

**'Allah<sup>azwj</sup> neither comes nor goes'**

## Table of Contents

<b>'Allah<sup>azwj</sup> Neither comes nor goes'</b> .....	<b>3</b>
<b>Summary:</b> .....	<b>3</b>
<b>Introduction:</b> .....	<b>6</b>
<b>Never Use the 'Attributes' of Allah<sup>azwj</sup> for Ascribing 'Coming and Going'</b> .....	<b>10</b>
<b>Appendix I: An Example -Narrator Misquoting Hadith:</b> .....	<b>11</b>
<b>Appendix II: Additional Ahadith - Forbidding talking about 'Self' of Allah<sup>azwj</sup>:</b> .....	<b>12</b>
Allah <sup>azwj</sup> cannot be described by His <sup>azwj</sup> creation: .....	12
Forbiddance from (describing Allah <sup>azwj</sup> ) with the body and the image .....	15
<b>Appendix III: Some Holy Verses on Nearness and Remoteness of Allah<sup>azwj</sup>.</b> .....	<b>16</b>

### Abbreviations:

**saww:** - Sa lal la ho Allay hay Wa Aal lay he Wasallam

**azwj:** - Az Za Wa Jalla

**asws:** - Allay hay Salawat Wass Salam

**AJFJ:** Aja Allah hey wa Fara Jaak

**ra:** - Razi Allah<sup>azwj</sup>

**La:** - Laan Allah<sup>azwj</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful. The Praise is for Allah<sup>azwj</sup> Lord<sup>azwj</sup> of the Worlds, and Blessing be upon our Chief Muhammad<sup>sawww</sup> and his<sup>sawww</sup> Purified Progeny<sup>asws</sup>, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَاءَهُمْ أَجْمَعِينَ

## ‘Allah<sup>azwj</sup> Neither comes nor goes’

### Summary:

Some reciters and poets are not careful in their address when refereeing to Allah<sup>azwj</sup>, as the urge to present ‘higher level’ attributes in order to become more popular and charge more for their address/poetry. This drives them to extract uncharted new material, which, although had existed for centuries, but was not cited previously by the more responsible and careful speakers. Hence it serves the purpose of dazzling the minds of those audience who lack the knowledge of Ahadith of Ahl Al-Bayt<sup>asws</sup>.

We acknowledge the presence of some ‘unreliable statements referred to Masomeen<sup>asws</sup> in the Books of all Muslim sects, which (Nouzobilla<sup>1</sup>) would attempt to describe Allah<sup>azwj</sup>, sometimes portraying even the coming and going of Allah<sup>azwj</sup> (from the Heavens to the earth).

Allah<sup>azwj</sup> can only be referred to through His<sup>azwj</sup> Attributes and one must disregard all those narrations ‘which contradict well established Ahadith and Verses of Holy Quran’ where narrators (somehow by mistake or by forgetfulness) have tried to define/address ‘Self’ (Zaat) of Allah<sup>azwj</sup>. A narration, from this category is given Appendix I, from Kamil-ul-Ziyarat, where one of the narrators has got his words mixed up and we must disregard those words where an Image/body of Allah<sup>azwj</sup> is perceived.

When one asks a speaker how can you say ‘Allah<sup>azwj</sup> came and went’, he would reply it is from a book!’ As stated above, some narrations have been muddled-up and should be discarded. It is therefore, our responsibility to avoid those aspects which contradict well-established rules of the Quran and Ahadith. If we let this ‘pass’ unchecked, it will surely mislead our young ones as they listen and attend to these ‘reasoned’ speakers who have very powerful communication skills (fun-e-Khitabat) through years of experience of reciting to the public.

For example, false statements were even ascribed to some close companions of Masomeen<sup>asws</sup>:

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<sup>1</sup> God Forbid

عَلِيُّ بْنُ مُحَمَّدٍ رَفَعَهُ عَنْ مُحَمَّدِ بْنِ الْفَرَجِ الرُّخَجِيِّ قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَام ) أَسْأَلُهُ عَمَّا قَالَ هِشَامُ بْنُ الْحَكَمِ فِي الْجِسْمِ وَ هِشَامُ بْنُ سَالِمٍ فِي الصُّورَةِ فَكَتَبَ دَعَاكَ حَيْرَةَ الْحَيْرَانِ وَ اسْتَعْدُ بِاللَّهِ مِنَ الشَّيْطَانِ لَيْسَ الْقَوْلُ مَا قَالَ الْهِشَامَانِ .

Ali Bin Muhammad, raising it, from Muhammad Bin Al Faraj Al Rukhajiyyin who said,

‘I wrote to Abu Al-Hassan<sup>asws</sup> asking him<sup>asws</sup> about what Hisham Bin Al-Hakam<sup>2</sup> said regarding the body, and Hisham Bin Salim (said) regarding the Image. So he<sup>asws</sup> wrote: ‘Leave from yourself the confusion of the confused ones and seek Refuge with Allah<sup>azwj</sup> from the Satan<sup>a</sup>. The words are not what the two Hishams have spoken’.<sup>3</sup>

Also some time, the words of Ahadith were tempered with, for example:

