

الكتاب

تأليف

الشيخ أبي جعفر محمد بن يعقوب بن إسحاق الكليني الرازي

الجزء الأول

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AL-KĀFĪ

BY

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

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

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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 نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
إِهْدِنَا 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

ARABIC LETTERS

Symbol	Transliteration	Symbol	Transliteration
ع	'	ك	k
ب	b	ل	l
ت	t	م	m
ث	th	ن	n
ج	j	ه	h
ح	ḥ	و	w
خ	kh	ي	y
د	d	ة	ah, at
ذ	dh		(construct state)
ر	r	ال	article al- and 'l
ز	z		(even before the antepalatals)
س	s		
ش	sh		<u>Long Vowels</u>
ص	ṣ	آ	ā
ض	ḍ	و	ū
ط	ṭ	ي	ī
ظ	ẓ		
‘ or ’			<u>Short Vowels</u>
gh		ا	a
f		و	u
q		ي	i

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CAUTION

I — Wherever the author (al-Kulaynī) says in the book of *al-Kāfī* “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-Qummī;
2. ‘Alī ibn Mūsā ibn Ja‘far al-Kamandānī;
3. Abū Sulaymān Dāwūd ibn Kawrah al-Qummī;
4. Abū ‘Alī Aḥmad ibn Idrīs ibn Aḥmad al-Ash‘arī al-Qummī;
5. Abu ‘l-Ḥasan ‘Alī ibn Ibrāhīm ibn Hāshim al-Qummī.

II — Wherever the author (al-Kulaynī) says in the book of *al-Kāfī* “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-Qurnmī;
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-Kāfī* “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-Rāzī, who is renowned with ‘Allān al-Kulaynī;
2. Abu ‘l-Ḥusayn Muḥammad ibn Abī ‘Abdillāh Ja‘far ibn Muḥammad ibn ‘Awn al-Asadī al-Kūfī, resident of Ray;
3. Muḥammad ibn al-Ḥusayn ibn Farrūkh as-Ṣaffār al-Qummī;
4. Muḥammad ibn ‘Aqīl al-Kulaynī;

IV — Wherever the author (al-Kulaynī) says in the book of *al-Kāfī* “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‘arī al-Qummī.

* * * * *

APPENDIX 'A'

A CHRONOLOGICAL LIST OF THE FOURTEEN INFALLIBLES

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	Agnomem (<i>Kunyah</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 (Ahmad) (al-Muṣṭafā)	'Abdullāh	Rasūlu 'llāh, Nabīyuhu 'llāh, an-Nabīyy, Khāṭamu 'n-Nabīyyīn	17th Rabī' I, in the Year of the Elephant. (25. 8. 570 AD)	28th Šafar, 11 AH (25. 5. 632 AD)	Natural	Holy Medina, al-Munawwarah, Saudi Arabia.
2.	One of the Fourteen Infallibles	Umm Abīhā	Fāṭimah	Muhammad	az-Zahrā', as-Šiddīqah, 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)	Injured	Holy Medina, Saudi Arabia.
3.	1st Imām	Abu 'l-Ḥasan, Abu 'l-Ḥasanayn, Abū Turāb.	'Alī	Abū Ṭālib	Amīr al-Mu'minīn, al-Wāsiyy, al-Murtadā, (Ḥaydar).	13th Rajab, 10 Years before the declaration of the Prophethood. (25. 5. 600 AD)	Struck on 19th Ramaḍān (25th January); Died on 21st Ramaḍān 40 AH (27. 1. 661 AD)	Sword – while he was engaged in prayers.	Holy an-Najaf al-Ashraf, Iraq (al-Ghariyy)
4.	2nd Imām	Abū Muhammad	al-Ḥasan	'Alī	al-Mujtabā, as-Sibt (al-Akbar)	15th Ramaḍān, 3 AH (1. 3. 625 AD)	7th Šafar, 50 AH (6. 3. 670 AD)	Poison	Holy Medina, Saudi Arabia.
5.	3rd Imām	Abū 'Abdillāh	al-Ḥusayn	'Alī	Sayyidu 'sh-Shuhadā', as-Sibt (al-Aṣghar)	3rd Sha'bān, 4 AH (8. 1. 626 AH)	10th Muḥarram, 61 AH (10. 10. 680 AD)	Sword – in the Battle of 'Ashūrā	Holy Karbalā' (at-Ṭaff), 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 'Abullāh, Abū Mūsā.	Ja'far	Muhammad	aṣ-Šādiq	17th Rabi' I, 83 AH (20. 4. 702 AD)	25th Shawwāl, 148 AH (14. 12. 765 AD)	Poison	Holy Medina, Saudi Arabia.
9.	7th Imām	Abu 'l-Ḥasan (<i>al-Awwal</i> = The First), Abū Ibrāhīm	Mūsā	Ja'far	al-Kāzim, al-'Abd aṣ-Šāliḥ, al-'Ālim.	7th Šafar, 129 AH (28. 10. 746 AD)	25th Rajab, 183 AH (1. 9. 799 AD)	Poison	Holy al-Kāzimi- yyah, Iraq.
10.	8th Imām	Abu 'l-Ḥasan (<i>ath-Thānī</i> = The Second)	'Alī	Mūsā	ar-Riḍā	11th Dhi 'l-qi'dah, 148 AH – (29. 12. 765 AD)	17th Šafar, 203 AH (24. 8. 818 AD)	Poison	Holy Mashhad, (Tūs - Khurāsān), Iran.
11.	9th Imām	Abū Ja'far (<i>ath-Thānī</i> = The Second)	Muhammad	'Alī	at-Taqī, al-Jawād.	10th Rajab, 195 AH (8. 4. 811 AD)	30th Dhi 'l-qi'dah, 220 AH (25. 11. 835 AD)	Poison	Holy al-Kāzimi- yyah, Iraq.
12.	10th Imām	Abu 'l-Ḥasan (<i>ath-Thālith</i> = The Third)	'Alī	Muhammad	an-Naqī, al-Hādī.	2nd Rajab, 212 AH (27. 9. 827 AD)	3rd Rajab, 254 AH (28. 6. 868 AD)	Poison	Holy Sāmarrā' (Surra-man-rā'), Iraq.
13.	11th Imām	Abū Muḥammad	al-Ḥasan	'Alī	al-'Askarī	8th Rabi' II, 232 AH (3. 12. 846 AD)	8th Rabi' I, 260 AH (1. 1. 874 AD)	Poison	Holy Sāmarrā', Iraq.
14.	12th Imām	Abu 'l-Qāsim	Muhammad	al-Ḥasan	al-Mahdī, al-Qā'im, al-Ḥujjah, al-Ghā'ib, Šāhibu 'z-Zamān, Šāhibu 'l-Amr, al-Muntazar.	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

أخبرنا - أنبأنا	=	that is: "informed us" or "told us".
روى	=	that is: "narrated to us".
حدّثنا	=	that is: "related" or "reported to us".
رفعه - يرفعه	=	that is: a narrator mentions the name/s of persons/s from whom he narrated, but the later narrator/s omit his/their names.
عن = (-)	=	that is: "quoted from", signified by the signs (-).
مرسلًا - ارسله	=	that is: quoting (a Tradition) from the Prophet or Imām without describing the linking sources between the narrator and the Prophet or Imām.
*	=	that is: starting of a new chain of narration.
صلّى الله عليه وآله وسلّم	=	that is: peace and blessing of Allāh be upon him (the Prophet) and his progeny (p.b.u.h.a.h.p.).
عليه/عليها السّلام	=	that is: peace be upon him/her (p.b.u.h.).
عليهم/عليهما السّلام	=	that is: peace be upon them (p.b.u.t.).

USŪL AL-KĀFĪ



**The Book of
DIVINE UNITY**

﴿ باب الحركة والانتقال ﴾

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

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CHAPTER ON MOVEMENT AND MOBILITY

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

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

و تعالیٰ فانما يقول ذلك من ينسبه إلى نقص أو زيادة ، و كل متحرّك محتاج إلى من يحركه أو يتحرّك به ، فمن ظنّ بالله الظنون هلك ، فاحذروا في صفاته من أن تتقوا له على حدّ تحدّثونه بنقص أو زيادة ، أو تحريك أو تحرّك ، أو زوال أو استئزال ، أو نهوض أو قعود ، فإنّ الله جلّ وعزّ عن صفة الواصفين ، وتعت الناعتين و توهّم المتوهّمين « و توكلّ على العزيز الرحيم الذي يراك حين تقوم و تقلّبك في الساجدين » . ٢٦

٢/٣٢٦ - وعنه . رفعه عن الحسن بن راشد ، عن يعقوب بن جعفر ، عن أبي إبراهيم

(٢٦) - الشعر ١٤٠ ، ٢٦/٢١٧-٢١٩

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

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

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

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

(٢٧) - البقرة ، ١١٧/٢ ، آل عمران ، ٤٧/٣ ، الأنعام ، ٧٣/٦ ،

النحل ، ٤٠/١٦ ، مريم ، ٣٥/١٩ ، يس ، ٨٢/٣٦ ، المؤمن ، ٦٨/٤٠ ،

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

327—3. From him (al-Kulaynī) (—) Muḥammad ibn Abī ‘Abdillāh (—) Muḥammad ibn Ismā‘īl (—) Dāwūd ibn ‘Abdillāh (—) ‘Amr ibn Muḥammad (—) ‘Isā ibn Yūnus as saying:

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

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

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

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

328—4 ‘Alī ibn Muḥammad (—) Sahl ibn Ziyād (—) Muḥammad ibn ‘Īsā as saying:

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

إلى السماء الدنيا ، وروي : أنه ينزل عشيّة عرفة ثم يرجع إلى موضعه ، فقال بعض مواليك في ذلك : إذا كان في موضع دون موضع ، فقد يلاقيه الهواء ويتكّنّف عليه والهواء جسم رقيق يتكّنّف على كلّ شيء بقدره ، فكيف يتكّنّف عليه جلّ ثناؤه على هذا المثال ؟ فوقّع عليه السلام : علم ذلك عنده (٢) وهو المقدّر له بما هو أحسن تقديرًا واعلم أنّه إذا كان في السماء الدنيا فهو كما هو على العرش ، والأشياء كلّها له سواء علماً وقدرة وملكاً وإحاطة .

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

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

The same narrator (—) Muḥammad ibn Ja‘far al-Kūfī (—) Muḥammad ibn ‘Īsā, the same tradition.

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

٥/٣٢٩ - عنه ، عن عدة من أصحابنا ، عن أحمد بن محمد بن خالد ، عن يعقوب بن يزيد عن ابن أبي عمير ، عن ابن أذينة ، عن أبي عبد الله عليه السلام في قوله تعالى : « ما يكون من نجوى ثلاثة إلا هو رابعهم ولا خمسة إلا هو سادسهم » ^{٢٩} فقال ، هو واحد واحد والذات ، بائن من خلقه ، وبذلك وصف نفسه ، وهو « بكل شيء محيط » ^{٣٠} بالإشراف والا حاطة والقدرة « لا يعزب عنه مثقال ذرة في السموات ولا في الأرض ولا أصغر من ذلك ولا أكبر » ^{٣١} بالإحاطة

(٢٩) - المجادلة ، ٥٨/٧

(٢٨) - المجادلة ، ٥٨/٧

(٣١) - سبأ ، ٣٤/٣

(٣٠) - فصلت ، ٤١/٥٤

About the Words of Allāh, the Exalted:

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

329—5. From him (al-Kulaynī) (—) a group of our associates (—) Aḥmad ibn Muḥammad ibn Khālid (—) Ya‘qūb ibn Yazīd (—) Ibn Abī ‘Umayr (—) Ibn Udhaynah (—) Abū ‘Abdillāh (p.b.u.h.), as saying in respect of the words of Allāh, the Exalted: ‘Three men conspire not secretly together, but He is the fourth of them, neither five men, but He is the sixth of them’ (*al-Mujādalah*, 58:7).

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

والعلم لا بالذات لأن الأماكن محدودة تحويها حدود أربعة فإذا كان بالذات لزمها الحواية.

❖ (في قوله : الرحمن على العرش استوى ٣٢) ❖

٦/٣٣٠ - علي بن محمد ؛ وعبد بن الحسن ، عن سهل بن زياد ، عن الحسن بن [موسى] الخشاب عن بعض رجاله ، عن أبي عبد الله عليه السلام أنه سئل عن قول الله عز وجل : « الرحمن على العرش استوى » فقال استوى على كل شيء ، فليس شيء أقرب إليه من شيء .
٧/٣٣١ - وبهذا الإسناد ، عن سهل ، عن الحسن بن محبوب ، عن محمد بن مارد أن أبا عبد الله عليه السلام سئل عن قول الله عز وجل : « الرحمن على العرش استوى » فقال : استوى من كل شيء ، فليس شيء أقرب إليه من شيء .

(٣٢) - طه ، ٥/٢٠٠

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

About His (Allāh's) words:

“*The All-compassionate sat Himself upon the Throne*”

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

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

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

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

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

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

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

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

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

﴿في قوله تعالى: وهو الذي في السماء إله وفي الأرض إله ٣٣﴾

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

(٣٣) — الزخرف ، ٨٤/٤٣

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

About His (Allāh), the Sublime’s words

“*And it is He Who in heaven is God and in earth is God.*”

334—10. ‘Alī ibn Ibrāhīm (—) his father (—) Ibn Abī ‘Umayr (—) Hishām ibn al-Ḥakam as saying:

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

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

٢٠

﴿ باب العرش والكرسى ﴾

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

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

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

20

CHAPTER ON THE THRONE AND THE CHAIR

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

“al-Jāthaliq (Catholicos, primate of the Armenian Church) inquired from Arnīr al-mu‘minīn (‘Alī, p.b.u.h.), ‘Inform me whether

فقال أمير المؤمنين عليه السلام : الله عز وجل حامل العرش والسموات والأرض وما فيهما وما بينهما وذلك قول الله عز وجل : « إِنَّ اللَّهَ يُمْسِكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِنْ زَالَتَا إِنْ أُمْسِكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا » ^{٣٤} ، قال : فأخبرني عن قوله : « ويحمل عرش ربك فوقهم يومئذ ثمانية » ^{٣٥} فكيف قال ذلك ؟ وقلت : إنه يحمل العرش والسموات والأرض ؟ فقال أمير المؤمنين عليه السلام : إن العرش خلقه الله تعالى من أنوار أربعة : نور أحمر ، منه احمرَّت الحمرة و نور أخضر منه اخضرَّت الخضرة و نور أصفر منه اصفرَّت الصفرة و نور أبيض منه [ابيض] البياض وهو العلم الذي حمّله الله الحملة وذلك نور من عظمته ، فعظمته و نوره أبصر قلوب

(٣٥) - الحاقة ١٧/٦٩

(٣٤) - فاطر ٤١/٣٥

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

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

قال له : فأخبرني عن الله عز وجلّ أين هو ؟ فقال أمير المؤمنين عليه السلام : هو ههنا و ههنا و فوق و تحت و محيط بنا ومعنا وهو قوله : « ما يكون من نجوى ثلاثة

(٣٦) - الاسراء ، ١٧ ، ٤٣

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

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

إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةُ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرُ إِلَّا هُوَ مَعَهُمْ أَيْنَمَا
كَانُوا^{٣٧}» فَالْكُرْسِيُّ^{٣٨} مُحِيطٌ بِالسَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى «وَأِنْ تَجَهَّرَ
بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى»^{٣٩} وَذَلِكَ قَوْلُهُ تَعَالَى: «وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ
وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ»^{٤٠} فَالَّذِينَ يَحْمِلُونَ الْعَرْشَ هُمُ الْعُلَمَاءُ
الَّذِينَ حَمَلَهُمُ اللَّهُ عِلْمَهُ وَلَيْسَ يَخْرُجُ عَنْ هَذِهِ الْأَرْبَعَةِ شَيْءٌ خَلَقَ اللَّهُ فِي مَلَكُوتِهِ الَّذِي
أَرَاهُ اللَّهُ أَصْفِيَاءَهُ وَأَرَاهُ خَلِيلَهُ عَلَيْهِ السَّلَامُ فَقَالَ: «وَكَذَلِكَ نَرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ
وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ»^{٤١} وَكَيْفَ يَحْمِلُ حَمَلَةَ الْعَرْشِ اللَّهُ وَبِحَيَاتِهِ حَيَّتْ قُلُوبُهُمْ
وَبَنُورِهِ اهْتَدَوْا إِلَى مَعْرِفَتِهِ؟ !

(٣٨) - طه، ٢٠/٧	(٣٧) - المجادلة، ٥٨/٧
(٤٠) - الأنعام، ٦/٧٥	(٣٩) - البقرة، ٢/٢٥٥

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

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

(٤١) - الأعراف ، ٧/ ١٨٠

Allāh and through divine light they are guided to know Him?’ ”

336—2. Aḥmad ibn Idrīs (—) Muḥammad ibn ‘Abd al-Jabbār (—) Safwān ibn Yahyā as saying:

“Abū Qurrah the scholar of tradition asked me to present him to Abu ‘l-Ḥasan ar-Riḍā (p.b.u.h.). I sought the Imām’s permission and it was granted to me. Abū Qurrah went in to the Imām and inquired about the lawful and unlawful. Then, he said to him (the Imām), ‘Do you admit that Allāh is (in a state of) being carried?’ Abu ‘l-Ḥasan (p.b.u.h.) replied, ‘Everything carried is (passive) i.e., acted upon by someone else, and is in need (of others). The word ‘carried’ in itself connotes deficiency and need. On the other hand the carrier is (active) i.e., the one who acts. The word carrier signifies analogy within itself, just as the words above, below, the very high and very low are generally used by speakers. Allāh has also said, ‘And to Allāh (alone) belongs (all) the most beautiful names, so call Him by them’ (*al-A‘rāf*, 7:180). And He has never said in His Book that He has been carried. Rather He has said that He carries on land and sea (as Allāh says: ‘We have honoured the children of Adam and carried them on land and sea’ [*al-Isrā’*, 17:70]). ‘And it is He Who holds the heavens and earth lest they remove’ (Fāṭir, 35:41).

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

(٤٣) - غافر ، ٧/٤٠

(٤٢) - الحاقة ، ١٧/٦٩

And everything which is carried is always apart from Allāh. It has never been heard that anyone who believes in Allāh and His Majesty called Him (Allāh) 'O' the carried.' Abū Qurrah inquired: 'Allāh (Himself) said: "(And the angels shall stand upon its borders), and upon that day eight shall carry above them the Throne of thy Lord" [al-Hāqqah, 69:171]). And regarding the verse 'Those who bear the Throne (and those round about it, proclaim the praise of their Lord, and believe in Him, and they ask forgiveness for those who believe: 'Our Lord, You embrace every thing in mercy and knowledge; therefore forgive those who have repented, and follow your way, and guard them against the chastisement of Hell. Our Lord, and admit them to Gardens of Eden that You have promised them and those who were righteous of their fathers, and their wives, and their seed; surely You are the All-mighty, the All-wise . . .' — al-Mu'min, 40:7—9).' The Imām replied, 'The Throne by itself is not Allāh. The Throne is the name (having two meanings, one) of His knowledge and (the other of His) Might, which includes each and every thing with it. Further, Allāh has attributed the bearing (of the Throne) to some among His creatures who are other than He Himself. Since through the bearing of the Throne Allāh has made His creatures worship Him. The bearers of the Throne are those who are the bearers of His knowledge and those creatures who glorify Him

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

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

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

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

٣٣٧/٣ - محمد بن إسماعيل ، عن الفضل بن شاذان ، عن حماد بن عيسى ، عن ربعي
ابن عبد الله ، عن الفضيل بن يسار قال : سألت أبا عبد الله عليه السلام عن قول الله جل وعز :
« وسع كرسيه السموات والأرض » فقال : ^{٤٤} يا فضيل كل شيء في الكرسي ،
السموات والأرض وكل شيء في الكرسي .

