Al Kafi (Part 3)

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English

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Chapter 1 : Chapter on Contingency of the Universe and Proof of the Existence of its Creator H 209, Ch. 1, h 1 Chapter 1 : Chapter on Contingency of the Universe and Proof of the Existence of its Creator H 209, Ch. 1, h 1

Abu Ja'far Muhammad ibn Ya'qub has narrated from Ali ibn Ibrahim ibn Hashim from his father, from al-Hassan ibn Ibrahim from Yunus ibn 'Abd al-Rahman from Ali ibn Mansur who narrated the following.

"Hisham ibn al-Hakam has reported that in Egypt there lived a heretic who had heard about Imam abu 'Abdallah (a.s.) a great deal. He traveled to Madina to debate the Imam but he missed to find the Imam therein.

He was told that the Imam has traveled to the city of Makkah. He then left for Makkah and we were with the Imam (a.s.) when we came across him during our performing Tawaf (the seven times walking around the Ka'bah). The man's name was 'Abdul Malik also called abu 'Abdallah as his Kunyah in Arabic. He touched Imam abu 'Abdallah's shoulder with his shoulder as he walked along. The Imam asked him, "What is your name?" It is 'Abdul Malik (meaning slave of the King).

" The man replied. "What is your Kunyah?" The Imam (a.s.) asked. "It is abu 'Abdallah (meaning father of slave of Allah)." He replied. The Imam then asked, "Who is this king whose slave you are?

Is he of the earthly kings or of the heavenly ones? Tell us about your son. Is he a slave of the Lord of the heavens or a slave of the Lord of the earth? Say whatever you may it will be against you."

Hisham has said that I asked him (the heretic man), "Why do you not answer?" The man seemed to dislike my words. The Imam (a.s.) then told him, "Meet us when we finish our Tawaf (walking around the Ka'bah)." The heretic man came to the Imam (a.s) later and sat in front of the Imam (a.s.) and we were all gathered around him.

The Imam (a.s.) then asked him, "Do you know that the earth has an underside and an upperside?" The man replied, "Yes, I know it." The Imam then asked, "Have

you gone in the underside of the earth?" The man replied, "No, I have not gone there."

The Imam (a.s.) then asked, "Do you know what is therein?" He said, "I do not know but I guess there is nothing therein." The Imam (a.s.) then said, "Guessing is weakness. Why do you not acquire certainty?" The Imam (a.s.) then asked, "Have you climbed up into the sky?"

The man replied, "No, I have not done so." The Imam (a.s.) then asked, "Do you know what is up there?" He replied, "No, I do not know." The Imam (a.s.) said, "It is very strange. Without reaching the East or West, without going under the earth or climbing up the sky and not even have crossed anything to know what is behind you deny what is in them. Does any man of reason deny what he does not know?"

The heretic man then said, "No one has ever come up with such statements to me as you have." The Imam (a.s.) then said, "So you are uncertain about Him. Perhaps He is or may be He does not exist." The heretic man then said, "Perhaps He is." The Imam then said, "O man, one who does not know has no authority over the one who knows.

O Egyptian brethren, listen carefully. We have no doubts in the existence of Allah (God). Think about the sun, the moon, the day and the nights follow each other and do not miss their turns or become confused. They each have its place and do not have any choice.

If they had any other choice they would not come back again. If they had a choice the day would not end with night and the night would not end in the day. They are forced to continue, O Egyptian brethren, I swear byAllah (God). The One who has forced them is stronger then them and greater.

What people speak of and you guess it is (dahr) motionless time if it was so, then when it would take them away it would not return them and if time have returned them then why it is not taking them away?

These things, O Egyptian brethren, are compelled. Why the sky is up high and why the earth is low? Why the sky does not fall down on earth? Why the earth does not flow one layer over the other and the two do not stick to each other and why those on it do not stick to it?"

The man then said, "God their Lord has made them to hold together." Hisham has said, "He professed belief in God in the presence of Imam abu 'Abdallah (a.s.)." "Humran then said to the Imam, "May Allah take my soul in service for your cause, if heretics profess belief in Allah (God) before you it is because the unbelievers converted to faith because of your father."

The man who had just professed belief in Allah requested Imam abu 'Abdallah (a.s.) to allow him to become one of his students. The Imam then asked Hisham to teach him. Hisham taught him well and he became a teacher for the people in Syria and Egypt. His purification was very well and the Imam (a.s.) became happy with him."

H 210, Ch. 1, h 2

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Muhammad ibn Ali from 'Abd al-Rahman ibn Muhammad ibn abu Hashim from Ahmad ibn Muhsin al-Maythami who said that I was with abu Mansur al-Mutatbbib who said the following.

"One of my friends has said that he was with ibn abu al-'Awja' and 'Abdallah ibn al-Muqaffa' in the holy Mosque of Makkah and ibn al-Muqaffa' said, "Do you see these creatures, pointing towards the location where people walk seven times around the Kabah'?

Of all these no one deserves to be called a human being accept that Shaikh sitting there, meaning thereby Imam abu 'Abdallah (a.s.). The rest is garble and beasts." Upon this ibn abu al-'Awja' said, "For what reason do you call him a human being and not the rest?" Ibn alMuqaffa' then replied, "Because I saw with him what I did not see with the others."

Ibn abu al-"Awja' then said, "We must test your claim." Ibn al-Muqaffa' then said, "I advise you not to do so lest you will lose whatever faith you have. Ibn abu al-'Awja' then said, "I do not think that is what you mean. I think you are afraid of failing to substantiate what you have just said about this man." Ibn al-Muqaffa' then said, "If that is what you think then go to him and protect yourself as much as you can.

Be strong as much as you can so you are not harnnessed and note all points against and in your favor. Ibn abu al-'Awja' then left and ibn al-Muqaffa' and I remained there. When ibn abu al-'Awja' returned he said, "Woe is you, O ibn al-Muqaffa'.

This is not a human being even though he lives in this world. He is a spiritual being but appears in the form of man whenever he wants the out world and turns into a spiritual being whenever he wants the inner world. That is the way he is." Ibn al-Muqaffa' then asked, "How does that happen?" Ibn abu al-'Awja' then said, "I sat near him and when everyone had gone he turned to me and said, "If it is the way they (people walking around the Ka'bah) say, which is true then they are saved and you are destroyed. If it is the way you say it is, which is not so then you and they are all equal." I then asked, "May Allah be kind to you.

What is it that we say and what is it that they say? We all say the same thing." He

said, "How can what you say be equal to what they say? They say that they will have a return, a day of receiving their rewards and penalties. They believe in a religion which says that in the heavens is the Lord and that they are habitable while you say that they are in ruins and there is nothing in them.

"Ibn abu al-'Awja' has said, "I then found the opportunity to speak and I asked, "What then keeps this Lord, if it is true the way they say that He exists, from appearing to His creatures and call them to His worship so that no two people would oppose each other? Why is He hiding from them and has only sent messengers? If He would have been in direct contact with them it would have been more helpful to have faith in Him." He then responded, "Woe is you, how someone who is already shown His power within you is hiding from you?

He brought you up. You did not even exist. He made you grow when you were so small. He gave you strength and power when you were so weak and will make you weak again after being strong. He make you sick after being healthy and can give you good health after suffering sickness. He can make you happy after you experience anger and make you angry after being happy. He can make you sad after your joy and give you joy after sadness.

He can give love after your experiencing hatred and hatred after enjoying love. He can give you determination after your uncertainty and uncertainty after having determination. He can give you strong desires after your experiencing dislike and dislike after having strong desires. He can give you willingness after experiencing fear and concerns and fear after having strong willingness.

He can give you hope after despair and despair after having a great deal of hope. He can give you good remembrance of what you had no idea and remove what you may have had as a belief." He kept reminding and counting for me the effects of His power within my soul that I could not deny and I begin to have a feeling that all that is between me and him will all appear in the open."

From the same source the following is narrated from a number of our people in a Marfu' manner as additional statements to the above discourse of ibn abu al-'Awja' with Imam abu 'Abdallah (a.s.). That abu al-'Awja' came the next day to the meeting of the Imam and sat down quietly. The Imam (a.s.) said to him, "Would you like to review the issues we discussed yesterday?" He replied, "I did intend to do so, O son of the messenger of Allah."

The Imam then said, "It is strange that one who does not believe in Allah acknowledges the existence of the messenger of Allah." He replied, "It is only the habit that made me say so." The 'Alim (the Imam) then asked, "What is it that keeps you quite?" He replied, "It is your excellence and awesome spiritual ability that hold my tongue back from speaking.

I have seen many scholars and have debated many theologians but I never experienced such an awesome feeling from them as I feel in your presence." The Imam then said, " It may happen. I would like to open this session with a question to you. The Imam turned to him and asked, "Are you created or uncreated?" 'Abdul Karim ibn abu al-'Awja' answered, " I am uncreated." The 'Alim then asked him, "Describe for us then, how you might have been if you were created."

'Abdal Karim remained quiet and confused and began to scribble scrabble with a piece of wood, saying, long, wide, deep, short, moving and motionless all these are the qualities of His creatures." The 'Alim (Imam) then said, "If you do not know anything other than these as the qualities of the creation then consider yourself a creature because that is what you find within yourself that take place and come into existence."

'Abdal Karim then said, "You have asked me a question that no one before had ever asked and no one ever would ask afterwards." Abu 'Abdallah then said, "It is fine. I noticed that you did not ask any thing in the time past but how would you know that you will not ask any thing in future? Besides, O 'Abdal Karim, what you said is against your notion that from the beginning all things are equal. How then you made them before and after?

The Imam then said, "O 'Abdal Karim let me explain it for you. Suppose if you had a bag with you full of pearls and someone asked you, "Is there a Dinar in your bag?" You then denied and said, "No, there is no Dinar in my bag." The person then said, "Alright, then describe for me the qualities of the Dinar but you had no knowledge of the qualities of the Dinar.

Could you deny the existence of the Dinar that was from the bag but you did not know about it?" he replied, "No, I would not deny." The Imam then said, "The world is bigger, taller and wider than a bag. Perhaps in the world there is a creature as such that you do not know in whose case you would not be able to tell the qualities of the created from the non-created." 'Abdal Karim remained quiet but some of his people agreed to accept Islam and a few of them remained.

He came again to the meeting of the Imam on the third day and said, "I like to reverse the question." The Imam replied, "Ask whatever you like." He then asked, "What is the proof that bodies did not exist and then they came into existence?" The Imam then said, "I have not seen anything small or large that on adding to it something of the same size would not make it bigger and in this there is a change and transformation from the first condition. If it, however, would have been eternal, there would have been no changing and transformation.

What may cease to exist or change it may come into existence and may get destroyed, thus, with its existence after its none existence is entering into the

state of coming into being and as being eternal this will take it into nothingness but the two qualities of being eternal and nothingness and the qualities of a contingent and something without a beginning in one thing do come together."

'Abdal Karim then said, "Suppose, I noticed that with a view to the two conditions you mentioned you considered it a proof of their contingency. If, however, things would remain small, despite the addition, then how would you prove their contingency?" The 'Alim then said, "We speak of this universe that is already there.

Were we to take it away and place another universe in its place nothingness would have, certainly, been a stronger proof of its contingency than its removal and its replacing with a different one. I, however, will answer you according to your assumption. If things would still remain small but it would certainly come into one's thinking that whenever something like it added to another thing it then would be bigger.

The fact that it can change is proof of its becoming temporal and in its changing condition is proof of its contingency. There is nothing beyond it for you, O 'Abdal Karim. 'Abdal Karim had nothing else to say.

Next year he met the Imam (a.s.) in Makkah again and people from his followers said that 'Abdal Karim has become a Muslim. The Imam told him that 'Abdal Karim was blind in this matter and would not become a Muslim. When he saw the 'Alim he said, "My master, my chief!" The 'Alim then asked him, "What brings you here?" He then replied, "It is the habits of the body and the traditions of the town to see what craziness makes them shave and throw pebbles." The 'Alim said, "It seems that you still live in your arrogance and misguidance, O 'Abdal Karim."

He began to speak but the Imam said, "Disputation during Hajj is not permissible. The Imam freed his gown from the hand of the heretic man and said, "If it is the way you say and it is not true, then we as well as you are all saved. However, if it is the way we say and it is true we are saved but you are destroyed." 'Abdal Karim then turned to his people saying, "I feel pain in my heart. Take me back. They took him away and he died.

H 211, Ch. 1, h 3

Muhammad ibn Ja'far al-Asadi has narrated from Muhammad ibn Esma'il al-Barmaki al-Razi from al-Husayn ibn al-Hassan ibn Bard al-Daynuri from Muhammad ibn Ali from Muhammad ibn 'Abdallah al-Khurasani the an employee of Imam al-Rida (a.s.) who has said the following.

"An atheist man came to Imam abu al-Hassan (a.s.) while group of people was present there. The Imam (a.s.) said to him, "Consider, if what you say would be

true which is not true, in such case, we all will be equal. Our fasting, prayers, giving charity and belief will not harm us." The man remained quite.

The Imam then said, "If what we say would be true, which, in fact, is true then you will be the one facing your destruction and we will be saved." The man then said, "Please help me learn where is He and how is He?" The Imam then said, "What is the matter with you? What you say is not right. He is the 'where' of 'where' but without 'where'. He is the 'how' of 'how' without 'how'. He can not be defined with 'how' and 'where' and can not be comprehended with the senses or compared with anything."

The man then asked, "Tell me then when was He?" The Imam replied, "You tell me, when He was not there so that I would tell when He was there?" The man then asked, "What is the proof for His existence?"

The Imam said, "When I look at my body I find that I can not do any addition or alteration to it such as width and breadth or remove its sufferings and attract all its interests. I then come to understand that for this establishment there must be a founder and then I acknowledge His existence. Besides, I see all the orbiting planets and stars, the creation of the clouds and driving of the winds, the paths of the sun, the moon, the stars and other things of the marvelous clear signs I come to believe that there is One who has designed and created all such wonderful things"

H 212, Ch. 1, h 4

Ali ibn Ibrahim has narrated from Muhammad ibn Ishaq al-Khaffaf or from his father from Muhammad ibn Ishaq who has said the following. "'Abdallah al-Daysani asked Hisham ibn al-Hakam, 'Do you have a God?'" He replied, "Yes, I have a God." He then asked, "Is He powerful?" Hisham then replied, "Yes, He is powerful and the most powerful One."

The man then asked, "Can He fit the whole world inside an egg without any change in the size of either one?" Hisham then said, "Give me a little time." The man said, "I give you one whole year and he left." Hisham then went to see Imam abu 'Abdallah (a.s.) for an Answer. After asking permission that he was granted Hisham explained, "Al-Daysani asked me a question today and I see no one except Allah and yourself to answer it."

The Imam then asked, "What is the question?" Hisham restated the question that al-Daysani had asked. The Imam then said, "O Hisham, how many are your senses?" He replied, "They are five." The Imam then asked, "Which one is the smallest?" He replied, "The seeing sense." The Imam then asked, "How big is its size?" He replied, "It is about the size of the pupil or smaller."

The Imam then said, "O Hisham, look in front of you and above you and then tell me what you have seen." Hisham then replied, "I can see the sky, the earth, the houses, the buildings, the land, the mountains and the water canals." The Imam then said, "The One who has been able to fit all that you can see in a pupil or even a smaller thing is also able to fit the whole world in side an egg without any change in the size of any one of them.

Hisham bowed down and kissed the feet, the hands and the head of the Imam (a.s.) saying, "This is enough for me O descendant of the holy Prophet and then left for his home. The next day al-Daysani met him and said, "I have come just to say greetings to you and not for an answer to my question" Hisham then said, "Even if you may have come for an answer it is ready." Al-Daysani then left to meet Imam abu 'Abdallah (a.s.) and after asking permission for a meeting which was granted he sat down and said, "O Ja'far ibn Muhammad, "Guide me to my Lord."

The Imam then asked, "What is your name?" He then left without answering the Imam and his people asked him, "Why did you not answer the Imam?" He replied, "Were I to tell him that it is 'Abdallah he would then ask that who is this Lord whose slave are you?" They then said, "Return to him and ask him to guide you to your Lord without asking your name." He then returned back to the Imam and asked, "O Ja'far ibn Muhammad, "Guide me to my Lord but do not ask my name."

The Imam asked him to sit down. A young boy, son of the Imam was there playing with an egg in his hand and the Imam asked, "Fetch me the egg O young man. The boy gave the egg to the Imam who said, "O Daysani, this is a secure castle. It has a thicker outer shell and inside of it there is much finer shell inside of which there is liquid gold and flowing silver.

The liquid gold does not mix with the flowing silver nor does the flowing silver mix the liquid gold. Such is its condition no expert comes out therefrom to find out what is beneficial to it to report back all about it nor any corrupting agent enters therein so that its problems would be reported. No one knows if it is created for a male or a female. It will burst out with colors of a peacock. Do you think there is someone to design and manage it?

Al-Daysani thought quietly and said, "I testify that there is no god but Allah Who is the only Lord and has no partner. I testify that Muhammad (s.a) is His servant and messenger and that you are the Imam and an authority from Allah over his creatures and I repent because of previous beliefs."

H 213, Ch. 1, h 5

Ali ibn Ibrahim has narrated from his father from 'Abbass ibn 'Amr al-Faqimi from

Hisham ibn al-Hakam in the narration about the atheist who came to Imam abu 'Abdallah (a.s.) and the Imam had explained to him the following.

"You assume that there are two eternal and powerful powers (who control the universe) or that both are weak or only one of them is weak and the other is powerful. If they both are powerful why then neither one ever makes an effort to remove the other one so only one would become in control of the universe?

If you would assume that one is powerful and the other is weak then it is proof that there is only one, as we believe because the weakness of the other is so apparent. Besides, if you would say that they are two then they either agree with each other in all matters or disagree in the same way.

Since we see the creation works in an organized manner, the orbiting objects continue to do so, the organization is one, the day, the night, the sun and the moon all show that the organization is valid and correct. The harmony in the matter shows that the organizer is One. If your claim of two would involve you to believe that there must be a gap in between to show two things and in that case, the gap will become a third one and eternal.

Thus, it will involve you in three and this will involve to say what you said about the two where you needed to have a gap and in this case it will become five and so on indefinite in number and multiplicity."

Hisham has said that of the questions of the atheist from Imam abu 'Abdallah one was that what is the evidence of His existence? The Imam (a.s.) answered, "The existence of the effects (activities) show that someone has produced those effects and activities. Consider, when you see a well constructed building you learn that there is someone, who has built it even if you have not seen the builder with your own eyes." The atheist then asked, "What is it then?" The Imam replied, "He is something but different from all things.

I repeat my statement that speaks about Him as a thing. He is a thing in the sense of the reality of things except that He does not have a body and form. He does not have a feeling (like our sense of feeling) or touching and He does not comprehend with the five senses (as we do). Imaginations can not comprehend Him and the timeless (Dahr) times does not reduce Him and the times do not change Him."

H 214, Ch. 1, h 6

Muhammad ibn Ya'qub has said that a number of our people have narrated from Ahmad ibn Muhammad al-Barqi from his father, from Ali ibn al-Ni'man, from ibn Maskan, from Dawud ibn Farqad from abu Sa'id al-Zuhri from Imam abu Ja'far (a.s.) who said the following. "For the people of understanding as proof of the existence of the Allah it is enough that He has created all things and has kept

them full under His control.

It is enough proof that He is the Most powerful king. It is enough proof that His Majesty is manifest everywhere. That His light is the Most bright that His testimony is the Most truthful. There is enough proof of His existence in what the people speak and what the messengers have brought and what he has revealed to people as proof of His Own existence."

Chapter 2 : Chapter on Can Allah (God) be Considered a Thing? H 215, Ch. 2, h 1
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Muhammad ibn Ya'qub has narrated from Ali ibn Ibrahim, from Muhammad ibn 'isa from 'Abd al-Rahman ibn abu Najran who said the following.

"I asked Imam abu 'Abdallah about the Oneness of Allah saying, 'Can I think of Him (the creator) as a thing?'" The Imam replied, "Yes, but not as something well understood and clearly defined with in limits. What may become a subject of your thoughts is different from Him. Nothing resembles Him and the thoughts and imaginations can not reach Him.

He is different from what can become the subject of thoughts and is different from whatever that can be perceived in ones thoughts. You can think of Him as some thing but not well understood and clearly defined (under certain limits)."

H 216, Ch. 2, h 2

Muhammad ibn 'Abdallah has narrated from Muhammad ibn Isma'il from al-Husayn ibn al- Hassan from Bakr ibn Salih from al-Husayn ibn Sa'id who said that I asked Imam abu Ja'far, the second (a.s.) the following.

"Is it permissible to say that Allah is a thing?" The Imam replied, "Yes, because it removes two kinds of limitations, the limitation of being forgotten altogether and that of considering Him like other things."

H 217, Ch. 2, h 3

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus from abu al-Maghra in a marfu' manner from Imam abu Ja'far (a.s.) who has said the following.

"Allah is distinct from His creatures and His creatures are different from Him and whatever that is called a thing is a creature except Allah."

H 218, Ch. 2, h 4

It is narrated from Imam abu "Abdallah (a.s.) who said, "Allah is distinct from His

creatures and the creatures are different from Him. Whatever could be called a thing is a creature except Allah Who is the Creator of all things. Holy is He for Whom there is no similarity and He is all-hearing and all-aware."

H 219, Ch. 2, h 5

It is narrated from Imam abu Ja'far (a.s.) who said, " Allah is distinct from His creatures and the creatures are different from Him and whatever could be called a thing is a creature except Allah Who is the Creator of all things."

H 220, Ch. 2, h 6

It is narrated from Imam abu "Abdallah (a.s.), who said this to an atheist on being asked a question. "He (Allah) is a thing but different from all other things. I repeat my statement that speaks about Him as a thing. He is a thing in the sense of the reality of things except that He does not have a body and form. He does not have a feeling (like our sense of feeling) or touching and He does not comprehend with the five senses (as we do).

Imaginations can not comprehend Him and the timeless (Dahr) times does not reduce Him and the times do not change Him." The man asking questions then said, "Do you say that He hears and sees?" The Imam said, "He does hear and see: He hears without a hearing organ and sees without a means.

He Himself hears and He Himself sees. My saying "He hears without a hearing organ and sees without a means. He Himself hears and He Himself sees" does not mean that He is a thing and His-self is another thing but that I only meant to express my self thereby as I was questioned and explained to you as you had asked a question.

Thus, I can say that He hears with the whole of His-self but not in the sense that His whole self has parts but that I intended to explain it to you and to express my self. All I meant thereby is that He does hear, see and He is all-knowing and is the expert in knowing without any multiplicity in His-self or meaning.

The man asking questions then said, "What then is He?" The Imam said, "He is the Lord. He is the One Who is worshipped and He is Allah. When I say Allah, it does not mean establishing the proof for these letters (of alphabet) like Alif, Lam, Ha', al-Ra' or al-Ba' but I intend thereby the meaning of a thing and a thing that is the Creator of all things and the Designer of all things.

These letters only refer to the meaning that is called Allah, al-Rahman (the Beneficent), al-Rahim (the Merciful), al-'Aziz (the Majestic) etc., of the other such names and He is the One Who is worshipped, the Majestic, the Glorious One."

The man asking questions then said, "Given the above, whatever we can think of is but a creature." The Imam then said, "Were it to the way you said we would not have had any responsibility to believe in the Oneness of the Creator because we will not have any responsibility towards something of whose existence we can not even think of.

In fact we say that whatever is thought of in our senses is comprehended thereby by means of drawing limits around it and is analogized, thus, such a thing is a creature. (It then becomes necessary for us to find proof for the existence of the Creator of things.

(We must find that is) clear of the two invalid and confusing aspects) if the meaning of negation would be nullification and nothingness or as is the case of the second aspect, the similarity and analogy which is of the attributes of the creatures that under go manifest composition and assemblage.

It becomes necessary to prove the existence of the Creator. It is because of the existence of the creatures and their evident dependency on Him as His creatures and that their Creator is something other than them and that He is not similar to them because something similar to them would resemble them in manifest composition and assemblage.

It would be as such also in the matters such as coming into existence from nothing and their changing from a smaller size to a full grown size, from blackness to whiteness from strength to weakness and other existing conditions that we do not need to explain their existence."

The man asking questions then said, "You have already defined and limited Him in your proving His existence." The Imam (a.s.) then said, "I did not limit Him. I only proved His existence if (as you think) there is no difference between proving and disproving."