حَدَّثَنَا عَلِيُّ بْنُ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِمْرَانَ الدَّقَاقِ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ هَارُونَ الصُّوفِيُّ قَالَ: حَدَّثَنَا عُبيدُ اللَّهِ بْنُ مُوسَى بْنِ أَبِي أَيُّوبَ الرُّوَيْبِيِّ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحَسَنِيِّ رَضِيَ اللَّهُ عَنْهُ عَنْ إِبْرَاهِيمَ بْنِ أَبِي مُحَمَّدٍ قَالَ قُلْتُ لِلرِّضَا عَلَيْهِ السَّلَامُ يَا ابْنَ رَسُولِ اللَّهِ مَا تَقُولُ فِي الْحَدِيثِ الَّذِي يَرَوِيهِ النَّاسُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنَّهُ قَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَنْزِلُ كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا فَقَالَ عَلَيْهِ السَّلَامُ لَعَنَ اللَّهُ الْمُحَرِّفِينَ لِلْكَلِمِ عَنْ مَوَاضِعِهِ وَاللَّهُ مَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَذَلِكَ إِمَّا قَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَنْزِلُ مَلَكًا إِلَى السَّمَاءِ الدُّنْيَا كُلَّ لَيْلَةٍ فِي الثُّلُثِ الْأَخِيرِ وَكَيْلَةَ الْجُمُعَةِ فِي أَوَّلِ اللَّيْلِ فَيَأْمُرُهُ فَيُنَادِي هَلْ مِنْ سَائِلٍ فَأَعْطِيهِ هَلْ مِنْ تَائِبٍ فَأَتُوبَ عَلَيْهِ هَلْ مِنْ مُسْتَغْفِرٍ فَأَغْفِرَ لَهُ يَا طَالِبَ الْخَيْرِ أَقْبِلْ يَا طَالِبَ الشَّرِّ أَقْصِرْ فَلَا يُنَادِي بِهَذَا إِلَى أَنْ يَطْلُعَ الْفَجْرُ فَإِذَا طَلَعَ الْفَجْرُ عَادَ إِلَى مَحَلِّهِ مِنْ مَلَكُوتِ السَّمَاءِ حَدَّثَنِي بِذَلِكَ أَبِي عَنْ جَدِّي عَنْ آبَائِهِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ .

Ali ibn Ahmad ibn Muhammad ibn Imran Ad-Daqqaq - may God be pleased with him - narrated that Muhammad ibn Harun al-Sufi quoted on the authority of Ubaydillah ibn Musa ibn Ayyoub Ar-Ro’yani, on the authority of Abdul Azeem ibn Abdullah Al-Hassani - may God be pleased with him - on the authority of Ibrahim ibn Abi Mahmood, that

He (the narrator) had asked (Imam) Al-Reza<sup>asws</sup>, ‘O son of Rasool Allah<sup>sawww</sup>! What is your<sup>asws</sup> opinion about the tradition which the people narrate about Rasool Allah<sup>sawww</sup> having said that the Blessed the Sublime Allah<sup>azwj</sup> Descends from the heavens to this world every Friday night?’

The Imam<sup>asws</sup> replied, “May Allah<sup>azwj</sup> Damn those who ‘rearrange’ the words of the traditions. By Allah<sup>azwj</sup>, Rasool Allah<sup>sawww</sup> has not said this. However, Rasool Allah<sup>sawww</sup> said, ‘In fact, the Allah<sup>azwj</sup> will Send down an angel<sup>as</sup> from the Heavens to this world on the last third part of every night, and from the beginning of every Thursday night.

By Allah<sup>azwj</sup>’s order, the angel<sup>as</sup> will call out, ‘Are there any callers whose wants I<sup>azwj</sup> shall Fulfil? Are there any repentant(s) whose repentance I<sup>azwj</sup> shall Accept? Are there any people asking for forgiveness to be granted? O the ones seeking the good! Come this way. O the

<sup>2</sup> A famous companion of 6 and 7<sup>th</sup> Imam<sup>asws</sup>.

<sup>3</sup> Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah<sup>azwj</sup>) CH 11 H 5

ones seeking evil! Step back!’ This angel<sup>as</sup> will keep on calling out until dawn. It will return to its own location in the heavens at dawn. I have heard this tradition from my father<sup>asws</sup>, who narrated it on the authority of my grandfather<sup>asws</sup>, on the authority of his forefathers<sup>asws</sup>, on the authority of Rasool Allah<sup>saww</sup>.<sup>4</sup>

Also Masomeen<sup>asws</sup> have forbidden us to speak about the ‘Self’ of Allah<sup>azwj</sup>, for example:

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ رَبِيعٍ قَالَ قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) تَكَلَّمُوا فِي خَلْقِ اللَّهِ وَ لَا تَتَكَلَّمُوا فِي اللَّهِ فَإِنَّ الْكَلَامَ فِي اللَّهِ لَا يَزِدَادُ صَاحِبَهُ إِلَّا تَحْيِرًا .

Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Abu Baseer who said,

‘Abu Abdullah<sup>asws</sup> said: ‘You can speak regarding the creation of Allah<sup>azwj</sup>, but do not speak regarding Allah<sup>azwj</sup>, for the speech regarding Allah<sup>azwj</sup> does not increase its owner except with the confusion’.

وَ فِي رِوَايَةٍ أُخْرَى عَنْ حَرِيْزٍ تَكَلَّمُوا فِي كُلِّ شَيْءٍ وَ لَا تَتَكَلَّمُوا فِي ذَاتِ اللَّهِ .

And in another report, from Hareyz, ‘(He<sup>asws</sup> said): ‘You can speak regarding everything, but do not be speaking regarding ‘ذَاتِ اللَّهِ’ the Essence (Self) of Allah<sup>azwj</sup>.<sup>5</sup>

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

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjal, from Suleyman Bin Khalid who said,

‘Abu Abdullah<sup>asws</sup> said: ‘Allah<sup>azwj</sup> Mighty and Majestic is Saying: **And surely to your Lord is the ending (53:42)**, so when the speech (discussion) ends up to Allah<sup>azwj</sup> (His<sup>azwj</sup> Essence), so hold (stop there and refrain from further comments)’.<sup>6</sup>

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ حَمْرَةَ بْنِ مُحَمَّدٍ قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) أَسْأَلُهُ عَنِ الْجِسْمِ وَ الصُّورَةِ فَكَتَبَ سُبْحَانَ مَنْ لَيْسَ كَمِثْلِهِ شَيْءٌ لَا جِسْمٌ وَ لَا صُورَةٌ .

Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Hamza Bin Muhammad who said,

‘I wrote to Abu Al-Hassan<sup>asws</sup> asking him<sup>asws</sup> about the body and the image. So he<sup>asws</sup> wrote: ‘Glorious is the One<sup>azwj</sup>, there being nothing like Him<sup>azwj</sup>, neither a body nor an image’.

