



تأليف

الشيخ أبي جعفر محمد بن يعقوب بن إسحاق الكليني الرازي

للإمام الأول

الأصول - القسم الأول

(٣) كتاب التوحيد

المؤسسة العالمية للخدمات الإسلامية



AL-KULAYMI AḤ-RĀZĪ

AL-UṢŪL - Part One 3

VOL ONE



BY

ASH-SHAYKH ABŪ JA'FAR MUḤAMMAD IBN YA'QŪB
IBN IS'HĀQ AL-KULAYNĪ AR-RĀZĪ

Volume One

AL-UṢŪL — Part One

**3) THE BOOK OF DIVINE UNITY
(II)**

W O F I S

**World Organization for Islamic Services
Tehran — IRAN**



الإكشاف

تأليف

الشيخ أبي جعفر محمد بن يعقوب بن أبي إسحاق الكليني الرازي

الجزء الأول

الأصول - قسم الأول

(٣) كتاب التوحيد

المؤسسة العالمية للخدمات الإسلامية

AL-KĀFĪ

BY

ASH-SHAYKH ABŪ JA' FAR MUḤAMMAD IBN YA' QŪB
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**World Organization for Islamic Services
Tehran — Iran**

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

*Praise belongs to Allāh, the Lord of all being;
the All-compassionate, the All-merciful;
the Master of the Day of Judgement;
Thee only we serve, and to Thee alone we pray
for succour;*

*Guide us in the straight path;
the path of those whom Thou hast blessed,
not of those against whom Thou art wrathful,
nor of those who are astray.*

* * * * *

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ
مَالِكِ يَوْمِ الدِّينِ إِيَّاكَ تَعْبُدُ وَإِلَيْكَ تَسْتَعِينُ
أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ
أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
وَلَا الضَّالِّينَ

اللَّهُمَّ صَلِّ عَلَى
سَيِّدِ رُسُلِكَ وَخَاتَمِ أَنْبِيَائِكَ
مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ الطَّاهِرِينَ
وَصَلِّ عَلَى جَمِيعِ الْأَنْبِيَاءِ وَالرُّسُلِ

TRANSLITERATION

<i>Symbol</i>	<i>Transliteration</i>	<i>Symbol</i>	<i>Transliteration</i>
ء	'	ل	l
ب	b	م	m
ت	t	ن	n
ث	th	و	w
ج	j	ه	h
ح	h	ي	y
خ	kh	ة	ah
د	d		
ذ	dh		
ر	r		
ز	z		
س	s		
ش	sh		
ص	s		
ض	d		
ط	t		
ظ	z		
ف	gh		
ق	f		
ك	q		
	k		

Long Vowels

ا	ā
و	ū
ي	ī

Short Vowels

َ	a
ُ	u
ِ	i

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CAUTION

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

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

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

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

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

1. Abu’l-Ḥasan ‘Alī ibn Muḥammad ibn Ibrāhīm ibn Abān ar-Rāzi, who is renowned with ‘Allān al-Kulaynī;
2. Abu’l-Ḥusayn Muḥammad ibn Abī ‘Abdillāh Ja‘far ibn Muḥammad ibn ‘Awn al-Asadī al-Kūfi, resident of Ray;
3. Muḥammad ibn al-Ḥusayn ibn Farrūkh aṣ-Ṣaffār al-Qummi;
4. Muḥammad ibn ‘Aqil al-Kulaynī.

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

* * * * *

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

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

Sl. No.	Designation	Agomen (<i>Kunya</i>)	Name	Father's Name	Title (<i>Laqab</i>)	Date of Birth	Date of Death	Martyred by means of	Place of Burial
1.	The Last Prophet of Allāh	Abu'l-Qāsim	Muhammad	'Abdullāh	Kasūlu'l-Lāh, Nabyu'l-Lāh, an-Nabī.	17th Rabi' I, in the Year of the Elephant. (25.8.570 AD).	28th Safar, 11 AH (25.5.632 AD)	Natural	Holy Medina, al-Munawwarah, Saudi Arabia.
2.	- - -	Umm Abihā	Fāṭimah	Muhammad	az-Zahrā', aṣ-Ṣiddiqah, al-Batūl, Sayyidatu'n-Nisā'.	20th Jumādā II, in the fifth Year after the declaration of the Prophethood. (2.1.615 AD)	3rd Jumādā II, 11 AH (26.8.632 AD)	Injured	
3.	1st Imām	Abu'l-Hasan, Abu'l-Hasanayn	'Alī	Abū Ṭālib	Amir al-mu'minin, al-Waṣī, al-Murtadā, (Ḥaydar)	13th Rajab, 10 Years before the declaration of the Prophethood. (25.5.600 AD)	21st Ramaḍān, 40 AH (28.1.661 AD)	Sword - while he was engaged in prayers.	Holy an-Najaf, al-Ashraf, Iraq.
4.	2nd Imām	Abū Muhammad	al-Hasan	'Alī	al-Muṭabā, as-Sibt (al-Akbar)	15th Ramaḍān, 3 AH (1.3.625 AD)	7th Safar, 50 AH (6.3.670 AD)	Poison	Holy Medina, Saudi Arabia.
5.	3rd Imām	Abū 'Abdillāh.	al-Ḥusayn	'Alī	Sayyidu'sh-Shuhadā', as-Sibt (al-Aṣghar)	3rd Sha'bān, 4 AH (8.1.626 AD)	10th Muḥarram, 61 AH (10.10.680 AD)	Sword - in the Battle of 'Āshūrā.	Holy Karbalā' (at-Tāf'), Iraq.
6.	4th Imām	Abū Muhammad	'Alī	al-Ḥusayn	Zaynu'l-'Ābidīn, Sayyidu's-Sajjīd, as-Sajjād.	5th Sha'bān, 38 AH (6.1.659 AD)	25th Muḥarram, 94/95 AH (31.10.712/20.10.713 AD)	Poison	Holy Medina, Saudi Arabia.

7.	5th Imām	Abū Ja'far	Muhammad	'Alī	al-Bāqir	3rd Šafar, 57 AH (16.12.676 AD)	7th Dhi'l-Ḥijjah, 114 AH (28.1.733 AD)	Poison	Holy Medina, Saudi Arabia.
8.	6th Imām	Abū 'Abdillāh, Abū Mūsā	Ja'far	Muhammad	aš-Šādiq	17th Rabi' I, 83 AH (20.4.702 AD)	25th Shawwāl, 148 AH (14.12.765 AD)	"	"
9.	7th Imām	Abu'l-Ḥasan (<i>al-Awwal</i> = The First), Abū Ibrāhīm	Mūsā	Ja'far	al-Kāzim, al-'Abd aš-Šālih, al-'Ālim	7th Šafar, 129 AH (28.10.746 AD)	25th Rajab, 183 AH (1.9.799 AD)	"	Holy al-Kāzimiyyah, Iraq.
10.	8th Imām	Abu'l-Ḥasan (<i>ath-Thāni</i> = The Second)	'Alī	Mūsā	ar-Riḍā	11th Dhi'l-qī'dah, 148 AH - (29.12.765 AD)	17th Šafar, 203 AH (24.8.818 AD)	"	Holy Mash'had (Tūs - Khurāsān), Iran.
11.	9th Imām	Abū Ja'far (<i>ath-Thāni</i> = The Second)	Muhammad	'Alī	at-Taqi, al-Jawād	10th Rajab, 195 AH (8.4.811 AD)	30th Dhi'l-qī'dah, 220 AH (25.11.835 AD)	"	Holy al-Kāzimiyyah, Iraq.
12.	10th Imām	Abu'l-Ḥasan (<i>ath-Thālith</i> = The Third)	'Alī	Muhammad	an-Naqi, al-Hādī	2nd Rajab, 212 AH (27.9.827 AD)	3rd Rajab, 254 AH (28.6.868 AD)	"	Holy Sāmarrā' (Surra-man-rā'), Iraq.
13.	11th Imām	Abū Muhammad	al-Ḥasan	'Alī	al-'Askari	8th Rabi' II, 232 AH (3.12.846 AD)	8th Rabi' I, 260 AH (1.1.874 AD)	"	"
14.	12th Imām	Abu'l-Qāsim	Muhammad	al-Ḥasan	al-Mahdi, al-Qā'im, al-Ḥujjah, al-Ghā'ib, Šāhibu'z-Zamān, Šāhibu'l-Amr.	15th Sha'bān, 255 AH (29.7.869 AD)	Still alive but in occultation.	"	"

