

# **Atheist – Mamomeen’s replies to them**

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### Abbreviations:

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

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Ajal 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، وَسَلَّمْ 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>-saww</sup> and his<sup>-saww</sup> Purified Progeny<sup>-asws</sup>, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنُ أَعْدَاءَهُمْ أَجْمَعِينَ

### Atheist - Mamomeen<sup>-asws</sup> replies to them

Debates between the Atheist and Masomeen<sup>-asws</sup> are presented from Ahadith.

حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ الْأَسَدِيُّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْبَرْتَمَكِيِّ الرَّازِيِّ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ بْنِ بُرَيْدِ الدِّينَوْرِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ الْخُرَاسَانِيِّ خَادِمِ الرِّضَا (عليه السلام) قَالَ دَخَلَ رَجُلٌ مِنَ الرِّثَادِقَةِ عَلَى أَبِي الْحَسَنِ (عليه السلام) وَ عِنْدَهُ جَمَاعَةٌ فَقَالَ أَبُو الْحَسَنِ (عليه السلام) أَيُّهَا الرَّجُلُ أَرَأَيْتَ إِنْ كَانَ الْقَوْلُ قَوْلَكُمْ وَ لَيْسَ هُوَ كَمَا تَقُولُونَ أَلَسْنَا وَ إِيَّاكُمْ شَرَعًا سَوَاءً لَا يَضُرُّنَا مَا صَلَّيْنَا وَ صُمْنَا وَ رَكَّبْنَا وَ أَقْرَبْنَا فَسَكَتَ الرَّجُلُ

Muhammad Bin Ja'far Al Asady narrated to me, from Muhammad Bin Ismail Al Barmakky Al Q-azy, from Al Husayn Bin Al Hassan Bin Burd Al Deynawary, from Muhammad Bin Ali,

(It has been narrated) from Muhammad Bin Abdullah Al-Khurasany, a servant of Al-Reza<sup>-asws</sup> who said, 'A man from the atheists came over to Abu Al-Hassan<sup>-asws</sup>, and in his<sup>-asws</sup> presence was a group. So, Abu Al-Hassan<sup>-asws</sup> said: 'O you man! What is your view if the word was your word (atheism), and it is not as what you are saying it to be, wouldn't we and you all would be both equally right, and it would not harm us what we are praying *Salāt*, and our Fasting, and our (payment of) *Zakāt*, and our acknowledgement (of Allah<sup>-azwj</sup>)?'. So, the man was silent.

ثُمَّ قَالَ أَبُو الْحَسَنِ (عليه السلام) وَ إِنْ كَانَ الْقَوْلُ قَوْلَنَا وَ هُوَ قَوْلُنَا أَلَسْنَا قَدْ هَلَكْنَا وَ نَجَوْنَا فَقَالَ رَجَمَكَ اللَّهُ أَوْجَدَنِي كَيْفَ هُوَ وَ أَيْنَ هُوَ فَقَالَ وَيْلَكَ إِنَّ الَّذِي دَهَبَتْ إِلَيْهِ غَلَطُ هُوَ أَيْنَ الْأَيْنِ بِلَا أَيْنٍ وَ كَيْفَ الْكَيْفِ بِلَا كَيْفٍ فَلَا يُعْرَفُ بِالْكَيفِ وَ لَا بِالْأَيْنِ وَ لَا بِأَيْنُونِيَّةٍ وَ لَا بِدُرُكٍ بِخَاسَةِ وَ لَا بِقَاسٍ بِشَيْءٍ

Then Abu Al-Hassan<sup>-asws</sup> said: 'And if it was so that the word was our word (Existence of Allah<sup>-azwj</sup>), and it is our word, wouldn't you be destroyed and we would be Saved?' So he said, 'May Allah<sup>-azwj</sup> have Mercy on you<sup>-asws</sup>! Help me find How He<sup>-azwj</sup> is and where He<sup>-azwj</sup> is?' So he<sup>-asws</sup> said: 'Woe be unto you! That which goes to Him<sup>-azwj</sup> is wrong. He<sup>-azwj</sup> is 'where' without

a ‘where’, and ‘how’ without the ‘how’, so He<sup>-azwj</sup> cannot be recognised by the ‘how-ness’ nor by the ‘where-ness’, nor can He<sup>-azwj</sup> be attained by the feelings, nor can He<sup>-azwj</sup> be compared with anything’.

فَقَالَ الرَّجُلُ فَإِذَا إِنَّهُ لَا شَيْءَ إِذَا لَمْ يُدْرِكْ بِحَاسَّةٍ مِنَ الْحَوَاسِّ فَقَالَ أَبُو الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) وَبِئْسَ مَا عَجَزَتْ حَوَاسُّكَ عَنْ إِدْرَاكِهِ أَنْكَرْتَ رُبُوبِيَّتَهُ وَنَحْنُ إِذَا عَجَزَتْ حَوَاسُّنَا عَنْ إِدْرَاكِهِ أَفَيَقِينَا أَنَّهُ رَبُّنَا بِخِلَافِ شَيْءٍ مِنَ الْأَشْيَاءِ

So, the man said, ‘So He<sup>-azwj</sup> is ‘nothing’ when He<sup>-azwj</sup> cannot be realised by the feelings from the senses’. So Abu Al-Hassan<sup>-asws</sup> said: ‘Woe be unto you! Your senses are unable to realise Him<sup>-azwj</sup>, so you are denying His<sup>-azwj</sup> Lordship, and us<sup>-asws</sup>, when our senses are unable to realise Him<sup>-azwj</sup>, we are even more convinced that He<sup>-azwj</sup> is our Lord<sup>-azwj</sup>, as a different thing from the things’.

قَالَ الرَّجُلُ فَأَخْبِرْنِي مَتَى كَانَ قَالَ أَبُو الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) أَخْبِرْنِي مَتَى لَمْ يَكُنْ فَأَخْبِرَكَ مَتَى كَانَ قَالَ الرَّجُلُ فَمَا الدَّلِيلُ عَلَيْهِ فَقَالَ أَبُو الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) إِنِّي لَمَّا نَظَرْتُ إِلَى جَسَدِي وَ لَمْ يُمْكِنِّي فِيهِ زِيَادَةٌ وَ لَا نُقْصَانٌ فِي الْعَرْضِ وَ الطُّولِ وَ دَفَعُ الْمَكَارِهِ عَنْهُ وَ جَرَّ الْمُنْفَعَةَ إِلَيْهِ عَلِمْتُ أَنَّ لِهَذَا الْبُنْيَانِ بَيَانًا فَأَقْرَرْتُ بِهِ مَعَ مَا أَرَى مِنْ دَوْرَانِ الْفَلَكَ بِفُتْرَتِهِ وَ إِثْشَاءِ السَّحَابِ وَ تَصْرِيفِ الرِّيَاحِ وَ مَجْرَى الشَّمْسِ وَ الْقَمَرِ وَ النُّجُومِ وَ غَيْرِ ذَلِكَ مِنَ الْآيَاتِ الْعَجِيبَاتِ الْمُبَيِّنَاتِ عَلِمْتُ أَنَّ لِهَذَا مُفَدِّرًا وَ مُنْشِينًا .

The man said, ‘So inform me, when was He<sup>-azwj</sup> (from)?’ Abu Al-Hassan<sup>-asws</sup> said: ‘Inform me<sup>-asws</sup>, when He<sup>-azwj</sup> wasn’t and I<sup>-asws</sup> will inform you when He<sup>-azwj</sup> was’. The man said, ‘So what is the evidence upon it?’ So Abu Al-Hassan<sup>-asws</sup> said: ‘I<sup>-asws</sup>, when I<sup>-asws</sup> look at my<sup>-asws</sup> body, and am not enabled upon increasing it, nor reducing it in the width, and the length, and repulsing the abhorrence from it and flowing the benefits to it, I<sup>-asws</sup> know that for this construction, there is a Builder. So I<sup>-asws</sup> acknowledge with it what I<sup>-asws</sup> see from the orbiting of the planets by His<sup>-azwj</sup> Power, and the growth of the clouds, and the interchanging of the winds, and the flowing of the sun and the moon and the stars, and other than that from the wondrous clear signs, I<sup>-asws</sup> know that for this is Determiner and a Builder’.<sup>1</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَيَّاسِ بْنِ عَمْرٍو الْفُقَيْمِيِّ عَنْ هِشَامِ بْنِ الْحَكَمِ فِي حَدِيثِ الرَّزْدِيِّ الَّذِي أَتَى أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) وَ كَانَ مِنْ قَوْلِ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ )

Ali Bin Ibrahim, from his father, from Abbas Bin Amro Al Fuqaymi,

(It has been narrated) from Hisham Bin Al-Hakam in a Hadeeth of the atheist who came over to Abu Abdullah<sup>-asws</sup>, and it was from the words of Abu Abdullah<sup>-asws</sup>: -

لَا يَخْلُو قَوْلَكَ إِنَّهُمَا اثْنَانِ مِنْ أَنْ يَكُونَا قَدِيمَيْنِ قَوِيَّيْنِ أَوْ يَكُونَا ضَعِيفَيْنِ أَوْ يَكُونَا أَحَدُهُمَا قَوِيًّا وَ الْآخَرُ ضَعِيفًا فَإِنْ كَانَا قَوِيَّيْنِ فَلَمْ لَا يَدْفَعُ كُلُّ وَاحِدٍ مِنْهُمَا صَاحِبَهُ وَ يَتَفَرَّدُ بِالتَّدْبِيرِ

‘You are not free from your words that there are two (gods). Either they are both eternally from before, both strong, or they are both weak, and one of them happens to be strong and the other one weak. So if they were both strong, so why doesn’t each one of the two repulse his companion and be alone with the management (of the universe)?

وَ إِنْ زَعَمْتَ أَنَّ أَحَدَهُمَا قَوِيٌّ وَ الْآخَرُ ضَعِيفٌ ثَبَّتَ أَنَّهُ وَاحِدٌ كَمَا نَقُولُ لِلْعَجْزِ الطَّاهِرِ فِي الثَّنَائِي

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

And if you are alleging that one of the two is strong and the other one is weak, it would be proven that He<sup>-azwj</sup> is One just as we are saying due to the inability of the second one being apparent.

فَإِنْ قُلْتُمْ إِنَّهُمَا اثْنَانِ لَمْ يَحُلْ مِنْ أَنْ يَكُونَا مُتَّفَقَيْنِ مِنْ كُلِّ جِهَةٍ أَوْ مُتَفَرِّقَيْنِ مِنْ كُلِّ جِهَةٍ فَلَمَّا رَأَيْنَا الْخَلْقَ مُنْتَظِمًا وَالْفَلَكَ جَارِيًا وَالنَّدْبِيرَ وَاجِدًا وَاللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ دَلَّ صِحَّةَ الْأَمْرِ وَالنَّدْبِيرَ وَالْإِتِّلَافَ الْأَمْرَ عَلَى أَنْ الْمُدْبِرَ وَاجِدٌ ثُمَّ يَلْزِمُكَ إِنْ ادَّعَيْتَ اثْنَيْنِ فُرْجَةً مَا بَيْنَهُمَا حَتَّى يَكُونَا اثْنَيْنِ فَصَارَتِ الْفُرْجَةُ ثَلَاثًا بَيْنَهُمَا قَدِيمًا مَعَهُمَا فَيَلْزِمُكَ ثَلَاثَةٌ

So if you were to say that there are two (gods), and that they are both concordant from every aspect, or separate from every aspect, so when we see the creation being regulated and the planets flowing, and the strategy is one, and the night and the day, and the sun and the moon, are evidence to the wellbeing of the order and the strategy, and the coalition of the matters evidences upon that the Regulator is One. Then it would necessitate you, if you claim two (gods) that there should be a gap between the two in what is between them until they can happen to be two. Thus, the gap would come to be the third (entity) between the two (gods), being eternally from before along with the two of them. Thus, it would necessitate a third (entity).

فَإِنْ ادَّعَيْتَ ثَلَاثَةً لَزِمَكَ مَا قُلْتُمْ فِي الْإِثْنَيْنِ حَتَّى تَكُونَ بَيْنَهُمْ فُرْجَةً فَيَكُونُوا خَمْسَةً ثُمَّ يَتَنَاهَى فِي الْعَدَدِ إِلَى مَا لَا نِهَائِيَةَ لَهُ فِي الْكَثْرَةِ

So, if you were to claim three, it would necessitate you what you said regarding the two, until there can happen to be a gap between them until they can happen to be five. Then you would end up in the numbering to what there is no end to it regarding the multitude’.

قَالَ هِشَامٌ فَكَانَ مِنْ سُؤَالِ الرَّزْدِيقِ أَنْ قَالَ فَمَا الدَّلِيلُ عَلَيْهِ فَقَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) وَجُودُ الْأَفَاعِيلِ دَلَّتْ عَلَى أَنَّ صَانِعًا صَنَعَهَا أَلَا تَرَى أَنَّكَ إِذَا نَظَرْتَ إِلَى بِنَاءِ مَشْبِيدٍ مَبْنِيٍّ عَلِمْتَ أَنَّ لَهُ بَانِيًا وَإِنْ كُنْتَ لَمْ تَرَ الْبَانِيَّ وَ لَمْ تُشَاهِدْهُ

Hisham said, ‘It was so from the question of the atheist that he said, ‘So what is the evidence upon Him<sup>-azwj</sup>?’ So Abu Abdullah<sup>-asws</sup> said: ‘The existence of the effects evidence upon that there is a Causer Causing these. Do you not see that you, when you look at a building constructed, you know that there is a builder for it, and even if you cannot see the builder and did not witness its (construction)?’

قَالَ فَمَا هُوَ قَالَ شَيْءٌ بِخِلَافِ الْأَشْيَاءِ ارْجِعْ بِقَوْلِي إِلَى إِبْتِاتِ مَعْنَى وَ أَنَّهُ شَيْءٌ بِحَقِيقَةِ الشَّيْبَةِ غَيْرَ أَنَّهُ لَا جِسْمٌ وَ لَا صُورَةٌ وَ لَا يُحَسُّ وَ لَا يُجَسُّ وَ لَا يُدْرِكُ بِالْحَوَاسِّ الْخَمْسِ لَا تُدْرِكُهُ الْأَوْهَامُ وَ لَا تَنْقُصُهُ الدُّهُورُ وَ لَا تُغَيِّرُهُ الْأَرْزَامُنُ .

He said, ‘So what is He<sup>-azwj</sup>?’ He<sup>-asws</sup> said: ‘A thing which is different from the things. I return to my<sup>-asws</sup> words to prove the meaning, and He<sup>-azwj</sup> is a thing in the reality of the ‘thing-ness’. He<sup>-azwj</sup> neither has a body nor an image, nor can He<sup>-azwj</sup> be felt, nor touched, nor can He<sup>-azwj</sup> be realised by the five senses. Neither can the imaginations grasp Him<sup>-azwj</sup>, nor does the age reduce Him<sup>-azwj</sup>, nor does the time change Him<sup>-azwj</sup>.<sup>2</sup>

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْعَبَّاسِ بْنِ عَمْرٍو الْفُقَيْمِيِّ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَنَّهُ قَالَ لِلرَّزْدِيقِ جِئِنِ سَأَلَهُ مَا هُوَ قَالَ هُوَ شَيْءٌ بِخِلَافِ الْأَشْيَاءِ ارْجِعْ بِقَوْلِي إِلَى إِبْتِاتِ مَعْنَى وَ أَنَّهُ شَيْءٌ بِحَقِيقَةِ الشَّيْبَةِ غَيْرَ أَنَّهُ لَا جِسْمٌ وَ لَا صُورَةٌ وَ لَا يُحَسُّ وَ لَا يُجَسُّ وَ لَا يُدْرِكُ بِالْحَوَاسِّ الْخَمْسِ لَا تُدْرِكُهُ الْأَوْهَامُ وَ لَا تَنْقُصُهُ الدُّهُورُ وَ لَا تُغَيِّرُهُ الْأَرْزَامُنُ

Ali Bin Ibrahim, from his father, from Al Abbas Bin Amro Al-Fuqaymi, from Hisham Bin Al Hakam,

<sup>2</sup> Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah<sup>azwj</sup>) CH 1 H 5

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said to the atheist when he asked him<sup>-asws</sup>, ‘What is He<sup>-azwj</sup>?’ He<sup>-asws</sup> said: ‘He<sup>-azwj</sup> is a thing different for the things. I<sup>-asws</sup> reiterate with my<sup>asws</sup> words to prove the meaning, and He<sup>-azwj</sup> is a thing in reality of the ‘thing-ness’ apart from that He<sup>-azwj</sup> has neither a body, nor an image, nor can He<sup>-azwj</sup> be felt, nor can He<sup>-azwj</sup> be touched, nor can He<sup>-azwj</sup> be realised by the five sensory perceptions. Neither can the imaginations grasp Him<sup>-azwj</sup>, nor can the ages reduce Him<sup>-azwj</sup>, nor can the times change Him<sup>-azwj</sup>’.

فَقَالَ لَهُ السَّائِلُ فَتَقُولُ إِنَّهُ سَمِيعٌ بَصِيرٌ قَالَ هُوَ سَمِيعٌ بَصِيرٌ بَعِيرٌ جَارِحَةٌ وَ بَصِيرٌ بَعِيرٌ آلَةٌ بَلْ يَسْمَعُ بِنَفْسِهِ وَ يُبْصِرُ بِنَفْسِهِ لَيْسَ قَوْلِي إِنَّهُ سَمِيعٌ يَسْمَعُ بِنَفْسِهِ وَ بَصِيرٌ يُبْصِرُ بِنَفْسِهِ أَنَّهُ شَيْءٌ وَ النَّفْسُ شَيْءٌ آخَرَ وَ لَكِنْ أَرَدْتُ عِبَارَةً عَنْ نَفْسِي إِذْ كُنْتُ مَسْئُولًا وَ إِفْهَامًا لَكَ إِذْ كُنْتُ سَائِلًا فَاقُولُ إِنَّهُ سَمِيعٌ بِكُلِّهِ لَا أَنَّ الْكُلَّ مِنْهُ لَهُ بَعْضٌ وَ لَكِنِّي أَرَدْتُ إِفْهَامَكَ وَ التَّغْيِيرَ عَنْ نَفْسِي وَ لَيْسَ مَرْجِعِي فِي ذَلِكَ إِلَّا إِلَى أَنَّهُ السَّمِيعُ الْبَصِيرُ الْعَالِمُ الْخَبِيرُ بِلَا اخْتِلَافِ الدَّاتِ وَ لَا اخْتِلَافِ الْمَعْنَى

So, the questioner said to him<sup>-asws</sup>, ‘But you<sup>-asws</sup> are saying that He<sup>-azwj</sup> is Hearing, Seeing’. He<sup>-asws</sup> said: ‘He<sup>-azwj</sup> is Hearing, Seeing. He<sup>-azwj</sup> Sees without an organ and Sees without an instrument, but He<sup>-azwj</sup> is Seeing by Himself<sup>-azwj</sup> and is Hearing by Himself<sup>-azwj</sup>. My<sup>-asws</sup> words that ‘He<sup>-azwj</sup> is Seeing by Himself<sup>-azwj</sup> and is Hearing by Himself<sup>-azwj</sup>’ is not that He<sup>-azwj</sup> is a thing and His<sup>-azwj</sup> Self is another thing. But, I<sup>-asws</sup> intend as an idiom from myself<sup>-asws</sup> when I<sup>-asws</sup> was asked and as an understanding for you when you asked. Thus, I<sup>-asws</sup> am saying that He<sup>-azwj</sup> Hears by all of Him<sup>-azwj</sup>, not that the for the ‘all’ of Him<sup>-azwj</sup> there are parts, but I<sup>-asws</sup> intend to make you understand and as an idiom from myself<sup>-asws</sup> and I<sup>-asws</sup> do not re-iterate in that except that He<sup>-azwj</sup> is the All-Hearing, the All-Seeing, the All-Knowing, the All-Aware without a differentiation of the Self nor differentiation of the meaning’.

قَالَ لَهُ السَّائِلُ فَمَا هُوَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) هُوَ الرَّبُّ وَ هُوَ الْمَعْبُودُ وَ هُوَ اللَّهُ وَ لَيْسَ قَوْلِي اللَّهُ إِنْتَابَتْ هَذِهِ الْحُرُوفُ أَلْفٍ وَ لَامٍ وَ هَاءٍ وَ لَا رَاءٍ وَ لَا بَاءٍ وَ لَكِنْ ارْجِعْ إِلَى مَعْنَى وَ شَيْءٍ خَالِقِ الْأَشْيَاءِ وَ صَانِعِهَا وَ تَعْتَبِ هَذِهِ الْحُرُوفِ وَ هُوَ الْمَعْنَى سَمِيَّ بِهِ اللَّهُ وَ الرَّحْمَنُ وَ الرَّحِيمُ وَ الْعَزِيزُ وَ أَشْبَاهُ ذَلِكَ مِنْ أَسْمَائِهِ وَ هُوَ الْمَعْبُودُ جَلًّا وَ عَزًّا

The questioner said to him<sup>-asws</sup>, ‘So what is He<sup>-azwj</sup>?’ Abu Abdullah<sup>-asws</sup> said: ‘He<sup>-azwj</sup> is the Lord<sup>-azwj</sup>, and He<sup>-azwj</sup> is the worshipped, and He<sup>-azwj</sup> is Allah<sup>-azwj</sup>. And it is not my<sup>-asws</sup> word ‘Allah’ to prove these letters, ‘Alif’, and ‘Laam’, and ‘Ha’, nor ‘Ra’ nor ‘Ba’, but I re-iterate to a meaning and a thing, Creator of the things and its Maker, and the intention of these letters, and it is the meaning ‘Allah’ has been Named by, and ‘the Beneficent’, and the ‘Merciful’, and the ‘Mighty’, and the likes of that from His<sup>-azwj</sup> Names, and He<sup>-azwj</sup> is the worshipped One<sup>-azwj</sup>, Majestic and Mighty’.

قَالَ لَهُ السَّائِلُ فَإِنَّا لَمْ نَجِدْ مَوْهُومًا إِلَّا مَخْلُوقًا قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) لَوْ كَانَ ذَلِكَ كَمَا تَقُولُ لَكَانَ التَّوْحِيدُ عَنَّا مُزْتَفِعًا لِأَنَّا لَمْ نُكَلِّفْ عَيْرَ مَوْهُومٍ وَ لَكِنَّا نَقُولُ كُلُّ مَوْهُومٍ بِالْحَوَاسِّ مُدْرِكٌ بِهِ تَحْدَهُ الْحَوَاسُّ وَ تَمَثَّلُهُ فَهُوَ مَخْلُوقٌ إِذْ كَانَ النَّفْيُ هُوَ الْإِبْطَالُ وَ الْعَدَمُ الْجَهَةُ

The questioner said to him<sup>-asws</sup>, ‘But we do not find our imaginations except as creations’. Abu Abdullah<sup>-asws</sup> said: ‘If it was that, just as you are saying, the *Tawheed* (Oneness) would be raised (negated), because we are not encumbered without imagination. But we are saying that every imagination with the senses realised with is limited by the senses, and is a resemblance, thus it is a creation. When it was the negation, so it is the invalidation, and the nothingness (non-entity) and the modality.

الثَّانِيَةُ التَّشْبِيهُ إِذْ كَانَ التَّشْبِيهُ هُوَ صِفَةُ الْمَخْلُوقِ الظَّاهِرِ التَّرْكِيبِ وَ التَّأْلِيفِ فَلَمْ يَكُنْ بُدٌّ مِنْ إِثْبَاتِ الصَّانِعِ لَوْجُودِ الْمَصْنُوعِينَ وَ الْإِضْطِرَارِ إِلَيْهِمْ أَنَّهُمْ مَصْنُوعُونَ وَ أَنَّ صَانِعَهُمْ غَيْرُهُمْ وَ لَيْسَ مِثْلُهُمْ إِذْ كَانَ مِثْلُهُمْ شَبِيهًا بِهِمْ فِي ظَاهِرِ التَّرْكِيبِ وَ التَّأْلِيفِ وَ فِيمَا يَجْرِي عَلَيْهِمْ مِنْ حُدُوثِهِمْ بَعْدَ إِذْ لَمْ يَكُونُوا وَ تَنَقُّلِهِمْ مِنْ صِعْرِ إِلَى كِبَرٍ وَ سَوَادٍ إِلَى بَيَاضٍ وَ قُوَّةٍ إِلَى ضَعْفٍ وَ أَحْوَالٍ مَوْجُودَةٍ لَا حَاجَةَ بِنَا إِلَى تَفْسِيرِهَا لِبَيَانِهَا وَ وُجُودِهَا

The second is the resemblance. When there was the resemblance, it would be a quality of the creation, the apparent, the assembled, and the composed. So it would not happen to be inevitable from proving the Maker due to the existence of the manufactured items and the necessity to them that they are manufactured and that their Maker is other than them, and is not like them. If He<sup>-azwj</sup> was like them, He<sup>-azwj</sup> would have resembled them in the apparent, and the assemblage, and the composition, with regards to what flows upon them from their coming into being afterwards when they did not exist (beforehand), and their transformation from the smallness to the largeness, and blackness to whiteness, and strength to weakness, and their existing states. There is no need for us<sup>-asws</sup> to interpret these in order to explain these and their existences’.

قَالَ لَهُ السَّائِلُ فَقَدْ حَدَّدْتَهُ إِذْ أَثْبَتَّ وَجُودَهُ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) لَمْ أَحُدَّهُ وَ لَكَيْتِ أَثْبَتُّهُ إِذْ لَمْ يَكُنْ بَيْنَ النَّفْيِ وَ الْإِثْبَاتِ مَنْرَلَةً

The questioner said to him<sup>-asws</sup>, ‘But you<sup>-asws</sup> would have limited Him<sup>-azwj</sup> when you proved His<sup>-azwj</sup> existence’. Abu Abdullah<sup>-asws</sup> said: ‘I<sup>-asws</sup> did not limit Him<sup>-azwj</sup>. But I<sup>-asws</sup> proved Him<sup>-azwj</sup> when there does not happen to be a stage between the negation and the proofs’.

قَالَ لَهُ السَّائِلُ فَلَهُ كَيْفِيَّةٌ وَ مَايِيَّةٌ قَالَ نَعَمْ لَا يُثْبِتُ الشَّيْءُ إِلَّا بِإِثْبَاتِهِ وَ مَايِيَّةٍ

The questioner said to him<sup>-asws</sup>, ‘So, for Him<sup>-azwj</sup> there is a reality and an actuality?’ He<sup>-asws</sup> said: ‘Yes. The thing cannot be proven except in a reality and actuality’.

قَالَ لَهُ السَّائِلُ فَلَهُ كَيْفِيَّةٌ قَالَ لَا لِأَنَّ الْكَيْفِيَّةَ جِهَةٌ الْمَصْفَى وَ الْإِحَاطَةَ وَ لَكِنْ لَا بُدَّ مِنَ الْخُرُوجِ مِنْ جِهَةِ التَّعْطِيلِ وَ التَّشْبِيهِ لِأَنَّ مَنْ نَفَاهُ فَقَدْ أَنْكَرَهُ وَ دَفَعَ رُبُوبِيَّتَهُ وَ أَبْطَلَهُ وَ مَنْ شَبَّهَهُ بِغَيْرِهِ فَقَدْ أَثْبَتَهُ بِصِفَةِ الْمَخْلُوقِينَ الْمَصْنُوعِينَ الَّذِينَ لَا يَسْتَجِفُونَ الرُّبُوبِيَّةَ وَ لَكِنْ لَا بُدَّ مِنَ إِثْبَاتِ أَنْ لَهُ كَيْفِيَّةٌ لَا يَسْتَجِفُّهَا غَيْرُهُ وَ لَا يُشَارِكُ فِيهَا وَ لَا يُحَاطُ بِهَا وَ لَا يَعْلَمُهَا غَيْرُهُ

The questioner said to him<sup>-asws</sup>, ‘So is there a ‘how-ness’ (Qualitative State) for Him<sup>-azwj</sup>?’ He<sup>-asws</sup> said: ‘No, because the qualitative state is an aspect of the quality, but it is inevitable from exiting from an aspect of the temporariness and the resemblance, because the one who negates Him<sup>-azwj</sup>, so he had denied Him<sup>-azwj</sup> and repulsed His<sup>-azwj</sup> Lordship and invalidated it; and the one who resembles Him<sup>-azwj</sup> with something else, so he has proved Him<sup>-azwj</sup> with a quality of the creation, the manufactured ones who are not rightful for the Lordship. But it is inevitable from the proofs that for Him<sup>-azwj</sup> there is a Qualitative State which others are not rightful of, nor does anything participate in it, nor is inter-mingled with it, nor is something else known by it.

قَالَ السَّائِلُ فَيُعَانِي الْأَشْيَاءَ بِنَفْسِهِ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) هُوَ أَجَلُّ مِنْ أَنْ يُعَانِيَ الْأَشْيَاءَ بِمُبَاشَرَةٍ وَ مُعَالَجَةٍ لِأَنَّ ذَلِكَ صِفَةُ الْمَخْلُوقِ الَّذِي لَا تَجِيءُ الْأَشْيَاءُ لَهُ إِلَّا بِالْمُبَاشَرَةِ وَ الْمُعَالَجَةِ وَ هُوَ مُتَعَالٍ نَافِذُ الْإِرَادَةِ وَ الْمَشِينَةَ فَعَالَ لِمَا يَشَاءُ .

The questioner said, ‘So do the (Creation of the) things tire His<sup>-azwj</sup> Self?’ Abu Abdullah<sup>-asws</sup> said: ‘He is more Majestic than that the (Creation of) things should Tire Him<sup>-azwj</sup> by the Initiating (the things) and Processing, because that is a quality of the created beings who do not come to the things except by the production and the processing, and He<sup>-azwj</sup> is most Exalted, Implementer of the Will and the Desire, Doing whatever He<sup>-azwj</sup> so Desires to’.<sup>3</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْعَبَّاسِ بْنِ عَمْرٍو عَنْ هِشَامِ بْنِ الْحَكَمِ فِي حَدِيثِ الرَّزْدِيقِ الَّذِي سَأَلَ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فَكَانَ مِنْ سُؤَالِهِ أَنْ قَالَ لَهُ فَلَهُ رِضًا وَ سَخَطٌ فَقَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) نَعَمْ وَ لَكِنْ لَيْسَ ذَلِكَ عَلَى مَا يُوجَدُ مِنَ الْمَخْلُوقِينَ وَ ذَلِكَ أَنَّ الرِّضَا حَالٌ تَدْخُلُ عَلَيْهِ فَنَتَقَلُّهُ مِنْ حَالٍ إِلَى حَالٍ لِأَنَّ الْمَخْلُوقَ أَجُوفٌ مُعْتَمِلٌ مُرَكَّبٌ لِلْأَشْيَاءِ فِيهِ مَدْخَلٌ وَ خَالِفًا لَا مَدْخَلَ لِلْأَشْيَاءِ فِيهِ لِأَنَّهُ وَاجِدٌ

<sup>3</sup> Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah<sup>azwj</sup>) CH 2 H 6

وَاجِدِي الدَّاتِ وَاجِدِي الْمَعْنَى فَرَضَاهُ ثَوَابُهُ وَ سَخَطُهُ عِقَابُهُ مِنْ غَيْرِ شَيْءٍ يَتَدَاخَلُهُ فَيُهَيِّجُهُ وَ يَنْقُلُهُ مِنْ حَالٍ إِلَى حَالٍ لِأَنَّ ذَلِكَ مِنْ صِفَةِ الْمَخْلُوقِينَ الْعَاجِزِينَ الْمُحْتَاجِينَ .

Ali Bin Ibrahim, from his father, from Al Abbas Bin Amro,

(It has been narrated) from Hisham Bin Al-Hakam in a Hadeeth of the atheist who questioned Abu Abdullah<sup>-asws</sup>. So, it was from his questions that he said to him<sup>-asws</sup>, ‘So, for Him<sup>-azwj</sup> is Pleasure and Anger?’ So, Abu Abdullah<sup>-asws</sup> said: ‘Yes, but that is not upon what is found from the creatures, and that is because the pleasure is a state entered upon, so you would be transferred from a state into a state, because the creature is hollow, active, compound of the things. In him is an entrance, and our Creator has no entrance for the things in Him<sup>-azwj</sup>, because He<sup>-azwj</sup> is the One<sup>-azwj</sup>. The One<sup>-azwj</sup> in the Self and One in the Meaning. Thus, His<sup>-azwj</sup> Pleasure is His<sup>-azwj</sup> Rewarding, and His<sup>-azwj</sup> Anger is His<sup>-azwj</sup> Punishment from without anything having entered Him<sup>-azwj</sup>, so it would provoke Him<sup>-azwj</sup> and He<sup>-azwj</sup> would change from a state to a state, because that is from the attributes of the creatures, the frustrated, the needy’.<sup>4</sup>

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ مَنصُورِ بْنِ حَازِمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) إِنَّ اللَّهَ أَجَلٌ وَ أَكْرَمٌ مِنْ أَنْ يُعْرِفَ بِخَلْقِهِ بَلِ الْخَلْقُ يُعْرِفُونَ بِاللهِ قَالَ صَدَقْتَ

Muhammad Bin Ismail, from Al F-azl Bin Sh-azan, from Safwan Bin Yahya, from Mansour Bin H-azim who said,

‘I said to Abu Abdullah<sup>-asws</sup>, ‘Surely Allah<sup>-azwj</sup> is more Majestic and more Benevolent than for Him<sup>-azwj</sup> to be recognised due to His<sup>-azwj</sup> creatures, but the creatures are being recognised due to Allah<sup>-azwj</sup>’. He<sup>-asws</sup> said: ‘You speak the truth’.

قُلْتُ إِنَّ مَنْ عَرَفَ أَنْ لَهُ رَبًّا فَقَدْ يَتَّبِعِي لَهُ أَنْ يُعْرِفَ أَنَّ ذَلِكَ الرَّبَّ رِضًا وَ سَخَطًا وَ أَنَّهُ لَا يُعْرِفُ رِضَاهُ وَ سَخَطَهُ إِلَّا بِوَحْيٍ أَوْ رَسُولٍ فَمَنْ لَمْ يَأْتِهِ الْوَحْيُ فَيَتَّبِعِي لَهُ أَنْ يَطْلُبَ الرَّسُولَ فَإِذَا لَقِيَهُمْ عَرَفَ أَنَّهُمُ الْحُجَّةُ وَ أَنَّ لَهُمُ الطَّاعَةَ الْمُفْتَرَضَةَ

I said, ‘Surely, the one who recognises that there is a Lord<sup>-azwj</sup> for him, so it would be befitting for him that he recognises that, for that Lord<sup>-azwj</sup> is a Pleasure and Anger, and that he would not (be able to) recognise His<sup>-azwj</sup> Pleasure and His<sup>-azwj</sup> Anger except either by a Revelation or a Rasool<sup>-saww</sup>. So, the one to whom the Revelation does not come, so it is befitting for him that he seeks the Rasools<sup>-saww</sup>, so when he meets up with him<sup>-saww</sup>, he should recognise that they<sup>-asws</sup> are the Divine Authorities and that for them<sup>-asws</sup> is the necessitated obedience.

قُلْتُ لِلنَّاسِ أَلَيْسَ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ( صَلَّى اللهُ عَلَيْهِ وَآلِهِ ) كَانَ هُوَ الْحُجَّةَ مِنَ اللَّهِ عَلَى خَلْقِهِ قَالُوا بَلَى قُلْتُ فَجِئِنِّي مَضَى ( صَلَّى اللهُ عَلَيْهِ وَآلِهِ ) مَنْ كَانَ الْحُجَّةَ قَالُوا الْقُرْآنُ فَتَنظَرْتُ فِي الْقُرْآنِ فَإِذَا هُوَ يُخَاصِمُ بِهِ الْمُرْجِيَّ وَ الْقَدْرِيَّ وَ الرَّزْدِيَّ الَّذِي لَا يُؤْمِنُ بِهِ حَتَّى يَغْلِبَ الرَّجَالَ بِخُصُومَتِهِ فَعَرَفْتُ أَنَّ الْقُرْآنَ لَا يَكُونُ حُجَّةً إِلَّا بِقِيَمٍ فَمَا قَالَ فِيهِ مِنْ شَيْءٍ كَانَ حَقًّا

So, I said to the people, ‘Aren’t you knowing that Rasool-Allah<sup>-saww</sup>, he<sup>-saww</sup> was the Divine Authority from Allah<sup>-azwj</sup> upon His<sup>-azwj</sup> creatures?’ They said, ‘Yes’. I said, ‘So when he<sup>-saww</sup> passed away, who was the Divine Authority?’ So they said, ‘The Quran’. So when I looked into the Quran, so it is what the Murjiites, and the Qadiriyya, and the Atheists who do not (even) believe in it, debating with it, to the extent that they overcome the men by its debate. So I recognised that the Quran cannot happen to be a Divine Authority except by a Custodian, so that whatever he would say with regards to it, would be true.

<sup>4</sup> Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah<sup>azwj</sup>) CH 14 H 6

فَقُلْتُ لَهُمْ مَنْ قَيْمُ الْقُرْآنِ قَالُوا ابْنُ مَسْعُودٍ قَدْ كَانَ يَعْلَمُ وَ عُمَرُ يَعْلَمُ وَ حَدِيقَةُ يَعْلَمُ قُلْتُ كُلُّهُ قَالُوا لَا فَلَمْ أَجِدْ أَحَدًا يُقَالُ إِنَّهُ يَعْلَمُ الْقُرْآنَ كُلَّهُ إِلَّا عَلِيًّا صَلَوَاتُ اللَّهِ عَلَيْهِ وَ إِذَا كَانَ الشَّيْءُ بَيْنَ الْقَوْمِ فَقَالَ هَذَا لَا أُدْرِي وَ قَالَ هَذَا لَا أُدْرِي وَ قَالَ هَذَا أَنَا أُدْرِي

So I said to them, ‘Who is the custodian of the Quran?’ They said, ‘Ibn Masoud used to know, and Umar knew, and Huzayfa knew’. I said, ‘(They knew) all of it?’ They said, ‘No’. So I could not find anyone who could be said that he knew the Quran, all of it, except for Ali<sup>-asws</sup>; and whenever there was a thing (dispute) between the people, so this one said, ‘I don’t know’, and this one said, ‘I don’t know’, and this one said, ‘I don’t know, and this one said, ‘I do know’.

فَأَشْهَدُ أَنَّ عَلِيًّا ( عَلَيْهِ السَّلَام ) كَانَ قَيْمَ الْقُرْآنِ وَ كَانَتْ طَاعَتُهُ مُفْتَرَضَةً وَ كَانَ الْحُجَّةَ عَلَى النَّاسِ بَعْدَ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَ أَنَّ مَا قَالَ فِي الْقُرْآنِ فَهُوَ حَقٌّ فَقَالَ رَحِمَكَ اللَّهُ

Thus, I testify that Ali<sup>-asws</sup> was a custodian of the Quran, and obedience to him<sup>-asws</sup> was a necessity, and he<sup>-asws</sup> was the Divine Authority upon the people after Rasool-Allah<sup>-saww</sup>, and that whatever he<sup>-asws</sup> said regarding the Quran, so it is true’. So, he<sup>-asws</sup> said: ‘May Allah<sup>-azwj</sup> have Mercy on you!’

فَقُلْتُ إِنَّ عَلِيًّا ( عَلَيْهِ السَّلَام ) لَمْ يَذْهَبْ حَتَّى تَرَكَ حُجَّةً مِنْ بَعْدِهِ كَمَا تَرَكَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَ أَنَّ الْحُجَّةَ بَعْدَ عَلِيِّ الْحَسَنِ بْنِ عَلِيٍّ وَ أَشْهَدُ عَلَى الْحَسَنِ أَنَّهُ لَمْ يَذْهَبْ حَتَّى تَرَكَ حُجَّةً مِنْ بَعْدِهِ كَمَا تَرَكَ أَبُوهُ وَ جَدُّهُ وَ أَنَّ الْحُجَّةَ بَعْدَ الْحَسَنِ الْحُسَيْنِ وَ كَانَتْ طَاعَتُهُ مُفْتَرَضَةً فَقَالَ رَحِمَكَ اللَّهُ

So, I said, ‘Surely Ali<sup>-asws</sup> did not go away until he<sup>-asws</sup> left a Divine Authority to be after him<sup>-asws</sup> just as Rasool-Allah<sup>-saww</sup> had left, and that the Divine Authority after Ali<sup>-asws</sup> was Al-Hassan Bin Ali<sup>-asws</sup>. And I testify that Al-Hassan<sup>-asws</sup>, he<sup>-asws</sup> did not go away until he<sup>-asws</sup> left a Divine Authority to be from after him<sup>-asws</sup>, just as his<sup>-asws</sup> father<sup>-asws</sup> and his<sup>-asws</sup> grandfather<sup>-saww</sup> had left, and that the Divine Authority after Al-Hassan<sup>-asws</sup>, was Al-Husayn<sup>-asws</sup>, and obedience to him<sup>-asws</sup> was a necessity’. So he<sup>-asws</sup> said: ‘May Allah<sup>-azwj</sup> have Mercy on you!’

فَقَبَّلْتُ رَأْسَهُ وَ قُلْتُ وَ أَشْهَدُ عَلَى الْحُسَيْنِ ( عَلَيْهِ السَّلَام ) أَنَّهُ لَمْ يَذْهَبْ حَتَّى تَرَكَ حُجَّةً مِنْ بَعْدِهِ عَلِيِّ بْنِ الْحُسَيْنِ وَ كَانَتْ طَاعَتُهُ مُفْتَرَضَةً فَقَالَ رَحِمَكَ اللَّهُ

So, I kissed his<sup>-asws</sup> (fore) head and I said, ‘And I testify upon Al-Husayn<sup>-asws</sup> that he<sup>-asws</sup> did not go away until he<sup>-asws</sup> left a Divine Authority to be from after him<sup>-asws</sup>, being Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, and it was so that obedience to him<sup>-asws</sup> was a necessity’. So he<sup>-asws</sup> said: ‘May Allah<sup>-azwj</sup> have Mercy on you!’

فَقَبَّلْتُ رَأْسَهُ وَ قُلْتُ وَ أَشْهَدُ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ أَنَّهُ لَمْ يَذْهَبْ حَتَّى تَرَكَ حُجَّةً مِنْ بَعْدِهِ مُحَمَّدَ بْنَ عَلِيٍّ أَبِي جَعْفَرٍ وَ كَانَتْ طَاعَتُهُ مُفْتَرَضَةً فَقَالَ رَحِمَكَ اللَّهُ

So I kissed his<sup>-asws</sup> (fore) head and I said, ‘And I testify upon Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> that he<sup>-asws</sup> did not go away until he<sup>-asws</sup> left a Divine Authority to be from after him<sup>-asws</sup>, being Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> Abu Ja’far<sup>-asws</sup>, and it was so that obedience to him<sup>-asws</sup> was a necessity’. So he<sup>-asws</sup> said: ‘May Allah<sup>-azwj</sup> have Mercy on you!’

قُلْتُ أَعْطِنِي رَأْسَكَ حَتَّى أُقْبِلَهُ فَصَنَجَكَ قُلْتُ أَصْلَحَكَ اللَّهُ قَدْ عَلِمْتُ أَنَّ أَبَاكَ لَمْ يَذْهَبْ حَتَّى تَرَكَ حُجَّةً مِنْ بَعْدِهِ كَمَا تَرَكَ أَبُوهُ وَ أَشْهَدُ بِاللَّهِ أَنَّكَ أَنْتَ الْحُجَّةُ وَ أَنَّ طَاعَتَكَ مُفْتَرَضَةٌ

I said, ‘Give me your<sup>-asws</sup> head until I kiss it’. So, he<sup>-asws</sup> laughed. I said, ‘May Allah<sup>-azwj</sup> Keep you<sup>-asws</sup> well! I know full well that your<sup>-asws</sup> father<sup>-asws</sup> did not go away until he<sup>-asws</sup> left a Divine

Authority to be from after him<sup>-asws</sup>, just as his<sup>-asws</sup> father had left, and I testify with Allah<sup>-azwj</sup> that you<sup>-asws</sup> are the Divine Authority, and that obedience to you<sup>-asws</sup> is a necessity’.

فَقَالَ كُنْتُ رَحِمَكَ اللَّهُ قُلْتُ أَعْطِنِي رَأْسَكَ أَقْبَلُهُ فَقَبَّلْتُ رَأْسَهُ فَصَنَحَكَ وَقَالَ سَلْنِي عَمَّا شِئْتَ فَلَا تُنْكِرْكَ بَعْدَ الْيَوْمِ أَبَدًا .

So, he<sup>-asws</sup> said: ‘Stop! May Allah<sup>-azwj</sup> have Mercy on you!’ I said, ‘Give me your<sup>-asws</sup> head, I shall kiss it’. So, I kissed his<sup>-asws</sup> head. So he<sup>-asws</sup> laughed and said: ‘Ask me<sup>-asws</sup> about whatever you so desire to, for I<sup>-asws</sup> will not deny you (an answer) after today, ever!’<sup>5</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْقَاسِمِ بْنِ يَزِيدَ عَنْ أَبِي عَمْرٍو الزُّبَيْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قُلْتُ لَهُ أَخْبِرْنِي عَنْ وُجُوهِ الْكُفْرِ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ قَالَ الْكُفْرُ فِي كِتَابِ اللَّهِ عَلَى خَمْسَةِ أَوْجُهٍ فَمِنْهَا كُفْرُ الْجُحُودِ وَالْجُحُودُ عَلَى وَجْهَيْنِ وَالْكَفْرُ بِتَرْكِ مَا أَمَرَ اللَّهُ وَكُفْرُ الْبِرَاءَةِ وَكُفْرُ النَّعَمِ

Ali Bin Ibrahim, from his father, from Bakr Bin Salih, from Al Qasim Bin Y-azeed, from Abu Amro Al Zubeyri,

(It has been narrated) from Abu Abdullah<sup>-asws</sup>, said, ‘I said to him<sup>-asws</sup>, ‘Inform me about the aspects of the *Kufr* (disbelief) in the Book of Allah<sup>-azwj</sup> Mighty and Majestic’. He<sup>-asws</sup> said: ‘The *Kufr* (disbelief) in the Book of Allah<sup>-azwj</sup> is upon five aspects. So, from these is the *Kufr* (disbelief) of the denial. And the denial is upon two aspects – the *Kufr* (disbelief) by neglecting what Allah<sup>-azwj</sup> Commanded for, and *Kufr* (disbelief) of the disownment (*Tabarra*); and there is the *Kufr* (disbelief) of the Bounties.

فَأَمَّا كُفْرُ الْجُحُودِ فَهُوَ الْجُحُودُ بِالرُّبُوبِيَّةِ وَهُوَ قَوْلُ مَنْ يَقُولُ لَا رَبَّ وَ لَا جَنَّةَ وَ لَا نَارَ وَ هُوَ قَوْلُ صَنَفَيْنِ مِنَ الزَّانِدِقَةِ يُقَالُ لَهُمُ الدَّهْرِيَّةُ وَ هُمُ الَّذِينَ يَقُولُونَ وَ مَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَ هُوَ دِينٌ وَضَعُوهُ لِأَنْفُسِهِمْ بِالِاسْتِحْسَانِ عَلَى غَيْرِ تَنْبُتٍ مِنْهُمْ وَ لَا تَحْقِيقٍ لِشَيْءٍ مِمَّا يَقُولُونَ

So, as for the *Kufr* of the denial, so it is the denial of the Lordship (of Allah<sup>-azwj</sup>), and it is the speech of the one who is saying, ‘There is neither a Lord<sup>-azwj</sup>, nor a Paradise, nor a Fire, and it is the speech of two types of the atheists called the ‘*Dahriyya*’ (Eternalists); and they are the ones who are saying, **and Nothing destroys us but the passage of time [45:24]**; and it is a religion placed for their own selves with the approval upon without there being an affirmation from them, nor any investigation of anything from what they are saying.

قَالَ اللَّهُ عَزَّ وَجَلَّ إِنَّ هُمْ إِلَّا يَظُنُّونَ أَنَّ ذَلِكَ كَمَا يَقُولُونَ وَ قَالَ إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ يَغْنِي بِنُوحِيهِ اللَّهُ تَعَالَى فَهَذَا أَحَدُ وُجُوهِ الْكُفْرِ

Allah<sup>-azwj</sup> Mighty and Mjestic Says [45:24] **they only but conjecture**, if it was like as what they are saying. And He<sup>-azwj</sup> Said [36:10] **And it is alike to them whether you warn them or do not warn them, they will not be believing**. Meaning, (believing) in the Oneness of Allah<sup>-azwj</sup> the Exalted. Thus, this is one of the aspects of the disbelief (*Kufr*).

وَ أَمَّا الْوَجْهُ الْآخَرُ مِنَ الْجُحُودِ عَلَى مَعْرِفَةِ وَهُوَ أَنْ يَجْحَدَ الْجَا حِدُ وَ هُوَ يَعْلَمُ أَنَّهُ حَقٌّ قَدْ اسْتَفَرَّ عِنْدَهُ وَ قَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ وَ جَحَدُوا بِهَا وَ اسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَ غُلُوًّا وَ قَالَ اللَّهُ عَزَّ وَجَلَّ وَ كَانُوا مِنْ قَبْلِ أَنْ يَسْتَفْتِحُوا عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ فَهَذَا تَفْسِيرٌ وَجْهِي الْجُحُودِ

And as for the other aspect from the denial upon the recognition, and it is that the denier denies and he knows that it is true which he has already acknowledged with himself, and Allah<sup>-azwj</sup> Mighty and Majestic has Said [27:14] **And they denied with it unjustly and out of pride although they were certain themselves**. And Allah<sup>-azwj</sup> Mighty and Majestic Said [2:89]

<sup>5</sup> Al Kafi V 1 – The Book Of Divine Authority CH 8 H 15

**And when there came to them a Book from Allah Verifying that which was with them, and beforehand they used to pray for victory against those who disbelieve, but when there came to them what they recognised, they disbelieved in it; so the Curse of Allah is on the unbelievers.** So this is the interpretation of the aspect of the denial.

وَالْوَجْهُ الثَّلَاثُ مِنَ الْكُفْرِ كُفْرُ النِّعَمِ وَ ذَلِكَ قَوْلُهُ تَعَالَى يَحْكِي قَوْلَ سُلَيْمَانَ ( عَلَيْهِ السَّلَام ) هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ وَ مَنْ شَكَرَ فَإِنَّمَا يَنْتَكِرُ لِنَفْسِهِ وَ مَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ وَ قَالَ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَ لَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ وَ قَالَ فَادْكُرُونِي أَدْكُرْكُمْ وَ اشْكُرُوا لِي وَ لَا تَكْفُرُونِ

And the third aspect from the *Kufr* (disbelief) is the *Kufr* of the Bounties, and these are the Words of the Exalted Relating the words of Suleyman<sup>as</sup> **This is from the Grace of my Lord that He may Try me whether I am grateful or ungrateful; and whoever is grateful, so he is grateful for his own soul, and whoever is ungrateful, then surely my Lord is Self-sufficient, Generous.** And He<sup>azwj</sup> Said **If you are grateful, I would Increase it more for you, and if you are ungrateful, My Punishment is truly Severe [14:7].** And He<sup>azwj</sup> Said **Therefore remember Me, I will remember you, and be thankful to Me, and do not be ungrateful to Me' [2:152] .**

وَالْوَجْهُ الرَّابِعُ مِنَ الْكُفْرِ تَرْكُ مَا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِهِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ إِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَ لَا تَحْرُجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَ أَنْتُمْ تَشْهَدُونَ ثُمَّ أَنْتُمْ تَنْهَدُونَ ثُمَّ أَنْتُمْ هُمْ لَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَ تَحْرُجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ تَنْظَاهِرُونَ عَلَيْهِمْ بِالْإِيمَانِ وَ الْعُدْوَانِ وَ إِنْ يَأْتُواكُمْ أَسَارَى تَفَادَوْهُمْ وَ هُوَ مُحَرَّمٌ عَلَيْكُمْ إِحْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَ تَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ

And the fourth aspect from the *Kufr* (disbelief) is neglecting what Allah<sup>azwj</sup> Mighty and Majestic had Commanded with, and these are the Words of Allah<sup>azwj</sup> Mighty and Majestic **And when We Took a Covenant with you: You shall not shed your blood and you shall not throw your people out of your houses; then you gave a promise while you witnessed [2:84] Then you are those who kill your people and turn a party from among you out of their homes, backing each other up against them unlawfully and exceeding the limits; and if they were to come to you as captives, you would ransom them - while their very turning out was unlawful for you. Do you then believe in a part of the Book and disbelieve in the other? What then is the Recompense of such among you as do this [2:85].**

فَكَفَرَهُمْ بِتَرْكِ مَا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِهِ وَ نَسَبَهُمْ إِلَى الْإِيمَانِ وَ لَمْ يَقْبَلُهُ مِنْهُمْ وَ لَمْ يَنْفَعَهُمْ عِنْدَهُ فَقَالَ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَ يَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَ مَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

So their *Kufr* (disbelief) was with the neglecting of what Allah<sup>azwj</sup> Mighty and Majestic had Commanded with and their linking to the *Emān*, and it would not be Accepted from them and it will not benefit them in His<sup>azwj</sup> Presence, therefore He<sup>azwj</sup> Said **What then is the Recompense of such among you as do this except for disgrace in the life of the world, and on the Day of Resurrection they shall be Sent back to the most grievous Punishment, and Allah is not at all heedless of what you are doing.**

وَالْوَجْهُ الْخَامِسُ مِنَ الْكُفْرِ كُفْرُ الْبِرَاءَةِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ يَحْكِي قَوْلَ إِبْرَاهِيمَ ( عَلَيْهِ السَّلَام ) كَفَرْنَا بِكُمْ وَ بَدَا لَنَا الْبِرَاءَةُ وَ الْبَعْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَ حُدَّه يَعْنِي تَبَرَّأْنَا مِنْكُمْ

And the fifth aspect from the *Kufr* (disbelief) is *Kufr* of the disownment, and these are the Words of the Mighty and Majestic Relating the words of Ibrahim<sup>-as</sup> [60:4] ***Surely we distance ourselves from you and what you are worshipping besides Allah; We deny you, and enmity and hatred have appeared between us and you and will be forever until you believe in Allah Alone***, meaning ‘We disavow from you all!’.

وَقَالَ يَذْكُرُ إِبْلِيسَ وَ تَبَرَّتْ نَفْسُهُ مِنْ أَوْلِيَائِهِ مِنَ الْإِنْسِ يَوْمَ الْقِيَامَةِ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمْ مِنْ قَبْلُ وَ قَالَ إِنَّمَا اتَّخَذْتُمْ مِنْ دُونِ اللَّهِ أَوْثَاناً مَوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ وَ يَلْعَنُ بَعْضُكُمْ بَعْضاً يَعْنِي يَتَبَرَّأُ بَعْضُكُمْ مِنْ بَعْضٍ .

And He<sup>-azwj</sup> Said Mentioning Iblees<sup>-la</sup> and his<sup>-la</sup> disownment from his<sup>-la</sup> friends from the human beings on the Day of Judgment [14:22] ***surely I disbelieved in your associating me with Allah from before. [29:25] And he said: But rather, you have only taken for yourselves idols besides Allah by way of cordiality between you in the life of the world, then on the Day of Judgement some of you would deny others, and some of you will curse others*** – meaning some of you would be disavowing from the others’.<sup>6</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَعَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنْ ابْنِ مُحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ عَمَارِ السَّابَاطِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ كُلُّ مُسْلِمٍ بَيْنَ مُسْلِمَيْنِ ارْتَدَّ عَنِ الْإِسْلَامِ وَ جَحَدَ رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) نُفُوتَهُ وَ كَذَّبَهُ فَإِنَّ دَمَهُ مُبَاحٌ لِمَنْ سَمِعَ ذَلِكَ مِنْهُ وَ أَمْرُهُ بَائِنَةٌ مِنْهُ يَوْمَ ارْتَدَّ وَ يُقَسَمُ مَالُهُ عَلَى وَرَثَتِهِ وَ تَعْتَدُ أَمْرُهُ عِدَّةَ الْمُتَوَفَّى عَنْهَا رُوحَهَا وَ عَلَى الْإِمَامِ أَنْ يَقْتُلَهُ إِنْ أَتَوْهُ بِهِ وَ لَا يَسْتَتِيْبَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Ali Bin Ibrahim, from his father, and a number of our companions, from Sahl Bin Ziyad, altogether from Ibn Mahboub, from Hisham Bin Salim, from Ammar Al Sabatany who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying, ‘Every Muslim between two Muslims is an atheist, from Al-Islam, and denies Rsool-Allah<sup>-saww</sup> of his<sup>-saww</sup> Prophet-hood, and belies him<sup>-saww</sup>. Thus, his blood is allowed (to be spilled) for the one who hears than from him, and his wife is irrevocably divorced from him from the day he reneges, and his wealth would be distributed upon his inheritors, and his wife would observe the waiting period, a waiting period of the woman widowed from her husband, and it is upon the Imam<sup>-asws</sup> that he<sup>-asws</sup> kills him if they come to him<sup>-asws</sup> with him, and he<sup>-asws</sup> would not give him time to repent’.<sup>7</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شُمُونَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ مِسْمَعٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) أَنَّ أَمِيرَ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) أُتِيَ بِزَيْنَدِ بْنِ قَرْبِ عِلَاوَتِهِ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman Al Asamma, from Misma’a,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> that they came to Amir Al-Momineen<sup>-asws</sup> with an atheist, so he<sup>-asws</sup> struck his neck’.<sup>8</sup>

<sup>6</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 166 H 1

<sup>7</sup> Al Kafi – V 6 – The Book of Divorce Ch 80 H 1

<sup>8</sup> Al Kafi – V 7 – The Book of Legal Penalties Ch 61 H 6

(Amir ul Momineen<sup>-asws</sup> said:)

أَيُّهَا النَّاسُ إِنَّهُ مَنْ قَلَّ دَلٌّ وَ مَنْ جَادَ سَادَ وَ مَنْ كَثُرَ مَالُهُ رَأَسَ وَ مَنْ كَثُرَ جُلْمُهُ نَبَلٌ وَ مَنْ أَفْكَرَ فِي ذَاتِ اللَّهِ تَزَنَّدَقَ وَ مَنْ أَكْثَرَ مِنْ شَيْءٍ عُرِفَ بِهِ وَ مَنْ كَثُرَ مِرَاحُهُ اسْتُخِفَّ بِهِ وَ مَنْ كَثُرَ ضِحْكُهُ دَهَبَتْ هَيْبَتُهُ فَسَدَ حَسَبُ مَنْ لَيْسَ لَهُ أَدَبٌ إِنَّ أَفْضَلَ الْفِعَالِ صِيَانَةُ الْعُرْضِ بِالْمَالِ لَيْسَ مَنْ جَالَسَ الْجَاهِلَ بِذِي مَعْفُولٍ مَنْ جَالَسَ الْجَاهِلَ فَلَيْسَتْ عِدَّةٌ لِقِيلٍ

O you people! The one who is miserly will be disgraced and the one who is generous will be the master, and the one who increases his wealth becomes the leader and the one who increases his forbearance becomes noble, and the one who ponders regarding the Essence of Allah<sup>-azwj</sup> becomes an Atheist, and the one who frequents in something becomes known for it, and the one frequently jokes will be taken lightly, and the one who frequently laughs his prestige goes away, the one who has no ethics will corrupt. The best deed is the maintenance of honour by wealth. There is none who sits with the ignorant ones who is reasonable, for the one who sits with the ignorant ones should ready himself for (a lot of) talk (against him)’. (an extract)<sup>9</sup>.

Why did Allah<sup>-azwj</sup> Veil Himself:

الحسين بن أحمد، عن أبيه، عن محمد بن بدار، عن محمد بن علي، عن محمد بن عبد الله الخراساني – خادم الرضا عليه السلام – قال: قال بعض الزنادقة لابي الحسن عليه السلام: لم احتجب الله؟ فقال أبو الحسن عليه السلام: إن الحجاب عن الخلق لكثرة ذنوبهم فأما هو فلا يخفى عليه خافية في آناء الليل والنهار،

Al Husayn Bin Ahmad, from his father, from Muhammad Bin Bandar, from Muhammad Bin Ali, from Muhammad Bin Abdullah Al Khurasany,

‘A servant of Al-Reza<sup>-asws</sup> said, ‘One of the atheists said to Abu Al-Hassan<sup>-asws</sup>, ‘Why did Allah<sup>-azwj</sup> Veil Himself<sup>-azwj</sup>?’ Abu Al-Hassan<sup>-asws</sup> said: ‘The Veils from the creatures is due to the frequency of their sins. But, as for Him<sup>-azwj</sup> no hidden thing is hidden upon Him<sup>-azwj</sup> in the duration of the night and the day’.

قال: فلم لا تدركه حاسة البصر؟ قال: للفرق بينه وبين خلقه الذين تدركهم حاسة الابصار، ثم هو أجل من أن تدركه الابصار أو يحيط به وهم أو يضبطه عقل،

He said, ‘So why can He<sup>-azwj</sup> not be realised by the sense of sight?’ He<sup>-asws</sup> said: ‘For the differentiation between Him<sup>-azwj</sup> and His<sup>-azwj</sup> creatures, those that understand by the sense of sight. Then, He<sup>-azwj</sup> is more Majestic than for Him<sup>-azwj</sup> to be realised by the sights, or be encompassed by imagination, or be captured by an intellect’.

قال: فحدده لي قال: إنه لا يحد، قال: لم؟ قال: لان كل محدود متناه إلى حد فإذا احتمل التحديد احتمل الزيادة، وإذا احتمل الزيادة احتمل النقصان، فهو غير محدود ولا متزائد ولا متجز ولا متوهم.

He said, ‘Then limit Him<sup>-azwj</sup> for me’. He<sup>-asws</sup> said: ‘He<sup>-azwj</sup> cannot be limited’. He said, ‘Why’. He<sup>-asws</sup> said: ‘Because every limited (thing), its extreme is to its limit. So, when the limitation

<sup>9</sup> Al-Kafi vol. 8

is borne, it would carry the increase, and when the increase is born, it would carry the reduction. Thus, He<sup>-azwj</sup> is without limitation, or increase, or division decrease, or cannot be imagined”.<sup>10</sup>

1 - ع: الحسين بن أحمد، عن أبيه، عن محمد بن بندار، عن محمد بن علي، عن محمد بن عبد الله الخراساني - خادم الرضا عليه السلام - قال: قال بعض الزنادقة لابي الحسن عليه السلام: لم احتجب الله؟ فقال أبو الحسن عليه السلام: إن الحجاب عن الخلق لكثرة ذنوبهم فأما هو فلا يخفى عليه خافية في آناء الليل والنهار،

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He said, ‘So why can He<sup>-azwj</sup> not be realised by the sense of sight?’ He<sup>-asws</sup> said: ‘For the differentiation between Him<sup>-azwj</sup> and His<sup>-azwj</sup> creatures, those that understand by the sense of sight. Then, He<sup>-azwj</sup> is more Majestic than for Him<sup>-azwj</sup> to be realised by the sights, or be encompassed by imagination, or be captured by an intellect’.

قال: فحده لي قال: إنه لا يجد، قال: لم؟ قال: لان كل محدود متناه إلى حد فإذا احتتمل التحديد احتتمل الزيادة، وإذا احتتمل الزيادة احتتمل النقصان، فهو غير محدود ولا متزائد ولا متجز ولا متوهم.

He said, ‘Then limit Him<sup>-azwj</sup> for me’. He<sup>-asws</sup> said: ‘He<sup>-azwj</sup> cannot be limited’. He said, ‘Why’. He<sup>-asws</sup> said: ‘Because every limited (thing), its extreme is to its limit. So, when the limitation is borne, it would carry the increase, and when the increase is born, it would carry the reduction. Thus, He<sup>-azwj</sup> is without limitation, or increase, or division decrease, or cannot be imagined”.<sup>11</sup>

دخل أبو شاكر الديصاني وهو زنديق على أبي عبد الله عليه السلام فقال له: يا جعفر بن محمد دلني على معبودي، فقال أبو عبد الله عليه السلام: اجلس - فإذا غلام صغير في كفه بيضة يلعب بها - فقال أبو عبد الله عليه السلام: ناولني يا غلام البيضة، فناوله إياها،

Abu Shakir Al-Daysani came, and he was an atheist, to Abu Abdullah<sup>-asws</sup>, and said to him<sup>-asws</sup>, ‘O Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>! Point me to my Deity’ (Sustainer/Lord). Abu Abdullah<sup>-asws</sup>

<sup>10</sup> Bihar Al Anwaar – V 3, The book of Tawheed, Ch 2 H 1

<sup>11</sup> Bihar Al Anwaar – V 3, The book of Tawheed, Ch 2 H 1

said: ‘Be seated’ – and there was a young boy playing with an egg in his hand, so Abu Abdullah<sup>-asws</sup> said: ‘O boy! Give me<sup>-asws</sup> the egg’. He gave it to him<sup>-asws</sup>.

فقال أبو عبد الله عليه السلام: يا ديصاني هذا حصن مكنون له جلد غليظ، وتحت الجلد الغليظ جلد رقيق، وتحت الجلد الرقيق ذهب مائة وفضة ذائبة، فلا الذهب المائعة تختلط بالفضة الذائبة، ولا الفضة الذائبة تختلط بالذهب المائعة، فهي على حالها لم يخرج منها خارج مصلح فيخبر عن إصلاحها، ولم يدخل فيها داخل مفسد فيخبر عن إفسادها لا يدري للذكر خلقت أم للانثى، تنفلق عن مثل ألوان الطواويس، أترى لها مدبرا؟

Abu Abdullah<sup>-asws</sup> said: ‘O Daysani! This (egg) is a hidden fortress. There is a thick (outer) skin for it, and underneath the thick skin is a thin skin, and beneath the thin skin is gold water and silver fluid. Neither does the gold water mix with the silver fluid, nor does the silver fluid mix with the gold water. It is upon its state. Neither does a repairer come out from it so he could inform of its correctness nor does a spoiler enter into it so he could inform about its spoiling. It is not known whether it is Created to be a male or a female (to come out after incubation). It could burst out like the colours of peacocks. Do you see that there is a Mastermind for it?’

قال: فأطرق مليا ثم قال: أشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمدا عبده ورسوله، وأنت إمام وحجة من الله على خلقه، وأنا تائب مما كنت فيه.

He (the narrator) said, ‘So he thought for a while, then said, ‘I testify that there is no god except for Allah<sup>-azwj</sup>, there being no associates for Him<sup>-azwj</sup>, and that Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> servant and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and that you<sup>-asws</sup> are an Imam<sup>-asws</sup> and a Divine Authority from Allah<sup>-azwj</sup> upon His<sup>-azwj</sup> creatures, and that I am repentant from what I was in’<sup>12</sup>.

ماجيلويه، عن عمه، عن أبي سمينة محمد بن علي الكوفي الصيرفي، عن محمد بن عبد الله الخراساني خادم الرضا عليه السلام قال: دخل رجل من الزنادقة على الرضا عليه السلام وعنده جماعة فقال له أبو الحسن عليه السلام: أرايت إن كان القول قولكم – وليس هو كما تقولون – ألسنا وإياكم شرعا سواء، ولا يضرنا ما صلينا وصمنا وزكينا وأقرنا؟ فسكت.

Majaylawiya, from his uncle, from Abu Sameena Muhammad Bin Ali Al Kufi Al Sayrafi,

‘From Muhammad Bin Abdullah Al-Khurasany, a servant of Al-Reza<sup>-asws</sup> who said, ‘A man from the atheists came to Al-Reza<sup>-asws</sup> and in his<sup>-asws</sup> presence was a group, so Abu Al-Hassan<sup>-asws</sup> said to him: ‘What is your view, if the word was your word (that there is no God) – and it isn’t as what you are saying – wouldn’t we and you (atheists) be rightfully the same, and it would not harm us, what we are praying, and are Fasting, and are giving Zakat, and our acknowledgment (of existence of God)?’ He was silent.

فقال أبو الحسن عليه السلام: إن يكن القول قولنا – وهو ما نقول – أستم قد هلكتم ونجونا؟ قال: رحمك الله فأوجدني كيف هو وأين هو؟

<sup>12</sup> Bihar Al Anwaar – V 3, The book of Tawheed, Ch 3 H 5

So, Abu Al-Hassan<sup>-asws</sup> said: ‘If the word happens to be our<sup>-asws</sup> word (that God does exist) – and it is what we<sup>-asws</sup> are saying – wouldn’t you be destroyed and we<sup>-asws</sup> would be saved?’ He said, ‘May Allah<sup>-azwj</sup> have Mercy on you<sup>-asws</sup>! Summarise for me how He<sup>-azwj</sup> is and where is He<sup>-azwj</sup>?’

قال: ويملك إن الذى ذهبت إليه غلط هو أين الاین وكان ولا أين، وهو كيف وكيف وكان ولا كيف، فلا يعرف بكيفية ولا بأينونية ولا بحاسة ولا يقاس بشيء،

He<sup>-asws</sup> said: ‘Woe be unto you! That which you are going towards, is wrong. He<sup>-azwj</sup> is the ‘where’ of the where-ness, and He<sup>-azwj</sup> existed and there was no ‘where’, and He<sup>-azwj</sup> is ‘how’ of the ‘how-ness’, and He<sup>-azwj</sup> existed and there was no ‘how’. Therefore, He<sup>-azwj</sup> cannot be recognised by the how-ness (qualitative state) nor by the where-ness, nor by the feelings, nor can He<sup>-azwj</sup> be analogised with anything’.

قال الرجل: فإذاً أنه لا شيء إذا لم يدرك بحاسة من الحواس، فقال أبو الحسن عليه السلام: ويملك لما عجزت حواسك عن إدراكه أنكرت ربوبيته، ونحن إذا عجزت حواسنا عن إدراكه أيقنا أنه ربنا، وأنه شيء بخلاف الأشياء.

The man said, ‘Then He<sup>-azwj</sup> is nothing, when He<sup>-azwj</sup> cannot be felt from the sensory perceptions’. Abu Al-Hassan<sup>-asws</sup> said: ‘Woe be unto you! When your sensory perceptions are frustrated from realising Him<sup>-azwj</sup> (so) you are denying His<sup>-azwj</sup> Lordship, and us<sup>-asws</sup>, when our<sup>-asws</sup> sensory perception are frustrated from realising Him<sup>-azwj</sup>, we<sup>-asws</sup> are convinced that He<sup>-azwj</sup> is our<sup>-asws</sup> Lord<sup>-azwj</sup>, and He<sup>-azwj</sup> something different to the things’.

قال الرجل: فأخبرني متى كان؟ قال أبو الحسن عليه السلام: أخبرني متى لم يكن فأخبرك متى كان. قال الرجل: فما الدليل عليه؟

The man said, ‘Inform me, when did He<sup>-azwj</sup> come into existence?’ Abu Al-Hassan<sup>-asws</sup> said: ‘Inform me<sup>-asws</sup> when He<sup>-azwj</sup> did not exist, and I<sup>-asws</sup> will inform you when He<sup>-saww</sup> came into being’. The man said, ‘So what is the evidence upon Him<sup>-azwj</sup>?’

قال أبو الحسن عليه السلام: إني لما نظرت إلى جسدي فلم يمكني فيه زيادة ولا نقصان في العرض والطول، ودفع المكاره عنه، وجر المنفعة إليه علمت أن لهذا البنيان بانيا فأقررت به، مع ما أرى من دوران الفلك بقدرته، وإنشاء السحاب، وتصريف الرياح، ومجرى الشمس والقمر والنجوم، وغير ذلك من الآيات العجيبات المتقنات علمت أن لهذا مقدرًا و منشئًا

Abu Al-Hassan<sup>-asws</sup> said: ‘I<sup>-asws</sup>, when I<sup>-asws</sup> look at my<sup>-asws</sup> body, and I<sup>-asws</sup> am unable upon increasing it nor reducing it regarding the width and the height, and repelling the abhorrence from it, and flow the benefits to it, I<sup>-asws</sup> know that for this built up body, there is a Builder, so I<sup>-asws</sup> acknowledge with it, along with what I<sup>-asws</sup> from the circling of the planets by His<sup>-azwj</sup> Determination, and the growth of the clouds, and the dispersal of the winds, and the flowing of the sun, and the moon, and the stars, and other than that from the wondrous signs, the Crafted, I<sup>-asws</sup> know that for these there is a Determiner, and a Grower’.

قال الرجل: فلم احتجب؟ فقال أبو الحسن عليه السلام: إن الحجاب على الخلق لكثرة ذنوبهم فأما هو فلا تخفى عليه خافية في آناء الليل والنهار، قال: فلم لا تدركه حاسة البصر؟ قال: للفرق بينه وبين خلقه الذين تدركهم حاسة الابصار منهم ومن غيرهم، ثم هو أجل من أن يدركه بصر، أو يحيط به وهم، أو يضبطه عقل.

The man said, ‘So why did He<sup>-azwj</sup> Veil Himself<sup>-azwj</sup>?’ Abu Al-Hassan<sup>-asws</sup> said: ‘The veils are upon the creatures due to the frequency of their sins. But, as far as He<sup>-azwj</sup> is concerned, nothing is hidden from Him<sup>-azwj</sup> in the duration of the night and the day’. He said, ‘Why can’t the sense of the sight realise Him<sup>-azwj</sup>?’ He<sup>-asws</sup> said: ‘For the differentiation between Him<sup>-azwj</sup> and His<sup>-azwj</sup> creatures, those whom the sense of sight can realise differentiating them and the from the others. Then, He<sup>-azwj</sup> is more Majestic than to be realised by a sight, or be encompassed by imagination, or be grasped by intellect’.

قال: فحده لي، فقال: لاحد له، قال: ولم؟ قال: لان كل محدود متناه إلى حد، وإذا احتمل التحديد احتمل الزيادة، وإذا احتمل الزيادة احتمل النقصان، فهو غير محدود ولا متزائد ولا متناقص، ولا متجزى ولا متوهم،

He said, ‘Limit Him<sup>-azwj</sup> for me’. He<sup>-asws</sup> said: ‘There are no limitations for Him<sup>-azwj</sup>’. He said, ‘And why?’ He<sup>-asws</sup> said: ‘Because every limited, its extreme is up to its limit, and when the limitations are borne, the increase would be borne, and when the increase is borne, the reduction would be borne. So, He<sup>-azwj</sup> is without limitation, neither being increased nor reduced, nor frustrated, nor imagined’.

قال الرجل: فأخبرني عن قولكم: إنه لطيف وسميع وبصير وعليم وحكيم، أيكون السميع إلا بالاذن، والبصير إلا بالعين، واللطيف إلا بعمل اليدين، والحكيم إلا بالصنعة؟

The man said, ‘Inform me about your<sup>-asws</sup> words that He<sup>-azwj</sup> is Aware of subtleties, and Hears, and Sees, and Knows, and is Wise. Can the hearing be except with the ears, and the seeing except with the eyes, and the subtleties except with the work of the hands, and the Wise except with the making?’

فقال أبو الحسن عليه السلام: إن اللطيف منا على حد اتخاذ الصنعة، أو ما رأيت الرجل يتخذ شيئاً فيلطف في اتخاذه فيقال: ما أطف فلانا! فكيف لا يقال للخالق الجليل: لطيف إذ خلق خلقاً لطيفاً وجليلاً وركب في الحيوان منه أرواحها، وخلق كل جنس متبائناً من جنسه في الصورة ولا يشبه بعضه بعضاً؟ فكل له لطف من الخالق اللطيف الخبير في تركيب صورته،

Abu Al-Hassan<sup>-asws</sup> said: ‘The subtle one from us is upon a limit of taking the workmanship, or did you not see the man taking something, so he is subtle in his taking, and it is said, ‘How subtle is so and so!’ So, how can it not be said to the Majestic Creator, ‘He<sup>-azwj</sup> is Subtle when He<sup>-azwj</sup> Creates a creature, Subtle and Majestic, and He<sup>-azwj</sup> Installs in the animals from it, its soul, and Created all species, filled from its genus in the image and they do not resemble each other? All of it is subtle from the Subtle Creator in the composition of its image.

ثم نظرنا إلى الاشجار وحملها أطائبها المأكولة منها وغير المأكولة فقلنا عند ذلك: إن خالقنا لطيف، لا كلطف خلقه في صنعتهم، وقلنا: إنه سميع لانه لا يخفى عليه أصوات خلقه ما بين العرش إلى الثرى، من الذرة إلى أكبر منها، في برها وبحرها، ولا تشبهه عليه لغاتها،

Then we look at the trees and its carrying its goodness, the consumable from these and non-consumables. So, we<sup>-asws</sup> said during that, that our<sup>-asws</sup> Creator is Subtle, not like the subtleness of His<sup>-azwj</sup> creation in their making, and we<sup>-asws</sup> said that He<sup>-azwj</sup> is Hearing, because He<sup>-azwj</sup> is such that no sounds of His<sup>-azwj</sup> creatures are hidden from Him<sup>-azwj</sup>, from what is between the Throne to the ground, from the particle to the thing greater than it, in its land and its sea, and their languages are not confusing upon Him<sup>-azwj</sup>.

فقلنا عند ذلك: إنه سميع لا باذن، وقلنا: إنه بصير لا يبصر لانه يرى أثر الذرة السحماء في الليلة الظلماء على الصخرة السوداء، ويرى ديبب النمل في الليلة الدجنة، ويرى مضارها ومنافعها وأثر سفادها وفراخها ونسلها فقلنا عند ذلك: إنه بصير لا كبصر خلقه، قال: فما برح حتى أسلم.

So, we<sup>-asws</sup> say at that, that He<sup>-azwj</sup> is Hearing, not by ears, and we say that He<sup>-azwj</sup> is Seeing, not by eyes, because He<sup>-azwj</sup> sees the impacts of the small particle in the darkness of the night upon a black rock, and He<sup>-azwj</sup> Sees the walking of the ant in the dark night, and He<sup>-azwj</sup> Observes its harms and its benefits, and impacts of its procreation, and its young ones, and its offspring. So, we<sup>-asws</sup> say that He<sup>-azwj</sup> is Seeing not like the seeing of His<sup>-azwj</sup> creatures’. He

(the narrator) said, ‘He did not depart until he had become a Muslim’<sup>13</sup>.

(check

if it is repeated)

الطالقاني، عن ابن عقدة، عن علي بن الحسن بن فضال، عن أبيه، عن أبي الحسن الرضا عليه السلام قال: قلت له: لم خلق الله عزوجل الخلق على أنواع شتى، ولم يخلقهم نوعا واحدا؟

Al Talaqany, from Ibn Aqda, from Bin Al Hassan Bin Fazaal, from his father,

‘From Abu Al-Hassan Al-Reza<sup>-asws</sup>, he (the narrator) said, ‘I said to him<sup>-asws</sup>, ‘Why did Allah<sup>-azwj</sup> Mighty and Majestic Create the people upon various types, and not Created them upon one type?’

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

فقال: لئلا يقع في الاوهام أنه عاجز فلا تقع صورة في وهم ملحد إلا وقد خلق الله عزوجل عليها خلقا، ولا يقول قائل: هل يقدر الله عزوجل على أن يخلق على صورة كذا وكذا إلا وجد ذلك في خلقه تبارك وتعالى فيعلم بالنظر إلى أنواع خلقه أنه على كل شيء قدير.

So, he<sup>-asws</sup> said: ‘Lest it may occur in the imaginations that He<sup>-azwj</sup> is frustrated, therefore there does not occur an image in the imagination of an atheist, and Allah<sup>-azwj</sup> Mighty and Majestic has already Created a creature, and a speak cannot be saying, ‘If Allah<sup>-azwj</sup> Mighty and Majestic was able upon creating such and such an image’, except that he finds that in His<sup>-azwj</sup> in the Creation of the Blessed and Exalted. Thus, he would know with the looking at the variety of His<sup>-azwj</sup> creatures, He<sup>-azwj</sup> is Able upon all things’.<sup>14</sup>

ابن الوليد، عن الصفار، عن ابن هاشم، عن محمد بن حماد، عن الحسن بن إبراهيم، عن يونس بن عبد الرحمن، عن يونس بن يعقوب قال: قال لي علي بن منصور: قال لي هشام بن الحكم: كان زنديق بمصر يبلغه عن أبي عبد الله عليه السلام فخرج إلى المدينة لينظره فلم يصادفه بها، فقيل له: هو بمكة فخرج الزنديق إلى مكة ونحن مع أبي عبد الله عليه السلام - ونحن مع أبي عبد الله عليه السلام - في الطواف

Ibn Al Waleed, from Al Saffar, from Ibn Hashim, from Muhammad Bin Hamad, from Al Hassan Bin Ibrahim, from Yunus Bin Abdul Rahman, from Yunus Bin Yaquob who said,

‘Ali Bin Mansour said to me, ‘Hisham Bin Al-Hakam said to me, “There was an atheist in Egypt. Certain things about Abu Abdullah<sup>-asws</sup> reached him. So, he went out to Al-Medina in order to debate with him<sup>-asws</sup>. But he could not come across him<sup>-asws</sup>, and it was said to him that he<sup>-asws</sup> had gone out to Makkah. So, he went out to Makkah, and we were with Abu Abdullah<sup>-asws</sup>. He came across us while we were with Abu Abdullah<sup>-asws</sup> during the *Tawaaf*.

