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## The ‘Isms’ (Name) of Allah<sup>azwj</sup> is only for Allah<sup>azwj</sup>

### Summary:

We only know Allah<sup>azwj</sup> the way, He<sup>azwj</sup> Introduces Himself<sup>azwj</sup>, i.e., ‘*Raheem*’, ‘*Kareem*’, ‘*Hakeem*’, ‘*Baseer*’, at other places, Allah<sup>azwj</sup> also Mentions His<sup>azwj</sup> ‘Ism’ (name) in the form of a noun, i.e., ‘*Rahman*’, ‘*Jabbar*’, ‘*Kahhar*’, in all these names, His<sup>azwj</sup> qualities are praised and reflected. However, He<sup>azwj</sup> has Names (*Isms*), which refer to His-Self<sup>azwj</sup> e.g., as ‘*Howa*’, ‘*Allah*’ - the Names which are exclusively for His-Self<sup>azwj</sup> and are Forbidden for other than Him<sup>azwj</sup>.

قَالَ ع تَمَّ قَامَ إِلَيْهِ رَجُلٌ فَقَالَ: يَا ابْنَ رَسُولِ اللَّهِ أَخْبِرْنِي مَا مَعْنَى «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ» فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع: حَدَّثَنِي أَبِي، عَنْ أَخِيهِ، عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّ رَجُلًا قَامَ إِلَيْهِ - فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي عَنْ بَسْمِ «اللَّهِ الرَّحْمَنِ الرَّحِيمِ» مَا مَعْنَاهُ فَقَالَ ع: إِنَّ قَوْلَكَ: «اللَّهُ» أَكْبَرُ الْأَسْمَاءِ مِنْ أَسْمَاءِ اللَّهِ تَعَالَى - وَهُوَ الْإِسْمُ الَّذِي لَا يَنْبَغِي أَنْ يَتَسَمَّى بِهِ غَيْرُ اللَّهِ، وَ لَمْ يَتَسَمَّ بِهِ مَخْلُوقٌ.

Imam<sup>asws</sup> (Imam Muhammad Al-Baqir<sup>asws</sup>) replied, when one person said, 'O son of the messenger of Allah<sup>azwj</sup>, inform me what is the meaning of 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ' 'In the Name of Allah<sup>azwj</sup> the Beneficent the Merciful?' (Imam) Ali<sup>asws</sup> 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>

In another Hadith, Amir Al-Momineen<sup>asws</sup> explains:

قَالَ ع وَ أَمَّا قَوْلُهُ هَلْ تَعْلَمُ لَهُ سَيِّئًا فَإِنَّ تَأْوِيلَهُ هَلْ تَعْلَمُ لَهُ أَحَدًا اسْمُهُ اللَّهُ غَيْرَ اللَّهِ تَبَارَكَ وَ تَعَالَى فَإِنَّكَ أَنْ تُفَسِّرَ الْقُرْآنَ بِرَأْيِكَ حَتَّى تَقْفَهُ عَنِ الْعُلَمَاءِ

He<sup>asws</sup> said: 'And as for His<sup>azwj</sup> Words: **Do you know for Him a (similar) Name? [19:65]**. Its interpretation is, 'Do you know of anyone whose name is 'Allah' apart from Allah<sup>azwj</sup> Blessed and Exalted?' Therefore, beware of interpreting the Quran by your opinions until you understanding it from the Scholars<sup>asws</sup>!

فَإِنَّهُ رَبٌّ تَنْزِيلٍ يُشْبِهُ بِكَلَامِ الْبَشَرِ وَ هُوَ كَلَامُ اللَّهِ وَ تَأْوِيلُهُ لَا يُشْبِهُ كَلَامَ الْبَشَرِ كَمَا لَيْسَ شَيْءٌ مِنْ خَلْقِهِ يُشْبِهُهُ كَذَلِكَ لَا يُشْبِهُ فِعْلُهُ تَعَالَى شَيْئًا مِنْ أَفْعَالِ الْبَشَرِ وَ لَا يُشْبِهُ شَيْءٌ مِنْ كَلَامِهِ بِكَلَامِ الْبَشَرِ

Sometimes the Revelation resembles with speech of the 'الْبَشَرِ' people, but it is Speech of Allah<sup>azwj</sup>, and its interpretation does not resemble speech of the people, just as there isn't anything from His<sup>azwj</sup> creation resembling Him<sup>azwj</sup>, like nothing from Actions of the Exalted resembles actions of the people, nor does anything from His<sup>azwj</sup> Speech resembles with speech of the people. (An extract)<sup>3</sup>

How to recognise Allah<sup>azwj</sup>? There are several Ahadith, for example, Imam Al-Sadiq<sup>asws</sup> has explained:

قَالَ الْإِمَامُ ع وَ هُوَ مَا قَالَ رَجُلٌ لِلصَّادِقِ ع: يَا ابْنَ رَسُولِ اللَّهِ ذُلِّي عَلَى اللَّهِ مَا هُوَ فَقَدْ أَكْثَرَ الْمُجَادِلُونَ عَلَيَّ وَ حَرَّوْنِي. فَقَالَ [لَهُ]: يَا عَبْدَ اللَّهِ هَلْ رَكِبْتَ سَفِينَةً قَطُّ قَالَ: بَلَى.

The Imam<sup>asws</sup> said: 'And it is what a man said to Al-Sadiq<sup>asws</sup>, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>, point me to Allah<sup>azwj</sup>. What is He<sup>azwj</sup>? The disputers have frequented upon me and confused me'. So, he<sup>asws</sup> said to him: 'O Abdullah! Have you ever sailed a ship at all?' He said, 'Yes'.

فَقَالَ: هَلْ كُسِرَتْ بِكَ - حَيْثُ لَا سَفِينَةٌ تُنَجِّيكِ وَ لَا سَبَاحَةٌ تُغْنِيكَ قَالَ: بَلَى.

(3) «اسم» البرهان.1

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

<sup>3</sup> Bihar Al-Anwaar V 90 – The Book of Quran – Ch 129 H 2

So, he<sup>-asws</sup> said: 'Has it ever capsized with you where there was neither a (another) ship to rescue you nor could swimming (to the shore) have availed you?' He said, 'Yes'.

قَالَ: فَهَلْ تَعَلَّقَ قَلْبُكَ هُنَالِكَ - أَنْ شَيْئاً مِنَ الْأَشْيَاءِ قَادِرٌ عَلَى أَنْ يُخَلِّصَكَ مِنْ وَرَطْبِكَ قَالَ: بَلَى.

He<sup>-asws</sup> said: 'So did your heart feel during that state that there is something from the things which is able upon finishing you off from your predicament?' He said, 'Yes'.

قَالَ الصَّادِقُ ع: فَذَلِكَ الشَّيْءُ هُوَ اللَّهُ - الْقَادِرُ عَلَى الْإِنِّجَاءِ حِينَ لَا مُنْجِي، وَ عَلَى الْإِعَاثَةِ حِينَ لَا مُغِيثَ.

Al-Sadiq<sup>-asws</sup> said: 'So that is the thing. He<sup>-azwj</sup> is Allah<sup>-azwj</sup>, the One<sup>-azwj</sup> Able upon the rescuing where there is no rescuer, and upon Helping where there is no helper'.<sup>4</sup>

## Introduction:

We can never understand our Creator, Allah<sup>-azwj</sup>, those who try to describe Allah<sup>-azwj</sup> through analogies or through their own interpretation of Holy Verse and Ahadith, claiming to have solved the mysteries of the hidden and esoteric knowledge, end up falling more into the uncharted waters of the dark oceans.

The speech of Allah<sup>-azwj</sup> (Holy Verses) is not like the speech of Human beings, as Amir ul-Momineen Ali<sup>-asws</sup> Ibn Abi Talib<sup>-asws</sup> explained to a man:

الرَّزْدِيقِيُّ الْمُدَّعِي لِلتَّنَافُضِ فِي الْقُرْآنِ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِيَّاكَ أَنْ تُفَسِّرَ الْقُرْآنَ بِرَأْيِكَ حَتَّى تَفْقَهُهُ عَنِ الْعُلَمَاءِ فَإِنَّهُ رَبٌّ تَنْزِيلٍ يُشْبِهُ بِكَلَامِ الْبَشَرِ وَ هُوَ كَلَامُ اللَّهِ وَ تَأْوِيلُهُ لَا يُشْبِهُ كَلَامَ الْبَشَرِ كَمَا لَيْسَ شَيْءٌ مِنْ خَلْقِهِ يُشْبِهُهُ

'(In a reply to) a heretic claiming contradiction in the Quran, Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> said to him: 'Beware of interpreting the Quran by your opinion until you understand it from the knowledgeable ones<sup>-asws</sup>, for it is such that the Lord<sup>-azwj</sup> Revealed it in a Speech of the humans, and it is the Speech of Allah<sup>-azwj</sup>. And its explanation cannot be resembled with the speech of the humans just as there isn't anything from His<sup>-azwj</sup> creatures resembling Him<sup>-azwj</sup> (an extract).<sup>5</sup>

'Similarly, interpretation by opinion is Absolutely Forbidden, as there is no leeway for people to interpret the Holy Verses as per their opinion and understandings (*Tafseer Bil Ra'yi*) but to seek the meanings of the Quran as well as Ahadith through the Ahadith:

مُحَمَّدُ بْنُ مُوسَى بْنِ الْمُتَوَكَّلِ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنِ الرَّيَّانِ بْنِ الصَّلْتِ عَنْ عَلِيِّ بْنِ مُوسَى الرِّضَا عَنْ أَبِيهِ عَنِ آبَائِهِ عَنِ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ جَلَّ جَلَالُهُ مَا آمَنَ بِي مَنْ فَسَّرَ بِرَأْيِهِ كَلَامِي وَ مَا عَرَفَنِي مَنْ شَبَّهَنِي بِخَلْقِي وَ مَا عَلَى دِينِي مَنْ اسْتَعْمَلَ الْقِيَاسَ فِي دِينِي.

Muhammad Bin Musa Bin Al Mutawakkal, from Ali Bin Ibrahim Ibn Hashim, from his father, from Al Rayan Bin Al Salt, from;

<sup>4</sup> TAFSEER IMAM HASSAN AL ASKARI (A.S.) - S 6

<sup>5</sup> التوحيد: 5 / 264

Ali<sup>asws</sup> Bin Musa Al-Reza<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>, from Amir Al-Momineen<sup>asws</sup>, who says: 'Allah<sup>azwj</sup> Said: "He has not believed in Me<sup>azwj</sup>, the one who interprets My<sup>azwj</sup> Speech by his opinion, and he has not recognised Me<sup>azwj</sup> the one who resembles Me<sup>azwj</sup> with My<sup>azwj</sup> creatures, and he is not upon My<sup>azwj</sup> Religion, the one who utilises the analogy in My<sup>azwj</sup> Religion"'.<sup>6</sup>

Also, Quranic Verses cannot be interpreted through other Quranic Verses but through Ahadith, e.g.,

عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَبِي ع مَا ضَرَبَ رَجُلٌ الْقُرْآنَ بَعْضَهُ بِبَعْضٍ إِلَّا كَفَرَ.

From Al Qasim Bin Suleyman,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'My<sup>asws</sup> father<sup>asws</sup> said: 'A man will not strike the Quran, part of it with a part (explaining one Verse by the other), except he has disbelieved'''.<sup>7</sup>

### Ghulat's Interpretation of the 'أسمائه الحسنی' (Beautiful Names) of Allah<sup>azwj</sup>'s:

Some of Allah<sup>azwj</sup>'s names, in the meanings of His<sup>azwj</sup> qualities (adjective) are also used by His<sup>azwj</sup> creation but in different meanings. Imam Ali Al-Reza<sup>asws</sup> says: Allah<sup>azwj</sup> has given some of His<sup>azwj</sup> names to His<sup>azwj</sup> creation so that they understand His<sup>azwj</sup> Commands, but the meanings of these names are different. The meaning of the same 'Ism' is different for Him<sup>azwj</sup> as compared to the ones which are applied to His<sup>azwj</sup> servants, even though the 'Ism' is the same. (Full text of the Hadith is given in Appendix I).

Imam Abu Al-Hassan Al-Reza<sup>asws</sup> says:

فَلَمَّا رَأَى ذَلِكَ مِنْ أَسْمَائِهِ الْغَالُونَ الْمُكَذِّبُونَ وَ قَدْ سَمِعُونَا نُحَدِّثُ عَنِ اللَّهِ أَنَّهُ لَا شَيْءَ مِثْلَهُ وَلَا شَيْءَ مِنَ الْخَلْقِ فِي حَالِهِ قَالُوا أَخْبِرُونَا إِذْ زَعَمْتُمْ أَنَّهُ لَا مِثْلَ لِلَّهِ وَلَا شَيْءَ لَهُ كَيْفَ شَارَكْتُمُوهُ فِي أَسْمَائِهِ الْحُسْنَى فَتَسَمَّيْتُمْ بِجَمِيعِهَا فَإِنَّ فِي ذَلِكَ دَلِيلًا عَلَى أَنَّكُمْ مِثْلُهُ فِي حَالَاتِهِ كُلِّهَا أَوْ فِي بَعْضِهَا دُونَ بَعْضٍ إِذْ قَدْ جَمَعْتُمْ الْأَسْمَاءَ

So, when 'الغالون' (Ghulat - the exaggerators) as well as the beliers saw that from His<sup>azwj</sup> Names, and they had heard us<sup>asws</sup> narrating about Allah<sup>azwj</sup> that there is nothing like Him<sup>azwj</sup>, and there is nothing from the creation in His<sup>azwj</sup> State, they said, 'Inform us, when you<sup>asws</sup> claim that there is no example for Allah<sup>azwj</sup>, nor is there any resemblance for Him<sup>azwj</sup>.

Then how come you<sup>asws</sup> participate (share) in His<sup>azwj</sup> 'أسمائه الحسنی' (Beautiful Names), so you<sup>asws</sup> were called by all of them (أسمائه الحسنی)? Surely, in that there is evidence that you<sup>asws</sup> are like Him<sup>azwj</sup> in all of His<sup>azwj</sup> states or in some of them without the others (أسمائه الحسنی), since<sup>asws</sup> good names are gathered for you<sup>asws</sup>.

<sup>6</sup> عيون أخبار الرضا (عليه السلام) 1: 116 / 4.

<sup>7</sup> تفسير العياشي 1: 18 / 2.

الطَّبِيبَةُ قِيلَ لَهُمْ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَلَزَمَ الْعِبَادَ أَسْمَاءَ مِنْ أَسْمَائِهِ عَلَى اخْتِلَافِ الْمَعَانِي وَ ذَلِكَ كَمَا يَجْمَعُ الْإِسْمُ الْوَاحِدُ مَعْنَيْنِ مُخْتَلِفَيْنِ وَ الدَّلِيلُ عَلَى ذَلِكَ قَوْلُ النَّاسِ الْجَائِزِ عِنْدَهُمُ السَّائِعُ وَ هُوَ الَّذِي خَاطَبَ اللَّهُ عَزَّ وَ جَلَّ بِهَذَا الْخَلْقِ فَكَلَّمَهُمْ بِمَا يَعْطَلُونَ لِيَكُونَ عَلَيْهِمْ حُجَّةٌ فِي تَضْيِيعِ مَا ضَيَّعُوا

(Imam<sup>asws</sup> says): It would be said to them, 'Allah<sup>azwj</sup> the Blessed and Exalted, Necessitated the servants with having names from His<sup>azwj</sup> upon different meanings, and that is just as one gathers the one name having different meanings, and the evidence upon that are the common words of the people allowed with them, and it is which Allah<sup>azwj</sup> Addressed the creatures with. So, He<sup>azwj</sup> Spoke to them with what they are speaking with in order for it to become an argument upon them regarding the wastage of what they are wasting.