LIST OF

Technical terms and special signs used in the Traditions

اخبّرنا - انبأنا = means informed us or told to us.

روى = means narrated to us.

حدثنا = means related or reported to us.

رفعه - يرفعه = means that a narrator mentions the name/s of person/s from whom he narrated, but the later narrator/s omit his/their names.

(-) = عن = means “quoted from”, signified by the signs (-) .

مرسلا - ارسله = means quoting from the Prophet or Imām without describing the linking sources between the narrator and the Prophet or Imām.

* = means starting of the new chain of narration.

صلى الله عليه وآله وسلم = means peace be upon him and his progeny (p.b.u.h.a.h.p.)

عليه السلام = means peace be upon him/her (p.b.u.h.)
عليها السلام

عليهما السلام = means peace be upon them (p.b.u.t.)
عليهم السلام

UṢŪL AL-KĀFĪ

كِتَابُ التَّوْحِيدِ

**The Book of
DIVINE UNITY**

﴿ باب اطلاق القول بأنه شيء ﴾

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

* * * * *

2

CHAPTER ON

THE POSSIBILITY OF SAYING ALLĀH IS A THING

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

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

٢/٢٢١ - محمد بن أبي عبدالله، عن محمد بن إسماعيل، عن الحسين بن الحسن، عن بكر بن صالح، عن الحسين بن سعيد قال: سئل أبو جعفر الثاني عليه السلام: يجوز أن يقال لله: إنه شيء؟ قال: نعم، يخرج من الحدين: حد التعطيل وحد التشبيه

٣/٢٢٢ - علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن أبي المغيرة رفعه، عن أبي جعفر عليه السلام قال: قال: إن الله خلق من خلقه، وخلق خلقه منه، وكلما وقع عليه اسم شيء، فهو مخلوق ما خلا الله.

٤/٢٢٣ - عدة من أصحابنا، عن أحمد بن محمد بن خالد البرقي، عن أبيه، عن النضر بن سويد، عن يحيى الحلبي، عن ابن مسكان، عن زرارة بن أعين قال: سمعت أبا عبد الله عليه السلام يقول: إن الله خلق من خلقه وخلق خلقه منه، وكل ما وقع عليه اسم شيء، ما خلا

* * * * *

221-2. Muḥammad ibn Abī ‘Abdillāh (—) Muḥammad ibn Ismā‘il (—) al-Ḥusayn ibn al-Ḥasan (—) Bakr ibn Ṣālih (—) al-Ḥusayn ibn Sa‘īd as saying:

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

222-3. ‘Alī ibn Ibrāhīm (—) Muḥammad ibn ‘Īsā (—) Yūnus (—) Abī'l-Maghārā (*rafa'ahu*) (—) Abū Ja‘far (p.b.u.h.) as saying:

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

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

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

الله فهو مخلوق والله خالق كل شيء ، تبارك الذي (ليس كمثله شيء ، وهو السميع البصير) !
 ٥/٢٢٤ - علي بن إبراهيم ، عن أبيه ، عن ابن أبي عمير . عن علي بن عطية ، عن خيثمة
 عن أبي جعفر عليه السلام قال : إن الله خلو من خلقه ، وخلقه خلو منه ، وكل ما وقع
 عليه اسم شيء ، ما خلا الله تعالى فهو مخلوق والله خالق كل شيء .
 ٦/٢٢٥ - علي بن إبراهيم ، عن أبيه ، عن العباس بن عمرو الفقيمي ، عن هشام بن الحكم
 عن أبي عبد الله عليه السلام أنه قال للزنديق حين سأله : ماهو ؟ قال : هوشي . بخلاف الأشياء
 ارجع بقولي إلى إثبات معنى وأنه شيء . بحقيقة الشيئية غير أنه لا جسم ولا صورة ولا يحس

(١) - الشورى ١٠/٤٢٠

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

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

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

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

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

ولا يجسّ ولا يدرك بالحواس الخمس لا تدركه الأوهام ولا تنقصه الدصور ولا تغيره
 الأزمان ، فقال له السائل : فتقول : إنه سميعٌ بصيرٌ ؟ قال : هو سميعٌ بصيرٌ : سميع
 بغير جارحة وبصير بغير آلة ، بل يسمع بنفسه ويبصر بنفسه ؛ ليس قولِي : إنه سميعٌ يسمع
 بنفسه وبصيرٌ يبصر بنفسه أنه شيء ، والنفس شيء ، آخر ولكن أردت عبارة عن نفسي
 إذ كنتُ مسؤولاً وإفهاماً لك إذ كنت سائلاً ، فأقول : إنه سميعٌ بكله لأن الكل منه له
 بعضٌ ولكنني أردت إفهامك والتعبير عن نفسي وليس مرجعي في ذلك إلا إلى أنه السميع
 البصير العالم الخبير بلا اختلاف الذات ولا اختلاف المعنى .

قال له السائل : فما هو ؟ قال أبو عبد الله عليه السلام : هو الربّ وهو المعبود وهو الله
 وليس قولِي : الله إثبات هذه الحروف : ألف ولام وهاء ، ولا را ، ولا با ، ولكن ارجع إلى

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

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

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

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

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

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

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

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

قال له السائل : فقد حدّدته إذا ثبتّ وجوده ، قال أبو عبد الله عليه السلام : لم أحده ولكنّي أثبتّه إذا لم يكن بين النفي والإثبات منزلة .
 قال له السائل : فله إنّيّة ومائيّة ؟ قال : نعم لا يثبت الشيء إلا با نّيّة ومائيّة .
 قال له السائل : فله كيفيّة ؟ قال : لا لأنّ الكيفيّة جهة الصفة والإحاطة ولكن لا بدّ

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

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

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

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

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

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

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

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

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﴿ باب أنه لا يعرف إلا به ﴾

١/٢٢٧ - علي بن محمد ، عمّن ذكره ، عن أحمد بن محمد بن عيسى ، عن محمد بن حران ، عن
الفضل بن السكن ، عن أبي عبد الله عليه السلام قال : قال أمير المؤمنين عليه السلام : اعرفوا الله بالله
والرسول بالرسالة وأولي الأمر بالأمر بالمعروف والعدل والإحسان .