فضرب كتفه كتف أبي عبد الله عليه السلام، فقال له جعفر عليه السلام: ما اسمك؟ قال: اسمي عبد الملك، قال: فما كنتك؟ قال: أبو عبد الله، قال: فمن الملك الذي أنت له عبد، أمن ملوك السماء أم من ملوك الارض؟ وأخبرني عن ابنك، أعبد إله السماء أم عبد إله الارض؟ فسكت، فقال له أبو عبد الله عليه السلام: قل ما شئت تخصم.

He struck his<sup>-asws</sup> shoulder, a shoulder of Abu Abdullah<sup>-asws</sup>, so Ja’far<sup>-asws</sup> said to him: ‘What is your name?’ He said, ‘My name is Abdul Malik (Slave of the king)’. He<sup>-asws</sup> said: ‘What is your teknonym?’ He said, ‘My teknonym is Abu Abdullah (Father of the slave of Allah<sup>-azwj</sup>)’. Abu Abdullah<sup>-asws</sup> said to him: ‘So who is this king whose slave you are? Is he from the kings of the sky or from the kings of the earth? And, inform me<sup>-asws</sup> about your son, is he a slave of a god of the sky, or a slave of a god of the earth?’ He was silent. Abu Abdullah<sup>-asws</sup> said to him: Say whatever you like, you will be defeated’.

قال هشام بن الحكم: قلت للزنديق: أما ترد عليه؟ فقبح قولي، فقال له أبو عبد الله عليه السلام: إذا فرغت من الطواف فأتنا، فلما فرغ أبو عبد الله عليه السلام أتاه الزنديق فقعد بين يديه ونحن مجتمعون عنده،

<sup>14</sup> Bihar Al Anwaar – V 3, The book of Tawheed, Ch 3 H 15

Hisham Bin Al-Hakam said, ‘I said to the atheist, ‘You are not replying to him<sup>-asws</sup>?’ But, he disliked my words. Abu Abdullah<sup>-asws</sup> said: ‘When we are free from the *Tawaaf*, then come over to us’. So, when Abu Abdullah<sup>-asws</sup> was free, the atheist came over to him<sup>-asws</sup>, and he sat himself in front of Abu Abdullah<sup>-asws</sup>, and we gathered in his<sup>-asws</sup> presence.

فقال للزنديق: أتعلم أن للارض تحت وفوق؟ قال: نعم، قال: فدخلت تحتها؟ قال: لا، قال: فما يدريك بما تحتها؟ قال: لا أدري إلا أنني أظن أن ليس تحتها شيء، قال أبو عبد الله عليه السلام: فالظن عجز ما لم تستيقن،

He<sup>-asws</sup> said to the atheist: ‘Do you know that for the earth there is an underneath and an above?’ He said, ‘Yes’. He<sup>-asws</sup> said: ‘So have you entered its underneath?’ He said, ‘No’. He<sup>-asws</sup> said: ‘So what would make you know what is underneath it?’ He said, ‘I don’t know except that I guess that there is nothing underneath it’. So Abu Abdullah<sup>-asws</sup> said: ‘So the guess shows the frustration (inability) due to what you are not certain of’.

قال أبو عبد الله عليه السلام: فصعدت إلى السماء؟ قال: لا، قال: فتدري ما فيها؟ قال: لا، قال: فعجبا لك لم تبلغ المشرق، ولم تبلغ المغرب، ولم تنزل تحت الارض، ولم تصعد إلى السماء، ولم تجز هنالك فتعرف ما خلقهن وأنت جاحد ما فيهن وهل يجحد العاقل ما لا يعرف؟ فقال الزنديق: ما كلمني بهذا أحد غيرك، قال أبو عبد الله عليه السلام: فأنت في شك من ذلك فلعل هو، أو لعل ليس هو، قال الزنديق: ولعل ذاك:

Then Abu Abdullah<sup>-asws</sup> said: ‘Have you ascended to the sky?’ He said, ‘No’. He<sup>-asws</sup> said: ‘Do you know what is therein?’ He said, ‘No’. He<sup>-asws</sup> said: ‘It is strange for you that you have not reached the west and not descended into the earth and not ascended to the sky, and not exceeded over there as to what is behind these, and you are denying with what is in these? And would the intellectual deny what he does not recognise?’ The atheist said, ‘No one has spoken with me by this apart from you<sup>-asws</sup>’. Abu Abdullah<sup>-asws</sup> said: ‘So you are in doubt with regards to that. Perhaps He<sup>-azwj</sup> is (Existent), and perhaps He<sup>-azwj</sup> is not (Existent)’. The atheist said: ‘And perhaps it is that’.

فقال أبو عبد الله عليه السلام: أيها الرجل ليس لمن لا يعلم حجة على من يعلم، فلا حجة للجاهل، يا أخا أهل مصر تفهم عني فإننا لا نشك في الله أبدا، أما ترى الشمس والقمر والليل والنهار يلجان ليس لهما مكان إلا مكانهما فإن كانا يقدران على أن يذهبا ولا يرجعان فلم يرجعان؟ وإن لم يكونا مضطرين فلم لا يصير الليل نهارا والنهار ليلا؟ اضطرا والله يا أخا أهل مصر إلى دوامهما، والذي اضطرها أحكم منهما وأكبر منهما، قال الزنديق: صدقت.

Abu Abdullah<sup>-asws</sup> said: ‘O you man! There is no argument for the one who does not know over the one who does know, and there is no argument for the ignorance either. O brother of the people of Egypt! Understand about me<sup>-asws</sup>, for we<sup>-asws</sup> do not doubt regarding Allah<sup>-azwj</sup>, ever! But, do you not see the sun and the moon, and the night and the day following their course, so they do not get confused and do not retract, (but are) being Forced? There is no place for them except for their respective placing. If they had power upon the going, they would not be returning, and if they were not being Forced, the night would not become a day, and the day, a night. They are being forced. By Allah<sup>-azwj</sup>, O brother of the people of Egypt! The One<sup>-azwj</sup> Who Forces them to their shifts is Wiser than both of them and greater’. The atheist said, ‘You<sup>-asws</sup> speak the truth’.

ثم قال أبو عبد الله عليه السلام: يا أخا أهل مصر الذي تذهبون إليه وتظنونونه بالوهم فإن كان الدهر يذهب بهم لم لا يردهم؟ وإن كان يردهم لم لا يذهب بهم؟ القوم مضطرون

Then Abu Abdullah<sup>-asws</sup> said: ‘O brother of the people of Egypt! That what they (people) are going towards, and you are thinking that it is the time. If it was the time going with them, why is it not returning them, and if it was returning them, why is it not going with them. The people are being Forced.

يا أخا أهل مصر، السماء مرفوعة، والارض موضوعة، لم لا تسقط السماء على الارض؟ ولم لا تنحدر الارض فوق طباقها فلا يتماسكان ولا يتماسك من عليهما؟ فقال الزنديق: أمسكهما والله ربهما وسيدهما،

O brother of the people of Egypt! Why is the sky elevated and the earth is laid? Why doesn’t the sky fall upon the earth? Why doesn’t the earth stoop above its layers, and they are neither attached nor are they attached to the ones above it?’ The atheist said, ‘Allah<sup>-azwj</sup> their Lord<sup>-azwj</sup> and their Master Keeps them attached’.

فآمن الزنديق على يدي أبي عبد الله عليه السلام. فقال له حمران بن أعين: جعلت فداك إن آمنت الزنادقة على يديك فقد آمنت الكفار على يدي أبيك. فقال المؤمن الذي آمن على يدي أبي عبد الله عليه السلام: اجعلني من تلامذتك. فقال أبو عبد الله عليه السلام لهشام بن الحكم: خذك إليك فعلمه. فعلمه هشام فكان معلم أهل مصر وأهل الشام، وحسنت طهارته حتى رضي بها أبو عبد الله عليه السلام.

He (the narrator) said, ‘So the atheist believed upon the hands of Abu Abdullah<sup>-asws</sup>. Humran said to him<sup>-asws</sup>, ‘May I be sacrificed for you<sup>-asws</sup>! If the atheist professed belief upon your<sup>-asws</sup> hands, and the disbelievers had professed belief upon the hands of your<sup>-asws</sup> father<sup>-asws</sup>’. The Believer who had just professed belief upon the hands of Abu Abdullah<sup>-asws</sup> said, ‘Make me to be from your<sup>-asws</sup> students’. Abu Abdullah<sup>-asws</sup> said, ‘O Hisham Bin Al-Hakam! Keep him to yourself (company) and teach him’. So Hisham taught him, and he became a teacher of the people of *Eman* in Syria and the people of Egypt, and his purity was good to the extent that Abu Abdullah<sup>-asws</sup> was pleased with him’.<sup>15</sup>

## THE HADEETH WELL KNOWN AS ‘TAWHEED OF AL-MUFAZZAL BIN UMAR’

روى محمد بن سنان قال: حدثنا المفضل بن عمر قال: كنت ذات يوم بعد العصر جالسا في الروضة بين القبر والمنبر، وأنا مفكر فيما خص الله به سيدنا محمدا صلى الله عليه وآله من الشرف والفضائل، وما منحه وأعطاه وشرفه به وحباه مما لا يعرفه الجمهور من الامة، وما جهلوه من فضله وعظيم منزلته وخطر مرتبته، فإني لكذلك إذ أقبل ابن أبي العوجاء فجلس بحيث أسمع كلامه

It is reported by Muhammad Bin Sinan who said, ‘It was narrated to us by Al Mufazzal Bin Umar who said,

‘One day, after Al-Asr (afternoon), I was seated in the garden between the grave (of Rasool-Allah<sup>-saww</sup> and the pulpit, and I was thinking regarding what Allah<sup>-azwj</sup> has Particularised our Master Muhammad<sup>-saww</sup> with, from the nobility, and the merits, and what He<sup>-azwj</sup> had

<sup>15</sup> Bihar Al Anwaar – V 3, The book of Tawheed, Ch 3 H 25

Favoured him<sup>-saww</sup>, and Gave him<sup>-saww</sup>, and Ennobled him<sup>-saww</sup> with, and Gifted him<sup>-saww</sup>, from what the majority of the community do not recognise, and how ignorant they are of his<sup>-saww</sup> merits, and his<sup>-saww</sup> great status, and the importance of his<sup>-saww</sup> rank. While I was like that, when Ibn Abu Al-Awja came and sat down where I could hear his speech.

فلما استقر به المجلس إذا رجل من أصحابه قد جاء فجلس إليه فتكلم ابن أبي العوجاء فقال: لقد بلغ صاحب هذا القبر العز بكماله، وحاز الشرف بجميع خصاله، ونال الحظوة في كل أحواله،

When he settled down in sitting, a man from his companions came and sat (facing) him. Ibn Abu Al-Awja spoke, ‘The occupant of this grave has reached the honour with its perfection, and possesses the nobility with the entirety of its qualities, and attained the favours in all of its states’.

فقال له صاحبه: إنه كان فيلسوفا ادعى المرتبة العظمى والمنزلة الكبرى، وأتى على ذلك بمعجزات بمرت العقول، وضلت فيها الاحلام، وغاصت الالباب على طلب علمها في بحار الفكر فرجعت خاسئات وهي حسير، فلما استجاب لدعوته العقلاء والفصحاء والخطباء دخل الناس في دينه أفواجا

His companion said to him, ‘He<sup>-saww</sup> was a philosopher who claimed the magnificent rank and the great position, and he<sup>-saww</sup> came upon that with miracles which dazzled the intellects, and the imaginations were lost in it, and the knowledgeable ones plunged upon seeking its knowledge in the oceans of thought, but they returned as losers and it (their thoughts) were exhausted. So, when there was a response to his<sup>-saww</sup> invitation from the intellectuals, and the eloquent ones and the preachers, the people entered into his<sup>-saww</sup> Religion in hordes.

فقرن اسمه باسم ناموسه، فصار يهتف به على رؤوس الصوامع في جميع البلدان، والمواضع التي انتهت إليها دعوته، وعلت بها كلمته، وظهرت فيها حجته برا وبحرا وسهلا وجبلا في كل يوم وليلة خمس مرات، مرددا في الاذان والاقامة ليتجدد في كل ساعة ذكره، لئلا يخمل أمره.

Then he<sup>-saww</sup> paired his<sup>-saww</sup> name with the name of His<sup>-azwj</sup> Law, and went on to announce with it over the heads of the towers in the entirety of the cities, and places which his<sup>-saww</sup> invitation ended to, and his<sup>-saww</sup> ‘Kalima’ (There is no god except Allah<sup>-azwj</sup> and Muhammad<sup>-saww</sup> is a Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>) could be said with, and in it his<sup>-saww</sup> proof appeared in land, and sea, and coast, and mountain, during every day and night, five times, being repeated in the *Azaan* and the *Iqamah* (Calls to the Salat), for you to renew his mention during all times, lest his<sup>-saww</sup> matter stagnates’.

فقال ابن أبي العوجاء: دع ذكر محمد – صلى الله عليه وآله – فقد تحير فيه عقلي، وضل في أمره فكري، وحدثنا في ذكر الاصل الذي يمشى به.

Ibn Abu Al-Awja said, ‘Leave the mention of Muhammad<sup>-saww</sup>, for my intellect is confused regarding him<sup>-saww</sup>, and my thoughts are lost in his<sup>-saww</sup> matter, and let us discuss regarding the mention of the origins which he<sup>-saww</sup> walked with’.

ثم ذكر ابتداء الاشياء وزعم أن ذلك بإهمال لا صنعة فيه ولا تقدير، ولا صانع له ولا مدبر، بل الاشياء تتكون من ذاتها بلا مدبر، وعلى هذا كانت الدنيا لم تزل ولا تزال.

Then they mentioned the beginning of the things and claimed that is by negligence, there is not any workmanship in it, nor any determination, nor is there a Maker for it, nor a manager, but, the thing came into existence from their own selves, without any pre-meditation, and upon this was the existence of the world, nor is it declining nor will it be declining.

قال المفضل: فلم أملك نفسي غضبا وغيظا وحنقا فقلت: يا عدو الله أهدت في دين الله، وأنكرت الباري جل قدسه الذي خلقك في أحسن تقويم، وصورك في أتم صورة، ونقلك في أحوالك حتى بلغ بك إلى حيث انتهيت، فلو تفكرت في نفسك و صدقك لطيف حسك لوجدت دلائل الربوبية وآثار الصنعة فيك قائمة، وشواهد - جل وتقدس - في خلقك واضحة، وبراهينه لك لائحة.

Al-Mufazzal said, ‘I could not control myself from anger, and rage and resentment, and I said, ‘O enemy of Allah<sup>-azwj</sup>! Are you reneging in the Religion of Allah<sup>-azwj</sup>, and denying the Creator, Majestic is His<sup>-azwj</sup> Holiness, Who Created you in the best formation, and Imaged you in a complete image, and Transferred you in our states until you reached where you have ended up? If you were to think regarding your ownself, and you ratify the subtleness of your senses, you would find evidence of the Lordship and traces of the Making in your standing, and His<sup>-azwj</sup> Witness – Majestic and Holy – in your creation, clearly, and His<sup>-azwj</sup> proofs to you would be apparent’.

فقال: يا هذا إن كنت من أهل الكلام كلمناك، فإن ثبت لك حجة تبغناك، وإن لم تكن منهم فلا كلام لك، وإن كنت من أصحاب جعفر بن محمد الصادق فما هكذا يخاطبنا، ولا بمثل دليلك يجادلنا، ولقد سمع من كلامنا أكثر مما سمعت،

He said, ‘O you! If you were from the people of speech, I would talk to you. So, if the argument is proved for you, we would follow you, and if you do not happen to be from them, then there is no talking for you. And if you were from the companions of Ja’far<sup>-asws</sup> Bin Muhammad Al-Sadiq<sup>-asws</sup>, then this is not how you should be addressing us, nor with the likes of your evidence would you be arguing with us, and you have heard from our speech more than what you should have heard.

فما أفحش في خطابنا ولا تعدى في جوابنا، وإنه للحليم الرزين العاقل الرصين، لا يعتريه خرق ولا طيش ولا نزق، ويسمع كلامنا ويصغي إلينا ويستعرف حجتنا حتى استفرغنا ما عندنا ووطننا أنا قد قطعناه أدحض حجتنا بكلام يسير وخطاب قصير يلزمنا به الحجة، ويقطع العذر، ولا نستطيع لجوابه ردا، فإن كنت من أصحابه فخاطبنا بمثل خطابه.

So, do not be foolish in addressing us, and do not exceed in answering us, and he<sup>-asws</sup> is the forbearing, the calm, and the intellectual, composed. He<sup>-asws</sup> neither gets hit by a breach, nor stupidity, nor rudeness, and he<sup>-asws</sup> hears our speech and listens to us, and he<sup>-asws</sup> recognises our arguments until when we are free from what is with us, and we think that we have cut him<sup>-asws</sup>, he<sup>-asws</sup> refutes our arguments with little speech, and short address, necessitating us with the proof with him<sup>-asws</sup>, and he<sup>-asws</sup> cuts off the excuses, and we are not able to answer him<sup>-asws</sup> in response. So, if you were from his<sup>-asws</sup> companions, then address us with the like of his<sup>-asws</sup> address’.

قال المفضل: فخرجت من المسجد محزوناً مفكراً فيما بلي به الإسلام وأهله من كفر هذه العصاة وتعطيلها، فدخلت على مولاي صلوات الله عليه فرآني منكسراً، فقال: مالك؟ فأخبرته بما سمعت من الدهريين وبما رددت عليهما،

Al-Mufazzal said, ‘I went out from the Masjid in grief, thinking regarding what Al-Islam and are people being afflicted with from the *Kufr* of these groups and their followers. Then I went to my Master<sup>-asws</sup>, and he<sup>-asws</sup> saw me as broken, so he<sup>-asws</sup> said: ‘What is the matter with you?’ I informed him<sup>-asws</sup> of what I had heard from the two eternalists (apostates), and of what I had responded with upon them both.

فقال: لالقين إليك من حكمة الباري – جل وعلا وتقدس اسمه – في خلق العالم والسباع والبهائم و الطير والهوام، وكل ذي روح من الانعام، والنبات والشجرة المثمرة وغير ذات الثمر والحبوب والبقول المأكول من ذلك وغير المأكول ما يعتبر به المعتبرون، ويسكن إلى معرفته المؤمنون، ويتحير فيه الملحدون فبكر علي غدا.

He<sup>-asws</sup> said: ‘I<sup>-asws</sup> shall cast to you, from the Wisdom of the Creator – Majestic and Exalted, and Holy is His<sup>-azwj</sup> Name – in the creation of the universe, and the predators, and the beasts, and the birds, and the insects, and all with a soul from the animals, and the plants, and the trees, ones with fruits and ones without fruits, and the grains, and the vegetables, the consumable from that and non-consumables, what the relying ones can be relying with, and the *Momineen* can be at rest to its recognition, and atheists would be bewildered, therefore come to me<sup>-asws</sup> tomorrow morning.

قال المفضل: فانصرفت من عنده فرحاً مسروراً وطالت علي تلك الليلة انتظارا لما وعدني به، فلما أصبحت غدوت فاستوذن لي فدخلت وقمت بين يديه، فأمرني بالجلوس فجلست، ثم نهض إلى حجرة كان يخلو فيها، فنهضت بنهوضه فقال: اتبعني فتبعته فدخلت ودخلت خلفه، فجلس وجلست بين يديه،

Al-Mufazzal said, ‘So I left from his<sup>-asws</sup> presence, happy, cheerful, and that night prolonged upon me in awaiting to what he<sup>-asws</sup> had promised me with. When it was morning, I went and he<sup>-asws</sup> permitted for me, so I entered and stood in front of him. He<sup>-asws</sup> instructed me with sitting down. So, I sat down. Then he<sup>-asws</sup> arose to go to a room where he<sup>-asws</sup> used to be alone therein, and we got up and went. He<sup>-asws</sup> said: ‘Follow me’. So, I followed him<sup>-asws</sup>. He<sup>-asws</sup> entered, and I entered (the room) behind him<sup>-asws</sup>. He<sup>-asws</sup> sat down, and I sat in front of him<sup>-asws</sup>.

فقال: يا مفضل: كأني بك وقد طال عليك هذه الليلة انتظارا لما وعدتك؟ فقلت: أجل يا مولاي، فقال: يا مفضل إن الله كان ولا شيء قبله، وهو باق ولا نهاية له، فله الحمد على ما أهدانا، وله الشكر على ما منحنا، وقد خصنا من العلوم بأعلاها ومن المعالي بأسانها، واصطفانا على جميع الخلق بعلمه، وجعلنا مهيمنين عليهم بحكمه،

He<sup>-asws</sup> said: ‘O Mufazzal! I<sup>-asws</sup> am with you as if last night had prolonged upon you in awaiting to what I<sup>-asws</sup> had promised you?’ I said, ‘Yes, O my Master<sup>-asws</sup>!’ He<sup>-asws</sup> said: ‘O Mufazzal! Allah<sup>-azwj</sup> existed and there was nothing before Him<sup>-azwj</sup>, and He<sup>-azwj</sup> will remain and there is no end-point for Him<sup>-azwj</sup>. For Him<sup>-azwj</sup> is the Praise upon what He<sup>-azwj</sup> has Inspired us<sup>-asws</sup> with, and for Him<sup>-azwj</sup> are the thanks upon what He<sup>-azwj</sup> has Favoured us, and He<sup>-azwj</sup> has Especialised upon us<sup>-asws</sup> from the knowledges with its topmost, and from the excellencies of its peak, and

Chose us<sup>-asws</sup> over the entirety of the creatures with His<sup>-azwj</sup> Knowledge, and Made us<sup>-asws</sup>, as controllers upon them with His<sup>-azwj</sup> Wisdom’.

فقلت: يا مولاي أتأذن لي أن أكتب ما تشرحه ؟ – وكنت أعددت معي ما أكتب فيه – فقال لي: افعل.

I said, ‘O my Master<sup>-asws</sup>! Will you permit me that I write down what your<sup>-asws</sup> explanation is?’ – and I had prepared with me what I could write in. He<sup>-asws</sup> said: ‘Do it!’

يا مفضل إن الشكاك جهلوا الاسباب والمعاني في الخلقة، وقصرت أفهامهم عن تأمل الصواب والحكمة، فيما ذرأ الباري جل قدسه وبرا من صنوف خلقه في البر والبحر، والسهل والوعر

O Mufazzal! The doubters are ignorant of the causes and the meanings in the creation, and their imaginations are deficient from contemplating the correctness and the wisdom in what is Created by the Creator – Majestic is His<sup>-azwj</sup> Holiness – and His<sup>-azwj</sup> Creating from the types of His<sup>-azwj</sup> creatures in the land and the sea, and the coast, and the inland.

فخرجوا بقصر علومهم إلى الجحود، وبضعف بصائرهم إلى التكذيب والنعوذ، حتى أنكروا خلق الأشياء، وأدعوا أن كونها بالاهمال لا صنعة فيها ولا تقدير، ولا حكمة من مدبر ولا صانع، تعالى الله عما يصفون، وقاتلهم الله أنى يؤفكون.

So, they came out with the short-comings of their knowledge, to the rejection, and the weakness of their insights to the belying and being quarrelsome, until they denied the creation of the things, and claimed that their existence is with neglect, there being no Handiwork therein, nor any Determination, nor Wisdom from a Planner or a Maker. Allah<sup>-azwj</sup> is Exalted from what they are describing, and may Allah<sup>-azwj</sup> Curse them, how deluded they are!

فهم في ضلالهم وعماهم وتحيرهم بمنزلة عميان دخلوا دارا قد بنيت أتقن بناء وأحسنه، وفرشت بأحسن الفرش وأفخره، واعد فيها ضروب الاطعمة والأشربة و الملابس والمآرب التي يحتاج إليها لا يستغنى عنها، ووضع كل شئ من ذلك موضعه على صواب من التقدير وحكمة من التدبير

So, they, in their straying and their blindness and their confusion, are at the status of the blind people who enter a house which has been built, masterful in its built and excellent, and it has been furnished with the best furnishing and pride-worthy things. There have been prepared therein the food, and the drinks, and the clothes and the utensils, which they could be needy to, not being needless from it. And everything from that is placed upon its correct placing from the determination and wisdom of the determination.

فجعلوا يترددون فيها يمينا وشمالا ويطوفون بيوتها إدبارا وإقبالا، محجوبة أبصارهم عنها، لا يبصرون بنية الدار وما اعد فيها، وربما عثر بعضهم بالشئ الذي قد وضع موضعه واعد للحاجة إليه، و هو جاهل بالمعنى فيه ولما اعد ولماذا جعل كذلك فتدمر وتسخط ودم الدار وبانيها

So, the go on to hesitate in it, left and right, and are circling backwards and forwards, their sights having been veiled from it, not seeing the construction of the house and what has been

prepared in it. Sometimes, one of them would find something which had been placed in its (proper) place prepared for the need to it, and he is ignorant with the meaning with regards to it, and for what it has been prepared, and why it has been made like that. So, he grumbles and gets angered and condemns the house and its builder.

فهذه حال هذا الصنف في إنكارهم ما أنكروا من أمر الخلق وثبات الصنعة، فإنهم لما غربت أذهانهم عن معرفة الاسباب والعلل في الاشياء صاروا يجولون في هذا العالم حيارى، ولا يفهمون ما هو عليه من إتقان خلقته وحسن صنعته وصواب تهيئته،

So, this is the state of this type in their denial from the matter of the creation and proving the Making, so they, when their minds were set from recognising the causes and the reasons of the things, they came to be roaming around in this world in confusion, not understanding what he is upon from the mastery of His<sup>-azwj</sup> Creation, and the excellence of His<sup>-azwj</sup> Making, and the correctness of its configuration.

و ربما وقف بعضهم على الشئ لجهل سببه والارب فيه فيسرع إلى ذمه ووصفه بالاحالة والخطأ، كالذي أقدمت عليه المانوية الكفرة، وجاهرت به الملحدة المارقة الفجرة وأشباههم من أهل الضلال، المعلنين أنفسهم بالتحال،

And sometimes one of them would pause upon the thing being ignorant of its cause and the purpose in it, so he is quick to condemn it, and describes it with the absurdity and the error, like the ones who preceded upon it, the *Kufr* of the dualists, and the atheists were aloud with it, the immoral rogues, and those that resemble them from the people of straying, the announcers of their own selves with the place (for Allah<sup>-azwj</sup>).

فيحقيق على من أنعم الله عليه بمعرفته وهداه لدينه، ووفقه لتأمل التدبير في صنعة الخلاق، والوقوف على ما خلقوا له من لطيف التدبير وصواب التعبير بالدلالة القائمة الدالة على صانعها، أن يكثر حمد الله مولاه على ذلك، ويرغب إليه في الثبات عليه والزيادة منه فإنه جل اسمه يقول: لئن شكرتم لازيدنكم ولئن كفرتم إن عذابي لشديد.

So, it is a right upon the one whom Allah<sup>-azwj</sup> Favoured upon him with His<sup>-azwj</sup> recognition, and His<sup>-azwj</sup> Guidance to His<sup>-azwj</sup> Religion, and his pausing for meditating upon the strategy in the making of the creatures, and the pausing upon what has been Created for him, from the subtleness of the strategy and the correct strategy, with the upright evidence pointing to its Maker, that he should frequent the Praise Allah<sup>-azwj</sup> his Master<sup>-azwj</sup> upon that, and he should be desirous to Him<sup>-azwj</sup> in the proofs to Him<sup>-azwj</sup>, and the increase from Him<sup>-azwj</sup>, for He<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Name, is Saying: ***“If you are grateful, I would Increase it for you, and if you are ungrateful, then My Punishment is Severe” [14:7].***

يا مفضل: أول العبر والادلة على الباري جل قدسه تهيئة هذا العالم وتأليف أجزائه ونظمها على ما هي عليه، فإنك إذا تأملت العالم بفكرك وميزته بعقلك وجدته كالبيت المبني المعد فيه جميع ما يحتاج إليه عباده،

O Mufazzal! The first of the lessons and the evidence upon the Creator, Majestic is His<sup>-azwj</sup> Holiness, is the configuration of this world, and the composition of its parts, and its system upon what it is upon. So, you, when you contemplate on the world with your thoughts, and distinguish with your intellect, you would find it to be like the built house in which is the preparation of the entirety what His<sup>-azwj</sup> servants would be needy to.

فالسما مرفوعة كالسقف، والارض ممدودة كالبساط، والنجوم منضودة كالمصابيح، والجواهر مخزونة كالذخائر، وكل شئ فيها لشأنه معد، والانسان كالمملك ذلك البيت، والمخول جميع ما فيه، وضروب النبات مهياة لمأربه، وصنوف الحيوان مصروفة في مصالحه ومنافعه،

The sky is raised like the ceiling, and the ground is stretched out like the rug, and the stars are bound consistently like the lanterns, and the gems are hoarded like the treasures, and all things therein are prepared for its affair, and the human being is like the slave of that house, and the Conferment of the entirety of what is therein. And the parts of the plants are ready for its nourishment, and the variety of the animals are dispersed in its service and its benefits.

ففي هذا دلالة واضحة على أن العالم مخلوق بتقدير وحكمة، ونظام وملائمة، وأن الخالق له واحد وهو الذي ألفه ونظمه بعضا إلى بعض، جل قدسه، وتعالى جده، وكرم وجهه، ولا إله غيره، تعالى عما يقول الجاحدون، وجل وعظم عما ينتحلّه الملحدون

Thus, in this there is clear evidence upon that the world is a creation by a determination and wisdom, and a system, and relevance; and that (there is a) Creator for it, the One<sup>-azwj</sup>, and He<sup>-azwj</sup> is the One Who Composed it, and Organised it, some of it to the other, Majestic is His<sup>-azwj</sup> Holiness, and Exalted is His<sup>-azwj</sup> Diligence, and Honourable is His<sup>-azwj</sup> Face, and there is no god apart from Him<sup>-azwj</sup>. Exalted is He<sup>-azwj</sup> from what the rejecters are saying, and More Majestic and Magnificent from what atheists are arrogating.

يا مفضل بذكر خلق الانسان فاعتبر به، فأول ذلك ما يدبر به الجنين في الرحم، وهو محجوب في ظلمات ثلاث: ظلمة البطن، وظلمة الرحم، وظلمة المشيمة، حيث لا حيلة عنده في طلب غذاء ولا دفع أذى، ولا استجلاب منفعة ولا دفع منصرة،

O Mufazzal! With the mention of the creation of the human being, take a lesson with it. So, the first of that what can be pondered with is the seed in the womb, and it is veiled in three (layers of) darkness – a darkness of the belly, and a darkness of the womb, and a darkness of the enclosure, where there is no means with it in seeking sustenance nor to dispel any discomfort, nor bring any benefits, nor repel any harm.

فإنه يجري إليه من دم الحيض ما يغذوه كما يغذوا الماء النبات فلا يزال ذلك غذاؤه حتى إذا كمل خلقه واستحكم بدنه، وقوي أديمه على مباشرة الهواء، وبصره على ملاقات الضياء هاج الطلق بامه فأزعجه أشد إزعاج، وأعنفه حتى يولد،

So there flows to it from the blood of the menstruation, what provides it, just as the water provides the vegetation. That provision does not cease until when its creation is complete and its body is stronger, and its surface is strong enough to face the direct air, and its eyes upon meeting the light, agitated by being separated from its mother, and is uncomfortable with intense discomfort, and convolutes until it is born.

وإذا ولد صرف ذلك الدم الذي كان يغذوه من دم امه إلى ثدييها فانقلب الطعم واللون إلى ضرب آخر من الغذاء، وهو أشد موافقة للمولود من الدم فيوافيه في وقت حاجته إليه

And when it is born, that blood from the blood of its mother which used to nourish it, gets diverted to her breasts, and the taste and the colour changes to another variety of the

provision, and becomes intensely compatible for the new born that the blood, and it suffices him in the time of its need to it.

فحين يولد قد تلمظ وحرك شفثيه طلبا للرضاع فهو يجد ثديي امه كالاداوتين المعلقتين لحاجته إليه، فلا يزال يغتذي باللبن مادام رطب البدن، رقيق الامعاء، لين الاعضاء، حتى إذا تحرك واحتاج إلى غذاء فيه صلابة ليشتد ويقوي بدنه

So, when the new born trembles and moves its lips seeking the breast-feeding, he finds the breast of its mother like the two instruments (fruits) hanging for his need to it. So, he does not cease to be nourished with the milk for as he is of wet body, delicate intestines, soft limbs, until when he moves and is needy to a provision wherein is solidity for the intensity and strength of his body.

طلعت له الطواحن من الاسنان والاضراس، ليمضغ به الطعام فيلين عليه، ويسهل له إساعته فلا يزال كذلك حتى يدرك

There emerge for him the grinders from the teeth and the molars, for him to chew the food with it, and it is softened for him, and easier for him to absorb. He does not cease to be like that until he becomes aware (older).

فإذا أدرك وكان ذكرا طلع الشعر في وجهه فكان ذلك علامة الذكر وعز الرجل الذي يخرج به من حد الصبا وشبه النساء، وإن كانت انثى يبقى وجهها نقيا من الشعر، لتبقى لها البهجة والنضارة التي تحرك الرجال لما فيه دوام النسل وبقاؤه.

So, when he is older, and was a male, the hair emerges in his face, and that was a sign of the male, and an honour of the man which comes out with it from the limit of the child, and (from) resembling the women. And if it was a female, her face would remain pure from the hair, or the glory and the freshness to remain for her, which makes the man move to what is in it the permanence of the lineage and its remaining.

اعتبر يا مفضل فيما يدبر به الانسان في هذه الاحوال المختلفة، هل ترى يمكن أن يكون بالاهمال؟ أفأريت لو لم يجر إليه ذلك الدم وهو في الرحم ألم يكن سيدوي ويجف كما يجف النبات إذا فقد الماء؟

Consider, O Mufazzal, regarding what the human being is regulated within these various stages. Do you see any possibility that it would happen to be with the neglect (without planning)? Do you see, if that blood had not flowed to it, and he was in the womb, wouldn't he be impeded and whither just as the plants whither when there is absence of water?

ولو لم يزعه المخاض عند استحكامه ألم يكن سيبقى في الرحم كالموؤود في الارض؟ ولو لم يوافق اللبن مع ولادته ألم يكن سيموت جوعا، أو يغتذي بغذاء لا يلائمه ولا يصلح عليه بدنه؟ ولو لم تطلع عليه الاسنان في وقتها ألم يكن سيمتنع عليه مضغ الطعام وإساعته، أو يقيمه على الرضاع فلا يشد بدنه ولا يصلح لعمل؟ ثم كان تشتغل امه بنفسه عن تربية غيره من الاولاد،

And if, he does not get uncomfortable with labour when it is stronger, wouldn't it happen to remain in the womb like the deposits inside the ground? And if the milk was not compatible with its birth, would it not just die of hunger, or be provided with food which is unsuitable for it and its body would not be correct upon it? And if the teeth do not emerge upon him during

its time, wouldn't he have been prevented upon chewing the food and swallowing it, or stay upon the breastfeeding, and his body would not have strengthened nor be correct for the work? Then his mother would have been too busy from bringing up her other children.

ولو لم يخرج الشعر في وجهه في وقته ألم يكن سيقى في هيئة الصبيان والنساء فلا ترى له جلالة ولا وقارا؟.

And if the hair had not come out in his face during its time, would he not have remained upon the form of the children, and the women, and you have neither seen for him a majesty nor dignity?'

فقال المفضل: فقلت: يا مولاي فقد رأيت من يبقى على حالته ولا ينبت الشعر في وجهه وإن بلغ حال الكبر، فقال: ذلك بما قدمت أيديهم وأن الله ليس بظلام للعبيد،

Al-Mufazzal said, 'I said, 'O my Master<sup>-asws</sup>! I have seen one who remain upon his state and the hair does not grow in his face, and even if he reaches the state of being old'. He<sup>-asws</sup> said: 'That is due to what their own hands have sent ahead, **and that Allah is not in the least unjust to the servants [3:182].**

فمن هذا الذي يرصده حتى يوافيه بكل شي من هذه المآرب إلا الذي أنشأه خلقا بعد أن لم يكن، ثم توكل له بمصلحته بعد أن كان فإن كان الاهمال يأتي بمثل هذا التدبير فقد يجب أن يكون العمد والتقدير يأتيان بالخطأ والمحال لانهما ضدا الاهمال، وهذا فظيع من القول وجهل من قائله، لان الاهمال لا يأتي بالصواب، والتضاد لا يأتي بالنظام، تعالى الله عما يقول الملحدون علوا كبيرا،

So, from this is which is observed until all things from these goals are achieved, except the One<sup>-azwj</sup> Who Grew the creation after it did not exist. Then, rely upon Him<sup>-azwj</sup> with His<sup>-azwj</sup> Purpose, after it has existed, for it is the neglect (without a plan), he (the atheist) should come with the like of this strategy. Thus, it is obligated that the deliberation and the determination happen to be with the errors and the impossibilities, because these two are contradictory to the neglect. And this is an exaggeration from the words and ignorance of the one saying it, because the neglect cannot come with the correctness, and the contradiction(s) are unsustainable within a (sound) system. Exalted is Allah<sup>-azwj</sup> from what the atheists are saying, Loftier, Greater.

ولو كان المولود يولد فهما عاقلا لانكر العالم عند ولادته ولبقي حيران تائه العقل إذا رأى ما لم يعرف وورد عليه ما لم ير مثله من اختلاف صور العالم من البهائم والطير إلى غير ذلك مما يشاهده ساعة بعد ساعة ويوما بعد يوم،

And if the new born had been born with understanding, intellectual, he would have denied the world at its birth and would remain confused, of lost intellect, when he sees what he does not recognise which come to him, not having had seen the like of it from the different images of the world, from the animals, and the birds to other than that, from what he witnesses hour after hour, and day after day.

واعتبر ذلك بأن من سبي من بلد إلى بلد وهو عاقل يكون كالواله الحيران فلا يسرع في تعلم الكلام وقبول الادب كما يسرع الذي يسبي صغيرا غير عاقل،

And consider that with one who is a prisoner taken from a city to another city, and he is with intellect, he would be like one puzzled and perplexed. So, he (the old prisoner) would not be quick in learning the speech and accepting the education, just as the young prisoner would be, without intellect.

ثم لو ولد عاقلا كان يجد غضاضة إذا رأى نفسه محمولا مرضعا، معصبا بالخرق، مسجى في المهد لانه لا يستغني عن هذا كله لرفة بدنه ورطوبته حين يولد، ثم كان لا يوجد له من الحلاوة والوقع من القلوب ما يوجد للطفل فصار يخرج إلى الدنيا غيبا غافلا عما فيه أهله فليقى الاشياء بذهن ضعيف ومعرفة ناقصة،

Then, if he had been born intellectual, he would find insulted when he sees himself being carried, breast-fed, wrapped with the clothes, lying down in the cradle, because he is not needless from all of this due to the fragility of his body and the wetness when he was born. Then, he would not find the sweetness for him and the occurrences in the hearts what the child finds, so he would go out into the world being stupid and heedless about what is therein from its people, so he would meet the things with a weak mind and with deficient understanding.

ثم لا يزال يتزايد في المعرفة قليلا قليلا وشيئا بعد شيء، وحالا بعد حال، حتى يألف الاشياء ويتمرن ويستمر عليها، فيخرج من حد التأمل لها والحيرة فيها إلى التصرف والاضطراب إلى المعاش بعقله وحيلته وإلى الاعتبار والطاعة والسهو والغفلة والمعصية،

Then he would not cease being increased in the understanding, little by little, and a thing after a thing, and a situation after a situation, until he is familiar with the things and continues upon them. So, he goes out from a limit of observation of it and the confusion regarding it, to the dispersing and the desperation to the livelihood with his intellect and his means, and to the learning of lessons, and the obedience, and the forgetfulness, and the heedlessness, and the disobedience.

وفي هذا أيضا وجوه آخر فإنه لو كان يولد تام العقل مستقلا بنفسه لذهب موضع حلاوة تربية الاولاد، وما قدر أن يكون للوالدين في الاشتغال بالولد من المصلحة، وما يوجب التربية للأباء على الابناء من المكلفات بالبر والعطف عليهم عند حاجتهم إلى ذلك منهم،

And in this as well, there is another aspect. If he had been born with complete intellect, independent with himself, the subject of the sweetness of the upbringing of the children would be gone, and it would not happen for the parents in their engagement with the child for its interests, and it would not obligate the upbringing for the parents upon the children from the educating with the righteousness, and the kindness upon them during their need to that from them.

ثم كان الاولاد لا يألفون آباءهم ولا يألف الآباء أبناءهم لان الاولاد كانوا يستغنون عن تربية الآباء وحياطتهم فيتفرقون عنهم حين يولدون فلا يعرف الرجل أباه وامه، ولا يمتنع من نكاح امه واخته وذوات المحارم منه إذا كان لا يعرفهن،

Then, the children would not be familiar with their parents nor would the parents be familiar with their children, because the children would have been needless from the upbringing of

the parents and their protection. So, they would be separate from them when they are born, and the man would not recognise his father and his mother, not be prevented from marrying his own mother, and his sister, and the ones of sanctity from him when he does not recognise them.

وأقل ما في ذلك من القباحة – بل هو أشنع وأعظم وأفظع وأقبح وأبشع – لو خرج المولود من بطن امه وهو يعقل أن يرى منها ما لا يحل له ولا يحسن به أن يراه.

And the least of the ugliness of what is in that – but, it is the most terrible, and most grievous, and the most horrible, and the ugliest, and the worst is – if the newborn had come out from the belly of its mother and he is of intellect, he would see from her what is not Permissible for him, nor is it good with him that he sees it.

أفلا ترى كيف اقيم كل شئ من الخلقه على غاية الصواب، وخلا من الخطأ دقيقه وجليله ؟

Do you not see how upright everything from the creation is, being upon a peak of the correctness, and devoid of the errors, accurate and sublime?

اعرف يا مفضل ما للاطفال في البكاء من المنفعة، واعلم أن في أدمغة الاطفال رطوبة إن بقيت فيها أحدثت عليهم أحداثا جليلة، وعللا عظيمة من ذهاب البصر وغيره فالبكاء يسيل تلك الرطوبة من رؤوسهم، فيعقبهم ذلك الصحة في أبدانهم، والسلامة في أبصارهم،

Understand, O Mufazzal, what benefits there are for the children in their crying, and know that in the brain of the children, there is a moisture, if it were to remain in these, a serious event would occur upon them, and a big illness, from the going away of the sight, and something else. The crying flows that moisture away from their heads, and that is followed by the health in their bodies, and the safety of their sights.

أفليس قد جاز أن يكون الطفل ينتفع بالبكاء، ووالداه لا يعرفان ذلك، فهما دائبان ليسكتاه ويتوخيان في الامور مرضاته لئلا يبكي، وهما لا يعلمان أن البكاء أصلح له وأجمل عاقبة،

Isn't it allowed that the child would happen to be benefitting by the crying, and his parents do not understand that, so they go on to silence it and they are thinking of its pleasure not to let the baby cry, and both of them are not knowing that the crying is correct for him and of lovely consequences.

فهكذا يجوز أن يكون في كثير من الاشياء منافع لا يعرفها القائلون بالاهمال، ولو عرفوا ذلك لم يقضوا على الشئ أنه لا منفعة فيه من أجل أنهم لا يعرفونه ولا يعلمون السبب فيه فإن كل مالا يعرفه المنكرون يعلمه العارفون، وكثير مما يقصر عنه علم المخلوقين محيط به علم الخالق جل قدسه وعلت كلمته،

So, this is how it is allowed that there happen to be benefits in many things, the speakers are not understanding these with the negligence, and had they understood that, they would not decide upon the thing that there is no benefit in it, from the reason that they are not

understanding it, nor are they knowing the reason of it, for everything what the deniers are not understanding, the understanding ones are knowing it, and a lot of what the knowledge of the creatures are deficient from it, the Knowledge of the Creator Encompasses it, Majestic is His<sup>-azwj</sup> Holiness, and Exalted is His<sup>-azwj</sup> Speech.

فأما ما يسيل من أفواه الاطفال من الريق ففي ذلك خروج الرطوبة التي لو بقيت في أبدانهم لاحدثت عليهم الامور العظيمة، كمن تراه قد غلبت عليه الرطوبة فأخرجته إلى حد البله والجنون والتخليط، إلى غير ذلك من الامراض المختلفة كالفالج واللقوة وما أشبههما،

As for what flows from the mouth of the child from the saliva, it that is the exit of the wetness which, had it remained in their bodies, a grievous matter would have occurred upon them, like the one who sees that the wetness has overcome upon it, so he takes it out to its apparent limit, and the insanity and the weak intellect, to other than that from the different diseases, like the paralysis of the body and the paralysis of the face, and what resembles these.

فجعل الله تلك الرطوبة تسيل من أفواههم في صغرهم لما هم في ذلك من الصحة في كبرهم، فتفضل على خلقه بما جهلوه، ونظر لهم بما لم يعرفوه، ولو عرفوا نعمه عليهم لشغلهم ذلك عن التماذي في معصيته، فسبحانه ما أجل نعمته وأسبغها على المستحقين وغيرهم من خلقه، وتعالى عما يقول المبطلون علوا كبيرا.

Thus, Allah<sup>-azwj</sup> Makes that wetness to flow out from their mouths during their smallness, to what is healthy for them during their old age. He<sup>-azwj</sup> has Graced upon His<sup>-azwj</sup> creatures with what they are ignorant of, and Looks out for them with that they do not understand, and had they understood His<sup>-azwj</sup> Favour upon them, that would have pre-occupied them from deliberating to the acts of disobedience. Glorious is He<sup>-azwj</sup>! How Majestic are His<sup>-azwj</sup> Favours and His<sup>-azwj</sup> Bestowment upon the beneficiaries and others from His<sup>-azwj</sup> creatures, and Exalted is He<sup>-azwj</sup> from what the falsifiers are saying, Loftier, Greater.

انظر الآن يا مفضل كيف جعلت آلات الجماع في الذكر والانثى جميعا على ما يشاكل ذلك، فجعل للذكر آلة ناشزة تمتد حتى تصل النظفة إلى الرحم إذ كان محتاجا إلى أن يقذف ماءه في غيره، وخلق للانثى وعاءا قعر ليشتمل على المائتين جميعا، ويحتمل الولد ويتسع له ويصونه حتى يستحكم، أليس ذلك من تدبير حكيم لطيف؟ سبحانه وتعالى عما يشركون.

Look now, O Mufazzal, how the tools of the relationship have been Made to be in the male and the female together upon what makes it to be that. He<sup>-azwj</sup> Made an arousing tool for the male, stretching until the seed flows to the womb, when it is needy to eject its water into something else. And He<sup>-azwj</sup> Created for the female, a concave container to contain both the waters together, and carry the child and expands for it, and protects it until it is strong. Isn't that from the Arrangement of the Wise, the Subtle? Glorious and Exalted is He<sup>-azwj</sup> from what they are associating.

فكربا مفضل في أعضاء البدن أجمع وتديبر كل منها للارب، فاليدان للعلاج، والرجلان للسعي، والعينان للاهتداء، والفم للاغتذاء، والمعدة للهضم، والكبد للتخليص، والمنافذ لتنفيذ الفضول، والاوعية لحملها، والفرج لاقامة النسل، وكذلك جميع الاعضاء إذا تأملتها وأعملت فكرك فيها ونظرك وجدت كل شئ منها قد قدر لشئ على صواب وحكمة.

Think, O Mufazzal, regarding the parts of the body together and the arrangement of each of these for the purpose. The hands are for the work, and the legs are for the walking, and the eyes are for the guidance, and the mouth is for the feeding, and the stomach is for the digesting, and the liver is for the purifying, and the port is for the excretion of the excess, and the receptacles are for carrying it, and the private parts for establishing the lineages. And, similar to that are the entirety of the body parts, when you contemplate on it and concentrate your thoughts regarding these, and you look, you would find all things from these to have been determines for a thing, upon correctness and wisdom’.

قال المفضل: فقلت: يا مولاي إن قوما يزعمون أن هذا من فعل الطبيعة،

Al-Mufazzal said, ‘So I said, ‘O my Master<sup>-asws</sup>! There are a people who are alleging that this is from the work of nature’.

فقال: سلهم عن هذه الطبيعة، أهي شئ له علم وقدرة على مثل هذه الافعال، أم ليست كذلك؟ فإن أوجبوا لها العلم والقدرة فما يمنعهم من إثبات الخالق؟ فإن هذه صنعته، وإن زعموا أنها تفعل هذه الافعال بغير علم ولا عمد وكان في أفعالها ما قد تراه من الصواب و الحكمة علم أن هذا الفعل للخالق الحكيم، وأن الذي سموه طبيعة هو سنة في خلقه الجارية على ما أجزاها عليه.

He<sup>-asws</sup> said: ‘Ask them about this nature. Is it something having knowledge and power for it upon the likes of these deeds, or it isn’t like that? So, if they answer that for it is that knowledge and the power, then what prevents them from proving the Creator? For, this is His<sup>-azwj</sup> Making. And if they claim that it (nature) did these deeds without knowledge of deliberation, and in its deeds is what you have seen from the correctness and the wisdom, know that this is the deed of the Creator, and that which they have named it as nature, it is a manner in His<sup>-azwj</sup> creation, flowing upon what it flows upon.

فكريا مفضل في وصول الغذاء إلى البدن وما فيه من التدبير، فإن الطعام يصير إلى المعدة فتطبخه، وتبعث بصفوه إلى الكبد في عروق رقاق واشجة بينها قد جعلت كالمصفي للغذاء، لكيلا يصل إلى الكبد منه شئ فينكأها، وذلك أن الكبد رقيقة لا تحتمل العنف،

Think, O Mufazzal, regarding the arrival of the provision to the body, and what arrangement there is in it, for the meal travels to the stomach and it cooks (digests) it, and sends its clean (part) to the liver in delicate veins and the load between it has been Made to be like the cleanser of the meal, lest something from it would arrive to the liver and knock it down, and that is because the liver is delicate, it cannot tolerate the force.

ثم إن الكبد تقبله فيستحيل بلطف التدبير دما، وينفذ إلى البدن كله في مجاري مهيأة لذلك، بمنزلة المجاري التي تهيؤ للماء حتى يطرد في الارض كلها، و ينفذ ما يخرج منه من الخبث والفضول إلى مفاوض قد اعدت لذلك،

Then, the liver accepts it and releases it with subtle arrangement, as blood, and implements it to the whole body in a flow prepared for that, at the status of the flow which is prepared for the water until it is dislodged in the land, all of it, and implements what comes out from it, from the waste and the excess, to a place which has been prepared for that.

فما كان منه من جنس المرة الصفراء جرى إلى المرارة، وما كان من جنس السوداء جرى إلى الطحال، وما كان من البلة والرطوبة جرى إلى المثانة، فتأمل حكمة التدبير في تركيب البدن، و وضع هذه الاعضاء منه مواضعها، وإعداد هذه الاوعية فيه لتحمل تلك الفضول، لئلا تنتشر في البدن فتسقمه وتتهككه، فتبارك من أحسن التقدير وأحكم التدبير، وله الحمد كما هو أهله ومستحقه.

So, whatever was from the genus of yellow, bitter, flows to the gall bladder, and whatever was from the genus of the blackness, flows to the spleen, and whatever was from the urine and the moisture flows to the bladder. Contemplate on the wisdom of the arrangement in the structure of the body, and the placing of these body parts in its places, and the preparation of these vessels in which these waste products are carried, lest they are dispersed in the body and make it sick and violate it (correctness). Blessed is the One<sup>-azwj</sup> of excellent Determination, and of Wise Determination, and for Him<sup>-azwj</sup> is the Praise as He<sup>-azwj</sup> is rightful of, and deserving of it’.

المفضل: فقلت: صف نشؤ الابدان ونموها حالا بعد حال حتى تبلغ التمام والكمال.

Al-Mufazzal (said), ‘I said, ‘Describe the creation of the bodies and its growth, state after state, until it reaches the completion and perfection’.

فقال عليه السلام: أول ذلك تصوير الجنين في الرحم حيث لا تراه عين ولا تناله يد، ويدبره حتى يخرج سويا مستوفيا جميع ما فيه قوامه وصلاحه من الاحشاء والجوارح والعوامل إلى ما في تركيب أعضائه من العظام واللحم والشحم والمخ والعصب والعروق والغضاريف،

He<sup>-asws</sup> said: ‘The first of that is the formation of the foetus in the womb where neither can an eye see it, nor can a hand reach it, and it is managed until it comes out complete, fully with the entirety of what is in it for its uprightness, and its interests, from the intestines, and the limbs, and the factors to what is in the composition of its body parts, from the bones, and the flesh, and the fat, and the brain, and the nerves, and the veins, and the cartilages.

فإذا خرج إلى العالم تراه كيف ينمي بجميع أعضائه وهو ثابت على شكل وهيئة لا تتزايد ولا تنقص إلى أن يبلغ أشده إن مد في عمره أو يستوفي مدته قبل ذلك، هل هذا إلا من لطيف التدبير والحكمة؟.

So, when it comes out to the world, you see how it has been Favoured with the entirety of its body parts, and he is affirmed upon a shape and body, neither increased nor reduced, up to he reaches his strength, a term from his term, or his term expires before that. Is that, except from a subtle arrangement, and the Wisdom?’

يا مفضل انظر إلى ما خص به الانسان في خلقه تشريفا وتفضيلا على البهائم، فإنه خلق ينتصب قائما ويستوي جالسا، ليستقبل الاشياء بيديه وجوارحه، ويمكنه العلاج والعمل بهما، فلو كان مكبوبا على وجهه كذات الاربع لما استطاع أن يعمل شيئا من الاعمال.

O Mufazzal! Look at what the human being has been Specialised with in his creation, nobility and merit upon the animals, for he is a creature established upright, and sits evenly it order

to face the things with his hands and his limbs, and it enables him for the treatment and the work with these. If he had been upside down upon his face, like those for-legged ones, he would not have been able to do anything from the deeds.

انظر الآن يا مفضل إلى هذه الحواس التي خص بها الانسان في خلقه وشرف بها على غيره، كيف جعلت العينان في الرأس كالمصابيح فوق المنارة ليتمكن من مطالعة الاشياء، ولم تجعل في الاعضاء التي تحتها كاليدين والرجلين فتعرضها الآفات، و تصيبها من مباشرة العمل والحركة ما يعللها ويؤثر فيها وينقص منها، ولا في الاعضاء التي وسط البدن كالبطن والظهر فيعسر تقلبها واطلاعها نحو الاشياء،

Look now, O Mufazzal, to the senses which the human being has been Specialised with in his creation, and Ennobled with upon others. How the eyes have been made to be in the head like the two lamps above the minaret, in order to enable to notice the things, and these were not Made to be in the limbs which are under these, like the hands, and the legs, so they would be exposed to the afflictions and be hurt by the direct actions and the movement what would affect these and its sight would be reduced from these, nor in the body parts which are in the middle of the body, like the belly, and the back, so it would be difficult for him to turn around and notice the nearby things.

فلما لم يكن لها في شئ من هذه الاعضاء موضع كان الرأس أسنى المواضع للحواس، وهو بمنزلة الصومعة لها، فجعل الحواس خمسا تلقي خمسا لكي لا يفوتها شئ من المحسوسات، فخلق البصر ليدرك الالوان فلو كانت الالوان ولم يكن بصر يدركها لم يكن منفعة فيها،

So, when there does not happen to be for these (eyes) a place from these body parts, the head would be the best of the places for the senses, and it would be at the status of the monastery for it. Thus, the five senses have been Made to obtain five, lest nothing would be lost from the sensing. The sight has been Created to realise the colour, and if the colours were not perceived by the sight, there would not be any benefit in these.

وخلق السمع ليدرك الاصوات فلو كانت الاصوات ولم يكن سمع يدركها لم يكن فيها إرب وكذلك سائر الحواس، ثم هذا يرجع متكافئا، فلو كان بصر ولم يكن ألوان لما كان للبصر معنى، ولو كان سمع ولم يكن أصوات لم يكن للسمع موضع،

And the sky has been Created to realise the sounds, and if the sounds could not be realised by the hearing, there would not be any need in these. And similar to that are the rest of the senses. Then this returns sufficiently. If there was sight and the colours were not there, there would not have been any meaning for the sight; and if the hearing was there and there did not happen to be any sounds, there would not have been any place for the hearing.

فانظر كيف قدر بعضها يلقي بعضها فجعل لكل حاسة محسوسا يعمل فيه، ولكل محسوس حاسة تدركه، و مع هذا فقد جعلت أشياء متوسطة بين الحواس والمحسوسات، لا يتم الحواس إلا بها، كمثل الضياء والهواء فإنه لو لم يكن ضياء يظهر اللون للبصر لم يكن البصر يدرك اللون،

Therefore, look at how is the measure of some of it facing the other, between the sensory organ and the sensation. The sensory organ cannot be complete except by these, like an example of the illumination, and the air, for if there did not happen to be any illumination manifesting the colours for the sight, the sight would not have realised the colour.

ولو لم يكن هواء يؤدي الصوت إلى السمع لم يكن السمع يدرك الصوت، فهل يخفى على من صح نظره وأعمل فكره أن مثل هذا الذي وصفت من تهيئة الحواس والمحسوسات بعضها يلقي بعضها وتهيئة أشياء آخرها تتم الحواس لا يكون إلا بعمد وتقدير من لطيف خبير؟.

And if the air would not deliver the sound to the hearing, the hearing would not have realised the sound. So, is it hidden upon the one of healthy sight, and functional, though that the likes of this which I<sup>asws</sup> have described, from the formation of the senses and the sensations, some of it linked with others, and formation of the other things with these, the senses are complete, cannot happen except with deliberation and the determination from a Subtle, Aware?'

فكريا مفضل فيمن عدم البصر من الناس وما يناله من الخلل في اموره، فإنه لا يعرف موضع قدمه، ولا يبصر ما بين يديه، فلا يفرق بين الالوان، وبين المنظر الحسن والقيبح، ولا يرى حفرة إن هجم عليها ولا عدوا إن أهوى إليه بسيف، ولا يكون له سبيل إلى أن يعمل شيئا من هذه الصناعات مثل الكتابة والتجارة والصباغة حتى أنه لولا نفاذ ذهنه لكان بمنزلة الحجر الملقى،

Think, O Mufazzal, regarding one from the people who has lack of sight, and what he faces from the impediments in his affairs, for he cannot recognise the place of his own feet, nor does he see what is in front of him, nor can he differentiate between the colours, and between the good scenery and the ugly, nor does he see a hole if he comes upon it, nor an enemy who comes to him with a sword, nor can there happen to be a way for him to doing something from these works, like the writing, and the business, and the goldsmithing, to the extent that if he does not implement his mind, he would be at the status of the rock thrown away.

وكذلك من عدم السمع يختل في امور كثيرة فإنه يفقد روح المخاطبة والمحاوره، ويعدم لذة الاصوات واللحن بالشجية المطربة، ويعظم المؤونة على الناس في محاورته، حتى يتبر موابه ولا يسمع شيئا من أخبار الناس وأحاديثهم، حتى يكون كالعائب وهو شاهد، أو كالميت وهو حي،

And similar to that is one who has lack of hearing. He gets confused in many matters, for he has lost the spirit of the address and the dialogue, and he lacks the pleasure of the sounds and the tones with the singing winds, and reveres the support for the dialogue with the people, until they get bored and angry with, and he cannot hear the news of the people and their discussion, until he becomes like the absentee although he is present, or like the dead although he is alive.

فأما من عدم العقل فإنه يلحق بمنزلة البهائم بل يجهل كثيرا مما يهتدي إليه البهائم، أفلا ترى كيف صارت الجوارح والعقل وسائر الخلال التي بها صلاح الانسان والتي لو فقد منها شيئا لعظم ما يناله في ذلك من الخلل يوافي خلقه على التمام حتى لا يفقد شيئا منها، فلم كان كذلك إلا لأنه خلق بعلم وتقدير؟.

As for one with lack of intellect, so he is attached with the status of the beasts, but he is ignorant of many things from what the beasts are guided to. Do you not see how the body parts and the intellect and the rest of the traits by which the human being can be correct, and which, if he were to lose something from these, he would be determined to attain it, regarding that from the traits to be in accordance with the complete creation, until nothing is lost from these? So why is he like that except that he has been Created with knowledge and discretion?

قال المفضل: فقلت: فلم صار بعض الناس يفقد شيئا من هذه الجوارح فينالها في ذلك مثل ما وصفته يا مولاي

Al-Mufazzal said, ‘I said, ‘So why did some of the people come to be losing something from these limbs, so he could get it regarding that, the like of what you<sup>-asws</sup> described, O my Master<sup>-asws</sup>?’

قال عليه السلام: ذلك للتأديب والموعظة لمن يحل ذلك به ولغيره بسببه، كما قد يؤدب الملوك الناس للتنكيل والموعظة فلا ينكر ذلك عليهم بل يحمد من رأيهم ويصوب من تدبيرهم، ثم للذين ينزل بهم هذه البلايا من الثواب بعد الموت إن شكروا وأتابوا ما يستصغرون معه ما ينالهم منها، حتى أنهم لو خيروا بعد الموت لاختاروا أن يردوا إلى البلايا ليزدادوا من الثواب.

He<sup>-asws</sup> said: ‘That is for the discipline and the preaching for one to justify that with him, and for others by his reason, just as the disciplining by the king of the people for the teaching a lesson and the preaching, so he does not deny that upon them, but he is praised by the one sees them and the correction of their management. Then those afflictions which descended with them, resulted in the Rewards after the death if they were thankful and were frequently belittling with Him<sup>-azwj</sup> what He<sup>-azwj</sup> had Given them from these, to the extent that, if they had the choice after the death, they would choose to return to the affliction, in order to get an increase from the rewards.

فكريا مفضل في الاعضاء التي خلقت أفرادا وأزواجاً، وما في ذلك من الحكمة والتقدير، والصواب في التدبير، فالرأس مما خلق فردا ولم يكن للانسان صلاح في أن يكون أكثر من واحد،

Think, O Mufazzal, regarding the body, which has been Created as individual and as pairs, what is in that from the wisdom and the determination, and the correct arrangement. The head is from what is Created as individual, and the correct cannot happen to be for the human being if there happens to be more than one.

ألا ترى أنه لو اضيف إلى رأس الانسان رأس آخر لكان ثقلا عليه من غير حاجة إليه، لان الحواس التي يحتاج إليها مجتمعة في رأس واحد، ثم كان الانسان ينقسم قسمين لو كان له رأسان

Do you not see that if another head is added to the head of the human being it would be heavy upon him from without there being a need to it, because the senses which he is needy to are all gathered in one head. Then the human being would be divided in to two parts if there were two heads for him.

فإن تكلم من أحدهما كان الآخر معطلا لا إرب فيه ولا حاجة إليه، وإن تكلم منهما جميعا بكلام واحد كان أحدهما فضلا لا يحتاج إليه، وإن تكلم بأحدهما بغير الذي تكلم به من الآخر لم يدر السامع بأي ذلك يأخذ، و أشباه هذا من الاخلاط،

So, if he were to speak from one of them, the other would be irrelevant, there being neither a reason for it nor any need to it. And if he were to speak from both of these together with one speech, one of these would be extra, there being no need to it. And if he were to speak with one of them with other than the speech which the other one speaks with, the listener would not know with which he should take to, and other such things from the mix-ups.

واليدان مما خلق أزواجا ولم يكن للانسان خير في أن يكون له يد واحدة لان ذلك كان يخل به فيما يحتاج إلى معالجته من الاشياء ألا ترى أن النجار والبناء لو شلت إحدى يديه لا يستطيع أن يعالج صناعته، وإن تكلف ذلك لم يحكمه ولم يبلغ منه ما يبلغه إذا كانت له يدان يتعاونان على العمل.

And the two hands are from what has been Created as pairs, and it would not happen to be good if there happens to be one hand for him, because that would be a hindrance for him regarding what he would be needy to handle the things. Do you not see that if the carpenter and the builder were to cripple one hand, would not be able to handle his world, and if he were to undertake that, it would not be administered and would not reach with it what he would have otherwise reached if there were two hands for him, assisting each other upon the work.

أطل الفكر يا مفضل في الصوت والكلام وهمية آتاه في الانسان، فالخنجرة كالانبوبة لخروج الصوت، واللسان والشفقتان والاسنان لصياغة الحروف والنغم، ألا ترى أن من سقطت أسنانه لم يقم السين، ومن سقطت شفته لم يصح الفاء، ومن ثقل لسانه لم يفصح الراء، وأشبه شئ بذلك المزمار الاعظم،

Stretch the thinking, O Mufazzal, regarding the sounds and the speech, and the preparation of the tools in the human being. The throat is like the tube for the voice to come out, and the tongue and the lips and the teeth for formulating the letters and the sounds. Do you not see that the one whose teeth fall off cannot pronounce the (letter) 'Seen', and one whose lips fall off cannot be correct with the (letter) 'FA', and one whose tongue is heavy cannot be eloquence with the (letter) 'RA', and it resembles with that, the **great flute (channel)?**

فالخنجرة يشبه قصبه المزمار والرية يشبه الزق الذي ينفخ فيه لتدخل الريح، والعضلات التي تقبض على الرية ليخرج الصوت كالاصابع التي تقبض على الزق حتى تجري الريح في المزمار،

The throat is resembled by the rod of a flute, and the mouth is resembled by the mouth (of the flute) in which the wind is blown, and the muscles that hold the lung to bring out the voice are like the fingers which grab upon the holes until the wind flows in the flute.

والشفقتان والاسنان التي تصوغ الصوت حروفا ونغما كالاصابع التي يختلف في فم المزمار فتصوغ صغيره ألقانا، غير أنه وإن كان مخرج الصوت يشبه المزمار بالدلالة والتعريف فإن المزمار بالحقيقة هو المشبه بمخرج الصوت.

And the lips and the teeth which formulate the voice of letters and songs are like the fingers which alternate in a mouth of the flute, like the formulation of selectable melodies, apart from that if the exit of the voice resembles the flute with the evidence, and the introduction, so the flute in reality, it resembles the exit of the voice (in the human being).

قد أنبأتك بما في الاعضاء من الغناء في صنعة الكلام وإقامة الحروف، وفيها مع الذي ذكرت لك مآرب اخرى، فالحنجرة ليسلك فيها هذا النسيم إلى الرية فتروح على الفؤاد بالنفس الدائم المتتابع الذي لو احتبس شيئاً يسيراً لهلك الانسان،

I<sup>asws</sup> have informed you with what is in the body parts, from the songs in the making of the speech, and establishing the letters, and therein, along with that which I<sup>asws</sup> mentioned to you, are other uses. The throat, for this gentle breeze to travel though it to the running through, going to the heart with the perpetual breaths, the consecutive, which if something small was withheld, would destroy the human being.

و باللسان تذاق الطعوم فيميز بينها ويعرف كل واحد منها حلوها من مرها، وحامضها من مزها، ومالحها من عذبها، وطيبها من خبيثها، وفيه مع ذلك معونة على إساعة الطعام والشراب،

And with the tongue he tastes the foods, and he discerns between these and recognises every one of these, its sweetness from its bitterness, and its sourness from its acidity, and its saltiness from its freshness, and its good from its bad, and in it, along with that, is an assistance upon absorption of the food and the drink.

والاسنان تمضغ الطعام حتى تلين ويسهل إساعته، وهي مع ذلك كالسند للشفتين تمسكهما وتدعمهما من داخل الفم، واعتبر ذلك بأنك ترى من سقطت أسنانه مسترخى الشفة ومضطربها، وبالشفنتين يترشف الشراب حتى يكون الذي يصل إلى الجوف منه بقصد وقدر لا يشج ثجا فيغص به الشارب أو ينكا في الجوف، ثم هما بعد ذلك كالالباب المطبق على الفم يفتحهما الانسان إذا شاء، ويطبقيهما إذا شاء،

And the teeth chew the food until it is soft and easy to absorb (**digest**), and it, along with that, is like the support for the lips, to hold them and support them from inside the mouth. And take a lesson that if you were to see one whose teeth have fallen off, of relaxed and fluffy lips, is desperate with these, and with the lips he sips the drink until that from it flows to the insides by a purpose and measure that does not reap a morsel so the moustache may be chewed by it, or wounds in the inside. Then these two (lips), after that, are like the layered gates upon the mouth. The human being opens these whenever he so desires to, and closes them whenever he so desires to.

ففيما وصفنا من هذا بيان أن كل واحد من هذه الاعضاء يتصرف وينقسم إلى وجوه من المنافع، كما تتصرف الاداة الواحدة في أعمال شتى، وذلك كالفاس يستعمل في النجارة والحفر وغيرهما من الاعمال،

So, in what we<sup>asws</sup> described from this explanation is that everyone from these body parts is utilised and divided to its aspect from the benefits, just as the one tool is used in various works, and that is like the poleaxe being used in the carpentry, and the digging, and other from the works.

ولو رأيت الدماغ إذا كشف عنه لرأيتته قد لف بحجب بعضها فوق بعض لتصونه من الاعراض وتمسكه فلا يضطرب، ولرأيت عليه الجمجمة بمنزلة البيضة كيما يفته هد الصدمة والصكة التي ربما وقعت في الرأس،

And if you were to see the brain when it is uncovered, you will see it as enveloped by veils on top of each other in order to fortify it from the exposure and withhold it so it does not tremble. And you will see upon it the skull at the status of the egg, what protects it from the shock and the violent strike which sometimes occurs in the head.

ثم قد جللت الجمجمة بالشعر حتى صار بمنزلة الفر وللرأس يستره من شدة الحر والبرد، فمن حصن الدماغ هذا التحصين إلا الذي خلقه وجعله ينبوع الحس والمستحق للحيطرة والصيانة بعلو منزلته من البدن وارتفاع درجته وخطر مرتبته ؟

Then, the skull has been rolled out with the hair being at the status of the fur for the head, veiling it from the intensity of the heat and the cold. So, who can fortify the brain with this fortress except the One<sup>azwj</sup> Who Created it and Made it a fountain of sense, and worthy of the caution, and maintenance at its highest level from the body, and of lofty degree, and high rank?

تأمل يا مفضل الجفن على العين، كيف جعل كالغشاء، والاشفار كالاشراج، و أولجها في هذا الغار، وأظلمها بالحجاب وما عليه من الشعر.

Contemplate, O Mufazzal, on the eyelid upon the eye. How it is Made like the membrane, and the lashes are like the vent, and inserted in this cave, and it is shaded with the veil and whatever is upon it from the hair.

يا مفضل من غيب الفؤاد في جوف الصدر، وكساه المدرعة التي هي غشاؤه، وحصنه بالجوانح وما عليها من اللحم والعصب لئلا يصل إليه ما ينكؤه ؟ من جعل في الحلق منفذين ؟ أحدهما لمخرج الصوت وهو الحلقوم المتصل بالرية، والآخر منفذ الغذاء وهو المرئ المتصل بالمعدة الموصل للغذاء إليها، وجعل على الحلقوم طبقا يمنع الطعام أن يصل إلى الرية فيقتل،

O Mufazzal! Who Hid the heart in the middle of the chest, and cloaked it with the armour which it is covering, and fortified it with the thin strips and whatever is upon it from the flesh, and the nerves, lets something would flow to it what could damage it? Who Made two outlets to be in the throat? One of them is for exiting the voice, and it is the throat connected with the aeration, and the other is the outlet for the provision (food), and it is the oesophagus connected with the stomach, the deliverer of the provision (food) to it, and Made the outlets as layers preventing the food to arrive to the aeration which could kill.

من جعل الرية مروحة الفؤاد ؟ لا تفتر ولا تخل لكيلا تتحيز الحرارة في الفؤاد فتؤدي إلى التلف. من جعل منافذ البول والغائط أشراجا تضبطهما ؟ لئلا يجريا جريانا دائما فيفسد على الانسان عيشه فكم عسى أن يحصي المحصي من هذا ؟ بل الذي لا يحصى منه ولا يعلمه الناس أكثر، من جعل المعدة عصبانية شديدة وقدرها لهضم الطعام الغليظ ؟

Who made the aeration as a ventilator of the heart? It neither stalls nor does it get disturbed lets the heat in the heart gets exaggerated, so it ends up causing damage. Who Made the

outlets of the urine and the faeces are two arrows controlling them? Lest they flow perpetually and spoil upon the human being, his life. So, how much can one count from this? But, it is that which cannot be counted from, nor do the people know most of it. Who Made the stomach as severely active, and Determined it for digestion of the hard food?

ومن جعل الكبد رقيقة ناعمة لقبول الصفوا للطيف من الغذاء ولتهضم وتعمل ما هو ألطف من عمل المعدة إلا الله القادر ؟ أترى الاهمال يأتي بشئ من ذلك ؟ كلا، بل هو تدبير من مدبر حكيم، قادر عليم بالاشياء قبل خلقه إياها، لا يعجزه شئ وهو اللطيف الخبير .

Who Made the liver to be thin, delicate to accept the cleansed, subtle from the food to digest and work on what is subtle than the word of the stomach, except Allah<sup>-azwj</sup> the Determiner? Do you not see the chaos to come with something from that? Never! But, it is the arrangement from a Wise Arranger, Able, Knower of the things before He<sup>-azwj</sup> Created these. Nothing Frustrates Him<sup>-azwj</sup> and He<sup>-azwj</sup> is the Subtle, the Informed.

فكريا مفضل لم صار المخ الرقيق محصنا في أنابيب العظام ؟ هل ذلك إلا ليحفظه ويصونه ؟ لم صار الدم السائل محصورا في العروق بمنزلة الماء في الظروف إلا لتضبطه فلا يفيض ؟ لم صارت الاظفار على أطراف الاصابع إلا وقاية لها ومعونة على العمل ؟ لم صار داخل الاذن ملتويا كهيئة الكوكب إلا ليتردد فيه الصوت حتى ينتهي إلى السمع وليتكسر حمة الريح فلا ينكأ في السمع ؟

Think, O Mufazzal! Why did the thin brain become fortified among the bony tubes? Is that except to protect it and fortify it? Why did the blood become flowing limitedly in the veins at the status of the water in the circumstances except to control it so it does not overflow? Why did the nails come to be on the edges of the fingers, except as a safeguard for these and an assistance upon the work? Why did interior of the ear become coiled like the prison except to expel the sounds until it ends up to the hearing and to break heat of the wind so it does not damage in the hearing?

لم حمل الانسان على فخذيه وإليته هذا اللحم إلا ليقيه من الارض فلا يتألم من الجلوس عليهما، كما يألم من نحل جسمه وقل لحمه إذا لم يكن بينه وبين الارض حائل يقيه صلابتها ؟ من جعل الانسان ذكرا وانثى إلا من خلقه متناسلا ؟ ومن خلقه متناسلا إلا من خلقه مؤملا ؟

Why does the human being carry upon his **thighs** and his buttocks except to save him from the ground, so that he would not be pained from the sitting on these, just as he would be pained from the bottom of his body and the scarcity of his flesh when there does not happen to be between him and the ground any obstacle preventing its hardness? Who Made the human being as male and female except One<sup>-azwj</sup> Who Created it for reproduction? And Who Created it for reproduction except One<sup>-azwj</sup> Who Created it hopeful?

ومن خلقه مؤملا ومن أعطاه آلات العمل إلا من خلقه عاملا ؟ ومن خلقه عاملا إلا من جعله محتاجا ؟ ومن جعله محتاجا إلا من ضربه بالحاجة ؟ ومن ضربه بالحاجة إلا من توكل بتقومه ؟ من خصه بالفهم إلا من أوجب له الجزاء ؟ ومن وهب له الحيلة إلا من ملكه الحول ؟ ومن ملكه الحول إلا من ألزمه الحاجة ؟

And who created it as hopeful, and Who Gave it the tools of the work except One<sup>-azwj</sup> Who Created it as a worker? And who created it as a worker except One<sup>-azwj</sup> Who Made it needy? And who made it needy except One<sup>-azwj</sup> Who Hit it with the need? And who hit it with the need except One<sup>-azwj</sup> Who Made it reliant with its formation? Who specialised it with the understanding except One<sup>-azwj</sup> Who Obligated the Recompense for it? And who gifted the means for it except One Controls the Might? And who controls the mighty except One<sup>-azwj</sup> Who Necessitated the Proof?

من يكفيه ما لا تبلغه حيلته إلا من لم يبلغ مدى شكره؟ فكر وتدبر ما وصفته، هل تجد الاهمال على هذا النظام والترتيب؟ تبارك الله عما يصفون .

Who sufficed him with what he could not reach his means, except One<sup>-azwj</sup> Who did not reach extent of His<sup>-azwj</sup> thanks? Think, and ponder what I<sup>-asws</sup> have described. Can you find the chaos upon this system and the arrangement?

أصف لك الآن يا مفضل الفؤاد، اعلم أن فيه ثقباً موجهة نحو الثقب التي في الرية تروح عن الفؤاد، حتى لو اختلفت تلك الثقب وتزايل بعضها عن بعض لما وصل الروح إلى الفؤاد ولهلك الانسان، أفيستجيز ذو فكر وروية أن يزعم أن مثل هذا يكون بالاهمال ولا يجد شاهداً من نفسه ينزعه عن هذا القول؟ لو رأيت فرداً من مصراعين فيه كلوب أكنت تتوهم أنه جعل كذلك بلا معنى؟

I<sup>-asws</sup> shall now describe the heart for you, O Mufazzal. Know, that in it is a directed hole approximate to the hole, which is in the aeration circulating from the heart, to the extent that if that hole was different and continued upon each other, the blood would not reach to the heart and the human being would be destroyed. And the one with thinking get up and claim that the like of this has happened with the chaos and he cannot find a witness from himself to snatch him away from this word? If you were to see one of the two parts in which are valves, would you imagine that it has been made like that without meaning?

بل كنت تعلم ضرورة أنه مصنوع يلقي فرداً آخر فتبرزه ليكون في اجتماعهما ضرب من المصلحة، وهكذا تجد الذكر من الحيوان كأنه فرد من زوج مهياً من فرد انثى فيلتقيان لما فيه من دوام النسل وبقائه، فتبا وخيبة وتعسا لمنتحلي الفلسفة، كيف عميت قلوبهم عن هذه الخلقة العجيبة حتى أنكروا التدبير والعمد فيها؟

But, you know the necessity that it is made so, meeting another individual (valve), so it passes it to become together out of interest. And like this you will find the male beast, as if he is an individual from a spouse prepared from an individual female. So, they both meet to what in it is the perpetuation of the lineage and its remaining. Woe, and disappointment, and wretchedness for the imposters, the philosophers, how their hearts are blinded from this wondrous creation, until they are denying the arrangement and the deliberation in it?

لو كان فرج الرجل مسترخياً كيف كان يصل إلى قعر الرحم حتى يفرغ النطفة فيه؟ ولو كان منعظاً أبداً كيف كان الرجل يتقلب في الفراش أو يمشي بين الناس وشئ شاخص أمامه؟ ثم يكون في ذلك مع قبح المنظر تحريك الشهوة في كل وقت من الرجال والنساء جميعاً،

If the private part of the man was relaxed, how would it arrive to the bottom of the womb until the sperm is released in it? And if it was upright for ever, how would the man turn around in the bed, or walk in between the people and something personal is in front of him? Then there would happen to be in that, along with the ugly scene, movement of the desire during all the time from the men and the women together.

فقدر الله جل اسمه أن يكون أكثر ذلك لا يبدو للبصر في كل وقت، ولا يكون على الرجال منه مؤونة، بل جعل فيه القوة على الانتصاب وقت الحاجة إلى ذلك لما قدر أن يكون فيه دوام النسل وبقاؤه.

Thus, Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Name, Determined that most of that would not happen to manifest to the sight during all the time, nor would it happen to be supported upon the man from it. But, He<sup>-azwj</sup> Made the strength in it upon the erection in the time of need to that, to what He<sup>-azwj</sup> has Determined that there would happen to be the perpetuity of the lineage and its remaining.

اعتبر الآن يا مفضل بعظيم النعمة على الانسان في مطعمه ومشربه وتسهيل خروج الاذى، أليس من حسن التقدير في بناء الدار أن يكون الخلاء في أستر موضع فيها؟ فكذا جعل الله سبحانه المنفذ المهياً للخلاء من الانسان في أستر موضع منه، فلم يجعله بارزا من خلفه، ولا ناشرا من بين يديه،

Learn a lesson now, O Mufazzal, with the great Favour upon the human being in his food and his drink, and the easiness of the exit of the harmful (substance). Isn't the one who is good at determination regarding building the house, that the toilet would happen to be in the most veiled place in it? That is how Allah<sup>-azwj</sup>, Glorious is He<sup>-azwj</sup>, Made a port configured for the toilet to be in the most veiled place from him, and He<sup>-azwj</sup> did not Make it prominent from behind him, not openly in front of him.