وَ قَدْ يُغَالُ لِلرَّجُلِ كَلْبٌ وَ حِمَارٌ وَ تَوْزٌ وَ سُكَّرَةٌ وَ عَلْفَمَةٌ وَ أَسَدٌ كُلُّ ذَلِكَ عَلَى خِلَافِهِ لِأَنَّهُ لَمْ تَفْعِ الْأَسْمَاءُ عَلَى مَعَانِيهَا الَّتِي كَانَتْ بُيِّنَتْ عَلَيْهَا لِأَنَّ الْإِنْسَانَ لَيْسَ بِأَسَدٍ وَ لَا كَلْبٍ فَافْتَهُمُ ذَلِكَ رَجْحَكَ اللَّهُ وَ إِنَّمَا تَسَمَّى اللَّهُ بِالْعَالِمِ لِغَيْرِ عِلْمٍ حَادِثٍ عَلِمَ بِهِ الْأَشْيَاءَ وَ اسْتَعَانَ بِهِ عَلَى حِفْظِ مَا يُسْتَقْبَلُ مِنْ أَمْرِهِ وَ الرُّبُوبِيَّةِ فِيمَا يَخْلُقُ مِنْ خَلْقِهِ وَ يُغْنِيهِ بِمَا مَضَى بِمَا أَفْنَى مِنْ خَلْقِهِ بِمَا لَوْ لَمْ يَخْضُرْهُ ذَلِكَ الْعِلْمُ وَ يَغْنِيهِ كَانَ جَاهِلًا ضَعِيفًا كَمَا أَنَا زَائِنًا عَلَمَاءَ الْخَلْقِ

So, it is said for the man, (he is) a dog, and a donkey, and a bull, and sweet, and bitter, and a lion. All of that is upon different to him and his state. The Name does not fall upon its meaning which it had been built upon, because the human being is neither a lion, nor a dog. Therefore understand that, may Allah<sup>azwj</sup> have Mercy on you, and rather Allah<sup>azwj</sup> the Exalted has been Named with the knowledge without any new knowledge He<sup>azwj</sup> learns being assisted by the things upon the preservation of what is to be in the future from His<sup>azwj</sup> Commands and the process regarding what He<sup>azwj</sup> Creates from His<sup>azwj</sup> creatures, and Spoils from what is past from what perishes from His<sup>azwj</sup> creatures, from what if that knowledge was not present and was absent, He<sup>azwj</sup> would have been ignorant, weak, just as us, when we see the knowledgeable ones of the people.

إِنَّمَا سُمُّوا بِالْعِلْمِ لِغَيْرِ عِلْمٍ حَادِثٍ إِذْ كَانُوا قَبْلَهُ جَهْلَةً وَ رُبَّمَا فَارَقَهُمُ الْعِلْمُ بِالْأَشْيَاءِ فَصَارُوا إِلَى الْجَهْلِ وَ إِنَّمَا سُمِّيَ اللَّهُ عَالِمًا لِأَنَّهُ لَا يَجْهَلُ شَيْئًا فَقَدْ جَمَعَ الْخَالِقُ وَ الْمَخْلُوقَ اسْمَ الْعِلْمِ وَ اخْتَلَفَ الْمَعْنَى عَلَى مَا رَأَيْتَ

But rather, they have been named with the knowledge due to the newly occurring knowledge, when they used to be ignorant beforehand. Sometimes the knowledge separates from them and they return back to be ignorance. But rather, Allah<sup>azwj</sup> is Named as a Knower because He<sup>azwj</sup> is not ignorant of anything. So, the Creator and the Created are gathered upon the name 'العلم' 'Knower', but the meaning is difference upon what you can see. (An extract, see the complete Hadith in Appendix I).<sup>8</sup>

Ghulat, is discussed in detail elsewhere, [Ghulu-Ghali \(Fabrication\) and Tagseer-Muqassir \(Ignorance\) | Hubeali.com](#)

### The meanings of the Names of Allah<sup>azwj</sup> Stay the Same:

شيء، تفسير العياشي عن الحسن بن حُرَّازَ قَالَ: كَتَبْتُ إِلَى الصَّادِقِ عَ أَسْأَلُ عَنْ مَعْنَى اللَّهِ فَقَالَ اسْتَوَى عَلَى مَا دَقَّ وَ جَلَّ.

Tafseer Al Ayyashi – from Al-Hassan Bin Khurrazad who said,

<sup>8</sup> Bihar Al-Anwaar – V 4, The book of Tawheed, S 3, Ch 2 H 5

'I wrote to Al-Sadiq<sup>-asws</sup> asking about meaning of 'Allah'. He<sup>-asws</sup> said: 'In Charge of what is intricate (infinitesimal) and majestic (large)'.<sup>9</sup>

ابن إدريس، عن أبيه، عن محمد بن عبد الجبار، عن صفوان بن يحيى، عن فضيل بن عثمان، عن ابن أبي يعفور قال: سألت أبا عبد الله عليه السلام عن قول الله عزوجل " هو الاول والآخر " وقلت: أما الاول فقد عرفناه، وأما الآخر فبين لنا تفسيره،

Ibn Idrees, from his father, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Fazeyl Bin Usman, from Ibn Abu Yafour who said,

'I asked Abu Abdullah<sup>-asws</sup> about the Words of Allah<sup>-azwj</sup> Mighty and Majestic: 'هو الاول والآخر' **He is the First, and the Last**<sup>10</sup>, and I said, 'As for 'the First', so we recognise it, and as for 'the Last', so, clarify its interpretation for us'.

فقال: إنه ليس شيء إلا يبئد أو يتغير، أو يدخله التغير والزوال، أو ينتقل من لون إلى لون، ومن هيئة إلى هيئة، ومن صفة إلى صفة، ومن زيادة إلى نقصان، ومن نقصان إلى زيادة إلا رب العالمين فإنه لم يزل ولا يزال واحدا، هو الاول قبل كل شيء، وهو الآخر على ما لم يزل

So, he<sup>-asws</sup> said: 'There is nothing except that it perishes, or changes, or there enters into it the change and the decline, or transfers from a colour to a colour, and from a form to a form, and from an attribute to an attribute, and from an increase to a decrease, and from a decrease to an increase, except for the Lord<sup>-azwj</sup> of the worlds. So, He<sup>-azwj</sup> has never ceased to be or will cease to be in one state. He<sup>-azwj</sup> was first before everything and He<sup>-azwj</sup> would be Last for as long as eternity.

لا تختلف عليه الصفات والاسماء كما تختلف على غيره مثل الانسان الذي يكون ترابا مرة، ومرة لحما، ومرة دما، ومرة رفاتا ورميما، وكالتمر الذي يكون مرة بلحا، ومرة بسرا، ومرة رطبا، ومرة تمرا فيتبدل عليه الاسماء والصفات والله عزوجل بخلاف ذلك

The attributes and the Names are not different upon Him<sup>-azwj</sup> just as they would be upon others (His<sup>-azwj</sup> Creation), like the human being who happened to be dust one time, and flesh and blood at one time, and one time would be decaying and bones, and like the date which happens to be raw, and one time ripe, and one time mature, and one time dried up. Thus, the names and the attributes change upon it but Allah<sup>-azwj</sup> Majestic and Mighty is opposite to that".<sup>11</sup>

**Someone being called merciful (Rahim) is not the same when Allah<sup>-azwj</sup> is Called Rahim:**

قَالَ الْإِمَامُ ع الرَّحْمَنُ الْعَاطِفُ عَلَى خَلْقِهِ بِالرِّزْقِ لَا يَقْطَعُ عَنْهُمْ مَوَادَّ رِزْقِهِ وَإِنْ انْقَطَعُوا عَنْ إِطَاعَتِهِ الرَّحِيمِ بِعِبَادِهِ الْمُؤْمِنِينَ فِي تَخْفِيفِهِ عَلَيْهِمْ طَاعَاتِهِ وَ بِعِبَادِهِ الْكَافِرِينَ فِي الرِّزْقِ لَهُمْ وَ فِي دُعَائِهِمْ إِلَى مُوَافَقَتِهِ وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع رَحِيمٌ بِعِبَادِهِ الْمُؤْمِنِينَ وَ مِنْ رَحْمَتِهِ أَنَّهُ خَلَقَ مِائَةَ رَحْمَةٍ جَعَلَ مِنْهَا رَحْمَةً وَاحِدَةً فِي الْخَلْقِ كُلِّهِمْ فَمِنَهَا يَتَرَاخَمُ النَّاسُ وَ تَرَحَّمُ الْوَالِدَةُ وَلَدَهَا وَ تَحْتَوِ الْأُمَّهَاتُ مِنَ الْحَيَوَانَاتِ عَلَى أَوْلَادِهَا

The Imam<sup>-asws</sup> said: 'And as for the Words of Allah<sup>-azwj</sup> **The Merciful [1:3]** - Amir-Al-Momineen<sup>-asws</sup> said: 'He<sup>-azwj</sup> is Merciful to His<sup>-azwj</sup> **Momin** servants. And from His<sup>-azwj</sup> Mercy He<sup>-azwj</sup> Created a hundred Mercies and He<sup>-azwj</sup> Allocated one of it to all of the creatures, and

<sup>9</sup> Bihar Al-Anwaar V 89 – The Book of Quran – Ch 29 H 39

<sup>10</sup> 57:3

<sup>11</sup> Bihar Al-Anwaar – V 4, The book of Tawheed, S 3, Ch 2 H 9

from that people are merciful towards each other, and the mother is merciful to her child, and the mothers of the animals are merciful to their young ones.'

فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ أَضَافَ هَذِهِ الرَّحْمَةَ الْوَاحِدَةَ إِلَى تِسْعٍ وَ تِسْعِينَ رَحْمَةً فَيَرْحَمُ بِهَا أُمَّةَ مُحَمَّدٍ ص ثُمَّ يُشَفِّعُهُمْ فِيمَنْ يُحِبُّونَ لَهُ الشَّفَاعَةَ مِنْ أَهْلِ الْمِلَّةِ تَمَامَ الْحَبْرِ .

So, when it will be the Day of Judgement, He<sup>azwj</sup> will Increase this One Mercy to the other ninety-nine parts and be Merciful by it upon the community of Muhammad<sup>sawww</sup> and will Accept the intercession for those that they love to intercede with to the extent that one will come to a *Momin* from the Shias and will be saying, 'Intercede for me'.<sup>12</sup>

### Self (Essence) of Allah<sup>azwj</sup>:

Thinking, describing or talking about the Essence (Self) of Allah<sup>azwj</sup> is strictly forbidden, to the extent that one may lose his faith by doing so.

وَمَنْ فَكَّرَ فِي ذَاتِ اللَّهِ تَزَنَّدَقَ

Amir ul-Momineen<sup>asws</sup> says in the Sermon of Oneness of Allah<sup>azwj</sup>: And whoever thinks about 'ذَاتِ اللَّهِ' the Essence of Allah<sup>azwj</sup> becomes faithless.<sup>13</sup>

In a Hadith on Touheed, Imam<sup>asws</sup> says:

فَإِنْ قَالُوا أَوْ لَيْسَ قَدْ نَصَفَهُ فَنَقُولُ هُوَ الْعَزِيزُ الْحَكِيمُ الْجَوَادُ الْكَرِيمُ قِيلَ لَهُمْ كُلُّ هَذِهِ صِفَاتٌ إِفْرَارٌ وَ لَيْسَتْ صِفَاتٍ إِحَاطَةٍ فَإِنَّا نَعْلَمُ أَنَّهُ حَكِيمٌ وَ لَا نَعْلَمُ بِكُنْهِ ذَلِكَ مِنْهُ وَ كَذَلِكَ قَدِيرٌ وَ جَوَادٌ وَ سَائِرُ صِفَاتِهِ كَمَا قَدْ نَرَى السَّمَاءَ وَ لَا نَدْرِي مَا جَوْهَرُهَا وَ نَرَى الْبَحْرَ وَ لَا نَدْرِي أَيْنَ مُنْتَهَاهُ ،

If they say, 'Or haven't we described Him<sup>azwj</sup>, and we are saying, 'He<sup>azwj</sup> is the Mighty, the Wise, the Generous, the Honourable?' It would be said to them: 'All these are the descriptions of acceptance, and they aren't description of encompassing, for we know that He<sup>azwj</sup> is Wise, but we do not know with that essence of His<sup>azwj</sup> from it. And like that is, Able, and Generous, and the rest of His<sup>azwj</sup> Attributes, just as we see the sky and we do not see its essence, and we see the ocean but do not know where its end is. (An extract).<sup>14</sup>

In another Hadith;

فَإِذَا نَظَرَ إِلَى الْكِتَابَةِ ظَهَرَ لَهُ مَا خَفِيَ وَ لَطَفَ فَمَتَى تَفَكَّرَ الْعَبْدُ فِي مَائِيَةِ [مَاهِيَةِ] الْبَارِي وَ كَيْفِيَّتِهِ أَلَهُ فِيهِ وَ تَحَيَّرَ وَ لَمْ يُحِطْ بِفِكْرَتِهِ بِشَيْءٍ يَتَصَوَّرُ لَهُ لِأَنَّهُ عَزَّ وَ جَلَّ خَالِقُ الصُّورِ فَإِذَا نَظَرَ إِلَى خَلْقِهِ ثَبَّتَ لَهُ أَنَّهُ عَزَّ وَ جَلَّ خَالِقُهُمْ وَ مُرَكَّبُ أَرْوَاحِهِمْ فِي أَحْسَادِهِمْ ،

But, when he looks as the writing, it appears to him what was hidden and subtle. So, when the servant ponders regarding the essence of the Creator and His<sup>azwj</sup> Qualitative state, he would be stupefied and confused, and his thinking would not encompass anything he images for Him<sup>azwj</sup>, because the Mighty and the Majestic is the Creator of the images. Therefore, when he looks into his own creation, it would be proved to him that He<sup>azwj</sup>,

<sup>12</sup> Bihar Al-Anwaar – V 4, The book of Tawheed, S 3, Ch 2 H 10

<sup>13</sup> تحف العقول، النص، ص: 96

<sup>14</sup> Bihar Al-Anwaar – V 3, The book of Tawheed, Ch 4 H 1

Mighty and Majestic is their Creator, and their souls have been Installed into their bodies. (Extract).<sup>15</sup>

In a Hadith;

قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ حَكِيمٍ فَكَتَبَ إِلَى أَبِي الْحَسَنِ مُوسَى ع يَخْكِي لَهُ مُخَاطَبَتَهُمْ وَ كَلَامَهُمْ وَ يَسْأَلُهُ أَنْ يُعَلِّمَهُمَ مَا الْقَوْلُ الَّذِي يُبْعِي أَنْ يَدِينَنَّ اللَّهُ بِهِ مِنْ صِفَةِ الْجَبَّارِ

Ja'far Bin Muhammad Bin Hakeem said, 'So, I wrote to Abu Al Hassan Musa<sup>-asws</sup> relating it to him<sup>-asws</sup>, their addressing and their speech, and asked him<sup>-asws</sup> to teach them what the word is which is befitting that one can make a Religion of Allah<sup>-azwj</sup> with it, from the Attributes of the Compeller.

فَأَجَابَهُ فِي عَرْضِ كِتَابِهِ فَهَمَّتْ رَحِمَتُ اللَّهِ وَ اعْلَمَ رَحِمَتُ اللَّهِ أَنَّ اللَّهَ أَجَلُّ وَ أَعْلَى وَ أَعْظَمُ مِنْ أَنْ يُبْلَغَ كُنْهُ صِفَتِهِ فَصِفُوهُ بِمَا وَصَفَ بِهِ نَفْسَهُ وَ كُفُّوا عَمَّا سِوَى ذَلِكَ..

He<sup>-asws</sup> answered in the presentation of his<sup>-asws</sup> letter: 'I<sup>-asws</sup> understood, may Allah<sup>-azwj</sup> have Mercy on you, and know, may Allah<sup>-azwj</sup> have Mercy on you, that Allah<sup>-azwj</sup> is more Majestic, and Loftier, and more Magnificent than for one to reach His<sup>-azwj</sup> Essence. Therefore, describe Him<sup>-azwj</sup> with what He<sup>-azwj</sup> has Described Himself<sup>-azwj</sup> with, and stop from what is besides that'.<sup>16</sup>

رجال الكشي طاهر بن عيسى عن جعفر بن أحمد عن الشجاعى عن ابن يزيد عن الحسين بن بشار عن الوشاء عن يونس بن يعقوب قال قال يونس بن عبد الرحمن كتبت إلى أبي الحسن الرضا ع سألته عن آدم هل كان فيه من جوهرية الرب شيء فكتبت إلى جواب كتابي ليس صاحب هذه المسألة على شيء من السنة زنديق.