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

(٤٤) - البقرة ٢/٢٥٥

* * * * *

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

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

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

338—4. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad ibn ʿĪsā (—) al-Hajjāl (—) Thaʿlabah (ibn Maymūn) (—) Zurārah ibn

عن زرارة بن أعين قال : سألت أبا عبد الله عليه السلام عن قول الله جلَّ وعزَّ : « وسع كرسيه السماوات والأرض » السماوات والأرض وسعن الكرسي أم الكرسي وسع السماوات والأرض ؟ فقال : بل الكرسي وسع السماوات والأرض والعرش ، وكل شيء ، وسع الكرسي .

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

A'yan as saying:

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

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

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

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

والعرش : العلم — ثمانية : أربعة منا وأربعة ممّن شاء الله .

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

(٤٥) — هود، ٧/١١

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

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

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

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

(٤٦) - الاعراف ، ١٧٢/٧ ، ١٧٣

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

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

﴿باب الروح﴾

١/٣٤٢ — عدّة من أصحابنا ، عن أحمد بن محمد بن عيسى ، عن ابن أبي عمير ، عن ابن أذينة ، عن الأ حول قال: سألت أبا عبد الله عليه السلام عن الروح التي في آدم عليه السلام ، قوله: «فإذا سوّيته ونفخت فيه من روحي»^{٤٧}؟ قال: هذه روح مخلوقة والروح التي في عيسى مخلوقة .
٢/٣٤٣ — عدّة من أصحابنا ، عن أحمد بن محمد بن عيسى ، عن الحجاج ، عن ثعلبة ، عن

(٤٧) — الحجر، ٢٩/١٥

21

CHAPTER ON

THE SPIRIT (*AR-RŪḤ*)

342—1. A group of our associates (—) Aḥmad ibn Muḥammad ibn Ṭūsī (—) Ibn Abī Ṭayr (—) Ibn Uzaynālī (—) al-Aḥwal as saying:

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

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

٣/٣٤٤ — محمد بن يحيى ، عن أحمد بن محمد ، عن محمد بن خالد ، عن القاسم بن عروة ، عن عبد الحميد الطائي ، عن محمد بن مسلم قال : سألت أبا عبد الله عليه السلام عن قول الله عز وجل : « ونفخت فيه من روحي »^{٤٧} كيف هذا النفخ ؟ فقال : إن الروح متحرك كالريح وإنما سمّي روحاً لأنه اشتق اسمه من الريح وإنما أخرجه عن لفظة الريح ، لأن الأرواح مجانية الريح وإنما أضافه إلى نفسه لأنه اصطفاه على سائر الأرواح ، كما قال

(٤٨) — النساء ، ٤ / ١٧١

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

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

344—3. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad (—) Muḥammad ibn Khālīd (—) al-Qāsim ibn 'Urwah (—) 'Abd al-Ḥamīd aṭ-Ṭa'ī (—) Muḥammad ibn Muslim as saying:

“I inquired of Abū 'Abdillāh (p.b.u.h.) regarding these words of Allāh, to Whom belongs Might and Majesty, ‘And breathed My Spirit in him’ (*al-Ḥijr*, 15:29). ‘How did the breathing of the spirit take place?’ The Imām replied, ‘Verily, the spirit is mobile as the air is. The

spirit has been named 'rūḥ' because the word 'rūḥ' has been derived from (the word) 'rūḥ' meaning air. Hence the word 'rūḥ' is a derivated

لبيت من البيوت : بيتي، ولرسول من الرسل : خليلي، وأشياء ذلك وكل ذلك مخلوق
مصنوع محدث مربوب مدبر .

٤/٣٤٥ - عِدَّةٌ مِنْ أَصْحَابِنَا ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ ، عَنْ أَبِيهِ ، عَنْ عَبْدِ اللَّهِ بْنِ بَحْرٍ ،
عَنْ أَبِي أَيُّوبَ الْخَزَّازِ ، عَنْ مُحَمَّدَ بْنِ مُسْلِمٍ قَالَ : سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَمَّا يَرَوْنَ أَنَّ اللَّهَ
خَلَقَ آدَمَ عَلَى صُورَتِهِ ، فَقَالَ هِيَ : صُورَةٌ ، مُحَدَّثَةٌ ، مَخْلُوقَةٌ وَاصْطَفَاهَا اللَّهُ وَاخْتَارَهَا
عَلَى سَائِرِ الصُّورِ الْمَخْتَلِفَةِ ، فَأَصْأَفَهَا إِلَى نَفْسِهِ ، كَمَا أَضَافَ الْكَعْبَةَ إِلَى نَفْسِهِ ، وَالرُّوحَ
إِلَى نَفْسِهِ ، فَقَالَ : «بَيْتِي»^{٤٩} ، «وَنَفَخْتُ فِيهِ مِنْ رُوحِي»^{٥٠} .

(٥٠) - الحجر، ١٥/٢٩

(٤٩) - الحج، ٢٢/٢٦

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

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

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

٢٢

﴿باب جوامع التوحيد﴾

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

الحمد لله الواحد الأحد الصمد المتفرد الذي لا من شيء كان ، ولا من شيء خلق ما كان ، قدرة بان بهامن الأشياء وبانت الأشياء منه ، فليست له صفة تنال ولا حد تضرب له فيه الأمثال ، كل دون صفاته تحير اللغات فضل هناك تصاريف الصفات و حار

22

CHAPTER ON

GENERAL SURVEY OF THE
UNITY OF ALLĀH

346—1. Muḥammad ibn Abī ‘Abdillāh and Muḥammad ibn Yahyā, all (*rafa’ahu*) Abū ‘Abdillāh (p.b.u.h.) as saying:

“Verily, when Amīr al-mu‘minīn (p.b.u.h.) roused the people to the war with Mu‘āwiyah for the second time (after the arbitration) and the people collected around him, he stood and addressed them thus: ‘All praise be to Allāh, the One, sought by all, the Unique and the One Who is neither created out of anything pre-existing, Who has neither created anything out of that which existed before. But by the Might manifest in everything, and (in this way) all things (came into existence),

because of Him. He has no attribute which can be comprehended

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

فتبارك الله الذي لا يبلغه بعد الهم ولا يناله غوص الفطن وتعالى الذي ليس له
 وقتٌ معدود ولا أجلٌ ممدودٌ ولا نعتٌ محدودٌ، سبحانه الذي ليس له أوَّلٌ مبتدا ولا غاية
 منتهى ولا آخر يفنى ، سبحانه هو كما وصف نفسه والواصفون لا يبلغون نعته ، وحدُّ
 الأشياء كلها عند خلقه ، إبانة لها من شبهه و إبانة لهن من شبهها ، لم يحل فيها فيقال :
 هو فيها كائنٌ ولم ينأ عنها فيقال : هو منها بائنٌ ولم يخل منها فيقال له : أين ، لكنه

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

سبحانه أحاط به علمه وأتقنها صنعه وأحصاها حفظه ، لم يعزب عنه خفيات غيوب الهواء ولا غوامض مكنون ظلم الدجى ولا مافي السماوات العلى إلى الأرضين السفلى ، لكل شيء منها حافظ ورقب وكل شيء منها بشيء محيط ، والمحيط بما أحاط منها .
 الواحد إلا حد الصمد الذي لا يغيره صروف الأزمان ولا يتكأده (٢) صنع شيء كان ،
 إنما قال لما شاء : كن فكان ؛ ابتدع ما خلق بالأمثال سبق ولا تعب ولا نصب وكل شئ صانع شيء .
 فمن شيء صنع والله لا من شيء صنع ما خلق وكل شئ عالم فمن بعد جهل تعلم والله لم يجعل ولم يتعلم أحاط بالأشياء علماً قبل كونها ، فلم يزد بكونها علماً ، علمه بها قبل أن يكونها كعلمه بعد تكوينها ، لم يكونها التشديد سلطان ولا خوف من زوال ولا نقصان ولا استعانة على

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

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

ضدّ مناو ، ولاندّ مكاثّر ، ولا شريك مكابر ، لكن خلّاق مربوبون وعباد داخرون .
فسبحان الذي لا يؤوده خلق ما ابتدأ ولا تدبير ما برأ ، ولا من عجز ولا من فترة
بما خلق اكتفى ، علم ما خلق وخلق ما علم ، لا بالتفكير في علم حادث أصاب ما خلق ، ولا
شبهة دخلت عليه فيما لم يخلق ، لكن قضاء مبرمّ وعلم محكم وأمر متقن ، توحد بالربوبية
وخصّ نفسه بالوحدانية واستخلص بالمجد والثناء وتفرّد بالتوحيد والمجد والثناء
وتوحد بالتحميد وتمجّد بالتمجيد وعلا عن اتّخاذ الأبناء وتطهّر وتقدّس عن ملامسة
النساء وعزّ وجلّ عن مجاورة الشركاء ، فليس له فيما خلق ضدّ ولا له فيما ملك ندّ
ولم يشرّكه في ملكه أحد ، الواحد لا حد الصمد المبيد لا بدّ والوارث للأبد ، الذي

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

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

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

لم يزل ولا يزال وحدانياً أزلياً ، قبل بدء الدهور وبعد صروف الأمور ، الذي لا يبيد ولا ينفد ، بذلك أصف ربِّي فلا إله إلا الله ، من عظيم ما أعظمه؟ ومن جليل ما أجله؟ ومن عزيز ما أعزّه؟! وتعالى عما يقول الظالمون علواً كبيراً .

وهذه الخطبة من مشهورات خطبه ﷺ حتى لقد ابتذلها العامة وهي كافية لمن طلب علم التوحيد إذ اتدبرها وفهم مافيها ، فلواجتمع ألسنة الجنّ والإانس ليس فيها لسان نبيٍّ على أن يبينوا التوحيد بمثل ما أتى به — بأبي وأمي — ما قدر وأعليه و لولا إبانته ﷺ ما علم الناس كيف يسلكون سبيل التوحيد ، ألا ترون إلى قوله: «لامن شيء كان ولا من شيء، خلق ما كان» فتفى بقوله : «لامن شيء كان» معنى الحدوث، وكيف

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

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

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

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

قالت الثنوية : إنه خلق من أصل قديم ، فلا يكون تدبير إلا باحتذاء مثال .
ثم قوله ﷻ : «ليست له صفة تنال ولا حدٌ تضرب له فيه الأمثال ، كلٌّ دون صفاته تعبير اللغات » فنفي ﷻ أقاويل المشبهة حين شبهوه بالسبيكة والبلورة وغير ذلك من أقاويلهم من الطول والاستواء وقولهم : «متى مالم تعقد القلوب منه على كيفية ولم ترجع إلى إثبات هيئة لم تعقل شيئاً فلم تثبت صانعاً » ففسر أمير المؤمنين ﷻ أنه واحد بلا كيفية وأن القلوب تعرفه بالتصوير ولا إحاطة .

ثم قوله ﷻ : «الذي لا يبلغه بعد الهمم ولا يناله غوص الفطن و تعالى الذي ليس له وقتٌ معدودٌ ولا أجلٌ ممدودٌ ولا نعتٌ محدودٌ» ؛ ثم قوله ﷻ : «لم يحل في

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

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

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

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

٢/٣٤٧ — علي بن حماد، عن صالح بن أبي حماد، عن الحسين بن يزيد، عن الحسن بن علي ابن أبي حمزة، عن إبراهيم عن أبي عبد الله عليه السلام قال : إن الله تبارك اسمه وتعالى ذكره وجل ثناؤه، سبحانه وتقدس وتوحد ولم يزل ولا يزال وهو الأول والآخر و

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

347—2. ‘Alī ibn Muḥammad (—) Ṣāliḥ ibn Abī Ḥammād (—) al-Ḥusayn ibn Yazīd (—) al-Ḥasan ibn ‘Alī ibn Abī Ḥamzah (—) Ibrāhīm (—) Abū ‘Abdillāh (p.b.u.h.) as saying:

“Verily Allāh, the High, Whose name is blessed, Whose remembrance is Sublime, and Whose eulogy is great, is Glorified, Holy, Unique and only One. He has always been and will always remain so. He is the first and the last. He is the revealed and also the concealed. Being the first, He has no beginning.

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

٣٤٨ / ٣ — عليّ بن إبراهيم ، عن المختار بن محمد بن المختار ومحمد بن الحسن ، عن عبد الله ابن الحسن العلويّ جميعاً ، عن الفتح بن يزيد الجرجانيّ قال : ضمّني وأبا الحسن عليه السلام الطريق في منصرفي من مكّة إلى خراسان وهو سائر إلى العراق ، فسمعتّه يقول : من اتقى الله يتقى ومن أطاع الله يطاع ، فتلطّفت في الوصول إليه ، فوصلت فسلمت عليه ، فردّ عليّ السلام ثمّ قال : يافتح من أرضى الخالق لم يبال بسخط المخلوق ومن أسخط الخالق

He is the most elevated in His greatness. His pillars (of Greatness) are very lofty and His foundations (of might) are very sound. He is the Great Monarch surpassing in His bounties, Whose eminence is resplendent. The describers of the substance of His attributes are totally helpless in their description. They do not have power to bear the knowledge of His Godliness. Nor can they put him within any limits. It is because He can never be approached through the criteria of state, condition, quality, kind, manner, mode, fashion and form.”

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

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

فَقَمْنُ أَنْ يَسْلُطَ اللَّهُ عَلَيْهِ سَخَطُ الْمَخْلُوقِ وَإِنَّ الْخَالِقَ لَا يَوْصَفُ إِلَّا بِمَا وَصَفَ بِهِ نَفْسَهُ وَ
أَنْتَى يَوْصَفُ الَّذِي تَعْجَزُ الْحَوَاسُّ أَنْ تَدْرِكَهُ وَالْأَوْهَامُ أَنْ تَمَآلَهُ وَالْخَطَرَاتُ أَنْ تَحْدَهُ
وَالْأَبْصَارُ عَنْ الْإِحَاطَةِ بِهِ ، جَلَّ عَمَّا وَصَفَهُ الْوَاصِفُونَ وَتَعَالَى عَمَّا يَنْعَتُهُ النَّاعِتُونَ ، نَأَى
فِي قَرْبِهِ وَقَرَبَ فِي نَأْيِهِ فَهُوَ فِي نَأْيِهِ قَرِيبٌ ، وَفِي قَرْبِهِ بَعِيدٌ ، كَيْفَ الْكَيْفُ فَلَا يُقَالُ :
كَيْفَ؟ وَأَيْنَ الْأَيْنَ فَلَا يُقَالُ : أَيْنَ ؟ إِذْ هُوَ مَنْقُطَعُ الْكَيْفِ وَفِيَّةٌ وَالْأَيْنُ نِيَّةٌ :
٤ / ٣٤٩ — مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ : بَيْنَا أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يُخْطُبُ
عَلَى مِنْبَرِ الْكُوفَةِ إِذْ قَامَ إِلَيْهِ رَجُلٌ يُقَالُ لَهُ : ذُعْلَبُ ذُو لِسَانٍ بَلِيغٌ فِي الْخُطْبِ ، شَجَاعُ
الْقَلْبِ ، فَقَالَ : يَا أَمِيرَ الْمُؤْمِنِينَ هَلْ رَأَيْتَ رَبَّكَ ؟ قَالَ : وَيْلَكَ يَا ذُعْلَبُ مَا كُنْتُ أَعْبُدُ رَبًّا

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

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

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

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

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

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

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can any slumber or nap take hold of Him.

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

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

بتوقيتها أن لا وقت لموقيتها ، حجب بعضها عن بعض ليعلم أن لاحجاب بينه وبين خلقه
كان رباً إذ لا مربوب وإلهاً إذ لا مألوه وعالمٌ إذ لا معلوم وسميعاً إذ لا مسموع .

٥/٣٥٠ — علي بن محمد، عن سهل بن زياد، عن شباب الصيرفي واسمه محمد بن الوليد ، عن علي

ابن سيف بن عميرة قال : حدثني إسماعيل بن قتيبة قال : دخلت أنا وعيسى شلقان
على أبي عبد الله عليه السلام فابتدأنا فقال: عجباً لأقوام يدعون على أمير المؤمنين عليه السلام ما لم
يتكلم به قط ، خطب أمير المؤمنين عليه السلام الناس بالكوفة فقال : الحمد لله الملهم عباده

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

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

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

حمده وفاطرهم على معرفة ربوبيته ، الدال على وجوده بخلقه وبحدوث خلقه على أزاله
 وباشتباههم على أن لا شبه له ، المستشهد بآياته على قدرته الممتعة من الصفات ذاته ومن
 الأَبصار رؤيته ومن الأوهام الإحاطة به ، لا أمد لكونه ولا غاية لبقائه ، لا تشمل
 المشاعر ولا تحجب الحجب ، والحجاب بينه وبين خلقه خلقه إيّاهم ، لا ممتناع مما يمكن
 في ذواتهم ولا إمكان مما يمتنع منه ، ولا فتراق الصانع من المصنوع ، والحادث من
 المحدود ، والرب من المربوب ، الواحد بلا تأويل عدد والخالق لا بمعنى حركة

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

والبصير لا بأداة والسميع لا بتفريق آلة والشاهد لا بمماسّة والباطن لا باجتنان
والظاهر البائن لا بترأخي مسافة، أزلّه نهية لمجاول الأفكار ودوامه ردع لطامحات
العقول قد حسر كنهه نوافذ الأَبصار وقمع وجوده جوائل الأوهام، فمن وصف الله
فقد حدّه و من حدّه فقد عدّه ومن عدّه فقد أبطل أزلّه ومن قال : أين ؟ فقد غيَّاه
ومن قال : علام؟ فقد أخلا منه ومن قال فيم ؟ فقد ضمّنه .