بل هو مغيب في موضع غامض من البدن، مستور محجوب يلتقي عليه الفخذان، وتحجبه الاليتان بما عليهما من اللحم فيوارياته فإذا احتاج الانسان إلى الخلاء وجلس تلك الجلسة ألقى ذلك المنفذ منه منصبا مهيبا لانحدار الثفل، فتبارك الله من تظاهرت آلاؤه ولا تحصى نعمائوه.

But, it is hidden in an obscure place of the body, veiled, concealed, two thighs meeting upon it, and it is veiled by the two tools (buttocks) with whatever is upon them from the flesh, and they cover it. So, when the human being is needy to the toilet, and he sits that sitting, you will find that port to be positioned for the rolling out the weight. Blessed is Allah<sup>-azwj</sup> from His<sup>-azwj</sup> Favours been shown, nor His<sup>-azwj</sup> Bounties to be counted.

فكر يا مفضل في هذه الطواحن التي جعلت للانسان فبعضها حداد لقطع الطعام وقرضه، وبعضها عراض لمضغه ورضه فلم ينقص واحد من الصفتين إذ كان محتاجا إليهما جميعا.

Think, O Mufazzal, regarding these grinders, which are made to be for the human being. Some of these are to cut the food and nibble it, and some are presented for chewing and softening, so he is not deficient from even one of the two qualities when he was needy to them both.

تأمل واعتبر بحسن التدبير في خلق الشعر والاذفار فإنهما لما كانا مما يطول ويكثر حتى يحتاج إلى تخفيفه أولا فأولا جعلنا عديمي الحس لئلا يؤلم الانسان الاخذ منهما، ولو كان قص الشعر وتقليم الاظفار مما يوجد له مس من ذلك لكان الانسان من ذلك بين مكروهين: إما أن يدع كل واحد منهما حتى يطول فيثقل عليه، وإما أن يخففه بوجع وألم يتألم منه.

Contemplate and learn a lesson with the excellent arrangement in the creation of the hair and the nails, for these two if they were too long and too much until they are needy to its lightening or not. First, they had been made to be senseless, lest they would be in pain when the human being takes from these. And if the shortening of the hair and clipping of the nails are what from the touch is to be found from that, the human being would be between two abhorrence(s) – Either he leaves each one of these until they are elongated so it become heavy upon him, or he lightens it by suffering pain and hurting from it’.

قال المفضل: فقلت فلم لم يجعل ذلك خلقا لا تزيد فيحتاج الانسان إلى النقصان منه ؟

Al-Mufazzal said, ‘I said, ‘Why has that not made to be created, not to increase, so the human being would not be needy to reduce from it?’

فقال عليه السلام: إن الله تبارك اسمه في ذلك على العبد نعم لا يعرفها فيحمد عليها، اعلم أن آلام البدن وأدواءه تخرج بخروج الشعر في مسامه، وبخروج الاظفار من أناملها، ولذلك أمر الانسان بالنورة وحلق الرأس وقص الاظفار في كل اسبوع ليسرع الشعر والاذفار في النبات،

He<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup>, Blessed is His<sup>-azwj</sup> Name has Favoured the servant upon that which he does not recognise so he would praise upon it. Know that the aches of the body and its symptoms exit by the coming of the hair from its pores, and by the clipping out of the nail from its finger tips, and for that the human being has been instructed with the waxing and shaving the head, and shortening the nails every week in order to accelerate the growth of the hair and the nails.

فتخرج الآلام والادواء بخروجها، وإذا طال تحيرا وقل خروجهما فاحتبست الآلام والادواء في البدن فأحدثت عللا وأوجاعا، ومنع مع ذلك الشعر من المواضع التي يضر بالانسان ويحدث عليه الفساد والضرر،

The pain and the disease come out with their coming out. And when they are long, they stall (slower growth), and they coming out is little, so the aches and the diseases get withheld in the body and innovates (new) pains and aches, and with that (shortening), the hair would be prevented from the placed which would harm the human being and the occurrence(s) upon him of the spoiling and the harm.

لو نبت الشعر في العين ألم يكن سيعمى البصر ؟ ولو نبت في الفم ألم يكن سيغص على الانسان طعامه و شرابه ؟ ولو نبت في باطن الكف ألم يكن سيعوقه عن صحة اللمس وبعض الاعمال ؟ فلو نبت في فرج المرأة أو على ذكر الرجل ألم يكن سيفسد عليهما لذة الجماع ؟

If the hair were to grow in the eyes, would it not have blinded the sight? And if it had grown in the mouth, would it not have clung upon the human being, to his food and his drink? And if it had grown in the bottom of the palm, would it not have hindered him upon the correct touch, and some of the works? And if it had grown in the private part of the woman or upon the private part of the male, would it not have spoiled the pleasure of the union upon them?

فانظر كيف تنكب الشعر هذه المواضع لما في ذلك من المصلحة، ثم ليس هذا في الانسان فقط بل تجده في البهائم والسباع وسائر المتناسلات فإنك ترى أجسامهن مجللة بالشعر وترى هذه المواضع خالية منه لهذا السبب بعينه،

Look at how the hair is deviated from these places to what is in that from the interest. Then, this isn't in the human beings only, but you will find it in the beasts, and the predators, and the rest of the intermediaries. You will see their bodies veered (enriched) with the hair, and you will see these places empty from it, for this reason exactly.

فتأمل الخلقه كيف تتحرز وجوه الخطأ والمضرة، وتأني بالصواب والمنفعة، إن المنانية وأشباههم حين اجتهدوا في عيب الخلقه والعمد عابوا الشعر النابت على الركب والابطين ولم يعلموا أن ذلك من رطوبة تنصب إلى هذه المواضع فينبت فيها الشعر، كما ينبت العشب في مستنقع المياه،

Contemplate on the creation, how it protects the aspects of mistakes and harm, and comes with the correct and the benefit. The old religious beliefs and their likes where they strived in faulting the creation and the deliberation, faulted the growth of hair on the knees and the armpits, and they did not know that, that is from the humidity hitting to these places, so the hair would grow in these, just as the grass grows in the swampy water.

أفلا ترى إلى هذه المواضع أستر وأهياً لقبول تلك الفضلة من غيرها؟ ثم إن هذه تعد مما يحمل الانسان من مؤونة هذا البدن وتكاليفه لما له في ذلك من المصلحة فإن اهتمامه بتنظيف بدنه وأخذ ما يعلوه من الشعر مما يكسر به شرته، ويكف عاديته، ويشغله عن بعض ما يخرج به إليه الفراغ من الاشر والبطالة.

Do you not look at these places are more concealed and more facilitated for accepting that refuse than others? Then, in these excess from that the human being carries from the provisions of this body, and its encumberment to what, for him is an interest in that. So, it is in his interest with cleanliness of his body to take from what is the top of the hair, from what he breaks its violations with it, and restrains his habits, and pre-occupies him from some of what would come out to him, being free from the evil and idleness.

تأمل الريق وما فيه من المنفعة فإنه جعل يجري جريانا دائما إلى الفم ليليل الخلق واللهاوت فلا يجف، فإن هذه المواضع لو جعلت كذلك كان فيه هلاك الانسان، ثم كان لا يستطيع أن يسبغ طعاما إذا لم يكن في الفم بلة تنفذه، تشهد بذلك المشاهدة.

Contemplate on the saliva and what is therein from the benefits, for it has been made to flow a perpetual flow to the mouth, to lubricate the throat and the stomach so they do not dry up. In these places, if it had not been like that, there would have been destruction of the human beings. Then he would not have been able to chew the food, when there did not happen to be any dampness in the mouth to implement it. You can witness that, watching.

وأعلم أن الرطوبة مطية الغذاء. وقد تجري من هذه البلة إلى موضع آخر من المرة فيكون في ذلك صلاح تام للانسان، ولو يبست المرة لهلك الانسان،

And know that the wetness is a ride for the food, and it has flowed from this wetness to another place from the bile, and there happens to be in that, the complete correctness for the human being. And if the bile were to dry up the human being would be destroyed.

ولقد قال قوم من جهلة المتكلمين وضعفة المتفلسفين بقلة التميز وقصور العلم: لو كان بطن الانسان كهيئة القباء يفتحه الطبيب إذا شاء فيعاین ما فيه ويدخل يده فيعالج ما أراد علاجه ألم يكن أصلح من أن يكون مصمتا محجوبا عن البصر واليد، لا يعرف ما فيه إلا بدلالات غامضة كمثل النظر إلى البول وحس العرق وما أشبه ذلك مما يكثر فيه الغلط والشبهة حتى ربما كان ذلك سببا للموت.

And a group has said, from the ignorant speakers, and weak philosophers due to the scarcity of the discipline, and deficiency of the knowledge, 'If the belly of the human being had been in the shape of a robe, the physician could have opened it whenever he so desired, and he could have witnessed what is in it, and insert his hand and treat whatever treatment he wanted. Would it not have happened to be more correct that from it happening to be solid, barred from the sight and the hand? No one can recognise what is in it except by the ambiguous evidence, like the looking at the urine, and feeling the nerves, and what resembles that, from what most of it is wrong, and doubtful, until sometimes that would be the cause of death'.

فلو علم هؤلاء الجهلة أن هذا لو كان هكذا كان أول ما فيه أنه كان يسقط عن الانسان الوجع من الامراض والموت، وكان يستشعر البقاء ويعتد بالسلامة فيخرجه ذلك إلى العتو والاشتر،

If these ignoramuses knew that this, had it been like that, the first of what is in it, it would have fallen from the human being, the feeling from the sickness and the death, and he would feel safe for the remaining and stay with the safety. That would exit him to the transgression and the evil.

ثم كانت الرطوبات التي في البطن تترشح وتتحلب فيفسد على الانسان مقعده ومرقده وثياب بذلته وزينته، بل كان يفسد عليه عيشه، ثم إن المعدة والكبد والفؤاد إنما تفعل أفعالها بالحرارة الغريزية التي جعلها الله محتبسة في الجوف، فلو كان في البطن فرج يفتح حتى يصل البصر إلى رؤيته واليد إلى علاجه لوصل برد الهواء إلى الجوف فمازج الحرارة الغريزية وبطل عمل الاحشاء فكان في ذلك هلاك الانسان.

Then, that wetness (from the open stomach) which is in the belly would sprinkle and spill over, spoiling upon the human being, his seat, and his abode, and his garments, and his adornments, but it would spoil his life upon him. Then the stomach, and the liver, and the heart, rather do their work with the innate (inherent) heat, which Allah<sup>-azwj</sup> Made to be withheld in the inside. If in the belly was a hole to be opened until the sight would arrive to see it, and the hand to treat it, the cold air would arrive to the inside, and it would be mixed

with the innate heat, and invalidate the works of the guts, so in that would be the destruction of the human being.

أفلا ترى أن كل ما تذهب إليه الاوهام سوى ما جاءت به الحلقة خطأ وخطأ ؟

Do you not see that everything what the imaginations go to, besides what the creation has come with, is a mistake and wrong?

فكثيرا مفضل في الافعال التي جعلت في الانسان من الطعام والنوم والجماع وما دبر فيها فإنه جعل لكل واحد منها في الطباع نفسه محرك يقتضيه ويستحث به

Think, O Mufazzal, regarding the deeds, which had been made to be in the human beings, from the meals, and the sleep, and the union, and whatever is conducted in these, for it has been made for each one from these, in the nature of his self, a movement he fulfils, and is induced by it.

فالجموع يقتضي الطعام الذي به حياة البدن وقوامه، والكبرى تقتضي النوم الذي فيه راحة البدن وإجمام قواه، والشبق يقتضي الجماع الذي فيه دوام النسل وبقاؤه،

The hunger is fulfilled by the food by which is the life of the body and its strength; and the slumber is fulfilled by the sleep wherein is rest of the body and the recuperation of its forces; and the eroticism is fulfilled by the union in which is the perpetuity of the lineage and its remaining.

ولو كان الانسان إنما يصير إلى أكل الطعام لمعرفته بحاجة بدنه إليه ولم يجد من طباعه شيئا يضطره إلى ذلك كان خليقا أن يتوانى عنه أحيانا بالثقل والكسل حتى ينحل بدنه فيهلك، كما يحتاج الواحد إلى الدواء بشيء مما يصلح ببدنه فيدافع به حتى يؤديه ذلك إلى المرض والموت،

And if the human being had rather come to eating the food for recognising the needs of his body to it, and did not find anything from his nature compelling him to that, he would be a creature discouraged from it due to the heaviness and the laziness until his body slims and he is destroyed, just as the one is needy to the medicine of something from what his body would be correct, but he puts it off until that leads him to the sickness and death.

وكذلك لو كان إنما يصير إلى النوم بالتفكر في حاجته إلى راحة البدن وإجمام قواه كان عسى أن يتناقل عن ذلك فيدمغه حتى ينهك بدنه، ولو كان إنما يتحرك للجماع بالرغبة في الولد كان غير بعيد أن يفتر عنه حتى يقل النسل أو ينقطع، فإن من الناس من لا يرغب في الولد ولا يحفل به،

And similar to that, if he was to come to the sleep with the thinking regarding his need to rest the body and recuperate his strength, it is possible that he would be heavy from that, so it would smite him until his body is exhausted; and if he were to move to the union with the desire of having children, it would not be far that he would cool down from it until the lineage

would be little or be cut off, for, from the people there is one who does not desire the children nor is he overwhelmed with it.

فانظر كيف جعل لكل واحد من هذه الافعال التي بها قوام الانسان وصلاحه محرك من نفس الطبع يحركه لذلك ويجدوه عليه واعلم أن في الانسان قوى أربعاً: قوة جاذبة تقبل الغذاء وتورده على المعدة، وقوة ممسكة تحبس الطعام حتى تفعل فيه الطبيعة فعلها، وقوة هاضمة وهي التي تطبخه وتستخرج صفوه وتبثه في البدن، وقوة دافعة تدفعه وتحدّر الثفل الفاضل بعد أخذ الهاضمة حاجتها،

Look at how it has been made to be for each one from these deeds, that, by which is the strength of the human being, and his correctness, moving from himself the nature, moving him to that, and ushering him to it. And know that in the human being there are four forces – a force of attraction accepting the food and supplying it to the stomach; and a holding force withholding the food until nature does its work; and a force of digestion, and it is which absorbs and brings out its clean and sends it in the body; and a driving force, driving the heavy excess, after the digestion has taken its need.

تفكر في تقدير هذه القوى الاربعة التي في البدن وأفعالها وتقديرها للحاجة إليها والارب فيها، وما في ذلك من التدبير والحكمة، و لولا الجاذبة كيف يتحرك الانسان لطلب الغذاء التي بها قوام البدن؟ ولولا الماسكة كيف كان يلبث الطعام في الجوف حتى تهضمه المعدة؟ ولولا الهاضمة كيف كان ينطبخ حتى يخلص منه الصفو الذي يغذوا البدن ويسد خلله؟ ولولا الدافعة كيف كان الثفل الذي تخلفه الهاضمة يندفع ويخرج أولاً فأولاً؟

Think regarding the evaluation of these four forces which are in the body, and their words, and their measurement for the need to these, and the purpose in these, and what is in that from the arrangement and the Wisdom; and had it not been for the attraction, how would the human being be move to seek the food by which his body can stand? And had it not been for the holding, how would the food remain in the inside until the stomach digests it? And had it not been for the digestion, how would it be absorbed until it is purified from it, the clean which sustains the body and fills the void? And had it not been for the driving, how would the weight which the digestion has left behind, be driven and exited or not done?

أفلا ترى كيف وكل الله سبحانه بلطيف صنعه وحسن تقديره هذه القوى بالبدن والقيام بما فيه صلاحه؟ وسأمثل لك في ذلك مثالا: إن البدن بمنزلة دار الملك، وله فيها حشم وصبية وقوام موكلون بالدار،

Do you not see how Allah<sup>-azwj</sup>, Glorious is He<sup>-azwj</sup>, has Allocated with the subtleness of His<sup>-azwj</sup> Making, and excellence of His<sup>-azwj</sup> measurement, these forces with the body, and the standing with what is therein from his correction? And, I<sup>-asws</sup> shall give you an example regarding that: The body is at the status of the house of the king, and for it therein are servants, and maids, and infrastructure allocated with the house.

فواحد لاقضاء حوائج الحشم وإيرادها عليهم، وآخر لقبض ما يرد وخزنه إلى أن يعالج ويهيأ، وآخر لعلاج ذلك وتحيثته وتفريقه، وآخر لتنظيف ما في الدار من الاقدار وإخراجه منها، فالملك في هذا هو الخلاق الحكيم ملك العالمين، والدار هي البدن، والحشم هي الاعضاء، والقوام هي هذه القوى الاربعة،

So, one is for fulfilling the needs of the servants and its delivery to them; and the other is to withhold whatever comes, and collect it until it is processed and prepared; and another is to treat that and prepare it and disperse it; and another is to clean whatever rubbish is there in the house and take it out from it. So, the king in (all) this, he is the Creator, the Wise, King of the worlds, and the house is the body, and the servants, these are the body parts, and the infrastructure, these are the four forces.

ولعلك ترى ذكرنا هذه القوى الاربع وأفعالها بعد الذي وصفت فضلا وتزدادا، وليس ما ذكرته من هذه القوى على الجهة التي ذكرت في كتب الاطباء، ولا قولنا فيه كقولهم، لانهم ذكروها على ما يحتاج إليه في صناعة الطب وتصحيح الابدان، وذكرناها على ما يحتاج في صلاح الدين وشفاء النفوس من الغي، كالذي أوضحته بالوصف الشافي والمثل المضروب من التدبير والحكمة فيها.

And perhaps you view that we<sup>-asws</sup> mentioned these four forces and their works which I<sup>-asws</sup> described as an extra and additional, and I<sup>-asws</sup> didn't mention it from these forces upon the aspect which is mentioned in the books of the physicians, nor is our<sup>-asws</sup> word like their word, because they mention it upon what they are needy to in the workings of the medicine and health of the bodies, and we<sup>-asws</sup> mention these upon what he is needy to regarding the health of the body, and healing of the souls from the error, like that which I<sup>-asws</sup> clarified with the description of the Healer, and the examples struck from the arrangement and the Wisdom in it.

تأمل يا مفضل هذه القوى التي في النفس وموقعها من الانسان، أعني الفكر والوهم والعقل والحفظ وغير ذلك، أفرايت لو نقص الانسان من هذه الخلال الحفظ وحده كيف كانت تكون حاله ؟

Contemplate, O Mufazzal, on these powers which are in the self, and their locations from the human being, I<sup>-asws</sup> mean the thinking, and the imagination, and the intellect, and the memory and other than that. Do you see if the human being was deficient from these, the process of memorising alone, how would his state happen to be?

وكم من خلل كان يدخل عليه في اموره ومعاشه وتجاربه إذا لم يحفظ ما له وعليه، وما أخذه وما أعطى، وما رأى وما سمع، وما قال وما قيل له، ولم يذكر من أحسن إليه ممن أساء به، وما نفعه مما ضره،

And how many drawbacks would enter upon him in his affairs and his life and his experiences, when he cannot memorise what is for him and against him, and what he takes and what he gives, and what he sees and what he hears, and what he says and what is said to him, and he does not remember the one who is good to him from the one who is evil with him, and what benefits him from what harms him.

ثم كان لا يهتدي لطريق لو سلكه ما لا يحصى، ولا يحفظ علما ولو درسه عمره، ولا يعتقد ديناً، ولا ينتفع بتجربة، ولا يستطيع أن يعتبر شيئاً على ما مضى، بل كان حقيقاً أن ينسلخ من الانسانية أصلاً فانظر إلى النعمة على الانسان في هذه الخلال، وكيف موقع الواحدة منها دون الجميع ؟

Then he would not be guided to a path if he had travelled it what he cannot count, nor memorise a knowledge and even if he has studied it his whole life, nor beliefs of a religion,

nor benefit from his experiences, nor be able to learn something upon what has passed. But, in reality, he would be cut off from the humanity originally. Therefore, look at the Favour upon the human being in these traits, and how to locate the one from these besides all?

وأعظم من النعمة على الانسان في الحفظ النعمة في النسيان، فإنه لولا النسيان لما سلا أحد عن مصيبة، ولا انقضت له حسرة، ولا مات له حقد، ولا استمتع بشيء من متاع الدنيا مع تذكر الآفات، ولا رجا غفلة من سلطان، ولا فترة من حاسد،

And greater than the Favour upon the human being regarding the memory, is the forgetfulness, for had it not been for the forgetfulness, no one would have been inattentive of his calamity, nor would the regret be terminated for him, nor would a grudge die for him, nor would be enjoy with anything from the enjoyments of the world along with the remembrance of the affliction, nor be hopeful of neglect from a ruling authority, nor would then be an interval from an envier.

أفلا ترى كيف جعل في الانسان الحفظ والنسيان، وهما مختلفان متضادان، وجعل له في كل منهما ضرب من المصلحة؟ وما عسى أن يقول الذين قسموا الاشياء بين خالقين متضادين في هذه الاشياء المتضادة المتباعدة وقد تراها تجتمع على ما فيه الصلاح والمنفعة؟

Do you not see how it has been made to be in the human being, the memorising, and the forgetfulness, and these are both of different, opposites, and there has been made for in each of these, a portion of interest? And what would they say, those who are dividing the things between two opposing creators, regarding these opposite things being joined, and you have seen these two gathered upon what therein is the interest and the benefits?

انظر يا مفضل إلى ما خص به الانسان دون جميع الحيوان من هذا الخلق، الجليل قدره، العظيم غناؤه، أعني الحياء فلولا لم يقر ضيف، ولم يوف بالعدات، ولم تقض الحوائج، ولم يتحر الجميل، ولم يتنكب القبيح في شيء من الاشياء، حتى أن كثيرا من الامور المفترضة أيضا

Look, O Mufazzal, at what the human being has been specialised with besides the entirety of the animals from this creation. The Majestic has Determined it, and the Magnificent is its formation, meaning life. Had it not been it, a guest would not be entertained, and the entrustments would not be paid, and the needs would not be fulfilled, and the adorable would not be asked for, and the obnoxious would not be avoided in a thing from the things, to the extent as many of the necessary matters as well.

إنما يفعل للحياء، فإن من الناس من لولا الحياء لم يرع حق والديه، ولم يصل ذا رحم، ولم يؤد أمانة، ولم يعف عن فاحشة أفلا ترى كيف وفي للانسان جميع الخلال التي فيها صلاحه وتمام أمره؟

But rather, he does it for the life for, from the people, there is one who, had it not been for the living, would not see the right of the wergild, and would not help the ones with relationships, and would not pay back an entrustment, and would not absolve (liberate) himself from immoralities. Do you not see how it has been fulfilled for the human beings, the entirety of the traits in which are his interests, and completion of his life?

تأمل يا مفضل ما أنعم الله تقدست أسماؤه به على الانسان من هذا النطق الذي يعبر به عما في ضميره، وما يحظر بقلبه، ونتيجة فكره، وبه يفهم عن غيره ما في نفسه، ولولا ذلك كان بمنزلة البهائم المهملة التي لا تخبر عن نفسها بشيء، ولا تفهم عن مخبر شيئاً،

Contemplate, O Mufazzal, what Allah<sup>-azwj</sup>, Holy are His<sup>-azwj</sup> Names, has Favoured upon the human being with, from this pronunciation which he expresses of what is in his conscience, and what he notices with his heart, and the result of his thoughts, and by it he understands about others what is within himself, and had it not been that, he would be at the status of the neglected beasts which are not informed about their own selves with anything, nor do they understand anything about the informer.

وكذلك الكتابة التي بها تقيد أخبار الماضين للباقيين، وأخبار الباقيين للآتين، وبها تخلد الكتب في العلوم والآداب وغيرها، وبها يحفظ الانسان ذكر ما يجري بينه وبين غيره من المعاملات والحساب،

And similar to that is the writing by which you observe the news of the past for the remaining ones, and the news of the remaining ones for the two, and by it the books are eternal in the knowledge, and the education and other such things, and by it the human being preserves the mention of what has flowed between him and others from the dealings and the accounting.

ولولاه لانقطع أخبار بعض الازمنة عن بعض، وأخبار الغائبين عن اوطانهم، ودرست العلوم، وضاعت الآداب، وعظم ما يدخل على الناس من الخلل في امورهم ومعاملاتهم، وما يحتاجون إلى النظر فيه من أمر دينهم، وما روي لهم مما لا يسعهم جهله،

And had it not been for it (writing), the news of some of the eras would be cut off from some, and the news of the ones absent from their homelands, and obliteration (destruction) of the knowledge, and the literature would be lost, and it would be grievous what would enter upon the people from the disturbances in their matters and their dealings and what they would be needy to the looking into from the matters of their Religion, and what is reported to them from what there is no leeway for them of its ignorance.

ولعلك تظن أنها مما يخلص إليه بالحيلة والفتنة، وليست مما اعطيه الانسان من خلقه وطباعه، وكذلك الكلام إنما هو شيء يصطلىح عليه الناس فيجرب بينهم، ولهذا صار يختلف في الامم المختلفة بألسن مختلفة، وكذلك الكتابة ككتابة العربي والسرياني والعبراني والرومي وغيرها من سائر الكتابة التي هي متفرقة في الامم،

And perhaps you think that it is from what you can conclude to with the means and the wisdom, and it isn't from what is Given to the human being from his creation and his nature. Similar to that is the speech, but rather, it is something the people are agreeable to. So, it flowed between them, and for this, it became different in the different communities with different tongues (languages). Similar to that is the writing like the writing of Arabic, Assyrian, Hebrew, Roman, and others from the rest of the writings which are different in the communities.

إنما اصطالحوا عليها كما اصطالحوا على الكلام، فيقال لمن ادعى ذلك: إن الانسان وان كان له في الامرين جميعا فعل أو حيلة فإن الشئ الذي يبلغ به ذلك الفعل والحيلة عطية وهبة من الله عزوجل في خلقه فإنه لو لم يكن له لسان مهيو للكلام وذهن يهتدي به للامور لم يكن ليتكلم أبدا، ولو لم يكن له كف مهياة وأصابع للكتابة لم يكن ليكتب أبدا،

But rather, they are as agreeable upon it as they are agreeable upon the speech, so it is said to the one who claims that the human being, and if there were two matters for him together, be it a deed or a means, so the thing which he can reach that deed and the means with is a Present, a Gift from Allah<sup>-azwj</sup> Mighty and Majestic among His<sup>-azwj</sup> creatures. So, if there did not happen to be a tongue for him prepared for the speech, and a mind to be guided with for the affairs, he would not happen to speak, ever; and if there did not happen to be for him a wrist and fingers prepared for the writing, he would not happen to write, ever!

واعتبر ذلك من البهائم التي لا كلام لها ولا كتابة، فأصل ذلك فطرة الباري عزوجل وما تفضل به على خلقه، فمن شكر ائيب ومن كفر فإن الله غني عن العالمين.

And consider that from the animal who does not have the speech for it nor a writing. So, the origin of that is the nature by the Creator Mighty and Majestic, and what he has been merited with over His<sup>-azwj</sup> creatures. So, the one who thanks, is affirmed, and one who commits *Kufr*, then Allah<sup>-azwj</sup> is needless of the worlds.

ذكر يا مفضل فيما اعطي الانسان علمه وما منع فإنه اعطي علم جميع ما فيه صلاح دينه ودينه، فمما فيه صلاح دينه معرفة الخالق تبارك وتعالى بالدلائل والشواهد القائمة في الخلق، ومعرفة الواجب عليه من العدل على الناس كافة وبر الوالدين، وأداء الامانة، ومواساة أهل الخلة، وأشباه ذلك مما قد توجد معرفته والاقرار والاعتراف به في الطبع والفطرة من كل امة موافقة أو مخالفة،

Remember, O Mufazzal! Among what the human being has been Given is his knowledge and what is Forbidden, and he has been Given the knowledge of the entirety of whatever wherein is the correction of his Religion and his world. So, from what is correct for his Religion is the recognition of the Creator Blessed and Exalted, with the evidence, and the existing signs in the creation, and recognition of the Obligations upon him from the justice upon the people altogether, and righteousness with the parents, and giving the entrustments, and comforting the lonely people, and the like of that, from what you would find His<sup>-azwj</sup> recognition, and the acceptance, and the acknowledgement with Him<sup>-azwj</sup> in the habits and nature of every community, be it harmonious or different.

وكذلك اعطي علم ما فيه صلاح دنياه كالزراعة والغراس، واستخراج الارضين، واقتناء الاغنام والانعام، واستنباط المياه، ومعرفة العقاقير التي يستشفى بها من ضروب الاسقام، والمعادن التي يستخرج منها أنواع الجواهر، وركوب السفن والغوص في البحر، وضروب الحيل في صيد الوحش والطير والحيتان، والتصرف في الصناعات، ووجوه المتاجر والمكاسب، و غير ذلك مما يطول شرحه ويكثر تعداده مما فيه صلاح أمره في هذه الدار،

And similar to that is the Gift of knowledge what is therein from the correction of his world, like the planting and the sowing and the ploughing of the land, and the acquisition of the sheep and the cattle, and the development of the waters, and the recognition of the

medicines which can be cured with when ones hit by the sickness, and the mines from which the variety of the gems are extracted, and sailing the ship and the diving in the ocean, and striking the tricks in hunting the wild animals, and the birds, and the fishes, and the working in the industries, and variety of the trades and the earnings, and other than that from what would prolong his life and increase his numbers from what wherein is the correction of his life in this house (world).

فاعطي علم ما يصلح به دينه وديناه، ومنع ما سوى ذلك مما ليس في شأنه ولا طاقته أن يعلم، كعلم الغيب وما هو كائن وبعض ما قد كان أيضا كعلم ما فوق السماء وما تحت الارض وما في لجج البحار وأقطار العالم وما في قلوب الناس وما في الارحام وأشباه هذا مما حجب على الناس علمه،

So, he is Given knowledge on what he can correct his Religion and his world with it and has been Prevented from what is besides that, from what isn't in his occupation, nor his strength that he knows, like knowledge of the unseen and what would be coming into existence, and some of what has happened as well, like the knowledge of what is above the sky, and what is beneath the ground, and what is in the waves of the sea, and the horizons of the universe, and what is in the hearts of the people, and what is in the wombs, and the likes of this from the knowledge of what is veiled upon the people.

وقد ادعت طائفة من الناس هذه الامور فأبطل دعواهم ما بين من خطائهم فيما يقضون عليه ويحكمون به فيما ادعوا علمه، فانظر كيف اعطي الانسان علم جميع ما يحتاج إليه لدينه وديناه، وحجب عنه ما سوى ذلك ليعرف قدره ونقصه، وكلا الامرين فيهما صلاحه.

And, a group of the people had claimed these matters, so it invalidated their calls what is between from their errors regarding what they judged against, and are being judged with, regarding the knowledge of what they claimed. Therefore, look how the human being has been Given the knowledge of the entirety of which he is needy for his Religion and his world, and it is veiled from him what is besides that, for him to recognise his worth and his faults and both the matters in what is his interest.

تأمل الآن يا مفضل ما ستر عن الانسان علمه من مدة حياته فإنه لو عرف مقدار عمره وكان قصير العمر لم يتهنأ بالعيش مع ترقب الموت وتوقعه لوقت قد عرفه، بل كان يكون بمنزلة من قد فنى ماله أو قارب الفناء فقد استشعر الفقر والوجل من فناء ماله وخوف الفقر،

Contemplate now, O Mufazzal, from the knowledge of what is veiled from the human being, from the term of his life-span, for he, if he had known his age, and he was of a short life-span, he would not be welcoming with the life being so close to the death, and his expectation of the time he had known. But, he would be at the status of the one whose wealth has perished or is near to perishing, so he began to feel the poverty and the grief from the perishing of his wealth and the fear of poverty.

على أن الذي يدخل على الانسان من فناء العمر أعظم مما يدخل عليه من فناء المال لان من يقل ماله يأمل أن يستخلف منه فيسكن إلى ذلك، ومن أيقن بفناء العمر استحکم عليه اليأس وإن كان طويل العمر، ثم عرف ذلك وثق بالبقاء وانهمك في اللذات والمعاصي وعمل، على أنه يبلغ من ذلك شهوته ثم يتوب في آخر عمره، وهذا مذهب لا يرضاه الله من عباده ولا يقبله.

On top of that is, that which enters upon the human being from the perishing of the age is more grievous than what enters upon him from the perishing of the wealth because the one who is of little wealth, things that there can be a replacement of it, and he is tranquil to that, but one who is certain of the perishing of the life, the despair (lose hope) would take a position upon him, and even if he was of a long life. Then he would recognise that and he would grab on with the remaining (in the world), and he would engage in the pleasures and the acts of disobedience and (such) deeds. On top of that he would reach from that desires of his, then repent at the end of his life-span, and this is a doctrine which Allah<sup>-azwj</sup> is not Pleased with from His<sup>-azwj</sup> servants, nor would He<sup>-azwj</sup> Accept it.

ألا ترى لو أن عبدا لك عمل على أنه يسخطك سنة ويرضيك يوما أو شهرا لم تقبل ذلك منه، ولم يحل عندك محل العبد الصالح دون أن يضم طاعتك ونصحك في كل الامور وفي كل الاوقات عى تصرف الحالات.

Do you not see, if a servant of yours were to work upon that he would anger you for a year, and please you for a day, or a month, you would not accept that from him, and he would not be placed in your presence at the place of the righteous servant, besides that, he would harbour your obedience and your advice in all matters and during all times on the conduct of the situations.

فإن قلت: أو ليس قد يقيم الانسان على المعصية حينما ثم يتوب فتقبل توبته؟ قلنا: إن ذلك شئ يكون من الانسان لعلبة الشهوات وتركه مخالفتها من غير أن يقدرها في نفسه ويبي عليه أمره فيصفح الله عنه ويتفضل عليه بالمغفرة،

So, if you were to say, ‘Or isn’t it the case that the human being stays upon the disobedience for a while, then repents, so his repentance is Accepted?’ We<sup>-asws</sup> say: ‘That is something which would happen from the human being due to being overcome by the desires and his neglecting opposing it, from other than being able upon in within himself, and he builds his life upon it, so Allah<sup>-azwj</sup> Excuses him from it, and Merits upon him with the Forgiveness.

فأما من قدر أمره على أن يعصي ما بدا له ثم يتوب آخر ذلك فإنما يحاول خديعة من لا يخادع بأن يتسلف التلذذ في العاجل ويعد ويخي نفسه التوبة في الآجل، ولأنه لا يفني بما يعد من ذلك فان النزوع من الترفه والتلذذ ومعاناة التوبة ولاسيما عند الكبير وضعف البدن أمر صعب، ولا يؤمن على الانسان مع مدافعتة بالتوبة أن يرهقه الموت فيخرج من الدنيا غير تائب،

As for one who determines his age upon that he would disobey whatever comes to him, then he would repent at the end of that, so rather he tries to deceive One<sup>-azwj</sup> Who cannot be deceived, by that the immediate pleasures would be fulfilled, and he would leave and prevent his self the repentance in the future, and because he does not fulfil with what he leaves from that, the tendency of the luxury and the pleasure, and the suffering of the repentance, and there is no limit in the old after and weakness of the body, it is a difficult matter, nor it is safe

upon the human being with the defence of the repentance, that the death could overwhelm him, and he would exit from the world without having repented.

كما قد يكون على الواحد دين إلى أجل وقد يقدر على قضاؤه فلا يزال يدافع بذلك حتى يحل الاجل وقد نفذ المال فيبقى الدين قائما عليه، فكان خير الاشياء للانسان أن يستتر عنه مبلغ عمره فيكون طول عمره يتقرب الموت فيترك المعاصي ويؤثر العمل الصالح.

It is like one upon whom is a debt for the near term, and he has ability upon fulfilling it, be he does not cease to postpone with until the next term, and the wealth has depleted, so the debt remains standing upon him. So, the best of the things for the human being would be that He<sup>azwj</sup> Veils from him the age of his life-span, and the prolongation of his life awaiting the death, and he would avoid the acts of disobedience and he would prefer the righteous deeds.

فإن قلت: وما هو الآن قد ستر عنه مقدار حياته وصار يتقرب الموت في كل ساعة يقارف الفواحش وينتهك المحارم، قلنا: إن وجه التدبير في هذا الباب هو الذي جرى عليه الامر فيه، فإن كان الانسان مع ذلك لا يرعوي ولا ينصرف عن المساوي وإنما ذلك من مرجه ومن قساوة قلبه لا من خطأ في التدبير،

So, if you were to say, ‘And here, now, the measurement of his life-span is veiled from him, and he has become awaiting death during all times, committing the immoralities and violating the sanctity’. We<sup>asws</sup> say: ‘An aspect of the Providence in this chapter, it is which flows upon him, the Command regarding him. So, if the human being, along with that does not refrain and does not turn away from the evil action, so rather that is from his happiness and from the hardness of his heart, not from an error in his arrangement.

كما أن الطبيب قد يصف للمريض ما ينتفع به فإن كان المريض مخالفا لقول الطبيب لا يعمل بما يأمره ولا ينتهي عما ينهاه عنه لم ينتفع بصفته ولم يكن الاساءة في ذلك للطبيب بل للمريض حيث لم يقبل منه،

(It is) just as the physician who has prescribed for the patient what he would benefit with, but if the patient opposes the word of the physician, not acting by what he had instructed him, nor refraining from what he had forbidden him from, he would not benefit with his prescription, and it would not happen to be the damage in that for the physician, but it would be for the patient, where he did not accept from him.

ولئن كان الانسان مع تقربه للموت كل ساعة لا يمتنع عن المعاصي فإنه لو وثق بطول البقاء كان أحرى بأن يخرج إلى الكبراء الفظيعة، فتقرب الموت على كل حال خير له من الثقة بالبقاء،

And if the human being, along with waiting for death all the time, does not refrain from the acts of disobedience, then if he had been documented with the length of the remaining, he would be free from going out to the terrible major sins. Thus, awaiting the death upon all states is better for him than the confidence with the remaining (alive).

ثم إن ترقب الموت وإن كان صنف من الناس يلهون عنه ولا يتعظون به فقد يتعظ به صنف آخر منهم، وينزعون عن المعاصي ويؤثرون العمل الصالح، ويجودون بالاموال والعقائل النفيسة في الصدقة على الفقراء والمساكين، فلم يكن من العدل أن يحرم هؤلاء الانتفاع بهذه الخصلة لتضييع اولئك حظهم منها.

Then, if he awaits death, and even if a type of the people take it easy from it and do not care about it, and another type from them cares about it, and they are removed from the disobedience and prefer the righteous deeds, and are being generous with the wealth, and the wise souls are giving the charity upon the poor and the needy. It will not happen to be justice if they are deprived of the benefits of these characteristics, to waste their share of it.

فكر يا مفضل في الاحلام كيف دبر الامر فيها فمزج صادقها بكاذبها فإنها لو كانت كلها تصدق لكان الناس كلهم أنبياء، ولو كانت كلها تكذب لم يكن فيها منفعة بل كانت فضلا لا معنى له، فصارت تصدق أحيانا فينتفع بها الناس في مصلحة يهتدي لها، أو مضرة يتحذر منها، وتكذب كثيرا لئلا يعتمد عليها كل الاعتماد.

Think, O Mufazzal, regarding the dreams, how the matters are managed in these. The truth of these (dreams) is mixed with the false. If all of these had been true, all of the people would have been Prophets<sup>as</sup>; and if all of these (dreams) had been false, there would not have been any benefit, but these would have been excess with no meaning for it. Sometimes there are true, and the people benefit by these in the interest of being guided to these, or a harm they could be cautious from, and most are false, lest relying ones relying with all the reliance.

فكر في هذه الاشياء التي تراها موجودة معدة في العالم من مأربهم، فالتراب للبناء، والحديد للصناعات، والخشب للسفن وغيرها، والحجارة للارحاء وغيرها، والنحاس للاواني، والذهب والفضة للمعاملة، والجوهر للذخيرة، والحبوب للغذاء، والثمار للتفكه، واللحم للمأكل، والطيب للتلذذ، والادوية للتصحيح، والدواب للحمولة، والحطب للتوقد، والرماد للكلس، والرمل للارض،

Think, regarding these things, which you see existing in the universe, from their purpose. The soil is for the building, and the iron is for the manufacturing, and the wood is for the ship and other such things, and the stones are for the grinding and other such things, and the brass is for the utensils, and the gold and silver are for the dealings, and the gems are for the hoarding treasures, and the grains are for the provisions, and the fruits are for the enjoyment, and the meat is for the consuming, and the perfume is for the pleasure, and the medicines are for the health, and the animal is for the carrying loads, and the firewood is for the igniting, and the ash is for the lime, and the sand is for the ground.

وكم عسى أن يحصي المحصي من هذا وشبهه، أرأيت لو أن داخلا دخل دارا فنظر إلى خزائن مملوءة من كل ما يحتاج إليه الناس ورأى كل ما فيها مجموعا معدا لاسباب معروفة لكان يتوهم أن مثل هذا يكون بالاهمال ومن غير عمد؟ فكيف يستجيز قائل أن يقول هذا في العالم وما اعد فيه من هذه الاشياء.

And how many can the counter count from these and the likes of it? Do you see, if a comer were to enter a house and he looks at the treasures filled, from all what the people could be needy to, and he sees that all what is therein is gathered, prepared for known reasons, would he imagine that the like of this would happen with the chaos (without planning), and from

without a deliberation? So, how can a speaker have the audacity to be saying this regarding the world, and whatever has been prepared in it from these things?

اعتبر يا مفضل بأشياء خلقت لمأرب الانسان وما فيها من التدبير فإنه خلق له الحب لطعامه، وكلف طحنه وعجنه وخبزه، وخلق له الوبر لكسوته فكلف ندفه وغزله ونسجه، وخلق له الشجر فكلف غرسها وسقيها والقيام عليها، وخلق له العقاقير لادويته فكلف لقطها وخلطها وصنعها، وكذلك تجد سائر الاشياء على هذا المثال،

Consider, O Mufazzal, the things, which are created for the purpose of the human beings, and what is therein from the arrangement, for the grain is Created for him for his food, and he is encumbered with the grinding, and the kneading, and the baking. And the fur is Created for him for his clothing, and he is encumbered with its combing, spinning, and weaving. And the tree is Created for him, and he is encumbered with planting it, and irrigating it, and the looking after it. And the medication has been Created for him for his cures, and he is encumbered with clipping it, and mixing it, and making it. And similar to that, you will find the rest of the things to be upon this example.

فانظر كيف كفي الخلقه التي لم يكن عنده فيها حيلة وترك عليه في كل شئ من الاشياء موضع عمل وحركة لما له في ذلك من الصلاح، لانه لو كفي هذا كله حتى لا يكون له في الاشياء موضع شغل وعمل لما حملته الارض أشرا وبطرا، ولبغ به كذلك إلى أن يتعاطي امورا فيها تلف نفسه،

So, look at how the creation sufficed that which does not happen to be with him, wherein is a means, and he is left upon it regarding all things from the things, a place of work, and movement to what there is for him an interest in that, because if he had been sufficed with all of it to the extent that there does not happen to be for him regarding the things, a place of occupation and work, the earth would be carrying him as being evil and boastful, and he would reach with it like that up to he would deal with things that damage himself.

ولو كفي الناس كل ما يحتاجون إليه لما تهنؤوا بالعيش ولا وجدوا له لذة، ألا ترى لو أن امراة نزل بقوم فأقام حينما بلغ جميع ما يحتاج إليه من مطعم و مشرب وخدمة لترى بالفراغ ونازعته نفسه إلى التشاغل بشئ؟ فكيف لو كان طول عمره مكفيا لا يحتاج إلى شئ ؟

And if the people had been sufficed with all that they are needy to, they would not be happy to live, nor would they find any pleasure in it. Do you not see, if a man were to be a guest of a people and stay, they would deliver to him the entirety of what he is needy to, from food and drink and service, he would be upset with the free time and remove himself to be occupied with something? So how would it be for the length of his life if he is sufficient and not needy of anything?

وكان من صواب التدبير في هذه الاشياء التي خلقت للانسان أن جعل له فيها موضع شغل لكيلا تبرمه البطالة ولتكفه عن تعاطي ما لا يناله ولا خير فيه إن ناله.

And it would be from the correct arrangement in these things which are Created for the human beings that there should be made for him a place of occupation, lest his free time does

not end and he will refrain from doing harm of what he cannot get, and there is no good in it if he does get it.

واعلم يا مفضل أن رأس معاش الانسان وحياته الخبز والماء، فانظر كيف دبر الامر فيهما، فإن حاجة الانسان إلي الماء أشد من حاجته إلى الخبز، وذلك أن صبره على الجوع أكثر من صبره على العطش،

And know, O Mufazzal, that the head of the life of the livelihood of the human being and his life is the bread and the water, therefore look at the arrangement of the matter regarding these two, for the need of the human being to the water is more intense than his need to the bread, and that is because he can be patient upon the hunger more than he can be patient upon the thirst.

والذي يحتاج إليه من الماء أكثر مما يحتاج إليه من الخبز، لانه يحتاج إليه لشربه ووضوئه وغسله وغسل ثيابه وسقي أنعامه وزرعه، فجعل الماء مبدولا لا يشتري لتسقط عن الانسان المؤونة في طلبه وتكلفه، وجعل الخبز متعذرا لا ينال إلا بالحيلة والحركة ليكون للانسان في ذلك شغل يكفه عما يخرج به إليه الفراغ من الاشر والعبث،

By that which he is needy to the water is more than what he is needy to the bread because he is needy to it for his drinking, ablution, bathing, washing his clothes, and quenching his cattle and his plantation. Thus, the water is made to be offered (free), not bought (neither sold), to drop the provision from the human being in his seeking it and being encumbered for it; and (to make) the bread is made to be unreachable. It cannot be attained except by the means and the movement to happen for the human being, an occupation that suffices him from what would come out to him, being free from evil and absurdity.

ألا ترى أن الصبي يدفع إلى المؤدب وهو طفل لم يكمل ذاته للتعليم كل ذلك ليشغل عن اللعب والعبث اللذين ربما جنبا عليه وعلى أهله المكروه العظيم، وهكذا الانسان لو خلا من الشغل لخرج من الاشر والعبث والبطر إلى ما يعظم ضرره عليه وعلى من قرب منه، واعتبر ذلك بمن نشأ في الجدة ورفاهية العيش والترفه والكفاية وما يخرج به ذلك إليه.

Do you not see that the child is handed over to the teacher, and he is a child, not perfect in his self for the learning all that being too pre-occupied from the playing and the frivolities, those sometimes are a problem upon him and upon his family, being a great dislike. And like this is the human being, if he was empty from the occupation, to come out from the evil, the frivolities, and the boasting to what is a great harm upon him and upon the ones near him. And consider that with one who grows up in the novelty and the well-being and luxury of whatever that brings to him.

اعتبر لم لا يتشابه الناس واحد بالآخر كما يتشابه الوحوش والطيور وغير ذلك؟ فإنك ترى السرب من الطباء والقطا تتشابه حتى لا يفرق بين واحد منها وبين الاخرى، وترى الناس مختلفة صورهم وخلقهم حتى لا يكاد إثنان منهم يجتمعان في صفة واحدة،

Consider how the people do not resemble one another, just as the resemblance of the wild animals and the birds, and other than that? You can see a flock of antelopes and cats until there is no difference between one and the other. And you see the people being of different faces and bodies until almost two of them cannot be gathering in on quality.

والعلة في ذلك أن الناس محتاجون إلى أن يتعارفوا بأعيانهم وحلاهم لما يجري بينهم من المعاملات وليس يجري بين البهائم مثل ذلك فيحتاج إلى معرفة كل واحد منها بعينه وحليته، ألا ترى أن التشابه في الطير والوحش لا يضرهما شيئا، وليس كذلك الانسان فإنه ربما تشابه التوأمان تشابها شديدا فتعظم المؤونة على الناس في معاملتهما حتى يعطى أحدهما بالآخر ويؤخذ أحدهما بذنب الآخر، وقد يحدث مثل هذا في تشابه الاشياء فضلا عن تشابه الصورة،

And the reason in that is that the people are needy to recognise each other with their eyes and their garments for what flows between them from the dealing, and it doesn't flow between the animals like that. So, he (the human being) needs to recognise each one from them with his eyes and shape. Do you not see that the resemblance between the birds and the wild animals does not harm them anything? And it isn't like that for human beings, for sometimes the twins resemble each other a lot, so people need to be better equipped in dealing with them, until one of them is taken for the other, and one of them is seized for the sins of the other, and the like of this has occurred in the resemblances of the things as well as the image similarity.

فمن لطف لعباده بهذه الدقائق التي لا تكاد تخطر بالبال حتى وقف بها على الصواب إلا من وسعت رحمته كل شيء؟ لو رأيت تمثال الانسان مصورا على حائط فقال لك قائل: إن هذا ظهر ههنا من تلقاء نفسه لم يصنعه صانع أكنت تقبل ذلك؟ بل كنت تستهزئ به فكيف تنكر هذا في تمثال مصور جماد ولا تنكر في الانسان الحي الناطق؟

So, Who is the One<sup>-azwj</sup> Subtle with His<sup>-azwj</sup> servants with these intricacies, which do not even come to light, and Pauses with these upon the correct, except One<sup>-azwj</sup> of Capacious Mercy on all things? If you were to see a sculpted statue of a human being standing upon a wall, and a speaker says to you, 'This appeared over here from itself; a maker did not make it, will you accept that? But you will mock him. So, how can you deny this in the inanimate sculpted statue, and you do not deny in the living, speaking human being?

لم صارت أبدان الحيوان وهي تغتذي أبدا لا تنمي، بل تنتهي إلى غاية من النمو ثم تقف ولا تتجاوزها لولا التدبير في ذلك؟ فإن من تدبير الحكيم فيها أن يكون أبدان كل صنف منها على مقدار معلوم غير متفاوت في الكبير والصغير، وصارت تنمي حتى تصل إلى غايتها ثم يقف ثم لا يزيد والغذاء مع ذلك دائم لا ينقطع،

Why did the bodies of the animal come to be nourished forever, and not nourishing (other animals), but it ends up at the peak of the growth, then it stops and does not exceed it, if there was no arrangement in that? In the arrangement of the Wise in it is that there happen to be bodies of every type from these upon a known measurement, apart from the differences in the old and young, and it comes to be at a growth until it reaches its peak (most), then it stops, then it does not exceed, and the provision with that is perpetual, not cut off.

ولو كانت تنمي نموا دائما لعظمت أبدانها واشتبهت مقاديرها حتى لا يكون لشيء منها حد يعرف، لم صارت أجسام الانس خاصة تنقل عن الحركة والمشى ويجفو عن الصناعات اللطيفة إلا لتعظيم المؤونة فيما يحتاج إليه الناس للملبس والمضجع والتكفين وغير ذلك،

And if they had developed a permanent growth, their bodies would have grown larger, and their measurements would have been obscured to the extent that there would not have happened to be anything from these, a limit you could recognise. The bodies of the human beings did not become especially heavy from the moving and the walking, and they look nice of the making, except for maximising the provision the people would be needy to, for the clothing and the mantle, and the stitching, and other than that.

لو كان الانسان لا يصيبه ألم ولا وجع بم كان يرتدع عن الفواحش ويتواضع لله ويتعطف على الناس؟ أما ترى الانسان إذا عرض له وجع خضع واستكان ورغب إلى ربه في العافية وبسط يديه بالصدقة؟ ولو كان لا يألم من الضرب بم كان السلطان يعاقب الدعار ويذل العصاة المردة؟ وبم كان الصبيان يتعلمون العلوم والصناعات؟ وبم كان العبيد يذلون لاربابهم ويدعون لطاعتهم؟

If the human being was such that he would neither be hit by the aches and pains, by what would he be deterred from the immoralities and humbling to Allah<sup>-azwj</sup> and be king upon the people? Do you not see the human being when an ache is presented to him, he would succumb and be hopeful to his Lord<sup>-azwj</sup> regarding the wellbeing and extend his hand with the charity? And if he would not be pained from the strike, by what would the ruling authority punish the obscenities and disgrace the rebellious apostates? And by what would the children learn the knowledge and the manufacturing? And by what would the slaves be abased to their masters and submit to their obedience?

أفليس هذا توبيخ لابن أبي العوجاء وذويه اللذين جحدوا التدبير، والمناوية الذين أنكروا الألم والوجع، لو لم يولد من الحيوان إلا ذكر فقط أو اناث فقط ألم يكن النسل منقطعاً، وباد مع ذلك أجناس الحيوان؟ فصار بعض الاولاد يأتي ذكورا و بعضها يأتي اناثا ليدوم التناسل ولا ينقطع.

Isn’t this a rebuke to Ibn Abu Al-Awja and his family, those who are rejecting the (Divine) arrangement, and the old religious beliefs of those who are denying the pains and the aches, if there were not born from the animals except for males only, or females only, wouldn’t the lineages be cut off, and afterwards the races of the animals? Therefore, some children came to be males, and some came as females for the perpetuity of the lineages not being cut off.

لم صار الرجل والمرأة إذا أدركا نبتت لهما العانة ثم نبتت اللحية للرجل وتحلفت عن المرأة لولا التدبير في ذلك؟ فإنه لما جعل الله تبارك وتعالى الرجل قيما ورقيبا على المرأة وجعل المرأة عرسا وخولا للرجل أعطى الرجل اللحية لما له من العزة والجلالة والهيبة، ومنعها المرأة لتبقى لها نضارة الوجه والبهجة التي تشاكل المفاكهة والمضاجعة،

Why did the man and the woman become such when they are adults? The pubic hair grows for them, then the beard grows for the man, and is different from the woman if there was no arrangement in that? It is so, when Allah<sup>-azwj</sup> Blessed and Exalted Made the man as a custodian and a watcher upon the woman, and Made the woman as a bride and comfort for the man, Gave the man the beard what would be the honour for him and the majesty and the prestige, and Prevented it from the woman for there to remain for her the freshness of the face, and glory which is similar to the fruits and (for) the union.

أفلا ترى الخلقه كيف يأتي بالصواب في الاشياء و تتخلل مواضع الخطأ فتعطي وتمنع على قدر الارب والمصلحة بتدبير الحكيم عزوجل؟

Do you not see the creation, how it comes with the correctness in the things, and is empty of the room for errors, and so it gives and prevents upon a measurement of the purpose and the interest, by an arrangement of the Wise, Mighty and Majestic?

قال المفضل: ثم حان وقت الزوال فقام مولاي إلى الصلاة وقال: بكر إلى غدا إن شاء الله، فانصرفت من عنده مسرورا بما عرفته، مبتهجا بما اوتيته، حامدا لله على ما أنعم به علي، شاكرا لانعمه على ما منحني بما عرفنيه مولاي وتفضل به علي، فبت في ليلتي مسرورا بما منحنيه، محبوبا بما علمنيه.

Al-Mufazzal said, ‘Then the time of midday arrived, so my Master<sup>-asws</sup> arose to (perform) the Salat and said: ‘Early tomorrow morning if Allah<sup>-azwj</sup> so Desires’. So, I left from his<sup>-asws</sup> presence cheerful with what I had understood, excited with what he<sup>-asws</sup> had given me, praising Allah<sup>-azwj</sup> upon what He<sup>-azwj</sup> had Favoured upon me, thankful for His<sup>-azwj</sup> Favour upon what my Master<sup>-asws</sup> has made me incline to understand, and preferred with upon me. I spent my night in cheerfulness with what I had been inclined to, glad with what I had been taught.

تم المجلس الاول ويتلوه المجلس الثاني من كتاب الادلة على الخلق والتدبير والرد على القائلين بالاهمال ومنكري العمد برواية المفضل عن الصادق صلوات الله عليه وعلى آباءه.

The first sitting is complete and it is followed by the second, from the book of the evidence upon the creation and the arrangement, and the rebuttal upon the speakers with the chaos and deniers of the deliberation, by a report of Al-Mufazzal, from Al-Sadiq<sup>-asws</sup>, may the *Salawaat* of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup> and upon his<sup>-asws</sup> forefathers<sup>-asws</sup>.

قال المفضل: فلما كان اليوم الثاني بكرت إلى مولاي فاستوذن لي فدخلت فأمرني بالجلوس فجلست، فقال: الحمد لله مدير الادوار ومعيد الاكوار طبقا عن طبق و عالما بعد عالم ليجزي الذين أساؤوا بما عملوا ويجزي الذين أحسنوا بالحسن، عدلا منه تقدرت أسماؤه وجلت آلاؤه،

Al-Mufazzal said, ‘So, when it was the second day, I went early to my Master<sup>-asws</sup> and he<sup>-asws</sup> permitted for me, so I entered and he<sup>-asws</sup> instructed me with the sitting, so I sat down. He<sup>-asws</sup> said: ‘The Praise is for Allah<sup>-azwj</sup>, Director of the orbits, and Repeater of the planetary motions, layer on a layer, and a world after a world, in order to suffice those who are evil with what they do, and suffice those who are good with the good deeds, being Just from it. Holy are His<sup>-azwj</sup> Names and Majestic are His<sup>-azwj</sup> Favours.

لا يظلم الناس شيئا ولكن الناس أنفسهم يظلمون يشهد بذلك قوله جل قدسه: فمن يعمل مثقال ذرة خيرا يره ومن يعمل مثقال ذرة شرا يره، في نظائر لها في كتابه الذي فيه تبيان كل شيء، ولا يأتيه الباطل من بين يديه ولا من خلفه تنزيل من حكيم حميد، ولذلك قال سيدنا محمد صلوات الله عليه وآله إنما هي أعمالكم ترد إليكم.

He<sup>-azwj</sup> is not unjust to the people of anything, but they are being unjust to themselves. That is testified by His<sup>-azwj</sup> Words, Majestic is His<sup>-azwj</sup> Holiness: ***So, one who does good of the weight of a particle would see it [99:7] And one who does evil of the weight of a particle would see it [9:8]***, in the counterpart of it in His<sup>-azwj</sup> Book in which is ***a clarification of all things [16:89] Neither did the falsehood come from before it, nor (would it come) from after it. (It is) a Revelation from the most Wise, the most Praised [41:42]***. Our Chief Muhammad<sup>-saww</sup> said: ‘But rather these are your deeds being returned to you’.

ثم أطرق هنيئة ثم قال: يا مفضل الخلق حيارى عمهون سكارى في طغيانهم يترددون، وبشياطينهم وطواغيتهم يقتدون، بصراء عمي لا يبصرون، نطقاء بكم لا يعقلون، سمعاء صم لا يسمعون، رضوا بالدون وحسبوا أنهم مهتدون،

Then he<sup>-asws</sup> lowered his<sup>-asws</sup> head for a while, then said: ‘O Mufazzal! The people are confused, blinded by the intoxication, dithering in their tyranny, and they are believing in their Satan’s and their tyrants. Their sights are blinded, they are not seeing. They are spoken with, but they are not understanding, their hearing is deafened, they are not listening. They are satisfied with the world and they reckon they are guided

حادوا عن مدرجة الاكياس، ورتعوا في مرعى الارجاس الانجاس، كأنهم من مفاجاة الموت آمنون وعن المجازات مزرحون، يا ويلهم ما أشقاهم وأطول غناءهم وأشد بلاءهم يوم لا يغني مولى عن مولى شيئا ولا هم ينصرون إلا من رحم الله.

They have strayed from the original ranks, and they rambled in the pastures of the dirt and the filth, as if they were secure from the suddenness of death, scattered from the way. O, woe be unto them! How their wretched ones are prolonging their singing, and how severe would be their affliction on ***A Day, neither will a friend avail anything from a friend, nor would they be helped [44:41] Except one Allah Mercies [44:42]***’.

قال المفضل: فبكيت لما سمعت منه، فقال: لا تبك تخلصت إذ قبلت، ونجوت إذ عرفت،

Al-Mufazzal said, ‘I cried at what I heard from him<sup>-asws</sup>, so he<sup>-asws</sup> said: ‘Do not cry. You will be finished off (from it) when you accept, and saved, when you understand’.

ثم قال: أبتدئ لك بذكر الحيوان ليتضح لك من أمره ما وضع لك من غيره. فكر في أبنية أبدان الحيوان وهيئتها على ما هي عليه، فلا هي صلاب كالحجارة ولو كانت كذلك لا تنثني ولا تتصرف في الاعمال، ولا هي على غاية اللين والرخاوة فكانت لا تتحمل ولا تستقل بأنفسها،

Then he<sup>-asws</sup> said: ‘I<sup>-asws</sup> shall begin for you with the mention of the animal in order to clarify for you, from its matter, what would be clear for you, from others. Think about the building of the bodies of the animals and their shape upon what it is upon. It is not solid like the rocks, and had it been like that, neither could it have bent nor dispersed in the works; nor is it upon the peak of softness and the looseness, for it would not have been able to carry the load, nor take it off by themselves.

فجعلت من لحم رخو تشني، تتداخله عظام صلاب، بمسكه عصب وعروق تشده ويضم بعضه إلى بعض، وغلفت فوق ذلك بجلد يشتمل على البدن كله،

It has been made from the flesh, loose, flexible; inside it is solid bones, withheld by the nerves and the veins, strengthening it, and conjoined to each other, and enveloped above that with a skin covering the whole of the body.

ومن أشباه ذلك هذه التماثيل التي تعمل من العيدان وتلف بالخرق وتشد بالخيوط ويطلّى فوق ذلك بالصمغ فيكون العيدان بمنزلة العظام، والخرق بمنزلة اللحم، والخيوط بمنزلة العصب والعروق، والطلا بمنزلة الجلد،

And from the likes of that are these statues which you work from the wood, and puncture it with the holes, and tighten with the threads and apply the glue above that. So, the woods are at the status of the bones, and the holes at the status of the flesh, and the threads at the status of the nerves and the veins, and the covering at the status of the skin.

فإن جاز أن يكون الحيوان المتحرك حدث بالاهمال من غير صانع جاز أن يكون ذلك في هذه التماثيل الميتة، فإن كان هذا غير جائز في التماثيل فبالحري أن لا يجوز في الحيوان.

So, if it is allowed that the animal would happen to be the mobile occurrence due to the chaos from without there being a Maker, it would be allowed that, that would happen regarding these dead statues. So, if this is not allowed regarding the statues, then it is appropriate that it is not allowed regarding the animals.

وفكر بعد هذا في أجساد الانعام فإنها حين خلقت على أبدان الانس من اللحم والعظم والعصب اعطيت أيضا السمع والبصر ليبلغ الانسان حاجته، فإنها لو كانت عميا صما لما انتفع بها الانسان، ولا تصرفت في شئ من مآربه،

Think after this, regarding the bodies of the cattle, for these, where the flesh, and the bones, and the nerves were Created upon the bodies of the human being, it was Given as well, the hearing, and the sight, for the human being to reach his need. If it were blind or deaf, the human being would not have benefitted from it, nor utilise it in anything from its purpose.

ثم منعت الذهن و العقل لتدل للانسان فلا تمتنع عليه إذا كدها الكد الشديد وحملها الحمل الثقيل. فإن قال قائل: إنه قد يكون للانسان عبيد من الانس يذلون ويذعنون بالكد الشديد وهم مع ذلك غير عديمي العقل والذهن،

Then it was prevented the mind, and the intellect to it to be humbled to the human being, so he would not be prevented upon it, when its structure is strong enough to carry the heavy load. So, if the speaker were to say, 'It does happen for the human being to have slaves from the humans, humbled and loaded due to the strong body, and they, along with that, are not without the intellect and the mind'.

فيقال في جواب ذلك: إن هذا الصنف من الناس قليل، فأما أكثر الناس فلا يدعون بما تدعن به الدواب من الحمل والطحن وما أشبه ذلك، ولا يغرون بما يحتاج إليه منه، ثم لو كان الناس يزاولون مثل هذه الاعمال بأبدانهم لشغلوا بذلك عن سائر الاعمال، لانه كان يحتاج مكان الجمل الواحد والبغل الواحد إلى عدة أناسي

So, it would be said in answer to that: ‘This type is a small minority of the people, as for most of the people, they are not being loaded with what the animals are being loaded with, from the load, and the grinders, and what resembles that, nor are they being allured by what is need to it, from it. Then, if the people were to work the likes of these works, they would be pre-occupied with the rest of the works because there would be a need in place of one camel and one mule, to a number of the people.

فكان هذا العمل يستفرغ الناس حتى لا يكون فيهم عنه فضل لشيء من الصناعات، مع ما يلحقهم من التعب الفادح في أبدانهم، والضيق والكد في معاشهم.

Thus, this work would free up the people until there would not happen to be among them any merit for anything from the manufacturing, along with what they would face from the gross exhaustion in their bodies and the constriction and the hardness in their lives.

فكريا مفضل في هذه الاصناف الثلاثة من الحيوان وفي خلقها على ما هي عليه بما فيه صلاح كل واحد منها، فالانس لما قدروا أن يكونوا ذوي ذهن وفطنة وعلاج لمثل هذه الصناعات من البناء والتجارة والصياغة وغير ذلك خلقت لهم أكف كبار ذوات أصابع غلاظ، ليتمكنوا من القبض على الاشياء وأوكدها هذه الصناعات،

Think, O Mufazzal, regarding these three types of the animals, in their creation upon what it is upon, with what is therein an interest of each one of these. The human beings, at what they have been Determined that they would happen to be with a mind, and acumen, and treatment of these manufactures, from the construction, and the trade, and the formulation, and other than that, there was Created for them large hands with strong fingers, in order to be enabled for the grabbing upon the things, and produce these works.

وأكلات اللحم لما قدر أن يكون معاشها من الصيد خلقت لهم أكف لطاف مدججة ذوات برائن ومخالب تصلح لاختد الصيد، ولا تصلح للصناعات،

And the flesh eaters - when it was determined that their livelihood would happen to be from the hunting, He<sup>-azwj</sup> Created for them soft hands with clutching claws, correct for taking the hunt, and it is not correct for the manufacturing.

وأكلات النبات لما قدر أن يكونوا لا ذات صنعة ولا ذات صيد خلقت لبعضها أظلاف تقيها خشونة الارض إذا حاول طلب الرعي، ولبعضها حوافر ململمة ذوات قعر كأخص القدم تنطبق على الارض ليتهايأ للركوب والحمولة،

And the plant eaters - when it was Determined that there would neither be with manufacturing nor with hunting, He<sup>-azwj</sup> Created hooves for some of them, to protect them from the roughness of the ground when it moves around seeking the pasture; and for some

of them filled hooves with a bottom like the soles of the feet applied to the ground, ready for the riding and the load bearing.

تأمل التدبير في خلق آكلات اللحم من الحيوان حين خلقت ذوات أسنان حداد، وبرائن شداد، وأشداق وأفواه واسعة، فإنه لما قدر أن يكون طعامها اللحم خلقت خلقة تشاكل ذلك واعينت بسلاح وأدوات تصلح للصيد وكذلك تجدد سباع الطير ذوات مناقير ومخالب مهيأة لفعلها،

Contemplate on the arrangement in the creation of the flesh eaters from the animals where they have been Created with iron-like teeth and with strong claws, and firm wide mouths. So, when it was Determined that its food would happen to be the flesh, He<sup>-azwj</sup> Created a creature consistent to that, and aided with weapons and tools correct for the hunting. And like that, you will find the predatory birds being with scary beaks ready for its work.

ولو كانت الوحوش ذوات مخالب كانت قد اعطيت مالا يحتاج إليه لأنها لا تصيد ولا تأكل اللحم، ولو كانت السباع ذوات أظلاف كانت قد منعت ما تحتاج إليه أعني السلاح الذي به تصيد وتعيش، أفلا ترى كيف اعطي كل واحد من الصنفين ما يشاكل صنفه وطبقته بل ما فيه بقاؤه وصلاحه.

If the wild animals had been with scary beaks, it would have been given what it is not needy to, because it does not hunt nor eat the flesh; and if the predators were with hooves, it would have been prevented what it would be needy to, I<sup>-asws</sup> mean the weapons by which it could hunt and live. Do you not see how each one from the two types has been Given what is compatible with its type and its application, but what therein is its remaining and its interest?

انظر الآن إلى ذوات الاربع كيف تراها تتبع اماتها مستقلة بأنفسها لا تحتاج إلى الحمل والتربية كما تحتاج أولاد الانس، فمن أجل أنه ليس عند اماتها ما عند امهات البشر من الرفق والعلم بالتربية والقوة عليها بالاكف والاصابع المهيأة لذلك اعطيت النهوض والاستقلال بأنفسها،

Look now at the ones with four (legs - quadrupeds), how you see is following its mother independently by itself, not being needy to being carried and upbringing just as the children of the human beings. So, from the reason that, it isn't with its mother what is with the mothers of the human, from the kindness, and the knowledge with the upbringing, and the strength upon it with the palms and the fingers prepared for that, have been Given the advancement and the independence by itself.

وكذلك ترى كثيرا من الطير كمثل الدجاج و الدراج والقبج تدرج وتلقط حين ينقاب عنها البيض. فأما ما كان منها ضعيفا لا نهوض فيه كمثل فراخ الحمام واليمام والحرمر فقد جعل في الامهات فضل عطف عليها فصارت تمج الطعام في أفواهها بعدما توغيه حواصلها فلا تزال تغذوها حتى تستقل بأنفسها

And, similar to that you see from the birds like the chicken, and the pheasant, and the partridge insert and pick up when the egg scatters away from it. As from whoever was weak from these, they do not rise like the dove, and the wild pigeon, and the (Australian) red pigeon. There has been made in the mothers, the grace of kindness upon it, so it began

feeding its food in its mouth after being aware of its dedication. So, it does not cease feeding it until it (chick) is independent by itself.

ولذلك لم ترزق الحمام فراخا كثيرة مثل ما ترزق الدجاج لتقوى الام على تربية فراخها فلا تفسد ولا تموت فكل اعطي بقسط من تدبير الحكيم اللطيف الخبير .

And due to that, the dove does not sustain its chicks a lot like what the chicken sustains for the strength of the mother upon the upbringing of its chick, so it does not spoil nor does it die. Therefore, each has been Given a measure from the arrangement of the Wise, the Subtle, the Informed.

انظر إلى قوائم الحيوان كيف تأتي أزواجا لتتهياً للمشي، ولو كانت أفرادا لم تصلح لذلك لان الماشي ينقل قوائمه ويعتمد على بعض، فذو القائمتين ينقل واحدة ويعتمد على واحدة، وذو الاربع ينقل اثنتين ويعتمد على اثنتين، وذلك من خلاف لان ذا الاربع لو كان ينقل قائمتين من أحد جانبيه ويعتمد على قائمتين من الجانب الآخر لما يثبت على الارض كما لا يثبت السرير وما أشبهه فصار ينقل اليمنى من مقاديمه مع اليسرى من مآخيره، وينقل الاخرين أيضا من خلاف فيثبت على الارض ولا يسقط إذا مشى .

Look at the legs of the animal how it has been Given pairs prepared for the walking, and if were individual, it would not be correct for that, because the walking moves its leg and relies upon the other, therefore the ones with two legs, moves one and relies upon one, and one with four moves the two and relies upon two, and that different because the one with four, if it were to move two legs from one side and relied upon two legs from the other side, it would not be affirmed upon the ground just as the bed is affirmed, and what resembles it, so the movement of the right is from its front along with the left from its back, and the movement of the other two as well from opposite, thus affirming it upon the ground, and it does not fall when it walks.

أما ترى الحمار كيف يذل للطحن والحمولة وهو يرى الفرس مودعا منعما، والبعير لا يطيقه عدة رجال لو استعصى، كيف كان ينقاد للصبي؟ والثور الشديد كيف كان يذعن لصاحبه حتى يضع النير على عنقه ويجرث به؟ والفرس الكريم يركب السيوف والاسنة بالمواتة لفارسه، والقطيع من الغنم يرعاه رجل واحد ولو تفرقت الغنم فأخذ كل واحد منها في ناحية لم يلحقها، وكذلك جميع الاصناف مسخرة للانسان فبم كانت كذلك؟ إلا بأنها عدمت العقل والروية

Do you not see the donkey how it is humbled for the grinding and the load bearing, and he see the horse left safely, and the camel, a number of men cannot tolerate it if it becomes stubborn, how would it be obedient to the child? And the strong bull, how it bows to its master until he places the yoke upon its neck and ploughs with it? And the honourable horse, gets hit by the swords and the arrows in helping its knight (rider), and the flock of sheep a single man pastures it, and if the sheep were to separate and each one of them takes to a corner he would not recapture these. And similar to that is the entirety of the types, subjugated for the human being. Why is it like that? Except that these are without the intellect and the forethought.

فإنها لو كانت تعقل وتروى في الامور كانت خليقة أن تلتوي على الانسان في كثير من مآربه، حتى يمتنع الجمل على قائده، والثور على صاحبه، وتتفرق الغنم عن راعيها، وأشباه هذا من الامور،

So, these, if they had intellect and forethought in the affairs, it would have been disobedient upon the human being in most of its purposes, until the camel would prevent upon its guide, and the bull upon its master, and the sheep would disperse from its shepherd, and the likes of this from the affairs.

وكذلك هذه السباع لو كانت ذات عقل وروية فتوازت على الناس كانت خليقة أن تجتاحهم فمن كان يقوم للاسد والذئب والنمورة والدببة لو تعاونت وتظاهرت على الناس؟ أفلا ترى كيف حجر ذلك عليها وصارت مكان ما كان يخاف من إقدامها ونكايتها تهاب مساكن الناس وتحجم عنها ثم لا تظهر ولا تنشر لطلب قوتها إلا بالليل؟

And similar to that are these predators. Had they been with the intellect and forethought, they would have backed each other against the people, becoming creatures, which destroyed them. So, who could have withstood to the lions, and the wolves, and the tigers, and the bears, if they had backed each other against the people? Do you not see how that is Forbidden upon them, and they became to a place what would have been fearful from its advent, and its snakes terrorising the dwellings of the people and are refraining from it, then they do not back each other, and do not disperse to seek their livelihood except at night?

فهي مع صولتها كالحائف للانسان بل مقلوبة ممنوعة منهم، ولولا ذلك لساورتهم في مساكنهم وضيعت عليهم

These, along with their access, are like scared of the human beings, but (as if) oppressed, prevented from them. And had it not been that, they would have been in their dwelling and constricted upon them.

ثم جعل في الكلب من بين هذه السباع عطف على مالكة ومحاماة عنه و حفاظ له فهو ينتقل على الحيطان والسطوح في ظلمة الليل لحراسة منزل صاحبه، وذئب الدغار عنه ويبلغ من محبته لصاحبه أن يبذل نفسه للموت دونه ودون ماشيته وماله، ويألفه غاية الالف حتى يصبر معه على الجوع والجفوة فلم طبع الكلب على هذا الالف إلا ليكون حارسا للانسان، له عين بأنياب ومخالب ونباح هائل ليذعر منه السارق ويتجنب المواضع التي يحميها ويخفيها.

Then, it has been Made to be in the dog, from between these predators, kindness upon its owner and defending from him, and protecting for him. So, it moves upon the walls and the rooves in the darkness of the night to safeguard the house of its master, and defend the treachery from him, and reaches from its love for its master that it gives itself for the death instead of him and his livelihood and his wealth, and is intimate at the peak of intimacy to the extent that it is patient upon the hunger and the disloyalty. So, why is the dog natured upon this intimacy except for it to become a safeguard for the human being, for it being eyes, with fangs, and claws, and a loud bark to frighten the thief from it to avoid the places which are to be protected, and discourages him?

يا مفضل تأمل وجه الدابة كيف هو، فإنك ترى العينين شاخصتين أمامها لتبصر ما بين يديها لئلا تصدم حائطا أو تتردى في حفرة، وترى الفم مشقوقا شقا في أسفل الخطم، ولو شق كمكان الفم من الانسان في مقدم الذقن لما استطاع أن يتناول به شيئا من الارض ألا ترى أن الانسان لا يتناول الطعام بفيه ولكن بيده تكرمة له على سائر الأكلات ؟

O Mufazzal! Contemplate on the face of an animal, how it is, and you will see the two eyes as two fixed in from of it to see what is in front of it, lest it bangs into a wall or falls into a hole. And you see the mouth as ripped, cracked at the bottom of the nose, and if the mouth had been ripped just as it was from the human being in the front of the chin it would not have been able to attain anything with it from the ground. Do you not see that the human being cannot attain the food with his mouth, but with his hand, being an honour for him over the rest of the eaters?

فلما لم يكن للدابة يد تتناول بها العلف جعل خطمها مشقوقا من أسفلها تقبض به على العلف ثم تقضمه، واعينت بالجحفة تتناول بها ما قرب وما بعد.

So, when there does not happen to be a hand for the animal to take the fodder with it, its mouth has been Made to be ripped from its bottom to grab upon the fodder with it, then cut it, and it is assisted by the lips to take with these what is near and what is far.

اعتبر بذنبها والمنفعة لها فيه فإنه بمنزلة الطبق على الدبر والحياً جميعاً يواريهما ويستترهما، ومن منافعها فيه أن ما بين الدبر ومراقي البطن منها وضر يجتمع عليه الذباب والبعوض فجعل لها الذنب كالمذبة تذب بها عن ذلك الموضع،

Consider its tail and the benefit for it in it, for it is at the status of the lid upon the back, and the shame altogether, covering these and hiding these. And from its benefits is that what is between the back and the stomach from these is excreta upon which the flies and the mosquitoes gather, so the tail has been Made for it like the whisk to drive them away from that place.

ومنها أن الدابة تستريح إلى تحريكه وتصريفه يمنة ويسرة فإنه لما كان قيامها على الاربع بأسرها وشغلت المقدمتان بحمل البدن عن التصرف والتقلب كان لها في تحريك الذنب راحة، وفيه منافع اخرى يقصر عنها الوهم يعرف موقعها في وقت الحاجة إليها

And from it is that the animal rests to move it and discharge it right and left, for if was standing upon the four (legs) as a whole, and the two front (legs) were occupied with carrying the body from the discharging and the moving, for it in the movement of the tail, there is rest. And in it are other benefits which the imaginations are deficient from knowing its occurrences in the time of need to it.

فمن ذلك أن الدابة ترتطم في الوحل فلا يكون شيء أعون على نحوها من الاخذ بذنبها، وفي شعر الذنب منافع للناس كثيرة يستعملونها في مآربهم، ثم جعل ظهرها مسطحا مبطوحا على قوائم أربع ليتمكن من ركوبها، وجعل حياها بارزا من ورائها ليتمكن الفحل من ضربها، ولو كان أسفل البطن كمكان الفرج من المرأة لم يتمكن الفحل منها، ألا ترى أنه لا يستطيع بأن يأتيها كفاحا كما يأتي الرجل المرأة.

So, from that is that the animal falls in the mud, and there does not happen to be anything more assisting upon extracting it than grabbing it by its tail. And in the hair of the tail there are many benefits for the people utilising these in their purposes. Then, its back is Made as a flat surface upon the four legs to enable one to ride them, and its shame has been made prominent from its back in order to enable the stallion from achieving it. And if it was below the belly just as the private part of the woman, the stallion would not have been able from it. Do you not see that it would not be able to come to its spouse just as the man come to the woman?

تأمل مشفر الفيل وما فيه من لطيف التدبير فإنه يقوم مقام اليد في تناول العلف والماء وازدراهما إلى جوفه، ولولا ذلك ما استطاع أن يتناول شيئاً من الارض لانه ليست له رقبة يمددها كسائر الانعام،

Contemplate on the lips of the elephant and is therein from the subtleness of the arrangement, so it stands of a place of the hand in taking the fodder and the water, and delivers these to its inside. And had it not been that, it would not have been able to take anything from the ground, because there isn't for it an extended neck like the rest of the animals.

فلما عدم العنق اعين مكان ذلك بالخرطوم الطويل ليسدله فيتناول به حاجته، فمن ذا الذي عوضه مكان العضو الذي عدمه ما يقوم مقامه إلا الرؤوف بخلقه؟ وكيف يكون هذا بالاهمال كما قالت الظلمة؟

So, when the neck was fixed, there in place of that the long trunk for it in order to attain its needs. Who is that Who Replaced it in place of the organ which is fixed, what could stand in its place except the One<sup>-azwj</sup> Who is Kind with His<sup>-azwj</sup> creatures? And can this happen with the chaos (non-planning) just as the unjust ones are saying?

فإن قال قائل: فما باله لم يخلق ذا عنق كسائر الانعام؟ قيل له: إن رأس الفيل واذنيه أمر عظيم وثقل ثقيل، ولو كان ذلك على عنق عظيمة لهدها وأوهنها فجعل رأسه ملصقا بجسمه لكيلا ينال منه ما وصفنا، وخلق له مكان العنق هذا المشفر ليتناول به غذاءه فصار مع عدمه العنق مستوفيا ما فيه بلوغ حاجته.

If the speaker says, 'What is the matter with Him<sup>-azwj</sup> not Creating that neck (of the elephant) like the rest of the animals?' It would be said to him, 'The head of the elephant, and its ears are a great matter and a heavy load, and had that great load been upon a neck, it would break it and weaken it. Its head is Made to be stuck to its body, lest it would face from it what we<sup>-asws</sup> described, and there has been Created for it in place of the neck, this trunk to attain its fodder with it. Thus, its fixed neck has been sufficed with what therein is a reachability of its need.