Tahir Bin Isa, from Ja'far Bin Ahmad, from Al Shujaie, from Ibn Yazeed, from Al Husayn Bin Bashar, from Al Washa, from Yunus Bin Bahman who said, 'Yunus Bin Abdul Rahman said,

'I wrote to Abu Al-Hassan Al-Reza<sup>-asws</sup> asking him<sup>-asws</sup> about Adam<sup>-as</sup>, 'Was there anything in him<sup>-as</sup> from the essence of the Lord<sup>-azwj</sup>? He<sup>-asws</sup> wrote to answer my letter: 'The owner of this question isn't upon anything from the Sunnah, (he is) an atheist''.<sup>17</sup>

التوحيد ماجيلويه عن عمه عن محمد بن علي الصيرفي عن علي بن حماد عن المفضل عن أبي عبد الله ع قال: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَا يُقَدَّرُ قُدْرَتُهُ وَ لَا يُقَدَّرُ الْعِبَادُ عَلَى صِفَتِهِ وَ لَا يُبْلَغُونَ كُنْهُ عِلْمِهِ وَ لَا مُبْلَغَ عَظَمَتِهِ وَ لَيْسَ شَيْءٌ غَيْرُهُ وَ هُوَ نُورٌ لَيْسَ فِيهِ ظِلْمَةٌ وَ صِدْقٌ لَيْسَ فِيهِ كَذِبٌ وَ عَدْلٌ لَيْسَ فِيهِ جَوْرٌ وَ حَقٌّ لَيْسَ فِيهِ بَاطِلٌ ،

Majaylawiya, from his uncle, from Muhammad Bin Ali Al Sayrafi, from Ali Bin Hamad, from Al Mufazzal,

'From Abu Abdullah<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Blessed and Exalted did not Determine His<sup>-azwj</sup> Determination, nor Determined the servants upon His<sup>-azwj</sup> description, nor can they reach the essence of His<sup>-azwj</sup> Knowledge, nor can His<sup>-azwj</sup> Magnificence be reached, and there isn't anything apart from Him<sup>-azwj</sup>, and He<sup>-azwj</sup> is 'Noor' (Invisible Light) wherein isn't any darkness,

<sup>15</sup> Bihar Al-Anwaar – V 3, The book of Tawheed, Ch 6 H 15

<sup>16</sup> Bihar Al-Anwaar – V 3, The book of Tawheed, Ch 9 H 31

<sup>17</sup> Bihar Al-Anwaar – V 3, The book of Tawheed, Ch 13 H 12



and a Truth wherein isn't any lie, and a Justice wherein there isn't any tyranny, and a Truth wherein there isn't any falsehood.

كَذَلِكَ لَمْ يَزَلْ وَ لَا يَزَالُ أَبَدَ الْأَبَدِينَ وَ كَذَلِكَ كَانَ إِذْ لَمْ تَكُنْ أَرْضٌ وَ لَا سَمَاءٌ وَ لَا لَيْلٌ وَ لَا نَهَارٌ وَ لَا شَمْسٌ وَ لَا قَمَرٌ وَ لَا نُجُومٌ وَ لَا سَحَابٌ وَ لَا مَطَرٌ وَ لَا رِيَّاحٌ ،

Similar to that, He<sup>-azwj</sup> did not decline nor will He<sup>-azwj</sup> be declining forever and ever. And, similar to that, He<sup>-azwj</sup> existed when there didn't exist an earth, nor a sky, nor night, nor day, nor a sun, nor a moon, nor stars, nor clouds, nor rain, nor wind.

ثُمَّ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَحَبَّ أَنْ يَخْلُقَ خُلُقًا يُعْظَمُونَ عَظَمَتَهُ وَ يُكَبِّرُونَ كِبْرِيَاءَهُ وَ يُجْلُونَ جَلَالَهُ فَقَالَ كُونَا طَائِفًا فَكَانَا كَمَا قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى.

Then Allah<sup>-azwj</sup> Blessed and Exalted Loved that He<sup>-azwj</sup> Created creatures revering His<sup>-azwj</sup> Magnificence, and extolling His<sup>-azwj</sup> Greatness, and extolling His<sup>-azwj</sup> Majesty, so He<sup>-azwj</sup> Said: “Be shadows!” So, they came into being just as Allah<sup>-azwj</sup> Blessed and Exalted Said”.<sup>18</sup>

Also, Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> says:

يَا ابْنَ الْأَزْرَقِ أَصِفْ إِيَّيَّ بِمَا وَصَفَ بِهِ نَفْسَهُ وَ أَعْرِفْهُ بِمَا عَرَفَ بِهِ نَفْسَهُ لَا يُدْرِكُ بِالْحَوَاسِّ وَ لَا يُقَاسُ بِالنَّاسِ

O Ibn Al-Azraq! I<sup>-asws</sup> describe my<sup>-asws</sup> God with whatever He<sup>-azwj</sup> Described Himself<sup>-azwj</sup> with, and I<sup>-asws</sup> recognise Him<sup>-azwj</sup> with whatever He<sup>-azwj</sup> Introduced Himself<sup>-azwj</sup> with. He<sup>-azwj</sup> can neither be realised by the senses, nor compared with the people (an extract).<sup>19</sup>

ثُمَّ قَالَ أَعْرِفْهُ بِمَا عَرَفَ بِهِ نَفْسَهُ أَعْرِفْهُ مِنْ غَيْرِ رُؤْيَا وَ أَصِفْهُ بِمَا وَصَفَ بِهِ نَفْسَهُ مِنْ غَيْرِ صُورَةٍ لَا يُدْرِكُ بِالْحَوَاسِّ وَ لَا يُقَاسُ بِالنَّاسِ مَعْرُوفٌ بِالْآيَاتِ بَعِيدٌ بِغَيْرِ تَشْبِيهِ وَ مُتَدَانٍ فِي بُعْدِهِ لَا يَنْظِيرُ

Then he<sup>-asws</sup> (Imam Al-Reza<sup>-asws</sup>) said: 'Recognise Him<sup>-azwj</sup> with what He<sup>-azwj</sup> has Introduced Himself<sup>-azwj</sup> as. Recognise Him<sup>-azwj</sup> from other than sighting, and describe Him<sup>-azwj</sup> with what He<sup>-azwj</sup> Described Himself<sup>-azwj</sup> with, (but) from without an image. He<sup>-azwj</sup> cannot be grasped by the sensory perception, and cannot be compared with the people. He<sup>-azwj</sup> is known by the remote signs without resembling Him<sup>-azwj</sup>, and He<sup>-azwj</sup> is close by in His<sup>-azwj</sup> remoteness without an equal (an extract).<sup>20</sup>

مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ رِيَاحٍ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع تَكَلَّمُوا فِي خَلْقِ اللَّهِ وَ لَا تَتَكَلَّمُوا فِي اللَّهِ فَإِنَّ الْكَلَامَ فِي اللَّهِ لَا يَزِدَادُ صَاحِبَهُ إِلَّا تَحِيرًا وَ فِي رِوَايَةٍ أُخْرَى عَنْ حَرِيْزٍ تَكَلَّمُوا فِي كُلِّ شَيْءٍ وَ لَا تَتَكَلَّمُوا فِي ذَاتِ اللَّهِ

Mohammed ibn al-Hassan has narrated from Sahl ibn Ziyad, who from al-Hassan ibn Mahbub, who from Ali ibn Riab, who from Abu Basir, who has narrated from:

Imam Jafar-e-Sadiq<sup>-asws</sup> who said: 'Speak about the creation of Allah<sup>-azwj</sup> but do not speak about Allah<sup>-azwj</sup> Himself. Speaking about Allah<sup>-azwj</sup>'s Self does not add anything to one's

<sup>18</sup> Bihar Al-Anwaar – V 3, The book of Tawheed, Ch 13 H 44

<sup>19</sup> Bihar Al-Anwaar – V 4, The book of Tawheed, S 3, Ch 4 H 24

<sup>20</sup> Bihar Al-Anwaar – V 4, The book of Tawheed, S 3, Ch 4 H 31

knowledge but instead further confusion.' In another Hadith from Hariz it reads, speak about everything but do not speak about Allah's Self.<sup>21</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ بْنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِيَّاكُمْ وَ التَّفَكُّرَ فِي اللَّهِ وَ لَكِنْ إِذَا أَرَدْتُمْ أَنْ تَنْظُرُوا إِلَى عَظَمَتِهِ فَانظُرُوا إِلَى عَظِيمِ خَلْقِهِ

A number of our people have narrated from Ahmad ibn Mohammed ibn Khalid, who from Mohammed ibn Abd al-Hamid, who from al-Ala' ibn Razin, who from Mohammed ibn Muslim, who from:

Imam Abu Jafar<sup>asws</sup>, who said the following: 'Beware of thinking about Allah<sup>azwj</sup>'s Self. If you like to think about the greatness of Allah<sup>azwj</sup>, think about His<sup>azwj</sup> great wonderful creations.'<sup>22</sup>

### Ones having integral Parts are other than Allah<sup>azwj</sup>:

يد، التوحيد ن، عيون أخبار الرضا عليه السلام ماجيلويه عن علي بن إبراهيم عن المختار بن محمد بن المختار الهمداني عن الفتح بن يزيد الجرجاني عن أبي الحسن ع قال: سمعته يقول في الله عز وجل هو اللطيف الخبير السميع البصير الواحد الأحد الصمد لم يلد ولم يولد ولم يكن له كفواً أحد منشيئ الأشباه و مجسم الأجسام و مصور الصور

Majaylawiya, from Ali Bin Ibrahim, from Al Mukhtar Bin Muhammad Bin Al Mukhtar Al Hamdany, from Al Fat'h Bin Yazeed Al Jarjany,

'From Abu Al-Hassan<sup>asws</sup>, he (the narrator) said, 'I heard him<sup>asws</sup> saying regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic (that) He<sup>azwj</sup> is the Subtle, the Informed, the Hearing, the Seeing, the One, the First, the Samat, He<sup>azwj</sup> does not beget and is not begotten, and there does not happen to be anyone a match for Him<sup>azwj</sup>, Originator of the things, and Embodier of the bodies, and Formulator of the images.

لَوْ كَانَ كَمَا يَقُولُونَ لَمْ يُعْرِفِ الْخَالِقُ مِنَ الْمَخْلُوقِ وَ لَا الْمُنْشِئُ مِنَ الْمُنْشِئِ فَرَّقَ بَيْنَ مَنْ جَسَّمَهُ وَ صَوَّرَهُ وَ أَنْشَأَهُ إِذْ كَانَ لَا يُشْبِهُهُ شَيْءٌ وَ لَا يُشْبِهُهُ هُوَ شَيْئاً

If it was just as they are saying, the Creator would not be recognised from the created beings, nor the Originations from the originated. There is a difference between the One<sup>azwj</sup> (Allah<sup>azwj</sup>) Who Embodied him (people), and Imaged him (gave people figure), and Originated him, when there is nothing which resembles Him<sup>azwj</sup>, nor does He<sup>azwj</sup> resemble anything'.

فُلْتُ أَجَلَ جَعَلَنِي اللَّهُ فِدَاكَ لَكِنَّكَ فُلْتُ الْأَحَدُ الصَّمَدُ وَ قُلْتُ لَا يُشْبِهُهُ شَيْئاً وَ اللَّهُ وَاحِدٌ وَ الْإِنْسَانُ وَاحِدٌ أَلَيْسَ قَدْ تَشَابَهَتِ الْوَاحِدَانِيَّةُ

I said, 'Yes, may Allah<sup>azwj</sup> Make me to be sacrificed for you<sup>asws</sup>! But, you<sup>asws</sup> said: 'The First, the *Samad*', and you<sup>asws</sup> said: 'Nothing resembles Him<sup>azwj</sup>'; and Allah<sup>azwj</sup> is One and the human being is one. Isn't there the resemblance of the oneness?'

<sup>21</sup> الكافي ج : 1 ص : 92 بَابُ النَّهْيِ عَنِ الْكَلَامِ فِي الْكَيْفِيَّةِ  
<sup>22</sup> الكافي (ط - الإسلامية)، ج1، ص: 93 H.7

قَالَ يَا فَتْحُ أَحَلَّتْ تَبَتُّكَ اللَّهُ إِنَّمَا التَّشْبِيهُ فِي الْمَعْنَى فَأَمَّا فِي الْأَسْمَاءِ فَهِيَ وَاحِدَةٌ وَهِيَ دَلَالَةٌ عَلَى الْمُسَمَّى وَ ذَلِكَ أَنَّ الْإِنْسَانَ وَ إِنْ قِيلَ وَاحِدٌ فَإِنَّمَا يُخْبِرُ أَنَّهُ جُثَّةٌ وَاحِدَةٌ وَ لَيْسَ بِإِنْتَبِينَ فَالْإِنْسَانُ نَفْسُهُ لَيْسَ بِوَاحِدٍ لِأَنَّ أَعْضَاءَهُ مُخْتَلِفَةٌ وَ أَلْوَانُهُ مُخْتَلِفَةٌ كَثِيرَةٌ غَيْرُ وَاحِدَةٍ وَ هُوَ أَجْزَاءٌ مُجْتَزَأٌ لَيْسَتْ بِسَوَاءٍ دَمُهُ غَيْرُ لَحْمِهِ وَ لَحْمُهُ غَيْرُ دَمِهِ وَ عَصَبُهُ غَيْرُ عُرْوِقِهِ وَ شَعْرُهُ غَيْرُ بَشَرِهِ وَ سَوَادُهُ غَيْرُ بَيَاضِهِ وَ كَذَلِكَ سَائِرُ الْخَلْقِ

He<sup>asws</sup> said: 'O Fat'h! You are lawful (in asking), may Allah<sup>azwj</sup> Affirm you! But rather (what I<sup>asws</sup> meant was), the resemblance is in the meaning. As for in the names, so these are one, and it is evidence upon the Named, and that is because the human being, and even if he is said to be one, rather it is known that he is of one body, and he isn't with two (bodies), but the human being (body) isn't one (entity), since his body parts are different, and his colours are different, a lot, not one, and he is of parts brought together not with equalness. His blood is other than his flesh, and his flesh is other than his blood, and his nerves are other than his veins, and his hair is other than his skin, and his blackness is other than his whiteness, and like that is the rest of the creation. (An extract, see the complete Hadith in Appendix II).<sup>23</sup>

### The Name of Allah<sup>azwj</sup> is upon many Letters:

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ قَالَ أَخْبَرَنِي ضُرَيْبُ بْنُ الْوَابِشِيِّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اسْمَ اللَّهِ الْأَعْظَمَ عَلَى ثَلَاثَةِ وَ سَبْعِينَ حَرْفًا وَ إِنَّمَا كَانَ عِنْدَ آصَفَ مِنْهَا حَرْفٌ وَاحِدٌ فَتَكَلَّمَ بِهِ فَخَسِيفَ بِالْأَرْضِ مَا بَيْنَهُ وَ بَيْنَ سَرِيرٍ يَلْقِيسُ ثُمَّ تَنَاوَلَ السَّرِيرَ بِيَدِهِ ثُمَّ عَادَ إِلَى الْأَرْضِ كَمَا كَانَتْ أَسْرَعُ مِنْ طَرْفَةِ عَيْنٍ وَ عِنْدَنَا نَحْنُ مِنَ الْإِسْمِ اثْنَانِ وَ سَبْعُونَ حَرْفًا وَ حَرْفٌ عِنْدَ اللَّهِ اسْتَأْتَرَ بِهِ فِي عِلْمِ الْعَيْبِ عِنْدَهُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Muhammad Bin Al Fazeyl, from Zareys Al Wabishy, from Jabir,

'From Abu Ja'far<sup>asws</sup> having said: 'اسم الله الاعظم' 'The Magnificent Name of Allah<sup>azwj</sup> is upon seventy-three (73) letters, and rather, with Aasif (Bin Barkhiya) there was one letter from these, so he spoke with it and there was a contraction with the earth in what is between him and the throne of Bilquis. Then he grabbed the throne by his hand, then the ground returned to just as it had been before, quicker than the blink of an eye, and with us<sup>asws</sup>, from the Name, there are seventy-two (72) letters, and a letter is with Allah<sup>azwj</sup>, He<sup>asws</sup> Captures with it the Knowledge of the unseen with Him<sup>azwj</sup>, and there is neither any might nor strength except with Allah<sup>azwj</sup>, the Exalted, the Magnificent''.<sup>24</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ يَرْفَعُهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ اسْمَهُ الْأَعْظَمَ عَلَى ثَلَاثَةِ وَ سَبْعِينَ حَرْفًا فَأَعْطَى آدَمَ مِنْهَا خَمْسَةً وَ عَشْرِينَ حَرْفًا وَ أَعْطَى نُوحًا مِنْهَا خَمْسَةَ عَشَرَ حَرْفًا وَ أَعْطَى إِبْرَاهِيمَ ثَمَانِينَ حَرْفًا وَ أَعْطَى مُوسَى مِنْهَا أَرْبَعَةَ حَرْفٍ وَ أَعْطَى عِيسَى مِنْهَا حَرْفَيْنِ وَ كَانَ يُحْيِي بِهِمَا الْمَوْتَى وَ يُبْرِئُ بِهِمَا الْأَكْمَةَ وَ الْأَبْرَصَ

Ahmad Bin Muhammad, from Abu Abdullah Al Barqy,

'Raising it to Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Mighty and Majestic Made His<sup>azwj</sup> Magnificent Name to be upon seventy-three letters, and Gave to Adam<sup>as</sup> twenty-five letters from these, and Gave to Noah<sup>as</sup> twenty-five letters from these, and Gave to Ibrahim<sup>as</sup>

<sup>23</sup> Bihar Al-Anwaar – V 4, The book of Tawheed, S 3, Ch 2 H 2

<sup>24</sup> Bihar Al-Anwaar – V 4, The book of Tawheed, S 3, Ch 3 H 4

eighty letters from these, and Gave to Musa<sup>as</sup> forty letters from these, and Gave to Isa<sup>as</sup> two letters from these, and he<sup>as</sup> used to revive the dead with these two and cure the blindness and the leprosy with these two.