The man asking questions then said, "Can His existence be proved through a reasoning from the effect to the cause or the cause to the effect?"

The Imam said, "Yes, there is nothing whose existence can be proved without adopting either of the two above process of reasoning."

The man then asked, "Does the question how apply to Him?" The Imam said, "No, this question does not apply to Him because it is the aspect of qualities and limitations. However, it is necessary to avoid abandoning and analogizing Him because negating Him is denying His existence and refusing to accept Him as the Lord and abandoning Him altogether.

Whoever would analogize Him with other things from His creatures he has proved

the qualities of the creature in Him, the creatures that do not deserve being called the Lord.

It, however, is necessary to believe that the question how applies to Him only in a way that would not apply to things other than Him and things other than Him would not deserve and share Him in it. The how question can not apply to Him if it would limit Him or make Him the subject of knowing for others."

The man then asked, "Do things make Him tired?" The Imam then said, "He is far Exalted and above experiencing such conditions. Such conditions are due to coming into physical association or dealing with the creatures.

They are of the qualities of the creatures who can only associate with others through physical contact but He is the Most High and His will and demand are effective and He does whatever He wants."

H 221, Ch. 2, h 7

It is narrated from Imam abu Ja'far (a.s.) who said when he was asked, "Is it permissible to say Allah is a thing?" "Yes, it is permissible because it excludes Him from being ignored altogether and from being analogized or considered similar to the creatures."

Chapter 3 : Chapter on (the Issue) that only He is proof of His Own Existence H 222, Ch. 3, h 1

Ali ibn Muhammad has narrated from the people he mentioned from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Humran from al- Fadl ibn al-Sakan from Imam abu 'Abdallah (a.s.) who has narrated the following.

"Imam Ali (a.s.) has said, 'Recognize Allah by Allah's Own-Self, recognize the Messenger through his message and the people with Divine authority through their commanding others to do what is obligatory, the practice of justice and kindness.'"

Al-Kulayni had made the following comment on the above passage. "Acknowledge the existence of Allah by His own self" means that Allah has created the individuals, the light, the substance and the objects. The objects are the bodies, the substance stand for the spirits and He is not similar to the bodies or spirit in any of the creatures. No one has any part or effect in the creation of the spirits that comprehend and feel.

He is the only one who has created the spirits and the bodies. When similarity to both kinds of creatures; similarity to the bodies and spirits is negated from Him,

then one has acknowledge the existence of Allah by Allah's own self. If one considers Him similar to the spirits, lights or bodies he has not acknowledged His existence by His own self.

H 223, Ch. 3, h 2

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from some of our people from Ali ibn Ali ibn 'Uqbaa ibn Qays ibn Sam'an ibn abu Rabi'ah Mawla of the Messenger of Allah who has said the following.

"A certain person asked Imam Ali (a.s.) saying, 'By what means do you acknowledge the existence of your Lord?'" The Imam (a.s.) replied, "I acknowledge His existence by what He has made me to acknowledge His Own-Self." He was asked, "How that has happened?" The Imam (a.s.) then replied, "He is not similar to any form and is not felt and comprehended through any of the senses and can not be analogized with the people.

He is near in that He is far and He is far in that He is near. He is above every thing but one can not say that certain things are above Him. He is before every thing but one can not say that something is before Him.

He is inside all things but not the way things are inside other things. He is outside every thing but not the way things are outside other things. Glory belongs to the One Who is as such and nothing else other than Him is as such and for every thing there is a beginner."

Muhammad ibn Isma'il has narrated the following from al-Fadl ibn shadhan from Safwan ibn Yahya from Mansur ibn Hazim who has said that I spoke to Imam abu 'Abdallah (a.s.) saying, "I debated certain people and said to them, 'Allah, Glory be to Him, is far Glorious, Majestic and Honorable than being defined by means of His creatures.

In fact, the existence of the creatures is proved through the existence of Allah.'" The Imam (a.s.) said, "May Allah bestow up on you blessings."

Chapter 4 : Chapter on the minimum degree of knowledge of the existence of Allah H 224, Ch. 4, h 1 Chapter 4 : Chapter on the minimum degree of knowledge of the existence of Allah H 224, Ch. 4, h 1

Muhammad ibn al- Hassan has narrated from 'Abdallah ibn al-Hassan al-'Alawi and Ali ibn Ibrahim from al-Mukhtar ibn Muhammad ibn al-Mukhtar al-Hmadini altogether from al- Fath ibn Yazid who has said the following.

"I asked Imam abul Hassan (a.s.), "What is the minimum required degree of knowledge about Allah?" The Imam said, "To acknowledge that there is no other

lord besides Him and that nothing is similar to and like Him and that He is eternal, positively existing and not absence and that nothing is like Him."

H 225, Ch. 4, h 2

Ali ibn Ibrahim has narrated from Sahl ibn Ziyad, from Tahir ibn Hatam when he was normal and wrote to the man (meaning thereby Imam abul Hassan al-Rida (a.s.). "What is it that without which one's acknowledgement of the existence of Allah can not be considered sufficient?"

In answer the Imam (a.s.) replied, "That He is All-knowing, All-hearing All-awareness and that He acts as He wills." Imam abu Ja'far (a.s.) was asked about the minimum required degree of knowledge about Allah without which an acknowledgement would not be considered sufficient. The Imam (a.s.) said, "There is nothing similar to or like Him. He is Allknowing, All-hearing and All-awareness."

H 226, Ch. 4, h 3

Muhammad ibn Yahya has narrated from Muhammad ibn al-Hassan from al-Hassan ibn Ali ibn Yusuf ibn Baqqah from Sayf ibn 'Umayra from Ibrahim ibn 'Umar who has said the following. Imam abu 'Abdallah (a.s.) has said, "The issue about Allah is totally extraordinary. Notice that He has presented to you His arguments in proof of His existence by means of that much of facts about His own self that He has made known to you."

Chapter 5 : Chapter on Who is Worshipped H 227, Ch. 5, h 1

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa ibn 'Ubayd from Hassan ibn Muhbub from ibn Ri'ab from more than one person from the following form Imam abu 'Abdallah (a. s.). Abu 'Abdallah (a.s.) has said, "Whoever worships Allah with a degree of less than fifty percent knowledge of His existence he has certainly denied His existence.

Whoever worships the names without their meaning he certainly has also denied His existence. Whoever worships both the names and the meanings he certainly has become a polytheist. Whoever worships the meaning, with the understanding, that names only convey the attributes, which He Himself has said are His.

Thus, they have firmly tied this up to their hearts and have spoken out through their tongues in private and in public these are certainly of the friends of 'Amirul al- Mu'minin (a.s.). According to another Hadith, "They, certainly, are true believers."

H 228, Ch. 5, h 2

Ali ibn Ibrahim has narrated from his father from al-Nadr ibn Suwayd from Hisham ibn al- Hakam who asked Imam abu 'Abdallah (a.s.) about the names of Allah and about the root or derivative forms of those names. "What is the root word for Allah?"

The Imam replied, "The word Allah is derived from the word Elah (Lord) which requires Ma'luh (some one whose Lord one has become). Note that names are something other than whatever to which they apply.

O Hissham, whoever, worships the name without the fact for which the name stands he has denied the existence of Allah and has not worshipped any thing. Whoever worships the name and the meaning for which the name stands he has worshipped two things. Whoever worships the meaning without the name he is a monotheist. Did you understand it) O Hisham?" Hisham then asked, "Please explain further." The Imam then said, "Allah has ninety nine names.

If names would have been the samething for which they stand every one of them would have been a Lord. However, Allah is a meaning for which these names stand and they all are something other than Him. O Hisham, bread is the name for a certain kind of food, water is the name for a certain kind of drink, cloth is the name for a certain kind of garment and fire is the name for a thing that burns.

Did you understand, O Hisham, in a form of understanding that would help you to defend our cause against our enemies and those who worship things that are other than Allah?" I said, "Yes, I did receive such understanding." The Imam then said, "May Allah grant you success in it and keep you steadfast (in your belief).

Hisham has said, "I swear by Allah that since then no one has been able to defeat me in an argumentation on the issue of the Oneness of Allah and that has made me reach this position that I hold."

H 229, Ch. 5, h 3

Ali ibn Ibrahim has narrated from 'Abbass al-Ma'ruf from 'Abd al-Rahman ibn abu Najran who has the following. I wrote or said to Imam abu Ja'far 'Abdallah (a.s.), "May Allah take my soul in your service.

Do we worship the Beneficent, the Merciful, the One who is One only and Self-sufficient?" The Imam then said, "Whoever worships the names without the meaning for which they stand he has become a polytheist and has denied the existence of Allah and has worshipped nothing.

You must worship Allah who is the One and only One, the Self-sufficient, Who is

the meaning for these names but not these names. The names are attributes that He has said are of His attributes."

Chapter 6 : Chapter On Being and Space (al-Kawn WA al-Makan) H 230, Ch. 6, h 1
Chapter 6 : Chapter On Being and Space (al-Kawn WA al-Makan) H 230, Ch. 6, h 1

Muhammad ibn Yahya from Ahmad ibn Muhammad from al-Hassan ibn Mahbub from Abu Hamzah who has said the following.

Nafi' ibn al-Azraq (ibn Qays al-Hanafi, Abu Rashid [d.65/685], the head of al-Azariqah - one of the great sects of the Kharijites) asked Imam abu Ja' far (a.s.). "Please tell me when did Allah come into existence?" The Imam replied, "(Tell me) when did Allah not exist, so that I would tell you when He came into existence.

Glory belongs to Him, Who existed and will exist eternally. The One Self-sufficient, the Eternal, the Absolute, Who has not held for Himself no female companion or any child."

H 231, Ch. 6, h 2

A group of our people from Ahmad ibn Muhammad ibn Khalid from Ahmad ibn Muhammad ibn Abu Nasr who has said the following. A man from Ma Wara' Nahr Balkh (Transoxania) came to abu al-Hassan al-Rida (a.s.), and said, 'I have a question for you. If your answer is the same as I already know, I will accept you as my Imam (leader with divine authority).'"

Imam abul-Hassan (a.s.) replied, "Ask whatever you wish." The man said, "Tell me when did your Lord come into existence, how has He been and on what did He depend?"

Imam Abul-Hassan (a.s.), replied, "Allah, the Blessed, the Almighty, is the space maker of space, Who Himself is not subject to the effects of any space. He is the maker of How and Himself is not subject to How.

He is Self-sufficient with His own power." The man stood up and kissed the head of the Imam (a.s.) and then said, "I testify that there is no god except Allah and Muhammad (s.a.) is the Messenger of Allah and that Imam Ali (a.s) is the successor of the Messenger of Allah and the Guardian and protector of what the Messenger of Allah has brought from Allah and that your forefathers are the leaders with divine authority and that you are a successor to them."

H 232, Ch. 6, h 3

Muhammad ibn Yahya from Ahmad ibn Muhammad ibn 'Isa from al-Husayn ibn Sa'id from al-Qasim-ibn Muhammad from Ali ibn Abu Hamzah from abu Basir who

has said the following. "A man came to Imam abu Ja'far (a.s.) saying, 'Tell me about your Lord.

When did He come into existence?'" The Imam (a.s.) replied, "Woe upon you! Such question is asked only about a thing that did not exist. My Lord, all Glory belongs to Him is and will be eternally. He lives and no How question applies to Him. He did not have any coming into existence and nor there was any being for His coming into being.

This does not apply to Him because He is not subject to the effects of space. He was not in any thing or on any thing nor did He invent any space for His own space.

He did not become stronger after making all things nor was weak before giving being to the beings. He was not lonely before His inventing all things. He is not similar to any thing that could be called a thing. He was also not without Kingdom before the creation and nor will He be without it after all things.

He lives eternally without life and the powerful king before His invention of the things and He is an all powerful king after the creation of all things. To His existence no How or Where question is applicable. There is no limit for Him nor is He definable by analogy. He does not become old due to eternal living. He doe not become alarmed because of any thing but that all things are fearful of His (disappointment). He lived without newly emerging life.

He is not a describable being or that could be limit with conditions or that would have a space to depend on. He does not have a place so that He can be considered as neighboring something. He is living and one can know Him. He is the eternal King. He has the power and the kingdom. He has created all that He wanted and when He decided by His will.

He can not be limited. He can not be divided or destroyed. He was before everything but no How question would apply to Him. He will be the last but no Where will apply to Him. All things will be destroyed except He. The creation belongs to Him and His is the command.

He is the Holy Lord of the worlds. O inquirer, imaginations can not encompass my Lord and He does not face any confusions or bewilderment.

Nothing is able to escape Him and nothing happens to Him. He can not be held responsible for anything and He does not become regretful. Neither slumber nor sleep overcomes Him. To Him belongs all that is in the heavens and all that is in the earth and all that is between them and under the soil.

H 233, Ch. 6, h 4

A group of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father in a marfu' manner has said the following.

"The Jews came to their chief Ra'sul-Jalut and said, 'This man, meaning thereby Imam Ali (a. s.), is a scholar. Come with us to ask him questions. They all came to Imam Ali (a.s.) but the Imam was in the castle (Government building). They waited till the Imam (a.s.) came out.

Ra'sul-Jalut, said, "We have come to you with a question." The Imam said, "O Jew, ask whatever you like." He said, "I would like to ask you about your Lord. When did He come into existence?" The Imam (a.s.) replied, "(Allah) has always been without coming into being and without being a subject to a How question. He is eternal without quantity and quality. He was there without a Before.

He is before every before without being before and without a beginning and end. The end falls short before Him and He Himself is the end of all ends." Ra'sul-Jalut then said to his people, "Let us leave this place. This man knows more than what is said he knows."

H 234, Ch. 6, h 5

It is narrated, through the same chain of narrators and source, from Ahmad ibn Muhammad ibn Khalid from his father from Ahmad ibn Muhammad ibn Abu Nasr from abu al-Hassan al- Muwsali from Imam abu 'Abdallah (a.s.), who has said the following.

"One of the Jewish rabbis (hibr) came to Imam Ali (a.s.), and asked, 'O Amir al-Mu'minin, when did your Lord come into existence?'" Imam Ali (a.s.) replied, "Bereft of you be your mother! When has Allah not been (in existence), so that it could be said when did He come into existence. My Lord existed before any before without being before.

He is after every after, without being after. There is no finale destination or end for Him. All ends fall short before Him. He is the final destination of all goals." He further asked, "O Amir al-Mu'minin, are you a prophet?" Imam Ali (a.s.) replied, "Hold it there. I am one of the slaves of Muhammad,(s.a.) the Messenger of Allah."

It has also been narrated that someone asked Imam Ali (a.s.) this.

"Where was our Lord before the creation of the heavens and the earth?" Imam Ali (a.s.) replied, "Where is a question about space. Allah has been there before there was space."

H 235, Ch. 6, h 6

Ali ibn Muhammad from Sahl ibn Ziyad from 'Amr ibn 'Uthman from Muhammad ibn Yahya from Muhammad ibn Suma'ah from abu 'Abdallah (a.s.), who has said the following. "Ra'sul Jalut said to the Jews, 'The Muslims consider Ali excelling everyone in polemics and the most learned. Let us go to him. I will ask him certain questions and perhaps catch him in errors.'" He went to the Imam (a.s.) and said, "O Amirul Mu'minin, I have a question about a matter." The Imam (a.s.) said, "Ask about whatever you like."

He then asked, "O Amirul Mu'minin, when did our Lord come into existence?" Imam Ali replied, "O Jew, the question When applies to one who did not exist and (then) came into being. Allah has exists without coming into being, and without being in any becoming. Certainly, O Jew, most certainly, O Jew, how can there be any before for He Who was before the before.

He does not have any destination. He is not the end of any destination and no destination ends up to Him. All destinations fall short before Him and He is the goal of all destinations." The Jew then said, "I testify that your religion is the true religion and any thing against it is false."

H 236, Ch. 6, h 7

Ali ibn Muhammad has narrated in a marfu' manner from Zurarah who has said that I asked Imam abu Ja'far (a.s.) this. "Did Allah exist when there was nothing?" The Imam replied, "Certainly, Allah existed when there was nothing." I further inquired, "Where did Allah exist?" The Imam was leaning, he then sat up and said, "O Zurarah, you spoke of impossible. You ask about space where there is no space."

H 237, Ch. 6, h 8

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Muhammad ibn al-Walid from ibn Abu Nasr from Abul Hassan al-Muwsali who has narrated the following from abu 'Abdallah (a.s.). "A rabbi hibr came to Imam Ali (a.s.) and asked, 'O Amirul Mu'minin, when did your Lord come into existence?'" Imam Ali (a.s.) replied, "Consider carefully.

The question When applies to one who did not exist (and then came into being). When does not apply to the One Who is eternal. He was before the before without before and after the after without an after. He is not the end of some end so that His end would also end." He then asked, "Are you a prophet?" Imam Ali (a.s.) replied, "Bereft of you be your mother! I am a salve among the slaves of the Messenger of Allah (s.a.)."

Chapter 7 : Chapter On The relationships (Nisbah) Of Allah H 238, Ch. 7, h 1

Ahmad ibn Idris has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from abu Ayyub from Muhammad ibn Muslim from abu 'Abdallah (a.s.) who has said the following.

"The Jews asked the Messenger of Allah (s.a.), 'Describe for us the genealogy- of your Lord.'" The Prophet waited for three days and gave no reply. Then the following verses were revealed to him:

In the Name of Allah, the Beneficent, the Merciful

(Muhammad), say, "He is the only God (112:1). God is Absolute (112:2). He neither begets nor was He begotten (112:3). There is no one equal to Him (112:4).

The same Hadith has been narrated by Muhammad ibn Yahya from Ahmad ibn Muhammad from Ali ibn al-Hakam from abu Ayyub.

H 239, Ch. 7, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa and Muhammad ibn al-Husayn from ibn Mahbub from Hammad ibn 'Amr al-Nusaybi who has said the following.

"I asked Imam abu 'Abdallah (a.s.) about the words of Allah, 'Say, 'He is Allah, One . . .'" The Imam replied, "These verses define Allah's relation to His creation. He is the One, Unique, Eternal, and Absolute. He does not have shadow so one can hold Him but it is He who holds things by their shadows.

He knows the unknown and is known to every ignorant person. He is only One. He is not in His creatures and His creatures are not in Him. He does not feel nor others can feel Him (physically). Eyes cannot see Him. He is so High that is near and is so near that He is far. Although disobeyed, yet He forgives. When obeyed, He is appreciative. His earth does not contain Him, nor do His heavens bear Him.

He holds all things through His power and He is Everlasting and Eternal. He does not forget or amuse Himself. He does not make any mistakes or play. There is no lapse in His will. His judgment is rewarding and His commands are effective. He does not have a child to become His heir nor is He begotten so His power would be shared. And there is no one like Him."

H 240, Ch. 7, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from al-Nadr ibn Suwayd from 'Asim ibn Hamiyd who has said the following. "I asked Imam Ali ibn al-Husayn (a.s.) about the Oneness of Allah. The Imam replied, "Allah the Almighty, the Great, the Exalted knew that in the latter times there will be people who would investigate the issues very deeply in a hair splitting manner.

Therefore, Allah, the Glorious, has revealed chapter one hundred twelve of the holy Quran that speak of the Oneness of Allah. He has also revealed the verses of the chapter fifty seven of the holy Quran

In the Name of God, the Beneficent, the Merciful

All that is in the heavens and the earth speak of the glory of God. He is Majestic and All-wise (57:1). To Him belongs the Kingdom of the heavens and the earth. He gives life and causes things to die. He has power over all things (57:2). He is the First, the Last, the Manifest, and the Unseen and He knows all things (57:3).

It is He who created the heavens and the earth in six days and then established His Dominion over the Throne. He knows whatever enters into the earth, what comes out of it, what descends from the sky, and what ascends to it. He is with you wherever you may be and He is Well Aware of what you do (57:4).

To Him belong the heavens and the earth and to Him all things return (57:5). He causes night to enter into day and day into night. He knows best what all hearts contain (57:6). Whoever would accept any thing otherwise he is destroyed."

H 241, Ch. 7, h 4

Muhammad ibn abu 'Abdallah in a marfu' manner has narrated from 'Abd al-'Aziz ibn al- Muhtadi who has said the following.

"I asked Imam Ali al-Rida (a.s.) about the Oneness of Allah." He replied, "Whoever recites Chapter 112 of the holy Quran:

In the Name of Allah, the Beneficent, the Merciful

(Muhammad), say, "He is the only God (112:1). God is Absolute (112:2). He neither begets nor was He begotten (112:3).

There is no one equal to Him (112:4). and also believes in it, he has really acknowledged the Oneness of Allah." I asked, "How should I recite it (the chapter 112)?" The Imam replied, "Recite it as the people do." And then the Imam added, "Such is Allah, my Lord. Such is Allah, my Lord."

Chapter 8 : Chapter On Prohibition on Saying How is Allah (al-Kayfiyyah) H 242, Ch. 8, h 1 Chapter 8 : Chapter On Prohibition on Saying How is Allah (al-Kayfiyyah) H 242, Ch. 8, h 1

Muhammad ibn al-Hassan has narrated from Sahl ibn Ziyad from al-Hassan ibn Mahbub from Ali ibn Ri'ab from abu Basir From Imam abu Ja' far (a.s.) who has said the following. "Speak about the creation of Allah and do not speak about Allah His-self. Speaking about the Allah's self does not increase anything to one's knowledge except more confusion." In another Hadith from Hariz it reads, "Speak about every thing but do not speak about Allah's self."

H 243, Ch. 8, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn abu 'Umayr from 'Abd al-Rahman ibn al-Hajjaj from Sulayman ibn Khalid from Imam abu 'Abdallah (a.s.), who has said the following.

"The words of Allah, the Majestic, the Glorious, that say, 'And that the final end is unto thy Lord." (53:42) instructs people to end a discussion that would take up Allah's self as an object of investigation."

H 244, Ch. 8, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from abu Ayyub from Muhammad ibn Muslim from Imam abu 'Abdallah (a.s.) who has said the following. "O Muhammad, people rationalize everything. They even speak about Allah's self. When you hear such discources, say to them 'There is no god but Allah, the One and no one is similar to Him.'"

H 245, Ch. 8, h 4

A group of our people has narrated from Ahmad ibn Muhammad ibn Khalid from his father from ibn abu 'Umayr from Muhammad ibn Humran from abu 'Ubaydah (Ziyad ibn 'Isa) al- Hadhdha' from Imam abu Ja'far (a.s.) who has said the following.

"O Ziyad, beware of debates because they create doubts, invalidate one's good deeds and turn one into a complete wreck. One may say a thing, perhaps, he will not be forgiven.

In the past there lived a people who ignored acquiring the necessary knowledge and instead they sought a knowledge that was not required of them. They came to speak of Allah's self and they became confused. Their extreme perplexity was such that if called from the front they would reply to the back and to the front if called from the back.'"

In another Hadith it reads, "They totally banished on earth."

H 246, Ch. 8, h 5

A group of our people has narrated from Ahmad ibn Muhammad ibn Khalid from some of his people from al-Husayn ibn al-Mayyah from his father from Imam abu 'Abdallh (a.s.) who has said the following.

"He who thinks of how and when about Allah he has met his doomed."

H 247, Ch. 8, h 6

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from ibn Faddal from ibn Bukayr from Zurarah ibn A'yun from Imam abu 'Abdallah (a.s.) who has said the following.

"A king of great splendid once before a gathering in his court spoke of the (Self of) Lord, the Holy, the Most High. Thereafter the monarch became extremely confused and could not understand where was he."

H 248, Ch. 8, h 7

A group of our people has narrated from Ahmad ibn Muhammad ibn Khalid from Muhammad ibn 'Abdal Hamid from al-'Ala' ibn Razin from Muhammad ibn Muslim from Imam abu Ja'far (a.s.) who has said the following.

"Beware of thinking about Allah's self. If you would like to think about the greatness of Allah, think about His great and wonderful creations."

H 249, Ch. 8, h 8

Muhammad ibn abu 'Abdallah in a marfu' manner has narrated from Imam abu 'Abdallah (a. s.) who has said the following.

"O son of Adam, if a bird were to feed upon your heart, it would not satisfy its hunger. Only the eye of a needle, if placed over your eye, would be totally cover your vision. With such (insignificant) means of perception how would you comprehend (Allah's) vast dominion over the earth and the heavens? And if you think you can do so, there is the sun, one of creatures of Allah. If your eyes can see the sun fully you then may think that you are right."

