

# The Ism and the Attributes of Allah<sup>azwj</sup>: Part II

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## **The Ism and the Attributes of Allah<sup>azwj</sup>**

### **Background:**

It is a very delicate subject, which we have attempted to discuss in the article of Rab and its Meanings (<http://hubeali.com/images/newimg/Rab-and-its-Meanings.pdf>) the 'Ism' of Allah<sup>azwj</sup> and His<sup>azwj</sup> Attributes. Here, a brief article is compiled in response to the use of dedicated titles of Allah<sup>azwj</sup> for Masomeen<sup>asws</sup>, by some momineen, an example of such an attempt is given in Appendix I. We will present some Ahadith to cover 'جَلَّ جَلَالُهُ' and 'عَزَّ وَجَلَّ' as these Titles were exclusively used for Allah<sup>azwj</sup> in the Ahadith of Masomeen<sup>asws</sup>.

### **The first Name He<sup>azwj</sup> Chose for His Own Self was 'Al-Aliy al-Azim'**

أَحْمَدُ بْنُ إِدْرِيسَ عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ وَ مُوسَى بْنِ عُمَرَ وَ الْحَسَنِ بْنِ عَلِيِّ بْنِ عُثْمَانَ عَنِ ابْنِ سِنَانَ قَالَ سَأَلْتُ أَبَا الْحَسَنِ الرَّضَا عَ هَلْ كَانَ اللَّهُ عَزَّ وَ جَلَّ عَارِفًا بِنَفْسِهِ قَبْلَ أَنْ يَخْلُقَ الْخَلْقَ قَالَ نَعَمْ قُلْتُ يَرَاهَا وَ يَسْمَعُهَا قَالَ مَا كَانَ مُحْتَاجًا إِلَى ذَلِكَ لِأَنَّهُ لَمْ يَكُنْ يَسْأَلُهَا وَ لَا يَطْلُبُ مِنْهَا هُوَ نَفْسُهُ وَ نَفْسُهُ هُوَ فُذِرَتْهُ نَافِذَةٌ فَلَيْسَ يَحْتَاجُ أَنْ يُسَمِّيَ نَفْسَهُ وَ لَكِنَّهُ اخْتَارَ لِنَفْسِهِ أَسْمَاءً لِيُغَيِّرَهُ بِدَعْوِهِ بِهَا لِأَنَّهُ إِذَا لَمْ يُدْعَ بِاسْمِهِ لَمْ يُعْرَفْ فَأَوَّلُ مَا اخْتَارَ لِنَفْسِهِ الْعَلِيِّ الْعَظِيمُ لِأَنَّهُ أَعْلَى الْأَشْيَاءِ كُلِّهَا فَمَعْنَاهُ اللَّهُ وَ اسْمُهُ الْعَلِيُّ الْعَظِيمُ هُوَ أَوَّلُ أَسْمَائِهِ عَلَا عَلَى كُلِّ شَيْءٍ

Ahmad ibn Idris has narrated from al-Hussain ibn Abd Allah, who from Mohammed ibn Abd Allah and Musa ibn Umar and al-Hassan ibn Ali ibn Uthman, who from ibn Sinan, who said the following:

'Once I asked Abu al-Hassan al-Reza<sup>asws</sup>: Did Allah<sup>azwj</sup> Know Himself before He Created the creation? The Imam<sup>asws</sup> replied: 'Yes, He<sup>azwj</sup> Knew Himself.' I further asked: Did He See and Hear His Own Self?' The Imam<sup>asws</sup> replied: 'Allah did not Need such things; He did not Ask or Demand it. He is His Own Self and His Own Self is He. His Power is dominant and He does not Need to name His Own Self. He Chose His Own Name, for the sake of others, so that they can call Him<sup>azwj</sup>. As until one is not called by means of his name he is not recognised (by people).

The first Name He<sup>azwj</sup> Chose for His Own Self was 'Al-Aliy al-Azim' (the Most High, The Great) because He<sup>azwj</sup> is above all things. It then means that Allah<sup>azwj</sup> and His Name Al-Aliy al-Azim is He<sup>azwj</sup>. The Most High, Means He is above all things.<sup>1</sup>

وَ بِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ سِنَانَ قَالَ سَأَلْتُهُ عَنِ الْإِسْمِ مَا هُوَ قَالَ صِفَةٌ لِمَوْصُوفٍ

It is narrated through the same chain of narrators (as of above Hadith) from Mohammed ibn Sinan who said the following:

<sup>1</sup> Al-Kafi, vol. 1, H 302, Ch. 15, h.2.

I asked the Imam<sup>asws</sup> about the name (of Allah<sup>azwj</sup>), What is it? The Imam<sup>asws</sup> replied: It is an Attribute of the Attributes (of Allah<sup>azwj</sup>).

### ***His Name Allah<sup>azwj</sup>:***

قال (عليه السلام): ثم قال إليه رجل فقال: يا ابن رسول الله أخبرني ما معنى " بسم الله الرحمن الرحيم "؟ فقال علي بن الحسين (عليه السلام): حدثني أبي، عن أخيه، عن أمير المؤمنين (عليه السلام) أن رجلاً قام إليه فقال: يا أمير المؤمنين أخبرني عن بسم " الله الرحمن الرحيم " ما معناه؟ فقال (عليه السلام): إن قولك: " الله " أعظم الاسماء - من أسماء الله تعالى - وهو الاسم الذي لا ينبغي أن يتسمى به غير الله، ولم يتسم به مخلوق.

Imam<sup>asws</sup> said: 'The one person said, 'O son of the messenger of Allah<sup>azwj</sup>, inform me what is the meaning of 'In the Name of Allah the Beneficent the Merciful?' Ali bin Al-Husayn<sup>asws</sup> said: 'My father<sup>asws</sup> narrated to me from his brother<sup>asws</sup>, who from the Commander of the Faithful<sup>asws</sup> that a man stood up and asked, 'O Commander of the Faithful<sup>asws</sup>, inform me about 'In the Name of Allah the Beneficent the Merciful, what is the meaning of it?' He<sup>asws</sup> replied: '**The Word 'Allah' is the Greatest of the Names of Allah<sup>azwj</sup> and it is a Name which is not for anyone other than Allah<sup>azwj</sup>, and cannot be for any of the creatures.**'<sup>2</sup>

### ***'ذُو الْجَلَالِ وَالْإِكْرَامِ' Allah<sup>azwj</sup> The Ism of Allah***

وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ {55:27}

***And there will endure for ever the person of your Lord, the Lord of glory and honour (55:27).***

تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ (55:78)

***Blessed be the name of thy Lord, full of Majesty, Bounty and Honour (55:78)***

وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ (55:27)

***But will abide (for ever) the Face of thy Lord,- full of Majesty, Bounty and Honour.(55:27)***

فس، [تفسير القمي] عَلِيُّ بْنُ الْحُسَيْنِ عَنِ الْبَرَقِيِّ عَنِ الْبِرْزَنْطِيِّ عَنِ هِشَامِ بْنِ سَالِمٍ عَنِ ابْنِ طَرِيفٍ عَنِ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ تَعَالَى تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ فَقَالَ نَحْنُ جَلَالُ اللَّهِ وَكَرَامَتُهُ الَّتِي أَكْرَمَ اللَّهُ تَبَارَكَ وَ تَعَالَى الْعِبَادَ بِطَاعَتِنَا

In Tafseer-e-al-Qummi, Ali ibn Al-Hussein reports from al-Bariqi, who from al-Bazanti, who from Hasham ibn Salim who from Ibn Tareef who says:

<sup>2</sup> TAFSEER IMAM HASSAN AL ASKARI (A.S.) - S 9

About the Ism of Allah<sup>azwj</sup> (in the Book) 'رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ' (**Blessed be the name of thy Rab, full of Majesty, Bounty and Honour**), Imam<sup>asws</sup> said: We<sup>asws</sup> are the 'Jalal of Allah<sup>azwj</sup>' and Allah<sup>azwj</sup> has raised status of people due to their submission to us<sup>asws</sup>.<sup>3</sup>

For further Ahadith on this (Name of Allah<sup>azwj</sup>، 'ذِي الْجَلَالِ وَالْإِكْرَامِ') see the Urdu text in Appendix I:

### ***The Exclusivity in the Names and Titles of Allah<sup>azwj</sup> and Masomeen<sup>asws</sup>:***

Masomeen<sup>asws</sup> have addressed Allah<sup>azwj</sup> in their prayers/sermons as (اللَّهُ جَلَّ جَلَالُهُ), this word cannot be found in the Holy Quran, similarly another word (اللَّهُ عَزَّ وَجَلَّ) has also been used by the Masomeen<sup>asws</sup> exclusively for Allah<sup>azwj</sup>. We, therefore, have to submit to the Ahadith of Masomeen<sup>asws</sup>, and keep on following all of their<sup>asws</sup> instructions,

I have included below few example Ahadith on the use of (اللَّهُ جَلَّ جَلَالُهُ) and (اللَّهُ عَزَّ وَجَلَّ), out of many found in our books of Ahadith, where these words have been solely used of Allah<sup>azwj</sup>, either by the companions of Ahl al-Bayt<sup>asws</sup> in front of them<sup>asws</sup> or by themselves<sup>asws</sup>. We have been instructed not to add anything from our side even if it is true, see the famous Hadith from Kamal-u-Deen, below:

### **Duwa-e-Ghareeq**

(Supplication of the drowning man)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