وَ رَوَاهُ مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ إِلَّا أَنَّهُ لَمْ يُسَمِّ الرَّجُلَ .

<sup>4</sup> UYUN AKHBAR AL-REZA, Vol. 1, Ch. 11, H. 2.

<sup>5</sup> Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah<sup>azwj</sup>) CH 8 H 1

<sup>6</sup> Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah<sup>azwj</sup>) CH 8 H 2

And it is reported by Muhammad Bin Abdu Abdullah, except that he did not name the man’.<sup>7</sup>

Further Ahadith on not discussing the ‘Self’ of Allah<sup>azwj</sup> are given in Appendix II.

## Introduction:

Allah<sup>azwj</sup> can only be exemplified as His Self<sup>azwj</sup> and one cannot say that Allah<sup>azwj</sup> comes or goes as if Allah<sup>azwj</sup> is in the Skies or on earth or at a specific place but Allah<sup>azwj</sup> Encompasses everything without being within or part of it. Allah<sup>azwj</sup> Says in the Holy Quran Allah<sup>azwj</sup>:

‘وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ’ **and We are nearer to him than his jugular vein (50:16),**

وَأِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ **And when My servants ask you about Me, (tell them) I am near (2:186),** ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ **then He Established upon the Throne (32:4 and 57:4),**

Amir-ul-Momineen<sup>asws</sup> says, whatever you perceive of Him<sup>azwj</sup> (it) will only be your own creation and something other than Him<sup>azwj</sup><sup>8</sup>. It will be like worshipping an idol, if one creates an image of Allah<sup>azwj</sup>, as some of the Muslim sects do. Similarly, establishing images of Masomeen<sup>asws</sup> will also be our own creation and certainly not them<sup>asws</sup>, as them being ‘Al-Noor’ of Allah<sup>azwj</sup>, encompassing the universe. Therefore, we have categorically been asked to refrain from discussing about Him<sup>azwj</sup> as ‘Self’ or His Divine entities<sup>asws</sup>, see for example some traditions:

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ حَمَزَةَ بْنِ مُحَمَّدٍ قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ عَ أَسْأَلُهُ عَنِ الْجِسْمِ وَالصُّورَةِ فَكَتَبَ سُبْحَانَ مَنْ لَيْسَ كَمِثْلِهِ شَيْءٌ لَا جِسْمَ وَلَا صُورَةَ وَرَوَاهُ مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ إِلَّا أَنَّهُ لَمْ يُسَمِّ الرَّجُلَ

Mohammed ibn al-Hassan has narrated from Sahl ibn Ziyad, who from Hamza ibn Mohammed who said the following:

‘One I wrote to Imam Abu al-Hassan<sup>asws</sup> (Al-Thalith, the 3<sup>rd</sup>) asking about the body and form (of Allah). Imam<sup>asws</sup> wrote in reply, ‘Glorious is He<sup>azwj</sup>, similar to Whom there is nothing. He<sup>azwj</sup> neither has a body nor any form.’<sup>9</sup>

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ رَبَاطٍ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع تَكَلَّمُوا فِي خَلْقِ اللَّهِ وَلَا تَتَكَلَّمُوا فِي اللَّهِ فَإِنَّ الْكَلَامَ فِي اللَّهِ لَا يَزِدُّهُ صَاحِبُهُ إِلَّا تَخْبِرًا وَفِي رِوَايَةٍ أُخْرَى عَنْ حَرِيزٍ تَكَلَّمُوا فِي كُلِّ شَيْءٍ وَلَا تَتَكَلَّمُوا فِي ذَاتِ اللَّهِ

<sup>7</sup> Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah<sup>azwj</sup>) CH 11 H 2

<sup>8</sup> Nahjul Balagha, Sermon 1, Creation of Earth and Sky and the birth of Adam

<sup>9</sup> الكافي ج : 1 ص : 10

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>’s Self. Speaking about Allah<sup>azwj</sup>’s Self does not add anything to one’s knowledge but instead (adds) further confusion.’ In another Hadith from Hariz it reads, speak about everything but do not speak about Allah’s Self.<sup>10</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ  
ع قَالَ إِيَّاكُمْ وَ التَّفَكُّرُ 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 great wonderful creations.’

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

Amir-ul-Momineen<sup>asws</sup> says: ‘(One) is blessed with ‘Aql’<sup>11</sup> to submit himself but not try to unfold the mysteries of ‘Rabubiya’ (Self of Allah<sup>azwj</sup>).<sup>12</sup>

ابن بابويه، قال: حدثنا محمد بن إبراهيم بن أحمد بن يونس المعاذي، قال: حدثنا أحمد ابن محمد بن سعيد الكوفي الهمداني، قال: حدثنا علي بن الحسين بن علي بن فضال، عن أبيه، قال: سألت الرضا (عليه السلام) عن قول الله عز و جل: وَ جَاءَ رَبُّكَ وَ الْمَلَكُ صَفًّا صَفًّا فقال: «إن الله عز و جل لا يوصف بالمجيء و الذهاب، تعالى الله عن الانتقال، إنما يعني بذلك و جاء أمر ربك و الملك صفا صفا.»

Ibn Babuwayh said it was narrated to me by Muhammad Bin Ibrahim Bin Ahmad Bin Yunus Al Ma’azy who heard it from Ahmad Bin Muhammad Bin Sa’eed Al Kufi, who heard it from Ali Bin Al Husayn Bin Ali Bin Fazaal, who from his father who said:

I asked Al-Reza<sup>asws</sup> about the Words of Allah<sup>azwj</sup>: **“And your Lord comes and (also) the angels in ranks” (89:22).** He<sup>asws</sup> said: ‘Surely Allah<sup>azwj</sup> cannot be described through ‘coming and going’, High is He<sup>azwj</sup> from the transfer (movement), it means by that, the Order (Amr<sup>asws</sup>)<sup>13</sup> of your Lord<sup>azwj</sup> and the Angels in ranks’.<sup>14</sup>

<sup>10</sup> الكافي ج : 1 ص : 92 باب التَّهْمِي عَنِ الْكَلَامِ فِي الْكَيْفِيَّةِ

<sup>11</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>12</sup> Bahrul Moarif, Nahjul Israr, vol.2, pg. 380.