وَ أُعْطِيَ مُحَمَّدًا اثْنَيْنِ وَ سَبْعِينَ<sup>25</sup> حَرْفًا وَ احْتَجَبَ حَرْفًا لِقَالًا يُعَلِّمَ مَا فِي نَفْسِهِ وَ يَعْلَمَ مَا [فِي] نَفْسِ الْعِبَادِ.

And He<sup>azwj</sup> Gave to Muhammad<sup>saww</sup> seventy-two letters, and Veiled one letter, lest he<sup>saww</sup> would know what is within His<sup>azwj</sup> Self and know what is within the self of the servants".<sup>26</sup>

Also, in another Hadith:

رُوي عن النبي ص أنه قال: إن لله أربعة آلاف اسم ألف لا يعلمها إلا الله و ألف لا يعلمها إلا الله و الملائكة و ألف لا يعلمها إلا الله و الملائكة و ألف لا يعلمها إلا الله و الملائكة و النبيون

It is reported from the Prophet<sup>saww</sup> having said: 'For Allah<sup>azwj</sup> there are four thousand Names. A thousand, none knows these except Allah<sup>azwj</sup>, and a thousand, none knows these except Allah<sup>azwj</sup> and the Angels, and a thousand, none knows these except Allah<sup>azwj</sup>, and the Angels, and the Prophets<sup>as</sup>.

أما الألف الرابع فالميؤمنون يعلمونه ثلاثمائة منها في التوراة و ثلاثمائة في الإنجيل و ثلاثمائة في الزبور و مائة في القرآن تسعة و تسعون ظاهرة و واحد منها مكتوم من أخصاها دخل الجنة.

And as for the fourth thousand, the Momineen know it – three hundred of these are in the Torah, and three hundred are in the Evangel, and three hundred are in the Psalms, and a hundred are in the Quran, ninety-nine are apparent, and one of these is Hidden. One who counts (learns) these would enter the Paradise".<sup>27</sup>

### His<sup>azwj</sup> Name Allah<sup>azwj</sup> is other than His Essence:

ابن الوليد، عن الصفار، عن البيهقي، عن ابن محبوب، عن ابن رباب عن غير واحد عن أبي عبد الله ع قال: من عبد الله بالتوهم فقد كفر و من عبد الاسم و لم يعبد المعنى فقد كفر و من عبد الاسم و المعنى فقد أشرك و من عبد المعنى بإيقاع الأسماء عليه بصفاتيه التي يصف بها نفسه<sup>28</sup> فقد عابه قلبه و نطق به لسانه في سر أمره و علانيته فأولئك أصحاب أمير المؤمنين ع

Ibn Al Waleed, from Al Saffar, from Al Yaqteeny, from Ibn Mahboub, from Ibn Raib, from someone else,

'From Abu Abdullah<sup>asws</sup> having said: 'One who worships Allah<sup>azwj</sup> by the imagination (trying to capture Allah, i.e., through a figure), so he has committed *Kufr*, and one who worships the Name but does not worship the meaning, so he has committed *Kufr*, and one who worships the Name as well as the meaning, so he has committed *Shirk* (associated), and one who worships the meaning with the harmony of the Names upon Him<sup>azwj</sup> with His<sup>azwj</sup> Attributes which He<sup>azwj</sup> Described Himself<sup>azwj</sup> with, and pacts his heart upon it, and his tongues speaks with it in the private of his affairs and his public (speech), so they are the companions of Amir Al-Momineen<sup>asws</sup>'.

<sup>25</sup> (1) - و في نسخة بدله، اثنان و سبعون.

<sup>26</sup> Bihar Al-Anwaar – V 4, The book of Tawheed, S 3, Ch 3 H 5

<sup>27</sup> Bihar Al-Anwaar – V 4, The book of Tawheed, S 3, Ch 3 H 6

<sup>28</sup> (1) و في نسخة: بصفاتيه التي وصف بها نفسه.

و فِي حَدِيثٍ آخَرَ أَوْلَيْكَ هُمْ الْمُؤْمِنُونَ حَقًّا.

And in another Hadeeth: 'Those, they are the Momineen, truly'.<sup>29</sup>

### The Basis of the Ism (Name):

يد، التوحيد مع، معاني الأخبار ن، عيون أخبار الرضا عليه السلام أبي عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْحُسَيْنِ بْنِ عُبَيْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ وَ مُوسَى بْنِ عَمْرٍو وَ الْحَسَنِ بْنِ أَبِي عُثْمَانَ عَنْ مُحَمَّدِ بْنِ سِنَانَ قَالَ: سَأَلْتُ الرِّضَا عَ عَنِ الإِسْمِ مَا هُوَ قَالَ صِفَةً لِمَوْصُوفٍ.

My father, from Ahmad Bin Idrees, from Al Husayn Bin Ubeydullah, from Muhammad Bin Abdullah, and Musa Bin Amro, and Al Hassan Bin Ali Bin Abu Usman, from Muhammad Bin Sinan who said,

'I asked Al-Reza<sup>asws</sup> about the Name, what is it?' He<sup>asws</sup> said: 'An Attribute (virtue) of the Attributed (described one)'.<sup>30</sup>

### The Name and the Recognition of Allah<sup>azwj</sup>:

ابن المتوكل، عن محمد العطار، عن ابن أبان، عن ابن اورمة، عن علي بن الحسين بن محمد، عن خالد بن يزيد عن عبد الاعلى، عن أبي عبد الله عليه السلام قال: اسم الله غير الله وكل شئ وقع عليه اسم شئ فهو مخلوق ما خلا الله، فأما ما عبرت الالسن عنه أو عملت الايدي فيه فهو مخلوق، والله غاية من غاياه، والمغبي غير الغاية، والغاية موصوفة وكل موصوف مصنوع، وصانع الاشياء غير موصوف بحد مسمى،

Ibn Al Mutawakkal, from Muhammad Al Attar, from Ibn Aban, from Ibn Awrama, from Ali Bin Al Husayn Bin Muhammad, from Khalid Bin Yazeed, from Abdul A'ala,

'From Abu Abdullah<sup>asws</sup> having said: 'The Name of Allah<sup>azwj</sup> is other than Allah<sup>azwj</sup>, and everything a name falls upon so it is a creation, apart from Allah<sup>azwj</sup>. As for what the tongue expresses a phrase about Him<sup>azwj</sup>, or the hands work regarding Him<sup>azwj</sup>, it is a creation, and Allah<sup>azwj</sup> is a Peak from His<sup>azwj</sup> (created) peaks, and the meaning is without a peak, and the peak is a description, and every description is made (creation), and the Maker of the things is without a description with a limit of a named one.

لم يتكون فتعرف كينونته ب صنع غيره، ولم يتناه إلى غاية إلا كانت غيره، لا يزل من فهم هذا الحكم أبدا وهو التوحيد الخالص فاعتقدوه وصدقوه وتفهموه بإذن الله عزوجل،

He<sup>azwj</sup> did not come into existence by the Making of someone else, so His<sup>azwj</sup> Existence can be understood, and He<sup>azwj</sup> did not end up to a peak except it would have been someone else. Do not err from the understanding of this ruling ever, and it is the pure *Tawheed*, therefore believe in it, and ratify it, and understand it by the Permission of Allah<sup>azwj</sup> Mighty and Majestic.

ومن زعم أنه يعرف الله بحجاب أو بصورة أو بمثال فهو مشرك لان الحجاب والمثال والصورة غيره، وإنما هو واحد موحد فكيف يوحد من زعم أنه عرفه بغيره، إنما عرف الله من عرفه بالله فمن لم يعرفه به فليس يعرفه، إنما يعرف غيره،

<sup>29</sup> Bihar Al-Anwaar – V 4, The book of Tawheed, S 3, Ch 1 H 7

<sup>30</sup> Bihar Al-Anwaar – V 4, The book of Tawheed, S 3, Ch 1 H 3

And one who claim that he recognises Allah<sup>-azwj</sup> with veils, or with an image, or with an example, so he is a Polytheist, because the veils, and the examples, and the image is other than Him<sup>-azwj</sup>, and rather He<sup>-azwj</sup> is One Being, so how can he consider Him<sup>-azwj</sup> as One, the one who claims that he is recognised by someone else. But rather, he recognises Allah<sup>-azwj</sup>, one who recognises Him<sup>-azwj</sup> as Allah<sup>-azwj</sup>, so the one who does not recognise Him<sup>-azwj</sup> with it, doesn't recognise Him<sup>-azwj</sup>. But rather, he has recognised someone else.

ليس بين الخالق والمخلوق شيء، والله خالق الاشياء لا من شيء، يسمى بأسمائه فهو غير أسمائه والاسماء غيره، والموصوف غير الواصف،

There isn't anything between the Creator and the created, and Allah<sup>-azwj</sup> is the Creator of the things, (but) not from a thing. He<sup>-azwj</sup> is Named by His<sup>-azwj</sup> Names, therefore He<sup>-azwj</sup> is other than His<sup>-azwj</sup> Names, and His<sup>-azwj</sup> Names are other than Him<sup>-azwj</sup>, and the described one is other than the describer.

فمن زعم أنه يؤمن بما لا يعرف فهو ضال عن المعرفة، لا يدرك مخلوق شيئاً إلا بالله، ولا تدرك معرفة الله إلا بالله، والله خلو من خلقه وخلقته خلو منه،

So, the one who claims that he believes in what he does not recognise, so he has strayed from the recognition. The created being cannot realise anything except through Allah<sup>-azwj</sup>, nor can you realise the recognition of Allah<sup>-azwj</sup> except through Allah<sup>-azwj</sup>, and Allah<sup>-azwj</sup> is vacant from His<sup>-azwj</sup> creation, and His<sup>-azwj</sup> creation is vacant from Him<sup>-azwj</sup>.

وإذا أراد شيئاً كان كما أراد بأمره من غير نطق، لاملجاً لعباده مما قضى، ولا حجة لهم فيما ارتضوا، لم يقدرُوا على عمل ولا معالجة مما احدث في أبدانهم المخلوقة إلا برهم، فمن زعم أنه يقوى على عمل لم يرده الله عزوجل فقد زعم أن إرادته تغلب إرادة الله، تبارك الله رب العالمين.

And whenever He<sup>-azwj</sup> Wants something, it comes into being just as He<sup>-azwj</sup> Wanted from without having Spoken, being a shelter from His<sup>-azwj</sup> servants from what He<sup>-azwj</sup> has Ordained, and there is no argument for them regarding what He<sup>-azwj</sup> Chooses. They are not able upon working, nor treating from what creature comes into being in their bodies. So, the one who claims that he is strong upon a work which Allah<sup>-azwj</sup> Mighty and Majestic does not Want, so he has claimed that his intention has overcome the Intention (Will) of Allah<sup>-azwj</sup>. Blessed is Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds''<sup>31</sup>

علي بن إبراهيم، عن أبيه، عن النضر بن سويد، عن هشام بن الحكم أنه سأل أبا عبد الله عليه السلام عن أسماء الله واشتقاقها: الله مما هو مشتق؟ قال: فقال لي: يا هشام الله مشتق من إله والاله يقتضي مألوها والاسم غير المسمى، فمن عبد الاسم دون المعنى فقد كفر ولم يعبد شيئاً، ومن عبد الاسم والمعنى فقد كفر وعبد اثنين، ومن عبد المعنى دون الاسم فذاك التوحيد أفهمت يا هشام؟ قال: فقلت: زدي

Ali Bin Ibrahim, from his father, from Al-Nazar Bin Suweyd, from Hisham Bin Al-Hakam, who says:

'I asked Abu Abdullah<sup>asws</sup> about the Names of Allah<sup>azwj</sup> and their Derivatives, 'From what has 'Allah' been derived from?' He<sup>asws</sup> said to me: 'O Hisham! 'Allah' has been derived from 'Ilah' and 'Alaah' which necessitates a worshipper and the Name is not the same as the Named. So, the one who worships the Name without the Meaning, so he has blasphemed and has not worshipped anything. And the one who worships the Name and the Meaning, so he has

<sup>31</sup> Bihar Al-Anwaar – V 4, The book of Tawheed, S 3, Ch 1 H 6

blasphemed as he has worshipped two. And the one who has worshipped the Meaning without the Name, so that is the Oneness (*Al-Tawheed*). Do you understand, O Hisham?' I said, 'Increase it for me'.

قال: إن لله تسعة وتسعين اسما فلو كان الاسم هو المسمى لكان كل اسم منها إلها ولكن الله معنى يدل عليه بهذه الاسماء وكلها غيره، يا هشام الخبز اسم للمأكل والماء اسم للمشروب والثوب اسم للملبوس والنار اسم للمحرق أفهمت يا هشام فهما تدفع به وتناضل به أعداءنا والمتخذين مع الله عزوجل غيره؟ قلت: نعم، قال: فقال: نفعك الله به وثبتك يا هشام،

He<sup>asws</sup> said: 'Allah<sup>azwj</sup> has ninety nine Names. Had every Name been (the same as) the Named, then every one of them would be a god, but Allah<sup>azwj</sup> is Evidenced by these Names, and all of these are other than Him<sup>azwj</sup>. O Hisham! The 'Bread' is a name of a food and the 'Water' is the name of a drink, and the 'Cloth' is a name of the garment, and the 'Fire' is a name of the incinerators. Do you understand, O Hisham with an understanding by which you can defend against, and struggle against our<sup>asws</sup> enemies, and those that take someone else along with Allah<sup>azwj</sup>?' I said, 'Yes'. He<sup>asws</sup> said: 'May Allah<sup>azwj</sup> benefit you by it and Keep you to be steadfast, O Hisham'.

قال هشام فوالله ما قهرني أحد في التوحيد حتى قمت مقامي هذا.

Hisham said, 'By Allah<sup>azwj</sup>! No one was able to defeat me regarding Oneness (*Al-Tawheed*) until he were to stand in this place of mine (reach to my level of understanding)'.<sup>32</sup>

وباسناده إلى أمير المؤمنين عليه السلام انه قال وقد سئل ما الفائدة في حروف الهجاء فقال على عليه السلام ما من حرف الا وهو اسم من أسماء الله عزوجل.

By its chain up to Amir-ul-Momineen<sup>asws</sup> who<sup>asws</sup> when asked: 'What is the benefit of the letters of the Alphabet?' So Ali<sup>asws</sup> said: 'There is no letter from the letters (of the Arabic Alphabet) but it is a Name from the Names of Allah<sup>azwj</sup> the Mighty the Majestic'.<sup>33</sup>

## The Self and Attributes of Allah<sup>-azwj</sup>:

عن أبي هاشم الجعفري قال: كنت عند أبي جعفر الثاني عليه السلام فسأله رجل فقال: أخبرني عن الرب تبارك وتعالى أله أسماء وصفات في كتابه؟ وهل أسماء وصفاته هي هو؟

Abu Hashim Al Ja'fary who said,

'I was in the presence of Abu Ja'far<sup>-asws</sup> the 2<sup>nd</sup> and a man asked him<sup>-asws</sup> saying, 'Inform me about the Lord<sup>-azwj</sup> Blessed and Exalted, are there Names and attributes for Him<sup>-azwj</sup> in the Book? And are His<sup>-azwj</sup> Names and His<sup>-azwj</sup> Attributes, Him<sup>-azwj</sup>?'