H 250, Ch. 8, h 9

Ali ibn Ibrahim has narrated from his father from al-Hassan ibn Ali from al-Ba'qubi (Dawud ibn Ali al-Hashimi) from some of our people from 'Abd al-'Ala' Mawla Ala Sam from Imam abu 'Abdallah (a.s.) who has said the following.

"A Jew named Sabhut came to the Prophet, (s.a.) and said, "O Messenger of Allah, I have come to ask about your Lord. If you will answer my question it will be fine, otherwise, I will go back."

The Prophet replied, "Ask whatever you like."

He asked, "Where is your Lord?"

The Prophet replied, "He is everywhere, but He is not confined in any limited space." He asked, "How is He?"

The Prophet replied, "How can I describe my Lord by means of conditions that are created. Allah cannot be describe by His creation."

The Jew asked further, "What is the proof that you are the Messenger of Allah?"

The Imam said, "At this point nothing remained around him (the Jew), the stones and all other things, but that they spoke in clear Arabic language, 'O Sabhut he (Muhammad) is the Messenger of Allah.'

Sabhut said, "I have not seen anything so clearly as this today." And then he declared, "I testify that there is no god but Allah and you are the Messenger of Allah."

H 251, Ch. 8, h 10

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Muhammad ibn Yahya al-Khath'ami from 'Abd al-Rahman ibn 'Utayk al-Qasir who has said the following. "I asked Imam abu Ja'far (a.s.), about certain attributes of Allah.

The Imam raised his hand towards the heavens and said, 'High is the Almighty. High is the Almighty. One who pursues beyond this, he is doomed.'"

Chapter 9 : Chapter On The Invalidity of the Belief to see God (Ru'yah of Allah) H 252, Ch. 9, h 1 Chapter 9 : Chapter On The Invalidity of the Belief to see God (Ru'yah of Allah) H 252, Ch. 9, h 1

Muhammad ibn abu 'Abdallah has narrated from Ali ibn abu al-Qasim from Ya'qub ibn Ishaq who wrote to Imam abu Muhammad al-'Askari and asked.

"How can a worshipper worship his Lord, Whom he does not see?"

The Imam wrote in reply, "O abu Yusuf, my Lord, my Master, and my Benefactor and the Benefactor of my ancestors, is far exalted and is above being seen."

I (Ya'qub ibn Ishaq) asked him, "Had the Messenger of Allah (s.a.) seen his Lord?"

The Imam replied in writing and signed, "Allah, the Most Holy, the Most High, showed His Prophet, in his heart, the light of His Greatness as much as He liked."

H 253, Ch. 9, h 2

Ahmad ibn Idris has narrated from Muhammad ibn 'Abdal Jabbar from Safwan ibn Yahya who has said that abu Qurrah (Musa ibn Tariq al-Yamani al-Zabudi, d. 203/818), a narrator of Hadith, asked me to take him to abul Hassan al-Rida (a.s.). I sought permission from the Imam (a.s.) and an audience was granted.

He asked the Imam about what is lawful and unlawful and the rules in Islamic laws. His questions came to Oneness of Allah (God).

Abu Qurrah said, "We (the narrators of Hadith) narrate that Allah, the Almighty has divided His being seen al-Ru'yah and His al-kalam, speech between the two prophets. He gave Musa (Moses) the opportunity to hear His speech, and Muhammad (s.a.) the opportunity to see Him."

Imam abu al-Hassan (a.s.) said, "Who conveyed the message from Allah to the two heavy communities; mankind and the Jinn that says: 'The eyes can not comprehend Him.' (6:103) "They can not limit Him through their knowledge." (20:110) 'There is nothing similar to Him.' (42:11) "Was it not Muhammad (s.a.)?'" Asked the Imam (a.s.).

Abu Qurrah then replied, "Yes, He was Prophet Muhammad (s.a.). "

The Imam said, "How can a person who brought such messages to all creatures and told them that he has brought such messages from Allah and called them to Allah by His commands and said, "The eyes can not comprehend Him." (6:103)

"They can not limit Him through their knowledge." (20:110) "There is nothing similar to Him." (42:11), then he would say, "I saw Him with my own eyes? I did limit Him in my knowledge and that He is similar to a man? Should you not be ashamed of yourselves? Even the atheist have not said that the Prophet first brought one thing from Allah and then announced from Him other things contrary to the first."

Abu Qurrah then said, "Does Allah Himself not say, 'And indeed he (the Prophet) saw him in another descent.?" (53: 13) Imam abu al-Hassan (a.s.) said, "The other verses point out what the Prophet actually saw. Allah has said, "His heart did not lie about what he saw" (53: 11) It means that the heart of Muhammad did not belie what his eyes saw.

Therefore, Allah in the subsequent verse has said, "Indeed he saw of the greatest signs of his Lord." (53:18) The signs of Allah are different from Allah Himself. Allah

has also said, "They can not limit Him in their knowledge." (20:110) If the eyes could see Him, then people might limit Him in their knowledge and He could be fully defined." Abu Qurrah asked, "Do you disregard Hadith?"

Imam abu al-Hassan (a.s.) replied, "If Ahadith are contrary to Quran, I disregard them. Besides, all Muslims believe that Allah cannot be limited by knowledge, that eyes can not see Him and that nothing is similar to Him."

H 254, Ch. 9, h 3

Ahmad ibn Idris has narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn Sayf from Muhammad ibn 'Ubayd who has said the following.

"I wrote to abu al-Hassan al-Rida (a.s.) and asked him about the belief in eye-witnessing Allah's self. Is it is possible to see Allah's self with one's own eyes as is traditionally narrated in the affirmative by the Sunni Muslims (al-'ammah) and the Shi'ah Muslims (al-khassah) who are contrary. I requested him to explain the matter.

The Imam answered in his own handwriting. "All agree and there is no dissension among the people that eye-witnessed knowledge of things is certainly knowledge without doubt. It is the form of knowledge that does not require logical proofs. If it is true that seeing Allah's self with the eyes is possible then it becomes a necessity to acknowledge that Allah becomes entirely known and defined through eye-witnessed process.

Now, can eye-witnessed knowledge of Allah's self be considered faith or not? If the knowledge of Him as such, i.e. eye-witnessed knowledge (which according to Sunni Muslims will happen on the Day of resurrection) be considered faith, then faith in Allah in this world, which comes through non-eye-witnessed knowledge is not faith.

It is contrary to eye-witnessed knowledge and faith (contrary things do not exist at the same time). Thus, there would be no one who would have faith in Allah in this world because no one has seen Him, Majestic is Whose name.

If the eye-witnessed knowledge and understanding would not be considered faith then the noneye- witnessed faith and knowledge formed and acquired must go away in the next life, but, in fact, it will not go away on the Day of resurrection.

This is proof that Allah, the Majestic, the Glorious, can not be seen because it will lead to (the kind of confusion) what we just mentioned."

H 255, Ch. 9, h 4

It is narrated from the same narrator (Ahmad ibn Idris) from Ahmad ibn Ishaq who has said the following.

"I wrote to Imam abul Hassan the 3rd and asked him about eye-witnessing Allah's self and the differences among people about this issue. The Imam (a.s.) answered in writing." "Eyewitnessing Allah's self is not possible until there is air (light-carrier medium) that would let the light reach the eye.

If air is remove from (space between) the viewer and the object, no eye-witnessing will take place. In this is ground for similarity. When the viewer and the object in view would have the same medium that make eye-witnessing possible a similarity must exist therein. (When applying this to the case of Allah) it is an analogy and similarity. The means must have a connection with the source."

H 256, Ch. 9, h 5

Ali ibn Ibrahim has narrated from his father from Ali ibn Ma'bad from 'Abdallah ibn Sinan from his father who has said the following.

"I met Imam abu Ja'far (a.s.) and at that time a man from the Khariji group came to see the Imam (a.s.) and asked, 'O abu Ja'far, who do you worship?'" The Imam replied, "I worship Allah, the Most High." He then asked, "Have you seen Him?" The Imam then said, "Eyes can not see Him in an eye-witnessing process but the hearts can see Him through the reality of faith.

Allah can not be known by analogy or physical senses and He is not similar to people. He is mentioned in the verses of revelation. He is known from the signs. He does not do injustice in His judgments. Thus, is Allah besides Him there is no Allah." The narrator has said, "The man then left the Imam (a.s.) saying, "Allah knows best to who should He entrust His message to mankind."

H 257, Ch. 9, h 6

A group of our people has narrated from Ahmad ibn Muhammad ibn Khalid from Ahmad ibn Muhammad ibn abu Nasr from abu al-Hassan al-Muwsali from abu 'Abdallah (a.s.) who has said, "Once a rabbi (hibr) came to Imam Ali (a.s.) and asked, 'O Amir al-mu'minin, have you seen your Lord when worshipping Him?'"

Imam Ali (a.s.) replied, "This is not a proper question. I would not have worshipped a Lord whom I could not see."

He then asked, "How did you see Him?"

Imam Ali (a.s.) said, "This is not a proper statement. Eyes can not see Him in eye-witnessing process but hearts see Him in the realities of faith."

H 258, Ch. 9, h 7

Ahmad ibn Idris has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from 'Asim ibn Hamiyd who has said the following.

"I discussed with Imam abu 'Abdallah (a.s.) about what he says to eye-witnessing Allah's self.

The Imam said, "The light of the sun has a ratio equal to one seventieth of the light of the Kursi (the throne). The same is the ratio of the light of Kursi to al-'Arsh, the light of which is of the same ration to that of al-Hijab the light of which is of the same ration to the light of al- Satr. If they tell the truth let them fill their eyes with the light of the sun without a curtain in between."

H 259, Ch. 9, h 8

Muhammad ibn Yahya and others have narrated from Ahmad ibn Muhammad ibn 'Isa from ibn abu Nasr from abu al-Hassan al-Rida (a.s.) who has said that the holy Prophet (s.a.) said, "When Jibril took me for a visit to the heavens we reached a place where he had never sat food there before. Then it was unveiled to him and Allah showed him of the light of His greatness that which he loved."

On the words of Allah

" No mortal eyes can see Him, but He can see all eyes. He is All-kind and All-aware. (6:103) H 260, Ch. 9, h 9

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from ibn abu Najran from 'Abdallah ibn Sinan from Imam abu 'Abdallah (a.s.) who has said the following about the words of Allah.

"No mortal eyes can see Him, but He can see all eyes. He is All-kind and All-aware." (6:103) It means within what is called al-Wahm which in terms of the degrees of knowledge is less than fifty percent. Consider the words of Allah in: "Clear proofs have certainly come to you from your Lord.. . ." (6:104) It does not mean eye-witnessed knowledge.

Also consider, "Whosoever sees clearly, it is to his own gain." (ibid) does not mean seeing with the eyes and in "Whosoever is blind, it is to his own loss' (ibid). Blindness does not mean deprivation of eye-sight. It means within the range of Wahm (mentioned above).

As is commonly said, so and so is very keen-sighted in matters of poetry, and so and so is very keen-sighted in religion and jurisprudence. So and so has a keen eye for money, and so and so an eye for clothes. Allah is far great and above

being eye-witnessed by people."

H 261, Ch. 9, h 10

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Abu Hashim al-Ja'fari who has said the following.

"I asked Imam abul Hassan al-Rida (a.s.), about Allah if He can be described (defined in words). The Imam (a.s.) said, "Have you not read the Quran?" I replied, "Yes, I do read the Quran." He then said, "Have you not read the words of Allah, the Most High, "No mortal eyes can see Him, but He can see all eyes. He is All-kind and All-aware." (6:103)

I replied, "Yes, I have read them." The Imam (a.s.) said, "Do they know the meaning of the eyes?" I replied, "Yes, they do." The Imam (a.s.) said, "What is it?" I replied, " It means seeing with the eyes." Then the Imam said, the Awham (mentioned above) of the heart is far greater comprehensive in knowledge than eye-witnessing. It is not able to comprehend Him but He comprehends all things."

H 262, Ch. 9, h 11

Muhammad ibn abu 'Abdallah has narrated from the person whose name he mentioned from Muhammad ibn 'Isa from Dawud ibn al-Qasim abu Hashim al-Ja'fari who has said the following.

"I mentioned the words of Allah , 'No mortal eyes can see Him, but He can see all eyes. He is All-kind and All-aware.' (6:103) to Imam abu Ja'far (a.s.). He said, "O abu Hashim, Awham (mentioned above) of hearts are keener and sharper than the perceptions of the eyes.

Through the Awham of the heart you can perceive countries like Sind, Hind (India) and other cities which you have never seen with your eyes. How can your eyes see Him when the Awham of your heart cannot perceive Him?"

H 263, Ch. 9, h 12

Ali ibn Ibrahim has narrated from his father from some of his people from Hisham ibn al- Hakam who has said the following.

"Things can be perceived by two means:

(1) By the senses and (2) by the heart, intellect. Perceptions of the senses are of three kinds:

(1) Perception in the form of penetration, (2) Perception in the form of touching,

and (3) Perception without penetration or touch. Perception by means of sounds, smells and tastes are formed through penetration. Perception through touching comes from the knowledge of shapes, such as rectangular or triangular etc., and also softness, hardness, heat and cold.

Perception without touch or penetration is that of sight which is capable of perceiving things without touching or penetration, directly or indirectly. Perception through sight needs a path and medium.

Its path is air and its medium is the light. If the path is continuous between the viewer and the object and the medium then seeing takes place such as colors and persons. If light falls on something without a path, it will return reflecting what is behind (the observed), like an observer looking into a mirror.

Light does not penetrate into the mirror, because it finds no path. So it returns reflecting what lies behind the observed. It is similar to looking into the clear water returns light that reflects what is at the rear. This happens because there is no path for the penetration of light.

Intellect dominates the air. It perceives all that is in the air and forms his Wahm (intuitive form of perception). If the heart will not find any thing in the air it comes back and reflects what is in the air.

A person of reason should not force his heart against what is not in the air of the issue of the Oneness of Allah, the Majestic, the Glorious, otherwise, it will form his Wahm of what is there in the air as mentioned about the eye-witnessing. Allah, the Most High is far and above similarities with the creatures."

Chapter 10 : Chapter On Prohibition on Attributing to Allah What He Himself has not Done so H 264, Ch. 10, h 1 Chapter 10 : Chapter On Prohibition on Attributing to Allah What He Himself has not Done so H 264, Ch. 10, h 1

Ali ibn Ibrahim has narrated from al-'Abbass ibn Ma'ruf from ibn abu Najran from Hammad ibn 'Uthman from Abd al-Rahim ibn 'Utayk al-Qusayr who has said the following.

"I wrote through 'Abdal Malik ibn 'a'yan to Imam abu 'Abdallah (a.s.). "In Iraq there are people who attribute to Allah forms and lines. If you consider it proper, may Allah take my soul in your service, please write for me the correct belief in the issue of the Oneness of Allah."

The Imam wrote for me, "May Allah grant you blessings. You have asked about the Oneness of Allah and the belief of the group before you. Exalted is Allah, to Who nothing is similar. He is All-hearing and All-seeing.

Allah is above what certain people attribute to Him and analogize Him with His creatures and the lies of those who speak lies about Him. Note that the true doctrine in the Oneness of Allah is what is revealed in the Quran in about the attributes of Allah, the Almighty, the Exalted. Keep away from the belief in Allah, the Most High, all ideas that amount to ignoring His existence altogether and those that amount to analogizing Him with the creatures.

Neither should His existence be negated nor should He be considered similar to anything. He, Allah, the Most High exists. Exalted is He and far above what is falsely attributed to Him. Do not exceed the limits of the Quran lest you go astray after the clear presentation of Truth."

H 265, Ch. 10, h 2

Muhammad ibn Isma'il has narrated from al-Fadl ibn Shadhan from ibn abu 'Umayr from Ibrahim ibn 'Abd al-Hamid from abu Hamzah who has said that Imam Ali ibn al-Husayn said to me, "O abu Hamzah, Allah cannot be defined by the created things.

Our Lord is far above being described through the attributes. How can the infinite be defined by the finite? ' No mortal eyes can see Him, but He can see all eyes. He is All-kind and All-aware.'" (6:103) H 266, Ch. 10, h 3

Muhammad ibn abu 'Abdallah has narrated from Muhammad ibn Isma'il from al-Husayn ibn al-Hassan from Bakr ibn Salih from al-Hassan ibn Sa'id from Ibrahim ibn Muhammad al- Khazzaz and Muhammad ibn al-Husayn they both have said the following.

"We met Imam abu abu al-Hassan al-Rida (a.s.) and stated to him that Prophet Muhammad (s. a.) saw His Lord in the fashion of a full grown young man of thirty years and added that Hisham ibn Salim and Sahib al-Taq and al-Maythami say that He is hallow down to His navel and the rest is solid.

The Imam bowed down to a prostrating position and then said, '(O Lord), Glory belongs to you they have not recognized You nor have they acknowledged Your Oneness thus, they attribute to You such things.

(O Lord, Glory belongs to You, had they recognized You they would have attributed to You what you yourself have attributed to Yourself and they would not have considered You similar to things other than You. O Lord, I do not attribute to You anything other than what You have attributed to Yourself and do not consider You similar to Your creatures. To You belongs all good.

Do not place me among the unjust ones.' The Imam (a.s.) then turned to us saying, "Whatever you may imagine (make Wahm of) consider Allah some thing

other than it." He continued, 'We, people of the family of the Prophet (s.a.), are the middle type and the criteria.

Those who exceed can not catch up with us and those who follow can not go ahead of us. O Muhammad, when the messenger of Allah looked at the greatness of his Lord he was of the type of people as fully grown up as thirty years old people.

O Muhammad, my Lord, the Majestic, the Glorious, is far greater than to be of the qualities of the creatures." The narrator has said that I said, "May the Lord take my soul for your service, who was the one with his feet in the green?" The Imam said, "He was Prophet Muhammad (s.a.) when looked at his Lord with his heart He placed him in the light like that of the Hujub so he can see what is inside the Hujub. Of the light of Allah some are green, red, white and others. O Muhammad whatever has confirmation in the book and the Sunnah we affirm it."

H 267, Ch. 10, h 4

Ali ibn Muhammad and Muhammad ibn al-Hassan have narrated from Sahl ibn Ziyad from Ahmad ibn Bashir al-Barqi who has said that 'Abbass ibn 'Amir al-Qasbani who has said that Harun ibn al-Juham from abu Hamza from Imam Ali ibn al-Husayn (a.s.) has reported the following. "Even if all those in heavens and earth would gather together to speak of the greatness of Allah they will not be able to do so."

H 268, Ch. 10, h 5

Sahl has narrated from Ibrahim ibn Muhammad al-Hamdani who has said the following. "I wrote to the man (Imam abu al-Hassan the 3rd (a.s.) explaining, "Your followers in this city differ on the issue of the Oneness of Allah. Some of them say that Allah has a body, and others say that Allah has a form." The Imam replied in his own handwriting, "Glory belongs to Allah, Who can not be defined nor described. There is nothing similar to Him. He is Allhearing, All-knowing, or the Imam said All-seeing."

H 269, Ch. 10, h 6

Sahl has narrated from Muhammad ibn 'Isa from Ibrahim from Muhammad ibn Hakim who has said the following.

"Imam abu al-Hassan Musa ibn Ja'far (a.s.) wrote to my father, 'Allah is far High, Glorious and Great than that one can reach the essence of His attribute. Speak of only those of His attributes of which He Himself has spoken and refrain from attributes other than those ones.'"

H 270, Ch. 10, h 7

Sahl has narrated from al-Sindi ibn al-Rabi' from ibn abu 'Umayr from Hafs, brother of Marazim from al-Mufaddal who has said the "I asked Imam abu al-Hassan (a.s.) about certain matters of the attributes (of Allah) and the Imam said, "Do not exceed what is in the holy Quran."

H 271, Ch. 10, h 8

Sahl has narrated from Muhammad ibn Ali al-Qasani (the right name is Ali ibn Muhammad, one of the companions of Imam abu al-Hassan al-Hadi, the tenth Imam (a.s.) who has said the following.

"I wrote to the Imam explaining that people before us had differences on the issue of the Oneness of Allah." The Imam wrote, "Glory belongs to Allah, Who can not be defined nor described. There is nothing similar to Him. He is All-hearing, All-seeing."

H 272, Ch. 10, h 9

Sahl has narrated from Bishr ibn Bashshar al-Nayshaburi who has said the following.

"I wrote to the man (Imam) explaining that people before us had differences on the issue of the Oneness of Allah. There were people who said that Allah had a body, others said He had a form." The Imam wrote for me, "Glory belongs to Allah, Who can not be defined nor described. There is nothing similar to Him. He is All-hearing, All-seeing."

H 273, Ch. 10, h 10

Sahl has said that I wrote to abu Muhammad al-Hassan al-'Askari (a.s.) in 255 AH., "Our people (ashabuna) differ on the issue of the Oneness of Allah. There are those who say he has a body and others say He has a certain form. If you would consider to instruct me in this matter on which I would rely without excess it would be a great favor to your servant."

The Imam answered in his own handwriting, "You have asked about the Oneness of Allah. It is not your duty to find Allah's self. Allah is One, the Only One. He has no children and is not anyone's child. There nothing similar to Him. He is the Creator and is not created. He, the Most Holy, the Most High, creates whatever He wants of the bodies and non-bodies.

He is not a body or a certain form. He gives form to whatever He wills but Himself is not a form, Majestic is His praise and Holy are His names and is far above being

similar to other things. Only He, and not others, is the One to Who no one is similar and He is all-hearing and Allseeing."

H 274, Ch. 10, h 11

Muhammad ibn Isma'il has narrated from al-Fadl ibn Shadhan from Hammad ibn 'Isa from Rabi'i ibn 'Abdallah from al-Fudayl ibn Yasar, who has said the following.

"I heard Imam abu 'Abdallah (a.s.) saying, 'Allah cannot be defined. How can He be defined when He Himself has said in His book, "They have not respected Allah the way He truly should have been respected." (6:91) Therefore, He cannot be described in any way but that He is great and above that.'"

H 275, Ch. 10, h 12

Ali ibn Muhammad has narrated from Sahl ibn Ziyad and others from Muhammad ibn Sulayman from Ali ibn Ibrahim from 'Abdallah ibn Sinan from abu 'Abdallah (a.s.) who has said the following. "Allah is Great and High. People cannot describe Him nor can they reach the depth of His Greatness. ' No mortal eyes can see Him, but He can see all eyes. He is Allkind and All-aware.'" (6:103) He cannot be described by means of how and where.

How can I describe Him by means of any condition? He Himself has created the conditions and how and so it came into being. We came to know conditions because of His designing them for us. How can I describe Him by means of space? It is He, Who spaced the space so it became space. I, thus, came to know space by means of what He has made it into space.

How can I describe Him by means of positions when He Himself has given position to positions so it came into position. I, thus, came to know the position by means of what He has made to come into position. Allah, the Holy, the Most High, is in every place but is out of everything. ' No mortal eyes can see Him, but He can see all eyes. He is All-kind and All-aware.'" (6:103)

Chapter 11 : Chapter On Prohibition on Considering Allah as having Body (JISM) and Form (SURAH) H 276, Ch. 11, h 1

Ahmad ibn Idris has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from Ali ibn abu Hamzah, who has said the following.

"I stated before abu 'Abdallah (a.s.) that I have heard Hisham ibn al-Hakam quoting you that Allah is a body of Self-subsisting nature and is from light. He can

very clearly be recognized and He bestows such knowledge to whoever among His creatures He wills." The Imam said, "Glorious is He, Whom no one knows how He is except He Himself.

There is no one similar to Him and He is All-hearing, All-seeing. He cannot be limited, nor can He be felt or touched or moved. Eyes cannot see Him nor any of the senses can comprehend Him. He cannot be contained in anything, nor has He any body or form or figure or confine."

H 277, Ch. 11, h 2

Muhammad ibn al-Hassan has narrated from Sahl ibn Ziyad from Hamzah ibn Muhammad who has said the following.

"I wrote to Imam abu al-Hassan (al-Thalith 3rd (a.s.) asking about the body and form (of Allah). He wrote in reply, 'Glorious is He similar to Who there is nothing. He is not a body nor has He any form.'"

This Hadith has also been narrated by Muhammad ibn abu 'Abdallah without giving the name of the person (from whom he has heard).

H 278, Ch. 11, h 3

Muhammad ibn al-Hassan has narrated from Sahl ibn Ziyad from Muhammad ibn Isma'il ibn Bazi' from Muhammad ibn Zayd who has said the following.