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

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3

CHAPTER ON

ALLĀH CANNOT BE RECOGNIZED EXCEPT THROUGH HIS OWN SELF

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

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

ومعنى قوله ﷺ : اعرفوا الله بالله يعني أن الله خلق الأشخاص والأرواح والجواهر والأعيان ؛ فالأعيان : الأبدان، والجواهر : الأرواح، وهو جل وعز لا يشبه جسمًا ولا روحًا وليس لأحد في خلق الروح الحساس الدرك أمر ولا سبب ، هو المتفرد بخلق الأرواح والأجسام فإذا نفى عنه الشبهين : شبه الأبدان وشبه الأرواح فقد عرف الله بالله وإذا شبه بالروح أو البدن أو النور فلم يعرف الله بالله .

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

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

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

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

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

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

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

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

229-3. Muḥammad ibn Ismā'il (—) al-Faḍl ibn Shādhān (—) Ṣafwān ibn Yahyā (—) Maṣṣūr ibn Ḥāzim as saying:

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

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﴿باب أدنى المعرفة﴾

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

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

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4

CHAPTER ON THE LEAST KNOWLEDGE OF ALLĀH (NECESSARY FOR MAN)

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

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

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

كتب إلى الرجل: ما الذي لا يجتزء في معرفة الخالق بدونه ؟ فكتب إليه : لم يزل عالماً
وسامعاً وبصيراً وهو الفعّال لما يريد . وسئل أبو جعفر عليه السلام عن الذي لا يجتزء بدون ذلك
من معرفة الخالق فقال : ليس كمثله شيء ولا يشبهه شيء ، لم يزل عالماً سمياً بصيراً .
٣/٢٣٢ - محمد بن يحيى ، عن محمد بن الحسين عن الحسن بن علي بن يوسف بن بقّاح
عن سيف بن عميرة ، عن إبراهيم بن عمر قال : سمعت أبا عبد الله عليه السلام يقول : إن أمر الله
كله عجيب إلا أنه تدّ احتجّ عليكم بما قد عرفكم من نفسه .

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

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

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

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

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﴿باب المعبود﴾

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

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5

CHAPTER ON

THE WORSHIPPED (*AL-MA'BŪD*)

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

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

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

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

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

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

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

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

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

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

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

﴿باب الكون والمكان﴾

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

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6

CHAPTER ON

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

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

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

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

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

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

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

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

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

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

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‘Ali ibn Abi Ḥamzah (—) Abi Baṣir as saying:

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

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

(٣) - الاعراف ٥٤/٧،

(٥) - طه ٦/٢٠٠،

(٢) - القصص ٨٨/٢٨،

(٤) - البقرة ٦/٢٠،

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

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

٢٣٩/٤ - عدّة من أصحابنا ، عن أحمد بن محمد بن خالد ، عن أبيه رفعه قال : اجتمعت اليهود إلى رأس الجالوت فقالوا له : إنّ هذا الرّجل عالم - يعنون أمير المؤمنين عليه السلام - فانطلق بنا إليه نسأله ، فأتوه فقبل لهم : هو في القصر فانتظروه حتّى خرج ، فقال له رأس الجالوت : جئناك نسألك فقال : سل يا يهودي عمّا بدا لك ، فقال : أسألك عن ربّك متى كان ؟ فقال : كان بلا كينونيّة ، كان بلا كيف ، كان لم يزل بلا كمّ وبلا كيف كان ليس له قبل ، هو قبل القبل بلا قبل ولا غاية ولا منتهى ، انقطعت عنه الغاية وهو غاية كلّ غاية ؛ فقال رأس الجالوت : امضوا بنا فهو أعلم ممّا يقال فيه .

٢٤٠/٥ - وبهذا الإسناد ، عن أحمد بن محمد بن أبي نصر ، عن أبي الحسن الموصلي ، عن

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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﴿ باب النسبة ﴾

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

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CHAPTER ON

GENEALOGY (NISBAH) OF ALLĀH

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

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

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

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

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245-2. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn Ḥammād ibn al-Ḥusayn (-) Ibn Maḥbūb (-) Ḥammād ibn ‘Amr an-Naṣībī (-) Abū ‘Abdillāh (p.b.u.h.), (Ḥammād) says:

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

٣/٢٤٦ - محمد بن يحيى ، عن أحمد بن محمد ، عن الحسين بن سعيد ، عن النضر بن سويد عن عاصم بن حميد قال : قال : سئل علي بن الحسين عليه السلام عن التوحيد فقال : إن الله عز وجل علم أنه يكون في آخر الزمان أقوام متعمقون فأنزل الله تعالى قل هو الله أحد والآيات من سورة الحديد إلى قوله : « وهو عليم بذات الصدور » فمن رام وراء ذلك فقد هلك .
 ٤/٢٤٧ - محمد بن أبي عبد الله رفعه ، عن عبد العزيز بن المهتدي قال : سألت الرضا عليه السلام عن التوحيد فقال : كل من قرأ قل هو الله أحد وآمن بها فقد عرف التوحيد ؛ قلت :

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

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

247-4. Muḥammad ibn Abī ‘Abdillāh (*rafa’ahu*) (-) ‘Abd

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

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﴿باب النهي عن الكلام في الكيفية﴾

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

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al-'Aziz ibn al-Muhtadi as saying:

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

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8

CHAPTER ON

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

248-1. Muḥammad ibn al-Ḥasan (—) Sahl ibn Ziyād (—) al-Ḥasan ibn Maḥbūb (—) ‘Alī ibn Ri’āb (—) Abī Baṣīr as saying:

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

وفي رواية أخرى عن حريز : تكلّموا في كل شيء ولا تتكلّموا في ذات الله .
 ٢/٢٤٩ - محمد بن يحيى ، عن أحمد بن محمد ، عن ابن أبي عمير ، عن عبد الرحمن بن
 الحجّاج ، عن سليمان بن خالد قال : قال أبو عبد الله عليه السلام : إنّ الله عز وجل يقول :
 « وأنّ إلى ربك المنتهى »^٦ فإذا انتهى الكلام إلى الله فأمسكوا .

