهِ فَجَعَلَهُ شَرِيفاً فِي نَسَبِهِ جَمِيلًا فِي صُورَتِهِ فَحُجَّتُهُ عَلَيْهِ أَنْ يَحْمَدَ اللهَ عَلَى ذَلِكَ وَ أَلَّا يَتَطَاوَلَ عَلَى غَيْرِهِ فَيَمْنَعَ حُقُوقَ الضُّعَفَاءِ لِحَالِ شَرَفِهِ وَ جَمَالِهِ.

Abu `Abd Allah al-Sadiq said:
Verily, Allah, the Mighty and High, has not given a bounty to a servant except that He has placed in it for him evidence from Allah, the Mighty and High.
Therefore, whoever Allah favors, making him powerful, His Evidence over him is that he establish his obligations and tolerate those who are weaker than him.
Whoever Allah favors with wealth, His Evidence over him is his wealth. It is an obligation upon him to take care of the poor with superogatory charity.
Whoever Allah favors by making noble in lineage and handsome, His Evidence over him is that he praise Allah for his blessings. He should not neglect the need, or deprive the weak of their rights due to his lineage and good looks.

13. My father (RA) said: `Abd Allah ibn Ja`far al-Himyari said, on the authority of Ahmad ibn Muhammad, on the authority of Ibn al-Fuddal, on the authority of `Ali ibn `Uqbah, on the authority of his father saying that

سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ اجْعَلُوا أَمْرَكُمْ لِلّٰهِ وَ لَا تَجْعَلُوهُ لِلنَّاسِ فَإِنَّهُ مَا كَانَ لِلّٰهِ فَهُوَ لِلّٰهِ وَ مَا كَانَ لِلنَّاسِ فَلَا يَصْعَدُ إِلَى اللهِ وَ لَا تُخَاصِمُوا النَّاسَ لِدِينِكُمْ فَإِنَّ الْمُخَاصَمَةَ مَمْرَضَةٌ لِلْقَلْبِ إِنَّ اللهَ عَزَّوَ جَلَّ قَالَ لِنَبِيِّهِ ص- إِنَّكَ لا تَهْدِي مَنْ أَحْبَبْتَ وَ لٰكِنَّ اللهَ يَهْدِي مَنْ يَشاءُ وَ قَالَ أَ فَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ ذَرُوا النَّاسَ

فَإِنَّ النَّاسَ أَخَذُوا عَنِ النَّاسِ وَإِنَّكُمْ أَخَذْتُمْ عَنْ رَسُولِ اللهِ ص إِنِّي سَمِعْتُ أَبِي ع يَقُولُ إِنَّ اللهَ عَزَّ وَ جَلَّ إِذَا كَتَبَ عَلَى عَبْدٍ أَنْ يَدْخُلَ فِي هَذَا الْأَمْرِ كَانَ أَسْرَعَ إِلَيْهِ مِنَ الطَّيْرِ إِلَى وَكْرِهِ .

Abu `Abd Allah al-Sadiq (AS) said:
Leave your matter for Allah, and do not leave it for the people. Whatever is for Allah belongs to Allah alone, and whatever is for the people will not ascend to Allah Do not argue with the people about your religion, for verily arguing is an illness of the heart. Verily, Allah, the Mighty and High, said to His Prophet (SA) Surely you cannot guide whom you love, but Allah guides whom He pleases. He has also said: Will you then force men till they become believers?
Leave the people, for verily the people take their knowledge from each other, while you have your knowledge from the messenger of Allah (SA). Verily, I have heard my father, Muhammad al-Baqir (AS) say that `Verily, when Allah, the Mighty and High, writes that a servant should enter a matter, then he is quicker than a bird to its nest."

14. My father (RA) said: `Ali ibn Ibrahim ibn Hashim said, on the authority of his father, on the authority of Ibn Abu `Ulmayr, on the authority of Muhammad ibn Humran, on the Sulayman ibn Khalid that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ: إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى إِذَا أَرَادَ بِعَبْدٍ خَيْراً نَكَتَ فِي قَلْبِهِ نُكْتَةً مِنْ نُورٍ وَ فَتَحَ مَسَامِعَ قَلْبِهِ وَ وَكَّلَ بِهِ مَلَكاً يُسَدِّدُهُ وَإِذَا أَرَادَ بِعَبْدٍ سُوءاً نَكَتَ فِي قَلْبِهِ نُكْتَةً سَوْدَاءَ وَ سَدَّ مَسَامِعَ قَلْبِهِ وَ وَكَّلَ بِهِ شَيْطَاناً يُضِلُّهُ ثُمَّ تَلَا هَذِهِ الْآيَةَ- فَمَنْ يُرِدِ اللهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلامِ وَ مَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقاً حَرَجاً كَأَنَّما يَصَّعَّدُ فِي السَّماءِ . يَشاءُ و قال الله عزو جل- وَ مَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمنِ نُقَيِّضْ لَهُ شَيْطاناً فَهُوَ لَهُ قَرِينٌ .

Abu `Abd Allah al-Sadiq (AS) said:
Verily, if Allah, the Blessed and Exalted, intends good for a servant, then He places a spot of light in his heart, expands the hearing of his heart, and assigns an angel over him to direct him. If He intends evil for a servant, He places a black sport in his heart, blocks the hearing of his heart, and assigns a demon over him to misled him."
The he (AS) recited this verse: Therefore, (for) whomsoever Allah intends that He would guide him aright, He expands his breast for Islam, and (for) whomsoever He intends that He should cause him to err, He makes his breast strait and narrow as though he were ascending upwards.

The Compiler of this book says: Verily, Allah, the Mighty and High, intends evil for a servant as a result of a sin that he has committed. As a result, his heart receives the stamp, and a demon is assigned to mislead him. Allah only does this to those who deserve it. And sometimes Allah assigns an angel over His Servant to dir4ect him according to what he has earned, and as part of Allah`s favor. Allah is Merciful towards whomsoever He pleases. Allah, the Mighty and High, says: ***And whoever turns himself away from the remembrance of the Most Compassionate, We appoint fro him a Shaytan, so he becomes his associate.***

15. `Abd Allah ibn Muhammad ibn `Abd al-Wahhab said: Ahmad ibn al-Fadl ibn al-Mughayrah reported to us that Mansur ibn `Abd Allah ibn Ibrahim al-Isbahani said: `Ali ibn `Abd Allah said: Abu Shu`ayb al-Mahamili said, on the authority of `Abd Allah ibn Muskan, on the authority of Abu Basir that

عَنْ أَبِي عَبْدِ اللهِ ع أَنَّهُ سُئِلَ عَنِ الْمَعْرِفَةِ أَهِيَ مُكْتَسَبَةٌ فَقَالَ لَا فَقِيلَ لَهُ فَمِنْ صُنْعِ اللهِ عَزَّ وَ جَلَّ وَ مِنْ عَطَائِهِ هِيَ قَالَ نَعَمْ وَ لَيْسَ لِلْعِبَادِ فِيهَا صُنْعٌ وَ لَهُمُ اكْتِسَابُ الْأَعْمَالِ وَ قَالَ ع إِنَّ أَفْعَالَ الْعِبَادِ مَخْلُوقَةٌ خَلْقَ تَقْدِيرٍ لَا خَلْقَ تَكْوِينٍ .

Abu `Abd Allah al-Sadiq (AS) was asked whether recognition is obtained. Thus, he (AS) answered, "No." It was asked from him, "Then, is it bestowed by Allah, the Mighty and High?" He (AS) replied, "The servants do not have a part in it. The only things they obtain are their actions." Then he (SA) added, "The actions of the servants are created with decreed creation, and not with constitutional creation. In other word, Allah, the Blessed and Exalted, has always been All-Knowing of their decrees, even before their creation."

16. `Abd al-Walid ibn Muhammad ibn `Abdus al-Naysabur al-`Attar (RA) said: `Ali ibn Muhammad ibn Qutaybah al-Naysaburi said, on the authority of Hamdan ibn Sulayman that

كَتَبْتُ إِلَى الرِّضَا ع أَسْأَلُهُ عَنْ أَفْعَالِ الْعِبَادِ أَ مَخْلُوقَةٌ هِيَ أَمْ غَيْرُ مَخْلُوقَةٍ فَكَتَبَ ع أَفْعَالُ الْعِبَادِ مُقَدَّرَةٌ فِي عِلْمِ اللهِ عَزَّ وَ جَلَّ قَبْلَ خَلْقِ الْعِبَادِ بِأَلْفَيْ عَامٍ.

I wrote to al-Rida (AS) asking him whether the actions of the servants are created or uncreated? So he (AS) wrote back, "The actions of the servants were decreed through the Knowledge of Allah, the Might and High, two thousand years before the creation of the servants."

17. My father (RA) said: Sa`d ibn `Abd Allah said, on the authority of al-Qasim ibn Muhammad al-Isbahani, on the authority of Sulayman ibn Dawud al-Minqari, on the authority of Hafs ibn Ghiyath al-Nakha`I al-Qadi that

قَالَ أَبُو عَبْدِ اللهِ ع مَنْ عَمِلَ بِمَا عَلِمَ كُفِيَ مَا لَمْ يَعْلَمْ.

Abu `Abd Allah al-Sadiq (AS) said: "Whoever practices what he knows, suffices for what he does not know."

Chapter Sixty-Five: Majlis al-Rida Ma`a Alil al-Adyan wa Ashab al-Maqalat fi al-Tawhid `Indda al-Ma`mun. A Session of al-Rida (AS) with Theologians from Among the Rhetoricians and Various Religions about Unity in the presence of al-Ma`mun – 1 tradition

باب ذكر مجلس الرضا علي بن موسى ع مع أهل الأديان و أصحاب المقالات مثل الجاثليق و رأس الجالوت و رؤساء الصابئين و الهربذ الأكبر و ما كلم به عمران الصابي في التوحيد عند المأمون

1. Abu Muhammad Ja`far ibn `Ali ibn Ahmad the jurist resident of Qum then of al-Iylaq (RA) said: Abu Muhammad al-Hasan ibn Muhammad ibn `Ali ibn Sadaqah al-Qummi reported to us that Abu `Amr Muhammad ibn `Umar ibn `Abd `Aziz al-Ansari al-Kajji related to me that one who heard from al-Hasan ibn Muhammad al-Nawfali al-Hashimi related to me that

لَمَّا قَدِمَ عَلِيُّ بْنُ مُوسَى الرِّضَا ع إِلَى الْمَأْمُونِ أَمَرَ الْفَضْلَ بْنَ سَهْلٍ أَنْ يَجْمَعَ لَهُ أَصْحَابَ الْمَقَالاتِ مِثْلَ الْجَاثِلِيقِ وَ رَأْسِ الْجَالُوتِ وَ رُؤَسَاءِ الصَّابِئِينَ وَ الْهِرْبِذِ الْأَكْبَرِ وَ أَصْحَابِ زَرْدُهُشْتَ وَ قِسْطَاسِ الرُّومِيِ وَ الْمُتَكَلِّمِينَ لِيَسْمَعَ كَلَامَهُ وَ كَلَامَهُمْ فَجَمَعَهُمُ الْفَضْلُ بْنُ سَهْلٍ ثُمَّ أَعْلَمَ الْمَأْمُونَ بِاجْتِمَاعِهِمْ فَقَالَ أَدْخِلْهُمْ عَلَيَّ فَفَعَلَ فَرَحَّبَ بِهِمُ الْمَأْمُونُ ثُمَّ قَالَ لَهُمْ إِنِّي إِنَّمَا جَمَعْتُكُمْ لِخَيْرٍ وَ أَحْبَبْتُ أَنْ تُنَاظِرُوا ابْنَ عَمِّي هَذَا الْمَدَنِيَّ الْقَادِمَ عَلَيَّ فَإِذَا كَانَ بُكْرَةً فَاغْدُوا عَلَيَّ وَ لَا يَتَخَلَّفْ مِنْكُمْ أَحَدٌ فَقَالُوا السَّمْعَ وَ الطَّاعَةَ يَا أَمِيرَ الْمُؤْمِنِينَ نَحْنُ مُبْكِرُونَ إِنْ شَاءَ اللَّهُ قَالَ الْحَسَنُ بْنُ مُحَمَّدٍ النَّوْفَلِيُّ فَبَيْنَا نَحْنُ فِي حَدِيثٍ لَنَا عِنْدَ أَبِي الْحَسَنِ الرِّضَا ع إِذْ دَخَلَ عَلَيْنَا يَاسِرٌ الْخَادِمُ وَ كَانَ يَتَوَلَّى أَمْرَ أَبِي الْحَسَنِ ع فَقَالَ يَا سَيِّدِي إِنَّ أَمِيرَ الْمُؤْمِنِينَ يُقْرِئُكَ السَّلَامَ فَيَقُولُ فِدَاكَ أَخُوكَ إِنَّهُ اجْتَمَعَ إِلَيَّ أَصْحَابُ الْمَقَالاتِ وَ أَهْلُ الْأَدْيَانِ وَ الْمُتَكَلِّمُونَ مِنْ جَمِيعِ الْمِلَلِ فَرَأْيُكَ فِي الْبُكُورِ عَلَيْنَا إِنْ أَحْبَبْتَ كَلَامَهُمْ وَ إِنْ كَرِهْتَ كَلَامَهُمْ فَلَا تَتَجَشَّمْ وَ إِنْ أَحْبَبْتَ أَنْ نَصِيرَ إِلَيْكَ خَفَّ ذَلِكَ عَلَيْنَا فَقَالَ أَبُو الْحَسَنِ ع أَبْلِغْهُ السَّلَامَ وَ قُلْ لَهُ قَدْ عَلِمْتُ مَا أَرَدْتَ وَ أَنَا صَائِرٌ إِلَيْكَ بُكْرَةً إِنْ شَاءَ اللَّهُ ـ قَالَ الْحَسَنُ بْنُ مُحَمَّدٍ النَّوْفَلِيُّ فَلَمَّا مَضَى يَاسِرٌ الْتَفَتَ إِلَيْنَا ثُمَّ قَالَ لِي يَا نَوْفَلِيُّ أَنْتَ عِرَاقِيٌّ وَ رِقَّةُ الْعِرَاقِيِّ غَيْرُ غَلِيظَةٍ فَمَا عِنْدَكَ فِي جَمْعِ ابْنِ عَمِّكَ عَلَيْنَا أَهْلَ الشِّرْكِ وَ أَصْحَابَ الْمَقَالاتِ فَقُلْتُ جُعِلْتُ فِدَاكَ يُرِيدُ الِامْتِحَانَ وَ يُحِبُّ أَنْ يَعْرِفَ مَا عِنْدَكَ وَ لَقَدْ بَنَى عَلَى أَسَاسٍ غَيْرِ وَثِيقِ الْبُنْيَانِ وَ بِئْسَ وَ اللَّهِ مَا بَنَى فَقَالَ لِي وَ مَا بِنَاؤُهُ فِي هَذَا الْبَابِ قُلْتُ إِنَّ أَصْحَابَ الْبِدَعِ

وَ الْكَلَامِ خِلَافُ الْعُلَمَاءِ وَ ذَلِكَ أَنَّ الْعَالِمَ لَا يُنْكِرُ غَيْرَ الْمُنْكَرِ وَ أَصْحَابُ الْمَقَالَاتِ وَ الْمُتَكَلِّمُونَ وَ أَهْلُ الشِّرْكِ أَصْحَابُ إِنْكَارٍ وَ مُبَاهَتَةٍ وَإِنِ احْتَجَجْتَ عَلَيْهِمْ أَنَّ اللهَ وَاحِدٌ قَالُوا صَحِّحْ وَحْدَانِيَّتَهُ وَإِنْ قُلْتَ إِنَّ مُحَمَّداً ص رَسُولُ اللهِ قَالُوا أَثْبِتْ رِسَالَتَهُ ثُمَّ يُبَاهِتُونَ الرَّجُلَ وَ هُوَ يُبْطِلُ عَلَيْهِمْ بِحُجَّتِهِ وَ يُغَالِطُونَهُ حَتَّى يَتْرُكَ قَوْلَهُ فَاحْذَرْهُمْ جُعِلْتُ فِدَاكَ قَالَ فَتَبَسَّمَ ع ثُمَّ قَالَ يَا نَوْفَلِيُّ أَ تَخَافُ أَنْ يَقْطَعُوا عَلَيَّ حُجَّتِي قُلْتُ لَا وَ اللهِ مَا خِفْتُ عَلَيْكَ قَطُّ وَ إِنِّي لَأَرْجُو أَنْ يُظْفِرَكَ اللهُ بِهِمْ إِنْ شَاءَ اللهُ فَقَالَ لِي يَا نَوْفَلِيُّ أَ تُحِبُّ أَنْ تَعْلَمَ مَتَى يَنْدَمُ الْمَأْمُونُ قُلْتُ نَعَمْ قَالَ إِذَا سَمِعَ احْتِجَاجِي عَلَى أَهْلِ التَّوْرَاةِ بِتَوْرَاتِهِمْ وَ عَلَى أَهْلِ الْإِنْجِيلِ بِإِنْجِيلِهِمْ وَ عَلَى أَهْلِ الزَّبُورِ بِزَبُورِهِمْ وَ عَلَى الصَّابِئِينَ بِعِبْرَانِيَّتِهِمْ وَ عَلَى الْهَرَابِذَةِ بِفَارِسِيَّتِهِمْ وَ عَلَى أَهْلِ الرُّومِ بِرُومِيَّتِهِمْ وَ عَلَى أَصْحَابِ الْمَقَالَاتِ بِلُغَاتِهِمْ فَإِذَا قَطَعْتُ كُلَّ صِنْفٍ وَ دَحَضْتُ حُجَّتَهُ وَ تَرَكَ مَقَالَتَهُ وَ رَجَعَ إِلَى قَوْلِي عَلِمَ الْمَأْمُونُ أَنَّ الْمَوْضِعَ الَّذِي هُوَ بِسَبِيلِهِ لَيْسَ هُوَ بِمُسْتَحِقٍّ لَهُ فَعِنْدَ ذَلِكَ تَكُونُ النَّدَامَةُ مِنْهُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللهِ الْعَلِيِّ الْعَظِيمِ فَلَمَّا أَصْبَحْنَا أَتَانَا الْفَضْلُ بْنُ سَهْلٍ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ ابْنُ عَمِّكَ يَنْتَظِرُكَ وَ قَدِ اجْتَمَعَ الْقَوْمُ فَمَا رَأْيُكَ فِي إِتْيَانِهِ فَقَالَ لَهُ الرِّضَا ع تَقَدَّمْنِي فَإِنِّي صَائِرٌ إِلَى نَاحِيَتِكُمْ إِنْ شَاءَ اللهُ ـ ثُمَّ تَوَضَّأَ ع وُضُوءَ الصَّلَاةِ وَ شَرِبَ شَرْبَةَ سَوِيقٍ وَ سَقَانَا مِنْهُ ثُمَّ خَرَجَ وَ خَرَجْنَا مَعَهُ حَتَّى دَخَلْنَا عَلَى الْمَأْمُونِ فَإِذَا الْمَجْلِسُ غَاصٌّ بِأَهْلِهِ ـ وَ مُحَمَّدُ بْنُ جَعْفَرٍ فِي جَمَاعَةِ الطَّالِبِيِّينَ وَ الْهَاشِمِيِّينَ وَ الْقُوَّادُ حُضُورٌ فَلَمَّا دَخَلَ الرِّضَا ع قَامَ الْمَأْمُونُ وَ قَامَ مُحَمَّدُ بْنُ جَعْفَرٍ وَ قَامَ جَمِيعُ بَنِي هَاشِمٍ فَمَا زَالُوا وُقُوفاً وَ الرِّضَا ع جَالِسٌ مَعَ الْمَأْمُونِ حَتَّى أَمَرَهُمْ بِالْجُلُوسِ فَجَلَسُوا فَلَمْ يَزَلِ الْمَأْمُونُ مُقْبِلًا عَلَيْهِ يُحَدِّثُهُ سَاعَةً ثُمَّ الْتَفَتَ إِلَى جَاثِلِيقَ فَقَالَ يَا جَاثِلِيقُ هَذَا ابْنُ عَمِّ عَلِيُّ بْنُ مُوسَى بْنِ جَعْفَرٍ وَ هُوَ مِنْ وُلْدِ فَاطِمَةَ بِنْتِ نَبِيِّنَا وَ ابْنُ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَأُحِبُّ أَنْ تُكَلِّمَهُ وَ تُحَاجَّهُ وَ تُنْصِفَهُ فَقَالَ الْجَاثِلِيقُ يَا أَمِيرَ الْمُؤْمِنِينَ كَيْفَ أُحَاجُّ رَجُلًا يَحْتَجُّ عَلَيَّ بِكِتَابٍ أَنَا مُنْكِرُهُ وَ نَبِيٍّ لَا أُومِنُ بِهِ فَقَالَ لَهُ الرِّضَا ع يَا نَصْرَانِيُّ فَإِنِ احْتَجَجْتُ عَلَيْكَ بِإِنْجِيلِكَ أَ تُقِرُّ بِهِ قَالَ الْجَاثِلِيقُ وَ هَلْ أَقْدِرُ عَلَى دَفْعِ مَا نَطَقَ بِهِ الْإِنْجِيلُ نَعَمْ وَ اللهِ أُقِرُّ بِهِ عَلَى رَغْمِ أَنْفِي فَقَالَ لَهُ الرِّضَا ع سَلْ عَمَّا بَدَا لَكَ وَ افْهَمِ الْجَوَابَ قَالَ الْجَاثِلِيقُ مَا تَقُولُ فِي نُبُوَّةِ عِيسَى ع وَ كِتَابِهِ هَلْ تُنْكِرُ مِنْهُمَا شَيْئاً قَالَ الرِّضَا ع أَنَا مُقِرٌّ بِنُبُوَّةِ عِيسَى وَ كِتَابِهِ وَ مَا بَشَّرَ بِهِ أُمَّتَهُ وَ أَقَرَّ بِهِ الْحَوَارِيُّونَ

وَ كَافِرٌ بِنُبُوَّةِ كُلِّ عِيسَى لَمْ يُقِرَّ بِنُبُوَّةِ مُحَمَّدٍ ص وَ بِكِتَابِهِ وَ لَمْ يُبَشِّرْ بِهِ أُمَّتَهُ قَالَ الْجَاثِلِيقُ أَلَيْسَ إِنَّمَا تُقْطَعُ
الْأَحْكَامُ بِشَاهِدَيْ عَدْلٍ قَالَ بَلَى قَالَ فَأَقِمْ شَاهِدَيْنِ مِنْ غَيْرِ أَهْلِ مِلَّتِكَ عَلَى نُبُوَّةِ مُحَمَّدٍ مِمَّنْ لَا تُنْكِرُهُ
النَّصْرَانِيَّةُ وَ سَلْنَا مِثْلَ ذَلِكَ مِنْ غَيْرِ أَهْلِ مِلَّتِنَا ـ قَالَ الرِّضَا ع الْآنَ جِئْتَ بِالنَّصَفَةِ يَا نَصْرَانِيُّ أَ لَا تَقْبَلُ مِنِّي
الْعَدْلَ الْمُقَدَّمَ عِنْدَ الْمَسِيحِ عِيسَى ابْنِ مَرْيَمَ قَالَ الْجَاثِلِيقُ وَ مَنْ هَذَا الْعَدْلُ سَمِّهِ لِي قَالَ مَا تَقُولُ فِي يُوحَنَّا
الدَّيْلَمِيِّ قَالَ بَخٍ بَخٍ ذَكَرْتَ أَحَبَّ النَّاسِ إِلَى الْمَسِيحِ قَالَ فَأَقْسَمْتُ عَلَيْكَ هَلْ نَطَقَ الْإِنْجِيلُ أَنَّ يُوحَنَّا قَالَ إِنَّ
الْمَسِيحَ أَخْبَرَنِي بِدِينِ مُحَمَّدٍ الْعَرَبِيِّ وَ بَشَّرَنِي بِهِ أَنَّهُ يَكُونُ مِنْ بَعْدِهِ فَبَشَّرْتُ بِهِ الْحَوَارِيِّينَ فَآمَنُوا بِهِ قَالَ
الْجَاثِلِيقُ قَدْ ذَكَرَ ذَلِكَ يُوحَنَّا عَنِ الْمَسِيحِ وَ بَشَّرَ بِنُبُوَّةِ رَجُلٍ وَ بِأَهْلِ بَيْتِهِ وَ وَصِيِّهِ وَ لَمْ يُلَخِّصْ مَتَى يَكُونُ ذَلِكَ
وَ لَمْ يُسَمِّ لَنَا الْقَوْمَ فَنَعْرِفَهُمْ قَالَ الرِّضَا ع فَإِنْ جِئْنَاكَ بِمَنْ يَقْرَأُ الْإِنْجِيلَ فَتَلَا عَلَيْكَ ذِكْرَ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ
أُمَّتِهِ أَ تُؤْمِنُ بِهِ قَالَ سَدِيداً قَالَ الرِّضَا ع لِقِسْطَاسِ الرُّومِيِّ كَيْفَ حِفْظُكَ لِلسِّفْرِ الثَّالِثِ مِنَ الْإِنْجِيلِ قَالَ مَا
أَحْفَظَنِي لَهُ ثُمَّ الْتَفَتَ إِلَى رَأْسِ الْجَالُوتِ فَقَالَ لَهُ أَ لَسْتَ تَقْرَأُ الْإِنْجِيلَ قَالَ بَلَى لَعَمْرِي قَالَ فَخُذْ عَلَى السِّفْرِ
الثَّالِثِ فَإِنْ كَانَ فِيهِ ذِكْرُ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ أُمَّتِهِ سَلَامُ اللهِ عَلَيْهِمْ فَاشْهَدُوا لِي وَ إِنْ لَمْ يَكُنْ فِيهِ ذِكْرُهُ فَلَا
تَشْهَدُوا لِي ثُمَّ قَرَأَ عِ السِّفْرَ الثَّالِثَ حَتَّى إِذَا بَلَغَ ذِكْرَ النَّبِيِّ ص وَقَفَ ثُمَّ قَالَ يَا نَصْرَانِيُّ إِنِّي أَسْأَلُكَ بِحَقِّ الْمَسِيحِ
وَ أُمِّهِ أَ تَعْلَمُ أَنِّي عَالِمٌ بِالْإِنْجِيلِ قَالَ نَعَمْ ثُمَّ تَلَا عَلَيْنَا ذِكْرَ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ أُمَّتِهِ ثُمَّ قَالَ مَا تَقُولُ يَا
نَصْرَانِيُّ هَذَا قَوْلُ عِيسَى ابْنِ مَرْيَمَ فَإِنْ كَذَّبْتَ مَا يَنْطِقُ بِهِ الْإِنْجِيلُ فَقَدْ كَذَّبْتَ عِيسَى وَ مُوسَى ع وَ مَتَى أَنْكَرْتَ
هَذَا الذِّكْرَ وَجَبَ عَلَيْكَ الْقَتْلُ لِأَنَّكَ تَكُونُ قَدْ كَفَرْتَ بِرَبِّكَ وَ نَبِيِّكَ وَ بِكِتَابِكَ قَالَ الْجَاثِلِيقُ لَا أُنْكِرُ مَا قَدْ بَانَ
لِي فِي الْإِنْجِيلِ وَ إِنِّي لَمُقِرٌّ بِهِ ـ قَالَ الرِّضَا ع اشْهَدُوا عَلَى إِقْرَارِهِ ثُمَّ قَالَ يَا جَاثِلِيقُ سَلْ عَمَّا بَدَا لَكَ قَالَ الْجَاثِلِيقُ
أَخْبِرْنِي عَنْ حَوَارِيِّ عِيسَى ابْنِ مَرْيَمَ كَمْ كَانَ عِدَّتُهُمْ وَ عَنْ عُلَمَاءِ الْإِنْجِيلِ كَمْ كَانُوا قَالَ الرِّضَا ع عَلَى الْخَبِيرِ سَقَطْتَ
أَمَّا الْحَوَارِيُّونَ فَكَانُوا اثْنَيْ عَشَرَ رَجُلًا وَ كَانَ أَفْضَلُهُمْ وَ أَعْلَمُهُمْ أَلُوقَا وَ أَمَّا عُلَمَاءُ النَّصَارَى فَكَانُوا ثَلَاثَةَ
رِجَالٍ ـ يُوحَنَّا الْأَكْبَرُ بِأَجَ وَ يُوحَنَّا بِقَرْقِيسِيَا وَ يُوحَنَّا الدَّيْلَمِيُّ بِزَجَانَ وَ عِنْدَهُ كَانَ ذِكْرُ النَّبِيِّ ص وَ ذِكْرُ أَهْلِ
بَيْتِهِ وَ أُمَّتِهِ وَ هُوَ الَّذِي بَشَّرَ أُمَّةَ عِيسَى وَ بَنِي إِسْرَائِيلَ بِهِ ثُمَّ قَالَ ع يَا نَصْرَانِيُّ وَ اللهِ إِنَّا لَنُؤْمِنُ بِعِيسَى الَّذِي