انظر الآن كيف جعل حيا الانثى من الفيلة في أسفل بطنها فإذا هاجت للضراب ارتفع وبرز حتى يتمكن الفحل من ضربها، فاعتبر كيف جعل حيا الانثى من الفيلة على خلاف ما عليه في غيرها من الانعام ثم جعلت فيه هذه الخلة ليتهيأ للامر الذي فيه قوام النسل ودوامه.

Look not, how the shame of the female of the elephant has been Made to be in the lower part of its belly. So, when there is a need for the union, it raises and comes out until the (male)

elephant is enabled from attaining it. Take a lesson, how the shame of the female has been Made to be differently of what is in others from the animal. Then this manner has been Made to be in it for the matter in which is the establishment of the lineage and its perpetuity.

فكر في خلق الزرافة واختلاف أعضائها وشبهها بأعضاء أصناف من الحيوان، فرأسها رأس فرس، وعنقها عنق جمل، وأظلافها أظلاف بقرة، وجلدها جلد نمر، وزعم ناس من الجهال بالله عزوجل أن نتاجها من فحول شتى! قالوا: وسبب ذلك أن أصنافا من حيوان البر إذا وردت الماء تنزو على بعض السائمة وينتج مثل هذا الشخص الذي هو كالملتقط من أصناف شتى، وهذا جهل من قائله وقلة معرفته بالبارئ جل قدسه،

Think regarding the creation of the giraffe and its different body part and its resemblance with the body parts of a variety of the animals. Its head is a head of a horse, and its neck is a neck of the camel, and its hooves are the hooves of a cow, and its skin is a skin of a tiger, and the people from the ones ignorant with Allah<sup>-azwj</sup> Mighty and Majestic claim that it is a product from a variety of types! They are saying, ‘And the reason of that is that types of animals of the land, when they came to the water, they imaged upon some of the livestock, and it resulted in the likes of this individual which it is like a collection from various types. And this is ignorance of the one who says it, and scarcity of his understanding of the Creator, Majestic is His<sup>-azwj</sup> Holiness.

وليس كل صنف من الحيوان يلقح كل صنف، فلا الفرس يلقح الجمل، ولا الجمل يلقح البقر، وإنما يكون التلقيح من بعض الحيوان فيما يشاكله ويقرب من خلقه كما يلقح الفرس الحمارة فيخرج بينهما البغل، ويلقح الذئب الضبع فيخرج بينهما السمع،

And it isn’t so that every type of animal can impregnate every type. The horse cannot impregnate the camel, nor can the camel impregnate the cow, and rather the impregnation happens from some of the animals in what is similar to it and is near from its own creation, just like the horse impregnates the donkey, so the mule comes out from between the two, and the wolf impregnates the hyena so the mongoose comes out between the two.

على أنه ليس يكون في الذي يخرج من بينهما عضو من كل واحد منهما كما في الزرافة عضو من الفرس، وعضو من الجمل، وأظلاف من البقرة، بل يكون كالمتوسط بينهما الممتزج منهما كالذي تراه في البغل، فإنك ترى رأسه واذنيه وكفله وذنبه وحوافره وسطا بين هذه الاعضاء من الفرس والحمارة، وشحيجه كالممتزج من سهيل الفرس ونهيق الحمارة،

On top of that, it cannot happen to be in the one who comes out from between the two, a body part from each on the two, just as is in the giraffe, a part from the horse, and a part from the camel, and the hooves from the cow. But, it would happen to be in the middle of the two, the mixed one from them like that which you see in the mule, for you see its head, and its ears, and its posterior, and its tail, and its hooves to be as a compromise between these body part from the horse and the donkey, and its diffusion like the mixture of a racing of the horse and sharpness of the donkey.

فهذا دليل على أنه ليست الزرافة من لقاح أصناف شتى من الحيوان كما زعم الجاهلون، بل هي خلق عجيب من خلق الله للدلالة على قدرته التي لا يعجزها شيء، وليعلم أنه خالق أصناف الحيوان كلها، يجمع بين ما يشاء من أعضائها في أيها شاء ويفرق ما شاء

منها في أيها شاء، ويزيد في الخلقة ما شاء، وينقص منها ما شاء، دلالة على قدرته على الاشياء، وأنه لا يعجزه شيء أرادته جل وتعالى،

So, this is evidence upon that the giraffe isn't from an impregnation of a variety of types from the animals just as the ignorant ones are alleging. But, it is a wondrous creation from the creatures of Allah<sup>-azwj</sup>, evidencing upon His<sup>-azwj</sup> Power which He<sup>-azwj</sup> is not frustrated by anything, and for it to be known that He<sup>-azwj</sup> is the Creator of all the types of the animals, Gathering between whatever He<sup>-azwj</sup> so Desires from their body parts into whichever He<sup>-azwj</sup> so Desires, and Differentiating whatever He<sup>-azwj</sup> so Desires from these, and Increasing in the creation whatever He<sup>-azwj</sup> so Desires, and Reducing whatever He<sup>-azwj</sup> so Desires, evidencing upon His<sup>-azwj</sup> Power upon the things, and nothing frustrates Him<sup>-azwj</sup>, Majestic and Exalted, in His<sup>-azwj</sup> Intentions.

فأما طول عنقها والمنفعة لها في ذلك فإن منشأها ومرعاها في غياطل ذوات أشجار شاهقة ذاهبة طولاً في الهواء فهي تحتاج إلى طول العنق لتناول بفيها أطراف تلك الأشجار فتتقوت من ثمارها.

As for the length of its neck and the benefits for it in that, so its feed and its pastures are in high-rise foliage from the trees that go up in the air, therefore it is needy to the long neck in order to take by its mouth the ends of those trees, and it feeds from its fruits.

تأمل خلق القرد وشبهه بالانسان في كثير من أعضائه أعني الرأس والوجه و المنكبين والصدر، وكذلك أحشاؤه شبيهة أيضا بأحشاء الانسان، وخص من ذلك بالذهن والفطنة التي بها يفهم عن سائسه ما يومي إليه، ويحكي كثيرا مما يرى الانسان يفعل حتى أنه يقرب من خلق الانسان وشماله في التدبير في خلقته على ما هي عليه

Contemplate on the creation of the monkey and its resemblance with the human being in most of its body parts. I<sup>-asws</sup> mean the head, and the face, and the shoulders, and the chest, and like that. And similar to that are its bones as well resembling the bones of the humans, and especially from that with the mind, and the acumen by which its feelings can be understood by what it is gestured to, and relates a lot from what it sees the human being does, to the extent that it is the closest from the creation of the human being and his beauty in the arrangement in its creation upon what it is upon.

أن يكون عبرة للانسان في نفسه فيعلم أنه من طينة البهائم وسنخها إذ كان يقرب من خلقها هذا القرب، وأنه لولا فضيلة فضله الله بها في الذهن والعقل والنطق كان كبعض البهائم،

That would happen to be a lesson for the human being in himself, so he would know that he is from the essence of the animals and their origins, when he was so close from its creation with this closeness, and he, if he had not been for a Grace which Allah<sup>-azwj</sup> Graced him with, regarding the mind, and the intellect, and the talking, he would be like some of the animals.

على أن في جسم القرد فضولا اخرى يفرق بينه وبين الانسان كالخطم والذنب المسدل والشعر المجلل للجسم كله، وهذا لم يكن مانعا للقرد أن يلحق بالانسان لو اعطي مثل ذهن الانسان وعقله ونطقه، والفصل الفاصل بينه وبين الانسان بالصحة هو النقص في العقل والدهن والنطق.

On top of that, in the body of the monkey are other extras which differentiate between it and the human beings, like the snout and the uncurled tail, and the hair covering the whole body. And this, would not prevent the monkey that he catches up with the human being if it had been Given a mind similar to the human being, and his intellect, and his talk, and the distance distancing between it and the human being with the correctness, it is deficient in the intellect, and the mind, and the talking.

انظر يا مفضل إلى لطف الله جل اسمه بالبهائم كيف كسيت أجسامهم هذه الكسوة من الشعر والوبر والصفوف ليقبها من البرد وكثرة الآفات، وألبست قوائمها الاظلاف والحوافر والاخفاف ليقبها من الحفا، إذ كانت لا أيدي لها ولا أكف ولا أصابع مهيأة للغزل والذ؟

Look, O Mufazzal, at the Subtlety of Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Name, with the animals, how He<sup>-azwj</sup> Cladded them with this cladding, from the hair, and the fur, and the wool for its facing the cold and a lot of the afflictions, and Clothed their legs with the pointed hooves, and the flat hooves, and the footwear to protect them from the bare-footedness, when there was neither any hand for it, nor a palm, nor fingers prepared for the spinning and weaving?

ج فكفوا بأن جعل كسوتهم في خلقتهم باقية عليهم ما بقوا لا يحتاجون إلى تجديدها والاستبدال بها، فأما الانسان فإنه ذو حيلة وكف مهيأة للعمل فهو ينسج و يغزل ويتخذ لنفسه الكسوة، ويستبدل بها حالا بعد حال، وله في ذلك صلاح من جهات،

Thus, they are stopped, that their cladding is Made to be remaining on their bodies for as long as they remain, not been needy to renew these, and the replacing it. As for the human being, so he is with the mean and a palm ready for the work, so he weaves and he spins and takes the clothing for himself, and changes it year after year, and for him, in that, is an interest from some aspects.

من ذلك: أنه يشتغل بصنعة اللباس عن العبث وما يخرج به إليه الكفاية، ومنها: أنه يستريح إلى خلع كسوته إذا شاء، ولبسها إذا شاء، ومنها: أن يتخذ لنفسه من الكسوة ضروبا لها جمال وروعة فيتلذذ بلبسها وتبديلها.

From that – he is busy in making the clothing's from the tampering and whatever comes out as sufficient. And from it is that he rests to take off his clothes whenever he so desires and wears whenever he so desires. And from it is that he takes the various clothes for himself as a beauty and splendour, and he derives pleasure by wearing it and changing it.

وكذلك يتخذ بالرفق من الصنعة ضروبا من الخفاف والنعال بقي بها قدميه، وفي ذلك معايش لمن يعمله من الناس ومكاسب يكون فيها معاشهم، ومنها أفواتهم وأقوات عيالهم، فصار الشعر والوبر والصفوف يقوم للبهائم مقام الكسوة والاظلاف والحوافر، والاخفاف مقام الحذاء.

And similar to that he takes with the gentleness from the making of various types of shoes, and slippers to save his feet with these, and in that is a livelihood for one who makes it, from the people, and an earning for a livelihood to happen to be for them. And from it is their subsistence and the subsistence for their dependants. Thus, the hair, and the fur, and the wool become stand for the animals in the place of the clothing, and the pointed hooves, and the flat hooves, and the footwear in the place of the shoes.

فكثيرا مفضل في خلقه عجيبة جعلت في البهائم، فإنهم يوارون أنفسهم إذا ماتوا كما يوارى الناس موتاهم، وإلا فأين جيف هذه الوحوش والسباع وغيرها لا يرى منها شيء؟ وليست قليلة فتخفى لقلتها، بل لو قال قائل: إنها أكثر من الناس لصدق،

Think, O Mufazzal, regarding the wondrous creation Made to be in the animals, for they are burying themselves when they are dying just as the people bury their deceased, or else so where is the decay (carcasses) of these beasts and the predators and others, nothing is seen from these? And they aren't a few, so they could be hidden for their scarcity. But, if a speaker were to say, 'These are more (in number) than the people', he would have spoken the truth.

فاعتبر ذلك بما تراه في الصحاري والجبال من أسراب الطبا والمها والحمير والوعول والايائل وغير ذلك من الوحوش، وأصناف السباع من الاسد والضباع والذئب والنمور وغيرها، وضروب الهوام والحشرات ودواب الارض،

So, consider that with what you see in the deserts, and the mountains from the flocks of the antelopes, and the oxen, and the donkeys, and ibexes, and the deer, and other than that from the animals, and the types of predators from the lions, and the hyenas, and the wolves, and the tigers, and others, and variety of the vermins, and the insects, and the livestock of the earth.

وكذلك أسراب الطير من الغريان و القطا والاوز والكراكي والحمام وسباع الطير جميعا وكلها لا يرى منها شيء إذا ماتت إلا الواحد بعد الواحد يصيده قانص أو يفتسه سبع

And similar to that are the flocks of the birds from the crows, and the pigeons, and the geese, and the shorebirds, and the doves, and predatorily birds altogether, and all of these, nothing is seen from them when they die, except the one after the one gets hunted or devoured by a predator.

فإذا أحسوا بالموت كمنوا في مواضع خفية فيموتون فيها، ولولا ذلك لامتلأت الصحاري منها حتى تفسد رائحة الهواء، ويحدث الامراض والوباء،

So, when they sense the death, they disappear in a hidden place and they are dying therein, and had it not been that, the deserts would be filled up from these to the extent that it would spoil the smell of the air, and diseases and the plague would occur.

فانظر إلى هذا الذي يخلص إليه الناس وعملوه بالتمثيل الاول الذي مثل لهم كيف جعل طبعها وادكارا في البهائم وغيرها ليسلم الناس من معرة ما يحدث عليهم من الامراض والفساد.

Therefore, look at this which the people are ending up with, and understand it with the first example which had been struck for them (Qabeel<sup>-la</sup> burying Habeel<sup>-as</sup>), how it has been Made to be a nature and burying among the animals and others, for the safety of the people from the harm which would occur upon them from the diseases and the spoiling.

فكر يا مفضل في الفطن التي جعلت في البهائم لمصلحتها بالطبع والخلقة لطفا من الله عزوجل لهم، لئلا يخلو من نعمه جل وعز أحد من خلقه لا بعقل وروية

Think, O Mufazzal regarding the acumen which has been Made to be in the animals for their interests with the natures and the subtle creation from Allah<sup>-azwj</sup> Mighty and Majestic for them, lest anyone from His<sup>-azwj</sup> creatures would be devoid from the Favour of the Majestic and Mighty, not by intellect and acumen.

فإن الايل يأكل الحيات فيعطش عطشا شديدا فيمتنع من شرب الماء خوفا من أن يدب السم في جسمه فيقتله، ويقف على الغدير وهو مجهود عطشا، فيعج عجيجا عاليا ولا يشرب منه ولو شرب لمات من ساعته، فانظر إلى ما جعل من طباع هذه البهيمة من تحمل الظماء الغالب خوفا من المضرة في الشرب، وذلك مما لا يكاد الانسان العاقل المميز يضبطه من نفسه،

So, the deer eats the snake, and it gets thirsty with intense thirst, but it prevents from drinking the water fearing from spread of the poison in its body which would kill it, and it pauses upon the well and it is a thirsty effort, so it shrieks a loud shriek and does not drink from it, and if it were to drink, it would die immediately. Look at what is Made to be from the nature of these animals from the overwhelming thirst fearing from the harm in the drinking, and that is from what the intellectual human almost cannot grasp in himself.

والتعلب إذا أعوزه الطعم تماوت ونفخ بطنه حتى يحسبه الطير ميتا فإذا وقعت عليه لنتهشه وثب عليها فأخذها، فمن أعان الثعلب العديم النطق والروية بهذه الحيلة إلا من توكل بتوجيه الرزق له من هذا وشبهه؟

And the fox, when it lacks food and blows its belly until the bird reckons it is dead. But, when it falls upon it, it surprises it and leaps upon it and grabs it. Who assisted the fox who is speechless and the deliberateness with this trick, except the One<sup>-azwj</sup> Who Guaranteed its sustenance for it from this, and it’s like?

فإنه لما كان الثعلب يضعف عن كثير مما يقوى عليه السباع من مساورة الصيد اعين بالدهاء والفطنة والاحتتيال لمعاشه، والدلفين يلتمس صيد الطير فيكون حيلته في ذلك أن يأخذ السمك فيقتله و يشرحه حتى يطفوا على الماء، يكمن تحته ويشور الماء الذي عليه حتى لا يتبين شخصه، فإذا وقع الطير على السمك الطافي وثب إليها فاصطادها، فانظر إلى هذه الحيلة كيف جعلت طبعا في هذه البهيمة لبعض المصلحة؟.

It is so that when the fox is weak from most of the predators which are stronger upon him, from acquiring the hunt, eyes with the plotting, and the acumen, and the trickery for its livelihood, and the dolphins seeking a prey of the bird, so its trickery in that would happen to be that it would take the fish and kill it, and tear it until it floats upon the water. He hides under it and the water which is upon it, its person not being seen. So, when the bird falls upon

the floating fish, it leaps towards it and catches it. Therefore, look at this trickery, how it is made to be a nature in this animal for some of its interests?’

قال المفضل: فقلت: خبرني يا مولاي عن التنين والسحاب،

Al-Mufazzal said, ‘I said, ‘Inform me, O my Master<sup>-asws</sup>, about the dragon and the cloud’.

فقال عليه السلام: إن السحاب كالموكل به يختطفه حيثما ثقفه، كما يختطف حجر المغناطيس الحديد، فهو لا يطلع رأسه في الارض خوفا من السحاب ولا يخرج إلا في القيظ مرة إذا صحت السماء فلم يكن فيه نكتة من غيمة،

He<sup>-asws</sup> said: ‘The cloud is allocated with it, snatching it away wherever it may be, just as a rock snatches away the magnetism of the iron, and it does not emerge its head in the ground fearing from the cloud, not does it come out except in the heat when the sky is correct and there does not happen to be in it a speck of a cloud’.

قلت: فلم وكل السحاب بالتنين يرصده ويختطفه إذا وجده؟ قال: ليدفع عن الناس مضرته.

I said, ‘So, why is the cloud allocated with the dragon, lying in wait for it, and snatching it when it finds it?’ He<sup>-asws</sup> said: ‘To defend the people from being wounded’.

قال المفضل: فقلت: قد وصفت لي يا مولاي من أمر البهائم ما فيه معتبر لمن اعتبر فصص لي الذرة والنمل والطير،

Al-Mufazzal said, ‘I said, ‘You<sup>-asws</sup> have described to me, O my Master<sup>-asws</sup>, from the matters of the animals what is there in a deliberation for one who considers, so described to me the small red bee, and the ant, and the bird’.

فقال عليه السلام: يا مفضل تأمل وجه الذرة الحقيرة الصغيرة هل تجد فيها نقصا عما فيه صلاحها؟ فمن أين هذا التقدير والصواب في خلق الذرة إلا من التدبير القائم في صغير الخلق و كبيره؟.

He<sup>-asws</sup> said: ‘O Mufazzal! Contemplate on the face of the small red bee, the petty, the little. Do you find any deficiency in it from what wherein is its interest? From where is this determination and the correctness in the creation of the red bee except from the arrangement of the Custodian in the small of the creatures and its large ones?’

انظر إلى النمل واحتشادها في جمع القوت وإعداده، فإنك ترى الجماعة منها إذا نقلت الحب إلى زبيتها بمنزلة جماعة من الناس ينقلون الطعام أو غيره، بل للنمل في ذلك من الجد والتشمير ما ليس للناس مثله،

Look at the ant and its accumulation in collecting the subsistence and its preparation, and you will see the community from it transferring the grain to its home, being at the status of a community from the people transferring the food or something else. But, for the ant, in that, from the struggle and the activity what isn’t for the people, the like of it.

أما تريهم يتعاونون على النقل كما يتعاون الناس على العمل؟ ثم يعمدون إلى الحب فيقطعونه قطعاً لكيلا ينبت فيفسد عليهم فإن أصابه ندى أخرجه فنشروه حتى يجف، ثم لا يتخذ النمل الزبية إلا في نشر من الأرض كي لا يفيض السيل فيغرقها فكل هذا منه بلا عقل ولا روية بل خفلة خلق عليها لمصلحة لطفاً من الله عزوجل.

But, do you not see them assisting each other upon the transfer just as the people assist each other upon the work? Then, they are deliberating to the grain, and they are cutting it into pieces lest it grows, and it spoils upon them, and if wetness hits it, so they separate it until it dries up. Then, the ant does not take to a place except in a high part from the ground so that the flood does not flow to it and drowns it. (Is) all this without intellect or acumen (insight)? But, it is a manner Created upon it for its subtle interest from Allah<sup>-azwj</sup> Mighty and Majestic.

انظر إلى هذا الذي يقال له: الليث، وتسميه العامة أسد الذباب، وما اعطي من الحيلة والرفق في معاشه، فإنك تراه حين يحس بالذباب قد وقع قريباً منه تركه ملياً حتى كأنه موات لا حراك به، فإذا رأى الذباب قد اطمأن وغفل عنه دب دبيباً دقيقاً حتى يكون منه بحيث يناله وثبه ثم يثب عليه فيأخذه فإذا أخذه اشتمل عليه بجسمه كله مخافة أن ينجو منه فلا يزال قابضاً عليه حتى يحس بأنه قد ضعف واسترخى ثم يقبل عليه فيفتسه ويحبي بذلك منه،

Look at this which is called 'Al Las' (dragonfly?), and the generality have named it as 'lion of the flies', and what it has been Given from the tricks, and the kindness in its life, and you will see it senses as being with the flies to be nearby from it, leave it for a while until as if it is dead, there is no movement with it. So, when the fly sees it, and feels secure and become neglectful from it, until it is at a precise distance from it where it can attain it, then leaps upon it and grabs it. When it does take it, covers upon it with its whole body fearing that it might be rescued from it. It does not cease to be capturing upon it until it senses that it has weakened and relaxed, then it faces towards it and pierces it, so it eats it and live with that from it.

فأما العنكبوت فإنه ينسج ذلك النسج فيتخذه شركاً ومصيدة للذباب ثم يكمن في جوفه فإذا نشب فيه الذباب أجال عليه يلدغه ساعة بعد ساعة فيعيش بذلك منه فكذلك يحكى صيد الكلاب والفهود، وهكذا يحكى صيد الاشرار والخبائث.

As for the spider, so it weaves that web and takes it as a trap and a snare for the flies, then it hides inside it. When the fly thrusts into it, it attacks upon it, stinging it time after time, and it lives with that from it. Like that, it is related to the prey of the dogs and the leopards, like this is related of the prey of the snares and the ropes.

فانظر إلى هذه الدويبة الضعيفة كيف جعل في طبعها ما لا يبلغه الانسان إلا بالحيلة واستعمال آلات فيها، فلا تزدر بالشئ إذا كانت العبرة فيه واضحة كالذرة والنملة وما أشبه ذلك فإن المعنى النفيس قد يمثل بالشئ الحقير فلا يضع منه ذلك كما لا يضع من الدينار وهو من ذهب أن يوزن بمثقال من حديد.

Look at these weak animals how it has been Made to be in its nature what the human being cannot reach except by means and utilising the tools in it. So, do not be despising with anything when there is a clear lesson in it, like the red bee and the ant, and what resembles that, for the noble meaning has been represented with the despicable thing, therefore do not

waste that just as one does not waste the Dinar, and it is from gold, that one would weight its weight from iron.

تأمل يا مفضل جسم الطائر وخلقته فإنه حين قدر أن يكون طائرا في الجو خفف جسمه وادمج خلقه، فاقتصر به من القوائم الاربع على اثنتين، ومن الاصابع الخمس على أربع، ومن منفذين للزبل والبول على واحد يجمعهما،

Contemplate, O Mufazzal, on the body of the bird and its creation, for where it is able to be able to fly in the air, lightness of its body and integration of its creation. It has been reduced with from the four legs, to be upon two, and from the five fingers to be upon four, and from the two implements of the droop and the urine upon one combined.

ثم خلق ذا جؤجؤ محدد ليسهل عليه أن يخرق الهواء كيف ما أخذ فيه، كما جعل السفينة بهذه الهيئة لتشق الماء وتنفذ فيه، وجعل في جناحيه وذنبه ريشات طوال متان لينهض بها للطيران، وكسي كله الريش ليدخله الهواء فيقله،

Then, it has been Created with limited fronts to ease up on it when it breaks through the atmosphere, how it takes off in it, just as the ship has been made with these preparations to break the water and be implemented in it. And there has been Made to be long feathers in its wings and its tail to ease with it for the flying, and the whole of it is covered with the feathers to enter into the air and stay there.

ولما قدر أن يكون طعمه الحب واللحم يبلعه بلعا بلا مضغ نقص من خلقه الاسنان، وخلق له منقار صلب جاس يتناول به طعمه فلا ينسجح من لقط الحب، ولا يتقصف من نمش اللحم، ولما عدم الاسنان وصار يزدرد الحب صحيحا واللحم غريضا اعين بفضل حرارة في الجوف تطحن له الطعام طحنا يستغني به عن المضغ،

And when it is determined that its food should happen to be the seed and the flesh, it swallows without chewing, being deficient of the teeth in its creation, and there has been created for it a solid, rigid beak, taking by its food by it, and it does not wear off from picking the seed, not does it break from piercing the meat. And when it has no teeth and becomes swallowing the whole grain, and the chunks of meat, it is assisted by the extra heat in the inside grinding the food for it, becoming needless with it from the chewing.

واعتبر ذلك بأن عجم العنب وغيره يخرج من أجواف الانس صحيحا، ويطحن في أجواف الطير لا يرى له أثر، ثم جعل مما يبيض بيضا ولا يلد ولادة لكيلا يثقل عن الطيران فإنه لو كانت الفراخ في جوفه تمكث حتى تستحکم لاثقلته وعاقته عن النهوض والطيران فجعل كل شئ من خلقه مشاكلا للامر الذي قدر أن يكون عليه

And consider that the seed of the grape and other comes out from the inside of the human being, whole, and it gets grinded in the inside of the bird, no trace being seen for it. Then it is Made from what lays the eggs and does not give birth directly, lets it becomes too heavy from the flying, for had it been a chick in its inside, it would remain until it is burdened and weighed down from the advancing and the flying. All things from its creation has been Made similar for the matter, which is Ordained to happen upon it.

ثم صار الطائر السائح في هذا الجو يقعد على بيضه فيحضنه اسبوعا، وبعضها اسبوعين، وبعضها ثلاثة أسابيع حتى يخرج الفرخ من البيضة ثم يقبل عليه فيزقه الريح لتتسع حوصلته للغذاء ثم يريبه ويغذيه بما يعيش به فمن كلفه أن يلقط الطعام ويسخرجه بعد أن يستقر في حوصلته ويغذو به فراخه؟ ولاي معنى يحتمل هذه المشقة وليس بذى روية ولا تفكر؟

Then the travelling bird comes in the air and sits upon its egg preparing it for a week, and some of them for two weeks, and some of them for three weeks until the chick hatches from the egg. Then it turns towards it and opens (its throat) for the wind to widen its throat for the food intake. Then it raises it and feeds it with what it can live with. So, who encumbered it that it should hold the food and bring it out after it had settled in his throat, and feed its chick with it? And for which meaning does it bear these difficulties and it isn't with acumen nor any thinking?

ولا يأمل في فراخه ما يأمل الانسان في ولده من العز والرفد وبقاء الذكر؟ فهذا هو فعل يشهد بأنه معطوف على فراخه، لعله لا يعرفها ولا يفكر فيها وهي دوام النسل وبقاؤه لطفًا من الله تعالى ذكره.

And it does not hope in its chick what the human being hopes for in his children from the honour and the help, and remaining of the male? So, this, it is a deed testifying that it is king upon its chick, perhaps it does not recognise it nor does it think regarding it, and it is a perpetuation (propagation) of the lineage and its remaining, a kindness from Allah<sup>-azwj</sup>, Exalted is His<sup>-azwj</sup> Mention.

انظر إلى الدجاجة كيف تهيج لحضن البيض والتفريخ وليس لها بيض مجتمع ولا وكر موطن بل تنبعث وتنتفخ وتقوى وتمتنع من الطعام حتى يجمع لها البيض فتحضنه وتفرخ فلم كان ذلك منها إلا لاقامة النسل؟ ومن أخذها بإقامة النسل ولا روية ولا تفكر لولا أنها مجبولة على ذلك؟.

Look at the chicken, how it gets excited for the incubation of the egg and the hatching, gathering of eggs for it or a nest as a home, but it emits, and swells, and clenches and refrains from the food until the eggs are gathered for it, so it incubates and hatches. So, why was that from it, except for the establishment of the lineage? And who took it with establishing the lineage, and there is neither any acumen nor any thinking, if it had not been a natural propensity (inclination) upon that?

اعتبر بخلق البيضة وما فيها من المح الاصفر الخائر، والماء الابيض الرقيق، فبعضه لينتشر منه الفرخ، وبعضه ليغذي به، إلى أن تنقاب عنه البيضة، وما في ذلك من التدبير فإنه لو كان نشؤ الفرخ في تلك القشرة المستحصنة التي لا مساع لشئ إليها لجعل معه في جوفها من الغذاء ما يكتفي به إلى وقت خروجه منها، كمن يجس في حبس حصين لا يوصل إلى من فيه فيجعل معه من القوت ما يكتفي به إلى وقت خروجه منه.

Consider the creation of the egg and what is therein from the yellow coagulated yolk and the thin white water. Part of it, the chick would come from it, and part of it would feed with it, until the egg is broken from it, and what is therein from the arrangement. If the chick had been born in that fortified crust in which nothing can reach it, it is made to be with it in its inside from the feed what it could be sufficed with until the time of its exit from it, like the

one who is withheld in a fortified prison, no one can arrive to him in it, so it is made to be with him, from the feed, what he could be sufficed with up to the time of his exit from it.

فكر في حوصلة الطائر وما قدر له، فإن مسلك الطعام إلى القانصة ضيق لا ينفذ فيه الطعام إلا قليلا قليلا، فلو كان الطائر لا يلقط حبة ثانية حتى تصل الاولى إلى القانصة لطل عليه، ومتى كان يستوفي طعامه؟ وإنما يختلسه اختلاسا لشدة الحذر،

Think regarding the crop (food collection pouch) of the bird and what is determined for it, for the course of the food to its stomach is narrow, the food cannot go through it except little by little. So, if the bird cannot swallow a second seed until the first one arrives to its stomach, it would be prolonged upon it, and when would it finish its meal? So, rather, the misappropriation confuses it due to the severity of the caution.

فجعلت الحوصلة كالمخللة المعلقة أمامه ليوعي فيها ما أدرك من الطعام بسرعة ثم تنفذه إلى القانصة على مهل، وفي الحوصلة أيضا خلة اخرى، فإن من الطائر ما يحتاج إلى أن يزيق فراخه فيكون رده للطعم من قرب أسهل عليه.

The crop has been Made to be like the temporary storage for undigested (feed) in order to store in it whatever it gets from the food quickly, then move it to the stomach upon an opportunity. And in the crop as well there is another behaviour, for, from the birds is one which is needy to feed it’s chick, so its return to the feed from nearby would be easy upon it.

قال المفضل: فقلت يا مولاي إن قوما من المعطلة يزعمون أن اختلاف الالوان والاشكال في الطير إنما يكون من قبل امتزاج الاخلاط واختلاف مقاديرها بالمرج و الاهمال.

Al-Mufazzal said, ‘I said, ‘O my Master<sup>-asws</sup>! There are people from philosophers who allege that the variation of the colours and the faces in the bird are, rather, existing from before, a mixture of inter-mingling and different pastures of theirs and the chaos.

فقال: يا مفضل هذا الوشي الذي تراه في الطواويس والدراج والتدراج على استواء ومقابلة كنحو ما يخط بالاقلام كيف يأتي به الامتزاج المهمل على شكل واحد لا يختلف؟ ولو كان بالاهمال لعدم الاستواء ولكان مختلفا.

He<sup>-asws</sup> said: ‘O Mufazzal! This decoration which you see in the peacock, and the pheasant, and the parrots are upon the same and parallel, like what is written with the pens, how it comes with the mixture borne upon one face, not different? And if it was with the chaos, the sameness would not be there, but it would be different.

تأمل ريش الطير كيف هو؟ فإنك تراه منسوجا كنسج الثوب من سلوك دقاق قد الف بعضه إلى بعض كتأليف الخيط إلى الخيط والشعرة إلى الشعرة، ثم ترى ذلك النسج إذا مددته ينفتح قليلا ولا ينشق لتداخله الريح فيقل الطائر إذا طار،

Contemplate a feather of the bird, how it is, and you will see it inter-woven like the weaving of the cloth from thin thread interlaced upon each other, like a composition of the thread to the thread, and the hair to the hair. Then, you see that weaving, if it is extended, opens up a little, but it does not go apart for the wind to enter, so the bird would drop off when it (nest) flies.

وترى في وسط الريشة عمودا غليظا متينا قد نسج عليه الذي هو مثل الشعر ليمسكه بصلابته، وهو القصبه التي هو في وسط الريشة، وهو مع ذلك أجوف ليخف على الطائر ولا يعوقه عن الطيران.

And you see in the middle of the feather, a heavy, solid column which has been woven upon by that which is like the hair to withhold it by its hardness, and it is the reed which is in the middle of the feather, and it, along with that, is hollow for it to be light upon the bird, and not hinder it from the flying.

هل رأيت يا مفضل هذا الطائر الطويل الساقين ؟ وعرفت ماله من المنفعة في طول ساقيه: فإنه أكثر ذلك في ضحضاح من الماء فتراه بساقين طويلين كأنه ربيعة فوق مرقب وهو يتأمل ما يدب في الماء فإذا رأى شيئا مما يتقوت به خطا خطوات رقيقا حتى يتناوله، ولو كان قصير الساقين وكان يحطو نحو الصيد ليأخذه يصيب بطنه الماء فيثور و يذعر منه فيتفرق عنه فخلق له ذلك العمودان ليدرك بهما حاجته ولا يفسد عليه مطلبه.

Have you seen, O Mufazzal, this bird with long legs? And you will understand what is for it from the benefits of having long legs; most of the time, it is in shallow water, and you see it with long legs as if it is a guard above a watchtower and is contemplating what is crawling in the water, so, when it sees something from what it anticipates with it gradually, with delicate steps until it catches it. And had it been of short legs and stepped near to the prey in order to seize it, its belly would have hit the water, and it would have rippled and shook from it. Therefore, those pillars (long legs) have been Created for it, to achieve its needs by them and its aim would not be spoilt upon it.

تأمل ضروب التدبير في خلق الطائر فإنك تجد كل طائر طويل الساقين طويل العنق وذلك ليتمكن من تناول طعمه من الارض ولو كان طويل الساقين قصير العنق لما استطاع أن يتناول شيئا من الارض، وربما اعين مع طول العنق بطول المناقير ليزداد الامر عليه سهولة له وإمكانا أفلا ترى أنك لا تفتش شيئا من الخلقه إ؟ وجدته على غاية الصواب والحكمة؟.

Contemplate the variety of arrangements in the creation of the bird, and you will find every bird with long legs being with the long neck, and that is to enable it to attain its food from the ground, and if the legs were long and a short neck, it would not have been able to attain anything from the ground. Sometimes, it is assisted with the long neck by the long beak in order to increase the matter of ease upon it and enablement. Do you not see it; you do not investigate anything from the creation? And you would have it upon a peak of correctness and the Wisdom?

انظر إلى العصفير كيف تطلب أكلها بالنهار فهي لا تفقده ؟ ولا هي تجده مجموعا معدا بل تناله بالحركة والطلب، وكذلك الخلق كله فسبحان من قدر الرزق كيف قوته ؟ فلم يجعل مما لا يقدر عليه إذ جعل للخلق حاجة إليه ولم يجعله مبذولا وينال بالهون إذ كان لا صلاح في ذلك فإنه لو كان يوجد مجموعا معدا كانت البهائم تتقلب عليه ولا تنقلع حتى تبشم فتهلك،

Look at the sparrow how it seeks its meal by the day and it does not lose it? And it does not find it gathered deliberately, but it attains it by the movement and the seeking. And, similar to that is the whole of creation. So, the Glorious is the One<sup>-azwj</sup> Who Determined the sustenance, how is His<sup>-azwj</sup> Strength? He<sup>-azwj</sup> has not Made, from what He<sup>-azwj</sup> has not

Determined upon it, When He<sup>-azwj</sup> Made for the people, a need to it, and did not Made it a waste, and it can be attained with ease, what if there was no interest in that. If it had count (food) gathered, prepared, the animals would have fluctuated upon it, and not moved (from it) until they slept, and be destroyed.

وكان الناس أيضا يصيرون بالفراغ إلى غاية الاشر والبطر حتى يكثر الفساد ويظهر الفواحش. أعلمت ما طعم هذه الاصناف من الطير التي لا تخرج إلا بالليل كمثل البوم والهام والخفاش؟

And the people as well, being with the free time, are coming to the peak of evil and the wicked until the corruption abounds and the immoralities appear. Didn't I<sup>-asws</sup> tell you what food there is for these types from the birds which do not come out except at night, like the owl, the masked owl, and the bat?'

قلت: لا يا مولاي،

I said, 'No, my Master<sup>-asws</sup>!'

قال: إن معاشها من ضروب تنتشر في هذا الجو من البعوض والفراس وأشباه الجراد واليعاسيب، وذلك أن هذه الضروب مبعوثه في الجو لا يخلو منها موضع واعتبر ذلك بأنك إذا وضعت سراجا بالليل في سطح أو عرصة دار اجتمع عليه من هذا شيء كثير فمن أين يأتي ذلك كله إلا من القرب؟. فإن قال قائل: أنه يأتي من الصحاري والبراري: قيل له: كيف يوافي تلك الساعة من موضع بعيد؟ وكيف يبصر من ذلك البعد سراجا في دار محفوفة بالدور فيقصد إليه؟

He<sup>-asws</sup> said: 'Their livelihood is from a variety scattered in the air, from the mosquitoes, and the butterflies, and it's like the grasshopper, and the dragonflies, and that is because these varieties are sent in the air and no place is empty from these. And consider that when you place a lantern at night or a roof or a courtyard of a house, a lot of these would gather to it. From where does all of that come from, except from nearby? So, if a speaker says, 'They come from the desert and the prairies', it would be said to him, 'How can they meet up at that very moment from a remote place? And how can they see a lantern in a house from that distance, perilous (dying for) with the circling, so it aims to it?'

مع أن هذه عيانا تتهافت على السراج من قرب فيدل ذلك على أنها منتشرة في كل موضع من الجو، فهذه الاصناف من الطير تلتمسها إذا خرجت فتنقوت بها. فانظر كيف وجه الرزق لهذه الطيور التي لا تخرج إلا بالليل من هذه الضروب المنتشرة في الجو، واعرف مع ذلك المعنى في خلق هذه الضروب المنتشرة التي عسى أن يظن ظان أنها فضل لا معنى له،

Along with that is that these can be seen altered to the lantern from nearby, so that evidence upon that these are scattered in every place from the air. These types of birds seek them when they come out and live by them. Look at how the aspect of the sustenance for these birds, which do not come out except at night, from these varieties scattered in the air, and recognise along with that the meaning in the creation of these scattered varieties, which perhaps a thinker would think that it is extra, there is no meaning for it.

خلق الخفاش خلقة عجيبة بين خلقة الطير وذوات الاربع اقرب، وذلك أنه ذو اذنين ناشزتين وأسنان ووبر وهو يلد ولادا ويرضع ويبول ويمشي إذا مشى على أربع، وكل هذا خلاف صفة الطير، ثم هو أيضا مما يخرج بالليل ويتقوت مما يسري في الجو من الفراش وما أشبهه،

Creation of the bat is a wondrous creation between the birds, and with the four is closer, and that is because it is with two protruding ears, and teeth and furs, and it begets children, and breastfeeds, and urinates, and walks when it walks upon four. And all this is opposite to the attributes of the bird. Then it, as well, is from what comes out at night and feeds from what flies in the air, from the butterflies and what resembles it.

وقد قال قائلون: إنه لا طعام للخفاش، وإن غذاءه من النسيم وحده، وذلك يفسد ويبتل من جهتين: إحداهما خروج ما يخرج منه من التفل والبول فإن هذا لا يكون من غير طعام، والاخرى أنه ذو أسنان ولو كان لا يطعم شيئاً لم يكن للأسنان فيه معنى، وليس في الخلقة شيء لا معنى له،

And the speakers have said, ‘There is no food for the bat, and that its feed is from the gentle breeze alone’. And that is invalid and false from two aspects – one of that is the excretion that comes out from it from the excreta and the urine, and that cannot happen without food; and the other is that it is with teeth, and if it was not eating anything, there would have been no meaning for the teeth in it, and there is nothing in the creation which has no meaning to it.

وأما المآرب فيه فمعروفة حتى أن زبله يدخل في بعض الاعمال، ومن أعظم الارب فيه خلقته العجيبة الدالة على قدرة الخالق جل شأنه، وتصرفها فيما شاء كيف شاء لضرب من المصلحة.

And as for the purpose in it, it is well known to the extent that its droop entered into some of the treatments, and from the great purpose in it is that its wondrous creation evidence upon the Determination of the Creator, Majestic is His<sup>-azwj</sup> Glory, and His<sup>-azwj</sup> Utilisation in whatever He<sup>-azwj</sup> so Desires, howsoever He<sup>-azwj</sup> Desires from for a variety of interests.

فأما الطائر الصغير الذي يقال له: " ابن تمرة " فقد عشنش في بعض الاوقات في بعض الشجر فنظر إلى حية عظيمة قد أقبلت نحو عشه فاغرة فاها لتبلعه فبينما هو يتقلب ويضطرب في طلب حيلة منها إذا وجد حسكة فحملها فألقاها في فم الحية، فلم تنزل الحية تلتوي وتتقلب حتى ماتت. أفرأيت لو لم اخبرك بذلك كان يخطر ببالك أو ببال غيرك أنه يكون من حسكة مثل هذه المنفعة العظيمة أو يكون من طائر صغير أو كبير مثل هذه الحيلة ؟

As for the small bird, which is called ‘Ibn Tamrat’ (Pipit). It lives in some of the times in some of the trees. Look at a great snake which has come around its nest and opened its mouth to devour it. While it turns around and is desperate in seeking a means from it, when it finds bones, so it carries it and throws it in the mouth of the snake, and the snake does not cease to twist and turn until it dies. Do you see that if I<sup>-asws</sup> had not informed you with that, it would have come in your mind or in someone else’s mid that it happens from the bone, a great benefit like this, or it happens from a small bird or a big one, the like of this ploy?

اعتبر بهذا وكثير من الاشياء تكون فيها منافع لا تعرف إلا بحادث يحدث به أو خبر يسمع به. انظر إلى النحل واحتشاده في صنعة العسل، وتهيئة البيوت المسدسة وما ترى في ذلك اجتماعه من دقائق الفطنة فانك إذا تأملت العمل رأيت عجباً لطيفاً، وإذا رأيت المعمول وجدته عظيماً شريفاً موقعه من الناس، وإذا رجعت إلى الفاعل ألقيت غيباً جاهلاً بنفسه فضلاً عما سوى ذلك،

Consider this and a lot of things happening to have benefits in these which you do not recognise except by an event occurring with it or a news you hear with it. Look at the bee and its confluence in making the honey, and the construction of the hexagonal homes, and what you see in that is its gathering from the miniscule cleverness. So, when you contemplate the work, you will see it as wondrous and subtle, and when you see the worker, you will find it great, nobler than the people. And when you return to the doer, you will find him stupid, ignorant with himself, and more from besides that.

ففي هذا أوضح الدلالة على أن الصواب والحكمة في هذه الصنعة ليس للنحل بل هي للذي طبعه عليها وسخره فيها لمصلحة الناس.

In this, there is clear evidence that the correctness and the wisdom in this construction isn't of the bee, but it is of the One<sup>-azwj</sup> Who Natured it upon this and Subdued it with regards to it for the interest of the people.

انظر إلى هذا الجراد ما أضعفه وأقواه فإنك إذا تأملت خلقه رأيت كأضعف الاشياء، وإن دلفت عساكره نحو بلد من البلدان لم يستطع أحد أن يجميه منه. ألا ترى أن ملكاً من ملوك الارض لو جمع خيله ورجله ليحمي بلاده من الجراد لم يقدر على ذلك؟ أفليس من الدلائل على قدرة الخالق أن يبعث أضعف خلقه إلى أقوى خلقه فلا يستطيع دفعه؟

Look at this locust how weak it is and how strong (at the same time). When you contemplate its creation (body), you would see it like a weak thing, and if it advances its army to a city from the cities, no one is able to protect himself from it. Do you not see that a king from the kings of the earth, if he were to gather his cavalry and his infantry to protect his country from the locust, he would not be able upon that? Isn't it from the evidence upon the Power of the Creator that He<sup>-azwj</sup> Sends the weakest of His<sup>-azwj</sup> creatures to the strongest of His<sup>-azwj</sup> creatures, but they are not able to repel it?

انظر إليه كيف ينساب على وجه الارض مثل السيل فيغشي السهل و الجبل والبدو والحضر، حتى يستر نور الشمس بكثرتة فلو كان هذا مما يصنع بالأيدي متى كان يجتمع منه هذه الكثرة، وفي كم من سنة كان يرتفع فاستدل بذلك على القدرة التي لا يؤودها شيء ويكثر عليها.

Look at how it glides upon the surface of the earth like the flood, and it overwhelms the coast, and the mountain, and the valleys and the rural areas, until it veils the light of the sun due to their numbers. If this had been from what the hands make, when would this number of them gather, and in how many years would they arise. Thus, it evidences with that upon the Power of the One<sup>-azwj</sup> Who, is not assisted upon anything, and He<sup>-azwj</sup> Multiplies upon it.

تأمل خلق السمك ومشاكلته للامر الذي قدر أن يكون عليه فإنه خلق غير ذي قوائم لانه لا يحتاج إلى المشي إذا كان مسكنه الماء، وخلق غير ذي رية لانه لا يستطيع أن يتنفس وهو منغمس في اللجة، وجعلت له مكان القوائم أجنحة شداد يضرب بها في جانبيه كما يضرب الملاح بالمجاديف من جانبي السفينة، وكسي جسمه قشورا متنا متداخلة كنداخل الدروع والجواشن لتقيه من الآفات

Contemplate of the creation of the fish and its similarities for the affairs which have been Determined to happen upon it, for it has been Created without legs because there is no need for it to walk when its dwelling is the water, and Created without aeration because it is not able to breathe while it is immersed in the depths of the sea. And there have been Made for it, in place of the legs, strong fins to strike with these by its side just as the sailor strikes with the paddles from the two sides of the ship. And its body is clad with hard interlocking crusts like overlapping shields to protect it from the afflictions.

فاعين بفضل حسن في الشم لان بصره ضعيف والماء يحجبه، فصار يشم الطعم من البعد البعيد فينتجعه، وإلا فكيف يعلم به وموضعه؟ واعلم أن من فيه إلى صماخيه منافذ فهو يعب الماء بفيه ويرسله من صماخيه فتروح إلى ذلك كما يتروح غيره من الحيوان إلى تنسم هذا النسيم.

Thus, it is assisted by the excellent sense of smell because its sight is weakened and the water veils it, so it comes smelling the food from a remote distance and seeks it, or else how would it know of its place?

And know that from its mouth to its inner ear, there are outlets, and it takes in the water with its mouth and sends it out from its outlets, and it circulates to that just as the others from the animals circulate to a breeze, this gentle breeze.

فكر الآن في كثرة نسله وما خص به من ذلك فإنك ترى في جوف السمكة الواحدة من البيض ما لا يحصى كثرة، والعللة في ذلك أن يتسع لما يعتدي به من أصناف الحيوان فإن أكثرها يأكل السمك حتى أن السباع أيضا في حافات الأجام عاكفة على الماء أيضا كي ترصد السمك فإذا مر بها خطفته

Think now regarding the abundance of its species and what it has been specialised with from that, and you will see in the inside of the one fish, the eggs which its numbers cannot be counted, and the reason regarding that is that there is capacity for the variety of the animal to feed from it, for most of it is eaten by the fish, to the extent that the predators as well in the edges of the depths engaging upon the water as well preying upon the fish, and when it passes by it, ravishes (overcomes) it.

فلما كانت السباع تأكل السمك والطيور يأكل السمك والناس يأكلون السمك والسمك يأكل السمك كان من التدبير فيه أن يكون على ما هو عليه من الكثرة.

So, when the predators eat the fish, and the birds eat the fish, and the people are eating the fish, and the fish eat the fish, it was from the arrangement in it that these would happen to be upon an abundance.

فإذا أردت أن تعرف سعة حكمة الخالق وقصر علم المخلوقين فانظر إلى ما في البحار من ضروب السمك، ودواب الماء والاصداف، والاصناف التي لا تحصى ولا تعرف منافعها إلا الشيء بعد الشيء يدركه الناس بأسباب تحدث، مثل القرمز

When you want to recognise the capacious Wisdom of the Creator and the deficient knowledge of the created beings, then look at that is in the seas from the variety of the fishes, and creatures of the sea and the shells, and the varieties which cannot be counted nor can its benefits be recognised except the thing after the thing, which the people realise by the causes of the occurrences, like the cochineal (colouring).

فإنه إنما عرف الناس صبغه بأن كلبة تجول على شاطئ البحر فوجدت شيئاً من الصنف الذي يسمى الحلزون فأكلته فاخضب خطمها بدمه فنظر الناس إلى حسنه فاتخذوه صبغاً، وأشباه هذا مما يقف الناس عليه حالاً بعد حال وزماناً بعد زمان.

But rather the people recognised its colour by a dog wandering upon the beach of the sea, and it finds something from the type which is called a snail, so it ate it, and its nose was coloured by its blood. So, the people looked at its beauty and took it as a dye, and the likes of this from what the people pause upon, year after year, and era after an era’.

قال المفضل: حان وقت الزوال فقام مولاي عليه السلام إلى الصلاة، وقال: بكر إلي غدا إن شاء الله تعالى فانصرفت وقد تضاعف سروري بما عرفنيه، مبتهجا بما منحنيه، حامداً لله على ما آتانيه فبت ليلتي مسرورا مبتهجا. تم المجلس الثاني.

Al-Mufazzal said, ‘The time for midday came, so my Master<sup>-asws</sup> arose to perform the Salat, and said: ‘Come to my<sup>-asws</sup> (presence) early tomorrow, if Allah<sup>-azwj</sup> the Exalted so Desires’. I left and my cheerfulness has doubled with what he<sup>-asws</sup> had made me understand, excited with what he<sup>-asws</sup> had inclined me towards, praising to Allah<sup>-azwj</sup> upon what I had been given, and I spent my night cheerful, happy’. The second sitting was complete.

المجلس الثالث: قال المفضل: فلما كان اليوم الثالث بكرت إلى مولاي فاستودن لي فدخلت فأذن لي بالجلوس فجلست،

The third sitting – Al-Mufazzal said, ‘So when it was the third day, I went early morning to my Master<sup>-asws</sup>, and he<sup>-asws</sup> permitted for me and I entered, and he<sup>-asws</sup> permitted for me with the sitting, so I sat.

فقال عليه السلام: الحمد لله الذي اصطفانا ولم يصطف علينا، اصطفانا بعلمه، وأيدنا بحلمه، من شذ عنا فالنار مأواه، ومن تقياً بظل دوحتنا فالجنة مثواه،

He<sup>-asws</sup> said: ‘The Praise is for Allah<sup>-azwj</sup> Who Chose us<sup>-asws</sup> and did not Choose against us<sup>-asws</sup>. He<sup>-azwj</sup> Chose us<sup>-asws</sup> by His<sup>-azwj</sup> Knowledge, and Assisted us<sup>-asws</sup> by His<sup>-azwj</sup> Forbearance. One who turns against us<sup>-asws</sup>, so the Fire would be his abode, and one who suffices with the shade of our<sup>-asws</sup> tree (Family), the Paradise would be his resting place.

قد شرحت لك يا مفضل خلق الانسان وما دبر به و تنقله في احواله وما فيه من الاعتبار، وشرحت لك أمر الحيوان، وأنا أبتدئ الآن بذكر السماء والشمس والقمر والنجوم والفلك والليل والنهار والحر والبرد والرياح والجواهر الاربعة: الارض والماء والهواء والنار، والمطر والصخر والجبال والطين و الحجارة والمعادن والنبات والنخل والشجر وما في ذلك من الادلة والعبر.

I<sup>asws</sup> have expounded for you, O Mufazzal, the creation of the human being and what is arranged with him, and his transfer in his situation and what is therein from the lessons, and I<sup>asws</sup> expounded for you the matter of the animals, and I<sup>asws</sup> am beginning now with the mention of the sky, and the sun, and the moon, and the stars, and the orbits, and the night, and the day, and the heat, and the cold, and the winds, and the four seasons, the earth, and the water, and the air, and the fire, and the rain, and the rocks, and the mountains, and the clay, and the stones, and the mines, and the vegetation, and the palm trees, and the tree, and what is in that from the evidence and the lesson.

فكر في لون السماء وما فيه من صواب التدبير فإن هذا اللون أشد الالوان موافقة للبصر وتقوية حتى أن من صفات الاطباء لمن أصابه شئ أضر ببصره إدمان النظر إلى الخضرة وما قرب منها إلى السواد، وقد وصف الخذاق منهم لمن كل بصره الاطلاع في إجانة خضراء مملوة ماء،

Think, regarding the colour of the sky and what is therein from the correctness of the arrangement, for if this colour is the most intense of the colours compatible with the sight and strength to the extent that from the qualities of the physicians to one who has been hit by something harmful for his sight, to habituate the looking at the green and whatever is closer from it to the black (dark green) to the extent that he would prescribe one to look with all his view into a green container filled with water.

فانظر كيف جعل الله جل وتعالى أديم السماء بهذا اللون الاخضر إلى السواد ليمسك الابصار المنقلبة عليه فلا ينكأ فيها بطول مباشرتها له فصار هذا الذي أدركه الناس بالفكر والروية والتجارب يوجد مفروغا منه في الخلقة حكمة بالغة ليعتبر بها المعتبرون، ويفكر فيها الملحدون، قاتلهم الله أنى يؤفكون.

Look at how Allah<sup>-azwj</sup>, Majestic and Exalted, has Made the lining of the sky in this green colour to the black, in order to hold the gaze turned towards it, and he does not give up in it with the prolonged looking at it. So, this has come by which the people realised with the thinking and the seeing, and the experimentation found, taken for granted from it regarding the creation, a conclusive Wisdom for the lesson learners to take lessons from it, and the atheists to think with regards to it, **May Allah Fight them! How deluded they are [9:30].**

فكر يا مفضل في طلوع الشمس وغروبها لاقامة دولتي النهار والليل فلولا طلوعها لبطل أمر العالم كله فلم يكن الناس يسعون في معاشهم ويتصرفون في امورهم والدنيا مظلمة عليهم، ولم يكونوا يتهنؤون بالعيش مع فقدهم لذة النور وروحه، والارب في طلوعها ظاهر مستغن بظهوره عن الاطناب في ذكره والزيادة في شرحه

Think, O Mufazzal, regarding the rising of the sun and its setting for the establishment of the two states of the day and the night. Had it not been for its rising, the affairs of the world would have been invalidated and the people would not have strived in the livelihood and

disperse regarding their affairs, and the world would have been dark upon them, and they would have been welcoming with the live along with losing their pleasure of the light and its cheerfulness. And the purpose in its rising is apparent. It is needless from exaggerating its mention and the increase in its explanation.

بل تأمل المنفعة في غروبها، فلولا غروبها لم يكن للناس هدى ولا قرار مع عظم حاجتهم إلى الهدى والراحة لسكون أبدانهم وجموم حواسهم وانبعاث القوة الهاضمة لهضم الطعام وتنفيذ الغذاء إلى الاعضاء ثم كان الحرص يستحملهم من مداومة العمل ومطاولته على ما يعظم نكايته في أبدانهم فإن كثيرا من الناس لولا جثوم هذا الليل لظلمته عليهم لم يكن لهم هدى ولا قرار حرصا على الكسب والجمع والادخار

But, contemplate on the benefits in its setting. If there did not happen to be for the people any calm or tranquillity along with a great need of theirs to the relaxation and the rest to settle their bodies, and resting of their senses, and recuperation of the strength of the digestion to digest the food, and implement the food to the body parts, then the greed would have carried them from the perpetual work and its prolongation upon what would magnify its complaint in their bodies, for a lot of people, if it hadn't been for the squatting of the night of the darkness upon them, there would neither have been any calm nor tranquillity for them, being greedy upon the earning and amassing and hoarding.

ثم كانت الارض تستحمي بدوام الشمس بضئائها وتحمي كل ما عليها من حيوان ونبات فقدرها الله بحكمته وتديره تطلع وقتا وتغرب وقتا بمنزلة سراج يرفع لاهل البيت تارة ليقضوا حوائجهم ثم يغيب عنهم مثل ذلك ليهدؤوا ويقروا فصار النور والظلمة مع تضادها منقادين متظاهرين على بما فيه صلاح العالم وقوامه.

Then the earth would have heated up by the perpetual sunshine and heat up all what is upon it, from the animals, and vegetation. Therefore, Allah<sup>-azwj</sup> Determined it, by His<sup>-azwj</sup> Wisdom, and His<sup>-azwj</sup> Arrangement, to emerge it at a time and set at a time, being at the status of a lamp sometimes raised for the people of the house for them to fulfil their needs, then it disappears from them like them, for them to calm down and acknowledge. So, the light and the darkness came to be with their opposite (qualities) Guided demonstrators upon with what is therein an interest of the world and its standing.

ثم فكر بعد هذا في ارتفاع الشمس وانحطاطها لاقامة هذه الازمنة الاربعة من السنة وما في ذلك من التدبير والمصلحة، ففي الشتاء تعود الحرارة في الشجر والنبات فيتولد فيهما مواد الثمار، ويستكثف الهواء فينشأ منه السحاب والمطر، وتشد أبدان الحيوان وتقوي،

Then think after this, regarding the rising of the sun and its setting to establish these four times (seasons) of the year, and what is in that from the arrangement and the interest. In the winter, the heat acclimatizes (adjusts) in the tree and the vegetation, and there are born fruit plants in these, and the air condenses and from it the clouds and the rains are raised, and the bodies of the animals are strengthened.

وفي الربيع تتحرك وتظهر المواد المتولدة في الشتاء فيطلع النبات، وتنور الاشجار، ويهيج الحيوان للسفاد،

And in the spring, the plants which were born in the winter stir and appear and the vegetation appears, and the trees radiate, and the animals get excited for the union.

وفي الصيف يحتدم الهواء فتتنضح الثمار، وتحلل فضول الابدان، ويجف وجه الارض فتهيأ للبناء والاعمال،

And in the summer, the air rages and the fruits ripen, and the excretion of the bodies disintegrates, and the surface of the earth dries up preparing for the construction and the work.

وفي الخريف يصفو الهواء، ويرتفع الامراض، ويصح الابدان ويمتد الليل فيمكن فيه بعض الاعمال لطوله، و يطيب الهواء فيه إلى مصالح اخرى لو تقصيت لذكرها لطلال فيها الكلام.

And in the autumn the air clears, and the diseases are raised, and the bodies are healthy, and the night is extended, and some of the works are enabled due to its length, and the air is good in it to other interest, if you were to search its mention, the speech would be prolonged regarding it.

فكر الآن في تنقل الشمس في البروج الاثني عشر لاقامة دور السنة، وما في ذلك من التدبير فهو الدور الذي تصح به الازمنة الاربعة من السنة: الشتاء، والربيع، والصيف، والخريف، ويستوفيهما على التمام، وفي هذا المقدار من دوران الشمس تدرك الغلات والثمار، وتنتهي إلى غاياتها، ثم تعود فيستأنف النشوء والنمو،

Think now regarding the transfer of the sun in the twelve constellations to establish the circle of the year, and what is in that from the arrangement, for it is the circle which the four times from the year are correct with it – the winter, and the spring, and the summer, and the autumn, and are fulfilled upon the perfection; and in that is the measurement from the rotation of the sun and the achievement of the yields and the fruits, and these to their peaks, then repeats to resume the development and growth.

ألا ترى أن السنة مقدار مسير الشمس من الحمل إلى الحمل فبالسنة وأحواتها يكال الزمان من لدن خلق الله تعالى العالم إلى كل وقت وعصر من غابر الايام، وبها يحسب الناس الاعمال والاوقات الموقته للديون والاجارات والمعاملات وغير ذلك من امورهم، ويمسير الشمس يكمل السنة ويقوم حساب الزمان على الصحة.

Do you not see the year is measured by the sun from the (constellation) Aries to the Aries. So, by the year and its counterparts, the times are weighed from the time Allah<sup>-azwj</sup> the Exalted Created the world to all times and timespans from the bygone days, and by it the people account the deeds, and the timings timed for the debts, and the wages, and the dealings and other than that from their matters. And the course of the sun perfects the year and establishes the accounting of the times upon the correctness.

انظر إلى شروقها على العالم كيف دبر أن يكون فإنها لو كانت تبرزغ في موضع من السماء فتقف لا تعدوه لما وصل شعاعها ومنفعتها إلى كثير من الجهات لان الجبال و الجدران كانت تحجبها عنها فجعلت تطلع في أول النهار من المشرق فتشرق على ما قابلها من

وجه المغرب ثم لا تزال تدور وتغشى جهة بعد جهة حتى تنتهي إلى المغرب فتشرق على ما استتر عنها في أول النهار فلا يبقى موضع من المواضع إلا أخذ بقسطه من المنفعة منها،

Look at its rising upon the world, how it is regulated to happen, for it were to emerge in a particular place of the sky and it stops, not returning to what its rays have arrived to, and their benefits to a lot of the entities, because the mountains and the walls would be obstructing these (rays). Therefore, the emergence has been Made to be in the first part of the day from the east, and it shines upon what is in front of it from the face of the west, then it does not cease to circle and overwhelm an entity after an entity until it ends up to the west, so it shines upon what had been veiled from it at the beginning of the day. Thus, there does not remain any place from the places except it takes its instalment from the benefits from it.

والارب التي قدرت له، ولو تخلفت مقدار عام أو بعض عام كيف كان يكون حالهم؟ بل كيف كان يكون لهم مع ذلك بقاء؟ أفلا يرى الناس كيف هذه الامور الجليلة التي لم تكن عندهم فيها حيلة؟ فصار تجري على مجاريها لا تعتل ولا تتخلف عن مواقيتها لصلاح العالم وما فيه بقاؤه.

And the purpose which has been Determined for it, and if the measurement of the year or part of the year was to differ, how would their state come to be? But, how would it happen for them, along with that, any survival? Don't the people see how these sublime affairs are for which there are no means with them regarding these? Thus, the flow upon its flows came to be not to be suspended, nor delayed from its timings for the interest of the world and what is therein in its survival.

استدل بالقمر ففيه دلالة جليلة تستعملها العامة في معرفة الشهور، ولا يقوم عليه حساب السنة، لان دوره لا يستوفي الازمنة الاربعة ونشوء الاثمار وتصرمها، ولذلك صارت شهور القمر وسنوه تتخلف عن شهور الشمس وسنيها، وصار الشهر من شهور القمر ينتقل فيكون مرة بالشتاء ومرة بالصيف.

Deduce with (argument from) the moon, for in it is sublime evidence which the general people are using in recognising the months, and the accounting of the year cannot stand upon it because its rotation does not equate to the four seasons and emergence of the fruits and their ripening, and due to that the months came to be the moon (lunar), and its year is difference from the sun and its (solar) year, and the month from the lunar months came to be changing, so these happen to be with the winter at times, and at times with the summer.

فكر في إنارته في ظلمة الليل والارب في ذلك فإنه مع الحاجة إلى الظلمة لهدء الحيوان ويرد الهواء على النبات لم يكن صلاح في أن يكون الليل ظلمة داجية لا ضياء فيها فلا يمكن فيه شئ من العمل، لانه ربما احتاج الناس إلى العمل بالليل لضيق الوقت عليهم في تقصي الاعمال بالنهار أو لشدة الحر وإفراطه فيعمل في ضوء القمر أعمالا شتى كحرث الارض، وضرب اللبن، وقطع الخشب، وما أشبه ذلك

Think regarding its radiating in the darkness of the night and the purpose in that, for it is with the need to the darkness to guide the animals and cool the air upon the vegetation. It is not correct in the night becoming completely dark, there being no illumination in it, so nothing

from the work is enabled, because sometimes people are needy to work at night due to the constriction of the time upon them to fulfil the deeds by the day, or due to the intensity of the heat and its excessiveness, so he works in the illumination of the moonlight, various works like ploughing the ground, and milking, and cutting the wood, and what resembles that.

فجعل ضوء القمر معونة للناس على معاشهم إذا احتاجوا إلى ذلك، وانسا للسائرين، وجعل طلوعه في بعض الليل دون بعض، ونقص مع ذلك من نور الشمس وضيائها لكيلا تنبسط الناس في العمل انبساطهم بالنهار، ويمتنعوا من الهدء والقرار فيهلكهم ذلك وفي تصرف القمر خاصة في مهله ومحاقه وزيادته ونقصانه وكسوفه من التنبيه على قدرة الله خالقه المصرف له هذا التصريف لصالح العالم ما يعتبر به المعتبرون.

So, the illumination of the moon was Made as an assistance to the people upon their lives when they are needy to that, and a comfort for the walkers, and its ascent in some of the night some, and a reduction with that from the light of the sun and its illumination, lest the people spread in the world, their spreading by the day, and be prevented from the calm and the tranquillity, and that would destroy them. And in the behaviour of the moon, especially in its crescent and its fullness, and its increase and its reduction, and its eclipse is an alertness upon the Power of Allah<sup>-azwj</sup>, its Creator, the behaviour of it with this behaviour is for the interest of the world, what the lesson learners take a lesson from.

فكر يا مفضل في النجوم واختلاف مسيرها فبعضها لا تفارق مراكزها من الفلك ولا تسير إلا مجتمعة، وبعضها مطلقة تنتقل في البروج وتفترق في مسيرها فكل واحد منها يسير سيرين مختلفين: أحدهما عام مع الفلك نحو المغرب، والآخر خاص لنفسه نحو المشرق، كالنملة التي تدور على الرحي فالرحي تدور ذات اليمين والنملة تدور ذات الشمال والنملة في تلك تتحرك حركتين مختلفتين: إحداهما بنفسها فتتوجه أمامها، والآخرى مستكرهة مع الرحي تجذبها إلى خلفها،

Think, O Mufazzal, regarding the stars and their course differences. Some of these do not separate from their place from the orbits not travel except together, and some of these are separately transferred in the constellation in their courses. Each one of these travels two different courses – one of it is a year from the orbit around the west, and the other, especially for itself around the east, like the ant, which circles upon the hand-mill. So, the hand-mill turns clockwise and the ant travels counter-clockwise, and the ant, in that movement has two different movements – one of these is with itself, so it heads in front of it, and the other reclining with the hand-mill attracting it backwards.

فاسأل الزاعمين أن النجوم صارت على ما هي عليه بالاهمال من غير عمد ولا صانع لها ما منعها أن تكون كلها راتبة؟ أو تكون كلها منتقلة؟ فإن الاهمال معنى واحد فكيف صار أيّي بحركتين مختلفتين على وزن وتقدير؟ ففي هذا بيان أن مسير الفريقين على ما يسيران عليه بعمد وتدبير وحكمة وتقدير، وليس بإهمال كما تزعم المعطلة.

So, ask the claimants, if the stars came to be what these are upon, by the chaos from without there being any deliberation nor a Maker for it, what is its meaning that all of it happens to be in rotation? Or does all of it happen to be moving? If the meaning of chaos was one, then how did these come to be two different movements upon weight and determination? This is an explanation of the two courses upon what they are travelling with deliberation, wisdom, and determination, and it isn't with chaos, just as the philosophers are alleging.

فإن قال قائل: ولم صار بعض النجوم راتبا وبعضها منتقلا؟ قلنا: إنها لو كانت كلها راتبة لبطلت الدلالات التي يستدل بها من تنقل المنتقلة ومسيرها في كل برج من البروج، كما قد يستدل على أشياء مما يحدث في العالم بتنقل الشمس والنجوم في منازلها،

If a speaker says, ‘And why did some of the stars become rotating and some of them moving?’ We<sup>-asws</sup> say: ‘If all of these had been in rotation, it would have invalidated the evidence which can be evidenced with from the Mover of the movement and its course in every constellation from the constellations, just as it evidences upon the things from what occurs in the world by the movement of the sun and the stars in their places.

ولو كانت كلها منتقلة لم يكن لمسيرها منازل تعرف ولا رسم يوقف عليه لأنه إنما يوقف بمسير المنتقلة منها بتنقلها في البروج الراتبة كما يستدل على سير السائر على الأرض بالمنازل التي يجتاز عليها، ولو كان تنقلها بحال واحدة لاختلط نظامها وبطلت المآرب فيها، ولساغ لقائل أن يقول: إن كينونتها على حال واحدة توجب عليها الإهمال من الجهة التي وصفنا ففي اختلاف سيرها وتصرفها وما في ذلك من المآرب والمصلحة أبين دليل على العمد والتدبير فيها.

And if all of these had been moving, there would not have been any places in its course which could be recognised nor a mark to stop upon, because it would stop in a course of the movement from it by its movement in the constellation rotating, just as it would evidence upon the course of the rest upon the earth by station which traverses upon it. And if it had been moving with ones state its system not mixing, it would invalidate the purpose in it, and it would allow for a speaker that he should be saying, ‘Its being upon one state obligates the chaos upon it’, from the aspect which we<sup>-asws</sup> described and in the difference in its courses and its behaviour and what is in that from the purpose and the interest, clear evidence upon the deliberation and the arrangement in it.

فكر في هذه النجوم التي تظهر في بعض السنة وتحتجب في بعضها كمثل الثريا والجوزاء والشعريين وسهيل فإنها لو كانت بأسرها تظهر في وقت واحد لم تكن لواحد فيها على حياله دلالات يعرفها الناس ويهتدون بها لبعض أمورهم كمعرفتهم الآن بما يكون من طلوع الثور والجوزاء إذا طلعت، واحتجابها إذا احتجبت

Think regarding these stars which appear in part of the year and are hidden in part of it, like the Pleiades, and the Betelgeuse, and the ‘Al-Sha’rayn’ (The star emerging after Betelgeuse), and the Canopus, so these had been its prisoners, would have appeared in one time, it would not happen for one among these upon its state, any evidence the people could have recognise and be guided by these to some of their matters, like their recognising now with at what would happen from the emergence of the Taurus and the Betelgeuse when they emerge, and their hiding when they are hidden.

فصار ظهور كل واحد واحتجاب في وقت غير وقت الآخر لينتفع الناس بما يدل عليه كل واحد منها على حدته، وكما جعلت الثريا وأشباهاها تظهر حيناً وتحتجب حيناً لضرب من المصلحة كذلك جعلت نبات النعش ظاهرة لا تغيب لضرب آخر من المصلحة فإنها بمنزلة الاعلام التي يهتدي بها الناس في البر والبحر للطرق المجهولة، وذلك أنها لا تغيب ولا تتواری،

Thus, the appearance of each one and its hiding in a time other than another time came to be of benefit to the people with what evidence upon it by each one from these upon its limit,

and just as the Pleiades and the likes of it have been Made to appear for a while and be hidden for a while is for a variety of interests. Similar to that, the daughters of Canopus have been Made to be visible, not hiding, for another variety of interests, for these are at the status of the world by which the people are guided within the land, and the sea, and to the unknown roads, and that is because these are not hidden and do not get covered.

فهم ينظرون إليها متى أرادوا أن يهتدوا بها إلى حيث شأؤوا وصار الامران جميعا على اختلافهما موجّهين نحو الارب والمصلحة، وفيهما مآرب اخرى: علامات ودلالات على أوقات كثيرة من الاعمال كالزراعة والغراس والسفر في البر والبحر، وأشياء مما يحدث في الازمنة من الامطار والرياح والحر والبرد، وبها يهتدى السائرون في ظلمة الليل لقطع القفار الموحشة، واللجج الهائلة، مع ما في ترددها في كبد السماء مقبلة ومدبرة ومشرفة ومغربة من العبر فإنها تسير أسرع السير وأحثه.

So, they are looking at it whenever they want to be guided with it to wherever they like, and the two matters together came to be upon their difference as two dipoles for the purpose and the interest. And in these two there is another purpose – Signs, and the evidences upon the many timing from the works like the cultivation, and the planting, and the travelling in the land and the sea, and things from what occurs in the times, from the rains, and the winds, and the heat, and the cold, and by it are guided the walkers in the darkness of the night to cut through the lonely desolate parts, and the demanding vastness, along with what is in its hesitation in the middle of the sky, frontwards, and backwards, and eastwards, and westwards from the crossing, for it is a course of the quickest travel and its familiar one.

أرأيت لو كانت الشمس والقمر والنجوم بالقرب منا حتى يتبين لنا سرعة سيرها بكنه ما هي عليه ألم تكن ستخطف الابصار بوهجها وشعاعها؟ كالذي يحدث أحيانا من البروق إذا توالى واضطربت في الجو، وكذلك أيضا لو أن اناسا كانوا في قبة مكللة بمصابيح تدور حولهم دورانا حثيثا لحارت أبصارهم حتى يخروا لوجوههم

Do you see, if the sun and the moon and the stars were near to us until the quickness of their courses what these are upon were seen by us, wouldn't the sights be snatched due to their brightness and radiance? Like that which occurs in your lifetime, from the lightning when it rolls out and flashes in the atmosphere. And similar to that as well, if the people were inside a dome covered with lights circling around them in rapid rotations, their sights would be dazzled until they would fall upon their faces.

فانظر كيف قدر أن يكون مسيرها في البعد البعيد لكيلا تضر في الابصار وتنكأ فيها، وبأسرع السرعة لكيلا تتخلف عن مقدار الحاجة في مسيرها، وجعل فيها جزء يسير من الضوء ليسد مسد الاضواء إذا لم يكن قمر، ويمكن فيه الحركة إذا حدثت ضرورة كما قد يحدث الحادث على المرء فيحتاج إلى التجافي في جوف الليل، وإن لم يكن شيء من الضوء يهتدي به لم يستطع أن يبرح مكانه

Look at how it has been Determined that their courses happen in the far distance lest it harms the sights and the effects of it, and as fast as possible lest there is a variation of the need it is course, and there has been Made to be in these a small part of the light to fill the gap when there does not happen to be a moon, and enable the movement in it when a necessity occurs just as an event may occur for the person and he becomes needy to go in the middle of the night, and if there does not happen to be anything from the light to be guided with, he would not be able to go to a place.

فتأمل اللطف والحكمة في هذا التقدير حين جعل للظلمة دولة ومدة لحاجة إليها، وجعل خلالها شيء من الضوء للمأرب التي وصفنا.

Contemplate the subtleness and the Wisdom in this arrangement where there has been Made to be for the darkness, a state and a period to a need to it, and Made to be during it, something from the light for the purpose which we<sup>-asws</sup> described.

فكر في هذا الفلك بشمسه وقمره ونجومه وبروجه تدور على العالم في هذا الدوران الدائم بهذا التقدير والوزن لما في اختلاف الليل والنهار، وهذه الازمان الاربعة المتوالية على الارض، وما عليها من أصناف الحيوان والنبات من ضروب المصلحة كالذي بينت وشخصت لك آنفا، وهل يخفى على ذي لب أن هذا تقدير مقدر، وصواب وحكمة من مقدر حكيم؟.

Think regarding this orbit with its sun, and its moon, and its stars, and its constellations orbiting upon the universe in these perpetual orbits, with this arrangement and mass to what is an alternation of the night and the day, and these four consecutive seasons upon the earth, and what is upon it from the types of animals and the various vegetation for the interest like that which I<sup>-asws</sup> explained especially for you just now, and is it hidden upon the one with understanding that this arrangement has a measurement, and correctness, and wisdom from a Determiner, Wise One<sup>-azwj</sup>?

فإن قال قائل: إن هذا شيء اتفق أن يكون هكذا فما منعه أن يقول مثل هذا في دولاب تراه يدور ويسقي حديقة فيها شجر ونبات؟ فترى كل شيء من آله مقدرًا بعضه يلقي بعضا على ما فيه صلاح تلك الحديقة وما فيها، وبم كان يثبت هذا القول لو قاله؟ و ما ترى الناس كانوا قائلين له لو سمعوه منه،

If a speaker says, ‘This thing is co-incidental that it is happening like this’, what prevents him from saying the like of this in a cartwheel you see rotating and quenching a garden wherein there are trees and vegetation? You see all things from a tool as measured, part of it meeting a part upon what therein is an interest for that garden and whatever is in it; and with what would he prove this word if he says it? And do you view what people would be saying to him if they heard from him?

أفإنكر أن يقول في دولاب خشب مصنوع بحيلة قصيرة لمصلحة قطعة من الارض: إنه كان بلا صانع ومقدر، ويقدر أن يقول في هذا الدولاب الاعظم المخلوق بحكمة يقصر عنها أذهان البشر لصلاح جميع الارض وما عليها: إنه شيء اتفق أن يكون بلا صنعة ولا تدبير، لو اعتل هذا الفلك كما تعتل الآلات التي تتخذ للصناعات وغيرها أي شيء كان عند الناس من الحيلة في إصلاحه؟.

Is he denying to be saying regarding the wooden cartwheel as being manufactured by small means in a piece of the earth, ‘It is without a maker and a measurement’, and he is able to be saying regarding this great cartwheel Created with Wisdom, the minds of the mortals are limited from it for the interest of the entire earth and what is upon it, ‘It is a co-incidental thing and that it is happening without a maker or an arrangement’. If this orbit were to be suspended just as the tools are taken from the making and other such, which thing would be with the people, from the means, regarding its interests?

فكر يا مفضل في مقادير النهار والليل كيف وقعت على ما فيه صلاح هذا الخلق فصار منتهى كل واحد منهما إذا امتد إلى خمس عشرة ساعة لا يجاوز ذلك، أفأريت لو كان النهار يكون مقداره مائة ساعة أو مائتي ساعة ألم يكن في ذلك بوار كل ما في الارض من حيوان ونبات .؟

Think, O Mufazzal, regarding the measurements of the day and the night, how they occur upon what is therein an interest of this people, each one of them ends up, when it extends to fifteen hours, it does not exceed that. Do you see, if the measurement of the day was a hundred hours or two hundred hours, would there not happen to be a ruination in that of all what is in the earth, from animals and vegetation?

أما الحيوان فكان لا يهدأ ولا يقر طول المدة، ولا البهائم كانت تمسك عن الرعي لودام لها ضوء النهار، ولا الانسان كان يفتر عن العمل والحركة، وكان ذلك سيهلكها أجمع ويؤديها إلى التلف، وأما النبات فكان يطول عليه حر النهار ووهج الشمس حتى يجف ويحترق،

As for the animals, they would neither settle nor calm down for a prolonged duration, nor the beasts withheld from the pastures if the light of the day was perpetual on them, nor the human being would have stopped the work and the movement; and that would destroy them all and lead to the damage. And as for the vegetation, the heat of the day and the glare of the sun would be prolonged upon these until they would dry and burn up.

وكذلك الليل لو امتد مقدار هذه المدة كان يعوق أصناف الحيوان عن الحركة والتصرف في طلب المعاش حتى تموت جوعاً، وتحمَد الحرارة الطبيعية من النبات حتى يعفن ويفسد، كالذي تراه يحدث على النبات إذا كان في موضع لا تطلع عليه الشمس.

And similar to that is the night, if it is extended by a measurement of this period, would hamper the types of animals from moving and dispersing in seeking their livelihood until they would die of hunger. And the natural heat would be extinguished from the vegetation until they would decompose and decay, like that which you see occurring upon the vegetation when it is in a place where the sun does not shine.

اعتبر بهذه الحر والبرد كيف يتعاوران العالم ويتصرفان هذا التصرف من الزيادة والنقصان والاعتدال لاقامة هذه الازمنة الاربعة من السنة وما فيهما من المصالح ثم هما بعد دباغ الابدان التي عليها بقاؤها وفيها صلاحها فإنه لو لا الحر والبرد وتداولهما الابدان لفسدت وأخوت وانتكثت.

Consider this heat and cold how they are covering the world, and they are both being utilised in this utilisation, from the increase and the decrease, and the moderation set up in these four seasons of the year and what is in these from the interests. Then these two, after tanning the bodies upon which is their survival; and in it is its interest, for if there was no heat or cold and the circulation of the bodies, these would spoil and fall down and be neglected.

فكر في دخول أحدهما على الآخر بهذا التدرج والترسل فإنك ترى أحدهما ينقص شيئاً بعد شيء، والآخر يزيد مثل ذلك حتى ينتهي كل واحد منهما منتهاه في الزيادة والنقصان، ولو كان دخول إحداهما على الأخرى مفاجأة لاضر ذلك بالابدان وأسقمها كما أن أحدكم لو خرج من حمام حار إلى موضع البرودة لضره ذلك وأسقم بدنه

Think regarding the entering of one upon the other with this arrangement and the gradualness, and you will see one of them reduced by something after something, and the other increasing the like of that until each one of them ends up to its endpoint in the increase and the reduction. And if the entry of one of them upon the other was sudden, that would harm the bodies and sicken them just as if one of you comes out from the bath heat to a cold place, that would be harmful, and his body would become sick.

فلم جعل الله عزوجل هذا الترسل في الحر والبرد إلا للسلامة من ضرر المفاجأة؟ ولم جرى الامر على ما فيه السلامة من ضرر المفاجأة لولا التدبير في ذلك؟

So, why did Allah<sup>azwj</sup> Mighty and Majestic Make this gradualness in the heat and the cold except for the safety from the harm of the suddenness? And why did the matter flow upon what wherein is the safety from harm of the suddenness if there was no arrangement in that?