٦/٣٥١ - ورواه محمد بن الحسين ، عن صالح بن حمزة ، عن فتح بن عبدالله مولى
بنى هاشم قال : كتبت إلى أبي إبراهيم عليه السلام أسأله عن شيء من التوحيد ، فكتب إليّ
بنخطّه : الحمد لله الملهم عباده حمده - وذكر مثل ما رواه سهل بن زياد إلى قوله - : و

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

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

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

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

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

٧/٣٥٢ - عِدَّةٌ مِنْ أَصْحَابِنَا ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ ، عَنْ أَبِيهِ ، عَنْ أَحْمَدَ بْنِ النُّضْرِ وَغَيْرِهِ ، عَمَّنْ ذَكَرَهُ ، عَنْ عَمْرِو بْنِ ثَابِتٍ ، عَنْ رَجُلٍ سَمَّاهُ ، عَنْ أَبِي إِسْحَاقَ السَّبْعِيِّ عَنْ الْحَارِثِ الْأَعْوَرِ قَالَ : خَطَبَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ خُطْبَةً بَعْدَ الْعَصْرِ ، فَعَجِبَ النَّاسُ مِنْ حَسَنِ صِفَتِهِ وَمَا ذَكَرَهُ مِنْ تَعْظِيمِ اللَّهِ جَلَّ جَلَالُهُ ، قَالَ أَبُو إِسْحَاقَ : فَقُلْتُ لِلْحَارِثِ : أَوْ مَا حَفَظْتَهَا ؟ قَالَ : قَدْ كَتَبْتُهَا فَأَمْلَاهَا عَلَيْنَا مِنْ كِتَابِهِ : الْحَمْدُ لِلَّهِ الَّذِي لَا يَمُوتُ وَلَا تَنْقُضِي عَجَائِبِهِ ، لِأَنَّهُ كُلَّ يَوْمٍ فِي شَأْنٍ مِنْ إِحْدَاثٍ بَدِيعٍ لَمْ يَكُنْ ، الَّذِي لَمْ يَلِدْ فَيَكُونُ فِي الْعِزِّ مِشَارَكَاً وَلَمْ يُولَدْ فَيَكُونُ مَوْرُوثاً هَالِكاً ، وَلَمْ تَقَعْ عَلَيْهِ الْأَوْهَامُ فَتَقْدِرْهُ شَيْخاً مِثَالاً وَ لَمْ تَدْرِكْهُ الْأَبْصَارُ فَيَكُونُ بَعْدَ انْتِقَالِهَا حَائِلًا ، الَّذِي لَيْسَتْ

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352—7. A group of our associates (—) Aḥmad ibn Muḥammad ibn Khālīd (—) his father (—) Aḥmad ibn an-Naḍr and others (—) the person whose name was mentioned (—) ‘Amr ibn Thābit (—) someone he mentioned his name (—) Abū Is’hāq as-Sab’ī (—) al-Ḥārith al-A‘war as saying:

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

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

في أوليّته نهاية ولا آخريته حدٌ ولا غاية ، الذي لم يسبقه وقتٌ ولم يتقدّمه زمانٌ ، ولا يتعاوره زيادةٌ ولا نقصان ، ولا يوصف بأين ولا بم ولا مكان، الذي بطن من خفيّات الأمور وظهر في العقول بما يرى في خلقه من علامات التدبير، الذي سئلت الأنبياء عنه فلم تصفه بحدٍّ ولا ببعض ، بل وصفته بفعاله ودلّت عليه بآياته ، لا تستطيع عقول المتفكّرين جحده ، لأنّ من كانت السماوات والأرض فطرته وما فيهنّ وما بينهنّ وهو الصانع لهنّ ، فلا مدفع لقدرته ، الذي نأى من الخلق فلا شيء كمثلّه ، الذي خلق خلقه لعبادته وأقدرهم على طاعته ، بما جعل فيهم وقطع عذرهم بالحجج، فعن بيّنة هلك من هلك وبمنه نجا من نجا والله الفضل مبدئاً ومعيداً ، ثمّ إنّ الله وله الحمد افتتح

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

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

الحمد لله اللّابس الكبرياء بلا تجسيد والمرتدي بالجلال بلا تمثيل والمستوي على العرش بغير زوال والمتعالي على الخلق بلا تباعد منهم ولا ملامسة منه لهم ، ليس له حدٌ ينتهى إلى حدّه ولاله مثلٌ فيعرف بمثله ، ذلٌّ من تجبرّ غيره ، وصغر من تكبرّ دونه وتواضعت الأشياء لعظمته وانقادت لسلطانه وعزّته وكلّت عن إدراكه ظروف العيون ، وقصرت دون بلوغ صفته أوهام الخلائق ، الأوّل قبل كلّ شيء ، ولا قبل له والآخِر بعد كلّ شيء ، ولا بعد له ، الظاهر على كلّ شيء ، بالقهر له والمشاهد لجميع الأماكن بلا انتقال إليها ، لا تلمسه لامسة ولا تحسّه حاسّة « هو الذي في السماء إله

(٥٢) - الزمر ، ٣٩/٧٥

belongs to Allāh, the Lord of all beings.' (az-Zumar, 39:75)

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

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

(٥٤) - الاحزاب ، ٣٣/٧١

(٥٣) - الزخرف ، ٤٣/٨٤

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

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

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

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

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﴿باب النوادر﴾

١/٣٥٣ - محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن علي بن النعمان ، عن سيف ابن عميرة ، عن ذكره ، عن الحارث بن المغيرة النصري قال : سئل أبو عبد الله عليه السلام عن قول الله تبارك وتعالى : « كل شيء هالك إلا وجهه ^{٥٥} » : فقال : ما يقولون فيه ؟ قلت : يقولون : يهلك كل شيء إلا وجه الله ، فقال : سبحان الله لقد قالوا قولاً عظيماً ، إنما عنى بذلك وجه الله الذي يؤتى منه .

(٥٥) - القصص ، ٢٨ / ٨٨

CHAPTER ON

MISCELLANEOUS TRADITIONS

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

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

٢/٣٥٤ - عِدَّةٌ مِنْ أَصْحَابِنَا ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ ، عَنْ صَفْوَانَ الْجَمَّالِ ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ : « كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ » قَالَ : مَنْ أَتَى اللَّهَ بِمَا أَمَرَهُ مِنْ طَاعَةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَهُوَ الْوَجْهَ الَّذِي لَا يَهْلِكُ وَكَذَلِكَ قَالَ : « وَمَنْ يَطْعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ » ^{٥٦} .

٣/٣٥٥ - مُحَمَّدُ بْنُ يَحْيَى ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى ، عَنْ مُحَمَّدَ بْنِ سِنَانٍ ، عَنْ أَبِي سَلَامٍ النَّحَّاسِ ، عَنْ بَعْضِ أَصْحَابِنَا ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ : نَحْنُ الْمَثَانِي الَّذِي أَعْطَاهُ اللَّهُ نَبِيَّنَا مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَنَحْنُ وَجْهَ اللَّهِ نَتَقَلَّبُ فِي الْأَرْضِ بَيْنَ أَظْهُرِكُمْ وَنَحْنُ عَيْنُ اللَّهِ فِي خَلْقِهِ وَيَدُهُ الْمَبْسُوطَةُ

(٥٦) - النساء، ٤/٨٠

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

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

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

355—3. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad ibn ‘Īsā (—) Muḥammad ibn Sinān (—) Abī Salām an-Nakhkhās (—) some of our associates (—) Abū Ja‘far (p.b.u.h.) as saying:

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

بالرحمة على عباده ، عرفنا من عرفنا وجهلنا من جهلنا وإمامة المتقين .
 ٤/٣٥٦ — الحسين بن محمد الأشعريّ ومحمد بن يحيى جميعاً ، عن أحمد بن إسحاق ، عن
 سعدان بن مسلم ، عن معاوية بن عمّار عن أبي عبد الله عليه السلام في قول الله عز وجل : « والله الأسماء
 الحسنی فادعوه بها »^{٥٧} قال : نحن والله الأسماء الحسنی التي لا يقبل الله من العباد عملاً
 إلا بمعرفتنا .

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

(٥٧) — الاعراف ١٨٠/٧٠

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

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

357—5. Muḥammad ibn Abī ‘Abdillāh (—) Muḥammad ibn Ismā‘īl (—) al-Ḥusayn ibn al-Ḥasan (—) Bakr ibn Ṣāliḥ (—) al-Ḥasan ibn Sa‘īd (—) al-Haytham ibn ‘Abdillāh (—) Marwān ibn Ṣabbāḥ as saying:

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

في خلقه ويده المبسوطة على عباده بالرفقة والرحمة و وجهه الذي يؤتى منه و بابه الذي يدلّ عليه و خزّانه في سمائه وأرضه ، بنا أثمرت الأشجار وأينعت الثمار، وجرت الأنهار و بنا ينزل غيث السماء وينبت عشب الأرض و بعبادتنا عبد الله ولولا نحن ما عبد الله .

٦/٣٥٨ - محمد بن يحيى ، عن محمد بن الحسين، عن محمد بن إسماعيل بن بزيع ، عن عمّه حمزة بن بزيع ، عن أبي عبد الله عليه السلام في قول الله عز وجل : « فلمّا آسفونا انتقمنا منهم » فقال : إنّ الله عز وجل لا يأسف كآسفنا ولكنّه خلق أولياء لنفسه يأسفون ويرضون وهم مخلوقون مربوبون، فجعل رضاهم رضا نفسه وسخطهم سخط نفسه ، لأنّه جعلهم الدعاة إليه والأدلاء عليه ، فلذلك صاروا كذلك وليس أنّ ذلك يصل الى الله ما يصل إلى خلقه ، لكن هذا معنى

(٥٨) - الزخرف ، ٥٥/٤٣

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

358—6. Muḥammad ibn Yahyā (—) Muḥammad ibn al-Ḥusayn (—) Muḥammad ibn Ismāʿīl ibn Bāzīʿ (—) His uncle Ḥamzah ibn Bāzīʿ (—) Abū ʿAbdillāh (p.b.u.h.) (as saying) regarding the verse of Allāh, ‘So when they (Pharaoh and his associates) had angered Us (Allāh), We took vengeance on them.’ (az-Zukhruf, 43:55). (The Imām remarked):

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

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

(٦٠) - الفتح ، ١٠/٤٨

(٥٩) - النساء ، ٨٠/٤

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

القول علوّاً كبيراً ، بل هو الخالق للأشياء لا لِحاجة ، فإذا كان لا لِحاجة استحال
البدن والكيف فيه ؛ فافهم إن شاء الله تعالى .

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

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

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

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

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

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

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

٩/٣٦١- محمد بن يحيى ، عن محمد بن الحسين ، عن محمد بن إسماعيل بن بزيع ، عن عمه حمزة بن بزيع ، عن علي بن سويد ، عن أبي الحسن موسى بن جعفر عليه السلام في قول الله عز وجل : «يا حسرتي على ما فرطت في جنب الله» ^{٦١} قال : جنب الله : أمير المؤمنين عليه السلام وكذلك ما كان بعده من الأوصياء بالمكان الرُفيع إلى أن ينتهي الأمر إلى آخرهم ١٠/٣٦٢- الحسين بن محمد ، عن معلى بن محمد ، عن محمد بن جمهور ، عن علي بن الصلت ، عن الحكم وإسماعيل ابني حبيب ، عن بُريد العجلي قال : سمعت أبا جعفر عليه السلام يقول : بنا عبد الله ، وبناعرف الله ، وبنوا وحد الله تبارك وتعالى ، ومحمد حجاب الله تبارك وتعالى

(٦١) - الزمر ، ٥٦/٣٩

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

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

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

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

١١/٣٦٣ - بعض أصحابنا ، عن محمد بن عبدالله ، عن عبد الوهاب بن بشر ، عن موسى ابن قادم ، عن سليمان ، عن زرارة ، عن أبي جعفر عليه السلام قال : سألته عن قول الله عز وجل : « وما ظلمونا ولكن كانوا أنفسهم يظلمون »^{٦٢} قال : إن الله تعالى أعظم وأعز وأجل وأمنع من أن يظلم ولكنه خلطنا بنفسه ، فجعل ظلمنا ظلمه ، وولايتنا ولايته ، حيث يقول : « إنما وليكم الله ورسوله والذين آمنوا »^{٦٣} يعني الأئمة منا . ثم قال في موضع آخر : « وما ظلمونا ولكن كانوا أنفسهم يظلمون »^{٦٤} ثم ذكر مثله ،

(٦٣) - المائدة ، ٥٥/٥٠

(٦٢) - البقرة ، ٥٧/٢

(٦٤) - الأعراف ، ١٦٠/٧

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

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

﴿باب البداء﴾

١/٣٦٤ — محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن الحجاج ، عن أبي إسحاق ثعلبة ، عن زرارة بن أعين ، عن أحدهما عليهما السلام قال : ما عبد الله بشي، مثل البداء .
 ٢/٣٦٥ — وفي رواية ابن أبي عمير ، عن هشام بن سالم ، عن أبي عبد الله عليه السلام ما عظم الله بمثل البداء

٣/٣٦٦ — علي بن إبراهيم ، عن أبيه ، عن ابن أبي عمير ، عن هشام بن سالم وحفص بن

CHAPTER ON

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

(Allāh's power to innovate a decree, still unexecuted, with another decree later in time but different from the first.)

364—1. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad ibn 'Īsā (—) al-Ḥajjal (—) Abī Is'hāq Tha'labāh (—) Zurārah ibn A'yan (—) one of the two (i.e. Abū Ja'far or Abū 'Abdillāh — peace; be upon both of them) as saying:

“With nothing has Allāh been worshipped as through (the belief in) *badā'* (the doctrine of Divine Innovation).”

365—2. The other narration on coming through Ibn Abī 'Umayr (—) Hishām ibn Sālim (—) Abū 'Abdillāh (p.b.u.h.) as saying:

“With nothing has Allāh been glorified as (through the belief in) *badā'*.”

366—3. 'Alī ibn Ibrāhīm (—) his father (—) Ibn Abī 'Umayr

البخري وغيرهما ، عن أبي عبد الله عليه السلام قال في هذه الآية : « يمحوا الله ما يشاء ويثبت ^{٦٥} »
قال : فقال : وهل يمحو إلا ما كان ثابتاً وهل يثبت إلا ما لم يكن ؟ ،
٤/٣٦٧ - علي ، عن أبيه ، عن ابن أبي عمير ، عن هشام بن سالم ، عن محمد بن مسلم ،
عن أبي عبد الله عليه السلام قال : ما بعث الله نبياً حتى يأخذ عليه ثلاث خصال : الاقرار له
بالعبودية ؛ و خلع الأنداد ، و أن الله يقدم ما يشاء ، و يؤخر ما يشاء .
٥/٣٦٨ - محمد بن يحيى ، عن أحمد بن محمد ، عن ابن فضال ، عن ابن بكير ، عن زرارة
عن حمران ، عن أبي جعفر عليه السلام قال : سألته عن قول الله عز وجل : « قضى أجلاً و
أجل مسمى عنده ^{٦٦} » قال : هما أجلان : أجل محتوم و أجل موقوف .

(٦٦) - الأنعام ، ٢/٦٠

(٦٥) - الرعد ، ٣٩/١٣

(—) Hishām ibn Sālim and Ḥafṣ ibn al-Bakhtarī and others (—) Abū ‘Abdillāh (p.b.u.h.) as saying regarding this verse: ‘(Every term has a Book.) Allāh blots out, and He establishes whatsoever He wills; (and with Him is the Essence of the Book’ (*Ra’d*, 13:38—39). (The Imām remarked): “Could any divine ordinance be blotted out (from the book of destiny) unless it were first duly established there (i.e., inscribed), could any divine ordinance be established unless it had been unsettled before?”

367—4. ‘Alī (—) his father (—) Ibn Abī ‘Umayr (—) Hishām ibn Sālim (—) Muḥammad ibn Muslim (—) Abū ‘Abdillāh (p.b.u.h.) as saying:

“Allāh has not sent any prophet except He made a compact with him on (the assurance of) three attributes: (The first is) his pledge of exclusive devotion to Allāh. (The second is) not to set up compeers (to Allāh). (The third is) the belief that Allāh gives priority to whatever He wills and posteriority to whatever He wills.”

368—5. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad (—) Ibn Faḍḍāl (—) Ibn Bukayr (—) Zurārah (—) Ḥumrān (—) Abū Ja‘far (p.b.u.h.) as saying:

“I (Ḥumrān) inquired of him (Abū ‘Abdillāh) as regards the

٦/٣٦٩ - أحمد بن مهران ، عن عبد العظيم بن عبد الله الحسني ، عن علي بن أسباط
 عن خلف بن حماد ، عن ابن مسكان ، عن مالك الجهني قال : سألت أبا عبد الله عليه السلام
 عن قول الله تعالى : « ^{٦٧}أولاً يذكّر الإنسان أننا خلقناه من قبل ولم يك شيئاً » قال : فقال :
 لا مقدراً ولا مكوّناً ، قال : وسألته عن قوله : « هل أتى على الإنسان حين من الدهر
 لم يكن شيئاً مذكوراً » ^{٦٨} فقال : كان مقدراً غير مذكور .
 ٧/٣٧٠ - محمد بن إسماعيل ، عن الفضل بن شاذان ، عن حماد بن عيسى ، عن ربعي بن

(٦٨) - الدهر ، ١/٧٦

(٦٧) - مريم ، ٦٧/١٩

word of Allāh, to Whom belongs Might and Majesty. 'Then He determined a term and a term stated is with Him.' (*al-An'ām*, 6:2). The Imām replied, 'There are two terms: The compulsive term (i.e. final term, the determined) and the contingent or suspended terms (i.e. conditional term).'

369—6. Aḥmad ibn Mihrān (—) 'Abd al-'Azīm ibn 'Abdillāh al-Ḥasanī (—) 'Alī ibn Asbāṭ (—) Khalaf ibn Ḥammād (—) Ibn Muskān (—) Mālik al-Juhanī as saying:

'I inquired of Abū 'Abdillāh (p.b.u.h.) regarding the words of Allāh, the Sublime: 'Will not man remember that We created Him aforetime, when he was nothing!' (*Maryam*, 19:67). The Imām replied, '(These words refer to the time when) neither was man's being determined nor had he been brought into existence.' I (the narrator) further inquired about the words of Allāh, 'Hath there come upon man (ever) a moment of time when he was not a thing to be mentioned?' (*ad-Dahr*, 76:1). The Imām explained: '(This verse refers to the time when) man's being was determined but had not been mentioned.'

370—7. Muḥammad ibn Ismā'īl (—) al-Faḍl ibn Shādhān (—) Ḥammād ibn 'Īsā (—) Rib'ī ibn 'Abdillāh (—) al-Fuḍayl ibn Yasār as saying:

عبد الله ، عن الفضيل بن يسار قال : سمعت أبا جعفر عليه السلام يقول : العلم علمان : فعلم عند الله مخزون لم يطلع عليه أحداً من خلقه و علم ملائكته ورسله ، فما علمه ملائكته ورسله فإنه سيكون ، لا يكذب نفسه ولا ملائكته ولا رسله ، وعلم عنده مخزون يقدم منه ما يشاء ، ويؤخر منه ما يشاء ، ويثبت ما يشاء .

٨/٣٧١ — وبهذا الاسناد ، عن حماد ، عن ربعي ، عن الفضيل قال : سمعت أبا جعفر عليه السلام يقول : من الأمور أمور موقوفة عند الله يقدم منها ما يشاء ويؤخر منها ما يشاء .

٩/٣٧٢ — عدة من أصحابنا ، عن أحمد بن محمد بن عيسى ، عن ابن أبي عمير ، عن جعفر

* * * * *

‘I have heard Abū Ja‘far (p.b.u.h.) saying, ‘(Allāh’s) knowledge (of what is to happen) is of two kinds. (The first is) the knowledge which is a treasure hidden with Allāh Himself. None of His creatures knows anything about it. (The second is) the knowledge Allāh has bestowed upon His angels and His messengers. What He has made known to His angels and His messengers shall come to pass (exactly according as He has made known), (since) He never falsifies Himself, nor do His angels, nor His messengers. But as for the knowledge hidden with Him, He makes prior what He wills, and posterior what He wills and establishes what He wills.’ ”

371—8. According to the same authorities (—) Ḥammād (—) Rib‘ī (—) al-Fuḍayl as saying:

‘I have heard Abū Ja‘far (p.b.u.h.) saying, ‘Among the divine decrees there are some in a state of suspension with Allāh. Among such decrees He gives priority and posteriority to whichever He likes.’ ” (The coming into operation of these suspended decrees is exactly *ba‘ā* — appearance of the hidden divine will.)

372—9. A group of our associates (—) Aḥmad ibn Muḥammad ibn ‘Īsā (—) Ibn Abī ‘Umayr (—) Ja‘far ibn ‘Uthmān (—) Samā‘ah (—)

ابن عثمان، عن سماعة، عن أبي بصير؛ وهيب بن حفص، عن أبي بصير، عن أبي عبد الله عليه السلام قال: إن الله علمين: علم مكنون مخزون، لا يعلمه إلا هو، من ذلك يكون البداء وعلم ملائكته ورسله وأنبياءه فنحن نعلمه.

١٠/٣٧٣ — محمد بن يحيى، عن أحمد بن محمد، عن الحسين بن سعيد، عن الحسن بن محبوب، عن عبد الله بن سنان، عن أبي عبد الله عليه السلام قال: ما بدا الله في شيء إلا كان في علمه قبل أن يبدؤ له.