و بهذا الإسناد عن محمد بن مسعود قال وجدت بخط جبرئيل بن أحمد حدثني العبيدي محمد بن عيسى عن

يونس بن عبد الرحمن عن عبد الله بن سنان قال

قال أبو عبد الله ع ستصبيكم شبيهة فتنقون بلا علم يرى و لا إمام هدى و لا ينجو منها إلا من دعا بدعاء الغريق قلت كيف دعاء الغريق قال يقول يا الله يا رحمان يا رحيم يا مقلب القلوب ثبت قلبي على دينك فقالت يا الله يا رحمان يا رحيم يا مقلب القلوب و الأبصار ثبت قلبي على دينك قال إن الله عز و جل مقلب القلوب و الأبصار و لكن قل كما أقول لك يا مقلب القلوب ثبت قلبي على دينك

It is narrated that Imam Jafar-e-Sadiq<sup>asws</sup> said: Soon people will be drowned and killed by the doubts, as they would neither be able access the (Divine) Knowledge nor would they be able to find the Deliverer<sup>asws</sup>. During that time, no one will find salvation (from misinterpretation of religion) expect those who would be regularly reciting the following supplication:

<sup>3</sup> 196 24 بحار الأنوار, H. 20

حضرت امام جعفر الصادق صلوٰۃ والسلام اللہ علیہ نے فرمایا کہ عنقریب تم لوگ شہ کا شکار ہو جاؤ گے اور حق کی نشانی کو نہیں دیکھ پاؤ گے اور نہ ہی ہدایت کرنے والا امام ظاہر ہوگا، ایسے میں شہ سے نجات نہیں پائے گا مگر وہ جو دعاء عربی پڑھتا رہے گا۔

يَا اللَّهُ يَا رَحْمَانُ يَا رَحِيمُ يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

("YA ALLAHO YA REHMAN YA RAHEEM YA MUQALLEBAL QULOOB  
SABIT QALBI ALA DEENAIK")

O Allah<sup>azwj</sup>, the most Beneficent, the most Merciful, the One who Changes hearts (of people), Give me steady fastness in Your<sup>azwj</sup> 'Deen' (religion).<sup>4</sup>

اے اللہ، اے رحمن، اے رحیم، اے دلوں کے پھیرنے والے، میرے دل کو اپنے دین پر ثابت قدم رکھ۔

After repeating '*Muqallebal Quloob*' the narrator added the word, '*Wal absaar*' (and the vision). Upon hearing this, Imam<sup>asws</sup> said, "Indeed Allah<sup>azwj</sup> is the 'One' Who Changes the hearts and vision, but you recite the Dua as I<sup>asws</sup> have instructed you."

راوی نے "مقلب القلوب" (دلوں کو پھیرنے والے) کے بعد "والابصار" (اور نظروں کو) کا اضافہ کیا تو امام نے فرمایا: بے شک اللہ مقلب القلوب والابصار ہے، مگر تم اسی طرح پڑھو جس طرح میں پڑھتا ہوں۔

**The Meanings of No 'Ism' can Encompass Amir-ul-  
Momineen<sup>asws</sup>:**

As for as the following points are concerned (see Appendix I):

(1) RASOOLULLAH s.w.w ne farmaya:

"YA ALI J.J! AAP WO NAFS HEN JIS KI MARFAT RABBB KI MARFAT HAI."

Book =Mashariq ul anwaar, pg.32

(2) HAZRAT SALMAN a.s ne MOLA ALI j.j se sawaal kia:

"YA SEYYADI! AP KA NAAM(ISM) KIA HAI?"

MOLA ALI j.j NE FARMAYA:

**"MAIN WO NAFS.... HOON JIS PER KISI ISM KA ITLAAQ NAHIN HOTA OR NA HEE SIFAT KA, MERA ZAAHIR IMAMAR HAI OR MERA BAATIN GHAIB HAI... JISKAIDRAAK MUMKIN NAHIN...."**

These Ahadith are referring to the Attributes of Amir-ul-Momineen<sup>asws</sup> that neither any 'Ism' (name) will ever encompass his<sup>asws</sup> entity nor any 'Sifat' (quality/aspirations) will ever touch upon the helm of his Divine characteristics. However, for the sole purpose of communication, addressing supplications, certain names and titles have been assigned to Allah<sup>azwj</sup> as well as Masomeen<sup>asws</sup>, some of these names are general but some are exclusively reserved, as for the latter, the exclusive names of Allah<sup>azwj</sup> are 'Howa' 'Allah' 'Al-Ali ul Azim' for Prophet Mohammed is 'Yasin, for Ali Ibn Abi Tablib<sup>asws</sup> the title 'Amir-ul-Momineen. See for example the following Ahadith:

مُحَمَّدُ بْنُ يَحْيَى عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ الدَّبِّيَّوَرِيُّ عَنْ عُمَرَ بْنِ زَاهِرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَأَلَهُ رَجُلٌ عَنِ الْقَائِمِ يُسَلِّمُ عَلَيْهِ بِأَمْرَةِ الْمُؤْمِنِينَ قَالَ لَا ذَاكَ اسْمٌ سَمِيَ اللَّهُ بِهِ أَمِيرَ الْمُؤْمِنِينَ ع لَمْ يُسَمَّ بِهِ أَحَدٌ قَبْلَهُ وَلَا يُنَسَمَى بِهِ بَعْدَهُ إِلَّا كَافِرٌ قُلْتُ فَجُعِلَتْ فِدَاكَ كَيْفَ يُسَلِّمُ عَلَيْهِ قَالَ يَقُولُونَ السَّلَامُ عَلَيْكَ يَا بَقِيَّةَ اللَّهِ ثُمَّ قَرَأَ بَقِيَّةَ اللَّهِ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

Muhammad ibn Yahya has narrated from Ja'far ibn Muhammad who has said that Ishaq ibn Ibrahim al-Daynuri narrated to me from 'Umar ibn Zahir from Abu Abd Allah<sup>asws</sup>:

'He (the narrator) has said that a man asked, 'Is al-Qa 'im (the one who will rise with Divine Authority and power) offered the greeting of peace as 'Amir-ul-Momineen' (the commander of the believers)?'

The Imam<sup>asws</sup> said, 'No, because that is the title that Allah<sup>azwj</sup> had given to Ali<sup>asws</sup> Ibn Abu Talib<sup>asws</sup>. Allah<sup>azwj</sup> had not given this title to anyone before him<sup>asws</sup>. No one will be called by this title except an unbeliever.'

'I then said, 'May Allah<sup>azwj</sup> keep my soul in service for your cause, what form of greeting of peace will be offered to him<sup>ajfj</sup>?' The Imam<sup>asws</sup> said, 'They will say, "Peace be upon you, O Baqiyyat Allah<sup>ajfj</sup> (Allah<sup>azwj</sup>'s reserved power to establish His<sup>azwj</sup> authority on Earth)." He<sup>asws</sup> then recited from the Holy Quran: **'If you are true believers then know that the profit which Allah has left for you is better for you (than what you may gain through deceitful ways). I am not responsible for your deeds.'** (11:86).<sup>5</sup>

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ جَمِيعًا عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ نَصْرِ بْنِ مُزَاحِمٍ عَنْ عُمَرَ بْنِ سَعِيدٍ عَنْ جِرَّاحِ بْنِ عَبْدِ اللَّهِ عَنْ رَافِعِ بْنِ سَلَمَةَ قَالَ كُنْتُ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ يَوْمَ النَّهْرَوَانَ فَبَيْنَا عَلِيُّ ع جَالِسٌ إِذْ جَاءَ فَارِسٌ فَقَالَ السَّلَامُ عَلَيْكَ يَا عَلِيُّ فَقَالَ لَهُ عَلِيُّ ع وَ عَلَيْكَ السَّلَامُ مَا لَكَ تَكَلُّمًا أَمْكَ لَمْ تُسَلِّمْ عَلَيَّ بِأَمْرَةِ الْمُؤْمِنِينَ قَالَ بَلَى سَأَخْبِرُكَ عَنْ ذَلِكَ كُنْتُ إِذْ كُنْتُ عَلَى الْحَقِّ بِصِفِّينَ فَلَمَّا حَكَمْتَ الْحَكَمَيْنِ بَرَنْتُ مِنْكَ وَ سَمَيْتُكَ مُشْرِكًا فَأَصْبَحْتُ لَا أُدْرِي إِلَى أَيْنَ أَصْرَفُ وَ لَابَيْتِي وَ اللَّهُ لَأَنْ أَعْرِفَ هَذَاكَ مِنْ ضَلَالَتِكَ أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا وَ مَا فِيهَا فَقَالَ لَهُ عَلِيُّ ع تَكَلُّمًا أَمْكَ قَفْ مَنِّي قَرِيبًا أَرِيكَ عَلَامَاتِ الْهُدَى مِنْ عَلَامَاتِ الضَّلَالَةِ فَوَقَفَ الرَّجُلُ قَرِيبًا مِنْهُ فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ أَقْبَلَ فَارِسٌ يَرْكُضُ حَتَّى أَتَى عَلِيًّا ع