<sup>13</sup> Masomeen<sup>asws</sup> are the ‘Amr Allah’

<sup>14</sup> Tafseer Al Burhan – H 11607

في كتاب الاحتجاج للطبرسي (ره) عن أمير المؤمنين عليه السلام واما قوله: " وجاء ربك والملك صفا صفا " وقوله: " هل ينظرون الا أن تأتيهم الملائكة أو يأتي ربك أو يأتي بعض آيات ربك " فذلك كله حق وليست له جثة جل ذكره كجثة خلقه وانه رب كل شئ ورب شئ من كتاب الله عزوجل يكون تأويله على غير تنزيله، ولا يشبه تأويل كلام البشر ولا فعل البشر،

'From Amir-Al-Momineen<sup>asws</sup>: 'And as for His<sup>azwj</sup> Words: **And your Lord would come, and the Angel(s) would be rows (and) rows [89:22]**, and His<sup>azwj</sup> Words: **Are they only waiting that the Angels should come to them, or your Lord should come, or some of the Signs of your Lord should come? [6:158]**, so that is all true. And there is no physical (body) for Him<sup>azwj</sup>, like the physical (body) of His<sup>azwj</sup> creatures. And He<sup>azwj</sup> is the Lord<sup>azwj</sup> of everything. The interpretation (Taweel) of the Book of Allah<sup>azwj</sup> Mighty and Majestic is upon other than its Revelation (Tanzeel). And the interpretation does not resemble the speech of the human beings, nor does it resemble the actions of the human beings.

وسأنتك بمثال لذلك تكتفى انشاء الله وهو حكاية الله عزوجل عن ابراهيم عليه السلام حيث قال: " اني ذاهب إلى ربي " فذهابه إلى ربه توجيهه إلى عبادته واجتهاده، الا ترى ان تأويله غير تنزيله؟

And I<sup>asws</sup> shall be giving you examples that would suffice for you, if Allah<sup>azwj</sup> so Desires. And it is the Narration of Allah<sup>azwj</sup> Mighty and Majestic, from Ibrahim<sup>as</sup> where he<sup>as</sup> said: **'I am going to my Lord. He would be Guiding me' [37:99]**. So his<sup>as</sup> going to his<sup>as</sup> Lord<sup>azwj</sup> is his<sup>as</sup> turning his<sup>as</sup> attention towards Him<sup>azwj</sup>, and worshipping Him<sup>azwj</sup>, and his<sup>as</sup> striving. Indeed, do you see its explanation (Taweel) is other than its Revelation (Tanzeel)?'

وقال: " انزل لكم من الانعام ثمانية ازواج " وقال: " وانزلنا الحديد فيه بأس شديد " فانزاله ذلك خلقه

And Said: **Sent down for you eight pairs of the cattle**, and Said: **and We Sent down the iron, wherein is severe violence [57:25]**, so the 'Sending down', is its creation'.

وكذلك قوله: " ان كان للرحمن ولد فأنا اول العابدين " أي الجاهدين فالتأويل في هذا القول باطنه مضاد لظاهره.

And similar to that are His (s.w.t.) Words: **'If there was a son for the Beneficent, then I would be the first of the worshippers' [43:81]** – i.e. the one to fight against it. The explanation regarding these Words, its esoteric is contrary to its apparent'.<sup>15</sup>

ثم قال: يا عبدالله واما قولك: " أو تاتي بالله والملائكة قبيلًا يقابلوننا ونعابنهم " فان هذا من المحال الذي لا خفاء به، إن ربنا عزوجل ليس كالمخلوقين يجمع ويذهب، ويتحرك ويقابل شيئًا حتى يؤتى به، فقد سألتكم بهذا المحال، وإنما هذا الذي دعوت إليه صفة أصنامكم الضعيفة المنقوصة التي لا تسمع ولا تبصر وتعلم ولا تغني عنكم شيئًا ولا عن أحد.

(An extract) Then he<sup>sawww</sup> (Rasool-Allah<sup>sawww</sup>) said: 'O Abdullah (an idol worshiper)! As for your saying: 'Or if you<sup>sawww</sup> were to see Allah<sup>azwj</sup> and a group of the Angels to come face to face with us', and this is impossible to occur!

<sup>15</sup> Tafseer Noor Al Saqalayn – Ch 89 H 21



Our Lord<sup>azwj</sup> the Almighty, is not like the creatures that, He<sup>asws</sup>, would ‘come and go’, and move and come face to face with something or someone. What you have asked for is unattainable, and that which you have claimed are from the weak and deficient attributes of your idols who can neither hear nor see or know anything nor grant you anything, or to any one of you.<sup>16</sup>

و عنه: عن محمد بن يحيى، عن محمد بن الحسين، عن صفوان بن يحيى، عن عبد الرحمن بن الحجاج، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز وجل: الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى فقال: «استوى في كل شيء، فليس شيء أقرب إليه من شيء، لم يبعد منه بعيد و لم يقرب منه قريب، استوى في كل شيء.»

And from him, from Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajaj who said,

‘I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic [20:5] **The Beneficent is Established upon the Throne**, so he<sup>asws</sup> said: ‘Established in everything. So there is nothing nearer to Him<sup>azwj</sup> than a thing, nor is anything distant from Him<sup>azwj</sup> nor is there anything nearer to Him<sup>azwj</sup>. He<sup>azwj</sup> is Established in everything’ (without being part of it, see the next Hadith).<sup>17</sup>

و عنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد عن النضر بن سويد، عن عاصم بن حميد، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من زعم أن الله من شيء، أو في شيء، أو على شيء، فقد كفر». قلت فسر لي. قال: «أعني بالحواية من الشيء له، أو بامسالك له، أو من شيء سبقه.»