<sup>32</sup> Al Kafi - H 230

<sup>33</sup> Tafseer Noor Al Saqalayn CH 1 – H 43

فقال أبو جعفر عليه السلام: إن لهذا الكلام وجهين: إن كنت تقول هي هو أنه ذو عدد وكثرة فتعالى الله عن ذلك، وإن كنت تقول هذه الاسماء والصفات لم تنزل وإنما لم تنزل محتتمل معنيين فإن قلت: لم تنزل عنده في علمه وهو يستحقها فنعم وإن كنت تقول: لم ينزل صورها وهجاؤها وتقطيع حروفها فمعاذ الله أن يكون معه شيء غيره

Abu Ja'far<sup>asws</sup> said: 'For this speech, there are two aspects. If you are saying, these (Names) are Him<sup>azwj</sup>, i.e., He<sup>azwj</sup> is with a number and multiplicity, so Exalted is Allah<sup>azwj</sup> (away) from that; and if you are saying these are Attributes, and the Names would never cease to be, so 'never cease to be' carries two meaning. So, if you say, 'They will not cease to be in His<sup>azwj</sup> Presence in His<sup>azwj</sup> Knowledge and He<sup>azwj</sup> is Rightful, so yes; but if you are saying these will not cease to be, their images, and their spellings, and their syllables, and their letters, then we<sup>asws</sup> seek Refuge with Allah<sup>azwj</sup> that there happens to be with Him<sup>azwj</sup>, something other than Him<sup>azwj</sup>.

بل كان الله تعالى ذكره ولا خلق ثم خلقها وسيلة بينه وبين خلقه يتضرعون بها إليه ويعبدونه وهي ذكره، وكان الله سبحانه ولا ذكر، والمذكور بالذكر هو الله القديم الذي لم ينزل، والاسماء والصفات مخلوقات والمعنى بها هو الله الذي لا يليق به الاختلاف ولا الائتلاف، وإنما يختلف ويأتلف المتجزى،

But, Allah<sup>azwj</sup> was and had not Created (anything from His<sup>azwj</sup> Creations). Then He<sup>azwj</sup> Created these as a means between Him<sup>azwj</sup> and His<sup>azwj</sup> creatures - being desperately (dependant) upon Him<sup>azwj</sup>, and they are worshipping Him<sup>azwj</sup>, and these are His<sup>azwj</sup> Mention. And Allah<sup>azwj</sup> was and there was no Mention, and the Mentioned One<sup>azwj</sup> is with the Mention. He<sup>azwj</sup> is Allah<sup>azwj</sup>, the eternal Who does not cease to be; and the Names and the Attributes are creations, and the Meaning Meant by these, He<sup>azwj</sup> is Allah<sup>azwj</sup> with Whom neither befits the variances nor the combinations, and rather (that) variates and combines, (which is) fragmented.

ولا يقال له: قليل ولا كثير، ولكنه القديم في ذاته لان ما سوى الواحد متجزئ، والله واحد لا متجزئ ولا متوهم بالقلة والكثرة، وكل متجزئ أو متوهم بالقلة والكثرة فهو مخلوق دال على خالق له

So, Allah<sup>azwj</sup> will not be said to be combined, nor Allah<sup>azwj</sup> as little nor more, but the eternality is regarding His<sup>azwj</sup> Self, because whatever is besides the One<sup>azwj</sup>, is a fragment, and Allah<sup>azwj</sup> is the One<sup>azwj</sup>, not fragmented, nor can He<sup>azwj</sup> be imagined with the less and the more, and everything which is fragmented or imagined with the less and the more, so it is a creation evidencing upon its Creator. (Hadith continues)

### How Allah<sup>azwj</sup> is Powerful and Knower?

فقولك: إن الله قدير خبرت أنه لا يعجزه شيء فنفيت بالكلمة العجز وجعلت العجزسواه، وكذلك قولك: عالم إنما نفيت بالكلمة الجهل وجعلت الجهل سواه، فإذا أفنى الله الأشياء أفنى الصورة والهجاء والتقطيع فلا يزال من لم ينزل عالما.

So, your words that 'Allah<sup>azwj</sup> is Powerful', informs you that He<sup>azwj</sup> is not frustrated by anything. Thus you, negate the frustration by the speech and make the frustration to be other than Him<sup>azwj</sup>. And similar to that are your words, 'Knower'. But rather the ignorance is negated by the speech, and the ignorance is made to be besides Him<sup>azwj</sup>. And when Allah<sup>azwj</sup> Annihilates the things, the image, and the spelling, and the syllables get annihilated, and He<sup>azwj</sup> does not cease to be, the One<sup>azwj</sup> who will not cease to be a Knower'. (Hadith continues)



## **How Allah<sup>azwj</sup> is All Hearing and All Seeing?**

فقال الرجل: فكيف سمينا ربنا سميعا؟ فقال: لأنه لا يخفى عليه ما يدرك بالاسماع، ولم نصفه بالسمع المعقول في الراس. وكذلك سميناه بصيرا لأنه لا يخفى عليه ما يدرك بالابصار من لون أو شخص أو غير ذلك، ولم نصفه ببصر طرفة العين.

So, the man said, 'So how come we are Naming our Lord<sup>azwj</sup> as 'All-Hearing'? So he<sup>asws</sup> said: 'Because it is not Hidden upon Him<sup>azwj</sup> whatever is being comprehended by the ears, and we<sup>asws</sup> do not describe Him<sup>azwj</sup> with the Hearing situated in the head. Like that, we<sup>asws</sup> Name Him<sup>azwj</sup> as 'All-Seeing', because it is not Hidden upon Him<sup>azwj</sup> whatever is comprehended by the visions, from the colour or persons or other than that; and we<sup>asws</sup> do not describe Him<sup>azwj</sup> with the vision of the blink of the eye. (Hadith continues)

## **How Allah<sup>azwj</sup> is Aware of subtleties?**

وكذلك سميناه لطيفا لعلمه بالشئ اللطيف مثل البعوضة وما هو أخفى من ذلك،

And similar to that we<sup>asws</sup> Name Him<sup>azwj</sup> as the 'Aware of subtleties' due to His<sup>azwj</sup> Knowledge of the subtle things, like the mosquito, and (things) more concealed than that.

و موضع المشي منها، والعقل والشهوة للسفاد والحدب على أولادها، وإقامة بعضها على بعض، ونقلها الطعام والشراب إلى أولادها في الجبال والمفاوز والوادية والقفار فعلمنا بذلك أن خالقها لطيف بلا كيف إذا لكيفية للمخلوق المكيف.

And the subject of the growth is from these, and the intelligence, and the desires for the marital relations, and the leniency upon their offspring, and their watching out for each other, and their transference of the food and the drink to their children in the mountains, and wilderness, and the valleys, and the wastelands. Thus, we know that their Creator is Aware of the subtleties without a 'how', and rather the 'how' is for the creations, the ones subject to 'how'. (Hadith continues)

## **How Allah<sup>azwj</sup> is Strong and Eternal?**

وكذلك سمينا ربنا قويا بلا قوة البطش المعروف من الخلق، ولو كان قوته قوة البطش المعروف من الخلق لوقع التشبيه واحتمل الزيادة، وما احتمل الزيادة احتمل النقصان، وما كان ناقصا كان غير قديم وما كان غير قديم كان عاجزا،

And similar to that, we Name our Lord<sup>azwj</sup> as Strong, not due to the strength of the violence well-known from the creatures. And if it was so that His<sup>azwj</sup> Strength was the strength of the well-known violence from the creatures, a resemblance would not occur for Him<sup>azwj</sup> and an increase would not be tolerated. And whatever tolerates the increase, would tolerate the decrease; and whatever was deficient would be without eternity; and whatever was without eternity would be frustrated.

فربنا تبارك وتعالى لا شبه له ولا ضد ولا ند، ولا كيفية ولا نهاية ولا تصاريف محرم على القلوب أن تحتمله، وعلى الاوهام أن تحده، وعلى الضمائر أن تصوره، عزوجل عن أداة خلقه وسمات برينه، وتعالى عن ذلك علوا كبيرا .

So, our Lord<sup>azwj</sup>, Blessed and Exalted, there is neither a resemblance for Him<sup>azwj</sup>, nor an opposite, nor a match, nor a 'how', nor an end-point, nor can He<sup>azwj</sup> be envisaged by visions.

And it is Prohibited unto the hearts to create His<sup>azwj</sup> resemblance, and upon the imaginations that these limit Him<sup>azwj</sup>, and for consciences to imagine Him<sup>azwj</sup>. Majestic and Mighty is He<sup>azwj</sup> from the instruments of His<sup>azwj</sup> creatures, and features of His<sup>azwj</sup> Created beings; and Exalted is He<sup>azwj</sup> from that, Loftier, Greater".<sup>34</sup>

## Rab and Rabuwiya

ما قاله الامام علي عليه السلام: " أن العقل لاقامة رسم العبودية لا لادراك الربوبية

Amir Al-Momineen<sup>asws</sup> says: '(The One who) is blessed with 'Aql'<sup>35</sup> has to submit himself but not try to unfold the mysteries of 'Rabuwiya'.<sup>36</sup>

The above Hadith introduces concepts of Rab and Rabuwiya, the earlier has been used for Allah-azwj as well as for others but the latter (Rabuwiya) is, like 'Allah' is specifically and exclusively reserved for Allah<sup>azwj</sup>, see Appendix III

## Appendix I: Participation in Allah<sup>azwj</sup>'s Beautiful Names:

الدقاق، عن الكليني، عن علان، عن محمد بن عيسى، عن الحسين ابن خالد، عن أبي الحسن الرضا عليه السلام أنه قال: اعلم علمك الله الخير أن الله تبارك و تعالى قديم، والقدم صفة دلت العاقل على أنه لا شيء قبله ولا شيء معه في ديموميته

From Al Daqaq, from Al Kulayni, from Alaan, from Muhammad Bin Isa, from Al Husayn Ibn Khalid,

'From Abu Al-Hassan Al-Reza<sup>asws</sup> having said: 'Know that Allah<sup>azwj</sup>, the Informed, Knows you. Allah<sup>azwj</sup> Blessed and Exalted is Ancient, and the ancientness is an attribute evidencing the intellectual upon that He<sup>azwj</sup>, there is nothing before Him<sup>azwj</sup>, and there is nothing with Him<sup>azwj</sup> in his continuity.

فقد بان لنا بإقرار العامة معجزة الصفة أنه لا شيء قبل الله، ولا شيء مع الله في بقائه، وبطل قول من زعم أنه كان قبله شيء، أو كان معه شيء في بقائه، لم يجوز أن يكون خالقا له لأنه لم يزل معه فكيف يكون خالقا لمن لم يزل معه ؟

Thus, it is clear for us, by the acceptance of the general marvels of the attributes that there is nothing before Allah<sup>azwj</sup>, and there is nothing with Allah<sup>azwj</sup> during His<sup>azwj</sup> remaining, and it invalidates the word of the one who claims that there was something before Him<sup>azwj</sup>, or there was something with Him<sup>azwj</sup> during His<sup>azwj</sup> remaining. It is not allowed that there would happen to be a creator for Him<sup>azwj</sup>, because he was not eternally with Him, so how can there be a creator for one was not with him eternally?

ولو كان قبله شيء كان الاول ذلك الشيء لا هذا، وكان الاول أولى بأن يكون خالقا للاول الثاني.

If there was something before Him<sup>azwj</sup>, that would be the first thing, not this one, and the first one would be foremost that it happens to be a creator of the second one.

<sup>34</sup> Bihar Al-Anwaar – V 4, The book of Tawheed, S 3, Ch 1 H 1

<sup>35</sup> A quality through which, Allah<sup>azwj</sup> and His Divine Representatives<sup>asws</sup> and their commands are recognised, e.g., see Al-Kafi, vol. 1, pg. 10.

<sup>36</sup> Bahrul Moarif, Nahjul Israr, vol.2, pg. 380.

ثم وصف نفسه تبارك وتعالى بأسماء دعا الخلق إذ خلقهم وتعبدهم وابتلاهم إلى أن يدعوها بما فسمى نفسه سميعا، بصيرا، قادرا، قاهرا، حيا، قيوما، ظاهرا، باطنا، لطيفا، خبيرا، قويا، عزيزا، حكيما، عليما، وما أشبه هذه الأسماء

Then He<sup>azwj</sup> Described Himself<sup>azwj</sup> Blessed and Exalted, the Name the creatures can call with then He<sup>azwj</sup> does Created them, and Try them to them calling Him<sup>azwj</sup> with these. So, He<sup>azwj</sup> Named Himself<sup>azwj</sup> as Hearing, Seeing, Able, Subduer, Living, Eternal, Apparent, Hidden, Subtle, Informed, Strong, Mighty, Wise, Knower, and what resembles these Names.

فلما رأى ذلك من أسمائه الغالون المكذبون وقد سمعونا نحدث عن الله أنه لا شئ مثله، ولا شئ من الخلق في حاله قالوا: أخبرونا إذ زعمتم أنه لا مثل لله ولا شبه له كيف شاركتموه في أسمائه الحسنى فتسميتهم بجمعها؟ فإن في ذلك دليلا على أنكم مثله في حالاته كلها أو في بعضها دون بعض إذ قد جمعتم الأسماء الطيبة.

So, when the exaggerators and the beliers saw that from His<sup>azwj</sup> Names, and they had heard us narrating about Allah<sup>azwj</sup> that there is nothing like Him<sup>azwj</sup>, and there is nothing from the creation in His<sup>azwj</sup> State, they said, 'Inform us, when you claim that there is no example for Allah<sup>azwj</sup>, nor is there any resemblance for Him, how come you participate Him<sup>azwj</sup> in His<sup>azwj</sup> Beautiful Names, and you names yourselves with the entirety of them? Surely, in that there is evidence upon that you are like Him<sup>azwj</sup> in His<sup>azwj</sup> States, all of them, or in some of them besides some, when you have gathered the good names'.

قيل لهم: إن الله تبارك وتعالى ألزم العباد أسماء من أسمائه على اختلاف المعاني، وذلك كما يجمع الاسم الواحد معنيين مختلفين، والدليل على ذلك قول الناس الجائر عندهم السائق وهو الذي خاطب الله عزوجل به الخلق فكلهم بما يعقلون ليكون عليهم حجة في تضييع ما ضيعوا،

It would be said to them, 'Allah<sup>azwj</sup> the Blessed and Exalted, Necessitated the servants with having names from His<sup>azwj</sup> upon different meanings, and that is just as one gathers the one name having different meanings, and the evidence upon that are the common words of the people allowed with them, and it is which Allah<sup>azwj</sup> Addressed the creatures with. So He<sup>azwj</sup> Spoke to them with what they are speaking with in order for it to become an argument upon them regarding the wastage of what they are wasting.

وقد يقال للرجل: كلب وحمار وثور وسكرة وعلقمة وأسد كل ذلك على خلافه لانه لم تقع الأسماء على معانيها التي كانت بنيت عليها لان الانسان ليس بأسد ولا كلب فافهم ذلك رحمك الله. وإنما تسمى الله بالعالم لغير علم حادث علم به الأشياء واستعان به على حفظ ما يستقبل من أمره، والروية فيما يخلق من خلقه ويفنيه مما مضى مما أفنى من خلقه مما لو لم يحضره ذلك العلم ويغيبه كان جاهلا ضعيفا كما أنا رأينا علماء الخلق

So, it is said for the man, (he is) a dog, and a donkey, and a bull, and sweet, and bitter, and a lion. All of that is upon different to him and his state. The Name does not fall upon its meaning which it had been built upon, because the human being is neither a lion, nor a dog. Therefore understand that, may Allah<sup>azwj</sup> have Mercy on you, and rather Allah<sup>azwj</sup> the Exalted has been Named with the knowledge without any new knowledge He<sup>azwj</sup> learns being assisted by the things upon the preservation of what is to be in the future from His<sup>azwj</sup> Commands and the process regarding what He<sup>azwj</sup> Creates from His<sup>azwj</sup> creatures, and Spoils from what is past from what perishes from His<sup>azwj</sup> creatures, from what if that knowledge was not present and was absent, He<sup>azwj</sup> would have been ignorant, weak, just as us, when we see the knowledgeable ones of the people.