١١/٣٧٤ — عنه، عن أحمد، عن الحسن بن علي بن فضال، عن داود بن فرق، عن عمرو بن عثمان الجهنبي، عن أبي عبد الله عليه السلام قال: إن الله لم يبد له من جهل. ١٢/٣٧٥ — علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن منصور بن حازم

* * * * *

Abī Baṣīr* and (Samā'ah [—]) Wuhayb ibn Ḥaṣṣ (—) Abī Baṣīr (—) Abū 'Abdillāh (p.b.u.h.) as saying:

“Allāh's knowledge is of two kinds, the knowledge which is a treasure hidden (with Allāh). None knows it except He (Himself); because of this (knowledge) *badā'* (Allāh's innovation) takes place. (The second kind is) the knowledge He has bestowed upon His angels and His messengers, and prophets, and we (the Imāms) possess this knowledge.”

373—10. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad (—) al-Ḥusayn ibn Sa'īd (—) al-Ḥasan ibn Maḥbūb (—) 'Abdullāh ibn Sinān (—) Abū 'Abdillāh (p.b.u.h.) as saying:

“Allāh does not effect *badā'* in any thing but He knows of it before effecting *badā'*.”

374—11. From him (Muḥammad ibn Yaḥyā) (—) Aḥmad (—) al-Ḥasan ibn 'Alī ibn Faḍḍāl (—) Dāwūd ibn Farqad (—) 'Amr ibn 'Uthmān al-Juhanī (—) Abū 'Abdillāh (p.b.u.h.) as saying:

“Verily, Allāh never effects *badā'* out of ignorance (of the fact that He will effect *badā'*).”

375—12. 'Alī ibn Ibrāhīm (—) Muḥammad ibn 'Īsā (—) Yūnus

قال : سألت أبا عبد الله عليه السلام هل يكون اليوم شيء لم يكن في علم الله بالأمس ؟ قال : لا ، من قال هذا فأخزاه الله ، قلت : أرايت ما كان وما هو كائن إلى يوم القيامة أليس في علم الله ؟ قال : بلى قبل أن يخلق الخلق .

١٣/٣٧٦ - علي ، عن محمد ، عن يونس ، عن مالك الجهني قال : سمعت أبا عبد الله عليه السلام يقول : لو علم الناس ما في القول بالبداء من الأجر ما فتروا عن الكلام فيه .

١٤/٣٧٧ - عدة من أصحابنا ، عن أحمد بن محمد بن خالد ، عن بعض أصحابنا ، عن محمد بن عمرو الكوفي أخي يحيى ، عن مرازم بن حكيم قال : سمعت أبا عبد الله عليه السلام يقول : ما تنبأ نبي قط ، حتى يقر الله بخمس خصال : بالبداء ، والمشية والسجود والعبودية والطاعة .

* * * * *

(—) Manṣūr ibn Hāzim as saying:

“I inquired of Abū ‘Abdillāh (p.b.u.h.), ‘Can an event happen today that was not in the knowledge of Allāh yesterday?’ The Imām replied, ‘(Certainly) not. May Allāh humiliate him whoever has said so.’ I again inquired, ‘What do you say about what has happened in the past and what is going to happen till the Day of Judgement? is it not all in the knowledge of Allāh?’ He replied, ‘Surely, since even before He brought His creatures into existence.’ ”

376—13. ‘Alī (—) Muḥammad (—) Yūnus (—) Mālik al-Juḥanī as saying:

“I heard Abū ‘Abdillāh (p.b.u.h.) as often saying, ‘If the people only know how a belief in (the doctrine of) *badā’* will be rewarded, they would never slacken in singing its praises.’ ”

377—14. A group of our associates (—) Aḥmad ibn Muḥammad ibn Khālīd (—) some of our associates (—) Muḥammad ibn ‘Amr al-Kūfī, brother of Yaḥyā (—) Murāzīm ibn Hākīm as saying:

“I heard Abū ‘Abdillāh (p.b.u.h.) saying, ‘No prophet had ever been invested with prophethood unless he affirmed these five traits of the godhead. They are (i) *badā’* (Allāh’s power of Innovation); (ii) Divine purpose; (iii) Prostration (only before Allāh); (iv) Complete surrender to Allāh; and (v) Obedience (to Him).’ ”

١٥/٣٧٨ - وبهذا الإسناد، عن أحمد بن محمد، عن جعفر بن محمد، عن يونس، عن جهم ابن أبي جهمة، عن حدثه، عن أبي عبد الله عليه السلام قال: إن الله عز وجل أخبر محمدًا عليه السلام بما كان منذ كانت الدنيا، وبما يكون إلى انقضاء الدنيا، وأخبره بالمحتوم من ذلك واستثنى عليه فيما سواه.

١٦/٣٧٩ - علي بن إبراهيم، عن أبيه، عن الريان بن الصلت قال: سمعت الرضا عليه السلام يقول: ما بعث الله نبيًّا قط إلا بتحريم الخمر وأن يقر الله بالبداء.

١٧/٣٨٠ - الحسين بن محمد، عن معلى بن محمد قال: سئل العالم عليه السلام كيف علم الله؟ قال: علم وشاء، وأراد وقدّر وقضى وأمضى؛ فأما ما قضى، وقضى ما قدّر، وقدّر

378—15. According to the same authorities (i.e. a group of our associates) (—) Aḥmad ibn Muḥammad (—) Ja‘far ibn Muḥammad (—) Yūnus (—) Jahm ibn Abī Jahmah (—) whoever narrated it to him (—) Abū ‘Abdillāh (p.b.u.h.) as saying:

“Verily, Allāh, the Almighty, the Great, has apprised Muḥammad, peace be upon him and his progeny, of all that has happened from the commencement of this world and of all that will happen till its end. Allāh has apprised (him) of (only) the irreversible (decrees) excluding the rest.”

379—16. ‘Alī ibn Ibrāhīm (—) his father (—) ar-Rayyān ibn aṣ-Ṣalt as saying:

“I heard ar-Riḍā (p.b.u.h.) saying, ‘Never has Allāh sent any of His prophets except with the prohibition of wine and with the affirmation to Allāh of *badā*’ (the power of Innovation for Allāh to issue a fresh decree).”

380—17. al-Ḥusayn ibn Muḥammad (—) Mu‘allā ibn Muḥammad as saying:

“The learned (Imām) was questioned, ‘How is Allāh’s knowledge?’ The Imām replied, ‘Allāh knows plans, wills, destines, decrees and accomplishes; so what He decrees, He accomplishes; what He destines

ما أراد ، فبعلمه كانت المشيئة ، و بمشيئته كانت الإرادة ، و بإرادته كان التقدير ، وبتقديره كان القضاء ، وبقضائه كان الإمضاء ؛ والعلم متقدّم على المشيئة ، والمشيئة ثانية ، والإرادة ثالثة ، والتقدير واقع على القضاء بالإمضاء .

فلله تبارك وتعالى البدء فيما علم متى شاء ، وفيما أراد لتقدير الأشياء ، فإذا وقع القضاء بالإمضاء فلا بدء ، فالعلم في المعلوم قبل كونه ، والمشيئة في المنشأ قبل عينه ، والإرادة في المراد قبل قيامه ، والتقدير لهذه المعلومات قبل تفصيلها وتوصيلها عياناً و وقتاً ، والقضاء بالإمضاء هو المبرم من المفعولات ، ذوات الأجسام المدركات بالحواس من ذوي لون وريح ووزن و كيل وما دب ودرج من إنس وجن وطيروسباع وغير ذلك مما يدرك بالحواس .

فلله تبارك وتعالى فيه البدء مما لا عين له ، فإذا وقع العين المفهوم المدرك

tines He decrees; what He wills He destines. Out of His knowledge His plan emerges. And from His plan emerges His Will, and from His Will emerges destiny, and from His destiny decree, and from His decree the accomplishment. So, knowledge has priority over His Will. Hence His Will comes second, and His intention comes third. His appointed destiny occurs before the decree for its accomplishment. Thus, there is for Allāh, the Almighty, the Sublime, *badā'* which occurs at the stage of His knowledge prior to its projection and at the stage of the will till He (fixes the destiny) of things. But when the decree is passed for execution, then any *badā'* (innovation or alteration) is out of question. Knowledge is before the known comes into being; and its place (purpose) is before what is planned becomes specified: and will is before what is willed gets established and destiny before what is destined is spread or joined in respect of existence and in respect of time. And the decree for accomplishment is irreversible in respect of what is done, namely, all bodies perceptible through the senses such as those that have colour and smell, and weight and measure, and those that move and walk on the earth like human beings, jinn, birds and beasts, and

فلا بداء ، والله يفعل ما يشاء ، فبالعلم علم الأشياء قبل كونها ، وبالمشيئة عرف صفاتها وحدودها وأنشأها قبل إظهارها ، وبالإرادة ميز أنفسها في ألوانها وصفاتها ، وبالتقدير قدر أوقاتها وعرف أولها وآخرها ، وبالقضاء أبان للناس أما كنها ودلهم عليها ، وبالإمضاء شرح عللها وأبان أمرها وذلك تقدير العزيز العليم»^{٦٩}

(٦٩) - الأنعام ، ٩٦/٦ ، يس ، ٣٨/٣٦ ، فصلت ، ١٢/٤١

other objects that can be perceived through the senses. There is for Allāh, the Almighty, the Sublime, *badā'* for things which have no entity (objective existence). And there is no *badā'* for those things which have specified, intelligible and perceptible entity. Allāh does what He wills. Thus, through His knowledge, Allāh knows all things before they come into being. And through His plan, He cognizes their attributes and limits. He plans them all before manifesting them. Through His will, He distinguishes them in respect of colour and quality. Through fixing their destiny, He destines the measure of their livelihood and allots them a beginning and an end. Through his decree He discloses to the people their location and guides them to it. Through the execution (of the decree), He exposes its reasons and also discloses the secret of Allāh's ordering it. 'That is the ordaining of the Almighty, the All-knowing.' (*al-An'ām*, 6:96; *Yā Sīn*, 36:38; *Fuṣṣilat*, 41:12)

﴿ باب ﴾

﴿ في أنه لا يكون شيء في السماء والارض الا بسبعة ﴾

١/٣٨١ - عدّةٌ من أصحابنا ، عن أحمد بن محمد بن خالد ، عن أبيه ؛ ومحمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن الحسين بن سعيد ومحمد بن خالد ، جميعاً عن فضالة بن أيوب عن محمد بن عمار ، عن حريز بن عبدالله وعبدالله بن مسكان جميعاً ، عن أبي عبدالله عليه السلام أنه قال : لا يكون شيء في الأرض ولا في السماء إلا بهذه الخصال السبع : بمشيئة وإرادة وقدر وقضاء وإذن وكتاب وأجل ، فمن زعم أنه يقدر على نقض واحدة فقد كفر.

25

CHAPTER ON NOTHING IN THE HEAVEN AND IN THE EARTH COME INTO EXISTENCE WITHOUT (GOING THROUGH) SEVEN (STAGES)

381—1. A group of our associates (—) Aḥmad ibn Muḥammad ibn Khālīd (—) his father* and Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad ibn ‘Īsā (—) al-Ḥusayn ibn Sa‘īd and Muḥammad ibn Khālīd, both of them (—) Faḍālah ibn Ayyūb (—) Muḥammad ibn ‘Amārah (—) Ḥarīz ibn ‘Abdillāh and ‘Abdullāh ibn Muskān, both of them (—) Abū ‘Abdillāh (p.b.u.h.) as saying:

“Nothing in the heaven and in the earth can ever come into existence except through (these) seven stages: (1) The will of Allāh; (2) His intention; (3) His destining; (4) His decision; (5) His permission; (6) the Book (of specification);

ورواه علي بن إبراهيم ، عن أبيه ، عن محمد بن حفص ، عن محمد بن عمار ، عن
 حريز بن عبد الله وابن مسكان مثله .

٢/٣٨٢ - ورواه أيضاً ، عن أبيه ، عن محمد بن خالد ، عن زكريا بن عمران عن
 أبي الحسن موسى بن جعفر عليه السلام قال : لا يكون شيء في السماوات ولا في الأرض
 إلا بسبع : بقضاء وقدر وإرادة ومشية وكتاب وأجل وإذن ، فمن زعم غير هذا فقد
 كذب على الله ؛ أو ردَّ على الله عزَّ وجلَّ .

* * * * *

and (7) Duration of the time. Whoever thinks that he can violate any
 of these seven is no doubt an infidel.”

It is narrated by ‘Alī ibn Ibrāhīm (—) his father (—) Muḥammad
 ibn Ḥafṣ (—) Muḥammad ibn ‘Amārah (—) Ḥarīz ibn ‘Abdillāh and
 Ibn Muskān, the same tradition.

382—2. He (‘Alī ibn Ibrāhīm) has also related this tradition (—)
 his father (—) Muḥammad ibn Khālīd (—) Zakariyyā ibn ‘Imrān (—)
 Abu’l-Ḥasan Mūsā ibn Ja‘far, peace be upon both of them, as
 saying:

“Nothing in the heaven and in the earth can ever come into
 existence except through the (following) seven stages: (1) Divine
 decision; (2) His destining; (3) His intention; (4) His will; (5) the
 Book (of specification); (6) Duration of time; and (7) Allāh’s
 permission. One who has thought otherwise has actually attributed
 falsehood to Allāh, or has actually repudiated Allāh, the Almighty
 the Great (Himself).”

* * * * *

﴿باب المشيئة والارادة﴾

١/٣٨٣ - علي بن محمد بن عبد الله ، عن أحمد بن أبي عبد الله ، عن أبيه ؛ عن محمد بن سليمان الديلمي ، عن علي بن إبراهيم الهاشمي قال : سمعت أبا الحسن موسى بن جعفر عليه السلام يقول : لا يكون شيء إلا ما شاء الله وأراد وقد روى قضي ، قلت : ما معنى شاء ؟ قال : ابتداء الفعل ، قلت : ما معنى قد ؟ قال : تقدير الشيء من طوله وعرضه ، قلت : ما معنى قضي ؟ قال : إذا قضى أمضاه ، فذلك الذي لا مرد له .

CHAPTER. ON

(ALLĀH'S) WILL AND INTENTION

383—1. ‘Alī ibn Muḥammad ibn ‘Abdillāh (—) Aḥmad ibn Abī ‘Abdillāh (—) his father (—) Muḥammad ibn Sulaymān ad-Daylamī (—) ‘Alī ibn Ibrāhīm al-Hāshimī as saying:

“I heard Abu’l-Ḥasan Mūsā ibn ja‘far (p.b.u.t.) saying, ‘Nothing can come into existence except by Allāh’s will, intention, foreordaining and accomplishment (the very last stage of the will-process).’ I inquired, ‘What is the meaning of Allāh’s will?’ He replied, ‘It is the beginning of an action.’ I further inquired, ‘What is the meaning of (Allāh’s) foreordaining?’ The Imām replied, ‘Foreordaining means having an estimate of something’s dimensions.’ I further inquired, ‘What is the meaning of Allāh’s accomplishment?’ The Imām replied, ‘When a decree is accomplished, it is issued. This is the stage when (the Divine decree) can never be cancelled or annulled.’ ”

٢/٣٨٤ — علي بن إبراهيم، عن محمد بن عيسى، عن يونس بن عبد الرحمن، عن أبان عن أبي بصير قال: قلت لأبي عبد الله عليه السلام: شاء وأراد وقدّر وقضى؟ قال: نعم، قلت: وأحب؟ قال: لا، قلت: وكيف شاء وأراد وقدّر وقضى ولم يحب؟ قال: هكذا خرج إلينا

٣/٣٨٥ — علي بن إبراهيم، عن أبيه، عن علي بن معبد، عن واصل بن سليمان، عن عبد الله بن سنان، عن أبي عبد الله عليه السلام قال: سمعته يقول: أمر الله ولم يشأ؛ وشاء ولم يأمر، أمر إبليس أن يسجد لآدم وشاء أن لا يسجد، ولو شاء لسجد، ونهى آدم عن أكل الشجرة وشاء أن يأكل منها ولولم يشأ لم يأكل.

384—2. ‘Alī ibn Ibrāhīm (—) Muḥammad ibn ‘Īsā (—) Yūnus ibn ‘Abd ar-Raḥmān (—) Abān (—) Abī Baṣīr as saying:

‘I stated before Abū ‘Abdillāh (p.b.u.h.) Allāh’s willed, intended, destined and then accomplished. The Imām replied, ‘Yes.’ I further inquired, ‘Did He like (what He did)?’ The Imām replied, ‘No.’ I further inquired, ‘How is it that Allāh having willed, intended, destined and accomplished them without having any liking thereof?’ The Imām replied, ‘This is precisely what has reached us.’

385—3. ‘Alī ibn Ibrāhīm (—) his father (—) ‘Alī ibn Ma‘bad (—) Wāṣil ibn Sulaymān (—) ‘Abdullāh ibn Sinān as saying:

‘I heard Abū ‘Abdillāh (p.b.u.h.) saying, ‘(Sometimes) Allāh orders what He does not will, and (sometimes) He wills what He does not order. He ordered Iblīs (Satan) to bow before Adam and willed that he should not bow (because Allāh knew that Iblīs would not bow before Adam by his own free will). If He had willed (by irrevocable will, where there was no room for free will) Satan would have had to bow. (Further), He forbade Adam to eat from the tree and willed that he should eat of it (because He knew that Adam would eat by his own free will). If He had not willed so, Adam would not have eaten.’

٤/٣٨٦ - علي بن إبراهيم ، عن المختار بن محمد الهمداني و محمد بن الحسن ، عن عبد الله بن الحسن العلوي جميعاً ، عن الفتح بن يزيد الجرجاني ، عن أبي الحسن عليه السلام قال : إنَّ الله إرادتين ومشيتين : إرادة حتم وإرادة عزم ، ينهى وهويشاء ويأمر وهو لا يشاء ، أو ما رأيت أنَّه نهى آدم وزوجته أن يأكلا من الشجرة وشاء ذلك ولو لم يشأ أن يأكلا لما غلبت مشيئتهما مشيئة الله تعالى ، وأمر إبراهيم أن يذبح إسحاق ولم يشأ أن يذبحه ولو شاء لما غلبت مشيئة إبراهيم مشيئة الله تعالى .

٥/٣٨٧ - علي بن إبراهيم ، عن أبيه ، عن علي بن معبد ، عن درست بن أبي منصور ، عن فضيل بن يسار قال : سمعت أبا عبد الله عليه السلام يقول : شاء وأراد ولم يحب ولم يرض :

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386—4. ‘Alī ibn Ibrāhīm (—) al-Mukhtār ibn Muḥammad al-Hamdānī* and Muḥammad ibn al-Ḥasan (—) ‘Abdullāh ibn al-Ḥasan al-‘Alawī, both of them (—) al-Faṭḥ ibn Yazīd al-Jurjānī (—) Abu ‘l-Ḥasan (p.b.u.h.) as saying:

“Verily, Allāh’s intention is two-fold; His will is (also) two-fold: the intention which is irrevocable, and the intention which is only a resolution. (Sometimes) Allāh forbids what He wills and (sometimes) He orders what He does not will. Do not you see that Allāh forbade Adam and his wife from eating of the tree, yet willed that they should eat of it?’ If He had not willed so, their will would not have prevailed over the will of Allāh, the Almighty. Similarly, He ordered Ibrāhīm (Abraham) to sacrifice Is’hāq (Issac), but did not will that Is’hāq should be slain. If He had willed so, the will of Ibrāhīm would not have prevailed over the will of Allāh, the Almighty.”