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Aasim Bin Hameed, from Abu Baseer,

‘Abu Abdullah<sup>asws</sup> having said: ‘The one who claims that Allah<sup>azwj</sup> is from something, or in something, or upon something, so ‘فقد كفر’ (which is nothing else but blasphemy)’. I said, ‘Explain it for me’. He<sup>asws</sup> said: ‘I<sup>asws</sup> mean by ‘the imagining’ something for Him<sup>azwj</sup>, or Grasping Him<sup>azwj</sup>, or something preceding Him<sup>azwj</sup>’.

وفي رواية أخرى: «من زعم أن الله من شيء فقد جعله محدثا، و من زعم أنه في شيء فقد جعله محصورا، و من زعم أنه على شيء فقد جعله محمولا.»

And in another report, he<sup>asws</sup> said: ‘The one who thinks that Allah<sup>azwj</sup> is from something, so he Made Him<sup>azwj</sup> out to be something new. And the one who thinks that He<sup>azwj</sup> is inside something, so he has made Him<sup>azwj</sup> to be fortified (walled). And the one who thinks that He<sup>azwj</sup> is upon something, so he has Made Him<sup>azwj</sup> to be carried’.<sup>18</sup>

<sup>16</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 314 (Extract)

<sup>17</sup> الكافي 1: 7 / 99

<sup>18</sup> الكافي 1: 9 / 99

## Never Use the ‘Attributes’ of Allah<sup>azwj</sup> for Ascribing ‘Coming and Going’

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ سَعْدِ بْنِ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ كُنَّا عِنْدَهُ ثَمَانِيَةَ رِجَالٍ فَذَكَرْنَا رَمَضَانَ فَقَالَ لَا تَقُولُوا هَذَا رَمَضَانُ وَلَا ذَهَبَ رَمَضَانُ وَلَا جَاءَ رَمَضَانُ فَإِنَّ رَمَضَانَ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ عَزَّ وَجَلَّ لَا يَجِيءُ وَلَا يَذْهَبُ وَإِنَّمَا يَجِيءُ وَيَذْهَبُ الرَّأْيُ وَ لَكِنْ قُولُوا شَهْرُ رَمَضَانَ فَإِنَّ الشَّهْرَ مُضَافٌ إِلَى الْإِسْمِ وَالْإِسْمُ اسْمُ اللَّهِ عَزَّ وَجَلَّ وَهُوَ الشَّهْرُ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ جَعَلَهُ مَثَلًا وَ عِيدًا .

A number of our companions, from Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr, from Hisham Bin Salim, from Sa’d,

(It has been narrated) from Abu Ja’far<sup>asws</sup>, said, ‘We were eighty men in his<sup>asws</sup> presence, so we mentioned ‘Ramazan’. So he<sup>asws</sup> said: ‘Do not be saying, ‘This is Ramazan’, nor ‘Ramazan is gone’, nor ‘Ramazan has come’, for ‘Ramazan’ is a Name from the Names of Allah<sup>azwj</sup> Mighty and Majestic.

‘It’ neither comes nor does ‘It’ go. But rather it is ‘a transient (thing)’ which comes and goes. But, you should be saying, ‘Month of Ramazan’, for the ‘Month’ is an adverb to the Name, and the Name is a Name of Allah<sup>azwj</sup>, Mighty is His<sup>azwj</sup> Mention, and it is the Month in which the Quran was Revealed, Made to be an example and a Festival’.<sup>19</sup>

<sup>19</sup> Al Kafi – V 4 – The Book of Fasts Ch 4 H 2

## Appendix I: An Example -Narrator Misquoting Hadith:

حدثني أبي رحمه الله عن سعد بن عبد الله عن محمد بن عيسى بن عبيد اليقطيني عن محمد بن سنان عن أبي سعيد القمط عن ابن أبي يعفور عن أبي عبد الله ع قال بينما رسول الله ص في منزل فاطمة ع والحسين في حجره إذ بكى و خر ساجدا ثم قال يا فاطمة يا بنت محمد إن العلي الأعلى تراءى لي في بيتك هذا في ساعتى هذه في أحسن صورة وأهيا هيئة و قال لي يا محمد أ تحب الحسين ع

My father narrated to me, from Sa’ad Bin Abdullah, from Muhammad Bin Isa Bin Ubeydullah Al Yaqteeni, from Muhammad Bin Sinan, from Abu Saeed Al Qamaat, from Ibn Abu Yafour,

‘From Abu Abd Allah<sup>asws</sup> having said: ‘While Rasool-Allah<sup>saww</sup> was in the house of Fatima<sup>asws</sup>, and Al Husayn<sup>asws</sup> was in his<sup>saww</sup> lap, when he<sup>asws</sup> wept and fell down in Sajdah, then he<sup>saww</sup> said: ‘O Fatima<sup>asws</sup>! O Daughter<sup>asws</sup> of Muhammad<sup>saww</sup>! The most Exalted appeared to me<sup>saww</sup> in this house of yours, in this time of mine, in an excellent image, and most beautiful body and Said to me<sup>saww</sup>: “O Muhammad<sup>saww</sup>! Do you<sup>saww</sup> love Al-Husayn<sup>asws</sup>?”

فقلت نعم قرّة عيني و ريحانتي و ثمرة فؤادي و جلدة ما بين عيني

So I<sup>saww</sup> said: ‘Yes. He<sup>asws</sup> is a delight of my<sup>saww</sup> eyes, and my<sup>saww</sup> aroma, and fruit of my<sup>saww</sup> heart, and the skin of what is in front of my<sup>saww</sup> eyes’.