<sup>5</sup> Al-Kafi, Vol. 1, H 1075, Ch. 107, h 2

فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ ابْشِرْ بِالْفَتْحِ أَقْرَّ اللَّهُ عَيْنَكَ قَدْ وَ اللَّهِ قُتِلَ الْقَوْمُ أَجْمَعُونَ فَقَالَ لَهُ مِنْ دُونِ النَّهْرِ أَوْ مِنْ خَلْفِهِ قَالَ بَلْ مِنْ دُونِهِ فَقَالَ كَذَّبْتَ وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ لَا يَعْبُرُونَ أَبَدًا حَتَّى يُقْتَلُوا فَقَالَ الرَّجُلُ فَاذْدَتْ فِيهِ بَصِيرَةً فَجَاءَ آخَرَ يَرْكُضُ عَلَى فَرَسٍ لَهُ فَقَالَ لَهُ مِثْلَ ذَلِكَ فَرَدَّ عَلَيْهِ أَمِيرُ الْمُؤْمِنِينَ عَ مِثْلِ الَّذِي رَدَّ عَلَى صَاحِبِهِ قَالَ الرَّجُلُ الشَّاكُّ وَ هَمَمْتُ أَنْ أَحْمِلَ عَلَى عَلِيٍّ عَ فَأَفْلَقَ هَامَتَهُ بِالسَّيْفِ ثُمَّ جَاءَ فَارِسَانٌ يَرْكُضَانِ قَدْ أَعْرَقَا فَرَسَيْهِمَا فَقَالَ أَقْرَّ اللَّهُ عَيْنَكَ يَا أَمِيرَ الْمُؤْمِنِينَ ابْشِرْ بِالْفَتْحِ قَدْ وَ اللَّهِ قُتِلَ الْقَوْمُ أَجْمَعُونَ فَقَالَ عَلِيٌّ عَ أ مِنْ خَلْفِ النَّهْرِ أَوْ مِنْ دُونِهِ قَالَا لَا بَلْ مِنْ خَلْفِهِ إِنَّهُمْ لَمَّا اقْتَحَمُوا خَيْلَهُمُ النَّهْرَ وَ ضَرَبَ الْمَاءَ لَبَّاتِ خَيْلِهِمْ رَجَعُوا فَأَصِيبُوا فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَ صَدَقْتُمَا فَنَزَلَ الرَّجُلُ عَنِ فَرَسِهِ فَأَخَذَ بِيَدِ أَمِيرِ الْمُؤْمِنِينَ عَ وَ بَرَجِلِهِ فَقَبَّلَهُمَا فَقَالَ عَلِيٌّ عَ هَذِهِ لَكَ آيَةٌ

Ali ibn Muhammad and Muhammad ibn al-Hassan have narrated from Sahl ibn Ziyad and abu Ali al-Ash'ari from Muhammad ibn Hassa'n. all of them from Muhammad ibn Ali from Nasr ibn Muzahim from 'Amr ibn Said from Jarrah ibn 'Abd Allah from Rafi' ibn Salama who has said the following:

**'On the day of al-Nahrawan (the war at al-Nahrawan) I was in the presence of Ali<sup>asws</sup> ibn abu Talib<sup>asws</sup>. As we were sitting with the Imam<sup>asws</sup>, a horseman approached and said: 'Al- Salamu 'Alayka ya Ali (peace be with you O Ali).' Ali<sup>asws</sup> replied: 'Alayka al-salam (with you also be peace).' 'May your mother weep over your dead body, why did you not address me<sup>asws</sup> as the Amir-ul-Momineen<sup>asws</sup>?' He said: 'Yes, I want to inform you about it. I was present in al-Siffin when the truth was on your side.**

However, when you approved the arbitrator to settle the warring parties I disregarded you<sup>asws</sup> and I called you<sup>asws</sup> a polytheist. Ever since I do not know where I should turn to pledge allegiance to the Leadership of one with Divine Authority. If I can find a way to know, whether you<sup>asws</sup> are on the right side or on the wrong side, it will be better for me than the world and all that is therein.'

Ali<sup>asws</sup> said to him: 'May your mother weep on your dead body. Come and stand up near me: I will show the signs of the right and the signs of the wrong side.' As the man stood near him<sup>asws</sup>, a horseman approached running until he came to Ali<sup>asws</sup> and said: 'O Amir-ul-Momineen<sup>asws</sup> I have the glad news of victory. May Allah<sup>azwj</sup> make it a delight to your<sup>asws</sup> eyes (out of joy). It is certain, by Allah<sup>azwj</sup>, that all men of the enemy are killed.' Ali<sup>asws</sup> asked him: 'Did it happen before or after their crossing the river?' He said: 'It happened after crossing:

Ali<sup>asws</sup> said: 'You have lied'. I say it by the One<sup>azwj</sup> Who makes the seed to germinate and causes the genes to develop, that they (enemy) will never cross the river until they are all killed.' 'The man (first horseman) has said: 'This added to my understanding,' Another horseman came running and said just as the one before had said and Amir-ul-Momineen<sup>asws</sup> refused to accept his words as those of the one before. The man who had doubts about Ali<sup>asws</sup> has said that he wanted to attack Ali<sup>asws</sup> with his sword and chop his<sup>asws</sup> head off. Two other men came running on horses soaked in perspiration, They said, 'May Allah give delight and brightness to your eyes with the joy of victory Amir-ul-Momineen<sup>asws</sup>. We have the glad news of victory for you<sup>asws</sup>, It is certain, by Allah<sup>azwj</sup>, that all of the people (of the enemy) are killed.' Ali<sup>asws</sup> then asked: 'Did it happen before or after their crossing the river?' They said: 'It happened before their crossing the river. When

they tried to cross it and water reached up to the mane of their horses they turned back and there they all were killed.' Amir-ul-Momineen<sup>asws</sup> said, 'You have spoken the truth.' The man then climbed down from his horse and touched Amir-ul-Momineen<sup>asws</sup> hands and feet and kissed them.' Amir-ul-Momineen<sup>asws</sup> said: 'This is the sign and evidence for you (that I am on the right side).'<sup>6</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مَنصُورِ بْنِ يُوسُفَ عَنْ زَيْدِ بْنِ جَهْمِ الْهَلَالِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ لَمَّا نَزَلَتْ وَكَانَتْ لِي أَبِي طَالِبٍ ع وَكَانَ مِنْ قَوْلِ رَسُولِ اللَّهِ ص سَلَّمُوا عَلَيَّ بِإِمْرَةِ الْمُؤْمِنِينَ فَكَانَ مِمَّا أَكَّدَ اللَّهُ عَلَيْهِمَا فِي ذَلِكَ الْيَوْمِ يَا زَيْدُ قَوْلَ رَسُولِ اللَّهِ ص لَهُمَا قَوْمًا فَسَلَّمَا عَلَيَّ بِإِمْرَةِ

الْمُؤْمِنِينَ فَقَالَ أَمِنْ اللَّهِ أَوْ مِنْ رَسُولِهِ يَا رَسُولَ اللَّهِ فَقَالَ لَهُمَا رَسُولُ اللَّهِ ص مِنَ اللَّهِ وَ مِنْ رَسُولِهِ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ وَ لَا تَنْفُسُوا الْإِيمَانَ بَعْدَ تَوْكِيدِهَا وَ قَدْ جَعَلْتُمْ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ يَعْنِي بِهِ قَوْلَ رَسُولِ اللَّهِ ص لَهُمَا وَ قَوْلَهُمَا أَمِنْ اللَّهِ أَوْ مِنْ رَسُولِهِ وَ لَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا تَتَّخِذُونَ إِيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أَيْمَةً هِيَ أَرْكَى مِنْ أَيْمَتِكُمْ قَالَ فَلْتُ جُعِلَتْ فِدَاكَ أَيْمَةً قَالَ إِي وَ اللَّهُ أَيْمَةً فَلْتُ قَائِمًا نَقْرًا أَرْبَى قَالَتْ مَا أَرْبَى وَ أَوْ مَا بِيَدِهِ فَطَرَحَهَا إِنَّمَا يَبْلُوكُمْ اللَّهُ بِهِ يَعْنِي بَعْلِي ع وَ لِيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ. وَ لَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَ لَكِنْ يُضِلُّ مَنْ يَشَاءُ وَ يَهْدِي مَنْ يَشَاءُ وَ لَنَسْتَلَنَّ يَوْمَ الْقِيَامَةِ عَمَّا كُنْتُمْ تَعْمَلُونَ. وَ لَا تَتَّخِذُوا إِيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا يَعْنِي بَعْدَ مَقَالَةِ رَسُولِ اللَّهِ ص فِي عَلِيٍّ ع وَ تَذَوُّوا السُّوءَ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ يَعْنِي بِهِ عَلِيٌّ ع وَ لَكُمْ عَذَابٌ عَظِيمٌ

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn Ismail from Mansur ibn Yunus from Zayd ibn al-Jahm al-Hilali who has said the following:

'I heard Abu Abd Allah<sup>asws</sup> say: 'When Wilayah (the declaration that) Ali<sup>asws</sup> Ibn Abu Talib<sup>asws</sup> has (Divine Authority over the people) descended and it was in the words of the Messenger of Allah<sup>saww</sup>, they all greeted and congratulated Ali<sup>asws</sup>, as **Amir-ul-Momineen<sup>asws</sup>**, Of the matters that Allah<sup>azwj</sup> had stressed upon the two of them on that day, O Zayd, was what came through the words of the Messenger of Allah<sup>saww</sup> for the two of them: 'The two of you stand up and congratulate him (Ali<sup>asws</sup>) as the Amir-ul-Momineen<sup>asws</sup>, The two of them asked, 'Is it from Allah<sup>azwj</sup> or from the Messenger of Allah<sup>saww</sup>, O the Messenger of Allah<sup>saww</sup>?' The Messenger of Allah<sup>saww</sup> then said to the two of them, 'It is from Allah<sup>azwj</sup> and from His Messenger<sup>saww</sup>.'"