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

(٦) - النجم ، ٥٣/٤٢

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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256-9. 'Ali ibn Ibrāhīm (-) his father (-) al-Ḥasan ibn 'Ali (-) al-Ya'qūbī (Dāwūd ibn 'Ali al-Hāshimī) (-) some of our associates (-) 'Abd al-'Alā' Mawlā Āl Sām (-) Abū 'Abdillāh (p.b.u.h.) as saying:

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

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

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﴿باب في إبطال الرؤية﴾

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

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

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

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9

CHAPTER ON

REFUTATION OF THE VISIBILITY (RU'YAH) OF ALLĀH

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

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

جلَّ سَيِّدِي وَمَوْلَايَ وَالْمَنْعَمُ عَلَيَّ وَعَلَى آبَائِي أَنْ يُرَى ، قَالَ: وَسَأَلْتُهُ : هَلْ رَأَى رَسُولُ اللَّهِ ﷺ رَبَّهُ ؟ فَوَقَعَ عَلَيْهِ السَّلَامُ : إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَرَى رَسُولَهُ بِقَلْبِهِ مِنْ نَوْرِ عَظَمَتِهِمَا أَحَبُّ .
 ٣/٢٥٩ - أحمد بن إدريس ، عن محمد بن عبد الجبار ، عن صفوان بن يحيى قال : سألني أبو قرّة المحدث أن أدخله على أبي الحسن الرضا عليه السلام فاستأذنته في ذلك فأذن لي فدخل عليه فسأله عن الحلال والحرام والأحكام حتى بلغ سؤاله إلى التوحيد فقال أبو قرّة: إنا روينا أن الله قسم الرؤية والكلام بين نبيين فقسم الكلام لموسى ولمحمد الرؤية ، فقال أبو الحسن عليه السلام : فمن المبلغ عن الله إلى الثقلين من الجن والإنس : لا تدركه الأبصار^٧ ولا يحيطون به علماً^٨ . وليس كمثله شيء^٩ ، أليس محمد ؟ قال: بلى قال:

(٨) - طه ، ١١٠/٢٠٠

(٧) - الأنعام ، ١٠٣/٦

(٩) - الشورى ، ١١/٤٢

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

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

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

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

(١٠) - النجم ، ١٣/٥٣

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

هذه الآية ما يدل على ما رأى . حيث قال : « ما كذب الفؤاد ما رأى »^{١١} يقول : ما كذب فؤاد محمد ما رأت عيناه ، ثم أخبر بما رأى فقال « لقد رأى من آيات ربه الكبرى »^{١٢} ، فأيات الله غير الله وقد قال الله : « ولا يحيطون به علماً » ، فإذا رأته لا بصار فقد أحاطت به العلم و وقعت المعرفة ؛ فقال أبو قرّة : فتكذب بالروايات ؟ فقال أبو الحسن عليه السلام : إذا كانت الروايات مخالفة للقرآن كذبتها . وما أجمع المسلمون عليه أنه لا يحاط به علماً ولا تدركه إلا بصار وليس كمثله شيء . ؟

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

(١٢) - النجم ، ١٨/٥٣

(١١) - النجم ، ١١/٥٣

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

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

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

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

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rated by the common people (*al-‘āmmah*) and the elite (*al-khāṣṣah*), and requested him to explain the matter fully to me. The Imām answered me in his own hand writing, ‘All are agreed and there is no dissension among the people that acknowledge of any thing through visual perception is necessary and certain. Now if it is true that seeing Allāh with the eyes is necessary for knowledge of Allāh to occur, then this knowledge must fall into one of two cases. It is either the belief (in Allāh which is required by Him) or not that belief.

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

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

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

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

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

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

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

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

(١٣) - الأنعام، ١٢٤/٦٠

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

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

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

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

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

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

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

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

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

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

جبرئيل مكاناً لم يطأه قط جبرئيل فكشف له فأراه الله من نور عظمته ما أحبُّ ،

❖ (في قوله تعالى :) ❖

❖ (لا تدركه الابصار و هو يدرك الابصار ١٤) ❖

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

(١٥) - الأنعام ، ١٠٤/٦

(١٤) - الأنعام ، ١٠٣/٦

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

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

Regarding the words of Allāh

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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﴿ باب ﴾

﴿ النهي عن الصفة بغير ما وصف به نفسه تعالى ﴾

١/٢٧٠- علي بن إبراهيم ، عن العباس بن معروف ، عن ابن أبي نجران ، عن حماد ابن عثمان ، عن عبد الرحيم بن عتيك القصير قال : كتبت على يدي عبد الملك بن أعين إلى أبي عبد الله عليه السلام : أن قوماً بالعراق يصفون الله بالصورة وبالتخطيط فان رأيت

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

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10

CHAPTER ON

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

270-1. ‘Ali ibn Ibrāhīm (—) al-‘Abbās ibn Ma‘rūf (—) Ibn Abi Najrān (—) Hammād ibn ‘Uthmān (—) ‘Abd ar-Rahīm ibn ‘Atik al-Qaṣīr as saying:

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

—جعلني الله فداك— أن تكتب إليّ بالمذهب الصحيح من التوحيد؟ فكتب إليّ: سألت
 رحمك الله عن التوحيد وما ذهب إليه من قبلك فتعالى الله الذي ليس كمثله شيء،
 وهو السميع البصير، تعالى عما يصفه الواصفون المشبهون الله بخلقه المفترون على
 الله، فاعلم رحمك الله أن المذهب الصحيح في التوحيد ما نزل به القرآن من صفات
 الله جلّ وعزّ فانف عن الله تعالى البطلان والتشبيه فلا نفي ولا تشبيه هو الله الثابت
 الموجود تعالى الله عما يصفه الواصفون ولا تعدوا القرآن فتضّأوا بعد البيان.

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

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

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

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

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

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

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

(١٦) - الأنعام ، ١٠٣/٦٠

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

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

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

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

ثم قال: سبحانك ما عرفوك ولا وحدوك فمن أجل ذلك وصفوك، سبحانك لو عرفوك لوصفوك بما وصفت به نفسك، سبحانك كيف طاعتهم أنفسهم أن يشبهوك بغيرك، اللهم لا أصفك إلا بما وصفت به نفسك ولا أشبهك بخلقك، أنت أهل لكل خير، فلا تجعلني من القوم الظالمين؛ ثم التفت إلينا فقال: ما توهمتم من شيء، فتوهموا الله غيره ثم قال: نحن آل محمد النمط الأوسط الذي لا يدركنا الغالي ولا يسبقنا التالي، يا محمد إن رسول الله ﷺ حين نظر إلى عظمة ربّه كان في هيئة الشاب الموفق^(١) وسنّ أبناء ثلاثين سنة يا محمد عظم ربّي عزّ وجلّ أن يكون في صفة المخلوقين؛ قال قلت: جعلت فداك من كانت رجلاه في خضرة؟ قال: ذاك محمد كان إذا نظر إلى ربّه

(١) تقدم أن الصحيح: (الشاب الموفق).

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

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

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

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

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

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

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

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

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

وهو السميع العليم - أوقال - : البصير .

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

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

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

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

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

276-7. Sahl (—) al-Sindī ibn ar-Rabī‘ (—) Ibn Abī ‘Umayr (—) Ḥaḥḥ, brother of Murāzīm (—) al-Mufaḍḍal as saying:

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

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

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

شيء وهو السميع البصير .

٩/٢٧٨ - سهل ، عن بشر بن بشّار النيسابوري قال : كتبت إلى الرّجل عليه السلام :
إنّ من قبلنا قد اختلفوا في التوحيد ، فمنهم من يقول : [هو] جسم ومنهم من يقول :
[هو] صورة ، فكتب إليّ : سبحان من لا يحد ولا يوصف ولا يشبهه شيء وليس كمثله
شيء وهو السميع البصير .