إنما سموا بالعلم لعلم حادث، إذ كانوا قبله جهلة، وربما فارقهم العلم بالاشياء فصاروا إلى الجهل. وإنما سمي الله عالما لانه لا يبجل شيئا فقد جمع الخالق والمخلوق اسم العلم واختلف المعنى على ما رأيت.

But rather, they have been named with the knowledge due to the newly occurring knowledge, when they used to be ignorant beforehand. Sometimes the knowledge separates from them and they return back to be ignorance. But rather, Allah<sup>azwj</sup> is Named as a Knower because He<sup>azwj</sup> is not ignorant of anything. So, the Creator and the Created are gathered upon the name 'Knower', and the meaning is difference upon what you can see.

وسمي ربنا سميعا لا بجزء فيه يسمع به الصوت لا يبصر به كما أن جزءنا الذي نسمع به لانقوي على النظر به، ولكنه عزوجل أخبر أنه لا تخفى عليه الاصوات ليس على حد ما سمينا به نحن فقد جمعنا الاسم بالسميع واختلف المعنى،

And our Lord<sup>azwj</sup> is Hearing, not by a perforation in Him<sup>azwj</sup> Hearing the sounds with it, nor does He<sup>azwj</sup> See by it, just as we have perforations by which we hear not being strong upon seeing with it. But, He<sup>azwj</sup> is All-Informed, there being nothing hidden from Him<sup>azwj</sup> from the sound. He<sup>azwj</sup> is not bound by a limit of what we can hear. So, we are gathered in name with the name, and the meaning is different.

وهكذا البصير لا بجزء به أبصر كما أنا نبصر بجزء منا لاننتفع به في غيره، ولكن الله بصير لا يبجل شخصا منظورا إليه فقد جمعنا الاسم واختلف المعنى

And similar to this is the sight. He<sup>azwj</sup> does not see by a perforation from Him<sup>azwj</sup> just as we tend to see by a perforation from us, not benefitting by it with something else. But Allah<sup>azwj</sup> is Seeing, not by looking towards a person. So, we are gathered in the name but the meaning is different.

و هو قائم ليس على معنى انتصاب وقيام على ساق في كبد كما قامت الاشياء ولكنه أخبر أنه قائم بخبر أنه حافظ كقول الرجل: القائم بأمرنا فلان، وهو عزوجل القائم على كل نفس بما كسبت، والقائم أيضا في كلام الناس الباقي، والقائم أيضا بخبر عن الكفاية كقولك للرجل: قم بأمر فلان أي اكف، والقائم منا قائم على ساق فقد جمعنا الاسم ولم يجمعنا المعنى،

And He<sup>azwj</sup> is Standing, not being upon the meaning of an uprightness and standing upon a leg in the middle just as the things stand. But He<sup>azwj</sup> Stands Informed, being a Preserver, unlike the words of the man, 'Standing with our matters over so and so'. And Allah<sup>azwj</sup>, He<sup>azwj</sup> is the Stander upon every soul with what it has earned. And the standing as well in the speech of the people is the remaining. And the standing as well, informs about the responsibility, like your words to a man, 'Stand with the matter of the Clan of so and so', i.e., suffice them. And the standing one from us stands upon a leg. So we are gathered in the name, and we are not gathered in the meaning.

وأما اللطيف فليس على قلة وقضاة وصغر، ولكن ذلك على النفاذ في الاشياء والامتناع من أن يدرك كقولك: لطف عني هذا الامر، ولطف فلان في مذهبه، وقوله يخبرك أنه غمض فبهر العقل وفات الطلب وعاد متعمقا متلطفا لا يدركه الوهم فهكذا لطف الله تبارك وتعالى عن أن يدرك بجد أو يحد بوصف، واللطافة منا الصغر والقلة فقد جمعنا الاسم واختلف المعنى.

And as for the (Name) Subtle, so is not upon scarceness, and delicateness, and smallness, but that is upon the implementation regarding the things which are hard to perceive, like your words to the man, 'This matter is delicate upon me, and so and so is subtle in his approach'. And his words inform you that intellect is shut with regards to it and the

subtleness is lost, as it is so profound, so subtle, that the imagination cannot realise it. So, similar to that is the Subtleness of Allah<sup>azwj</sup> Blessed and Exalted from being comprehended by a limit, or limited by an attribute. And the subtleness from us is the smallness, and scarcity. Thus, we are gathered in the name but different in the meaning.

وأما الخبير فالذي لا يعزب عنه شيء ولا يفوته ليس للتجربة ولا للاعتبار بالاشياء فتفيدة التجربة والاعتبار علما لولاها ما علم لان من كان كذلك كان جاهلا والله لم يزل خبيرا بما يخلق، والخبير من الناس المستخير عن جهل المتعلم وقد جمعنا الاسم واختلف المعنى.

And as for the Informed (All-Aware), so it is which the thing is recognised from, and nothing is missed out from Him<sup>azwj</sup>. It is not due to the experimentation, nor by learning of lessons with the things, for during the experimentation and the learning of lessons, are the two pieces of knowledge, and had it not been for the two, it would not be known, because the one who was like that, would have been ignorant, and Allah<sup>azwj</sup> has not ceased to be Informed with what He<sup>azwj</sup> Created, and the 'informed' from the people is the choice (chosen) by the ignorant to learn. So, we are gathered in the name and the meaning is different.

وأما الظاهر فليس من أجل أنه علا الاشياء بركوب فوقها وقعود عليها وتسمن لذراها، ولكن ذلك لقهره ولغلبته الاشياء وقدرته عليها كقول الرجل: ظهرت على أعدائي، وأظهرني الله على خصمي يخبر عن الفلج والغلبة فهكذا ظهور الله على الاشياء.

And as for the Overcomer, so it is not from a reason that He<sup>azwj</sup> is upon the things by riding above them, and seated upon these, ascending to their peaks. But, that is due to His<sup>azwj</sup> Subduing and His<sup>azwj</sup> Overcoming the things and His<sup>azwj</sup> Power upon these, like the words of the man, 'I overcame upon my enemy and Allah<sup>azwj</sup> Made me overcome upon my adversary', inform about the cleaving and the overcoming. So, this is how Allah<sup>azwj</sup> Overcomes upon the things.

ووجه آخر أنه الظاهر لمن أراده لا يخفي عليه شيء، وأنه مدبر لكل ما يرى فأبي ظاهر أظهر وأوضح أمرا من الله تبارك و تعالی فإنك لاتعلم صنعته حيثما توجهت وفيك من آثاره ما يغنيك، والظاهر منا البارز بنفسه والمعلوم بحده فقد جمعنا الاسم واختلف المعنى.

And another aspect is that He<sup>azwj</sup> is the Manifest to the one who wants Him<sup>azwj</sup> and nothing is Hidden from Him<sup>azwj</sup>, and He<sup>azwj</sup> is the Designer of everything what He<sup>azwj</sup> Designed. So, which manifestation is more apparent and clearer than Allah<sup>azwj</sup> Blessed and Exalted, because you cannot execute His<sup>azwj</sup> Making wherever you may divert your face to, and inside you are its effects what makes you independent. And the Manifestation is more than ours, transcendental by Himself<sup>azwj</sup>, and the known by His<sup>azwj</sup> Sharpness. So, we have gathered in the name and we are not gathered in the meaning.

وأما الباطن فليس على معنى الاستبطان للاشياء بأن يغور فيها، ولكن ذلك منه على استبطانه للاشياء علما وحفظا وتدييرا كقول القائل: أبطنته يعني خبرته وعلمت مكتوم سره، والباطن منا بمعنى الغائر في الشيء المستتر، فقد جمعنا الاسم واختلف المعنى

And as for the Hidden (Esoteric), so it is not upon the meaning of the hidden-ness of the things, with being immersed into them, but that from Him<sup>azwj</sup> is upon the Knowledge of the hidden things, and Preserving these, and their regulation, like the words of the man, 'I know his inside, meaning I am informed of him and know the concealed secrets of his'. And the hidden from us is the absent regarding the things, the veiled, and we are gathered in the name and differ in the meaning.

وأما القاهر فإنه ليس على علاج ونصب واحتيال ومداراة ومكر كما يقهر العباد بعضهم بعضا فالمقهور منهم يعود قاهرا والقاهر يعود مقهورا، ولكن ذلك من الله تبارك وتعالى على أن جميع ما خلق متلبس به الذل لفاعله وقلة الامتناع لما أراد به لم يخرج منه طرفة عين غير أنه يقول له: كن فيكون، فالقاهر منا على ما ذكرت ووصفت فقد جمعنا الاسم واختلف المعني.

And as for the Subduer, so it is not upon the meaning of a process, and establishing hostility, and fraud, and deceit, and plotting, just as the servants would do to subdue each other, and the subdued from them reverts to be the subdue, and the subduer reverts to be a subdued. But that, from Allah<sup>azwj</sup> Blessed and High is upon the entirety of what He<sup>azwj</sup> Created are clothed by the humility to its Performer, and scarcity of the obstacles to whatever He<sup>azwj</sup> intends with. It does not emerge in even the blink of an eye if He<sup>azwj</sup> is Saying to it: "Be", so it comes into being, while the subdue from us is upon what we<sup>asws</sup> mentioned and described. So, we are gathered in the name, and differ in the meaning'.

وهكذا جميع الاسماء وإن كنا لم نسمها كلها فقد تكفينا للاعتبار بما ألقينا إليك والله عوننا وعونك في إرشادنا وتوفيقنا

And like that are the entirety of the Names, and if even though we<sup>asws</sup> have not gathered all of these, so these would suffice as the lesson with what we<sup>asws</sup> have cast to you, and Allah<sup>azwj</sup> would Assist you, and Assist us<sup>asws</sup> in Guiding us and Harmonising us".<sup>37</sup>

## Appendix II: Ones having integral Parts cannot be resembled with Allah<sup>azwj</sup>:

يد، ن: ما جيلويه، عن علي بن إبراهيم، عن المختار بن محمد بن المختار الهمداني، عن الفتح بن يزيد الجرجاني، عن أبي الحسن عليه السلام قال: سمعته يقول في الله عزوجل: هو اللطيف الخبير السميع البصير الواحد الاحد الصمد، لم يلد ولم يولد ولم يكن له كفوا أحد، منشئ الاشياء، ومجسم الاجسام، ومصور الصور،

Majaylawiya, from Ali Bin Ibrahim, from Al Mukhtar Bin Muhammad Bin Al Mukhtar Al Hamdany, from Al Fat'h Bin Yazeed Al Jarjany,

'From Abu Al-Hassan<sup>asws</sup>, he (the narrator) said, 'I heard him<sup>asws</sup> saying regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic (that) He<sup>azwj</sup> is the Subtle, the Informed, the Hearing, the Seeing, the One, the First, the Samat, He<sup>azwj</sup> does not beget and is not begotten, and there does not happen to be anyone a match for Him<sup>azwj</sup>, Originator of the things, and Embodier of the bodies, and Formulator of the images.

لو كان كما يقولون لم يعرف الخالق من المخلوق، ولا المنشئ من المنشأ، فرق بين من جسمه وصوره وأنشأه إذ كان لا يشبهه شيء، ولا يشبهه هو شيئا.

If it was just as they are saying, the Creator would not be recognised from the created beings, nor the Originations from the originated. There is a difference between the One<sup>azwj</sup> (Allah<sup>azwj</sup>) Who Embodied him (people), and Imaged him (gave people figure), and Originated him, when there is nothing which resembles Him<sup>azwj</sup>, nor does He<sup>azwj</sup> resemble anything'.

قلت: أجل جعلني الله فداك لكنك قلت: الاحد الصمد وقلت: لا يشبهه شيئا، والله واحد والانسان واحد، أليس قد تشابهت الوجدانية؟

<sup>37</sup> Bihar Al-Anwaar – V 4, The book of Tawheed, S 3, Ch 2 H 5

I said, 'Yes, may Allah<sup>azwj</sup> Make me to be sacrificed for you<sup>asws</sup>! But, you<sup>asws</sup> said: 'The First, the *Samad*', and you<sup>asws</sup> said: 'Nothing resembles Him<sup>azwj</sup>'; and Allah<sup>azwj</sup> is One and the human being is one. Isn't there the resemblance of the oneness?'

قال: يا فتاح أحلت ثبتك الله، إنما التشبيه في المعاني، فأما في الأسماء فهي واحدة، وهي دلالة على المسمى، وذلك أن الانسان وإن قيل واحد فإنما يخبر أنه جثة واحدة، وليس بإثنين فالانسان نفسه ليس بواحد لان أعضائه مختلفة وألوانه مختلفة كثيرة غير واحدة، وهو أجزاء مجزا ليست بسواء، دمه غير لحمه، ولحمه غير دمه، وعصبه غير عروقه، وشعره غير بشره، وسواده غير بياضه، وكذلك سائر الخلق

He<sup>asws</sup> said: 'O Fat'h! You are lawful (in asking), may Allah<sup>azwj</sup> Affirm you! But rather, the resemblance is in the meaning. As for in the names, so these are one, and it is evidence upon the Named, and that is because the human being, and even if he is said to be one, rather it is known that he is of one body, and he isn't with two (bodies), but the human being (body) isn't one (entity), since his body parts are different, and his colours are different, a lot, not one, and he is of parts brought together not with equalness. His blood is other than his flesh, and his flesh is other than his blood, and his nerves are other than his veins, and his hair is other than his skin, and his blackness is other than his whiteness, and like that is the rest of the creation.

فالانسان واحد في الاسم لا واحد في المعنى، والله جل جلاله واحد لا واحد غيره، لا اختلاف فيه ولا تفاوت ولا زيادة ونقصان فأما الانسان المخلوق المصنوع المؤلف من أجزاء مختلفة وجواهر شتى غير أنه بالاجتماع شئ واحد

So, the human being is one in the name, not one in the meaning, and Allah<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Majesty is One, there is no one other than Him<sup>azwj</sup>. There is no differing in Him<sup>azwj</sup>, nor any difference, nor any increase and reduction. As for the human being is the created being, the made, the composed from different parts and various limbs, apart from that he, by the collection, is one thing'.

قلت: جعلت فداك عني فرج الله عنك فقولك: اللطيف الخبير فسره لي كما فسرت الواحد فياني أعلم أن لطفه على خلاف لطف خلقه للفصل غير أني أحب أن تشرح ذلك لي.

I said, 'May I be sacrificed for you<sup>asws</sup>! You<sup>asws</sup> have relived from me, may Allah<sup>azwj</sup> Relieve you<sup>asws</sup>. Your<sup>asws</sup> word: The Subtle, the Informed, interpret it for me, just as you<sup>asws</sup> interpreted the One, for I know that His<sup>azwj</sup> Subtleness is different from the subtlety of His<sup>azwj</sup> creatures of the detail, apart from that, I would love it if you could expound that for me'.

فقال: يا فتاح إنما قلنا: اللطيف للخلق اللطيف، ولعلمه بالشى اللطيف وغير اللطيف، وفي الخلق اللطيف من الحيوان الصغار من البعوض والجرجس وما هو أصغر منهما ما لا يكاد تستبينه العيون بل لا يكاد يستبان لصغره الذكر من الانثى، و الحدث المولود من القديم

He<sup>asws</sup> said: 'O Fat'h! But rather, we<sup>asws</sup> say He<sup>azwj</sup> is Subtle due to the subtle creation, and for His<sup>azwj</sup> Knowledge with the subtle things, and non-subtle, and regarding the subtle creation from the animals, the small ones from the mosquito, and the Jarjis, and what is smaller than these two, what almost does not appear to the eyes, but it almost does not appear due to its smallness, whether is it a male or a female, and occurrence of the new-born from the old.

فلما رأينا صغر ذلك في لطفه واهتدائه للسفاد والهرب من الموت والجمع لما يصلحه مما في لجج البحار وما في لحاء الاشجار والمفاوز والقفار و فهم بعضها عن بعض منطقتها وما يفهم به أولادها عنها ونقلها الغذاء إليها ثم تأليف ألوانها حمرة مع صفرة وبيضا مع خضرة وما لاتكاد عيوننا تستبينه بتمام خلقها

So when we see the smallness of that in its subtleness, and its guidance to the spoiling, and the fleeing from the death, and the gathering for what is correct for it from what is in the depths of the oceans, and what is in the barks of the trees, and the deserts and the wastelands, and their understanding each other in speech, and what their children understand with from them, and its transporting the provision to it, then composing their types, red with the yellow, and white with the green, and what our eyes almost cannot see the integration of its body.

