

Meanings of Allah^{-azwj} in the Holy Quran

[Khamsa e Sajjadiya \(as\) Day 4 - YouTube](#)

Please watch the above link - After reciting the Holy Verse 2:210 (Verse no 210 from Sura e Baqra see below), at time frame about 1:05, it is said:

(Quote) Wherever Allah^{-azwj} is mentioned in the Holy Quran it refers to my Mola Ali^{-asws} (unquote):

Holy Verse 39:45

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْتَمَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ {39:45}

And when Allah Alone is mentioned, the hearts of those who do not believe in the Hereafter shrink, and when those from besides Him are mentioned, then they are joyful [39:45]

حدثنا احمد بن محمد عن ابى العباس بن معروف عن الحجال عن حبيب الخثعمي قال ذكرت لابي عبد الله عليه السلام ما يقول ابى الخطاب فقال اذكر لى بعض ما يقول قلت في قول الله عزوجل وإذا ذكر الله وحده اشتمأت إلى آخر الآية يقول إذا ذكر الله وحده امير المؤمنين عليه السلام وإذا ذكر الذين من دونه فلان وفلان

It has been narrated to us by Ahmad Bin Muhammad, from Abu Al-Abbas Bin Ma'rouf, from Al-Hajaal, from Habeeb Al-Khash'amy who said:

'I mentioned to Abu Abdullah^{-asws} of what Abu Al-Khattab has been saying. He^{-asws} said: 'Some have mentioned to me^{-asws} what he has been saying'. I said, 'With regards to the Words of Allah^{-azwj} Mighty and Majestic: ***And when Allah Alone is mentioned, the hearts of those who do not believe in the Hereafter shrink [39:45]***, he says, '***And when Allah Alone is mentioned***, this is Amir-ul-Momineen^{-asws}, ***and when those from besides Him are mentioned***, this is that one and that one (Abu Bakr and Umar)'.
'

فقال أبو عبد الله عليه السلام من قال هذا فهو مشرك ثلثا انا إلى الله منهم برئ ثلثا بل عنى الله بذلك نفسه بل عنى الله بذلك نفسه واخبرته بالاية في حم ذلكم بانه إذا دعى الله وحده كفرتم ثم قال قلت يعنى بذلك امير المؤمنين عليه السلام

Abu Abdullah^{-asws} said: 'The one who says this is a 'مشرک' Polytheist', three times. 'I^{-asws} am, O Allah^{-azwj} disavow from him' - three times. 'But, by that it means Allah^{-azwj} Himself^{-azwj}, but, by that it means Allah^{-azwj} Himself^{-azwj}, and He^{-azwj} has Informed in (Surah) Ha Meem: ***That is because when you were called to Allah Alone, you disbelieve [40:12]***. I said, 'Does it mean by that Amir-al-Momineen^{-asws}?'

قال أبو عبد الله عليه السلام من قال هذا فهو مشرك انا إلى الله منه برئ ثلاثا بل عناه بذلك نفسه.

Abu Abdullah^{-asws} said: 'The one who says this, is a 'مشرک' Polytheist. I^{-asws} am to Allah^{-azwj}, disavowed from him', - three times. 'But, by that it means Himself^{-azwj}'.¹

Holy Verse 2:210

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ ۗ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ {210}

Are they waiting, except that Allah would come to them in the shadows of the clouds and (so would) the Angels, and the matter would have been Decided? And to Allah return (all) the matters [2:210]

Hadith Interpreting the Verse 2:210

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ سَأَلَنِي أَبُو قُرَّةَ الْمُحَدِّثُ أَنْ أُدْخِلَهُ عَلَى أَبِي الْحُسَيْنِ الرِّضَا (عَلَيْهِ السَّلَامُ) فَاسْتَأْذَنَهُ فِي ذَلِكَ فَأَذِنَ لِي فَدَخَلْتُ عَلَيْهِ فَسَأَلَهُ عَنِ الْحَلَالِ وَالْحَرَامِ وَالْأَحْكَامِ حَتَّى بَلَغَ سُؤْالَهُ إِلَى التَّوْحِيدِ فَقَالَ أَبُو قُرَّةَ إِنَّا رُؤِينَا أَنَّ اللَّهَ فَسَمَ الرُّؤْيَا وَالْكَوَلَامَ بَيْنَ نَبِيِّنَ فَفَسَمَ الْكَوَلَامَ لِمُوسَى وَ لِمُحَمَّدٍ الرُّؤْيَا

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya who said,

'Abu Qurra the narrator asked me if I could take him over to Abu Al-Hassan Al-Reza^{-asws}. So, I sought permission for him regarding that and he permitted to me. So I took him over to him^{-asws}. So he asked him^{-asws} about the Permissible and the prohibitions and the regulations, until his questions reached to the *Tawheed* (Oneness). So Abu Qurra said, 'We are reporting

¹ Basaair Al Darajaat – P 10 CH 21 H 4

that Allah-azwj Distributed the Sighting and the Speech between two Prophets-as. So He-azwj Distributed the Speech to Musa-as and for Muhammad-saww, the Sighting’.

فَقَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَام) فَمَنْ الْمُبَلَّغُ عَنِ اللَّهِ إِلَى الثَّقَلَيْنِ مِنَ الْجِنِّ وَالْإِنْسِ لَا تُدْرِكُهُ الْأَبْصَارُ وَلَا يُحِيطُونَ بِهِ عِلْمًا وَلَا لَيْسَ كَمِثْلِهِ شَيْءٌ أَلَيْسَ مُحَمَّدًا قَالَ بَلَى

So Abu Al-Hassan-asws said: ‘So who delivered from Allah-azwj to the two communities of the Jinn and the human beings **[6:103] Visions cannot comprehend Him, (and) [20:110] and they do not comprehend Him in knowledge, (and) [42:11 nothing is a likeness of Him? Was it not Muhammad-saww?’** He said, ‘Yes’.