387—5. ‘Alī ibn Ibrāhīm (—) his father (—) ‘Alī ibn Ma‘bad (—) Durust ibn Abī Maṣṣūr (—) Fuḍayl ibn Yasār as saying:

“I have heard Abū ‘Abdillāh (p.b.u.h.), saying, (Sometimes Allāh) wills and intends but neither does He like nor approve (of what He wills). Allāh willed that nothing should exist except what is (truthful)

شاء أن لا يكون شيء إلا بعلمه وأراد مثل ذلك ولم يحب أن يقال : ثالث ثلاثة ، ولم يرض لعباده الكفر ،

٦/٣٨٨ - محمد بن يحيى ، عن أحمد بن محمد بن أبي نصر قال : قال أبو الحسن الرضا عليه السلام قال الله : [يا] ابن آدم بمشيئتي كنت أنت الذي تشاء لنفسك ما تشاء ، وبقوتي أديت فرائضي وبنعمتي قويت على معصيتي ، جعلتك سمياً ، بصيراً ، قوياً ؛ ما أصابك من حسنة فمن الله ، وما أصابك من سيئة فمن نفسك وذاك أنني أولى بحسناتك منك وأنت أولى بسيئاتك مني ، وذاك أنني لا أسأل عما أفعل وهم يسألون .

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in terms of His knowledge. And so did He intend. Allāh does not like it to be said of Him, “He is the third of the ‘trinity’.” (In the same way) Allāh never approved of His creatures, being guilty of infidelity.’ ”

388—6. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad ibn Abī Naṣr as saying:

“Abu ’l-Ḥasan ar-Riḍā (p.b.u.h.) said, Allāh the Almighty, has said, ‘O’ son of Adam, on the basis of My will (consent) you can will whatever you like for yourself, and on the basis of the authority delegated by Me to you, you can perform your duties as divinely levied on you. And it is on the basis of My favour to, you that you have become capable of disobeying Me. I have bestowed upon you the ability to hear, to see and be strong. Hence, whatever good you received, you received it from Allāh. And whatever evil befalls you is because of your own self. So, to your good deeds, I am closer than you yourself are. And to your evil deeds you yourself are closer than I am. This is the reason why I am not accountable for what I do. And (for that very reason) it is they (the creatures) who are accountable.’ ”

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﴿ باب الابتلاء والاختبار ﴾

١/٣٨٩ - علي بن إبراهيم بن هاشم ، عن محمد بن عيسى ، عن يونس بن عبد الرحمن عن حمزة بن محمد الطيار ، عن أبي عبد الله عليه السلام قال : ما من قبض ولا بسط إلا والله فيه مشيئة وقضاء وابتلاء .

٢/٣٩٠ - عدة من أصحابنا ، عن أحمد بن محمد بن خالد ، عن أبيه ، عن فضالة بن أيوب ، عن حمزة بن محمد الطيار ، عن أبي عبد الله عليه السلام قال : إنه ليس شيء فيه قبض

CHAPTER ON

PUTTING TO THE TEST (*IBTILĀ'*) AND TRIAL (*IKHTIBĀR*)

389—1. 'Alī ibn Ibrāhīm ibn Hāshim (—) Muḥammad ibn 'Īsā (—) Yūnus ibn 'Abd ar-Raḥmān (—) Ḥamzah ibn Muḥammad aṭ-Ṭayyār (—) Abū 'Abdillāh (p.b.u.h.) as saying:

“With each and every scarcity and abundance (in divine mercy, livelihood and facilities of life) there goes divine will, decision and putting to the test.”

390—2. A group of our associates (—) Aḥmad ibn Muḥammad ibn Khālīd (—) his father (—) Faḍālah ibn Ayyūb (—) Ḥamzah ibn Muḥammad aṭ-Ṭayyār (—) Abū 'Abdillāh (p.b.u.h.) as saying:

“There is nothing in which is drawing in or extension (in respect

أَوْبَسَطُ مِمَّا أَمَرَ اللَّهُ بِهِ أَوْ نَهَى عَنْهُ إِلَّا وَفِيهِ اللَّهُ عَزَّ وَجَلَّ ابْتِلَاءٌ وَقَضَاءٌ.

٢٨

﴿ باب السعادة والشقاء ﴾

٣٩١/١ — محمد بن إسماعيل ، عن الفضل بن شاذان ، عن صفوان بن يحيى ، عن منصور ابن حازم ، عن أبي عبد الله عليه السلام قال: إِنَّ اللَّهَ خَلَقَ السَّعَادَةَ وَالشَّقَاءَ قَبْلَ أَنْ يَخْلُقَ خَلْقَهُ فَمَنْ خَلَقَهُ اللَّهُ سَعِيداً لَمْ يَبْغُضْهُ أَبَداً ، وَإِنْ عَمِلَ شَرّاً أَبْغَضَ عَمَلَهُ وَلَمْ يَبْغُضْهُ ، وَإِنْ كَانَ شَقِيماً لَمْ يَجِبْهُ أَبَداً وَإِنْ عَمِلَ صَالِحاً أَحَبَّ عَمَلَهُ وَأَبْغَضَهُ لِمَا يَصِيرُ إِلَيْهِ ، فَإِذَا أَحَبَّ اللَّهُ شَيْئاً

of Divine mercy, livelihood and the facilities of life) regarding what Allāh ordered or forbade except that it contains putting to the test and decree from Allāh, the Almighty, the Great.”

28

CHAPTER ON HAPPINESS AND MISERY

391—1. Muḥammad ibn Ismā‘īl (—) al-Faḍl ibn Shādhān (—) Ṣafwān ibn. Yaḥyā (—) Manṣūr ibn Ḥāzīm (—) Abū ‘Abdillāh (p.b.u.h.) as saying:

“Verily, Allāh created happiness and misery even before creating (all) His creatures. Allāh will never be displeased with a person whom He has created fortunate. if such a person does an evil deed, Allāh will dislike it, not the person himself. And Allāh never likes a person who is unfortunate. If such a person does a good deed, Allāh will like it but not the person himself, because of his miserable end. Thus, what

لم يبغضه أبداً وإذا أبغض شيئاً لم يحبه أبداً

٢/٣٩٢ - علي بن محمد رفعه ، عن شعيب العرقوفي ، عن أبي بصير قال : كنت بين يدي أبي عبد الله عليه السلام جالساً وقد سأله سائل فقال : جعلت فداك يا ابن رسول الله من أين لحق الشقاء أهل المعصية حتى حكم الله لهم في علمه بالعذاب على عملهم ؟ فقال أبو عبد الله عليه السلام : أيها السائل حكم الله عز وجل لا يقوم له أحد من خلقه بحقه ، فلما حكم بذلك وهب لأهل محبته القوة على معرفته ، ووضع عنهم ثقل العمل بحقيقة ما هم أهله ، وهب لأهل المعصية القوة على معصيتهم لسبق علمه فيهم ومنعهم إياهم القبول منه فوافقوا ما سبق لهم في علمه ولم يقدروا أن يأتوا حالاً تنجيهم

Allāh likes, He never hates, and what Allāh hates, He never likes.”

392—2. “All ibn Muḥammad (*rafa'ahu*) (—) Shu‘ayb al-‘Aqraḳūfī (—) Abī Basīr as saying:

“I was sitting in front of Abū ‘Abdillāh (p.b.u.h.) when a person asked him, ‘May I be made your ransom! O’ son of the Messenger of Allāh. How did Allāh link wretchedness with sinners to the extent that He, in His knowledge, ordered Divine wrath (as punishment) for their evil deeds?’ Abū ‘Abdillāh (p.b.u.h.) replied:

“ ‘O questioner! No one can stand for truth in respect of the commands of Allāh, the Almighty, the Great, without Divine approval. When Allāh issues a verdict in favour of those who are worthy of His love, then He grants them the power of insight into Allāh’s consciousness and lightens for them the burden of performing good deeds. All this Divine favour is shown because of their being worthy of it. (By reason of their perseverance in acquisition of Allāh’s consciousness.) It is Allāh Who has empowered sinners to commit sins on the basis of His prior knowledge. (That they would never receive any Divine guidance in future.) Thus, their (the sinners’) deeds were in accordance with what Allāh had already been aware of. They were not able to develop such a state for themselves which could bring about their salvation from Divine wrath. Hence Allāh’s knowledge is the truth

من عذابه ، لأنَّ علمه أولى بحقيقة التصديق وهو معنى شاء ما شاء وهو سرُّه .
 ٣/٣٩٣ - عدَّة من أصحابنا ، عن أحمد بن محمد بن خالد ، عن أبيه ، عن النضر بن سويد
 عن يحيى بن عمران الحلبيّ ، عن معلى بن عثمان ، عن عليّ بن حنظلة ، عن أبي عبد الله
 عليه السلام ، أنّه قال : يسلك بالسعيد في طريق الأشقياء حتّى يقول الناس : ما أشبه بهم
 بل هو منهم ثمّ يتداركه السعادة ، وقد يسلك بالشقيّ طريق السعداء حتّى يقول الناس :
 ما أشبه بهم ، بل هو منهم ثمّ يتداركه الشقاء إنّ من كتبه الله سعيداً وإن لم يبق
 من الدنيا إلّا فواق ناقة ختم له بالسعادة .

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the most deserving of being made real. And this is the meaning of His having willed whatever He willed and this is His hidden secret.' ”

393—3. A group of our associates (—) Aḥmad ibn Muḥammad ibn Khālīd (—) his father (—) an-Naḍr ibn Suwayd (—) Yaḥyā ibn ‘Imrān al-Ḥalabī (—) Mu‘allā ibn ‘Uthmān (—) ‘Alī ibn Ḥanzalah (—) Abū ‘Abdillāh (p.b.u.h.) as saying:

“Many a time, the fortunate (the blessed in the life eternal) adopts the ways of the wretched (the accursed in the life eternal) to such an extent that people start commenting, ‘How closely does he resemble the wretched. Rather, he is one of them.’ Thus, his fortune and happiness make good his loss. (On the contrary), many a time the wretched adopts the ways of the happy and fortunate to the extent that people start commenting, ‘How closely does he resemble the happy! Rather, he is one of them.’ Then finally his wretchedness asserts itself. Verily, Allāh ends in happiness the life of a person for whom He decrees happiness (in the life eternal), even if the whole world should dwindle to a time as the last gasp of a dying camel.”

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﴿ باب الخير والشر ﴾

١/٣٩٤ - عِدَّةٌ مِنْ أَصْحَابِنَا ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ ، عَنْ ابْنِ مَحْبُوبٍ وَعَلِيِّ بْنِ الْحَكَمِ ، عَنْ مَعَاوِيَةَ بْنِ وَهَبٍ قَالَ : سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ : إِنَّ مِمَّا أَوْحَى اللَّهُ إِلَى مُوسَى عَلَيْهِ السَّلَامُ وَأَنْزَلَ عَلَيْهِ فِي التَّوْرَةِ : أَنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا ، خَلَقْتُ الْخَلْقَ وَخَلَقْتُ الْخَيْرَ وَأَجْرِيتهُ عَلَى يَدَيَّ مِنْ أَحَبٍّ ، فَطُوبَى لِمَنْ أَجْرِيتهُ عَلَى يَدَيْهِ وَأَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا ، خَلَقْتُ الْخَلْقَ وَخَلَقْتُ الشَّرَّ وَأَجْرِيتهُ عَلَى يَدَيَّ مِنْ أَرِيدِهِ ، فَوَيْلٌ لِمَنْ أَجْرِيتهُ عَلَى يَدَيْهِ .

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29

CHAPTER ON

GOOD (*KHAYR*) AND EVIL (*SHARR*)

394—1. A group of our associates (—) Aḥmad ibn Muḥammad ibn Khālīd (—) Ibn Maḥbūb and ‘Alī ibn al-Ḥakam (—) Mu‘āwiyah ibn Wahb as saying:

“I heard Abū ‘Abdillāh (p.b.u.h.) saying, ‘A part of the revelation made by Allāh to Mūsā (Moses) and a part of what had been revealed in the Tawrāt (Torah) was: “Verily, I am the only Allāh and there is no other god except Me. I have brought the creatures into existence and have created the good. I have unfolded the good through the hands of those whom I liked. Thus, fortunate is the person through whose hands I have unfolded the good; and I am Allāh. There is no god except Me. I have brought the creatures into existence and have created the evil and have unfolded it through the hands .of those I willed. Thus, woe unto those through whose hands I have unfolded the evil.” ’ ’ ’

٢/٣٩٥ - عِدَّةٌ مِنْ أَصْحَابِنَا ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ ، عَنْ أَبِيهِ ، عَنْ ابْنِ أَبِي عَمِيرٍ ، عَنْ مُحَمَّدِ بْنِ حَكِيمٍ ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ : سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ : إِنَّ فِي بَعْضِ مَا أَنْزَلَ اللَّهُ مِنْ كِتَابِهِ أَنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا ، خَلَقْتُ الْخَيْرَ وَخَلَقْتُ الشَّرَّ ، فَطُوبَى لِمَنْ أُجْرِيَتْ عَلَى يَدَيْهِ الْخَيْرُ وَوَيْلٌ لِمَنْ أُجْرِيَتْ عَلَى يَدَيْهِ الشَّرُّ وَوَيْلٌ لِمَنْ يَقُولُ : كَيْفَ ذَا وَكَيْفَ ذَا .

٣/٣٩٦ - عَلِيُّ بْنُ إِبْرَاهِيمَ ، عَنْ مُحَمَّدِ بْنِ عَيْسَى ، عَنْ يُونُسَ ، عَنْ بَكَّارِ بْنِ كَرْدَمَ ، عَنْ مَفْضَلِ بْنِ عَمْرٍ ، وَعَبْدِ الْمُؤْمِنِ الْأَنْصَارِيِّ ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ : قَالَ اللَّهُ عَزَّ وَجَلَّ : أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا ، خَالِقُ الْخَيْرِ وَالشَّرِّ فَطُوبَى لِمَنْ أُجْرِيَتْ عَلَى يَدَيْهِ الْخَيْرُ وَوَيْلٌ لِمَنْ أُجْرِيَتْ عَلَى يَدَيْهِ الشَّرُّ وَوَيْلٌ لِمَنْ يَقُولُ : كَيْفَ ذَا وَكَيْفَ هَذَا ؛ قَالَ يُونُسُ : يَعْنِي مَنْ يَنْكُرُ هَذَا الْأَمْرَ بِتَفَقُّهِ فِيهِ .

395—2. A group of our associates (—) Aḥmad ibn Muḥammad (—) his father (—) Ibn Abī ‘Umayr (—) Muḥammad ibn Ḥakīm (—) Muḥammad ibn Muslim as saying:

“I heard Abū j‘afar (p.b.u.h.) saying, ‘It has been revealed by Allāh in some of His books that: ‘I am Allāh there is no god except Me. I have created the good and the evil. Fortunate is the person through whose hands I have unfolded the good, and woe unto one through whose hands I have unfolded the evil. And wretched is he who busies himself in asking, ‘How is this and why is that.’” ’ ’ ’

396—3. ‘Alī ibn Ibrāhīm (—) Muḥammad ibn ‘Īsā (—) Yūnus (—) Bakkār ibn Kardam (—) Muffaḍḍal ibn ‘Umar and ‘Abd al-Mu’min al-Ansārī (—) Abū ‘Abdillāh (p.b.u.h.) as saying:

“Allāh, the Almighty, the Great, says: ‘I am Allāh, there is no god except Me. I am the Creator of the good and the evil. Fortunate is the one through whose hands I have unfolded the good and wretched is the one through whose hands I have unfolded the evil and also the one who says: “How is this and how is that?” ’ ’ ’ Yūnus (one of the narrators) said: “Such questions mean refusal (to believe) the said statement just because such a person (falsely) counts himself as a man of understanding.”

﴿ باب ﴾

﴿ الجبر و القدر و الامر بين الامرين ﴾

١/٣٩٧ - علي بن محمد ، عن سهل بن زياد وإسحاق بن محمد وغيرهما رفعوه قال : كان أمير المؤمنين عليه السلام جالسا بالكوفة بعد منصرفه من صفين إذ أقبل شيخ فجتا بين يديه ، ثم قال له : يا أمير المؤمنين أخبرنا عن مسيرنا إلى أهل الشام بقضاء من الله وقدره ؟ فقال أمير المؤمنين عليه السلام أجل يا شيخ ما علوتم تلعة ولا هبطتم بطن واذ إلا بقضاء من الله

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CHAPTER ON

DIVINE DETERMINING AND SELF-DETERMINING
AND THE INTERMEDIATE POSITION

397—1. 'Alī ibn Muḥammad (—) Sahl ibn Ziyād and Is'hāq ibn Muḥammad and others (*rafa'ahu*) as saying:

“When Amīr al-mu'minīn (p.b.u.h.) returned from the battle of Siffīn and settled down in Kūfah, an old man came and sat down in front of him and asked: ‘O’ Amīr al-mu'minīn! Tell me whether our going to Syria (ash-Shām) to fight Mu'āwiyah was predetermined and was (already) fated by Allāh, the Almighty?’ Amīr al-mu'minīn (p.b.u.h.) replied, ‘Surely, you have neither ascended any height nor descended into any valley except that it was predetermined and

وقدر، فقال له الشيخ: عند الله أحسب عنائي يا أمير المؤمنين؟ فقال له: مه يا شيخ! فوالله لقد عظم الله الأجر في مسيركم وأنتم سائرون وفي مقامكم وأنتم مقيمون وفي منصرفكم وأنتم منصرفون ولم تكونوا في شيء من حالاتكم مكرهين ولا إليه مضطرين. فقال له الشيخ: وكيف لم نكن في شيء من حالاتنا مكرهين ولا إليه مضطرين وكان بالقضاء والقدر مسيرنا ومنقلبنا ومنصرفنا؟ فقال له: وتظن أنه كان قضاء حتماً وقدراً لازماً؟ إنه لو كان كذلك لبطل الثواب والعقاب والأمر والنهي والزجر من الله وسقط معنى الوعد والوعيد فلم تكن لائمة* للمذنب ولا محمدة* للمحسن ولكن المذنب أولى بالإحسان من المحسن ولكن المحسن أولى بالعقوبة من المذنب، تلك مقالة

already fated by Allāh.’ The old man made a remark saying, ‘Shall I then debit all the sufferings (we have undergone during this journey) to the account of Allāh, O’ Amīr al-mu’minīn! (taking no reward since this travelling was already fated by Allāh).’ Amīr al-mu’minīn replied, ‘O’ old man! Be silent. I swear by Allāh that He has conferred great favours and rewards on you for the journey and for your advance (towards Syria) and also for your staying there, and for your resistance (in the battlefield), as well as for your return when you were returning. In all these situations you have neither been forced and compelled (by Allāh) nor have you been driven against your will.’ The old man further inquired, ‘When all of our journey to and fro our home was predetermined and fated, then how could we be, in all our circumstances, neither under any force or compulsion, nor deprived of our liberty?’ Amīr al-mu’minīn replied, ‘Do you think that there is finality to every decree issued by Allāh and every destiny is irreversible? If it is so, then divine rewards, punishments, imperatives, prohibitions and admonitions are totally null and void, and all His promises and warnings are set at naught. Then there could be no condemnation for the sinner nor could there be any recommendation for the virtuous. Rather, the sinners would be more deserving of a just reward than the virtuous and the virtuous would be more deserving of punishment than the sinners.