فقال لي يا محمد و وضع يده على رأس الحسين ع بورك من مولود عليه بركاتي و صلواتي و رحمتي و رضواني و لعنتي و سخطي و عذابي و حزبي و نكالي على من قتله و ناصبه و ناواه و نازعه أما إنه سيد الشهداء من الأولين و الآخرين في الدنيا و الآخرة و ذكر الحديث

He<sup>azwj</sup> Said: “O Muhammad<sup>saww</sup>!”, and Placed His<sup>azwj</sup> Hand upon the head of Al Husayn<sup>asws</sup> of Blessing of his<sup>asws</sup> birth, “Upon him<sup>asws</sup> is My<sup>azwj</sup>, and My<sup>azwj</sup> Salawat, and My<sup>azwj</sup> Mercy, and My<sup>azwj</sup> Pleasure! And My<sup>azwj</sup> Curse, and My<sup>azwj</sup> Wrath, and My<sup>azwj</sup> Punishment, and My<sup>azwj</sup> Disgrace, and My<sup>azwj</sup> exemplary Punishment would be upon the one who kills him<sup>asws</sup>, and is hostile to him<sup>asws</sup>, and grieves him<sup>asws</sup>, and dismisses him<sup>asws</sup>. But, he<sup>asws</sup> is the chief of the martyrs, from the former ones and the latter ones, in the world and the Hereafter’ – and mentioned the Hadeeth.<sup>20</sup>

<sup>20</sup> Kamil Al-Ziyarat, Ch. 21, H. 1., 67 : كامل الزيارات ص

## Appendix II: Additional Ahadith - Forbidding talking about ‘Self’ of Allah<sup>azwj</sup>:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْحُسَيْنِ بْنِ الْمِيَّاحِ عَنْ أَبِيهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عليه السلام ) يَقُولُ مَنْ نَظَرَ فِي اللَّهِ كَيْفَ هُوَ هَلَكَ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of his companions, from Al Husayn Bin Al Mayyah, from his father who said,

‘I hear Abu Abdullah<sup>asws</sup> saying: ‘The one who inquires about Allah<sup>azwj</sup>, how He<sup>azwj</sup> is (His<sup>azwj</sup> Qualitative State), would be destroyed’.<sup>21</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ( عليه السلام ) قَالَ إِيَّاكُمْ وَ التَّفَكُّرُ فِي اللَّهِ وَ لَكِنْ إِذَا أَرَدْتُمْ أَنْ تَنْظُرُوا إِلَى عَظَمَتِهِ فَانظُرُوا إِلَى عَظِيمِ خَلْقِهِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Abdul Hameed, from Al A’ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’far<sup>asws</sup> having said: ‘Beware of the pondering regarding Allah<sup>azwj</sup>. But whenever you intend to look into His<sup>azwj</sup> Magnificence, so look into the Magnificence of His<sup>azwj</sup> creation’.<sup>22</sup>

### Allah<sup>azwj</sup> cannot be described by His<sup>azwj</sup> creation:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ الْيَعْقُوبِيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ إِنَّ يَهُودِيًّا يُقَالُ لَهُ سِبَخْتُ جَاءَ إِلَى رَسُولِ اللَّهِ ( صلى الله عليه وآله ) فَقَالَ يَا رَسُولَ اللَّهِ جِئْتُ أَسْأَلُكَ عَنْ رَبِّكَ فَإِنْ أَنْتَ أَجَبْتَنِي عَمَّا أَسْأَلُكَ عَنْهُ وَإِلَّا رَجَعْتُ قَالَ سَأَلَ عَمَّا شِئْتَ

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

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

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

<sup>21</sup> Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah<sup>azwj</sup>) CH 8 H 5

<sup>22</sup> Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah<sup>azwj</sup>) CH 8 H 7

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

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

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

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

So Sibakht said, ‘I have not seen like today, a matter more clear than this’. Then he said, ‘I testify that there is no god except Allah<sup>azwj</sup> and you<sup>saww</sup> are a Rasool<sup>saww</sup> of Allah<sup>azwj</sup>,<sup>23</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْحَنْتَعِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَيْبِكِ الْقَصِيرِ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ ( عليه السلام ) عَنْ شَيْءٍ مِنْ الصَّفَةِ فَرَفَعَ يَدَهُ إِلَى السَّمَاءِ ثُمَّ قَالَ تَعَالَى الْجَبَّارُ تَعَالَى الْجَبَّارُ مَنْ تَعَاطَى مَا تَمَّ هَلَكٌ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Yahya Al Khas'amy, from Abdul Rahman Bin Ateyk Al Qaseyr who said,

‘I asked Abu Ja’far<sup>asws</sup> about something from the characteristics (of Allah<sup>azwj</sup>). So he<sup>asws</sup> raised his<sup>asws</sup> hand towards the sky, then said: ‘Exalted is the Compeller! Exalted is the Compeller! The one who practices (something) else, is destroyed’.<sup>24</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ عَلِيِّ بْنِ مَعْبُدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِيهِ قَالَ حَضَرْتُ أَبَا جَعْفَرٍ ( عليه السلام ) فَدَخَلَ عَلَيْهِ رَجُلٌ مِنَ الْخَوَارِجِ فَقَالَ لَهُ يَا أَبَا جَعْفَرٍ أَيُّ شَيْءٍ تَعْبُدُ قَالَ اللَّهُ تَعَالَى قَالَ رَأَيْتَهُ قَالَ بَلْ لَمْ تَرَهُ الْعُيُونُ بِمُشَاهَدَةِ الْأَبْصَارِ وَ لَكِنْ رَأَيْتَهُ الْقُلُوبُ بِحَقَائِقِ الْإِيمَانِ لَا يُعْرَفُ بِالْقِيَاسِ وَ لَا يُدْرَكُ بِالْحَوَاسِّ وَ لَا يُشَبَّهُهُ بِالنَّاسِ مَوْصُوفٌ بِالْآيَاتِ مَعْرُوفٌ بِالْعَلَامَاتِ لَا يَجُورُ فِي حُكْمِهِ ذَلِكَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ

Ali Bin Ibrahim, from his father, from Ali Bin Ma’bad, from Abdullah Bin Sinan, from his father who said,