قَالَ كَيْفَ يَجِيءُ رَجُلًا إِلَى الْخَلْقِ جَمِيعًا فَيُخْبِرُهُمْ أَنَّهُ جَاءَ مِنْ عِنْدِ اللَّهِ وَ أَنَّهُ يَدْعُوهُمْ إِلَى اللَّهِ بِأَمْرِ اللَّهِ فَيَقُولُ لَا تُدْرِكُهُ الْأَبْصَارُ وَلَا يُحِيطُونَ بِهِ عِلْمًا وَلَا لَيْسَ كَمِثْلِهِ شَيْءٌ ثُمَّ يَقُولُ أَنَا رَأَيْتُهُ بِعَيْنِي وَأَحْطْتُ بِهِ عِلْمًا وَ هُوَ عَلَى صُورَةِ الْبَشَرِ أَمَا تَسْتَحُونَ مَا قَدَرْتِ الرَّنَادِفَةُ أَنْ تَزْمِيَهُ هَذَا أَنْ يَكُونَ يَأْتِي مِنْ عِنْدِ اللَّهِ بِشَيْءٍ ثُمَّ يَأْتِي بِخِلَافِهِ مِنْ وَجْهِ آخَرَ

He-asws said: ‘How can a man-saww come over to the people and he-saww informs them that he-saww has come from Allah-azwj and that he-saww is inviting them to Allah-azwj by the Command of Allah-azwj, so he-saww is saying **[6:103] Visions cannot comprehend Him, (and) [20:110] and they do not comprehend Him in knowledge, (and) [42:11 nothing is a likeness of Him,** then he-saww would be saying that: “I-saww saw Him-azwj with my-saww own eyes and I-saww comprehended Him-azwj in knowledge and He-azwj is upon an image of the person”? Are you not ashamed of what would enable the atheists to pelt with this that he-saww happened to come from the Presence of Allah-azwj with something, then he-saww came with the opposite of it from another aspect?’

قَالَ أَبُو قُرَّةٍ فَإِنَّهُ يَقُولُ وَ لَقَدْ رَأَاهُ نَزَلَهُ أُخْرَى فَقَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَام) إِنَّ بَعْدَ هَذِهِ الْآيَةِ مَا يَدُلُّ عَلَى مَا رَأَى حَيْثُ قَالَ مَا كَذَبَ الْمُؤَادُ مَا رَأَى يَقُولُ مَا كَذَبَ فُوَادُ مُحَمَّدٍ مَا رَأَتْ عَيْنَاهُ ثُمَّ أَخْبَرَ بِمَا رَأَى

Abu Qurra said, ‘But He-azwj is Saying **[53:13] And certainly he saw it (meaning Him-azwj) in another descent.’** So Abu Al-Hassan-asws said: ‘It is after the Verse indicating upon what he-saww saw where He-azwj Says **[53:11] The heart did not belie what it saw.** He-azwj is Saying that the heart of Muhammad-saww did not belie what his-saww eyes saw. Then He-azwj Informed with what he-saww saw.

فَقَالَ لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى فَآيَاتُ اللَّهِ عَزَّ اللَّهُ وَ قَدْ قَالَ اللَّهُ وَ لَا يُحِيطُونَ بِهِ عِلْمًا فَإِذَا رَأَتْهُ الْأَبْصَارُ فَقَدْ أَخَاطَتْ بِهِ الْعِلْمُ وَ وَفَعَتِ الْمَعْرِفَةُ

So He-azwj Said **[53:18] He saw of the greatest Signs of his Lord. So the Signs of Allah-azwj is other than Allah-azwj** and He-azwj had Said **[20:110] and they do not comprehend Him in knowledge.** So if the visions were to see Him-azwj, so they would have comprehended Him-azwj in knowledge, and the recognition would occur’.

فَقَالَ أَبُو قُرَّةٍ فَتُكْذِبُ بِالرِّوَايَاتِ فَقَالَ أَبُو الْحَسَنِ (عليه السلام) إِذَا كَانَتِ الرِّوَايَاتُ مُخَالَفَةً لِلْقُرْآنِ كَذَّبْتُهَا وَ مَا أَجْمَعَ الْمُسْلِمُونَ عَلَيْهِ أَنَّهُ لَا يُحَاطُ بِهِ عِلْمًا وَلَا تُدْرِكُهُ الْأَبْصَارُ وَ لَيْسَ كَمِثْلِهِ شَيْءٌ .

So, Abu Qurra said, 'So you-asws are belying the reports'. So Abu Al-Hassan-asws said: 'When the reports were in opposition to the Quran, I-saww would belie these, and what the Muslims have formed a consensus upon is that **[20:110] and they do not comprehend Him in knowledge [6:103] Visions cannot comprehend Him, (and) (and) [42:11 nothing is a likeness of Him**'.²

The Greatest Signs of Allah-azwj is Imam Ali-asws but Signs of Allah-azwj are other than Allah-azwj:

لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى {18}

He saw from the greatest Signs of his Lord [53:18]

و قال علي بن إبراهيم: الآيات: أمير المؤمنين و الائمة (عليهم السلام)، و الدليل على ذلك قول أمير المؤمنين (عليه السلام): «ما لله آية أكبر مني».

And Ali Bin Ibrahim said,

'The Signs are Amir-Al-Momineen-asws and the Imams-asws, and the evidence upon that are the words of Amir-Al-Momineen-asws: 'There is no 'Sign' of Allah-azwj greater than I-asws!'³

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن أبي عمير أو غيره، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: كان أمير المؤمنين (صلوات الله عليه) يقول: ما لله عز و جل آية هي أكبر مني، و لا لله من نبأ أعظم مني».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Abu Umeyr or someone else, from Muhammad Bin Al Fazeyl, from Abu Hamza,

From Abu Ja'far-asws having said, Amir-Al-Momineen-asws was saying: 'There is no 'Sign' of Allah-azwj Mighty and Majestic which is greater than I-asws, nor a News from Allah-azwj greater than I-asws!'⁴

² Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah-azwj) CH 9 H 2

³ تفسير القمي 1: 309.