آمَنَ بِمُحَمَّدٍ ص وَ مَا نَنْقِمُ عَلَى عِيسَاكُمْ شَيْئاً إِلَّا ضَعْفَهُ وَ قِلَّةَ صِيَامِهِ وَ صَلَاتِهِ قَالَ الْجَاثِلِيقُ أَفْسَدْتَ وَ اللهِ عِلْمَكَ وَ ضَعَّفْتَ أَمْرَكَ وَ مَا كُنْتُ ظَنَنْتُ إِلَّا أَنَّكَ أَعْلَمُ أَهْلِ الْإِسْلَامِ قَالَ الرِّضَا ع وَ كَيْفَ ذَلِكَ قَالَ الْجَاثِلِيقُ مِنْ قَوْلِكَ إِنَّ عِيسَاكُمْ كَانَ ضَعِيفاً قَلِيلَ الصِّيَامِ قَلِيلَ الصَّلَاةِ وَ مَا أَفْطَرَ عِيسَى يَوْماً قَطُّ وَ لَا نَامَ بِلَيْلٍ قَطُّ وَ مَا زَالَ صَائِمَ الدَّهْرِ قَائِمَ اللَّيْلِ قَالَ الرِّضَا ع فَلِمَنْ كَانَ يَصُومُ وَ يُصَلِّي قَالَ فَخَرِسَ الْجَاثِلِيقُ وَ انْقَطَعَ قَالَ الرِّضَا ع يَا نَصْرَانِيُّ إِنِّي أَسْأَلُكَ عَنْ مَسْأَلَةٍ قَالَ سَلْ فَإِنْ كَانَ عِنْدِي عِلْمُهَا أَجَبْتُكَ قَالَ الرِّضَا ع مَا أَنْكَرْتَ أَنَّ عِيسَى كَانَ يُحْيِي الْمَوْتَى بِإِذْنِ اللهِ عَزَّ وَ جَلَّ قَالَ الْجَاثِلِيقُ أَنْكَرْتُ ذَلِكَ مِنْ قِبَلِ أَنَّ مَنْ أَحْيَا الْمَوْتَى وَ أَبْرَأَ الْأَكْمَهَ وَ الْأَبْرَصَ فَهُوَ رَبٌّ مُسْتَحِقٌّ لِأَنْ يُعْبَدَ قَالَ الرِّضَا ع فَإِنَّ الْيَسَعَ قَدْ صَنَعَ مِثْلَ مَا صَنَعَ عِيسَى مَشَى عَلَى الْمَاءِ وَ أَحْيَا الْمَوْتَى وَ أَبْرَأَ الْأَكْمَهَ وَ الْأَبْرَصَ فَلَمْ يَتَّخِذْهُ أُمَّتُهُ رَبّاً وَ لَمْ يَعْبُدْهُ أَحَدٌ مِنْ دُونِ اللهِ عَزَّ وَ جَلَّ وَ لَقَدْ صَنَعَ حِزْقِيلُ النَّبِيُّ ع مِثْلَ مَا صَنَعَ عِيسَى ابْنُ مَرْيَمَ ع فَأَحْيَا خَمْسَةً وَ ثَلَاثِينَ أَلْفَ رَجُلٍ مِنْ بَعْدِ مَوْتِهِمْ بِسِتِّينَ سَنَةً ثُمَّ الْتَفَتَ إِلَى رَأْسِ الْجَالُوتِ فَقَالَ لَهُ يَا رَأْسَ الْجَالُوتِ أَتَجِدُ هَؤُلَاءِ فِي شَبَابِ بَنِي إِسْرَائِيلَ فِي التَّوْرَاةِ اخْتَارَهُمْ بُخْتَ نَصَّرُ مِنْ سَبْيِ بَنِي إِسْرَائِيلَ حِينَ غَزَا بَيْتَ الْمَقْدِسِ ثُمَّ انْصَرَفَ بِهِمْ إِلَى بَابِلَ فَأَرْسَلَهُ اللهُ عَزَّ وَ جَلَّ إِلَيْهِمْ فَأَحْيَاهُمْ ـ هَذَا فِي التَّوْرَاةِ لَا يَدْفَعُهُ إِلَّا كَافِرٌ مِنْكُمْ قَالَ رَأْسُ الْجَالُوتِ قَدْ سَمِعْنَا بِهِ وَ عَرَفْنَاهُ قَالَ صَدَقْتَ ثُمَّ قَالَ ع يَا يَهُودِيُّ خُذْ عَلَى هَذَا السِّفْرِ مِنَ التَّوْرَاةِ فَتَلَا ع عَلَيْنَا مِنَ التَّوْرَاةِ آيَاتٍ فَأَقْبَلَ الْيَهُودِيُّ يَتَرَجَّحُ لِقِرَاءَتِهِ وَ يَتَعَجَّبُ ثُمَّ أَقْبَلَ عَلَى النَّصْرَانِيِّ فَقَالَ يَا نَصْرَانِيُّ أَ فَهَؤُلَاءِ كَانُوا قَبْلَ عِيسَى أَمْ عِيسَى كَانَ قَبْلَهُمْ قَالَ بَلْ كَانُوا قَبْلَهُ قَالَ الرِّضَا ع لَقَدِ اجْتَمَعَتْ قُرَيْشٌ إِلَى رَسُولِ اللهِ ص فَسَأَلُوهُ أَنْ يُحْيِيَ لَهُمْ مَوْتَاهُمْ فَوَجَّهَ مَعَهُمْ عَلِيَّ بْنَ أَبِي طَالِبٍ ع فَقَالَ لَهُ اذْهَبْ إِلَى الْجَبَّانَةِ فَنَادِ بِأَسْمَاءِ هَؤُلَاءِ الرَّهْطِ الَّذِينَ يَسْأَلُونَ عَنْهُمْ بِأَعْلَى صَوْتِكَ يَا فُلَانُ وَ يَا فُلَانُ وَ يَا فُلَانُ يَقُولُ لَكُمْ مُحَمَّدٌ رَسُولُ اللهِ ص قُومُوا بِإِذْنِ اللهِ عَزَّ وَ جَلَّ فَقَامُوا يَنْفُضُونَ التُّرَابَ عَنْ رُءُوسِهِمْ فَأَقْبَلَتْ قُرَيْشٌ تَسْأَلُهُمْ عَنْ أُمُورِهِمْ ثُمَّ أَخْبَرُوهُمْ أَنَّ مُحَمَّداً قَدْ بُعِثَ نَبِيّاً وَ قَالُوا وَدِدْنَا أَنَّا أَدْرَكْنَاهُ فَنُؤْمِنَ بِهِ وَ لَقَدْ أَبْرَأَ الْأَكْمَهَ وَ الْأَبْرَصَ وَ الْمَجَانِينَ وَ كَلَّمَهُ الْبَهَائِمُ وَ الطَّيْرُ وَ الْجِنُّ وَ الشَّيَاطِينُ وَ لَمْ تَتَّخِذْهُ رَبّاً مِنْ دُونِ اللهِ عَزَّ وَ جَلَّ وَ لَمْ نُنْكِرْ لِأَحَدٍ مِنْ هَؤُلَاءِ فَضْلَهُمْ فَمَتَى اتَّخَذْتُمْ عِيسَى رَبّاً جَازَ لَكُمْ أَنْ تَتَّخِذُوا الْيَسَعَ وَ

حِزْقِيلَ رَبّاً لِأَنَّهُمَا قَدْ صَنَعَا مِثْلَ مَا صَنَعَ عِيسَى مِنْ إِحْيَاءِ الْمَوْتَى وَ غَيْرِهِ إِنَّ قَوْماً مِنْ بَنِي إِسْرَائِيلَ هَرَبُوا مِنْ
بِلَادِهِمْ مِنَ الطَّاعُونِ- وَ هُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَأَمَاتَهُمُ اللَّهُ فِي سَاعَةٍ وَاحِدَةٍ فَعَمَدَ أَهْلُ تِلْكَ الْقَرْيَةِ فَحَظَرُوا
عَلَيْهِمْ حَظِيرَةً فَلَمْ يَزَالُوا فِيهَا حَتَّى نَخِرَتْ عِظَامُهُمْ وَ صَارُوا رَمِيماً فَمَرَّ بِهِمْ نَبِيٌّ مِنْ أَنْبِيَاءِ بَنِي إِسْرَائِيلَ فَتَعَجَّبَ
مِنْهُمْ وَ مِنْ كَثْرَةِ الْعِظَامِ الْبَالِيَةِ فَأَوْحَى اللَّهُ إِلَيْهِ أَ تُحِبُّ أَنْ أُحْيِيَهُمْ لَكَ فَتُنْذِرَهُمْ قَالَ نَعَمْ يَا رَبِّ فَأَوْحَى اللَّهُ عَزَّ وَ
جَلَّ إِلَيْهِ أَنْ نَادِهِمْ فَقَالَ أَيَّتُهَا الْعِظَامُ الْبَالِيَةُ قُومِي بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ فَقَامُوا أَحْيَاءً أَجْمَعُونَ يَنْفُضُونَ التُّرَابَ عَنْ
رُءُوسِهِمْ ثُمَّ إِبْرَاهِيمُ ع خَلِيلُ الرَّحْمَنِ حِينَ أَخَذَ الطُّيُورَ وَ قَطَّعَهُنَّ قِطَعاً ثُمَّ وَضَعَ عَلَى كُلِّ جَبَلٍ مِنْهُنَّ جُزْءاً ثُمَّ
نَادَاهُنَّ فَأَقْبَلْنَ سَعْياً إِلَيْهِ ثُمَّ مُوسَى بْنُ عِمْرَانَ وَ أَصْحَابُهُ وَ السَّبْعُونَ الَّذِينَ اخْتَارَهُمْ صَارُوا مَعَهُ إِلَى الْجَبَلِ
فَقَالُوا لَهُ إِنَّكَ قَدْ رَأَيْتَ اللَّهَ سُبْحَانَهُ فَأَرِنَاهُ كَمَا رَأَيْتَهُ فَقَالَ لَهُمْ إِنِّي لَمْ أَرَهُ فَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ
جَهْرَةً- .. فَأَخَذَتْهُمُ الصَّاعِقَةُ فَاحْتَرَقُوا عَنْ آخِرِهِمْ وَ بَقِيَ مُوسَى وَحِيداً فَقَالَ يَا رَبِّ اخْتَرْتُ سَبْعِينَ رَجُلًا مِنْ
بَنِي إِسْرَائِيلَ فَجِئْتُ بِهِمْ وَ أَرْجِعُ وَحْدِي فَكَيْفَ يُصَدِّقُنِي قَوْمِي بِمَا أُخْبِرُهُمْ بِهِ فَ لَوْ شِئْتَ أَهْلَكْتَهُمْ مِنْ قَبْلُ وَ
إِيَّايَ أَ تُهْلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا فَأَحْيَاهُمُ اللَّهُ عَزَّ وَ جَلَّ مِنْ بَعْدِ مَوْتِهِمْ وَ كُلُّ شَيْءٍ ذَكَرْتُهُ لَكَ مِنْ هَذَا لَا
تَقْدِرُ عَلَى دَفْعِهِ- لِأَنَّ التَّوْرَاةَ وَ الْإِنْجِيلَ وَ الزَّبُورَ وَ الْفُرْقَانَ قَدْ نَطَقَتْ بِهِ فَإِنْ كَانَ كُلُّ مَنْ أَحْيَا الْمَوْتَى وَ أَبْرَأَ
الْأَكْمَهَ وَ الْأَبْرَصَ وَ الْمَجَانِينَ يُتَّخَذُ رَبّاً مِنْ دُونِ اللَّهِ فَاتَّخِذْ هَؤُلَاءِ كُلَّهُمْ أَرْبَاباً مَا تَقُولُ يَا نَصْرَانِيُّ قَالَ
الْجَاثِلِيقُ الْقَوْلُ قَوْلُكَ وَ لَا إِلَهَ إِلَّا اللَّهُ ثُمَّ الْتَفَتَ ع إِلَى رَأْسِ الْجَالُوتِ فَقَالَ يَا يَهُودِيُّ أَقْبِلْ عَلَيَّ أَسْأَلُكَ بِالْعَشْرِ
الْآيَاتِ الَّتِي أُنْزِلَتْ عَلَى مُوسَى بْنِ عِمْرَانَ ع هَلْ تَجِدُ فِي التَّوْرَاةِ مَكْتُوباً نَبَأَ مُحَمَّدٍ وَ أُمَّتِهِ إِذَا جَاءَتِ الْأُمَّةُ
الْأَخِيرَةُ أَتْبَاعُ رَاكِبِ الْبَعِيرِ يُسَبِّحُونَ الرَّبَّ جِدّاً جِدّاً تَسْبِيحاً جَدِيداً فِي الْكَنَائِسِ الْجُدُدِ فَلْيُفْرِغْ بَنُو إِسْرَائِيلَ
إِلَيْهِمْ وَ إِلَى مَلِكِهِمْ لِتَطْمَئِنَّ قُلُوبُهُمْ فَإِنَّ بِأَيْدِيهِمْ سُيُوفاً يَنْتَقِمُونَ بِهَا مِنَ الْأُمَمِ الْكَافِرَةِ فِي أَقْطَارِ الْأَرْضِ هَكَذَا هُوَ
فِي التَّوْرَاةِ مَكْتُوبٌ قَالَ رَأْسُ الْجَالُوتِ نَعَمْ إِنَّا لَنَجِدُهُ كَذَلِكَ ثُمَّ قَالَ لِلْجَاثِلِيقِ يَا نَصْرَانِيُّ كَيْفَ عِلْمُكَ بِكِتَابِ
شَعْيَا قَالَ أَعْرِفُهُ حَرْفاً حَرْفاً قَالَ الرِّضَا ع لَهُمَا أَ تَعْرِفَانِ هَذَا مِنْ كَلَامِهِ يَا قَوْمِ إِنِّي رَأَيْتُ صُورَةَ رَاكِبِ الْحِمَارِ
لَابِساً جَلَابِيبَ النُّورِ وَ رَأَيْتُ رَاكِبَ الْبَعِيرِ ضَوْؤُهُ مِثْلُ ضَوْءِ الْقَمَرِ فَقَالَا قَدْ قَالَ ذَلِكَ شَعْيَا قَالَ الرِّضَا ع يَا

نَصْرَانِيٌّ هَلْ تَعْرِفُ فِي الْإِنْجِيلِ قَوْلَ عِيسَى إِنِّي ذَاهِبٌ إِلَى رَبِّي وَ رَبِّكُمْ وَ الْفَارِقْلِيطَا جَاءِ هُوَ الَّذِي يَشْهَدُ لِي بِالْحَقِّ
كَمَا شَهِدْتُ لَهُ وَ هُوَ الَّذِي يُفَسِّرُ لَكُمْ كُلَّ شَيْءٍ وَ هُوَ الَّذِي يُبْدِي فَضَائِحَ الْأُمَمِ وَ هُوَ الَّذِي يَكْسِرُ عَمُودَ الْكُفْرِ فَقَالَ
الْجَاثِلِيقُ مَا ذَكَرْتَ شَيْئاً مِمَّا فِي الْإِنْجِيلِ إِلَّا وَ نَحْنُ مُقِرُّونَ بِهِ فَقَالَ أَ تَجِدُ هَذَا فِي الْإِنْجِيلِ ثَابِتاً يَا جَاثِلِيقُ
قَالَ نَعَمْ قَالَ الرِّضَا ع يَا جَاثِلِيقُ أَ لَا تُخْبِرُنِي عَنِ الْإِنْجِيلِ الْأَوَّلِ حِينَ افْتَقَدْتُمُوهُ عِنْدَ مَنْ وَ جَدْتُمُوهُ وَ مَنْ وَضَعَ
لَكُمْ هَذَا الْإِنْجِيلَ قَالَ لَهُ مَا افْتَقَدْنَا الْإِنْجِيلَ إِلَّا يَوْماً وَاحِداً حَتَّى وَجَدْنَا غَضّاً طَرِيّاً فَأَخْرَجَهُ إِلَيْنَا يُوحَنَّا وَ مَتَّى-
فَقَالَ لَهُ الرِّضَا ع مَا أَقَلَّ مَعْرِفَتَكَ بِسِرِّ الْإِنْجِيلِ وَ عُلَمَائِهِ فَإِنْ كَانَ كَمَا تَزْعُمُ فَلِمَ اخْتَلَفْتُمْ فِي الْإِنْجِيلِ إِنَّمَا وَقَعَ
الِاخْتِلَافُ فِي هَذَا الْإِنْجِيلِ الَّذِي فِي أَيْدِيكُمُ الْيَوْمَ فَلَوْ كَانَ عَلَى الْعَهْدِ الْأَوَّلِ لَمْ تَخْتَلِفُوا فِيهِ وَ لَكِنِّي مُفِيدُكَ
عِلْمَ ذَلِكَ اعْلَمْ أَنَّهُ لَمَّا افْتُقِدَ الْإِنْجِيلُ الْأَوَّلُ اجْتَمَعَتِ النَّصَارَى إِلَى عُلَمَائِهِمْ فَقَالُوا لَهُمْ قُتِلَ عِيسَى ابْنُ مَرْيَمَ ع وَ
افْتَقَدْنَا الْإِنْجِيلَ وَ أَنْتُمُ الْعُلَمَاءُ فَمَا عِنْدَكُمْ فَقَالَ لَهُمْ أَلُوقَا وَ مرقابوس إِنَّ الْإِنْجِيلَ فِي صُدُورِنَا وَ نَحْنُ نُخْرِجُهُ
إِلَيْكُمْ سِفْراً سِفْراً فِي كُلِّ أَحَدٍ فَلَا تَحْزَنُوا عَلَيْهِ وَ لَا تُخْلُوا الْكَنَائِسَ فَإِنَّا سَنَتْلُوهُ عَلَيْكُمْ فِي كُلِّ أَحَدٍ سِفْراً سِفْراً حَتَّى
نَجْمَعَهُ لَكُمْ كُلَّهُ فَقَعَدَ أَلُوقَا وَ مرقابوس وَ يُوحَنَّا وَ مَتَّى وَ وَضَعُوا لَهُمْ هَذَا الْإِنْجِيلَ بَعْدَ مَا افْتَقَدْتُمُ الْإِنْجِيلَ
الْأَوَّلَ وَ إِنَّمَا كَانَ هَؤُلَاءِ الْأَرْبَعَةُ تَلَامِيذَ التَّلَامِيذِ الْأَوَّلِينَ أَ عَلِمْتَ ذَلِكَ قَالَ الْجَاثِلِيقُ أَمَّا هَذَا فَلَمْ أَعْلَمْهُ وَ قَدْ
عَلِمْتُهُ الْآنَ وَ قَدْ بَانَ لِي مِنْ فَضْلِ عِلْمِكَ بِالْإِنْجِيلِ وَ سَمِعْتُ أَشْيَاءَ مِمَّا عَلِمْتُهُ- شَهِدَ قَلْبِي أَنَّهَا حَقٌّ
فَاسْتَزَدْتُ كَثِيراً مِنَ الْفَهْمِ فَقَالَ لَهُ الرِّضَا ع فَكَيْفَ شَهَادَةُ هَؤُلَاءِ عِنْدَكَ قَالَ جَائِزَةٌ هَؤُلَاءِ عُلَمَاءُ الْإِنْجِيلِ وَ كُلُّ
مَا شَهِدُوا بِهِ فَهُوَ حَقٌّ فَقَالَ الرِّضَا ع لِلْمَأْمُونِ وَ مَنْ حَضَرَهُ مِنْ أَهْلِ بَيْتِهِ وَ مِنْ غَيْرِهِمْ اشْهَدُوا عَلَيْهِ قَالُوا قَدْ
شَهِدْنَا ثُمَّ قَالَ لِلْجَاثِلِيقِ بِحَقِّ الِابْنِ وَ أُمِّهِ هَلْ تَعْلَمُ أَنَّ مَتَّى قَالَ إِنَّ الْمَسِيحَ هُوَ ابْنُ دَاوُدَ بْنِ إِبْرَاهِيمَ بْنِ
إِسْحَاقَ بْنِ يَعْقُوبَ بْنِ يَهُودَا بْنِ حضرون وَ قَالَ مرقابوس فِي نِسْبَةِ عِيسَى ابْنِ مَرْيَمَ إِنَّهُ كَلِمَةُ اللَّهِ أَحَلَّهَا فِي جَسَدِ
الْآدَمِيِّ فَصَارَتْ إِنْسَاناً وَ قَالَ أَلُوقَا إِنَّ عِيسَى ابْنَ مَرْيَمَ وَ أُمَّهُ كَانَا إِنْسَانَيْنِ مِنْ لَحْمٍ وَ دَمٍ فَدَخَلَ فِيهِمَا رُوحُ
الْقُدُسِ ثُمَّ إِنَّكَ تَقُولُ مِنْ شَهَادَةِ عِيسَى عَلَى نَفْسِهِ حَقّاً أَقُولُ لَكُمْ يَا مَعْشَرَ الْحَوَارِيِّينَ إِنَّهُ لَا يَصْعَدُ إِلَى السَّمَاءِ
إِلَّا مَا نَزَلَ مِنْهَا إِلَّا رَاكِبَ الْبَعِيرِ خَاتَمَ الْأَنْبِيَاءِ فَإِنَّهُ يَصْعَدُ إِلَى السَّمَاءِ وَ يَنْزِلُ فَمَا تَقُولُ فِي هَذَا الْقَوْلِ قَالَ

الْجَاثَلِيقُ هَذَا قَوْلُ عِيسَى لَا نُنْكِرُهُ قَالَ الرِّضَا ع فَمَا تَقُولُ فِي شَهَادَةِ أَلُوقَا وَ مرقابوس وَ مَتَّى عَلَى عِيسَى وَ مَا نَسَبُوهُ إِلَيْهِ قَالَ الْجَاثِلِيقُ كَذَبُوا عَلَى عِيسَى قَالَ الرِّضَا ع يَا قَوْمِ أَلَيْسَ قَدْ زَكَّاهُمْ وَ شَهِدَ أَنَّهُمْ عُلَمَاءُ الْإِنْجِيلِ وَ قَوْلَهُمْ حَقٌّ فَقَالَ الْجَاثِلِيقُ يَا عَالِمَ الْمُسْلِمِينَ أُحِبُّ أَنْ تُعْفِيَنِي مِنْ أَمْرِ هَؤُلَاءِ قَالَ الرِّضَا ع فَإِنَّا قَدْ فَعَلْنَا سَلْ يَا نَصْرَانِيُّ عَمَّا بَدَا لَكَ قَالَ الْجَاثِلِيقُ لِيَسْأَلْكَ غَيْرِي فَلَا وَ حَقِّ الْمَسِيحِ مَا ظَنَنْتُ أَنَّ فِي عُلَمَاءِ الْمُسْلِمِينَ مِثْلَكَ. فَالْتَفَتَ الرِّضَا ع إِلَى رَأْسِ الْجَالُوتِ فَقَالَ لَهُ تَسْأَلُنِي أَوْ أَسْأَلُكَ قَالَ بَلْ أَسْأَلُكَ وَ لَسْتُ أَقْبَلُ مِنْكَ حُجَّةً إِلَّا مِنَ التَّوْرَاةِ أَوْ مِنَ الْإِنْجِيلِ أَوْ مِنْ زَبُورِ دَاوُدَ أَوْ مِمَّا فِي صُحُفِ إِبْرَاهِيمَ وَ مُوسَى فَقَالَ الرِّضَا ع لَا تَقْبَلُ مِنِّي حُجَّةً إِلَّا بِمَا تَنْطِقُ بِهِ التَّوْرَاةُ عَلَى لِسَانِ مُوسَى بْنِ عِمْرَانَ وَ الْإِنْجِيلُ عَلَى لِسَانِ عِيسَى ابْنِ مَرْيَمَ وَ الزَّبُورُ عَلَى لِسَانِ دَاوُدَ فَقَالَ رَأْسُ الْجَالُوتِ مِنْ أَيْنَ تُثْبِتُ نُبُوَّةَ مُحَمَّدٍ قَالَ الرِّضَا ع شَهِدَ بِنُبُوَّتِهِ ص مُوسَى بْنُ عِمْرَانَ وَ عِيسَى ابْنُ مَرْيَمَ وَ دَاوُدُ خَلِيفَةُ اللهِ عَزَّ وَ جَلَّ فِي الْأَرْضِ فَقَالَ لَهُ أَثْبِتْ قَوْلَ مُوسَى بْنِ عِمْرَانَ قَالَ الرِّضَا ع هَلْ تَعْلَمُ يَا يَهُودِيُّ أَنَّ مُوسَى أَوْصَى بَنِي إِسْرَائِيلَ فَقَالَ لَهُمْ إِنَّهُ سَيَأْتِيكُمْ نَبِيٌّ هُوَ مِنْ إِخْوَتِكُمْ فَبِهِ فَصَدِّقُوا - وَ مِنْهُ فَاسْمَعُوا فَهَلْ تَعْلَمُ أَنَّ لِبَنِي إِسْرَائِيلَ إِخْوَةً غَيْرَ وُلْدِ إِسْمَاعِيلَ إِنْ كُنْتَ تَعْرِفُ قَرَابَةَ إِسْرَائِيلَ مِنْ إِسْمَاعِيلَ وَ النَّسَبَ الَّذِي بَيْنَهُمَا مِنْ قِبَلِ إِبْرَاهِيمَ ع فَقَالَ رَأْسُ الْجَالُوتِ هَذَا قَوْلُ مُوسَى لَا نَدْفَعُهُ فَقَالَ لَهُ الرِّضَا ع هَلْ جَاءَكُمْ مِنْ إِخْوَةِ بَنِي إِسْرَائِيلَ نَبِيٌّ غَيْرُ مُحَمَّدٍ ص قَالَ لَا قَالَ الرِّضَا ع أَ وَ لَيْسَ قَدْ صَحَّ هَذَا عِنْدَكُمْ قَالَ نَعَمْ وَ لَكِنِّي أُحِبُّ أَنْ تُصَحِّحَهُ لِي مِنَ التَّوْرَاةِ فَقَالَ لَهُ الرِّضَا ع هَلْ تُنْكِرُ أَنَّ التَّوْرَاةَ تَقُولُ لَكُمْ جَاءَ النُّورُ مِنْ جَبَلِ طُورِ سَيْنَاءَ وَ أَضَاءَ لَنَا مِنْ جَبَلِ سَاعِيرَ وَ اسْتَعْلَنَ عَلَيْنَا مِنْ جَبَلِ فَارَانَ قَالَ رَأْسُ الْجَالُوتِ أَعْرِفُ هَذِهِ الْكَلِمَاتِ وَ مَا أَعْرِفُ تَفْسِيرَهَا قَالَ الرِّضَا ع أَنَا أُخْبِرُكَ بِهِ أَمَّا قَوْلُهُ جَاءَ النُّورُ مِنْ جَبَلِ طُورِ سَيْنَاءَ فَذَلِكَ وَحْيُ اللهِ تَبَارَكَ وَ تَعَالَى الَّذِي أَنْزَلَهُ عَلَى مُوسَى ع عَلَى جَبَلِ طُورِ سَيْنَاءَ وَ أَمَّا قَوْلُهُ وَ أَضَاءَ لَنَا مِنْ جَبَلِ سَاعِيرَ فَهُوَ الْجَبَلُ الَّذِي أَوْحَى اللهُ عَزَّ وَ جَلَّ إِلَى عِيسَى ابْنِ مَرْيَمَ ع وَ هُوَ عَلَيْهِ وَ أَمَّا قَوْلُهُ وَ اسْتَعْلَنَ عَلَيْنَا مِنْ جَبَلِ فَارَانَ فَذَلِكَ جَبَلٌ مِنْ جِبَالِ مَكَّةَ بَيْنَهُ وَ بَيْنَهَا يَوْمٌ وَ قَالَ شَعْيَا النَّبِيُّ ع فِيمَا تَقُولُ أَنْتَ وَ أَصْحَابُكَ فِي التَّوْرَاةِ رَأَيْتُ رَاكِبَيْنِ أَضَاءَ لَهُمَا الْأَرْضُ أَحَدُهُمَا رَاكِبٌ عَلَى حِمَارٍ وَ الْآخَرُ عَلَى جَمَلٍ فَمَنْ رَاكِبُ الْحِمَارِ وَ مَنْ رَاكِبُ الْجَمَلِ

قَالَ رَأْسُ الْجَالُوتِ لَا أَعْرِفُهُمَا فَخَبِّرْنِي بِهِمَا قَالَ ع أَمَّا رَاكِبُ الْحِمَارِ فَعِيسَى ابْنُ مَرْيَمَ وَ أَمَّا رَاكِبُ الْجَمَلِ
فَمُحَمَّدٌ ص أَتُنْكِرُ هَذَا مِنَ التَّوْرَاةِ قَالَ لَا مَا أُنْكِرُهُ ثُمَّ قَالَ الرِّضَا ع هَلْ تَعْرِفُ حيقوق النَّبِيَ قَالَ نَعَمْ إِنِّي بِهِ
لَعَارِفٌ- قَالَ ع فَإِنَّهُ قَالَ وَ كِتَابُكُمْ يَنْطِقُ بِهِ جَاءَ اللَّهُ بِالْبَيَانِ مِنْ جَبَلِ فَارَانَ وَ امْتَلَأَتِ السَّمَاوَاتُ مِنْ
تَسْبِيحِ أَحْمَدَ وَ أُمَّتِهِ يَحْمِلُ خَيْلَهُ فِي الْبَحْرِ كَمَا يَحْمِلُ فِي الْبَرِّ يَأْتِينَا بِكِتَابٍ جَدِيدٍ بَعْدَ خَرَابِ بَيْتِ الْمَقْدِسِ
يَعْنِي بِالْكِتَابِ الْقُرْآنَ أَ تَعْرِفُ هَذَا وَ تُؤْمِنُ بِهِ قَالَ رَأْسُ الْجَالُوتِ قَدْ قَالَ ذَلِكَ حَيْقُوقُ ع وَ لَا نُنْكِرُ قَوْلَهُ قَالَ
الرِّضَا ع وَ قَدْ قَالَ دَاوُدُ فِي زَبُورِهِ وَ أَنْتَ تَقْرَأُ اللَّهُمَّ ابْعَثْ مُقِيمَ السُّنَّةِ بَعْدَ الْفَتْرَةِ فَهَلْ تَعْرِفُ نَبِيّاً أَقَامَ السُّنَّةَ
بَعْدَ الْفَتْرَةِ غَيْرَ مُحَمَّدٍ ص قَالَ رَأْسُ الْجَالُوتِ هَذَا قَوْلُ دَاوُدَ نَعْرِفُهُ وَ لَا نُنْكِرُهُ وَ لَكِنْ عَنَى بِذَلِكَ عِيسَى وَ أَيَّامُهُ
هِيَ الْفَتْرَةُ قَالَ الرِّضَا ع جَهِلْتَ إِنَّ عِيسَى لَمْ يُخَالِفِ السُّنَّةَ وَ قَدْ كَانَ مُوَافِقاً لِسُنَّةِ التَّوْرَاةِ حَتَّى رَفَعَهُ اللَّهُ إِلَيْهِ وَ فِي
الْإِنْجِيلِ مَكْتُوبٌ إِنَّ ابْنَ الْبَرَّةِ ذَاهِبٌ وَ الْفَارَقْلِيطَا جَاءٍ مِنْ بَعْدِهِ وَ هُوَ الَّذِي يُخَفِّفُ الْآصَارَ وَ يُفَسِّرُ لَكُمْ كُلَّ
شَيْءٍ وَ يَشْهَدُ لِي كَمَا شَهِدْتُ لَهُ أَنَا جِئْتُكُمْ بِالْأَمْثَالِ وَ هُوَ يَأْتِيكُمْ بِالتَّأْوِيلِ- أَ تُؤْمِنُ بِهَذَا فِي الْإِنْجِيلِ قَالَ نَعَمْ
لَا أُنْكِرُهُ فَقَالَ لَهُ الرِّضَا ع يَا رَأْسَ الْجَالُوتِ أَسْأَلُكَ عَنْ نَبِيِّكَ مُوسَى بْنِ عِمْرَانَ فَقَالَ سَلْ قَالَ مَا الْحُجَّةُ عَلَى أَنَّ
مُوسَى ثَبَتَتْ نُبُوَّتُهُ قَالَ الْيَهُودِيُّ إِنَّهُ جَاءَ بِمَا لَمْ يَجِئْ بِهِ أَحَدٌ مِنَ الْأَنْبِيَاءِ قَبْلَهُ قَالَ لَهُ مِثْلُ مَا ذَا قَالَ مِثْلُ
فَلْقِ الْبَحْرِ وَ قَلْبِهِ الْعَصَا حَيَّةً تَسْعَى وَ ضَرْبِهِ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ الْعُيُونُ وَ إِخْرَاجِهِ يَدَهُ بَيْضَاءَ لِلنَّاظِرِينَ وَ
عَلَامَاتٍ لَا يَقْدِرُ الْخَلْقُ عَلَى مِثْلِهَا قَالَ لَهُ الرِّضَا ع صَدَقْتَ إِذَا كَانَتْ حُجَّتُهُ عَلَى نُبُوَّتِهِ أَنَّهُ جَاءَ بِمَا لَا يَقْدِرُ
الْخَلْقُ عَلَى مِثْلِهِ أَ فَلَيْسَ كُلُّ مَنِ ادَّعَى أَنَّهُ نَبِيٌّ- ثُمَّ جَاءَ بِمَا لَا يَقْدِرُ الْخَلْقُ عَلَى مِثْلِهِ وَجَبَ عَلَيْكُمْ تَصْدِيقُهُ
قَالَ لَا لِأَنَّ مُوسَى لَمْ يَكُنْ لَهُ نَظِيرٌ لِمَكَانِهِ مِنْ رَبِّهِ وَ قُرْبِهِ مِنْهُ وَ لَا يَجِبُ عَلَيْنَا الْإِقْرَارُ بِنُبُوَّةِ مَنِ ادَّعَاهَا حَتَّى يَأْتِيَ
مِنَ الْأَعْلَامِ بِمِثْلِ مَا جَاءَ بِهِ قَالَ الرِّضَا ع فَكَيْفَ أَقْرَرْتُمْ بِالْأَنْبِيَاءِ الَّذِينَ كَانُوا قَبْلَ مُوسَى ع وَ لَمْ يَفْلِقُوا الْبَحْرَ
وَ لَمْ يَفْجُرُوا مِنَ الْحَجَرِ اثْنَتَيْ عَشْرَةَ عَيْناً وَ لَمْ يُخْرِجُوا أَيْدِيَهُمْ بَيْضَاءَ مِثْلَ إِخْرَاجِ مُوسَى يَدَهُ بَيْضَاءَ وَ لَمْ يَقْلِبُوا
الْعَصَا حَيَّةً تَسْعَى قَالَ لَهُ الْيَهُودِيُّ قَدْ خَبَّرْتُكَ أَنَّهُ مَتَى جَاءُوا عَلَى دَعْوَى نُبُوَّتِهِمْ مِنَ الْآيَاتِ بِمَا لَا يَقْدِرُ
الْخَلْقُ عَلَى مِثْلِهِ وَ لَوْ جَاءُوا بِمَا لَمْ يَجِئْ بِهِ مُوسَى أَوْ كَانَ عَلَى غَيْرِ مَا جَاءَ بِهِ مُوسَى وَجَبَ تَصْدِيقُهُمْ قَالَ

الرِّضَا ع يَا رَأْسَ الْجَالُوتِ فَمَا يَمْنَعُكَ مِنَ الْإِقْرَارِ بِعِيسَى ابْنِ مَرْيَمَ وَ قَدْ كَانَ يُحْيِي الْمَوْتَى وَ يُبْرِئُ الْأَكْمَهَ وَ الْأَبْرَصَ وَ يَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ ثُمَّ يَنْفُخُ فِيهِ فَيَكُونُ طَيْراً بِإِذْنِ اللهِ قَالَ رَأْسُ الْجَالُوتِ يُقَالُ إِنَّهُ فَعَلَ ذَلِكَ وَ لَمْ نَشْهَدْهُ قَالَ لَهُ الرِّضَا ع أَ رَأَيْتَ مَا جَاءَ بِهِ مُوسَى مِنَ الْآيَاتِ شَاهَدْتَهُ أَ لَيْسَ إِنَّمَا جَاءَ فِي الْأَخْبَارِ بِهِ مِنْ ثِقَاتِ أَصْحَابِ مُوسَى أَنَّهُ فَعَلَ ذَلِكَ قَالَ بَلَى قَالَ فَكَذَلِكَ أَتَتْكُمُ الْأَخْبَارُ الْمُتَوَاتِرَةُ بِمَا فَعَلَ عِيسَى ابْنُ مَرْيَمَ فَكَيْفَ صَدَّقْتُمْ بِمُوسَى وَ لَمْ تُصَدِّقُوا بِعِيسَى فَلَمْ يُحِرْ جَوَاباً قَالَ الرِّضَا ع وَ كَذَلِكَ أَمْرُ مُحَمَّدٍ ص وَ مَا جَاءَ بِهِ وَ أَمْرُ كُلِّ نَبِيٍّ بَعَثَهُ اللهُ وَ مِنْ آيَاتِهِ أَنَّهُ كَانَ يَتِيماً فَقِيراً رَاعِياً أَجِيراً لَمْ يَتَعَلَّمْ كِتَاباً وَ لَمْ يَخْتَلِفْ إِلَى مُعَلِّمٍ ثُمَّ جَاءَ بِالْقُرْآنِ الَّذِي فِيهِ

قِصَصُ الْأَنْبِيَاءِ وَ أَخْبَارُهُمْ حَرْفاً حَرْفاً وَ أَخْبَارُ مَنْ مَضَى وَ مَنْ بَقِيَ إِلَى يَوْمِ الْقِيَامَةِ ـ ثُمَّ كَانَ يُخْبِرُهُمْ بِأَسْرَارِهِمْ وَ مَا يَعْمَلُونَ فِي بُيُوتِهِمْ وَ جَاءَ بِآيَاتٍ كَثِيرَةٍ لَا تُحْصَى قَالَ رَأْسُ الْجَالُوتِ لَمْ يَصِحَّ عِنْدَنَا خَبَرُ عِيسَى وَ لَا خَبَرُ مُحَمَّدٍ وَ لَا يَجُوزُ لَنَا أَنْ نُقِرَّ لَهُمَا بِمَا لَمْ يَصِحَّ قَالَ الرِّضَا ع فَالشَّاهِدُ الَّذِي شَهِدَ لِعِيسَى وَ لِمُحَمَّدٍ ص شَاهِدُ زُورٍ فَلَمْ يُحِرْ جَوَاباً.