‘I was present with Abu Ja’far<sup>asws</sup> and a man from the Kharijites came over to him<sup>asws</sup> and said to him, ‘O Abu Ja’far<sup>asws</sup>! Which thing do you<sup>asws</sup> worship?’ He<sup>asws</sup> said: ‘Allah<sup>azwj</sup> the Exalted’. He said, ‘Have you<sup>asws</sup> seen Him<sup>azwj</sup>?’ He<sup>asws</sup> said: ‘But, the eyes cannot see Him<sup>azwj</sup> with the visualizing of the visions, but the hearts seen Him<sup>azwj</sup> by the realities of the Eman. He<sup>azwj</sup> cannot be recognised by the analogies, nor can He<sup>azwj</sup> be realised by the sensory perceptions, nor can He<sup>azwj</sup> be resembled with the people. He<sup>azwj</sup> is Described in the Verses

<sup>23</sup> Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah<sup>azwj</sup>) CH 8 H 9

<sup>24</sup> Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah<sup>azwj</sup>) CH 8 H 10

(of the Quran), recognised by the Signs. He<sup>azwj</sup> is not tyrannous in His<sup>azwj</sup> Judgments. That is Allah<sup>azwj</sup>. There is no god except Him<sup>azwj</sup>.

قَالَ فَخَرَجَ الرَّجُلُ وَهُوَ يَقُولُ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ .

He (the narrator) said, ‘So the man went out and he was saying, ‘[6:124] **Allah best knows where He Places His Message**’.<sup>25</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ عَنْ أَبِي الْحَسَنِ الْمُؤَصِّلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ جَاءَ جَبْرٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ هَلْ رَأَيْتَ رَبَّنَا حِينَ عَبْدتَهُ قَالَ فَقَالَ وَبِئْسَ مَا كُنْتُ أَعْبُدُ رَبًّا لَمْ أَرَهُ قَالَ وَكَيْفَ رَأَيْتَهُ قَالَ وَبِئْسَ مَا تَدْرِكُهُ الْعُيُونُ فِي مُشَاهَدَةِ الْأَبْصَارِ وَ لَكِنْ رَأَتْهُ الْقُلُوبُ بِحَقَائِقِ الْإِيمَانِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ahmad Bin Muhammad Bin Abu Nasr, from Abu Al Hassan Al Mowsaly,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘A Rabbi came over to Amir Al-Momineen<sup>asws</sup> and he said, ‘O Amir Al-Momineen<sup>asws</sup>! Do you<sup>asws</sup> see your<sup>asws</sup> Lord<sup>azwj</sup> when you<sup>asws</sup> worship Him<sup>azwj</sup>?’ So he<sup>asws</sup> said: ‘Woe be unto you! I<sup>asws</sup> have never worshipped a Lord<sup>azwj</sup> I<sup>asws</sup> do not see’. He said, ‘And how do you<sup>asws</sup> see Him<sup>azwj</sup>?’ He<sup>asws</sup> said: ‘Woe be unto you! The eyes cannot envisage Him<sup>azwj</sup> in the viewing of the sights. But, the hearts see Him<sup>azwj</sup> by the realities of the *Eman*’.<sup>26</sup>

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ دَاوُدَ بْنِ الْقَاسِمِ أَبِي هَاشِمٍ الْجَعْفَرِيِّ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ( عليه السلام ) لَا تُدْرِكُهُ الْأَبْصَارُ وَ هُوَ يُدْرِكُ الْأَبْصَارَ فَقَالَ يَا أَبَا هَاشِمٍ أَوْهَامُ الْقُلُوبِ أَدْقُ مِنْ أَبْصَارِ الْعُيُونِ أَنْتَ قَدْ تَدْرِكُ بِوَهْمِكَ السَّنَدَ وَ الْهِنْدَ وَ الْبُلْدَانَ الَّتِي لَمْ تَدْخُلْهَا وَ لَا تُدْرِكُهَا بِبَصْرِكَ وَ أَوْهَامُ الْقُلُوبِ لَا تُدْرِكُهَا فَكَيْفَ أَبْصَارُ الْعُيُونِ .

Muhammad Bin Abu Abdullah, from the one who mentioned it, from Muhammad Bin Isa, from Dawood Bin Al Qasim Abu Hashim Al Ja’fary who said,

‘I said to Abu Ja’far<sup>asws</sup>, ‘(What about the Verse) [6:103] **Visions cannot comprehend Him, and He Comprehends (all) visions?**’. So he<sup>asws</sup> said: ‘O Abu Hashim! Imaginations of the hearts are more sharper than the visions of the eyes. You have realised by your imaginations, Al-Sind, and Al-Hind, and the countries which you have not entered into nor seen with your vision, and the imaginations of the heart cannot comprehend Him<sup>azwj</sup>, so how could the visions of the eyes?’<sup>27</sup>

<sup>25</sup> Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah<sup>azwj</sup>) CH 9 H 5

<sup>26</sup> Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah<sup>azwj</sup>) CH 9 H 6

<sup>27</sup> Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah<sup>azwj</sup>) CH 9 H 11

## Forbiddance from (describing Allah<sup>azwj</sup>) with the body and the image

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَمَّنْ ذَكَرَهُ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ قَالَ وَصَفْتُ لِأَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) قَوْلَ هِشَامِ بْنِ سَالِمٍ الْجَوَالِيقِيِّ وَحَكَيْتُ لَهُ قَوْلَ هِشَامِ بْنِ الْحَكَمِ أَنَّهُ جَسَمٌ فَقَالَ إِنَّ اللَّهَ تَعَالَى لَا يُشْبِهُهُ شَيْءٌ أَيْ فُحْشٍ أَوْ خِنًا أَعْظَمُ مِنْ قَوْلِ مَنْ يَصِفُ خَالِقَ الْأَشْيَاءِ بِجَسَمٍ أَوْ صُورَةٍ أَوْ جِلْمَةٍ أَوْ بِتَحْدِيدٍ وَأَعْضَاءٍ تَعَالَى اللَّهُ عَنْ ذَلِكَ عُلُوًّا كَبِيرًا .