⁴ (Extract) الكافي 1: 161 / 3

Appendix: Additional Ahadith:

Interpretation of 2:210 from 11th Imam-asws

قَوْلُهُ عَزَّ وَ جَلَّ هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَ فُضِي الْأَمْرُ وَ إِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

The Words of Mighty and Majestic: ***Are they waiting, except that Allah would come to them in the shadows of the clouds and (so would) the Angels, and the matter would have been Decided? And to Allah return (all) the matters [2:210]***

367 قَالَ الْإِمَامُ ع لَمَّا بَهَرَهُمْ رَسُولُ اللَّهِ ص بِآيَاتِهِ، وَ قَطَعَ مَعَاذِيرَهُمْ بِمُعْجَزَاتِهِ أَبِي بَعْضُهُمُ الْإِيمَانَ، وَ اقْتَرَحَ عَلَيْهِ الْاِفْتِرَاحَاتِ الْبَاطِلَةَ [وَ هِيَ مَا] قَالَ اللَّهُ تَعَالَى: وَ قَالُوا لَنْ نُؤْمِنَ لَكَ - حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعاً - أَوْ تَكُونَ لَكَ جَنَّةٌ مِنْ نَحِيلٍ وَ عَنَبٍ - فَتَفْجُرَ الْأَهَارَ خِلَالَهَا تَفْجِيراً - أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسْفاً - أَوْ تَأْتِيَ بِاللَّهِ وَ الْمَلَائِكَةِ قَبِيلاً وَ سَائِرُ مَا ذُكِرَ فِي الْآيَةِ،

S 367 – The Imam (Hassan Al-Askari-asws) said: ‘When Rasool-Allah-saww dazzled them with his-saww Signs and cut off their excuses with his-saww miracles, some of them refused the Eman and suggested to him-saww the false suggestions – and it is what Allah-azwj the Exalted Says: ***And they say: We will by no means believe in you until you cause a fountain to gush forth from the earth for us [17:90] Or you should have a garden of palms and grapes in the midst of which you should cause rivers to flow forth, gushing out [17:91] Or you should cause the sky to come down upon us in pieces as you claim, or bring Allah and the Angels face to face (with us) [17:92]*** – and the rest of what He-azwj Mentioned in the Verse.

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ: يَا مُحَمَّدُ هَلْ يَنْظُرُونَ أَيَّ هَلْ يَنْظُرُ هَؤُلَاءِ الْمُكَذِّبُونَ - بَعْدَ إِضْحَاحِنَا لَهُمُ الْآيَاتِ، وَ قَطَعْنَا مَعَاذِيرَهُمْ بِالْمُعْجَزَاتِ

So Allah-azwj Mighty and Majestic Said: ‘O Muhammad-saww! ***Are they waiting*** – i.e., are they waiting, these beliers after Our-azwj Clarifying the Signs to them, and Our-asws cutting off their excuses by the miracles.

إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَ تَأْتِيَهُمُ الْمَلَائِكَةُ كَمَا كَانُوا اقْتَرَحُوا عَلَيْكَ - اقْتَرَحَهُمُ الْمُحَالُ فِي الدُّنْيَا - فِي إِيْتَانِ اللَّهِ الَّذِي لَا يَجُوزُ عَلَيْهِ الْإِيْتَانُ، وَ [اقْتَرَحَهُمُ] الْبَاطِلَ فِي إِيْتَانِ الْمَلَائِكَةِ - الَّذِينَ لَا يَأْتُونَ إِلَّا مَعَ زَوَالِ هَذَا التَّعَبُّدِ، وَ حِينَ وَفُوعِ هَلَاكِ الظَّالِمِينَ بِظُلْمِهِمْ -

Except that Allah would come to them in the shadows of the clouds and (so would) the Angels – that the Angels should come to them, just as they were suggesting upon you-saww their impossible suggestions in the world – regarding bringing Allah-azwj, which is possible upon the bringing – and their suggestion – the invalid, in bringing the Angels which are not coming except with the decline of the worship, and when the destruction of the unjust occurs, due to their injustices.

وَ (وَقْتُكَ هَذَا وَقْتُ تَعْبُدِ) لَا وَقْتُ مَجِيءِ الْأَمْلَاكِ بِالْهَلَاكِ، فَهُمْ فِي افْتِرَاحِهِمْ بِمَجِيءِ الْأَمْلَاكِ جَاهِلُونَ.

And this time period of yours-saww is time of worship. It is not time for the coming of the Angels with the destruction. Thus they, in their suggestions with the coming of the Angels, are ignorant.

وَ قُضِيَ الْأَمْرُ أَيُّ هَلْ يَنْظُرُونَ إِلَّا مَجِيءَ الْمَلَائِكَةِ، فَإِذَا جَاءُوا وَ كَانَ ذَلِكَ قُضِيَ الْأَمْرُ بِهَلَاكِهِمْ.

And the matter would have been Decided – i.e., are they waiting except for the coming of the Angels. So when they do come, and that would be the Decided matter of their destruction.

وَ إِلَى اللَّهِ تُرْجَعُ الْأُمُورُ فَهُوَ يَتَوَلَّى الْحُكْمَ فِيهَا، يَحْكُمُ بِالْعِقَابِ عَلَى مَنْ عَصَاهُ وَ يُوجِبُ كَرِيمَ الْمَابِ لِمَنْ أَرْضَاهُ.

And to Allah return (all) the matters – So He-azwj would be in Charge of the Judgment regarding it. He-azwj would Decide the Punishment upon the one who disobeyed Him, and Obligate the prestigious return to the one who Pleas Him-azwj.