ولا تراه عيوننا ولا تلمسه أيدينا علمنا أن خالق هذا الخلق لطيف لطف في خلق ما سميناها بلا علاج ولا أداة ولا آلة، وأن كل صانع شيء فمن شيء صنع، والله الخالق اللطيف الجليل خلق وصنع لامن شيء.

And our eyes cannot see it nor can our hands touch it, we know that the Creator of this subtle creation is Subtle in Creation what we name it, without any treatment, nor any instruments nor tools, and that every maker of a thing, makes it from a thing, and Allah<sup>azwj</sup> is the Creator of the subtle, the majestic, Creates and Makes, not from a thing".<sup>38</sup>

### Appendix III: The Word *Rab* and '*Rabuwiya*':

The noun of the word 'Rab', when used as an adjective, is 'Rabuwiya' which refers to an 'Entity', which cannot be anyone but Allah<sup>azwj</sup>, this is the reason we have been asked in several traditions of Masomeen<sup>asws</sup> to refrain from ascribing the word 'Rabuwiya' to them<sup>asws</sup>. In a long tradition, Imam Ali Reza<sup>asws</sup> has explained the meanings of the word 'Rabuwiya':

لَهُ مَعْنَى الرَّبُّوبِيَّةِ إِذْ لَا مَرْبُوبٌ

The meaning of the 'Rabuwiya' is: The 'One' who has no other sustainer(s)' In one of the sermons, Amir Al-Momineen<sup>asws</sup> says:

وعنهم عليهم السلام أنهم قالوا : نزهونا عن الربوبية وارفعوا عنا حظوظ البشرية يعني الخطوط التي تجوز عليكم - فلا يقاس بنا أحد من الناس، فإننا نحسن الأسرار الإلهية لمودعة في الهياكل البشرية ، والكلمة الربانية الناطقة في الأجساد الترابية ، وقولوا بعد ذلك ما استطعتم فإن البحر لا ينزف ، وعظمة الله لا توصف

And about them<sup>asws</sup>, they<sup>asws</sup> said: Keep us clear of the title of 'Rabuwiya' but keep us above those qualities which could be attained by the human beings, meaning the sins that are imposed on you - so let no one compare to us<sup>asws</sup>, for we improve the divine secrets that are deposited in human temples, and the divine word spoken in earthly bodies, and say after that what you are able, for the sea does not bleed (can be emptied – so you never be able to reach our<sup>asws</sup> attributes), and the greatness of God is indescribable'.<sup>39</sup>

<sup>38</sup> Bihar Al-Anwaar – V 4, The book of Tawheed, S 3, Ch 2 H 2

<sup>39</sup> Nahjul Asrar, vol.1, pg. 47, Bahrul Moarif, pg. 455, Kalamat-e-Maknuna, pg. 169,



**Rab as 'Ism' (Noun) in Holy Quran Refers to 'Allah'<sup>azwj</sup>:**

In the Holy Quran, the word 'Rab', as an 'Ism' (noun) has been mentioned at several places; see for example in the following references:

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الرَّجُلِ يَمُرُّ بِالرَّيَّةِ وَ لَيْسَ مَعَهُ دَلْوٌ قَالَ لَيْسَ عَلَيْهِ أَنْ يَنْزِلَ الرَّيَّةَ إِنَّ رَبَّ الْمَاءِ هُوَ رَبُّ الْأَرْضِ فَلْيَتَيَمَّمْ

Ahmed ibn Mohammed has narrated from Ali ibn al-Hakam, who from al-Hussain ibn abu al-Ala' who has said the following:

'I once asked Abu Abd Allah<sup>asws</sup>, about a man who passes by a well but does not have a bucket (to draw water). Imam<sup>asws</sup> replied: It is not necessary for him to climb down the well; The 'Rab' of the water is 'Howa' that who is also the 'Rab' of the earth; he must perform Tayammum.<sup>40/41</sup>

Here 'Howa' clearly indicates that the word 'Rab' is referred to Allah<sup>azwj</sup> in the form of a noun.

وَ فِي رِوَايَةٍ أُخْرَى سُئِلَ أَبُو عَبْدِ اللَّهِ عَنِ الْمَصْلُوبِ يُصْبِيهِ عَذَابُ الْقَبْرِ فَقَالَ إِنَّ رَبَّ الْأَرْضِ هُوَ رَبُّ الْهَوَاءِ فَيُوجِي اللَّهُ عَزَّ وَ جَلَّ إِلَى الْهَوَاءِ فَيَضْغَطُهُ ضَغْطَةً أَشَدَّ مِنْ ضَغْطَةِ الْقَبْرِ

Someone asked Abu Abd Allah<sup>asws</sup>, 'Does a person who dies because of being hanged to death, suffer the severe pressure of the grave? The Imam<sup>asws</sup> replied: The Rab of the earth is also 'Howa' that is also the Rab of the air and it (air) applies a pressure on the deceased, which is greater than the pressure of the grave.<sup>42</sup>

Similarly, in Holy Quran there are several Verses where Allah<sup>azwj</sup> has been called with the 'Ism' 'Rab', for example see the Verses below:

: قال آدم: (ربنا ظلمنا أنفسنا 7:23) \*، وقال نوح: (رب إن ابني من أهلي 11:45) \*، \* (رب إني مغلوب فانتصر 54:10) \* وقال هود: \* (رب انصربي بما كذبون 23:26) \*، وقال إبراهيم: \* (رب هب لي حكما 26:21) \* وقال لوط: \* (رب نجني وأهلي مما يعملون 26:169) \*، ودعاء أيوب: \* (وأيوب إذ نادى ربه أي مسني الضر وأنت أرحم الراحمين 21:83) \* ونحوه غيره، وقال شعيب: (ربنا افتح بيننا وبين قومنا بالحق 7:89) \* وغير ذلك، وقال موسى: \* (رب إني ظلمت نفسي 28:16) \* إلى غير ذلك، وقال سليمان: \* (رب اغفر لي وهب لي ملكا 38:35) \* وغير ذلك، وقال زكريا: \* (رب هب لي من لدنك ذرية طيبة 3:38) \*، \* (رب لا تذرني فردا 21:89) \*، وقالت مريم: \* (رب أنى يكون لي ولد 3:47) \* وغير ذلك، وقال عيسى بن مريم: \* (اللهم ربنا أنزل علينا مائدة 5:114) \*، وقال الحواريون: \* (ربنا آمنا بما أنزلت 3:53)

**'Rab' in the Meanings of Owner/Master**

In both Quran and traditions of Masomeen<sup>asws</sup>, the word 'Rab' has been mentioned on several occasions in the in the meanings of owner/master - as an adjective:

<sup>40</sup> Al-Kafi, H 4089, Ch. 41, h. 7, volume 3

<sup>41</sup> Tradition no. 9 of this chapter also has the same meanings of the word 'Rab' referred to Allah<sup>azwj</sup>.

<sup>42</sup> Al-Kafi, H 4687, Ch. 86, h. 17., also Manlah Yahzar-ul-Faqhi, hadith, no. 584

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ عَنْ أَبَانَ بْنِ تَعْلَبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَمَّا أَنْ وَجَّهَ صَاحِبُ الْحَبَشَةِ بِالْحَيْلِ وَمَعَهُمُ الْفِيلُ لِیَسْهَدِمَ الْبَيْتَ مَرُّوا بِإِبِلٍ لِعَبْدِ الْمُطَّلِبِ فَسَأَفَوْهَا فَبَلَغَ ذَلِكَ عَبْدَ الْمُطَّلِبِ فَأَتَى صَاحِبَ الْحَبَشَةِ فَدَخَلَ الْأَذُنَ فَقَالَ هَذَا عَبْدُ الْمُطَّلِبِ بْنُ هَاشِمٍ قَالَ وَمَا يَشَاءُ قَالَ التَّرْجُمَانُ جَاءَ فِي إِبِلٍ لَهُ سَأَفَوْهَا يَسْأَلُكَ رَدَّهَا فَقَالَ مَلِكُ الْحَبَشَةِ لِأَصْحَابِهِ هَذَا رَيْسُ قَوْمٍ وَرَعِيئُهُمْ جِئْتُ إِلَى بَيْتِهِ الَّذِي يَعْبُدُهُ لِأَهْدِمَهُ وَهُوَ يَسْأَلُنِي إِطْلَاقَ إِبِلِهِ أَمَا لَوْ سَأَلَنِي الْإِمْسَاكَ عَنْ هَدْمِهِ لَفَعَلْتُ رُدُّوَا عَلَيْهِ إِبِلَهُ فَقَالَ عَبْدُ الْمُطَّلِبِ لِتَرْجُمَانِهِ مَا قَالَ لَكَ الْمَلِكُ فَأَخْبَرَهُ فَقَالَ عَبْدُ الْمُطَّلِبِ

Some of our companions have narrated from Ahmad ibn Muhammad ibn 'Isa from Ibn Abu 'Umayr from Muhammad ibn Humran from Aban ibn Taghlib who has said the following. "Abu 'Abdallah<sup>-asws</sup> has said, 'When the fellow from Ethiopia marched with horse and elephants to destroy the Ka'ba. They passed by the camels of 'Abd al-Muttalib<sup>-asws</sup> and herded them together. When 'Abd al-Muttalib learned about this he went to the man from Ethiopia and asked permission for a meeting. His man told him that 'Abd al-Muttalib ibn Hashim asks permission for a meeting. He said, "What does he want?" The translator said, "He has come asking that his camels be released." The king of Ethiopia said to his people, "This is the leader and the chief of the people here. I have come to destroy his house of worship but he asks me to order the release of his camels. Had he asked me not to destroy the house I would have done so. Release his cameels." 'Abd al-Muttalib asked the translator. "What did the king say?" When the words of the king were explained to him that he<sup>-asws</sup> said,

أَنَا رَبُّ الْإِبِلِ وَ هَذَا الْبَيْتُ رَبِّ يَنْتَعُهُ فَرَدَّتْ إِلَيْهِ إِبِلُهُ وَ انصَرَفَ عَبْدُ الْمُطَّلِبِ نَحْوَ مَنْزِلِهِ فَمَرَّ بِالْفِيلِ فِي مَنْصَرَفِهِ فَقَالَ لِلْفِيلِ يَا مُحَمَّدُ فَحَرَكَ الْفِيلُ رَأْسَهُ فَقَالَ لَهُ أَ تَدْرِي لِمَ جَاءُوا بِكَ فَقَالَ الْفِيلُ بِرَأْسِهِ لَا فَقَالَ عَبْدُ الْمُطَّلِبِ جَاءُوا بِكَ لِتَهْدِمَ بَيْتَ رَبِّكَ أَ فَتَرَكَ فَاعِلَ ذَلِكَ فَقَالَ بِرَأْسِهِ لَا فَانصَرَفَ عَبْدُ الْمُطَّلِبِ إِلَى مَنْزِلِهِ فَلَمَّا أَصْبَحُوا عَدُّوا بِهِ لِدُخُولِ الْحَرَمِ فَأَتَى وَ افْتَنَعَ عَلَيْهِمْ فَقَالَ عَبْدُ الْمُطَّلِبِ لِبَعْضِ مَوَالِيهِ عِنْدَ ذَلِكَ اِغْلِ الْجِبَلَ فَانظُرْ تَرَى شَيْئاً فَقَالَ أَرَى سَوَاداً مِنْ قِبَلِ الْبَحْرِ فَقَالَ لَهُ يُصَيِّبُهُ بَصْرُكَ أَجْمَعَ فَقَالَ لَهُ لَا وَ لَأَوْشَكَ أَنْ يُصَيِّبَ فَلَمَّا أَنْ قَرِبَ قَالَ هُوَ طَيْرٌ كَثِيرٌ وَ لَا أَعْرِفُهُ يَحْمِلُ كُلُّ طَيْرٍ فِي مَنْقَارِهِ حَصَاةً مِثْلَ حَصَاةِ الْحَذَفِ أَوْ دُونَ حَصَاةِ الْحَذَفِ فَقَالَ عَبْدُ الْمُطَّلِبِ وَ رَبِّ عَبْدُ الْمُطَّلِبِ مَا تُرِيدُ إِلَّا الْقَوْمَ حَتَّى لَمَّا صَارُوا فَوْقَ رُءُوسِهِمْ أَجْمَعَ أَلْقَتِ الْحَصَاةَ فَوَقَعَتْ كُلُّ حَصَاةٍ عَلَى هَامَةِ رَجُلٍ فَخَرَجَتْ مِنْ دُبُرِهِ فَفَقَتَلَتْهُ فَمَا انْقَلَتِ مِنْهُمْ إِلَّا رَجُلٌ وَاحِدٌ يُخْبِرُ النَّاسَ فَلَمَّا أَنْ أَخْبَرَهُمْ أَلْقَتْ عَلَيْهِ حَصَاةً فَفَقَتَلَتْهُ

"I am the 'Rab' (owner) of the camels. The house has the Owner Who is to protect it. His<sup>-asws</sup> camels were release and 'Abd al-Muttalib returned home. He<sup>-asws</sup> passed by the elephant on his way home. He said to the elephant, "O Muhmud. The elephant shook his head. Then he said, "Do you know why they have brought you here?" The elephant said by shaking his head, "No, I do not know." 'Abd al-Muttalib<sup>-asws</sup> said, "They have brought you to destroy the house of your Lord<sup>-azwj</sup>. Will you do so?" The elephant replied by shaking his head said, "I will not do so." 'Abd al-Muttalib<sup>-asws</sup> returned home. Next morning they tried to force the elephant to enter the Holy precinct to destroy it but the elephant refused. 'Abd al-Muttalib at that time said to some of his servants, "Climb up the hill and see if you observe anything." He said, "I can see black spots in the direction of the sea. He<sup>-asws</sup> asked, "Do you see all of it" He said, "Not all of it but almost. When the black spots came closer he said, "They are great many birds. I can see that every bird has a pebble in his beak of the size thrown with a finger." 'Abd al-Muttalib said, "By Allah, the Lord of 'Abd al-Muttalib that the birds aim only those people." When the birds arrived over their heads they threw the pebble on their heads and every pebble fell on top of their scales and pierced its way down to their bottom

end and left them dead. Only one man was left alive who went with the news to the others. When he gave them the new a pebble fell on his head and killed him too."<sup>43</sup>

In Uyun Akhbar Al-Reza, Imam Ali Raza<sup>asws</sup> replied to Mamoon Rashid when he put blame on the Virtues of Prophets<sup>as</sup>.

كما قاله الرضا (عليه السلام) في جواب المأمون حين سأله عن عصمة الأنبياء. وهو حديث شريف مفصل (2). الروايات والكلمات حول هذه الآية (3). كلمات الرازي حول سؤال فرعون: \* (وما رب العالمين 26:23) \* وجواب موسى عنه (4). قد يجيء الرب بمعنى الملك ومنه قول يوسف كما حكاه الله تعالى في القرآن الكريم: \* (اذكري عند ربك فأنساه الشيطان ذكر ربه فلبث في السجن بضع سنين 12:42) \* فلفظ الرب في الاولى بمعنى الملك: أن يكون بمعنى الرب تعالى يعني نسي يوسف عن ذكر ربه حين راجع إلى غيره فيكون

الضمير في قوله: \* (فأنساه 12:42) \* إلى يوسف، أو يكون بمعنى الصاحب

كما في قوله تعالى: \* (يتخذوا أحيارهم وريهانهم أربابا من دون الله 9:31) \*، كما يستفاد من كلمات الباقر (عليه السلام) في هذه الآية (4). ويجيء بمعنى السائس والمدبر والمصلح والسيد، كما في المنجد وغيره. وعلى ما تقدم يظهر معنى كلام مولانا أمير المؤمنين (عليه السلام) حين سئل عن دابة الأرض فقال: هو رب الأرض الذي تسكن الأرض به.