ثُمَّ دَعَا ع بِالْهِرْبِذِ الْأَكْبَرِ فَقَالَ لَهُ الرِّضَا ع أَخْبِرْنِي عَنْ زَرْدُهُشْتَ الَّذِي تَزْعُمُ أَنَّهُ نَبِيٌّ مَا حُجَّتُكَ عَلَى نُبُوَّتِهِ قَالَ إِنَّهُ أَتَى بِمَا لَمْ يَأْتِنَا بِهِ أَحَدٌ قَبْلَهُ وَ لَمْ نَشْهَدْهُ وَ لَكِنَّ الْأَخْبَارَ مِنْ أَسْلَافِنَا وَ رَدَتْ عَلَيْنَا بِأَنَّهُ أَحَلَّ لَنَا مَا لَمْ يُحِلَّهُ غَيْرُهُ فَاتَّبَعْنَاهُ قَالَ ع أَ فَلَيْسَ إِنَّمَا أَتَتْكُمُ الْأَخْبَارُ فَاتَّبَعْتُمُوهُ قَالَ بَلَى قَالَ فَكَذَلِكَ سَائِرُ الْأُمَمِ السَّالِفَةِ أَتَتْهُمُ الْأَخْبَارُ بِمَا أَتَى بِهِ النَّبِيُّونَ وَ أَتَى بِهِ مُوسَى وَ عِيسَى وَ مُحَمَّدٌ ص فَمَا عُذْرُكُمْ فِي تَرْكِ الْإِقْرَارِ لَهُمْ إِذْ كُنْتُمْ إِنَّمَا أَقْرَرْتُمْ بِزَرْدُهُشْتَ ـ مِنْ قِبَلِ الْأَخْبَارِ الْمُتَوَاتِرَةِ بِأَنَّهُ جَاءَ بِمَا لَمْ يَجِئْ بِهِ غَيْرُهُ فَانْقَطَعَ الْهِرْبِذُ مَكَانَهُ فَقَالَ الرِّضَا ع يَا قَوْمِ إِنْ كَانَ فِيكُمْ أَحَدٌ يُخَالِفُ الْإِسْلَامَ وَ أَرَادَ أَنْ يَسْأَلَ فَلْيَسْأَلْ غَيْرَ مُحْتَشِمٍ فَقَامَ إِلَيْهِ عِمْرَانُ الصَّابِئُ وَ كَانَ وَاحِداً فِي الْمُتَكَلِّمِينَ فَقَالَ يَا عَالِمَ النَّاسِ لَوْلَا أَنَّكَ دَعَوْتَ إِلَى مَسْأَلَتِكَ لَمْ أُقْدِمْ عَلَيْكَ بِالْمَسَائِلِ وَ لَقَدْ دَخَلْتُ الْكُوفَةَ وَ الْبَصْرَةَ وَ الشَّامَ وَ الْجَزِيرَةَ وَ لَقِيتُ الْمُتَكَلِّمِينَ فَلَمْ أَقَعْ عَلَى أَحَدٍ يُثْبِتُ لِي وَاحِداً لَيْسَ غَيْرَهُ قَائِماً بِوَحْدَانِيَّتِهِ أَفَتَأْذَنُ لِي أَنْ أَسْأَلَكَ ـ قَالَ الرِّضَا ع إِنْ كَانَ فِي الْجَمَاعَةِ عِمْرَانُ الصَّابِئُ فَأَنْتَ هُوَ فَقَالَ أَنَا هُوَ فَقَالَ ع

سَلْ يَا عِمْرَانُ وَ عَلَيْكَ بِالنَّصَفَةِ وَ إِيَّاكَ وَ الْخَطَلَ وَ الْجَوْرَ قَالَ وَ اللهِ يَا سَيِّدِي مَا أُرِيدُ إِلَّا أَنْ تُثْبِتَ لِي شَيْئاً أَتَعَلَّقُ بِهِ فَلَا أَجُوزَهُ قَالَ ع سَلْ عَمَّا بَدَا لَكَ فَازْدَحَمَ عَلَيْهِ النَّاسُ وَ انْضَمَّ بَعْضُهُمْ إِلَى بَعْضٍ فَقَالَ عِمْرَانُ الصَّابِئُ أَخْبِرْنِي عَنِ الْكَائِنِ الْأَوَّلِ وَ عَمَّا خَلَقَ قَالَ ع سَأَلْتَ فَافْهَمْ أَمَّا الْوَاحِدُ فَلَمْ يَزَلْ وَاحِداً كَائِناً لَا شَيْءَ مَعَهُ بِلَا حُدُودٍ وَ لَا أَعْرَاضٍ وَ لَا يَزَالُ كَذَلِكَ ثُمَّ خَلَقَ خَلْقاً مُبْتَدَعاً مُخْتَلِفاً بِأَعْرَاضٍ وَ حُدُودٍ مُخْتَلِفَةٍ لَا فِي شَيْءٍ أَقَامَهُ وَ لَا فِي شَيْءٍ حَدَّهُ وَ لَا عَلَى شَيْءٍ حَذَاهُ وَ لَا مَثَّلَهُ لَهُ فَجَعَلَ مِنْ بَعْدِ ذَلِكَ الْخَلْقِ صَفْوَةً وَ غَيْرَ صَفْوَةٍ وَ اخْتِلَافاً وَ ائْتِلَافاً وَ أَلْوَاناً وَ ذَوْقاً وَ طَعْماً لَا لِحَاجَةٍ كَانَتْ مِنْهُ إِلَى ذَلِكَ وَ لَا لِفَضْلِ مَنْزِلَةٍ لَمْ يَبْلُغْهَا إِلَّا بِهِ وَ لَا رَأْيٍ لِنَفْسِهِ فِيمَا خَلَقَ زِيَادَةً وَ لَا نُقْصَاناً تَعْقِلُ هَذَا يَا عِمْرَانُ قَالَ نَعَمْ وَ اللهِ يَا سَيِّدِي قَالَ ع وَ اعْلَمْ يَا عِمْرَانُ أَنَّهُ لَوْ كَانَ خَلَقَ مَا خَلَقَ لِحَاجَةٍ لَمْ يَخْلُقْ إِلَّا مَنْ يَسْتَعِينُ بِهِ عَلَى حَاجَتِهِ وَ لَكَانَ يَنْبَغِي أَنْ يَخْلُقَ أَضْعَافَ مَا خَلَقَ لِأَنَّ الْأَعْوَانَ كُلَّمَا كَثُرُوا كَانَ صَاحِبُهُمْ أَقْوَى وَ الْحَاجَةُ يَا عِمْرَانُ لَا يَسَعُهَا لِأَنَّهُ لَمْ يُحْدِثْ مِنَ الْخَلْقِ شَيْئاً إِلَّا حَدَثَتْ فِيهِ حَاجَةٌ أُخْرَى وَ لِذَلِكَ أَقُولُ لَمْ يَخْلُقِ الْخَلْقَ لِحَاجَةٍ وَ لَكِنْ نَقَلَ بِالْخَلْقِ الْحَوَائِجَ بَعْضَهُمْ إِلَى بَعْضٍ وَ فَضَّلَ بَعْضَهُمْ عَلَى بَعْضٍ بِلَا حَاجَةٍ مِنْهُ إِلَى مَنْ فَضَّلَ وَ لَا نَقِمَةٍ مِنْهُ عَلَى مَنْ أَذَلَّ فَلِهَذَا خَلَقَ قَالَ عِمْرَانُ يَا سَيِّدِي هَلْ كَانَ الْكَائِنُ مَعْلُوماً فِي نَفْسِهِ عِنْدَ نَفْسِهِ قَالَ الرِّضَا ع إِنَّمَا تَكُونُ الْمَعْلَمَةُ بِالشَّيْءِ لِنَفْيِ خِلَافِهِ وَ لِيَكُونَ الشَّيْءُ نَفْسُهُ بِمَا نُفِيَ عَنْهُ مَوْجُوداً وَ لَمْ يَكُنْ هُنَاكَ شَيْءٌ يُخَالِفُهُ فَتَدْعُوهُ الْحَاجَةُ إِلَى نَفْيِ ذَلِكَ الشَّيْءِ عَنْ نَفْسِهِ بِتَحْدِيدِ عِلْمٍ مِنْهَا أَ فَهِمْتَ يَا عِمْرَانُ قَالَ نَعَمْ وَ اللهِ يَا سَيِّدِي فَأَخْبِرْنِي بِأَيِّ شَيْءٍ عَلِمَ مَا عَلِمَ أَ بِضَمِيرٍ أَمْ بِغَيْرِ ذَلِكَ قَالَ الرِّضَا ع أَ رَأَيْتَ إِذَا عَلِمَ بِضَمِيرٍ هَلْ تَجِدُ بُدّاً مِنْ أَنْ تَجْعَلَ لِذَلِكَ الضَّمِيرِ حَدّاً يَنْتَهِي إِلَيْهِ الْمَعْرِفَةُ قَالَ عِمْرَانُ لَا بُدَّ مِنْ ذَلِكَ قَالَ الرِّضَا ع فَمَا ذَلِكَ الضَّمِيرُ فَانْقَطَعَ وَ لَمْ يُحِرْ جَوَاباً قَالَ الرِّضَا ع لَا بَأْسَ إِنْ سَأَلْتُكَ عَنِ الضَّمِيرِ نَفْسِهِ تَعْرِفُهُ بِضَمِيرٍ آخَرَ فَقَالَ الرِّضَا ع أَفْسَدْتَ عَلَيْكَ قَوْلَكَ وَ دَعْوَاكَ يَا عِمْرَانُ أَ لَيْسَ يَنْبَغِي أَنْ تَعْلَمَ أَنَّ الْوَاحِدَ لَيْسَ يُوصَفُ بِضَمِيرٍ وَ لَيْسَ يُقَالُ لَهُ أَكْثَرُ مِنْ فِعْلٍ وَ عَمَلٍ وَ صُنْعٍ وَ لَيْسَ يُتَوَهَّمُ مِنْهُ مَذَاهِبُ وَ تَجْزِئَةٌ كَمَذَاهِبِ الْمَخْلُوقِينَ وَ تَجْزِئَتِهِمْ فَاعْقِلْ ذَلِكَ وَ ابْنِ عَلَيْهِ مَا عَلِمْتَ صَوَاباً ـ قَالَ عِمْرَانُ يَا سَيِّدِي أَلَا تُخْبِرُنِي عَنْ حُدُودِ خَلْقِهِ كَيْفَ هِيَ وَ مَا مَعَانِيهَا وَ عَلَى كَمْ نَوْعٍ يَتَكَوَّنُ قَالَ ع قَدْ سَأَلْتَ فَافْهَمْ إِنَّ حُدُودَ خَلْقِهِ عَلَى سِتَّةِ

أَنْوَاعِ مَلْمُوسٍ وَ مَوْزُونٍ وَ مَنْظُورٍ إِلَيْهِ وَ مَا لَا وَزْنَ لَهُ وَ هُوَ الرُّوحُ وَ مِنْهَا مَنْظُورٌ إِلَيْهِ وَ لَيْسَ لَهُ وَزْنٌ وَ لَا لَمْسٌ وَ لَا حِسٌّ وَ لَا لَوْنٌ وَ لَا ذَوْقٌ وَ التَّقْدِيرُ وَ الْأَعْرَاضُ وَ الصُّوَرُ وَ الْعَرْضُ وَ الطُّولُ وَ مِنْهَا الْعَمَلُ وَ الْحَرَكَاتُ الَّتِي تَصْنَعُ الْأَشْيَاءَ وَ تُعْلِمُهَا وَ تُغَيِّرُهَا مِنْ حَالٍ إِلَى حَالٍ وَ تَزِيدُهَا وَ تَنْقُصُهَا وَ أَمَّا الْأَعْمَالُ وَ الْحَرَكَاتُ فَإِنَّهَا تَنْطَلِقُ لِأَنَّهَا لَا وَقْتَ لَهَا أَكْثَرَ مِنْ قَدْرِ مَا يَحْتَاجُ إِلَيْهِ فَإِذَا فَرَغَ مِنَ الشَّيْءِ انْطَلَقَ بِالْحَرَكَةِ وَ بَقِيَ الْأَثَرُ وَ يَجْرِي مَجْرَى الْكَلَامِ الَّذِي يَذْهَبُ وَ يَبْقَى أَثَرُهُ قَالَ لَهُ عِمْرَانُ يَا سَيِّدِي أَ لَا تُخْبِرُنِي عَنِ الْخَالِقِ إِذَا كَانَ وَاحِداً لَا شَيْءَ غَيْرُهُ وَ لَا شَيْءَ مَعَهُ أَ لَيْسَ قَدْ تَغَيَّرَ بِخَلْقِهِ الْخَلْقَ قَالَ الرِّضَا ع لَمْ يَتَغَيَّرْ عَزَّ وَ جَلَّ بِخَلْقِ الْخَلْقِ وَ لَكِنَّ الْخَلْقَ يَتَغَيَّرُ بِتَغْيِيرِهِ قَالَ عِمْرَانُ فَبِأَيِّ شَيْءٍ عَرَفْنَاهُ قَالَ ع بِغَيْرِهِ قَالَ فَأَيُّ شَيْءٍ غَيْرُهُ قَالَ الرِّضَا ع مَشِيَّتُهُ وَ اسْمُهُ وَ صِفَتُهُ وَ مَا أَشْبَهَ ذَلِكَ وَ كُلُّ ذَلِكَ مُحْدَثٌ مَخْلُوقٌ مُدَبَّرٌ قَالَ عِمْرَانُ يَا سَيِّدِي فَأَيُّ شَيْءٍ هُوَ قَالَ ع هُوَ نُورٌ بِمَعْنَى أَنَّهُ هَادٍ لِخَلْقِهِ مِنْ أَهْلِ السَّمَاءِ وَ أَهْلِ الْأَرْضِ وَ لَيْسَ لَكَ عَلَى أَكْثَرَ مِنْ تَوْحِيدِي إِيَّاهُ قَالَ عِمْرَانُ يَا سَيِّدِي أَ لَيْسَ قَدْ كَانَ سَاكِتاً قَبْلَ الْخَلْقِ لَا يَنْطِقُ ثُمَّ نَطَقَ قَالَ الرِّضَا ع لَا يَكُونُ السُّكُوتُ إِلَّا عَنْ نُطْقٍ قَبْلَهُ وَ الْمَثَلُ فِي ذَلِكَ أَنَّهُ لَا يُقَالُ لِلسِّرَاجِ هُوَ سَاكِتٌ لَا يَنْطِقُ وَ لَا يُقَالُ إِنَّ السِّرَاجَ لَيُضِيءُ فِيمَا يُرِيدُ أَنْ يَفْعَلَ بِنَا لِأَنَّ الضَّوْءَ مِنَ السِّرَاجِ لَيْسَ بِفِعْلٍ مِنْهُ وَ لَا كَوْنٍ وَ إِنَّمَا هُوَ لَيْسَ شَيْءٌ غَيْرَهُ فَلَمَّا اسْتَضَاءَ لَنَا قُلْنَا قَدْ أَضَاءَ لَنَا حَتَّى اسْتَضَأْنَا بِهِ فَبِهَذَا تَسْتَبْصِرُ أَمْرَكَ .

قَالَ عِمْرَانُ يَا سَيِّدِي فَإِنَّ الَّذِي كَانَ عِنْدِي أَنَّ الْكَائِنَ قَدْ تَغَيَّرَ فِي فِعْلِهِ عَنْ حَالِهِ بِخَلْقِهِ الْخَلْقَ قَالَ الرِّضَا ع أَحَلْتَ يَا عِمْرَانُ فِي قَوْلِكَ إِنَّ الْكَائِنَ يَتَغَيَّرُ فِي وَجْهٍ مِنَ الْوُجُوهِ حَتَّى يُصِيبَ الذَّاتَ مِنْهُ مَا يُغَيِّرُهُ يَا عِمْرَانُ هَلْ تَجِدُ النَّارَ يُغَيِّرُهَا تَغَيُّرُ نَفْسِهَا أَوْ هَلْ تَجِدُ الْحَرَارَةَ تُحْرِقُ نَفْسَهَا أَوْ هَلْ رَأَيْتَ بَصِيراً قَطُّ رَأَى بَصَرَهُ قَالَ عِمْرَانُ لَمْ أَرَ هَذَا أَ لَا تُخْبِرُنِي يَا سَيِّدِي أَ هُوَ فِي الْخَلْقِ أَمِ الْخَلْقُ فِيهِ قَالَ الرِّضَا ع جَلَّ يَا عِمْرَانُ عَنْ ذَلِكَ لَيْسَ هُوَ فِي الْخَلْقِ وَ لَا الْخَلْقُ فِيهِ تَعَالَى عَنْ ذَلِكَ وَ سَأُعَلِّمُكَ مَا تَعْرِفُهُ بِهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ أَخْبِرْنِي عَنِ الْمِرْآةِ أَنْتَ فِيهَا أَمْ هِيَ فِيكَ - فَإِنْ كَانَ لَيْسَ وَاحِدٌ مِنْكُمَا فِي صَاحِبِهِ فَبِأَيِّ شَيْءٍ اسْتَدْلَلْتَ بِهَا عَلَى نَفْسِكَ قَالَ عِمْرَانُ بِضَوْءٍ بَيْنِي وَ بَيْنَهَا فَقَالَ الرِّضَا ع هَلْ تَرَى مِنْ ذَلِكَ الضَّوْءِ فِي الْمِرْآةِ أَكْثَرَ مِمَّا تَرَاهُ فِي عَيْنِكَ قَالَ نَعَمْ قَالَ الرِّضَا ع فَأَرِنَاهُ فَلَمْ

يُحِرْ جَواباً قَالَ الرِّضَا ع فَلَا أَرَى النُّورَ إِلَّا وَ قَدْ دَلَّكَ وَ دَلَّ الْمِرْآةَ عَلَى أَنْفُسِكُمَا مِنْ غَيْرِ أَنْ يَكُونَ فِي وَاحِدٍ مِنْكُمَا وَ لِهَذَا أَمْثَالٌ كَثِيرَةٌ غَيْرُ هَذَا لَا يَجِدُ الْجَاهِلُ فِيهَا مَقَالًا ـ وَ لِلَّهِ الْمَثَلُ الْأَعْلى ثُمَّ الْتَفَتَ ع إِلَى الْمَأْمُونِ فَقَالَ الصَّلَاةُ قَدْ حَضَرَتْ فَقَالَ عِمْرَانُ يَا سَيِّدِي لَا تَقْطَعْ عَلَيَّ مَسْأَلَتِي فَقَدْ رَقَّ قَلْبِي قَالَ الرِّضَا ع نُصَلِّي وَ نَعُودُ فَنَهَضَ وَ نَهَضَ الْمَأْمُونُ فَصَلَّى الرِّضَا ع دَاخِلًا وَ صَلَّى النَّاسُ خَارِجاً خَلْفَ مُحَمَّدِ بْنِ جَعْفَرٍ ثُمَّ خَرَجَ فَعَادَ الرِّضَا ع إِلَى مَجْلِسِهِ وَ دَعَا بِعِمْرَانَ فَقَالَ سَلْ يَا عِمْرَانُ قَالَ يَا سَيِّدِي أَ لَا تُخْبِرُنِي عَنِ اللَّهِ عَزَّ وَ جَلَّ هَلْ يُوَحَّدُ بِحَقِيقَةٍ أَوْ يُوَحَّدُ بِوَصْفٍ قَالَ الرِّضَا ع إِنَّ اللَّهَ الْمُبْدِئَ الْوَاحِدَ الْكَائِنَ الْأَوَّلَ لَمْ يَزَلْ وَاحِداً لَا شَيْءَ مَعَهُ فَرْداً لَا ثَانِيَ مَعَهُ لَا مَعْلُوماً وَ لَا مَجْهُولًا وَ لَا مُحْكَماً وَ لَا مُتَشَابِهاً وَ لَا مَذْكُوراً وَ لَا مَنْسِيّاً وَ لَا شَيْئاً يَقَعُ عَلَيْهِ اسْمُ شَيْءٍ مِنَ الْأَشْيَاءِ غَيْرَهُ وَ لَا مِنْ وَقْتٍ كَانَ وَ لَا إِلَى وَقْتٍ يَكُونُ وَ لَا بِشَيْءٍ قَامَ وَ لَا إِلَى شَيْءٍ يَقُومُ وَ لَا إِلَى شَيْءٍ اسْتَنَدَ وَ لَا فِي شَيْءٍ اسْتَكَنَّ وَ ذَلِكَ كُلُّهُ قَبْلَ الْخَلْقِ إِذْ لَا شَيْءَ غَيْرُهُ وَ مَا أُوقِعَتْ عَلَيْهِ مِنَ الْكُلِّ فَهِيَ صِفَاتٌ مُحْدَثَةٌ وَ تَرْجَمَةٌ يَفْهَمُ بِهَا مَنْ فَهِمَ .

وَ اعْلَمْ أَنَّ الْإِبْدَاعَ وَ الْمَشِيَّةَ وَ الْإِرَادَةَ مَعْنَاهَا وَاحِدٌ وَ أَسْمَاءَهَا ثَلَاثَةٌ وَ كَانَ أَوَّلُ إِبْدَاعِهِ وَ إِرَادَتِهِ وَ مَشِيَّتِهِ الْحُرُوفَ الَّتِي جَعَلَهَا أَصْلًا لِكُلِّ شَيْءٍ وَ دَلِيلًا عَلَى كُلِّ مُدْرَكٍ وَ فَاصِلًا لِكُلِّ مُشْكِلٍ وَ تِلْكَ الْحُرُوفُ تَفْرِيقُ كُلِّ شَيْءٍ مِنِ اسْمِ حَقٍّ وَ بَاطِلٍ أَوْ فِعْلٍ أَوْ مَفْعُولٍ أَوْ مَعْنًى أَوْ غَيْرِ مَعْنًى وَ عَلَيْهَا اجْتَمَعَتِ الْأُمُورُ كُلُّهَا وَ لَمْ يَجْعَلْ لِلْحُرُوفِ فِي إِبْدَاعِهِ لَهَا مَعْنًى غَيْرَ أَنْفُسِهَا يَتَنَاهَى وَ لَا وُجُودَ لِأَنَّهَا مُبْدَعَةٌ بِالْإِبْدَاعِ وَ النُّورُ فِي هَذَا الْمَوْضِعِ أَوَّلُ فِعْلِ اللَّهِ الَّذِي هُوَ نُورُ السَّماواتِ وَ الْأَرْضِ وَ الْحُرُوفُ هِيَ الْمَفْعُولُ بِذَلِكَ الْفِعْلِ وَ هِيَ الْحُرُوفُ الَّتِي عَلَيْهَا الْكَلَامُ وَ الْعِبَارَاتُ كُلُّهَا مِنَ اللَّهِ عَزَّ وَ جَلَّ عَلَّمَهَا خَلْقَهُ وَ هِيَ ثَلَاثَةٌ وَ ثَلَاثُونَ حَرْفاً فَمِنْهَا ثَمَانِيَةٌ وَ عِشْرُونَ حَرْفاً تَدُلُّ عَلَى اللُّغَاتِ الْعَرَبِيَّةِ وَ مِنَ الثَّمَانِيَةِ وَ الْعِشْرِينَ اثْنَانِ وَ عِشْرُونَ حَرْفاً تَدُلُّ عَلَى اللُّغَاتِ السُّرْيَانِيَّةِ وَ الْعِبْرَانِيَّةِ وَ مِنْهَا خَمْسَةُ أَحْرُفٍ مُتَحَرِّفَةٍ فِي سَائِرِ اللُّغَاتِ مِنَ الْعَجَمِ لِأَقَالِيمِ اللُّغَاتِ كُلِّهَا وَ هِيَ خَمْسَةُ أَحْرُفٍ تَحَرَّفَتْ مِنَ الثَّمَانِيَةِ وَ الْعِشْرِينَ الْحَرْفَ مِنَ اللُّغَاتِ فَصَارَتِ الْحُرُوفُ ثَلَاثَةً وَ ثَلَاثِينَ حَرْفاً فَأَمَّا الْخَمْسَةُ الْمُخْتَلِفَةُ فَبِحُجَجٍ لَا يَجُوزُ ذِكْرُهَا أَكْثَرَ مِمَّا ذَكَرْنَاهُ ثُمَّ جَعَلَ الْحُرُوفَ بَعْدَ إِحْصَائِهَا وَ إِحْكَامِ عِدَّتِهَا فِعْلًا مِنْهُ