368 قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع طَلَبَ هَؤُلَاءِ الْكُفَّارِ الْآيَاتِ، وَ لَمْ يَفْتَعُوا بِمَا أَنَاهُمْ مِنْهَا بِمَا فِيهِ الْكِفَايَةُ- وَ الْبَلَغُ حَتَّى قِيلَ لَهُمْ: هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ أَيُّ إِذَا لَمْ يَفْتَعُوا بِالْحُجَّةِ الْوَاضِحَةِ [الدَّافِعَةِ] فَهَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ، وَ ذَلِكَ مُحَالٌ، لِأَنَّ الْإِنْتِيَانَ عَلَى اللَّهِ لَا يَجُوزُ.

S 368 (a) - Imam Ali-asws Bin Al-Husayn-asws said: ‘These *Kafirs* are seeking the Signs, and they are not convinced with what came to them from these, with what were sufficient and conclusive. He-azwj Said to them: **Are they waiting, except that Allah would come to them** – i.e., when they are not content with the clear proofs – the forceful – so are they waiting except that Allah-azwj should Come to them, and that is impossible, because the coming (or going) cannot be (applicable) upon Allah-azwj’.

وَ كَذَلِكَ النَّوَاصِبُ افْتَرَحُوا عَلَى رَسُولِ اللَّهِ فِي نَصْبِ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ ع إِمَامًا- وَ افْتَرَحُوا- حَتَّى افْتَرَحُوا الْمُحَالَ.

And similar to that are the Nasibis (hostile ones). They suggested to Rasool-Allah-saww regarding his-saww appointing Amir Al-Momineen Ali-asws as an Imam-asws – and they kept on suggesting until they suggested the impossible.

وَ كَذَلِكَ أَنَّ رَسُولَ اللَّهِ ص لَمَّا نَصَّ عَلَى عَلِيٍّ ع بِالْفَضِيلَةِ وَ الْإِمَامَةِ وَ سَكَنَ [إِلَى] ذَلِكَ قُلُوبَ الْمُؤْمِنِينَ، وَ عَانَدَ فِيهِ أَصْنَافُ الْجَاهِلِينَ مِنَ الْمُعَانِدِينَ، وَ شَكَّ فِي ذَلِكَ ضُعْفَاءُ مِنَ الشَّاكِينَ، وَ احْتَالَ فِي السِّلْمِ مِنَ الْفَرِيقَيْنِ- مِنَ النَّبِيِّ وَ خِيَارِ أَصْحَابِهِ، وَ مِنْ أَصْنَافِ أَعْدَائِهِ- جَمَاعَةُ الْمُنَافِقِينَ،

And similar to that – when Rasool-Allah-saww linked to Ali-asws with the merits and the Imamate, and the hearts of the *Momineen* were tranquil to that, and the variety of the rejecters from the obstinate ones were obstinate regarding it, and the weak ones from the

doubters doubted regarding that. And a group of the hypocrites defrauded regarding the peace from the two groups - from the Prophet^{-saww} and the best of his^{-saww} companions (on one side), and from the variety of his^{-saww} enemies.

وَفَاضَ فِي صُدُورِهِمُ الْعَدَاوَةُ وَ الْبَغْضَاءُ وَ الْحَسَدُ وَ الشَّحْنَاءُ حَتَّى قَالَ قَائِلُ الْمُنَافِقِينَ: لَقَدْ أَسْرَفَ مُحَمَّدٌ فِي مَدْحِ [نَفْسِهِ- ثُمَّ أَسْرَفَ فِي مَدْحِ] أَخِيهِ عَلِيٍّ وَ مَا ذَلِكَ مِنْ عِنْدِ رَبِّ الْعَالَمِينَ، وَ لَكِنَّهُ فِي ذَلِكَ مِنَ الْمُتَقَوِّلِينَ- يُرِيدُ أَنْ يَنْتَبِتَ لِنَفْسِهِ الرِّئَاسَةَ عَلَيْنَا حَيًّا، وَ لِعَلِيٍّ بَعْدَ مَوْتِهِ.

And their chests were inundated with the enmity, and the hatred, and the envy, and the grudges to the extent that a speaker of the hypocrites said, ‘Muhammad^{-saww} has been extravagant in the praise of himself^{-saww}, then he^{-saww} has been extravagant in the praise of his^{-saww} brother Ali^{-asws}, and that is not from the Lord^{-azwj} of the worlds, but that is from the talkers – intending to affirm the government for himself^{-saww} upon us at the moment, and for Ali^{-asws} after his^{-saww} death.

قَالَ اللَّهُ تَعَالَى: يَا مُحَمَّدُ قُلْ لَهُمْ: وَ أَيِّ شَيْءٍ أَنْكَرْتُمْ مِنْ ذَلِكَ هُوَ عَزِيزٌ حَكِيمٌ كَرِيمٌ، ارْتَضَى عِبَادًا مِنْ عِبَادِهِ، وَ اخْتَصَّصَهُمْ بِكَرَامَاتٍ لِمَا عَلِمَ مِنْ حُسْنِ طَاعَاتِهِمْ، وَ انْتَقَبَاهُمْ لِأَمْرِهِ فَفَوَّضَ إِلَيْهِمْ أُمُورَ عِبَادِهِ، وَ جَعَلَ إِلَيْهِمْ سِيَاسَةَ خَلْقِهِ بِالتَّوْبِ الْحَكِيمِ الَّذِي وَفَّقَهُمْ لَهُ.

Allah^{-azwj} the Exalted Said: “O Muhammad^{-saww}! Say to them: ‘And which thing are you all denying from that, and He^{-azwj} is Mighty, Wise, Benevolent. He^{-azwj} Chooses servants^{-asws} from His^{-azwj} servants, and Particularises them^{-asws} with the miracles due to what He^{-azwj} Knows from the excellence of their^{-asws} obedience and their^{-asws} submission to His^{-azwj} Commands. So He^{-azwj} Delegates to them the affairs of His^{-azwj} creatures with the Master plan of the Wise Whom Who Made them^{-asws} to be compatible for it.