إخوان عبدة الأوثان وخصماء الرحمن وحزب الشيطان وقدرية هذه الأمة ومجوسها،
 إن الله تبارك وتعالى كلف تخيراً ونهى تحذيراً وأعطى على القليل كثيراً ولم
 يعص مغلوباً ولم يطع مكرهاً ولم يملك مفوضاً ولم يخلق السماوات والأرض وما
 بينهما باطلاً ، ولم يبعث النبيين مبشرين ومنذرين عبثاً « ذلك ظن الذين كفروا
 فويل للذين كفروا من النار »^{٧٠} فأنشأ الشيخ يقول :

أنت الإمام الذي نرجو بطاعته ☆ يوم النجاة من الرحمن غفرانا
 أوضحت من أمرنا ما كان ملتبساً ☆ جزاك ربك بالاحسان إحسانا

(٧٠) - ص ، ٢٧/٣٨

Such talk is of the (kind of) talk of those similar to idol-worshippers, enemies of the All-compassionate, a gang belonging to Shayṭān (Satan), fatalists and fire-worshippers (Majūs) in this *ummaḥ* — Muslim community. Allāh, the Almighty, the Sublime, has imposed on us duties and obligations together with free will and power (to do anything we like) and has forbidden us (against evil) through admonitions, and has fixed great rewards for little deeds. Allāh is not disobeyed (by man) because He (Allāh) is dominated (by man); nor is He obeyed from compulsion; nor has He delegated all the will and power in such way as to become powerless and will-less Himself; nor has He created the heavens, the earth and what is in between them in vain; nor has He sent His prophets as messengers of good tidings and admonitions vainly. ‘Such is the thought of the unbelievers, whereof woe unto the unbelievers because of the Fire.’ (*Ṣād*, 38:27)

“Then the old man recited these appropriate verses extempore:

*‘You are the Imām through whom we hope for forgiveness
 From the All-compassionate on the Day of Salvation.*

*You have made clear for us what we were confused about;
 May your Lord recompense your good by His Good!’ ”*

٢/٣٩٨ — الحسين بن محمد ، عن معلى بن محمد ، عن الحسن بن عليّ الوشاء ، عن حماد بن عثمان ، عن أبي بصير ، عن أبي عبد الله عليه السلام قال : من زعم أن الله يأمر بالفحشاء فقد كذب على الله ومن زعم أن الخير والشر إليه فقد كذب على الله .

٣/٣٩٩ — الحسين بن محمد ، عن معلى بن محمد ، عن الحسن بن عليّ الوشاء ، عن أبي الحسن الرضا عليه السلام قال : سألته فقلت : الله فوض الأمر إلى العباد ؟ قال : الله أعز من ذلك قلت : فجبرهم على المعاصي ؟ قال : الله أعدل وأحكم من ذلك ، قال : ثم قال : قال الله : يا ابن آدم أنا أولى بحسناتك منك وأنت أولى بسيئاتك مني ، عملت المعاصي بقوتي التي جعلتها فيك .

٤/٤٠٠ — علي بن إبراهيم ، عن أبيه ، عن إسماعيل بن مرار ، عن يونس بن عبد الرحمن قال : قال لي أبو الحسن الرضا عليه السلام : يا يونس لا تقل بقول القدرية فإن القدرية لم يقولوا بقول

398—2. al-Ḥusayn ibn Muḥammad (—) Mu‘allā ibn Muḥammad (—) al-Ḥasan ibn ‘Alī al-Washshā’ (—) Ḥammād ibn ‘Uthmān (—) Abī Baṣīr (—) Abū ‘Abdillāh (p.b.u.h.) as saying:

“He who thinks that Allāh ordains vileness, has actually attributed falsehood to Him. And he who thinks that good and evil emanate from Allāh, has also attributed falsehood to Him.”

399—3. al-Ḥusayn ibn Muḥammad (—) Mu‘allā ibn Muḥammad (—) al-Ḥasan ibn ‘Alī al-Washshā’ as saying:

“I inquired of Abu ‘l-Ḥasan ar-Riḍā (p.b.u.h.): ‘Has Allāh entrusted to (His) slaves all their affairs?’ The Imām replied, ‘Allāh is far above this.’ Then I asked, ‘Has Allāh compelled man to commit sins?’ The Imām replied, ‘Allāh is too just and too wise to do this.’ Then the Imām added, ‘Allāh says: ‘O’ son of Adam! I deserve your good deeds more than you yourself and you deserve your vices more than I Myself. You have committed sins through the power and authority I have granted to you.’ ”

400—4. ‘Alī ibn Ibrāhīm (—) his father (—) Ismā‘īl ibn Marrār (—) Yūnus ibn ‘Abd ar-Raḥmān as saying:

أهل الجنة ولا يقول أهل النار ولا يقول إبليس فإن أهل الجنة قالوا « الحمد لله الذي هدانا لهذا وما كنا لنهتدي لولا أن هدانا الله ».^{٧١} وقال أهل النار: « ربنا غلبت علينا شقوتنا وكنا قوماً ضالين ».^{٧٢} وقال إبليس « ربّ بما أغويتني »^{٧٣} فقلت : والله ما أقول بقولهم ولكنني أقول : لا يكون إلا بما شاء الله وأراد وقدّر وقضى ، فقال : يا يونس ليس هكذا لا يكون إلا ما شاء الله وأراد وقدّر وقضى ، يا يونس تعلم ما المشيئة ؟ قلت : لا ، قال : هي الذكر الأول ، فتعلم ما الإرادة ؟ قلت : لا ، قال : هي العزيمة على ما يشاء ، فتعلم ما القدر ؟ قلت : لا ، قال : هي الهندسة ووضع الحدود من البقاء والفناء ، قال : ثم

(٧٢) - المومنون، ٢٣/١٠٦

(٧١) - الاعراف ، ٧/٤٣

(٧٣) - الحجر، ١٥/٣٩

‘Abu ’l-Ḥasan ar-Riḍā (p.b.u.h.) addressed me saying, ‘O’ Yūnus! Do not utter the words of the determinists (Qadariyyah), since they do not say what the dwellers of the Paradise do; nor do they say the words of the people of the Fire, nor the words of Iblīs (Satan). The dwellers of Paradise say, ‘All praise be (only) to Allāh Who guided us to this; had Allāh not guided us, we had surely never been guided.’ ” (*al-A’rāf*, 7:43)

‘And the people of the Fire say, ‘O’ our Lord! Our adversity prevailed over us; we were an erring people.’ (*al-Mu’minūn*, 23:106)

‘Iblīs (Satan) said: ‘My Lord, for Thy perverting me (I shall deck all fair to them in the earth).’ (*al-Ḥijr*, 15:39)

‘I said, ‘By Allāh, I do not repeat the words of the determinists rather, I say, ‘Nothing happens (in this universe) except because of the will of Allāh and because Allāh has intended, destined and decreed it.’ The Imām said, ‘O’ Yūnus! It is not like that. Nothing happens except according to the will, the intention, the foreordaining and the final decree of Allāh. (But) O’ Yūnus! Do you know what is Divine will (*mashī’ah*)?’ I replied, ‘No.’ The Imām explained, ‘It is the first knowledge (i.e., the prior knowledge of Allāh in respect to His action).’ He further inquired, ‘Do you know what is Divine intention (*irādah*)?’ I replied, ‘No.’ The Imām explained, ‘This is

قال : و القضاء هو الإبرام و إقامة العين ، قال : فاستأذنته أن أقبل رأسه و قلت : فتحت لي شيئاً كنت عنه في غفلة .

٥/٤٠١ - محمد بن إسماعيل ، عن الفضل بن شاذان ، عن حماد بن عيسى ، عن إبراهيم ابن عمر اليماني ، عن أبي عبد الله عليه السلام قال : إن الله خلق الخلق فعلم ما هم صائرون إليه وأمرهم ونهاهم ، فما أمرهم به من شيء ، فقد جعل لهم السبيل إلى تركه ولا يكونون آخذين ولا تاركين إلا بأذن الله .

٦/٤٠٢ - علي بن إبراهيم ، عن محمد بن عيسى ، عن يونس بن عبد الرحمن ، عن حفص

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determination of what He wills. Do you know what is His destiny (*qadar*)?' I replied 'No'. The Imām explained 'It is the measuring and estimating of things and the fixing of their limitations regarding their beginning and end.' ” The narrator said: “The Imām further added, ‘Divine decree (*qaḍā*)’ means finalizing things and bringing them into (existence in) the sentient world.’ ” The narrator said: “I asked permission to kiss him (Imām) on his forehead and I declared, ‘You have disclosed to me what I was in ignorance of and what was absolutely inscrutable to me.’ ”

401—5. Muḥammad ibn Ismā‘īl (—) al-Faḍl ibn Shādhān (—) Ḥammād ibn ‘Īsā (—) Ibrāhīm ibn ‘Umar al-Yamānī (—) Abū ‘Abdillāh (p.b.u.h.) as saying:

“Verily, Allāh created the creatures and already knew where they would go (towards virtue or vice). Allāh also imposed orders and prohibitions on them. And along with each and every imperative imposed by Him, He has also kept the door open (for mankind either to obey or) not to obey it. And no one of them (mankind) can or cannot carry it out except with the permission (will) of Allāh.”

402—6. ‘Alī ibn Ibrāhīm (—) Muḥammad ibn ‘Īsā (—) Yūnus ibn ‘Abd ar-Raḥmān (—) Ḥaḍḥ ibn Qurt (—) Abū ‘Abdillāh (p.b.u.h.) as saying:

ابن قرط، عن أبي عبد الله عليه السلام قال : قال رسول الله صلى الله عليه وسلم : من زعم أن الله يأمر بالسوء والفحشاء فقد كذب على الله ، ومن زعم أن الخير و الشرُّ بغير مشيئة الله فقد أخرج الله من سلطانه ومن زعم أن المعاصي بغير قوّة الله فقد كذب على الله ، و من كذب على الله أدخله الله النار.

٧/٤٠٣ - عدّة من أصحابنا ، عن أحمد بن أبي عبد الله ، عن عثمان بن عيسى ، عن إسماعيل ابن جابر قال : كان في مسجد المدينة رجل يتكلّم في القدر والناس مجتمعون ، قال : فقلت : يا هذا أسألك ؟ قال : سل ، قلت : يكون في ملك الله تبارك وتعالى ما لا يريد ؟ قال : فأطرق طويلاً ثم رفع رأسه إليّ فقال [لي]: يا هذا ! لئن قلت : إنّه يكون في ملكه

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“The Messenger of Allāh (p.b.u.h.a.h.p.) said, ‘Whoever thought that Allāh ordains vices and obscenity, has attributed falsehood to Him. And whoever thought that good and evil is without the will and consent of Allāh has (actually) dismissed Him from His sovereignty. And whoever thought that our disobedience to Allāh has been committed with a power granted by the One, other than Allāh, has also attributed falsehood to Him and he who has attributed falsehood to Allāh, Allāh will send him to the Fire.’ ”

403—7. A group of our associates (—) Aḥmad ibn Abī ‘Abdillāh (—) ‘Uthmān ibn ‘Isā (—) Ismā‘īl ibn Jābir as saying:

“In the mosque of Medina, a person was speaking in favour of predestination (*qadar*) and people had gathered around him. I asked him, ‘O’ man! Could I ask you a question?’ The man replied, ‘Do ask.’ Then I asked him, ‘Can anything not intended by Allāh, the Hallowed, the Exalted, ever happen in His kingdom?’ ” The narrator said, “The man bowed down his head (in thought) for a long time, and then he raised it towards me and said, ‘O’ man! If I say that in His kingdom something not intended by Him happens, then it would mean that Allāh has been overpowered. (On the contrary), if I say that nothing happens in His kingdom except what He intends, then it

مالا يريد، إنه لمقهور ولئن قلت : لا يكون في ملكه إلا ما يريد أقدرت لك بالمعاصي ،
قال : فقلت لأبي عبد الله عليه السلام : سألت هذا القدري فكان من جوابه كذا وكذا ، فقال :
لنفسه نظر أما لو قال غير ما قال لهلك .

٨/٤٠٤ - محمد بن يحيى ، عن أحمد بن محمد بن الحسن زعلان ، عن أبي طالب القمي
عن رجل ، عن أبي عبد الله عليه السلام قال : قلت لأجبر الله العباد على المعاصي ؟ قال : لا ، قلت :
فغوض إليهم الأمر ؟ قال : قال : لا ، قال : قلت : فماذا ؟ قال : لطف من ربك بين ذلك .
٩/٤٠٥ - علي بن إبراهيم ، عن محمد بن عيسى ، عن يونس بن عبد الرحمن ، عن غير
واحد ، عن أبي جعفر وأبي عبد الله عليه السلام قالا : إن الله أرحم بخلقه من أن يجبر خلقه

means that I have admitted before you that all sinnings is from Him.’ I (the narrator) reported to Abū ‘Abdillāh (p.b.u.h.), as to what I inquired of the determinist (*qadarī*) and what he had replied. Then, the Imām said, ‘He has acted with due foresight as regards himself. If he had said anything other than what he actually did, he would have perished.’ ”

404—8. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad ibn al-Ḥasan Za‘lān (—) Abū Ṭālib al-Qummī (—) a person (unknown) as saying:

“I inquired of Abū ‘Abdillāh (p.b.u.h.), ‘Has Allāh compelled mankind to sin?’ The Imām replied, ‘No.’ I further inquired, ‘Has Allāh entrusted all affairs (powers) to mankind?’ The Imām replied, ‘No.’ I further inquired, ‘Then what is the truth?’ The Imām replied, ‘Your Lord has put the things in a delicate balance between the two (i.e., compulsion and endowment of powers).’ ”

405—9. ‘Alī ibn Ibrāhīm (—) Muḥammad ibn ‘Īsā (—) Yūnus ibn ‘Abd ar-Raḥmān (—) more than one (persons) (—) Abū Ja‘far and Abū ‘Abdillāh, peace be upon both of them, as saying:

“Verily, Allāh is too merciful to compel His creatures to sin first

على الذنوب ثمَّ يعذبهم عليها والله أعزُّ من أن يريد أمراً فلا يكون ، قال : فسئلا
 عليهما هل بين الجبر والقدر منزلةٌ ثالثةٌ ؟ قالا : نعم أوسع مما بين السماء والأرض .
 ١٠/٤٠٦ — علي بن إبراهيم ، عن محمد بن عيسى ، عن يونس بن عبد الرحمن ، عن صالح
 ابن سهل ، عن بعض أصحابه ، عن أبي عبد الله عليه السلام قال ، سئل عن الجبر والقدر فقال :
 لا جبر ولا قدر ولكن منزلة بينهما ، فيها الحق التي بينهما لا يعلمها إلا العالم أو من
 علمها إياه العالم .

١١/٤٠٧ — علي بن إبراهيم ، عن محمد بن عيسى ، عن يونس بن عدي ، عن أبي عبد الله عليه السلام قال :
 قال له رجل : جعلت فداك أجبر الله العباد على المعاصي ؟ فقال : الله أعذل من

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and then to punish them for it. And He is (also) too mighty for a thing not to happen when He intends it.” Both the Imāms were asked, “Is there any third common ground between absolute determinism and absolute free will?” They replied, “Yes, there is a common ground between the two and it is vaster than the distance between the heaven and the earth.”

406—10. ‘Alī ibn Ibrāhīm (—) Muḥammad ibn ‘Īsā (—) Yūnus ibn ‘Abd ar-Raḥmān (—) Ṣālīḥ ibn Sahl (—) One of his associates as saying:

“Abū ‘Abdillāh (p.b.u.h.) was asked regarding absolute determinism and absolute free will. The Imām replied, ‘Neither absolute determinism nor absolute free will but a midway in between the two in which lies the truth not possessed by either. This midway is (actually) not known to anyone except the learned (i.e., Imām) or the one who is taught by him.’ ”

407—11. ‘Alī ibn Ibrāhīm (—) Muḥammad (—) Yūnus (—) many persons as saying:

“A man inquired Abū ‘Abdillāh (p.b.u.h.), ‘May I be made your ransom! Has Allāh compelled His creatures to sin?’ The Imām replied: ‘Allāh is too just to compel them to sin first, and then to

أن يجبرهم على المعاصي ثم يعتدّ بهم عليها ، فقال له : جعلت فداك ففوّض الله إلى العباد ؟ قال : فقال : لو فوّض إليهم لم يحصرهم بالأمر والنهي ، فقال له : جعلت فداك فبينهما منزلة قال : فقال : نعم أوسع ما بين السماء والأرض .

١٢/٤٠٨ — محمد بن أبي عبد الله وغيره ، عن سهل بن زياد ، عن أحمد بن محمد بن أبي نصر قال : قلت لأبي الحسن الرضا عليه السلام : إن بعض أصحابنا يقول بالجبر ، وبعضهم يقول : بالاستطاعة قال : فقال لي : اكتب بسم الله الرحمن الرحيم ، قال علي بن الحسين : قال الله عز وجل : « يا ابن آدم بمشيئتي كنت أنت الذي تشاء ، وبقوّتي أدّيت إليّ فرائضي وبنعمتي قويت على معصيتي ، جعلتك سميعاً ، بصيراً » ما أصابك من حسنة فمن الله

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punish them for it.’ The man further inquired, ‘May I be made your ransom! Has Allāh entrusted (all affairs and powers) to His creatures?’ The Imām replied, ‘Had He entrusted (all affairs and powers) to them then He would not have subjected them to command and interdiction.’ Then he further asked, ‘May I be made your ransom! Is there any common ground between the two?’ The Imām replied, ‘Yes, there is a midway between the two extremes vaster than the distance between the heaven and the earth.’ ”

408—12. Muḥammad ibn Abī ‘Abdillāh and others (—) Sahl ibn Ziyād (—) Aḥmad ibn Muḥammad ibn Abī Naṣr as saying:

‘I inquired of Abu ’l-Ḥasan ar-Riḍā (p.b.u.h.), ‘Some of our associates speak in favour of fatalism (*jabr*) while some others in favour of (free) ability (*istiṭā‘ah*).’ Then the Imām ordered me to take the (following) dictation. ‘In the Name of Allāh, the Beneficent, the Merciful, ‘Alī ibn al-Ḥusayn (p.b.u.h.), has said, ‘Allāh, the Almighty, the Great, has said, ‘O, son of Adam (peace be upon him)! Through My will, you are there to wish and through My power you are there to discharge the divine obligations. Through My bounties you have been empowered to disobey Me. I have made you the hearer and the seer. Hence ‘whatever good visits you, it is of Allāh, and whatever evil visits you, it is of yourself.’ (*an-Nisā*, 4:79).

وما أصابك من سيئة فمن نفسك^{٧٤} وذلك أني أولى بحسناتك منك وأنت أولى بسيئاتك مني وذلك أني لا أسأل عما أفعل^{٧٥} «وهم يسألون» قد نظمت لك كل شيء، تريد
 ١٣/٤٠٩ - محمد بن أبي عبدالله، عن حسين بن محمد، عن محمد بن يحيى، عن محمد بن حماد، عن أبي عبدالله عليه السلام قال: لا جبر ولا تفويض ولكن أمر بين أمرين، قال: قلت وما أمر بين أمرين؟ قال مثل ذلك: رجل رأى أنه على معصية فنهته فلم ينته فتركه ففعل تلك المعصية فليس حيث لم يقبل منك فتركه كنت أنت الذي أمرته بالمعصية.
 ١٤/٤١٠ - عدة من أصحابنا، عن أحمد بن محمد البرقي، عن علي بن الحكم، عن

(٧٥) الأنبياء، ٢٣/٢١

(٧٤) - النساء، ٧٩/٤

And therefore, I deserve a greater share in your good deeds than you yourself do. And you deserve your misdeeds more than I. Therefore, I would not be questioned on what I do, 'but they (people) shall be questioned.' (*Ambiyā*, 21:23) I (the Imām) have set down every thing you intend.' ”

409—13. Muḥammad ibn Abī ‘Abdillāh (—) Ḥusayn ibn Muḥammad (—) Muḥammad ibn Yaḥyā (—) whomsoever (unknown) narrated it to him (—) Abū ‘Abdillāh (p.b.u.h.) as saying:

“Neither fatalism (*jabr*) nor delegation of authority (*tafwīd*) but a matter midway the two (extremes).” “I (the narrator) inquired, ‘What is meant by a matter midway the two (extremes)?’ The Imām replied, “This is illustrated by the example of a person who is committing sin and whom you are prohibiting from doing so. But the man does not restrain himself and (in spite of your prohibition) commits the sin. Since the man has not accepted your advice and since you have left him to himself, it would not be said that you wanted him to commit the sin.’ ”

410—14. A group of our associates (—) Aḥmad ibn Muḥammad al-Barqī (—) ‘Alī ibn al-Ḥakam (—) Hishām ibn Sālim (—) Abū ‘Abdillāh (p.b.u.h.) as saying:

هشام بن سالم، عن أبي عبد الله عليه السلام قال : الله أكرم من أن يكلف الناس ما لا يطيقون والله أعزُّ من أن يكون في سلطانه ما لا يريد .