"I went to Imam al-Rida (a.s.) to ask about the Oneness of Allah (God). The Imam dictated to me thus, 'All praise belongs to Allah, Who is the originator of all things. He is the inventor of all things, an invention that came from His power and wisdom but not from a thing so it would invalidate the invention and not from a cause so it would invalidate the novelty.

He created whatever He wanted and howsoever He liked. He alone did all this to manifest His Wisdom and the truth of His Providence. Intelligence cannot comprehend Him, (Awham) imagination cannot reach Him, eyes cannot see Him and measurements cannot confine Him. The power of expression is unable to express Him in words.

All sights are exhausted from reaching Him and the power of describing and defining have gone astray in its description and definition of His-self. He is hidden without any veil and is concealed without any covering. He is known without being seen; described without any form, and praised without any body. There is no god, except Allah, the Great, the Most High.'"

H 279, Ch. 11, h 4

Muhammad ibn Abu 'Abdallah has narrated from those he mentioned from Ali ibn al-'Abbass from Ahmad ibn Muhammad ibn abu Nasr from Muhammad ibn Hakim. He has said that I explained to abu Ibrahim (Musa al-Kazim (a.s.), the words of Hisham ibn Salim al-Jawaliqi and the words of Hisham ibn al-Hakam that say Allah is a body.

The Imam (a.s.) said, "Allah, the Most High, is not similar to any of the things. What can be more blasphemous and scandalous than to describe the Creator of all things by means of body, form, type of creation, limitations, limbs and organs. Allah, the Most High, the Great, is far above these things."

H 280, Ch. 11, h 5

Ali ibn Muhammad, in a marfu' manner, has narrated from Muhammad ibn al-Faraj al- Rukhkhaji who has said the following.

"I wrote to Imam abu al-Hassan (a.s.), about the words of Hisham ibn al-Hakam, about the body and the words of Hisham ibn Salim about the form (of Allah). He wrote in reply, 'Remove from thyself the confusion of the confounded people and seek refuge from Allah against Shaytan (Satan). What the two Hishams have said is not correct.'"

H 281, Ch. 11, h 6

Muhammad ibn Abu 'Abdallah has narrated from Muhammad ibn Isma'il from al-Husayn ibn al-Hassan from Bakr ibn Salih from al-Hassan ibn Sa'id from 'Abdullah ibn al-Mughirah from Muhammad ibn Ziyad who has said the following.

"I heard Yunus ibn Zabyan saying, 'I went to meet abu 'Abdallah (a.s.), and said, "Hisham ibn al-Hakam has uttered monstrous words. I will briefly mention a few words. He thinks Allah has a body because things are of two types; (a) body and (b) the acts.

It is not possible for the Creator Himself to be just actions or functions. But it is possible to consider Him as the agent." Abu 'Abdallah (a.s.) then said, 'That is not proper from him. Does he not know that the body has limits and the form has limits and an end? Whatever is subject to limitations is also subject to increase and reduction and such things are created.'

I then asked, "What then I should say?" He replied, 'Allah is without body and form. He is the giver of body to all bodies and the giver of form to all forms. He can not be divided or limited. He does not grow or decrease.

If it were as they say, then there would have been no difference between the Creator and the created, the inventor and the invented. But He is the Creator and

the inventor. He has made the distinction and differentiation between that to which He has given body, form and that which He has invented. This is because nothing is similar to Him nor He resembles anything.'"

H 282, Ch. 11, h 7

Muhammad ibn abu 'Abdallah has narrated from Muhammad ibn Isma'il from Ali ibn al-'Abbass from al-Hassan ibn 'Abd al-Rahman al-Hammani who has said the following.

"I said to abu al-Hassan Musa ibn Ja'far (a.s.), 'Hisham ibn al-Hakam claims that Allah is a body like unto Whom there is no one. He is All-knowing, All-hearing, All-seeing, Allpowerful.

He speaks and reasons. His word, His power, His knowledge are all in one. No one of them is created.'" The Imam said, "May Allah be his foe. Does he not know that the body is limited, and that the speech is other than what the speaker is? I seek refuge from Allah and I disclaim such words. Allah does not have a body, form or any kind of limitations. Allah has created everything. He creates things as and when He wills without any word or planing in the mind or utterance of the tongue."

H 283, Ch. 11, h 8

Ali ibn Ibrahim has narrated from Muhammad ibn 'Iisa from Yunus from Muhammad ibn Hakim who has said the following.

"I mentioned to abu al-Hassan al-Awwal (the first) (a.s.), the statements of Hisham al- Jawaliqi and what he says about fully grown up young man (see Hadith 3 Chapter on prohibited Attributes). I also mentioned the statements of Hisham ibn al-Hakam in this matter." The Imam said, "Allah, certainly, is not similar to any thing."

Chapter 12 : Chapter On Attribute Of Essence (Sifat al-DhDhat) Of Allah H 284, Ch. 12, h 1 Chapter 12 : Chapter On Attribute Of Essence (Sifat al-DhDhat) Of Allah H 284, Ch. 12, h 1

Ali ibn Ibrahim has narrated from Muhammad ibn Khalid al-Tayalisi from Safwan ibn Yahya from ibn Maskan from abu Basir who has said the following.

"I heard abu 'Abdallah (a.s.) saying, 'The Exalted, the Glorious, Allah, our Lord, is Eternal. Knowledge is His self even if there is nothing to be known. Hearing is His self even if there is nothing to be heard. Seeing is His-self even when there is nothing to be seen. Power is His self even if there is nothing to feel the power.

When He brought things into existence the perceptible objects became the objects

of His knowledge, His hearing applied to audible objects, His seeing to visible objects and His power to the objects that feel power.'"

Abu Basir adds; "I further asked, 'Has Allah always been in motion?" He replied, "Allah is High Exalted above that. Motion is an attribute that is created through action."

I asked, "Did Allah always have the ability to speak?" He replied, " Speech is a created attribute and not an eternal one. Allah, the Majestic, the Glorious, existed when there was nothing able to speak."

H 285, Ch. 12, h 2

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from ibn abu 'Umayr from Hisham ibn Salim from Muhammad ibn Muslim who has said the following.

"I heard abu Ja'far (a.s.) saying, 'Allah, to Whom belong Might and Majesty, existed when nothing else existed. He eternally knows whatever comes into being. His knowledge of things before their coming into existence and afterwards is exactly the same.'"

H 286, Ch. 12, h 3

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Safwan ibn Yahya from al-Kahili who has said the following.

"I wrote to abu al-Hassan (al-Kazim) (a.s.), praising Allah in my letter as, 'All praise belongs to Allah to the limit of His knowledge.'" He wrote back to me, "Do not say, "To the limit of His knowledge because there is no limit to His knowledge. Instead say, "All praise belongs to Allah to the limit of His pleasure."

H 287, Ch. 12, h 4

Muhammad ibn Yahya has narrated from Sa'd ibn 'Abdallah from Muhammad ibn 'Isa from Ayyub ibn Nuh, who wrote to abu al-Hassan (al-Thalith (a.s.) asking him about Allah, the Majestic, the Glorious.

"Did He know all things before creating and giving them being, or did He not know until He brought them into existence or until He willed their creation and existence? Did Allah come to know what He created during the process of their creation and what He originated during their being originated?"

The Imam wrote in reply in his own handwriting, "Eternally Allah has had full knowledge of all things, before as well as after their creation."

H 288, Ch. 12, h 5

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Ja'far ibn Muhammad ibn Hamzah who has said the following.

"I wrote to the man (Imam (a.s.), 'Your followers differ about the knowledge of Allah. There are those who say that before creating all things Allah had eternally full knowledge of them. Others say that we should not say so because His knowing is like His action.

If we prove that His Knowledge is eternal we have also established another thing eternal along with Him. May Allah take my soul in service for your cause, if you would consider it proper, kindly enlighten me in this issue so that I would have a firm stand and do not waver therefrom."

He wrote in his own handwriting, "Eternally Allah , the Most Holy, the Most High has had the Knowledge of all things."

?? and Allah's Positive Attributes such as His knowledge are the same as His Essence without any duality between His Essence and His Positive Attributes).' "

H 289, Ch. 12, h 6

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from al-Qasim ibn Muhammad from 'Abd al-Samad ibn Bashir from Fudayl ibn Sukkarah who has said the following.

"I asked abu Ja'far (a.s.), 'May Allah take my soul in service for your cause, if you would consider it proper please enlighten me about whether Allah, Majestic is Whose face, had knowledge of His Oneness before He brought the creation into existence?

Your followers differ on this issue. There are those who believe that Allah did have knowledge of His Oneness before He created anything. Others say His knowledge is His action.

Thus, now Allah has come to know that before He created things there had been nothing besides He Himself. They say that if we believe in the eternal knowledge of Allah of His Oneness, we have established another thing eternal along with Him.

If you would consider it proper please enlighten me in this issue so I may not waver here and there." He wrote, "Allah, the Blessed and Exalted has always had the Knowledge of all things." (See Hadith No. 294 - 53)

Chapter 13 : Another Chapter of The Previous Chapter H 290, Ch. 13, h 1

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa ibn 'Ubayd from Hammad from Hariz from Muhammad ibn Muslim from abu Ja'far (a.s.) who has said the following about being eternal.

"He, Allah, is One, the Self-sufficient. He is One and only One without any multiplicity in different meaning." The narrator said that I further inquired, "May Allah take my soul in your service, certain people in Iraq think,

that Allah hears with something different from what He sees with, and He sees with something different from what He hears with." The Imam replied, "They have said a lie and have become atheists for considering Allah similar to other things.

Allah, the Most High, indeed is above all things. He is All-hearing and All-seeing. He hears with what He sees, and sees with what He hears." The narrator has said that he further asked, "Those people are also of the opinion that Allah is All-seeing in the same sense and in the same way as they perceive." The Imam said, "Allah is High Exalted above all such things. Only such things are perceived, which has the attributes of created things. Allah is not created."

H 291, Ch. 13, h 2

Ali ibn Ibrahim has narrated from his father from al-'Abbass ibn 'Amr from Hisham ibn al- Hakam, who about the debate with an atheist (see Hadith No.225 - 6), has said the following. "He asked Imam abu 'Abdallah (a.s.), 'Do you say that He is All-hearing and All-seeing?' Abu 'Abdallah said, "Allah is All-hearing, All-seeing.

He hears without any organ and sees without any instrument. He Himself hears and He Himself sees. When I say He Himself hears I do not mean thereby that He is One and His self is something different. I only try to express what I have in my mind to answer a question and help you understand the answer. So I say, "His whole self hears. This does not mean that His whole has parts.

In our perception whole consists of parts. It is to make you understand and express my thoughts. It all amounts to saying that He is All-hearing, All-seeing, All-knowing and All-aware, without any multiplicity in the meaning."

Chapter 14 : Chapter On Will Power (IRADAH) it is of the Attributes of Action (SIFAT al-FI'L) and the Rest of the Attributes of Action H 292, Ch. 14, h 1 Chapter 14 : Chapter On Will Power (IRADAH) it is of the Attributes of Action (SIFAT al-FI'L) and the Rest of the Attributes of Action H 292, Ch. 14, h 1

Muhammad ibn Yahya al-'Attar has narrated from Ahmad ibn Muhammad ibn 'Isa al-Ash'ari from al-Husayn ibn Sa'id al-Ahwazi from an-Nadr ibn Suwayd from 'Asim ibn Hamiyd who has said the following.

"I asked abu 'Abdallah (a.s.), 'Is Allah's will eternal?'"

He replied, Will is always with what is willed. Allah is eternally All-knowing and Allpowerful and then He wills."

H 293, Ch. 14, h 2

Muhammad ibn abu 'Abdallah has narrated from Muhammad ibn Isma'il from al-Husayn ibn al-Hassan from Bakr ibn Salih from Ali ibn Asbat from al-Hassan ibn al-Jahm from Bukayr ibn A'yan who has said the following.

"I asked abu 'Abdallah (a.s.), 'Are the knowledge and the will of Allah different or the same?'"

He replied, "His knowledge is not the same as His will. Consider when you say, 'If Allah wills, I will do this,' and you do not say, "If Allah knows I will do this." Your own words, if Allah wills are proof that Allah has not yet willed it. If He would will what He would do, it happens exactly as He wills. His knowledge is before His will."

H 300, Ch. 14, h 3

Ahmad ibn Idris has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya who has said the following.

"I asked abu al-Hassan (a.s.), 'Enlighten me about the will of Allah and the will of His creatures.'"

He said, "The will of His creatures comes from what goes in their minds and leads to action. Will of Allah, the Most High, is His inventing and nothing else because Allah does not need to reflect, deliberate or think. Such qualities do not exist with Him. They are the attributes of His creation. Allah's will is His acts and nothing else.

He says to it: Be, and it comes into existence, without any words or utterance of the tongue, any inclination and reflection. His will has no conditions just as His self has no conditions."

H 301, Ch. 14, h 4

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from 'Umar ibn 'Udhaynah from abu 'Abdallah (a.s.) who has said the following.

"Allah created His Will by Will itself. Then, He created all things by His Will."

H 302, Ch. 14, h 5

A group of our people has narrated from Ahmad ibn Muhammad al-Barqi from Muhammad ibn 'Isa from al-Mashriqi Hamzah ibn al-Murtafi' from some of our people who has said the following.

"I was in the presence of abu Ja'far (a.s.) when 'Amr ibn 'Ubayd said, 'May Allah take my soul in your service, what is the meaning of Allah's words, "Whoever becomes subject to my anger he is destroyed." 20:84 What is this anger?'

Abu Ja'far (a.s.) replied, "O 'Amr, His anger is His punishment. O 'Amr, whoever thinks Allah changes from one state to another, has ascribed to Allah the attributes of His creatures. Nothing can provoke Allah, the Sublime, to change Him."

H 303, Ch. 14, h 6

Ali ibn Ibrahim has narrated from his father from al-'Abbass ibn 'Amr from Hisham ibn al- Hakam who has narrated the following in the debate with the atheist who asked abu 'Abdallah (a.s.) (See Hadith Nos.225 - 6 and 297 -2).

"Does Allah become pleased and displeased?" Abu 'Abdallah (a.s.) replied, "Yes, but not like that which is found in His creatures. In His creatures the pleasure is a state (hal), which enters into him and changes him from one state to another. The creatures are hollow, active and compound with entrance in them. Nothing can enter into our Creator. Because He is One, a single self, a single meaning.

His pleasure is His reward and His anger is His punishment without anything entering in Him to motivate and change Him from one state to another because these are of the attributes of His creatures who are weak and needy."

H 304, Ch. 14, h 7

A group of our people has narrated from Ahmad ibn Muhammad ibn Khalid from his father from ibn abu 'Umayr from ibn 'Udhaynah from Muhammad ibn Muslim from abu 'Abdallah (a.s.) who has said, "The will is created."

Summery Statements on the Attributes of His self

Sifat al-Dhat and the Attributes of His Actions Sifat al-Fi'1

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

being, as an attribute of Allah' through something which Allah creates, and The Sustainer achieves its being, as an attribute of Allah, through a created being which He sustains), these attributes are attributes of (His) action.

(Because if two attributes are separate in being, obviously each of them differs in their being with the thing with which they are attributed, and therefore both the attribute and the attributed have their own being.

Therefore, in order to distinguish an attribute of action from an attribute of essence, it is always necessary to compare that attribute with another one. If we perceives these two to be independent of each other in being, then both of them are attributes of action).

The explanation (and proof) of this sentence is that you prove (establish), in respect of His Being, what He intends to do and what He does not intend, what pleases Him and what displeases Him, what He likes and what He dislikes. If the intention had been the attribute of His essence like the attribute of knowledge and power, His not intending (for something) would have been its contradiction.

Similarly, if His liking for something had been the attribute of His essence, His dislike (of something) would have been its contradiction. Do you not see, we do not find in His Being anything which He does not know and anything over which He has no power?

Such are the attributes of His essence (Self), which are everlasting. We can never attribute to Allah power and (its opposite) weakness. (Similarly, we can neither attribute to Him knowledge and [its opposite] ignorance and stupidity, nor can we attribute to Him wisdom and 1 its opposite] error. Nor can we attribute to Him honor and [its opposite] disgrace). It is permissible to say, "He (Allah) loves him who obeys Him and hates him who disobeys Him.

He favors him who obeys Him and is hostile to him who disobeys Him. And verily, He is pleased and He is also displeased. It is also permissible to say in the invocations: 'O my Allah, be pleased with me and do not be angry at me. Favor me and do not be hostile to me.'"

But it is not permissible to say, "Allah has power to know and has no power not to know. He has power to possess and has no power not to possess. He has power to be powerful and wise, and has no power to be otherwise, i.e. without power and wisdom. He has power to be generous and has no power to be not generous. He has power to be forgiving and has no power to be not forgiving."

It is also not permissible to say, "Allah intended to be the Nourishing, the Everlasting, the Mighty, the Wise, the Possessor, the all-knowing, the all-Powerful." Since these are the attributes of His essence while intention is among

His attributes of action.

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

The opposite of power is inability. The opposite of life is death. The opposite of honor is humiliation. The opposite of wisdom is error. The opposite of clemency is haste and ignorance. The opposite of justice is oppression and tyranny. (So, by proving any of His essential attributes its opposite is negated.)

Chapter 15 : Chapter On the Coming into the Existence of the Names of Allah H 305, Ch. 15, h 1

Ali ibn Muhammad has narrated from Salih ibn abu Hammad from al-Husayn ibn Yazid from al-Hassan ibn Ali ibn abu Hamzah from Ibrahim ibn 'Umar from abu 'Abdallah (a.s.), who has said the following.

"Allah, the Most Holy, the Most High, created a name with letters that had no sound. He created it with the word that would not be spoken. He created it with a personality that had no body. It had a similarity that is not described. He created it with color that is colorless. Diameters were negated from it. Limitations were distanced away from it. The feel of all Mutawahhim (intuitive sense) is curtained from it.

It is hidden but not covered. He placed it to be a perfect word consisting of four parts together. No one of them is before the other. From these He made public only three names because people desperately needed them. One of them is kept out of public sight. This is the protected and treasured name.

The names that became public is Allah, the Most Holy, the Most High. He, the Most Glorious, for each of these made four subservient key elements that formed twelve key elements. Then for each key element He created thirty key elements to indicate an action ascribed to the four key elements.

He, therefore, is Al-Rahman (The All compassionate); al-Rahim (The All merciful); al-Malik (The King); al-Quddus (The Holy); al-Khaliq (The Creator); al-Bari' (The Maker); al- Musawwir (The Fashioner); al-Hayy (The Ever living); al-Qayyum (The Self-subsistent).

Neither slumber nor sleep seizes Him. Al-'Alim (The All-knowing); al-Khabir (The Allaware); as-Sami' (The All-hearing); al-Basir (The All-seeing); al-Hakim (The All-wise); al-'Aziz (The All-Majestic); al-Jabbar (The All-compeller); al-Mutakabbir (The Allsublime); al-'Aliyy (The Most High); al-'Azim (The All-Great); al-Muqtadir (The All-Dominant); al-Qadir (The All-capable);

Al-Salam (The All peaceable); al-Mu'min (The Allprotector); al-Muhaymin (The All-preserver); al-Munshi' (The All-inventor) al-Badi' (The All-originator); al-Rafi' (The Exalter); al-Jalil (The Majestic); al-Karim (The Generous); al- Raziq (The All-provider); al-Muhyi (The Bestower of Life); al-Mumit (The Inflictor of death); al-Ba'ith (The Resurrector); al-Warith (The Inheriter).

These names in addition to the (Asma' al-Husna) beautiful names make them three hundred sixty names. Such is the ratio of these three names. These three names are key element names. Only one name is kept out of public sight, protected and treasured with these three names. Thus, Allah has said, "Say, call Allah or al-Rahman. Call whichever you call. For Him there are beautiful names. (17:110)

from each were . I by letter, nor expressed by word, nor manifested by baby, nor indicated by similitude, nor emblazoned by colour. Negated from Annit are all dimensions, removed from it all limits, inaccessible is it to the sensations of every sensate being, and veiled is it without any veil. Allah made it one all comprehensive Word, with four constituents contiguous, immediate, without one being after the other.

Three out of the four were made manifest, since creation was most in need of them, and one has been concealed, the ineffable, the occult Name. Of the (three) Names that have been made manifest, their manifestation is Allah'-the Hallowed, the Exalted. To each one of these (three) Names, Allah, the Exalted, subordinated four 'Supports'. Thus, they have all become twelve 'supports' in number.

Then Allah created thirty Names in respect of every support according to (His different) actions. These names are: Al-Rahman (The All-compassionate); ar-Rahim (The All-merciful); al-Malik (The Lord); al-Quddus (The All-holy); al-Khiliq (The Creator); al-B&ri' (The Maker); al-Musawwir (The Fashioner);

al-.Hayy (The Ever living); al-Qayyam (The Selfsubsistent); 'Whom slumber seize Him not, neither sleep'; al- !41im (The All-knowing); al-Khabur (The All-aware); as- Sami ' (The Allhearing); al-Basir (The All-seeing); al-Hakim (The All-wise); al->lziz (The All-mighty); al-Jabbar (The All-compeller); al-Mutakabbir (The All-sublime); al-Aliyy (The All-high); al-!Azim (The All-glorious); al-Muqtadir (The All-omnipotent); al-Qddir (The All-powerful); as-Saldm (The All-peaceable);

al-Mu'min (The All-faithful); al-Muhaymin (The All-preserver); al-Munshi' (The All-evolver) al-Badi' (The All-originator);ar-Rafi' (The Exalter);al-Jalil (The Majestic);al-Karim (The Generous); ar-R§ziq (The All-sustainer); al- MuRyi (The Bestower of Life); al-Mumit (The Inflictor of death); al-Ba'ith (The Resurrector); al-W6rith (The Inheriter).

"These names along with the other Beautiful and Good Names come to a total of three hundred and sixty names. They all branch forth from the original three which are the three supports. And that one ineffable occult name became concealed through these three names.

This is what Allah, the Sublime, has said, 'Say, call upon Allah, or call upon 'ar-Rahmdn' (the Compassionate); whichsoever you call upon, to Him (alone) belongs the name most Beautiful. ' (al-Isrd', 17: 110)"

Al-'Allamah al-Majlisi has said the following about the above Hadith, "Among its narrators, there are unknown people. The Hadith itself is not clear. Its meaning is an indefinable secret. No one knows its interpretation except Allah and those firmly rooted in knowledge.

Therefore, to remain silent in its interpretation and to confess failure in understanding its meaning is most righteous, worthwhile and suitable to precaution. (Mir'at al-'uqul, vol.2, p.24)

H 306, Ch. 15, h 2

Ahmad ibn Idris has narrated from al-Husayn ibn 'Abdallah from Muhammad ibn 'Abdallah and Musa ibn 'Umar and al-Hassan ibn Ali ibn 'Uthman from ibn Sinan who has said the following. "I asked abu al-Hassan al-Rida (a.s.), 'Did Allah, the Majestic, the Glorious, know Himself before He created the creation?'"

The Imam (a.s.) replied, "Yes, He knew Himself." I further asked, "Did He see and hear His Own Self?" The Imam replied, "Allah did not need such things because He did not ask or demand it. He is His Own self and His Own self is He. His power is dominant and He does not need to name His Own self. He chose His Own name for the sake of others so they can call Him.

Until one is not called by means of his names he is not recognized. The fist name He chose for His Own self was al-'Ali al-'Azim (the Most High, the Great) because He is above all things. It then means that Allah and His name al-'Ali al-'Azim is His. The Most High, He is above all things.

H 307, Ch. 15, h 3

It is narrated through the same chain of narrators (as in the above Hadith) from

Muhammad ibn Sinan who has said the following.

"I asked the Imam, (perhaps abu al-Hassan al-Rida) about the name (of Allah), 'What is it?' The Imam replied, "It is an attribute of the attributes of (Allah)."

H 308, Ch. 15, h 4

Muhammad ibn abu 'Abdallah has narrated from Muhammad ibn Isma'il from some of his people from Bakr ibn Salih from Ali ibn Salih from al-Hassan ibn Muhammad ibn Khalid ibn Yazid from 'Abd al-A'la from abu 'Abdallah (a.s.), who has said the following.