أَوْ لَا تَرَوْنَ مُلُوكَ الْأَرْضِ إِذَا ارْتَضَى أَحَدَهُمْ- خِدْمَةَ بَعْضِ عِبِيدِهِ، وَ وَثَقَ بِحُسْنِ اضْطِلَاعِهِ بِمَا يَنْدُبُ لَهُ مِنْ أُمُورِ مَمَالِكِهِ، جَعَلَ مَا وَرَاءَ بَابِهِ إِلَيْهِ، وَ اعْتَمَدَ فِي سِيَاسَةِ جُيُوشِهِ وَ رِعَايَاهُ عَلَيْهِ.

And are you not seeing the kings of the earth, when one of them is pleased with the service of one of his servants and his obedience with what he had nominated for it from the affairs of his kingdom, makes whatever is behind his door to him (his secrets), and relies upon him regarding the affairs of his army and his citizens?

كَذَلِكَ مُحَمَّدٌ فِي التَّوْبِ الَّذِي رَفَعَهُ لَهُ رَبُّهُ، وَ عَلِيٌّ مِنْ بَعْدِهِ الَّذِي جَعَلَهُ وَصِيَّهُ وَ خَلِيفَتَهُ فِي أَهْلِهِ وَ قَاضِي دِينِهِ، وَ مُنَجَّرَ عِدَائِهِ، وَ الْمُؤَاوَرَ لِأَوْلِيَائِهِ، وَ الْمُنَاصِبَ لِأَعْدَائِهِ

Similar to that is Muhammad^{-saww} is the Master plan of the One^{-azwj} which his^{-saww} Lord^{-azwj} Raised it for him^{-saww}, and (so is) Ali^{-asws} from after him^{-saww} whom He^{-azwj} Made to be his^{-saww} successor^{-asws} and his^{-saww} replacement regarding his^{-saww} family and the paying back of his^{-saww} debts, and the fulfilling of his^{-saww} promises made, and one supportive of his^{-saww} friends and one hostile to his^{-saww} enemies”.

فَلَمْ يَمْنَعُوا بِذَلِكَ، وَ لَمْ يُسَلِّمُوا وَ قَالُوا: لَيْسَ الَّذِي يُسْنِدُهُ إِلَى ابْنِ أَبِي طَالِبٍ ع بِأَمْرِ صَغِيرٍ، إِنَّمَا هُوَ دِمَاءُ الْحَلْقِ، وَ نِسَاءُؤُهُمْ، وَ أَوْلَادُهُمْ، وَ أَمْوَالُهُمْ، وَ حُقُوقُهُمْ [وَ أَنْسَانُهُمْ] وَ دُنْيَاهُمْ وَ آخِرَتُهُمْ، فَلْيَأْتِنَا بِآيَةٍ تَلِيْقُ بِجَلَالَةِ هَذِهِ الْوَلَايَةِ.

But they were not persuaded by that and did not submit, and they said, "That which He^{-azwj} has Conferred to the son^{-asws} of Abu Talib^{-asws} is not a small matter. But rather, it is (for) the blood of the people, and their womenfolk, and their children, and their wealth, and their rights, and their lineages, and their world and their Hereafter. Therefore, come to us with a Sign worthy of the majesty of this Wilayah (master-ship).⁵

بَابُ أَنَّهُ لَا يَعْرِفُ إِلَّا بِهِ

He^{-azwj} cannot be recognised except by Him^{-azwj}

عَلِيُّ بْنُ مُحَمَّدٍ عَمَّنْ ذَكَرَهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ حُمَرَانَ عَنِ الْفَضْلِ بْنِ السَّكَنِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) اغْرِفُوا اللَّهَ بِاللَّهِ وَ الرَّسُولَ بِالرَّسَالَةِ وَ أَوْلِيَ الْأَمْرِ بِالْأَمْرِ بِالْمَعْرُوفِ وَ الْعَدْلِ وَ الْإِحْسَانِ .

Ali Bin Muhammad, from the one who mentioned it, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Humran, from Al Fazl Bin Al Sakan,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Recognise Allah^{-azwj} by Allah^{-azwj}, and the Rasool^{-saww} by the Message, and the Masters of the Command (*Ul Al-Amr*) by the ordering of the good, and the justice, and the favours'.⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ عَقَبَةَ بْنِ قَيْسِ بْنِ سَمْعَانَ بْنِ أَبِي رَبِيعَةَ مَوْلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) قَالَ سَأَلَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) بِمَ عَرَفْتَ رَبَّكَ قَالَ بِمَا عَرَفْتِي نَفْسَهُ قِيلَ وَ كَيْفَ عَرَفْتَكَ نَفْسَهُ قَالَ لَا يُشْبِهُهُ صُورَةٌ وَ لَا يُحْسُ بِالْحَوَاسِّ وَ لَا يُقَاسُ بِالنَّاسِ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of our companions, from Ali Bin Uqba Bin Qays Bin Abu Rubayha,

A slave of Rasool-Allah^{-saww}, said, 'Amir Al-Momineen^{-asws} was asked, 'By what you^{-asws} recognise your^{-asws} Lord^{-azwj}?' He^{-asws} said: 'By what He^{-azwj} Introduced Himself^{-azwj} to me^{-asws} as'. It was said, 'And how did He^{-azwj} Introduce Himself^{-azwj} to you^{-asws}?' He^{-asws} said: 'Neither does an image resemble Him^{-azwj} nor can He^{-azwj} be sensed by the sensory perceptions, nor can He^{-azwj} be compared with the people.

⁵ Tafseer e Imam Hassan Askari-asws, Ahadith 367-368.