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“Allāh is too generous to order the people to undertake painful (obligations) which are unbearable for them, and He is too Mighty to let anything not intended by Him happen in His kingdom.”

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NOTE: In respect of this subject, al-‘Allāmah as-Sayyid Muḥammad Ḥusayn aṭ-Ṭabāṭabā’ī writes under the title *Man and Free Will* as follows:

“The action which man performs is one of the phenomena of the world of creation and its appearance depends, completely, like other phenomena in the world, upon its cause. And since man is a part of the world of creation and has an ontological relation with other parts of the cosmos, we cannot accept the premise that other parts should not have an effect upon his actions.

“For example, when a man takes a bite of bread he needs not only the instruments of his hands, feet, mouth as well as knowledge, power and will, but also the existence of the bread in the external world, its availability, the lack of obstacles and other temporal and spatial conditions. If any of these causes were not actualized, the action would not be possible. Conversely, with the actualization of all of them (the complete cause) the occurrence of the action becomes completely necessary. The necessity of the action in relation to all of the parts of the complete cause is not contradictory to the possibility of the relation of the action with respect to man, who is one of the parts of the complete cause. Man has the possibility or free will (*ikhtiyār*) to perform the act. The necessity existing in the relation between the action and all of the parts of the cause does not mean that the relation of the action to some of the

parts of the cause, of which main is one, should also be that of necessity and determinism.

“Man’s simple and untainted comprehension also confirms this point of view, for we see that people through their God-given nature and intelligence distinguish between such things as eating, drinking, coming and going on the one hand, and on the other, such things as health and illness, age and youth or the height of the body. The first group, which is directly related to man’s will, is considered to be performed according to the free choice of the individual so that people command and prohibit them and blame or condemn them. But concerning the second group man has no duty and is not under any Divine command because he cannot exercise a free choice over them.

“At the beginning of Islam among the Sunnis there were two schools that were concerned with the theological aspects of human action. One group, holding the view that human action is the result of the unbreakable will of God, considered man to be determined in his actions and held human free will to be devoid of any value and sense. The other group believed man to be independent in his actions, which did not depend upon the Divine will and were outside of the command of Providence (*qadar*).

“But according to the instruction of the Household of the Prophet, which is also in conformity with the literal instructions of the Qur’ān, man is free (*mukhtār*) in his actions but not independent (*mustaqill*). Rather, God the Almighty through free will has willed the act. According to our previous analysis, God the Exalted has willed and made necessary the act through all of the parts of the complete cause, of which one is the will and free choice of man. As a result of this kind of Divine will, the action is necessary but in it man has also free will, that is, the action is necessary with respect to all the parts of its cause, and possible and free in choice with respect to one of those parts which is man. The sixth Imām—upon whom be peace—has said, ‘It is neither determination nor free will but something between the two.’ ” (*Shī‘ite Islam*, trans. by Seyyed Hossein Nasr, London, 1975, pp. 133—135)

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﴿ باب الاستطاعة ﴾

١/٤١١ — علي بن إبراهيم ، عن الحسن بن محمد ، عن علي بن محمد القاساني ، عن علي بن أسباط قال : سألت أبا الحسن الرضا عليه السلام عن الاستطاعة ، فقال : يستطيع العبد بعد أربع خصال : أن يكون مخلى السرب ، صحيح الجسم ، سليم الجوارح ، له سبب وارد من الله ، قال : قلت : جعلت فداك فسر لي هذا قال : أن يكون العبد مخلى السرب ، صحيح الجسم ، سليم الجوارح يريد أن يزني فلا يجد امرأة ثم يجدها ،

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CHAPTER ON

THE ABILITY (*ISTITĀ'AH* — OF HUMAN BEINGS)

411—1. 'Alī ibn Ibrāhīm (—) al-Ḥasan ibn Muḥammad (—) 'Alī ibn Muḥammad al-Qāsānī (—) 'Alī ibn Asbāt, as saying:

“I inquired of Abu 'l-Ḥasan ar-Riḍā (p.b.u.h.), regarding the capacity (of human beings). The Imām replied, ‘Man can be invested with full ability after his acquisition of four characteristics: he should be free in respect of action, soundness of body, proper functioning of the limbs and the means for the performance provided by Allāh to him.’ I requested ‘May I be made your ransom! Kindly explain it (the 4th) to me.’ The Imām explained: ‘A certain man is free in respect of his action, has soundness of body and the proper functioning of the limbs, and intends to commit adultery, but finds

فَمَا أَنْ يَعَصِمَ نَفْسَهُ فَيَمْتَنِعَ كَمَا امْتَنَعَ يُوسُفُ عَلَيْهِ السَّلَامُ ، أَوْ يَخْلِي بَيْنَهُ وَبَيْنَ إِرَادَتِهِ فَيَزْنِي فَيُسَمَّى زَانِيًا ، وَلَمْ يَطْعِ اللَّهَ بِأَكْرَاهٍ وَلَمْ يَعِصْهُ بَغْلَبَةً .

٢/٤١٢ - محمد بن يحيى وعلي بن إبراهيم جميعاً ، عن أحمد بن محمد ، عن علي بن الحكم وعبدالله بن يزيد جميعاً ، عن رجل من أهل البصرة قال : سألت أبا عبدالله عليه السلام عن الاستطاعة ، فقال : أتستطيع أن تعمل ما لم يكون ؟ قال : لا ، قال : فتستطيع أن تنتهي عما قد كوّن ؟ قال : لا ، قال فقال له أبو عبدالله عليه السلام : فمتى أنت مستطيع ؟ قال : لا أدري ، قال : فقال له أبو عبدالله عليه السلام : إن الله خلق خلقاً فجعل فيهم آلة الاستطاعة ثم لم يفوّض إليهم ، فهم مستطيعون للفعل وقت الفعل مع الفعل إذا فعلوا ذلك الفعل

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no woman and then (seeks and) finds her, then (in spite of this position of the means of action) he restrains himself (from the act of adultery) as was done by Yūsuf (Joseph). If, (on the contrary, he removes the self-restriction) between him and his temptation and indulges (himself) in adultery, then (and only then) will he be called an adulterer. Such a person (is he who possesses ability, and in this case he either acts according to his ability or not, but he) has not obeyed Allāh by way of compulsion, nor has he overpowered Allāh through his act of disobedience.’ ”

412—2. Muḥammad ibn Yaḥyā and ‘Alī ibn Ibrāhīm, both of them (—) Aḥmad ibn Muḥammad (—) ‘Alī ibn al-Ḥakam and ‘Abdillāh ibn Yazīd, both of them (—) a person belonging to Baṣrah (Iraq) as saying:

“I inquired of Abū ‘Abdillāh (p.b.u.h.), regarding ability. At this the imam questioned, ‘Do you have the power to do a task which cannot be yet done?’ I replied, ‘No.’ The Imām further questioned, ‘Have you got the power to abstain (yourself) from what has already been done?’ I replied, ‘No.’ Then the Imām further asked, ‘At what time do you have the capacity (of doing and not doing)?’ I replied, ‘I do not know.’ At this Abū ‘Abdillāh (p.b.u.h.) said, ‘Verily, Allāh has created mankind and bestowed upon him certain instruments of

فإذا لم يفعلوه في ملكه لم يكونوا مستطيعين أن يفعلوا فعلاً لم يفعلوه ، لأن الله عن وجل أعز من أن يضاده في ملكه أحد ، قال البصري ، فالناس مجبورون ؟ قال : لو كانوا مجبورين كانوا معذورين ، قال : ففوض إليهم قال : لا ، قال : فماهم ؟ قال : علم منهم فعلاً فجعل فيهم آلة الفعل فإذا فعلوا كانوا مع الفعل مستطيعين ، قال البصري : أشهد أنه الحق وأنكم أهل بيت النبوة والرسالة .

١٣/٤-٣ - محمد بن أبي عبدالله ، عن سهل بن زياد ، وعلي بن إبراهيم ، عن أحمد بن محمد ؛ ومحمد بن يحيى ، عن أحمد بن محمد جميعاً ، عن علي بن الحكم ، عن صالح النيلي قال : سألت أبا عبدالله عليه السلام : هل للعباد من الاستطاعة شيء ؟ قال : فقال لي : إذا فعلوا

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ability, but Allāh has not entrusted (all powers) to him (mankind). So, they have been given the power to do anything at the time of doing it, if they want. If they had not done that act within the domain and jurisdiction of Allāh, they would have had no power to do it (in the same previous moment) in which they had refrained themselves to do, since Allāh, the Almighty, the Great, is too mighty to be overpowered by anyone in His rule and kingdom.' The man of Baṣrah asked, 'Are people under any compulsion?' The Imām replied, 'If they had been under any compulsion they would have been excused (for their misdoings).' He asked, 'Has, then, Allāh entrusted (all powers) to mankind?' The Imām replied, 'No.' He asked, 'What then is their real position?' The Imām replied, 'Allāh was already in the know of what they would do. So He bestowed upon them the corresponding power to do (anything they like). Thus when they performed any act, they performed it because they were empowered to do it.' At this the man of Baṣrah admitted and said, 'I bear witness to this being the truth and you people (the Imāms) are the worthy members of the house of the prophethood and of the divine messengership.' "

413—3. Muḥammad ibn Abī 'Abdillāh (—) Sahl ibn Ziyād*, 'Alī ibn Ibrāhīm (—) Aḥmad ibn Muḥammad* and Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad, all of them (—) 'Alī ibn al-Ḥakam (—) Ṣāliḥ an-Nīlī as saying:

الفعل كانوا مستطيعين بالاستطاعة التي جعلها الله فيهم ، قال: قلت وما هي؟ قال : الآلة مثل الزاني إذا زنى كان مستطيعاً للزنا حين زنى، ولو أنه ترك الزنا ولم يزن كان مستطيعاً لتركه إذا ترك ، قال : ثم قال : ليس له من الاستطاعة قبل الفعل قليل ولا كثير ولكن مع الفعل والترك كان مستطيعاً ، قلت : فعلى ما ذاعذب به ؟ قال : بالحجة البالغة والآلة التي ركب فيهم ، إن الله لم يجبر أحداً على معصيته ، ولا أراد -إرادة حتم- الكفر من أحد ، ولكن حين كفر كان في إرادة الله أن يكفر ، وهم في إرادة الله وفي علمه أن لا يصيروا إلى شيء من الخير ، قلت : أراد منهم أن يكفروا ؟ قال : ليس هكذا أقول ولكنني أقول : علم أنهم سيكفرون ، فأراد الكفر لعلمه فيهم وليست هي

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“I inquired of Abū ‘Abdillāh (p.b.u.h.), ‘Have people got the (free) capability to do anything?’ The Imām replied to me, ‘When they want to do any act, they can accomplish it through the power and capability endowed on them by Allāh.’ I further enquired, ‘What is it (the capability)?’ The Imām replied, ‘It is an instrument. For example, an adulterer, who has committed adultery has had the capability (endowed by Allāh) to do so. But if he had abstained from adultery and had not indulged in it, he would have had the capability and the power to do so.’ ” The narrator said, “Then the Imām further added, ‘This power of his, was neither less nor more before his doing any deed. But he was quite powerful to do that act or to abstain from it, while he was doing it or abstaining from it.’ I inquired, ‘On what ground will he then be punished by Allāh?’ The Imām replied, ‘On a sound and conclusive argument, genuine (grounds) and (on the basis of) the instrument (of capability) with which the man is made. Verily, Allāh never compelled anyone to commit sin, nor did he intend infidelity for anyone by His irrevocable intention. But when a person chooses to be an infidel, then Allāh also determines the same role for him, and it is in the knowledge and intention of Allāh that such people would not move towards any good even by a particle.’ I then asked, ‘Has Allāh intended them to be the unbelievers?’ The Imām replied:

إرادة حتم إنما هي إرادة اختيار .

٤١٤/٤- محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن الحسين بن سعيد ، عن بعض أصحابنا ، عن عبيد بن زرارة قال : حدثني حمزة بن حمران قال : سألت أبا عبد الله عليه السلام عن الاستطاعة فلم يجبني فدخلت عليه دخلة أخرى ، فقلت : أصلحك الله إنه قد وقع في قلبي منها شيء ، لا يخرج إلا شيء ، أسمع منك ، قال : فإنه لا يضر شرك ما كان في قلبك قلت : أصلحك الله إنني أقول : إن الله تبارك وتعالى لم يكلف العباد ما لا يستطيعون ولم يكلفهم إلا ما يطيقون وإنهم لا يصنعون شيئاً من ذلك إلا بإرادة الله ومشئته وقضائه وقدره ، قال : فقال : هذا دين الله الذي أنا عليه وآبائي ، أو كما قال .

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‘I do not say so. Rather, I say Allāh knew that they would disbelieve. So Allāh also intended for them the same role on the ground of His knowledge about them. Again this Divine intention is by no means irrevocable, but optional. His intention is on the basis of their choice.’ ”

414—4. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad ibn ‘Īsā (—) al-Ḥusayn ibn Sa‘īd (—) one of our associates (—) ‘Ubayd ibn Zurārah as saying:

“Ḥamzah ibn Ḥumrān narrated it to me saying, ‘I inquired of Abū ‘Abidillāh’ (p.b.u.h.), about (free) capacity.’ The Imām gave me no reply. When again I attended the Imām’s session, I again inquired, ‘May Allāh bless you! a suspicion has entered my heart and it will not be dispelled unless I hear from you in reply.’ The Imām said, ‘The suspicion you have in your heart will cause you no harm.’ I then said, ‘May Allāh bless you! I say that Allāh, the Almighty, the Exalted, never put such a burden (of responsibility) on mankind as they cannot bear; nor does He impose on them such pain as they cannot endure; nor can they do anything except with the consent, the intention, the will, the decree and foreordaining of Allāh.’ The Imām replied, ‘This is the religion of Allāh which I and my forefathers believe in.’ Or he said whatever he said (i.e., the Imām showed his consent to my belief through some other similar words).’ ”

﴿ باب البيان والتعريف ولزوم الحجة ﴾

۱/۴۱۵ - محمد بن یحیی و غیره ، عن أحمد بن محمد بن عیسی ، عن الحسین بن سعید ، عن ابن أبی عمیر ، عن جمیل بن درّاج ، عن ابن الطیار ، عن أبی عبد الله ﷺ قال : إنَّ الله احتجَّ علی الناس بما آتاهم وعرفَّهم .

محمد بن إسماعیل ، عن الفضل بن شاذان ، عن ابن أبی عمیر ، عن جمیل بن درّاج مثله .
۲/۴۱۶ - محمد بن یحیی و غیره ، عن أحمد بن محمد بن عیسی ، عن محمد بن أبی عمیر ، عن

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CHAPTER ON

THE DESCRIPTION, NOTIFICATION AND INDISPENSABILITY OF DIVINE PROOF

415—1. Muḥammad ibn Yaḥyā and other than him (—) Aḥmad ibn Muḥammad ibn ‘Īsā (—) al-Ḥusayn ibn Sa‘īd (—) Ibn Abī ‘Umayr (—) Jamīl ibn Darrāj (—) Ibn aṭ-Ṭayyār (—) Abū ‘Abdillāh (p.b.u.h.) as saying:

“Verily, Allāh has pleaded with mankind through what He has bestowed upon them and notified to them.”

*Muḥammad ibn Ismā‘īl (—) al-Faḍl ibn Shādhān (—) Ibn Abī ‘Umayr (—) Jamīl ibn Darrāj, the same tradition.

416—2. Muḥammad ibn Yaḥyā and other than him (—) Aḥmad ibn Muḥammad ibn ‘Īsā (—) Muḥammad ibn Abī ‘Umayr (—) Muḥammad ibn Ḥakīm as saying:

محمد بن حكيم قال : قلت لأبي عبد الله عليه السلام : المعرفة من صنع من هي ؟ قال : من صنع الله ، ليس للعباد فيها صنع .

٣/٤١٧ - عِدَّةٌ مِنْ أَصْحَابِنَا ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ ، عَنْ ابْنِ فَضَّالٍ ، عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ ، عَنْ حَمْزَةَ بْنِ مُحَمَّدٍ الطَّيَّارِ ، عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ : « وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ » ^{٧٦} قَالَ : حَتَّى يَعْرِفَهُمْ مَا يَرْضِيهِ وَمَا يَسْخِطُهُ ؛ وَقَالَ : « فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا » ^{٧٧} قَالَ : بَيَّنَّ لَهَا مَا تَأْتِي وَمَا تَتْرُكُ ، وَقَالَ : « إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا » ^{٧٨} قَالَ : عَرَفْنَاهُ ، إِمَّا آخِذًا وَإِمَّا تَارِكًا ، وَعَنْ قَوْلِهِ : « وَأَمَّا ثُمُودُ فِهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَى عَلَى الْهُدَى » ^{٧٩} قَالَ : عَرَفْنَاهُمْ

(٧٧) - الشمس ٨/٩١

(٧٦) - التوبة ١١٥/٩٠

(٧٩) فصلت ، ١٧/٤١

(٧٨) - الانسان ، ٣/٧٦

“I inquired of Abū ‘Abdillāh (p.b.u.h.), as to whose creation is the knowledge of Divine commandments? The Imām replied, ‘It is among the things made by Allāh. People have no share in making it.’”

417—3. A group of our associates (—) Aḥmad ibn Muḥammad ibn Khālid (—) Ibn Faḍḍāl (—) Tha‘labah ibn Maymūn (—) Ḥamzah ibn Muḥammad aṭ-Ṭayyār (—) Abū ‘Abdillāh (p.b.u.h.), regarding the words of Allāh, the Almighty, the Great:

‘And nor is it Allāh to lead a people astray after He hath guided them (aright) until He makes it clear unto them what they should abstain from.’ (at-Tawbah, 9:115). The Imām said, “Till Allāh made them recognize what pleases Him and what annoys Him.” Then the Imām quoted another verse: “ ‘And inspired unto it (the soul) its vices and its piety!’ (ash-Shams, 91:8). (It means) Allāh describes to them what they should do and what they should abstain from.” Then the Imām recited another verse: “ ‘Verily We guided him the (right) way! Be he grateful or ungrateful.’ (al-Insān, 76:3). (It means) we have made them know (the truth) and now it is up to them to take it or to leave it. Regarding the other words of Allāh,

فاستحبوا العمى على الهدى وهم يعرفون ؟ وفي رواية : بيننا لهم .

٤١٨/٤ - علي بن إبراهيم ، عن محمد بن عيسى ، عن يونس بن عبد الرحمن ، عن ابن بكير ، عن حمزة بن محمد ، عن أبي عبد الله عليه السلام قال : سألته عن قول الله عز وجل : « وهديناه النجدين »^{٨٠} قال : نجد الخير والشر .

٤١٩/٥ - وبهذا الإسناد ، عن يونس ، عن حماد ، عن عبد الله بن علي قال : قلت لأبي عبد الله عليه السلام : أصلحك الله هل جعل في الناس أداة ينالون بها المعرفة ؟ قال : فقال : لا ، قلت : فهل كلّفوا المعرفة ؟ قال : لا ، على الله البيان « لا يكلف الله نفساً إلا وسعها »^{٨١}

(٨٠) - البلد ، ١٠/٩٠

(٨١) - البقرة ، ٢٨٦/٢

‘And as for Thamūd We gave the guidance; But they preferred blindness to guidance.’ (*Fuṣṣillat*, 41:17).” The Imām explained, “We made them know (the truth) but they preferred blindness to guidance knowingly.”