"The name of Allah is something other than Allah Himself. Every thing that is called a thing is created except Allah. Whatever is expressed by the tongue or is worked out by hands are all created. The word Allah is one example of names and an end for naming. The end is different from the thing for which it is. The end is describable is created.

The Maker of things is not describable by the limits of the fact behind the name. He did not become, so His becoming a being would have been recognized through the making of what is other than Him. He did not end up where there was another's end. Do not ever move away from understanding this rule. This is the true and pure believe in the Oneness of Allah. Observe it, acknowledge it and understand it by the permission of Allah.

Those who think they understand Allah by means of covering, form or examples they become polytheists because his covering, form and example are not Him. He is only One and One alone. How can one form a belief in His Oneness by thinking that one may know Him through things other than Him.

One comes to know Allah only by Allah His Own self. One who can not know Him by His Own self he has not known Him. He only comes to know some thing else. There is nothing between the Creator and the created. All is the Creator of things but not from a thing that was there already. Allah's names are His names but He is different from His Own names and the names are other than Him."

Chapter 16 : Chapter On The Meanings of the Names of Allah and their Derivatives H 309, Ch. 16, h 1 Chapter 16 : Chapter On The Meanings of the Names of Allah and their Derivatives H 309, Ch. 16, h 1

A group of our people has narrated from Ahmad ibn Muhammad ibn Khalid from al-Qasim ibn Yahya from his grandfather al-Hassan ibn Rashid from 'Abdallah ibn Sinan who has said the following.

"I asked abu 'Abdallah (a.s.) about the interpretation of the verse of the holy

Quran, 'In the Name of Allah, the Beneficent, the Merciful.' The Imam replied, "The first letter B in the Arabic version signifies Baha 'Ullah means beauty of Allah. The second letter S' signifies Sana 'Ullah means radiance of Allah. The third letter M signifies Majdullah means the Grandeur of Allah or according to some other narrators, Mujdullah means Kingdom of Allah.

Allah means; Lord of all things. And al-Rahman means the Beneficent to all of His creatures in general. Al-Rahim means the Most Merciful to the believers in particular."

H 310, Ch. 16, h 2

Ali ibn Ibrahim has narrated from his father from an-Nadr ibn Suwayd from Hisham ibn al- Hakam who has said that he asked abu 'Abdallah (a.s.), about the names of Allah and their derivations and roots.

"What is the root from which the word Allah is derived?" The Imam replied, "O Hisham, the word Allah is derived from 'ilah, that is, the One Who is worshipped and the One who is worshipped is supposed to be worth worshipping. The name of Allah is different from His Own self.

Whoever worships the name not the meaning has become a heathen and has, in fact, worshipped nothing. Whoever worships the name and its meaning jointly, he becomes a polytheist because of worshipping two gods.

Whoever worships the meaning of the word Allah only he, in reality, has worshipped the One Allah (God). O Hisham, did you grasp it?" Hisham requested, "Kindly enlighten me more." The Imam added, "Allah has ninety-nine names. If each name had a separate meaning then each meaning would have been a god.

Allah is One only and all His names stand for just One reality and all these names are other than Allah Himself. O Hisham, bread is the name of something to eat. Water is the name of something to drink. Dress is the name of something to wear on.

Fire is the name of something that burns. O Hisham, did you fully grasp the point so you can defend your belief and contest successfully against our opponents, who, along with Allah, the Exalted, the Great, except things other than Him?" Hisham replied, "Yes, I did understand." The Imam said, "O Hisham, may Allah benefit you thereby and grant you steadfastness." Hisham (the narrator) says, "I swear by Allah, no one has ever defeated me on the issue of the Oneness of Allah until now."

H 311, Ch. 16, h 3

A group of our people has narrated from Ahmad ibn Muhammad from al-Barqi from al- Qasim ibn Yahya from his grandfather al-Hassan ibn Rashid from abul Hassan Musa ibn Ja'far (a.s.), who was questioned about the meaning of the word Allah. The Imam replied, "He (Allah) dominates all things small or big."

H 312, Ch. , h

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Ya'qub ibn Yazid from al-'Abbass ibn Hilal who has said the following.

"I asked Imam al-Rida (a.s.), about the words of Allah, 'Allah is the Light of the heavens and the earth'" (24:35). The Imam replied, "Allah is the Guide for all that is in the heavens and the Guide for all that is on the earth."

According to another Hadith narrated by al-Barqi,(the Imam said), "Allah has guided everyone in the heavens and every one on the earth."

H 313, Ch. 16, h 4

Ahmad ibn Idris has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from Fudayl ibn 'Uthman from ibn abu Ya'fur who has said the following.

"I asked abu 'Abdallah (a.s.), about the words of Allah, The Majestic, the Glorious, 'He (Allah) is the first and the last.' (57:3) We have understood His being the first but explain for us the meaning of His being the last." The Imam said, "There is nothing in the universe, but that is subject to annihilation, alteration, change, decay, transition from one color to another, from one shape to another and from one quality to another.

They increase, decrease and change from decrease to increase, except He, Who is the Lord of the worlds. He alone is eternal and in one state. He is the first, before every thing and the last eternally. His attributes and names do not change as they do in the case of others. A man at one time is dust, at other time flesh and blood, then turns into decaying bones and finally becomes dust. A piece of date at one time is raw, at another time ripe, mature and then it dries up. With every change, the names and attributes also change. Allah, the Majestic, the Glorious is different from all such things."

H 314, Ch. 16, h 5

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from ibn 'Udhaynah from Muhammad ibn Hakim from Maymun al-Ban who has said the following.

"I heard abu 'Abdallah (a.s.) saying to a question about Allah being the first and

the last." The Imam replied, "His being the first means there was no first before Him and no beginning preceded Him at all. His being the last means that He has no end because it is an attribute of the created and He is eternal, the first and the last. He has always been and He will always be without any beginning and any end. Nothing new happens to Him and does not change from one state to another. He is the Creator of all things."

H 315, Ch. 16, h 6

Muhammad ibn abu 'Abdallah in a marfu' manner, has narrated from abu Hashim al-Ja'fari who has said the following.

"I was in the company of abu Ja'far al-Thani, the 2nd (a.s.), when a person asked him, "The names and attributes of the Lord, the Most Holy, the Most High, mentioned in His book (the Holy Quran) are they He Himself?"

The Imam replied, "Your question has two aspects. If you say that they are His Own Self, meaning that He has plurality and multiplicity, then Allah is far exalted from being as such. If you mean that names and attributes of Allah had eternally been there, this also has a double meaning. (Firstly) if you mean, that names and attributes have eternally been in the knowledge of Allah and He eternally deserved them, it is true and quite right.

If you mean that the letters, pictures, spellings and syllables of names and attributes were eternal, then we seek refuge from Him against such belief. Allah existed but there were no creatures. He created names and attributes as a means between His Own-self and the creatures. Through these means they pray to Him and ask Him for help and names are the means to speak of Him.

Allah existed without being mentioned. The One mentioned through names is Allah the eternal, Who will be there eternally. Names and attributes are created their meaning and what they indicate is Allah, Who is far above plurality and combination, which happens only to the moving things. You can not say that Allah is compiled. He is a great deal or very little. He His Own-self is eternal. What is other than the Only One, it is divisible. Allah is not divisible.

Not even in one's imaginations He can be though of as more or less. Every divisible or being thought of as less or more, in one's imagination, is created which is the sign of the existence of the Creator. When you say Allah has power you in reality say that He does not become frustrated due to weakness. In this way you negate weakness from Him and consider it other than Him.

The same is the meaning of your saying that He is all knowing. With this, you negate ignorance from Him and have considered it other than Him. When Allah will destroy all things the form, spelling and syllables will all be destroyed. Allah is and

will eternally be there."

The man then said, "Why do we call our Lord All-hearing? The Imam said, "Because every thing that can be heard is not hidden from Him. We do not ascribe to Him the hearing ability that exists in the heads. In the same way we call Him All-seeing. It is because every thing that can be seen like colors or individuals etc., are not hidden from Him. We do not call Him Allseeing because of blinking eye.

In the same way we call Him Subtle because of His knowledge of delicate things such as insects, etc., or even more delicate things. (It is because of His knowledge of) that, wherefrom such things emerge and of the intelligence, desires for reproduction, compassion for their offspring, their guarding each other, their carrying food and drink to their offspring in the mountains, wilderness, valleys and desolate places.

From this we know that their Creator is Subtle but without the condition of subtlety. Such conditions are for the creatures, who are conditioned with conditions.

We also call our Lord powerful but not because of the aggressiveness that the creatures display. If so, there a similarity would have existed as well as degrees of decrease that would involve increases. Whatever would decrease is not eternal and is weak. To our Lord, the Most Holy, the Most High, no one is similar, no contrary, no resemblance, no conditions, no end and no seeing of eyes.

It is unlawful for the hearts to analogize Him. It is unlawful for the Awham (intuitive power) to limit Him. It is unlawful for one's consciousness to contain Him. He is far Glorious and Majestic and above coming within the reach of the means of His creatures or have the sings of His servants. He is High and Great and far above such matters."

H 316, Ch. 16, h 7

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Ibn Mahbub from those he mentioned from abu 'Abdallah (a.s.) who has said the following.

"A man said, Allahu Akbar (Allah is Greatest) in his presence." The Imam asked, "Allah is Greatest than who?" The man replied, "Greatest than everything." The Imam said, "You have considered Him limited." The man asked, "Then, how should I say it?" The Imam replied, "Say, 'Allah is Greatest beyond description.'"

H 317, Ch. 16, h 8

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Marwak ibn 'Ubayd from Jumay' ibn 'Umayr who has said the following.

"Imam abu 'Abdallah (a.s.) asked me, 'What is Allah is Greatest?" I replied, "Allah is Greatest of all things." The Imam further asked, "Were there other things so Allah would be considered the greatest of them?" I then asked, "What then is the meaning thereof?"' The Imam replied, "Allah is far greater than all descriptions."

H 318, Ch. 16, h 9

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa ibn 'Ubayd from Yunus from Hisham ibn al-Hakam who has said the following.

"I asked abu 'Abdallah (a.s.) about the words Glorious is Allah." The Imam said, "It means Distinction of Allah (His being free of all shortcomings)."

H 319, Ch. 16, h 10

Ahmad ibn Mihran has narrated from 'Abd al-'Azim ibn 'Abdallah al-Hassani from Ali ibn Asbat. From Sulayman Mawla Tirbal from Hisham al-Jawaliqi who has said the following. "I asked abu 'Abdallah (a.s.) about the meaning of the words of Allah, the Majestic, the Glorious, Glorious Allah (Qur'an, 12:108, 23:91, 28:68, 37:159, 52:43, 59:23). The Imam replied, "They denote Allah's being above all things in perfection."

H 320, Ch. 16, h 11

Ali ibn Muhammad and Muhammad ibn al-Hassan has narrated from Sahl ibn Ziyad and Muhammad ibn Yahya from Ahmad ibn Muhammad ibn 'Isa all of them from abu Hashim al- Ja'fari who has said the following.

"I asked abu Ja'far al-Thani, the 2nd (a.s.), "What is the meaning of the One?" The Imam replied, "It means the unanimity of all tongues in speaking of Allah's Oneness. If you ask them as to who has created them, they all say it is Allah, Who has created them."

Chapter 17 : Chapter on Another Chapter (Related) to the Previous Chapter

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

H 321, Ch. 17, h 1

Ali ibn Ibrahim has narrated from al-Mukhtar ibn Muhammad ibn al-Mukhtar al-Hamadani and Muhammad ibn al-Hassan from 'Abdallah ibn al-Hassan al-'Alawi both of them from al- Fath ibn Yazid al-Jurjani from abu al-Hassan (a.s.) al-Thani or

al-Thalith who has said the following.

"I heard the Imam saying, 'He (Allah) is the Subtle, All-aware, All-hearing, All-seeing, the One, the Self-sufficient, Who does not have any children, is not any one's child and there is no one similar to Him.

Had Allah been as those believing in similitude (al-Mushabbihah) say there would have been no distinction between the Creator and the created, the inventor and the invented but He is the Inventor.

There would have been no distinction between Allah and what He has given body and form to bring into existence. In fact, nothing is similar to Him and He is not similar to anything." I then said, "Yes, may Allah take my soul in your service, but you just said, The One the Selfsufficient, that no one is similar to Him. Allah is One and a man is one. Are the two not similar in oneness?" The Imam replied, "O Fath, you said something impossible.

May Allah grant you steadfastness. Similarity is in meaning. In the case of names they are all the same. The names refer to the nominee. When it is said a man it, at the same time, is a report about one body and not two bodies.

In fact, man is not one thing. His parts, colors and the color of his colors that consist of distinct parts, that are not equal. His blood is different from his flesh. His nerves are different from his vines, his hairs are different from his skin. The black things in him are different from the white things therein. The same is true of all other creatures. Human beings are one in name but not in meaning.

Allah, Great Whose Majesty is, is only One and no one other than Him is one. There is no difference, imbalance, increase or decrease in Him. Human beings are created, designed, compounded of different parts and various substances. Only when combined becomes one."

I then said, "May Allah take my soul in service for your cause, and grant you happiness, would you explain to me the meaning of your words "Subtle and All-aware? Explain it as you just did with the One? I know that His Subtlety or kindness is different from those of His creatures but I like more clarity." The Imam said, "O Fath, we said He is Subtle it is because of His knowledge of the delicate creatures, may Allah give you success and steadfastness, so you should consider His creation.

Consider His design in delicate and not so delicate plants and other creatures like animals, small and large such as flies and cricket and smaller ones that even eyes can not. Because of their small size no one knows which is male and which is female, which is new born and which is old.

We find tremendously delicate things with signs of His Subtlety, in their desire for reproduction, running away from death, collecting what is good for them and what is in the depth of the oceans and on the barks of trees, in the wilderness and desolate places.

We find more fastidiousness in such animals and their ability to communicate with each other, and what their offspring understand from them, their transporting food to their young and their colors, red along with yellow, white along with red so fine that our eyes are not able to catch for their very exquisite shape. Our eyes are not able to see them and our hands are not able to touch them.

All these show that the Creator of all such marvelous creatures are Subtle Who is kind to all the creatures we mentioned. He has done it without instruments and means. Every designer and manufacturer builds and manufactures some thing from something but Allah does it from nothing."

H 322, Ch. 17, h 2

It is narrated from Ali ibn Muhammad, in a mursal manner, from abu al-Hassan al-Rida (a.s.) who has said the following to one of his followers.

"May Allah, bestow up on you knowledge of the good, notice that Allah, the Most Holy, the Most High, is eternal. Eternity is that attribute which guides the wise that there was nothing before Him in eternity nor is there anything with Him eternal. That this attribute is a miraculous one has come to light from the acknowledgement of the 'Ammah (common people) that there is nothing before Allah, with and after Him.

At the same time, it invalidates the belief that there was something before or with Him. Had there been something with Him eternal He would not have been the Creator of that thing. If it was with Him how then He could have been its creator? Had there been something before Him then that thing might have been His creator because of its existing earlier.

Allah, the Most Holy, the Exalted, has ascribed certain names to Himself. He told His creatures when He created them, give them the ability to worship Him and made them responsible, to call Him with those names. He called Himself All-hearing, All-seeing, Allpowerful, Guarding, Rationalizing, Manifest, Hidden, Subtle, All-aware, Powerful, Majestic, Wise, All-knowing and with such other similar names.

When the animosity-mongers, who speak lies heard us mention such names as that there is nothing similar to Him and nothing of the creatures is like Him they began to speak out.

"When you (the Imams (a.s.) say that there is nothing like Him and no one is

similar to Him then how is it that you also have those beautiful names for yourselves? This is proof that you are similar to Him or in certain conditions and not in other conditions because of having all those beautiful names." It is said to them that Allah, the Most Holy, the Most High, made it necessary for His servants to have certain names from among His names with differences in their meanings.

The difference is because one name may have two different meanings. One example is what people consider permissible and is widely used. This is the way Allah has addressed people. He has spoken to them by means of things that they understand so that they will have no excuse in their misdeeds.

A man is sometimes called a dog, a bull, sweet, bitter and a loin. All these are different from him and his conditions. The names were not used in their original meaning because man is not a loin or a dog etc. Note this carefully, may Allah grant you blessings.

Allah is called All-knowing. It is other than the created knowledge. With His knowledge of things He knows things and uses it to preserve His future commands and the process of whatever He creates of His creatures, destroys what He destroys of His creatures and without such knowledge He would have been weak and ignorant.

We see that people of knowledge among people are called knowledgeable because of the created knowledge, which they did not have at one time. Perhaps such knowledge may go away from them and they become ignorant.

Allah is called All-knowing because He is not ignorant of anything. Thus, the Creator and created are both called as having knowledge but the meaning is different as you may have noticed.

Our Lord is called All-hearing but it is not through the perforated piece and with sound so He would hear with it but would not see with it, which is the case with us. We do not see with what we hear but Allah has told us that from Him nothing of the sounds is hidden. His hearing is not in the way we are called as hearing people. We are called as hearing but the meaning is different.

In the same way is seeing not that He sees through a hole as we do and can not use it for other uses. Allah sees but not by looking to an object. We also are called as seeing but the meaning is different.

Allah is called Standing but not in the sense of standing in an upright position on the legs as is the case with the things but that He has said He is preserving as in the saying of a man, "standing for our affairs." Allah stands over every soul and what it gains. The word standing is also in the usage of people.

Words like remaining and standing also mean to suffice as in the words as you may say to a man, "Stand up over the affairs of so and so" which means deal with them in a sufficient manner. We stand on our legs, thus, the name is similar but the meaning is different.

The name, Subtle is not in the sense of fastidiousness or being infinitesimal but it is in the rarity and hard to perceive nature of 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 intelligence and difficult to find.

It has become bottomless and delicate so much that even imagination is not able to reach it. Allah, the Most Holy, the Most High, is far Subtle to be comprehended through definitions or be combined in an attribute or in the way we are subtle, small and delicate. Names are the same but different in meaning.

The name al-Khabir, meaning All-aware, is for One Who knows all things completely but not by means of experience and learning lessons from the past. Experience and learning from mistakes are of the means of learning for people. Without them there would exist no knowledge. One without experience and learning lessons is an ignorant person.

Allah is Allaware eternally of what He has created but well aware and expert among people are those who ask questions and learn. Our names are the same but they, again, are different in meaning. The name al-Zahir meaning clear and conspicuous is not because of being over and on top of all things or sitting on them at their peak but it is because of His domination and having power over all things. An example of this is when a person says, "I over came my enemies or that Allah gave me victory over my enemies."

In this there is report of the failure and victory. Also there is Allah's domination over all things. Another example is that His existence is clear for those who want (to know) Him. Nothing is hidden from Him and that He is the guardian of all that He has curved and fashioned.

In such case whose existence can be clearer than Allah, the Most Holy, the Most High? You will not live without His creatures, no matter wherever you may be. Only within your own self there is enough of His creation. His existence by far is clearer than ours. He manifest all by His Own-self and is Known by His own self. We are of the same name but the meaning is different.

The name al-Batin, means hidden. This is not in the sense of being inside of things by means of diving or so but is in the sense of His dealing, having knowledge, preserving and regulating the inside of all things. As one may say, "I tried to find

the inside to learn and discover the secrets." Hidden for us is what is unseen and covered. In this case again our names are the same but different in meaning.

The name al-Qahir, means subduing. It is not in the sense of plotting, using certain devices and speaking attractive words or cunning means. It is not the way people subdue each other. The victorious among people may become subdued and vice versa. For Allah, the Most Holy, the Most High all the creatures have the garment of weakness on them.

Due to the absence of obstacles in what He wills about them, it only takes less than a blinking of the eye to say it Be and it is, comes into existence. Subduing in our case is how I mentioned and explained. Our names are alike but the meaning is different.

Thus, is the case for all the names although we have not mentioned all of them. For learning a lesson what we have mentioned for you is sufficient. May Allah be your and our helper in the matters of guidance and success."

Chapter 18 : Chapter on the Interpretation of al-Samad, Self-sufficient H 323, Ch. 18, h 1 Chapter 18 : Chapter on the Interpretation of al-Samad, Self-sufficient H 323, Ch. 18, h 1

Ali ibn Muhammad and Muhammad ibn al-Hassan has narrated from Sahl ibn Ziyad from Muhammad ibn al-Walid, whose title was Shabab al-Sayrafi from Dawud ibn al-Qasim al- Ja'fari who has said the following.

"I asked Imam abu Ja'far al-Thani (the 2nd (a.s.), 'May Allah take my soul in your service, what is the meaning of the word al-Samad?'" The Imam replied, al-Samad means the Lord to Who one turns for help, big or small."

H 324, Ch. 18, h 2

A group of our people has narrated from Ahmad ibn abu 'Abdallah from Muhammad ibn 'Isa from Yunus ibn 'Abd al-Rahman from al-Hassan ibn al-Sari from Jabir ibn Yazid al-Ju'fi who has said the following.

"I asked Imam abu Ja'far (a.s.) a few things about the Oneness of Allah. The Imam replied, "Allah, Holy are Whose names, with which He is mentioned is Exalted and Most High in His Own-self. He is One. In Oneness He is the One and only in Oneness. He then made His creatures to know Him as the only One. He is One, Self-sufficient and the Holy. All things worship Him and He has the knowledge of all things."

Al-Kulayni has said that this is the correct meaning of al-Samad but not what al-Mushabbihah (people who consider Allah similar to certain things) believe. Al-

Samad literally means solid as opposed to hallow which applies only to physical objects. Allah, the Most High, is far above such attributes.

Had such attribute applied to Allah, the Most High, it would have contradicted with Allah's statement that says, "There is nothing similar to Him."

In the Ahadith of the scholar, the Imam (a.s.) al-Samad refers to a master whom people consider a recourse or stronghold and such meaning is close to Allah's words, "There is nothing similar to Him." (42:11)

An example of such usage is what abu Talib had expressed in praise of the holy Prophet (s.a.) during his performing Hajj in throwing pebbles onto the pillars of stones that symbolically stand for Satan. He has used the word al-Samad to mean aiming.

An other example is found in the expression of ibn Zabarqan, "Mr Rahibah is but a master and a (al-Samad) recourse."

One more example can be found in the expression of Shaddad ibn Mu'awiyah about Kudhayfah ibn Badr, "Hold it O Hudhayfa, you are a master, (al-Samad) recourse." There are many such examples in normal usage.

Allah, the Majestic, the Most High, the Master and the Recourse to Who all man and Jinn turn for help in their difficulties and from Him they expect relief.

Chapter 19 : Chapter on Motion and Change H 325, Ch. 19, h 1

Muhammad ibn abu 'Abdallah has narrated from Muhammad ibn Isma'il al-Barmaki from Ali ibn 'Abbass al-Kharazini from al-Hassan ibn Rashid from Ya'qub ibn Ja'far al-Ja'fari, from abu Ibrahim (a.s.) Who has said the following.

"A people was mentioned, before the Imam (a.s.), who believed that Allah, the Most Holy, the Most High, comes down to the sky above the earth." The Imam (a.s.) said, "Allah does not come down and He does not need to come down. His sight for near and far is the same. Near does not become far for Him and far does not become near for Him. He does not become needy for any thing but all things need Him and He is generous. There is no Lord except Him.

He is Most Majestic and All-wise. The statement that says Allah, the Most Holy, the Most High, comes down to the sky over the earth can only come from those who consider Him to decrease or increase (in size). Besides, all moving objects need something to move it or move because of it. Whoever thinks of Allah as such has caused his own destruction.

Be very careful about the attributes of Allah to have a belief about them that would limit Him through increase or reduction, moving or being moved, removal or His coming down, standing up or sitting down.

Allah, the Most Holy, the Most High, is far from being described by those who would like to describe Him or being characterized by those who do so or pictured in imagination. Have trust in Allah, the Most Majestic, the Most Merciful Who sees you when you get up and when you change positions during prostration."

H 326, Ch. 19, h 2

It is narrated from him (the narrator of the above Hadith), in a marfu' manner, from al-Hassan ibn Rashid from Ya'qub ibn Ja'far from abu Ibrahim (a.s.) who has said the following. "I do not say that he is standing so I would remove Him from His place. I do not limit Him in a place. I do not limit Him by His moving in something with key elements of the body or body parts. I do not limit Him by ascribing the movements of mouth or tongue.

The truth is what Allah, the Most Holy, the Most High, has said, Be and it comes into existence through His will without any planning in a soul. He is Self-sufficient and all alone. He does not need any partner who would speak of His kingdom or open the doors of His knowledge."