⁶ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{-azwj}) CH 3 H 1

قَرِيبٌ فِي بُعْدِهِ بَعِيدٌ فِي قُرْبِهِ فَوْقَ كُلِّ شَيْءٍ وَ لَا يُقَالُ شَيْءٌ فَوْقَهُ أَمَامَ كُلِّ شَيْءٍ وَ لَا يُقَالُ لَهُ أَمَامٌ دَاخِلٌ فِي الْأَشْيَاءِ لَا كَشَيْءٍ دَاخِلٍ فِي شَيْءٍ وَ حَارِجٌ مِنَ الْأَشْيَاءِ لَا كَشَيْءٍ حَارِجٍ مِنْ شَيْءٍ سُبْحَانَ مَنْ هُوَ هَكَذَا وَ لَا هَكَذَا غَيْرُهُ وَ لِكُلِّ شَيْءٍ مُبْتَدَأٌ .

He^{-azwj} is Near in His^{-azwj} Remoteness and Remote in His^{-azwj} Nearness, above everything. Nothing can be said to be above Him^{-azwj}. He^{-azwj} is in front of everything and it cannot be said for Him^{-azwj} there is a front. He^{-azwj} is inside everything not like a thing entering into a thing, and He^{-azwj} is outside from the things, not like the thing being outside from the thing. Glorious is the One^{-azwj} Who is like this, and nothing else is like this. And for everything, there is an Initiator'.⁷

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنِ صَفْوَانَ بْنِ يَحْيَى عَنِ مَنْصُورِ بْنِ حَازِمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنِّي نَاطَرْتُ قَوْمًا فَقُلْتُ لَهُمْ إِنَّ اللَّهَ جَلَّ جَلَالُهُ أَجَلٌ وَ أَعَزُّ وَ أَكْرَمُ مِنْ أَنْ يُعْرَفَ بِخَلْقِهِ بَلِ الْعِبَادُ يُعْرَفُونَ بِاللَّهِ فَقَالَ رَحِمَكَ اللَّهُ .

Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Safwan Bin Yahya, from Mansour Bin Hazim who said,

'I said to Abu Abdullah^{-asws}, 'I debated a group, so I said to them that Allah^{-azwj}, Majestic is His^{-azwj} Majesty is more Majestic and more Mighty, and more Benevolent than that He^{-azwj} should be recognised through His^{-azwj} creatures. But it is the creatures who are being recognised through Allah^{-azwj}'. So he^{-asws} said: 'May Allah^{-azwj} have Mercy on you'.⁸

مُحَمَّدُ بْنُ يَحْيَى عَنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يُوسُفَ بْنِ بَقَّاحٍ عَنِ سَيْفِ بْنِ عَمِيرَةَ عَنِ إِبْرَاهِيمَ بْنِ عَمَرَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ أَمْرَ اللَّهِ كُلَّهُ عَجِيبٌ إِلَّا أَنَّهُ قَدْ احْتَجَّ عَلَيْكُمْ بِمَا قَدْ عَرَفْتُمْ مِنْ نَفْسِهِ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Al Hassan Bin Ali Bin Yusuf Bin Baqqah, from Sayf Bin Aameyra, from Ibrahim Bin Umar who said,

'I heard Abu Abdullah^{-asws} saying: 'The matter of Allah^{-azwj}, all of it is strange, except that He^{-azwj} has Argued upon you with what He^{-azwj} has Introduced to you all from Himself^{-azwj}'.⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ أَبِيهِ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ هِشَامِ بْنِ الْحَكَمِ أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ أَسْمَاءِ اللَّهِ وَ اسْتِثْقَائِهَا اللَّهُ بِمَا هُوَ مُشْتَقٌّ قَالَ لِي يَا هِشَامُ اللَّهُ مُشْتَقٌّ مِنْ إِلَهٍ وَ الْإِلَهِ يَقْتَضِي مَالُوهَا وَ الْإِسْمُ غَيْرُ الْمُسَمَّى فَمَنْ عَبَدَ الْإِسْمَ دُونَ الْمَعْنَى فَقَدْ كَفَرَ وَ لَمْ يَعْبُدْ شَيْئًا وَ مَنْ عَبَدَ الْإِسْمَ وَ الْمَعْنَى فَقَدْ كَفَرَ وَ عَبَدَ اثْنَيْنِ وَ مَنْ عَبَدَ الْمَعْنَى دُونَ الْإِسْمِ فَذَاكَ التَّوْحِيدُ أَ فَهَمَّتْ يَا هِشَامُ

Ali Bin Ibrahim, from his father, from Al Nazar Bin Suweyd, from Hisham Bin Al Hakam,

'He asked Abu Abdullah^{-asws} about the Names of Allah^{-azwj} and their deriving Allah^{-azwj} from what He^{-azwj} is Derived'. So he^{-asws} said to me: 'O Hisham! Allah^{-azwj} is derived from 'God' and 'The God', it requires its worshipper. And the name is other than the named. So the one who

⁷ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{-azwj}) CH 3 H 2

⁸ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{-azwj}) CH 3 H 3

⁹ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{-azwj}) CH 4 H 3

worships the Name besides the Meaning, so he has blasphemed and has not worshipped anything; and the one who worships the Name and the Meaning, so he has blasphemed and has worshipped two; and the one who worships the Meaning besides the Name, so that is the *Tawheed* (Oneness). Do you understand, O Hisham?