كَقَوْلِهِ عَزَّوَ جَلَّ- كُنْ فَيَكُونُ وَ كُنْ مِنْهُ صُنْعٌ وَ مَا يَكُونُ بِهِ الْمَصْنُوعُ فَالْخَلْقُ الْأَوَّلُ مِنَ اللهِ عَزَّوَ جَلَّ الْإِبْدَاعُ لَا وَزْنَ لَهُ وَ لَا حَرَكَةَ وَ لَا سَمْعَ وَ لَا لَوْنَ وَ لَا حِسَّ وَ الْخَلْقُ الثَّانِي الْحُرُوفُ لَا وَزْنَ لَهَا وَ لَا لَوْنَ وَ هِيَ مَسْمُوعَةٌ مَوْصُوفَةٌ غَيْرُ مَنْظُورٍ إِلَيْهَا وَ الْخَلْقُ الثَّالِثُ مَا كَانَ مِنَ الْأَنْوَاعِ كُلِّهَا مَحْسُوساً مَلْمُوساً ذَا ذَوْقٍ مَنْظُوراً إِلَيْهِ وَ اللهُ تَبَارَكَ وَ تَعَالَى سَابِقٌ لِلْإِبْدَاعِ لِأَنَّهُ لَيْسَ قَبْلَهُ عَزَّوَ جَلَّ شَيْءٌ وَ لَا كَانَ مَعَهُ شَيْءٌ وَ الْإِبْدَاعُ سَابِقٌ لِلْحُرُوفِ وَ الْحُرُوفُ لَا تَدُلُّ عَلَى غَيْرِ أَنْفُسِهَا قَالَ الْمَأْمُونُ وَ كَيْفَ لَا تَدُلُّ عَلَى غَيْرِ أَنْفُسِهَا- قَالَ الرِّضَا ع لِأَنَّ اللهَ تَبَارَكَ وَ تَعَالَى لَا يَجْمَعُ مِنْهَا شَيْئاً لِغَيْرِ مَعْنًى أَبَداً فَإِذَا أَلَّفَ مِنْهَا أَحْرُفاً أَرْبَعَةً أَوْ خَمْسَةً أَوْ سِتَّةً أَوْ أَكْثَرَ مِنْ ذَلِكَ أَوْ أَقَلَّ لَمْ يُؤَلِّفْهَا لِغَيْرِ مَعْنًى وَ لَمْ يَكُ إِلَّا لِمَعْنًى مُحْدَثٍ لَمْ يَكُنْ قَبْلَ ذَلِكَ شَيْئاً قَالَ عِمْرَانُ فَكَيْفَ لَنَا بِمَعْرِفَةِ ذَلِكَ قَالَ الرِّضَا ع أَمَّا الْمَعْرِفَةُ فَوَجْهُ ذَلِكَ وَ بَابُهُ أَنَّكَ تَذْكُرُ الْحُرُوفَ إِذَا لَمْ تُرِدْ بِهَا غَيْرَ أَنْفُسِهَا ذَكَرْتَهَا فَرْداً فَقُلْتَ أ ب ت ث ج ح خ حَتَّى تَأْتِيَ عَلَى آخِرِهَا فَلَمْ تَجِدْ لَهَا مَعْنًى غَيْرَ أَنْفُسِهَا فَإِذَا أَلَّفْتَهَا وَ جَمَعْتَ مِنْهَا أَحْرُفاً وَ جَعَلْتَهَا اسْماً وَ صِفَةً لِمَعْنًى مَا طَلَبْتَ وَ وَجْهٍ مَا عَنَيْتَ كَانَتْ دَلِيلَةً عَلَى مَعَانِيهَا دَاعِيَةً إِلَى الْمَوْصُوفِ بِهَا أَفَهِمْتَهُ قَالَ نَعَمْ قَالَ الرِّضَا ع وَ اعْلَمْ أَنَّهُ لَا يَكُونُ صِفَةٌ لِغَيْرِ مَوْصُوفٍ وَ لَا اسْمٌ لِغَيْرِ مَعْنًى وَ لَا حَدَّ لِغَيْرِ مَحْدُودٍ وَ الصِّفَاتُ وَ الْأَسْمَاءُ كُلُّهَا تَدُلُّ عَلَى الْكَمَالِ وَ الْوُجُودِ وَ لَا تَدُلُّ عَلَى الْإِحَاطَةِ كَمَا تَدُلُّ عَلَى الْحُدُودِ الَّتِي هِيَ التَّرْبِيعُ وَ التَّثْلِيثُ وَ التَّسْدِيسُ لِأَنَّ اللهَ عَزَّوَ جَلَّ وَ تَقَدَّسَ تُدْرَكُ مَعْرِفَتُهُ بِالصِّفَاتِ وَ الْأَسْمَاءِ وَ لَا تُدْرَكُ بِالتَّحْدِيدِ بِالطُّولِ وَ الْعَرْضِ وَ الْقِلَّةِ وَ الْكَثْرَةِ وَ اللَّوْنِ وَ الْوَزْنِ وَ مَا أَشْبَهَ ذَلِكَ وَ لَيْسَ يَحُلُّ بِاللهِ جَلَّ وَ تَقَدَّسَ شَيْءٌ مِنْ ذَلِكَ حَتَّى يَعْرِفَهُ خَلْقُهُ بِمَعْرِفَتِهِمْ أَنْفُسَهُمْ بِالضَّرُورَةِ الَّتِي ذَكَرْنَا وَ لَكِنْ يُدَلُّ عَلَى اللهِ عَزَّوَ جَلَّ بِصِفَاتِهِ وَ يُدْرَكُ بِأَسْمَائِهِ وَ يُسْتَدَلُّ عَلَيْهِ بِخَلْقِهِ حَتَّى لَا يَحْتَاجَ فِي ذَلِكَ الطَّالِبُ الْمُرْتَادُ إِلَى رُؤْيَةِ عَيْنٍ وَ لَا اسْتِمَاعِ أُذُنٍ وَ لَا لَمْسِ كَفٍّ وَ لَا إِحَاطَةِ بِقَلْبٍ فَلَوْ كَانَتْ صِفَاتُهُ جَلَّ ثَنَاؤُهُ لَا تَدُلُّ عَلَيْهِ وَ أَسْمَاؤُهُ لَا تَدْعُو إِلَيْهِ وَ الْمَعْلَمَةُ مِنَ الْخَلْقِ لَا تُدْرِكُهُ لِمَعْنَاهُ كَانَتِ الْعِبَادَةُ مِنَ الْخَلْقِ لِأَسْمَائِهِ وَ صِفَاتِهِ دُونَ مَعْنَاهُ فَلَوْ لَا أَنَّ ذَلِكَ كَذَلِكَ لَكَانَ الْمَعْبُودُ الْمُوَحَّدُ غَيْرَ اللهِ تَعَالَى لِأَنَّ صِفَاتِهِ وَ أَسْمَاءَهُ غَيْرُهُ أَفَهِمْتَ قَالَ نَعَمْ يَا سَيِّدِي زِدْنِي قَالَ الرِّضَا ع إِيَّاكَ وَ قَوْلَ الْجُهَّالِ أَهْلِ الْعَمَى وَ الضَّلَالِ الَّذِينَ يَزْعُمُونَ أَنَّ اللهَ عَزَّوَ جَلَّ وَ تَقَدَّسَ مَوْجُودٌ فِي الْآخِرَةِ لِلْحِسَابِ وَ الثَّوَابِ

وَ الْعِقَابِ وَ لَيْسَ بِمَوْجُودٍ فِي الدُّنْيَا لِلطَّاعَةِ وَ الرَّجَاءِ وَ لَوْ كَانَ فِي الْوُجُودِ لِلّٰهِ عَزَّوَ جَلَّ نَقْصٌ وَ اهْتِضَامٌ لَمْ يُوجَدْ فِي الْآخِرَةِ أَبَداً وَ لَكِنَّ الْقَوْمَ تَاهُوا وَ عَمُوا وَ صَمُّوا عَنِ الْحَقِّ مِنْ حَيْثُ لَا يَعْلَمُونَ وَ ذَلِكَ قَوْلُهُ عَزَّوَ جَلَّ- وَ مَنْ كانَ فِي هذِهِ أَعْمى فَهُوَ فِي الْآخِرَةِ أَعْمى وَ أَضَلُّ سَبِيلًا يَعْنِي أَعْمَى عَنِ الْحَقَائِقِ الْمَوْجُودَةِ وَ قَدْ عَلِمَ ذَوُو الْأَلْبَابِ أَنَّ الِاسْتِدْلَالَ عَلَى مَا هُنَاكَ لَا يَكُونُ إِلَّا بِمَا هَاهُنَا وَ مَنْ أَخَذَ عِلْمَ ذَلِكَ بِرَأْيِهِ وَ طَلَبَ وُجُودَهُ وَ إِدْرَاكَهُ عَنْ نَفْسِهِ دُونَ غَيْرِهَا لَمْ يَزْدَدْ مِنْ عِلْمِ ذَلِكَ إِلَّا بُعْداً لِأَنَّ اللهَ عَزَّوَ جَلَّ جَعَلَ عِلْمَ ذَلِكَ خَاصَّةً عِنْدَ قَوْمٍ يَعْقِلُونَ وَ يَعْلَمُونَ وَ يَفْهَمُونَ قَالَ عِمْرَانُ يَا سَيِّدِي أَ لَا تُخْبِرُنِي عَنِ الْإِبْدَاعِ خَلْقٌ هُوَ أَمْ غَيْرُ خَلْقٍ قَالَ الرِّضَا ع بَلْ خَلْقٌ سَاكِنٌ لَا يُدْرَكُ بِالسُّكُونِ وَ إِنَّمَا صَارَ خَلْقاً لِأَنَّهُ شَيْءٌ مُحْدَثٌ وَ اللهُ الَّذِي أَحْدَثَهُ فَصَارَ خَلْقاً لَهُ وَ إِنَّمَا هُوَ اللهُ عَزَّوَ جَلَّ وَ خَلْقُهُ لَا ثَالِثَ بَيْنَهُمَا وَ لَا ثَالِثَ غَيْرُهُمَا فَمَا خَلَقَ اللهُ عَزَّوَ جَلَّ لَمْ يَعْدُ أَنْ يَكُونَ خَلْقَهُ وَ قَدْ يَكُونُ الْخَلْقُ سَاكِناً وَ مُتَحَرِّكاً وَ مُخْتَلِفاً وَ مُؤْتَلِفاً وَ مَعْلُوماً وَ مُتَشَابِهاً وَ كُلُّ مَا وَقَعَ عَلَيْهِ حَدٌّ فَهُوَ خَلْقُ اللهِ عَزَّوَ جَلَّ- وَ اعْلَمْ أَنَّ كُلَّ مَا أَوْجَدَتْكَ الْحَوَاسُّ فَهُوَ مَعْنًى مُدْرَكٌ لِلْحَوَاسِ وَ كُلُّ حَاسَّةٍ تَدُلُّ عَلَى مَا جَعَلَ اللهُ عَزَّوَ جَلَّ لَهَا فِي إِدْرَاكِهَا وَ الْفَهْمُ مِنَ الْقَلْبِ بِجَمِيعِ ذَلِكَ كُلِّهِ وَ اعْلَمْ أَنَّ الْوَاحِدَ الَّذِي هُوَ قَائِمٌ بِغَيْرِ تَقْدِيرٍ وَ لَا تَحْدِيدٍ خَلَقَ خَلْقاً مُقَدَّراً بِتَحْدِيدٍ وَ تَقْدِيرٍ وَ كَانَ الَّذِي خَلَقَ خَلْقَيْنِ اثْنَيْنِ التَّقْدِيرُ وَ الْمُقَدَّرُ فَلَيْسَ فِي كُلِّ

When `Ali ibn Musa al-Rida (AS) came to see al-Ma`mun, al-Ma`mun ordered al-Fadl ibn Sahl to summon the prominent theologians from among the rhetoricians such as the Catholicos [al-jathaliq]. The Head of the Rabbis [ra`s al-jalut], the heads of the Sabians, the High Priest [al-hirbidh] of Zoroaster and his followers, Castile Nestus, the Roman medical scientist, and the rest of the theologians in order to hear their words and those of al-Rida (AS). Al-Fadl ibn Sahl gathered them together, then informed al-Ma`mun about their meeting. Al-Ma`mun said: `Let them enter my presence.' So he did, and then received them with hospitality.

He then introduced himself to them saying, `Verily, I have gathered you for something good, and want you to debate with this cousin of mine from medina, who has come tome. Come to me tomorrow morning. None of you should be absent."

They said: "O Commander of the Faithful! We listen and obey you. Allah willing,, we will be here first thing in the morning."

Al-Hasan ibn Muhammad al-Nawfali said: "We were talking to Abu al-Hasan (AS) when Yasir, the servant who was in the charge of serving Abu al-Hasan, entered and told him, O My Master! Verily, the Commander of the Faithful expressed his greetings to you and said: `May you brother be your ransom! Verily, the rhetoricians, scholars from all religions, and theologians from all nations have all gathered together here with me. Would you like to come to us and have a discussion with them? If you do not wish to do so, do not bother yourself. However, if you prefer, we can come visit you.

Abu al-Hasan (AS) then said: "Express my greetings to him, and tell him that I understand what you intend. Allah willing, I will come to you myself tomorrow morning."
Al-Hasan ibn Muhammad al-Nawfali said; "When Yasir went out, the Imam (AS) turned to me and said: "O Nawfali! You are an Iraqi, and an Iraqi's heart is not hard. So, what do you think? What is your cousin's intention in setting up a meeting between me and the pagans and rhetoricians?"
Al-Nawfali says I answered, "May I be yoiur ransom! He intends to test you, and wants to know how much knowledge you possess. Verily, he has based his assumption on shaky grounds. By Allah, what he has set up is evil."
The Imam (AS) asked, "And what has he set up?"
Al-nawfali said:
The heretics and the theologians are different from the learned. That is because a learned does not deny the undeniable, whereas rhetoricians, theologians, and polytheists are people who deny things and try to prove what is not true. If you argue with them and tell them that God is One, they would say, `Confirm His Oneness.' And if you say that Muhammad is the Messenger of Allah, they would say, `Prove his Prophethood.' May I be your ransom! They confuse you and make you disprove your own proofs. They continue to falsify until you back off. Beware of them! May I be your ransom!"
Al-Nawfali added, "The Imam (AS) then smiled, and told me, `O Nawfali! Do you fear that they will defeat my arguments?"
Al-Nawfali said: `No, by Allah! I have no worries about you. Allah willing, I hope that Allah will make you victorious over them!'
The Imam (AS) asked again, `O Nawfali! Would you like to know when Al-Ma`mun will regret his actions?"
He answered, `Yes.'
The Imam (AS) said:
When he hears me argue with the people of the Torah quoting their own Torah, with the people of the Gospel quoting their own Gospel with the people of the Psalms quoting their own Psalms, with the Sabians in their own Hebrew language, with the Zoroastrian priests in their own Persian, with the Romans in their own Latin, and with the rhetoricians using their very own languages.
So, if I close the avenues of argument in the face of each arguing party and disprove his claim, making him renounce his statement from its onset and referring to my own statement, then al-Ma`mun will realize that he has not achieved what he aspires to achieve. It is then that he will feel regret. And there is no power and no strength save in Allah, the Most High, the Most Great.
On the following day, al-Fadl ibn Sahl went in a hurry to see the Imam (AS) and told him, "May I be your ransom! Your cousin is waiting for you. The people have gathered together. When will you go to him?"
Al-Rida (AS) told him, "You go ahead, Allah willing, I will come to you."
Then he made ablutions for praying, drank some sawiq, quenched us from it as well, and then we all left. When we reached al-Ma`mun's place, the meeting was full of people. Muhammad ibn Ja`far, some of the Talibites and Hashimites, and the Commanders of the Army were among those present.
When al-Rida (AS) entered, al-Ma`mun stood up, Muhammad ibn Ja`far, and all the Hashimites who were present there, also stood up for him. The Imam (AS) and al-Ma`mun sat down while all the people were still standing, until al-Ma`mun ordered them to sit down. Al-Ma`mun talked to the Imam for a while. Then al-Ma`mun turned to the Catholicos and said: "O Catholicos! This is my cousin `Ali ibn Musa ibn Ja`far (AS). He

is one of the children of Fatimah (AS), the daughter of our Prophet (SA), and `Ali ibn Abu Talib (AS). I would like you to debate with him, but be fair with him."
The Catholicos said: "O Commander of the Faithful! How can I argue with a man who argues with me using a Book I reject, and who believes in a prophet who I do not believe in?
Al-Rida (AS) told him, "O Christian! Will you accept to debate with me if I present proofs from your Gospel?"
The Catholicos answered, "How could I reject the words of the Bible? I swear to God that I will accept your arguments, even if I dislike them."
Al-Rida (AS) told him, "Ask whatever you wish, and you shall receive an answer."
The Catholicos said: "what is your opinion about the Prophethood of Jesus and his Book? Do you deny either one of them?"
Al-Rida (AS) said:
I accept the Prophethood of Jesus. I accept his Book. And I accept what he taught his nation, and what was accepted by his disciples. However, I reject the Prophethood of any Jesus who has not professed the Prophethood of Muhammad, his Book, and what he taught his people.
The Catholicos said: "Two witnesses are required to validate a testimony. Is that correct?"
The Imam (AS) said: "Yes."
The Catholicos Archbishop said: "if that is the case, I challenge you to select who witnesses who are neither Muslim nor Christina, but who do not reject the Prophethood of Muhammad (SA). Likewise, you may ask a similar question from people other than our own nation."
Al-Rida (AS) said: "O Christian! Now you are speaking fairly. Do you accept a just person who was given preference (over others) by the Messiah, Jesus, the son of Mary?"
The Catholicos replied, "Who is the just one? Name him for me."
The Imam (AS) said: "What is your opinion of John al-Daylami?"
The Catholicos responded, "Bravo! Bravo! You have mentioned the person most loved by the Messiah."
The Imam (AS) said:
Then I ask you to swear by God, and tell me whether or not the Bible says that John said: `The Messiah has informed me of the religion of Muhammad, the Arab, and has given me the glad tidings about him who will be (a Prophet) after him. Therefore, I have the glad tidings of him to the disciples and they believed in him.'
The Catholicos said: "John did quote this from the Messiah. He did give the glad tidings concerning the coming of a Prophet, his Household, and his Successor. He has not specified when this would happen, and has not named them so that we could identify them."
Al-Rida (AS) said: "If we bring someone here who can recite the Bible, and he recites to you Muhammad's name, his Household, and his nation, will you believe in him?"
The Catholicos replied, "What a sound suggestion!"
Al-Rida (AS) turned to Nestus the Roman, and asked hi, "have you memorized the third Book of the Bible?"
He answered, "I have thoroughly memorized it." Then the Imam (AS) addressed the Catholicos and said: "Can you recite the Bible?" The Catholicos said: "Yes, of course."
The Imam said: "Then I will recite to you (some verses from) the third Book. If Muhammad (SA), his Household (AS), and his nation were mentioned in it, then bear witness! And if they have not been mentioned therein, then do not bear witness."
Then the Imam (AS) recited to him some of the verses of the third Book until he reached the reference to the Prophet. He stopped reading and said: "O Christina! I challenge

you to swear by the Messiah and his mother. Have you realized that I have knowledge of the Bible?"
He replied, "yes."
The Imam (AS) recited to him some verses from the third Book concerning the reference to the Prophet, his Household, and his nation. Then the Imam (AS) said:
O Christian! What do you think now? These are the words of Jesus, the son of Mary. If you deny what the Bible says, then you will deny both the Jesus and Moses. If you deny them, then it is incumbent to kill you for blasphemy against your Lord, your Prophet, and your Book.
The Catholicos said: "I do not deny the clear things in the Bible. On the contrary, I profess them."
The Imam (AS) asked others who were present, "Bear witness to his profession."
Then the Imam (AS) said to the Catholicos, "O Catholicos! Ask me any other question that you wish to ask."
The Catholicos asked, "What about the disciples of Jesus, the son of Mary? How many were they? And tell me about the scholars of the Bible. How many were then?"
Al-Rida (AS) said:
You have found the expert! As for (the number of) the disciples, they were twelve men. The best and the most learned of them was Aluqas (Luke). As for the (number of) Christian scholars, there were three men: John (Yohanna), `the great' at Aj, John at Qirqisiya, and john al-Daylami at Zijan, who made reference to Prophet Muhammad, his Household and his nation. It is he who gave glad tidings to the nation of Jesus and the Children of Israel about him.
The Imam (AS) added, "O Christian! By Allah, we believe in Jesus, who believed in Muhammad. We have nothing against Jesus except for his weakness and the paucity of his fasting and prayer.
The Catholicos replied, "By Allah, you have corrupted your knowledge! You affair has become weak! I though that you were the most learned of the Muslims!"
Al-Rida (AS) asked, "Why?"
The Catholicos said: "You said that Jesus was weak in fasting and prayer when, in fact, he never broke fasting during the day, and never slept during the night. He always fasted during the day, and he always prayed throughout the night."
Al-Rida (AS) said: "For whom did he fast and pray?"
The Catholicos did no answer, not knowing what to say.
Al-Rida (AS) said: "I want to ask you a question."
The Catholicos said: "Ask. I will respond if I have the answer."
Al-Rida (AS) asked, "Why do you deny that Jesus gave life to the dead with the permission of Allah, the Mighty and High?"
The Catholicos said: "I deny that because whoever is able to give life to the dead, and to heal the blind and the leprous is a Lord worthy of service."
Al-Rida (AS) said:
Very well. However, Elijah [al-Yasa'] performed the same miracles as Jesus did. He walked on water, gave life to the dead, and healed the blind and the leprous Why did his nation not adopt him as a Lord? Why did no anyone worship him as a god other than Allah? The Prophet Ezekiel [Hizqil] did just what Jesus did. He gave life to thirty-five men sixty years after their death.
Then the Imam (AS) turned towards the Head of the Rabbis and asked him,
O Head of the Rabbis! Do you find the following about some of the youth of the Children of Israel in the Torah? When Nebuchadnezzar [Bakht Nasr] invaded Jerusalem, he enslaved the Children of Israel and brought them to Babylonia. Then Allah, the Mighty and High, sent al-Yasa` from them, and he gave life to them. This is in the Torah. No one but an unbeliever of you would deny it.

The Head of the Rabbis said: "I have heard about this and know it."
The Imam (AS) said: "You have spoken the truth."
Then the Imam (AS) said: "O Jewish man! See if I read from the following Book of the Torah properly."
The Imam (AS) then recited some of the verses from the Torah for us. The Jewish man, who was surprised at hearing how the Imam (AS) was reciting the Torah, kept moving his body.
He then faced the Christian and asked, "O Christian! Were these words revealed before Jesus or were they revealed after him?"
The Catholicos answe3red, "They were revealed before him."
Al-Rida (AS) said:
The people of Quraysh gathered around the Messenger of Allah (SA) and asked him to give life to their dead. He sent along `Ali ibn Abu Talib (AS) with them and told him, "go to the cemetery, and loudly call the people about whom they have asked, say, "O so-and-so, so-and-so, etc." Tell them, "Allah's Messenger Muhammad says, `Rise with the permission of Allah, the Mighty and High' Then they all rose and brushed off the dust from their heads." The people from the tribe of Quraysh walked towards them and asked them about their affairs. They told them that Muhammad (SA) has been raised as a Prophet. The people who had risen from the dead said: "We wish we had lived in his age and believed in him!" He healed the blind, the leprous, and the insane. He spoke with the beasts, the birds, the jinn, and demons. Still, we do not adopt him as a Lord other than Allah, the Mighty and High. We do not deny the miracles of the prophets. Since you have adopted Jesus as a Lord, why do you not adopt al-Yasa` and Hizqil as lords, for they performed the same miracles as did Jesus, the son of Mary, such as giving life to the dead?
Moreover, thousands of the Children of Israel left their homeland in fear of death due to the plague. Allah made them die immediately. The people of the village build a fence around them, and left them there until their bones decayed. One of the prophets of the Children of Israel passed by, and he was amazed when he saw so may decayed bones. Allah, the Mighty and high, revealed to him, "Would you like Me to bring them to life so that you can admonish them?"
The Prophet said: "Yes, O Lord!" Then Allah, the Mighty and High, revealed to him, "Then call them." He said: "O decayed bones! Rise with Allah's permission." They all rose while brushing off the dust from their heads."
Likewise when Abraham (AS), the friend of the Most Compassionate, took the birds, cut them into pieces, and put each piece on a mountain top. He called out to them and they came towards him.
Also Moses (AS) the son of `Imran, his companions, and seventy of the men whom he had chosen went to the mountain. They told Moses, "You have seen Allah. So show Him to us like you have seen Him." Moses told them, "I have not seen Him." But they said: "We shall never believe in you until we see Allah manifestly." A thunderbolt struck them, and burned them all up. Only Moses survived. Moses said: `O my Lord! I chose seventy men from among the Children of Israel and brought them to the mountain. Shall I return by myself? How shall my people believe what I must tell them? If You desired You could have destroyed al of us long before. Would you destroy us all for the deeds of the foolish ones among us?' Then Allah, the Mighty and High, gave life to them after their death.
You cannot deny all these things which I have told you, for the Torah, the Bible, the Psalms and the Qur'an have mentioned them. If all those who gave life to the dead, healed the blind, the leprous and the mad, were adopted as lords other than Allah, then you should also adopt them as Lords. O Christians! What is your opinion?
The Catholicos said: "Yes. You are right. There is no god but Allah."

Then the Imam (AS) turned towards the Head of Rabbis and told him.
O Jewish man! Turn to me. Swear to me by the Ten Commandments which were sent down to Moses, the son of `Imran, that the following statement about the Prophet Muhammad (SA) and his nation is not found in the Torah:
When the people of the last nation, who are followers of the Rider of the Camel, who glorifies the Lord enormously, new glorification in new churches (implying mosques), then let the Children of Israel flee towards them and their dominion so that their hearts may be tranquil, since there will be swords in their hands with which they will take revenge on the unbelievers around the globe.
Is this not written in the Torah?
The Head of the Rabbis said; "Yes, we have found that written in this manner."
Then the Imam (AS) asked the Catholicos, "O Christian! How is your knowledge of the Book of Sha`ya?
He answered, "I know it letter by letter."
Then the Imam asked them both, "Do you know that the following statement is made by him, `O people! I have seen the picture of the Donkey. He was wearing gowns of light. And I have seen the Rider of the Camel, who is as bright as the moon.'"
They answered, "Verily, Sha`1ya did say that!"
Al-Rida (AS) said:
O Christian! Do you know that Jesus said:
`I am going to my Lord and your Lord, and the Paraclete [farqilita] is coming who shall testify to my truth just as I testified for him, and he shall explain everything to you, and he shall be the one to expose all the sins of nations, and he shall be the one to smash down the pillars of unbelief?'
The Catholicos said: "We accept whatever you cite from the Bible."
The Imam said: "O Catholicos! Have you found this in the Bible?"
The Catholicos said: "Yes."
Al-Rida (AS) said: "O Catholicos, when you lost the first Bible, with whom did you find it?"
The Catholicos said: "We only lost the Bible for one day. Then we found it fresh (in its original state). John and Matthew brought it back to us."
Al-Rida (AS) asked him,
How little you know of the Bible and its scholars! If what you say is correct, then why do you have so many disputes between yourselves regarding the Bible? The source of controversy lies in the Bible which you have in your hands today. Had it been the same as the fist Bible, there would be no dispute over it, However, I will prove this for you myself.
Know that when the first Bible was lost, the Christians gathered around their scholars and said to them, `Jesus the son of Mary has been killed, and we have lost the Bible. You are the scholars. What do you have?' Luke, Mark and John told them, `We have memorized the Bible. Do not worry about it. Do not forsake the churches. We will recite each Gospel of the Bible for you on each Sunday until we put it all together.' Then Luke, Mark, John and Matthew gathered together and put together this Bible after you had lost the first one. These four students were of the first students. Did you know that?"
The Catholicos said: "I did not know this before. Now I have learned it from you due to your noble knowledge of the Bible. I heard things from you which I knew deep down, and which my heart acknowledges to be the truth. As a result, I have grown in understanding."
Al-Rida (AS) said: "Do you accept the evidence I have presented?"
The Catholicos said: "I completely accept the evidence as correct, and bear witness that it is true."

Al-Rida (AS) then told al-Ma'mun, his family, and the others who were present, "Be witnesses to this." They said: "We bear witness."
Then the Imam (AS) told the Catholicos,
I swear by the Son and his Mother to tell us whether you know that Matthew said the following, `The Messiah is the son of David, the son of Abraham, the son of Issac, the son of Jacob, the son of Yehuda, the son of Khadrun.'
Mark said the following regarding the lineage of Jesus, the son of Mary, `He is Allah's Word placed in the human body. So it turned into the human form.'
Moreover, Luke said: `Jesus the son of Mary and his mother wee humans made of flesh and blood. Then the Holy Sprit entered into them.'
Testify as well that Jesus said the following about himself, `O disciples! I will tell you the truth. No one will ascend to Heaven, except for him who descends there from, except for the Rider of the Camel, the Seal of the Prophets, for he will ascend to the Heavens, and then will descend therefrom.
What do you have to say about that?
The Catholicos said; "These are the words of Jesus. We do not deny them."
Al-Rida (AS) said: "If so, what do you say about the testimonies of Luke, Mark and Matthew regarding Jesus and the lineage they attributed to him?"
The Catholicos said: "They ascribed likes to Jesus."
Al-Rida (A) said: "O people! Did he not just bear witness that they (Luke, Mark and Matthew) are the Scholars of the Bible, and what they said was the truth?"
The Catholicos said: "O Scholar of the Muslims! I would like you to excuse me from discussing about these men."
Al-Rida (AS) said: "Fine, I will excuse you from that, O Christian! Ask me whatever you wish to ask."
The Catholicos said: "Let someone else ask you questions. By Jesus, I did not think that there was a scholar like you among the Muslims."
Al-Rida (AS) turned towards the Head of the Rabbis and said: "Will you ask me questions or should I ask?"
The Head of the Rabbis said: "I will ask. However, I will not accept any proofs from you except those form the Torah, the Bible, the Psalms of David, or the Scriptures of Abraham and Moses."
Al-Rida (AS) said: "Do not accept any of my proofs unless they are from the Torah as expressed by Moses, the son of `Imran, the Bible as expressed by Jesus, the son of Mary, or the Psalms of David as expressed by David."
The Head of the Rabbis said: "How can you prove the Prophethood of Muhammad (SA)?"
Al-Rida (AS) said: "Moses, the son of `Imran, Jesus, the son of Mary and David, the Vicegerent of Allah on the Earth, have testified to his Prophethood."
The Head of the Rabbis said: "Provide evidence of the testimony of Moses, the son of `Imran."
Al-Rida (AS) told him,
O Jewish man! Do you know that Moses said the following to the Children of Israel, `A prophet will come to you fro among your brethren. Believe in him, and obey him.'
Do you know that the Children of Israel have no brethren other than the Children of Ishamel? Do you know about the ties of kinship between Israel and Ishmael and the relationship that existed between them from the past through Abraham?
The Head of the Rabbis said: "These are the words of Moses. I do not deny them."
Al-Rida (AS) asked him, "Has any Prophet other than Muhammad (SA) come from among the brethren of the Children of Israel?"
He replied, "No."
Al-Rida (AS) said: "Is this not correct in your opinion?"

The Head of the Rabbis said: "Yes, but I want you to prove its correctness from the Torah."
Al-Rida (AS) asked him, "Do you deny that the Toray says the following to you? `There came light from Mount Sinai. Light shined upon us from Mount Sa`ir and it became apparent to us from Mount Faran.'"
The Head of the Rabbis said: "I am familiar with these words, but I do not know what they mean."
Al-Rida (AS) said:
I will inform you about them. What is meant when it says `There came light from Mount Sinai` is a reference to the revelations of Allah, the Blessed and Exalted, to Moses on mount Sinai.
And what is meant when it says, `Light shined upon us from Mount Sa`ir' is a reference to the mountain upon which Allah, the Mighty and High, sent revelations of Jesus, the son of Mary. Jesus was on that mountain.
And what is meant when it says, `and it became apparent to us from Mount Faran.' Faran is a mountain that is one day away from Mecca. As you and your friends said: the Prophet Sha`ya has said in the Torah that `I have seen the picture of the Rider of the Donkey. He was wearing gowns of light. And I have seen the Rider of the Camel, who is as bright as the moon.' Who is the Rider of the Donkey? Who is the Rider of the Camel?
The Head of the Rabbis said: "I do not know who they are."
The Imam (AS) said: "The Rider of the Donkey is Jesus, and the Rider of the Camel is Muhammad (SA). Do you deny that this is from the Torah?"
The Head of the Rabbis said: "No, I do not deny that."
Then al-Rida (AS) said: "Do you know the Prophet Hayqua?"
The Head of the Rabbis said: "Yes, I know him."
The Imam (AS) said:
He said the following which your Book has also stated,
`Allah brought down the Bayan from Mount Faran. The heavens are filled with the praise of Ahmad and his nation. He will lead his troops at sea just as he carries them on land. He will bring us a new Book after the destruction of the Holy House (in Jerusalem).'
Did you know the, and do you believe in it?
The Head of the Rabbis said: "In fact, the Prophet Hayquq has said this. I will not deny his words.
Al-Rida (AS) said:
David said in his Psalms which you have also read, `O my Allah! Appoint him who will establish the practice after the cessation (of the prophets). Did you know of any prophet other than Muhammad (SA) who has established the practice after the end of the period of prophecy?
The Head of the Rabbis said: "this is what David said. We do not deny it. However, he was referring to Jesus, as it was with him that the age of prophecy came to a close."
Al-Rida (AS) told him,
You are wrong. In fact, Jesus endorsed the practices [sunah] of the Torah until Allah raised him up to Himself. It is written in the Bible.
The son of the pious woman will go, and the Paraclete will come after him. It is he who will preserve the bonds, explain everything to you, and testify to my truth just as I testified for him. I have brought you the examples, and he will bring you the interpretations.
Do you believe that this statement is in the Bible?
The Head of the Rabbis said: "Yes."
Al-Rida (AS) replied to him, "O the Head of the Rabbis! I want to ask you about your Prophet Moses."