فإن زعم زاعم أن هذا الترسل في دخول الحر والبرد إنما يكون لابطء مسير الشمس في الارتفاع والانخفاض سئل عن العلة في إبطاء مسير الشمس في ارتفاعها وانخفاضها، فإن اعتل في الابطاء ببعد ما بين المشرقين سئل عن العلة في ذلك فلا تزال هذه المسألة ترقى معه إلى حيث رقى من هذا القول حتى استقر على العمد والتدبير،

If a claimer were to claim that this gradualness in the entry of the heat and the cold, rather happens to slow down the course of the sun in the rising, would be asked about the reason in the slowdown in the course of the sun in its rising and its declining. If there is a rise in the slow down with the remoteness of what is between the east and the west, would be asked about the reason regarding that. So, these questions would not cease to progress with it up to where there is preferable that this word, until it settles upon the deliberation and the arrangement.

لولا الحر لما كانت الثمار الجاسية المرة تنضج فتلين وتعذب حتى يتفكه بها رطبة ويابسة، ولولا البرد لما كان الزرع يفرخ هكذا، ويربع الربيع الكثير الذي يتسع للقوت وما يرد في الارض للبذر

Had it not been for the heat, the bitter solid (unripen) fruits would not mature, so it softens and freshens until the wetness and the dryness disassociate with it. And had it not been for the cold, the plantations would not have germinated like this and sped up the income a lot which is capacious for the strength and what it provides in the land for the sowing.

أفلا ترى ما في الحر والبرد من عظيم الغناء والمنفعة وكلاهما مع غنائه والمنفعة فيه يؤلم الابدان وبمضها، وفي ذلك عبرة لمن فكر، ودلالة على أنه من تدبير الحكيم في مصلحة العالم وما فيه.

Do you not see what is in the heat and the cold, from the great abundance and the benefits, and each of these it with its abundance and the benefit in it, it (also) hurts the bodies and can burn these; and in that there is a lesson for one who thinks, and evidence upon that it is from an arrangement of the Wise in the interests of the world and whatever is in it.

وانبهك يا مفضل على الريح وما فيها ألسنت ترى ركودها إذا ركدت كيف يحدث الكرب الذي يكاد أن يأتي على النفوس، ويحرض الاصحاء وينهك المرضى، ويفسد الثمار، ويعفن البقول، ويعقب الوباء في الابدان، والآفة في الغلات؟ ففي هذا بيان أن هبوب الريح من تدبير الحكيم في صلاح الخلق.

And wake yourself up, O Mufazzal, upon the wind and what is in it. Don't you see its stagnation when it does stagnate, how the distress occurs which almost comes upon the breathing, and incites the healthy and weakens the sick, and spoils the fruits, and decays the vegetables, and followed by the plague in the bodies, and the pests in the harvests? In this, there is an explanation that the blowing of the wind is from an arrangement of the Wise One<sup>-azwj</sup> in the interests of the people.

وانبتك عن الهواء بخلة اخرى فإن الصوت أثر يؤثره اصطكاك الاجسام في الهواء، والهواء يؤديه إلى المسامع، والناس يتكلمون في حوائجهم ومعاملاتهم طول نهارهم وبعض ليلهم، فلو كان أثر هذا الكلام يبقى في الهواء كما يبقى الكتاب في القرطاس لامتلا العالم منه، فكان يكرههم ويفدحهم، وكانوا يحتاجون في تجديده والاستبدال به إلى أكثر مما يحتاج إليه في تجديد القرطاس لان ما يلقي من الكلام أكثر مما يكتب

And I<sup>-asws</sup> shall inform you about the air in another manner, for the sound is an effect, impacted by the friction of the bodies in the air, and the air delivers it to the ears, and the people are talking regarding their needs and their affairs the (entire) length of their day and some of their night. If the effect of this speech was to remain in the air just as the writing remained in the paper, the world would be filled from it, and it would have disturbed them and scared them, and they would have been needy to renew it and the replacement with it to more than what it needed to in renewing the papers because whatever one faces from the speech is more than what is written.

فجعل الخلاق الحكيم جل قدسه هذا الهواء قرطاسا خفيا يحمل الكلام ريثما يبلغ العالم حاجتهم ثم يمحي فيعود جديدا نقياً، ويحمل ما حمل أبدا بلا انقطاع، وحسبك بهذا النسيم المسمى "هواء" عبرة وما فيه من المصالح فانه حياة هذه الابدان والممسك لها من داخل بما تستنشق منه، ومن خارج بما تباشر من روحه، وفيه تطرد هذه الاصوات فيؤدي بها من البعد البعيد، وهو الحامل لهذه الاراييح ينقلها من موضع إلى موضع.

So, the Wise Creator, Majestic is His<sup>-azwj</sup> Holiness, Made this air as a hidden paper carrying the speech, awaiting delivery to the world of their needs, and it gets deleted and returns to be as new, clean, and it carries what it carries forever without termination, and it should suffice you with this gentle breeze, the name 'Hawa' (air), as a lesson and what is therein from the interests, for the life of these bodies and the holder for these is from inside with what it inhales from it, and from outside with what it faces from its wind, and in which these voices are expelled and it (air) deposits these from the far distances, and it is the carrier of these smells, transferring it from a place to a place.

ألا ترى كيف تأتيك الريح الرائحة من حيث تمب الريح فكذلك الصوت، وهو القابل لهذا الحر والبرد اللذين يتعاقبان على العالم لصالحه، ومنه هذه الريح الهابة فالريح تروح عن الاجسام وتزجي السحاب من موضع إلى موضع ليعم نفعه حتى يستكتف فيمطر، وتفرضه حتى يستخف فيتنفسي، وتلقح الشجر، وتسير السفن، وترخي الاطعمة وتبرد الماء، وتشب النار، وتجفف الاشياء الندية، وبالجملة أنه تحيي كلما في الارض فلولا الريح لذوى النبات ومات الحيوان وحمت الاشياء وفسدت.

Do you not see how the smell comes to you from where the wind blows? Similar to that is the sound, and it is the acceptor of this heat and the cold, those which are alternating upon the world for its interest, and from it is the blowing of the wind. The wind blows away from the objects and evokes the cloud from place to place to benefit it until it condenses and it rains, and it unfolds until it lightens and spreads, and trees fertilise, and the ships sail, and it releases the food, and the waters cool, and the fires are ignited, and the moist things dry up, and in summary, it revives all what is in the earth. Had it not been for the wind, the vegetation would wilt and the animals would die, and the things would decompose and spoil.

فكر يا مفضل فيما خلق الله عزوجل عليه هذه الجواهر الاربعة ليتسع ما يحتاج إليه منها، فمن ذلك سعة هذه الارض وامتدادها فلولا ذلك كيف كانت تتسع لمساكن الناس ومزارعهم ومراعيهم ومنابت أخشابهم وأحطابهم، والعقاقير العظيمة، والمعادن الجسمة غناؤها،

Think, O Mufazzal, regarding what Allah<sup>-azwj</sup> Mighty and Majestic Created these four seasons to expand upon what is needed from these. From that expansion is this earth and its spread. Had it not been that, how would it be capacious for the dwellings of the people and their farms and their pastures, the growth of their timber and firewood, the great real estates, and the mines of their minerals and their gems.

ولعل من ينكر هذه الفلوات الخاوية والقفار الموحشة فيقول: ما المنفعة فيها؟ فهي مأوى هذه الوحوش ومحالها ومرعاها ثم فيها بعد متنفس ومضطرب للناس إذا احتاجوا إلى الاستبدال بأوطانهم، فكم يبداء وكم فدفد حالت قصورا وجنانا بانتقال الناس إليها وحلولهم فيها، ولولا سعة الارض وفسحتها لكان الناس كمن هو في حصار ضيق لا يجد مندوحة عن وطنه إذا حزبه أمر يضطره إلى الانتقال عنه.

And perhaps one would deny these empty voids and desolate wilderness, and he would be saying, ‘What is the benefit in these? These are a shelter for these wild beasts and their places and their pastures. Then, in these afterwards, is an outlet and disturbance for the people when they are needy to change their homeland. So, many deserts and how many wastelands became castles and gardens by the transfer of the people to them and their arrival in these. And had the earth not been capacious and open-spaced, the people would be like one who is under siege, restricted, not finding an option from his homeland, when a matter of a group makes him desperate to transfer away from it.

ثم فكر في خلق هذه الارض على ما هي عليه حين خلقت راتبة راكنة فتكون موطننا مستقرا للاشياء فيتمكن الناس من السعي عليها في مأربهم، والجلوس عليها لراحتهم، والنوم لهدئهم، والاتقان لاعمالهم

Then think regarding the creation of this earth upon what it is upon, where it has been Created wet, static, so it would become a stable homeland for the things. The people are enabled from the capaciousness upon it in their purposes, and the sitting upon it for their rest, and the sleep for their calmness, and the workmanship for their works.

فإنها لو كانت رجراجة متكففة لم يكونوا يستطيعون أن يتقنوا البناء والتجارة والصناعة وما أشبه ذلك، بل كانوا لا يتهنؤون بالعيش والارض ترتج من تحتهم،

So, if it had been shaking, reclining, they would not have been able to master the construction, and the trading, and the manufacturing, and what resembles that. But, they would not be enjoying the life while the ground was shaking beneath them.

واعتبر ذلك بما يصيب الناس حين الزلازل على قلة مكنتها حتى يصيروا إلى ترك منازلهم والهرب عنها. فان قال قائل: فلم صارت هذه الارض تزلزل؟ قيل له: إن الزلزلة وما أشبهها موعظة وترهيب يرهب بها الناس ليرعوا وينزعوا عن المعاصي،

And consider what hits the people when there is an earthquake for a little while until they leave their houses and flee from it. If a speaker were to say, ‘Why did this earth come to be with the tremors?’ It would be said to him, ‘The earthquake and what resembles it is preaching and intimidation, the people being intimidated by it, to warn them and take them away from the acts of disobedience.

وكذلك ما ينزل بهم من البلاء في أبدانهم وأموالهم يجري في التدبير على ما فيه صلاحهم واستقامتهم، ويدخر لهم إن صلحوا من الثواب والعوض في الآخرة ما لا يعدله شئ من امور الدنيا، وربما عجل ذلك في الدنيا إذا كان ذلك في الدنيا صلاحا للخاصة والعامّة.

And like that is what descends with them from the affliction in their bodies and their wealth, flowing in the arrangement upon what therein is their correction and their integrity, and hoarding for them, if they correct themselves, the Rewards and the replacements in the Hereafter what nothing from the affairs of the world can be equated with; and sometimes hasten that in the world, when that was in the world a correction of the special ones and the general ones.

ثم إن الارض في طباعها الذي طبعها الله عليه باردة يابسة وكذلك الحجارة و إنما الفرق بينها وبين الحجارة فضل ييس في الحجارة، أفرايت لو أن اليبس أفرط على الارض قليلا حتى تكون حجرا صلدا أكانت تنبت هذا النبات الذي به حياة الحيوان؟ وكان يمكن بها حرث أو بناء؟ أفلا ترى كيف تنصب من ييس الحجارة وجعلت على ما هي عليه من اللين والرخاوة ولتهياً للاعتماد؟.

Then, the earth, in its nature which Allah<sup>-azwj</sup> Natured it upon, is cold, dry, and like that are the rocks. But rather, the difference between it and the rock is the extra dryness in the rocks. Do you not see, if that dryness is overdone upon the earth a little until the rocks become rock solid, would the vegetation grow with this growth, which is like of the animals? And would it have enabled a farm or a construction? Do you not see how the dryness is concentrated in the rock, and it has been made what it is upon from the softness, the laxity and the preparedness for the deliberation?

ومن تدبير الحكيم جل وعلا في خلقه الارض أن مهب الشمال أرفع من مهب الجنوب فلم جعل الله عزوجل كذلك إلا لينحدر المياه على وجه الارض فتسقيها و ترويبها ؟ ثم تفيض آخر ذلك إلى البحر فكأنما يرفع أحد جانبي السطح ويخفض الآخر لينحدر الماء عنه ولا يقوم عليه كذلك جعل مهب الشمال أرفع من مهب الجنوب لهذه العلة بعينها، ولولا ذلك لبقى الماء متحيرا على وجه الارض فكان يمنع الناس من إعمالها ويقطع الطرق والمسالك،

And from the arrangement of the Wise, Majestic and Exalted, in the creation of the earth is that the northern side is higher than the south. Why did Allah<sup>-azwj</sup> Mighty and Majestic Make it like that except for trickling the waters upon the earth's surface to quench it and irrigate it? Then that overflows into the sea. It is as if one side of the roof is higher and the other is lower to trickle the water away from it and not to stand still upon it. That He-azwj Made the northern side to be higher than the southern side for this reason exactly, and had it not been that the water would have remained confused upon the earth's surface, and it would have prevented the people from their works and cut off the roads and the pathways.

ثم الماء لولا كثرته وتدفقه في العيون والادوية و الانهار لضاق عما يحتاج الناس إليه لشربهم وشرب أنعامهم ومواشيهم، وسقي زروعهم وأشجارهم وأصناف غلاتهم، وشرب ما يردده من الوحوش والطيور والسباع وتتقلب فيه الحيتان ودواب الماء،

Then, the water, had it not been for its abundance and its being dispelled into the rivers, and the valleys, would have been constricted upon what the people are needy to, for their drinking, and the drinking of their cattle and their livestock, and quench their plants and their trees and types of their harvests; and the drinking of whatever comes to it from the wild animals, and the birds, and the predators, and the fishes and creatures of the water fluctuate in it.

وفيه منافع آخر أنت بما عارف وعن عظم موقعها غافل فإنه سوى الامر الجليل المعروف من غنائها في إحياء جميع ما على الارض من الحيوان والنبات يمزج بالاشربة فتلين وتطيب لشاربها، وبه تنظف الابدان والامتعنة من الدرن الذي يغشاها، وبه يبيل التراب فيصلح للاعمال وبه يكف عادية النار إذا اضطرت وأشرف الناس على المكروه، وبه يسيغ الغصان ما غص به، وبه يستحم المتعب الكال فيجد الراحة من أوصابه، إلى أشباه هذا من المآرب التي تعرف عظم موقعها في وقت الحاجة إليها.

And in it is another benefit. You know it, and about the greatness of its occurrence, you are heedless, for it is the same majestic matter, the well know from its abundance in reviving the entirety of what is upon the earth, from the animals and the vegetation mingling with the drinking, so it softens and becomes good for it to be drunk; and by it the bodies are cleaned, and the dead from the dust which engulfs it, and by it the soil humidifies and is correct for the utilisation, and by it the fire is doused (soaked) when it inflames, and the people face upon its abhorrence, and by it the dyer dyes what he dyes with it, and by it the tired calf is bathed and finds the rest from its injuries, to the likes of this from the purposes which you recognised the greatness of its occurrence in the time of need to it.

فإن شككت في منفعة هذا الماء الكثير المتراكم في البحار وقلت: ما الارب فيه ؟ فاعلم أنه مكتنف ومضطرب ما لا يحصى: من أصناف السمك ودواب البحر، ومعدن اللؤلؤ والياقوت والعنبر، وأصناف شتى تستخرج من البحر، وفي سواحله منابت العود واليلنجوج، وضروب من الطيب والعقاقير،

So, if you were to doubt in the benefits of this abundant water accumulating in the ocean, and you say, ‘What is the purpose in it?’, then know that it is encompassed and turbulent with what cannot be counted, from the types of fish and creatures of the sea, and a mine of pearls and the sapphire and amber, and various types being extracted from the sea; and in its coasts grows the Oud and the driftwood, and a variety of the perfumes and the medicines.

ثم هو بعد مركب الناس ومحمل لهذه التجارات التي تجلب من البلدان البعيدة كممثل ما يجلب من الصين إلى العراق، ومن العراق إلى الصين فإن هذه التجارات لو لم يكن لها محمل إلا على الظهر لبارت وبقيت في بلدانها وأيدي أهلها لان أجر حملها كان يجاوز أثمانها فلا يتعرض أحد لحملها، وكان يجتمع في ذلك أمران: أحدهما فقد أشياء كثيرة تعظم الحاجة إليها، والآخر انقطاع معاش من يحملها ويتعيش بفضلها،

Then, after its composition by the people, and carried to these trades which are brought from distant cities, like what is brought from China to Iraq, and from Iraq to China, for these trades, if there had not been a carrier for it except upon the back, would have broken and remained in its city and in the hands of its people, because the wages of carrying it would have exceeded its cost, therefore no one would be exposed (agree) to carrying it. And two matters would have gathered in that – one of that is the loss of a lot of things maximising the need to it, and the other, cutting off the livelihood of the one carrying it and living by the grace of it.

وهكذا الهواء لولا كثرتة وسعته لاختنق هذا الانام من الدخان والبخار التي يتحير فيه، ويعجز عما يحول إلى السحاب والضباب أولاً واولا وقد تقدم من صفته ما فيه كفاية.

And similar to that is the air, if it had not been abundant, capacious, it would have choked the cattle from the smoke and the vapour which they would be hesitating in, and frustrated from what is turned into the cloud and the fog first of all, and there has preceded from its description what therein is sufficiency.

والنار أيضا كذلك فإنها لو كانت مبنوثة كالنسيم والماء كانت تحرق العالم وما فيه، ولم يكن بد من ظهورها في الاحايين لغنائها في كثير من المصالح فجعلت كالمخزونة في الاخشاب، تلمس عند الحاجة إليها، وتمسك بالمادة والحطب ما احتيج إلى بقائها لئلا تحبو،

And the fire as well is like that, if it had been transmitted like the gentle breeze and the water, it would incinerate the world and whatever is in it, and it would not have been a must that it should appear in the two states of its abundance in many of the interests, so it was Made to be like the treasure inside the timber, sought during the need to it, and withheld with the essence and the firewood what is needed to is survival lest it freezes.

فلا هي تمسك بالمادة والحطب فتعظم المؤونة في ذلك، ولا هي تظهر مبنوثة فتحرق كل ما هي فيه بل هي على تهيئة وتقدير اجتماع فيها الاستمتاع بمنافعها والسلامة من ضررها.

Therefore, it is withheld with the essence and the firewood to magnify the assistance in that, and it is not transmitted so it would incinerate all what it is in, but it is upon a preparation and a measurement gathered in it the enjoyment of its benefits and the safety from its harm.

ثم فيه خلة اخرى وهي أنها مما خص به الانسان دون جميع الحيوان لما له فيها من المصلحة فإنه لو فقد النار لعظم ما يدخل عليه من الضرر في معاشه فأما البهائم فلا تستعمل النار ولا تستمتع بها، ولما قدر الله عزوجل أن يكون هذا هكذا خلق للانسان كفا وأصابع مهيأة لقدح النار واستعمالها، ولم يعط البهائم مثل ذلك لكنها اعينت بالصبر على الجفاء والخلل في المعاش لكيلا ينالها في فقد النار ما ينال الانسان.

Then, in it is another manner, and it is that it is from what the human being has been particularised with besides the entirety of the animals to what there is for him an interest in it, for if he loses the fire, it would be grievous what would enter upon him from the harm in his life. As for the animals, they do not utilise the fire nor do they enjoy with it, and for what Allah<sup>-azwj</sup> Mighty and Majestic had Determined that this happens like that. He<sup>-azwj</sup> Created for the human being, a palm and fingers prepared to ignite the fire and utilise it, and did not Give the animals the like of that, but these are assisted with the sight upon the staleness and the disturbance in the life, lest it comes upon them regarding the loss of the fire what would come upon the human being.

وانبتك من منافع النار على خلقة صغيرة عظيم موقعها، وهي هذا المصباح الذي يتخذة الناس فيقضون به حوائجهم ما شاءوا من ليلهم، ولولا هذه الخلة لكان الناس تصرف أعمارهم بمنزلة من في القبور، فمن كان يستطيع أن يكتب أو يحفظ أو ينسج في ظلمة الليل وكيف كانت حال من عرض له وجع في وقت من أوقات الليل فاحتاج أن يعالج ضمادا، أو سفوفا أو شيئا يستشفى به ؟

And I<sup>-asws</sup> shall inform you of the benefits of the fire upon the small creation in a great place, and it is this lamp which the people take to and are fulfilling their needs with it, whatever they so desire from their nights. And had it not been for these characteristics, the people would have utilised their building at the status of the ones in the graves. So, who could have been able to write, or preserve, or weave in the darkness of the night? And how would have been the state of one exposed to pain during a time from the times of the night, and is needy for the treatment of dressing, or (medicinal) powder, or something to be healed with?

فأما منافعها في نضج الاطعمة ودفاء الابدان وتجفيف أشياء وتحليل أشياء وأشبه ذلك فأكثر من أن تحصى وأظهر من أن تخفى.

So, as for its benefits in cooking the meals, and defending the bodies, and drying the things, and analysing the things, and the likes of that are more than can be counted, and (more) apparent that are hidden.

فكر يا مفضل في الصحو والمطر كيف يعتقبان على هذا العالم لما فيه صلاحه، ولودام واحد منهما عليه كان في ذلك فساده ألا ترى أن الامطار إذا توالى عفتت البقول والخضر، واسترخت أبدان الحيوان، وخصر الهواء فأحدث ضروبا من الامراض، وفسدت الطرق والمسالك،

Think, O Mufazzal, regarding the clear sky and the rain, how they follow each other upon this world to what therein is its interest, and if one of them lasted upon it, in that would have been its spoiling. Do you not see that the rains, when they are prolonged, the vegetables and the greenery rots away, and the bodies of the animals relax, and the air chills? New varieties of diseases occur, and the roads and pathways are spoilt.

وأن الصحو إذا دام جفت الارض، واحترق النبات، وغيض ماء العيون والادوية فأضر ذلك بالناس، وغلب اليبس على الهواء فأحدث ضروبا اخرى من الامراض فإذا تعاقبا على العالم هذا التعاقب اعتدل الهواء ودفع كل واحد منهما عادية الآخر فصلحت الاشياء واستقامت.

And that the clear sky, if it was perpetual, the earth would dry up, and the water of the rivers and valleys would deplete, and that would be harmful with the people, and the dryness would overcome upon the air, and another variety of the disease would be created. So, when there is a follow upon the world of this follow up, the air would be moderate, and each one of the two would moderate the other, and the things would be correct and straightened.

فإن قال قائل: ولم لا يكون في شئ من ذلك مضرة ألبتة؟ قيل له: ليمض ذلك الانسان ويومه بعض الالم فيرعوي عن المعاصي، فكما أن الانسان إذا سقم بدنه احتاج إلى الادوية المرة البشعة ليقوم طباعه ويصلح ما فسد منه كذلك إذا طعى وأشر احتاج إلى ما يعضه ويومه ليرعوي ويقصر عن مساويه ويثبته على ما فيه حظه ورشده،

If a speaker was to say, ‘And why does there no happen to be any harm in that anyhow?’ It would be said to him: ‘To run that human being and pain him with some of the pains, so he would be cautious of the acts of disobedience, just as the human being, when his body is sick, he is needy to the horrible bitter medicines so establish his health and correct whatever had spoiled from him, similar to that, when he is obedient and cheerful, he needs to what bites him and pains him to him to be cautious and fall short from his evil deeds and affirm him upon what therein is his share and his rightful guidance.

ولو أن ملكا من الملوك قسم في أهل مملكته قناطر من ذهب وفضة ألم يكن سيعظم عندهم ويذهب له به الصوت؟ فأين هذا من مطرة رواء؟ إذ يعمر به البلاد ويزيد في الغلات أكثر من قناطر الذهب والفضة في أقاليم الارض كلها.

And if a king from the kings was to distribute among the people of his kingdom containers of gold and silver, would he not be magnified in their presence and the voice would go for him due to it? So, where is this from abundant rains, when the cities are built and there is an increase in the yields, more than would be from container of the gold and the silver in all the regions of the earth?

أفلا ترى المطرة الواحدة ما أكبر قدرها وأعظم النعمة على الناس فيها وهم عنها ساهون! وربما عاقت عن أحدهم حاجة لا قدر لها فيذمر ويسخط إيتارا للخسيس قدره على العظيم نفعه جهلا بمحمود العاقبة وقلة معرفة لعظيم الغناء والمنفعة فيها.

Do you not see the single rainfall, how great its measurement is and the great bounty upon the people in it, and they are heedless from it! And sometimes, one of them is in need, and there is no Ordainment for it, so he murmurs and is angered at the effects of the despicability of his Ordainment upon the great benefits of it he is ignorant of the consequences of Praised One<sup>azwj</sup>, and scarcity of his understanding of the great yields and the benefits therein.

تأمل نزوله على الارض والتدبير في ذلك، فإنه جعل ينحدر عليها من علو ليتفشي ما غلظ وارتفع منها فيرويه، ولو كان إنما يأتيها من بعض نواحيها لما علا على المواضع المشرفة منها و يقل ما يزرع في الارض.

Contemplate its descent upon the earth and the arrangement in that, for He<sup>-azwj</sup> Made the descent upon it from the high parts to spread out whatever has thickened and raise from it so it would be irrigated. And if it had rather come to it from some of its sides, it would not have risen upon the places higher than it, and the cultivation would have been little in the earth.

ألا ترى أن الذي يزرع سيحا أقل من ذلك فالامطار هي التي تطبق الارض، وربما تزرع هذه البراري الواسعة وسفوح الجبال وذراها فتغل الغلة الكثيرة، وبها يسقط عن الناس في كثير من البلدان مؤونة سباق الماء من موضع إلى موضع، وما يجري في ذلك بينهم من الشاجر والتظام حتى يستأثر بالماء ذوا العزة والقوة ويحرمه الضعفاء.

Do you not see that which is cultivated by the flow of water is less than that, for the rains, these are which stratify the ground, and sometimes these vast prairies are cultivated, and the mountains and its soils, so it produces a lot of yield, and by it hoard falls from the people in most of the cities by the quenching of the water from place to place; and whatever flows in that between them from the quarrels and grievances until they seize the water to be with the honour and the strength, and deprive the weak ones.

ثم إنه حين قدر أن ينحدر على الارض انحدارا جعل ذلك قطرا شبيها بالرش ليغور في قطر الارض فيروبيها، ولو كان يسكبها انسكابا كان ينزل على وجه الارض فلا يغور فيها ثم كان يحطم الزرع القائمة إذا اندفق عليها فصار ينزل نزولا رقيقا فنبت الحب المزروع، ويجبي الارض والزرع القائم،

Then, when it was Ordained that it descend upon the earth with a descending, that drop was Made to resemble with a sprinkle in order to sing the drop in the earth and irrigate it. And if it had pouring with a pouring, it would have descended upon the surface of the earth, and would not have sunk in it, then it would have destroyed the existing plants when it had surged towards it. Thus, the descent became a thin descent so the sowed seeds would grow, and the ground would be revived and the plantations would stand.

وفي نزوله أيضا مصالح اخرى فإنه يلين الابدان، ويجلو كدر الهواء فيرتفع الوباء الحادث من ذلك، ويغسل ما يسقط على الشجر والزرع من الداء المسمى باليرقان، إلى اشباه هذا من المنافع.

And it its descent as well, there are other interest, for it softens the cities, and freshen and chill the air, and lifts the plague to occur from that, and washed whatever drops off from the tree and the plants, from the illnesses named as jaundice, to the likes of this from the benefits.

فإن قال قائل: أو ليس قد يكون منه في بعض السنين الضرر العظيم الكثير لشدة ما يقع منه أو برد يكون فيه تحطم الغلات وبخورة يحدثها في الهواء فيولد كثيرا من الامراض في الابدان والآفات في الغلات؟ قيل: بلى قد يكون ذلك الفرط لما فيه من صلاح الانسان وكفه عن ركوب المعاصي والتمادي فيها فيكون المنفعة فيما يصلح له من دينه أرجح مما عسى أن يرزأ في ماله.

If a speaker says, 'Or hasn't it happened from it in some of the years, a lot of great harm due to the intensity of what occurs from it, or a cold in which the yields happen to be destroyed, or a vapour occurring in the air giving birth to a lot of diseases in the bodies and the affliction in the fields?' It would be said: 'Yes, that excess has happened to what is therein from the

interest of the human beings, and restrain him from indulging in the acts of disobedience and the persisting in these. Therefore, the benefits happen to be in what is correct for him from his Religion, possibly from the difficulties in his wealth.

انظر يا مفضل إلى هذه الجبال المركومة من الطين والحجارة التي يحسبها الغافلون فضلا لا حاجة إليها، والمنافع فيها كثيرة: فمن ذلك أن يسقط عليها الثلوج فيبقى في قلالها لمن يحتاج إليه، ويذوب ما ذاب منه فتجري منه العيون الغزيرة التي تجتمع منها الأنهار العظام، وينبت فيها ضروب من النبات والعقاقير التي لا ينبت مثلها في السهل،

Look, O Mufazzal, at these mountains, the collection of mud and rocks which the heedless ones reckon it has been an extra, there being no need to it, and the benefits in these are a lot. From that is that the snow would fall upon it and would remain in its peaks for one who is needy to it, and would melt whatever melts from it, and the strong springs flow from it, and the great rivers are gathered from it, and a variety of the vegetation grows in it, and the medicine the likes of which does not grow in the coast.

ويكون فيها كهوف ومقاييل للوحوش من السباع العادية ويتخذ منها الحصون والقلاع المنيعة للتحرز من الأعداء، وينحت منها الحجارة للبناء والأرحاء، ويوجد فيها معادن لضروب من الجواهر، وفيها خلال أخرى لا يعرفها إلا المقدر في سابق علمه.

And there happen in these like dugouts and caves for the wild animals from the normal predators, and fortresses and forts are taken from these as a defence from the enemies, and carvings are taken from the rocks for the construction and the grinding mills, and it these are found to be mines of a variety of the gems, and therein are other uses which none understand except the Ordainer in the precedence of His<sup>azwj</sup> Knowledge.

فكر يا مفضل في هذه المعادن وما يخرج منها من الجواهر المختلفة مثل الجص و الكلس والجبس والزرايخ، والمرتك، والقونيا والزبيق، والنحاس، والرصاص، والفضة، والذهب، والزبرجد، والياقوت، والزمرد، وضروب الحجارة، وكذلك ما يخرج منها من القار، والمومياء، والكبريت، والنفط، وغير ذلك مما يستعمله الناس في مآربهم،

Think, O Mufazzal, regarding these mines and what comes out from these from the difference gems, like the plaster, the lime, and the gypsum, and the arsenic, and the lead monoxide, and the zinc, and the mercury, and the copper, and the lead, and the silver, and the gold, and the rubies, and the sapphire, and the emeralds and a variety of the stones. And, similar to that is what comes out from these, from the asphalt, and the bitumen, and the sulphur, and the oil, and other than that from what the people utilise in their purposes.

فهل يخفى على ذي عقل بأن هذه كلها ذخائر ذخرت للانسان في هذه الارض ليستخرجها فيستعملها عند الحاجة إليها ؟

So, is it hidden upon the one with intellect that all these is a treasure hoarded for the human being in this earth for him to extract these and utilise during the need to it?

ثم قصرت حيلة الناس عما حاولو من صنعتها على حرصهم واجتهادهم في ذلك فإنهم لو ظفروا بما حاولوا من هذا العلم كان لا محالة سيظهر ويستفيض في العالم حتى تكثر الذهب والفضة ويسقطا عند الناس فلا يكون لهما قيمة ويبطل الانتفاع بهما في الشرى والبيع والمعاملات، ولا كان يجيئ السلطان الاموال، ولا يدخرهما أحد للاعقاب،

Then the stunts of the people from what they are deploying from its making, upon their greed and their struggle in that, for they, if they were to be victorious with what they are deploying from this world, it would be inevitable that they be victorious and succeed in the world until the gold and the silver is abundant and fall in the presence of the people. Then there would not be any valued to these two and it would invalidate the benefits with these in buying and selling and the dealings, nor would the ruling authority come with the wealth, nor would anyone hoard these for the posterity.

وقد اعطي الناس مع هذا صنعة الشبه من النحاس والزجاج من الرمل، والفضة من الرصاص، والذهب من الفضة، وأشباه ذلك مما لا مضرة فيه. فانظر كيف اعطوا إرادتهم فيما لا ضرر فيه، ومنعوا ذلك فيما كان ضارا لهم لو نالوه، ومن أوغل في المعادن انتهى إلى واد عظيم يجري منصلتا بماء غزير، لا يدرك غوره ولا حيلة في عبوره ومن ورائه أمثال الجبال من الفضة.

And the people have been Given along with this, a resemblance of the copper and the glass from the sand, and the silver from the lead, and the gold from the silver, and like that from what there is no harm in it. Therefore, look at how they have been Given their wants in what there is no harm, and Prevented that in what there would have been harm for them it they had been Given it, and from the yields in the mines ending up to a great valley flowing incessantly (nonstop) with abundant water, and he does not realise any way or trick in crossing it, and from behind it are the likes of the mountains of silver.

تفكر الآن في هذا من تدبير الخالق الحكيم فإنه أراد جل ثناؤه أن يرى العباد قدرته وسعة خزائنه، ليعلموا أنه لو شاء أن يمنحهم كالجبال من الفضة لفعل، لكن لا صلاح لهم في ذلك، لانه لو كان فيكون فيها كما ذكرنا سقوط هذا الجوهر عند الناس وقلة انتفاعهم به،

Think now, regarding this from the arrangement of the Wise Creator, for He<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Praise Intended to Show the servants His<sup>-azwj</sup> Power and the vastness of His<sup>-azwj</sup> treasures, for them to know that He<sup>-azwj</sup>, if He<sup>-azwj</sup> so Desires to Award them with the likes of mountains of silver, He<sup>-azwj</sup> can do so, but that would not be any interest for them in that, because if it was to happen regarding these just as we<sup>-asws</sup> mentioned, this substance would fall in the presence of the people and there would be little of their benefits with it.

واعتبر ذلك بأنه قد يظهر الشيء الطريف مما يحدثه الناس من الاواني و الامتعة فما دام عزيزا قليلا فهو نفيس جليل آخذ الثمن فإذا فشا وكثر في أيدي الناس سقط عندهم وخست قيمته، ونفاسة الاشياء من عزتها.

And consider that, the things which appear as odd, from what the people innovate from the pots and the luggage, so as long as it is scarce, it would be precious, great in taking the price. But, when it is widespread and abundant in the hands of the people, its price drops in their presence and declines, and the preciousness of the things is from their esteem.

فكر يا مفضل: في هذا النبات وما فيه من ضروب المآرب، فالثمار للغذاء، و الاتبان للعلف، والحطب للوقود، والخشب لكل شئ من أنواع النجارة وغيرها، و اللحاء والورق والاصول والعروق والصمغ لضروب من المنافع.

Think, O Mufazzal, regarding this vegetation and what is therein from the variety of the purposes. The fruits are for the provision, and the fodder is for the feeds (of animals), and the firewood is for the igniting, and the timber is for everything from the types of carpentry etc. and the bark and the leaves and the roots and the gums are for a variety of benefits.

أرأيت لو كنا نجد الثمار التي نغذي بها مجموعة على وجه الارض ولم تكن تنبت على هذه الاغصان الحاملة لها كم كان يدخل علينا من الخلل في معاشنا وإن كان الغذاء موجودا فإن المنافع بالخشب والحطب والاتبان وسائر ما عددها كثيرة، عظيم قدرها، جليل موقعها، هذا مع ما في النبات من التلذذ بحسن منظره ونضارته التي لا يعد لها شئ من مناظر العالم وملاهيته.

What is your view, if we were to find the fruits which we feed with collected upon the surface of the earth, and did not happen to grow upon these branches laden with it, how much disturbance would have entered upon us in our lives, and even though the provision was existing, for the benefits of the timber and the firewood and the gums, and the rest of what is with us, is a lot, great is its worth, and abundant is its occurrence. This is with what is in the vegetation from the pleasure with the beauty of its looks and scenery which nothing can be enumerated to it from the scenes of the world and its entertainment.

فكر يا مفضل: في هذا الربيع الذي جعل في الزرع فصارت الحبة الواحدة تحلف مائة حبة وأكثر وأقل، وكان يجوز أن يكون الحبة تأتي بمثلها فلم صارت تربع هذا الربيع إلا ليكون في الغلة متسع لما يرد في الارض من البذر، وما يتقوت الزراع إلى إدراك زرعها المستقبل؟.

Think, O Mufazzal, regarding this crop which is made to be in the farm, so the one seed becomes leaving behind one hundred seeds, and more, and less. And would it be allowed that the seed should happen to come with the like of it? So, why did a yield of this crop come to be except for it to happen in abundance for what is wanted in the land from the sowing, and what would the farmers be growing to realise their crops for the next (harvest)?

ألا ترى أن الملك لو أراد عمارة بلد من البلدان كان السبيل في ذلك أن يعطي أهله ما يبذرونه في أرضهم، وما يقوتهم إلى إدراك زرعهم فانظر كيف تجد هذا المثال قد تقدم في تدبير الحكيم فصار الزرع يربع هذا الربيع ليفي بما يحتاج إليه للقوت والزراعة،

Do you not see that the king, if he wanted to build a city from the cities, the way is that would be that he gives its people what they would be sowing in their lands, and what they would be planting to realise their harvests? Therefore, look at how you find this example which has preceded regarding the arrangement of the Wise One<sup>azwj</sup>. The plantation yields this crop to fulfil what is needed to it for the sowing and the cultivation.

و كذلك الشجر والنبت والنخل يربع الربيع الكثير فإنك ترى الاصل الواحد حوله من فراخه أمرا عظيما، فلم كان كذلك إلا ليكون فيه ما يقطعه الناس ويستعملونه في مأربهم وما يرد فيغرس في الارض؟ ولو كان الاصل منه يبقى منفردا لا يفرخ ولا يربع لما أمكن أن يقطع منه شئ لعمل ولا لغرس، ثم كان إن أصابته آفة انقطع أصله فلم يكن منه خلف.

And similar to that is the tree, and the sprout, and the palm tree yielding a lot of crop, and you will see the one source around it from its siblings, a great matter. Why was it like that except for it to happen in it what the people would cut it out and use it in their purposes and whatever is wanted, so it would be grown in the land? If the root from it had remain individually, not sprouting nor growing, it would be enabled at something be cut out from it for a work, nor for planting, then it would be so that if an affliction would hit him, he would cut out its root, but there would be no replacement of it.

تأمل نبات هذه الحبوب من العدس والماش والبقلا وما أشبه ذلك فإنها تخرج في أوعية مثل الخرائط لتصونها وتحجبها من الآفات إلى أن تشد وتستحکم كما قد تكون المشيمة على الجنين لهذا المعنى بعينه،

Contemplate on the growth of these grains, from the lentils, and the green beans, and the broad beans and what resembles that, for these come out in a container like the leaves in order to fortify these and veil these from the afflictions, until it is stronger and upright just as what is happening in the life of the foetus, for this meaning exactly.

فأما البر وما أشبهه فإنه يخرج مدرجا في قشور صلاب على رؤوسها مثال الاسنة من السنبل ليمنع الطير منه ليتوفر على الزراع.

As for the land and what resembles it, it comes out layered in a solid crust upon their head like the teeth, from the ear (of corn), to prevent the bird from it, to be devoted upon the cultivation.

فإن قال قائل: أو ليس قد ينال الطير من البر والحبوب؟ قيل له: بلى على هذا قدر الامر فيها لان الطير خلق من خلق الله وقد جعل الله تبارك وتعالى له فيما تخرج الارض حطا، ولكن حضنت الحبوب بهذه الحجب لئلا يتمكن الطير منها كل التمكّن فيعبث فيها ويفسد الفساد الفاحش فإن الطير لو صادف الحب بارزا ليس عليه شئ يحول دونه لأكب عليه حتى ينسفه أصلا

If a speaker was to say, ‘Or hasn’t the bird attained from the land and the grains?’ It would be said to him: ‘Yes, upon this Ordainment there is the Command in it, because the bird is a creature from the creatures of Allah<sup>-azwj</sup>, and Allah<sup>-azwj</sup> Blessed and Exalted has Made a share to be for it in what the earth brings forth, but the grains have been incubated with these veils lest the bird is enabled from it with all ability, so it play in it and spoil the spoiling of the immoral ones, for if the bird were to come to the grain which was prominent, there being nothing upon it or around it to prevent it, it would leap upon it until it breaks its twig.

فكان يعرض من ذلك أن يبشم الطير فيموت، ويخرج الزراع من زرعه صفرا فجعلت عليه هذه الوقايات لتصونه فينال الطائر منه شيئا يسيرا يتقوت به، ويبقى أكثره للانسان فإنه أولى به إذ كان هو الذي كدح فيه وشقي به، وكان الذي يحتاج إليه أكثر مما يحتاج إليه الطير.

The exposure from that is that the bird would fall silent and it would die, and the farmers would come out from their plantation with zero. Thus, these coasters had been Made to be upon it to fortify it, so the bird would only attain something small from it and live by it. Most of it would remain for the human being, for he is the foremost with it, when he is the one who toiled in it and worked with it, and he would be the one more needy to it that what the bird would be needy to.

تأمل الحكمة في خلق الشجر وأصناف النبات فإنها لما كانت تحتاج إلى الغذاء الدائم كحاجة الحيوان ولم يكن لها أفواه كأفواه الحيوان ولا حركة تنبعث بها لتناول الغذاء جعلت أصولها مركوزة في الأرض لتنزع منها الغذاء فتؤديه إلى الأغصان وما عليها من الورق والثمر

Contemplate on the wisdom in the creation of the tree and the types of growth, for these, when they are need to the perpetual provision, like the need of the animal, and there does not happen to be a mouth for it like the mouths of the animals, nor any movement to take with it to attain the provision, its roots have been Made to be affirmed in the ground to snatch the provision from it, and deliver it to the branches, and whatever is upon it from the leaves and the fruits.

فصارت الأرض كالأم المربية لها، وصارت أصولها التي هي كالأفواه ملتزمة للأرض لتنزع منها الغذاء كما يرضع أصناف الحيوان أمهاتها.

Thus, the ground became like a mother nourishing it, and its roots became like its mouths squeezing the ground to snatch the provision from it, just as various animals breastfeed from their mothers.

ألا ترى إلى عمد الفساطيط والخيم كيف تمد بالأطناب من كل جانب لتثبت منتصبه فلا تسقط ولا تميل فهكذا تجد النبات كله له عروق منتشرة في الأرض ممتدة إلى كل جانب لتمسكه وتقييمه، ولولا ذلك كيف كان يثبت هذا النخل الطوال والدوح العظام في الريح العاصف،

Do you not look at the pillars of the pavilions and the tents how it is extended with the ropes from every side to affirm its standing, and it neither falls down nor does it lean? And this is how you find the growth, all of it having scattered veins (roots) in the ground extending to every side to hold it and stand it upright. And had it not been that, how would that this tall palm tree and the great trunk, been stabilised in the stormy wind?

فانظر إلى حكمة الخلقه كيف سبقت حكمة الصناعة فصارت الحيلة التي تستعملها الصناع في ثبات الفساطيط والخيم متقدمة في خلق الشجر لان خلق الشجر قبل صنعة الفساطيط والخيم ألا ترى عمدها وعيداتها من الشجر؟ فالصناعة مأخوذة من الخلقه.

Look at the Wisdom of the creation, how it precedes the wisdom of the making, so the means which are utilised in the making in affirmed the pavilions and the tents, have been preceded in the creation of the tree, because the creation of the tree is before the making of the pavilions and the tents. Do you not see its pillar and its rods from the tree? The making is taken from the creation.

تأمل يا مفضل خلق الورق فإنك ترى في الورقة شبه العروق مبنوثة فيها أجمع فمنها غلاظ ممتدة في طولها وعرضها، ومنها دفاق تتخلل الغلاظ منسوجة نسجا دقيقا معجما لو كان مما يصنع بالأيدي كصنعة البشر لما فرغ من ورق شجرة واحدة في عام كامل، ولاحتياج إلى آلات وحركة وعلاج وكلام

Contemplate, O Mufazzal, on the creation of the leaves, and you will see in the leaf resembling the veins transmitted in it collectively. From these are thick ones extended in length and

width, and from these are thin ones permeating the ones with a precise weakling collectively. If this had been made with hands like the making of a mortal, he would not have been free from a single leaf of a tree in one complete year, and he would be needy to tools, and movement, and treatment, and speech.

فصار يأتي منه في أيام قلائل من الربيع ما يملأ الجبال والسهل ويقاع الارض كلها بلا حركة ولا كلام إلا بالارادة النافذة في كل شئ والامر المطاع.

And it has become coming from Him<sup>azwj</sup>, in a few days from the spring what fills the mountains, and the coasts, and spots of the earth, all of them without a movement, nor a speech, except by the Will being implemented in all things and the Command being obeyed.

واعرف مع ذلك العلة في تلك العروق الدقاق فإنها جعلت تتخلل الورقة بأسرها لتسقيها وتوصل الماء إليها بمنزلة العروق المبتوثة في البدن لتوصل الغذاء إلى كل جزء منها

And recognise, along with that, the reason regarding those thin leaves, for these had been Made to be within the leaf being captive by it, in order to quench it and deliver the water to it, being at the status of the veins transmitting in the body to deliver the food to every part of it.

وفي الغلاظ منها معنى آخر فإنها تمسك الورقة بصلابتها ومتانتها لئلا تنهتك وتمزق فترى الورقة شبيهة بورقة معمولة بالصنعة من خرق قد جعلت فيها عيدان ممدودة في طولها وعرضها لتتماسك فلا تضطرب فالصناعة تحكي الخلقة وإن كانت لا تدركها على الحقيقة.

And in the thick ones from these, there is another meaning, for the leaf is attached with its solidity and its robustness lest it wilts and ruptures. So, you see the leaf resembling a paper made with the making from perforations, and there has been Made in these supporting pillars in its length and its width to adhere, and it does not waver. The making tells of the creation and even if you do not realise it upon the reality.

فكر في هذا العجم والنوى والعلة فيه فإنه جعل في جوف الثمرة ليقوم مقام الغرس إن عاق دون الغرس عائق، كما يجرز الشئ النفيس الذي تعظم الحاجة إليه في مواضع آخر،

Think, O Mufazzal, regarding the seeds and the cores, and the reason in it, for it has been Made to be in the inside of the fruit to be standing in place of the sowing, being a hindrance besides the sowing hindrance, just as one safeguards the valuable thing which is of a greater need to in another place.

فإن حدث على الذي في بعض المواضع منه حادث وجد في موضع آخر، ثم بعد يمسك بصلابته رخاوة الثمار ورقتها، ولولا ذلك لتشدخت وتفسخت وأسرع إليه الفساد، وبعضه يؤكل ويستخرج دهنه فيستعمل منه ضروب من المصالح، وقد تبين لك موضع الارب في العجم والنوى.

So, if there occurs an event in some of the places from it, it would be found in another place, then afterwards, it would adhere with its robustness, the softness of the fruits and their leaves. And, had it not been that, it would have broken and decayed and the spoiling would be quick to it. And some of it is eaten and its oil is extracted and utilised from it in various of the interests. And it has been explained to you the subject of the purposed in the seeds and the cores.

فكر الآن في هذا الذي تجده فوق النواة من الرطوبة وفوق العجم من العنبة فما العلة فيه ؟ ولماذا يخرج في هذه الهيئة ؟ وقد كان يمكن أن يكون مكان ذلك ما ليس فيه مأكلا كمثل ما يكون في السرو والذلب وما أشبه ذلك، فلم صار يخرج فوقه هذه المطاعم اللذيذة إلا ليستمتع بها الانسان ؟.

Think now, regarding this, which you find to be above the core of the date, and above the seed of the grape, what is the reason in it? And for what has it come out in this shape? And it has happened that it would happen to be in that place where there isn't any eating, like what happens in the cypress and the sycamore, and what resembles that. Why did it come to be coming out above these tasty foods except for the human being to enjoy with it?

فكر في ضروب من التدبير في الشجر فإنك تراه يموت في كل سنة موتة، فيحتبس الحرارة الغريزية في عوده ويتولد فيه مواد الثمار ثم تحي وتنتشر فتأتيك بهذه الفواكه نوعا بعد نوع كما تقدم إليك أنواع الاطبخة التي تعالج بالايدي واحدا بعد واحد،

Think regarding a variety of the arrangements in the tree, and you will see it dying a death every year, it withholds the precious heat in its wood and the materials of the fruits are born in it, then it revives and scatters and comes to you with these fruits, a type after a type, just as is brought to you types of cuisines which are treated by the hands, one after another.

فترى الاغصان في الشجر تتلقات ثمارها حتى كأنها تناولكها عن يد، وترى الرياحين تلتاق في أفنانها كأنها تجيئك بأنفسها، فلمن هذا التقدير إلا لمقدر حكيم ؟ وما العلة فيه إلا تفكية الانسان بهذه الثمار والانوار ؟ والعجب من اناس جعلوا مكان الشكر على النعمة جحود المنعم بها !.

And you see the branches in the tree giving you its fruits until as if it is giving to you from a hand. And you see the basil meeting you in its branch as if it is coming to you by itself. From whom is this Determination except the Wise Determinater? And what is the reason in it except the satisfaction of the human being with these fruits and the lights? And the wonder from a people who are making a place of the thanks upon the bounty, regarding the Bestower with it!

اعتبر بخلق الرمانة وما ترى فيها من أثر العمد والتدبير فإنك ترى فيها كأمثال التلال من شحم مركوم في نواحيها، وحبا مرصوفا رصفا كنعو ما ينضد بالايدي وترى الحب مقسوما أقساما، وكل قسم منها ملفوفا بلفائف من حجب منسوجة أعجب النسيج وألطفه، وقشره يضم ذلك كله،

Consider the creation of the pomegranate and you see in it from the effects of the deliberation and the arrangement, and you will see in it like the small hills of lubricant heaped up in its areas, and the seed are lined up in shelves like what the hands compose, and you see

the seeds distributed in section, and every section from it is enveloped with an enveloping of veils woven with wondrous weaving and subtlety, and its crust conjoins the whole of it.

فمن التدبير في هذه الصنعة أنه لم يكن يجوز أن يكون حشو الرمانة من الحب وحده، وذلك أن الحب لا يمد بعضه بعضا فجعل ذلك الشحم خلال الحب ليمده بالغذاء، ألا ترى أن اصول الحب مركوزة في ذلك الشحم؟ ثم لف بتلك اللفائف لتضمه وتمسكه فلا يضطرب، وغشي فوق ذلك بالقشرة المستحصفة ليصونه ويحصنه من الآفات،

So, from the arrangement of this making is that it is not allowed to have the pomegranate filled with the seeds alone, and that is because the seed do not extend part of it to a part, so that lining has been Made in the midst of the seeds to extend the nourishment to it. Do you not see that the root of the seed is connected in the lining? Then these are wrapped with that wrapping to embrace it and hold it, so it does not get disturbed, and there is a covering above that of the pure crust to fortify it and protect it from calamities.

فهذا قليل من كثير وهي وصف الرمانة وفيه أكثر من هذا لمن أراد الاطناب والتدريج في الكلام، ولكن فيما ذكرت لك كفاية في الدلالة والاعتبار.

So, this is a little from a lot, and it is a description of the pomegranate, and in it is more than this for one who wants the enlargement and the assertion in the speech, but in what I<sup>asws</sup> mentioned to you is sufficient regarding the evidence and the lesson.

فكر يا مفضل في حمل اليقطين الضعيف مثل هذه الثمار الثقيلة من الدباء والقثاء والبطيخ، وما في ذلك من التدبير والحكمة فإنه حين قدر أن يحتمل مثل هذه الثمار جعل نباته منبسطة على الارض، ولو كان ينتصب قائما كما ينتصب الزرع والشجر لما استطاع أن يحمل مثل هذه الثمار الثقيلة، ولينقصف قبل إدراكها وانتهائها إلى غايتها.

Think, O Mufazzal, regarding weak carrying the pumpkin like these heavy fruits, like the gourd, and the cucumbers, and the melons, and what is in that from the arrangement and the wisdom, for when it is Determined that it has to carry the like of these fruits, its growth is Made to be flat upon the ground; and had it been standing upright just as the plants and the trees, it would not have been able to carry the like of these heavy fruits, and would break before it matures and ends up to its peak.

فانظر كيف صار يمتد على وجه الارض ليلقى عليها ثمارها فتحملها عنه فترى الاصل من القرع والبطيخ مفترشا للارض، ثماره مبنوثة عليها وحواليه كأنه هرة ممتدة وقد اكتنفتها أجراءؤها لترضع منها.

Look how it came to be extended upon the surface of the earth to cast its fruit upon it and it bears it, and you see the root of the pumpkin and the melon resting on the ground and its fruit lying upon it and around it as if it is a cat stretching out, and its vines are conducted to suckle these.

وانظر كيف صارت الاصناف توافي في الوقت المشاكل لها من حمارة الصيف، ووقدة الحر فتلقاها النفوس بانسراح وتشوق إليها، ولو كانت توافي في الشتاء لوافقت من الناس كراهة لها واقشعراها منها مع ما يكون فيها من المضرة للابدان.

Look at how the various types are co-incidental regarding the timing of these from the summer heat, and the power of the heat so it meets the souls which long for it. And if it had been co-incidental with the winter, it would have coincided with the abhorrence from the people towards it, and the most precious from it is what would happen during it from the illnesses of the bodies.

ألا ترى أنه ربما أدرك شيء من الخيار في الشتاء فيمتنع الناس من أكله إلا الشره الذي لا يمتنع من أكل ما يضره وليستوخم مغبته.

Do you not see that sometimes one comes across something from the good in the winter, but people are prevented from eating it, except for the evil, which does not prevent one from eating what harms him; it would be his stupidity.

فكريا مفضل في النخل فإنه لما صار فيه اناث يحتاج إلى التلقيح جعلت فيه ذكورة للقاح من غير غراس فصار الذكر من النخل بمنزلة الذكر من الحيوان الذي يلقيح الاناث لتحمل وهو لا يحمل.

Think, O Mufazzal, regarding the palm tree, for when there comes to be a female in it, would be in need to the pollination, there is made to be a male in it for the pollination from without a plant, and the male of the palm tree came to be at the status of the male from the animals which impregnate the female to become pregnant while he does not become pregnant.

تأمل خلقة الجذع كيف هو فإنك تراه كالمسوج نسجا من غير خيوط ممدودة كالسدى واخرى معه معترضة كاللحمة كنجو ما ينسج بالايدي، وذلك ليشتد و يصلب ولا ينقصف من حمل القنوان الثقلية، وهز الرياح العواصب إذا صار نخله، و ليتهيأ للسقوف والجسور وغير ذلك مما يتخذ منه إذا صار جذعا،

Contemplate, O Mufazzal, on the creation of the trunk (of the palm tree), how it is, and you will see it like the woven fabric from without a thread spread out like the cell, and another with it cross-tied like the sideways, approximate to what is woven by the hands, and that is to tighten and solidify, and would not break from carrying the heavy bunch, and being shaken by the stormy wind when it comes to the palm tree, and to prepare it for the roofs and the bridges and other than that from what is taken from it, when it becomes a trunk.

وكذلك ترى الخشب مثل النسج فإنك ترى بعضه مداخلا بعضا طولا وعرضا كتداخل أجزاء اللحم، وفيه مع ذلك متانة ليصلح لما يتخذ منه من الآلات فإنه لو كان مستحصفا كالحجارة لم يمكن أن يستعمل في السقوف وغير ذلك مما يستعمل فيه الخشب كالبواب والاسرة والتوابيت وما أشبه ذلك.

And similar to that you see the timber like the woven, and you will see part of it inside its length and its width like the insertion of a body part of the flesh, and in it, along with that, durability for an interest of what is taken from it from the tools, for if it had been solid like the rocks, it would not have been possible to utilise it in the roofs and other such from what the timber is used it, like the doors, and the house, and the coffins, and what resembles that.

ومن جسيم المصالح في الخشب أنه يطفو على الماء فكل الناس يعرف هذا منه وليس كلهم يعرف جلاله الامر فيه، فلولا هذه الخلة كيف كانت هذه السفن والاطراف تحمل أمثال الجبال من الحمولة، وأنى كان ينال الناس هذا الوفق وخفة المؤونة في حمل التجارات من بلد إلى بلد؟ وكانت تعظم المؤونة عليهم في حملها حتى يلقي كثير مما يحتاج إليه في بعض البلدان مفقودا أصلا أو عسرا وجوده.

And from great interest in the timber, it floats upon the water, and all the people recognise this from it, and all of them don't recognise the majesty of the matter in it. If it had not been for this property, how would these ships and the glass carry the likes of the mountain from the loads, and the people could have attained this conformity and lightness, and comfort in carrying the trades from a city to a city? And the greatest assistance upon them is in carrying it until they come across a lot from what is needed to it in one of the cities, where it is already missing or difficult to find.

فكر في هذه العقاقير وما خص بها كل واحد منها من العمل في بعض الادواء فهذا يغور في المفاصل فيستخرج الفضول الغليظة مثل الشيطرج، وهذا ينزف المرة السوداء مثل الافتيمون، وهذا ينفي الرياح مثل السكبينج، وهذا يجلل الاورام وأشباه هذا من أفعالها فمن جعل هذه القوى فيها إلا من خلقها للمنفعة؟

Think regarding these medicines and what has been specialised with each one of these, from the working is one of the cures. So, this depression in the joints it takes out the thick waste like the herb 'Al-Sheytraj', and this detoxifies the gall bladder like the (herb) 'Al-Efteymoun', and this negates the wind like the (herb) 'Al-Sakbinj', and this reduces the swelling and the likes of this from its deeds. So, Who Made this strength in these except One<sup>-azwj</sup> Who Created it for the benefits?

ومن فطن الناس بما إلا من جعل هذا فيها؟ ومتى كان يوقف على هذا منها بالعرض والاتفاق كما قال قائلون؟ وهب الانسان فطن لهذه الاشياء بذهنه ولطيف رويته وتجاربه فالبهائم كيف فطنت لها؟ حتى صار بعض السباع يتداوى من جراحه إن أصابته ببعض العقاقير فيبرأ، وبعض الطير يحتقن من الحصر يصيبه بماء البحر فيسلم، وأشباه هذا كثير.

And Who is conscious of the people with it, except One<sup>-azwj</sup> Who Made this to be in it? And when would one pause upon this from it with the objection, and (claim) the perfection as the speakers are saying? The human being has been Gifted the cleverness for these things with his mind and the subtleness of his seeing and experimentation, but how is the discernment of the animals to it until one of the lions would treat itself from its injuries if being hit, with some of the medicines, and it is cured? And some bird is saved from injury by pouring the water from the sea, so it is safe? And the likes of this are many.

ولعلك تشكك في هذا النبات النابت في الصحاري والبراري حيث لا انس ولا أنيس فتظن أنه فضل لا حاجة إليه وليس كذلك بل هو طعم لهذه الوحوش، وحبه علف للطير، وعوده و أفنانه حطب فيستعمله الناس، وفيه بعد أشياء تعالج به الابدان، واخرى تدبغ به الجلود واخرى تصبغ به الامتعة، وأشباه هذا من المصالح.

And perhaps you doubt in these plants growing in the deserts and the prairies, where there is neither any people nor any companions, so you think that it is a waste, there being no need to it. And it isn't like that, but it is a food for these wild animals, and its seeds are a feed for

the birds, and its stalks and its branches are firewood, and the people utilise these. And in it, afterwards, are things to heal the bodies with, and another to tan the skins with, and another to dye the luggage with, and the likes of this from the interests.

ألست تعلم أن أخس النبات وأحقره هذا البردي وما أشبهها، ففيها مع هذا من ضروب المنافع فقد يتخذ من البردي القراطيس التي يحتاج إليها الملوك والسوقة، والحصر التي يستعملها كل صنف من الناس، وليعمل منه الغلف التي يوقى بها الاواني، ويجعل حشوا بين الظروف في الاسفاط لكيلا تعيب وتنكسر، وأشباه هذا من المنافع

Don’t you know that the worst plant and its most despicable is this papyrus and what resembles it? Along with this, there are a variety of benefits. The paper is taken from the papyrus, which the kings and the ordinary people are needy of, and the mat, which every type of people utilises, and the glazing is made from this, which seals the pottery. The filling is made to be between the gaps in the bowls lest they crack or break, and the likes of this from the benefits.

فاعتبر بما ترى من ضروب المآرب في صغير الخلق وكبيره وبماله قيمة ومالا قيمة له، وأخس من هذا وأحقره الزبل والعدرة التي اجتمعت فيها الخساسة والنجاسة معا، وموقعها من الزروع والبقول والخضر أجمع الموقع الذي لا يعد له شيء حتى أن كل شيء من الخضر لا يصلح ولا يزكو إلا بالزبل والسماذ الذي يستقذره الناس و يكرهون الدنو منه،

Therefore, take a lesson from what you see from a variety of purposes in small creatures and big ones, and with what there is a value for it and what has no value to it, and the worst from this. It's most despicable is the droop and the excreta in which are gathered the nastiness and the filthiness both together, and its place from the cultivation and the legumes and the greenery (as fertiliser), and the gathering place to which nothing would return to it, to the extent that all things from the crops would not be healthy nor pure except by the waste and the fertiliser which the people find revolting and are abhorring to go near it.

واعلم أنه ليس منزلة الشيء على حسب قيمته، بل هما قيمتان مختلفتان بسوقين، وربما كان الخسيس في سوق المكتسب نفيسا في سوق العلم فلا تستصغر العبرة في الشيء لصغر قيمته، فلو فطنوا طالبوا الكيمياء لما في العذرة لاشتروها بأنفس الاثمان وغالوا بها.

And know that the status of the thins isn’t upon its price, but these are two different prices in two markets. Sometimes the rubbish in a market for earning would be invaluable in a market of knowledge, therefore do not belittle the lesson in anything due to the smallness of its price, for it they are clever, they would seek the chemicals what is in the excreta and buy it with a high price and make it even more expensive.

قال المفضل: وحان وقت الزوال فقام مولاي إلى الصلاة وقال: بكر إلي غدا إن شاء الله، فانصرفت وقد تضاعف سروري بما عرفنيه مبتهجا بما آتانيه، حامدا لله على ما منحنيه فبت ليلتي مسرورا.

Al-Mufazzal said, ‘And the time of midday arrived, so my Master<sup>-asws</sup> arose to (perform) the Salat and said: ‘Come early tomorrow, if Allah<sup>-azwj</sup> so Desires’. So, I left and my joy had multiplied with what he<sup>-asws</sup> had made me understand, glad with what I had been given, praising to Allah<sup>-azwj</sup> upon what I been inclined to’.

المجلس الرابع: قال المفضل: فلما كان اليوم الرابع بكرت إلى مولاي فاستوذن لي فأمرني بالجلوس فجلست،

The fourth gathering – Al-Mufazzal said, ‘So, when it was the fourth day, I went early to my Master<sup>-asws</sup>, and he<sup>-asws</sup> permitted for me and instructed me with the sitting, so I sat down.

فقال عليه السلام: منا التحميد والتسبيح والتعظيم والتقدیس للاسم الاقدم، والنور الاعظم العلي العلام، ذي الجلال والاکرام، ومنشئ الانام، ومفتي العوالم والدهور، وصاحب السر المستور والغيب المحطور، والاسم المخزون والعلم المكتون،

He<sup>-asws</sup> said: ‘From us<sup>-asws</sup> is the Praise, and the Glorification, and the Magnification, and the Extolling Holiness for the most ancient Name, and the Magnificent Light, the Exalted, the Lofty, with the Majesty and the Honour, and Creator of the people, and Mufti (Fatwa issuer) of the world and the eras, and Master of the hidden secrets and the forbidden hidden matters, and the Treasured Name and the hidden Knowledge.

وصلواته وبركاته على مبلغ وحيه، ومؤدي رسالته، الذي ابتعثه بشيرا ونذيرا، وداعيا إلى الله بإذنه وسراجا منيرا ليهلك من هلك عن بينة ويحيى من حي عن بينة،

And His<sup>-azwj</sup> *Salawaat* and His<sup>-azwj</sup> Blessings be upon the deliverer of His<sup>-azwj</sup> Revelation, and the conductor of His<sup>-azwj</sup> Message, Sent as a giver of glad tidings and as a warner, and a caller to Allah<sup>-azwj</sup> by His<sup>-azwj</sup> Permission, and a radiant light to destroy the one destroyed from a proof, and revive the one who lives from a proof.

فعلبه وعلى آله من بارئه الصلوات الطيبات والتحيات الزاكيات الناميات، وعليه وعليهم السلام والرحمة والبركات في الماضين والغابرين أهد الأبدین ودهر الداهرين وهم أهله ومستحقه.

So, upon him<sup>-saww</sup> and upon his<sup>-saww</sup> Progeny<sup>-asws</sup>, from his<sup>-saww</sup> Creator be the goodly *Salawaat*, the compliments, the Purified caretakers, and upon him<sup>-saww</sup> and upon them<sup>-asws</sup> be the greetings, and the Mercy, and the Blessings, among the past ones, and the ancient ones, for ever and ever, and ages and ages, and they<sup>-asws</sup> are his<sup>-saww</sup> rightful family<sup>-asws</sup>.

قد شرحت لك يا مفضل من الأدلة على الخلق والشواهد على صواب التدبير والعمد في الانسان والحيوان والنبات والشجر وغير ذلك ما فيه عبرة لمن اعتبر، وأنا أشرح لك الآن الآفات الحادثة في بعض الأزمان التي اتخذها اناس من الجهال ذريعة إلى جحود الخالق والخلق والعمد والتدبير،

I<sup>-asws</sup> have expounded (illustrated) for you, O Mufazzal, from the evidence upon the creation and the testimonies upon the correctness of the arrangements, and the deliberation in the human being, and the animal, and the vegetation, and the tree and other than that, what is there in a lesson for one who considers, and now I<sup>-asws</sup> shall expound for you the calamities occurring in some of the eras which the people have taken it, out of ignorance, an excuse to reject the Creator, and the creation, and the deliberation, and the arrangement.

وما أنكرت المعطلة والمنانية من المكاره والمصائب وما أنكروه من الموت والفناء، وما قاله أصحاب الطبائع، ومن زعم أن كون الاشياء بالعرض والاتفاق ليتسع ذلك القول في الرد عليهم، قاتلهم الله أنى يؤفكون؟.

And what can the suspended old religious philosophers deny from the abhorrences, and the calamities, and what can they deny from the death, and the perishing, and what the companions (claiming) nature are saying, and ones who claim that the existence of the things being with the display, and the perfection, to widen that word in the rebuttal upon them **May Allah Fight them! How deluded they are [9:30]**.

اتخذ اناس من الجهال هذه الآفات الحادثة في بعض الازمان كمثل الوباء و اليرقان والبرد والجراد ذريعة إلى جحود الخلق والتدبير والخالق، فيقال في جواب ذلك: إنه إن لم يكن خالق ومدبر فلم لا يكون ما هو أكثر من هذا وأفظع؟ فمن ذلك أن يسقط السماء على الارض، وتهوي الارض فتذهب سفلا، وتتخلف الشمس عن الطلوع أصلا، وتجف الانهار والعيون حتى لا يوجد ماء للشفة، وتركد الريح حتى تحم الاشياء وتفسد، ويفيض ماء البحر على الارض فيغرقها.

The people, out of ignorance, took these calamities occurring in some of the eras like the plague, and the jaundice, and the cold, and the locusts, as an excuse to rejecting the creation, and the arrangement, and the Creator. It would be said in answer to that: ‘If there does not happen to be a Creator, then why these do not happen more frequently than this and more terrible?’ From that is the falling of the sky upon the earth, and the perishing of the earth and going lower, and the delaying of the emergence of the sun from emerging originally, and drying up of the rivers and the springs until water cannot be found for the lips, and stalling of the winds until the things stagnate and spoil, and the overflowing of the water of the seas upon the ground, and drowning it.

ثم هذه الآفات التي ذكرناها من الوباء والجراد وما أشبه ذلك ما بالها لا تدوم وتمتد حتى تجتاح كل ما في العالم؟ بل تحدث في الاحايين، ثم لا تلبث أن ترفع؟

Then, these calamities, which we<sup>-asws</sup> mentioned, from the plagues, and the locusts and what resembles that, what is the matter they don’t last and extend until they sweep across all what is in the world? But, these occur among the living beings, then they do not remain, and arise?

أفلا ترى أن العالم يصاب ويحفظ من تلك الاحداث الجلييلة التي لو حدث عليه شئ منها كان فيه بواره، ويلدع أحيانا بهذه الآفات اليسيرة لتأديب الناس وتقويمهم، ثم لا تدوم هذه الآفات بل تكشف عنهم عند القنوط منهم فتكون وقوعها بهم موعظة وكشفها عنهم رحمة.

Do you not see that the world is maintained and protected from these abundant occurrences which if it were to occur upon a thing from these, there would be there in its ruination, and our lives are stung with these calamities by only a little, (this is in order) to discipline the people, and their correction? Then, these calamities do not last, but these are removed from them during the despair from them, for their occurrence with them to become a preaching, and their removal from them, a Mercy.

وقد أنكرت المعطلة ما أنكرت المنانية من المكاره والمصائب التي تصيب الناس، فكلاهما يقول: إن كان للعالم خالق رؤوف رحيم فلم يحدث فيه هذه الامور المكروهة؟ والقائل بهذا القول يذهب به إلى أنه ينبغي أن يكون عيش الانسان في هذه الدنيا صافيا من كل كدر،

The stubborn old religious philosophers denied what they denied of the abhorrence’s and the calamities which hit the people, and all of them are saying, ‘If there is a Creator for the world, Kind, Merciful, then why does He<sup>-azwj</sup> Occur in it these abhorrent matters?’ And the speaker with this word is going with it to that it is befitting that there happens to be life of the human being in this world clear from every distress.

ولو كان هكذا كان الانسان سيخرج من الاشر والعتو إلى ما لا يصلح في دين ودنيا كالذي ترى كثيرا من المترفين ومن نشأ في الجدة والامن يخرجون إليه حتى أن أحدهم ينسى أنه بشر أو أنه مريبوب أو أن ضررا يمسسه، أو أن مكروها ينزل به، أو أنه يجب عليه أن يرحم ضعيفا أو يواسي فقيرا. أو يرثي لمبتلى أو يتحنن على ضعيف، أو يتعطف على مكروب،

And had it been like that, the human being would have come out from being care-free and arrogance to what is not correct in Religion and a world like the one you see many of the rich ones grow up in luxury and security coming out to, until one of them forgets that he is a mortal, or he is a servant (nor a Lord), or if a harm may touch him, or an abhorrence might descend with him, or it is Obligatory upon him that he mercies a weak one, or consoles a poor one, or laments to an afflicted one, or show affection to a weak one, or be helpful to a distressed one.

فإذا عضته المكاره ووجد مضضها اتعظ وأبصر كثيرا مما كان جهله وغفل عنه، ورجع إلى كثير مما كان يجب عليه، و المنكرون لهذه الامور المؤذية بمنزلة الصبيان الذين يذمون الادوية المرة البشعة، ويتسخطون من المنع من الاطعمة الضارة، ويتكروهون الادب والعمل، ويجنون أن يتفرغوا للهو والبطالة،

So, when the abhorrence bites him, and he feels its bite, he takes a preaching and sees a lot of what he had been ignorance of and heedless from, and returns to a lot of what had been Obligated upon him. And the deniers of these matters are at the status of the children who destroy the bitter, horrible medication, and get angry at being prevented from harmful foods, and they are abhorring the discipline and the work, and they are loving it if they could be freed for the playing and the idleness.

وينالوا كل مطعم ومشرب، ولا يعرفون ما تؤديهم إليه البطالة من سوء النشوء والعادة وما تعقبهم الاطعمة اللذيذة الضارة من الادواء والاسقام، وما لهم في الادب من الصلاح، وفي الادوية من المنفعة وإن شاب ذلك بعض الكراهة.

And, they are taking every food and drink, and they are not understanding what the idleness is leading them towards, from the evil growth and habits, and what are the consequence of the tasty (but) harmful foods, from the diseases and the illnesses, and for is for them in the discipline from the correction, and in the medication from the benefits, even if some of that is mixed with the abhorrence.

فإن قالوا: ولم لم يكن الانسان معصوما من المساوي حتى لا يحتاج إلى أن يلذعه بهذه المكارة؟ قيل: إذا كان يكون غير محمود على حسنة يأتيها ولا مستحق للثواب عليها.

If they say, ‘And why did the human being not be infallible from the evil until he would not be needy to be stung by these abhorrence’s?’ It would be said: ‘When it was so, he would not happen to be praiseworthy upon a good deed he does, nor deserving of the Rewards upon these’.

فإن قالوا: وما كان يضره أن لا يكون محمودا على الحسنات مستحقا للثواب بعد أن يصير إلى غاية النعيم واللذة؟ قيل لهم: اعرضوا على امرء صحيح الجسم والعقل أن يجلس منعما ويكفي كل ما يحتاج إليه بلا سعي ولا استحقاق، فانظر هل تقبل نفسه ذلك؟

If they say, ‘And what was the harm if he did not happen to be praiseworthy upon the good deeds, deserving of the Rewards, after he had come to be upon a peak of the bliss and the pleasures?’

It would be said to them, ‘You are objecting upon a person of a healthy body, and it tells that he sits favoured and sufficed with all what he is needy to without any striving nor being deserving, then looks, is that accepted to his self?’

بل ستجدونه بالقليل مما يناله بالسعي والحركة أشد اغتباطا وسرورا منه بالكثير مما يناله بغير الاستحقاق، وكذلك نعيم الآخرة أيضا يكمل لاهله بأن ينالوه بالسعي فيه والاستحقاق له

But, you will be finding him with a little from what he attains with the striving and the movement, of intense worth and joy from him, from what he attains without being deserving. And, similar to that are the Bounties of the Hereafter as well, being perfect for its rightful ones if they attain it with the striving with regards to it, and being deserving of it.

فالنعمة على الانسان في هذا الباب مضاعفة، بأن اعد له الثواب الجزيل على سعيه في هذه الدنيا، وجعل له السبيل إلى أن ينال بسعيه واستحقاقه فيكمل له السرور والاعتباط بما يناله منه.

The Bounty upon the human being in this matter is a multiple, if the plentiful Rewards are counted for him upon his striving in this world, and there has been Made the way for him to attain with striving and being deserved, so that the joy and the worth would be perfect for him with what he would attain from it.

فإن قالوا: أو ليس قد يكون من الناس من يركن إلى ما نال من خير وإن كان لا يستحقه: فما الحججة في منع من رضي أن ينال نعيم الآخرة على هذه الجملة؟

If they say, ‘Or isn’t it so that there has happened to be from the people, one who inclines to what he attains from the good, and even if he was not deserving of it? So, what is the argument in preventing one who is pleased to attain the Bounties of the Hereafter in this manner?’

قيل لهم: إن هذا باب لو صح للناس لخرجوا إلى غاية الكلب والضرارة على الفواحش و انتهاك المحارم، فمن كان يكف نفسه عن فاحشة أو يتحمل المشقة في باب من أبواب البر لو وثق بأنه صائر إلى النعيم لا محالة؟ أو من كان يأمن على نفسه وأهله وماله من الناس لو لم يخافوا الحساب والعقاب؟

It would be said to them: ‘In this matter, if it was correct for the people to be coming out to a peak of the greed and the ferocity upon the immoralities and violations of the sanctities, then who would have refrained his self from immorality or bear the difficulties in a matter from the matters of the righteousness, if he was certain that he was inevitably going to the bliss? Or, who would have been safe upon himself, and his family, and his wealth from the people, if they did not fear the Reckoning and the Punishment?’

فكان ضرر هذا الباب سينال الناس في هذه الدنيا قبل الآخرة، فيكون في ذلك تعطيل العدل والحكمة معا، وموضع للطعن على التدبير بخلاف الصواب ووضع الامور غير مواضعها. وقد يتعلق هؤلاء بالآفات التي تصيب الناس فتعم البر والفاجر، أو يتلي بما البر ويسلم الفاجر منها،

So, the harm in this matter would be that the people would be attaining in this world before the Hereafter, and they would be becoming in that, crippling the justice and the wisdom both together, and placing the slander upon the arrangement with opposite to the correctness, and placing the matters in other than their (appropriate) places, and they have cherished with the calamities which hit the people prevailing upon the righteous ones and the immoral ones, or (if) the righteous are Tried by it and the immoral ones are safe from it.

فقالوا: كيف يجوز هذا في تدبير الحكيم وما الحجة فيه؟ فيقال لهم: إن هذه الآفات وإن كانت تنال الصالح والطالح جميعا، فإن الله جعل ذلك صلاحا للصنفين كليهما: أما الصالحون فإن الذي يصيبهم من هذا يذكرهم نعم ربهم عندهم في سالف أيامهم فيحدوهم ذلك على الشكر والصبر، وأما الطالحون فإن مثل هذا إذا نالهم كسر شرهم، وردعهم عن المعاصي والفواحش،

And they said, ‘How is this allowed in the arrangement of the Wise one, and what is the argument in it?’ It would be said to them, ‘These calamities, and even if they hit the righteous and the bad both together, Allah<sup>-azwj</sup> has Made that as a correction for both the types together.

As for the righteous ones, that which hits them from this reminds them of the Bounties of their Lord<sup>-azwj</sup> with them in their bygone days, and that would guide them upon the thanks and the patience. And as for the bad ones, if the like of this comes to them, it cuts short their evil and returns them from the acts of disobedience and the immoralities (to become righteous).

وكذلك يجعل لمن سلم منهم من الصنفين صلاحا في ذلك: أما الابرار فإنهم يعتبطون بما هم عليه من البر والصلاح ويزدادون فيه رغبة وبصيرة. وأما الفجار فإنهم يعرفون رافة ربهم وتطوله عليهم بالسلامة من غير استحقاقهم فيحرضهم ذلك على الرافة بالناس والصفح عن أساء إليهم.

And similar to that, for the ones from them who were safe, from both types, He<sup>-azwj</sup> Made an interest to be in that. As for the righteous, they would be happy with what they would be upon from the righteousness and the correctness and they would be (desiring to have) increasing in it, desire and insight. And as for the immoral, they would be recognising a Clemency of their Lord<sup>-azwj</sup>, and its prolongation upon them with the safety from without their being deserving of it, therefore, that would prompt them upon the mercy with the people, and the pardon of one who is evil to them.

ولعل قائلا يقول: إن هذه الآفات التي تصيب الناس في أموالهم، فما قولك فيما يتلون به في أبدانهم فيكون فيه تلفهم، كمثل الحرق والغرق والسيل والخسف؟

And perhaps a speaker would be saying, ‘These calamities which hit the people in their wealth, so what is your<sup>-asws</sup> word in what they are being Tried within their bodies, and their damage happening during it, like the burning, and the drowning, and the flood, and the submerging (of the ground)?’

فيقال لهم: إن الله جعل في هذا أيضا صلاحا للصنفين جميعا: أما الأبرار فلما لهم في مفارقة هذه الدنيا من الراحة من تكاليفها والنجاة من مكارهاها، وأما الفجار فلما لهم في ذلك من تمحيص أوزارهم وحبسهم عن الأزداد منها.

It would be said to them, ‘Allah<sup>-azwj</sup> Made an interest, to be in this as well, for both the types together. As for the righteous, when there would be, during their separation from this world, the rest from its difficulties and salvation from its abhorrence. And as for the immoral, when there would be for them in that, the scrutiny of their burdens (of sins), and their being withheld from increasing these.

وجملة القول أن الخالق تعالى ذكره بحكمته وقدرته قد يصرف هذه الأمور كلها إلى الخيرة والمنفعة فكما أنه إذا قطعت الريح شجرة أو قطعت نخلة أخذها الصانع الرفيق واستعملها في ضروب من المنافع فكذلك يفعل المدبر الحكيم في الآفات التي تنزل بالناس في أبدانهم وأموالهم فيصيرها جميعا إلى الخيرة والمنفعة.

And the total word is that the Creator, Exalted is His<sup>-azwj</sup> Mention, by His<sup>-azwj</sup> Wisdom, and His<sup>-azwj</sup> Determination, has Diverted all these matters to the good and the beneficial. Just as the wind breaks a tree or breaks a palm tree, the kind maker and utilises it in a variety of benefits. Similar to that is what the Wise Arranger Does regarding the calamities, which descend with the people in their bodies, and their wealth, and He<sup>-azwj</sup> Makes these altogether to the good and the beneficial.

فإن قال: ولم يحدث على الناس؟ قيل له: لكيلا يركنوا إلى المعاصي من طول السلامة فيبالغ الفاجر في ركوب المعاصي، ويفتر الصالح عن الاجتهاد في البر، فإن هذين الأمرين جميعا يغلبان على الناس في حال الخفض والدعة،

If a speaker says, ‘And why the occurrences upon the people?’ It would be said to him: ‘Lest they incline towards the acts of disobedience from the elongation of the safety so the immoral overdoes the indulgence in the acts of disobedience, and the righteous breaks from the struggling in the righteousness, for these two matters, altogether overcome upon the people is a state of ease and rest.