H 327, Ch. 19, h 3

It is narrated from him (the narrator of the above Hadith) from Muhammad ibn abu 'Abdallah from Muhammad ibn Isma'il from Dawud ibn 'Abdallah from 'Amr ibn Muhammad from 'Isa ibn Yunus who has said the following.

"Ibn abu al-'Awja said to Imam abu 'Abdallah (a.s.) in one of their conversations, 'You spoke of Allah and referred to an unseen.'" The Imam (a.s.) said, "What you said is not proper. How would He be unseen when He is present with His creatures and is closer to them than their jugular vein. He hears their speeches, sees their persons and knows their secrets."

Ibn abu al-'Awja then said, "Is He everywhere? If He is in the heavens, how can He, at the same time, be on earth and when He would be on earth then how can He be in the heavens at the same time.?" The Imam (a.s.) said, "You spoke only of a creature that with changing place any other place becomes occupied with it and another place is vacated from him and does not know what has happened to the place where he used to be.

Allah's position is great. He is the king Who has full account of all things. No place is without Him and He does not occupy any place. He is nearer to one place than the other place."

H 328, Ch. 19, h 4

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Muhammad ibn 'Isa who has said the following.

"I wrote to Imam abu al-Hassan, Ali ibn Muhammad (a.s.) to clarify a question. May Allah take my soul in your service, O my master, it is narrated to us that Allah is in one place and not in another place on 'Arsh, (the Throne) resting.

He comes down to the sky above the earth every night during the last half of the night. It is narrated that He comes down at the ninth evening of the month of Dhul Hajj and then He returns back to His place. Certain individuals among your friends have said that if He would be found in certain places and not in other places the air must have come in contact with Him and would surround Him because air is a thin form of body that surrounds everything proportionate to its size.

How then the air would surround Allah, the Most Holy and the Most High, According to this assumption? The Imam replied in writing, "He has the knowledge of this. He is the best One in having the true measurements of all things. You must, However, note that His being in the sky over the earth is just as He on the Throne. All things to Him are the same in the matters of His knowledge and power, domination and control."

Muhammad ibn Ja'far al-Kufi has narrated from Muhammad ibn 'Isa a similar Hadith About the words of Allah

"There is not a single place wherein any secret counsel can take place between any three people without God being the fourth, . . ." (58:7).

H 329, Ch. 19, h 5

It is narrated from him (the narrator of the above Haddith) from a group of our people from Ahmad ibn Muhammad ibn Khalid from ya'qub ibn yazid from ibn abu 'Umayr from ibn 'Udhaynah from Imam abu 'Abdallah (a.s.) who has said the following.

It is about the words of Allah "There is not a single place wherein any secret counsel can take place between any three people without God being the fourth, nor five people without His being the sixth. . ." (58:7). "He is One, the One only in His Own-self. He is different from His creatures and as such He has said about His Own-Self. He has control over all things through His presence, control and power.

Nothing as small as an atom in the heavens or earth is absent from Him, not even things smaller or bigger. It is all through His control and knowledge not by His-self. It is because the places are limited by the four boundaries. If it would be by Hisself

it would limit Him."

About the words of Allah

The Beneficent God is dominant over the Throne (of the realm) (20:5)

H 330, Ch. 19, h 6

Ali ibn Muhammad and Muhammad ibn al-Hassan have narrated from Sahl ibn Ziyad from al- Hassan ibn Musa al-Khashshab from a few of his people from Imam abu 'Abdallah (a.s.) who (the narrator) has said the following.

"A person asked the Imam about the words of Allah, "The Beneficent God is dominant over the Throne (of the realm) (20:5)" The Imam said, "Allah established His control over all things. No one thing is closer to Him than any other thing."

H 331, Ch. 19, h 7

Sahl through the same chain of narrators has narrated from al-Hassan ibn Mahbub from Maridin the following.

"A person asked Imam abu 'Abdallah about the words of Allah, "The Beneficent God is dominant over the Throne (of the realm) (20:5)." The Imam said, "He established His control in all things.

H 332, Ch. 19, h 8

Ali ibn Muhammad has narrated from Muhammad ibn Yahya from Muhammad ibn al- Husayn from Safwan ibn Yahya from 'Abd al-Rahman ibn al-Hajjaj from Imam abu 'Abdallah (a.s.) the following about the words of Allah.

"The Beneficent God is dominant over the Throne (of the realm)." (20:5) "No single thing is closer to Him than any other thing. The far is not far for Him and the close is not closer to Him. All are the same to Him."

H 333, Ch. 19, h 9

It is narrated from him (narrator of previous Hadith) from Muhammad ibn Yahya from Ahmad ibn Muhammad ibn 'Isa from al-Husayn ibn Sa'id from al-Nadr ibn Suwayd from 'Asim ibn Humayd from abu Basir from Imam abu 'Abdallah (a.s.) who has said the following.

"Whoever may think that Allah is from things or in the things or on the things he has become an atheist." I asked the Imam (a.s.), "Please explain to me." The Imam said, "I intend thereby His being contained, held or being preceded." In another Hadith it said, "Whoever would believe that Allah is from things he has considered

Him as created. Whoever would think that He is in things he has considered Him as surrounded. Whoever thinks that He is on things he has considered Him as being carried."

About the words of Allah

"It is God who is the Lord of the heavens and is the Lord on earth. He is All-wise and Allknowing." (43:84)

H 334, Ch. 19, h 10

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hisham ibn al-Hakam who has said the following.

"Abu Shakir al-Daysani said, 'In the Quran there is a verse that says what we say.' I asked, "What is that?" He replied, " It is God who is the Lord of the heavens and is the Lord on earth. He is All-wise and All-knowing (43:84)." I did not know the answer? During Hajj I mentioned it to Imam abu 'Abdallah who said this.

"This is the statement of a wicked atheist. When you go back say to him, 'What is your name in Basra? He will say so and so. Ask, "What is your name in al-Kufah? He will say so and so. Say in the same way is our Lord in the heavens. He is the king in the heavens and the Lord on earth. He is the Lord in oceans and on land and in all places. "The narrator has said, "I came back, went to abu Shakir and explained to him the answer. He said, "This (answer) is brought from al- Hijaz."

Chapter 20 : Chapter about al-'Arsh and al-Kursi H 335, Ch. 20, h 1 Chapter 20 : Chapter about al-'Arsh and al-Kursi H 335, Ch. 20, h 1

A number of our people have narrated from Ahamad ibn Muhammad al-Barqi, in a marfu' manner, who has said the following.

"Jathaliq, a christian scholar, asked Imam Ali (a.s.) saying, 'Tell me about Allah, the Most Holy, the Most High. Does He carry the 'Arsh or 'Arsh carries Him?" Imam Ali (a.s.) replied, "Allah, the Most Holy, the Most High, is the One Who carries and has lifted the 'Arsh, the heavens and earth and all that is between them from banishment. 'Allah (God) prevents the heavens and the earth from falling apart. If they do fall apart, then, no one besides Him can restore them. He is All-forbearing and All-forgiving.

(35:41)' He then asked, "Tell me about His words, 'The angels will be around the heavens and on that day eight of them will carry the Throne of your Lord above all the creatures (69:17).' "How has He said it. You just said that He carries the heavens, earth and all that is between them."

Asked the man. Amirul Mu'minin then said, "Allah, the Most High, created al-'Arsh (the Throne) from four lights. From a red wherefrom the redness became red, a green light from which the greenness became green, a yellow light whereby the yellowness became yellow.

He created it from a white light wherefrom is white and it is knowledge which Allah has made the carriers to carry and that is the light of His greatness. With His greatness and His light He has given sight to the hearts of believers. Because of His greatness and light the ignorant ones have become His enemies.

Through His greatness and light all those in heavens and on earth, all His creatures seek to reach Allah, the Most Holy, the Most High, by means of their various deeds and mixed religions. All that is carried Allah carries them with the light of His greatness and power. They are not able to do any benefit, or harm, death or life or resurrection.

All things are carried. Allah, the Most Holy, the Most High, preserves them from banishment and has control over both of them (heavens and earth).

He is the life of all things, the light of all things. Glorious is He, the Most High, far above what they say about Him. He is far high above them with Greatness."

He then said tell me about Allah, the Most Holy, the Most High, where is He? Amirul Mu'minin said, "He is here. He is there, above, below, encompassing us and with us as He has said.

'There is not a single place wherein any secret counsel can take place between any three people without God being the fourth, nor five people without His being the sixth nor any gathering of more or less people, wherever it may be, without His being with them . . .'

(58:7). The al-Kursi contains the heavens and the earth and all that is between them and below the soil. If you would say anything loud, He knows the secrets and hidden as mentioned in His words, "The heavens and the earth are under His dominion (contained in His al-Kursi).

He does not experience fatigue in preserving them both. He is the High, and the Greatest.' (2:255) Thus, those who carry al-'Arsh (the throne) are the scholars whom Allah has made to carry His knowledge.

There is nothing that Allah has created in the heavens and the earth that is out of these four that He has shown to those whom he chosen. He showed them to His friend Ibrahim (s.a.). "Also, We showed (Abraham) the kingdom of the heavens and the earth to strengthen his faith." (6:75) How would the carriers of al-'Arsh (the Throne) carry Allah when with life from Him their hearts receive life and with His

light they found guidance to know Him."

H 336, Ch. 20, h 2

Ahmad ibn Idris from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya who has said the following.

"Abu Qurrah, the narrator of Hadith asked for help to meet Imam Ali abu al-Hassan al-Rida (a.s.). I requested the Imam (a.s.) to meet him and he agreed. Abu Qurrah asked the Imam about the lawful and unlawful matters and then said, "Do you affirm that Allah is carried?" Imam abu al-Hassan (a.s.) replied, "Every thing in an objective case is related to another thing and is dependent. Being carried is the name for verbal defect.

On the other hand, carrier is in a subjective case and it verbally is a word to convey praises and so is the expression of one who says, "Above, below, upper and lower." Allah has said, 'For Him there are beautiful names, thus, call Him through those names.' He (Allah) has not said anywhere in His books that He is al-Mahmul (Being carried) He has, in fact, said that He is the carrier in the sea and on land and the preserver of the heavens and earth from banishment.

Al-Mahmul, (being carried) are things other than Allah. It is never heard from any one who believed in Allah and His greatness saying in his prayers Ya Mahmul, (O the one being carried,)." Abu Qurrah then said, "He Himself has said, 'The angels will be around the heavens and on that day eight of them will carry the Throne of your Lord above all the creatures.' (69:17) Also He has said, "Those who carry the Throne (al-'Arsh)."

Imam abu al-Hassan (a.s.) then said, "Al-'Arsh (the Throne) is not Allah. Al-'Arsh is the name of knowledge and power. In al-'Arsh there is everything. Besides, He has ascribed carrying to things other than His Own-self. It is ascribed to a creature among His creatures. This is because He has made His creatures to worship Him through carrying His al-'Arsh (the Throne) and they are the carrier of His knowledge.

There is a creature, who speaks of His praise around His al-'Arsh (the Throne) and act according to His knowledge and the angels write down the deeds of His servants. He has made those on earth to worship Him in the form of Tawaf (walking around) His house.

Allah has control over al-'Arsh (the Throne) as He has said, "Allah carries al-'Arsh, those who carry it and those around it, preserves them, keeps them together and is the guardian of all souls and above and over all things." It is not permissible to say, "He is carried.

He is below." It would be the only expression that would not make any sense. Thus, both the word and meaning would be destroyed." Abu Qurrah than said, "Do you then consider a false Hadith the Hadith that says, "When Allah becomes angry His anger becomes known to the angels who carry al-'Arsh. They at such time feel the weight of His anger on their shoulders.

They then bow down in prostration. When Allah's anger goes away it becomes light and the angels return to their places." Imam abu al-Hassan (a.s.) said, "Tell me about Allah, the Most Holy, the Most High. From the time He condemned Satan until today is He not angry with Satan? When did He become happy with Satan? As you say He is still angry with Satan, his friend and followers.

How would you dare speak of your Lord as under going changes from one condition to another condition and that what happens to the creatures happens to Him also. He is the Most Glorious, the Most High. He does not banish with those who banish and does not change with those who change. He is not replaced with those who are replaced. The creatures are under His guardianship and they all are dependent on Him. He is Self-sufficient and independent of others."

H 337, Ch. 20, h 3

Muhammad ibn Isma'il has narrated from Fadl ibn Shadhan from Hammad ibn 'Isa from Rabi'i ibn 'Abdallah from Fudayl ibn Yasar who has said the following.

"I asked Imam abu 'Abdallah (a.s.) about the words of Allah, the Most Holy, the Most High, "His al-Kursi (the Throne) encompasses the heavens and earth." He said, "O Fudayl everything is the al-Kursi (the Throne), the heavens and earth everything is in al-Kursi."

H 338, Ch. 20, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Hajjal form Tha'labah ibn Maymun from Zurarah ibn 'a'yun who has said the following.

"I asked Imam abu 'Abdallah (a.s.), 'The heavens and the earth are (contained in His al- Kursi) under His dominion . . .' (2:255) Do the heavens and earth contain the al-Kursi or that the latter contains the former?" He said that it is al-Kursi that contains the heavens and earth and all things are contained in al-Kursi."

H 339, Ch. 20, h 5

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hassan ibn Sa'id from Fudala ibn Ayyub from 'Abdallah ibn Bukayr from Zurara ibn 'Ayun who has said the following.

"I asked Imam abu 'Abdallah (a.s.) about the words of Allah, 'The heavens and the earth are (contained in His al-Kursi) under His dominion.. . .' (2:255) Do the heavens and earth contain the al-Kursi or that the latter contains the former?" He said that all things are contained in al- Kursi."

H 340, Ch. 20, h 6

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ahmad ibn Muhammad ibn abu Nasr from Muhammad ibn al-Fudayl from abu Hamza from Imam abu 'abdallah (a.s.) who said the following.

"The carriers of al-'Arsh (the Throne), al-'Arsh and al-'Ilm (knowledge) are eight. Four of these are from us and the rest are whoever Allah will chose."

H 341, Ch. 20, h 7

Muhammad ibn al-Hassan has narrated from Sahl ibn Ziyad from ibn Mahbub from 'Abd al- Rahman ibn Kathir from Dawud al-Ruqyy who has said the following.

"I asked Imam abu 'Abdallah (a.s.) about the words of Allah, '. . . His Throne existed on water . . . (11:8).'" The Imam asked, "What do they say about it?" I said, "They say that al-'Arsh (the Throne) was on the water and the Lord was on top of it." The Imam then said, "They have said a lie. Whoever would think that way he has considered Allah as being carried and has described Him with the qualities of the creatures which involves that the thing that carries Him is stronger than Him."

I then asked, may Allah take my soul for your service, please explain it to me." The Imam then said, "Allah made water to carry His religion and His knowledge before there were the earth, the heavens, the Jinns, the human beings, the sun and the moon. When Allah willed to create the creatures He spread them before His-self and said to them, "Who is you Lord? The first ones who spoke were the Holy Prophet and Amirul Mu'minin Ali (a.s.) and the Imams (a.s.).

They all said, "You are our Lord." He then made them to carry the religion and the knowledge. Then He spoke to the angels, "These are the carriers of My religion and knowledge, My trustees in My people and they are responsible (or questions will be asked about them).

Then Allah spoke to the children of Adam, "Acknowledge that Allah is the Lord and acknowledge that these people are the authorities (of Allah) among you and that obedience to them is obligatory. They said, "O our Lord, we acknowledge." Allah then told the angels, "Bear witness to this."

The angels said, "We bear witness so that they, tomorrow will not say, 'We were not aware of this or say that our forefathers have worshipped idols before us and

we were only their offspring. Will You then destroy us just because what the followers of falsehood have done?" O Dawud, our authority over them was strongly stressed up on at the time of the covenant."

Chapter 21 : Chapter on al-Ruh, the Spirit H 342, Ch. 21, h 1

It is narrated from a number of our people from Ahmad ibn Muhammad ibn 'Isa from ibn abu 'Umayr from 'Udhayna from al-Ahwal who has said the following.

"I asked Imam abu 'Abdallah (a.s.) about the spirit (Ruh) which was in Adam as indicated in the Holy Quran, 'When it is properly shaped and I have blown My Spirit into it (15:29).'" Imam abu 'Abdallah (a.s.) replied, "This is a created spirit and the spirit in Jesus is created."

H 343, Ch. 21, h 2

It is narrated from a number of our people from Ahmad ibn Muhammad ibn 'Isa from al- Hajjal from Tha'laba from Himran who has said the following.

"I asked Imam abu 'Abdallah (a.s.) about the words of Allah, the Most Holy, the Most High, 'The spirit from Him'. Imam abu 'Abdallah (a.s.) replied, "It is the spirit (Ruh) from Allah created in Adam and Jesus."

H 344, Ch. 21, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Khalid from Qasin ibn 'Urwa from 'Abd al-Hamid al- Ta'i from Muhammad ibn Muslim who has said the following.

"I asked Imam abu 'Abdallah (a.s.) about the words of Allah, the Most Holy, the Most High, 'I have blown My Spirit into it (15:29)'" The Imam (a.s.) replied, "The spirit has motion like winds. It is called spirit (Ruh) because the word is a derivative of Rih (wind).

This derivative is selected because the spirits are similar or are of the genus of the Rih (wind). He has given His own possessive case because He selected it from among the other spirits just as He has said about a House from among the houses 'My house' and to a messenger from among the messengers 'My friend' and so on. All such things are created, invented, newly produced and are cherished by the Lord."

H 345, Ch. 21, h 4

It is narrated from a number of our people from Ahmad ibn Muhammad ibn Khalid from his father from 'Abdallah ibn Bahr from abu Ayyub al-Khazzan from Muhammad ibn Muslim who has said the following.

"I asked Imam abu 'Abdallah (a.s.) about what people narrate that Allah created Adam in Hisown form." The Imam (a.s.) replied, "It is created and newly invented form. Allah selected and chose it over the other various forms and gave His-own possessive case just like He has done so about Ka'bah and the spirit saying, 'My house' 'I have blown My spirit in Him.'"

Chapter 22 : Chapter on Comprehensive (Ahadith) about the Oneness of Allah H 346, Ch. 22, h 1 Chapter 22 : Chapter on Comprehensive (Ahadith) about the Oneness of Allah H 346, Ch. 22, h 1

Muhammad ibn abu 'Abdallah and Muhammad ibn Yahya - both in a marfu' manner- have narrated from Imam abu 'Abdallah (a.s.) who has said the following.

"Imam Amirul Mu'minin mobilized people against Mu'awiya for the second time and when people came in multitudes he stood up to give a speech. 'All praise is due to Allah, the One, only One, the Self-sufficient, the Single one Who did not cone into being from anything and was not created from something that had come into being before. He is the power.

With His power He is distinct from others and the other things became manifest through His power. There is no attribute that would reach Him and He has no limit for a definition or an analogy. All the linguistic beauty and expressions fall far short to express His attributes.

In speaking of Him all attributes prove to be misleading. The depth of the schools of thoughts are perplexed and confused about the wonders of His kingdom. All the comprehensive interpretations have remained far short of establishing any footing in His knowledge. The barriers of the unseen have curtained His treasured secrets.

The high flying ambitious intelligence with the ability to reach the depth of very subtle matters lose their way at the very beginning of their journey to Him. Most Holy is Allah. To Him not even the far-reaching ambitions are able to reach. No deep diving intelligence is able to comprehend Him.

Most High is He Who is not subject to the effects of any calculated time or extended period or limited attributes. Glorious is He Who has no beginning for His start, a destination to approach or an end to diminish. Glorious is He Who is just the way He Himself has introduced.

All those who speak of His praise can never praise fully and duly. He designed a limit for everything at the time He created them. It is because that there is no

similarity between them and He and that because He is not similar to any thing else. He is not absolved in anything so that it could be said He is within anything and He is far from anything so that it could be said He has nothing to do with them (the creatures).

He has not distanced Himself from them so that it can be said where is He? He is far Glorious (and above such associations). He has encompassed all things through His knowledge. He has made their design firm and has enumerated them for safe preservation. Even the unseen and hidden things in the air, is not unnoticed to Him.

Nor things deeply hidden in the darkness of black nights, all things high above in heavens and down to the lowest earth are not unnoticed to Him. For everything there is a protector and a guard and everything therein has limits within something and a limit for that limit.

He is the One, the only One, the self sufficient, Who is not subject to the changes due to times. The creation of things never over burdens Him. He only, when willing, commands it to exist (and it comes into existence). He invented whatever He has created without any examples to follow and without feeling of over burdened or exhaustion. All manufacturers manufacture things from something.

Allah has not created whatever He has created from anything. Every knowledgeable one learns after being ignorant. He has not being ignorant and has not learned from any one. He has encompassed all things through His knowledge before their coming into existence and their existence has not increased any thing to His knowledge.

He knew them before their coming into existence just as He knows them after their coming into existence. He did not bring them into existence to strengthen His authority or for fear of banishment or reduction. He did not bring them into existence as helpers against a competing opponent, and a peer who would be of more (power) or a partner who would show greatness.

He created them as creatures that required preservation and protection as subdued servants. Glorious is He, Who does not become tired in the creation of what He has created or the preservation of all that He has formed into beings.

He does not undergo in this work any weakness or exhaustion. Whatever He has created has deemed it sufficient. He knows what He has created and created what He knew. It did not happen as a result of new thinking that He found to be a correct one not because of some doubts that He may have found in whatever that He had not yet created. It is due His unchangeable decree, His firm knowledge and resolute command.

He is the One only Lord and is very special in His Oneness. He is pure in His Glory and praise. He is the only one in Oneness, the Glory, in Highness, in Oneness in praiseworthiness and in Glory and Gloriousness. He is Far High above having children. He is far Holy and clean above involvement in touching women and by far Majestic and Glorious above the association of the partners.

In whatever He has created there is nothing to oppose Him nor there is any thing in what He created to stand parallel to Him and no one shares Him His kingdom. He the One and only the Self-sufficient, Who brings the timeless time to an end, is the owner of the extended duration of time.

He is the one Who is eternal with eternal Oneness before the beginning of the times and after all the changes in the creation. He is the one who never banishes or diminishes. Thus, I speak of my Lord. There is no lord besides Allah. He is the Great and of un-matching greatness. He is the Most Majestic and of unmatched Majesty. He is the Most Glorious and of unmatched Glory. He is far above what the unjust think of Him to be."

H 347, Ch. 22, h 2

Ali ibn Muhammad has narrated from Salih ibn Hammad from al-Husayn ibn Yazid from al- Hassan ibn Ali ibn abu Hamza from Ibrahim from abu 'Abdallah (a.s.) Who has said the following.

"Allah, the Most Holy is Whose name, the Most High is Whose praise, the Most Glorious are Whose attributes. He is the Most Sacred, the Most Holy, the only One in oneness. He is eternal, the First and the Last, the Manifest and the Hidden. There is no beginning for Him. He is the Most Exalted in His highness.

The Highest in power, Exalted in authority, the greatest in kingdom, the Most bountiful, His Highness is the Most High. He is the One whose praise no one can complete, and can not bear the knowledge of His Lordship. No one is able to limit Him because it is not possible to reach Him with qualities."

H 348, Ch. 22, h 3

Ali ibn Ibrahim has narrated from al-Mukhtar ibn Muhammad ibn al-Mukhtar and Muhammad ibn al-Hassan from 'Abdallah ibn al-Hassan al-'Alawi all from al-Fath ibn Yazid al-Jurjani who has said the following.

"A road on my way back from Makkah to Khuransan joined me with Imam abu al-Hassan (a. s.) the 2nd who was going to Iraq and I heard him saying, "Whoever observes piety before Allah he is protected and whoever obeys Allah he is obeyed." I calmly walked to him and on reaching him I offered my salutation and he responded likewise and said, "O fath whoever pleases Allah is not worried

about the anger of people.

Whoever causes the Creator to become angry with him he deserves that Allah would cause to subject him to the anger of the people. One can only speak of the attributes of the Creator the way he Himself has spoken about Himself. How can a person speak of One from Whose perceiving all the senses are frustrated and even the imagination is not able to comprehend Him or ones sharp feelings would reach Him in any way or manner or the eyes would limit Him in any manner.

He is far above the description of those who speak of His attributes and the praise of those who speak of His praise. He is far in His nearness and is near in His being far. He in His far-ness is near and is far in His nearness. He is the condition of the conditions and no one can say that He is in a condition or is somewhere. No one can about Him where because He is far above the conditions and places."