The Jewish man said: "He brought miracles which the prophets before him had not brought."
The Imam (AS) asked, "Could you give me an example?"
The Head of the Rabbis replied, "He split the sea, turned the cane into a slithering serpent, made springs gush from stones, showed his hand white and shining to the onlookers, and other signs the like of which other creatures were unable to bring."
Al-Rida (AS) replied to him, "You are right. They are proofs of his Prophethood. He brought the like of which other creatures were unable to brig. Is it obligatory on you to believe in whoever claims Prophethood, and performs something which all other creatures are unable to perform?"
The head of the Rabbis said: "No, since there is no one like Moses considering his position near his Lord and his closeness to Him. It is not incumbent upon us to profess the Prophethood of whoever claims it, unless he brings us miracles similar to those brought by Moses.
The Imam (AS) said:
Then how come you admit the Prophethood of the other prophets who preceded Moses who did not split the sea; nor did they make twelve springs gush forth from the stones, nor did they show a white shining hand as Moses did, nor did they turn the came into a slithering serpent.
The Jewish man replied:
I told you that if they performed miracles as evidence for their Prophethood which all other creatures were unable to perform, and if they brought something the like of which Moses had brought, or they followed what Moses had brought, then it is incumbent upon us to believe in them.
Al-Rida (AS) replied to him, "O Head of the Rabbis! What has prevented you from professing (the Prophethood of) Jesus, the son of Mary? Jesus brought the dead to life, healed the blind and the leprous, made birds formed of clay and breathed life into them with Allah's permission.'"
The Head of the Rabbis said: "It is said that he did that but we did not see it."
Al-Rida (AS) said: "Have you seen the miracles performed by Moses? Have you not received the news by way of Moses's closest trustworthy companions who said he did them?"
The Head of the Rabbis said: "Yes. That is so."
The Imam (AS) said: "Well. The news about the miracles of Jesus, the son of Mary, have reached you in a similar fashion. Why then did you acknowledge Moses and believe in him, but you did not believe in Jesus?"
The Head of the Rabbis did not answer.
Al-Rida (AS) said:
The same is true about Muhammad (SA) and his miracles. The same is true about any other prophet (AS) appointed by Allah. One of the miracles of Muhammad (SA) was that he was a poor hired shepherd. He had not been taught anything. He did not have any teachers. However, the Qur'an which he brought contains the stories of the prophets and the associated news letter by letter. It has narrated news of the past, and the things to come in the future all the way up until the Day of Resurrection. The Qur'an provided information about what people did in hiding or in their homes. The Prophet brought innumerable miracles.
The Head of the Rabbis said: "Neither the account about Jesus nor that about Muhammad (SA) is considered correct by us. It is not permissible to admit their Prophethood through what is not correct."
Al-Rida (AS said: "Has the witness who testified for Jesus (AS) and Muhammad (SA) then given false testimony?"
The Head of the Rabbis did not answer him.

Then the Imam (AS) called the Zoroastrian High Priest. Al-Rida (AS) said to him, "Let me know about Zoroaster who considered himself to be a prophet. What is your proof of his Prophethood?"
The Zoroastrian High Priest said: "He performed miracles which no one ever had performed before him. Of course, I have not seen him, but the stories of our ancestors tell us that he made legitimate for us things which others had not made legitimate. Therefore, we follow him."
The Imam (AS) asked, "You believed in the stories which came to you about him, so you followed him, did you not?"
He replied, "Yes."
The Imam (AS) said:
This is the case with all other nations. Stories came to them about what the prophets had accomplished, and what Moses, Jesus, and Muhammad (AS) had all brought to them. So why did you not believe in any of these prophets, having believed in Zoroaster through the stories that came to you about him saying that he brought forth what others did not?
The Zoroastrian High Priest froze in his place. Then al-Rida (AS) said: "O people! If any of you is opposed to Islam, and wants to ask me any questions, then they should ask me and not be shy."
`Imran the Sabian, who was an expert in theology, stood up and said:
O Scholar of the people! I would not have asked you any questions if you had not invited me to ask. I have been to Kufa, Basra, Syria, and Algeria. There I have met many theologians. However, none of them have been able to establish for me the proof that there is One who has no second other than Him, and that he is One Sole Being. Will you permit me to ask you this question?
Al-Rida (AS) said: "If `Imran the Sabian is present among the people here, it must be you."
He said: "Yes. It is I."
The Imam (AS) said: "O `Imran! Ask, but I advise you to be fair. Avoid vain talk and nonsense."
`Imran said: "My Master! By Allah, I just want you to prove something which I can adhere to for me. Then I need not seek anything else."
The Imam (AS) said: "Ask whatever you wish to ask."
The crowds moved closer to `Imran and crowded in on him.
`Imran the Sabian asked, "let me know of the first thing and what it created."
Al-Rida (AS) replied to him.
You asked. Now try to understand. As for the One. He has always been One Being. He has no limits nor does He have transient qualities. He will always remain so. Then, without precedence, He created a different creature with transient qualities and various different limits. He neither places it in anything, not did He limit it by anything. He neither created it like anything, nor did He create other things like it. He then created the creatures in various shapes: pure and impure, different and alike, with various colors, flavors and tastes. He did not create them out of a need for them, nor did He create them to attain a higher rank. He did not sense any increase or decrease in Himself due to this creation. O `Imran! Do you understand this?
`Imran said: "By Allah, yes my Master!"
The Imam (AS) added,
O `Imran! Know that if He had created what He created due to His need for them, then He would have only created things by which He could fulfill His need. In that case, it would have been better for Him to create several times more than what He created, since the more the helpers there were, the more powerful their master would be.

O `Imran! In that case, His need would be a never-ending one. The more He would crate, the more newer needs would appear for Him. That is why we say that He did not create the creatures out of need. Through creation He transfers the needs of some of them to others. And He makes some of them nobler than others without any need of the nobler one or without wanting to take any revenge against those whom He had abased. That is how He has created.
`Imran asked, "My Master! Was the Being known to Himself by His Own Self?"
Al-Rida (AS) said:
Knowledge of something is required to distinguish it from other things, and to prove its existence through what is negated about it. However, there was nothing else there to oppose Him to make it necessary to negate. Since there was only Him, there was no need to establish limits. O `Imran Do you understand?
`Imran said: "Yes, by Allah, my Master! Then tell me: Through what means did He come to know what He knew. Was it done by conscience or by something else?"
Al-Rida (AS) said: "If His Knowledge was acquired through conscience. Can we place any limit to His Conscience, which will end in recognition?
`Imran answered, "there is no way out."
The Imam (AS) then asked him, "Then what is that conscience?"
`Imran could not provide any answer.
Al-Rida (AS) said:
Never mind. O `Imran! If I now ask you about that conscience and whether you can recognize it through another conscience, an you answer in the affirmative, have you not then disproved your own statement and claim?
O `Imran! Is it not more proper for you to know that the One cannot be described by a conscience? And that the most that can be said about Him is that He has done something, or created something? He is not such that one can conceive any directions or parts for Him as can be imagined for the creatures and their parts. Understand this and base your proper knowledge on it.
`Imran asked, "O my Master! Can you let me know what types of limits His creatures have? What are their meanings? And how many varieties of creatures has He created?"
The Imam (AS) said:
You asked. Now understand. In fact, there are six types of limits for His Creatures. These are the unsubtle; the weighable; the visible; those that have no weight, that is, the spirit; those that are visible but are without any weight, are untouchable, subtle, colorless, and tasteless; and the measurable that are the widths, the forms, width and height. Included among them are deeds and movements which make things, act upon them, change them from one state to another, increase them or reduce them. As for deeds and movements, they pass by since they have no more time than that which is ordained for their need. Whenever a deed is finished and the movement is stopped it ends, but its effects remain just like talking, which ends but its effect remains.
`Imran said: "O my Master! Will you let me know about the Creator? If He is One, there is nothing other than Him, and there is nothing with Him, has He not changed (His Essence) by creating the creatures?"
Al-Rida (AS) told him, "The Mighty and High does not change through the creation of creatures. The creatures, however, change, due to the changes He has subjected them to."
`Imran asked, "O my Master! By means of what can we recognize Him>"
Al-Rida (AS) said: "By means of other than Him."
`Imran asked, "What is other than Him,"
Al-Rida (AS) said: "His Will, His Name, His Attribute, and everything else that was created, has emerged and is managed (by Him)."
`Imran said: "O my Master! Then what is He?"

The Imam (AS) replied, "He is Light. That means that He guided His Creatures from among the inhabitants of the heavens and the earth. You have no rights incumbent upon me more than my professing His Unity to you."
`Imran said: "O my Master! Was He not silent before creating the creatures, and then He spoke?"
Al-Rida (AS) said:
Silence doe not exist unless there is some utterance before it. An example of this is that it is not said that the lamp is silent and does not utter; not is it said that the lamp shines, implying that it want to do something to us. The light shining from the lamp is not considered to be the act of the lamp. It is not something separate from the lamp. Therefore, when it is illuminating us we say that it was lit for us, by which we found our way around. Through this example you can find what you are after and become enlightened in your affairs.
`Imran said: "O my Master! I though that the Ever-Existent changed His State through the act of creation."
Al-Rida (AS) said:
O `Imran! You claim that the Ever-Existent Being can change in some way as a result of His Action. O `Imran! Have you ever seen that the changes in fire change it? Have you ever seen heat burn itself? Have you ever seen an eye see itself?
`Imran said: "No, I have not. O my Master! Will you let me know whether He is in the creatures or the creatures are in Him?"
Al-Rida (AS) said:
O `Imran! He is greater than that. He is not in the creatures; not are the creatures in Him. He is Exalted above that. I will teach you what you do not know. There is no power and no strength save Allah. Tell me about the mirror: are you in it or is it in you? O `Imran! If neither one of you are in the other; then, how can you see your reflection in it?
`Imran said; "Through the light between me and the mirror."
Al-Rida (AS) said: "Can you see more light in the mirror than what you perceive with your own eyes?"
He answered, "Yes."
Al-Rida (AS) said: "Then show it to us!"
It was then that the man was too baffled to say a word.
The Imam (AS) said: "I do not see the light except that it leads to both of you, the mirror and yourself, without being in either one of you. There are many more examples which the ignorant simply cannot comprehend. Allah is the highest such example."
Then the Imam (AS) turned to al-Ma`mun and told him, "It is time to pray."
`Imran said: "O my Master! Do not interrupt my questions since I am feeling inclined towards you in my heart."
Al-Rida (AS) said: "We will pray and come back."
Then the Imam (AS) stood up. Al-Ma`mun got up as well. Al-Rida (AS) prayed inside and the people prayed outside, led by Muhammad ibn Ja`far. Then the Imam (AS) came out, returned to the meeting called out to `Imran, and said: "O `Imran! Ask your questions."
`Imran said: "O my Master! Will you let me know whether the Unity of Allah, the Mighty and High, is perceived through reality or through description?"
Al-Rida (AS) said:
Certainly, Allah is the Only Initiator and the first Ever-Being. He has always been One without anything to accompany Him. He is the Peerless, and there is no second with Him. He is neither definite nor indefinite. He is neither decisive nor allegorical. He is neither mentioned nor forgotten. No name can describe Him. Time cannot measure His beginning. And time cannot measure His End. He has not been standing upon anything else, nor will He be standing upon anything. There is nothing which supports Him.

There is nothing on which He leans. He has all these attributes before creating anything, when there was nothing but Him. Whatever you attribute to Him will be originated attributes which are the only means for understanding Him, which anyone possessing understanding can comprehend.
Know that innovation, will, and intent are different words that express the same meaning. His foremost innovation, intent and will were the letters which He established as the origin of everything, the evidence for all perceived things, and the separator for all vague things. Everything was separated by these letters; thing such as the names for right and wrong, action and object, meaning and meaningless. All affairs were run based on them. He did not establish any limited meaning for them other than what they were themselves when He originated the letters. He did not establish for them any existence other than themselves since they were originated via innovation.
Light is Allah's first action. He is the Light of the heavens and the earth. It was through that action that the letters became object. They are the letters upon which speech is based. Expressions are all from Allah, the Mighty and High, who taught them to His Creatures.
There are thirty-three letters. Twenty-eight of them are the letters on which the Arabic language is based. Twenty-two of Twenty-eight letters show the letters of the Assyrian and Hebrew languages. Five of them were separated, and are in the rest of the languages of non-Arabs in the regions. These are the five letters which were separated from the twenty-eight letters. Therefore, there are thirty-three letters. It is not permissible to mention more about them than what we have mentioned regarding these fie letters which were separated.
He then established the letters after counting them and numbering them as His own action, like the Word of the Mighty and High: `Be,' and it is. Here `be' refers to His Creation, and `what is created' refers to the creature. Thus, the first creation by Allah, the Mighty and High, is innovation which has neither weight nor any movement. It is neither heard nor does it have color or touch.
And the second thing that was created are the letters which have neither weight nor color. They are neither heard nor described. They are not visible. The third creature includes all the various kinds of things which are perceptible, touchable, tasteable, and visible. Allah, the Blessed and Exalted, existed before innovation as there has been nothing before the Mighty and High, and nothing with him. Innovation was created before the letters were created, and the letters do not indicate anything other than themselves.
Al-Ma`mun asked, "How come they do not indicate anything other than themselves?"
Al-Rida (AS) said: "Verily, Allah, the Blessed and Exalted, never combines any of them together unless to mean something, When He combines several letters together, say four, five or six or more, He uses them to originate a new meaning which did not exist before."
`Imran asked, "How can we understand them?"
Al-Rida (AS) said:
This is how it can be understood. When you only want to refer to the letters and not anything else, you mention them one by one and say, a b c d … to the end. Here you find no meaning in them other than themselves. But when you put several letters together y construct names and attributes for a meaning which you have in mind. They will not demonstrate the meaning for which they were intended. Did you understand this?
`Imran said: "Yes."
Al-Rida (AS) said:
Know that an attribute cannot be without what it describes. Also, a name cannot be without a meaning. A limit cannot be without the limited. All attributes and names

indicate perfection and existence. They do not indicate encompassment, as the limits do. Limits make squares, make triangles, and make hexagons.
Verily, the recognition of Allah, the Mighty and High, is perceived by attributes and names, not by limits such as length, width, smallness, largeness, color, weight, and the like. No such limits are applicable to Allah, the High and the All-Holy, so that His creatures could recognize Him by recognizing themselves. This is certain as I said: but the attributes of Allah, the Mighty and High, prove Him. He can be understood through His Names. He can be reasoned upon by referring to His creatures.
A true seeker doe not need to see Him with his own eyes, hear Him with his own ears, touch Him with his own hands, or encompass Him with his own heart. Were it not the case that His attributes proved Him, Exalted is His Praise, and His Names denoted Him, it was not possible for the taught knowledge of the creatures to perceive Him. Then the creatures would have worshipped His Names and Attributes instead of His meaning. Were it any different, the only worshipped one would have been other than Allah, the Exalted, since his Attributes and Names are other than Him. Did you understand?"
`Imran said: "Yes, my Master, Please tell me more."
Al-Rida (AS) said:
Beware of the saying of the ignorant ones, those whose hearts are blind, and who are in loss. They are those who claim that Allah, the Mighty and High and the All-Holy, is present in the hereafter for the Reckoning concerning rewards and punishments, but He is not present in this world for the acts of obedience and hope.'
If it were that Allah, the Mighty and High's, presence was a source of His being defective in this world. He would not be present in the Hereafter either. However, these people have gone astray and have become blind and deaf towards the truth regarding what they do not know. That is the Word of the Mighty and High: But whosoever is blind in this (world), he shall also be blind in the Hereafter, and more erring from the way, i.e. blindness from existing realities.
Intellectuals know that reasoning about what exists in the Hereafter is only possible through what exists in this world. Whoever tries to adopt knowledge of that world based upon his own personal views, and seek its existence, or tries to perceive it through his own soul and not through anything else would only get more distant from the facts about that world. That is because Allah, the Mighty and High, has given the knowledge of that world to a special group of people who think, know, and understand.
`Imran asked, "O My Master, please inform me: Is innovation a created being or not?"
Imam al-Rida (AS) answered,
It is still creation which cannot be perceived through stillness. It is a created being since it has emerged. And it is Allah who made it emerged. Thus, it has become a creature. In other words, there only exist Allah, the Mighty and High, and His Creatures. There exists no third thing in between, and there is no third thing other than them. Whatever Allah, the Mighty and High, creates dos not disobey from being His Creature. What is crated is ether still, moving, different, harmonious, known, or ambiguous. Whatever is bounded is the creature of Allah, the Mighty and High.
Moreover, know that all the things which the senses find for you are meanings perceived by the senses, and every sense demonstrates what Allah, the Mighty and High, has placed in its perception, and the heart understands all of that. Know that the One who is Ever-Standing without any ordination or bounds created creatures ordained by bounds and ordination. What He created were two creatures: the ordination and the ordained. Neither one had any color, taste or weight. He established one as the means of perceived the other and made them such that they could be perceived on their own. He did not create anything which could stand alone relying only on itself, so as to provide a means for arguing about and proving His Existence.

Thus, Allah, the Blessed and Exalted, is Peerless and One. There is no second to support Him in order to enable Him to stand, or to assist Him or protect Him. However, the creatures support one another through the permission and will of Allah. People have differences of opinion over this subject to the extent that they have gone astray, become perplexed, and seek salvation from darkness by means of darkness through describing Allah using their own qualities. In this way, they have strayed far from the truth.

Had they described Allah, the Mighty and High, using His Attributes, and described the creatures with the qualities of the creatures, they would have spoken through understanding and certitude and would not have come up with so many differences of opinion over Him. Since they sought what would perplex them, they entrapped themselves and became confused. Allah guides whomsoever He wills to the Straight Path.

`Imran said: "O my Master! I bear witness that He is just as you have described. However, I still have one more question to ask."

The Imam (AS) said: "Ask whatever you wish to ask."

`Imran said: "I want to ask you what the All-Wise is contained in. Has anything encompassed Him? Does He change from one state to another? Is He in need of anything?"

Al-Rida (AS) said:

O `Imran! I will tell you, so understand. The one whom you question is the most ambiguous issue which the creatures face. As for those who are deficient in understanding, they do not recognize Him. As for those who are just and can reason, they are not incapable of understanding Him. First of all, if He had created the creatures due to need, then it would be proper to say that He changes His location to the location of what He creates because of His need for them.

However, the Mighty and High, has not created anything out of need. He is always stable, neither in something, nor on something. However, it is the creatures which hold each other, enter into one another, and leave one another. Allah, the Mighty and High and the All-Holy, holds all of that by his Might. He does not enter anything and does not leave anything. Its preservation does not tire Him, nor is He incapable of holding it. None of the creatures know how that is, except for Allah, the Mighty and high, and His Messengers, the people who know His Secrets, those who run the affairs, and His Guardians who carry out His laws. In fact, His command is like the twinkling of an eye, or even closer that that. If He wills a thing, He only says to it `Be,' and it is, according to His Will and Intent. Nothing that he has created is closer to Him than any other thing, nor is He father away from anything than another. O `Imran Have you understood?

`Imran said: "Yes, my Master. I have understood. I bear witness that Allah is as you described Him to be and as you have described His Unity. I also bear witness that Muhammad is His Servant, who is appointed to guide and lead to the right religion."

He then faced the direction of Mecca, and fell into prostration.

Al-Hasan ibn Muhammad al-Nawfali said:

When the other rhetoricians heard what `Imran the Sabian said, who was very hard to defeat in arguments and no one had ever defeated him before in arguments, not of them dared approach al-Rida (AS), and they asked him no more questions. It became nightfall. Then al-Ma`mun and al-Rida stood up, went inside and the people left.

I was sitting alone with some of my friends when Muhammad ibn Ja`far called me in. I went to see him. He asked me, "O Nawfali! Did you see what your friend (the Imam) did?"

Al-Nawfali replied, "No, by Allah! I did not think that `Ali ibn Musa al-Rida (AS) could plumb such depths. We did not know him in this way. He never spoke about theology in Medina, and theologians never gathered around him."

I further said: "The pilgrims used to come to him and ask him about the lawful and the unlawful and he answered them. Sometimes rhetoricians came to him and argued with him."
Muhammad ibn Ja`far said: "O Abu Muhammad, I fear that this man (al-Ma`mun) will envy him, poison him or inure him. So advise him to refrain from these things."
Al-Nawfali added, "He will not listen to me. This man (al-Ma`mun) only intended to test him to see whether he possesses the knowledge of his forefathers."
He said to me, "Tell him that his uncle does not like him to do such things, and wants him to stop them for different characteristics."
When we returned to Al-Rida's house, I related to him the message from his uncle. Then the Imam smiled and said: "May Allah protect my uncle. I know him well. Why is he upset? Young man! Go to `Imran the Sabian, and bring him here."
I said: "May I be your ransom! I know where he is. He is with some of the Shi`ite brethren."
The Imam (AS) said: "Do not worry. Get a horse for him to ride on, and bring him here."
I went and brought `Imran. The Imam welcomed him, and asked for a robe of honor which he (AS) put on `Imran. The Imam also gave him a horse, and asked for ten thousand dinars which he (AS) donated to `Imran.
`Imran said: "May I be your ransom! You have followed in the footsteps of your grandfather, the Commander of the Faithful (AS)."
The Imam (AS) said: "We prefer this." Then the Imam (AS) ordered dinner, had me sit on his right side, and had `Imran sit on his left side. After eating dinner, the Imam (AS) told `Imran, "Go now and come back in the morning. Then I will give you food from medina."
From then do many people came to `Imran to debate. He used to respond to their arguments and disprove them until they left. Al-Ma`mun granted him ten thousand dirhams. Al-Fadl also gave him some money. Then he appointed him as the director over the alms in (the city of) Balkh where he attained much good.

Chapter Sixty-Six: Majlis al-Rida ma`a Sulayman al-Marwazi Mutakallim Khursan ‘indda al-Ma`mun fi al-Tawhid. A Session of al-Rida (AS) with Sulayman al-Marwazi, the Theologian of Khurasan, in the Presece of al-Ma`mun concerning the Subject of Divine Unity. – 1 tradition

باب ذكر مجلس الرضا ع مع سليمان المروزى متكلم خراسان عند المأمون فى التوحيد

1. Abu Muhammad Ja`far ibn `Ali ibn Ahmad the Jurist (RA) said: Abu Muhammad al-Hasan ibn Muhammad ibn `Ali ibn Sadaqah al-Qummi reported to us that Abu `Amr Muhammad ibn `Umar ibn `Abd al-`Aziz al-Ansari al-Kajji related to me that one who heard from al-Hasan ibn Muhammad al-Nawfali related to me that

يَقُولُ قَدِمَ سُلَيْمَانُ الْمَرْوَزِيُّ مُتَكَلِّمُ خُرَاسَانَ عَلَى الْمَأْمُونِ فَأَكْرَمَهُ وَ وَصَلَهُ ثُمَّ قَالَ لَهُ إِنَّ ابْنَ عَمِّي عَلِيَّ بْنَ مُوسَى قَدِمَ عَلَيَّ مِنَ الْحِجَازِ وَ هُوَ يُحِبُّ الْكَلَامَ وَ أَصْحَابَهُ فَلَا عَلَيْكَ أَنْ تَصِيرَ إِلَيْنَا يَوْمَ التَّرْوِيَةِ لِمُنَاظَرَتِهِ فَقَالَ سُلَيْمَانُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي أَكْرَهُ أَنْ أَسْأَلَ مِثْلَهُ فِي مَجْلِسِكَ فِي جَمَاعَةٍ مِنْ بَنِي هَاشِمٍ فَيَنْتَقِصَ عِنْدَ الْقَوْمِ إِذَا كَلَّمَنِي وَ لَا يَجُوزُ الِاسْتِقْصَاءُ عَلَيْهِ قَالَ الْمَأْمُونُ إِنَّمَا وَجَّهْتُ إِلَيْكَ لِمَعْرِفَتِي بِقُوَّتِكَ وَ لَيْسَ مُرَادِي إِلَّا أَنْ تَقْطَعَهُ عَنْ حُجَّةٍ وَاحِدَةٍ فَقَطْ فَقَالَ سُلَيْمَانُ حَسْبُكَ يَا أَمِيرَ الْمُؤْمِنِينَ اجْمَعْ بَيْنِي وَ بَيْنَهُ وَ خَلِّنِي وَ إِيَّاهُ وَ [الذَّمَ] أَلْزِمْ فَوَجَّهَ الْمَأْمُونُ إِلَى الرِّضَا ع فَقَالَ إِنَّهُ قَدِمَ عَلَيْنَا رَجُلٌ مِنْ أَهْلِ مَرْوَ وَ هُوَ وَاحِدُ خُرَاسَانَ مِنْ أَصْحَابِ الْكَلَامِ فَإِنْ خَفَّ عَلَيْكَ أَنْ تَتَجَشَّمَ الْمَصِيرَ إِلَيْنَا فَعَلْتَ فَنَهَضَ ع لِلْوُضُوءِ وَ قَالَ لَنَا تَقَدَّمُونِي وَ عِمْرَانُ الصَّابِئُ مَعَنَا فَصِرْنَا إِلَى الْبَابِ فَأَخَذَ يَاسِرٌ وَ خَالِدٌ بِيَدِي فَأَدْخَلَانِي عَلَى الْمَأْمُونِ فَلَمَّا سَلَّمْتُ قَالَ أَيْنَ أَخِي أَبُو الْحَسَنِ أَبْقَاهُ اللَّهُ قُلْتُ خَلَّفْتُهُ يَلْبَسُ ثِيَابَهُ وَ أَمَرَنَا أَنْ نَتَقَدَّمَ ثُمَّ قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ عِمْرَانَ مَوْلَاكَ مَعِي وَ هُوَ بِالْبَابِ فَقَالَ مَنْ عِمْرَانُ قُلْتُ الصَّابِئُ الَّذِي أَسْلَمَ عَلَى يَدَيْكَ قَالَ فَلْيَدْخُلْ فَدَخَلَ فَرَحَّبَ بِهِ الْمَأْمُونُ ثُمَّ قَالَ لَهُ يَا عِمْرَانُ لَمْ تَمُتْ حَتَّى صِرْتَ مِنْ بَنِي هَاشِمٍ قَالَ الْحَمْدُ لِلَّهِ الَّذِي شَرَّفَنِي بِكُمْ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ لَهُ الْمَأْمُونُ يَا عِمْرَانُ هَذَا سُلَيْمَانُ الْمَرْوَزِيُّ مُتَكَلِّمُ خُرَاسَانَ قَالَ عِمْرَانُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّهُ يَزْعُمُ أَنَّهُ وَاحِدُ خُرَاسَانَ فِي النَّظَرِ وَ يُنْكِرُ الْبَدَاءَ قَالَ فَلِمَ لَا تُنَاظِرُهُ قَالَ عِمْرَانُ ذَلِكَ إِلَيْهِ فَدَخَلَ الرِّضَا ع فَقَالَ فِي أَيِّ شَيْءٍ كُنْتُمْ

قَالَ عِمْرَانُ يَا ابْنَ رَسُولِ اللهِ هَذَا سُلَيْمَانُ الْمَرْوَزِيُّ فَقَالَ سُلَيْمَانُ أَتَرْضَى بِأَبِي الْحَسَنِ وَ بِقَوْلِهِ فِيهِ قَالَ عِمْرَانُ قَدْ رَضِيتُ بِقَوْلِ أَبِي الْحَسَنِ فِي الْبَدَاءِ عَلَى أَنْ يَأْتِيَنِي فِيهِ بِحُجَّةٍ أَحْتَجُّ بِهَا عَلَى نُظَرَائِي مِنْ أَهْلِ النَّظَرِ قَالَ الْمَأْمُونُ يَا أَبَا الْحَسَنِ مَا تَقُولُ فِيمَا تَشَاجَرَا فِيهِ قَالَ وَ مَا أَنْكَرَتْ مِنَ الْبَدَاءِ يَا سُلَيْمَانُ وَ اللهُ عَزَّوَ جَلَّ يَقُولُ- أَوَ لا يَذْكُرُ الْإِنْسانُ أَنَّا خَلَقْناهُ مِنْ قَبْلُ وَ لَمْ يَكُ شَيْئاً- وَ يَقُولُ عَزَّوَ جَلَ وَ هُوَ الَّذِي يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيدُهُ وَ يَقُولُ بَدِيعُ السَّماواتِ وَ الْأَرْضِ وَ يَقُولُ عَزَّوَ جَلَ يَزِيدُ فِي الْخَلْقِ ما يَشاءُ وَ يَقُولُ وَ بَدَأَ خَلْقَ الْإِنْسانِ مِنْ طِينٍ وَ يَقُولُ عَزَّوَ جَلَّ- وَ آخَرُونَ مُرْجَوْنَ لِأَمْرِ اللهِ إِمَّا يُعَذِّبُهُمْ وَ إِمَّا يَتُوبُ عَلَيْهِمْ وَ يَقُولُ عَزَّوَ جَلَّ- وَ ما يُعَمَّرُ مِنْ مُعَمَّرٍ وَ لا يُنْقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتابٍ قَالَ سُلَيْمَانُ هَلْ رَوَيْتَ فِيهِ شَيْئاً عَنْ آبَائِكَ قَالَ نَعَمْ رَوَيْتُ عَنْ أَبِي عَبْدِ اللهِ ع أَنَّهُ قَالَ إِنَّ لِلهِ عَزَّوَ جَلَّ عِلْمَيْنِ عِلْماً مَخْزُوناً مَكْنُوناً لا يَعْلَمُهُ إِلَّا هُوَ مِنْ ذَلِكَ يَكُونُ الْبَدَاءُ وَ عِلْماً عَلَّمَهُ مَلَائِكَتَهُ وَ رُسُلَهُ فَالْعُلَمَاءُ مِنْ أَهْلِ بَيْتِ نَبِيِّهِ يَعْلَمُونَهُ قَالَ سُلَيْمَانُ أُحِبُّ أَنْ تَنْزِعَهُ لِي مِنْ كِتَابِ اللهِ عَزَّوَ جَلَّ قَالَ ع قَوْلُ اللهِ عَزَّوَ جَلَّ لِنَبِيِّهِ ص- فَتَوَلَّ عَنْهُمْ فَما أَنْتَ بِمَلُومٍ أَرَادَ هَلَاكَهُمْ ثُمَّ بَدَا لِلهِ فَقَالَ- وَ ذَكِّرْ فَإِنَّ الذِّكْرى تَنْفَعُ الْمُؤْمِنِينَ قَالَ سُلَيْمَانُ زِدْنِي جُعِلْتُ فِدَاكَ قَالَ الرِّضَا ع لَقَدْ أَخْبَرَنِي أَبِي عَنْ آبَائِهِ أَنَّ رَسُولَ اللهِ ص قَالَ إِنَّ اللهَ عَزَّوَ جَلَّ أَوْحَى إِلَى نَبِيٍّ مِنْ أَنْبِيَائِهِ أَنْ أَخْبِرْ فُلَاناً [فُلَانَ] الْمَلِكَ أَنِّي مُتَوَفِّيهِ إِلَى كَذَا وَ كَذَا فَأَتَاهُ ذَلِكَ النَّبِيُّ فَأَخْبَرَهُ فَدَعَا اللهَ الْمَلِكُ وَ هُوَ عَلَى سَرِيرِهِ حَتَّى سَقَطَ مِنَ السَّرِيرِ فَقَالَ يَا رَبِّ أَجِّلْنِي حَتَّى يَشِبَّ طِفْلِي وَ أَقْضِيَ أَمْرِي فَأَوْحَى اللهُ عَزَّوَ جَلَّ إِلَى ذَلِكَ النَّبِيِّ أَنِ ائْتِ فُلَانَ [فُلَاناً] الْمَلِكَ فَأَعْلِمْهُ أَنِّي قَدْ أَنْسَيْتُ فِي أَجَلِهِ وَ زِدْتُ فِي عُمُرِهِ خَمْسَ عَشْرَةَ سَنَةً فَقَالَ ذَلِكَ النَّبِيُّ يَا رَبِّ إِنَّكَ لَتَعْلَمُ أَنِّي لَمْ أَكْذِبْ قَطُّ فَأَوْحَى اللهُ عَزَّوَ جَلَّ إِلَيْهِ إِنَّمَا أَنْتَ عَبْدٌ مَأْمُورٌ فَأَبْلِغْهُ ذَلِكَ وَ اللهُ لا يُسْئَلُ عَمَّا يَفْعَلُ ثُمَّ الْتَفَتَ إِلَى سُلَيْمَانَ فَقَالَ أَحْسَبُكَ ضَاهَيْتَ الْيَهُودَ فِي هَذَا الْبَابِ قَالَ أَعُوذُ بِاللهِ مِنْ ذَلِكَ وَ مَا قَالَتِ الْيَهُودُ قَالَ قَالَتْ يَدُ اللهِ مَغْلُولَةٌ يَعْنُونَ أَنَّ اللهَ قَدْ فَرَغَ مِنَ الْأَمْرِ فَلَيْسَ يُحْدِثُ شَيْئاً فَقَالَ اللهُ عَزَّوَ جَلَ غُلَّتْ أَيْدِيهِمْ وَ لُعِنُوا بِما قالُوا وَ لَقَدْ سَمِعْتُ قَوْماً سَأَلُوا أَبِي مُوسَى بْنَ جَعْفَرٍ ع عَنِ الْبَدَاءِ فَقَالَ وَ مَا يُنْكِرُ النَّاسُ مِنَ الْبَدَاءِ وَ أَنْ يَقِفَ اللهُ قَوْماً يُرْجِيهِمْ لِأَمْرِهِ قَالَ سُلَيْمَانُ أَلَا تُخْبِرُنِي عَنْ إِنَّا أَنْزَلْناهُ فِي لَيْلَةِ الْقَدْرِ فِي أَيِّ شَيْءٍ أُنْزِلَتْ قَالَ الرِّضَا يَا سُلَيْمَانُ- لَيْلَةُ الْقَدْرِ يُقَدِّرُ اللهُ عَزَّوَ جَلَّ فِيهَا