Allah<sup>azwj</sup> then sent the following, (He commands people) **to keep their established covenants with Allah and must not disregard their firm oaths; they have already appointed Allah as their Guarantor. Allah, certainly, knows what you do."** (16:91)

The Imam<sup>asws</sup> then said: 'It refers to the words of the Messenger of Allah<sup>saww</sup> to the two of them, It also refers to their words to the Messenger of Allah that said, "Is it from Allah<sup>azwj</sup> or from the Messenger of Allah<sup>saww</sup>, O the Messenger of Allah<sup>saww</sup>?" Allah<sup>azwj</sup> then said this: **'Do not be like the lady behind the spinning wheel who has broken the yarn by pulling it with unnecessary force, You must not consider your oaths as means of deceit to benefit one party and**

<sup>6</sup> Al-Kafi, Vol. 1, H 913, en. 8t, h 2,

**inflict loss upon the other, ',.'** (16:92) just because they are such 'A 'immah<sup>asws</sup> who possess and maintain higher spiritual standards than your Imam does'.

'I (the narrator) then asked the Imam<sup>asws</sup>, 'May Allah<sup>azwj</sup> keep my soul in service for your<sup>asws</sup> cause, is the word 'A'immah<sup>asws</sup> (plural of Imam)? However, we read it Arba' (meaning more beneficial),' The Imam<sup>asws</sup> then said, 'What Arba' is it that you mention?' He made a gesture with his hand as an indication of throwing away something and read from the Holy Quran: **'Allah tests you through him [Ali<sup>asws</sup>]. He will, on the Day of Judgment, make clear to you who was right and who was wrong. (16:92) Had Allah Wanted, He would have made you one single nation but He guides or causes whoever He wants to go astray. You will certainly be questioned about what you have done. (16:93)**

Do not take your oaths as a means of deceit lest you damage the firmness of your belief, [This may happen after what you have heard from the Messenger of Allah<sup>saww</sup> about Ali<sup>asws</sup>] and you may suffer from evil for creating obstacles in the way that leads to Allah, [a reference to Ali<sup>asws</sup>] and incur a great torment upon yourselves. "" (16:94).<sup>7</sup>

### **The Name 'Yasin' is Reserved for the Prophet Mohammed<sup>saww</sup>:**

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ صَفْوَانَ رَفَعَهُ إِلَى أَبِي جَعْفَرٍ أَوْ أَبِي عَبْدِ اللَّهِ ع قَالَ هَذَا مُحَمَّدٌ أُذِنَ لَهُمْ فِي التَّسْمِيَةِ بِهِ فَمَنْ أُذِنَ لَهُمْ فِي يَسٍ يَعْنِي التَّسْمِيَةَ وَهُوَ اسْمُ النَّبِيِّ ص

A number of our people have narrated from Ahmad ibn Khalid from Muhammad ibn 'Isa from Safwan ibn in a marfu' manner who has said the following:

'Abu Ja'far<sup>asws</sup> has stated this Hadith. 'This is 'Muhammad<sup>saww</sup> (the Messenger of Allah<sup>saww</sup>) who has given them permission to name themselves with his name. However, who has given them permission to name themselves 'Yasin' which is the (exclusive) name of the Holy Prophet<sup>saww</sup>?<sup>8</sup>

<sup>7</sup> Al-Kafi, Vol. 1, H 757, Ch. 65, h 1, الكافي 292 1

<sup>8</sup> Al-Kafi, Vol. 6, H 10309, Ch. 10, h 13

## اللَّهُ جَلَّ جَلَالُهُ

The Word (اللَّهُ جَلَّ جَلَالُهُ) is not in the Holy Quran but is extensively Used by the Masomeen<sup>asws</sup>:

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ إِني نَاطَرْتُ قَوْمًا فَقُلْتُ لَهُمْ إِنَّ اللَّهَ جَلَّ جَلَالُهُ أَجَلٌ وَأَعَزُّ وَأَكْرَمُ مِنْ أَنْ يُعْرَفَ بِخَلْقِهِ بَلِ الْعِبَادُ يُعْرَفُونَ بِاللَّهِ فَقَالَ رَحِمَكَ اللَّهُ

Muhammad ibn Isma'il has narrated the following from al-Fadl ibn Shadhan from Safwan ibn Yahya from Mansur ibn Hazim who said the following:

'Once I spoke to (Imam) abu 'Abd Allah<sup>asws</sup> saying, 'I debated with certain people and said to them, 'Allah, (جَلَّ جَلَالُهُ) Glory be to Him, is Glorious, Majestic and Honourable. It is not possible to define Him by means of His creatures. In fact, the existence of the creatures is proved through the existence of Allah.' The Imam<sup>asws</sup> said, 'May Allah bestow upon you blessings.'<sup>9</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ الْمُخْتَارِ بْنِ مُحَمَّدٍ عَنِ الْمُخْتَارِ الْهَمْدَانِيِّ وَ مُحَمَّدُ بْنُ الْحَسَنِ عَنِ عَبْدِ اللَّهِ بْنِ الْحَسَنِ الْعَلَوِيِّ جَمِيعًا عَنِ الْفَتْحِ بْنِ بَزِيدِ الْجُرْجَانِيِّ عَنِ أَبِي الْحَسَنِ ع قَالَ سَمِعْتُهُ يَقُولُ وَ هُوَ اللَّطِيفُ الْخَبِيرُ السَّمِيعُ الْبَصِيرُ الْوَاحِدُ الْأَحَدُ الصَّمَدُ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ لَوْ كَانَ كَمَا يَقُولُ الْمُشْبِهَةُ لَمْ يُعْرَفِ الْخَالِقُ مِنَ الْمَخْلُوقِ وَ لَا الْمُشْبِيُّ مِنَ الْمُشْتَبِ لِكَيْفَةِ الْمُشْتَبِ فَرَقَ بَيْنَ مَنْ جَسَمَهُ وَ صَوْرَهُ وَ أَنْشَأَهُ إِذْ كَانَ لَا يُشْبِهُهُ شَيْءٌ وَ لَا يُشْبِيهِ هُوَ شَيْئًا قُلْتُ أَجَلٌ جَعَلَنِي اللَّهُ فِذَاكَ لِكَيْفِكَ قُلْتُ الْأَحَدُ الصَّمَدُ وَ قُلْتُ لَا يُشْبِهُهُ شَيْءٌ وَ اللَّهُ وَاحِدٌ وَ الْإِنْسَانُ وَاحِدٌ أَلَيْسَ قَدْ تَشَابَهَتِ الْوَاحِدَانِيَّةُ قَالَ يَا فَتْحُ أَهَلَّتْ تَبْتَلِكُ اللَّهُ إِيْمَا التَّشْبِيهِ فِي الْمَعْنَى فَأَمَّا فِي الْأَسْمَاءِ فَهِيَ وَاحِدَةٌ وَ هِيَ ذَالَةٌ عَلَى الْمُسْمَى وَ ذَلِكَ أَنَّ الْإِنْسَانَ وَ إِنْ قِيلَ وَاحِدٌ فَإِنَّهُ يُخْبِرُ أَنَّهُ جِنَّةٌ وَاحِدَةٌ وَ لَيْسَ بِالثَنَيْنِ وَ الْإِنْسَانُ نَفْسُهُ لَيْسَ بِوَاحِدٍ لِأَنَّ أَعْضَاءَهُ مُخْتَلَفَةٌ وَ الْوَالِدُ مُخْتَلَفَةٌ وَ مَنْ الْوَالِدُ مُخْتَلَفَةٌ غَيْرُ وَاحِدٍ وَ هُوَ أَجْزَاءٌ مُجْرَّاةٌ لَيْسَتْ بِسَوَاءٍ دَمُهُ غَيْرُ لَحْمِهِ وَ لَحْمُهُ غَيْرُ دَمِهِ وَ عَصَبُهُ غَيْرُ عُرْوَقِهِ وَ شَعْرُهُ غَيْرُ بَشَرِهِ وَ سَوَادُهُ غَيْرُ بَيَاضِهِ وَ كَذَلِكَ سَائِرُ جَمِيعِ الْخَلْقِ فَالْإِنْسَانُ وَاحِدٌ فِي الْإِسْمِ وَ لَا وَاحِدٌ فِي الْمَعْنَى وَ اللَّهُ جَلَّ جَلَالُهُ هُوَ وَاحِدٌ لَا وَاحِدٌ غَيْرُهُ لَا اخْتِلَافَ فِيهِ وَ لَا تَفَاوُتَ وَ لَا زِيَادَةَ وَ لَا نُقْصَانَ فَأَمَّا الْإِنْسَانُ الْمَخْلُوقُ الْمَصْنُوعُ الْمَوْلُوفُ مِنْ أَجْزَاءٍ مُخْتَلَفَةٍ وَ جَوَاهِرِ شَتَّى غَيْرِ أَنَّهُ بِالِاجْتِمَاعِ شَيْءٌ وَاحِدٌ قُلْتُ جُعِلْتُ فِذَاكَ فَرَجْتُ عَنِّي فَرَجَ اللَّهُ عَنكَ فَقَوْلِكَ اللَّطِيفُ الْخَبِيرُ فَسِرَةٌ لِي كَمَا فَسَّرْتَ الْوَاحِدَ فَإِنِّي أَعْلَمُ أَنَّ لَطْفَهُ عَلَى خِلَافِ لَطْفِ خَلْقِهِ لِلْفَصْلِ غَيْرِ أَنِّي أُحِبُّ أَنْ تُشْرَحَ ذَلِكَ لِي فَقَالَ يَا فَتْحُ إِيْمَا فَلَمَّا اللَّطِيفُ لِلْخَلْقِ اللَّطِيفُ وَ لِعِلْمِهِ بِالشَّيْءِ اللَّطِيفُ أ وَ لَا تَرَى وَقَفَكَ اللَّهُ وَ تَبْتَلِكُ إِلَى أَثَرِ صَنْعِهِ فِي الثَّبَاتِ اللَّطِيفِ وَ غَيْرِ اللَّطِيفِ وَ مِنَ الْخَلْقِ اللَّطِيفِ وَ مِنَ الْحَيَوَانَ الصَّغَارِ وَ مِنَ الْبَعُوضِ وَ الْجَرَجِيسِ وَ مَا هُوَ أَصْغَرُ مِنْهَا مَا لَا يَكَادُ تَسْتَبِيهُ الْعُيُونُ بَلْ لَا يَكَادُ يَسْتَبِيحُ لِصِغَرِهِ الذُّكْرُ مِنَ الثَّانِي وَ الْحَدِيثُ الْمَوْلُودُ مِنَ الْقَدِيمِ فَلَمَّا رَأَيْنَا صِغَرَ ذَلِكَ فِي لَطْفِهِ وَ اهْتِدَاءَهُ لِلسَّقَادِ وَ الْهَرَبِ مِنَ الْمَوْتِ وَ الْجَمْعِ لِمَا يُصْلِحُهُ وَ مَا فِي لَحْجِ الْبِحَارِ وَ مَا فِي لِحَاءِ الْأَشْجَارِ وَ الْمَقَاوِرِ وَ الْقَقَارِ وَ إِفْهَامِ بَعْضِهَا عَنِ بَعْضِ مُنْطِقِهَا وَ مَا يَفْهَمُ بِهِ أَوْلَادُهَا عَنَهَا وَ نَقْلَهَا الْغَدَاءَ إِلَيْهَا ثُمَّ تَأَلِيفَ أَوْلَادِهَا حُمْرَةً مَعَ صَفْرَةٍ وَ بَيَاضَ مَعَ حُمْرَةٍ وَ أَنَّهُ مَا لَا تُكَادُ عُيُونُنَا تَسْتَبِيهُهُ لِذِمَامَةِ خَلْقِهَا لَا تَرَاهُ عُيُونُنَا وَ لَا نَلْمِسُهُ أَيْدِينَا عَلِمْنَا أَنَّ خَالِقَ هَذَا الْخَلْقِ لَطِيفٌ لَطْفَ بَخْلَقٍ مَا سَمَّيْنَاهُ بَلَا عِلَاجٍ وَ لَا آدَاءٍ وَ لَا آلَةٍ وَ أَنَّ كُلَّ صَانِعٍ شَيْءٍ فَمِنْ شَيْءٍ صَنَعَ وَ اللَّهُ الْخَالِقُ اللَّطِيفُ الْجَلِيلُ خَلَقَ وَ صَنَعَ لَا مِنْ شَيْءٍ