Another tradition says, “We have described for them (the truth instead of making them know the truth).”

418—4. “All ibn Ibrāhīm (—) Muḥammad ibn ‘Īsā (—) Yūnus ibn ‘Abd ar-Raḥmān (—) Ibn Bukayr (—) Ḥamzah ibn Muḥammad as saying:

“I inquired of Abū ‘Abdillāh (p.b.u.h.), regarding these words of Allāh, the Almighty, the Great, ‘And We guided him on the two highways.’ (al-Balad, 90:10). The Imām said, ‘The highways to good and to evil.’”

419—5. On the basis of the (previous) authorities (—) Yūnus (—) Ḥammad (—) ‘Abd al-A‘lā as saying:

“I inquired of Abū ‘Abdillāh (p.b.u.h.), ‘May Allāh bless you! Is there any instrument in men by which they can acquire the knowledge of Divine commandments?’ The Imām replied, ‘No.’ I inquired further, ‘Have they been saddled with the responsibility of acquiring this knowledge?’ The Imām replied, ‘No, not so. Rather, it is for Allāh to apprise first. ‘Allāh charges no soul save to its (individual) ability.’

« ولا يكلف الله نفساً إلا ما آتاها »^{٨٢} قال : وسألته عن قوله : « وما كان الله ليضلَّ قوماً بعد إذ هداهم حتى يبين لهم ما يتقون »^{٨٣} قال : حتى يعرفهم ما يرضيه وما يستخطه . ٦/٤٢٠ - وبهذا الإسناد ، عن يونس ، عن سعدان رفعه ، عن أبي عبد الله عليه السلام قال : إن الله لم ينعم على عبد نعمة إلا وقد ألزمه فيها الحجة من الله ، فمن من الله عليه فجعله قوياً فحجته عليه القيام بما كلفه ، واحتمال من هو دونه ممن هو أضعف منه ، ومن من الله عليه فجعله موسعاً عليه فحجته عليه ماله ، ثم تعاوده الفقراء بعد بنوافله ، ومن من الله عليه فجعله شريفاً في بيته ، جميلاً في صورته ، فحجته عليه أن يحمد

(٨٢) - الطلاق ، ٧/٦٥

(٨٣) - التوبة ، ١١٥/٩

(*al-Baqarah*, 2:286). ‘Allāh layeth not on any soul a burden, save to the extent to which He hath given it.’ (*aṭ-Ṭalāq*, 65:7).

The narrator said, ‘‘I then inquired (of the Imām regarding these words of Allāh), ‘And nor is it Allāh to lead a people astray after lie hath guided them (aright) until He makes it clear unto them what they should abstain from.’ (*at-Tawbah*, 9:115). The Imām said, ‘Until lie makes them understand what pleases Him and what annoys Him.’’’

420—6. On the basis of (previous) authorities (—) Yūnus (—) Su‘dān (*rafa‘ahu*) (—) Abū ‘Abdillāh (p.b.u.h.), as saying:

‘‘Verily, Allāh has never bestowed any of His bounties upon anyone except that He has bracketed it with a proof (of his being responsible before Allāh). He whom Allāh has obliged by making him powerful is responsible to bear the burden of Divine obligations put on him as well as the burden of those who are weaker than he. He whom Allāh has obliged by making him the affluent man is responsible to bear the burden of Divine obligations put on him because of his wealth, thereafter to support frequently the poor on the basis of his superfluous wealth. And he whom Allāh has obliged by giving him nobility of birth and a handsome countenance is made responsible to praise Allāh,

الله تعالى على ذلك وأن لا يتناول على غيره ، فيمنع حقوق الضعفاء لحال شرفه وجماله .

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﴿ باب ﴾

﴿ اختلاف الحجة على عباده ﴾

١/٤٢١ - محمد بن أبي عبدالله ، عن سهل بن زياد ، عن علي بن أسباط ، عن الحسين بن زيد ، عن درست بن أبي منصور ، عن حدثه ، عن أبي عبدالله عليه السلام قال : ستة أشياء ليس للعباد فيها صنع : المعرفة والجهل والرضا والغضب والنوم واليقظة .

the Sublime, for it, and not to be arrogant to others. Such a person should not prevent the weak from their rights by using his high family status and handsome countenance.”

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CHAPTER ON

VARIETY OF THE DIVINE PROOF ON MANKIND

421—1. Muḥammad ibn Abī ‘Abdillāh (—) Sahl ibn Ziyād (—) ‘Alī ibn Asbāṭ (—) al-Ḥusayn ibn Zayd (—) Durust ibn Abī Mansūr (—) whosoever (unknown) narrated it to him (—) Abū ‘Abdillāh (p.b.u.n.h.), as saying:

“Six things are out of man’s jurisdiction to do (anything) about them: knowledge of Divine commandments; ignorance of them; pleasure; anger; sleeping and waking up.”

﴿ باب حجج الله على خلقه ﴾

١/٤٢٢ — محمد بن يحيى ، عن محمد بن الحسين ، عن أبي شعيب المحاملي ، عن درست ابن أبي منصور ، عن بريد بن معاوية ، عن أبي عبد الله عليه السلام قال : ليس لله على خلقه ، أن يعرفوا وللخلق على الله أن يعرفهم ، والله على الخلق إذا عرفهم أن يقبلوا .

٢/٤٢٣ — عدة من أصحابنا ، عن أحمد بن محمد بن عيسى ، عن الحجاج ، عن ثعلبة بن ميمون ، عن عبد الله بن أعين قال : سألت أبا عبد الله عليه السلام من لم يعرف شيئاً هل عليه شيء ؟ قال : لا .

CHAPTER ON

ALLĀH'S PROOFS FOR HIS CREATURES

422—1. Muḥammad ibn Yaḥyā (—) Muḥammad ibn al-Ḥusayn (—) Abū Shu‘ayb al Maḥāmīlī (—) Durust ibn Abī Maṣṣūr (—) Burayd ibn Mu‘āwiyah (—) Abū ‘Abdillāh (p.b.u.h.) as saying:

“It is not the right of Allāh on His creatures that they should know His commandments. Rather, it is the right of His creatures on Allāh to make known Himself His commands. But once Allāh Himself made known His commands to His creatures then it is His right over His creatures that they should accept His commands.”

423—2. A group of our associates (—) Aḥmad ibn Muḥammad ibn ‘Isā (—) al-Ḥajjāl (—) Tha‘labah ibn Maymūn (—) ‘Abd al-A‘lā ibn A‘yan as saying:

“I inquired of Abū ‘Abdillāh (p.b.u.h.), ‘Is there any responsibility on a person who knows nothing?’ The Imam replied, ‘No, (not at all).’ ”

٣/٤٢٤ - محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن ابن فضال ، عن داود بن فرقد
عن أبي الحسن زكريا بن يحيى ، عن أبي عبد الله عليه السلام قال : ما حجب الله عن العباد
فهو موضوع عنهم .

٤/٤٢٥ - عدة من أصحابنا ، عن أحمد بن محمد بن خالد ، عن علي بن الحكم ، عن أبان الأحمر
عن حمزة بن الطيار ، عن أبي عبد الله عليه السلام قال : قال لي : اكتب فأملئ علي : إن من قولنا إن
الله يحتج على العباد بما آتاهم وعرفهم ، ثم أرسل إليهم رسولا وأنزل عليهم الكتاب
فأمر فيه ونهى ، أمر فيه بالصلاة والصيام فنام رسول الله صلى الله عليه وآله عن الصلاة فقال : أنا نيمك وأنا
أو قظك فإذا قمت فصل ليعلموا إذا أصابهم ذلك كيف يصنعون ، ليس كما يقولون :

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424—3. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad ibn
‘Īsā (—) Ibn Faḍḍāl (—) Dāwūd ibn Farqad (—) Abu ‘l-Ḥasan
Zakariyya ibn Yaḥyā (—) Abū ‘Abdillāh (p.b.u.h.), as saying:

“What Allāh has hidden (out of His commandments) from His
creatures, they are under no obligation towards it.”

425—4. Some of our associates (—) Aḥmad ibn Muḥammad ibn
Khālid (—) ‘Alī ibn al-Ḥakam (—) Abān al-Aḥmar (—) Ḥamzah ibn
aṭ-Ṭayyār (—) Abū ‘Abdillāh (p.b.u.h.). The narrator (Ḥamzah ibn
aṭ-Ṭayyār) said:

“The Imām addressed me thus: ‘Write, I give you a dictation.
Our saying that Allāh considers His creatures accountable for what
He has bestowed upon them and also accountable for what He has
made them acquainted with and what He made known to them, by
sending a messenger towards them and revealing unto them His
Book in which He issued His orders and prohibitions. In that Book
He ordained prayers and fasting. (Once) the Messenger of Allāh slept
too long to be mindful of his prayers. At this Allāh addressed him
thus: ‘It is I who make you sleep and it is I who wake you up. (In
such a case) you should stand up for your prayers as soon as you
wake up, so that people should know what they should do on such
occasions.’

إذا نام عنها هلك وكذلك الصيام أنا أمرضك وأنا أصحّك فإذا شفيتك فاقضه ، ثم قال أبو عبد الله عليه السلام : وكذلك إذا نظرت في جميع الأشياء لم تجد أحداً في ضيق ولم تجد أحداً إلا والله عليه الحجة والله فيه المشيئة ولا أقول : إنهم ماشأوا صنعوا ، ثم قال : إن الله يهدي ويضلّ وقال : وما أمروا إلاّ بدون سعتهم ، وكلّ شيء أمر الناس به فهم يسعون له ، وكلّ شيء لا يسعون له فهو موضوع عنهم ، ولكن الناس لا خير فيهم ثم تلا عليه السلام : « ليس على الضعفاء ولا على المرضى ولا على الذين لا يجدون ما ينفقون ^{٨٤} خرج » فوضع عنهم « ما على المحسنين من سبيل والله غفور رحيم » ولا على الذين

(٨٤) - التوبة ٩١/٩٠ - ٩٢

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(But) what they say is not correct. People say that if a person is made unmindful of his prayers due to his sleep, then he meets his doom. Similar is the case of fasting. (Allāh said), 'It is I who make you sick and it is I who endow you with good health. (Hence do not fast when you are ill). Keep the fasts when your health is restored.' Abū 'Abdillāh (p.b.u.h.), further added, 'If you go on considering all the cases (regarding Divine commands), you will find strictness in none of them at all. And it is for this reason that you do not find anyone save that Allāh's proof has been reached to him and there is a will of Allāh in respect of him. But I never say, people could do whatever they like.' Then the Imām added, 'Verily, it is Allāh Who guides and also misguides.' The Imām also said, 'Allāh does not issue any command except that which is well within the capacity of people (to execute). All things for which people have been ordained are within the range of their capabilities. And they are (totally) absolved of all that is beyond their powers. (Yet) people have no good in them.' Then the Imām recited the following words of Allāh, 'There is no fault in the weak and the sick and those who find nothing to expend.' So, Allāh relieved them '(if they are true to Allāh and to His Messenger) against the doers of good there is no way. Allāh is All-forgiving, All-compassionate — neither against those who, when they came to you, for you to mount them,'

إذا ما أتوك لتحملهم^{٤٤} قال : فوضع عنهم لأنهم لا يجدون .

٣٥

﴿ باب الهداية أنها من الله عز وجل ﴾

١/٤٢٦ — عِدَّةٌ مِنْ أَصْحَابِنَا ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى ، عَنْ مُحَمَّدَ بْنِ إِسْمَاعِيلَ ، عَنْ إِسْمَاعِيلَ السَّرَّاجِ ، عَنْ ابْنِ مَسْكَانَ ، عَنْ ثَابِتِ بْنِ سَعِيدٍ قَالَ : قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) : يَا ثَابِتُ مَا لَكُمْ وَلِلنَّاسِ ، كَفَّوْا عَنِ النَّاسِ وَلَا تَدْعُوا أَحَدًا إِلَى أَمْرِكُمْ ، فَوَاللَّهِ لَوْ أَنَّ

(you said to them, I find not whereon to mount you) (*at-Tawbah*, 9:91—92).’ Then, the Imām remarked: ‘So, they have been rendered free (from burden), since they find nothing to expend.’ ”

35

CHAPTER ON GUIDANCE BEING FROM ALLĀH, THE ALMIGHTY, THE GREAT

426—1. A group of our associates (—) Aḥmad ibn Muḥammad ibn ‘Īsā (—) Muḥammad ibn Ismā‘īl (—) Ismā‘īl as-Sarrāj (—) Ibn Muskān (—) Thābit ibn Sa‘īd as saying:

“Abū ‘Abdillāh (p.b.u.h.) addressed me thus: ‘O’ Thābit? What concern have you got with the people? Leave them alone and call no one towards your matter (over-zealously). I swear by Allāh that

أهل السماوات وأهل الأرضين اجتمعوا على أن يهدوا عبداً يريد الله ضلالتَه ما استطاعوا على أن يهدوه ، ولو أن أهل السماوات وأهل الأرضين اجتمعوا على أن يضلّوا عبداً يريد الله هدايته ما استطاعوا أن يضلّوه ، كفّوا عن الناس ولا يقول أحدٌ : عمّي وأخي وابن عمّي وجاري؛ فإن الله إذا أراد بعد خيراً طيّب روحه فلا يسمع معروفاً إلا عرفه ولا منكراً إلا أنكره ، ثم يقذف الله في قلبه كلمة يجمع بها أمره .

٢/٤٢٧ - علي بن إبراهيم بن هاشم ، عن أبيه ، عن ابن أبي عمير ، عن محمد بن حران ، عن سليمان بن خالد ، عن أبي عبد الله عليه السلام قال : قال : إن الله عزّ وجلّ إذا أراد بعد خيراً نكت في قلبه نكتة من نور وفتح مسامع قلبه ووكل به ملكاً يسدّه ، وإذا

if all the people of the heavens and the earth join hands in guiding a person whom Allāh decides to leave in misguidance, then, they all are powerless to give him guidance. Contrarily, if all the people of the heavens and the earth join hands in misguiding a person whom Allāh wants to guide, then, they all are powerless to misguide him. Hands off the people and no one among you should say, 'He is my uncle, my brother, my cousin and my neighbour. (So, I must guide him because of my kinship with him, since none has any power to guide except by the will of Allāh). Verily, when Allāh means well by a person, He purifies his soul. Then he listens to no good but that he recognizes (accepts) it and listens to no evil but that he rejects it. At this stage Allāh puts into his heart such words (of wisdom) that all his affairs are put right.' ”

427—2. ‘Alī ibn Ibrāhīm ibn Hāshim (—) his father (—) Ibn Abī ‘Umayr (—) Muḥammad ibn Ḥumrān (—) Sulaymān ibn Khālid (—) Abū ‘Abdillāh (p.b.u.h.), as saying:

“Verily, when Allāh, the Almighty, the Great, wishes well of a person, He leaves in his heart a luminous speck and flings wide open the ears of his heart and posts an angel as his guardian to direct him (towards the right path). And when Allāh wishes ill of a person He leaves in his heart a dark speck and renders the ears of his heart duly

أراد بعد سوءاً نكت في قلبه نكتة سوداء، وسدّ مسامع قلبه و وكل به شيطاناً يضله ،
ثم تلا هذه الآية : « فمن يرد الله أن يهديه يشرح صدره للإسلام ومن يرد أن يضله يجعل
صدره ضيقاً حرجاً كأنما يصعد في السماء ».^{٨٥}

٣/٤٢٨ — عدة من أصحابنا ، عن أحمد بن محمد ، عن ابن فضال ، عن علي بن عتبة ،
عن أبيه قال : سمعت أبا عبد الله عليه السلام يقول : اجعلوا أمركم لله ، ولا تجعلوه للناس فإنّه
ما كان لله فهو لله ، وما كان للناس فلا يصعد إلى الله ، ولا تخاصموا الناس لدينكم فإن
المخاصمة مرضة للقلب ، إن الله تعالى قال لنبيه عليه السلام : « إنك لا تهدي من أحببت
ولكن الله يهدي من يشاء » وقال : « أفأنت تكره الناس حتى يكونوا مؤمنين » ذروا^{٨٧}

(٨٦) — القصص ، ٥٦/٢٨

(٨٥) — الأنعام ، ١٢٥/٦

(٨٧) — يونس ، ٩٩/١٠

closed and posts a Shayṭān (Satan) as his guardian on him to lead him astray.” Then, the Imām recited this verse (from the Qur’ān) “Whomsoever Allāh desires to guide him aright, He expands his breast to Islam; and whomsoever, He desires to lead him astray, He makes his breast narrow, tight, as if he were climbing to heaven.” (*al-An‘ām*, 6:125).

428—3. A group of our associates (—) Aḥmad ibn Muḥammad (—) Ibn Faḍḍāl (—) ‘Alī ibn ‘Uqbah (—) his father as saying:

“I heard Abū ‘Abdillāh (p.b.u.h.) often saying, ‘Call people to your religion (*dīn*) for the sake of Allāh and not for the sake of people. Since whatever has been done for the sake of Allāh is for Allāh, and whatever is done for the sake of people’s (pleasure and applause) never ascends towards Allāh. Never quarrel with people for your religion, since such quarrel impairs the hearts. Verily, Allāh, the Sublime, has told His Prophet, ‘Verily, you cannot guide whomsoever you like, but Allāh guideth whomsoever He wills.’ (*al-Qaṣaṣ*, 28:56). And Allāh has also said, ‘Would you then constrain the people until they become believers?’ (*Yūnus*, 10:99).

الناس فإنَّ الناس أخذوا عن الناس وإنَّكم أخذتم عن رسول الله ﷺ ، إنَّني سمعت أبي ﷺ يقول : إنَّ الله عزَّ وجلَّ إذا كتب على عبد أن يدخل في هذا الأمر كان أسرع إليه من الطير إلى وكره .

٤/٤٢٩ - أبو عليّ الأشعريّ ، عن محمد بن عبد الجبار ، عن صفوان بن يحيى ، عن محمد بن مروان ، عن فضيل بن يسار قال : قلت لأبي عبد الله ﷺ : ندعو الناس إلى هذا الأمر؟ فقال : لا يا فضيل . إنَّ الله إذا أراد بعبد خيراً أمر ملكاً فأخذ بعنقه فأدخله في هذا الأمر طائماً أو كرهاً .

* * * * *

* * * * *

Leave the people alone since people have received their religion from other people, whereas you have received your religion from the Messenger of Allāh (himself — peace be upon him and his progeny). I have heard my father saying, ‘Verily, When Allāh, the Almighty, the Great, decrees a person to embrace this matter, he flies to it faster than the bird which flies towards its nest.’ ”

429—4. Abū ‘Alī al-Ash‘arī (—) Muḥammad ibn ‘Abd al-jabbār (—) Ṣafwān ibn Yahyā (—) Muḥammad ibn Marwān (—) Fuḍayl ibn Yasār as saying:

“I inquired of Abū ‘Abdillāh (p.b.u.h.), ‘Should we invite people towards this matter?’ The Imām replied, ‘No, O’ Fuḍayl! When Allāh wishes well of a person, He orders an angel to catch him by his neck and bring him to this matter, whether he is willing or not.’ ”

* * * * *

تمّ كتاب العقل والعلم والتوحيد من كتاب الكافي و يتلوه كتاب الحجّة [في
الجزء الثاني من كتاب الكافي تأليف الشيخ أبي جعفر محمد بن يعقوب الكليني
رحمة الله عليه] .

* * * * *

Thus the books of *Reason*, *Knowledge* and *The Unity* (of God) from the book of *al-Kāfī* come to an end. And immediately following it, is *The Book of (Divine) Proof* in the second part of the book *al-Kāfī* — compiled by ash-Shaykh Abū Ja‘far Muḥammad ibn Ya‘qūb al-Kulaynī, may Allāh bless him.

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