مَا يَكُونُ مِنَ السَّنَةِ إِلَى السَّنَةِ مِنْ حَيَاةٍ أَوْ مَوْتٍ أَوْ خَيْرٍ أَوْ شَرٍّ أَوْ رِزْقٍ فَمَا قَدَّرَهُ مِنْ تِلْكَ اللَّيْلَةِ فَهُوَ مِنَ
الْمَحْتُومِ قَالَ سُلَيْمَانُ الْآنَ قَدْ فَهِمْتُ جُعِلْتُ فِدَاكَ فَزِدْنِي قَالَ ع يَا سُلَيْمَانُ إِنَّ مِنَ الْأُمُورِ أُمُوراً مَوْقُوفَةً عِنْدَ اللَّهِ
تَبَارَكَ وَ تَعَالَى يُقَدِّمُ مِنْهَا مَا يَشَاءُ وَ يُؤَخِّرُ مَا يَشَاءُ ـ يَا سُلَيْمَانُ إِنَّ عَلِيّاً ع كَانَ يَقُولُ الْعِلْمُ عِلْمَانِ فَعِلْمٌ عَلَّمَهُ
اللَّهُ مَلَائِكَتَهُ وَ رُسُلَهُ فَمَا عَلَّمَهُ مَلَائِكَتَهُ وَ رُسُلَهُ فَإِنَّهُ يَكُونُ وَ لَا يُكَذِّبُ نَفْسَهُ وَ لَا مَلَائِكَتَهُ وَ لَا رُسُلَهُ وَ عِلْمٌ
عِنْدَهُ مَخْزُونٌ لَمْ يُطْلِعْ عَلَيْهِ أَحَداً مِنْ خَلْقِهِ يُقَدِّمُ مِنْهُ مَا يَشَاءُ وَ يُؤَخِّرُ مِنْهُ مَا يَشَاءُ وَ يَمْحُو مَا يَشَاءُ وَ
يُثْبِتُ مَا يَشَاءُ قَالَ سُلَيْمَانُ لِلْمَأْمُونِ يَا أَمِيرَ الْمُؤْمِنِينَ لَا أُنْكِرُ بَعْدَ يَوْمِي هَذَا الْبَدَاءَ وَ لَا أُكَذِّبُ بِهِ إِنْ شَاءَ اللَّهُ
فَقَالَ الْمَأْمُونُ يَا سُلَيْمَانُ سَلْ أَبَا الْحَسَنِ عَمَّا بَدَا لَكَ وَ عَلَيْكَ بِحُسْنِ الِاسْتِمَاعِ وَ الْإِنْصَافِ قَالَ سُلَيْمَانُ يَا
سَيِّدِي أَسْأَلُكَ قَالَ الرِّضَا ع سَلْ عَمَّا بَدَا لَكَ قَالَ مَا تَقُولُ فِيمَنْ جَعَلَ الْإِرَادَةَ اسْماً وَ صِفَةً مِثْلَ حَيٍّ وَ سَمِيعٍ وَ
بَصِيرٍ وَ قَدِيرٍ قَالَ الرِّضَا ع إِنَّمَا قُلْتُمْ حَدَثَتِ الْأَشْيَاءُ وَ اخْتَلَفَتْ لِأَنَّهُ شَاءَ وَ أَرَادَ وَ لَمْ تَقُولُوا حَدَثَتْ وَ اخْتَلَفَتْ
لِأَنَّهُ سَمِيعٌ بَصِيرٌ فَهَذَا دَلِيلٌ عَلَى أَنَّهَا لَيْسَتْ بِمِثْلِ سَمِيعٍ وَ لَا بَصِيرٍ وَ لَا قَدِيرٍ قَالَ سُلَيْمَانُ فَإِنَّهُ لَمْ يَزَلْ مُرِيداً قَالَ
يَا سُلَيْمَانُ فَإِرَادَتُهُ غَيْرُهُ قَالَ نَعَمْ قَالَ فَقَدْ أَثْبَتَّ مَعَهُ شَيْئاً غَيْرَهُ لَمْ يَزَلْ قَالَ سُلَيْمَانُ مَا أَثْبَتُّ قَالَ الرِّضَا ع أَهِيَ
مُحْدَثَةٌ قَالَ سُلَيْمَانُ لَا مَا هِيَ مُحْدَثَةً فَصَاحَ بِهِ الْمَأْمُونُ وَ قَالَ يَا سُلَيْمَانُ مِثْلُهُ يُعَايَا أَوْ يُكَابَرُ عَلَيْكَ بِالْإِنْصَافِ
أَ مَا تَرَى مَنْ حَوْلَكَ مِنْ أَهْلِ النَّظَرِ ثُمَّ قَالَ كَلِّمْهُ يَا أَبَا الْحَسَنِ فَإِنَّهُ مُتَكَلِّمُ خُرَاسَانَ ـ فَأَعَادَ عَلَيْهِ الْمَسْأَلَةَ
فَقَالَ هِيَ مُحْدَثَةٌ يَا سُلَيْمَانُ فَإِنَّ الشَّيْءَ إِذَا لَمْ يَكُنْ أَزَلِيّاً كَانَ مُحْدَثاً وَ إِذَا لَمْ يَكُنْ مُحْدَثاً كَانَ أَزَلِيّاً قَالَ سُلَيْمَانُ
إِرَادَتُهُ مِنْهُ كَمَا أَنَّ سَمْعَهُ مِنْهُ وَ بَصَرَهُ مِنْهُ وَ عِلْمَهُ مِنْهُ قَالَ الرِّضَا ع فَإِرَادَتُهُ نَفْسُهُ قَالَ لَا قَالَ ع فَلَيْسَ
الْمُرِيدُ مِثْلَ السَّمِيعِ وَ الْبَصِيرِ قَالَ سُلَيْمَانُ إِنَّمَا أَرَادَ نَفْسُهُ كَمَا سَمِعَ نَفْسُهُ وَ أَبْصَرَ نَفْسُهُ وَ عَلِمَ نَفْسُهُ قَالَ
الرِّضَا ع مَا مَعْنَى أَرَادَ نَفْسُهُ أَرَادَ أَنْ يَكُونَ شَيْئاً أَوْ أَرَادَ أَنْ يَكُونَ حَيّاً أَوْ سَمِيعاً أَوْ بَصِيراً أَوْ قَدِيراً قَالَ نَعَمْ قَالَ
الرِّضَا ع أَفَبِإِرَادَتِهِ كَانَ ذَلِكَ قَالَ سُلَيْمَانُ لَا قَالَ الرِّضَا ع فَلَيْسَ لِقَوْلِكَ أَرَادَ أَنْ يَكُونَ حَيّاً سَمِيعاً بَصِيراً مَعْنًى
إِذَا لَمْ يَكُنْ ذَلِكَ بِإِرَادَتِهِ قَالَ سُلَيْمَانُ بَلَى قَدْ كَانَ ذَلِكَ بِإِرَادَتِهِ فَضَحِكَ الْمَأْمُونُ وَ مَنْ حَوْلَهُ وَ ضَحِكَ الرِّضَا ع ثُمَّ
قَالَ لَهُمْ ارْفُقُوا بِمُتَكَلِّمِ خُرَاسَانَ يَا سُلَيْمَانُ فَقَدْ حَالَ عِنْدَكُمْ عَنْ حَالَةٍ وَ تَغَيَّرَ عَنْهَا وَ هَذَا مِمَّا لَا يُوصَفُ اللَّهُ عَزَّ

وَ جَلَ بِهِ فَانْقَطَعَ ثُمَّ قَالَ الرِّضَا ع يَا سُلَيْمَانُ أَسْأَلُكَ مَسْأَلَةً قَالَ سَلْ جُعِلْتُ فِدَاكَ قَالَ أَخْبِرْنِي عَنْكَ وَ عَنْ أَصْحَابِكَ تُكَلِّمُونَ النَّاسَ بِمَا يَفْقَهُونَ وَ يَعْرِفُونَ أَوْ بِمَا لَا يَفْقَهُونَ وَ لَا يَعْرِفُونَ قَالَ بَلْ بِمَا يَفْقَهُونَ وَ يَعْرِفُونَ قَالَ الرِّضَا ع فَالَّذِي يَعْلَمُ النَّاسُ أَنَّ الْمُرِيدَ غَيْرُ الْإِرَادَةِ وَ أَنَّ الْمُرِيدَ قَبْلَ الْإِرَادَةِ وَ أَنَّ الْفَاعِلَ قَبْلَ الْمَفْعُولِ وَ هَذَا يُبْطِلُ قَوْلَكُمْ إِنَّ الْإِرَادَةَ وَ الْمُرِيدَ شَيْءٌ وَاحِدٌ قَالَ جُعِلْتُ فِدَاكَ لَيْسَ ذَاكَ مِنْهُ عَلَى مَا يَعْرِفُ النَّاسُ وَ لَا عَلَى مَا يَفْقَهُونَ قَالَ ع فَأَرَاكُمُ ادَّعَيْتُمْ عِلْمَ ذَلِكَ بِلَا مَعْرِفَةٍ وَ قُلْتُمُ الْإِرَادَةُ كَالسَّمْعِ وَ الْبَصَرِ إِذَا كَانَ ذَلِكَ عِنْدَكُمْ عَلَى مَا لَا يُعْرَفُ وَ لَا يُعْقَلُ فَلَمْ يُحِرْ جَوَاباً ثُمَّ قَالَ الرِّضَا ع يَا سُلَيْمَانُ هَلْ يَعْلَمُ اللهُ عَزَّ وَ جَلَّ جَمِيعَ مَا فِي الْجَنَّةِ وَ النَّارِ قَالَ سُلَيْمَانُ نَعَمْ قَالَ أَفَيَكُونُ مَا عَلِمَ اللهُ عَزَّ وَ جَلَّ أَنَّهُ يَكُونُ مِنْ ذَلِكَ قَالَ نَعَمْ قَالَ فَإِذَا كَانَ حَتَّى لَا يَبْقَى مِنْهُ شَيْءٌ إِلَّا كَانَ أَيَزِيدُهُمْ أَوْ يَطْوِيهِ عَنْهُمْ قَالَ سُلَيْمَانُ بَلْ يَزِيدُهُمْ قَالَ فَأَرَاهُ فِي قَوْلِكَ قَدْ زَادَهُمْ مَا لَمْ يَكُنْ فِي عِلْمِهِ أَنَّهُ يَكُونُ قَالَ جُعِلْتُ فِدَاكَ وَ الْمَزِيدُ لَا غَايَةَ لَهُ قَالَ ع فَلَيْسَ يُحِيطُ عِلْمُهُ عِنْدَكُمْ بِمَا يَكُونُ فِيهِمَا إِذَا لَمْ يَعْرِفْ غَايَةَ ذَلِكَ وَ إِذَا لَمْ يُحِطْ عِلْمُهُ بِمَا يَكُونُ فِيهِمَا لَمْ يَعْلَمْ مَا يَكُونُ فِيهِمَا قَبْلَ أَنْ يَكُونَ تَعَالَى اللهُ عَنْ ذَلِكَ عُلُوّاً كَبِيراً قَالَ سُلَيْمَانُ إِنَّمَا قُلْتُ لَا يَعْلَمُهُ لِأَنَّهُ لَا غَايَةَ لِهَذَا لِأَنَّ اللهَ عَزَّ وَ جَلَّ وَصَفَهُمَا بِالْخُلُودِ وَ كَرِهْنَا أَنْ نَجْعَلَ لَهُمَا انْقِطَاعاً قَالَ الرِّضَا ع لَيْسَ عِلْمُهُ بِذَلِكَ بِمُوجِبٍ لِانْقِطَاعِهِ عَنْهُمْ لِأَنَّهُ قَدْ يَعْلَمُ ذَلِكَ ثُمَّ يَزِيدُهُمْ ثُمَّ لَا يَقْطَعُهُ عَنْهُمْ وَ كَذَلِكَ قَالَ اللهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ ـ كُلَّما نَضِجَتْ جُلُودُهُمْ بَدَّلْناهُمْ جُلُوداً غَيْرَها لِيَذُوقُوا الْعَذابَ وَ قَالَ عَزَّ وَ جَلَّ لِأَهْلِ الْجَنَّةِ ـ عَطاءً غَيْرَ مَجْذُوذٍ وَ قَالَ عَزَّ وَ جَلَ وَ فاكِهَةٍ كَثِيرَةٍ. لا مَقْطُوعَةٍ وَ لا مَمْنُوعَةٍ فَهُوَ جَلَّ وَ عَزَّ يَعْلَمُ ذَلِكَ وَ لَا يَقْطَعُ عَنْهُمُ الزِّيَادَةَ أَ رَأَيْتَ مَا أَكَلَ أَهْلُ الْجَنَّةِ وَ مَا شَرِبُوا أَلَيْسَ يُخْلِفُ مَكَانَهُ قَالَ بَلَى قَالَ أَفَيَكُونُ يَقْطَعُ ذَلِكَ عَنْهُمْ وَ قَدْ أَخْلَفَ مَكَانَهُ ـ قَالَ سُلَيْمَانُ لَا قَالَ فَكَذَلِكَ كُلُّ مَا يَكُونُ فِيهَا إِذَا أَخْلَفَ مَكَانَهُ فَلَيْسَ بِمَقْطُوعٍ عَنْهُمْ قَالَ سُلَيْمَانُ بَلْ يَقْطَعُهُ عَنْهُمْ فَلَا يَزِيدُهُمْ قَالَ الرِّضَا ع إِذاً يَبِيدُ مَا فِيهِمَا وَ هَذَا يَا سُلَيْمَانُ إِبْطَالُ الْخُلُودِ وَ خِلَافُ الْكِتَابِ لِأَنَّ اللهَ عَزَّ وَ جَلَّ يَقُولُ ـ لَهُمْ ما يَشاؤُنَ فِيها وَ لَدَيْنا مَزِيدٌ وَ يَقُولُ عَزَّ وَ جَلَ عَطاءً غَيْرَ مَجْذُوذٍ وَ يَقُولُ عَزَّ وَ جَلَ وَ ما هُمْ مِنْها بِمُخْرَجِينَ وَ يَقُولُ عَزَّ وَ جَلَ خالِدِينَ فِيها أَبَداً وَ يَقُولُ عَزَّ وَ جَلَ وَ فاكِهَةٍ كَثِيرَةٍ. لا مَقْطُوعَةٍ وَ لا مَمْنُوعَةٍ فَلَمْ يُحِرْ جَوَاباً ثُمَّ قَالَ الرِّضَا ع يَا سُلَيْمَانُ أَلَا تُخْبِرُنِي عَنِ الْإِرَادَةِ

فِعْلٌ هِيَ أَمْ غَيْرُ فِعْلٍ قَالَ بَلْ هِيَ فِعْلٌ قَالَ فَهِيَ مُحْدَثَةٌ لِأَنَّ الْفِعْلَ كُلَّهُ مُحْدَثٌ قَالَ لَيْسَتْ بِفِعْلٍ قَالَ فَمَعَهُ
غَيْرُهُ لَمْ يَزَلْ قَالَ سُلَيْمَانُ الْإِرَادَةُ هِيَ الْإِنْشَاءُ قَالَ يَا سُلَيْمَانُ هَذَا الَّذِي ادَّعَيْتُمُوهُ عَلَى ضِرَارٍ وَ أَصْحَابِهِ مِنْ
قَوْلِهِمْ إِنَّ كُلَّ مَا خَلَقَ اللهُ عَزَّوَ جَلَّ فِي سَمَاءٍ أَوْ أَرْضٍ أَوْ بَحْرٍ أَوْ بَرٍّ مِنْ كَلْبٍ أَوْ خِنْزِيرٍ أَوْ قِرْدٍ أَوْ إِنْسَانٍ أَوْ دَابَّةٍ إِرَادَةُ
اللهِ عَزَّوَ جَلَّ وَ إِنَّ إِرَادَةَ اللهِ عَزَّوَ جَلَّ تَحْيَا وَ تَمُوتُ وَ تَذْهَبُ وَ تَأْكُلُ وَ تَشْرَبُ وَ تَنْكِحُ وَ تَلِدُ وَ تَظْلِمُ وَ تَفْعَلُ
الْفَوَاحِشَ وَ تَكْفُرُ وَ تُشْرِكُ فَتَبْرَأُ مِنْهَا وَ تُعَادِيهَا وَ هَذَا حَدُّهَا قَالَ سُلَيْمَانُ إِنَّهَا كَالسَّمْعِ وَ الْبَصَرِ وَ الْعِلْمِ- قَالَ
الرِّضَا ع قَدْ رَجَعْتَ إِلَى هَذَا ثَانِيَةً فَأَخْبِرْنِي عَنِ السَّمْعِ وَ الْبَصَرِ وَ الْعِلْمِ أَ مَصْنُوعٌ قَالَ سُلَيْمَانُ لَا قَالَ الرِّضَا ع فَكَيْفَ
نَفَيْتُمُوهُ فَمَرَّةً قُلْتُمْ لَمْ يُرِدْ وَ مَرَّةً قُلْتُمْ أَرَادَ وَ لَيْسَتْ بِمَفْعُولٍ لَهُ قَالَ سُلَيْمَانُ إِنَّمَا ذَلِكَ كَقَوْلِنَا مَرَّةً عَلِمَ وَ مَرَّةً لَمْ
يَعْلَمْ قَالَ الرِّضَا ع لَيْسَ ذَلِكَ سَوَاءً لِأَنَّ نَفْيَ الْمَعْلُومِ لَيْسَ بِنَفْيِ الْعِلْمِ وَ نَفْيَ الْمُرَادِ نَفْيُ الْإِرَادَةِ أَنْ تَكُونَ لِأَنَّ
الشَّيْءَ إِذَا لَمْ يُرَدْ لَمْ يَكُنْ إِرَادَةٌ وَ قَدْ يَكُونُ الْعِلْمُ ثَابِتاً وَ إِنْ لَمْ يَكُنِ الْمَعْلُومُ بِمَنْزِلَةِ الْبَصَرِ فَقَدْ يَكُونُ الْإِنْسَانُ
بَصِيراً وَ إِنْ لَمْ يَكُنِ الْمُبْصَرُ وَ يَكُونُ الْعِلْمُ ثَابِتاً وَ إِنْ لَمْ يَكُنِ الْمَعْلُومُ قَالَ سُلَيْمَانُ إِنَّهَا مَصْنُوعَةٌ قَالَ ع فَهِيَ
مُحْدَثَةٌ لَيْسَتْ كَالسَّمْعِ وَ الْبَصَرِ لِأَنَّ السَّمْعَ وَ الْبَصَرَ لَيْسَا بِمَصْنُوعَيْنِ وَ هَذِهِ مَصْنُوعَةٌ قَالَ سُلَيْمَانُ إِنَّهَا صِفَةٌ مِنْ
صِفَاتِهِ لَمْ تَزَلْ قَالَ فَيَنْبَغِي أَنْ يَكُونَ الْإِنْسَانُ لَمْ يَزَلْ لِأَنَّ صِفَتَهُ لَمْ تَزَلْ قَالَ سُلَيْمَانُ لَا لِأَنَّهُ لَمْ يَفْعَلْهَا قَالَ الرِّضَا
ع يَا خُرَاسَانِيُّ مَا أَكْثَرَ غَلَطَكَ أَ فَلَيْسَ بِإِرَادَتِهِ وَ قَوْلِهِ تَكُونُ الْأَشْيَاءُ قَالَ سُلَيْمَانُ لَا قَالَ فَإِذَا لَمْ يَكُنْ بِإِرَادَتِهِ وَ
لَا مَشِيَّتِهِ وَ لَا أَمْرِهِ وَ لَا بِالْمُبَاشَرَةِ فَكَيْفَ يَكُونُ ذَلِكَ تَعَالَى اللهُ عَنْ ذَلِكَ فَلَمْ يُحِرْ جَوَاباً ثُمَّ قَالَ الرِّضَا ع أَلَا
تُخْبِرُنِي عَنْ قَوْلِ اللهِ عَزَّوَ جَلَّ- وَ إِذا أَرَدْنا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنا مُتْرَفِيها فَفَسَقُوا فِيها يَعْنِي بِذَلِكَ أَنَّهُ يُحْدِثُ
إِرَادَةً قَالَ لَهُ نَعَمْ قَالَ فَإِذَا أَحْدَثَ إِرَادَةً كَانَ قَوْلُكَ إِنَّ الْإِرَادَةَ هِيَ هُوَ أَمْ شَيْءٌ مِنْهُ بَاطِلًا لِأَنَّهُ لَا يَكُونُ أَنْ يُحْدِثَ
نَفْسَهُ وَ لَا يَتَغَيَّرُ عَنْ حَالِهِ تَعَالَى اللهُ عَنْ ذَلِكَ قَالَ سُلَيْمَانُ إِنَّهُ لَمْ يَكُنْ عَنَى بِذَلِكَ أَنَّهُ يُحْدِثُ إِرَادَةً قَالَ فَمَا عَنَى
بِهِ قَالَ عَنَى فِعْلَ الشَّيْءِ- قَالَ الرِّضَا ع وَيْلَكَ كَمْ تُرَدِّدُ هَذِهِ الْمَسْأَلَةَ وَ قَدْ أَخْبَرْتُكَ أَنَّ الْإِرَادَةَ مُحْدَثَةٌ لِأَنَّ فِعْلَ
الشَّيْءِ مُحْدَثٌ قَالَ فَلَيْسَ لَهَا مَعْنًى قَالَ الرِّضَا ع قَدْ وَصَفَ نَفْسَهُ عِنْدَكُمْ حَتَّى وَصَفَهَا بِالْإِرَادَةِ بِمَا لَا مَعْنَى
لَهُ فَإِذَا لَمْ يَكُنْ لَهَا مَعْنًى قَدِيمٌ وَ لَا حَدِيثٌ بَطَلَ قَوْلُكُمْ إِنَّ اللهَ لَمْ يَزَلْ مُرِيداً قَالَ سُلَيْمَانُ إِنَّمَا عَنَيْتُ أَنَّهَا فِعْلٌ مِنَ

اللهِ لَمْ يَزَلْ قَالَ أَلَا تَعْلَمُ أَنَّ مَا لَمْ يَزَلْ لَا يَكُونُ مَفْعُولًا وَ حَدِيثاً وَ قَدِيماً فِي حَالَةٍ وَاحِدَةٍ فَلَمْ يُحِرْ جَوَاباً قَالَ الرِّضَا ع لَا بَأْسَ أَتِمَّ مَسْأَلَتَكَ قَالَ سُلَيْمَانُ قُلْتُ إِنَّ الْإِرَادَةَ صِفَةٌ مِنْ صِفَاتِهِ قَالَ الرِّضَا ع كَمْ تُرَدِّدُ عَلَيَّ أَنَّهَا صِفَةٌ مِنْ صِفَاتِهِ وَ صِفَتُهُ مُحْدَثَةٌ أَوْ لَمْ تَزَلْ قَالَ سُلَيْمَانُ مُحْدَثَةٌ قَالَ الرِّضَا ع اللهُ أَكْبَرُ فَالْإِرَادَةُ مُحْدَثَةٌ وَ إِنْ كَانَتْ صِفَةً مِنْ صِفَاتِهِ لَمْ تَزَلْ فَلَمْ يُرِدْ شَيْئاً . قَالَ الرِّضَا ع إِنَّ مَا لَمْ يَزَلْ لَا يَكُونُ مَفْعُولًا قَالَ سُلَيْمَانُ لَيْسَ الْأَشْيَاءُ إِرَادَةً وَ لَمْ يُرِدْ شَيْئاً . قَالَ الرِّضَا ع وُسْوِسْتَ يَا سُلَيْمَانُ فَقَدْ فَعَلَ وَ خَلَقَ مَا لَمْ يُرِدْ خَلْقَهُ وَ لَا فِعْلَهُ وَ هَذِهِ صِفَةُ مَنْ لَا يَدْرِي مَا فَعَلَ تَعَالَى اللهُ عَنْ ذَلِكَ قَالَ سُلَيْمَانُ يَا سَيِّدِي قَدْ أَخْبَرْتُكَ أَنَّهَا كَالسَّمْعِ وَ الْبَصَرِ وَ الْعِلْمِ قَالَ الْمَأْمُونُ وَيْلَكَ يَا سُلَيْمَانُ كَمْ هَذَا الْغَلَطُ وَ التَّرَدُّدُ اقْطَعْ هَذَا وَ خُذْ فِي غَيْرِهِ إِذْ لَسْتَ تَقْوَى عَلَى هَذَا الرَّدِّ قَالَ الرِّضَا ع دَعْهُ يَا أَمِيرَ الْمُؤْمِنِينَ لَا تَقْطَعْ عَلَيْهِ مَسْأَلَتَهُ فَيَجْعَلَهَا حُجَّةً تَكَلَّمْ يَا سُلَيْمَانُ قَالَ قَدْ أَخْبَرْتُكَ أَنَّهَا كَالسَّمْعِ وَ الْبَصَرِ وَ الْعِلْمِ قَالَ الرِّضَا ع لَا بَأْسَ أَخْبِرْنِي عَنْ مَعْنَى هَذِهِ أَ مَعْنًى وَاحِدٌ أَمْ مَعَانٍ مُخْتَلِفَةٌ قَالَ سُلَيْمَانُ بَلْ مَعْنًى وَاحِدٌ قَالَ الرِّضَا ع فَمَعْنَى الْإِرَادَاتِ كُلِّهَا مَعْنًى وَاحِدٌ قَالَ سُلَيْمَانُ نَعَمْ قَالَ الرِّضَا ع فَإِنْ كَانَ مَعْنَاهَا مَعْنًى وَاحِداً كَانَتْ إِرَادَةُ الْقِيَامِ وَ إِرَادَةُ الْقُعُودِ وَ إِرَادَةُ الْحَيَاةِ وَ إِرَادَةُ الْمَوْتِ إِذَا كَانَتْ إِرَادَتُهُ وَاحِدَةً لَمْ يَتَقَدَّمْ بَعْضُهَا بَعْضاً وَ لَمْ يُخَالِفْ بَعْضُهَا بَعْضاً وَ كَانَ شَيْئاً وَاحِداً قَالَ سُلَيْمَانُ إِنَّ مَعْنَاهَا مُخْتَلِفٌ قَالَ ع فَأَخْبِرْنِي عَنِ الْمُرِيدِ أَهُوَ الْإِرَادَةُ أَوْ غَيْرُهَا قَالَ سُلَيْمَانُ بَلْ هُوَ الْإِرَادَةُ قَالَ الرِّضَا ع فَالْمُرِيدُ عِنْدَكُمْ يَخْتَلِفُ إِنْ كَانَ هُوَ الْإِرَادَةَ قَالَ يَا سَيِّدِي لَيْسَ الْإِرَادَةُ الْمُرِيدَ قَالَ ع فَالْإِرَادَةُ مُحْدَثَةٌ وَ إِلَّا فَمَعَهُ غَيْرُهُ افْهَمْ وَ زِدْنِي فِي مَسْأَلَتِكَ قَالَ سُلَيْمَانُ فَإِنَّهَا اسْمٌ مِنْ أَسْمَائِهِ قَالَ الرِّضَا ع هَلْ سَمَّى نَفْسَهُ بِذَلِكَ قَالَ سُلَيْمَانُ لَا لَمْ يُسَمِّ نَفْسَهُ بِذَلِكَ قَالَ الرِّضَا ع فَلَيْسَ لَكَ أَنْ تُسَمِّيَهُ بِمَا لَمْ يُسَمِّ بِهِ نَفْسَهُ قَالَ قَدْ وَصَفَ نَفْسَهُ بِأَنَّهُ مُرِيدٌ قَالَ الرِّضَا ع لَيْسَ صِفَتُهُ نَفْسَهُ أَنَّهُ مُرِيدٌ إِخْبَاراً عَنْ أَنَّهُ إِرَادَةٌ وَ لَا إِخْبَاراً عَنْ أَنَّ الْإِرَادَةَ اسْمٌ مِنْ أَسْمَائِهِ قَالَ سُلَيْمَانُ لِأَنَّ إِرَادَتَهُ عِلْمُهُ قَالَ الرِّضَا ع يَا جَاهِلُ فَإِذَا عَلِمَ الشَّيْءَ فَقَدْ أَرَادَهُ قَالَ سُلَيْمَانُ أَجَلْ قَالَ ع فَإِذَا لَمْ يُرِدْهُ لَمْ يَعْلَمْهُ قَالَ سُلَيْمَانُ أَجَلْ قَالَ ع مِنْ أَيْنَ قُلْتَ ذَاكَ وَ مَا الدَّلِيلُ عَلَى أَنَّ إِرَادَتَهُ عِلْمُهُ وَ قَدْ يَعْلَمُ مَا لَا يُرِيدُهُ أَبَداً وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ ـ وَ لَئِنْ شِئْنا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنا إِلَيْكَ فَهُوَ يَعْلَمُ كَيْفَ يَذْهَبُ بِهِ وَ هُوَ لَا يَذْهَبُ بِهِ أَبَداً قَالَ سُلَيْمَانُ لِأَنَّهُ قَدْ