H 349, Ch. 22, h 4

Muhaamd ibn abu 'Abdallah in marfu' manner has narrated from Imam abu 'Abdallah (a.s.) who has said the following.

"Once Imam Amirul Mu'minin addressed the people in the Mosque of Kufa from the pulpit and a man called dhi'lab a very good orator and brave in heart said, "O Amirul Mu'minin, have you seen your Lord?" The Imam replied, "Fie upon you O Dhi'lab, how would I worship a Lord whom I would not see?" The man said, "O Amirul Mu'minin how have you seen Him?"

The Imam said, "Fie up on you O Dhi'lab, the eyes are not able to see Him physically but it is the hearts that see Him through the truth of the faith. O Dhi'lab, my Lord is subtle in subtleties but can not be described by means of subtle matters. My Lord is great but can not be described by means of greatness.

His greatness surpasses all greatness but he can not be described by means of such greatness. He is Glorious in His Glory but He can not be described in terms of thickness.

He is before everything and it can not be said that something was before Him. He will be after all things but it can not be said that there is something after Him. He willed the existence of things but not by means of first thinking about it.

He comprehends things but not with a great deal of efforts. Things are not mixed with Him and nor is He indifferent about them. He is clearly manifest but not with contacts and changes. He shines but not in the form of being found out with eye sight. He is far but not in the form of distance. He is near but not in the form of nearness.

He is very fine but not in the form of physical fineness. He exists but not after nothingness. He acts but not because of being forced. He measures things but not by means of movement. He wills but not by means of thinking. He hears but not with tools. He sees but not with instruments.

He is not contained in place and held up in times. Attributes do not limit Him and slumber does not seize Him. His Being was before the time and His existence was before nothingness. He was before eternity. His giving the sense awareness prove that He does not have the tools for sensing. His giving substance to the substances is proof that Himself is not a substance. The existence of a contrary to everything is proof that there is nothing contrary to Him. His giving nearness to things is proof that there is nothing similar to Him.

He has made the light contrary to the darkness, the wetness to the dryness, the harshness to the softness, the coldness to the heat. He combines their transgressing and separates their closeness. The separation among things is evidence of the existence of the One Who causes separation in them and their combinations is evidence of the existence of the One Who combines them.

It is jus as Allah has said, "We have created everything in pairs so that perhaps you may take heed (51:49)." He has made a distinction between the before and after to show that there is no before and after for Him. The instincts show that the One who created the instincts Himself has no instinct. The time is evidence that there is no timing for the One Who made the time.

Things are hidden from each other are evidence that nothing hides them from their Creator. He was the Lord when there was nothing to enjoy His Lordship. He was to be worshipped when there was no worshipper. He had the knowledge when there was nothing to know. He was hearing when there was nothing to hear."

H 350, Ch. 22, h 5

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Shabab al-Sayarafi called Muhammad ibn al-Walid from Ali ibn Sayf from 'Amira who has said that Isma'il ibn Qutayba said the following. "I and 'Isa ibn al-Shalqan went to see Imam abu 'Abdallah (a.s.). The Imam said 'It is strange that a group of people ascribe to Amirul Mu'minin certain things that he had never said. Amirul Mu'minin addressed people in Kufa in the following words.

"All praise is due to Allah Who inspired His servants with His praise and natured them in a way that would give them the desire to acknowledge His Lordship.

It is He, Who guides people through His creation to His Own existence and His creatures are evidence of His eternity. The fact that His creatures are similar is evidence that there is nothing similar to Him. His signs are evidence of His great

power. His Own-self prohibits acceptance of descriptions and so are His being seen with the eyes and His being comprehended in the imaginations.

There is no time limit for His being in existence and there is no final destination for Him. Awareness can not contain Him and coverings can not cover Him. The curtain between Him and His creatures is His creating them. It is because of being impossible for Him what is possible in the essence of the creatures and because of what may be possible in their case is impossible in His case.

It is also because of the difference between the Creator and the created, the limited and the unlimited and the Lord and the worshippers. He is One without being a unit of a particular kind. He is the Creator but not terms of motion. He is seeing but not by means of tools. He is hearing but not with distinguishing instruments. He observes but not by means of touching. He is hidden but not with covering. He is clearly manifest but not with lapse due to distance.

His eternity is beyond the reach of thinking and a stop for the aims of the intelligence. His reality has worn out the ability of sight and His Ownself has uprooted the (spreading) vines of imaginations. Whoever tries to describe Allah has thought of Him as limited and whoever considers Him limited he has enumerated Him and whoever enumerates Him he has invalidated His eternity.

Whoever asks where is He, he has considered Him as having an end. Whoever says on what is He, he has considered Him as distanced. Whoever says wherein is He, he has considered Him contained in some thing."

H 351, Ch. 22, h 6

The above is narrated from Muhammad ibn al-Husayn from Salih ibn Hamza from Fath ibn 'Abdallah Mawla Banu Hashim who has said the following.

"I wrote to abu Ibrahim (a.s.) asking him about the Oneness of Allah." He wrote back to me in his own hand writing, "All praise is due to Allah, Who inspires His servants with His praise." He mentioned in it facts similar to those in the Hadith of Sahl ibn Ziyad (No. 5 above) to his words that read, 'His essence has uprooted the (spreading) vines of imaginations' with the following addition. "The first thing in His religion is to know Him.

A perfect knowledge about Him is to know that He is One. A perfect belief in His Oneness is to negate all attributes from Him. Every attribute is evidence that it is different from what it is attributed to. That everything to which an attribute is ascribed is evidence that it is something other than the attribute. Both the attribute and to whatever it is attributed are evidence that there are two things which invalidate His being eternal.

Whoever attributes a quality to Allah he has considered Him limited. Whoever considers Him limited he has enumerated Him and whoever enumerates Him he has considered His eternity invalid. Whoever says how is He, he has he has considered Him describable.

Whoever says in what is He, he has considered Him as contained. Whoever says on what is He, he has become ignorant of Him. Whoever says where is He, he has considered some place without Him. Whoever says what is He, he has attributed certain qualities to Him. Whoever says up to what limit is He, he has considered Him as having an end. He had knowledge before there was anything to know.

He was the Creator before there was any creatures. He was the Lord before there was a worshipper. Thus, is our Lord spoken of and it is above the way others speak of Him."

H 352, Ch. 22, h 7

It is narrated from a number of our people from Ahmad ibn Muhammad ibn Khalid from his father from Ahmad ibn al-Nadr and others whom he mentioned from 'Amr ibn Thabit from a man whom he mentioned from abu Ishaq al-Subay'i from Harith al-A'war who said the following.

"Amirul Mu'minin gave a speech in the afternoon and people liked it very much because of the beautiful manner in which Allah, the Most Holy, the Most High, is praised. Abu Ishaq has said that he asked al-Harith if he has recorded that sermon." Al-Harith said, "I have recorded the sermon in writing." He then dictated it to us from his book.

"All praise is due to Allah Who does not die Whose wonders do not end. It is because everyday He has a task in the form of the invention of something that did not exist. It is He Who has no children so that He would share others in Majesty and He is not the child of others so that He would be inherited and Himself banish. The imaginations can not comprehend Him to figure Him out in some form of similitude.

The eyes have not perceived Him so that after changing position He would also change. It is He for whose beginning there is no end nor there is a final destination for His being the last. It is He before Whom there is no time and is not preceded by any duration. He does not become defective by reduction or addition. He does not become attributed with direction or of what is He made of or with place.

It is He Who knows all the hidden matters and has surpassed all intelligence what is evident in His creatures of plans and maintenance. It is He about Whom the prophets were asked and they did not speak of Him in terms of limits and parts. They spoke of His acts and showed people His signs.

The intelligence of thinkers can not deny Him because the One who has created the heavens and earth and all that is in them and between them and is their Creator no one is able to stand up to His power. It is He, Who is different from the creatures and there is nothing similar to Him. It is He, Who has created the creatures for His worship and has given them the ability to obey Him.

With the capabilities that He has placed in them and has removed all their excuses He has placing His authority among them so that after knowing the authority would perish whoever would like to perish and after knowing the authority receive salvation whoever would like to receive salvation. Benevolent is Allah to begin and to repeat.

Then, Allah, to Whom all praise is due, introduced praise for His Own-self. He has finished the affairs of the world and the coming of the next life with praise for His Own-self saying, "He has judged among them with the truth" and All praise is due to Allah, Lord of the worlds."

All praise is due to Allah, Who has dressed up with greatness but with out a body, Who has put on the gown of Majesty and Glory which has no similarity. It is He, Who has control over the Throne without losing such authority. He is far Exalted above the creatures but without being far from them or being in touch with them. He has no limit that would end to a limit nor there is anything similar to Him to help know Him better. All things are humble before His power and might. All things, although great, are small before Him.

All things respect His Greatness, obey His authority and Majesty. Glimpses of eyes are weak and exhausted in trying to comprehend Him. The imaginations of the creatures fall far short off describing Him. He is the first before all things and there was is no one before Him. He is the last after all things and there is no after for Him. He has control over all things with might.

He observes all places without moving thereto. No touching touches Him and no sense senses Him. He is the Lord in the heavens and the Lord on earth. He is All-wise and All-knowing. He has given firm shape and form to His creatures the way He willed but not with following previous examples and without experiencing any fatigue in the creation of the things that He has created.

He began what He wanted to begin and invented what He wanted to invent and the way He willed of the two great and heavy creatures, the man and Jinn so that they would know Him through such evidence His Lordship and established in them His obedience.

"We thank Him with all of His praise for all of His bounties. We ask Him for His guidance to give us wisdom in our affairs. We seek His refuge from the evil of our

sinful deeds and ask Him to forgive our sins that we may have committed before. We testify that there is no god but Allah and that Muhammad (s.a.) is His servant and messengers.

He sent him with truth as a prophet, as a sign of His existence and a guide to Him. (We) found guidance through him from straying and are saved through him from ignorance. Whoever obeys Allah and His messenger has indeed gained a great success and has earned a great reward.

Whoever disobeys Allah and His messengers has indeed suffered a clear loss and is subjected to a painful punishment. Make sure to succeed in obedience and listening, sincerity, good advice and proper support. Be helpful to yourselves to keep on the straight path and shun the detested matters.

Deal among yourselves with truth and cooperate thereby with me. Hold back the unjust and feeble minded hands. Make others do good and prevent them from committing unlawful deeds. Appreciate excellence of the excelling people. May Allah protect you and us through guidance and make you and us steadfast in piety. I ask Allah for forgiveness for myself and for you."

Chapter 23 : Chapter on Miscellaneous Ahadith H 353, Ch. 23, h 1 Chapter 23 : Chapter on Miscellaneous Ahadith H 353, Ch. 23, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn al- Ni'man from Sayf ibn 'Umayr from those whom he mentioned from al-Harith ibn al-Mughira al-Nasri who has said the following.

"A person asked Imam abu 'Abdallah (a.s.) about the words of Allah, the Most Holy, the Most High, "Everything will be destroyed except God. . . ." (28:88) The Imam (a.s.) asked, "What do they say about it?" I replied, "They say that everything will perish except the face of Allah."

The Imam (a.s.) said, "Glory belongs to Allah. What they say is monstrous. What is meant thereby is that aspect of Allah's relation with people through which (persons of highest degree of excellence) they establish faith in Him."

H 354, Ch. 23, h 2

A number of our people has narrated from Ahmad ibn Muhammad ibn Khalid from Ahmad ibn Muhammad ibn abu Nasr from Safwan al-Jammal from Imam abu 'Abdallah (a.s.) the following.

"I asked Imam abu 'Abdallah (a.s.) about the words of Allah, the Most Holy, the Most High, "Everything will be destroyed except God. . . ." (28:88) The Imam (a.s.) said, "It means whoever comes to Allah through obeying His commandments, i.e.

following Prophet Muhammad (s.a.) is the face (the aspect of Allah's relation with people) of Allah that does not perish. So also is His words, "One who obeys the Messenger has certainly obeyed God . . ." (4:80).

H 355, Ch. 23, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Sinan from abu Salam al-Khannas from some of our people from Imam abu Ja'far (a.s.) who has said the following.

"We (family of Prophet Muhammad) are the al-Mathani (one of two) that Allah gave to Prophet Muhammad (s.a.). We are the Wajhullah (face of Allah, meaning a certain aspect of Allah's relation with people) that move among you on earth.

We are the eyes of Allah (overseers or observers from the side of Allah) in His creatures. We are the hands of Allah that are open with blessings for His servants. Those who wanted to know us have known us. There are people who are ignorant about us they are ignorant of us and of the leadership of the pious people."

H 356, Ch. 23, h 4

Al-Husayn ibn Muhammad al-Ash'ari and Muhammad ibn Yahya altogether have narrated from Ahmad ibn Ishaq from Su'dan ibn Muslim from Mu'awiya ibn 'Ammar from abu 'Abdallah (a.s.) who has said the following about the words of Allah.

"God has the most blessed Names. You should address Him in your worship by these Names . . ." (7:180) The Imam said, "We, I swear by Allah, are the most blessed names of Allah without which Allah does not accept any of the good deeds of His servants until they know us properly."

H 357, Ch. 23, h 5

Muhammad ibn abu 'Abdallah ibn Muhammad ibn Isma'il has narrated from al-Husayn ibn al-Hassan from Bakr ibn Salih from al-Hassan ibn Sa'id from al-Haytham ibn 'Abdallah from Marwan ibn Salih who has said that Imam abu 'Abdallah has said the following.

"Allah created us and made it well. He gave us our form and formed it well. He made us His eyes among His servants and His speaking tongue in His creatures. He made us His open hands over His servants with kindness and mercy.

He has made us his face through which He is approached and his door that shows the way leading to Him. He made us His treasurers in the heavens and on earth. Through us the trees give fruit and the fruits ripen and the canals flow. Through us the skies send rain and plants grow on earth. Through our worship Allah is

worshipped and were we not there Allah would not have been worshipped."

H 358, Ch. 23, h 6

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn Isma'il ibn Bazi'a from his uncle, Hamza ibn Bazi'a from abu 'Abdallah (a.s.) who has said the following about the words of Allah.

"When they invoked Our anger, (43:54). We took revenge on them . . ." (43:55). "Allah, the Most Holy, the Most High, does not become frustrated the way we do. But He has created friends for his-Own-self who become frustrated and at times happy. They are created. They worship (Allah). He has designed their happiness to be His Own happiness and their anger as His-Own anger.

It is because He has assigned them to guide people to Him and serve as proof of His existence. For this reason such conditions belong to them. This does not reach Allah the way it reaches people. The meaning is what just mentioned. He has also said, "Whoever would humiliate My friends such people have declared war against Me with challenge."

He has also said, "One who obeys the Messenger has certainly obeyed God. . . ." (4:80). "Those who pledge obedience to you are, in fact, pledging obedience to God. The hands of God are above their hands. . . ." (48:10). All of these and other similar ones mean what I just said. The same is the case with anger and happiness and other such matters. Had it been possible for frustration and anger to reach Allah one could have said that one-day Allah will banish altogether. It is because if anger and frustration would reach Him changes also would take place in Him and, thus, He will not remain safe from banishment.

As a result, there would exist no distinction between the created and the Creator, between the Almighty and those subject to such might and power. No distinction would remain between the created and the Creator. Allah is far above such things, and is the Most High and Most Great. He is the Creator of all things not because he needed them. If it would be without the need then it would be impossible to limit Him with limits and conditions. Note this if Allah would will it to be so."

H 359, Ch. 23, h 7 A number of our people have narrated from Ahmad ibn Muhammad ibn abu Nasr from Muhammad ibn Humran from Aswad ibn Sa'id who has said the following. "I was in the presence of Imam abu Ja'far (a.s.), who began to speak without any question from me."

"We are the authority of Allah. We are the door to Allah. We are the tongue of Allah. We are the face of Allah. We are the eyes of Allah in His people. We are the authority in the commandments of Allah among His servants."

H 360, Ch. 23, h 8

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Ahmad ibn abu Nasr from Hassan al-Jammal who has said that Hashim ibn abu 'Ammara al-Janbi reported to him this. "I heard Amirul Mu'minin Ali (a.s.) saying, 'I am the eyes of Allah. I am the hands of Allah. I am the sides of Allah. I am the door to Allah."

H 361, Ch. 23, h 9

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn Isma'il ibn Bazi'a from his uncle Hamza ibn Bazi'a from Ali ibn Suwayd from abu al-Hassan Musa ibn Ja'far (a.s.) who has said the following.

About the words of Allah "Woe to me because of my failure to fulfill my duties from the side of God. . ." (39:56). The Imam (a.s.) said that the side of Allah is Amirul Mu'minin (a.s.) and so are the successors of the high position until the matters will reach to the last one among them."

H 362, Ch. 23, h 10

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Muhammad ibn Jumhur from Ali ibn al-Salt from al-Hakam and Isma'il sons of Habid from Burayd al-'Ijli who has said the following.

"I heard Imam abu Ja'far (a.s.) saying, 'Through us Allah is worshipped. Through us Allah is known. Through us belief in the Oneness of Allah, the Most Holy, the Most High, is established. Muhammad is the Hijab (curtain) of Allah, the Most Holy, the Most High."

H 363, Ch. 23, h 11

Some of our people have narrated from Muhammad ibn 'Abdallah from 'Abdal Wahhab ibn Bishr from Musa ibn Qadim from Sulayman from Zurara from abu Ja'far (a.s.) who has said the following.

"I asked the Imam about the words of Allah, the Most Holy, the Most High, "They (children of Israel) did not wrong Us but they wronged themselves." (2:57) The Imam said, "Allah is far Great and Majestic and Mighty above being wronged. But He has mixed us with His Ownself. He has considered the wrong done to us as being done to Him and His Own authority as our authority as He has said, "Only God, His Messenger, and the true believers who are steadfast in prayer and pay alms, while they kneel during prayer, are your guardians" (5:55).

It means the Imams from us. Allah has also said, "They (children of Israel) did not

wrong Us but wronged themselves. (2:57)" Then he mentioned a similar statement."

Chapter 24 : Chapter on al-Bida' H 364, Ch. 24, h 1

It is narrated from Muhammad ibn Yahya from Ahmad ibn Muhammad ibn 'Isa from al- Hajjal from abu Ishaq Tha'laba from Zurara ibn A'yun from one of the two Imams who has said the following.

"Allah is best worshipped with belief in al-Bada'. In another Hadith from ibn abu 'Umayr from Hisham ibn Salim from abu 'Abdallah (a.s.) who has said, "Allah's Greatness is not realized as good as it is realized with belief in al-Bad."

H 365, Ch. 24, h 2

It is narrated from Ali ibn Ibrahim from his father from ibn abu 'Umayr from Hisham ibn Salim and Hafs ibn al-Bakhtari and others from abu 'Abdallah (a.s.) whos has said the following about the words of Allah.

"God establishes or effaces whatever He wants . . ." (13:39) The Imam (a.s.) said, "Can anything be affaced without being established? Can anything be esblished unless it is out of nothing?"

H 366, Ch. 24, h 3

It is narrated from Ali from his father from ibn abu 'Umayr from Hisham ibn Salim from Muhammad ibn Muslim from abu 'Abdallah (a.s.) who has said the following.

"Allah did not send any messenger without three conditions. (a) Acknowledgement of being His servant and worshipper (b) To acknowledge that there is nothing like Him and (c) that Allah may bring forwards whatever He would so will and takes backwards whatever He would so will."

H 367, Ch. 24, h 4

It is narrated from Muhammad ibn Yahya from Ahmad ibn Muhammad from ibn Faddal from ibn Bukayr from Zurara from humran from abu Ja'far (a.s.) who has said the following.

"I asked the Imam about the words of Allah, "It is He who has created you from clay to live for a life-time and the span of your life is only known to Him. . . ." (6:2) The Imam said, "There are two appointed times. One is is a definit time and the other is the conditional one."

H 368, Ch. 24, h 5

It is narrated from Ahmad ibn Mahran from 'Abdal 'Azim ibn 'Abdallah al-Hassani from Ali ibn Asbat from Khalaf ibn Hammad from ibn Maskan from Malik al-Juhanni who has said the following.

"I asked Imam abu 'Abdallah (a.s.) about the words of Allah "Does he not remember that We created him when he did not exist?" (19:67)

The Imam (a.s.) said, "It means that he did not exist in a definit or in the form of a being." I asked the Imam about the words of Allah, "There was certainly a time when there was no mention of the human being" (76:1)

The Imam said, " It was definit but not mentioned."

H 369, Ch. 24, h 6

It is narrated from Muhammad ibn Isma'il from al-Fadl ibn Shadhan from Hammad ibn 'Isa from Rabi' ibn 'Abdallah from al-fudayl ibn Yasar who has said the following. "I heard abu Ja'far (a.s.) saying, "There are two kinds of knolwedge. One kind is hidden with Allah of which no one of his creatures has any information.

The other kind of knowledge is the knowledge of His angels and His messengers. Whatever knowledge He has given to His angels and messengers it will come to pass. He will not speak a lie not will He let His angels or messengers to do so. The knowledge that is hidden with Him of this He brings forwards whatever He would will and takes back whatever would He will so and establishes whatever would He will so."

H 371, Ch. 24, h 8

It is narrated from a number of our people from Ahmad ibn Muhammad ibn 'Isa from ibn abu 'Umayr from Ja'far ibn 'Uthman from Suma'a from abu Basir and Wahab ibn Hafs from abu Basir from abu 'Abdallah (a.s.) who has said the following.

"Allah has two kinds of knowledge. There is the hidden, treasured knowledge of which one has any information except Allah. From this knowledge comes al-Bada'. There is the knowledge that Allah has given to His angels, His messengers and His prophets and we know this knowledge."

H 372, Ch. 24, h 9

It is narrated from Muhammad ibn Yahya from Ahmad ibn Muhammad from al-Husayn ibn sa'id from al-Hassan ibn Mahbub from 'Abdallah ibn Sinan from abu

'Abdallah (a.s.) who has said the following.

"Nothing appeared to Allah in a thing except that He knew it before al-Bada' would take place."

H 373, Ch. 24, h 10

It is narrated from him from Ahmad from al-Hassan ibn Ali ibn Faddal from Dawud ibn Farqad from 'Amr ibn 'Uthman al-Juhanni from abu 'Abdallah (a.s.) who has said the following.

"Al-Bada' does not takke place to Allah out of ignorance."

H 374, Ch. 24, h 11

It is narrated from Ali ibn Ibrahim from Muhammad ibn ibn 'Isa from Yunus from Mansur ibn Hazim who has said the following.

I asked abu 'Abdallah (a.s.), "Can anything happen today that was not in the knowledge of Allah the day before?' The Imam (a.s.) said, "No, this does not happen. Whoever would say so Allah will make him to suffer a great deal." I then said, "Do you consider that all that were there and all that will take place up to the Day of Judgment are all in the knowledge of Allah?" The Imam said, "Yes, it was so before He created the creatures."

H 375, Ch. 24, h 12

It is narrated from Ali ibn Muhammad from Yunus from Malik al-Juhanni who has said the following.

"I heard Imam abu 'Abdallah (a.s.) saying, 'Had the people known of the reward in the belief in al-Bada' there would have been no weakness in their words about it."

H 376, Ch. 24, h 13

It is narrated from a number of our peole from Ahmad ibn Muhammad ibn Khalid fro some of our people from Muhammad ibn 'Amr al-Kufi brother of Yahya from Murazim ibn Hakimwhos has said the following.

I heard abu 'Abdallah (a.s.) saying, "No prophet has ever proclaimed prophethood before acknowledging before Allah about five things. Acknowledgement of al-Bada', of the wish of Allah, the prostration, affirmation of worshipping and obedience."

H 377, Ch. 24, h 14

With the same chain of narrators it is narrated from Ahmad ibn Muhammad from Ja'far ibn Muhammad from Yunus from Jahm ibn abu Jahma from whom he narrated from abu 'Abdallah (a.s.) who has said the following.

"Allah, the Most Holy, the Most High, inform Prophet Muhammad about all that was there from the beginning of the world and that will be there to the end of the world. He informed him about is definit in them and made an except about what is otherwise."

H 378, Ch. 24, h 15

It is narrated from Ali ibn Ibrahim from his father from al-Rayyan ibn al-Salt who has said the following.

"I heard Imam al-Rida (a.s.) saying, "Allah never sent a prophet without the law that prohibits the use of wine and without belief in al-Bada.'"