Ali ibn Ibrahim has narrated from al-Mukhtar ibn Muhammad ibn al-Mukhtar al-Hamadani and Muhammad ibn al-Hassan from 'Abd Allah ibn al-Hassan al-'Alawi both of them from al-Fath ibn Yazid al-Jurjani from Abu Al-Hassan<sup>asws</sup> Al-Thani or al-Thalith who said the following:

'I heard the Imam saying, 'He (Allah) is Subtle, All-aware, All-hearing, All-seeing, the One, the Self-sufficient, Who does not have any children. (He) is not anyone's child and there is no one similar to Him. Had Allah been as those believing in similitude (al-Mushabbihah) say He is, no distinction would exist between the Creator and the created, the Inventor and the invented. In reality He is the Inventor. He has made a distinction between the owner of the body and its creator, the owner of the form and its designer and the one being invented and the inventor. Nothing is similar to Him and He is not similar to anything.' I then said. 'Yes, may Allah keep my soul in your service, but you just said, the One the

<sup>9</sup> Al-Kafi, Vol. 1, H226, Ch.3. h3

Self-sufficient, that no one is similar to Him. Allah is One and a man is one. Are the two not similar in oneness?' The Imam replied, 'O Fath, you said something impossible. May Allah grant you steadfastness. Similarity is in meanings. In the case of names they are all the same. The names refer to the named and designated one. When it is said a 'Man', although (commonly) he is considered one individual, he is found in the form of one individual and not two individuals. However, in fact, man is not one thing. His parts, colours and the colour of his colours that consist of distinct parts are not equal. His blood is different from his flesh. His nerves are different from his veins; his hairs are different from his skin. The black things in him are different from the white things therein. The same is true of all other creatures, Human beings are one in name but not in meaning Allah, Whose Majesty is Great, is only One and no one other than Him is one. There is no difference, imbalance, increase or decrease in Him. Human beings are created, designed, compounded of different parts and various substances. Only when his parts are combined man becomes one individual.'

'I then said, 'May Allah keep my soul in service for your cause, and grant you happiness, please enlighten me about the meaning of your words (جَلَّ جَلَالُهُ) 'Subtle and All-Aware' Explain it as you just did with the 'One'? I know that His subtlety or kindness is different from that of His creatures but I like more clarity.'

The Imam said: 'O Fath, we said, 'He is Subtle' is because of His knowledge of the delicate creatures, may Allah give you success and steadfastness, so you would think about His creation. Consider His design in delicate and not so delicate plants and other creatures like animals, small and large such as flies and crickets and smaller ones that even the eyes cannot see. It is because of their small size that one may not know which is male and which is female, which is newborn and which is old. We find tremendously delicate things as signs of His Subtlety, in their desire for reproduction, running away from death, collecting what is good for them and what is in the depth of the oceans and on the barks of trees, in the wilderness and desolate places. We find more fastidiousness in such animals. It is found in their ability to communicate with each other and in the things that their offspring understand from them. It is in their transporting food to their young and their colours, red along with yellow, white along with red so fine that our eyes are not able to catch because of their very exquisite shape. Our eyes are not able to see them and our hands are not able to feel them. All these show that the Creator of all such marvellous creatures is "Subtle" and is kind to all the creatures we mentioned. He has done the creating without instruments and means. Every designer and manufacturer builds and manufactures something from something else but Allah does it from nothing.'<sup>10</sup>'''

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ النَّضْرِ وَغَيْرِهِ عَمَّنْ ذَكَرَهُ عَنْ عَمْرِو بْنِ تَابِتٍ عَنْ رَجُلٍ سَمَّاهُ عَنْ أَبِي إِسْحَاقَ السَّبَّيْعِيِّ عَنِ الْحَارِثِ الْأَعْوَرِ قَالَ خَطَبَ أَمِيرُ الْمُؤْمِنِينَ عَ خُطْبَةً بَعْدَ الْعَصْرِ فَعَجِبَ النَّاسُ مِنْ حُسْنِ صِفَتِهِ وَمَا ذَكَرَهُ مِنْ تَعْظِيمِ اللَّهِ جَلَّ جَلَالُهُ قَالَ أَبُو إِسْحَاقَ فَقُلْتُ لِلْحَارِثِ أَوْ مَا حَفِظْتَهَا قَالَ قَدْ كَتَبْتُهَا فَأَمَّا هَا عَلَيْنَا مِنْ كِتَابِهِ الْحَمْدُ لِلَّهِ الَّذِي لَا يَمُوتُ وَلَا تَنْقُضِي عَجَابُهُ لِأَنَّهُ كُلَّ يَوْمٍ فِي شَأْنٍ مِنْ إِحْدَاثِ بَدِيعٍ لَمْ يَكُنِ الَّذِي