فَرَغَ مِنَ الْأَمْرِ فَلَيْسَ يَزِيدُ فِيهِ شَيْئاً قَالَ الرِّضَا ع هَذَا قَوْلُ الْيَهُودِ فَكَيْفَ قَالَ عَزَّ وَ جَلَ ادْعُونِي أَسْتَجِبْ لَكُمْ
قَالَ سُلَيْمَانُ إِنَّمَا عَنَى بِذَلِكَ أَنَّهُ قَادِرٌ عَلَيْهِ قَالَ ع أَ فَيَعِدُ مَا لَا يَفِي بِهِ فَكَيْفَ قَالَ عَزَّ وَ جَلَ يَزِيدُ فِي الْخَلْقِ ما
يَشاءُ وَ قَالَ عَزَّ وَ جَلَّ ـ يَمْحُوا اللَّهُ ما يَشاءُ وَ يُثْبِتُ وَ عِنْدَهُ أُمُّ الْكِتابِ ـ وَ قَدْ فَرَغَ مِنَ الْأَمْرِ فَلَمْ يُحِرْ جَوَاباً
قَالَ الرِّضَا ع يَا سُلَيْمَانُ هَلْ يَعْلَمُ أَنَّ إِنْسَاناً يَكُونُ وَ لَا يُرِيدُ أَنْ يَخْلُقَ إِنْسَاناً أَبَداً وَ أَنَّ إِنْسَاناً يَمُوتُ الْيَوْمَ وَ لَا
يُرِيدُ أَنْ يَمُوتَ الْيَوْمَ قَالَ سُلَيْمَانُ نَعَمْ قَالَ الرِّضَا ع فَيَعْلَمُ أَنَّهُ يَكُونُ مَا يُرِيدُ أَنْ يَكُونَ أَوْ يَعْلَمُ أَنَّهُ يَكُونُ مَا لَا يُرِيدُ
أَنْ يَكُونَ قَالَ يَعْلَمُ أَنَّهُمَا يَكُونَانِ جَمِيعاً قَالَ الرِّضَا ع إِذَنْ يَعْلَمُ أَنَّ إِنْسَاناً حَيّاً مَيِّتٌ قَائِمٌ قَاعِدٌ أَعْمَى بَصِيرٌ فِي
حَالٍ وَاحِدَةٍ وَ هَذَا هُوَ الْمُحَالُ قَالَ جُعِلْتُ فِدَاكَ فَإِنَّهُ يَعْلَمُ أَنَّهُ يَكُونُ أَحَدُهُمَا دُونَ الْآخَرِ قَالَ ع لَا بَأْسَ فَأَيُّهُمَا
يَكُونُ الَّذِي أَرَادَ أَنْ يَكُونَ أَوِ الَّذِي لَمْ يُرِدْ أَنْ يَكُونَ قَالَ سُلَيْمَانُ الَّذِي أَرَادَ أَنْ يَكُونَ فَضَحِكَ الرِّضَا ع وَ الْمَأْمُونُ وَ
أَصْحَابُ الْمَقَالَاتِ قَالَ الرِّضَا ع غَلِطْتَ وَ تَرَكْتَ قَوْلَكَ إِنَّهُ يَعْلَمُ أَنَّ إِنْسَاناً يَمُوتُ الْيَوْمَ وَ هُوَ لَا يُرِيدُ أَنْ يَمُوتَ الْيَوْمَ
وَ إِنَّهُ يَخْلُقُ خَلْقاً وَ هُوَ لَا يُرِيدُ أَنْ يَخْلُقَهُمْ فَإِذَا لَمْ يَجُزِ الْعِلْمُ عِنْدَكُمْ بِمَا لَمْ يُرِدْ أَنْ يَكُونَ فَإِنَّمَا يَعْلَمُ أَنْ يَكُونَ مَا أَرَادَ
أَنْ يَكُونَ ـ قَالَ سُلَيْمَانُ فَإِنَّمَا قَوْلِي إِنَّ الْإِرَادَةَ لَيْسَتْ هُوَ وَ لَا غَيْرَهُ قَالَ الرِّضَا ع يَا جَاهِلُ إِذَا قُلْتَ لَيْسَتْ هُوَ فَقَدْ
جَعَلْتَهَا غَيْرَهُ وَ إِذَا قُلْتَ لَيْسَتْ هِيَ غَيْرَهُ فَقَدْ جَعَلْتَهَا هُوَ قَالَ سُلَيْمَانُ فَهُوَ يَعْلَمُ كَيْفَ يَصْنَعُ الشَّيْءَ قَالَ ع نَعَمْ
قَالَ سُلَيْمَانُ فَإِنَّ ذَلِكَ إِثْبَاتٌ لِلشَّيْءِ قَالَ الرِّضَا ع أَحَلْتَ لِأَنَّ الرَّجُلَ قَدْ يُحْسِنُ الْبِنَاءَ وَ إِنْ لَمْ يَبْنِ وَ يُحْسِنُ
الْخِيَاطَةَ وَ إِنْ لَمْ يَخِطْ وَ يُحْسِنُ صَنْعَةَ الشَّيْءِ وَ إِنْ لَمْ يَصْنَعْهُ أَبَداً ثُمَّ قَالَ لَهُ يَا سُلَيْمَانُ هَلْ يَعْلَمُ أَنَّهُ وَاحِدٌ لَا شَيْءَ
مَعَهُ قَالَ نَعَمْ قَالَ أَ فَيَكُونُ ذَلِكَ إِثْبَاتاً لِلشَّيْءِ قَالَ سُلَيْمَانُ لَيْسَ يَعْلَمُ أَنَّهُ وَاحِدٌ لَا شَيْءَ مَعَهُ قَالَ الرِّضَا ع أَ
فَتَعْلَمُ أَنْتَ ذَاكَ قَالَ نَعَمْ قَالَ فَأَنْتَ يَا سُلَيْمَانُ أَعْلَمُ مِنْهُ إِذاً قَالَ سُلَيْمَانُ الْمَسْأَلَةُ مُحَالٌ قَالَ مُحَالٌ عِنْدَكَ أَنَّهُ
وَاحِدٌ لَا شَيْءَ مَعَهُ وَ أَنَّهُ سَمِيعٌ بَصِيرٌ حَكِيمٌ عَلِيمٌ قَادِرٌ قَالَ نَعَمْ قَالَ ع فَكَيْفَ أَخْبَرَ اللَّهُ عَزَّ وَ جَلَّ أَنَّهُ وَاحِدٌ حَيٌّ
سَمِيعٌ بَصِيرٌ عَلِيمٌ خَبِيرٌ وَ هُوَ لَا يَعْلَمُ ذَلِكَ وَ هَذَا رَدُّ مَا قَالَ وَ تَكْذِيبُهُ تَعَالَى اللَّهُ عَنْ ذَلِكَ ثُمَّ قَالَ الرِّضَا ع فَكَيْفَ
يُرِيدُ صُنْعَ مَا لَا يَدْرِي صُنْعَهُ وَ لَا مَا هُوَ وَ إِذَا كَانَ الصَّانِعُ لَا يَدْرِي كَيْفَ يَصْنَعُ الشَّيْءَ قَبْلَ أَنْ يَصْنَعَهُ فَإِنَّمَا هُوَ
مُتَحَيِّرٌ تَعَالَى اللَّهُ عَنْ ذَلِكَ قَالَ سُلَيْمَانُ فَإِنَّ الْإِرَادَةَ الْقُدْرَةُ قَالَ الرِّضَا ع وَ هُوَ عَزَّ وَ جَلَّ يَقْدِرُ عَلَى مَا لَا يُرِيدُهُ

أَبَداً وَ لَا بُدَّ مِنْ ذَلِكَ لِأَنَّهُ قَالَ تَبَارَكَ وَ تَعَالَى ـ وَ لَئِنْ شِئْنا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنا إِلَيْكَ فَلَوْ كَانَتِ الْإِرَادَةُ هِيَ الْقُدْرَةَ كَانَ قَدْ أَرَادَ أَنْ يَذْهَبَ بِهِ لِقُدْرَتِهِ فَانْقَطَعَ سُلَيْمَانُ قَالَ الْمَأْمُونُ عِنْدَ ذَلِكَ يَا سُلَيْمَانُ هَذَا أَعْلَمُ هَاشِمِيٍّ ثُمَّ تَفَرَّقَ الْقَوْمُ.

Sulayman al-Marwazi, the theologian in Khurasan went to see al-Ma`mun. He honored him, granted him gifts and said: "My cousin `Ali ibn Musa al-Rida (AS) has come here from Hejaz. He likes theology and theologians. Thus, it would not be any trouble if you came on the Day of Tarwiyah to have a debate with him."
Sulayman said: "O Commander of the Faithful! I dislike questioning him in your session and among a group of Hashimites. The people will regard him as incapable when he debates with me on theology. Incapabilities are not permissible for him."
Al-Ma`mun said: "I have invited you because of my recognition of your strength. I have no intentions except for you t silence him in an argument."
Sulayman said: "O Commander of the Faithful! I will do it for you. Just bring us together, sit down, and watch."
Then al-Ma`mun sent someone after al-Rida (AS) and said: "A man from Marw who has no equal in Khurasan in theology has come, and asked for you to come to us. Come here if you do not mind."
The Imam (AS) made ablution and told us to go ahead. `Imran the Sabian was with us. We went until we arrived at al-Ma`mun's court. Yasir and Khalid took me by the hand, and led me in to al-Mamun. When I greeted him, he asked, "Where is my brother Abu al-Hasan? May Allah keep him alive!"
I said: "When we were coming he was putting on his clothes. He ordered us to go ahead." Then I added, "O Commander of the Faithful! Your servant `Imran is also with me. He is right outside." He asked, "Who is `Imran?"
I answered, "He is the Sabian who became a Muslim because of you."
He said: "Let him in." Then `Imran came in. Al-Ma`mun welcomed him, and then told him, "O Imran! You joined the Hashimites before your death!"
`Imran said: "O Commander of the Faithful! Praise be to Allah who honored me by you."
Al-Ma`mun said: "O `Imran! This is Sulayman al-Marwazi, who is the theologian from Khurasan."
`Imran said: "O Commander of the Faithful! He thinks that he is the only one in Khurasan versed in theoretical principles, and he refutes appearance [bada`]."
Al-Ma`mun said: "Why do you not debate with him?"
`Imran said: "This depends on him."
Then al-Rida (AS) came in and asked, "What were you discussing?"
`Imran said: "O son of the Prophet of Allah! This is Sulayman al-Marwazi."
Sulayman said to `Imran. "Will you be pleased with Abu al-Hasan and what he says about appearance."
`Imran said: "Yes. I will, if he presents argument like those I can present when I debate with other theologians like myself."
Al-Ma`mun said: "O Abu al-Hasan! What is your opinion regarding what they argue about?"
The Imam (AS) said:
O Sulayman! How could you not believe in appearance while Allah, the Mighty and High, said: But does not man call to mind that We created him before out of nothing? And the Mighty and High said: It is He who originates the creation, then He causes it to

recur again, and says: Originator of the heavens and the earth. Moreover, the Mighty and High said: He began the creation of man from clay. Also the mighty and High says: And others are mate to await Allah's Command, whether He will chastise them, or turn in mercy to them. And the Mighty and High says: None ages, nor any diminishes from one's life except what is in a Book.
Sulayman asked, "Has anything been narrated to you on this issue from your forefathers?"
The Imam (AS) said:
Yes. It has been narrated on the authority of Abu `Abd Allah al-Sadiq (AS) who said: Verily, Allah, the Mighty and High, possesses two types of knowledge: a Guarded or Hidden Knowledge, which no one knows but He. Appearance is rooted in that knowledge. And He possesses a second type of knowledge which he has taught to His Angels (AS) and his Messengers (AS), and which the learned members of the Household of the Prophet (AS) also know.
Sulayman said: "I would like you to present this from the Book of Allah, the mighty and High."
The Imam (AS) said:
That is the Word of Allah, the Mighty and High to His Prophet (SA0: So turn you back upon them for you are not to be blamed. Allah first intended to destroy them, then it appeared for Allah so He said: And remind them, for verily reminding avails the believers.
Sulayman said: "May I be your ransom! Tell me more."
Then al-Rida (AS) said:
My father (AS) informed me on the authority of his forefathers (AS) that the Messenger of Allah (SA) said:
Verily, Allah, the Mighty and High, revealed to one of His Prophets to let one of the kings know that I will take away his life at such and such a time. The Prophet went to see the King and told him that. Then the King pleaded to Allah, while he was on his until he fell off of it. He said: "O Lord! Postpone m demise until I see my son grow up to undertake my affairs." Then Allah, the Mighty and High, revealed to that Prophet, "Go to that king and inform him that I have decided to postpone his death. I have added fifteen years to his life." The Prophet said: "O Lord! You know very well that I have never lied." Then Allah, the Mighty and High, revealed to him, "Verily, you are a servant ordained. Therefore, announce this to him. Allah is never questioned about what He does."
Then the Imam (AS) turned towards Sulayman and said: "I think you have the same opinion as the Jews in this regard."
Sulayman said: "I seek refuge in Allah from such a thing. What have the Jews said?"
The Imam (AS) said:
The Jews say, `God's hand is tied up. They mean that Allah has finished working, is sitting back, and does not create anything else. However, Allah, the Mighty and High, has given them the following answer: Be their hands tied up, and be they cursed for what they say. I have also heard a group of people asking my father Musa ibn Ja`far (AS) about appearance, so he said: "What do the people refute from the appearance, while Allah mighty delay the affairs of some people for a decision regarding them?"
Sulayman asked, "can you tell me for what has the following verse been revealed? Verily, We have revealed this (Qur'an) in the Night of Power.
The Imam (AS) said: "O Sulayman! Allah, the Mighty and High, decides the destiny for that year including life or death, good or evil, and sustenance on the Night of Power. Whatever He destines on that night comes to be."
Sulayman said: "Now I understand. May I be your ransom! Please tell me more."
The Imam (AS) said:

O Sulayman! Some of the affairs are up to Allah, the Blessed and Exalted, and what He wills. He can expedite what He wills, and delay what He wills. O Sulayman, `Ali (AS) used to say, "Knowledge is of two types: Knowledge which Allah has taught His Angels and His Messengers, and knowledge which He has hidden, and of which none of His Creation is aware. What Allah has taught His Angels and His Messengers will be done, for He does not belie Himself, His Angels or His Messengers. It is through His Hidden Knowledge that He expedites or delays what He wills, removes what He wills, and asserts what He wishes to assert.
Sulayman told al-Ma`mun, "O Commander of the Faithful! Allah willing, from this day on I will not refute or deny the doctrine of appearance."
Al-Ma`mun said: "O Sulayman! Ask Abu al-Hasan whatever you wish. Just listen carefully and be fair."
Sulayman said: "O my Mater! May I question you?"
Al-Rida (AS) said: "Ask whatever you wish."
Sulayman said, "What is your view about someone who considers the Divine Will to be a name or an attribute like the `Ever-Living,' the `All-Hearing,' the `All-Seeing,' and the `Omnipotent'?"
Al-Rida (AS) replied,
You claim that things have emerged and become different because He so willed and intended. However, you do not say that things have emerged and become different, because He is All-Hearing and All-Seeing. This is a proof that they (i.e. Will and Intent) are not similar to attributes such as the All-Hearing, the All-Seeing, and the Omnipotent.
Sulayman said: "He has always been an Intender."
The Imam (AS) answered him, "O Sulayman! Is His Intent something other than Him?" He replied, "Yes."
The Imam (A) said: "Then you have proved that there has always been something alongwith Him forever."
Sulayman said: "No. I have not."
Al-Rida (AS) said: "Has intent emerged?"
Sulayman said: "No. It has not emerged."
Then al-Ma`mun shouted at him and said: "O Sulayman! Are you showing obstinacy, and giving vague answers to such a person as him. You must be fair. Do not you see that you are surrounded by intellectuals?" Then he said: "O Abu al-Hasan! Continue your speech, since he is the theologian of Khurasan."
So the Imam (AS) repeated his question, "O Sulayman! Has it (the intent) emerged? For verily, if a thing is not sempiternal, then it has emerged, and if it has not emerged, then it is sempiternal."
Sulayman said: "His Intent is from Him just as His Hearing, His Seeing and His Knowledge are from Him."
Al-Rida (AS) said: "then is He the same as His Intent?"
Sulayman answered, "No."
The Imam (AS) said: "Therefore, the intender is not like the hearing and the seeing."
Sulayman said: "surely, He intended Himself, in the same way that He heard Himself, that He was Himself, and that He knew Himself."
Al-Rida (AS) said: "What is the meaning of `He intended Himself? Did He intend to be a Thing? Did He intend to be All-Living, All-Hearing, All-Seeing or All-Powerful?"
Sulayman said: "Yes."
Al-Rida (AS) said: "Did that occur through His Intent?"
Sulayman answered, "No."
Al-Rida (AS) said: "Then your statement, `He intended to be All-Living, All-Hearing, and All-Seeing' does not make any sense, since they were not done through His Intent."
Sulayman said: "Yes. That was through His Intent."

Then al-Ma`mun and the people around him, burst into laughter. Al-Rida (AS) laughed as well and said: "Do not be too hard on the theologian from Khurasan. O Sulayman! Do you think that He has altered from state to state, and changed due to it? This is something by which Allah, the Mighty and High, cannot be described."
Sulayman remained silent.
Al-Rida (AS) said: "O Sulayman! May I ask you a question?"
The Imam (AS) said: "Tell me about you and your companions: Do you debate with the people on theology according to what you understand and know or according to what you do not understand and do not know?"
Sulayman said: "Yes! According to what w understand and know."
Al-Rida (AS) said: "What the people know is that the intender is different from the intent. The intender exists before the intent. The subject is before the object. This disproves y our statement, `The intender and the intended are the same thing.'"
Sulayman said: "May I be your ransom! This is not what the people know about and understand."
Al-Rida (AS) said: "I think you have claimed to have knowledge without understanding it. You have said: `Intending is like hearing and seeing' while this view is not based on knowledge and intellect."
Sulayman could not answer.
Then Al-Rida (AS) said: "O Sulayman! Does Allah, the Mighty and High, have knowledge of all that is in Paradise and the Fire?"
Sulayman said: "Yes."
\The Imam (AS) said: "If Allah, the Mighty and High, knows that something will be created in the future, will He actually create it?"
Sulayman answered, "Yes."
The Imam (AS) said: "If it is done to the extent that nothing else remains, can He add more to it or will He stop doing so?"
Sulayman said: "He will add to them."
The Imam (AS) said: "then based on what you have said: He adds to them what He did not know would be crated."
He responded, "May I be your ransom! There is no limit for adding."
The Imam (AS) said:
Then in your opinion His Knowledge does not encompass what is in the two (Paradise and Hell)_, since He does not know the limit of that. IF His Knowledge does not encompass what is therein, then He would not know what will be there before it existed. Exalted is Allah, the Elevated and High, from that!
Sulayman said: "When I said he does not know about them, it was because they have no limit, and Allah, the Mighty and High, Himself has described them as eternal. Therefore, we do not want to assume an end for them."
Al-Rida (AS) said:
His Knowledge of them will not limit them. There are many instances of which He has knowledge, then He adds to them, and does not take away what He has added to them. These are supported by the Word of Allah, the Mighty and High, in His Book: As often as their skins are burned away, We will change them for other skins, so that they may taste the torment.
And the Mighty and High says to the inhabitants of Paradise: An unceasing gift. And the Mighty and High said: And abundant fruit, neither failing (be season) not forbidden. Therefore, the High and Mighty knows about these, and does not prevent them from accessing what is added. Will He not replace what the inhabitants of Paradise eat and drink?
Sulayman said: "Yes."

The Imam (AS) said: "Does the fact that he replaces the consumed food and drink mean that He has stopped granting?"
Sulayman said: "No."
The Imam (AS) said: "Therefore, when whatever is consume in Paradise, Allah will replace it with other things. And the inhabitants of paradise will not be prevented from consuming them."
Sulayman said: "Well. He will limit what is added to them, and he will not give them anything else."
Al-Rida (AS) said:
Then whatever is in Paradise and hell will end. O Sulayman! This is against eternity and the Book since Allah, the Mighty and High, says: For them therein shall be whatever they desire, and with Us is yet eve more. The Mighty and High says: An unceasing gift. And the Mighty and High says: Not shall they (ever) be asked to leave. And the Mighty and High says: To abide therein forever. And the Mighty and High says: And abundant fruit, nether failing (by season) nor forbidden.
Sulayman remained silent. Then al-Rida (AS) said: "O Sulayman, tell me about the intent: Is it an action or is it not?"
Sulayman said: "It is an action."
The Imam (AS) said: "therefore, it has emerged, for all actions have emerged."
Sulayman said: "It is not an action."
The Imam (AS) said: "Has there then been something else with Him that is eternal?"
Sulayman said: "Intending is the same as originating."
The Imam (AS) said:
O Sulayman! This is exactly what you criticized of Dirar and his companions when they said that everything that Allah, the Mighty and High, has created in the heavens, the earth, the oceans or on land, such as dogs, pigs, monkeys, humans or animals, forms part of the Intent of Allah, the Mighty and High, and that Allah's Intent lives, dies, goes away, eats , drinks, marries, gives birth, oppresses, commits immoral acts, disbelieves, and become a polytheist. You denounce this view, and oppose it. This is its limit.
Sulayman said: "The intent is like hearing, seeing, and knowledge."
Al-Rida (AS) said: "You just returned to what you said before. Tell me: are hearing, seeing and knowledge created?"
Sulayman said: "No."
Al-Rida (AS) asked, "How do you then refute Him? At times you say that He did not intend. At other times you say that He intended, and that His Intent is not His Action?"
Sulayman said: "Surely, that is like saying, He sometimes knows, and sometimes does not know!"
Al-Rida (AS) said:
That is not the same, for negating the known is not like negating knowledge. However, negating the intended is negating the intent, for if the thing is not intended, there will be no intent. However, sometimes there is knowledge, but there may be no known thing. This is like seeing. Man may be able to see, but there may be nothing there for him to see. Likewise, there may be knowledge, while there is nothing to be known.
Sulayman said: "the intent is created."
The Imam (AS) said: "Therefore, it has emerged, and is not like hearing and seeing, for hearing and seeing are not created, and the intent is created."
Sulayman said: "The Intent is one of His Eternal Attributes."
The Imam (AS) answered, "Therefore, man must be eternal, for his attribute is eternal."
Sulayman said: "No, because He has not carried out of the intent."
Al-Rida (AS) said: "O Khurasani! How often you make mistakes! Are things not made according to His Intent and His Words?"
Sulayman said: "No."

The Imam (AS) said:
If things are not made according to His Intent or Will, nor His Command or His Practice, then how are they made? Exalted is Allah from that!" Sulayman could not respond.
Then al-Rida (AS) asked, "Will you not tell me about the Word of Allah, the Mighty and High: When We intend to destroy a town, We send Our commandment to those of its people who lead easy lives (to obey Us), and yet they transgress in it. By this `We intend' He means that He emerges the intent?"
Sulayman said to him, "Yes."
The Imam (AS) replied to him, "If He crates the intent, then your statement that `the intent is He Himself or is a part of Him is futile, for it is not possible that He emerged Himself as His State never changes. Exalted is Allah from that!"
Sulayman asked, "Does He not mean by that that He caused the intent to emerge?"
The Imam (AS) asked, "What would He man by that?"
Sulayman said: "He means doing something."
Al-Rida (AS) said: "Woe unto you! How many times have you repeated this issue? I have told you that the intent is emerged, since the action of a thing is emerged."
Sulayman said: "Then this has no meaning."
Al-Rida (AS) said: "Do you then think that He describes Himself with intent which has no meaning? If the intent has no eternal or emerged meaning, then that will nullify your statement, `Allah has always been the Intender."
Sulayman said: "I meant to say that the intent is one of the Eternal Actions of Allah."
The Imam (AS) said; "Do you know the eternal cannot be created or emerged and eternal simultaneously?"
Sulayman could not answer. Al-Rida (AS) continued, "Never mind! Complete your questions."
Sulayman said: "Did you say that intent is one of His Attributes?"
Al-Rida (AS) said; "How many times will you repeat that the intent is one of His Attributes. Are His Attributes emerged or are they eternal?"
Sulayman said: "they are emerged."
Al-Rida (AS) said: "Allah is the Greatest! You are telling me that the intent in emerged, even though it is one of His Eternal Attributes. Therefore, He has not intended anything!" The Imam (AS) added, Whatever is eternal is not created."
Sulayman said: "Things are not the same as the intent, and He did not intend anything."
Al-Rida (AS) said: "O Sulayman! Are you suggesting that He created what He did not intend to create? This is an attribute of someone who does not know what he is doing. Exalted is Allah from that!"
Sulayman said: "O my Master! I have already informed you that the intent is like hearing, seeing and knowing."
Al-Ma`mun said: "O Sulayman! Woe unto you! How often have you erred, and how often have you repeated yourself! Cease and address another issue since you seem unable to provide a proper answer."
Al-Rida (AS) said: "O Commander of the Faithful! Leave him alone! Do not interrupt his questions, since then he will regard it as an argument (against me). O Sulayman! Speak."
Sulayman said: "I have already informed you that the intent is like hearing, seeing and knowing."
Al-Rida (AS) said: "Never mind! Tell me whether the intent has one meaning or several meanings."
Sulayman said: "It has one meaning."
Al-Rida (AS) said: "Is the meaning of all the intents then the same?"
Sulayman said: "Yes."
Al-Rida (AS) said:

If its meanings are the same, then it must be that the intent to stand up is the same as the intent to sit down, or that the intent to live is the same as the intent to die. If His Intent is all one thing, then none of His Desires will take precedence over any others. None will be any different from any others. They will all be one thing.
Sulayman replied, "Surely, the meanings are different."
The Imam (AS) said: "Then, tell me about the Intender. Is it the same as the intent or is it something else?"
Sulayman said: "Yes. It is the same as the intent."
Al-Rida (AS) said: "Then according to you the intender is something else, since it is the same as the intent."
Sulayman said: "O my Master! The intent is not the same as the intender."
Al-Rida (AS) said: "Then the intent is emerged. Otherwise, it must be that something else existed along with Him. Understand this well, and continue on with your questions."
Sulayman said: "The intent is one of His Names."
Al-Rida (AS) said: "Did He give Himself that name?"
Sulayman replied, "No, He did not give Himself that name."
Al-Rida (AS) said: "Therefore, you have not right to give Him a name which He did not give to Himself?"
Sulayman said: "But He has described Himself as the Intender."
Al-Rida (AS) said: "the fact that He has described Himself as the Intender does not mean that He wanted to inform us that He is the Intent, or that the Intent is one of His Names."
Sulayman said: "that is because His Intent is the same as His Knowledge."
Al-
Rida (AS) said: "O ignorant man! If He knows something, does that not mean that He has intended it?"
Sulayman said: "Yes."
The Imam (AS) asked, "However, if He does not intent something, does that mean that He does not know it?"
Sulayman said: "Yes."
The Imam (AS) said:
What is your source for that statement? What proof do you have that His Intent is the same as His Knowledge? He may know something, but never intent it. This is supported by His Word the Mighty and High: If We wished, We would certainly take away that which We revealed to you. He knows how to take it away, but He never will.
Sulayman said: "That is because He has finished administering the affairs of creation, and will not add anything to what He has destined."
Al-Rida (AS) said: "this is what the Jews say. Then how has the Mighty and High said: Call unto Me; I will answer you.
Sulayman said: "He means that He has the power to do so."
The Imam (AS) said:
Does He make a promise that He will not fulfill? And if so, then why has He said that He adds to creation whatever He wills. And the Mighty and High said: Allah effaces (of it) whatever He pleases, and confirms (what He wi9lls); with Him is the mother of the Book. Has He finished administering the affairs of creation?"
Sulayman could not answer. Al-Rida (AS) said: "O Sulayman! Does He know that a human being will come into existence, while He does not intend to create a human being ever again? Can a person die today, while He does not intend for him to die today?"
Sulayman said: "Yes."

Al-Rida (AS) asked, "Does He know what He intends exists? And does He know that what He has not intended does not exist?"
Sulayman said: "He knows that both of them exist."
Al-Rida (AS) said: "Therefore, He knows that man is simultaneously alive and dead, is standing and sitting, is blind and seeing. This is impossible."
Sulayman said: "May I be your ransom! He knows that one of them will exist."
The Imam (AS) said: "Do not worry. Which one will exist? The one which He intended or the one which He did not intended?"
Sulayman said: "The one He intended will exist!"
Al-Rida (AS), al-Ma`mun, and the scholars started to laugh.
Al-Rida (AS) said:
You have erred and strayed from your initial argument that `He knows that some people will die today, while He has not intended to make them die today, and that He creates creatures, while He does not intend to created them.' If you hold that knowledge does not apply to what He has not intended, then He alone know what He has intended.
Sulayman said; "My statement is that the intent is neither Him nor something other than Him!"
Al-Rida (AS) said: "O ignorant man! If you say that He is separate from His Intent, then you are saying that His Intent is something other than Him. If you say that He is not separate from His Intent, then you have regarded His Intent equal to Him."
Sulayman asked, "Does He know hoe He creates things?"
Al-Rida (AS) said: "Yes."
Sulaymand said: "surely this establishes something."
Al-Rida (AS) said: "what you have said is impossible because a man may know how to build a wall without building a wall; a man may know how to sew without sewing anything; or a man may know how t do something well without making it.
Then al-Rida (AS) added, "O Sulayman! Does He know that He is One without anything with Him?"
Sulayman replied, "Yes."
Al-Rida (AS) said: "Does this establish something?"
Sulayman said: "He does not know that He is One without anything with Him."
Al-Rida (AS) asked, "Do you know that?"
Sulayman replied, "Yes."
Al-Rida (AS) said: "O Sulayman! Therefore, you are more knowledgeable than Him!"
Sulayman said: "This is impossible."
The Imam (AS) said: "Is it impossible in your view that He is One without anything with Him, that He is All-Hearing, All-Seeing, All-Wise, All-Knowing, and All-Powerful?"
He replied, "Yes."
The Imam (AS) said:
Then how did Allah, the Mighty and High, inform that He is One, Ever-Living, All-Hearing, All-Seeing, All-Knowing, All-Aware, if He did not know that? This rejects and belies what He has said. Exalted is Allah from that!"
Then Al-Rida (AS) asked him, "How does He intend to make something He does not know how to make? If a creator does not know how to create something before he creates it, then he is perplexed. Exalted is Allah from that!
Sulayman said: "Intent is the same as Omnipotence."
Al-Rida (AS) said:
He, the Mighty and High, has power over what He does not intend. There is no escape from that for He, the Blessed and Exalted, said: If it were Our Will, We could take away that which We have sent by inspiration. If intent is the same as omnipotence, He had intend to take it away for His Omnipotence.

Sulayman remained silent. At this time Al-Ma`mun said: "O Sulayman! This is the most learned of the Hashimites!" Then the people dispersed.

The Compiler of this book says: Al-Ma`mun was bringing together theologians of various schools of Islam and other religions who had deviated from the Straight Path, in an attempt to embarrass al-Rida and defeat him in debate. This was motivated by al-Ma`mun's jealousy of him, and due to the stature that al-Rida`s (AS) knowledge gave him.
However, all those who debated with him (AS) ended up acknowledging his nobi9lity, and were convinced by the proofs presented by the Imam (AS). This was because Allah, Exalted by His Remembrance, honored His Word, accomplished His Light and assisted His Proof. This is what the Blessed and Exalted has promised in His Book: ***Verily, We help Our messengers and those who believe in the life of this world,*** *by `those who believe,' He mean the Immaculate Imams (AS), their followers, those who recognize them, and those who acquire knowledge from them. He assists them with proofs against their rivals for as long as they are in this world. He will treat them likewise in the Hereafter. Verily, Allah does not act against His Promise.*

Chapter Sixty-Seven: Al-Nahi`an al-Kalam wa al-Jidal wa al-Mira'fi Alalh. The Prohibition of Discussing, Debating, and Arguing about Allah – 35 traditions

باب النهي عن الكلام و الجدال و المراء في الله عز و جل

1. My father (RA) said: Sa`d ibn `Abd Allah said: Ahmad ibn Muhammad ibn `Isa, on the authority of al-Hasan ibn Mahbub, on the authority of `Ali ibn Ra'ab, on the authority of Abu Basir that

قَالَ أَبُو جَعْفَرٍ ع تَكَلَّمُوا فِي خَلْقِ اللهِ وَ لَا تَكَلَّمُوا فِي اللهِ فَإِنَّ الْكَلَامَ فِي اللهِ لَا يَزِيدُ إِلَّا تَحَيُّراً.