وهذه الحوادث التي تحدث عليهم تردعهم وتنبههم على ما فيه رشدهم، فلو أدخلوا منهما لغلوا في الطغيان والمعصية كما على الناس في أول الزمان حتى وجب عليهم البوار بالطوفان وتطهير الأرض منهم.

And these occurrences which occur upon them, deter them and alter them upon what therein is their rightful guidance. If they were empty from them, they would exaggerate in the tyranny and the acts of disobedience, just as it was upon the people during the former eras until the ruination was Obligated upon them by the flood, and the cleansing of the earth from them.

ومما ينتقده الجاحدون للعمد والتقدير الموت والفناء فإنهم يذهبون إلى أنه ينبغي أن يكون الناس مخلدين في هذه الدنيا، مبرئين من الآفات. فينبغي أن يساق هذا الامر إلى غايته فينظر ما محصوله.

And from what is being criticised by the rejecters of the deliberation, and the arrangement, the death, and the perishing, they are going to, that it is befitting that the people happen to be immortal in this world, free from the calamities. It is befitting that this matter be ushered to its peak, and look at what it would achieve.

أفأرأيت لو كان كل من دخل العالم ويدخله يبقون ولا يموت أحد منهم ألم تكن الأرض تضيق بهم حتى تعوزهم المساكن والمزارع والمعاش؟

Do you not see, if it was such that everyone who had entered the world and would be entering it, would be remaining and not any one of them dying, would not the earth become constricted with them until there would be a lack of the dwellings, and the plantations, and the livelihoods?

فإنهم والموت يفنيهم أولاً أولاً يتنافسون في المساكن والمزارع حتى ينشب بينهم في ذلك الحروب ويسفك فيهم الدماء، فكيف كانت تكون حالهم لو كانوا يولدون ولا يموتون؟

So, they, and the death would exterminate them first, firstly they would be competing regarding the dwellings and the plantations until the wars would erupt between them and the blood would be spilled among them. So, how would their state be, if they were giving birth and not dying?

وكان يغلب عليهم الحرص والشره وقساوة القلوب، فلو وثقوا بأنهم لا يموتون لما قنع الواحد منهم بشيء ينال، ولا أفرج لاحد عن شيء يسأله، ولا سلا عن شيء مما يحدث عليه، ثم كانوا يملون الحياة وكل شيء من امور الدنيا كما قد يمل الحياة من طال عمره حتى يتمنى الموت والراحة من الدنيا.

And there would overcome upon them the greed, and the evil, and hardness of the hearts, and if they are certain that they would not be dying, not one of them would be content with anything he attains, nor release to anyone about anything he asks him for, nor pay any attention about anything from what would occur upon him. Then they would become fed up with the life and all things from the affairs of the world, just as one of long life tends to get fed up until he covets (wants) the death and the rest from the world.

فإن قالوا: إنه كان ينبغي أن يرفع عنهم المكاره والاصاب حتى لا يتمنوا الموت ولا يشتاقوا إليه، فقد وصفنا ما كان يخرجهم إليه من العتو والاشتر الحامل لهم على ما فيه فساد الدين والدنيا.

If they say, ‘It would be befitting if the abhorrence and the difficulties were to be raised from them until they do not covet the death, nor be desirous to it’, so we<sup>-asws</sup> have described what they would be coming out to, from the arrogance and the care-freeness, carrying them upon what therein is a corruption of the Religion and the world.

وإن قالوا: إنه كان ينبغي أن لا يتوالدوا كيلا تضيق عنهم المساكن والمعاش قيل لهم: إذا كان يحرم أكثر هذا الخلق دخول العالم والاستمتاع بنعم الله ومواهبه في الدارين جميعا إذا لم يدخل العالم إلا قرن واحد لا يتوالدون ولا يتناسلون.

And if they say, ‘It would be befitting if they do not beget lets the dwelling and the livelihoods are constricted upon them’, it would be said to them: ‘Then most of these people would be prevented from entering the world and not enjoy the Bounties of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Gifts in the two worlds together if there do not enter the world except for one generation, neither begetting (children) nor reproducing’.

فإن قالوا: كان ينبغي أن يخلق في ذلك القرن الواحد من الناس مثل ما خلق ويخلق إلى انقضاء العالم. يقال لهم: رجع الامر إلى ما ذكرنا من ضيق المساكن والمعاش عنهم ثم لو كانوا لا يتوالدون ولا يتناسلون لذهب موضع الانس بالقرابات وذوي الارحام والانتصار بهم عند الشدائد، وموضع تربية الاولاد والسرور بهم.

If they said, ‘It would have been befitting if He<sup>-azwj</sup> had Created in that one generation the like of what He<sup>-azwj</sup> Creates, and Creates up to the expiration of the world’. It would be said to them: ‘Return the matter to what we<sup>-asws</sup> mentioned from the constriction of the dwellings and the livelihoods from them’. Then, if they are neither begetting nor reproducing, the place of the love for the relatives and ones with sanctity and the helping them would go away during the difficulties, and the place of upbringing of the children and the joy with them.

ففي هذا دليل على أن كلما تذهب إليه الاوهام سوى ما جرى به التدبير خطأ وسفاه من الرأي والقول.

And in this there is evidence upon that everywhere the imaginations go to, evil is what the arrangement flows with, being a mistake and foolishness from the opinion and the (presented) word.

ولعل طاعنا يطعن على التدبير من جهة اخرى فيقول: كيف يكون ههنا تدبير ونحن نرى الناس في هذه الدنيا من عزيز؟ فالقوي يظلم ويغصب، والضعيف يظلم ويسأم الخسف، والصالح فقير مبتلى، والفاسق معاني موسع عليه، ومن ركب فاحشة أو انتهك محرما لم يعاجل بالعقوبة،

And perhaps a slandering one would slander upon the arrangement from another angle, and he would say, ‘How can an arrangement happen to be over here, and we see the people in this world from corruption? The strong oppresses and usurps, and the weak would be oppressed and be desolated as the debris, and the righteous would be poor, afflicted, and the

mischief maker would be healthy and extended upon, and one who indulges in immoralities or violates a sanctity would not be hastened with the punishment.

فلو كان في العالم تدبير لجرت الامور على القياس القائم، فكان الصالح هو المرزوق، والطالح هو المحروم، وكان القوى يمنع من ظلم الضعيف، والمتهتك للمحارم يعاجل بالعقوبة،

So, if there were an arrangement in the world, the matters would flow upon the existing measurement. The righteous would be the sustained, and the wicked would be deprived, and the strong would be prevented from oppressing the weak, and the violator of the sanctities would be hastened with the punishment’.

فيقال في جواب ذلك: ان هذا لو كان هكذا لذهب موضع الاحسان الذى فضل به الانسان على غيره من الخلق، و حمل النفس على البر والعمل الصالح احتسابا للثواب وثقة بما وعد الله منه، ولصار الناس بمنزلة الدواب التى تساس بالعصا والعلف، ويلمع لها بكل واحد منهما ساعة فساعة فتستقيم على ذلك،

It would be said in answer to that: ‘If this had been like that, the matter of favouring would go away, which the human being graced with upon others from the creatures, and carry the self upon the righteousness and the righteous deeds in anticipation of the Rewards, and be certain with what Allah<sup>-azwj</sup> has Prepared from it. And, the people would become at the status of the animals, which are tethered with the forage and the fodder and allude to it with a time for each one of them, and the time would be divided upon that.

ولم يكن أحد يعمل على يقين بثواب أو عقاب حتى كان هذا يخرجهم عن حد الانسية إلى حد البهائم، ثم لا يعرف ما غاب، ولا يعمل إلا على الحاضر، وكان يحدث من هذا أيضا أن يكون الصالح إنما يعمل الصالحات للرزق والسعة في هذه الدنيا،

And no one would become working upon a certainty with a Reward or a Punishment until this had exited them from a limit of humanity to a limit of the beasts. Then he would not recognise what is hidden, nor work except based upon the present. And what would occur from this as well, is that the righteous one would rather happen to be working the righteous deeds for the sustenance and the capaciousness in this world.

ويكون الممتنع من الظلم والفواحش انما يعف عن ذلك لترقب عقوبة تنزل به من ساعته حتى يكون أفعال الناس كلها تجري على الحاضر لا يشوبها شئ من اليقين بما عند الله، ولا يستحقون ثواب الآخرة والنعيم الدائم فيها،

And the one preventing from the injustice and the immoralities would rather become excuse from that due to the nearness of a Punishment which would befall with him straight away, to the extent that the deeds of the human beings would all come to be flowing upon the present, not mingles with anything from the certainty with what is in the Presence of Allah<sup>-azwj</sup>, nor would they be deserving of the Rewards of the Hereafter, and the perpetual Bliss therein.

مع أن هذه الامور التي ذكرها الطاعن من الغنى والفقير والعافية والبلاء ليست بجارية على خلاف قياسه، بل قد تجري على ذلك أحيانا، والامر المفهوم، فقد ترى كثيرا من الصالحين يرزقون المال لضروب من التدبير، وكيلا يسبق إلى قلوب الناس أن الكفار هم المرزوقون، والابرار هم المحرومون، فيؤثرون الفسق على الصلاح،

Along with this is that these matters, which the wicked have mentioned, from the richness and the poverty, and the health and the afflictions, aren't flowing upon opposite to the measurement, but our lives have flowed upon that, and the matter is understandable. You have seen many of the righteous ones being Graced the wealth for a variety of the arrangements, and lest it precedes to the hearts of the people at the Kafirs, they are the Graced ones, and the righteous ones, they are the deprived ones, so they would be preferring the immoralities over the righteousness.

وترى كثيرا من الفساق يعاجلون بالعقوبة إذا تفاقم طغيانهم وعظم ضررهم على الناس وعلى أنفسهم، كما عوجل فرعون بالغرق، وبخت نصر بالتيه، وبلبيس بالقتل، وإن امهل بعض الاشرار بالعقوبة واخر بعض الاخير بالثواب إلى الدار الآخرة لأسباب تخفى على العباد

And you see a lot of the immoral ones being hastened with the Punishment when their tyranny is aggravated, and their harm is grievous upon the people and upon themselves, just as Pharaoh<sup>la</sup> was hastened with the drowning, and Bakht Nasr with retaliation, and Bilbees with the killing, and that some of the evils ones are respited with the Punishment, and some of the good ones are delayed with the Rewards up to the Hereafter for causes hidden upon the servants.

لم يكن هذا مما يبطل التدبير، فإن مثل هذا قد يكون من ملوك الارض ولا يبطل تدبيرهم، بل يكون تأخيرهم ما أخره أو تعجيلهم ما عجلوه داخلا في صواب الرأي والتدبير، وإذا كانت الشواهد تشهد وقياسهم يوجب أن للاشياء خالقا حكيما قادرا

This does not become invalidating the arrangement, for the likes of this has happened from the kings of the earth and it did not invalidate their arrangements. But, their delays what they are delayed of, or their hastening of what is hastened happens to be included in the correctness of the citizens and the arrangements. And when the evidence is attested, and their measurements obligate that for the things, there is a Creator, Wise, Able.

فما يمنع أن يدبر خلقه فإنه لا يصح في قياسهم أن يكون الصانع يهمل صنعه إلا بإحدى ثلاث خلال: إما عجز، وإما جهل، وإما شرارة، وكل هذه محال في صنعه عزوجل وتعالى ذكره وذلك أن العاجز لا يستطيع أن يأتي بهذه الخلائق الجليلة العجيبة، والجاهل لا يهتدي لما فيها من الصواب والحكمة، والشرير لا يتناول لخلقها وإنشائها

So, what prevents it that He<sup>-azwj</sup> Manages His<sup>-azwj</sup> creation, for it is not correct in their estimation that the maker would happen to be carrying his manufacture/working except by one of the three manners – either frustration, or ignorance, or evil. And all these are impossible in the Making by the Mighty and Majestic, Exalted is His<sup>-azwj</sup> Mention, and that is because the frustrated one cannot come with these creations, the majestic, the wondrous. The ignorant one cannot guide to what therein is the correctness and the wisdom, and the evil one does not go on to create it and build it.

وإذا كان هذا هكذا وجب أن يكون الخالق لهذه الخلائق يدبرها لا محالة وإن كان لا تدرك كنه ذلك التدبير ومخارجه فإن كثيرا من تدبير الملوك لا تفهمه العامة ولا تعرف أسبابه لأنها لا تعرف دخلة أمر الملوك وأسرارهم فإذا عرف سببه وجد قائما على الصواب والشاهد المحنة.

And when it was like this, it obligates that there happens to be a Creator for these creations, inevitably Managing, and even if you cannot realise the essence of that arrangement and its exits, for a long from the arrangements of the kings are such that the general people do not understand it and do not recognise its reasons, because they do not understand the inner matters of the kings and their secrets. So, when its cause is recognised, it would be found to be standing upon the correctness, and the ordeal would be witnessed.

ولو شككت في بعض الادوية والاطعمة فيتبين لك من جهتين أو ثلاث أنه حار أو بارد ألم تكن ستقضي عليه بذلك وتنفي الشك فيه عن نفسك؟ فما بال هؤلاء الجهلة لا يقضون على العالم بالخالق والتدبير مع هذه الشواهد الكثيرة؟ وأكثر منها ما لا يحصى كثرة،

And if you were to doubt regarding some of the medicines and the foods, and it is explained to you from two aspects or three that it is hot, or cold, would you not happen to judge upon it with that and negate the doubt with regards to it from yourself? So, what is the matter with those ignoramuses not judging upon the world being with a Creator and the arrangement, along with this abundant evidence? And many of these cannot even be counted due to their abundance.

لو كان نصف العالم وما فيه مشكلا صوابه لما كان من حزم الرأي وسمت الادب أن يقضى على العالم بالاهمال لانه كان في النصف الآخر وما يظهر فيه من الصواب والاتقان ما يردع الوهم عن التسرع إلى هذه القضية

If it was so that half the world and whatever is in it was obscured of its correctness, how could have the one with a bunch of opinions and ways of literature judged upon the world being with the chaos, because he would be in the other half and what appears in it from the correctness and the perfection what would have deterred the imagination from the quickness to these judgments.

فكيف وكل ما كان فيه إذا فتش وجد على غاية الصواب حتى لا يخطر بالبال شيء إلا وجد ما عليه الخلقه أصح وأصوب منه؟.

So, how, and all what was in it, when it is investigated and found to be upon a peak of correctness, until nothing comes to the mind, except and he would find what is above it, the creation healthier and more correct than it?

واعلم يا مفضل إن اسم هذا العالم بلسان اليونانية الجاري المعروف عندهم " قوسموس " وتفسيره " الزينة " وكذلك سمته الفلاسفة ومن ادعى الحكمة

And know, O Mufazzal, that the name of this universe in the language of the Greeks, the one flowing famously with them, is Cosmos, and its interpretations is, 'the adornment'. And, similar to that are the philosophers and ones who claim the wisdom.

أفكانوا يسمونه بهذا الاسم إلا لما رأوا فيه من التقدير والنظام؟ فلم يرضوا أن يسموه تقديرا ونظاما حتى سموه زينة ليخبروا أنه مع ما هو عليه من الصواب والاتقان على غاية الحسن والبهاء.

Have they not named it with this name except due to what they saw in it from the measurement and the system? Then why are they pleased that they named it as measure, systematic, until they named it as an adornment? It was for them to inform that it is with what it is upon, from the correctness and the perfection upon a peak of the beauty and the glory.

أعجب يا مفضل من قوم لا يقضون صناعة الطب بالخطأ وهم يرون الطبيب يخطئ، ويقضون على العالم بالاهمال ولا يرون شيئا منه مهملا. بل أعجب من أخلاق من ادعى الحكمة حتى جهلوا مواضعها في الخلق فأرسلوا ألسنتهم بالذم للخالق جل وعلا.

I<sup>asws</sup> wonder, O Mufazzal, from a people who are not judging the making of the medicine as being with the error and they are seeing the physician as being mistaken, and they are judging upon the universe as being with the chaos and are not seeing anything from its as being with chaos. But, I<sup>asws</sup> wonder from the ethics of the ones who claim the wisdom, to the extent that they are ignorant of its placing among the creation, so they are sending their tongues with the condemnation of the Creator, Majestic and Lofty?

بل العجب من المخذول " ماني " حين ادعى علم الاسرار وعمي عن دلائل الحكمة في الخلق حتى نسبه إلى الخطأ ونسب خالقه إلى الجهل تبارك الحليم الكريم.

But, the wonderment is from Mani (Manicheans – dualists), where he claims the knowledge of the secrets and is blind from the evidence of the Wisdom in the creation to the extent that he attributed it to the mistake and attributed its Creator, Blessed, the Forbearing, the Honourable, to the ignorance.

وأعجب منهم جميعا المعطلة الذين راموا أن يدرك بالحس ما لا يدرك بالعقل فلما أعوزهم ذلك خرجوا إلى الجحود والتكذيب فقالوا: ولم لا يدرك بالعقل؟ قيل: لانه فوق مرتبة العقل كما لا يدرك البصر ما هو فوق مرتبته

And most strange from them all are the Al-Mo'talat, those who claim that the senses can realise what cannot be realised by the intellect. When that frustrated them, they went out to the rejection and the belying, and they said, 'And why can He<sup>azwj</sup> not be realised with the intellect?' It would be said: 'He<sup>azwj</sup> is above the rank of the intellect just as the sight cannot realise what is above its rank.

فإنك لو رأيت حجرا يرتفع في الهواء علمت أن راميا رمى به فليس هذا العلم من قبل البصر بل من قبل العقل لان العقل هو الذي يميزه فيعلم أن الحجر لا يذهب علوا من تلقاء نفسه، أفلا ترى كيف وقف البصر على حده فلم يتجاوزه؟ فكذلك يقف العقل على حده من معرفة الخالق فلا يعدوه

So, if you saw a rock raised in the air, you would know that a thrower has thrown it. This knowledge isn't from a direction of sight, but it is from a direction of the intellect, because the intellect is the one which differentiates, and one knows that the rock cannot go higher by

itself. Do you not see how the sight stops upon its limit, and does not exceed it? Similar to that, the intellect stops upon its limit from recognition of the Creator, and does not exceed it.

ولكن يعقله بعقل أقر أن فيه نفسا ولم يعاينها ولم يدركها بحاسة من الحواس، وعلى حسب هذا أيضا نقول: إن العقل يعرف الخالق من جهة توجب عليه الاقرار ولا يعرفه بما يوجب له الاحاطة بصفته.

But, He<sup>-azwj</sup> is understood by an intellect accepting that in Him<sup>-azwj</sup> is a Self, and he has not seen it and not realised it with a feeling from the sensory perception. And, upon this reckoning as well, we<sup>-asws</sup> are saying that the intellect recognises the Creator from an aspect upon which the acceptance is obligated, and does not recognise Him<sup>-azwj</sup> with what the awareness of (all) His<sup>-azwj</sup> Attributes are obligated upon for Him<sup>-azwj</sup>.

فإن قالوا: فكيف يكلف العبد الضعيف معرفته بالعقل اللطيف ولا يحيط به؟ قيل لهم: إنما كلف العباد من ذلك ما في طاقتهم أن يبلغوه، وهو أن يوقنوا به ويقفوا عند أمره ونهيه، ولم يكلفوا الاحاطة بصفته كما أن الملك لا يكلف رعيته أن يعلموا أطويل هو أم قصير، أبيض هو أم أسمر وإنما يكلفهم الاذعان بسلطانه والانتهاه إلى أمره،

If they say, ‘How come the weak servant has been encumbered with recognising Him<sup>-azwj</sup> with the intellect, the Subtle who cannot be encompassed with?’ It would be said to them: ‘But rather, the servants are encumbered from that to which their strength reaches to, and he is certain with Him<sup>-azwj</sup>, and stop at His<sup>-azwj</sup> Command and His<sup>-azwj</sup> Forbiddance, and they have not been encumbered with encompassing (all of) His<sup>-azwj</sup> Attributes, just as the king does not encumber his citizens that they know whether he is tall or short, whether he is white or black. But rather, he encumbers (burdens) them with the compliance with his authority and ending up to his orders.

ألا ترى أن رجلا لو أتى باب الملك فقال: أعرض علي نفسك حتى أتقصي معرفتك وإلا لم أسمع لك كان قد أحل نفسه العقوبة، فكذا القائل: إنه لا يقر بالخالق سبحانه حتى يحيط بكنهه متعرض لسخطه.

Do you not see that if a man were to come to a door of the king and he says, ‘Expose yourself to me until I investigate your recognition, or else I will not listen to you’, he would have released himself to the punishment? Like that is the speaker that he would not accept as being with the Creator, Glorious is He<sup>-azwj</sup>, until he encompasses His<sup>-azwj</sup> essence, he would be exposed to His<sup>-azwj</sup> Wrath.

فإن قالوا: أو ليس قد نصفه فنقول: هو العزيز الحكيم الجواد الكريم؟ قيل لهم: كل هذه صفات إقرار، وليست صفات إحاطة، فإننا نعلم أنه حكيم ولا نعلم بكنه ذلك منه، وكذلك قدير وجواد وسائر صفاته كما قد نرى السماء ولا ندري ما جوهرها، ونرى البحر ولا ندري أين منتهاه،

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.

بل فوق هذا المثل بما لا نهاية له لان الامثال كلها تقصر عنه ولكنها تقود العقل إلى معرفته.

But, above this are the examples with what there is no end-point to it, because the examples, all of these, fall short from Him<sup>-azwj</sup>, but these ignite the intellect to recognising Him<sup>-azwj</sup>.

فإن قالوا: ولم يختلف فيه؟ قيل لهم: لقصر الاوهام عن مدى عظمتها وتعديها أقدارها في طلب معرفته، وإنما تروم الاحاطة به وهي تعجز عن ذلك وما دونه،

If they say, ‘And why is there differing regarding Him<sup>-azwj</sup>?’ It would be said to them: ‘Due to the imaginations being deficient to His<sup>-azwj</sup> Magnificence, and their being defeated in their abilities to seek His<sup>-azwj</sup> recognition, and they are intending the encompassing with Him<sup>-azwj</sup>, and it is a frustration from that and what is besides it.

فمن ذلك هذه الشمس التي تراها تطلع على العالم ولا يوقف على حقيقة أمرها، ولذلك كثرت الاقاويل فيها واختلفت الفلاسفة المذكورون في وصفها فقال بعضهم: هو فلك أجوف مملو نارا، له فم يجيش بهذا الوهج والشعاع، وقال آخرون: هو سحابة، وقال آخرون: هو جسم زجاجي يقبل نارية في العالم ويرسل عليه شعاعها،

From that is this Sun, which you see emerging upon the world and does not stop upon a reality of its matter, and for that, there are plenty of words regarding it and the differing philosophers mentioned in describing it. Some said, ‘It is a planet filled with fire inside, there being a mouth for it, flaring out with this glare and the rays’. And the others said, ‘It is a cloud’. And the others said, ‘It is a glass body facing fire in the world and sending its rays upon it.

وقال آخرون: هو صقولطيف يعتقد من ماء البحر، وقال آخرون: هو أجزاء كثيرة مجتمعة من النار، وقال آخرون: هو من جوهر خامس سوى الجواهر الاربع.

And other said, ‘It is a subtle coagulation of the sea water’. And others said, ‘It is of many parts gathered from the fire’. And the others said, ‘It is from a fifth essence besides the four essence’.

ثم اختلفوا في شكلها فقال بعضهم: هي بمنزلة صفيحة عريضة، وقال آخرون: هي كالكرة المدحرجة.

Then, they differed regarding its shape, so some of them said, ‘It is as the status of a wide plate’, and others said, ‘It is like the rolled disc’.

وكذلك اختلفوا في مقدارها فزعم بعضهم أنها مثل الارض سواد، وقال آخرون: بل هي أقل من ذلك، وقال آخرون: هي أعظم من الجزيرة العظيمة. وقال أصحاب الهندسة: هي أضعاف الارض مائة وسبعون مرة.

And like that, they differ regarding its measurement. Some of them claimed it is like the black earth’, and others said, ‘It is less than that’. And others said, ‘It is greater than the great island’.

And the masters of engineering said, ‘It is a multiple of the earth by one hundred and seventy times’.

ففي اختلاف هذه الاقاويل منهم في الشمس دليل على أنهم لم يقفوا على الحقيقة من أمرها، وإذا كانت هذه الشمس التي يقع عليها البصر و يدركها الحس قد عجزت العقول عن الوقوف على حقيقتها فكيف ما لطف عن الحس واستتر عن الوهم؟.

Thus, these differing words from them regarding the sun is evidence upon that they do not stop upon the reality from its matter. And when this sun was such that the sight can fall upon it, and the feelings can realise it, has (still) frustrated the intellects from stopping upon its realities, then how about what is too subtle (perceptive) from the senses, and concealed from the imaginations?'

فإن قالوا: ولم استتر؟ قيل لهم: لم يستتر بحيلة يخلص إليها كمن يحتجب عن الناس بالابواب والستور، وإنما معنى قولنا: استتر أنه لطف عن مدى ما تبلغه الاوهام، كما لطفت النفس وهي خلق من خلقه وارتفعت عن إدراكها بالنظر.

If they said, ‘And why (is He<sup>-azwj</sup>) veiled?’ It would be said to them: ‘He<sup>-azwj</sup> is not veiled by a means He<sup>-azwj</sup> Concluded to, like the one who is veiled from the people by the doors and the curtains. And rather, the meaning of our<sup>-asws</sup> words is that He<sup>-azwj</sup> is veiled, is that He<sup>-azwj</sup> is too subtle from a peak of what the imaginations can reach, just as the subtlety of the soul, and it is a creation from His<sup>-azwj</sup> creations, and it is raised from their realisations with the looking’.

فإن قالوا: ولم لطف؟ – وتعالى عن ذلك علوا كبيرا – كان ذلك خطأ من القول لانه لا يليق بالذي هو خالق كل شئ إلا أن يكون مبائنا لكل شئ، متعاليا عن كل شئ، سبحانه وتعالى.

If they said, ‘And why subtle?’ – and He<sup>-azwj</sup> is Exalted from that, Lofty, Great – that would be a mistake from the word, because it is not befitting with the One<sup>-azwj</sup> Who is a Creator of all things except that He<sup>-azwj</sup> happens to be Manifest to all things, Higher from all things, Glorious is He<sup>-azwj</sup> and Exalted’.

فإن قالوا: كيف يعقل أن يكون مبائنا لكل شئ متعاليا؟ قيل لهم: الحق الذي تطلب معرفته من الاشياء هو أربعة أوجه: فأولها أن ينظر أوجود هو أم ليس بموجود والثاني أن يعرف ما هو في ذاته وجوهره. والثالث أن يعرف كيف هو وما صفته؟ والرابع أن يعلم لماذا هو ولاية علة؟

If they said, ‘How can one understand that He<sup>-azwj</sup> happens to be Manifest to all things, Higher?’ It would be said to them: ‘The truth which seeks His<sup>-azwj</sup> recognition from the things, it is of four aspects – The first of it is that he considers, is He<sup>-azwj</sup> existing or He<sup>-azwj</sup> does not exist. And the second is that he recognises what He<sup>-azwj</sup> is in His<sup>-azwj</sup> Self and His<sup>-azwj</sup> essence. And the third is that he recognises how He<sup>-azwj</sup> is and what are His<sup>-azwj</sup> Attributes. And the fourth is that he knows what is the reason for the *Wilayah*?’

فليس من هذه الوجوه شئ يمكن المخلوق. أن يعرفه من الخالق حق معرفته غير أنه موجود فقط. فإذا قلنا: كيف وما هو؟ فممتنع علم كنهه و كمال المعرفة به، وأما لماذا هو فساقط في صفة الخالق لانه جل ثناؤه علة كل شئ و ليس شئ بعلة له،

So, there isn’t from these aspects anything the creatures can, if he recognises from the Creator a right of His<sup>-azwj</sup> recognition apart from that He<sup>-azwj</sup> exists, only. When we<sup>-asws</sup> say, ‘How and what is He<sup>-azwj</sup>? We prevent the knowledge of His<sup>-azwj</sup> essence and the perfection of the recognition with it.

And, as for ‘Why is He<sup>-azwj</sup>?’, it is a nullification regarding an Attribute of the Creator, because He<sup>-azwj</sup> is the cause of all things, and there isn’t anything with a cause for Him<sup>-azwj</sup>.

ثم ليس علم الانسان بأنه موجود يوجب له أن يعلم ما هو كما أن علمه بوجود النفس لا يوجب أن يعلم ما هي وكيف هي، وكذلك الامور الروحانية اللطيفة

Then, it isn’t a knowledge of the human being that He<sup>-azwj</sup> exists, obligating for him that he knows what He<sup>-azwj</sup> is, just as his knowledge with the existence of the soul does not obligate that he knows what it is and how it is. And similar to that are the matter of the subtle spiritualism.

فإن قالوا: فأنتم الآن تصفون من قصور العلم عنه وصفا حتى كأنه غير معلوم! قيل لهم: هو كذلك من جهة إذا رام العقل معرفة كنهه والاحاطة به، وهو من جهة اخرى أقرب من كل قريب إذا استدل عليه بالدلائل الشافية فهو من جهة كالأوضح لا يخفى على أحد، وهو من جهة كالعالم لا يدركه أحد، وكذلك العقل أيضا ظاهر بشواهد ومستور بذاته.

If they say, ‘You are not describing from a deficient knowledge about Him<sup>-azwj</sup>, and describing until it is as if He<sup>-azwj</sup> is not known!’ It would be said to them: ‘He<sup>-azwj</sup> is like that from an aspect, when the intellect wishes the recognition of His<sup>-azwj</sup> essence and the encompassing with Him<sup>-azwj</sup>. And He<sup>-azwj</sup>, from an aspect is like the obscure, not realised by any one. And like that is the intellect as well, apparent with evidence, and hidden with His<sup>-azwj</sup> Self.

فأما أصحاب الطبائع فقالوا: إن الطبيعة لا تفعل شيئا لغير معنى ولا تتجاوز عما فيه تمام الشئ في طبيعته، وزعموا أن الحكمة تشهد بذلك. فقيل لهم: فمن أعطى الطبيعة هذه الحكمة والوقوف على حدود الاشياء بلا مجاوزة لها، وهذا قد تعجز عنه العقول بعد طول التجارب؟

As for the companions of the nature, they are saying, ‘The nature does not do anything without meaning, nor does it exceed from what therein is completion of the thing in its nature’, and they are claiming that the wisdom testifies with that. It would be said to them: ‘So who gave the nature this wisdom and pausing at limits of the things without overstepping it and the intellects have exceeded this after prolonged experimentation?’

فإن أوجبوا للطبيعة الحكمة والقدرة على مثل هذه الافعال فقد أقروا بما أنكروا لان هذه هي صفات الخالق، وإن أنكروا أن يكون هذا للطبيعة فهذا وجه الخلق يهتف بأن الفعل لخالق الحكيم.

So, if they are enjoining to the nature, and the wisdom, and the power upon the likes of these deeds, then they have accepted with what they had denied, because these are the Attributes of the Creator. And if they deny that this happens to be for the nature, then this is an aspect of the creation praising the deed of the Creator, the Wise.

وقد كان من القدماء طائفة أنكروا العمد والتدبير في الاشياء وزعموا أن كونها بالعرض والاتفاق، وكان مما احتجوا به هذه الآفات التي تلد غير مجرى العرف والعادة كالانسان يولد ناقصا أو زائدا إصبعاً، أو يكون المولود مشوها مبدل الخلق، فجعلوا هذا دليلاً على أن كون الاشياء ليس بعمد وتقدير، بل بالعرض كيف ما اتفق أن يكون.

And there has been a group from the ancient ones who denied the deliberation, and the arrangement in the things, and the claimed that their existence with the display and the perfection, and what they had argued with are these calamities which are births of other than the custom and the habit like the human being born of deficient or additional fingers, or the birth happens to be distorted, altered creation. So, they made this as evidence upon that the existence of the things isn't with deliberation and measurement, but are transitory what is co-incident that it happens.

وقد كان أرسطاطا ليس رد عليهم فقال: إن الذي يكون بالعرض والاتفاق إنما هو شيء يأتي في الفرط مرة لاعراض تعرض للطبيعة فتزيلها عن سبيلها، وليس بمنزلة الامور الطبيعية الجارية على شكل واحد جريا دائما متتابعاً.

And didn't Aristotle rebut upon them and he said, 'That which exists with the transient and the perfection, rather it is something in the excess one time to display a display of the nature, so it removes it away from its way, and it isn't at the status of the flow of nature upon one manner, flowing perpetually, consecutively.

وأنت يا مفضل ترى أصناف الحيوان أن يجري أكثر ذلك على مثال ومنهاج واحد كالانسان يولد وله يدان ورجلان وخمس أصابع كما عليه الجمهور من الناس، فأما ما يولد على خلاف ذلك فإنه لعلته تكون في الرحم أو في المادة التي ينشأ منها الجنين، كما يعرض في الصناعات حين يتعمد الصانع الصواب في صنعه فيعوق دون ذلك عائق في الاداة أو في الآلة التي يعمل فيها الشيء،

And you, O Mufazzal, you see types of animals, that most of that flows upon an example and one program, like the human being is born, for him are two hands and two legs and five fingers, just as the most of the people are upon it. As for what is born upon different to that, so that would be due to a defect happening in the womb or in the stomach from which the child grew, just as a demonstration in the making when the maker deliberates the correctness in his making, so he is handicapped besides that, either a handicap in the tools or in the machinery which he makes the thing in.

فقد يحدث مثل في أولاد الحيوان للاسباب التي وصفنا فيأتي الولد زائداً أو ناقصاً أو مشوهاً ويسلم أكثرها فيأتي سويلاً لا علة فيه، فكما أن الذي يحدث في بعض الاعمال الاعراض لعلته فيه لا توجب عليها جميعاً الاهمال وعدم الصانع كذلك ما يحدث على بعض الافعال الطبيعية لعائق يدخل عليها لا يوجب أن يكون جميعها بالعرض والاتفاق،

Examples have occurred in the children of the animals for the causes which we<sup>-asws</sup> described, and the child comes with additions, or deficient, or distorted, and most of them are sound and they come full, there being no illness in it. Just as the defect which occurs in some of the works, there is a reason in it, it does not obligate the carelessness upon the entirety of it and no maker, similar to that is what occurs upon some of the works of nature, and obstacle entering upon it, does not obligate that the entirety of it happens not be with the display and the perfection.

فقول من قال في الاشياء: إن كونها بالعرض والاتفاق من قبل أن شيئاً منها يأتي على خلاف الطبيعة يعرض له خطأ و خطئ.

Thus, the word of the one who says regarding the things, ‘Its existence is with the display and the perfection, from a direction that something from it comes upon opposite to the nature, displaying a mistake for it and foolishness’.

فإن قالوا: ولم صار مثل هذا يحدث في الاشياء؟ قيل لهم: ليعلم أنه ليس كون الاشياء باضطرار من الطبيعة، ولا يمكن أن يكون سواه كما قال قائلون، بل هو تقدير وعمد من خالق حكيم، إذ جعل الطبيعة تجري أكثر ذلك على مجرى ومنهاج معروف، ويزول أحياناً عن ذلك لاعراض تعرض لها فيستدل بذلك على أنها مصرفة مدبرة فقيرة إلى إبداء الخالق وقدرته في بلوغ غايتها وإتمام عملها تبارك الله أحسن الخالقين.

If they say, ‘And why did the like of this come to be among the things?’ It would be said to them: ‘To know that the existence of the things is not by necessity from the nature, nor is it possible that they happen to be the same, just as the speakers had said, but it is a measurement, and a deliberation from a Wise Creator, when the nature is made to flow most of that upon a flow and a well-known program. And sometimes, it goes away from that to a display displayed for it, so it would be evidence that it is being utilised, managed, and thought out to manifest the Creator and His<sup>-azwj</sup> Power in reaching its peak and completion of its work. Blessed is Allah<sup>-azwj</sup>, the Best of the creators.

يا مفضل خذ ما آتيتك واحفظ ما منحتك، وكن لربك من الشاكرين ولآلائه من الحامدين، ولأوليائه من المطيعين، فقد شرحت لك من الأدلة على الخلق والشواهد على صواب التدبير والعمد قليلاً من كثير، وجزءاً من كل فتدبره وفكر فيه واعتبر به.

O Mufazzal! Take what I<sup>-asws</sup> gave you and preserve what best you can, and submit to your Lord<sup>-azwj</sup> from the grateful ones, and for His<sup>-azwj</sup> Favours, from the praising ones, and to His<sup>-azwj</sup> Guardians<sup>-asws</sup>, from the obedient ones, for I<sup>-asws</sup> have expounded for you from the evidences upon the creation and the evidences upon the correctness of the arrangement, and the deliberation, little from more, and a part from all, therefore ponder it and thing regarding it, and take a lesson with it’.

فقلت: بمعونتك يا مولاي أقوى على ذلك وأبلغه إن شاء الله، فوضع يده على صدري فقال: احفظ بمشية الله ولا تنس إن شاء الله.

I said, ‘With your<sup>-asws</sup> assistance, O my Master<sup>-asws</sup>, I shall be stronger upon that and deliver it, if Allah<sup>-azwj</sup> so Desires’. He<sup>-asws</sup> placed his<sup>-asws</sup> hand upon my chest and he<sup>-asws</sup> said: ‘Memorise by the Desire of Allah<sup>-azwj</sup> and you will not forget, if Allah<sup>-azwj</sup> so Desires’.

فخررت مغشياً علي فلما أفقت قال: كيف ترى نفسك يا مفضل؟ فقلت: قد استغنيت بمعونة مولاي وتأيدته عن الكتاب الذي كتبت، وصار ذلك بين يدي كأنما أقرأه من كفي، ولمولاي الحمد والشكر كما هو أهله ومستحقه.

I fell down with faintness upon me. When I woke up, he<sup>-asws</sup> said: ‘How do you see yourself, O Mufazzal?’ I said, ‘You<sup>-asws</sup> have made me needless of assistance, my Master<sup>-asws</sup>, and its corroboration from the book which I wrote’, and that came to be in front of me as if I could

read it from my palm; and for my Master<sup>-asws</sup> is the praise and the thanks, just as he<sup>-asws</sup> is rightful and deserving of it.

فقال: يا مفضل فرغ قلبك واجمع إليك ذهنك وعقلك وطمأنيتك فسألني إليك من علم ملكوت السماوات والارض، وما خلق الله بينهما، وفيهما من عجائب خلقه و أصناف الملائكة وصفوفهم ومقاماتهم ومراتبهم إلى سدرة المنتهى، وسائر الخلق من الجن والانس إلى الارض السابعة السفلى وما تحت الثرى حتى يكون ما وعيته جزءا من أجزاء،

He<sup>-asws</sup> said: ‘O Mufazzal! Free your heart and gather to it your mind, and your intellect and your reassurance, and I<sup>-asws</sup> shall cast to you from the knowledge of the kingdoms of the skies and the earth, and what Allah<sup>-azwj</sup> has Created between the two, and regarding these two from the wonders of His<sup>-azwj</sup> creation, and the types of Angels and their rows and their places and their ranks up to the Lote Tree (Sidrat Al Muntaha), and the rest of the creatures from the Jinn, and the human beings up to the lowest seventh firmament and what is beneath the soil, to the extent what made you faint would be a part from the parts.

انصرف إذا شئت مصاحباً مكفوءاً فأنت منا بالمكان الرفيع، وموضعك من قلوب المؤمنين موضع الماء من الصدى، ولا تسألن عما وعدتك حتى احدث لك منه ذكراً.

Leave whenever you so desire to, accompanied by memorisation, for you are from us<sup>-asws</sup> with the high place, and you place from the hearts of the *Momineen* is a place of the water from the extreme thirst, and do not ask about what I<sup>-asws</sup> promised you until I<sup>-asws</sup> start for you a mention from it’.

قال المفضل: فانصرفت من عند مولاي بما لم ينصرف أحد بمثله. ثم اعلم أن بعض تلك الفقرات تؤمي إلى تجرد النفس، والله يعلم وحججه صلوات الله عليهم أجمعين.

Al-Mufazzal said, ‘So, I left from the presence of my Master<sup>-asws</sup>, no one had left the like of it. Then know that some of those paragraphs gesture towards the impartiality of the self, and Allah<sup>-azwj</sup> Knows and so do His<sup>-azwj</sup> Divine Authorities, may the *Salawaat* of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup> all’.<sup>16</sup>

5 - ج: عن هشام بن الحكم أنه سأل الزنديق الصادق عليهم السلام عن قول من زعم أن الله لم يزل معه طينة مودية فلم يستطع التفصي منها إلا بامتزاجه بها ودخوله فيها فمن تلك الطينة خلق الاشياء.

From Hisham Bin Al Hakam –

‘The atheist asked Al-Sadiq<sup>-asws</sup> about the words of the one who claims that Allah<sup>-azwj</sup> did not cease to be with an annoying clay, and was not able upon being finishing off from it except by the mingling with it and entering into it. Therefore, from that clay the things were created’.

<sup>16</sup> Bihar Al Anwaar – V 3, The book of Tawheed, Ch 4 H 1

قال: سبحانه الله وتعالى ما أعجز إلها يوصف بالقدرة لا يستطيع التفصي من الطينة ! إن كانت الطينة حية أزلية فكانا إلهين قديمين فامتزجا ودبرا العالم من أنفسهما، فإن كان ذلك كذلك فمن أين جاء الموت والفاء، وإن كانت الطينة ميتة فلا بقاء للميت مع الازلي القديم والميت لا يجيء منه حي.

Glorious is Allah<sup>-azwj</sup> and Exalted, how frustrated is a god described as being with power, not being able to finish off from the clay! If the clay was alive from eternity, there would be two ancient gods, so they merged and managed the universe from their own selves, if that was like that. From where comes the death, and the perishing? If the clay was dead, then there is no remaining for the dead along with the eternal, the ancient, and the dead is such that a life cannot come from it.

هذه مقالة الديصانية أشد الزنادقة قولاً وأهملهم مثلاً، نظروا في كتب قد صنفتها أوائلهم، وحبروها لهم بألفاظ مرخزة من غير أصل ثابت، ولا حجة توجب إثبات ما ادعوا، كل ذلك خلافاً على الله وعلى رسوله، وتكديماً بما جاؤوا به عن الله.

These are the words of the Bradaisanites, the vilest of the atheists in words, and the most forsaken of them in example. They looked into the books which their former ones had classified, and improved these for them with decorative words of pupils of non-fixed origins, nor any argument obligating proof of what they are claiming. All of that was in opposition to Allah<sup>-azwj</sup> and to His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and a belying with whatever he<sup>-saww</sup> had come with from Allah<sup>-azwj</sup>.

فأما من زعم أن الابدان مظلمة والارواح نور وأن النور لا يعمل الشر والمظلمة لا تعمل الخير فلا يجب عليهم أن يلوموا أحداً على معصية، ولا ركوب حرمة، ولا إتيان فاحشة، وأن ذلك على المظلمة غير مستنكر لان ذلك فعلها، ولا له أن يدعو ربا، ولا يتضرع إليه، لان النور رب، والرب لا يتضرع إلى نفسه، ولا يستعيد بغيره،

As for the one who claims that the bodies are darkness and the souls are light, and the light cannot do the evil, and the darkness cannot do the good, so it is not a must for them that they accuse anyone upon an act of disobedience, nor indulging in a prohibition, nor coming to an immorality; and that is not condemnable upon the darkness because that is what it does, nor it is for it that it should supplicate to a Lord<sup>-azwj</sup> nor beseech to Him<sup>-azwj</sup> because the Light is Lord<sup>-azwj</sup> and He<sup>-azwj</sup> does not beseech to Himself, nor seek refuge with someone else.

ولا لاحد من أهل هذه المقالة أن يقول: أحسنت وأساءت، لان الاساءة من فعل المظلمة وذلك فعلها، والاحسان من النور، ولا يقول النور لنفسه: أحسنت يا محسن، وليس هناك ثالث، فكانت المظلمة على قياس قولهم أحكم فعلاً وأتقن تدبيراً وأعز أركاناً من النور لان الابدان محكمة

And it is not for anyone from the people of these words that he should be saying, 'I did good, and I did bad', because the evil is from a deed of the darkness, and that is what it does, and the good deed is from the Light, and the Light will not say to itself, 'well done, O favouring one', and there isn't a third one over there. The darkness is upon a measurement of their words, 'Wisest of deeds, and of precise arrangement, and strongest of the elements from the Light, because the bodies are robust.

فمن صور هذا الخلق صورة واحدة على نعوت مختلفة، وكل شئ يرى ظاهرا من الظهر والاشجار والثمار والطير والدواب يجب أن يكون إلها ثم حبست النور في حبسها والدولة لها، وما ادعوا بأن العاقبة سوف تكون للنور فدعوى،

So, the One<sup>azwj</sup> Who Images the creatures in one image upon different labels, and everything sees an apparent from the apparent, and the trees, and the fruits, and the birds, and the animals, it is inevitable that there happens to be a God. Then He<sup>azwj</sup> Withheld the light in its body and the state for it, and what they claimed with that the punishment will soon happen for the light, therefore supplicate.

وينبغي على قياس قولهم أن لا يكون للنور فعل لانه أسير، وليس له سلطان فلا فعل له ولا تدبير، وإن كان له مع الظلمة تدبير فما هو بأسير بل هو مطلق عزيز فإن لم يكن كذلك وكان أسير الظلمة فإنه يظهر في هذا العالم إحسان وخير مع فساد وشر، فهذا يدل على أن الظلمة تحسن الخير وتفعله كما تحسن الشر وتفعله،

And it is befitting upon a measurement of their words that there does not happen any deed for the light because it is a prisoner (inside the body), and there is no authority for it, therefore there is neither a deed for it nor a management, and that there was a management for it along with the darkness.

So, it is not with imprisonment, but it is absolute, dear. If, it does not happen to be like that, and it was a prisoner of the darkness, it would appear in this world as favour, and goodness along with corruption and evil. Therefore, this points upon that the darkness thinks of the goodness and does it, just as the evil things of the evil and does it.

فإن قالوا: محال ذلك فلا نور يثبت ولا ظلمة، وبطلت دعواهم ويرجع الامر إلى أن الله واحد وما سواه باطل فهذه مقالة " ماني " الزنديق وأصحابه.

If they say, 'That is impossible', then neither is alight proved nor a darkness, and their claim is invalidated, and the matter returns to that Allah<sup>azwj</sup> is One, and whatever besides it is false. These are the words of the atheist 'Mani' and his companions.

وأما من قال: النور والظلمة بينهما حكم فلا بد من أن يكون أكبر الثلاثة الحكم، لانه لا يحتاج إلى الحاكم إلا مغلوب، أو جاهل، أو مظلوم، وهذه مقالة المدقونية والحكاية عنهم تطول.

And as for the one who says, 'The light and the darkness, between the two is a rule', then there is no escape that the rule happens to be the greater of the three, because no one is needy to the ruler except the overcomes, or an ignorant, or an oppressed. And these are the words of the Al-Madquniyya, and the narrative about them is lengthy'.

قال: فما قصة ماني؟ قال: متفحص أخذ بعض المجوسية فشابها ببعض النصرانية، فأخطأ الملتين ولم يصب مذهباً واحداً منهما، وزعم أن العالم دبر من إلهين: نور وظلمة، وأن النور في حصار من الظلمة على ما حكينا منه فكذبه النصراني وقبلته المجوس.

He (the narrator) said, 'And what is the story of Mani?' He<sup>asws</sup> said: 'And investigator who took part of Zoroastrianism and resembled it with part of Christianity, and he erred in both

the two nations and did not hit even one of the doctrines from these two, and he alleged that the universe is managed from two gods – light and darkness, and that the light is in a siege from the darkness upon what we<sup>-asws</sup> narrated from him. The Christians belied him and the Zoroastrians accepted him”.<sup>17</sup>

عن هشام بن الحكم أنه قال: من سؤال الزنديق عن الصادق عليه السلام أن قال: لم لا يجوز أن يكون صانع العالم أكثر من واحد ؟

From Hisham Bin Al Hakam having said,

‘From the questions of the atheist asking Al-Sadiq<sup>-asws</sup>, is that he said, ‘Why is it not allowed that there happen to be makers of the universe, more than one?’

قال أبو عبد الله عليه السلام: لا يخلو قولك: إنهما اثنان من أن يكونا قديمين قويين، أو يكونا ضعيفين، أو يكون أحدهما قويا والآخر ضعيفا، فإن كانا قويين فلم لا يدفع كل واحد منهما صاحبه ويتفرد بالربوبية ؟

Abu Abdullah<sup>-asws</sup> said: ‘You are not free from your words that there are two (gods). Either they are both eternally from before, both strong, or they are both weak, and one of them happens to be strong and the other one weak. So, if they were both strong, so why doesn’t each one of the two repulse his companion and be alone with the Lordship?

وإن زعمت أن أحدهما قوي والآخر ضعيف ثبت أنه واحد – كما نقول – للعجز الظاهر في الثاني،

And if you are alleging that one of the two is strong and the other one is weak, it would be proven that He<sup>-azwj</sup> is One just as we are saying due to the inability of the second one being apparent.

وإن قلت: إنهما اثنان لم يخل من أن يكونا متفقين من كل جهة، أو مفترقين من كل جهة، فلما رأينا الخلق منتظما، والفلك جاريا، واختلاف الليل والنهار والشمس والقمر، دل صحة الامر والتدبير وايتلاف الامر على أن المدبر واحد.

So if you were to say that there are two (gods), and that they are both concordant from every aspect, or separate from every aspect, so when we see the creation being regulated and the planets flowing, and the night and the day, and the sun and the moon, are evidence to the wellbeing of the order and the strategy, and the coalition of the matters evidences upon that the Regulator is One”.

يد: الدقاق، عن أبي القاسم العلوي، عن البرمكي، عن الحسين بن الحسن، عن إبراهيم بن هاشم القمي، عن العباس بن عمرو الفقيمي، عن هشام بن الحكم مثله، وزاد فيه:

Al Daqaq, from Abu Al Qasim Al Alawy, from Al Barmakky, from Al Husayn Bin Al Hassan, from Ibrahim Bin Hashim Al Qummi, from Al Abbas Bin Amro Al Faqeymi, from Hisham Bin Al Hakam,

<sup>17</sup> Bihar Al Anwaar – V 3, The book of Tawheed, Ch 6 H 5

- similar to it, and there is an increase in it:

ثم يلزمك إن ادعيت اثنين فلا بد من فرجة بينهما حتى يكونا اثنين فصارت الفرجة ثالثا بينهما قديما معهما فليزملك ثلاثة،

Then it would necessitate you, if you claim two (gods) that there should be a gap between the two in what is between them until they can happen to be two. Thus, the gap would come to be the third (entity) between the two (gods), being eternally from before along with the two of them. Thus, it would necessitate a third (entity).

وإن ادعيت ثلاثة لزمك ما قلنا في الاثنين حتى يكون بينهم فرجتان فيكونوا خمسة، ثم يتناهى في العدد إلى ما لا نهاية له في الكثرة.

So, if you were to claim three, it would necessitate you what you said regarding the two, until there can happen to be a gap between them until they can happen to be five. Then you would end up in the numbering to what there is no end to it regarding the multitude”<sup>18</sup>.

ج، الإحتجاج رُوي عن هشامٍ أَنَّهُ سَأَلَ الزُّنْدِيقَ عَنِ الصَّادِقِ ع أَنَّ اللَّهَ تَعَالَى مَا هُوَ فَقَالَ ع هُوَ شَيْءٌ بِخِلَافِ الْأَشْيَاءِ أَرْجَعُ بِقَوْلِي شَيْءٌ إِلَى شَيْءٍ بِحَقِيقَةِ الشَّيْئَةِ غَيْرَ أَنَّهُ لَا جِسْمٌ وَ لَا صُورَةٌ وَ لَا يُحَسُّ وَ لَا يُحَسُّ وَ لَا يُدْرِكُ بِالْحَوَاسِّ الْخَمْسِ لَا تُدْرِكُهُ الْأَوْهَامُ وَ لَا تَنْقُصُهُ الدُّهُورُ وَ لَا تُعَيِّرُهُ الْأَزْمَانُ الْحَبَرُ.

It is reported from Hisham –

‘An atheist asked Al-Sadiq<sup>-asws</sup>, ‘Allah<sup>-azwj</sup> the Exalted, what is He<sup>-azwj</sup>?’ He<sup>-asws</sup> said: ‘He<sup>-azwj</sup> is a thing opposite to the things. Return to my<sup>-asws</sup> words: ‘A thing’, up to that He<sup>-azwj</sup> is a thing with the reality of the thingness, apart from that He<sup>-azwj</sup> is neither a body, nor an image, nor be senses, nor touched, nor realised by the five sensory perception. The imaginations cannot realise Him<sup>-azwj</sup>, nor can the times reduce Him<sup>-azwj</sup>, nor can the periods change Him<sup>-azwj</sup>’<sup>19</sup>.

5 - ن: ابن إدريس، عن أبيه، عن ابن بندار، عن محمد بن علي الكوفي، عن محمد ابن عبد الله الخراساني - خادم الرضا عليه السلام - قال: قال بعض الزنادقة لابي الحسن عليه السلام: هل يقال لله: أنه شيء؟ فقال: نعم، وقد سمى نفسه بذلك في كتابه فقال: " قل أي شيء أكبر شهادة قل الله شهيد بيني وبينكم " فهو شيء ليس كمثلته شيء.

Ibn Idrees, from his father, from Ibn Bandar, from Muhammad Bin Ali Al Kufy, from Muhammad Ibn Abdullah Al Khurasany,

‘A servant of Al-Reza<sup>-asws</sup> said, ‘One of the atheists said to Abu Al-Hassan<sup>-asws</sup>, ‘Can it be said for Allah<sup>-azwj</sup>, that He<sup>-azwj</sup> is a thing’. He<sup>-asws</sup> said: ‘Yes, and He<sup>-azwj</sup> has Named Himself<sup>-azwj</sup> with that in His<sup>-azwj</sup>, and He<sup>-azwj</sup> Said: ‘Say: ‘Which thing is the greatest in testimony?’ Say: ‘Allah

<sup>18</sup> Bihar Al Anwaar – V 3, The book of Tawheed, Ch 6 H 22

<sup>19</sup> Bihar Al Anwaar – V 3, The book of Tawheed, Ch 9 H 2, 258: ص: 3، ج: 3، بيروت، ط - بحار الأنوار (ط - بيروت)، ج: 3، ص: 258

**is a Witness between me and you [6:19].** So, He<sup>-azwj</sup> is a thing, there isn’t anything like Him<sup>-azwj</sup>.<sup>20</sup>

يد، مع: أبي، عن علي، عن أبيه، عن العباس بن عمرو الفقيمي عن هشام ابن الحكم، عن أبي عبد الله عليه السلام أنه قال للزنديق - حين سأله عن الله ما هو ؟ - : قال هو شيء بخلاف الأشياء، أرجع بقولي: شيء إلى إثبات معنى، وإنه شيء بحقيقة الشيئية، غير أنه لا جسم ولا صورة.

My father, from Ali, from his father, from Al Abbas Bin Amro Al Faqeymi, from Hisham Ibn Al Hakam,

‘From Abu Abdullah<sup>-asws</sup> having said to the atheist, when he had asked him<sup>-asws</sup> about Allah<sup>-azwj</sup>, ‘What is He<sup>-azwj</sup>?’ He<sup>-asws</sup> said: ‘He<sup>-azwj</sup> is a thing opposite to the things. Return to my<sup>-asws</sup> word, ‘thing’ to prove the meaning, and He<sup>-azwj</sup> is a thing in reality of the thingness, apart from that He<sup>-azwj</sup> is neither a body nor an image’.<sup>21</sup>

ج: في سؤال الزنديق برواية هشام، عن الصادق عليه السلام، لا جسم ولا صورة ولا يحس ولا يجس، ولا يدرك بالحواس الخمس، لا تدركه الاوهام ولا تنقصه الدهور، ولا تغيره الازمان. الخير.

Among the questions of the atheist by a report of Hisham, from Al-Sadiq<sup>-asws</sup>, ‘He<sup>-azwj</sup> is neither a body, nor an image, nor be felt, nor probed, nor realised by the five senses, nor do the imaginations realise Him<sup>-azwj</sup>, nor do the times reduce Him<sup>-azwj</sup>, nor do the ages change Him<sup>-azwj</sup>’.<sup>22</sup>

كش: طاهر بن عيسى، عن جعفر بن أحمد، عن الشجاعى، عن ابن يزيد، عن الحسين بن بشار، عن الوشاء، عن يونس بن بھمن قال: قال يونس بن عبد الرحمن: كتبت إلى أبي الحسن الرضا عليه السلام سألته عن آدم هل كان فيه من جوهرية الرب شيء ؟ فكتب إلي 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>23</sup>

4 - ج: في جواب اسئلة الزنديق المنكر للقرآن عن أمير المؤمنين عليه السلام أنه قال: معنى قوله: " هل ينظرون إلا أن تأتيهم الملائكة أو يأتي ربك أو يأتي بعض آيات ربك " فإنما خاطب نبينا صلى الله عليه واله هل ينتظر المنافقون والمشركون إلا أن تأتيهم الملائكة فيعابونهم، أو يأتي ربك، أو يأتي بعض آيات ربك ؟

<sup>20</sup> Bihar Al Anwaar – V 3, The book of Tawheed, Ch 9 H 5

<sup>21</sup> Bihar Al Anwaar – V 3, The book of Tawheed, Ch 9 H 8

<sup>22</sup> Bihar Al Anwaar – V 3, The book of Tawheed, Ch 13 H 8

<sup>23</sup> Bihar Al Anwaar – V 3, The book of Tawheed, Ch 13 H 12

In answer to a question of an atheist, the denier of the Quran, questioning Ami Al-Momineen<sup>-asws</sup>, he<sup>-asws</sup> said: ‘The meaning of 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 rather our Prophet<sup>-saww</sup> has been Addressed, ‘Are the hypocrites and the Polytheists waiting only that the Angels should come to them so they could see them, or your Lord<sup>-azwj</sup> should come, or there should come one of the Signs of your Lord<sup>-azwj</sup>?’

يعني بذلك أمر ربك، والآية هي العذاب في دار الدنيا كما عذب الامم السالفة، والقرون الخالية،

It Means by that the Command of your Lord<sup>-azwj</sup>, and the Sign, it is the Punishment in the house of the world just as the previous communities have been Punished, and the past generations.

وقال: " أو لم يروا أنا تأتي الارض ننقصها من أطرافها " يعني بذلك ما يهلك من القرون فسماه إتيانا،

And Said: **Do they not see Us Aiming for the land, Reducing it from its outskirts? [13:41]**, it means by that, what was destroyed from the centuries, so He<sup>-azwj</sup> Named is as ‘Aiming’.

و قوله: " الرحمن على العرش استوى " يعني استوى تديره وعلا أمره،

And His<sup>-azwj</sup> Words: **The Beneficent, Established upon the Throne [20:5]** – meaning, Established His<sup>-azwj</sup> arrangement and upon His<sup>-azwj</sup> Command.

وقوله: " وهو الذي في السماء إله وفي الارض إله " وقوله: " وهو معكم أينما كنتم "

And His<sup>-azwj</sup> Word: **And He is the One Who is God in the sky and God in the earth [43:84]**.

وقوله: " ما يكون من نجوى ثلاثة إلا هو رابعهم " فإنما أراد بذلك استيلاء امثاله بالقدرة التي ركبها فيهم على جميع خلقه، وأن فعلهم فعله.

And His<sup>-azwj</sup> Words: **There does not happen to be a secret counsel of three, except He is their fourth one [58:7]**, so rather He<sup>-azwj</sup> Intends by that, the seizure by His<sup>-azwj</sup> Trustees<sup>-asws</sup> by the power which He<sup>-azwj</sup> Installed in them<sup>-asws</sup> upon the entirety of His<sup>-azwj</sup> creatures, and that their<sup>-asws</sup> deed is His<sup>-azwj</sup> Deed<sup>24</sup>.

أبي، عن علي، عن أبيه، عن ابن أبي عمير، عن هشام بن الحكم قال: قال أبو شاعر الديباني، إن في القرآن آية هي قوة لنا. قلت: وما هي؟ فقال: " وهو الذي في السماء إله وفي الارض إله " فلم أدر بما اجيبه، فحججت فخبرت أبا عبد الله عليه السلام فقال: هذا كلام زنديق خبيث، إذا رجعت إليه فقل له: ما اسمك بالكوفة؟ فإنه يقول: فلان، فقل: ما اسمك بالبصرة؟ فإنه يقول: فلان، فقل كذلك الله ربنا في السماء إله وفي الارض إله، وفي البحار إله، وفي كل مكان إله.

My father, from Ali, from his father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam who said,

<sup>24</sup> Bihar Al Anwaar – V 3, The book of Tawheed, Ch 14 H 4

Abu Shakir Al-Daysani (atheist) said, ‘In the Quran there is a Verse which is a strong-point for us’. I said, ‘And what is it?’ He said, ‘**And He is the One Who is God in the sky and God in the earth [43:84]**’. I did not know what to answer him, so I performed Hajj and I informed Abu Abdullah<sup>-asws</sup>. He<sup>-asws</sup> said: ‘This is a speech of a wicked atheist. When you return to him, ‘What is your name in Al-Kufa?’ If he says, ‘So and so’, then say, ‘What is your name in Al-Basra?’ If he says, ‘So and so’, then say, ‘Similar to that is Allah<sup>-azwj</sup>, our Lord<sup>-azwj</sup>, a God in the sky and a God in the earth, and a God in the oceans, and a God in every place’.

قال: فقدمت فأنتيت أبا شاکر فأخبرته فقال: هذه نقلت من الحجاز.

He (the narrator) said, ‘I proceeded and went to Abu Shakir, and informed him’. He said, ‘This is transmitted from Al-Hijaz (region containing Makkah and Medina)’<sup>25</sup>.

الدقاق، عن أبي القاسم العلوي، عن البرمكي، عن الحسين بن الحسن عن إبراهيم بن هاشم القمي، عن العباس بن عمرو الفقيمي، عن هشام بن الحكم - في حديث الزنديق الذي أتى أبا عبد الله عليه السلام - قال: سأله عن قوله: " الرحمن على العرش استوى " قال أبو عبد الله عليه السلام: بذلك وصف نفسه، وكذلك هو مستول على العرش بائن من خلقه من غير أن يكون العرش حاملا له، ولا أن يكون العرش حاويا له، ولا أن العرش محتاز له،

Al Daqaq, from Abu Al Qasim Al Alawy, from Al Barmakky, from Al Husayn Bin Al Hassan Bin Ibrahim Bin Hashim Al Qummi, from Al Abbas Bin Amro Al Faqeymi, from Hisham Bin Al Hakam,

‘In a Hadeeth of the atheist who came to Abu Abdullah<sup>-asws</sup> asking him<sup>-asws</sup> about His<sup>-azwj</sup> Words: **The Beneficent, Established upon the Throne [20:5]**, Abu Abdullah<sup>-asws</sup> said: ‘By that He<sup>-azwj</sup> Described Himself<sup>-azwj</sup>, and like that He<sup>-azwj</sup> is Stretched upon the Throne Manifester of the ones He<sup>-azwj</sup> Created from without the Throne happen to be a carrier for Him<sup>-azwj</sup>, nor the Throne happen to be a container for Him<sup>-azwj</sup>, nor that the Throne being possessive of Him<sup>-azwj</sup>.

ولكننا نقول: هو حامل العرش، وممسك العرش، ونقول من ذلك ما قال: " وسع كرسیه السموات والارض " فثبتنا من العرش والكرسي ما ثبته، ونفينا أن يكون العرش أو الكرسي حاويا له، وأن يكون عزوجل محتاجا إلى مكان أو إلى شيء مما خلق، بل خلقه محتاجون إليه.

But, we are saying, He<sup>-azwj</sup> is a carrier of the Throne, and Withholder of the Throne, and we are saying from that what He<sup>-azwj</sup> Said: **His Chair contains the skies and the earth [2:255]**, so we<sup>-asws</sup> affirm from the Throne and the Chair what He<sup>-azwj</sup> Affirmed, and we<sup>-asws</sup> negate that the Throne of the Chair happens to be a container for Him<sup>-azwj</sup>, and that the Mighty and Majestic happens to be needy to a place, or to a thing from what He<sup>-azwj</sup> Created. But He<sup>-azwj</sup> Created it for the ones needy to it’.

قال السائل: فما الفرق بين أن ترفعوا أيديكم إلى السماء وبين أن تخفضوها نحو الارض: قال أبو عبد الله عليه السلام: ذلك في علمه وإحاطته وقدرته سواء، ولكنه عز و جل أمر أوليائه وعباده برفع أيديهم إلى السماء نحو العرش لانه جعله معدن الرزق

<sup>25</sup> Bihar Al Anwaar – V 3, The book of Tawheed, Ch 14 H 21

The questioner said, ‘So, what is the difference between your<sup>-asws</sup> raising your<sup>-asws</sup> hands towards the sky, and your<sup>-asws</sup> lowering these to around the ground?’ Abu Abdullah<sup>-asws</sup> said: ‘That is the same in His<sup>-azwj</sup> Knowledge, and His<sup>-azwj</sup> Supervision, and His<sup>-azwj</sup> Power, but He<sup>-azwj</sup> Mighty and Majestic Commanded His<sup>-azwj</sup> Guardians<sup>-asws</sup> and His<sup>-azwj</sup> servants with raising their hands towards the sky, around the Throne, because He<sup>-azwj</sup> Made it to be a Mine of the sustenance.

فثبتنا ما ثبته القرآن والاخبار عن الرسول صلى الله عليه وآله حين قال: ارفعوا أيديكم إلى الله عزوجل. وهذا يجمع عليه فرق الامة كلها.

Thus, we affirm what the Quran Affirmed, and the Ahadeeth from the Rasool<sup>-saww</sup> where he<sup>-saww</sup> said: ‘Raise your hands to Allah<sup>-azwj</sup> Mighty and Majestic. And this is (something which) the entirety of the sects of the community are united upon’.

قال السائل: فتقول: إنه ينزل إلى السماء الدنيا؟ قال أبو عبد الله عليه السلام: نقول ذلك، لأن الروايات قد صححت به والاخبار.

The questioner said, ‘So, are you<sup>-asws</sup> saying that He<sup>-azwj</sup> Descends to the sky of the world?’ Abu Abdullah<sup>-asws</sup> said: ‘We<sup>-asws</sup> are saying that, because the reports and the Ahadeeth are correct with it’.

قال السائل: وإذا نزل أليس قد حال عن العرش وحوله عن العرش انتقال؟ قال أبو عبد الله عليه السلام: ليس ذلك على ما يوجد من المخلوق الذي ينتقل باختلاف الحال عليه والملاحة والسأمة وناقل ينقله ويجوله من حال إلى حال، بل هو تبارك وتعالى لا يحدث عليه الحال، ولا يجري عليه الحدوث،

The questioner said, ‘And when He<sup>-azwj</sup> Descend, wouldn’t He<sup>-azwj</sup> have transited from the Throne and around it from the Throne?’ Abu Abdullah<sup>-asws</sup> said: ‘That isn’t upon what is found from the creatures who transfer by interchange of the state upon it, and the filling, and the vacating, and a mover moving it, and transfer it from a state to a state. But, He<sup>-azwj</sup> is Blessed and Exalted, there is not occurrence of the state upon Him<sup>-azwj</sup>, nor does the occurrences flow upon Him<sup>-azwj</sup>.

فلا يكون نزوله كنزول المخلوق الذي متى تنحى عن مكان خلا منه المكان الاول ولكنه ينزل إلى سماء الدنيا بغير معاناة ولا حركة فيكون هو كما في السماء السابعة على العرش كذلك هو في سماء الدنيا

Therefore, His<sup>-azwj</sup> Descent does not happen like the descent of the creatures who, when they step aside from a place, they vacate the first place from it, but He<sup>-azwj</sup> Descends to the sky of the world without passing through or movement’. Thus, He<sup>-azwj</sup> would happen to be just as in the seventh sky upon the Throne, like that He<sup>-azwj</sup> would be in the sky of the world.

إنما يكشف عن عظمته، ويرى أوليائه نفسه حيث شاء، ويكشف ما شاء من قدرته، ومنظره في القرب والبعد سواء.

But rather, there is an uncovering from His<sup>-azwj</sup> Magnificence, and He<sup>-azwj</sup> Shows His<sup>-azwj</sup> Guardians His<sup>-azwj</sup> Self where He<sup>-azwj</sup> so Desires, and Covers whatever He<sup>-azwj</sup> so Desires from His<sup>-azwj</sup> Power, and His<sup>-azwj</sup> looking in the near and the far is the same”.<sup>26</sup>

في خبر الزنديق الذي سأل أمير المؤمنين عليه السلام عما توهمه من التناقض في القرآن قال عليه السلام: وأما قوله تعالى " :وجوه يومئذ ناضرة إلى ربها ناظرة " ذلك في موضع ينتهي فيه أولياؤ الله عزوجل بعد ما يفرغ من الحساب إلى نهر يسمى الحيوان فيغتسلون فيه ويشربون من آخر فتبييض وجوههم فيذهب عنهم كل قذى ووعث

In a Hadeeth of the atheist who asked Amir Al-Momineen<sup>-asws</sup> about what he thought as being the contradiction in the Quran, he<sup>-asws</sup> said: '**(Some) faces on that Day would be radiant [75:22] Looking at their Lord [75:23]** – that is in which the friends of Allah<sup>-azwj</sup> Mighty and Majestic would end up after being free from the Reckoning up to a river named as Al-Haywaan. So, they would be washing in it and drinking from another, and their faces would whiten, and every mote and mite (imperfections) would be removed from them.

ثم يؤمرون بدخول الجنة فمن هذا المقام ينظرون إلى ربهم كيف يثيبهم، ومنه يدخلون الجنة فذلك قوله عزوجل في تسليم الملائكة عليهم: " سلام عليكم طبتم فادخلوها خالدين "

Then they would be Command with entering the Paradise. So, from this place they would be looking at their Lord<sup>-azwj</sup> how He<sup>-azwj</sup> has Rewarded them, and from it they would be entering the Paradise. Thus, that is the Words of the Mighty and Majestic during the greetings of the Angels upon them: '**Peace be upon you! You are good, therefore enter it to abide eternally [39:73]**.

فعند ذلك اثنىوا بدخول الجنة والنظر إلى ما وعدهم الله عزوجل، فذلك قوله: " إلى ربها ناظرة " والناظرة في بعض اللغة هي المنتظرة، ألم تسمع إلى قوله تعالى: " فناظرة بم يرجع المرسلون " أي منتظرة بم يرجع المرسلون

So, during that, they would be Rewarded by the entering the Paradise and looking at what Allah<sup>-azwj</sup> Mighty and Majestic had Promised them, and these are His<sup>-azwj</sup> Words: **Looking at their Lord [75:23]**. And the 'looking' in some of the meanings, it is the awaiting. Did you not listen to the Words of the Exalted: **then we shall see what the messengers return with' [27:35]**, i.e., awaiting with what the messengers would be coming back with.

وأما قوله: " ولقد رآه نزلة اخري عند سدرة المنتهى " يعني محمدا صلى الله عليه وآله حين كان عند سدرة المنتهى، حيث لا يجاوزها خلق من خلق الله عزوجل.

And as for His<sup>-azwj</sup> Words: **And he had seen him in another descent [53:13] At the Lote Tree [53:14]**, meaning Muhammad<sup>-saww</sup>, when he<sup>-saww</sup> was by the Lote Tree, where no creature from the creatures of Allah<sup>-azwj</sup> Mighty and Majestic had exceeded it.

<sup>26</sup> Bihar Al Anwaar – V 3, The book of Tawheed, Ch 14 H 35

وقوله في آخر الآية: " ما زاغ البصر وما طغى لقد رأى من آيات ربه الكبرى " رأي جبرئيل عليه السلام في صورته مرتين: هذه المرة ومرة اخري، وذلك أن خلق جبرئيل عظيم فهو من الروحانيين الذين لا يدرك خلقهم وصورتهم إلا رب العالمين.

And His<sup>-azwj</sup> Words in another Verse: **Neither did the sight deviate nor did it exceed [53:17] He saw from the greatest Signs of his Lord [53:18]** – he<sup>-saww</sup> saw Jibraeel<sup>-as</sup> in his<sup>-as</sup> image, twice – this time and another time, and that is that the creation of Jibraeel<sup>-as</sup> is magnificent, and he<sup>-as</sup> is from the spiritual ones, those whose creation (bodies/images) cannot be realised by anyone except the Lord<sup>-azwj</sup> of the worlds”.<sup>27</sup>

الدقاق، عن الكليني، عن أحمد بن إدريس، عن محمد بن عبد الجبار، عن صفوان بن يحيى قال: سألتني أبو قرة المحدث أن أدخله إلي أبي الحسن الرضا عليه السلام فاستأذنته في ذلك فأذن لي فدخل عليه، فسأله عن الحلال والحرام والاحكام حتي بلغ سؤاله التوحيد،

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

‘Abu Qarat the narrator of Hadeeth asked me to get him permission to see Abu Al-Hassan Al-Reza<sup>-asws</sup>. So, I sought his<sup>-asws</sup> permission regarding that and he<sup>-asws</sup> permitted for me, and I took him to him<sup>-asws</sup>, and he asked him<sup>-asws</sup> about the Permissible(s) and the Prohibitions and the Ordinances, until his questions reached the *Tawheed*.

فقال أبو قرة: إنا روينا أن الله عزوجل قسم الرؤية والكلام بين اثنين، فقسم لموسى عليه السلام والكلام ولمحمد صلى الله عليه واله الرؤية،

Abu Qarat said, ‘We are reporting that Allah<sup>-azwj</sup> Mighty and Majestic Apportioned the sighting and the Speech between two. He<sup>-azwj</sup> Apportioned the Speech to be for Musa<sup>-as</sup>, and the sighting for Muhammad<sup>-saww</sup>’.

فقال أبو الحسن عليه السلام: فمن المبلغ عن الله عزوجل إلى الثقلين الجن والانس: لا تدركه الابصار وهو يدرك الابصار، ولا يحيطون به علما، وليس كمثلته شيء أليس محمد صلى الله عليه واله ؟ قال: بلى،

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

قال: فكيف يجيئ رجل إلي الخلق جميعا فيخبرهم أنه جاء من عند الله وأنه يدعوهم إلى الله بأمر الله ويقول: لا تدركه الابصار وهو يدرك الابصار، ولا يحيطون به علما، وليس كمثلته شيء، ثم يقول: أنا رأيته بعيني، وأحطت به علما، وهو على صورة البشر ! أما يستحيون ؟ ما قدرت الزنادقة أن ترميه بهذا أن يكون يأتي عن الله بشيء، ثم يأتي بخلافه من وجه آخر.

<sup>27</sup> Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 5 H 9

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

قال أبو قرّة: فإنه يقول: " ولقد رآه نزلة اخري " فقال أبو الحسن عليه السلام: إن بعد هذه الآية ما يدل على ما رأى حيث قال:  
" ما كذب الفؤاد ما رأى " يقول: ما كذب فؤاد محمد صلى الله عليه واله ما رأت عيناه، ثم أخبر بما رأى

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

فقال: " لقد رأي من آيات ربه الكبرى " فأيات الله غير الله، وقد قال: ولا يحيطون به علما، فإذا رآته الابصار فقد أحاطت به العلم، ووقعت المعرفة.

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

فقال أبو قرّة فتكذب الروايات ؟ فقال أبو الحسن عليه السلام: إذا كانت الروايات مخالفه للقرآن كذبت بها، وما أجمع المسلمون عليه أنه لا يحيط به علم ولا تدركه الابصار وليس كمثلته شيء.

So, Abu Qarat said, ‘So (then) you<sup>-asws</sup> are belying the reports (fabricated narrations)’. Abu Al-Hassan<sup>-asws</sup> said: ‘When the reports were in opposition to the Quran, I<sup>-saww</sup> would belie these, and what the Muslims have formed a consensus upon is that: **and they do not comprehend Him in knowledge [20:110]**, **Visions cannot comprehend Him [6:103]**, (and) **nothing is a likeness of Him [42:11]**’<sup>28</sup>

الدقاق، عن الاسدي، عن النخعي، عن النوفلي، عن البطائني، عن أبي بصير، عن أبي عبد الله عليه السلام قال: قلت له: أخبرني عن الله عزوجل هل يراه المؤمنون يوم القيامة ؟ قال: نعم وقد رأوه قبل يوم القيامة. فقلت: متى ؟ قال: حين قال لهم: " ألسنت بربكم قالوا بلى "

Al Daqaq, from Al Asady, from Al Nakhair, from al Nowfaly, from Al Batainy, from Abu Baseer,

<sup>28</sup> Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 5 H 14

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘I said to him<sup>-asws</sup>, ‘Inform me about Allah<sup>-azwj</sup> Mighty and Majestic, would the Momineen see Him<sup>-azwj</sup> on the Day of Judgment?’ He<sup>-asws</sup> said: ‘Yes, and they have (already) seen Him<sup>-azwj</sup> before the Day of Judgment’. I said, ‘When?’ He<sup>-asws</sup> said: ‘When He<sup>-azwj</sup> Said to them: **“Am I not your Lord?” They said, ‘Yes, we testify’.** [7:172].

ثم سكت ساعة ثم قال: وإن المؤمنين ليرونه في الدنيا قبل يوم القيامة، ألسنت تراه في وقتك هذا؟.

Then he<sup>-asws</sup> was silent for a while, then said: ‘And the Momineen tend to see Him<sup>-azwj</sup> in the world, before the Hereafter. Don’t you see Him<sup>-azwj</sup> during this time of yours?’.

قال أبو بصير: فقلت له: جعلت فداك فحدث بهذا عنك؟ فقال: لا فإنك إذا حدثت به فأنكره منكر جاهل بمعنى ما تقوله ثم قدر أن ذلك تشبيه وكفر، وليست الرؤية بالقلب كالرؤية بالعين تعالي الله عما يصفه المشبهون والملحدون.

Abu Baseer said, ‘I said to him<sup>-asws</sup>, ‘May I be sacrificed for you<sup>-asws</sup>! Shall I narrate with this from you<sup>-asws</sup>?’ He<sup>-asws</sup> said: ‘No, for you, when you narrate with it, an ignorant denier would deny it, the meaning of what you are saying it, then he would evaluate that, that is a resemblance, and he would commit *Kufr*; and the sighting with the heart is not like the sighting with the eyes. Allah<sup>-azwj</sup> is Exalted from what the resemblers and the atheists are describing’<sup>29</sup>.

عن هشام بن الحكم أنه سأل الزنديق عن الصادق عليه السلام فقال: فلم يزل صانع العالم عالماً بالاحداث التي احدثها قبل أن يحدثها؟ قال: لم يزل يعلم فخلق قال: أمختلف هو أم مؤتلف؟

Hisham Bin Al Hakam –

‘The atheist asked Al-Sadiq<sup>-asws</sup> saying, ‘The Maker of the universe did not cease to be a Knower with the occurrences which He<sup>-azwj</sup> Made to occur before He<sup>-azwj</sup> Brought these into being?’ He<sup>-asws</sup> said: ‘He<sup>-azwj</sup> did not cease to Know, so He<sup>-azwj</sup> Created’. He said, ‘Is He<sup>-azwj</sup> separate or composed?’

قال: لا يليق به الاختلاف ولا الائتلاف، إنما يختلف المتجزئ ويألف المتبعض، فلا يقال له: مؤتلف ولا مختلف.

He<sup>-asws</sup> said: ‘It is not appropriate with Him<sup>-azwj</sup>, neither the separation nor the composition. But rather, separate is the part, and composed is the sectioned, therefore it cannot be said for Him<sup>-azwj</sup>, ‘separate nor composed’.

قال: فكيف هو الله الواحد؟ قال: واحد في ذاته فلا واحد كواحد لان ما سواه من الواحد متجزئ وهو تبارك و تعالي واحد لا متجزئ ولا يقع عليه العدد.

<sup>29</sup> Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 5 H 24

He<sup>-asws</sup> said: ‘Then how is Allah<sup>-azwj</sup> the One?’ He<sup>-asws</sup> said: ‘One in His<sup>-azwj</sup> Self. He<sup>-azwj</sup> is not one like anyone because whatever is besides Him<sup>-azwj</sup> from the one, is a part, and He<sup>-azwj</sup> Blessed and Exalted is One, not being a part, nor does a number occur upon Him<sup>-azwj</sup>’.<sup>30</sup>

ابن المتوكل، عن علي، عن أبيه، عن العباس بن عمرو، عن هشام بن الحكم قال: في حديث الزنديق الذي سأل أبا عبد الله عليه السلام أنه قال له: أتقول إنه سميع بصير؟ فقال أبو عبد الله عليه السلام: هو سميع بصير، سميع بغير جارحة، وبصير بغير آلة، بل يسمع بنفسه، ويبصر بنفسه،

Ibn Al Mutawakkal, from Ali, from his father, from Al Abbas Bin Amro, from Hisham Bin Al Hakam who said,

‘In a Hadeeth of the atheist who asked Abu Abdullah<sup>-asws</sup>, he said to him<sup>-asws</sup>, ‘Are you<sup>-asws</sup> saying that He<sup>-azwj</sup> is Hearing, Seeing?’ Abu Abdullah<sup>-asws</sup> said: ‘He<sup>-azwj</sup> is Hearing, Seeing; Hearing without a body part, and Seeing without a tool. But He<sup>-azwj</sup> is Hears by Himself<sup>-azwj</sup>, and He Sees by Himself<sup>-azwj</sup>.