<sup>10</sup> Al-Kafi, Vol. 1, H 317, Ch. 17, h 1

لَمْ يَلِدْ فَيَكُونُ فِي الْعِزِّ مُشَارِكًا وَ لَمْ يُولَدْ فَيَكُونِ مَوْرُوثًا هَالِكًا وَ لَمْ تَقَعْ عَلَيْهِ الْأَوْهَامُ فَتَقَدَّرَهُ شَبَحًا مَائِلًا وَ لَمْ تُدْرِكْهُ  
 الْبُصْرَا فَيَكُونُ بَعْدَ انْتِقَالِهَا حَائِلًا الَّذِي لَيْسَتْ فِي أَوْلِيَّتِهِ نِهَائِيَّةٌ وَ لَمْ يَلَاخِرِيَّتُهُ حَدٌّ وَ لَمْ يَغَايَهُ الَّذِي لَمْ يَسْبِقْهُ وَقْتُ وَ لَمْ  
 يَتَقَدَّمْهُ زَمَانٌ وَ لَمْ يَتَعَاوَرَهُ زِيَادَةٌ وَ لَمْ تُقْصَانْ وَ لَمْ يُوصَفْ بِأَيِّنْ وَ لَمْ يَمْ وَ لَمْ يَكُنْ الَّذِي بَطَّنَ مِنْ خَفِيَّاتِ الْأُمُورِ وَ ظَهَرَ  
 فِي الْعُقُولِ بِمَا يُرَى فِي خَلْقِهِ مِنْ عِلْمَاتِ التَّدْبِيرِ الَّذِي سَأَلَتْ الْأَنْبِيَاءُ عَنْهُ فَلَمْ تَصِفْهُ بِحَدٍّ وَ لَمْ يَبْعُضْ بَلْ وَصَفَتْهُ بِفَعَالِيهِ  
 وَ دَلَّتْ عَلَيْهِ بآيَاتِهِ لَمْ تَسْتَطِيعْ عُقُولُ الْمُتَفَكِّرِينَ جَحْدَهُ لِأَنَّ مَنْ كَانَتْ السَّمَاوَاتُ وَ الْأَرْضُ فِطْرَتَهُ وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ  
 وَ هُوَ الصَّانِعُ لَهُنَّ فَلَمْ مَدْفَعٍ لِقُدْرَتِهِ الَّذِي نَأَى مِنَ الْخَلْقِ فَلَا شَيْءَ كَمِثْلِهِ الَّذِي خَلَقَ خَلْقَهُ لِعِبَادَتِهِ وَ أَقْدَرَهُمْ عَلَى طَاعَتِهِ  
 بِمَا جَعَلَ فِيهِمْ وَ قَطَعَ عُدْرَهُمْ بِالْحَجَجِ فَعَنْ بَيِّنَةٍ هَلَكَ مَنْ هَلَكَ وَ بِيَمْنِهِ نَجَا مَنْ نَجَا وَ لِلَّهِ الْفَضْلُ مُبْدِيًا وَ مُعِيدًا ثُمَّ إِنَّ اللَّهَ  
 وَ لَهُ الْحَمْدُ افْتَتَحَ الْحَمْدَ لِنَفْسِهِ وَ حَتَمَ أَمْرَ الدُّنْيَا وَ مَحَلَّ الْآخِرَةَ بِالْحَمْدِ لِنَفْسِهِ فَقَالَ وَ قَضَى بَيْنَهُمُ بِالْحَقِّ وَ قِيلَ الْحَمْدُ لِلَّهِ  
 رَبِّ الْعَالَمِينَ الْحَمْدُ لِلَّهِ اللَّائِسِ الْكِبْرِيَاءِ بِلَا تَجْسِيدٍ وَ الْمُرْتَدِيِ بِالْجَلَالِ بِلَا تَمَثِيلٍ وَ الْمُسْتَوِيِّ عَلَى الْعَرْشِ بِغَيْرِ زَوَالٍ وَ  
 الْمُتَعَالِيِ عَلَى الْخَلْقِ بِلَا تَبَاغُدٍ مِنْهُمْ وَ لَمْ يَلْمَسْهُ مِنْهُمْ لَيْسَ لَهُ حَدٌّ يُنْتَهَى إِلَى حَدِّهِ وَ لَمْ يَكُنْ مِثْلًا فَيُعْرَفُ بِمِثْلِهِ ذَلِكَ مَنْ  
 تَجَبَّرَ غَيْرُهُ وَ صَعُرَ مَنْ تَكَبَّرَ دُونُهُ وَ تَوَاضَعَتِ الْأَنْبِيَاءُ لِعِظَمَتِهِ وَ انْقَادَتِ لِسُلْطَانِهِ وَ عَزَّتْ عَنْ إِدْرَاكِهِ طُرُوفُ  
 الْعُيُونِ وَ قَصُرَتْ دُونَ بُلُوغِ صِفَتِهِ أَوْهَامُ الْخَلَائِقِ الْأَوَّلِ قَبْلَ كُلِّ شَيْءٍ وَ لَمْ يَكُنْ لَهُ وَ الْآخِرِ بَعْدَ كُلِّ شَيْءٍ وَ لَمْ يَكُنْ لَهُ  
 الظَّاهِرِ عَلَى كُلِّ شَيْءٍ بِالْقَهْرِ لَهُ وَ الْمَشَاهِدِ لِجَمِيعِ الْأَمَاكِنِ بِلَا انْتِقَالٍ إِلَيْهَا لَمْ يَلْمَسْهُ لَمَسَةٌ وَ لَمْ تَحْسُ حَاسَةً هُوَ الَّذِي  
 فِي السَّمَاءِ إِلَهُ وَ فِي الْأَرْضِ إِلَهُ وَ هُوَ الْحَكِيمُ الْعَلِيمُ أَنْقَمَ مَا أَرَادَ مِنْ خَلْقِهِ مِنَ الْأَسْبَاحِ كُلِّهَا لَمْ يَمَثَلْ سَبَقَ إِلَيْهِ وَ لَمْ  
 يُغُوبِ دَخَلَ عَلَيْهِ فِي خَلْقِ مَا خَلَقَ لَدَيْهِ ابْتِدَاءً مَا أَرَادَ ابْتِدَاءً وَ أَنْشَأَ مَا أَرَادَ إِشْأَاءً عَلَى مَا أَرَادَ مِنَ الثَّقَلَيْنِ الْحَيِّ وَ  
 الْبَاطِنِ لِيُعْرَفُوا بِذَلِكَ رَبُّوْبِيَّتَهُ وَ تَمَكَّنَ فِيهِمْ طَاعَتَهُ نَحْمَدُهُ بِجَمِيعِ مَحَامِدِهِ كُلِّهَا عَلَى جَمِيعِ نِعْمَائِهِ كُلِّهَا وَ نَسْتَهْدِيهِ لِمَرَاشِدِ  
 أُمُورِنَا وَ نَعُوذُ بِهِ مِنْ سَيِّئَاتِ أَعْمَالِنَا وَ نَسْتَعْفِرُهُ لِلذُّنُوبِ الَّتِي سَبَقَتْ مِنَّا وَ نَسْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ  
 رَسُولُهُ بَعَثَهُ بِالْحَقِّ نَبِيًّا دَالًّا عَلَيْهِ وَ هَادِيًّا إِلَيْهِ فَهَدَى بِهِ مِنَ الضَّلَالَةِ وَ اسْتَنْقَدْنَا بِهِ مِنَ الْجَهَالَةِ مَنْ يُطِيعِ اللَّهَ وَ رَسُولَهُ  
 فَقَدْ فَازَ فَوْزًا عَظِيمًا وَ نَالَ ثَوَابًا جَزِيلًا وَ مَنْ يَعْصِ اللَّهَ وَ رَسُولَهُ فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا وَ اسْتَحَقَّ عَذَابًا أَلِيمًا  
 فَأَلْحَجُوا بِمَا يَحِقُّ عَلَيْكُمْ مِنَ السَّمْعِ وَ الطَّاعَةِ وَ الْإِخْلَاصِ النَّصِيحَةِ وَ حُسْنِ الْمُوَاظَرَةِ وَ أَعْيُنُوا عَلَى أَنْفُسِكُمْ بِزُرُومِ  
 الطَّرِيقَةِ الْمُسْتَقِيمَةِ وَ هَجِرُوا الْأُمُورَ الْمَكْرُوهَةَ وَ تَعَاطُوا الْحَقَّ بَيْنَكُمْ وَ تَعَاوَنُوا بِهِ دُونِي وَ خُدُوا عَلَى يَدِ الظَّالِمِ السَّفِيهِ وَ  
 مُرُوا بِالْمَعْرُوفِ وَ انْهَوُوا عَنِ الْمُنْكَرِ وَ اعْرِفُوا لِدَوِي الْفَضْلِ فَضْلَهُمْ عَصَمَنَا اللَّهُ وَ إِيَّاكُمْ بِالْهُدَى وَ تَبَيَّنَّا وَ إِيَّاكُمْ عَلَى  
 التَّقْوَى وَ اسْتَعْفِرُ اللَّهُ لِي وَ لَكُمْ

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

"Once Amir-ul-Momineen Ali<sup>asws</sup>, gave a speech in the afternoon and people liked it very much because of the beautiful manner in which Allah (جَلَّ جَلَالُهُ), the Most Holy, the Most High, was praised thereby. Abu Ishaq has said, 'I asked al-Harith, 'Did you memorise the sermon?' Al-Harith said, 'Yes, I did write it down.' He then dictated it to us from his book. 'All praise is due to Allah, Who does not die and Whose wonders do not end. It is because everyday He has a task in the form of the invention of something that did not exist. It is He Who has no children so that He would share others in Majesty and He is not the child of others so that He would be inherited and Himself vanish. Imagination cannot comprehend Him to figure Him out in a certain form of similitude. The eyes have not perceived Him so that after changing position He would also change. It is He for Whose beginning there is no end, nor will there be any final destination for His being the last. It is He before Whom there is no time, and is not preceded by any previous era. He does not fall subject to defects of reduction or addition. Attributes for direction, place, and instruments do not apply to Him. It is He Who knows all the hidden matters and has surpassed all intelligence by what is evident in His creatures of plans and maintenance. It is He about Whom the prophets were asked and they did not speak of Him in terms of limits and parts. They spoke of His acts and showed people His signs. The intelligence of thinkers cannot deny