Iman Ali Reza<sup>asws</sup> gave a detailed reply to Mamoon Rashid<sup>la</sup> when he<sup>la</sup> question the infallibility of the Prophets<sup>as</sup>, complete hadith could be found elsewhere<sup>44</sup> but briefly, when Firon asked (from Musa<sup>as</sup>) Who is the 'Rab ul Alameen'? Musa<sup>asws</sup> replied: You! But this was in the meanings of 'Malik' (owner). Similarly, the words of Prophet Yousif<sup>as</sup> are quoted by Allah<sup>azwj</sup> in the Quran: '.....Remember me with your 'Rab'; but the Shaitan caused him to forget mentioning (it) to his 'Rab' (lord), so he remained in the prison a few years. Here, again the meanings of the word Rab is the 'owner', so addressed to other than Allah<sup>azwj</sup>.

In Holy Quran (9:31) Allah<sup>azwj</sup> Says: They take their priests and their anchorites to be their lords in derogation of Allah, (upon being asked) Imam Baqir<sup>asws</sup> has said: Yet do they worship, besides Allah, things that can neither profit them nor harm them: and the disbeliever is a helper (of Evil), against his own Lord (25:55), the meanings of the Rab here implies to Amir Al-Momineen<sup>asws</sup>! At another place, Amir Al-Momineen<sup>asws</sup> was asked about the 'Daba tul Arz', Amir Al-Momineen<sup>asws</sup> replied, that is the Rab-ul-Arz' which gives comfort to the inhabitants of the earth.<sup>45</sup>

### Rab in the qualitative form is used for Infallible Imam<sup>asws</sup>

There are several traditions of Masomeen<sup>asws</sup>, which state that 'an Imam of the earth is the 'Rab' of the earth'. For example:

رب الأرض بعدي

<sup>43</sup> باب مولد النبي ص ووفاته ص 447 1الكافي

<sup>44</sup> Uyun Akhbar Al-Reza by Sheikh Sadooq, vol. 1, pp. 354.

<sup>45</sup> بحار الأنوار (ط - بيروت)، ج53، ص: 69

In a long tradition, reported by Sulam bin Qais Hilali, Prophet Mohammed<sup>-saww</sup> said: (Ya Ali<sup>-asws</sup>) you<sup>-asws</sup> are 'Rab-ul-Arz' after me<sup>-saww</sup>.<sup>46</sup>

القاسم بن الربيع عن صباح المزني عن المفضل بن عمر أنه سمع أبا عبد الله ع يقول في قول الله و أشرفت الأرض بنور ربها (39:69) قال رب الأرض إمام الأرض فإذا خرج يكون ما ذا قال إذا يستغني الناس عن ضوء الشمس و نور القمر و يجتزون بنور الإمام

Qasim ibn Arbeh heard it from Sabah al-Muzini, who from al-Mufassal bin Ummer who says:

I heard it from Imam Abu Abdullah<sup>-asws</sup> that Imam<sup>-asws</sup> said: 'In the Words of Allah<sup>-azwj</sup> **And the Earth will shine with the Glory of its Lord: (39:69)** means that the Imam<sup>-asws</sup> of the Earth is the 'Rab' of the Earth. And when our last 'Hujjat<sup>-ajfi</sup>' will appear, the Earth will become so bright that people of the Earth will neither need the Sunshine and nor the Moonlight.<sup>47</sup>

حدثنا محمد بن أبي عبد الله ع قال حدثنا جعفر بن محمد قال حدثني القاسم بن الربيع قال حدثني صباح المدائني قال حدثنا المفضل بن عمر أنه سمع أبا عبد الله ع يقول في قوله « و أشرفت الأرض بنور ربها (39:69) » ، فقلت فإذا خرج يكون ما ذا قال إذا يستغني الناس عن ضوء الشمس و نور القمر و يجتزون بنور الإمام

The narrator says: I heard it from Imam Abu Abdullah<sup>-asws</sup>: 'In the Words of Allah<sup>-azwj</sup> **And the Earth will shine with the Glory of its Lord: (39:69)** means when our last 'Hujjat<sup>-ajfi</sup>' will appear, the Earth will become so bright that people will neither require the light of the Sun nor the light of the Moon.<sup>48</sup>

### Amir Al-Momineen<sup>-asws</sup> Punished those who Called him<sup>-asws</sup> 'Howa'

We present here some traditions, where those who called Amir Al-Momineen<sup>-asws</sup> 'Rab' in the form of 'noun' or 'Howa' were punished to death when they refused to repent and insisted that their Lord is Amir Al-Momineen<sup>-asws</sup>.

محمّد بن يحيى عن أحمد بن محمد بن عمار عن ابن أبي عمير عن هشام بن سالم عن أبي عبد الله قال أتى قوم أمير المؤمنين ع فقالوا السلام عليك يا ربنا فاستأبناهم فلم يتوبوا فحفر لهم حفيرة و أوقد فيها ناراً و حفر حفيرة أخرى إلى جانبها و أفضى بينهما فلما لم يتوبوا ألقاهم في الحفيرة و أوقد في الحفيرة الأخرى حتى ماتوا

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammad, who from ibn abu Umayr, who from Hisham ibn Salim, who has narrated the following:

Abu Jafar<sup>-asws</sup> has said that once a group of people were brought before Amir Al-Momineen<sup>-asws</sup>, who said: Peace be with you O our 'Rabana' Lord. Imam<sup>-asws</sup> asked them to repent but they refused. Imam Ali<sup>-asws</sup> commanded to dig a ditch in which fire was lit up and another ditch was dug next to it and holes were made from one to the other ditch.<sup>49</sup>

علي بن إبراهيم عن أبيه عن ابن أبي عمير عن هشام بن سالم عن أبي عبد الله ع قال أتى قوم أمير المؤمنين ع فقالوا السلام عليك يا ربنا فاستأبناهم فلم يتوبوا فحفر لهم حفيرة و أوقد فيها ناراً و حفر حفيرة أخرى إلى جانبها و أفضى ما بينهما فلما لم يتوبوا ألقاهم في الحفيرة و أوقد في الحفيرة

<sup>46</sup> كتاب سليم بن قيس ص : 685

<sup>47</sup> بحار الأنوار 7 باب 326 - الوسيلة و ما يظهر من منزلة

<sup>48</sup> تفسير القمي 2 253 تشرق الأرض بنور الإمام ..... ص : 3

<sup>49</sup> الكافي ج : 7 ص : 259 Al-Kafi, H. 8,

الأخري [ناراً] حتى ماتوا

Ali ibn Ibrahim has narrated from his father, who from ibn abu 'Umayr, who from Hisham ibn Salim who has narrated the following:

Abu Abd Allah<sup>asws</sup> has said that once a people were brought before Amir Al-Momineen<sup>asws</sup>, who said: Peace be with you O our 'Rabana' Lord.' Imam<sup>asws</sup> asked them to repent but they refused. Imam Ali<sup>asws</sup> commanded to dig a ditch in which fire was lit up, another ditch was dug next to it and holes were made from one to the other ditch.<sup>50</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنِ ابْنِ مُحَمَّدٍ عَنْ صَالِحِ بْنِ سَهْلٍ عَنْ كِرْدِينَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ وَ أَبِي جَعْفَرٍ ع قَالَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع لَمَّا فَرَغَ مِنْ أَهْلِ الْبَصْرَةِ أَنَاهُ سَبْعُونَ رَجُلًا مِنَ الرُّطْبِ فَسَلَّمُوا عَلَيْهِ وَ كَلَّمُوهُ بِلِسَانِهِمْ فَرَدَّ عَلَيْهِمْ بِلِسَانِهِمْ ثُمَّ قَالَ لَهُمْ إِنِّي لَسْتُ كَمَا قُلْتُمْ أَنَا عَبْدُ اللَّهِ مَخْلُوقٌ فَأَبْنَا عَلَيْهِ وَ قَالُوا أَنْتَ هُوَ فَقَالَ لَهُمْ لَيْنَ لَمْ تَنْتَهُوا وَ تَرْجِعُوا عَمَّا قُلْتُمْ فِيَّ وَ تَتُوبُوا إِلَى اللَّهِ عَزَّ وَ جَلَّ لَأَقْتُلَنَّكُمْ فَأَبْنَا أَنْ يَرْجِعُوا وَ يَتُوبُوا فَأَمَرَ أَنْ تُحْفَرَ لَهُمْ أَبَارٌ فَحُفِرَتْ ثُمَّ حُرِقَ بَعْضُهَا إِلَى بَعْضٍ ثُمَّ قَدِّفُهُمْ فِيهَا ثُمَّ حَمَّرَ رُؤُوسَهَا ثُمَّ أُلْهِمَتِ النَّارُ فِي بَرِّ مِنْهَا لَيْسَ فِيهَا أَحَدٌ مِنْهُمْ فَدَخَلَ الدُّخَانُ عَلَيْهِمْ فِيهَا فَمَاتُوا

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn Isa, from Ibn Mahbub, who from Salih ibn Sahl from Kirdin, who from a man who has narrated the following:

Abu Jafar and Abu Abd Allah<sup>asws</sup> have said that once a people were brought before Amir Al-Momineen<sup>asws</sup>, when he had dealt with the people of al-Basrah. They were seventy people from al-Zut who offered Imam<sup>asws</sup> Salm and spoke to him in their own language. Imam<sup>asws</sup> responded to them in their language and told that was not what they had said, he is but he is a Devotee of Allah<sup>azwj</sup> and His<sup>azwj</sup> Creature. But they refused and said: You are 'Howa' (Him<sup>azwj</sup>). The Imam<sup>asws</sup> told them that if they did not retract and repent before Allah<sup>azwj</sup>, he would put them to death. They refused to retract and repent. Imam<sup>asws</sup> commanded to dig wells for them that were connect by holes to each other. They were then thrown in and their heads were masked, then fire was lit in one of the wells where there was no one, the smoke entered on them and they all died.<sup>51</sup>

## Allah Ho Akbar:

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مُحَمَّدٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَجُلٌ عِنْدَهُ اللَّهُ أَكْبَرُ فَقَالَ اللَّهُ أَكْبَرُ مِنْ أَيِّ شَيْءٍ؟ فَقَالَ مِنْ كُلِّ شَيْءٍ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) حَدِّدْ تَهُ فَقَالَ الرَّجُلُ كَيْفَ أَقُولُ قَالَ قُلْ اللَّهُ أَكْبَرُ مِنْ أَنْ يُوصَفَ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ibn Mahboub, from the one who mentioned it,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'A man in his<sup>asws</sup> presence said, 'Allah<sup>azwj</sup> is the Greatest!'. He<sup>asws</sup> said: 'Allah<sup>azwj</sup> is Greater than which thing?' He asked, 'From everything'. So, Abu Abdullah<sup>asws</sup> said: 'You have limited Him<sup>azwj</sup>'. The man then asked, 'How should I be saying it?' He<sup>asws</sup> said: 'Say, 'Allah<sup>azwj</sup> is Greatest, beyond description''.<sup>52</sup>

Therefore, Allah<sup>azwj</sup> is beyond description.<sup>53</sup>

<sup>50</sup> الكافي ج : 7 ص : 259

<sup>51</sup> Al-Kafi, vol. 7, h, 23 (H 13693), 260 : ص : 7

<sup>52</sup> Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah<sup>azwj</sup>) CH 16 H 8

<sup>53</sup> Al-Kafi., vol. 1, Ch. 16, H. 9.

## Acts Carried out on Allah<sup>-azwj</sup>'s Behalf are Referred to 'His Acts'

This is an important topic as some questions are raised what Allah<sup>-azwj</sup> Does and what is carried out by His<sup>-azwj</sup> Divine representatives/angels; i.e., who takes away life, the angle of death or Allah<sup>-azwj</sup> Himself, similarly who created earth, heavens, skies, Allah<sup>-azwj</sup> or His representatives<sup>-asws</sup>. Amir Al-Momineen<sup>-asws</sup> has replied to these questions in more detail, see for example<sup>54</sup> but briefly,

Non-believer asks from Amir ul-Momineen<sup>-asws</sup>: I find Allah<sup>-azwj</sup> Says:

قُلْ يَتَوَفَّاكُمْ مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ (32:11)

**Say angel of death will remove your soul from your body (32:11) and at another place Allah<sup>-azwj</sup> Says:**

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّعِوَمِ الْيَتَفَكَّرُونَ (39:42)

**Allah takes back souls when their time has come to an end.**

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ (16:32)

**Those whom the angels gather in death while they are in a state of inner purity, greeting them thus: "Peace be upon you! Enter paradise by virtue of what you were doing [in life]!"**

Which is true out of these statements? As sometime a task is attributed to Himself<sup>-azwj</sup>, then to 'Angel of Death' and later to other angels.

Amir Al-Momineen<sup>-asws</sup> replied: I<sup>-asws</sup> would like to give an explanation to your questions. One cannot do any good except after getting inspiration from Allah<sup>-azwj</sup>. I fully rely (Tuwakkil) on Him<sup>-azwj</sup>, seek His<sup>-azwj</sup> blessings and all those who seek nobility turn towards Him<sup>-azwj</sup>.

Allah<sup>-azwj</sup> Says: *Allah Takes back life at the time of their death.* <sup>55</sup>

And (Allah<sup>-azwj</sup>) Says: *The angel of Death takes life away from you,* <sup>56</sup> and our Prophets<sup>-as</sup> take life away. And those are the righteous who meet their death by the hands of our angels. And also, those who are killed by the angels are those who have indulged themselves in inappropriate matters.

Thus, Allah<sup>-azwj</sup> is so Elevated and Great that it is inappropriate that He<sup>-azwj</sup> would Himself<sup>-azwj</sup> perform such tasks, therefore He<sup>-azwj</sup> refers those tasks to Himself<sup>-azwj</sup> which are conducted

<sup>54</sup> <http://hubeali.com/articles/Questions-of-Zanadiqa-on-Quran.pdf>;

[http://hubeali.com/khutbat/khutaba\\_tul\\_Bian\\_English.pdf](http://hubeali.com/khutbat/khutaba_tul_Bian_English.pdf)

<sup>55</sup> اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّعِوَمِ الْيَتَفَكَّرُونَ

<sup>56</sup> قُلْ يَتَوَفَّاكُمْ مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ (32:11)

by His angels and His Prophets<sup>-as</sup>, on His<sup>-azwj</sup> behalf as they act purely on His<sup>-azwj</sup> instructions. Thus, Allah<sup>-azwj</sup> has decided to create, among His<sup>-azwj</sup> creations some angels<sup>-as</sup> and messengers<sup>-as</sup>, and for whom Allah<sup>-azwj</sup> Says:

**Thus, a devotee's soul will be taken away by the kind angels whereas a sinner's soul is removed by the angels of wrath.**<sup>57</sup> Both angels of Blessings and Wrath are helpers of 'Malakul Maut' (The angel of death). They just carry out Allah<sup>-azwj</sup>'s Commands, thus their actions are referred to His<sup>-azwj</sup> actions. As other angels' actions are the actions of Angel of death, similarly, the work of Angel of death is the work of Allah<sup>-azwj</sup> because it is Him<sup>-azwj</sup> who chooses the means to bring death onto someone, or to stop it or to extend life or/and gives the rewards or the punishment. Indeed, the tasks of His<sup>-azwj</sup> trustees are His<sup>-azwj</sup> tasks. As Allah<sup>-azwj</sup> Says:

**You would never desire for until and unless Allah wants it,**<sup>58</sup> And Says: **Who carried out 'Amal-ul-Salay'**<sup>59</sup> **is a Momin**<sup>60</sup>. Thus, do not be disobedient in the striving of the good deeds. And also Says: 'He who repented, accepted 'Eman', carried out 'Amal-e-Salay' and thus found 'Guidance', will be forgiven'.

All these cannot be of any benefit until one adheres to the 'Guidance'<sup>61</sup>. As it is not true that anyone who claims to be among the believers will get refuge, even if he meets his death in sins. If this were true, then the Jews, by having faith in God and His Oneness, would be successful in the Hereafter, along with Iblis<sup>-la</sup> and other non-believers. That is why Allah<sup>-azwj</sup> Says: **Those who embraced 'Eman' (belief) and then did not pollute it with 'Zulm' (disobedience) will be in peace and these are the guided one.**<sup>62</sup>

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<sup>57</sup> اللَّهُ يُضْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ (22:75)

<sup>58</sup> وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا (76:30)

<sup>59</sup> Belief in Wilayat (mastership) of Masomeen<sup>asws</sup>.

<sup>60</sup> فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِ وَإِنَّا لَهُ كَاتِبُونَ (21:94)

<sup>61</sup> Wilayat.

<sup>62</sup> الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ (6:82)