وليس قولي: إنه يسمع بنفسه أنه شيء والنفس شيء آخر، ولكنني أردت عبارة عن نفسي إذ كنت مسؤولاً، وإفهاماً لك إذ كنت سائلاً فأقول: يسمع بكله لا أن كله له بعض، ولكنني أردت إفهامك والتعبير عن نفسي، وليس مرجعي في ذلك إلا إلى أنه السميع البصير العالم الخبير بلا اختلاف الذات ولا اختلاف معنى.

And it isn’t my<sup>-asws</sup> words that He<sup>-azwj</sup> Sees by Himself<sup>-azwj</sup> that He<sup>-azwj</sup> is a thing and the Self is another thing, but I<sup>-asws</sup> wanted (to teach) a lesson from my<sup>-asws</sup> own self when I<sup>-asws</sup> am asked, and an understanding to be for you when you are a questioner. I<sup>-asws</sup> am saying, He<sup>-azwj</sup> Hears with all of Him<sup>-azwj</sup>, not that all of Him<sup>-azwj</sup> there is a part, but I<sup>-asws</sup> wanted you to understand, and the expression from myself<sup>-asws</sup>. And there isn’t a flow in that except to the fact that He<sup>-azwj</sup> is the Hearing, the Seeing, the Knower, the Informed, without there being any conflict of the Self, nor conflict of meaning’.<sup>31</sup>

ما جيلويه، عن عمه، عن أبي سمينة، عن محمد بن عبد الله الخراساني قال: دخل رجل من الزنادقة على الرضا عليه السلام فقال في جملة ما سأل: فأخبرني عن قولكم: إنه لطيف وسميع وبصير وعليم وحكيم أيكون السميع إلا بالاذن والبصير إلا بالعين واللطيف إلا بعمل اليدين، والحكيم إلا بالصنعة؟

Majaylawiya, from his uncle, from Abu Sameena, from Muhammad Bin Abdullah Al Khurasany who said,

‘A man from the atheists came to Al-Reza<sup>-asws</sup> and he said, in summary of what he asked, ‘Inform me about your<sup>-asws</sup> word that He<sup>-azwj</sup> is Subtle (Unique), and Hearing, and Seeing, and Knowing, and Wise. Can the hearing happen except by the ears, and the sight except by the eyes, and the subtleness except by the work of the hands, and the wise except by the workmanship?’

<sup>30</sup> Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 1 H 8

<sup>31</sup> Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 1 H 15

فقال أبو الحسن عليه السلام: إن اللطيف منا على حد اتخاذ الصنعة أو ما رأيت الرجل يتخذ شيئا يلطف في اتخاذه فيقال: ما أطف فلانا! فكيف لا يقال للخالق الجليل: لطيف؟ إذ خلق خلقا لطيفا وجليلا، وركب في الحيوان منه أرواحها، وخلق كل جنس متبائنا من جنسه في الصورة، ولا يشبه بعضه بعضا،

Abu Al-Hassan<sup>-asws</sup> said: ‘The subtle from us (human being) is upon a limit of taking the workmanship, or have you not seen the man taking something, being subtle in his taking, and it is said, ‘How subtle is so and so!’ So, how cannot it not be said for the Majestic Creator, ‘Subtle’, when He<sup>-azwj</sup> Created creations, subtle and majestic, and Installed in the animals from it, their souls, and Created every genus appearing from its genus in the image, and some of it does not resemble the others.

فكل له لطف من الخالق اللطيف الخبير في تركيب صورته، ثم نظرنا إلى الأشجار وحملها أطائبها المأكولة منها وغير المأكولة، فقلنا عند ذلك: إن خالقنا لطيف لا كلطف خلقه في صنعته. وقلنا: إنه سميع لا يخفى عليه أصوات خلقه ما بين العرش إلى الثرى من الذرة إلى أكبر منها، في برها وبحرها، ولا تشبهه عليه لعائها

So, all of it has subtleness from the Creator, the Subtle, the informed, in the installation of its image. Then, we look at the trees and their loads (fruits), its goodly consumables from it, and non-consumables. So, we say at that, that our Creator is Subtle, not like the subtleness from His<sup>-azwj</sup> creatures in their workmanship. And we say that He<sup>-azwj</sup> is Hearing, the sounds of His<sup>-azwj</sup> creatures not being hidden unto Him<sup>-azwj</sup>, what is between the Throne to the soil, from the particle to the larger from these, in its land and its ocean, and there is no resemblance upon it, due to its reason.

فقلنا عند ذلك: إنه سميع لا باذن. وقلنا: إنه بصير لا يبصر لانه يرى أثر الذرة السحماء في الليلة الظلماء على الصخرة السوداء، ويرى ديبب النمل في الليلة الدجئة. ويرى مضارها ومنافعها وأثر سفادها وفراخها ونسلها فقلنا عند ذلك: إنه بصير لا كبصر خلقه.

So, we say at that, He<sup>-azwj</sup> is Hearing, not by ears. And, we say that He<sup>-azwj</sup> is Seeing, not by eyes, because He<sup>-azwj</sup> Sees the effects of the footsteps of the small ant in the dark night upon a black rock, and He<sup>-azwj</sup> Sees the walk of the ant in the dark night. And He<sup>-azwj</sup> Sees its harm and its benefits, and its reproduction, and its chicks, and its offspring, so we say at that, He<sup>-azwj</sup> is Seeing, not like the sight of His<sup>-azwj</sup> creatures’.

قال: فما برح حتى أسلم.

He (the narrator) said, ‘So, he did not continue, until he became a Muslim’.<sup>32</sup>

عن هشام بن الحكم أنه سأل الزنديق أبا عبد الله عليه السلام فقال: أخبرني عن من قال: بتناسخ الأرواح من أي شيء قالوا ذلك؟ وبأي حجة قاموا على مذاهبهم؟

From Hisham Bin Al Hakam,

<sup>32</sup> Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 2 H 4

‘An atheist asked Abu Abdullah<sup>-asws</sup> and he said, ‘Inform me about the ones who say (believe) in the re-incarnation of the souls. From which thing are they saying that? And by which argument are they standing upon their doctrines?’

قال: إن أصحاب التناسخ قد خلفوا وراءهم منهج الدين، وزينوا لانفسهم الضلالات وأمرجوا أنفسهم في الشهوات، وزعموا أن السماء خاوية، ما فيها شيء مما يوصف وأن مدبر هذا العالم في صورة المخلوقين، بحجة من روي: أن الله عزوجل خلق آدم على صورته، وأنه لاجنة ولانار، ولابعث ولا نشور، والقيامة عندهم خروج الروح من قلبه وولوجه في قلب آخر،

He<sup>-asws</sup> said: ‘The companions of the reincarnation have left behind the manifesto of the Religion, and they adorned for themselves the straying and please themselves in the desires, and the claimed that the sky is empty, there is nothing in it from what is being described, and that the Regulator of this universe is in the image of the creatures, by an argument of the one who reported that Allah<sup>-azwj</sup> Mighty and Majestic Created Adam<sup>-as</sup> upon His<sup>-azwj</sup> Image, and there is neither a Paradise, nor a Fire, nor a Resurrection, nor a Day of Judgment, and the Day of Judgment with them is the exit of the soul from its mould and its insertion into another mould.

إن كان محسنا في القالب الاول اعيد في قالب أفضل منه حسنا في أعلا درجة الدنيا. وإن كان مسيئا أو غير عارف صار في بعض الدواب المتعبة في الدنيا، أو هوام مشوهة الحلقة،

If it were good in the first mould, it would return to be in a mould superior than it, better in a higher level of the world. And if it was evil or unknown, it would come to be in one of the animals as a consequence, in the world, or he would be of a distorted creation.

وليس عليهم صوم ولا صلاة ولا شيء من العبادة أكثر من معرفة من تجب عليهم معرفته، وكل شيء من شهوات الدنيا مباح لهم من فروج النساء وغير ذلك من نكاح الاخوات والبنات والخالات وذوات البعولة، وكذلك الميتة والخمر والدم

And, there is neither Fasting upon them, nor Salat, nor anything from the (acts of) worship, any more that recognition of the one whose recognition is obligated upon them, and everything from the desires of the world are neutral to them, from the private parts of the women, and other such from the marrying the sisters, and the daughters, and the maternal aunts, and the ones with husbands, and similar to that is the dead, and the wine, and the blood.

فاستقبح مقاتلهم كل الفرق، ولعنهم كل الامم، فلما سئلوا الحجة زاغوا و حادوا، فكذب مقاتلهم التوراة، ولعنهم الفرقان، وزعموا مع ذلك أن إلههم ينتقل من قالب إلى قالب، وأن الارواح الازلية هي التي كانت في آدم، ثم هلم جرا تجري إلى يومنا هذا في واحد بعد آخر فإذا كان الخالق في صورة المخلوق فيما يستدل على أن أحدهما خالق صاحبه ؟

So, every sect considered their beliefs as ugly, and every nation cursed them, and when they were asked of the proof, they evaded and wandered. So, the Torah Belied their beliefs, and the Furqan Cursed them, and they claimed along with that, that they god transmits from a heart to a heart, and that the first souls, these are the one which were in Adam<sup>-as</sup>. Then, so on, they flowed to this day of ours in one after another. So, when the Creator was in an image

of the creature, then by what can one point upon that one of the two is the creator of his companion?

وقالوا: إن الملائكة من ولد آدم كل من صار في أعلا درجة من دينهم خرج من منزلة الامتحان والتصفية فهو ملك،

And they said, ‘The Angels are from the children of Adam<sup>-as</sup>. Everyone who comes to be in the top rank from their religion, would come out from the status of the test and the filtering, then he becomes an Angel’.

فطورا تخالهم نصارى في أشياء، وطورا دهرية يقولون إن الاشياء على غير الحقيقة فقد كان يجب عليهم أن لا يأكلوا شيئا من اللحمان لان الدواب عندهم كلها من؟ ولد آدم حو لوا في صورهم فلا يجوز أكل لحوم القربان.

For a while the Christians mingled them in (certain) things, and for a while they were saying that the things are upon other than the reality. Thus, it obligated upon them that they should not eat anything from the meats because the animals with them, all of the, who (might they be)? A son of Adam<sup>-as</sup> could have been transformed into their image, therefore it is not allowed to eat the meat of the ones of proximity<sup>33</sup>.

عن هشام بن الحكم قال: سأل الزنديق أبا عبد الله عليه السلام فقال: أخبرني عن الله عزوجل كيف لم يخلق الخلق كلهم مطيعين موحدين وكان على ذلك قادرا؟

From Hisham Bin Al Hakam who said,

‘An atheist asked Abu Abdullah<sup>-asws</sup> and he said, ‘Inform me about Allah<sup>-azwj</sup> Mighty and Majestic, how come He<sup>-azwj</sup> did not Create the people, all of them as obedient, Unitarians, although He<sup>-azwj</sup> was Able upon that?’

قال عليه السلام: لو خلقهم مطيعين لم يكن لهم ثواب لان الطاعة إذا ما كانت فعلهم لم تكن جنة ولا نار،

He<sup>-asws</sup> said: ‘If He<sup>-azwj</sup> had Created them obedient, there would not have happened to be any Rewards for them, because the obedience, when it was not their doing, neither would the Paradise have existed, nor the Fire.

ولكن خلق خلقه فأمرهم بطاعته، ونهاهم عن معصيته، واحتج عليهم برسله، وقطع عذرهم بكتبه ليكونوا هم الذين يطيعون ويعصون، ويستوجبون بطاعتهم له الثواب، وبمعصيتهم إياه العقاب.

But, He<sup>-azwj</sup> Created His<sup>-azwj</sup> creatures and Obligated the Rewards due to their obedience to Him<sup>-azwj</sup>, and Forbade them from disobeying Him<sup>-azwj</sup>, and Argued upon them with His<sup>-azwj</sup> Rasools<sup>-as</sup>, and Cut-off their excuses by His<sup>-azwj</sup> Book, so it would happen that they are those who are obeying and disobeying, and being Obligated the Rewards due to their obedience to Him<sup>-azwj</sup>, and the Punishment due to their disobedience to Him<sup>-azwj</sup>.

<sup>33</sup> Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 5 H 3

قال: فالعمل الصالح من العبد هو فعله، والعمل الشر من العبد هو فعله؟ قال: العمل الصالح العبد يفعله والله به أمره، والعمل الشر العبد يفعله والله عنه ناه.

He<sup>-asws</sup> said: ‘So the righteous deed from the servant, it is his deed, and the evil deed from the servant it is his deed?’ He<sup>-asws</sup> said: ‘The righteous deeds of the servants, he does it and Allah<sup>-azwj</sup> Commanded him with it, and the evil deed the servant does it, and Allah<sup>-azwj</sup> Forbade him from it’.

قال: أليس فعله بالألة التي ركبها فيه؟ قال: نعم، ولكن بالألة التي عمل بها الخير قدر بها على الشر الذي ناه عنه.

He said, ‘Isn’t he doing it with the tool which is installed inside him?’ He<sup>-asws</sup> said: ‘Yes, but with the tool by which he does the good, he is (also) able upon the evil which he has been Forbidden from’.

قال: فإلى العبد من الامر شيء؟ قال: ما ناه الله عن شيء إلا وقد علم أنه يطيق تركه، ولا أمره بشيء إلا وقد علم أنه يستطيع فعله لانه ليس من صفته الجور والعبث والظلم وتكليف العباد ما لا يطيقون.

He said, ‘So is there anything from the Command to the servant?’ He<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> did not Forbid him from a thing except and He<sup>-azwj</sup> Knows that he can endure leaving it, and did not Command him with a thing except that He<sup>-azwj</sup> Knows that he does have the capability to do it, because He it isn’t from His<sup>-azwj</sup> Attributes, the Compulsion, and the frivolity, and the injustice, and Encumbering the servant what they cannot endure’.

قال: فمن خلقه الله كافرا يستطيع الايمان وله عليه بتركه الايمان حجة؟

He said: ‘So, the one whom Allah<sup>-azwj</sup> Created as a *Kafir* is capable of the *Eman*, and for Him<sup>-azwj</sup> there is an argument against him by his leaving the *Eman*?’

قال عليه السلام: إن الله خلق خلقه جميعا مسلمين، أمرهم ونهاهم، والكفر اسم يلحق الفعل حين يفعله العبد، ولم يخلق الله العبد حين خلقه كافرا إنه إنما كفر من بعد أن بلغ وقتا لزمته الحجة من الله فعرض عليه الحق فجحده فبإنكاره الحق صار كافرا،

He<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> Created His<sup>-azwj</sup> creatures in their entirety as submitters, Commanded them and Prohibited them, and the *Kafir* is a name attached to the deed when the servant does it, and Allah<sup>-azwj</sup> did not Create the servant, when He<sup>-azwj</sup> Created him was a *Kafir*, but rather he committed *Kufr* from after when reached a time when the Argument from Allah<sup>-azwj</sup> Necessitated him, and the Truth was presented unto him, but he rejected it, and therefore due to his denial of the Truth, he became a *Kafir*.

قال: فيجوز أن يقدر على العبد الشر ويأمره بالخير وهو لا يستطيع الخير أن يعمله ويعذبه عليه؟

He said, ‘So, is it allowed that He<sup>-azwj</sup> Pre-determines the evil upon the servant and Commands him with the good, and he is not capable of doing the good, and He<sup>-azwj</sup> Punishes him upon it?’

قال: إنه لا يليق بعدل الله وأفته أن يقدر على العبد الشر ويريده منه، ثم يأمره بما يعلم أنه لا يستطيع أخذه، والانزاع عما لا يقدر على تركه، ثم يعذبه على تركه أمره الذي علم أنه لا يستطيع أخذه.

He<sup>-asws</sup> said: ‘It is not worthy with the Justice of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Kindness that He<sup>-azwj</sup> should Pre-determine the evil upon the servant and He<sup>-azwj</sup> Wants it from him, then He<sup>-azwj</sup> Commands him with what He<sup>-azwj</sup> Knows that he has no capability to take it, and the removal from what he is not able upon leaving it, then He<sup>-azwj</sup> Punishes him upon leaving His<sup>-azwj</sup> Command which He<sup>-azwj</sup> Knew that he has not capability to take it’.<sup>34</sup>

14 - ج: روى هشام بن الحكم أنه سأل الزنديق أبا عبد الله عليه السلام: لاي علة خلق الخلق وهو غير محتاج إليهم ولا مضطر إلى خلقهم، ولا يليق به العبث بنا ؟

It is reported by Hisham Bin Al Hakam

The atheist asked Abu Abdullah<sup>-asws</sup>, ‘From which reason did He<sup>-azwj</sup> Create the creatures and He<sup>-azwj</sup> was not needy to them nor desperate to Create them, nor it is befitting with Him<sup>-azwj</sup> to be toying with us?’

قال: خلقهم لآظهار حكمته، وإنفاذ علمه، وإمضاء تدبيره ; قال: وكيف لا يقتصر على هذه الدار فيجعلها دار ثوابه ومحبس عقابه ؟

He<sup>-asws</sup> said: ‘He<sup>-azwj</sup> Created them for the Manifestation of His<sup>-azwj</sup> Wisdom, and Implementation of His<sup>-azwj</sup> Knowledge, and Ordainment of His<sup>-azwj</sup> Management. He said, ‘And how come He<sup>-azwj</sup> did not Confine upon this house (world) and Make it a house of His<sup>-azwj</sup> Rewards and a prison of His<sup>-azwj</sup> Punishment?’

قال: أن هذه دار بلاء، ومتجر الثواب، ومكتسب الرحمة، ملئت آفات وطبقت شهوات ليختبر فيها عباده بالطاعة، فلا يكون دار عمل دار جزاء.

He<sup>-asws</sup> said: ‘This is a house of a house of afflictions and a store of the shop for the Rewards, and an earning of the Mercy, filled with calamities and layers of lustful desires in order to Test His<sup>-azwj</sup> servants therein with the obedience, therefore the house of work cannot happen to be a house of the Recompense’.<sup>35</sup>

10 - ج: سأل الزنديق الصادق عليه السلام: ما علة الملائكة الموكلين بعباده يكتبون عليهم ولهم، والله عالم السر وما هو أخفى؟

The atheist asked Al-Sadiq<sup>-asws</sup>, ‘What is the reason for the Angels Allocated with His<sup>-azwj</sup> servant writing against them and for them, and Allah<sup>-azwj</sup> is a Knower of the secrets and whatever is hidden?’

<sup>34</sup> Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 29

<sup>35</sup> Bihar Al Anwaar – V 5, The book of Justice, Ch 15 H 14

قال: استعبدهم بذلك وجعلهم شهوداً على خلقه ليكون العباد لملازمتهم إياهم أشد على طاعة الله مواظبة، وعن معصيته أشد انقباضاً، وكم من عبد يهيم بمعصية فذكر مكانها فارعوى وكف، فيقول: ربي يراني، و حفظني بذلك تشهد،

He<sup>-asws</sup> said: He<sup>-azwj</sup> Enslave them with that and Made them as witnessed upon His<sup>-azwj</sup> creatures for the servants to be adhered with them, would be stronger and more persevering upon the obedience of Allah<sup>-azwj</sup>, and would be stronger in continuation in disobeying Him<sup>-azwj</sup>. And how many a servant thinks of disobeying, then he remembers in its place, so he fears and refrains, and he is saying, ‘My Lord<sup>-azwj</sup>! My<sup>-azwj</sup>! And Your<sup>-azwj</sup> Protecting me with that witness!’

وإن الله برأفته ولطفه أيضاً وكلهم بعباده يذبون عنهم مردة الشياطين، وهوام الارض، وآفات كثيرة من حيث لا يرون بإذن الله إلى أن يجيء أمر الله عزوجل.

And that Allah<sup>-azwj</sup>, by His<sup>-azwj</sup> Kindness and His<sup>-azwj</sup> Subtlety as well, Allocated them with His<sup>-azwj</sup> servant to turn away from them the attacks of the Satans<sup>-la</sup>, and the vermins of the earth, and a lot of calamities from where they are not seeing, by the Permission of Allah<sup>-azwj</sup> up to the coming of the Command of Allah<sup>-azwj</sup> Mighty and Majestic<sup>36</sup>.

8 - ج: في حديث الزنديق الذي سأل الصادق عليه السلام عن مسائل أن قال: أخبرني عن السراج إذا انطفأ أين يذهب نوره؟ قال: يذهب فلا يعود، قال: فما أنكرت أن يكون الانسان مثل ذلك إذا مات وفارق الروح البدن لم يرجع إليه أبداً كما لا يرجع ضوء السراج إليه إذا انطفأ؟

In a Hadeeth of the atheist who questioned Al-Sadiq<sup>-asws</sup> about issues, he said, ‘Inform me about the lamp when it is extinguished, where does its light go?’ He<sup>-asws</sup> said: ‘It goes and will not return’. He said, ‘So what are you<sup>-asws</sup> denying that the human being happens to be like that, when he dies and the soul separates the body, will not return to it, ever, just as the illumination of the lamp does not return to it when it is extinguished?’

قال: لم تصب القياس إن النار في الاجسام كامنة والاجسام قائمة بأعيانها كالحجر والحديد، فإذا ضرب أحدهما بالآخر سطعت من بينهما نار تقتبس منها سراج له الضوء، فالنار ثابتة في أجسامها والضوء ذاهب، والروح جسم رقيق قد ألبس قالباً كثيفاً ليس بمنزلة السراج الذي ذكرت،

He<sup>-asws</sup> said: ‘The analogy is not correct. The fire in the bodies is latent, and the bodies are standing by its assistance, like the stone and the iron. When one of them is hit with the other, a fire (sparks) emerges from between the two, a lamp takes from it having illumination for it. So, the fire is affirmed in their bodies and the illumination is gone (not there), and the soul is a thin body wearing a thick coat. It isn’t at the status of the lamp which you mentioned.

أن الذي خلق في الرحم جنينا من ماء صاف، وركب فيه ضروبا مختلفة من عروق وعصب وأسنان وشعر وعظام وغير ذلك هو يجييه بعد موته ويعيده بعد فئاته،

<sup>36</sup> Bihar Al Anwaar – V 5, The book of Justice, Ch 17 H 10

The One<sup>-azwj</sup> Who Created a unborn in the woman from clear water, and Installed in it a variety for veins, and nerves, and teeth, and hair, and bones, and other than that, He<sup>-azwj</sup> would Revive it after its death, and Repeat it after its annihilation’.

قال: فأين الروح؟ قال: في بطن الارض حيث مصرع البدن إلى وقت البعث،

He said, ‘So, where is the soul?’ He<sup>-asws</sup> said: ‘In the belly of the earth where the body demised, up to the time of Resurrection’.

قال: فمن صلب أين روحه؟ قال: في كف الملك الذي قبضها حتى يودعها الارض،

He said, ‘One who dies, so where would his soul be?’ He<sup>-asws</sup> said: ‘In a palm of the Angel of death who captured it, until he deposits it in the ground’.

قال أفتلاشي الروح بعد خروجه عن قلبه أم هو باق؟ قال: بل هو باق إلى وقت ينفخ في الصور، فعند ذلك تبطل الاشياء وتنفى، فلا حس ولا محسوس، ثم اعيدت الاشياء كما بدأها مدبرها، وذلك أربعمائة سنة تسبت فيها الخلق، وذلك بين النفختين.

He said, ‘Does the soul evaporate after its exit from its mould or does it remain?’ He<sup>-asws</sup> said: ‘But, it remains up to a time there is a blowing into the Trumpet. During that, the things would be invalidation and perish, and there would neither be anything to feel nor anything felt. Then the things would be repeated just as they had begun and planned, and that would be four hundred years the creation would be dormant, and that is between the two blowing (of the Trumpet)’.<sup>37</sup>

15 - ج: عن هشام بن الحكم في خبر الزنديق الذي سأل الصادق عليه السلام عن مسائل إلى أن قال: أيتلاشي الروح بعد خروجه عن قلبه أم هو باق؟

From Hisham Bin Al-Hakam in a Hadeeth of the atheist who asked Al-Sadiq<sup>-asws</sup> about issues, up to when he said, ‘Does the soul evaporate after its exit from its mould or does it remain?’

قال: بل هو باق إلى وقت ينفخ في الصور فعند ذلك تبطل الاشياء وتنفى، فلا حس ولا محسوس، ثم اعيدت الاشياء كما بدأها مدبرها، وذلك أربعمائة سنة تسبت فيها الخلق وذلك بين النفختين.

He<sup>-asws</sup> said: ‘But, it remains until the time it will be Blown into the Trumpet. During that, the things would be invalidated and perish, so there would neither be anything to feel nor felt. Then the things would be repeated just as these had begun in its planning, and that would be four hundred years during which the creatures would be dormant, and that would be between the two Blowings’.<sup>38</sup>

<sup>37</sup> Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 8

<sup>38</sup> BiharAl Anwaar – V 6, The book of Justice, S 3, Ch 2 H 15

5 - ج: عن هشام بن الحكم أنه قال الزنديق للصادق عليه السلام: أنى للروح بالبعث والبدن قد بلي والاعضاء قد تفرقت؟ فعضو في بلدة تأكلها سباعها، وعضو باخرى تمزقه هوامها، وعضو قد صار ترابا بني به مع الطين حائط!

Hisham Bin Al Hakam,

‘The atheist said to Al-Sadiq<sup>-asws</sup>, ‘How can there be Resurrection for the soul (to be) with the body, and it has already decayed and the body parts have separated? A part could be in a city, the predators could have eaten it, and a part in another (place), its insects tearing it apart, and a part could have become dust, a wall being built with it with the mud!’

قال: إن الذى أنشأه من غير شئ وصوره على غير مثال كان سبق إليه قادر أن يعيده كما بدأه، قال: أوضح لي ذلك،

He<sup>-asws</sup> said: ‘The One<sup>-azwj</sup> Who Created it from without there being anything, and Imaged it upon without there being an example (to copy from) having preceded it, is Able upon repeating it, just as He<sup>-azwj</sup> had Begun it’. He said, ‘Clarify that for me’.

قال: إن الروح مقيمة في مكانها: روح المحسنين في ضياء وفسحة، وروح المسئ في ضيق وظلمة، والبدن يصير ترابا منه خلق، وما تقذف به السباع والهوام من أجوافها فما أكلته ومزقته كل ذلك في التراب محفوظ عند من لا يعزب عنه مثقال ذرة في ظلمات الارض ويعلم عدد الاشياء ووزنها،

He<sup>-asws</sup> said: ‘The soul is resident in its place – Soul of the good in illumination and space, and soul of the evil doer in narrowness and darkness, and the body becomes dust from it (was created from), and whatever was thrown out by the predators and the insects from their interiors, for whatever had been eaten and torn apart, all that would be in the soil, preserved with the One<sup>-azwj</sup> from Whom nothing escapes even the weight of a particle in the darkness of the earth, and He<sup>-azwj</sup> Knows the number of the things and their weights.

وإن تراب الروحانيين بمنزلة الذهب في التراب فإذا كان حين البعث مطرت الارض فتربو الارض ثم تمخض مخض السقاء فيصير تراب البشر كمصير الذهب من التراب إذا غسل بالماء، والزيد من اللبن إذا مخض

And that the dust of the spiritualists is at the status of the gold in the soil. So, when the Resurrection happens, it would rain upon the earth, and the earth would grow (it) then churn it with a churning of the swallowing, and the soil would become the person, like the gold becoming from the soil when it is washed with the water, and the butter from the milk when it is churned.

فيجتمع تراب كل قالب فينقل بإذن الله تعالى إلى حيث الروح، فتعود الصور بإذن المصور كهيئتها وتلج الروح فيها، فإذا قد استوى لا ينكر من نفسه شيئا.

The soil would gather every transformed part and it would be transformed by the Permission of Allah<sup>-azwj</sup> the Exalted to wherever the soul may be. Thus, the image would return by the

Permission of the Imager (to be) like its body, and the soul would permeate into it. So, when it is complete, he would not deny anything from himself”<sup>39</sup>.

7 – ما: جماعة، عن أبي المفضل، عن الحسن بن علي بن عاصم، عن سليمان ابن داود، عن حفص بن غياث قال: كنت عند سيد الجعافرة جعفر بن محمد عليه السلام لما أقدمه المنصور فأثاه ابن أبي العوجاء وكان ملحدا فقال له، ما تقول في هذه الآية: " كلما نضجت جلودهم بدلناهم جلودا غيرها " هب هذه الجلود عصت فعذبت فما ذنب الغير ؟

A group, from Abu Al Mufazzal, from Al Hassan Bin Ali Bin Aasim, from Suleyman Ibn Dawood, from Hafs Bin Gayas who said,

‘I was in the presence of the Chief of the Ja’fariites, Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, when Al-Mansour summoned him<sup>-asws</sup>, and Ibn Abu Al-Awja came, and he was an atheist, and said to him<sup>-asws</sup>, ‘What are you<sup>-asws</sup> saying regarding this Verse: **Every time their skins are thoroughly burned, We will Replace them for other skins [4:56]**. Supposing these skins have disobeyed, and have melted, so what is the fault of the other (replacement skins)?’

قال أبو عبد الله عليه السلام: ويحك هي هي وهي غيرها، قال: أعقلني هذا القول، فقال له: أرأيت لو أن رجلا عمد إلى لبنة فكسرها ثم صب عليها الماء وجبلها ثم ردها إلى هيئتها الأولى ألم تكن هي هي وهي غيرها؟ فقال: بلى أمتع الله بك.

Abu Abdullah<sup>-asws</sup> said: ‘Woe be unto you! It is it, and it is another’. He said, ‘Make me understand these words’. So he<sup>-asws</sup> said to him: ‘What is your view, if a man was to deliberate to a brick, and he breaks it. Then he pours the water over it and moulds it, then returns it to its former body (shape), would it not happen to be it, and it is another (as well)?’ So, he said, ‘Yes, may Allah<sup>-azwj</sup> be Happy with you<sup>-asws!</sup>’<sup>40</sup>

22 – في تفسير النعماني فيما رواه عن أمير المؤمنين عليه السلام قال: وأما احتجاجه على الملحدين في دينه وكتابه ورسله فإن الملحدين أقروا بالموت ولم يقروا بالخالق، فأقروا بأنهم لم يكونوا ثم كانوا،

In Tafseer Al-Numany among what is reported from Amir Al-Momineen<sup>-asws</sup> having said: ‘And as for His<sup>-azwj</sup> Argumentation upon the atheists in His<sup>-azwj</sup> Religion, and His<sup>-azwj</sup> Book, and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, the atheists do acknowledge with the death and do not acknowledge with the Creator. Thus, they are accepting that they were not existing (before) then they came into existence.

قال الله تعالى: " ق والقرآن المجيد " إلى قوله: " بعيد "

Allah<sup>-azwj</sup> the Exalted Said: **Qaf! By the Glorious Quran [50:1]** – up to His<sup>-azwj</sup> Words: **(But, they are astounded that a warner from among them has come to them, so the Kafirs said, ‘This is a strange thing! [50:2] What! When we are dead and become dust? That is a) far (from probable) return’ [50:3].**

<sup>39</sup> Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 3 H 5

<sup>40</sup> Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 3 H 7

وكتوبه عزوجل: " وضرب لنا مثلا " إلى قوله: " أول مرة "

And like His<sup>-azwj</sup> Words: ***And he strikes out an example for Us (and forgets his own creation. He says, ‘Who will revive the bones and these have rotted away?’ [36:78] Say: ‘He Who Revived these) the first time, and He is Knowing with all creation [36:79].***

ومثله قوله تعالى: " ومن الناس من يجادل في الله بغير علم ولاهدى ولا كتاب منير كتب عليه أنه من توليه فأنه يضله ويهديه إلى عذاب السعير "

And like the Words of the Exalted: ***And from the people there is one who disputes regarding Allah with neither having knowledge nor a Guidance nor an illuminating Book [22:8] Twisting his neck haughtily in order to stray (others) from the Way of Allah. For him would be a disgrace in the world, and on the Day of Judgment We will Make him taste the Punishment of burning [22:9]***

فرد الله تعالى عليهم ما يدلهم على صفة ابتداء خلقهم وأول نشئهم: " يا أيها الناس إن كنتم في ريب من البعث " إلى قوله: " لكيلا يعلم بعد علم شيئا "

So, Allah<sup>-azwj</sup> the Exalted Rebutted upon them what would point them upon an attribute of the beginning of their own creation and their first growth: ***O you people! if you are in doubt about the Resurrection, (then surely, We Created you from dust, then from a seed, then from a clot, then from a lump of flesh, formed and unformed, in order to Clarify for you, and We Settle in the wombs whatever We so Desire up to a specified term, then We Extract you as babies for you to be reaching your maturity. And from you is one who is Caused to die, and from you is one who is Returned to the worst age,) so he does not know anything after having known. [22:5].***

فأقام سبحانه على الملحددين الدليل عليهم من أنفسهم، ثم قال مخبرا لهم: " وترى الارض هامدة " إلى قوله: " وإن الله يبعث من في القبور "

So, the Glorious Established the evidence upon the atheists from their own selves, then Said, Subduing to them: ***And you see the land as barren, (then We Send the water upon it, it stirs and swells and sprouts every spending pair [22:5] This is because Allah, He is the Truth and He Revives the dead, and He is Able upon all things [22:6] And the Hour is coming, there is no doubt in it,) and that Allah will Resurrect the ones in the graves [22:7].***

وقال سبحانه: " وهو الذي يرسل الرياح " إلى قوله: " وكذلك النشور "

And the Glorious Said: ***And He is the One Who Sends the winds (bearing glad tidings before His Mercy, until when they bring up a heavy cloud, We Drive it to a dead land, then We Send down water by it, so We Extract by it all fruits;) thus We shall Extract the dead [7:57].***

فهذا مثال أقام الله عزوجل لهم به الحجة في إثبات البعث والنشور بعد الموت،

So, these are examples which Allah<sup>-azwj</sup> Mighty and Majestic Established the proof to them in proving the Resurrection and the growth after the death.

وأما الرد على الدهرية الذين يزعمون أن الدهر لم يزل أبداً على حال واحدة وأنه ما من خالق ولا مدبر ولا صانع ولا بعث ولا نشور قال تعالى حكاية لقولهم: " وقالوا ما هي إلا حيوتنا الدنيا نموت ونحيا وما يهلكنا إلا الدهر وما لهم بذلك من علم وقالوا أتذا كنا عظاما و رفنا أننا لمبعوثون خلقا جديدا "

And as for the Rebuttal upon the eternalists, those who are claiming that the time will not cease to be, ever, upon one state, and there is neither a Creator, nor a Planner, nor a Maker, nor a Resurrection, nor a (second) growth, the Exalted Said Relating their words: **And they are saying, 'It is not except our life of the world. We are dying and we live and nothing destroys us except the time'. And there is no knowledge for them with that. [45:24] And they are saying: 'What! When we become bones and decayed, would we be Resurrected as a new creation?' [17:49].**

ومثل هذا في القرآن كثير، وذلك على من كان في حياة رسول الله صلى الله عليه وآله يقول هذه المقالة، ومن أظهر له الايمان وأبطن الكفر والشرك وبقوا بعد رسول الله صلى الله عليه وآله وكانوا سبب هلاك الامة فرد الله تعالى بقوله: " يا أيها الناس إن كنتم في ريب من البعث " الآية، وقوله: " وترى الارض هامدة " الآية، وما جرى مجرى ذلك في القرآن، وقوله سبحانه في سورة " ق " كما مر فهذا كله رد على الدهرية والملاحدة ممن أنكر البعث والنشور.

And these examples are a lot in the Quran, and that is upon the one who was during the lifetime of Rasool-Allah<sup>-saww</sup>, saying these words. And the one for whom the *Eman* manifested and the Kufir and the Shirk was hidden, and he remained after Rasool-Allah<sup>-saww</sup>, and they were the cause of the destruction of the community, so Allah<sup>-azwj</sup> the Exalted Rebutted by His<sup>-azwj</sup> Words: **O you people! if you are in doubt about the Resurrection, [22:5]** – the Verse, and His<sup>-azwj</sup> Words: **And you see the land as barren, [22:5]** – the Verse, and whatever flowed that flow in the Quran, and the Words of the Glorious in *Surah Qaf*, as has passed (above), so all of this is a Rebuttal upon the Eternalists and the Atheists, from the ones who deny the Resurrection and the (second) growth".<sup>41</sup>

35 - ج: روى هشام بن الحكم أنه سأل الزنديق أبا عبد الله عليه السلام فقال: أخبرني عن الناس يحشرون يوم القيامة عراة ؟ قال: بل يحشرون في أكفانهم،

It is reported by Hisham Bin Al Hakam,

'The atheist questioned Abu Abdullah<sup>-asws</sup> and he said, 'Inform me about the people gathering on the Day of Judgment, (would they be) naked?' He said, 'But they would be gathering in their shrouds'.

قال: أنى لهم بالاكفان وقد بليت ؟ قال: إن الذي أحيا أبدانهم جدد أكفانهم،

<sup>41</sup> Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 3 H 22

He said, ‘They would be with the shrouds, and these would have decomposed?’ He<sup>-asws</sup> said: ‘The One<sup>-azwj</sup> Who will Revive their bodies would Renew their shrouds’.

قال: من مات بلا كفن؟ قال يستر الله عورته بما شاء من عنده،

He said, ‘(What about) the one who dies without a shroud?’ He<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> would Veil his nakedness with whatever He<sup>-azwj</sup> so Desires from Him<sup>-azwj</sup>’.

قال: فيعرضون صفوفًا؟ قال: نعم هم يومئذ عشرون ومائة صف في عرض الارض.

He said, ‘Would they be presented in rows?’ He<sup>-asws</sup> said: ‘Yes. On that Day they would be in one hundred and twenty rows, in the width of the earth’.<sup>42</sup>

هشام بن الحكم سأل الزنديق الصادق عليه السلام عن الناس: يعرضون صفوفًا يوم القيامة؟ قال: نعم، هم يومئذ عشرون ومائة صف في عرض الارض.

Hisham Bin Al Hakam,

‘The atheist asked Al-Sadiq<sup>-asws</sup> about the people, ‘Would they be presented in rows of the Day of Judgment?’ He<sup>-asws</sup> said: ‘Yes, on that Day there would be one hundred and twenty rows in the width of the earth’.<sup>43</sup>

روى هشام بن الحكم أنه سأل الزنديق أبا عبد الله عليه السلام فقال: أو ليس توزن الاعمال؟ قال: لا أن الاعمال ليست بأجسام، وإنما هي صفة ما عملوا، وإنما يحتاج إلى وزن الشيء من جهل عدد الاشياء ولا يعرف ثقلها وخفتها، وإن الله لا يخفى عليه شيء،

It is reported by Hisham Bin Al Hakam,

‘The atheist asked Abu Abdullah<sup>-asws</sup> saying, ‘Or isn’t it so the deed would be weighed?’ He<sup>-asws</sup> said: ‘No! The deeds aren’t with bodies, and rather these are a description of what has been performed, and rather he will be needy to weigh something, one who is ignorant of the number of the things, nor does he recognise its weight and its lightness, and surely Allah<sup>-azwj</sup>, there is nothing hidden upon Him<sup>-azwj</sup>’.

قال: فما معنى الميزان؟ قال: العدل، قال: فما معناه في كتابه: "فمن ثقمت موازينه"؟ قال: فمن رجح عمله.

He said, ‘So what is the meaning of the Scale?’ He<sup>-asws</sup> said: ‘The justice’. He said, ‘So what is its meaning in His<sup>-azwj</sup> Book: **Then as for one whose scale is heavy [101:6]?**’ He<sup>-asws</sup> said: ‘One whose deeds outweigh’.<sup>44</sup>

<sup>42</sup> Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 5 H 35

<sup>43</sup> Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 7 H 4

<sup>44</sup> Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 10 H 3

إن الله تعالى إذا بعث الخلائق يوم القيامة نادى نادى ربنا نداء تعريف الخلائق في إيمانهم وكفرهم فقال: الله أكبر، الله أكبر، ومناد آخر ينادي: معاشر الخلائق ساعدوه على هذه المقالة،

(Imam Hassan Al-Askari<sup>-asws</sup> said): ‘Allah<sup>-azwj</sup> the Exalted, when He<sup>-azwj</sup> Resurrects the creatures on the Day of Judgment, a caller of our<sup>-saww</sup> Lord<sup>-azwj</sup> would call out with a call which would introduce the creatures with regards to their *Eman* and their *Kufr*, and he would say: ‘Allah<sup>-azwj</sup> is the Greatest! Allah<sup>-azwj</sup> is the Greatest!’ And another caller would call out: ‘Community of people! Support him upon this speech!’

فأما الدهرية والمعطلة فيخرسون عن ذلك ولا تنطق ألسنتهم، ويقولها سائر الناس،

So as for the eternalists and the atheists would be muted from that, and their tongues will not speak, and the rest of the people from the creatures would be saying it.

ثم يقول المنادي: أشهد أن لا إله إلا الله، فيقول الخلائق كلهم ذلك إلا من كان يشرك بالله تعالى من المجوس والنصارى وعبدة الاوثان فإنهم يخرسون، فيبينون بذلك من سائر الخلق،

Then the caller would be saying: ‘I testify that there is no god except Allah<sup>-azwj</sup>!’ So, the creatures, all of them would be saying that – except for the one who was associating with Allah<sup>-azwj</sup> the Exalted, from the Magians, and the Christians, and the worshippers of the idols. Thus, they would be muted, and they would be clarified with that from the rest of the creatures.

ثم يقول المنادي: أشهد أن محمدا رسول الله، فيقولها المسلمون أجمعون ويخرس عنها اليهود والنصارى وسائر المشركين،

Then the caller would be saying: ‘I testify that Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>’. So, the Muslims would be saying that in their entirety, and there would be muted from it, the Jews and the Christians, and the rest of the polytheists.

ثم ينادي مناد آخر من عرصات القيامة: ألا فسوقوهم إلى الجنة لشهادتهم محمد بالنبوة، فإذا النداء من قبل الله عزوجل: لا، بل قفوهم إنهم مسؤولون، فتقول الملائكة الذين قالوا: سوقوهم إلى الجنة لشهادتهم محمد صلى الله عليه وآله بالنبوة: لما يقفون يا ربنا؟

Then another caller would call out in the plains of the (Day of) Judgment: ‘Indeed! Usher them to the Paradise due to their testifying with the Prophet-hood!’ And there would be a call from Allah<sup>-azwj</sup> the Exalted: “No! But, **And pause them, for they shall be questioned [37:24]**”. The Angels, those who said, ‘Usher them to the Paradise due to their testifying with the Prophet-hood!’ would be saying, ‘Due to what are they being paused, O our Lord<sup>-azwj</sup>?’

فإذا النداء من قبل الله: قفوهم إنهم مسؤولون عن ولاية علي بن أبي طالب وآل محمد.

So, there would be a call from Allah<sup>-azwj</sup> the Exalted: **“pause them, for they shall be questioned [37:24] about the Wilayah of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>”**.<sup>45</sup>

هشام بن الحكم، سأل الزنديق أبا عبد الله عليه السلام فقال: من أين قالوا: إن أهل الجنة يأني الرجل منهم إلى ثمرة يتناولها فإذا أكلها عادت كهبتها؟

Hisham Bin Al Hakam –

‘The atheist asked Abu Abdullah<sup>-asws</sup> saying, ‘From where are they saying that the people of the Paradise, the man from them would come to a fruit, taking it, and when he has eaten it, it would return to what it used to be?’

قال: نعم ذلك على قياس السراج يأتي القابس فيقتبس منه فلا ينقص من ضوئه شيء وقد امتلات الدنيا منه سرجا،

He<sup>-asws</sup> said: ‘Yes. That is to exemplify with that of the lamp. The taker (of the illumination) and takes from it, but it does not reduce anything from its illumination, and one lamp, the world can take its fill from it’.

قال: أليسوا يأكلون ويشربون؟ وترعم أنه لا تكون لهم الحاجة!

He<sup>-asws</sup> said: ‘Wouldn’t they be eating and drinking? And you<sup>-asws</sup> are claiming that there would not happen to be the need for them (to urinate and defecate)!’

قال: بلى لان غذاءهم رقيق لا ثقل له، بل يخرج من أجسادهم بالعرق،

He<sup>-asws</sup> said: ‘Yes, their food would be delicate, there wouldn’t be any heaviness for it. But it would come out from their bodies with the perspiration’.

قال: فكيف تكون الحوراء في كل ما أتاها زوجها عذراء؟

He said, ‘So, how can the Houries remain as virgins after every time her husband comes to her?’

قال: إنما خلقت من الطيب لا تعتربها عاهة، ولا تخالط جسمها آفة، ولا يجري في ثقبها شيء ولا يدنسها حيض، فالرحم ملتزقة، إذ ليس فيه لسوى الاحليل مجرى،

He<sup>-asws</sup> said: ‘They have been Created from the good. You will not see her with a disability, nor would an affliction mingle with her body, nor will anything flow in her hold nor would menstruation dirty it. Thus, the womb is attached when there isn’t any filth to be cleared’.

<sup>45</sup> Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 11 H 50

قال: فهي تلبس سبعين حلة و يرى زوجها مخ ساقها من وراء حللها وبدنها؟

He said, ‘She would be wearing seventy garments, and her husband would see the interior of her leg from behind her garments and her body?’

قال: نعم كما يرى أحدكم الدراهم إذا القيت في ماء صاف قدره قيد رمح،

He<sup>-asws</sup> said: ‘Yes, just as one of you sees the Dirham (a coin) when you throw it in the clear water, its measurement of the staff of a spear’.

قال: فكيف ينعم أهل الجنة بما فيها من النعيم وما منهم أحد إلا وقد افتقد ابنه أو أباه أو حميمه أو امه؟ فإذا افتقدوهم في الجنة لم يشكوا في مصيرهم إلى النار؟ فما يصنع بالنعيم من يعلم أن حميمه في النار يعذب؟

He said, ‘How would the people of the Paradise sleep with what Bounties they are in, and there is no one from them except and he would have either lost his son, or his father, or his intimate ones, or his mother? So, when they miss them in the Paradise, no doubt they would be in their destination to the Fire? So, what would one do with the Bounties, one who knows that his intimate one is being Punished in the Fire?’

قال عليه السلام: إن أهل العلم قالوا: إنهم ينسون ذكرهم، وقال بعضهم: انتظروا قدومهم ورجوا أن يكونوا بين الجنة والنار في أصحاب الاعراف.

He<sup>-asws</sup> said: ‘The knowledgeable people would say that they have forgotten their memories. And some of them would say, ‘Wait for their advent, and hope that they would happen to be between the Paradise and the Fire, among the companions of the Heights (A’raaf)’’.<sup>46</sup>

عن هشام بن الحكم قال: قال الزنديق للصادق عليه السلام: أخبرني أو ليس في النار مقنع أن يعذب خلقه بما دون الحيات والعقارب؟ قال: إنما يعذب بها قوما زعموا أنها ليست من خلقه، إنما شريكه الذي يخلقه فيسلط الله عليهم العقارب والحيات في النار ليذيقهم بها وبال ما كانوا عليه فجحودوا أن يكون صنع.

From Hisham Bin Al Hakam who said,

The atheist said to Al-Sadiq<sup>-asws</sup>, ‘Inform me, or isn’t there any evidence regarding the Fire that He<sup>-azwj</sup> would be Punishing His<sup>-azwj</sup> creatures with it besides the snakes and the scorpions?’ He<sup>-asws</sup> said: ‘But rather, He<sup>-azwj</sup> would Punish with it the people who claimed that it isn’t from His<sup>-azwj</sup> creation, but rather, it was His<sup>-azwj</sup> associate who created it. Therefore, Allah<sup>-azwj</sup> Make the scorpions and the snakes to overcome upon them in the Fire for them to be tasting by it the evil consequences of what they had been upon, so they rejected that He<sup>-azwj</sup> happens to be its Maker’’.<sup>47</sup>

<sup>46</sup> Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 23 H 48

<sup>47</sup> Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 24 H 47

## ARGUMENTATIONS OF AL-SADIQ<sup>-asws</sup> AGAINST THE ATHEISTS, AND THE ADVERSARIES, AND HIS<sup>-asws</sup> DEBATING WITH THEM

المظفر العلوي، عن ابن العياشي، عن أبيه، عن أحمد بن أحمد، عن سليمان بن الحصيب قال: حدثني الثقة قال: حدثنا أبو جمعة رحمة بن صدقة، قال: أتى رجل من بني أمية وكان زنديقا جعفر بن محمد (عليهما السلام) فقال: قول الله عزوجل في كتابه (المص) أي شيء أراد بهذا؟ وأي شيء فيه من الحلال والحرام؟ وأي شيء فيه مما ينتفع به الناس؟

Al Muzaffar Al Alawy, from Ibn Al Ayyash, from his father, from Ahmad Bin Ahmad, from Suleyman Bin Al Khaseyb, from Al Siqat, from Abu Jam'a Bin Sadaqa who said,

'A man from the clan of Umayya, and he was an atheist, came to Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> and he said, 'The Words of Allah<sup>-azwj</sup> Mighty and Majestic in His<sup>-azwj</sup> Book: **Alif Lam Meem Suad [7:1]**, which thing is meant by this? And which thing is therein from the Permissible and the prohibited? And which thing is therein from what the people can benefit with?'

قال: فاغتاظ من ذلك جعفر بن محمد (عليها السلام) فقال: أمسك ويحك، الالف واحد، واللام ثلاثون، والميم أربعون، والصاد تسعون، كم معك؟ فقال الرجل: أحد وثلاثون ومائة،

He (the narrator) said, 'Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> was upset from that and he<sup>-asws</sup> said: 'Woe be unto you! The 'Alif' is one, and the 'Lam' is thirty, and the 'Meem' is forty, and the 'Suad' is ninety', how much is with you?' The man said, 'One hundred and thirty-one'.

فقال له جعفر بن محمد (عليهما السلام): إذا انقضت سنة إحدى وثلاثين ومائة انقضى ملك أصحابك،

J'afar<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> said to him: 'When the year one hundred and thirty-one expires, the kingdom of your companion will expire'.

قال: فنظرنا فلما انقضت سنة إحدى وثلاثين ومائة يوم عاشوراء دخل المسودة الكوفة وذهب ملكهم

He (the narrator) said, 'We awaited. When the year one hundred and thirty-one expired, on the day of Ashura 'Al-Masouda' (black banners?) entered Al-Kufa and their kingdom was gone".<sup>48</sup>

من سؤال الزنديق الذي سأل أبا عبد الله (عليه السلام) عن مسائل كثيرة: أن قال: كيف يعبد الله الخلق ولم يروه؟

From the questions of the atheist who asked Abu Abdullah<sup>-asws</sup> many questions is that he said, 'How can the people worship Allah<sup>-azwj</sup> and they don't see Him<sup>-azwj</sup>?'

قال (عليه السلام): رأته القلوب بنور الايمان، وأثبتته العقول بيقظتها إثبات العيان، وأبصرته الابصار بما رأته من حسن التركيب وإحكام التأليف، ثم الرسل وآياتها والكتب ومحكماتها، واقتصررت العلماء على ما رأته من عظمتها دون رؤيته،

<sup>48</sup> Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 1

He<sup>-asws</sup> said: ‘The hearts see Him<sup>-azwj</sup> by the light of Eman, and the intellects affirm Him<sup>-azwj</sup> by the vigilance of the affirmation of the eyesight, and the sights visualise Him<sup>-azwj</sup> with what it sees from the excellence of the methodology and the wise composition, then the Rasools<sup>-as</sup> and their<sup>-as</sup> Signs, and the Books and its decisive Verses, and the scholars are deficient from His<sup>-azwj</sup> Magnificence besides Seeing Him<sup>-azwj</sup>’.

قال: أليس هو قادرا أن يظهر لهم حتى يروه ويعرفوه فيعبد على يقين؟ قال: ليس للمحال جواب،

He said, ‘Isn’t He<sup>-azwj</sup> Able upon appearing to them until they do see Him<sup>-azwj</sup>, and He<sup>-azwj</sup> Rises up, to He<sup>-azwj</sup> could be worshipped upon a certainty?’ He<sup>-asws</sup> said: ‘There isn’t any answer for the impossibility’.

قال: فمن أين أثبت أنبياء ورسلا؟

He said, ‘From where can Prophets<sup>-as</sup> and Mursil (Messenger Prophets<sup>-as</sup>) be proved?’

قال (عليه السلام): إنا لما أثبتنا أن لنا خالقا صناعا متعاليا عنا وعن جميع ما خلق وكان ذلك الصانع حكيما لم يجز أن يشاهده خلقه ولا أن يلامسوه ولا أن يباشرهم و يباشروه ويحاجتهم ويحاجوة ثبت أن له سفراء في خلقه وعباده يدلونهم على مصالحهم ومنافعهم وما به بقاؤهم وفي تركه فناؤهم،

He<sup>-asws</sup> said: ‘We, when we prove that there is a Creator for you, a Maker, Exalted from us, from the entirety of what is created, and that the Maker was Wise, not allowed that His<sup>-azwj</sup> creatures see Him<sup>-azwj</sup>, nor touch Him<sup>-azwj</sup>, nor He<sup>-azwj</sup> Communicate with them and they would communicate with Him<sup>-azwj</sup>, and He<sup>-azwj</sup> to Argue with them and they to argue with Him<sup>-azwj</sup>, it proves that there are ambassadors for Him<sup>-azwj</sup> among His<sup>-azwj</sup> creatures and His<sup>-azwj</sup> servants pointing them upon their correction and their benefits, and with what would be their survival and in leaving it would be their destruction.

فثبت الأمر والنهوض عن الحكيم العليم في خلقه، وثبت عند ذلك أن له معبرين وهم الأنبياء وصفوته من خلقه، حكماء مؤدبين (1) بالحكمة، مبعوثين عنه، مشاركين للناس في أحوالهم على مشاركتهم لهم في الخلق والتركيب، مؤدبين من عند الحكيم العليم بالحكمة (2) والدلائل والبراهين والشواهد: من إحياء الموتى، وإبراء الأكمه والابصر،

Thus, it proves (the presence of) of the enjoiners and the forbidders on behalf of the Wise, the Knowing, among His<sup>-azwj</sup> creatures, and at that it proves that for Him<sup>-azwj</sup> there are saviours, and they are the Prophets<sup>-as</sup>, and His<sup>-azwj</sup> Elites from His<sup>-azwj</sup> creatures, wise ones, discipliners with the wisdom, Sent from Him<sup>-azwj</sup>, associating with the people in their states upon their associating for them among the creatures and the methodologies, fulfiller from the Wise, the Knowing, with the wisdom and the evidence and the proofs and the witnesses, ones who revived the dead, and cured the blind and the leper.

فلا تخلو الأرض من حجة يكون معه علم يدل على صدق مقال الرسول ووجوب عدالته.

The earth will not be empty from a Divine Authority happening have such knowledge with him<sup>-asws</sup>, he<sup>-asws</sup> can evidence upon the truthfulness of the words of the Rasools<sup>-as</sup> and the obligation of His<sup>-azwj</sup> Justice’.

ثم قال (عليه السلام) بعد ذلك: نحن نزعم أن الارض لا تخلو من حجة، ولا تكون الحججة إلا من عقب الانبياء، ما بعث الله نبيا قط من غير نسل الانبياء، وذلك أن الله تعالى شرع لبني آدم طريقا منيرا، وأخرج من آدم نسلا طاهرا طيبا، أخرج منه الانبياء والرسول، هم صفوة الله، وخلص الجوهر، طهروا في الاصلاب، وحفظوا في الارحام،

Then he<sup>-asws</sup> said after that: ‘We<sup>-asws</sup> claim that the earth cannot be empty from a Divine Authority, not can a Divine Authority happen to be except, from the posterity of the Prophets<sup>-as</sup>. Allah<sup>-azwj</sup> did not Send any Prophet<sup>-as</sup> at all from other than the lineage of the Prophets<sup>-as</sup>, and that is because Allah<sup>-azwj</sup> the Exalted Began a radiant path for the children of Adam<sup>-as</sup>, and Brought out from the Adam<sup>-as</sup> a clean, good lineage, Extracting from it the Prophets<sup>-as</sup> and the Mursils<sup>-as</sup>. They<sup>-as</sup> are the Elites of Allah<sup>-azwj</sup> and the pure gems, clean in the ribs and preserved in the wombs.

لم يصبهم سفاح الجاهلية ولا شاب أنسابهم، لأن الله عزوجل جعلهم في موضع لا يكون أعلى درجة وشرفا منه فمن كان خازن علم الله وأمين غيبه ومستودع سره وحجته على خلقه وترجمانه ولسانه لا يكون إلا بهذه الصفة،

Neither did foolishness of the ignorance hit them nor any mixture in their lineage, because Allah<sup>-azwj</sup> Mighty and Majestic Made them<sup>-asws</sup> in such a place, there does not happen to be any rank and nobility higher than it. So, the one who was a treasurer of the Knowledge of Allah<sup>-azwj</sup>, and trustworthy of His<sup>-azwj</sup> hidden matters, and holder of His<sup>-azwj</sup> Secrets, and His<sup>-azwj</sup> Divine Authority upon His<sup>-azwj</sup> creatures, and His<sup>-azwj</sup> interpreter, and His<sup>-azwj</sup> tongue, cannot happen to be except with these attributes.

فالحجة لا يكون إلا من نسلهم يقوم مقام النبي في الخلق بالعلم الذي عنده وورثه عن الرسول، إن جحدته الناس سكت، وكان بقاء ما عليه الناس قليلا مما في أيديهم من علم الرسول على اختلاف منهم فيه، قد أقاموا بينهم الرأي والقياس،

Thus, the Divine Authority cannot happen to be except from their<sup>-asws</sup> lineages standing in the place of the Prophet<sup>-sawww</sup> among the people with the knowledge which was with him<sup>-sawww</sup> and having inherited it from the Rasools<sup>-as</sup>. If the people fight against him<sup>-asws</sup>, he<sup>-asws</sup> would be silent, and he<sup>-asws</sup> would preserve what is upon the few people from what is in their hands from the knowledge of the Rasools<sup>-as</sup>, upon the differing(s) from them regarding it.

إن هم أقروا به وأطاعوه وأخذوا عنه ظهر العدل، وذهب الاختلاف والتشاجر، واستوى الامر، وأبان الدين، وغلب على الشك اليقين، ولا يكاد أن يقر الناس به أو يحقوا له بعد فقد الرسول، وما مضى رسول ولا نبي قط لم يختلف امته من بعده، وإنما كان علة اختلافهم خلافهم على الحججة وتركهم إياه

If they accept him<sup>-asws</sup> and obey him<sup>-asws</sup> and take from him<sup>-asws</sup>, the justice would appear, and the differing(s) and the fighting would go away, and the matters evened out, and the Religion will be clear, and the certainty will overcome the doubt, and most of the people would believe in him<sup>-asws</sup> or adhere with him<sup>-asws</sup> after losing the Rasool<sup>-sawww</sup>, and neither a Rasool<sup>-as</sup> nor a

Prophet<sup>-as</sup> expired at all his<sup>-asws</sup> community did not differ from after him<sup>-as</sup>. And rather, the reason for their differing(s) was their opposition against the Divine Authority and their leaving him<sup>-asws</sup> (the successor<sup>-as</sup> of the Prophet<sup>-saww</sup>).

قال: فما يصنع بالحجة إذا كان بهذه الصفة؟ قال: قد يقتدى به ويخرج عنه الشيء بعد الشيء مما فيه منفعة الخلق وصلاحهم،

He said, ‘So what should one do with the Divine Authority when he<sup>-asws</sup> was with this description?’ He<sup>-asws</sup> said: ‘They should follow him<sup>-asws</sup>, and he<sup>-asws</sup> would bring out from him<sup>-asws</sup>, the thing after the thing from what therein are benefits for the people and their correction.

فإن أحدثوا في دين الله شيئا أعلمهم، وإن زادوا فيه أضرهم، وإن نقصوا منه شيئا أفادهم

If they innovate anything in the Religion of Allah<sup>-azwj</sup>, he<sup>-asws</sup> would let them know, and if they increase in him, he<sup>-asws</sup> would inform them, and if they reduce anything from it, he<sup>-asws</sup> would secure it for them.

ثم قال الزنديق: من أي شيء خلق الأشياء؟ قال (عليه السلام): لا من شيء، فقال: فكيف يجيء من لا شيء شيء؟ قال (عليه السلام): إن الأشياء لا تخلو أن تكون خلقت من شيء أو من غير شيء فإن كانت خلقت من شيء كان معه فإن ذلك الشيء قديم، والقديم لا يكون حديثا ولا يفنى ولا يتغير، ولا يخلو ذلك الشيء من أن يكون جوهرًا واحدًا ولونا واحدًا،

Then the atheist said, ‘From which thing are the things created?’ He<sup>-asws</sup> said: ‘Not from a thing’. He said, ‘Then how can a thing come from nothing?’ He<sup>-asws</sup> said: ‘The things are not empty from either being created from a thing, or from without a thing. If it was created from a thing, it would be with it, for that thing is more ancient, and the ancient cannot be newly occurring, nor perish, nor change, nor would that thing be devoid from being one essence, and one type.

فمن أين جاءت هذه الألوان المختلفة والجواهر الكثيرة الموجودة في هذا العالم من ضروب شتى؟ ومن أين جاء الموت إن كان الشيء الذي انشئت منه الأشياء حيا؟ ومن أين جاءت الحياة إن كان ذلك الشيء ميتا؟ ولا يجوز أن يكون من حي وميت قديمين لم يزالا، لأن الحي لا يجيء منه ميت وهو لم يزل حيا، ولا يجوز أيضا أن يكون الميت قديما لم يزل بما هو به من الموت، لأن الميت لا قدرة له ولا بقاء

From when did these various types and numerous essences come from, the ones existing in this world, from various types? And from where did the dead come from, if it was the thing from which life grew from? Of, from where did the life come if that thing was dead? And it is not allowed that it happens to be that both alive and dead happen to be ancient, not ceasing to exist, because the life, dead cannot come from it and he does not cease to be alive, nor is it allowed as well that the dead happens to be ancient, not ceasing to exist with what it is with, from the dead, because the dead, there is neither any power for him nor a remaining’.

قال: فمن أين قالوا أن الأشياء أزلية؟ قال: هذه مقالة قوم جحدوا مدبر الأشياء فكذبوا الرسل ومقاتلهم والانبياء وما أنبؤوا عنه، وسموا كتبهم أساطير الأولين، ووضعوا لانفسهم دينًا بأرائهم واستحسانهم،

He said, ‘From where are they saying that the things are eternal?’ He<sup>-asws</sup> said: ‘This is talk of a people who are rejecting management of the things, so they belied the Rasools<sup>-as</sup> and their<sup>-as</sup> words, and the Prophets<sup>-as</sup> of what they<sup>-as</sup> had informed about, and they named their<sup>-as</sup> Books as being stories of the former ones, and they placed a Religion with their own opinions and their satisfaction.

إن الاشياء تدل على حدوثها من دوران الفلك بما فيه وهي سبعة أفلاك، وتحرك الارض ومن عليها، وانقلاب الازمنة واختلاف الوقت والحوادث التي تحدث في العالم من زيادة ونقصان وموت وبلى واضطرار النفس إلى الاقرار بأن لها صانعا ومدبرا، أما ترى الحلو يصير حامضا والعذب مرا، و الجديد باليا، وكل إلى تغير وفناء ؟

The things evidence upon their own occurrence from the rotation of the planets with what is therein, and these are seven spheres, and movement of the earth and the ones upon it, and the turning of the eras, and interchange of the time and the occurrences which occur in the world from increase and reduction, and death, and afflictions, and the desperation of the soul to the acceptance that there is a Maker and a Manager for it. But, do you not see the sweet becoming sour and the fresh (becoming) bitter, and the new (becoming) old, and everything is (going) towards the change and the perishing?’

قال: فلم يزل صانع العالم عالما بالاحداث التي أحدثها أن يحدثها ؟ قال: لم يزل يعلم فخلق ما علم قال: أمختلف هو أم مؤتلف ؟ قال: لا يليق به الاختلاف ولا الايتلاف، إنما يختلف المتجزئ، ويأتلف المتبعض، فلا يقال له: مؤتلف ولا مختلف

He said, ‘Why did the Maker of the universe did not cease with the new occurrences which are occurring from Bringing them into occurrence?’ He<sup>-asws</sup> said: ‘He<sup>-azwj</sup> did not cease to know, so He<sup>-azwj</sup> Created what He<sup>-azwj</sup> Knew’. He said, ‘Is He<sup>-azwj</sup> separate or composed?’ He<sup>-asws</sup> said: ‘Neither can the separation nor the composition be appropriate for Him<sup>-azwj</sup>. But rather, He<sup>-azwj</sup> is different of the fragmentation, and a Composer of the parts, therefore it cannot be said to Him<sup>-azwj</sup> He<sup>-azwj</sup> is Composed nor separate’.

قال: فكيف هو الله الواحد ؟ قال: واحد في ذاته، فلا واحد كواحد، لان ما سواه من الواحد متجزئ، وهو تبارك وتعالى واحد لامتجزئ ولا يقع عليه العد.

He said, ‘How is He<sup>-azwj</sup> Allah<sup>-azwj</sup>, the One?’ He<sup>-asws</sup> said: ‘One in His<sup>-azwj</sup> Self, so He<sup>-azwj</sup> is not one like the one, because whatever is besides Him<sup>-azwj</sup> from the One is a fragment, and He<sup>-azwj</sup> is Blessed and Exalted, One not a fragment, nor can the numbering fall upon Him<sup>-azwj</sup>’.

قال: فلاي علة خلق الحلق وهو غير محتاج إليهم، ولا مضطر إلى خلقهم، ولا يليق به العبث بنا ؟ قال: خلقهم لاطهار حكمتهم، وإنفاذ علمه، وإمضاء تدبيره.

He said, ‘For which reason did He<sup>-azwj</sup> Create the creation and He<sup>-azwj</sup> is without any need to them, nor is He<sup>-azwj</sup> desperate to Creating them, nor is the vanity with us appropriate with Him<sup>-azwj</sup>?’ He<sup>-asws</sup> said: ‘He<sup>-azwj</sup> Created them to Manifest His<sup>-azwj</sup> Wisdom, and Implementation of His<sup>-azwj</sup> Knowledge, and Accomplishment of His<sup>-azwj</sup> Management’.

قال: وكيف لا يقتصر على هذه الدار فيجعلها دار ثوابه ومحبتس عقابه؟ قال: إن هذه الدار دار ابتلاء، ومتجر الثواب، ومكتسب الرحمة، ملئت آفات، وطبقت شهوات ليختبر فيها عبده بالطاعة، فلا يكون دار عمل دار جزاء

He said, ‘Why does He<sup>-azwj</sup> not shorten upon this house (world) and Make it to be a house of His<sup>-azwj</sup> Rewards and a confinement of His<sup>-azwj</sup> Punishment?’ He<sup>-asws</sup> said: ‘This house (world) is the house of trials, and a shop for the Rewards, and earning of the Mercy, filled with calamities, and layers of the desires to be tested, therefore the house of work cannot happen to be a house of Recompense’.

قال: أفمن حكمته أن جعل لنفسه عدوا وقد كان ولا عدوله؟ فخلق كما زعمت إبليس فسلطه على عبده يدعوهم إلى خلاف طاعته، ويأمرهم بمعصيته، وجعل له من القوة كما زعمت يصل بلطف الحيلة إلى قلوبهم فيوسوس إليهم فيشككهم في ربهم ويلبس عليهم دينهم، فيزيلهم عن معرفته حتى أنكر قوم لما وسوس إليهم ربوبيته و عبدوا سواه، فلم سلط عدوه على عبده وجعل له السبيل إلى إغوائهم؟

He said, ‘Is it from His<sup>-azwj</sup> Wisdom that He<sup>-azwj</sup> Makes enemies for Himself<sup>-azwj</sup> and there was no enemy for Him<sup>-azwj</sup>? As per your<sup>-asws</sup> claim, He<sup>-azwj</sup> Created Iblees<sup>-la</sup> and Caused him<sup>-la</sup> to overcome upon His<sup>-azwj</sup> servants calling them to oppose His<sup>-azwj</sup> obedience and instructing them with disobeying Him<sup>-azwj</sup>, and Made the strength for him<sup>-la</sup> just as you<sup>-asws</sup> claim, he<sup>-la</sup> can get the tricks to arrive with subtlety into their hearts, whispering to them, so they end up doubting in their Lord<sup>-azwj</sup>, and he<sup>-la</sup> confuses their Religion upon them, declining them from His<sup>-azwj</sup> recognition upon a group denied due to what was whispered to them (denying) His<sup>-azwj</sup> Lordship and they worshipped besides Him<sup>-azwj</sup>. Why did He<sup>-azwj</sup> Cause His<sup>-azwj</sup> enemy to overcome upon His<sup>-azwj</sup> servants, and Made the way for him<sup>-la</sup> to lure them?’

قال: إن هذا العدو الذي ذكرت لا يضره عداوته، ولا ينفعه ولايته، عداوته لا تنقص من ملكه شيئا، وولايته لا تزيد فيه شيئا، وإنما يتقى العدو إذا كان في قوة يضر وينفع، إن هم بملك أخذه، أو بسلطان قهره

He<sup>-asws</sup> said: ‘This enemy which you mentioned, his<sup>-la</sup> enmity cannot harm Him<sup>-azwj</sup>, nor can his<sup>-la</sup> friendship benefit Him<sup>-azwj</sup>. His<sup>-la</sup> enmity cannot reduce anything from His<sup>-azwj</sup> kingdom, and his<sup>-la</sup> friendship cannot increase anything in it, and rather one fears the enemy when there was in him the strength to harm and benefit, if they take from a kingdom or coerced by authority.

فأما إبليس فعبد خلقه ليعبده و يوحد، وقد علم حين خلقه ما هو وإلى ما يصير إليه، فلم يزل يعبده مع ملائكته حتى امتحنه بسجود آدم فامتنع من ذلك حسدا وشقاوة غلبت عليه فلعهن عند ذلك و أخرجه عن صفوف الملائكة، وأنزله لإراض ملعونا مدحورا، فصار عدو آدم وولده بذلك السبب، وماله من السلطنة على ولده إلا الوسوسة والدعاء إلى غير السبيل، وقد أقر مع معصيته لربه ربوبيته.

As for Iblees<sup>-la</sup>, he<sup>-la</sup> is a servant He<sup>-azwj</sup> Created to worship Him<sup>-azwj</sup> and profess His<sup>-azwj</sup> Unity, and He<sup>-azwj</sup> Knew when He<sup>-azwj</sup> Created him<sup>-la</sup> what he<sup>-la</sup> is and to what he<sup>-la</sup> will be coming to. He<sup>-la</sup> did not cease worshipping Him<sup>-azwj</sup> along with the Angels until He<sup>-azwj</sup> Tested him<sup>-la</sup> with the Sajdah to Adam<sup>-as</sup>. He<sup>-la</sup> refused from that out of envy and wretchedness overcame upon

him<sup>-la</sup>, so he<sup>-la</sup> was Cursed during that and thrown out from the rows of the Angels, and descended to the earth as an Accursed, Expelled. So, he<sup>-la</sup> became an enemy of Adam<sup>-as</sup> and his<sup>-as</sup> children due to that reason, and there is no authority for him<sup>-la</sup> upon his<sup>-as</sup> children except for the whispering and calling to another way, and he<sup>-la</sup> had accepted His<sup>-azwj</sup> Lordship along with his<sup>-la</sup> disobedience to his<sup>-la</sup> Lord<sup>-azwj</sup>

قال: أفصلح السجود لغير الله؟ قال: لا قال: فكيف أمر الله الملائكة بالسجود لآدم؟ قال: إن من سجد بأمر الله فقد سجد لله، فكان سجوده لله إذا كان عن أمر الله.

He said, ‘Is the Sajdah to other than Allah<sup>-azwj</sup> correct?’ He<sup>-asws</sup> said: ‘No’. He said, ‘Then how did Allah<sup>-azwj</sup> Command the Angels with the Sajdah to Adam<sup>-as</sup>?’ He<sup>-asws</sup> said: ‘One who performs Sajdah by the Command of Allah<sup>-azwj</sup>, so he has performed Sajdah to Allah<sup>-azwj</sup>. It was so that their Sajdah to him<sup>-as</sup> was to Allah<sup>-azwj</sup> when it was from the Command of Allah<sup>-azwj</sup>’.

قال: فمن أين أصل الكهانة؟ ومن أين يخبر الناس بما يحدث؟ قال: إن الكهانة كانت في الجاهلية في كل حين فترة من الرسل، كان الكاهن بمنزلة الحاكم يحتكمون إليه فيما يشتهه عليهم من الامور بينهم فيخبرهم بأشياء تحدث

He said, ‘From where is the origin of the fortune-telling? And from where can he inform the people with what is to occur?’ He<sup>-asws</sup> said: ‘The fortune-telling used to be among the pre-Islamic Period during every period of interval from the Rasools<sup>-as</sup>. The fortune-teller used to be at the status of the judge they would be seeking the judgment to him regarding whatever was confusing upon them from the matters, and he would inform them with things to occur.

وذلك في وجوه شتى: من فراسة العين، ودكاء القلب، ووسوسة النفس، وفضنة الروح مع قذف في قلبه، لان ما يحدث في الارض من الحوادث الظاهرة فذلك يعلم الشيطان ويؤديه إلى الكاهن ويخبره بما يحدث في المنازل والأطراف،

And that is in various aspects – From the discernment of the eye, and intelligence of the heart, and whispering of the self, and acumen of the soul along with casting into his heart, because there is no occurrence in the earth from the apparent occurrences, so that is known to the Satan<sup>-la</sup> and he<sup>-la</sup> deposits it to the fortune-teller and informed him with what is to occur in the houses and the outskirts.

وأما أخبار السماء فإن الشياطين كانت تقعد مقاعد استراق السمع إذ ذاك وهي لا تحجب ولا ترجم بالنجوم، وإنما منعت من استراق السمع لئلا يقع في الارض سبب يشاكل الوحي من خبر السماء ولبس على أهل الارض ما جاءهم عن الله لاثبات الحججة ونفي الشبه،

As for the news of the sky, the Satans<sup>-la</sup> used to sit in the sitting to steal the hearing whenever that happened, and they were neither blocked nor pelted by the (shooting) stars, and rather they were prevented from stealing the hearing lest there would occur in the earth a cause identical to the Revelation from the news of the sky, and confusion upon the people of the earth what comes to them from Allah<sup>-azwj</sup> to prove the argument and negate the doubts.

وكان الشيطان يسترق الكلمة الواحدة من خبر السماء بما يحدث من الله في خلقه فيختطفها ثم يهبط بها إلى الارض فيقذفها إلى الكاهن، فإذا قد زاد من كلمات عنده فيختلط الحق بالباطل، فما أصاب الكاهن من خبر مما كان يخبر به فهو ما أداه إليه شيطانه مما سمعه، وما أخطأ فيه فهو من باطل ما زاد فيه،

And the Satan<sup>-la</sup> used to steal the one phrase from the news of the sky of what was to occur from Allah<sup>-azwj</sup> among His<sup>-azwj</sup> creatures, so he<sup>-la</sup> would snatch it, then descend with it to the earth and cast it to the fortune-teller. So, when there as an increase from the phrases with him<sup>-la</sup>, he<sup>-la</sup> would mix the truth with the falsehood. Thus, whatever the fortune-teller got right from the news from whatever he used to inform with, it was what was deposited to him from his Satan<sup>-la</sup> from what he<sup>-la</sup> had heard, and whatever he was mistaken with, it is from the falsehood when there was an addition in it.

فمد منعت الشياطين عن استراق السمع انقطعت الكهانة، واليوم إنما تؤدي الشياطين إلى كهانها أخبار الناس مما يتحدثون به وما يحدثونه، والشياطين تؤدي إلى الشياطين ما يحدث في البعد من الحوادث من سارق سرق، وقاتل قتل، وغائب غاب، وهم بمنزلة الناس أيضا صدوق وكذوب

When the Satans<sup>-la</sup> were prevented from stealing the hearing, the fortune-telling was cut off, and today, rather the Satans<sup>-asws</sup> deposit to their fortune-tellers the news of the people from what would be occurring with and what they would be innovating, and the Satans<sup>-la</sup> deposit to the Satans<sup>-la</sup> what is to occur among the servants from the new occurrences, from the theft of the thief, and killing of a killers, and absence of an absentee, and they are at the status of the people as well, speaking the truth and lying’.

فقال: كيف صعدت الشياطين إلى السماء وهم أمثال الناس في الخلقة والكثافة، وقد كانوا يبنون لسليمان بن داود من البناء ما يعجز عنه ولد آدم؟

He said, ‘How do the Satans<sup>-la</sup> ascend to the sky and they are like the people in the creation (bodies) and the density, and they used to build for Suleyman<sup>-as</sup> Bin Dawood<sup>-as</sup> from the buildings which the children of Adam<sup>-as</sup> were unable from?’

قال غلظوا لسليمان كما سخروا، وهم خلق رقيق غذاؤهم التنسم، والدليل على ذلك صعودهم إلى السماء لاستراق السمع، ولا يقدر الجسم الكثيف على الارتقاء إليها إلا بسلم أو سبب

He<sup>-asws</sup> said: ‘They were thickened (dense) for Prophet Suleyman<sup>-as</sup> just as they were subdued, and they are a delicate creation (body), their food is tasteless, and the evidence upon that is they ascending to the sky to steal the hearing, and the thick body is not able upon the rising to it, except by a route of ascent or means’.

قال: فأخبرني عن السحر ما أصله؟ وكيف يقدر الساحر على ما يوصف من عجائبه وما يفعل؟

He said, ‘Inform me about the sorcery, what is its origin? And how is the sorcerer able upon what is depicted from his wonders and what he does?’

قال إن السحر على وجوه شتى: وجه منها بمنزلة الطب كما أن الاطباء وضعوا لكل داء دواء فكذلك علم السحرا حثالوا لكل صحة آفة، ولكل عافية عاهة، ولكل معنى حيلة. ونوع منه آخر خطفة وسرعة ومحاريق وخفة. ونوع منه ما يأخذ أولياؤ الشياطين عنهم.

He<sup>-asws</sup> said: ‘The sorcery is upon various aspects – an aspect from it is at the status of the doctor, just as the physicians place a medicine for every illness, similar to that is the knowledge of the sorcery, to the extent that they come the affliction for every health, and for every wellbeing, an affliction, and for every meaning, a trick. And there is another type from it is the snatching, and the quickness, and theft, and lightening (of work). And there is a type from it what the friends of the Satans<sup>-la</sup> take from them’.

قال: فمن أين علم الشياطين السحر؟ قال: من حيث عرف الاطباء الطب، بعضه تجربة، وبعضه علاج.

He said, ‘From where did the Satans<sup>-la</sup> learn the sorcery?’ He<sup>-asws</sup> said: ‘From where the physicians learnt the medicine. Some of it is experimentation and part of it is healing’.

قال: فما تقول في الملكين: هاروت وماروت وما يقول الناس بأنهما يعلمان الناس السحر؟

What are you<sup>-asws</sup> saying regarding the two Angels – Harut and Marut, and what the people are saying that they taught sorcery to the people?’

قال: إنهما موضع ابتلاء وموقف فتنة، تسيبهما: اليوم لو فعل الانسان كذا وكذا لكان كذا، ولو يعالج بكذا وكذا لصار كذا، أصناف سحر فيتعلمون منهما ما يخرج عنهما فيقولان لهم: إنما نحن فتنة فلانأخذوا عنا ما يضركم ولا ينفعكم.

He<sup>-asws</sup> said: ‘These two (Angels) were a place of trial and pausing of Fitna. Their chanting was, ‘Today, if the human being does such and such, such would happen, and if he treats with such and such, such would come to be’, being types of sorcery. So, they learnt from them whatever came out from them, and they (Angels) were saying to them, ‘But rather, we are a Fitna, therefore do not take from us what would harm you nor benefit you’.

قال: أفيقدر الساحر أن يجعل الانسان بسحره في صورة الكلب والحمار أو غير ذلك؟

He said, ‘Is the sorcerer able upon making (transforming) the human being, by his sorcery, to be in the image of the dog, and the donkey, or other than that?’

قال: هو أعجز من ذلك وأضعف من أن يغير خلق الله، إن من أبطل ما ركبه الله وصوره وغيره فهو شريك لله في خلقه، تعالى عن ذلك علوا كبيرا، لو قدر الساحر على ما وصفت لدفع عن نفسه الهموم والآفة والامراض، ولنفى البياض عن رأسه والفقير عن ساحته،

He<sup>-asws</sup> said: ‘He is unable from that and too weak from changing the creation of Allah<sup>-azwj</sup>. The one who can invalidate what Allah<sup>-azwj</sup> has Installed and Imaged and changes it, then he is an associate of Allah<sup>-azwj</sup> in His<sup>-azwj</sup> Creation. Exalted is He<sup>-azwj</sup> from that, Lofty, Great. If the sorcerer was able upon what you described, he would have repelled the worries and the

affliction and the sicknesses from himself, and would have negated the whiteness from his head, and the poverty from his courtyard.