Him; the One Who has created the heavens and earth and all that is in them and between them is the Creator and no one is able to stand up to His power. It is He, Who is different from the creatures and there is nothing similar to Him. It is He Who has created the creatures for His worship and has given them the ability to obey Him. He has removed all their excuses (by means of the capabilities that He has placed in them), and by sending His authority (in the prophets and 'A'immah (pl. of Imam) among them (people) so that after knowing the authority whoever perishes, perish or gain salvation whoever likes to gain salvation. Benevolent is Allah to begin and to repeat. "Then, Allah, to whom all praise is due, introduced praise for His Own Self. He ended the affairs of the world and the coming of the next life with praise for His Own Self saying, 'He has judged among them with the truth and it is said, . All praise is due to Allah, Lord of the worlds.' "All praise is due to Allah, Who has dressed up with greatness but without a body, Who has the gown of Majesty and Glory which has no similarity. It is He Who has control over the Throne without losing such authority. He is exalted above the creatures but without being far from them or being in touch with them (physically). He has no limit to reach nor there is anything similar to Him to help know Him better, All things are humble before His power and might. All things, although great, are small before Him. All things respect His Greatness. They obey His authority and Majesty. Glimpses of eyes are weak and exhausted in trying to comprehend Him. The imaginations of the creatures fall far short of describing Him. He is the first before all things and there was no one before Him. He is the last after all things and there is no 'After' for Him. He has control over all things with might. He observes all places without moving thereto. No touching touches Him and no sense senses Him. He is the Lord in the heavens and the Lord on earth. He is All-wise and All-knowing. He has given firm shape and form to His creatures the way He willed but not with following previous examples or experiencing any fatigue in the creation of the things that He has created. In the cases of the two great and heavy creatures, mankind and Jinn, He began what He wanted to begin and invented what He wanted to invent, and the way He willed. He did what He did so that they would know through such evidence His Lordship. He made it possible for them to obey Him. "We thank Him with all of His praise for all of His bounties. We ask Him for His guidance to give us wisdom in our affairs. We seek refuge with Him from the evil of our sinful deeds and ask Him to forgive our sins that we may have committed before. We testify that no one deserves to be obeyed and worshipped except Allah and that Muhammad<sup>asws</sup> is His servant and messenger, He sent him with truth as a prophet, as a sign of His existence and a guide to Him. We found guidance through him from straying and are saved through him from ignorance. Whoever obeys Allah and His messenger has indeed gained a great success and has earned a great reward. Whoever disobeys Allah and His messenger has indeed suffered a clear loss and is subject to a painful punishment. Do your best to succeed in obedience, listening, sincerity, good advice and proper support. Be helpful to yourselves to keep on the straight path and shun the detested matters. Deal among yourselves with truth and cooperate thereby with me. Hold back the unjust and feebleminded hands. Make others do good deeds and prevent them

from committing unlawful deeds. Appreciate excellence of the excelling people. May Allah protect you and us through guidance and make you and us steadfast in piety. I ask Allah for forgiveness for myself and for you.’<sup>11</sup>

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِ اللَّهِ جَلَّ جَلَالُهُ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ قَالَ هُمْ الْأَيُّمَةُ

Al-Husayn ibn Muhammad has narrated from Mualla ibn Muhammad from al- Washsha' from ' Abd Allah ibn Sinan who has said the following:

'I asked abu 'Abd Allah<sup>asws</sup>, about the meaning of the words of Allah (جَلَّ جَلَالُهُ), the Most Holy, the Most High, **'Allah has promised the righteously striving believers to appoint them as His deputies on earth, as He<sup>azwj</sup> had Appointed those who lived before .. .' (24:55)** The Imam<sup>asws</sup> said, 'The people referred to in this verse are 'A'immah<sup>asws</sup>.'<sup>12</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْرَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ عَ عَنِ الْخَلْقِ قَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَمَّا خَلَقَ الْخَلْقَ مِنْ طِينٍ أَفَاضَ بِهَا كِفَافَةَ الْقِدَاحِ فَأَخْرَجَ الْمُسْلِمَ فَجَعَلَهُ سَعِيداً وَجَعَلَ الْكَافِرَ شَقِيحاً فَإِذَا وَقَعَتِ الطُّفَّةُ تَلَقَّتْهَا الْمَلَائِكَةُ فَصَوَّرُوهَا ثُمَّ قَالُوا يَا رَبُّ أذكرُكَ أَمْ أَنْتَى فَيَقُولُ الرَّبُّ جَلَّ جَلَالُهُ أَى ذَلِكَ شَاءَ فَيَقُولانِ تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ثُمَّ يُوضَعُ فِي بَطْنِهَا فَتَرْدُدُ تِسْعَةَ أَيَّامٍ فِي كُلِّ عِرْقٍ وَ مَفْصِلٍ وَ مِنْهَا لِلرَّحِمِ ثَلَاثَةُ أَقْفَالٍ ففَلٌ فِي أَعْلَاهَا مِمَّا يَلِي أَعْلَى الصُّرَّةِ مِنَ الْجَانِبِ الْأَيْمَنِ وَ الْفَقْلُ الْآخِرُ وَسَطُهَا وَ الْفَقْلُ الْآخِرُ أَسْفَلَ مِنَ الرَّحِمِ فَيُوضَعُ بَعْدَ تِسْعَةِ أَيَّامٍ فِي الْفَقْلِ الْأَعْلَى فَيَمْكُثُ فِيهِ ثَلَاثَةَ أَشْهُرٍ فَعِنْدَ ذَلِكَ يُصِيبُ الْمَرْأَةَ خُبْتُ النَّفْسِ وَ النَّهْوُغُ ثُمَّ يَنْزِلُ إِلَى الْفَقْلِ الْأَوْسَطِ فَيَمْكُثُ فِيهِ ثَلَاثَةَ أَشْهُرٍ وَ صُرَّةُ الصَّبِيِّ فِيهَا مَجْمَعُ الْعُرُوقِ وَ عُرُوقُ الْمَرْأَةِ كُلُّهَا مِنْهَا يَدْخُلُ طَعَامُهُ وَ شَرَابُهُ مِنْ تِلْكَ الْعُرُوقِ ثُمَّ يَنْزِلُ إِلَى الْفَقْلِ الْأَسْفَلِ فَيَمْكُثُ فِيهِ ثَلَاثَةَ أَشْهُرٍ فَذَلِكَ تِسْعَةُ أَشْهُرٍ ثُمَّ تُطْلَقُ الْمَرْأَةُ فَكُلَّمَا طَلَعَتْ انْقَطَعَ عِرْقٌ مِنْ صُرَّةِ الصَّبِيِّ فَأَصَابَهَا ذَلِكَ الْوَجَعُ وَ يَدُهُ عَلَى صُرَّتِهِ حَتَّى يَقَعَ إِلَى الْأَرْضِ وَ يَدُهُ مَبْسُوطَةٌ فَيَكُونُ رِزْقُهُ حَبْنَبْدٍ مِنْ فِيهِ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al- Husayn ibn Said from Muhammad ibn al-Fudayl from abu Hamzah who has said the following:

'once asked abu Ja'far<sup>asws</sup> about the creation. The Imam<sup>asws</sup> said: 'When Allah, most Blessed, most High, Created the creation from clay. He poured them as arrows are poured, took out the Muslim ones, made him fortunate and made the unbeliever wicked ones. When the seed falls angels receive it and give it its shape then they ask, 'O Lord, do You want it to be a male or female?' The Lord, (جَلَّ جَلَالُهُ) most Majestic, most Glorious, then says whatever He wants,' The two then say, 'Blessed is Allah the best Creator.' It then is placed inside her and it moves back and forth for nine days in every vein and joints, Inside from her to the womb there are three locks. One lock is for tile upper side parallel to the bellybutton from the right side, the other lock is from the midsection and another lock is lower in the womb. After nine days, it is placed in the upper lock where it remains for three months and at this time, the woman experiences disgust and nausea. Thereafter it comes down to the middle lock and remains there for three

<sup>11</sup> Al-Kafi, Vol. 1, H 348, en. 22, h7

<sup>12</sup> Al-Kafi, Vol. 1, H 508, Ch. 12, h3

months. The bellybutton of the child connects to a group of veins and all of the veins of the woman from which food enters as well as drinks by the way of these groups of veins. Then the child descends down to the third lock where the child remains for another three months and this completes nine months. The woman then undergoes child labour and with every pain a vein of the veins disconnect from the bellybutton of the child. When pain starts his hand rests on his bellybutton and he falls on the ground with his hands spread and thereafter his sustenance is by the way of his mouth.<sup>13</sup>

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<sup>13</sup> Al-Kafi, Vol. 6, H 10288, Ch. 6, h 5

## اللَّهِ عَزَّ وَجَلَّ

The Word (اللَّهِ عَزَّ وَجَلَّ) is not in the Holy Quran but is Extensively Used by Masomeen<sup>asws</sup>:

الكافي 1 36 باب صفة العلماء ..... ص : 36

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ حَمَّادِ بْنِ عُمَانَ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ النَّصْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ قَالَ يَعْني بِالْعُلَمَاءِ مَنْ صَدَّقَ فِعْلُهُ قَوْلَهُ وَ مَنْ لَمْ يُصَدِّقْ فِعْلُهُ قَوْلَهُ فَلَيْسَ بِعَالِمٍ

الكافي 1 38 باب فقد العلماء ..... ص : 38

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ عَنْ دَاوُدَ بْنِ فَرْقَدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ أَبِي كَانَ يَقُولُ إِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَفْبِضُ الْعِلْمَ بَعْدَ مَا يُهْبِطُهُ وَ لَكِنْ يَمُوتُ الْعَالَمُ فَيَذْهَبُ بِمَا يَعْلَمُ فَتَلِيهِمُ الْجَفَاءُ فَيُضِلُّوْنَ وَ يُضِلُّوْنَ وَ لَا خَيْرَ فِي شَيْءٍ لَيْسَ لَهُ أَصْلٌ