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

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

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

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

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

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

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

(١٧) - الأنعام ٩١/٦٠

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

280-11. Muḥammad ibn Ismā‘īl (—) al-Faḍl ibn Shādhān (—) Ḥammād ibn ‘Isā (—) Rib‘ī ibn ‘Abdillāh (—) al-Fuḍayl ibn Yasār, as saying:

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

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

الأبصار وهو اللطيف الخبير^{١٨} ولا يوصف بكيف ولا أين وحيث ، وكيف أصفه بالكيف ؟! وهو الذي كيف الكيف حتى صار كيفاً فعرفت الكيف بما كيف لنا من الكيف أم كيف أصفه بأين ؟! وهو الذي أين أين حتى صار أيناً فعرفت الأين بما أين لنا من الأين ، أم كيف أصفه بحيث ؟! وهو الذي حيث حيث حتى صار حيثاً فعرفت حيث بما حيث لنا من حيث ، فالله تبارك وتعالى داخل في كل مكان وخارج من كل شيء ، لا تدركه الأبصار وهو يدرك الأبصار ؟ لا إله إلا هو العلي العظيم وهو اللطيف الخبير .

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(١٨) - الأنعام ، ١٠٣/٦

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

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باب النهى عن الجسم والصورة

١/٢٨٢ - أحمد بن إدريس ، عن محمد بن عبد الجبار ، عن صفوان بن يحيى ، عن علي بن أبي حمزة ، قال : قلت لأبي عبد الله عليه السلام : سمعت هشام بن الحكم يروي عنكم أن الله جسم ، صمدى نورى ، معرفته ضرورة ، يمن بها على من يشاء من خلقه ، فقال عليه السلام : سبحان من لا يعلم أحد كيف هو إلا هو ، ليس كمثله شيء ، وهو السميع البصير ، لا يحد ولا يحس ولا يجس ولا تدركه [الأبصار ولا] الحواس ولا يحيط به شيء ، ولا جسم ولا صورة ولا تخطيط ولا تحديد .

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11

CHAPTER ON

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

282-1. Aḥmad ibn Idrīs (—) Muḥammad ibn ‘Abd al-Jabbār (—) Ṣafwān ibn Yahyā (—) ‘Alī ibn Abī Ḥamzah, as saying:

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

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

٣/٢٨٤ - محمد بن الحسن ، عن سهل بن زياد ، عن محمد بن إسماعيل بن بزيع ، عن محمد بن زيد قال : جئت إلى الرضا عليه السلام أسأله عن التوحيد فأملى عليّ : الحمد لله فاطر الأشياء ، إنشاء ، ومبتدعها ابتداءً بقدرته وحكمته ، لا من شيء ، فيبطل الاختراع ولا لعلّة فلا يصحّ الابتداع ، خلق ما شاء ، كيف شاء ، متوحّداً بذلك لا يظهر حكمته وحقيقة ربوبيّته ، لا تضبطه العقول ولا تبلغه الأوهام ولا تدركه الأبصار ولا يحيط

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

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

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

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

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

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

به مقدار ، عجزت دونه العبارة وكُلت دونه الأبصار و ضلَّ فيه تصارييف الصفات ،
احتجب بغير حجاب محجوب واستتر بغير ستر مستور ، عرف بغير رؤية و وصف بغير
صورة ونعت بغير جسم ؛ لا إله إلا الله الكبير المتعال .

٤/٢٨٥ - محمد بن أبي عبدالله ، عمّن ذكره ، عن عليّ بن العباس ، عن أحمد بن محمد بن
أبي نصر ، عن محمد بن حكيم قال : وصفت لأبي إبراهيم عليه السلام قول هشام بن سالم
الجوابي وحكى له : قول هشام بن الحكم إنّه جسم فقال : إنَّ الله تعالى لا يشبهه
شيء ، أيُّ فحش أو خنى أعظم من قول من يصف خالق الأشياء بجسم أو صورة
أو بخلقة أو بتحديد وأعضاء ، تعالى الله عن ذلك علوًّا كبيراً .
٥/٢٨٦ - عليّ بن محمد رفعه ، عن محمد بن الفرج الرُّخْجِيّ قال : كتبت إلى أبي الحسن

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

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

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

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

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ هِشَامُ بْنُ الْحَكَمِ فِي الْجِسْمِ وَهَشَامُ بْنُ سَالِمٍ فِي الصُّورَةِ فَكَتَبَ :
 دَعُ عَنْكَ حَيْرَةَ الْحِيرَانِ وَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ ، لَيْسَ الْقَوْلُ مَا قَالَ الْهَشَامَانِ .
 ٦/٢٨٧ - مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ ، عَنْ الْحُسَيْنِ بْنِ الْحَسَنِ ، عَنْ
 بَكْرِ بْنِ صَالِحٍ ، عَنْ الْحَسَنِ بْنِ سَعِيدٍ ، عَنْ عَبْدِ اللَّهِ بْنِ الْمَغِيرَةِ ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ قَالَ :
 سَمِعْتُ يُونُسَ بْنَ طَبْيَانَ يَقُولُ : دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَقُلْتُ لَهُ : إِنَّ هِشَامَ بْنَ
 الْحَكَمِ يَقُولُ قَوْلًا عَظِيمًا إِلَّا أَنِّي أَخْتَصِرُ لَكَ مِنْهُ أَحْرَفًا فَزَعَمَ أَنَّ اللَّهَ جِسْمٌ لِأَنَّ
 الْأَشْيَاءَ شَيْئَانِ : جِسْمٌ وَفَعْلُ الْجِسْمِ فَلَا يَجُوزُ أَنْ يَكُونَ الصَّانِعُ بِمَعْنَى الْفَعْلِ وَيَجُوزُ
 أَنْ يَكُونَ بِمَعْنَى الْفَاعِلِ فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : وَيَحُجُّهُ أَمَا عَلِمَ أَنَّ الْجِسْمَ مُحَدَّدٌ
 مَتْنَاهُ وَالصُّورَةُ مُحَدَّدَةٌ مَتْنَاهُ فَإِذَا احْتَمَلَ الْحَدَّ احْتَمَلَ الزِّيَادَةَ وَالنَّقْصَانَ وَإِذَا احْتَمَلَ

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al-Faraj ar-Rukhkhaji as saying:

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

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

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

الزّيادة والنقصان كان مخلوقاً قال : قلت : فما أقول ؟ قال : لا جسم ولا صورة وهو مجسّم الأجسام ومصورّ الصور ، لم يتجزّء ولم يتناه ولم يتزايد ولم يتناقص ، لو كان كما يقولون لم يكن بين الخالق والمخلوق فرق ولا بين المنشئ والمنشأ لكن هو المنشئ. فرّق بين من جسّمه وصوّره وأنشأه ، إذ كان لا يشبهه شيء ولا يشبهه هو شيئاً : ٧/٢٨٨ - محمد بن أبي عبد الله ، عن محمد بن إسماعيل ، عن عليّ بن العباس ، عن الحسن ابن عبد الرحمن الحمانيّ قال : قلت لأبي الحسن موسى بن جعفر (عليه السلام) : إن هشام بن الحكم زعم أن الله جسم ليس كمثله شيء ، عالم ، سميع ، بصير ، قادر ، متكلم ، ناطق ، والكلام والقنطرة والعلم يجري مجرى واحد ليس شيء منها مخلوقاً فقال : قاتله

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

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

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

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

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

٨/٢٨٩ - علي بن إبراهيم ، عن محمد بن عيسى ، عن يونس ، عن محمد بن حكيم قال : وصفت لا بي الحسن (عليه السلام) قول هشام الجواليقي وما يقول في الشاب الموفق (١) ووصفت له قول هشام بن الحكم فقال : إنَّ الله لا يشبهه شيء .