قَالَ فُقُلْتُ زِدْنِي قَالَ إِنَّ لِلَّهِ تِسْعَةً وَ تِسْعِينَ اسْمًا فَلَوْ كَانَ الْإِسْمُ هُوَ الْمُسَمَّى لَكَانَ كُلُّ اسْمٍ مِنْهَا إِلَهًا وَ لَكِنَّ اللَّهَ مَعْنَى يُدَلُّ عَلَيْهِ بِحَدِيثِهِ الْأَسْمَاءِ وَ كُلُّهَا غَيْرُهُ يَا هِشَامُ الْحَبْرُ اسْمٌ لِلْمَأْكُولِ وَ الْمَاءُ اسْمٌ لِلْمَشْرُوبِ وَ التَّوْبُ اسْمٌ لِلْمَلْبُوسِ وَ النَّارُ اسْمٌ لِلْمُحْرِقِ أَ فَهَيْمَتَ يَا هِشَامُ فَهَمًّا تَدْفَعُ بِهِ وَ تُنَاضِلُ بِهِ أَعْدَاءَنَا وَ الْمُتَخَذِينَ مَعَ اللَّهِ جَلًّا وَ عَزًّا غَيْرُهُ قُلْتُ نَعَمْ

He (Hisham) said, 'So I said, 'Increase it for me'. He^{-asws} said: 'For Allah^{-azwj} there are ninety nine Names, and if it was such that the Name was the Named, it would be so that every Name from these would be a God. But, Allah^{-azwj} is the Meaning which these Names Indicate upon, and all of these are other than Him^{-azwj}. O Hisham! The bread is a name of the food, and the water is a name of the drink, and the cloth is a name of the garment, and the fire is a name of the incinerator. Do you understand, O Hisham? (It is) an understanding you can repulse and fight our^{-asws} enemies with it and the ones who taking others along with Allah^{-azwj} Majestic and Mighty'. I said, 'Yes'.

قَالَ فَقَالَ نَفَعَكَ اللَّهُ بِهِ وَ تَبَّتْكَ يَا هِشَامُ

He (Hisham) said, 'So he^{-asws} said: 'May Allah^{-azwj} Benefit you with it and Affirm you, O Hisham!'.

قَالَ هِشَامٌ فَوَ اللَّهُ مَا فَهَرَنِي أَحَدٌ فِي التَّوْحِيدِ حَتَّى قُمْتُ مَقَامِي هَذَا .

Hisham said, 'So, by Allah^{-azwj}! No one was able to subdue me regarding the *Tawheed* (Oneness) until I rose to this status of mine'.¹⁰

بَابُ النَّسَبَةِ

Allah^{-azwj} has no Lineage (Masomeen^{-asws} have lineage)

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ الْيَهُودَ سَأَلُوا رَسُولَ اللَّهِ (صلى الله عليه وآله) فَقَالُوا انْسِبْ لَنَا رَبِّكَ فَلَبِثْتَ ثَلَاثًا لَا يُجِيبُهُمْ ثُمَّ نَزَلَتْ قُلْ هُوَ اللَّهُ أَحَدٌ إِلَى آخِرِهَا .

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin yahya, from Abu Ayoub, from Muhammad Bin Muslim,

¹⁰ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{-azwj}) CH 5 H 2

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The Jews asked Rasool-Allah^{-saww} and they said, '(Describe the) Lineage (of) your^{-saww} Lord^{-azwj} for us'. So he^{-saww} waited for three (days) and did not answer them. Then it was Revealed **[112:1] Say: He Allah is One** – up to the end of it'.

وَرَوَاهُ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي أَيُّوبَ .

And it is (also) reported by Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abu Ayoub.¹¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى وَ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ مَجْبُوبٍ عَنْ حَمَّادِ بْنِ عَمْرٍو النَّصْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنْ قَوْلِ هُوَ اللَّهُ أَحَدٌ فَقَالَ نَسَبَهُ اللَّهُ إِلَى خَلْقِهِ أَحَدًا صَمَدًا أَزَلِيًّا صَمَدِيًّا لَا ظِلَّ لَهُ يُمَسِّكُهُ وَ هُوَ يُمَسِّكُ الْأَشْيَاءَ بِأَظْلَتِهَا عَارِفٌ بِالْمَجْهُولِ مَعْرُوفٌ عِنْدَ كُلِّ جَاهِلٍ فَزِدَانِيًّا لَا خَلْفَهُ فِيهِ وَ لَا هُوَ فِي خَلْقِهِ غَيْرُ مُحْسِنٍ وَ لَا يُجَسَّسُ وَلَا تُدْرِكُهُ الْأَبْصَارُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa and Muhammad Bin Al Husayn, from Ibn Mahboub, from Hammad Bin Amro Al Naseybi,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I asked Abu Abdullah^{-asws} about **[112:1] Say: He Allah is One**. So he^{-asws} said: 'Lineage of Allah^{-azwj} to His^{-azwj} creatures. One, Everlasting, Eternal, Perpetual, there being no support to Hold Him^{-azwj}, and He^{-azwj} Withholds the things by His^{-azwj} Hold. He^{-azwj} Recognises the unknown and is well-known with every ignorant one. An Individuality. Neither are His^{-azwj} creatures inside Him^{-azwj} nor is He^{-azwj} inside His^{-azwj} creatures. He^{-azwj} can neither be felt nor discerned. The visions cannot envisage Him^{-azwj}.

عَلَا فَفَقْرُبَ وَ دَنَا فَبَعَدَ وَ عُصْبِي فَغَفَرَ وَ أُطِيعَ فَشَكَرَ لَا تَحْوِيهِ أَرْضُهُ وَ لَا تَقْلُهُ سَمَاوَاتُهُ حَامِلِ الْأَشْيَاءِ بِقُدْرَتِهِ دِيمُومِيٍّ أَزَلِيٍّ لَا يَنْسَى وَ لَا يَلْهُو وَ لَا يَغْلَطُ وَ لَا يَلْعَبُ وَ لَا لِإِرَادَتِهِ فَضْلٌ وَ فَضْلُهُ جَزَاءٌ وَ أَمْرُهُ وَاقِعٌ لَمْ يَلِدْ فَيُورَثْ وَ لَمْ يُولَدْ فَيُشَارَكَ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ .

He^{-azwj} is High, so is nearby, and close-by, so is remote, and is disobeyed, so Forgives, and is obeyed, so is Grateful. Neither does His^{-azwj} earth contain Him^{-azwj} nor do His^{-azwj} skies bear Him^{-azwj}. He^{-azwj} Carries the things by His^{-azwj} Power forever, eternally. He^{-azwj} neither forgets, nor plays, nor mistakes, nor is His^{-azwj} Intention in vain. His^{-azwj} Grace is Recompense, and His^{-azwj} Command Occurs. He^{-azwj} does not beget, so would leave an inheritance, and is not begotten, so He^{-azwj} would be participated with, and there does not happen to be for Him^{-azwj} anyone as a match'.¹²

¹¹ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{-azwj}) CH 7 H 1

¹² Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{-azwj}) CH 7 H 2

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ عَاصِمِ بْنِ حُمَيْدٍ قَالَ قَالَ سُئِلَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَام) عَنِ التَّوْحِيدِ فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ عَلِمَ أَنَّهُ يَكُونُ فِي آخِرِ الزَّمَانِ أَقْوَامٌ مُتَعَمِّقُونَ فَأَنْزَلَ اللَّهُ تَعَالَى قُلْ هُوَ اللَّهُ أَحَدٌ وَ الْآيَاتِ مِنْ سُورَةِ الْحَدِيدِ إِلَى قَوْلِهِ وَ هُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ فَمَنْ رَامَ وَرَاءَ ذَلِكَ فَقَدْ هَلَكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Aasim Bin Humeyd who said,

‘Ali-asws Bin Al-Husayn-asws was asked about the *Tawheed* (Oneness), so he-asws said: ‘Allah-azwj Mighty and Majestic Knows that there would happen to be a people at the end of times who would be investigating in depth. So Allah-azwj the Exalted Revealed **[112:1] Say: He Allah is One**, and the Verses from Surah Al-Hadeed (Chapter 57) up to His-azwj Words **[57:6], and He is Aware of what is in the chests**. So whoever aims behind (any more than) that, so he is destroyed’.¹³

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ رَفَعَهُ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُهْتَدِيِّ قَالَ سَأَلْتُ الرَّضَا (عَلَيْهِ السَّلَام) عَنِ التَّوْحِيدِ فَقَالَ كُنْ مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ آمَنَ بِهَا فَقَدْ عَرَفَ التَّوْحِيدَ قُلْتُ كَيْفَ يَفْرَأُهَا قَالَ كَمَا يَفْرَأُهَا النَّاسُ وَ زَادَ فِيهِ كَذَلِكَ اللَّهُ رَبِّي كَذَلِكَ اللَّهُ رَبِّي .

Muhammad Bin Abu Abdullah, raising it from Abdul Aziz Bin Al Muhtady who said,

‘I asked Al-Reza-asws about the *Tawheed* (Oneness). So he-asws said: ‘The one who recites **[112:1] Say: He Allah is One** and believes in it, so he has recognised the *Tawheed* (Oneness)’. I said, ‘How should one recite it?’ He-asws said: ‘Just as the people are reciting it, and increase in it, ‘Like that is Allah-azwj my Lord-azwj, like that is Allah-azwj my Lord-azwj’’.¹⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ الْيَعْقُوبِيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ يَهُودِيًّا يُقَالُ لَهُ سِبَاكْتٌ جَاءَ إِلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ يَا رَسُولَ اللَّهِ جِئْتُكَ عَنْ رَبِّكَ فَإِنْ أَنْتَ أَجَبْتَنِي عَمَّا أَسْأَلُكَ عَنْهُ وَ إِلَّا رَجَعْتُ قَالَ سَلْ عَمَّا شِئْتَ

Ali Bin Ibrahim, from his father, from Al Hassan Bin Ali, from Al Yaqouby, from one of our companions, from Abdul A'ala, a slave of the family of Saam,

(It has been narrated) from Abu Abdullah-asws having said: ‘A Jew call Sibakht came over to Rasool-Allah-saww and he said, ‘O Rasool-Allah-saww! I came over to ask you-saww about your-saww Lord-azwj. So if you-saww were to answer me about what I am asking about (fine), or else I will return’. He-saww said: ‘Ask about whatever you so desire to’.

قَالَ أَيْنَ رَبُّكَ قَالَ هُوَ فِي كُلِّ مَكَانٍ وَ لَيْسَ فِي شَيْءٍ مِنْ الْمَكَانِ الْمَحْدُودِ قَالَ وَ كَيْفَ هُوَ قَالَ وَ كَيْفَ أَصِفُ رَبِّي بِالْكَيفِ وَ الْكَيْفُ مَخْلُوقٌ وَ اللَّهُ لَا يُوصَفُ بِخَلْقِهِ

¹³ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah-azwj) CH 7 H 3

¹⁴ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah-azwj) CH 7 H 4

He said, 'Where is your-saww Lord-azwj?' He-azwj is in every place, and He-azwj is not enclosed into a thing from the limited place'. He said, 'And how is He-azwj?' He-saww said: 'And how can I-saww describe my-saww Lord-azwj with the 'how', and the 'how' is a creation, and Allah-azwj cannot be described by His-azwj creation'.

قَالَ فَمِنْ أَيْنَ يُعَلِّمُ أَنَّكَ نَبِيُّ اللَّهِ قَالَ فَمَا بَقِيَ حَوْلَهُ حَجْرٌ وَ لَا عَيْزٌ ذَلِكَ إِلَّا تَكَلَّمَ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ يَا سِبْخْتُ إِنَّهُ رَسُولُ اللَّهِ (صلى الله عليه وآله)

He said, 'So from where did you-saww come to know that you-saww are a Prophet-saww of Allah-azwj?' He (the narrator) said, 'So there did not remain around him-saww a tree, nor anything other than that, except that it spoke in clear Arabic language, 'O Sibakht! He-saww is Rasool-Allah-saww!'

فَقَالَ سِبْخْتُ مَا رَأَيْتُ كَالْيَوْمِ أَمْرًا أَبَيَّنَ مِنْ هَذَا ثُمَّ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّكَ رَسُولُ اللَّهِ .

So Sibakht said, 'I have not seen like today, a matter more clear than this'. Then he said, 'I testify that there is no god except Allah-azwj and you-saww are a Rasool-saww of Allah-azwj'.¹⁵

¹⁵ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah-azwj) CH 8 H 9