Abu Ja`far al-Baqir (AS) said: "Discuss the creation of Allah, but refrain from discussing about Allah. Verily, discussing about Allah causes nothing but confusion."

2. And with the same chain of transmission, on the authority of al-Hasan ibn Mahbub, on the authority of Abu Ayyub al-Khazzaz, on the authority of Abu `Ubaydah, that

عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: تَكَلَّمُوا فِي كُلِّ شَيْءٍ وَ لَا تَكَلَّمُوا فِي اللهِ.

Abu Ja`far al-Baqir (AS) said: "Discuss about anything, but do not discuss about Allah."

3. And with the same chain of transmission, on the authority of al-Hasan ibn Mahbub, on the authority `Ali ibn Ri'ab, on the authority of Durays al-Kanasi, that
Abu Ja`far al-Bair (AS) said:

عَنْ أَبِي جَعْفَرٍ ع قَالَ: اذْكُرُوا مِنْ عَظَمَةِ اللهِ مَا شِئْتُمْ وَ لَا تَذْكُرُوا ذَاتَهُ فَإِنَّكُمْ لَا تَذْكُرُونَ مِنْهُ شَيْئاً إِلَّا وَ هُوَ أَعْظَمُ مِنْهُ.

"Mention Allah's Greatness as you wish, but do not discuss His Essence, as He is greater than anything you many mention."

4. And with the same chain of transmission, on the authority of al-Hasan ibn Mahbub, on the authority of `Ali ibn Ri'ab on the authority of Burayd al-`Ijli that

قَالَ أَبُو عَبْدِ اللهِ ع خَرَجَ رَسُولُ اللهِ ص عَلَى أَصْحَابِهِ فَقَالَ مَا جَمَعَكُمْ قَالُوا اجْتَمَعْنَا نَذْكُرُ رَبَّنَا وَ نَتَفَكَّرُ فِي عَظَمَتِهِ فَقَالَ لَنْ تُدْرِكُوا التَّفَكُّرَ فِي عَظَمَتِهِ.

Abu `Abd Allah al-Sadiq (AS) said: The Messenger of Allah (SA) joined a gathering of his companions, and asked them: "Why have you gathered?" They replied: "We have gathered to mention our Lord and to ponder upon His Greatness."
Thus, the Prophet (SA) said; "You will never be able to understand His Greatness."

5. And with the same chain of transmission, on the authority of al-Hasan ibn Mahbub, on the authority of `Ali ibn ibn Ri'ab, on the authority of Fudayl ibn Yasir that

سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ يَا ابْنَ آدَمَ لَوْ أَكَلَ قَلْبَكَ طَائِرٌ لَمْ يُشْبِعْهُ وَ بَصَرُكَ لَوْ وُضِعَ عَلَيْهِ خَرْقُ إِبْرَةٍ لَغَطَّاهُ تُرِيدُ أَنْ تَعْرِفَ بِهِمَا مَلَكُوتَ السَّمَوَاتِ وَ الْأَرْضِ إِنْ كُنْتَ صَادِقاً فَهَذِهِ الشَّمْسُ خَلْقٌ مِنْ خَلْقِ اللهِ فَإِنْ قَدَرْتَ أَنْ تَمْلَأَ عَيْنَيْكَ مِنْهَا فَهُوَ كَمَا تَقُولُ.

Abu `Abd Allah al-Sadiq (AS) said:
O son of Adam! If a bird ate you heart, it would not fill him. If your eye was placed with a hole of a needle it would certainly be covered. And yet you seek to understand the heavens and the earth by means of your heart and your eyes? If what you claim is correct, namely, that you can understand Allah, then here is the sun, a creation from the creations of Allah, If your eyes can stand the sight of it, then what you say is true.

6. And with the same chain of transmission, on the authority of al-Hasan ibn Mahbub, on the authority of al-`Ala' ibn Razin, on the authority of Muhammad ibn Muslim, that

عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللهِ عَزَّ وَ جَلَّ- وَ مَنْ كانَ فِي هذِهِ أَعْمى فَهُوَ فِي الْآخِرَةِ أَعْمى وَ أَضَلُّ سَبِيلًا قَالَ مَنْ لَمْ يَدُلَّهُ خَلْقُ السَّمَاوَاتِ وَ الْأَرْضِ وَ اخْتِلَافُ اللَّيْلِ وَ النَّهَارِ وَ دَوَرَانُ الْفَلَكِ وَ الشَّمْسِ وَ الْقَمَرِ وَ الْآيَاتُ الْعَجِيبَاتُ عَلَى أَنَّ وَرَاءَ ذَلِكَ أَمْراً أَعْظَمَ مِنْهُ- فَهُوَ فِي الْآخِرَةِ أَعْمى وَ أَضَلُّ سَبِيلًا قَالَ فَهُوَ عَمَّا لَمْ يُعَايِنْ أَعْمَى وَ أَضَلُّ.

Abu Ja`far al-Baqir (AS) was asked about the Word of Allah, the Mighty and High: And whoever is blind in this, he shall (also) be blind in the hereafter; and more erring from the way. He (AS) said: He who is guided by the creation of the heavens and the earth, and the alteration of the night and the day, and the sailing of the ships, and the sun and the moon, and all the other amazing signs of Allah, should know that there is something Greater behind them all. He shall be blind in the Hereafter, and the fartheset from the straight path. He (AS) added, "In other words, he is blind and led astray, form what he does not see."

7. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn al-Hasan al-Saffar said: Ahmad ibn Muhammad ibn `Isa said, on the authority of al-Hasan ibn `Ali ibn Fuddal, on the authority of Tha`labah ibn Maymun, on the authority of al-Hasan ibn al-Sayqal, on the authority of Muhammad ibn Muslim, that

عَنْ أَبِي جَعْفَرٍ ع قَالَ: تَكَلَّمُوا فِي مَا دُونَ الْعَرْشِ وَ لَا تَكَلَّمُوا فِي مَا فَوْقَ الْعَرْشِ فَإِنَّ قَوْماً تَكَلَّمُوا فِي اللهِ

عَزَّوَ جَلَّ فَتَاهُوا حَتَّى كَانَ الرَّجُلُ يُنَادَى مِنْ بَيْنِ يَدَيْهِ فَيُجِيبُ مِنْ خَلْفِهِ وَ يُنَادَى مِنْ خَلْفِهِ فَيُجِيبُ مِنْ بَيْنِ يَدَيْهِ.

Abu Ja`far al-Baqir (AS) said:
Discuss about anything but the Throne. And discuss about anything other than what is above the Throne. A group once conversed about the Essence of Allah, the Mighty and High. They became so bewildered that when someone called one of them from in front, he would answer from behind, when someone called on of them from behind, they would answer from in front (meaning he lost his sense).

8. My father (RA) said: `Ali ibn Ibrahim said, on the authority of his father, on the authority of Ibn Abu `Umayr, on the authority of Muhammad ibn Yahya al-Khath`ami, on the authority of `Abd al-Rahim al-Qasir that

سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ شَيْءٍ مِنَ التَّوْحِيدِ فَرَفَعَ يَدَيْهِ إِلَى السَّمَاءِ وَ قَالَ تَعَالَى اللهُ الْجَبَّارُ إِنَّ مَنْ تَعَاطَى مَا تَحْتَ هَذَا هَلَكَ.

I asked Abu Ja`far al-Baqir (AS) something about Divine Unity. He lifted his hands up to Heaven and said: "Exalted is Allah, the Supreme [Jabbar]. Verily, whoever speculates about Divine Unity will be destroyed."

9. And with the same chain of transmission, on the authority of Ibn Abu `Umayr, on the authority of `Abd al-Rahman ibn al-Hajjaj, on the authority of Sulayman ibn Khalid that

عَنْ أَبِي عَبْدِ اللهِ ع فِي قَوْلِ اللهِ عَزَّوَ جَلَّ- وَ أَنَّ إِلى رَبِّكَ الْمُنْتَهى قَالَ إِذَا انْتَهَى الْكَلَامُ إِلَى اللهِ عَزَّوَ جَلَّ فَأَمْسِكُوا.

Abu `Abd Allah al-Sadiq (AS) was asked to interpret the Word of Allah, the Mighty and High: And that to your Lord is the end of all. He said: "If the statement ends with Allah, the Mighty and High, then abstain."

10. And with the same chain of transmission, on the authority of Ibn Abu `Umayr, on the authority of Abu Ayyub al-Khazzaz, on the authority of Muhammad ibn Muslim that

قَالَ أَبُو عَبْدِ اللهِ ع يَا مُحَمَّدُ إِنَّ النَّاسَ لَا يَزَالُ بِهِمُ الْمَنْطِقُ حَتَّى يَتَكَلَّمُوا فِي اللهِ فَإِذَا سَمِعْتُمْ ذَلِكَ فَقُولُوا لَا إِلَهَ إِلَّا اللهُ الْوَاحِدُ الَّذِي لَيْسَ كَمِثْلِهِ شَيْءٌ

Abu `Abd Allah al-Sadiq (AS) said:
"O Muhammad! Always use logic with the people until they start discussing the Essence of Allah. When you hear them talking about that say: There is no got but Allah, the One, and nothing whatsoever is like unto Him."

11. And with the same chain of transmission, on the authority of Ibn Abu `Umayr, on the authority of Muhammad ibn Humran, on the authority of Abu `Ubaydah al-Hadhdha' that

قَالَ لِي أَبُو جَعْفَرٍ ع يَا زِيَادُ إِيَّاكَ وَ الْخُصُومَاتِ فَإِنَّهَا تُورِثُ الشَّكَّ وَ تُحْبِطُ الْعَمَلَ وَ تُرْدِي صَاحِبَهَا وَ عَسَى أَنْ يَتَكَلَّمَ بِالشَّيْءِ فَلَا يُغْفَرَ لَهُ إِنَّهُ كَانَ فِيمَا مَضَى قَوْمٌ تَرَكُوا عِلْمَ مَا وُكِّلُوا بِهِ وَ طَلَبُوا عِلْمَ مَا كُفُوهُ حَتَّى انْتَهَى كَلَامُهُمْ إِلَى اللَّهِ عَزَّ وَ جَلَّ فَتَحَيَّرُوا فَإِنْ كَانَ الرَّجُلُ لَيُدْعَى مِنْ بَيْنِ يَدَيْهِ فَيُجِيبُ مِنْ خَلْفِهِ وَ يُدْعَى مِنْ خَلْفِهِ فَيُجِيبُ مِنْ بَيْنِ يَدَيْهِ.

Abu Ja`far al-Baqir (A)S said:
O Ziyad! Beware of quarrels. Verily, its legacy is doubt and the loss of good deeds. A quarrelling person gets ruined. It may be that he talks about something for which he will not be forgiven. Verily, he may become lie the people of the past, who avoided the knowledge they were given, thinking that their knowledge would suffice. Their speech ended with Allah, the Mighty and High. Thus, they became so much bewildered that when a man was called from the front, he would answer from behind, and if he was called from behind, he would answer from in front.

12. My father (RA) said: Sa`d ibn `Abd Allah said: Ahmad ibn Muhammad ibn `Isa said, on the authority `Abd Allah ibn al-Mughayrah, on the authority of Abu al-Yas`, on the authority of Sulayman ibn Khalid that

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّهُ قَدْ كَانَ فِيمَنْ كَانَ قَبْلَكُمْ قَوْمٌ تَرَكُوا عِلْمَ مَا وُكِّلُوا بِعِلْمِهِ وَ طَلَبُوا عِلْمَ مَا لَمْ يُوَكَّلُوا بِعِلْمِهِ فَلَمْ يَبْرَحُوا حَتَّى سَأَلُوا عَمَّا فَوْقَ السَّمَاءِ فَتَاهَتْ قُلُوبُهُمْ فَكَانَ أَحَدُهُمْ يُدْعَى مِنْ بَيْنِ يَدَيْهِ فَيُجِيبُ مِنْ خَلْفِهِ وَ يُدْعَى مِنْ خَلْفِهِ فَيُجِيبُ مِنْ بَيْنِ يَدَيْهِ.

Abu `Abd Allah al-Sadiq (AS) said:
Verily, there was a group of people before you cast aside the knowledge they were granted, and sought knowledge that was not granted to them. Hence, they did not stop questioning until they asked about what was above Heaven. As a result, they went astray. Among them was a man who, when called from the front, would answer from behind, and when was called from behind he would answer from the front.

13. And with the same chain of transmission, on the authority of Abut al-Yas`, on the authority of Abu al-Jarud that

عَنْ أَبِي جَعْفَرٍ ع قَالَ: دَعُوا التَّفَكُّرَ فِي اللَّهِ فَإِنَّ التَّفَكُّرَ فِي اللَّهِ لَا يَزِيدُ إِلَّا تِيهاً لِأَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَا تُدْرِكُهُ الْأَبْصَارُ وَ لَا تَبْلُغُهُ الْأَخْبَارُ.

Abu Ja`far al-Baqir (AS) said: "Abandon speculating about Allah. Verily, speculating about Allah does nothing but lead astray. Allah, the Blessed and Exalted, cannot be perceived by vision, and the reports cannot reach Him."

14. And with the same chain of transmission, on the authority of Abu al-Yas`, on the authority of Sulayman ibn Khalid that

قَالَ أَبُوعَبْدِ اللهِ ع إِيَّاكُمْ وَ التَّفَكُّرَ فِي اللهِ فَإِنَّ التَّفَكُّرَ فِي اللهِ لَا يَزِيدُ إِلَّا تِيهاً لِأَنَّ اللهَ عَزَّ وَ جَلَ لَا تُدْرِكُهُ الْأَبْصارُ وَ لَا يُوصَفُ بِمِقْدَارٍ.

Abu `Abd Allah al-Sadiq (AS) said: "Be ware of speculation about Allah. Verily, speculation about Allah does nothing but lead astray. Allah, the Mighty and high, cannot be perceived by vision, and He cannot be attributed with measure."

15. My father (RA) said: `Abd Allah ibn Ja`far al-Himyari said, on the authority of Ahmad ibn Muhammad ibn `Isa that Muhammad ibn Khalid said, on the authority of `Ali ibn al-Nu`man and Safwan ibn Yahya, on the authority of Fudayl ibn `Uthman, that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: دَخَلَ عَلَيْهِ قَوْمٌ مِنْ هَؤُلَاءِ الَّذِينَ يَتَكَلَّمُونَ فِي الرُّبُوبِيَّةِ فَقَالَ اتَّقُوا اللهَ وَ عَظِّمُوا اللهَ وَ لَا تَقُولُوا مَا لَا نَقُولُ فَإِنَّكُمْ إِنْ قُلْتُمْ وَ قُلْنَا مِتُّمْ وَ مِتْنَا ثُمَّ بَعَثَكُمُ اللهُ وَ بَعَثَنَا فَكُنْتُمْ حَيْثُ شَاءَ اللهُ وَ كُنَّا.

A group of people entered the presence of Abu `Abd Allah al-Sadiq (AS) talking about the Lordship. He (AS) told them: "Fear Allah, revere Him and do not say what we do not say, for verily, if you say one thing, and we say another, then you will die and so shall we. Then Allah will raise you from death, and as He will raise us. Thus, you would be the way He wills, and so shall we."

16. Muhammad ibn Musa ibn al-Mutawakkil (RA) said: `Abd Allah ibn Ja`far said Ahmad ibn Muhammad ibn `Isa said: al-Hasan ibn Mahbub said, on the authority of `Amr ibn Abu al-Miqdam, on the authority of Salim ibn Abu Hafsah, on the authority of Mundhar al-Thawri, that Muhammad ibn al-Hanafiyah said:

عَنْ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ قَالَ: إِنَّ هَذِهِ الْأُمَّةَ لَنْ تَهْلِكَ حَتَّى تَتَكَلَّمَ فِي رَبِّهَا.

"Verily, this Ummah will not be ruined until they stat discussing (the nature of) their Lord."

17. And with the same chain of transmission, on the authority of al-Hasan ibn Mahbub, on the authority of `Ali ibn Ri'ab, on the authority of Durays al-Kunasi that

قَالَ أَبُوعَبْدِ اللهِ ع إِيَّاكُمْ وَ الْكَلَامَ فِي اللهِ تَكَلَّمُوا فِي عَظَمَتِهِ وَ لَا تَكَلَّمُوا فِيهِ فَإِنَّ الْكَلَامَ فِي اللهِ لَا يَزْدَادُ إِلَّا تِيهاً .

Abu `Abd Allah al-Sadiq (AS) said: "Beware of discussing about Allah. Discuss His Reverence, but do not discuss is Essence. Verily, discussing Allah does nothing but lead astray.

18. `Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (RA) said: Abu al-Husayn Muhammad ibn Abu `Abd Allah al-Kufi said: Muhammad ibn Sulayman ibn al-Hasan al-Kufi said: `Abd Allah ibn Muhammad bin Khalid said, on the authority of `Ali ibn Hasan al-Wasiti, on the authority of some of our scholars, on the authority of Zurarah that

عَنْ زُرَارَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع إِنَّ النَّاسَ قِبَلَنَا قَدْ أَكْثَرُوا فِي الصِّفَةِ فَمَا تَقُولُ فَقَالَ مَكْرُوهٌ أَ مَا تَسْمَعُ اللهَ عَزَّ وَ جَلَّ يَقُولُ- وَ أَنَّ إِلى رَبِّكَ الْمُنْتَهى تَكَلَّمُوا فِيمَا دُونَ ذَلِكَ.

I asked Abu Ja`far al-Baqir (AS): "Verily, the people in our presence are talking increasingly about the attributes of Allah. What should we say?
So, he (AS) replied, "It is abhorred [makruh]. Do you not hear Allah, the Mighty and High, saying that And that to your Lord is the end of all. Speak about other than that."

19. My father said: `Ali ibn Ibrahim ibn Hashim said, on the authority of his father, on the authority of Ibn Abu `Umayr, on the authority of `Abd Allah ibn Bukayr, on the authority of Zurarah, that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: إِنَّ مَلِكاً عَظِيمَ الشَّأْنِ كَانَ فِي مَجْلِسٍ لَهُ فَتَكَلَّمَ فِي الرَّبِّ تَبَارَكَ وَ تَعَالَى فَفُقِدَ فَمَا يُدْرَى أَيْنَ هُوَ.

Abu `Abd Allah al-Sadiq (AS) said:
"Verily, there was once a great king started to discuss the Essence of the Lord, Blessed and Exalted be He. As a result, he went missing, and it is not know what became of him.

20. My father (RA) said: Sa`d ibn `Abd Allah said: Muhammad ibn `Abd al-Hamid said, on the authority of al`Ala' ibn Razin, on the authority of Muhammad ibn Muslim, that

عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِيَّاكُمْ وَ التَّفَكُّرَ فِي اللهِ وَ لَكِنْ إِذَا أَرَدْتُمْ أَنْ تَنْظُرُوا إِلَى عَظَمَةِ اللهِ فَانْظُرُوا إِلَى عِظَمِ خَلْقِهِ.

Abu Ja`far al-Baqir (AS) said: "Beware of speculating about Allah. However, if you intend to see Allah's magnificence, then look towards the magnificence of His Creation.

21. My father (RA) said: Ahmad ibn Idris said, on the authority of Muhammad ibn Ahmad, on the authority of `Ali ibn al-Sindi, on the authority of Hammad ibn `Isa, on the authority of al-Husayn ibn al-Mukhtar, on the authority of Abu Basir, that

عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ الْخُصُومَةُ تَمْحَقُ الدِّينَ وَ تُحْبِطُ الْعَمَلَ وَ تُورِثُ الشَّكَّ.

Abu Ja`far al-Baqir (AS) said: I heard him saying that, "Quarrelling destroys religion, puts an end to good deeds, and leaves nothing but doubt as its heir."

22. And with the same chain of transmission, on the authority of Abu Basir that

عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع يَهْلِكُ أَصْحَابُ الْكَلَامِ وَ يَنْجُو الْمُسَلِّمُونَ إِنَّ الْمُسَلِّمِينَ هُمُ النُّجَبَاءُ.

Abu `Abd Allah al-Sadiq (AS) said: "The quarrelers are ruined while the submitters are saved. Verily, the submitters are the noble ones."

23. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn al-Hasan al-Saffar said: al-`Abbas ibn Ma`ruf said, on the authority of Sa`dan ibn Muslim, on the authority of Abu Basir that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ سَمِعْتُهُ يَقُولُ لَا يُخَاصِمُ إِلَّا رَجُلٌ لَيْسَ لَهُ وَرَعٌ أَوْ رَجُلٌ شَاكٌّ.

Abu `Abd Allah al-Sadiq (AS) said: "The only ones who quarrel in matters of faith are those who lack piety or who are assailed by doubts."

24. My father (RA) said: ``Abd Allah ibn Ja`far al-Himyari said: Ahmad ibn Muhammad sid, on the authority of `Ali ibn al-Hakam, on the authority of Fudayl, on the authority of Abu `Ubaydah who said that

عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ لِي يَا أَبَا عُبَيْدَةَ إِيَّاكَ وَ أَصْحَابَ الْخُصُومَاتِ وَ الْكَذَّابِينَ عَلَيْنَا فَإِنَّهُمْ تَرَكُوا مَا أُمِرُوا بِعِلْمِهِ وَ تَكَلَّفُوا عِلْمَ السَّمَاءِ يَا أَبَا عُبَيْدَةَ خَالِقُوا النَّاسَ بِأَخْلَاقِهِمْ وَ زَايِلُوهُمْ بِأَعْمَالِهِمْ إِنَّا لَا نَعُدُّ الرَّجُلَ فِينَا عَاقِلًا حَتَّى يَعْرِفَ لَحْنَ الْقَوْلِ ثُمَّ قَرَأَ هَذِهِ الْآيَةَ وَ لَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ .

Abu Ja`far al-Baqir (AS) said to me: O Abu `Ubaydah! Beware of quarrelers and those who relate lies about us. Verily, they have left what they were ordered to learn and seek from the knowledge of Heaven. O Abu `Ubaydah! Mould people with morals and pursue them with their deeds. Verily, we never consider a person to be wise until he recognizes the tone of speech. He (AS) then recited this verse: And most certainly you can recognize them by the tone of (their) speech.

25. My father (RA) said: Sa`d ibn `Abd Allah said: Ya`qub ibn Yazid said, on the authority of al-Ghifari, on the authority of Ja`far ibn Ibrahim, that

عَنْ جَعْفَرِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللهِ ع أَنَّهُ قَالَ قَالَ رَسُولُ اللهِ ص إِيَّاكُمْ وَ جِدَالَ كُلِّ مَفْتُونٍ فَإِنَّ كُلَّ مَفْتُونٍ مُلَقَّنٌ حُجَّتَهُ إِلَى انْقِضَاءِ مُدَّتِهِ فَإِذَا انْقَضَتْ مُدَّتُهُ أَحْرَقَتْهُ فِتْنَتُهُ بِالنَّارِ وَ رُوِيَ شَغَلَتْهُ خَطِيئَتُهُ فَأَحْرَقَتْهُ.

Abu `Abd Allah al-Sadiq (AS) said: The Messenger of Allah (SA) said: "Beware of arguing wit every maniac. Verily, every maniac dictates his proof till the end of his time (death). When his life cameos to an end, his mischief will cause him to burn in the fire." It is also transmitted, `his mistakes trouble him and burn him.'

26. My father (RA) said: Sa1d ibn `Abd Allah said: Muhammad ibn `Isa said

قَرَأْتُ فِي كِتَابِ عَلِيِّ بْنِ بِلَالٍ أَنَّهُ سَأَلَ الرَّجُلَ يَعْنِي أَبَا الْحَسَنِ ع أَنَّهُ رُوِيَ عَنْ آبَائِكَ ع أَنَّهُمْ نَهَوْا عَنِ الْكَلَامِ فِي الدِّينِ فَتَأَوَّلَ مَوَالِيكَ الْمُتَكَلِّمُونَ بِأَنَّهُ إِنَّمَا نُهِيَ مَنْ لَا يُحْسِنُ أَنْ يَتَكَلَّمَ فِيهِ فَأَمَّا مَنْ يُحْسِنُ أَنْ يَتَكَلَّمَ فِيهِ فَلَمْ يُنْهَ فَهَلْ ذَلِكَ كَمَا تَأَوَّلُوا أَوْ لَا فَكَتَبَ ع الْمُحْسِنُ وَ غَيْرُ الْمُحْسِنِ لَا يَتَكَلَّمُ فِيهِ فَإِنَّ إِثْمَهُ أَكْثَرُ مِنْ نَفْعِهِ.

I read in the letter of `Ali ibn Bilal that he asked the man, i.e. Abu al-Hasan al-Kazim (AS), regarding the prohibition of discussing matters of religion which were transmitted from his ancestors. Your followers [mawali] have interpreted `the speakers' to mean that those who are not well-versed about a topic are prohibited from speaking about it and that whoever is well-versed about a topic is not prohibited from speaking about it. Is this the way you interpret it or not?
Thus, he (AS) wrote: "...neither the well-versed nor the ignorant should speak about it, for indeed, its sin is greater than its benefit."

27. My father (RA) said: Ahmad ibn Idris said; Muhammad ibn Ahmad said, on the authority of `Ali ibn Isma`il, on the authority of al-Mu`alla ibn Muhammad ibn al-Basri, on the authority of `Ali ibn Asbar, on the authority of Ja`far ibn Sama`ah, on the authority of more than one, on the authority of Zurarah that

عَنْ زُرَارَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع مَا حُجَّةُ اللَّهِ عَلَى الْعِبَادِ قَالَ أَنْ يَقُولُوا مَا يَعْلَمُونَ وَ يَقِفُوا عِنْدَ مَا لَا يَعْلَمُونَ.

I asked Abu Ja`far al-Baqir (AS): "What is the proof of Allah over the servants?"
He (AS) answered, "They should only say what they know, and refrain from saying what they know not."

28. My father (RA) said: Muhammad ibn Yahya al-`Attar said, on the authority of Muhammad ibn al-Husayn ibn Abu al-Khattab, on the authority of Ibn Fuddal, on the authority of `Ali ibn Shajarah, on the authority of Ibrahim ibn Abu Raja', on the authority of Tirbal's brother that

قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ كَفُّ الْأَذَى وَ قِلَّةُ الصَّخَبِ يَزِيدَانِ فِي الرِّزْقِ.

Abu `Abd Allah al-Sadiq (AS) said: "Abstaining from annoying (others with arguments) and desisting from shouting increase one's sustenance."

29. Muhammad ibn Musa ibn al-Mutawakkil (RA) said: `Abd Allah ibn Ja`far al-Himyani said: Muhammad ibn al-Husayn said, on the authority of al-Hasan ibn Mahbub, on the authority of Najiyyah al-Qawwas, on the authority of `Ali ibn Yaaqtin that

قَالَ أَبُو الْحَسَنِ ع مُرْ أَصْحَابَكَ أَنْ يَكُفُّوا مِنْ أَلْسِنَتِهِمْ وَ يَدَعُوا الْخُصُومَةَ فِي الدِّينِ وَ يَجْتَهِدُوا فِي عِبَادَةِ اللهِ عَزَّ وَ جَلَّ.

Abu al-Hasan al-Kazim (AS) said: "Guide your friends to hold their tongues, abandon religious quarrel, and strive to serve Allah, the Mighty and High."

30. Al-Husayn ibn Ahmad ibn Idris (RA) said, on the authority of his father, on the authority of Muhammad ibn Ahmad, on the authority of Musa ibn `Umar, on the authority of al-`Abbas ibn `Amir, on the authority of Muthanna, on the authority of Abu Baisr, that

عَنْ أَبِي عَبْدِ اللهِ قَالَ قَالَ: لَا يُخَاصِمُ إِلَّا شَاكٌّ أَوْ مَنْ لَا وَرَعَ لَهُ.

Abu `Abd Allah al-Sadiq (AS) said: "the only ones who quarrel are those who are assailed with doubts or who are devoid of piety."

31. And with the same chain of transmission, on the authority of Muhammad ibn Ahmad on the authority of Ahmad ibn al-Hasan, on the authority of Abu Hafs `Umar ibn `Abd al-`Aziz, on the authority of a man, that

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: قَالَ مُتَكَلِّمُو هَذِهِ الْعِصَابَةِ مِنْ شَرِّ مَنْ هُمْ مِنْهُ مِنْ كُلِّ صِنْفٍ .

Abu `Abd Allah al-Sadiq (AS) said: "The debaters of this sect are the most evil of all the categories."

32. My father (RA) said: Sa`d ibn `Abd Allah said: Muhammad ibn al-Husayn said, on the authority of Muhammad ibn Isma`il, on the authority of al-Hadrami, on the authority of al-Mufaddal ibn `Umar that

قَالَ أَبُو عَبْدِ اللهِ ع يَا مُفَضَّلُ مَنْ فَكَّرَ فِي اللهِ كَيْفَ كَانَ هَلَكَ وَ مَنْ طَلَبَ الرِّئَاسَةَ هَلَكَ.

Abu `Abd Allah al-Sadiq (AS) said: "O Mufaddal! Whoever speculates about the state of Allah is ruined, and whoever seeks power is ruined as well."

33. My father (RA) said: `Abd Allah ibn Ja`far al-Himyari said, on the authority of Harun ibn Muslim, on the authority of Mus`adah ibn Sadaqah, on the authority of Ja`far ibn Muhammad (AS), on the authority of his father (AS) that

عَنْ أَبِيهِ ع أَنَّ النَّبِيَّ ص قَالَ: لَعَنَ اللهُ الَّذِينَ اتَّخَذُوا دِينَهُمْ شُحّاً يَعْنِي الْجِدَالَ لِيُدْحِضُوا الْحَقَّ بِالْبَاطِلِ.

The Prophet (SA) said: "allah has cursed the ones who cheapen religion. They are those who quarrel for the sole purpose of refuting truth with falsehood."

34. Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn al-Hasan al-Saffar said, on the authority of al-Fadl ibn `Amir, on the authority of Musa bin al-Qasim al-Bajali, on the authority of Muhammad ibn Sa`id, on the authority of Isma`il ibn Abu Ziyad, on the authority of Ja`far ibn Muhammad (AS) on the authority of his forefathers (AS) that

قَالَ رَسُولُ اللهِ ص أَنَا زَعِيمٌ بِبَيْتٍ فِي أَعْلَى الْجَنَّةِ وَ بَيْتٍ فِي وَسَطِ الْجَنَّةِ وَ بَيْتٍ فِي رِيَاضِ الْجَنَّةِ لِمَنْ تَرَكَ الْمِرَاءَ وَ إِنْ كَانَ مُحِقّاً.

The Messenger of Allah (SA) said: "I am the leader of the Highest House in Paradise, the leader of the Medium House in Paradise, and the leader of the House in the Garden of Paradise, for all those who refrain from vain argument, even when they are correct.

35. My father (RA) said: Ahmad ibn Idris said, on the authority of Muhammad ibn Ahmad, on the authority of `Abd Allah ibn Muhammad, on the authority of Muhammad ibn Isma`il al-Naysaburi, on the authority of `Abd al-Rahman ibn Abu Hashim, on the authority of Kulayb ibn Mu`awiyah that

قَالَ أَبُو عَبْدِ اللهِ ع لَا يُخَاصِمُ إِلَّا مَنْ قَدْ ضَاقَ بِمَا فِي صَدْرِهِ.

Abu `Abd Allah al-Sadiq (AS) said: "No one quarrels except for the one whose chest is narrowed."