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(١) تقدم أن الصحيح : (الشاب الموفق) .

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

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

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

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﴿ باب صفات الذات ﴾

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

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12

CHAPTER ON

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

290-1. 'Alī ibn Ibrāhīm (—) Muḥammad ibn Khālid aṭ-Ṭayālīsī (—) Ṣafwān ibn Yahyā (—) Ibn Muskān (—) Abī Baṣīr as saying:

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

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

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

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

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power could be exercised.' ”

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

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

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

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

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

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

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

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

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

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

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

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

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

فإن أثبتنا العلم فقد أثبتنا في الأزل معه شيئاً فإن رأيت جعلني الله فداك أن تعلمني من ذلك ما أقف عليه ولا أجوزه ؟ فكتب عليه السلام بخطه : لم يزل الله عالماً تبارك وتعالى ذكره .

٦/٢٩٥ - محمد بن يحيى ، عن أحمد بن محمد ، عن الحسين بن سعيد ، عن القاسم بن محمد عن عبد الصمد بن بشير ، عن فضيل بن سكرة ، قال : قلت لأبي جعفر عليه السلام : جعلت فداك إن رأيت أن تعلمني هل كان الله جلّ وجهه يعلم قبل أن يخلق الخلق أنّه وحده ؟ فقد اختلف مواليك فقال بعضهم : قد كان يعلم قبل أن يخلق شيئاً من خلقه ، وقال بعضهم : إنما معنى يعلم يفعل فهو اليوم يعلم أنّه لا غيره قبل فعل الأشياء فقالوا : إن أثبتنا

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

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

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

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

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﴿ باب آخر وهو من الباب الاول ﴾

١/٢٩٦ - علي بن إبراهيم ، عن محمد بن عيسى بن عبيد ، عن حماد ، عن حريز ، عن محمد بن مسلم ، عن أبي جعفر عليه السلام أنه قال في صفة القديم : إنه واحد صمد أحدي المعنى ليس بمعاني كثيرة مختلفة ، قال : قلت : جعلت فداك يزعم قوم من أهل

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

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13

CHAPTER ON

ANOTHER CHAPTER (RELATED) TO THE PREVIOUS CHAPTER

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

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

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

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

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

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

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

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﴿ باب ﴾

﴿ الإرادة أنها من صفات الفعل وسائر صفات الفعل ﴾

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

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

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14

CHAPTER ON

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

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

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

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

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hammad ibn 'Isā al-Ash'ari (—) al-Husayn ibn Sa'id al-Ahwāzi (—) an-Naḍr ibn Suwayd (—) 'Āsim ibn Ḥumayd as saying:

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

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

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

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

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

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

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

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

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

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

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

عمرو بن عبيد فقال له : جعلت فداك قول الله تبارك وتعالى : «ومن يحلل عليه غضبي فقد هوى^{١٩}» ما ذلك الغضب؟ فقال أبو جعفر عليه السلام : هو العقاب يا عمرو إنه من زعم أن الله قد دال من شيء، إلى شيء، فقد وصفه مخلوق وإن الله تعالى لا يستغفره شيء، فيغيره .
 ٦/٣٠٣ - علي بن إبراهيم ، عن أبيه ، عن العباس بن عمرو ، عن هشام بن الحكم في حديث الزنديق الذي سأل أبا عبد الله عليه السلام : نعم ولكن ليس ذلك على ما يوجد من المخلوقين وذلك أن الرضا حال تدخل عليه فتقلبه من حال إلى حال ؛ لأن المخلوق أجوف معتمل مرغب ، للأشياء فيمدخل ، وخالقنا لمدخل للأشياء . فيه لأنه واحد واحد الذات واحد

(١٩) - طه ، ٨١/٢٠

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

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

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

المعنى فرضاء ثوابه و سخطه عقابه من غير شيء يتداخله فيهيجه و ينقله من حال إلى حال لأن ذلك من صفة المخلوقين العاجزين المحتاجين .

٧/٣٠٤ - عدة من أصحابنا ، عن أحمد بن محمد بن خالد ، عن أبيه ، عن ابن أبي عمير ، عن ابن أذينة ، عن محمد بن مسلم ، عن أبي عبد الله عليه السلام قال : المشيئة محدثة .

❖ جملة القول في صفات الذات وصفات الفعل ❖

إن كلَّ شئئين وصفته الله بهما وكانا جميعاً في الوجود فذلك صفة فعل ؛ وتفسير

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

304–7. A group of our associates (–) Aḥmad ibn Muḥammad ibn Khālīd (–) his father (–) Ibn Abī ‘Umayr (–) Ibn Udhaynah (–) Muḥammad ibn Muslim (–) Abū ‘Abdillāh (p.b.u.h.) as saying:

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

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

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

هذه الجملة : أنك تثبت في الوجود ما يريد و ما لا يريد وما يرضاه وما يسخطه وما يحب^ث وما يبغض^ث، فلو كانت الإرادة من صفات الذات مثل العلم و القدرة كان ما لا يريد ناقضاً لتلك الصفة ولو كان ما يحب^ث من صفات الذات كان ما يبغض^ث ناقضاً لتلك الصفة ، ألا ترى أننا لانجد في الوجود ما لا يعلم وما لا يقدر عليه وكذلك صفات ذاته الأزل^ي لسنا نصفه بقدرة وعجز [وعلم وجهل وسفه وحكمة وخطأ وعز^ث] وذلة ويجوز أن يقال : يحب^ث من أطاعه ويبغض^ث من عصاه ويوالي من أطاعه ويعادي من عصاه وإنه يرضاه ويسخطه ويقال في

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

الدُّعاء : اللهم ارض عني ولا تسخط عليّ وتولّني ولا تعادني ولا يجوز أن يقال : يقدر أن يعلم ولا ، يقدر أن لا يعلم ويقدر أن يملك ولا يقدر أن لا يملك ويقدر أن يكون عزيزاً حكيماً ولا ، يقدر أن لا يكون عزيزاً حكيماً ويقدر أن يكون جواداً ولا ، يقدر أن لا يكون جواداً ويقدر أن يكون غفوراً ولا ، يقدر أن لا يكون غفوراً ولا يجوز أيضاً أن يقال : أراد أن يكون ربّاً وقديماً وعزيزاً وحكيماً وما الكأعالمُ وقادر لأن هذه من صفات الذات والإرادة من صفات الفعل، ألا ترى أنه يقال : أراد هذا ولم يرد هذا وصفات الذات تنفي عن بعضها صفة منهاضها ، يقال : حيّ وعالمٌ وسميعٌ وبصيرٌ وعزيزٌ وحكيمٌ ، غنيٌّ ، ملكٌ ، حلِيمٌ عدلٌ ، كريمٌ فالعلم ضدّه الجهل والقدره ضدّها العجز والحياة ضدّها الموت والعزّة ضدّها