Muhammad Bin Abu Abdullah, from the one who mentioned it, from Ali Bin Al Abbas, from Ahmad Bin Muhammad Bin Abu Nasr, from Muhammad Bin Hakeym who said,

'I described to Abu Ibrahim<sup>asws</sup> (7<sup>th</sup> Imam<sup>asws</sup>), the words of Hisham Bin Salim Al-Jawaliqiy, and related to him<sup>asws</sup> the word of Hisham Bin Al-Hakam that He<sup>azwj</sup> is a body'. So he<sup>asws</sup> said: 'Allah<sup>azwj</sup> the Exalted cannot be resembled by anything. What can be a greater obscenity or betrayal than the words of the one who describes the Creator of the things as being with a body, or an image, or by a creature, or a limitation, or body parts? Exalted is Allah<sup>azwj</sup> from that, Loftier, Greater'.<sup>28</sup>

<sup>28</sup> Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah<sup>azwj</sup>) CH 11 H 4

## Appendix III: Some Holy Verses on Nearness and Remoteness of Allah<sup>azwj</sup>:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ ۗ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ {16}

**And We Created the human being, and We know what his mind suggests to his self, and We are nearer to him than his jugular vein [50:16]**

عَلِيُّ بْنُ إِبْرَاهِيمَ رَفَعَهُ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ دَخَلَ أَبُو حَنِيفَةَ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَقَالَ لَهُ زَأَيْتُ ابْنَكَ مُوسَى (عليه السلام) يُصَلِّي وَ النَّاسُ يَمْشُونَ بَيْنَ يَدَيْهِ فَلَا يَنْهَاهُمْ وَ فِيهِ مَا فِيهِ

Ali Bin Ibrahim, raising it, from Muhammad Bin Muslim who said,

‘Abu Haneefa came over to Abu Abdullah<sup>asws</sup> and said to him<sup>asws</sup>, ‘I saw your<sup>asws</sup> son<sup>asws</sup> Musa<sup>asws</sup> praying Salāt and the people were passing by in front of him<sup>asws</sup>, and he<sup>asws</sup> did not prevent them, and (the reason) in it what is in it?’

فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) ادْعُوا لِي مُوسَى فَدَعَا لِي مُوسَى فَدَعَا لِي يَا بُنَيَّ إِنَّ أَبَا حَنِيفَةَ يَذْكُرُ أَنَّكَ كُنْتَ تُصَلِّي وَ النَّاسُ يَمْشُونَ بَيْنَ يَدَيْكَ فَلَمْ تَنْهَهُمْ

So Abu Abdullah<sup>asws</sup> said: ‘Call Musa<sup>asws</sup> for me<sup>asws</sup>!’ So he<sup>asws</sup> was called, and he<sup>asws</sup> said to him<sup>asws</sup>: ‘O my<sup>asws</sup> son<sup>asws</sup>! Abu Haneefa mentions that you<sup>asws</sup> were praying Salāt and the people were passing by in front of you<sup>asws</sup>, and you<sup>asws</sup> did not forbid them’.

فَقَالَ نَعَمْ يَا أَبَتِ إِنَّ الَّذِي كُنْتُ أَصَلِّي لَهُ كَانَ أَقْرَبَ إِلَيَّ مِنْهُمْ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ وَ نَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ قَالَ فَضَمَّهُ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِلَى نَفْسِهِ ثُمَّ قَالَ يَا بُنَيَّ يَا بُنَيَّ أَنْتَ وَ أُمِّي يَا مُودِعَ الْأَسْرَارِ .

So he<sup>asws</sup> said: ‘Yes, O father<sup>asws</sup>! The One Whom I<sup>asws</sup> was praying Salāt to was closer to me<sup>asws</sup> than them. Allah<sup>azwj</sup> Mighty and Majestic is Saying: **and We are nearer to him than his jugular vein [50:16]**. So Abu Abdullah<sup>asws</sup> embraced him<sup>asws</sup> to himself<sup>asws</sup>, then said: ‘O my<sup>asws</sup> son<sup>asws</sup>! By my<sup>asws</sup> father<sup>asws</sup> and my<sup>asws</sup> mother<sup>asws</sup>, O the mine of the secrets!’

وَ هَذَا تَأْدِيبٌ مِنْهُ (عليه السلام) لَا أَنَّهُ تَرَكَ الْفَضْلَ .

And this is an education from him<sup>asws</sup>, not that he<sup>asws</sup> neglected the merit.<sup>29</sup>

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۗ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ {2:186}

<sup>29</sup> Al Kafi V 3 – The Book of Salāt CH 14 H 4



**And when My servants ask you about Me, I am near; I Answer the supplication of the suppliant when he supplicates to Me; so let them answer to Me and let them believe in me, perhaps they would be rightly Guided [2:186]**

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۗ مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ ۗ أَفَلَا تَتَذَكَّرُونَ {32:4}

**Allah is the One Who Created the skies and the earth and whatever is between the two in six days, then He Established upon the Throne. There is neither for you a Guardian nor an intercessor from besides Him, so will you not take heed? [32:4]**

هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۗ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا ۗ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ {57:4}

**He is the One Who Created the skies and the earth in six days, then He Established upon the Throne. He Knows what penetrates into the earth and what comes out from it, and what descends from the sky and what ascends into it, and He is with you wherever you may be; and Allah Sees what you are doing [57:4]**

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ مَا يَكُونُ مِنْ نَجْوَىٰ ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَىٰ مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ۗ ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ ۗ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ {58:7}

**Do you not see that Allah Knows whatever is in the skies and whatever is in the earth? There does not happen to be a secret counsel of three, except He is their fourth one, nor of five except He is their sixth one, nor less than that nor more except He is with them, wherever they may happen to be. Then He would Inform them on the Day of Judgment of what they had been doing. Surely, Allah is a Knower of all things [58:7]**