الكافي 1 40 باب سؤال العالم و تذاكره ..... ص :

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ تَذَاكَرُ الْعِلْمَ بَيْنَ عِبَادِي مِمَّا تُحِبُّ عَلَيْهِ الْقُلُوبُ الْمَيِّتَةُ إِذَا هُمْ انْتَهَوْا فِيهِ إِلَى أَمْرِي

الكافي 1 43 باب النهي عن القول بغير علم ..... ص :

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي يَعْقُوبَ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ اللَّهَ حَصَّ عِبَادَهُ بِأَيِّتَيْنِ مِنْ كِتَابِهِ أَنْ لَا يَقُولُوا حَتَّى يَعْلَمُوا وَ لَا يَرُدُّوا مَا لَمْ يَعْلَمُوا وَ قَالَ عَزَّ وَجَلَّ أَلَمْ يُوَخِّدْ عَلَيْهِمْ مِيثَاقَ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَ قَالَ بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَ لَمَّا يَأْتِهِمْ تَأْوِيلُهُ

الكافي 1 45 باب استعمال العلم ..... ص : 44

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ أَبِيهِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِذَا سَمِعْتُمْ الْعِلْمَ فَاسْتَعْمِلُوهُ وَ لَتَنْسَعِ فُلُوكُمْ فَإِنَّ الْعِلْمَ إِذَا كَثُرَ فِي قَلْبِ رَجُلٍ لَا يَحْتَمِلُهُ قَدْرَ الشَّيْطَانِ عَلَيْهِ فَإِذَا خَاصَمَكُمُ الشَّيْطَانُ فَأَقْبِلُوا عَلَيْهِ بِمَا تَعْرِفُونَ فَإِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا فَقُلْتُ وَ مَا الَّذِي نَعْرِفُهُ قَالَ خَاصِمُوهُ بِمَا ظَهَرَ لَكُمْ مِنْ قُدْرَةِ اللَّهِ عَزَّ وَجَلَّ

الكافي 1 47 باب لزوم الحجة على العالم و تشديد ا

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ يَحْيَى الْحَلْبِيِّ عَنْ أَبِي سَعِيدٍ الْمُكَارِيِّ عَنْ أَبِي بصيرٍ عَنِ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ فَكُذِّبُوا فِيهَا هُمْ وَ الْغَاوُونَ قَالَ هُمْ قَوْمٌ وَصَفُوا عَدْلًا بِأَلْسِنَتِهِمْ ثُمَّ خَالَفُوهُ إِلَى غَيْرِهِ

الكافي 1 49 باب النوادر ..... ص : 48

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ زَيْدِ الشَّحَامِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ قَالَ فُلْتُ مَا طَعَامُهُ قَالَ عِلْمُهُ الَّذِي يَأْخُذُهُ عَمَّنْ يَأْخُذُهُ

الكافي 1 53 باب رواية الكتب و الحديث و فضل الكت

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ هِشَامِ بْنِ سَالِمٍ وَ حَمَّادِ بْنِ عُمَانَ وَ غَيْرِهِ قَالُوا سَمِعْنَا أَبَا عَبْدِ اللَّهِ ع يَقُولُ حَدِيثِي حَدِيثُ أَبِي وَ حَدِيثُ أَبِي حَدِيثُ جَدِّي وَ حَدِيثُ جَدِّي حَدِيثُ الْحُسَيْنِ وَ حَدِيثُ الْحُسَيْنِ حَدِيثُ الْحَسَنِ وَ حَدِيثُ الْحَسَنِ حَدِيثُ أَمِيرِ الْمُؤْمِنِينَ ع وَ حَدِيثُ أَمِيرِ الْمُؤْمِنِينَ حَدِيثُ رَسُولِ اللَّهِ ص وَ حَدِيثُ رَسُولِ اللَّهِ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ

الكافي 1 56 باب البدع و الرأي و المقاييس .....

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَسَّاءِ عَنْ مُنَى الْحَطَّاطِ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع تَرُدُّ عَلَيْنَا أَشْيَاءَ لَيْسَ نَعْرِفُهَا فِي كِتَابِ اللَّهِ وَ لَا سُنَّةٍ فَتَنْظُرُ فِيهَا فَقَالَ لَا أَمَا إِنَّكَ إِنْ أَصَبْتَ لَمْ تُوجِرْ وَ إِنْ أَخْطَأْتَ كَذَبْتَ عَلَى اللَّهِ عَزَّ وَ جَلَّ

الكافي 1 60 باب الرد إلى الكتاب و السنة و أنه

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ حَمَّادِ بْنِ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي الْجَارُودِ قَالَ قَالَ أَبُو جَعْفَرٍ ع إِذَا حَدَّثْتُمْ بَشِيءٍ فَاسْأَلُونِي مِنْ كِتَابِ اللَّهِ ثُمَّ قَالَ فِي بَعْضِ حَدِيثِهِ إِنَّ رَسُولَ اللَّهِ ص نَهَى عَنِ الْقَيْلِ وَ الْقَالِ وَ فَسَادِ الْمَالِ وَ كَثْرَةِ السُّؤَالِ فَقِيلَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ أَيْنَ هَذَا مِنْ كِتَابِ اللَّهِ قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ لَا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَ قَالَ وَ لَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَ قَالَ لَا تَسْأَلُوا عَنِ أَشْيَاءَ إِنْ نُبِدَ لَكُمْ تَسْأَلُكُمْ

الكافي 1 60 باب الرد إلى الكتاب و السنة و أنه

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَمَّنْ حَدَّثَهُ عَنِ الْمُعَلَّى بْنِ خُنَيْسٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا مِنْ أَمْرٍ يَخْتَلِفُ فِيهِ اثْنَانِ إِلَّا وَ لَهُ أَصْلٌ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ وَ لَكِنْ لَا تَبْلُغُهُ عُقُولُ الرِّجَالِ

الكافي 1 91 باب النسبة ..... ص : 91

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ عَاصِمِ بْنِ حُمَيْدٍ قَالَ قَالَ سُئِلَ عَلِيُّ بْنُ الْحُسَيْنِ ع عَنِ التَّوْحِيدِ فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ عَلِيمٌ أَنَّهُ يَكُونُ فِي آخِرِ الزَّمَانِ أَقْوَامٌ مُنَعَمُونَ فَأَنْزَلَ اللَّهُ تَعَالَى قُلْ هُوَ اللَّهُ أَحَدٌ وَ الْآيَاتِ مِنْ سُورَةِ الْحَدِيدِ إِلَى قَوْلِهِ وَ هُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ فَمَنْ رَأَى ذَلِكَ فَقَدْ هَلَكَ

الكافي 1 92 باب النهي عن الكلام في الكيفية ....

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ أَنْ إِلَى رَبِّكَ الْمُنْتَهَى فَإِذَا انْتَهَى الْكَلَامُ إِلَى اللَّهِ فَأَمْسِكُوا

## **Appendix I:**

Farman e MOLA ALI jjh

"NAHNO ISM e AZAM"

Ab Ism e Elahi kon kon say hain, Jo bhi achay naam hain sab Us kay hain i-e  
Ghafoor, Raheem, Kareem, Jabbar, Rehman

Meaning of (JJH)

Sura-e-Rehman Ayat # 27

"or baqi raheyga terey RAB ka wo cehra jo zul jalal wal ikram hay, bari shan or izarat wala, ayat 73 "  
barqat wala hay tera RAB ka wo ism jo zul jalal wal ikram hay"

Moula IMAM BAQIR (j.j) ne is ki tafseer mein farmaya k " Khuda ney farmaya tumharey RAB ka  
ISM mubarak hay, jo sahib-e-jalal-o-ikraam hay, pass ham hain wo jalal-e-khuda jin ki ata'at ki  
waja sey allah ney bandoo ko izarat bakhishe hay"

Reference : sahifa-e-sajjadia pg 58 & Tafseer-e-Burhan.  
RASOOLULLAH s.w.w ne farmaya:

"YA ALI J.J! AAP WO NAFS HEN JIS KI MARFAT RABBB KI MARFAT HAI."

Book =Mashariq ul anwaar, pg.32

HAZRAT SALMAN a.s ne MOLA ALI j.j se sawaal kia:

"YA SEYYADI! AP KA NAAM(ISM) KIA HAI?"

MOLA ALI j.j NE FARMAYA:

"MAIN WO NAFS.... HOON JIS PER KISI ISM KA ITLAAQ NAHIN HOTA OR NA HEE SIFAT  
KA, MERA ZAAHIR IMAMAR HAI OR MERA BAATIN GHAIB HAI... JISKAIDRAAK MUMKIN  
NAHIN...."

ref: sharah ziaraat e jaame'a, j.3, nehjul israar, j.1, pg.92, mashareq ul anwaar) Nehjul balagha k  
pehle khutbay me MOLA ALI j.j farmaate hen:

US ZAAT KI MARFAT YE HAI K US KI ZAAT SE SIFAAT KI NAFEE KI JAYE YAANI.. HER  
SIFAT SHAHID HAI K WO MOSOOF KA GHAIR HAI.. OR HER MOSOOF SHAHID HAI K WO  
SIFAT K ELAWA HAI...

AB ALLAH K NAFS PER TO ISM KA ITLAAQ NAHIN HOTA.