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

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

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

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

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﴿ باب حدوث الاسماء ﴾

١/٣٠٥ - عليّ بن حماد ، عن صالح بن أبي حماد ، عن الحسين بن يزيد ، عن الحسن بن عليّ ابن أبي حمزة ، عن إبراهيم بن عمر ، عن أبي عبد الله عليه السلام قال : إنّ الله تبارك وتعالى خلق اسماً بالحروف غير متصوّت ، وباللفظ غير منطوق وبالشخص غير مجسّد وبالتشبيه غير موصوف و باللون غير مصبوغ ، منفيّ عنه الأقطار ، مبعّد عنه الحدود ، محجوب عنه

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

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15

CHAPTER ON

ORIGIN OF THE NAME OF ALLĀH

305-1. ‘Alī ibn Muḥammad (—) Ṣāliḥ ibn Abī Ḥammād (—) al-Ḥusayn ibn Yazīd (—) al-Ḥasan ibn ‘Alī ibn Abī Ḥamzah (—) Ibrāhīm ibn ‘Umar (—) Abū ‘Abdillāh (p.b.u.h.), as saying:

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

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

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

الرازق ، المحيي ، المميت ، الباعث ، الوارث ، فهذه الأسماء وما كان من الأسماء الحسنى حتى تتم ثلاث مائة وستين اسما فهي نسبة لهذه الأسماء الثلاثة وهذه الأسماء الثلاثة أركان ، وحجب الاسم الواحد المكنون المخزون بهذه الأسماء الثلاثة و ذلك قوله تعالى : « قل ادعوا الله أو ادعوا الرحمن أيّما تدعوا فله الأسماء الحسنى » ٢٠ .

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

(٢٠) - الاسراء ، ١١٠/١٧

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as-Salām (The All-peaceable); *al-Mu'min* (The All-faithful); *al-Muhaymin* (The All-preserver); *al-Munshi'* (The All-evolver) *al-Badi'* (The All-originator); *ar-Rafi'* (The Exalter); *al-Jalil* (The Majestic); *al-Karim* (The Generous); *ar-Rāziq* (The All-sustainer); *al-Muḥyi* (The Bestower of Life); *al-Mumit* (The Inflictor of death); *al-Bā'ith* (The Resurrector); *al-Wārith* (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 Allāh, the Sublime, has said, ‘Say, call upon Allāh, or call upon ‘*ar-Raḥmān*’ (the Compassionate); whichever you call upon, to Him (alone) belongs the name most Beautiful.’ (*al-Isrā'*, 17:110)”

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

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

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

٣٠٧/٣ - وبهذا الاسناد عن محمد بن سنان قال: سألته عن الاسم ما هو؟ قال: صفة لموصوف.

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‘Uthmān (—) Ibn Sinān as saying:

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

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

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

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

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308-4. Muḥammad ibn Abī ‘Abdillāh (—) Muḥammad ibn Ismā‘il (—) some of his associates (—) Bakr ibn Ṣāliḥ (—) ‘Alī ibn Ṣāliḥ (—) al-Ḥasan ibn Muḥammad ibn Khālīd ibn Yazīd (—) ‘Abd al-A‘lā (—) Abū ‘Abdillāh (p.b.u.h.) as saying:

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

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

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﴿ باب معانى الاسماء و اشتقاقها ﴾

١/٣٠٩ - عدة من أصحابنا ، عن أحمد بن محمد بن خالد ؛ عن القاسم بن يحيى ؛ عن جدّه

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

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16

CHAPTER ON

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

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

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

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

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

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

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

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

فذاك التوحيد ، أفهمت ياهشام ؟! قال : قلت : زدني قال : لله تسعة وتسعون اسماً فلو كان الاسم هو المسمى لكان كل اسم منها إلهاً ولكن الله معنى يدل عليه بهذه الأسماء وكلها غيره ، ياهشام الخبز اسم للمأكل ، والماء اسم للمشروب ، والثوب اسم للملبوس ، والنار اسم للمحرق ، أفهمت ياهشام فهماً تدفع به وتناضل به أعداءنا المتخذين مع الله عز وجل غيره ؟ قلت : نعم ، فقال : نفعلك الله [به] وثبتك ياهشام قال : فوالله ما قهرني أحد في التوحيد حتى قمت مقامى هذا

٣/٣١١ - عدة من أصحابنا ، عن أحمد بن محمد البرقي ، عن القاسم بن يحيى ، عن جدّه

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

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

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

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

(٢٢) - الحديد ، ٣/٥٧

(٢١) - النور ، ٣٥/٢٤

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

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

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

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

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

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

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

فقال : إنّه ليس شيء إلا يبيد أو يتغيّر ، أو يدخله التغيّر والزوال ، أو ينتقل من لون إلى لون ، ومن هيئة إلى هيئة ، ومن صفة إلى صفة ، ومن زيادة إلى نقصان ، ومن نقصان إلى زيادة إلا ربّ العالمين فإنّه لم يزل ولا يزال بحالة واحدة ، هو الأوّل قبل كل شيء ، وهو الآخر على ما لم يزل ، ولا تختلف عليه الصفات والأسماء كما تختلف على غيره ، مثل الانسان الذي يكون تراباً مرّة ، ومرّة لحماً ودماً ، ومرّة رفاتاً ورميماً ، وكالبسر الذي يكون مرّة بلحاً ، ومرّة بسراً ، ومرّة رطباً ، ومرّة تمرّاً ، فتبدّل عليه الأسماء والصفات والله جلّ وعزّ بخلاف ذلك .

٦/٣١٤ - عليّ بن إبراهيم ، عن أبيه ، عن ابن أبي عمير ، عن ابن أذينة ، عن محمد ابن حكيم ، عن ميمون البان قال : سمعت أبا عبد الله عليه السلام وقد سئل عن « الأوّل

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

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

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

والآخر» فقال : الأول لا عن أول قبله ، ولا عن بدء سبقه ، والآخر لا عن نهاية كما يعقل من صفة المخلوقين ، ولكن قديم أول آخر ، لم يزل ولا يزول بلا بدء ولا نهاية لا يقع عليه الحدوث ولا يحول من حال إلى حال ، خالق كل شيء .

٧/٣١٥ - محمد بن أبي عبد الله رفعه إلى أبي هاشم الجعفري قال : كنت عند أبي جعفر الثاني عليه السلام فسأله رجل فقال : أخبرني عن الرب تبارك وتعالى له أسماء وصفات في كتابه وأسماء وصفاته هي هو؟ فقال أبو جعفر عليه السلام : إن لهذا الكلام وجهين إن كنت تقول : هي هو أي أنه ذو عدد وكثرة فتعالى الله عن ذلك وإن كنت تقول : هذه الصفات والأسماء لم تنزل فإن «لم تنزل» محتمل معنيين فإن قلت : لم تنزل عنده في علمه وهو مستحقها ، فنعم ، وإن كنت تقول : لم يزل تصويرها وهجاؤها وتقطع حروفها

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ابن الحكم قال : سألت أبا عبد الله عليه السلام عن سبحان الله فقال : أنفة [أ] لله .
 ١١/٣١٩ - أحمد بن مهران ، عن عبد العظيم بن عبد الله الحسيني ، عن علي بن أسباط
 عن سليمان مولى طربال عن هشام الجواليقي قال : سألت أبا عبد الله عليه السلام عن قول
 الله عز وجل : « سبحان الله » ما يعني به ؟ قال تنزيهه .
 ١٢/٣٢٠ - علي بن محمد ؛ ومحمد بن الحسن ، عن سهل بن زياد ؛ ومحمد بن يحيى ، عن
 أحمد بن محمد بن عيسى جميعاً ، عن أبي هاشم الجعفري قال : سألت أبا جعفر الثاني عليه السلام :
 ما معنى الواحد ؟ فقال : إجماع الألسن عليه بالوحدانية كقوله تعالى : « ولئن سألتهم

(٢٣) - يوسف ، ١٠٨/١٢ ، المؤمنون ، ٩١/٢٣ ، القصص ، ٦٨/٢٨ ،
 الصفات ، ١٥٩/٣٧ ، الطور ، ٤٣/٥٢ ، الحشر ، ٢٣/٥٩

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

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

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

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

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

من خلقهم ليقولنَّ الله^{٢٤}.