H 379, Ch. 24, h 16

It is narrated from al-Husayn ibn Muhammad from Mu'alla ibn Muhammad who has said the following.

"The 'Alim (scholar) was asked, 'How is the knowledge of Allah?" He replied, "He knew, He wanted, He willed, He measured, He decreed and He allowed it to happen. He let happen what He had decreed and decreed what he had measured and measured what He had willed.

From His knowledge was His wish. From His wish was His will and from His will was His measuring. From His measuring was His decree and from His decree was His letting it to happen. Knowledge is before the wish. The wish is the second and the will is the third.

Measuring happens up on the decree to let it happen. For Allah, the Most Holy, the Most High, there is al-Bada' in whatever He knows when He wants and in the will to measure things. When the decree is issued to let it happen then there is no al-Bada'. Thus, the knowledge of the object of knowledge is before it comes into existence.

The wish for the object of wish is before its substance. The will in what iis willed iis before it is established. The measuring of these objects of knowledge is before their details and before their reaching the stage of being manifested in their substance and time.

The decree to let it happen is decisive in the acts with body and what is perceived with the senses of the colored having smells and weight and measurement and

things walking, crawling and creeping on earth of man, Jinn, birds, beasts and others that are comprehended with the senses.

Al-Bada' happens with Allah in the matters that have no substance. When substance and meaning would appear then there is no al-Bada'. Allah does whatever He wants. With knowledge He has the knowledge of the things before their coming into existence. With the wish He has the knowledge their qualities and their limits. He invented them before they became manifest.

With the will He distinguished them in their colors and qualities. With measurement He measured their sustenance and and made their beginning and end. With the decree Ahe made public for people theiir places and guided them thereto. With the letting them to happen He explained the reaasons and made the affairs public. This how is the planing of the Most Majestic, the All-knowing."

Chapter 25 : Chapter on the issue that there is nothing in heavens and earth but that they are in seven H 380, Ch. 25, h 1 Chapter 25 : Chapter on the issue that there is nothing in heavens and earth but that they are in seven H 380, Ch. 25, h 1

It is narrated from a number of our people from Ahmad ibn Muhammad ibn Khalid from his father and Muhammad ibn Yahya from Ahmad ibn Muhammad ibn 'Isa from al-Husayn ibn Sa'id and Muhammad ibn Khalid altogether from Fudala ibn Ayyub from Muhammad ibn 'Ammara from Hariz ibn 'Abdallah and 'Abdallah ibn Maskan altogether from abu 'Abdallah (a.s.) who said the following.

"There is nothing in the heavens and on earth without these seven charateristics: the wish, the will, the measure, the decree, the permission, the record and duration.Whoever thinks that he can do without any one of these he has become a unbeliever."

From Ali ibn Ibrahim from his father from Muhammad ibn Hafs from Muhammad ibn 'Ammara from Hariz ibn 'Abdallah and ibn Maskan a similar Hadith is narrated.

H 381, Ch. 25, h 2

He has narrated it from his father from Muhammad ibn Khalid from Zakariya ibn 'Imran from abu al-Hassan Musa ibn Ja'far (a.s.) who has said the following.

There is nothing in heavens or on earth without seven: the decree, the measure, the will, the wish, the record (book) the duration and the permission. Whoever, would think something else he certainly has spoken a lie against Allah or has rejected Allah, the Most Holy, the Most High.

Chapter 26 : Chapter on Wish and Will H 382, Ch. 26, h 1

It is narrated from Ali ibn Muhammad ibn 'Abdallah from Ahmad ibn abu 'Abdallah from his father from Muhammad ibn Sulayman al-Daylami from Ali ibn Ibrahim al-Hashimi who has said the following.

"I heard abu al-Hassan Musa ibn Ja'far (a.s.) saying, 'There can nothing until Allah would wish it to be, will, measure and decree." I asked what is the meaning of wish (Sha'a)? The Imam replied, "It is to begin the act." I asked, "What is the meaning of measure (Qaddara)?

The Imam replied, "It is measuring the length and the width of something." I asked what is the meaning of decree (Qada)? The Imam replied, "When He decrees He lets it happen and this is when it becomes unavoidable to happen."

H 383, Ch. 26, h 2

It is narrated from Ali ibn Ibrahim from Muhammad ibn 'Isa from Yunus ibn 'Abd al-Rahman from Aban from abu Basir who has said the following.

"asked abu 'Abdallah (a.s.) about, "(Allah) Wished, Willed, Measured and Decreed." The Imam said, "Yes." I asked, "Did He love?" The Imam said, "No." I asked, "How is it that He wished, willed measured and decreed but did not love?" The Imam said, "This is how it has come to us."

H 384, Ch. 26, h 3

It is narrated from Ali ibn Ibrahim from his father from Aloi ibn Ma'bad from Wasil ibn Sulayman from 'Abdallah ibn Sinan who has said the following.

"I hear Imam abu 'Abdallah (a.s.) saying, "Allah commanded but did not want. He wanted but did not command. He commanded Satan to prostrate but He did not want it. If He wanted Satan would have prostrated. He prohibited Adam from eating of the tree and wanted him to eat. Had He not wanted he would not have ate."

H 385, Ch. 26, h 4

It is narrated from Ali ibn Ibrahim from al-Mukhtar ibn Muhammad al-Hamadani and Muhammad ibn al-Hassan from 'Abdallah ibn al-Hassan al-'Alawi altogether from al-Fath ibn Yazid al-Jurjani from abu al-Hassan (a.s.) who has said the following.

"Allah has two wills and two wishes. He has a definite will and an intended will. He prohibits but He wants it. He commands but He does not want it.

Consider that He prohibited Adam and his spouse from eating of the tree but He wanted them to eat. Had He not wanted their wish would not have surpassed Allah's wish. He commanded Ibrahim to slaughter Ishaq but He did not want it to happen. Had He wanted it the wish of Ibrahim would not have surpassed the wish of Allah, the Most High."

H 386, Ch. 26, h 5

It is narrated from Ali ibn Ibrahim from his father from Ali ibn Ma'bad from Durost ibn abu Mansur from Fudayl ibn Yasar who has said the following.

"I heard Imam abu 'Abdallah (a.s.) saying, 'He wanted and willed and did not love and did not agree. He wanted something nor to happen except in His knowledge and He willed in the same way but He did not love it to be said, "The third of the three and He did not agree that His servants become unbelievers."

H 387, Ch. 26, h 6

It is narrated from Muhammad ibn Yahya from Ahmad ibn Muhammad ibn abu Nasr who has that Imam abul Hassan al-Rida has said the following.

"Allah said, 'O son of Adam through My wish you came into existence and it is you who wish for yourself whatever you wish. Through My power you fulfill your obligations and through My bounties you receive strength to disobey Me. I made you made you to hear and see and be strong.

Whatever good you receive is from Allah and whatever evil afflicts you is from your own-self. It is because I have priority to your good deeds and you have priority to your bad deeds. This is because I Ahmad ibn Muhammad not asked what I do but they are questioned ffor what they do."

Chapter 27 : Chapter on Test and Choice H 388, Ch. 27, h 1

It is narrated from Ali ibn Ibrahim ibn Hashim from Muhammad ibn 'Isa from Yunus ibn 'Abd al-Rahman from Hamza ibn al-Tayyar from Imam abu 'Abdallah (a.s.) who has said the following.

"There is no expansion or reduction but that Allah therein has a wish, decree and testing."

H 389, Ch. 27, h 2

It is narrated from a number of our people from Ahmad ibn Muhammad ibn Khalid from his father from Fudala ibn Ayyub from Hamza ibn Muhammad al-Tayyar from abu 'Abdallah (a. s.) who has said the following.

" There is nothing in which there is expansion or reduction of the matters that Allah has commanded or has prohibited except that Allah, the Most Holy, the Most High, therein has a decree and a testing."

Chapter 28 : Chapter on Fortunateness and Un-fortunateness H 390, Ch. 28, h 1

It is narrated from Muhammad ibn Isma'il from al-Fadl ibn Shadhan from Saffron ibn Yahya from Mansur ibn Hazim from Imam abu 'Abdallah (a.s.) who has said the following.

"Allah created good fortune and bad fortune before He created the creatures. Whoever Allah has created fortunate He never becomes angry with him even though he may do bad deeds.

He to reach and nor do the deep diving intelligence is capable to grasp. Most High is Allah. It is He who is not subject to the effects of the numbered time or extended period or limited attributes. Glorious is Allah, Who has no beginning that started or a destination that would close or an end that would finish. Glorious is He Who is just as He Him Self has introduced.

Those who speak of His attributes can never praise Him duly. He gave to everything a limit at the time of its creation for their non- similarity to Him and His none-similarity to them. For Him th of would dislike his deeds but his own self. If he is an unfortunate He would never love him even if he would do good deeds.

He would love his deeds but not his own self because of what he will end up to. If Allah would love someone He will not dislike him and if He would dislike someone He will not love him."

H 391, Ch. 28, h 2

It is narrated from Ali ibn Muhammad (in a marfu' manner) from shu'ayb al-'aqaqufi from abu Basir who has said the following.

"I was in presence of Imam abu 'abdallah (a.s.) when a certain person asked him saying, 'May Allah take my soul in service for your cause, O great-great-great-great-grandson of the holy Prophet (s.a.), wherefrom misfortune took hold of the

people committing sins and so Allah in His knowledge deemed it for them to suffer?" The Imam said, "It is the judgment of Allah, the Most Holy, the Most High and no one has the right (to oppose it).

When passed such judgment He gave to the people of love the ability to know Him and relieved them of the hardships of deeds by means of what they are capable of and He gave the people of sins the ability to commit sins due His early knowledge and denying them the power to accept from Him,

thus, they agree with what is in His knowledge about them and they remain unable to do things that would save them from His punishment. It is because His knowledge is more preferred in the reality of judgment and acknowledgement and this is what is meant by He wanted what He wanted and it is His secret"

H 392, Ch. 28, h 3

It is narrated from a number of our people from Ahmad ibn Muhammad ibn Khalid from his father from al-Nadr ibn Suwayd for Yahya ibn 'Imran al-Halabi from Mu'alla ibn 'Uthman from Ali ibn Hanzala from Imam abu 'Abdallah (a.s.) Who has said the following.

The Imam said, "A fortunate person is made to walk on the path of the unfortunate ones so much so that people would say, "How similar has he become with them? In fact, he has become one of them. Then good fortune helps him. Sometimes a unfortunate one is made to walk on the path of the fortunate ones and people begins to say, "How similar has he become with them? In fact, he has become one of them.

But misfortune takes hold of him. Whoever Allah has written to be of the fortunate ones, even if very little time, such equal to the period between two breast-feeding of a camel her young, would have been left from his life in this world Allah will make it end in good fortune.

Chapter 29 : Chapter on Good and Evil H 393, Ch. 29, h 1 Chapter 29 : Chapter on Good and Evil H 393, Ch. 29, h 1

It is narrated from a number of our people from Ahmad ibn Muhammad ibn Khalid from ibn Mahbub and Ali ibn al-Hakam from Mu'wiyah ibn Wahab from Imam abu 'Abdallah (a.s.) who has said the following.

" Who sent it to Moses and revealed it in the Torah, "I Ahmad ibn Muhammad the Lord Allah. There is no lord but I. I have created the creatures and created the good and made to run through the hands of those whom I love.

Fortunate are those through whose hands I have made the good to run. I am Allah.

There is no Lord other than I. I created the creatures and created Evil and made it to run through the hands of whoever I wanted. Unfortunate, therefore, are those through whose hands I have made Evil to run.

H 394, Ch. 29, h 2

It is narrated from a number of our people from Ahmad ibn Muhammad from his father from ibn abu 'Umayr from Muhammad ibn Hakim from Muhammad ibn Muslim who has said that he heard Imam abu Ja'far (a.s.) say the following.

"In some of the things that Allah has revealed through His books is, 'I am Allah. There is no lord other than I. I created the Good and Evil. Fortunate are those through whose hands I have made the Good to run and unfortunate are those through whose hands I have made the Evil to run and unfortunate are those who say, "How is this and how is that."

H 395, Ch. 29, h 3

It is narrated from Ali ibn Ibrahim from Muhammad ibn 'Isa from Yunus from Bakkar from Kardam, from Mufaddal ibn 'Umar and 'Abdul Mu'min al- Ansari from Imam abu 'Abdallah (a.s.) who has said the following.

"Allah, the Most Holy, the Most High, has said, "I am Allah. There is no lord other than I the creator of good and evil. Fortunate are those through whose hands I made the Good to run and unfortunate are those through whose hands I have made the Evil to run and unfortunate are those who say, "How is this and how is that." Yunus has said, "It means those who deny this fact instead of having proper understanding in it."

Chapter 30 : Chapter on Predestination, Fate and the Middle road in between H 396, Ch. 30, h 1

It is narrated from Ali ibn Muhammad from Sahl ibn Ziyad and Ishaq ibn Muhammad and others (in a marfu' manner) who have said the following .

"Once in Kufa, after Amirul Mu'minin's return from Siffin a man came to him and sat with his legs folded underneath in front of the Imam (a.s.) and said, "O Amirul Mu'minin, tell us about our journey against the people of Sham (Syria) was it because of Allah's determining it to be so?"

Chapter 31 : Chapter on Predestination, Fate and the Middle road in between H 397, Ch. 31, h 1

Ali ibn Muhammad has narrated from Sahl ibn Ziyad and Ishaq ibn Muhammad and others, in a marfu' manner, who have said the following.

"Once in Kufa, after Amirul Mu'minin's return from Siffin, a man came to him and sat with his legs folded underneath in front of the Imam (a.s.) and said, "O Amirul Mu'minin, tell us about our journey against the people of Sham (Syria).

Was it because of Allah's decree and determination or not?" Amir al-Mu'minin said, "Yes, O Shaykh, every hill that you climbed and every valley that you traversed was because of the decree and the determination of Allah." The Shaykh then said, "Will my tiring efforts be counted in the sight of Allah, O Amir al-Mu'minin?" The Imam said, "Be patient, O Shaykh.

I swear to Allah that He will grant you a great reward for your journey wherever you traveled, for your stay wherever you rested and for your return when you were headed back. In none of these conditions that you went through you were coerced or compelled."

The Shaykh then said, "How would we not be considered compelled or coerced when all of our journey, rest and return were because if the decree and determination of Allah?" The Imam said, "Do You think it was all due to unavoidable decree and binding determination? Had it been so all the reward, punishment, commandments, orders and warnings from Allah would remain invalid and meaningless.

The promise and warnings would fall apart. No one could blame the sinners and no one would praise the people of good deeds. The sinners could have been more deserving than the people of good deeds and the latter ones could have deserved more punishment. Such can only be the belief of the idol worshippers, the enemies of the Beneficent and of the party of Satan and determinist of this nation (Ummah) and her Zoarastarians.

"Allah, the Most Holy, the Most High, has obligated people on the basis of their freedom and choice and has prohibited as a warning. He rewards a great deal for very little of deeds. Disobedience to Him is not due to His weakness or His defeat. Obedience to Him is not for compulsion and coercion.

He has not given (the power to people) in the absolute sense. He has not created the heavens and the earth and all that is between them without a purpose. He has

not sent the messengers and the prophets to warn and promise people just to play a joke. Such could only be the belief of the unbelievers. Woe is for the unbelievers to suffer in the fire."

The Shaykh then recited the following lines that he compose at the spot. You are the Imam for whose obedience we do hope for Salvation a day from the Beneficent, and forgiveness Explain you did our issue that was vague May your Lord reward the good with good.

H 398, Ch. 31, h 2

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Husayn ibn Ali al-Washsha' from Hammad ibn 'Uthman from abu Basir from Imam abu 'Abdallah (a.s.), who has said the following.

"Whoever would think that Allah orders people to commit sins he has ascribed lies to Allah and whoever would think and say good and evil are from Allah he would have ascribed lies to Allah. (See also Hadith No 6 below).

H 399, Ch. 31, h 3

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Husayn ibn Ali al-Washsha' from abu al-Hassan al-Rida (a.s.) who has said the following.

"I asked the Imam, 'Has Allah left all the matters to people?'" The Imam said, "Allah is by far Exalted above such things." I then asked, "Has He compelled them to commit sins?" The Imam (a.s.) said, "Allah's justice and His judgement is far above such things." The Imam further said, "Allah has said, 'O son of Adam, I have more priority to your good deeds than yourself and you are of more priority to your bad deeds than I. You commit sins with the power that I have given to you."

H 400, Ch. 31, h 4

Ali ibn Ibrahim has narrated from his father from Isma'il ibn Marrar from Yunus ibn 'Abd al- Rahman who has said that abu al-Hassan al-Rida (a.s.) said to me the following.

"O Yunus, do not say what pre-determinists say. The pre-determinists do not say what people of paradise say nor what people of hell say or what Satan says. The people of paradise say, "All praise is due to Allah for His guiding us. We would have never been guided without Allah's guiding us." The people of hell say, "Lord, our misfortune overwhelmed us and we became lost" Satan said, "My Lord for your making me to rebel . . ."

H 401, Ch. 31, h 5

I then said, "I swear to Allah that I do not say what they say but I only say that there will be nothing unless Allah would want, will, measure and decree." The Imam (a.s.) said, "O Yunus, it is not that way, there will be nothing unless Allah would want, will, measure and decree. O 4."

H 402, Ch. 31, h 6

Through the above chain of narrators it is narrated from Yunus from Sa'dan, in a marfu' manner, from abu 'Abdallah (a.s.) who has said the following.

"Allah has not granted any bounties to a person but that He holds him justifiably responsible for it. He gives them bounties and gives them power, which justifies His holding them responsible for their duties. He gives smaller degrees of responsibilities to those who are of lesser degrees of capabilities. One who has received bounties from Allah He has provided ease for him, thus, the justification is what is for him to what is against him.

Then it is for him to help the needy in optional ways. One on whom Allah has bestowed favors, He has made him noble in his house and beautiful in his form. This is enough justification for the duty of praising Allah, the Most Holy, the Most High, on his part of the deal and that he must not boast over the others to hold back the rights of the needy because of his respectability and beauty in his form."

Chapter 32 : Chapter on Differences in Justifying Divine Authority among People H 403, Ch. 32, h 1

Muhammad ibn abu 'Abdallah has narrated from Sahl ibn Ziyad from Ali ibn Asbat from al- Husayn ibn Zayd from Durust ibn abu Mansur from whoever he narrated from abu 'Abdallah (a.s.), who has said, "There are six things in which the people have no doing. They are knowing, ignorance, consent, anger, sleeping and waking up."

Chapter 33 : Chapter on Allah's Authorities and Means of Justification of Accountability in People H 404, Ch. 33, h 1

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from abu Sha'ba al- Mahamili from Durust ibn abu Mansur from Burayd ibn Mu'awiya from abu 'Abdallah (a.s.) who has said the following.

"People do not owe to Allah to know. It is up to Allah to make them know. Once Allah would make them know then people are responsible to accept."

H 405, Ch. 33, h 2

A number of our people has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Hajjal from Tha'laba ibn Maymun from 'Abd al-A'la ibn 'A'yun who has said the following. "I asked abu 'Abdallah (a.s.), 'If a person does not know will he be held responsible?" The Imam (a.s.) said, "No, he will not be held responsible."

H 406, Ch. 33, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from ibn Faddal from Dawud ibn Farqad from abu al-Hassan Zakariyya from abu 'Abdallah who has said the following.

"Whatever Allah has kept hidden from people they will not be held responsible for it."

H 407, Ch. 33, h 4

A number of our people has narrated from Ahmad ibn Muhammad ibn Khalid from Ali ibn al- Hakam from Aban al-Ahmar from Hamza ibn al-Tayyar from abu 'Abdallah (a.s.) who has said the following.

"The Imam (a.s.) said to me. 'Write it down. He dictated to me the following. "It is of our Hadith that Allah will, justifiably, hold people accountable for what He has given and made known to them. Allah then sent His messengers to them and sent down books up on them in which He has commanded and prohibited them.

He has commanded them to perform prayers and fast. The holy Prophet (s.a.) remained sleeping until the time for prayer expired and Allah said, "I make you sleep and wake you up. When you wake up then perform the prayer so that they would learn if such thing would happen to them what to do. It is not the way that they say, 'If one remains asleep (at the time of prayer) one is destroyed.'

In the same way is fasting. I cause you to become ill and when I give you good health then you will make up for the fast that you missed during your illness." Abu 'Abdallah (a.s.) then said, "In the same way if you would look at all things you will find that Allah has caused no constrictions to anyone. You will not find anyone against whom Allah may not have enough justification to hold him accountable with His wish therein.

I do not say that they can do whatever they wish." The Imam (a.s.) then said, "Allah guides and misleads." He further said, "People are not ordered in what they

are not capable for. For every thing that people are ordered to do they have the capability for it and anything for which they are not capable is removed and lifted up from them but there is not much good in people."

He then recited from the Holy Quran: "People who are weak or sick and those who do not have the means to take part in the fighting are exempt from this duty . . ." (They are accountable for the duty) "Righteous people shall not be blamed. God is All-forgiving and All-merciful." (9:91) as well as "Those who come to you, (Muhammad), asking to be taken to the battle . . ." (9:92) They are relieved of the duty because they do not have the means."

Chapter 34 : Chapter on The Issue that Guidance is from Allah, the Most Holy, the Most High H 408, Ch. 34, h 1

A number of our people has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Isma'il from Isma'il al-Sarraj from ibn Maskan from Thabit in Sa'id who has said the following.

"Abu 'Abdallah (a.s.) said, 'O Thabit, why would you bother about people. Leave them alone and do not call anyone to accept your faith. I swear by Allah that even if all the people in the heavens and earth would come together to guide a person whom Allah wants not to guide they will never be able to guide him.

If all the people in the heavens and earth would come together to misguide a person whom Allah wants to guide, they will never be able to misguide him. Leave the people alone. Let no one say, 'O my uncle, my brother, the son of my uncle and my neighbor.' When Allah wants good for a person He cleanses his spirit. He then would not hear any lawful thing but that he knows it and no unlawful thing but that he dislikes it.

Then Allah places a word in his heart with which He organizes all his affairs."

H 409, Ch. 34, h 2

Ali ibn Ibrahim ibn Hashim has narrated from his father from ibn abu 'Umayr from Muhammad ibn Humran from Sulayman ibn Khalid from abu 'Abdallah (a.s.) who has said the following.

"When Allah, the Most Holy, the Most High, wants good for a person He places a point of light in his heart and opens the ears of his heart and assigns an angel to support him. When He wants bad fortune for a person He places a dark black spot in his heart, closes the ears of his heart and assigns a Satan to mislead him.

The Imam (a.s.) then recited the following verse of the Holy Quran. "Allah (God) will open the hearts of whomever He wants to guide to Islam, but He will constrict the chest of one whom He has led astray, as though he was climbing high up into the sky. . . ." (6:125)

H 410, Ch. 34, h 3

A number of our people has narrated from Ahmad ibn Muhammad from ibn Faddal from Ali ibn 'Uqba from his father who has said the following.

"I heard abu 'Abdallah (a.s.) saying, 'Leave your affairs to Allah and do not leave them to the people. Whatever would be for Allah it will be for Him. Whatever would be for people it will not rise up to Allah. Do not quarrel people about your faith because quarrelling sickens the heart.

Allah, the Most Holy, the Most High, said to His Prophet (s.a.) "(Muhammad), you cannot guide whomever you love, but Allah (God) guides whomever He wants and knows best those who seek guidance (28:56). (Muhammad), do you force people to have faith?" (10:99).

Leave the people alone because people learn from people and you have learned from the Holy Prophet (s.a.). I heard my father (a.s.) saying, "When Allah, the Most Holy, the Most High, writes for a person to enter in this faith he will do so faster than the flight of a bird to its nest."

H 411, Ch. 34, h 4

Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from Muhammad ibn Marwan from Fudayl ibn Yasar the following.

"I asked abu 'Abdallah (a.s.), 'Can we invite people to this faith?'" The Imam Said, "No, do not invite them, O Fudayl. When Allah wants good for a servant of His, He orders an angel, to grab him by his neck and then enters him in this faith compelled or willing."

The end of the books on Intelligence, Knowledge and Oneness of Allah of the book, al-Kafi, followed by the book, al-Hujja in the second volume of the book, al-Kafi by al-Shaykh abu Ja'far Muhammad ibn Ya'qub al-Kulayni (May Allah grant him blessings).

The End of Part 3