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(٢٤) - الزخرف ٨٧/٤٣٠

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﴿باب آخر وهو من الباب الاول﴾

﴿الا ان فيه زيادة وهو الفرق ما بين المعاني التي تحت أسماء الله﴾

﴿وأسماء المخلوقين﴾

١/٣٢١- علي بن إبراهيم ، عن المختار بن محمد بن المختار الهمداني ، ومحمد بن الحسن ، عن
عبدالله بن الحسن العلوي جميعاً عن الفتح بن يزيد الجرجاني ، عن أبي الحسن عليه السلام

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

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17

CHAPTER ON

ANOTHER CHAPTER (RELATED)
TO THE PREVIOUS CHAPTER

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

321-1. 'Alī ibn Ibrāhīm (—) al-Mukhtār ibn Muḥammad ibn
al-Mukhtār al-Hamadānī* Muḥammad ibn al-Ḥasan (—) 'Abdullāh
ibn al-Ḥasan al-'Alawī both of them (—) al-Faṭḥ ibn Yazīd al-Jurjānī

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قال: سمعته يقول: وهو اللطيف الخبير السميع البصير الواحد الأحد الصمد ، لم يلد ولم يولد ولم يكن له كفواً أحد ، لو كان كما يقول المشبهة لم يعرف الخالق من المخلوق ولا المنشئ من المنشأ ، لكنه المنشئ ، فرق بين من جسمه وصوره وأنشأه إذ كان لا يشبهه شيء ولا يشبهه هو شيئاً ، قلت : أجل جعلني الله فداك لكنك قلت : الأحد الصمد وقلت : لا يشبهه شيء ، والله واحد والإنسان واحد أليس قد تشابهت الوجدانية ؟ قال : يفتح أحلت ثبتك الله إنما التشبيه في المعاني ، فأما في الأسماء فهي واحدة وهي دالة على المسمى وذلك أن الإنسان وإن قيل واحداً فإنه يخبر أنه جثة واحدة وليس باثنين والإنسان نفسه ليس بواحد لأن أعضائه مختلفة وألوانه مختلفة ومن ألوانه مختلفة غير

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

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

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

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

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

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

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

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

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

خلقهم وتعبدهم وابتلاهم إلى أن يدعوه بها فسمّى نفسه سمياً ، بصيراً ، قادراً ، قائماً ،
 ناطقاً ، ظاهراً ، باطناً ، لطيفاً ، خبيراً ، قوياً ، عزيزاً ، حكيماً ، عليمًا وما أشبه هذه
 الأسماء ، فلمّا رأى ذلك من أسمائه القالون المكذّبون وقد سمعونا نحدّث عن الله
 أنّه لا شيء مثله ولا شيء من الخلق في حاله قالوا : أخبرونا - إذا زعمتم أنّه لا مثل
 لله ولا شبه له - كيف شار كنموه في أسمائه الحسنى فتسميتم بجمعيتها ؟ فإنّ في ذلك دليلاً
 على أنكم مثله في حالاته كلّها أو في بعضها دون بعض إذ جمعتم الأسماء الطيبة ؟
 قيل لهم : إنّ الله تبارك وتعالى ألزم العباد أسماء من أسمائه على اختلاف المعاني
 وذلك كما يجمع الاسم الواحد معنيين مختلفين والدليل على ذلك قول الناس الجائر

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

عندهم الشائع وهو الذي خاطب الله به الخلق فكلمهم بما يعقلون ليكون عليهم حجة في توضيح ما ضيعوا فقد يقال للرجل: كلب وحمار وثور وسكران وعلقة وأسد كل ذلك على خلافه وحالاتهم تقع الأسماء على معانيها التي كانت بنيت عليه، لأن الإنسان ليس بأسد ولا كلب فافهم ذلك رحمك الله .

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

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

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

وسمّي ربّنا سمياً لا بخرت فيه يسمع به الصوت ولا يبصر به، كما أنّ خرتنا الذي به نسمع لا تقوى به على البصر ولكنّه أخبر أنّه لا يخفى عليه شيء من الأصوات ، ليس على حدّ ما سمّينا نحن ، فقد جمعنا الاسم بالسمع واختلف المعنى . وهكذا البصر لا بخرت منه أبصر ، كما أنّا نبصر بخرت منّا لا ننتفع به في غيره ولكنّ الله بصير لا يحتمل شخصاً منظوراً إليه ، فقد جمعنا الاسم واختلف المعنى . وهو قائم ليس على معنى انتصاب وقيام على ساق في كبد كما قامت الأشياء ولكن قائم يخبر أنّه حافظ كقول الرّجل : القائم بأمرنا فلان ، والله هو القائم على كلّ نفس بما كسبت ، و القائم أيضاً في كلام النّاس : الباقي و القائم أيضاً يخبر عن

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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﴿ باب تأويل الصمد ﴾

١/٣٢٣ - علي بن محمد؛ ومحمد بن الحسن، عن سهل بن زياد، عن محمد بن الوليد ولقبه شباب الصيرفي، عن داود بن القاسم الجعفري قال: قلت لأبي جعفر الثاني عليه السلام: جعلت فداك ما الصمد؟ قال: السيد المصمود إليه في القليل والكثير.

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

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18

CHAPTER ON

INTERPRETATION OF 'AŞ-ŞAMAD'

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

323-1. 'Ali ibn Muḥammad and Muḥammad ibn al-Ḥasan (—) Saḥl ibn Ziyād (—) Muḥammad ibn al-Walīd, whose title was Shabāb aş-Şayrafī (—) Dāwūd ibn al-Qāsim al-Ja'fari as saying:

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

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

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

(٢٥) - الشورى ، ١١/٤٢

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

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

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

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

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

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

ما كنت أحسب أن يتأظاهراً لله في أكناف مكة يصمد

يعني يقصد ،

وقال ابن الزبرقان : ولا رهبة إلا سيد صمد

وقال شدّاد بن معاوية في حذيفة بن بدر :

علوته بحمام ثم قلت له خذها حذيف فأنت السيد الصمد

ومثل هذا كثير والله عز وجل هو السيد الصمد الذي جميع الخلق من الجنّ

والانس إليه يصمدون في الحوائج ، وإليه يلجأون عند الشدائد ، ومنه يرجون الرخاء ،

ودوام النعماء ، ليدفع عنهم الشدائد .

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

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

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