وإن من أكبر السحر النميمة، يفرق بها بين المتحابين، ويجلب العداوة على المتصافيين، ويسفك بها الدماء، ويهدم بها الدور، ويكشف الستور، والنمام أشد من وطئ على الأرض بقدم، فأقرب أقاويل السحر من الصواب أنه بمنزلة الطب، إن الساحر عالج الرجل فامتنع من مجامعة النساء، فجاء الطبيب فعالجه بغير ذلك العلاج فابرى.

And that the greatest of the sorcery is the tale-bearing (gossiping), separating by it between the two beloved ones, and bringing the enmity upon the two reconciled ones, and spilling the blood by it, and demolishing the houses by it, and removing the veils, and the gossip is the evilest of the ones treading upon the earth by their feet. The closest of the utterances of the sorcerer from the correctness is that he is at the status of the physician. The sorcerer treats the man and prevents him from union with the women, and the physician comes and treats him with other than that treatment, and he is cured’.

قال: فما بال ولد آدم فيهم شريف ووضيع؟ قال: الشريف: المطيع، والوضيع: العاصي،

He said, ‘What is the matter, among the children of Adam<sup>-as</sup> there are nobles and ignoble?’ He<sup>-asws</sup> said: ‘The noble is the obedient one (to Allah<sup>-azwj</sup>), and the ignoble is the disobedient one’.

قال: أليس فيهم فاضل ومفضول؟ قال: إنما يتفاضلون بالتقوى. قال: فتقول: إن ولد آدم كلهم سواء في الأصل لا يتفاضلون إلا بالتقوى؟ قال: نعم إني وجدت أصل الخلق التراب، والاب آدم، والام حواء، خلقهم إله واحد وهم عبيده،

He said, ‘Isn’t there among them a meritorious one and a shameful (de-merited) one?’ He<sup>-asws</sup> said: ‘Are you saying that the children of Adam<sup>-as</sup>, all of them are equal in the origin, not being meritorious except by the piety?’ He said, ‘Yes I find the origin of the people as soil (dust), and the father is Adam<sup>-as</sup>, and the mother is Hawwa<sup>-as</sup>. One God<sup>-azwj</sup> Created them and they are His<sup>-azwj</sup> servants’.

إن الله عزوجل اختار من ولد آدم اناسا طهر ميلادهم، وطيب أبدانهم، وحفظهم في أصلاب الرجال وأرحام النساء، أخرج منهم الانبياء والرسل، فهم أزكى فروع آدم فعل ذلك لا لامر استحقوه من الله عزوجل، ولكن علم الله منهم حين ذرأهم أنهم يطيعونه ويعبدونه ولا يشركون به شيئا،

(He<sup>-asws</sup> said): ‘Allah<sup>-azwj</sup> Mighty and Majestic Chose some people from the children of Adam<sup>-as</sup> as being of clean birth, and good of bodies, and Protected them in the ribs of the men and wombs of the women. He<sup>-azwj</sup> Extracted from them, the Prophets<sup>-as</sup> and the Mursils<sup>-as</sup>. Thus, they are the purest of the branch of Adam<sup>-as</sup>. That was done, not for a Command deserving from Allah<sup>-azwj</sup> Mighty and Majestic, but Allah<sup>-azwj</sup> Knew from them when He<sup>-azwj</sup> Made them as particles, that they would be obeying Him<sup>-azwj</sup> and worshipping Him<sup>-azwj</sup>, and they will not be associating anything with Him<sup>-azwj</sup>.

فهؤلاء بالطاعة نالوا من الله الكرامة والمنزلة الرفيعة عنده، وهؤلاء الذين لهم الشرف والفضل والحسب، وسائر الناس سواء، الأيمن اتقى الله أكرمه ومن أطاعه أحبه، ومن أحبه لم يعذبه بالنار

Thus, they by their obedience, attained from Allah<sup>-azwj</sup> the prestige and the lofty status in His<sup>-azwj</sup> Presence, and they are those, for them is the nobility, and the merit, and the affiliation, while the rest of the people are equal except that the one who is pious Allah<sup>-azwj</sup> will Honour him, and one who obeys Him<sup>-azwj</sup>, He<sup>-azwj</sup> will Love him, and one who loves Him<sup>-azwj</sup>, He<sup>-azwj</sup> will not Punish him with the Fire’.

قال: فأخبرني عن الله عزوجل كيف لم يخلق الخلق كلهم مطيعين موحدين وكان على ذلك قادرا ؟

He said, ‘Inform me about Allah<sup>-azwj</sup> Mighty and Majestic, how come He<sup>-azwj</sup> did not Create all the creatures as obedience, Unitarians, although He<sup>-azwj</sup> was Able upon that?’

قال (عليه السلام): لو خلقهم مطيعين لم يكن لهم ثواب، لان الطاعة إذا ما كانت فعلهم، ولم تكن جنة ولانار، ولكن خلق فأمرهم بطاعته ونهاهم عن معصيته، واحتج عليهم برسله وقطع عذرهم بكتبه ليكونوا هم الذين يطيعون و يعصون ويستوجبون بطاعتهم له الثواب وبمعصيتهم إياه العقاب.

He<sup>-asws</sup> said: ‘If He<sup>-azwj</sup> had Created them as obedience, there would not be any Rewards for them when the obedience was not their deed, and the Paradise and Hell would not exist. But, He<sup>-azwj</sup> Created them and Commanded them with obeying Him<sup>-azwj</sup>, and Forbade them from disobeying Him<sup>-azwj</sup>, and Argued upon them with His<sup>-azwj</sup> Rasools<sup>-as</sup> and cut off their excuses by His<sup>-azwj</sup> Books for them to be the one who are obeying and disobeying, and Obligating the Rewards due to their obedience and the Punishments due to their disobeying Him<sup>-azwj</sup>’.

قال: فالعمل الصالح من العبد هو فعله؟ والعمل الشر من العبد هو فعله؟ قال: العمل الصالح العبد يفعله والله به أمره، والعمل الشر العبد يفعله والله عنه نهاه.

He said, ‘So the righteous deed from the servant, it is his deed? And the evil deed from the servant, it is his deed?’ He<sup>-asws</sup> said: ‘The righteous deed the servant does, and Allah<sup>-azwj</sup> has Commanded him with it, and the evil deed the servant does, and Allah<sup>-azwj</sup> has Forbidden him from it’.

قال: أليس فعله بالالة التي ركبها فيه؟ قال: نعم ولكن بالالة التي عمل بها الخير قدر بها على الشر الذي نهاه عنه.

He said, ‘Isn’t his deed by the instruments which He<sup>-azwj</sup> Installed inside him?’ He<sup>-asws</sup> said: ‘Yes, but by the instruments by which he does the good with it, he is able upon the evil with these, which He<sup>-azwj</sup> has Forbidden him from’.

قال: فيلى العبد من الامر شئ؟ قال: ما نهاه الله عن شئ إلا وقد علم أنه يطيق تركه، ولا أمره بشئ إلا وقد علم أنه يستطيع فعله، لانه ليس من صفته الجور والعبث والظلم وتكليف العباد مالا يطيقون.

He said, ‘So, is there anything from the matter to the servant?’ He<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> Forbade has not Forbidden him from anything except and he knows that he is able to leave it, nor did He<sup>-azwj</sup> Command him with anything except and he knows that he has the capacity to do it, because it is not from His<sup>-azwj</sup> Attributes, the tyranny, and the vanity, and the injustice, and encumbering the servants what they cannot endure’.

قال: فمن خلقه الله كافرا يستطيع الايمان وله عليه بتركه الايمان حجة؟

He said, ‘So, the one whom Allah<sup>-azwj</sup> Creates as a Kafir has the capacity for the Eman and for him there is an argument to leave the Eman?’

قال (عليه السلام): إن الله خلق خلقه جميعا مسلمين، أمرهم ونهاهم، والكفر اسم يلحق الفعل حين يفعله العبد، ولم يخلق الله العبد حين خلقه كافرا، إنه إنما كفر من بعدان بلغ وقتا لزمته الحجة من الله تعالى، فعرض عليه الحق فجحده، فبإنكار الحق صار كافرا.

He<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> Created His<sup>-azwj</sup> Creatures altogether as submitters. He<sup>-azwj</sup> Commanded them and Forbad them. And the Kufr is a name attached to the deed when the servant does it. And Allah<sup>-azwj</sup> did not Create the servant as a Kafir when He<sup>-azwj</sup> Created him, but rather is from after it reaches a time the Argument from Allah<sup>-azwj</sup> the Exalted is Necessitated on him. The truth is presented to him, but he rejects it, thus, due to his denial of the truth, he becomes a Kafir’.

قال: فيجوز أن يقدر على العبد الشر ويأمره بالخير وهو لا يستطيع الخير أن يعمله ويعذبه عليه؟

He said, ‘Is it allowed that the servant is able upon the evil, and He<sup>-azwj</sup> is Commanded with the good and he has no capacity for the good that he does it, and he would be Punished upon it?’

قال: إنه لا يليق بعدل الله ورأفته أن يقدر على العبد الشر ويريد منه، ثم يأمره بما يعلم أنه لا يستطيع أخذه والانتزاع عما لا يقدر على تركه، ثم يعذبه على تركه أمره الذي علم أنه لا يستطيع أخذه.

He<sup>-asws</sup> said: ‘It is not befitting with the Justice of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Compassion that He<sup>-azwj</sup> Enables the evil upon the servant and Wants it from him, then He<sup>-azwj</sup> Commands him with what He<sup>-azwj</sup> Knows that he has no capacity to take it, and the Seizing of what he has not ability to leaving it, then He<sup>-azwj</sup> Punishes him upon his leaving His<sup>-azwj</sup> Command which He<sup>-azwj</sup> Knows that he has no capacity to take it’.

قال: فبماذا استحق الذين أغناهم وأوسع عليهم من رزقه الغنى والسعة؟ وبماذا استحق الفقراء التقتير والضيق؟

He said, ‘Then, by what are they, those whom He<sup>-azwj</sup> Enriches and Expands his sustenance upon them, deserving the riches and the affluence? And by what are the poor ones (deserving) the rationing and the straightness?’

قال: اختبر الاغنياء بما أعطاهم لينظر كيف شكرهم، والفقراء إنما منعهم لينظر كيف صبرهم، ووجه آخر أنه عجل لقوم في حياتهم، ولقوم آخر ليوم حاجتهم إليه، ووجه آخر أنه علم احتمال كل قوم فأعطاهم على قدر احتمالهم،

He<sup>-asws</sup> said: ‘To examine the rich with what He<sup>-azwj</sup> Gives them, to Look at how they are thanking Him<sup>-azwj</sup>, and the poor ones, He<sup>-azwj</sup> rather Prevented them to Look at how is their patience. Another perspective is He<sup>-azwj</sup> Hastens for a people during their lifetime, and for another people He<sup>-azwj</sup> Delays to a day of their need to Him<sup>-azwj</sup>. And another perspective is, He<sup>-azwj</sup> Knows the potential (endurance) of every people, so He<sup>-azwj</sup> Gives them upon a measure of their potential (to endure).

ولو كان الخلق كلهم أغنياء لخربت الدنيا وفسد التدبير وصار أهلها إلى الفناء، ولكن جعل بعضهم لبعض عوناً، وجعل أسباب أرزاقهم في ضروب الاعمال وأنواع الصناعات، وذلك أدوم في البقاء وأصح في التدبير، ثم اختير الاغنياء باستعطاف الفقراء كل ذلك لطف ورحمة من الحكيم الذي لا يعاب تدبيره.

And if all of the people were rich, the world would be ruined, and the management would be spoilt, and its people would come to the annihilation. But, He<sup>-azwj</sup> Made assistance for some with some, and Made causes of their sustenance in the variety of works and types of manufacturing, and that is a perpetuation regarding the survival and correct regarding the management. Then He<sup>-azwj</sup> Examines the rich of their kindness with the poor. All that is Kindness and Mercy from the Wise Whose Management cannot be faulted’.

قال: فبما استحق الطفل الصغير ما يصيبه من الاوجاع والامراض بلا ذنب عمله ولا جرم سلف منه ؟

He said, ‘With what is the small child deserving what afflicts him from the pains and the sicknesses without having sinned in his deeds nor any crime preceding from him?’

قال: إن المرض على وجوه شتى: مرض بلوى، ومرض العقوبة، ومرض جعل عليه الفناء وأنت تزعم أن ذلك من أغذية رديئة، وأشربة وبيئة، أو من علة كانت بامه، وتزعم أن من أحسن السياسة لبدنه وأجمل النظر في أحوال نفسه وعرف الضار مما يأكل من النافع لم يمرض، وتميل في قولك إلى من يزعم أنه لا يكون المرض والموت إلا من المطعم والمشرب،

He<sup>-asws</sup> said: ‘The illness is upon a variety of aspects – Illness of trial, and illness of the Punishment, and illness Made to be (a reason for) the death, and you claim that, that is from poor food intake, and polluted water, or from an illness which was with its mother, and you claim that one who is good with the grooming of his body and beauty of the looks in the states of his self, and he knows the harmful from what he eats from the beneficial would not fall sick, and you incline in your words to the one who claims that neither the sickness nor the death happens except from the food and the drink.

قد مات أرسطاطا ليس معلم الاطباء، وأفلاطون رئيس الحكماء، وجالينوس شاخ ودق بصره، وما دفع الموت حين نزل بساحته، ولم يألوا حفظ نفسهم والنظر لما يوافقها، كم من مريض قد زاده المعالج سقما ! وكم من طبيب عالم وبصير بالا دواء والادوية ماهر مات، وعاش الجاهل بالطب بعده زمانا ! فلا ذاك نفعه علمه بطبه عند انقطاع مدته وحضور أجله، ولا هذا ضره الجهل بالطب مع بقاء المدة وتأخر الاجل.

Aristotle has died, wasn’t he the teacher of the physicians? And Plato, chief of the wise ones, and Galen became old and his eyesight weakened, and he could not repel the death when it descended with his female companion, and did not spare any effort to preserve themselves,

and the considering to what would be compatible for it. How may sick ones, the treatment increased the sickness! And how many physicians, learned and insightful with the cures and the experts in medication died, and the one ignorant of the medicine lived after him for a (long) time! So, that knowledge of his of medicine did not benefit him during the termination of his period and presence of his death, nor was this one harmed, one ignorant of the medicine, with the remaining of the term and delay of his death’.

ثم قال (عليه السلام): إن أكثر اطباء قالوا: إن علم الطب لم يعرفه الانبياء، فما نضع على قياس قولهم بعلم زعموا ليس تعرفه الانبياء الذين كانوا حجج الله على خلقه، وامناءه في أرضه، وخزان علمه وورثة حكمته، والا دلاء عليه، والدعاة إلى طاعته ؟

Then, he<sup>-asws</sup> said: ‘A lot of the physicians said, ‘The knowledge of the medicine was not raised by the Prophets<sup>-as</sup>, so what we do is upon a comparison of their words with knowledge. They claim that the Prophets<sup>-as</sup> did not recognise it, those who were Divine Authorities of Allah<sup>-azwj</sup> upon His<sup>-azwj</sup> creatures, and His<sup>-azwj</sup> Trustees in His<sup>-azwj</sup> earth, and Treasurers of His<sup>-azwj</sup> Knowledge and inheritors of His<sup>-azwj</sup> Wisdom and they<sup>-as</sup> did not point upon it, and the Callers to His<sup>-azwj</sup> obedience?’

ثم إني وجدت أكثرهم يتنكب في مذهبه سبل الانبياء ويكذب الكتب المنزلة عليهم من الله تبارك وتعالى، فهذا الذي أزهديني في طلبه وحاملية.

Then I<sup>-asws</sup> find that most of them deviate in their doctrines from the way of the Prophets<sup>-as</sup> and belie the Books Revealed unto them<sup>-as</sup> from Allah<sup>-azwj</sup> Blessed and Exalted. So, this is the one who abstains from me<sup>-asws</sup> in seeking it and bearing it’.

قال فكيف تزهد في قوم وأنت مؤد بهم وكبيرهم ؟

He said, ‘How can you<sup>-asws</sup> abstain regarding a people, and you<sup>-asws</sup> are a leader with them and their elder?’

قال: إني لما رأيت الرجل منهم الماهر في طبه إذا سألته لم يقف على حدود نفسه، وتأليف بدنه وتركيب أعضائه، ومجرى الاغذية في جوارحه ومخرج نفسه، وحركة لسانه، ومستقر كلامه، ونور بصره، وانتشار ذكره، واختلاف شهواته، وانسكاب عبراته، ومجمع سمعه، وموضع عقله، ومسكن روحه، ومخرج عطسته، وهيج غمومه، وأسباب سروره، وعلة ما حدث فيه من بكم وصمم وغير ذلك لم يكن عندهم في ذلك أكثر من أقاويل استحسوها وعلل فيما بينهم جوزوها.

He<sup>-asws</sup> said: ‘When I<sup>-asws</sup> see the man from them, the expert in his medicine, when I<sup>-asws</sup> ask him, he does not pause upon limits of his self, and the composition of his body, and methodology of his limbs, and flow of his food in his body parts, and exit of his soul, and movement of his tongue, and stability of his speech, and light of his vision, and the spread of his mention, and the interchange of his desires, and the effusion of his transitions, and gathering of his hearing, and place of his intellect, and settling of his soul, and exit of his sneeze, and agitation of his gloominess, and causes of his cheerfulness, and reason what causes one to be mute and deaf and other than that, there does not happen to be with them regarding that any more than the talk of its approval and reasons in what is between them allowing it’.

قال: فأخبرني عن الله عزوجل أله شريك في ملكه، أو مضاد له في تدبيره؟ قال: لا، قال: فما هذا الفساد الموجود في هذا العالم من سباع ضارية، وهوام مخوفة، وخلق كثير مشوهة، ودود وبعوض وحيات وعقارب، وزعمت أنه لا يخلق شيئاً إلا لعلة لأنه لا يعيب؟

He said, ‘Inform me about Allah<sup>-azwj</sup> Mighty and Majestic. Is there an associate in His<sup>-azwj</sup> Kingdom, or an adversary to Him<sup>-azwj</sup> in His<sup>-azwj</sup> Management?’ He<sup>-asws</sup> said: ‘No’. He said, ‘So what is this spoiling existing in this world, from the harmful predators, and scary vermins, and a lot of ugly creatures, and insects, and mosquitoes, and snakes, and scorpions, and you<sup>-asws</sup> claim that He<sup>-azwj</sup> does not Create anything except for a reason, because He<sup>-azwj</sup> does not play around?’

قال: أأنت تزعم أن العقارب تنفع من وجع المثانة والحصى، ولمن يبول في الفراش، وأن أفضل الترياق ما عولج من لحوم الافاعي، وأن لحومها إذا أكلها المجذوم لشبت نفعه، وتزعم أن الدود الاحمر الذي بصاب تحت الارض نافع للاكلة؟ قال: نعم،

He<sup>-asws</sup> said: ‘Aren’t you claiming that the scorpion benefit from the bladder pains and the (kidney) stones, and for the one who urinates in the bed, and that the best antidote is what is treated from the meat of the snakes, and that their meat when eaten by the leper would benefit him, and you claimed that the red worm which is found under the ground is beneficial for the eater?’ He said, ‘Yes’.

قال (عليه السلام): فأما البعوض والبق فبعض سببه أنه جعل أرزاق الطير، وأهان بما جباراً تمرد على الله وتجر وأنكر ربوبيته، فسلط الله عليه أضعف خلقه ليريه قدرته وعظمته وهي البعوض فدخلت في منخره حتي وصلت إلى دماغه فقتلته.

He<sup>-asws</sup> said: ‘As for the mosquitoes and the bugs, its reason is that He<sup>-azwj</sup> Made these are the sustenance of the birds and Abuse the tyrant, the rebel against Allah<sup>-azwj</sup>, and is tyrannous and deniers His<sup>-azwj</sup> Lordship, so Allah<sup>-azwj</sup> Causes the weakest of His<sup>-azwj</sup> creatures to overcome upon him to Show him His<sup>-azwj</sup> Power and His<sup>-azwj</sup> Magnificent, and it is the mosquito. It enters into his nostril until it arrives to his brain and kills him.

واعلم أنا لو وقفنا على كل شئ خلقه الله لم خلقه ولاي شئ أنشأه لكننا قد ساويناه في علمه، وعلمنا كل ما يعلم واستغنيا عنه وكنا وهو في العلم سواء.

And know, if we were to pause upon everything Allah<sup>-azwj</sup> Created and did not Create, and for which thing (reason) He<sup>-azwj</sup> Grew it, we would have equalled Him<sup>-azwj</sup> in His<sup>-azwj</sup> Knowledge, and we would know all what He<sup>-azwj</sup> Knows, and we would be needless of Him<sup>-azwj</sup>, and us and He<sup>-azwj</sup> would be equal in the knowledge’.

قال: فأخبرني هل يعاب شئ من خلق الله وتدبيره؟ قال: لا، قال: فإن الله خلق خلقه غرلاً، أذلك منه حكمة أم عبث؟ قال: بل حكمة منه؟

He said, ‘Inform me! Can anything be faulted from the creation of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Management?’ He<sup>-asws</sup> said: ‘No’. He said, ‘So, Allah<sup>-azwj</sup> Created His<sup>-azwj</sup> creation uncircumcised, is that Wisdom from Him<sup>-azwj</sup> or playfulness?’ He<sup>-asws</sup> said: ‘But, Wisdom from Him<sup>-azwj</sup>’.

قال: غيرتم خلق الله وجعلتم فعلكم في قطع القلفة أصوب مما خلق الله لها وعبتم الاكلف، والله خلقه، ومدحتم الختان وهو فعلكم، أم تقولون: إن ذلك من الله كان خطأ غير حكمة؟!

He said, ‘You change the creation of Allah<sup>-azwj</sup> you make your deed in cutting the foreskin as more correct than what Allah<sup>-azwj</sup> had Created, and you are faulting the foreskin and (although) Allah<sup>-azwj</sup> has Created it, and you are praising the circumcision and it is your deed. Or, are you saying that, that was a mistake from Allah<sup>-azwj</sup> without wisdom?’

قال (عليه السلام): ذلك من الله حكمة وصواب غير أنه سن ذلك وأوجبه على خلقه، كما أن المولود إذا خرج من بطن امه وجدنا سرته متصلة بسرة امه كذلك خلقها الحكيم، فأمر العباد بقطعها وفي تركها فساد بين للمولود والام،

He<sup>-asws</sup> said: ‘That is Wisdom from Allah<sup>-azwj</sup> and correctness, apart from that He<sup>-azwj</sup> Made that to be a Sunnah and Obligated it upon His<sup>-azwj</sup> people, just as the when the new-born comes out from the belly of its mother, we find its navel connected with the navel of its mother, like that the Wise One Created it. So, He<sup>-azwj</sup> Commanded the servants with cutting it, and in leaving it is a spoiling between the new-born and the mother.

وكذلك أظفار الانسان أمر إذا طالت أن تقلم، وكان قادرا يوم دبر خلقه الانسان أن يخلقها حلقة لا تطول، وكذلك الشعر من الشارب والرأس يطول فيجز، وكذلك الثيران خلقها فحولة وإخصاؤها أوفق، ليس في ذلك عيب في تقدير الله تعالى.

Similar to that are the nails of the human being. He<sup>-azwj</sup> Commanded, when these are long, that you should clip (the nails), and He<sup>-azwj</sup> was Able on the Day He<sup>-azwj</sup> Managed the creation of the human being that He<sup>-azwj</sup> could have Created (the nails) not to elongate. And similar to that is the hair from the moustache and the head elongating, to be cut. And similar to that **are the bulls. He<sup>-azwj</sup> Created it virile, and its being cut would be more compatible. There isn’t any fault in that in the Determination of Allah<sup>-azwj</sup> the Exalted’.**

قال: أأنت تقول: يقول الله: (ادعوني أستجب لكم) وقد نرى المضطر يدعوه فلا يستجاب له، والمظلوم يستنصره على عدوه فلا ينصره.

He said, ‘Aren’t you<sup>-asws</sup> saying, ‘Allah<sup>-azwj</sup> is Saying: **“Supplicate to Me, I will Answer you. [40:60]**, and we have seen the desperate one supplication but it is not Answered for him, and the oppressed, He<sup>-azwj</sup> Helps his enemy against him and does not Help him’.

قال (عليه السلام): ويحك ما يدعوه أحد إلا استجاب له، أما الظالم فدعاؤه مردود إلى أن يتوب إليه، وأما المحق فإنه إذا دعاه استجاب له وصرف عنه البلاء من حيث لا يعلمه، وادخر له ثوابا جزيلا ليوم حاجته إليه،

He<sup>-asws</sup> said: ‘Woe be unto you! There is no one who supplicates to Him<sup>-azwj</sup> except it is Answered for him. As for the unjust one, his supplications are rejected until he repents to Him<sup>-azwj</sup>, and as for the rightful, when he supplicates to Him<sup>-azwj</sup>, it is Answered for him and the afflictions are turned away from him from where he does not even know, and plentiful Rewards are hoarded for him for a Day he would be needy to it.

وإن لم يكن الأمر الذي سأل العبد خيرة له إن أعطاه أمسك عنه، والمؤمن العارف بالله ربما عز عليه أن يدعوه فيما لا يدري أصواب ذلك أم خطأ، وقد يسأل العبد ربه إهلاك من لم ينقطع مدته، ويسأل المطر وقتا، ولعله أوان لا يصلح فيه المطر لأنه أعرف بتدبير ما خلق من خلقه، وأشبه ذلك كثيرة، فافهم هذا.

And if the matter does not transpire which the servant had asked for that it be Given to him, it is better for him if it is Withheld for him; and the Momin is the recognised one with Allah<sup>-azwj</sup>, sometimes it is dear upon Him<sup>-azwj</sup> that he supplicates to Him<sup>-azwj</sup> regarding what he does not know whether that is correct or a mistake; and the servant could have asked his Lord<sup>-azwj</sup> for the destruction of one whose term has yet to be termination, and he has asked for the wrong, or that the rain is not correct for him because He<sup>-azwj</sup> Knows what He<sup>-azwj</sup> has Created from His<sup>-azwj</sup> creation – and the likes of this is a lot, therefore understand this’.

قال: فأخبرني أيها الحكيم ما بال السماء لا ينزل منها إلى الأرض أحد، ولا يصعد من الأرض إليها بشر، ولا طريق إليها ولا مسلك؟ فلو نظر العباد في كل دهر مرة من يصعد إليها وينزل لكان ذلك أثبت في الربوبية، وأنفى للشك، وأقوى لليقين وأجدر أن يعلم العباد أن هناك مديرا، إليه يصعد الصاعد، ومن عنده يهبط الهابط!

He said, ‘Inform me, O wise one, what is the matter, the sky, no one descends from it to the earth, nor does a mortal from the earth ascend into it, nor is there a path to it nor a way? If the servants during every era were to look once at someone ascending to it and descending, that would be proof regarding the Lordship, and negation of the doubt, and stronger for the certainty and better, if the servants were to know that over there is a Manager to Whom the ascender ascend and the descenders descend from Him<sup>-azwj</sup>’.

قال (عليه السلام): إن كل ما ترى في الأرض من التدبير إنما هو ينزل من السماء و منها ما يظهر، أما ترى الشمس منها تطلع، وهي نور النهار، وفيها قوام الدنيا، ولو حبست حار من عليها وهلك؟ والقمر منها يطلع، وهو نور الليل، وبه يعلم عدد السنين والحساب والشهور والأيام، ولو حبس لحرار من عليها وفسد التدبير؟

He<sup>-asws</sup> said: ‘All what you see in the earth from the Management, rather it descends from the sky, and from it is what appears. Do you not see the sun emerging from it, and it is a light of the day, and therein are foundations of the world, and if heat were to be withheld, the ones upon it would be destroyed? And the moon emerges from it, and it is a light of the night, and by it is known the number of the years and the counting, and the months and the years, and if it were to be withheld, it would heat up the ones upon it and spoil the management?’

وفي السماء النجوم التي يهتدى بها في ظلمات البر والبحر، ومن السماء ينزل الغيث الذي فيه حياة كل شئ من الزرع والنبات والانعام، وكل الخلق لو حبس عنهم لما عاشوا، والرياح لو حبست أياما لفسدت الأشياء جميعا وتغيرت، ثم الغيم والرعد والبرق و الصواعق كل ذلك إنما هو دليل على أن هناك مديرا يدبر كل شئ ومن عنده ينزل،

And in the sky, there are stars from which one can be guided by in the darkness of the land and the sea; and from the sky descends the rain in which there is life of all things, from the plantation, and the vegetation, and the cattle, and all creatures, if it were to be withheld from the, they would not live. And the wind, if it were withheld for days, the things would spoil in

their entirety and change. Then the clouds, and the thunder and the lightning, and the thunderbolt, all that rather is evidence upon that over there is a Manager managing all things, and the descent is from Him<sup>-azwj</sup>.

وقد كلم الله موسى عليه السلام وناجاه، ورفع الله عيسى بن مريم، والملائكة تنزل من عنده غير أنك لا تؤمن بما لم تره بعينك، وفيما تراه بعينك كفاية أن تفهم وتعقل.

And Allah<sup>-azwj</sup> has Spoken to Musa<sup>-as</sup> and Whispered to him<sup>-as</sup>, and Allah<sup>-azwj</sup> Raised Isa<sup>-as</sup> Bin Maryam<sup>-as</sup>, and the Angels descend from Him<sup>-azwj</sup>, apart from that you are not believing in what you do not see with your eyes, and regarding what you see with your eyes, there is sufficient for you to understand and use your intellect’.

قال: فلو أن الله رد إلينا من الاموات في كل مائة عام لنسأله عن من مضى منا إلى ما صاروا وكيف حالهم وماذا لقوا بعد الموت وأي شيء صنع بهم ليعمل الناس على اليقين اضمحل الشك وذهب الغل عن القلوب

He said, ‘If Allah<sup>-azwj</sup> were to Return to us someone from the dead during every one hundred years, we could ask him about the ones passed from us, what they have come to, and how was their state, and what did they face after the death, and which thing is being done with them, for the people to act upon the certainty, the doubt would decline and the foolishness would be gone from the hearts’.

قال: إن هذه مقالة من أنكر الرسل وكذبهم، ولم يصدق بما به من عند الله إذا أخبروا وقالوا: إن الله أخبر في كتابه عزوجل على لسان الانبياء حال من مات منا، أف يكون أحد أصدق من الله قولاً ومن رسله ؟

He<sup>-asws</sup> said: ‘This is talk of the one who denies the Rasools<sup>-as</sup> and belies them<sup>-as</sup>, and does not ratify what is with him from the Presence of Allah<sup>-azwj</sup>, when they<sup>-as</sup> informed and said: ‘Allah<sup>-azwj</sup> Mighty and Majestic has Informed in His<sup>-azwj</sup> Book upon the tongue of the Prophets<sup>-as</sup>, the state of the ones from us who died’. Can anyone be more truthful than Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasools<sup>-as</sup> in words?

وقد رجع إلى الدنيا ممن مات خلق كثير، منهم أصحاب الكهف أماتهم الله ثلاث مائة عام وتسعة ثم بعثهم في زمان قوم أنكروا البعث ليقطع حجتهم وليريبهم قدرته وليعلموا أن البعث حق،

And a lot of the ones who died have returned to the world, from them are the companions of the cave. Allah<sup>-azwj</sup> Caused them to die for three hundred and nine years, then Sent them in an era of people who were denying the Resurrection in order to cut-off their arguments and to Show them His<sup>-azwj</sup> Power, and to let them know that the Resurrection is true.

وأما الله ارميا النبي الذي نظر إلى خراب بيت المقدس وما حوله حين غزاهم بخت نصر فقال: أنى يجيى هذه الله بعد موتها، فأماته الله مائة عام ثم أحياه ونظر إلى أعضائه كيف تلتئم وكيف تلبس اللحم وإلى مفاصله وعروقه كيف توصل، فلما استوى قاعدا قال: أعلم أن الله على كل شيء قدير،

And Allah<sup>-azwj</sup> Cause the Prophet Irmiah<sup>-as</sup> (Uzair<sup>-as</sup>) to die who looked at the ruins of Bayt Al Maqdis and what is around it when Bakht Nasar attacked them (militarily). He<sup>-as</sup> said: ‘Will Allah<sup>-azwj</sup> Revive this after its death?’ So, Allah<sup>-azwj</sup> Caused him<sup>-as</sup> to die for a hundred years, then Revived him<sup>-as</sup> and he<sup>-as</sup> looked at his<sup>-as</sup> body parts how they were healed, and how the flesh was clothed (upon the bones), and to his<sup>-as</sup> joints and to his<sup>-as</sup> veins how they were joined up. When he<sup>-as</sup> was complete he<sup>-as</sup> sat up, he<sup>-as</sup> said: ‘I<sup>-as</sup> know that Allah<sup>-azwj</sup> is Able upon all things’.

وأحيا الله قوما خرجوا عن أوطانهم هاربين من الطاعون لا يحصى عددهم فأماهم الله دهرا طويلا حتى بليت عظامهم وتقطعت أوصالهم وصاروا ترابا، فبعث الله تعالى في وقت أحب أن يري خلقه قدرته نبيا يقال له: حزقييل فدعاهم فاجتمعت أبدانهم ورجعت فيها أرواحهم، وقاموا كهيئة يوم ما توا لا يفتقدون من أعدادهم رجلا فعاشوا بعد ذلك دهرا طويلا،

And Allah<sup>-azwj</sup> Revived a people who had gone out from their homeland fleeing from the plague, their number cannot be counted. Allah<sup>-azwj</sup> Caused them to die for a long time period until their bones decayed and their joints were cut and became dust. Then Allah<sup>-azwj</sup> the Exalted Sent a Prophet<sup>-as</sup> called Hizkeel<sup>-as</sup> Loving to Show His<sup>-azwj</sup> creatures His<sup>-azwj</sup> Power. He<sup>-as</sup> called them and their bodies gathered and their souls returned in these, and they stood up like the day they had died, not losing a single man from their number. They lived after that for a long time.

وأن الله أمات قوما خرجوا مع موسى حين توجه إلى الله فقالوا: أرنا الله جهرة، فأماهم الله ثم أحياهم.

And that Allah<sup>-azwj</sup> Caused a people to die who had gone out with Musa<sup>-as</sup> when they headed to Allah<sup>-azwj</sup> and they said, ‘Show us Allah<sup>-azwj</sup> Manifestly!’ Allah<sup>-azwj</sup> Caused them to die, then Revived them’.

قال: فأخبرني عنمن قال بتناسخ الارواح من أي شىء قالوا ذلك؟ وبأي حجة قاموا على مذاهبيهم؟

He said, ‘Inform me about the one who says with the re-incarnation of the souls, from which thing are they saying that? And by which argument are they standing upon their doctrine?’

قال: إن أصحاب التناسخ قد خلفوا وراءهم منهاج الدين وزينوا لانفسهم الضلالات، وأمر جواأنفسهم في الشهوات، وزعموا أن السماء خاوية ما فيها شىء مما يوصف، وأن مدبر هذا العالم في صورة المخلوقين بحجة من روى أن الله عزوجل خلق آدم على صورته، وأنه لاجنة ولانار ولابعث ولا نشور،

He<sup>-asws</sup> said: ‘The companions of the re-incarnation have left behind them the manifesto of the Religion and they adorned the straying for themselves and pleased themselves in the desires, and they claim that the sky is hollow, there is nothing in it from what is described, and that the Manager of this world is in the image of the creatures, by an argument from a backup that Allah<sup>-azwj</sup> Mighty and Majestic Created Adam<sup>-as</sup> upon His<sup>-azwj</sup> image, and there is neither Paradise nor Fire, nor Resurrection nor Gathering.

والقيامة عندهم خروج الروح من قالبه وولوجه في قالب آخر، إن كان محسنا في القالب الاول اعيد في قالب أفضل منه حسنا في أعلى درجة الدنيا وإن كان مسيئا أو غير عارف صار في بعض الدواب المتعبة في الدنيا أوهوام مشوهة الخلقة، وليس عليهم صوم ولا صلاة ولا شئ من العبادة أكثر من معرفة من تحب عليه معرفته،

And the Qiyamah with them is the exiting of the soul from its mould and faces into another mould. If he were a good doer in the former mould, he would return in a mould superior to it in beauty in the high rank of the world, and if he were an evil doer or without understanding, he would come to be in one of the tired animals in the world, or an insect of distorted body. And there is neither Fasting upon them nor Salat, nor anything from the worship more than recognition of the One Whose recognition is Obligated.

وكل شئ من شهوات الدنيا مباح لهم من فروج النساء وغير ذلك من نكاح الاخوات والبنات والحالات وذوات البعولة، وكذلك الميتة والخمرو الدم، فاستقبح مقاتلتهم كل الفرق ولعنهم كل الامم،

And all thing from the desires of the world are legalised for them, from the private parts of the women and other than that from the marriage with the sisters, and the daughters, and the aunts, and the ones already with husbands; and similar to that is (consuming) the dead, and the wine, and the blood. Thus, all sects shamed them and every community cursed them.

فلما سألو الحجة زاغوا وحادوا، فكذب مقاتلتهم التوراة، ولعنهم الفرقان، وزعموا مع ذلك أن إلههم ينتقل من قالب إلى قالب، وأن الارواح الازلية هي التي كانت في آدم، ثم هلم جرا تجري إلى يومنا هذا في واحد بعد آخر، فإذا كان الخالق في صورة المخلوق فيما يستدل على أن أحدهما خالق صاحبه ؟

When they are asked for the proof, they turn aside and become harsh. So, the Torah belied their talk, and the Furqan (Quran) Cursed them; and they claimed along with that, that their God Transfers them from a mould to a mould, and that the souls are eternal, those which were in Adam<sup>as</sup>, then so and so forth flowing up to this day of ours, in one after another. So, when the Creator was in the image of the created being, then by what can one be pointed upon that one of the two is a Creator of his companion?

وقالوا: إن الملائكة من ولد آدم، كل من صار في أعلى درجة دينهم خرج من منزلة الامتحان و التصفية فهو ملك، فطورا تخالهم نصارى في أشياء، وطورا دهرية يقولون: إن الاشياء على غير الحقيقة، قد كان يجب عليهم أن لا يأكلوا شيئا من اللحمان، لان الدواب عندهم كلها من ولد آدم حولوا من صورهم، فلا يجوز أكل لحوم القرابات.

And they said that the Angels are from the children of Adam<sup>as</sup>. Everyone who comes to be in the top ranks of the Religion, coming out from the status of the Test and the cleansing, so he (becomes) an Angel. The Christians mingled them in (certain) things, and the eternalists promoted them saying, ‘The things are upon other than the reality’. It was Obligated upon them that they don’t eat anything from the meats, because the animals in the presence, all of them are from the children of Adam<sup>as</sup> having been transformed from their (former) images, therefore it is not allowed to eat the meat of the relatives’.

قال: ومن زعم أن الله لم يزل ومعه طينة موزية فلم يستطع التفصي منها إلا بامتزاجه بما ودخوله فيها، فمن تلك الطينة خلق الاشياء

He said, ‘And there are ones who claim that Allah<sup>-azwj</sup> did not cease to be and with Him<sup>-azwj</sup> was some harmful clay and He<sup>-azwj</sup> was not Able to get rid of it except by Him<sup>-azwj</sup> Mingling with it and Entering into it, so from that clay the things were created’.

قال: سبحانه الله وتعالى ما أعجز إلهها يوصف بالقدرة لا يستطيع التفصي من الطينة؟ إن كانت الطينة حية أزلية فكانا إلهين قديمين فامتزجا ودبرا العالم من أنفسهما، فإن كان ذلك كذلك فمن أين جاء الموت والفناء؟ وإن كانت الطينة ميتة فلا بقاء للميت مع الازلي القديم، والميت لا يجيء منه حي،

He<sup>-asws</sup> said: ‘Glory be to Allah<sup>-azwj</sup>! A God described with the Power cannot be frustrated, not being able to get rid of (something) from the clay? If the clay was alive eternally, there would be two gods, both ancient, and they mingled and Managed the world from both their selves. If that was like that, then from where come the death and the annihilation? And if the clay was dead, then there is no remaining for the dead along with the One eternally Ancient, and the dead is such, life cannot come from it.

هذه مقالة الديسانية أشد الزنادقة قولاً وأهلهم مثلاً، نظروا في كتب قد صنفتها أوائلهم وحبروها لهم بألفاظ مزخرفة من غير أصل ثابت ولا حجة توجب إثبات ما ادعوا، كل ذلك خلافاً على الله وعلى رسله وتكذيباً بما جاؤوا به عن الله،

This is the talk of the Daysanites, the severest of the atheists in talks, and their weakest in example. They looked into the books their first ones had categorised and flowed it for them with the ornate words without any proof of origin nor any arguments, obligating the proof of what they claimed. All that is opposite to Allah<sup>-azwj</sup> and to His<sup>-azwj</sup> Rasool<sup>-saww</sup> and a belying of what they<sup>-as</sup> had come with from Allah<sup>-azwj</sup>.

فأما من زعم أن الابدان ظلمة والارواح نور وأن النور لا يعمل الشر والظلمة لاتعمل الخير فلا تجب عليهم أن يلوموا أحداً على معصية، ولا ركوب حرمة ولا إتيان فاحشة، وأن ذلك على الظلمة غير مستنكر، لان ذلك فعلها، ولاله أن يدعو ربا ولا يتضرع إليه، لان النور رب، والرب لا يتضرع إلى نفسه ولا يستعيز بغيره، ولا لاحد من أهل هذه المقالة أن يقول: أحسنت أو أسأت، لان الاساءة من فعل الظلمة وذلك فعلها، والاحسان من النور ولا يقول النور لنفسه: أحسنت يا محسن، وليس هناك ثالث

As for the one who claims that the bodies are darkness and the souls are light not doing the evil, and the darkness does not do the good, then it does not obligate upon them that they blame anyone upon an act of disobedience, nor indulging in a Prohibition nor coming to an immorality; and if that is upon the darkness is without deniability because that is its deed, nor is it for him that he supplicates to the Lord<sup>-azwj</sup> not beseech to Him<sup>-azwj</sup>, because the light is lord, and the lord cannot beseech to itself nor seek refuge with someone else; nor is it for anyone from the people of this talk that he says, ‘I have done good’, or, ‘I have done evil’, because the evil is from the deed of the darkness and that is its deed, and the good is from the light, and the light cannot say to itself, ‘You have done good, O good doer!’, and there isn’t a third over there.

فكانت الظلمة على قياس قولهم أحكم فعلا وأتقن تدبيراً وأعز أركاناً من النور، لأن الأبدان محكمة، فمن صور هذا الخلق صورة واحدة على نعوت مختلفة؟ وكل شيء يرى ظاهراً من الزهر والأشجار والثمار والطيور والدوات يجب أن يكون لها، ثم حبست النور في حبسها والدولة لها.

The darkness was upon a comparison of their words, ‘Wisest of deeds, and perfect management, and strongest pillars than the light’, because the bodies are decisive. So, the One Who Imaged the people in one image, is upon different attributes? And all things seen apparently, from the blossoms and the trees and the fruits and the bird and the animals, obligates that a God should happen to be. Then the light is imprisoned in its body, and the governance for it.

وأما ما ادعوا بأن العاقبة سوف تكون للنور فدعوى، وينبغي على قياس قولهم أن لا يكون للنور فعل لأنه أسير، وليس له سلطان فلا فعل له ولا تدبير، وإن كان له مع الظلمة تدبير فما هو بأسير بل هو مطلق عزيز، فإن لم يكن كذلك وكان أسير الظلمة فإنه يظهر في هذا العالم إحسان وخير مع فساد وشر

And as for the one who claims that the consequences will soon come to be for the light, it is an allegation, and it is befitting upon an analogy of their words that a deed does not happen to be for the light because it is a prisoner, and there isn’t any authority for it. Thus, there is neither a deed for it, nor any management for it, and if there was any management for it along with the darkness, then it is not a prisoner, but it is free, strong. So, if it does not happen to be like that, and it was a prisoner of the darkness, it manifests in this world the favours and the goodness along with mischief and evil.

فهذا يدل على أن الظلمة تحسن الخير وتفعله كما تحسن الشر وتفعله، فإن قالوا محال ذلك فلانور يثبت ولا ظلمة وبطلت دعواهم ورجع الأمر إلى أن الله واحد وما سواه باطل، فهذه مقالة ماني الزنديق وأصحابه،

This evidences upon that the darkness improves the good and does it just as it improves the evil and does it. If they say, ‘That is impossible’, then neither is light proven nor darkness, and their claim is invalidated and the matter returns to that Allah<sup>-azwj</sup> is One, and whatever besides Him<sup>-azwj</sup> is false. This is the talk of the atheist Mani and his companions.

وأما من قال: النور والظلمة بينهما حكم، فلا بد من أن يكون أكبر الثلاثة الحكم، لأنه لا يحتاج إلى الحاكم إلا مغلوب أو جاهل أو مظلوم، وهذه مقالة المدقونية، والحكاية عنهم تطول.

And as for the one who says, ‘The light and the darkness, there is an authority between the two, then there is no escape from that the authority happens to be the greatest of the three, because no one is needy to the judge except the one overcome or an ignorant one, or an oppressed one, and this is the talk of the Madquniya (Marquniya – Marxists), and the narratives about them is lengthy.

قال: فما قصة ماني؟ قال: متفحص أخذ بعض المجوسية فشابها ببعض النصرانية، فأخطأ الملتين ولم يصب مذهباً واحداً منهما، وزعم أن العالم دبر من إلهين: نور وظلمة، وأن النور في حصار من الظلمة على ما حكينا منه، فكذبتة النصراني وقبيلته المجوس.

He said, ‘So what is the story of Mani?’ He<sup>-asws</sup> said: ‘Mysticism taken by some of Magianism, and resembles with part of Christianity, so the two religions erred and not one of the two doctrines got it right, and claimed that the universe is managed from two gods – light and darkness, and that the light is besieged by the darkness upon what we<sup>-asws</sup> narrated from it. The Christians belied it, and the Magians accepted it’.

قال: فأخبرني عن المجوس أبعث الله إليهم نبيا؟ فأني أجدهم كتباً محكمة و مواعظ بليغة وأمثالا شافية يقرون بالثواب والعقاب ولهم شرائع يعملون بها. قال: ما من أمة إلا خلافيها نذير وقد بعث إليهم نبي بكتاب من عند الله فأنكروه وجحدوا لكتابها.

He said, ‘Inform me about the Magians, did Allah<sup>-azwj</sup> Send a Prophet<sup>-as</sup> to them? I found them having a decisive book for them, and eloquent sermons, and healing parables, accepting the rewards and the punishments, and for them are laws they are acting with’. He<sup>-asws</sup> said: ‘There is none from a community except it has opposed a warner and Allah<sup>-azwj</sup> had Sent a Prophet<sup>-as</sup> to them with a Book from Allah<sup>-azwj</sup>, but they denied him<sup>-as</sup> (and) rejected his<sup>-as</sup> Book’.

قال: ومن هو فإن الناس يزعمون أنه خالد بن سنان؟ قال (عليه السلام): إن خالدا كان غريبا بدويا ما كان نبيا وإنما ذلك شيء يقوله الناس قال: أفزدشت؟ قال: إن زردشت أتاهم بزمنة وادعى النبوة فآمن منهم قوم وجحدوه قوم فأخرجوه فأكلته السباع في برية من الارض.

He said, ‘And who was he<sup>-as</sup>, for the people are claiming that it is Khalid Bin Sinan?’ He<sup>-asws</sup> said: ‘Khalid was a Bedouin stranger. He was not a Prophet<sup>-as</sup>, and rather that is something the people are saying it’. He said, ‘Is it Zardasht?’ He<sup>-asws</sup> said: ‘Zardasht came to them with soft words and claimed the Prophet-hood. A group from them believed and a group rejected, and they expelled him, and the wild animals devoured him in a wilderness from the earth’.

قال: فأخبرني عن المجوس كانوا أقرب إلى الصواب في دهرهم أم العرب؟ قال: العرب في الجاهلية كانت أقرب إلى الدين الحنيفي من المجوس وذلك أن المجوس كفرت بكل الانبياء وجحدت كتبها وأنكرت براهينها ولم تأخذ بشيء من سننها و آثارها، وأن كيخسرو ملك المجوس في الدهر الاول قتل ثلاثمائة نبي، وكانت المجوس لا تغتسل من الجنابة والعرب كانت تغتسل والاعتسال من خالص شرائع الحنيفية

He said, ‘Inform me about the Magians, were they closer to the correctness in their era or the Arabs?’ He<sup>-asws</sup> said: ‘The Arabs in their pre-Islamic period were closer to the upright Religion than the Magians, and that is because the Magians denied all the Prophets<sup>-as</sup> and rejected their<sup>-as</sup> Books and denied their<sup>-as</sup> proofs and did not take with anything from their<sup>-as</sup> Sunnahs and their<sup>-as</sup> Ahadeeth, and that Kaykhusraw, the king of the Magians in the first era killed three hundred Prophets<sup>-as</sup>, and the Magians neither washed from when requiring ceremonial bath and the Arabs were cashing and bathing (following) the pure laws, of the upright (Religion).

وكانت المجوس لا تحتتن وهو من سنن الانبياء، وأن أول من فعل ذلك إبراهيم خليل الله وكانت المجوس لا تغتسل موتاهم ولا تكفنها وكانت العرب تفعل ذلك، وكانت المجوس ترمي الموتى في الصحارى والنواويس والعرب تواربها في قبورها وتلحدلها وكذلك السنة على الرسل إن أول من حفر له قبر آدم أبو البشر والحد له الحد،

And the Magians were not circumcising, and it is from the Sunnahs of the Prophets<sup>-as</sup>, and that the first one to do that was Ibrahim<sup>-as</sup>, Friend of Allah<sup>-azwj</sup>. And the Magians were not washing their dead nor enshrouding them, and the Arabs were doing that. And the Magians were throwing the dead in the desert and in the Christian cemeteries’, and Arabs were covering them in their graves and their pits, and similar to that is the Sunnah upon the Rasools<sup>-as</sup> that the first one a grave was dug for him was Adam<sup>-as</sup>, father<sup>-as</sup> of mankind, and a pit was dug for him<sup>-as</sup>.

وكانت المجوس تأتي الامهات وتنكح البنات والاحوات وحرمت ذلك العرب، وأنكرت المجوس بيت الله الحرام وسمته بيت الشيطان والعرب كانت تحجه وتعظمه ويقول: بيت ربنا، وتقر بالتوراة والانجيل وتسال أهل الكتاب وتأخذ عنهم، وكانت العرب في كل الاسباب أقرب إلى الدين الحنيفي من المجوس.

And the Magians were going to the mothers and marrying the daughter and the sisters, and the Arabs prohibited that; and the Magians denied the Sacred House of Allah<sup>-azwj</sup> and named it as ‘The house of Satan<sup>-la</sup>’, and the Arabs used to perform its Hajj and revere it and were saying, ‘House of our Lord<sup>-azwj</sup>’, and accepted the Torah and the Evangel, and were asking the people of the Book and taking from them, and the Arabs were, in all the causes, closer to the upright Religion than the Magians’.

قال: فإنهم احتجوا بإتيان الاخوات أنها سنة من آدم قال: فما حجتهم في إتيان البنات والامهات وقد حرم ذلك آدم ونوح وإبراهيم وموسى وعيسى وسائر الانبياء عليهم السلام وكل ما جاء عن الله عزوجل.

He said, ‘But they are arguing the going to (marrying) the sisters that it is a Sunnah from Adam<sup>-as</sup>’. He<sup>-asws</sup> said: ‘So what is their argument in coming to the daughters and the mothers, and Adam<sup>-as</sup> had prohibited that, and (so had) Noah<sup>-as</sup>, and Ibrahim<sup>-as</sup>, and Musa<sup>-as</sup>, and Isa<sup>-as</sup> and the rest of the Prophets<sup>-as</sup>, and everyone, who had come from Allah<sup>-azwj</sup> Mighty and Majestic’.

قال: فلم حرم الله تعالى الخمر ولالذة أفضل منها؟ قال: حرمها لأنها ام الخبائث أو ليس كل شئ يأتي على شاربها ساعة يسلب لبه ولا يعرف ربه ولا يترك معصية إلا ركبها ولا حرمة إلا انتهكها ولا رحما ماسة إلا قطعها ولا فاحشة إلا أتاها، والسكران زمامه بيد الشيطان إن أمره أن يسجد للاوثان سجد وينقاد حيث ما قاده.

He said, ‘Why did Allah<sup>-azwj</sup> the Exalted Prohibit the wine and there is no pleasure better than it?’ He<sup>-asws</sup> said: ‘He<sup>-azwj</sup> Prohibited it as it is the mother of the wickedness. Or, isn’t it so that a time comes to its drinker taking his mind, and he neither recognises his Lord<sup>-azwj</sup> nor does he leave the disobedience except he indulges in it, nor any sanctity except he violates it, nor any relationship except he cuts it off, nor any immorality except he comes to it; and the intoxicant is such, his reins are in the hand of the Satan<sup>-la</sup>. If he is told to do Sajdah to the idols, he would do so, and goes to wherever he is towed’ (by Iblees).

قال: فلم حرم الدم المسفوح؟ قال: لانه يورث القساوة، ويسلب الفؤاد رحمته، ويعفن البدن، ويغير اللون، وأكثر ما يصيب الانسان الجذام يكون من أكل الدم. قال: فأكل الغدد؟ قال: يورث الجذام.

He said, ‘Why did He<sup>-azwj</sup> Prohibit the blood shed?’ He<sup>-asws</sup> said: ‘Because it inherits the hardness (of the heart), and strips the heart of its mercy, and it decomposes the body, and changes the colour, and most of the human beings afflicted by the leprosy happen from the consumption of blood’. He said, ‘Eating the glands?’ He<sup>-asws</sup> said: ‘Inherits the leprosy’.

قال: فالميتة لم حرمها؟ قال: (صلوات الله عليه) فرقا بينها وبين ما يذكر عليه اسم الله والميتة قد جمد فيها الدم وتراجع إلى بدنها فلحمها تقيل غير مرئ لأنها يؤكل لحمها بدمها.

He said, ‘The dead, why did He<sup>-azwj</sup> Prohibit it?’ He<sup>-asws</sup> said: ‘A differentiation between it and what the Name of Allah<sup>-azwj</sup> is Mentioned upon; and the dead, the blood has been frozen in it and retreated to its body, and its flesh can be said to be without freshness, because its blood would be eaten along with its flesh’.

قال: فالسمك ميتة؟ قال: إن السمك ذكاته إخراج حيا من الماء ثم يترك حتى يموت من ذات نفسه وذلك أنه ليس له دم وكذلك الجراد.

He said, ‘The dead fish?’ He<sup>-asws</sup> said: ‘The fish, its purification in it being extracted alive from the water, then it is left until it dies from itself, and that is because there isn’t any blood for it, and similar to that is the locust’.

قال: فلم حرم الزنا؟ قال: لما فيه من الفساد وذهاب الموارث وانقطاع الانساب لاتعلم المرأة في الزنا من أحبها ولا المولود يعلم من أبوه ولا أرحام موصولة ولاقراة معروفة.

He said, ‘Why is the adultery Prohibited?’ He<sup>-asws</sup> said: ‘When there was in it from the mischief, and the corruption of the inheritances, and the cutting off of lineages. The woman does not know in the adultery who has impregnated her, nor does the new-born know who his father is, nor are the relationships connected, nor any relatives known’.

قال: فلم حرم اللواط؟ قال: من أجل أنه لو كان إتيان الغلام حلالا لاستغنى الرجال عن النساء، وكان فيه قطع النسل وتعطيل الفروج وكان في إجازة ذلك فساد كثير.

He said, ‘Why did He<sup>-azwj</sup> Prohibit the sodomy?’ He<sup>-asws</sup> said: ‘From the reason that if coming to the boys was Permissible, the men would be needless of the women, and therein would be the termination of the lineages and disablement of the private parts, and in allowing that would be a lot of corruption’.

قال: فلم حرم إتيان البهيمة؟ قال (عليه السلام): كره أن يضيع الرجل ماءه ويأتي غير شكله ولو أباح ذلك لربط كل رجل أتانا يركب ظهرها ويغشى فرجها فكان يكون في ذلك فساد كثير فأباح ظهورها وحرم عليهم فروجها وخلق للرجال النساء ليأنسوا بهن ويسكنوا إليهن ويكن موضع شهواتهم وامهات أولادهم.

He said, ‘Why did He<sup>-azwj</sup> Prohibit going to the animals (bestiality)?’ He<sup>-asws</sup> said: ‘It is abhorrent that the man should place his water and goes to other than his own kind, and if that had been legalise, every man would have to tie a donkey, ride upon its back and cover up its private

part. There would be a lot of mischief in that. Thus (riding) its back has been legalised and their private parts are Prohibited, and the women are created for the men to be comforted by them and attain rest by them and the place of their desires would become mothers of their children’.

قال: فما علة الغسل من الجنابة وإن ما أتى حلال وليس في الحلال تدينيس؟ قال (عليه السلام): إن الجنابة بمنزلة الحيض، وذلك أن النطفة دم لا تستحكم، ولا يكون الجماع إلا بحركة شديدة وشهوة غالبة، وإذا فرغ تنفس البدن ووجد الرجل من نفسه رائحة كريهة فوجب الغسل لذلك، وغسل الجنابة مع ذلك أمانة ائتمن الله تعالى عليها عبده ليختبرهم بها.

He said, ‘What is the reason of the washing from the sexual impurity and what is come to is Permissible, and there isn’t any filthiness in the Permissible?’ He<sup>-asws</sup> said: ‘The need for ceremonial bath is at the status of the menstruation, and that is because the seed is blood not prevailing, nor can the union happen except by severe movement and overwhelming desire. And when the body takes a breather and the man finds offensive odour, the washing is obligated due to that; and washing the sexual impurity is an entrustment Entrusted by Allah<sup>-azwj</sup> the Exalted upon His<sup>-azwj</sup> servants in order to Test them by it’.

قال: أيها الحكيم فما تقول فيمن زعم أن هذا التدبير الذي يظهر في هذا العالم تدبير النجوم السبعة؟ قال: يحتاجون إلى دليل أن هذا العالم الأكبر والعالم الأصغر من تدبير النجوم التي تسبح في الفلك وتدور حيث دارت متعبة لاتفتت، وسائرة لا تقف.

He said, ‘O wise one! What are you<sup>-asws</sup> saying regarding the ones who claim that this is the management which appears in this universe is the management of the seven stars?’ He<sup>-asws</sup> said: ‘They would be needy to evidence that this is the large universe, and the smaller universe is from the management of the start which float around in space and orbit where they orbit following non-stop, and the movement does not stop’.

ثم قال: وإن كل نجم منها موكل مدير فهي بمنزلة العبيد المأمورين المنهيين، فلو كانت قديمة أزلية لم تتغير من حال. إلى حال.

Then he<sup>-asws</sup> said: ‘And if every star from it was allocated with a management, then it would be at the status of the slave, the ordered, the forbidden. If it was eternally ancient, it would not have changed from a state to a state’.

قال: فمن قال: بالطبائع؟ قال: من لم يملك البقاء ولاصرف الحوادث وغيرته الايام والليالي لايرد الهرم ولا يدفع الاجل ما تصنع به؟

He said, ‘(What about) the ones who say with the (four) natures (heat, cold, wet, dry)?’ He<sup>-asws</sup> said: ‘One who does not control the remaining, nor turns away the newly occurring events, and is changed by the days and the nights, can neither repel the aging nor repel the deaths, what can you do with it?’

قال: فأخبرني عنم زعم أن الخلق لم يزل يتناسلون ويتوالدون، ويذهب قرن ويحيى قرن، تفتنيهم الامراض والاعراض وصنوف الآفات، يخربك الآخر عن الاول وينبتك الخلف عن السلف والقرون عن القرون أنهم وجدوا الخلق على هذا الوصف بمنزلة الشجر والنبات،

في كل دهر يخرج منه حكيم عليهم بمصلحة الناس بصير بتأليف الكلام ويصنف كتابا قد حبره بفطنته، وحسنه بحكمته، قد جعله حاجزا بين الناس، يأمرهم بالخير ويحثهم عليه، وينهاهم عن السوء والفساد ويزجرهم عنه، لئلايتها وشوا ولا يقتل بعضهم بعضا.

He said, ‘Inform me about the one who claims that the creation will not cease to be lineaging and procreating, and a generation will go and a generation will come. They are being annihilated by the disease, and the symptoms, and the types of affliction. The latter ones inform you of the former ones, and the survivors inform about the ancestors, and the generation about the generation. They find the people upon this description, at the status of the trees and the vegetation. In every era, a wise one comes out to them with correction of the people, insightful with the composition of the speech, and he authors a book written by his own intellect, and improves it by his wisdom, making it a barrier between the people, enjoining them with the good and urging them upon it, and forbidding them from the evil and the corruption and rebuking them upon it, lest they leap upon each other and some of them kill the others’.

قال (عليه السلام): ويحك إن من خرج من بطن امه أمس ويرحل عن الدنيا غدا لاعلم له بما كان قبله ولا ما يكون بعده، ثم إنه لا يخلو الانسان من أن يكون خلق نفسه، أو خلقه غيره، أو لم يزل موجودا، فما ليس بشيء لا يقدر على أن يخلق شيئا وهو ليس بشيء، وكذلك ما لم يكن فيكون شيئا يسأل فلا يعلم كيف كان ابتداءه،

He<sup>asws</sup> said: ‘Woe be unto you! One who came out from the belly of his mother yesterday and will depart from the world tomorrow will have no knowledge for him of what happened before him nor what will be happening after him. Then, the human being is no vacant from that either he created himself, or someone else created him, or he did not cease to exist. It isn’t for a thing able upon creating a thing while it isn’t a thing, and like that what did not exit would come into being as a thing and is asked but it does not know who was its own beginning.

ولو كان الانسان أزليا لم تحدث فيه الحوادث، لان الأزلي لا تغيره الايام ولا يأتي عليه الفناء، مع أنالم نجد بناء من غيربان، ولا أثرا من غير مؤثر، ولا تأليفا من غير مؤلف، فمن زعم أن أباه خلقه قيل: فمن خلق أباه؟ ولو أن الاب هو الذي خلق ابنه لخلقته على شهوته، وصوره على محبته، ولملك حياته، ولجأرفيه حكمه، مرض فلم ينفعه، ومات فعجز عن رده، إن من استطاع أن يخلق خلقا وينفخ فيه روحا حتى يمشي على رجلية سويا يقدر أن يدفع عنه الفساد.

And if the human being was eternal, the occurrences would not occur in him, because the eternal is not changed by the days nor does the annihilation come upon him. Along with it, we do not find a building from without a builder, or any trace from without an impactor, nor a composition without there being a composer. So, the one who claims that his father created him, it would be said, ‘Then who created his father?’ And if the father, he is the one who created his sons, would have created him upon his own desires, and imaged him upon his own love and would have controlled his life, flowing his wisdom into him. He gets sick, but he cannot benefit him, and he dies, and he was not able upon repelling it. One who is capable to create a creature and blow spirit into him until he walks upon his two legs straight, would be able upon repelling the spoiling from him’.

قال: فما تقول في علم النجوم؟

He said, ‘What are you<sup>-asws</sup> saying regarding knowledge of the stars (astrology)?’

قال: هو علم قلت منافعه وكثرت مضراته لانه لا يدفع به المقذور، ولا يتقى به المحذور، إن أخبر المنجم بالبلاء لم ينجه التحرز من القضاء، وإن أخبر هو بخير لم يستطع تعجيله، وإن حدث به سوء لم يمكنه صرفه، و المنجم يضاد الله في علمه بزعمه أنه يرد قضاء الله عن خلقه.

He<sup>-asws</sup> said: ‘It is a knowledge of little benefit and more harm, because the Pre-determined cannot be repelled by it, nor can the cautioned be saved by it. If the astrologer is informed with the affliction, the guarding will not save him from the Ordained; and if he is informed with good, he would not be capable of hastening it, and an evil occurs with him he would not be able from turning it away; and the astrologer opposes Allah<sup>-azwj</sup> regarding His<sup>-azwj</sup> Knowledge by claiming that he can repel the Ordainment of Allah<sup>-azwj</sup> from His<sup>-azwj</sup> creatures’.

قال: فالرسول أفضل أم الملك المرسل إليه؟ قال: بل الرسول أفضل.

He said, ‘Is the Rasool<sup>-as</sup> superior of the Angel Sent to him<sup>-as</sup>?’ He<sup>-asws</sup> said: ‘But, the Rasool<sup>-as</sup> is superior’.

قال: فما علة الملائكة الموكلين بعباده يكتبون عليهم ولهم، والله عالم السر وما هو أخفى؟

He said, ‘What is the reason the Angels allocated with His<sup>-azwj</sup> servants are writing against them and for them, and Allah<sup>-azwj</sup> Knows the secrets and what is hidden?’

قال: استعبدهم بذلك وجعلهم شهودا على خلقه، ليكون العباد ملازماتهم إياهم أشد على طاعة الله مواظبة، وعن معصيته أشد انقباضا، وكم من عبد يهيم بمعصية فيذكر مكانها فارعوى وكف، فيقول: ربي يراني وحفظتي علي بذلك تشهد، وأن الله برأفته ولطفه أيضا وكلهم بعباده يذوبون عنه مردة الشياطين، وهوام الارض، و آفات كثيرة من حيث لا يرون بإذن الله إلى أن يبيح أمر الله عزوجل.

He<sup>-asws</sup> said: ‘He<sup>-azwj</sup> Enslaved them with that and Made them as witnesses upon His<sup>-azwj</sup> creatures, for the servants become necessitated by them, more intense upon obedience of Allah<sup>-azwj</sup> with perseverance, and more intensely shirking from disobeying Him<sup>-azwj</sup>; and how many a servant disobeyed, then he remembers in his place, so he returns and refrains, and he saying, ‘My Lord<sup>-azwj</sup> Showed me and Protected me with that witness’, and that Allah<sup>-azwj</sup>, by His<sup>-azwj</sup> Compassion and His<sup>-azwj</sup> Kindness as well Allocated them with His<sup>-azwj</sup> servants casting off from him the apostate Satans<sup>-la</sup>, and vermins of the earth, and a lot of afflictions from where he is not seeing, by the Permission of Allah<sup>-azwj</sup> until the Command of Allah<sup>-azwj</sup> Mighty and Majestic comes’.

قال: فخلق الخلق للرحمة أم للعذاب؟ قال: خلقهم للرحمة وكان في علمه قبل خلقه إياهم أن قوما منهم يصيرون إلى عذابه بأعمالهم الرديئة وجحدهم به.

He said, ‘Did He<sup>-azwj</sup> Create the creatures for the Mercy or for the Punishment?’ He<sup>-asws</sup> said: ‘He<sup>-azwj</sup> said: ‘He<sup>-azwj</sup> Created them for the Mercy, and it was in His<sup>-azwj</sup> Knowledge before His<sup>-azwj</sup> Creating them that a group of them would be coming to His<sup>-azwj</sup> Punishment due to their bad deeds and their rejecting Him<sup>-azwj</sup>’.

قال: يعذب من أنكر فاستوجب عذابه بإنكاره، فبم يعذب من وحده وعرفه؟

He said, ‘He<sup>-azwj</sup> will Punish the ones who deny and His<sup>-azwj</sup> Punishment would be obligated upon him due to his denial, but why would He<sup>-azwj</sup> Punish the one who professes His<sup>-azwj</sup> Tawheed and recognises Him<sup>-azwj</sup>?’

قال: يعذب المنكر لاهيته عذاب الابد، ويعذب المقربه عذابا عقوبة لمعصيته إياه فيما فرض عليه، ثم يخرج ولا يظلم ربك أحدا.

He<sup>-asws</sup> said: ‘He<sup>-azwj</sup> will Punish the denier of His<sup>-azwj</sup> Lordship with the permanent Punishment, and He<sup>-azwj</sup> will Punish the one acknowledging Him<sup>-azwj</sup> with the Punishment of retribution due to his disobeying Him<sup>-azwj</sup> regarding what He<sup>-azwj</sup> had Obligated upon him, then he will come out (of Hell), and your Lord<sup>-azwj</sup> is not unjust to anyone’.

قال: فبين الكفر والايمن منزلة؟ قال: لا. قال: فما الايمان وما الكفر؟

He said, ‘Is there a status between the Kufr and the Eman?’ He<sup>-asws</sup> said: ‘No’. He said, ‘So, what is the Kufr and what is the Eman?’

قال: الايمان أن يصدق الله فيما غاب عنه من عظمة الله لتصديقه بما شاهد من ذلك وعائين، والكفر الجحود.

He<sup>-asws</sup> said: ‘The Eman is that one ratifies Allah<sup>-azwj</sup> regarding whatever is hidden from him from the Magnificence of Allah<sup>-azwj</sup> to ratify Him<sup>-azwj</sup> whatever he witnesses from that and sees; and the Kufr is the rejection’.

قال: فما الشرك وما الشك؟ قال: الشرك أن يضم إلى الواحد الذي ليس كمثلته شيء آخر، والشك ما لم يعتقد قلبه شيئا.

He said, ‘So what is the Shirk and what is the doubt?’ He<sup>-asws</sup> said: ‘The Shirk is that he joins another to the One Who, there isn’t anything like Him<sup>-azwj</sup>; and the doubt is anything what his heart does not hold’.

قال: أف يكون العالم جاهلا؟ قال: عالم بما يعلم، وجاهل بما يجهل.

He said, ‘Can the knowledgeable one happen to be ignorant?’ He<sup>-asws</sup> said: ‘He is a knowledge of what he knows, and ignorant of what he is ignorant of’.

قال: فما السعادة وما الشقاوة؟ قال السعادة سبب خير تمسك به السعيد فيجره إلى النجاة، والشقاوة سبب خذلان تمسك به الشقي فجره إلى الهلكة، وكل بعلم الله تعالى.

He said, ‘So what is the goodness and the wretchedness?’ He<sup>-asws</sup> said: ‘The goodness is the cause of good the fortunate one adheres with it and it drags him to the salvation, and the wretchedness is the cause of abandonment the wretchedness adheres with it and it drags him to the destruction, and everything is in the Knowledge of Allah<sup>-azwj</sup> the Exalted’.

قال: أخبرني عن السراج إذا انطفأ أين يذهب نوره؟ قال: يذهب فلا يعود. قال: فما أنكرت أن يكون الانسان مثل ذلك إذا مات وفارق الروح البدن لم يرجع إليه أبدا كما لا يرجع ضوء السراج إليه أبدا إذا انطفأ؟

He said, ‘Inform me about the lantern, when it is extinguished, where does its light go?’ He<sup>-asws</sup> said: ‘It goes away and does not return’. He said, ‘Then what makes you<sup>-asws</sup> deny that the human being would be like that, when he dies and the soul separates from the body, it does not return to it, ever, just as the illumination of the lantern does not return to it, ever, when it is extinguished?’

قال: لم تصب القياس، إن النار في الاجسام كامنة والاجسام قائمة بأعيانها، كالحجر والحديد، فإذا ضرب أحدهما بالآخر سطعت من بينهما نار يقتبس منهما سراج له الضوء، فالنار ثابتة في أجسامها والضوء ذاهب، والروح جسم رقيق قد البس قالبا كثيفا، وليس بمنزلة السراج الذي ذكرت، إن الذي خلق في الرحم جنينا من ماء صاف وركب فيه ضروبا مختلفة من عروق وعصب وأسنان وشعر وعظام وغير ذلك هو يحييه بعد موته ويعيده بعد فناءه.

The analogy is not correct. The fire in the bodies is latent and the bodies are standing by its support, like the stones and the irons. When one of them is struck with the other, fire lights up from between them, a lantern takes from it having the illumination for it. The fire is affirmed in their bodies and the illumination goes, while the soul is a delicate body having worn a thick mould, and it isn’t at the status of the lantern which you mentioned. The One Who Created the seed in the womb from clear water and Installed in it various different (things), from veins, and nerves, and teeth, and hair, and bones, and other than that, He<sup>-azwj</sup> will Revive it after its death and Repeat it after its annihilation’.

قال: فأين الروح؟ قال: في بطن الارض حيث مصرع البدن إلى وقت البعث. قال: فمن صلب أين روحه؟ قال: في كف الملك الذي قبضها حتى يودعها الارض. قال: فأخبرني عن الروح أغير الدم؟ قال: نعم الروح على ما وصفت لك مادته من الدم، ومن الدم رطوبة الجسم، وصفاء اللون، وحسن الصوت، وكثرة الضحك، فإذا جمد الدم فارق الروح البدن.

He said, ‘So, where is the soul?’ He<sup>-asws</sup> said: ‘In the interior of the earth where the body died up to the time of the Resurrection’. He said, ‘The one who is crucified, where would his soul be?’ He<sup>-asws</sup> said: ‘In the palm of the Angel who captured it, until he returns it to the earth’. He said, ‘Inform me about the soul, is it without blood?’ He<sup>-asws</sup> said: ‘Yes, the soul is upon what is described to you. Its substance is from the blood, and from the blood is the wetness of the body, and clearness of the colour, and beauty of the sound, and abundance of the laughter. When the blood freezes, the soul separates from the body’.

قال: فهل يوصف بخفة وثقل ووزن؟ قال: الروح بمنزلة الريح في الزق إذا نفخت فيه امتلا الزق منها فلا يزيد في وزن الزق ولوجها فيه ولا ينقصها خروجها منه، كذلك الروح ليس لها ثقل ولا وزن.

He said, ‘Can it be described with lightness, and heaviness, and weight?’ He<sup>-asws</sup> said: ‘The soul is at the status of the wind in a skin (balloon). When it is blown into, the skin (balloon) fills up from it, but the skin (balloon) neither increases in weight and even if there is struggle in it, nor does its exit from it reduce it (in weight). Like that is the soul, there is neither heaviness for it nor weight’.

قال: فأخبرني ماجهر الريح؟ قال: الريح هواء إذا تحرك سمي ريحا، فإذا سكن سمي هواء، وبه قوام الدنيا، ولو كفت الريح ثلاثة أيام لفسد كل شيء على وجه الارض وبتن، وذلك أن الريح بمنزلة المروحة تذب وتدفع الفساد عن كل شيء و تطيبه، فهي بمنزلة الروح إذا خرج عن البدن نتن البدن وتغير، تبارك الله أحسن الخالقين.

He said, ‘Inform me, what is the essence of the soul?’ He<sup>-asws</sup> said: ‘The wind. When the air moves it is names as wind, and when it settles it is called air, and by it the body stands, and if the wind were to be withheld for three days, it would spoil all things upon the surface of the earth and would stink, and that is because the wind is at the status of the fan. It goes and removes the spoiling from all things and makes it good. So, it is at the status of the soul when it exits from the body, the body stinks and changes. Blessed is Allah<sup>-azwj</sup>, the best of the creators’.

قال: أفيتلاشى الروح بعد خروجه عن قلبه أم هو باق؟ قال: بل هو باق إلى وقت ينفخ في الصور، فعند ذلك تبطل الاشياء وتفنى فلاحس ولا محسوس، ثم اعيدت الاشياء كما بدأها مدبرها، وذلك أربعمائة سنة تسبت فيها الخلق وذلك بين النفختين.

He said, ‘Does anything of the soul disappear after its exit from its mould or does it remain?’ He<sup>-asws</sup> said: ‘But, it remains up to a time it would be Blown into the Trumpet. During that, the things would be invalidated and be annihilated, so there will neither be any feeling nor anything being felt. Then the things will return just as their Manager had Begun them, and that is four hundred years, the creation would rest during it, and that is between the two (Blowing of) the Trumpets’.

قال: وأنى له بالبعث والبدن قدبلى، والاعضاء قد تفرقت، فعضو ببلدة يأكلها سباعها، وعضو باخرى تمزقه هوامها، وعضو قد صار ترابا بني به مع الطين حائط؟

He said, ‘And how can there be the Resurrection for it and the body has decayed and fragmented. Parts could be in the town being eaten by its wild animals, and parts could be elsewhere being torn apart by its vermins, and parts could have become dust and a wall could have been built with it and the clay?’

قال: إن الذي أنشأه من غير شيء وصوره على غير مثال كان سبق إليه قادر أن يعيده كما بدأه. قال: أوضح لي ذلك.

He said, ‘The One Who Grew it from without anything and Imaged it upon without an example having preceded to it, is Able upon Repeating it just as He<sup>-azwj</sup> had Begun it’. He said, ‘Clarify it for me’.

قال: إن الروح مقيمة في مكانها: روح المحسن في ضياء وفسحة، وروح المسيء في ضيق وظلمة، والبدن يصير ترابا منه خلق، وما تقذف به السباع والهوام من أجوافها مما أكلته ومزقته كل ذلك في التراب محفوظ عند من لا يعزب عنه مثقال ذرة في ظلمات الارض، ويعلم عدد الاشياء ووزنها،

He<sup>-asws</sup> said: ‘The soul stays in its place – soul of the good doer would be in illumination and space, and soul of the evil doer would be in narrowness and darkness, and the body will become dust having been created from it; and whatever the wild animals and the vermins throw with from their insides for whatever it had eaten and torn, all that would be in the soil preserved with the One<sup>-azwj</sup> nothing is Hidden from the weight of a particle in the darkness of the earth, and He<sup>-azwj</sup> Knows the number of the things and their weights.

وأن تراب الروحانيين بمنزلة الذهب في التراب، فإذا كان حين البعث مطرت الارض مطر النشور فتربو الارض ثم تمخض مخض السقاء فيصير تراب البشر كمصير الذهب من التراب إذا غسل بالماء، والزبد من اللبن إذا مخض

And the dust of the spiritualists is at the status of the gold in the soil. When the Resurrection will take place the earth will be rained upon with a rain of the growth, and the ground would be nourished, then there would be severe movement of the soaked, and the dust will become the mortal, like the state of the gold from the soil when it is washed with the water, and the butter from the milk when stirred.

فيجتمع تراب كل قالب فينقل بإذن القادر إلى حيث الروح، فتعود الصور بإذن المصور كهيئتها وتلج الروح فيها، فإذا قد استوى لا ينكر من نفسه شيئا.

The dust will gather every mould and be transferred by the Permission of the All-Powerful to where the soul is. The images will return by the Permission of the Imager like their bodies and the soul would be Installed in it. When he is completed, he will not deny anything from himself’.

قال: أخبرني عن الناس يحشرون يوم القيامة عراة؟ قال: بل يحشرون في أكفانهم. قال: أني لهم بالاكفان وقد بليت؟ قال: إن الذي أحيا أبدانهم جدد أكفانهم. قال: فمن مات بلا كفن؟ قال: يستر الله عورته بما شاء من عنده.

He said, ‘Inform me about the people, will they be gathered on the Day of Qiyamah, naked?’ He<sup>-asws</sup> said: ‘But, they will be gathered in their shrouds’. He said, ‘How can there be shrouds for them and they would have decayed?’ He<sup>-asws</sup> said: ‘The One<sup>-azwj</sup> Who Revives their bodies will Renew their shrouds’. He said, ‘And the one who dies without a shroud?’ He<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> will Veil his nakedness with whatever He<sup>-azwj</sup> so Desires from His<sup>-azwj</sup> Presence’.

قال: فيعرضون صفوفًا؟ قال: نعم هم يومئذ عشرون ومائة ألف صف في عرض الارض.

He said, ‘They will be presented in rows?’ He<sup>-asws</sup> said: ‘Yes, on that Day there will be one hundred and twenty thousand rows in the width of the earth’.

قال: أو ليس توزن الاعمال؟ قال (عليه السلام): لا، إن الاعمال ليست بأجسام، وإنما هي صفة ما عملوا، وإنما يحتاج إلى وزن الشيء من جهل عدد الأشياء ولا يعرف ثقلها وخفتها، وإن الله لا يخفى عليه شيء.

He said, ‘Or, isn’t it so the deeds would be weighed?’ He<sup>-asws</sup> said: ‘No. The deeds aren’t with bodies, and rather these are a description of what has been done, and rather he is needy to weighing the thing, one who is ignorant of the number of things and does not know its weight and its lightness, and Allah<sup>-azwj</sup> is such, nothing is hidden from Him<sup>-azwj</sup>’.

قال: فما الميزان؟ قال: العدل. قال: فما معناه في كتابه: (فمن ثقلت موازينه)؟ قال: فمن رجح عمله.

He said, ‘So, what is the Scale?’ He<sup>-asws</sup> said: ‘The justice’. He said, ‘What is the meaning of it in His<sup>-azwj</sup> Book: **So, ones whose scale is heavy, [23:102]**. He<sup>-asws</sup> said: ‘The one whose deed outweigh’.

قال: فأخبرني أو ليس في النار مقنع أن يعذب خلقه بما دون الحيات والعقارب؟ قال: إنما يعذب بما قوما زعموا أنها ليست من خلقه، إنما شريكه الذي يخلقه، فيسلط الله تعالى عليهم العقارب والحيات في النار ليذيقهم بما وبال ما كانوا عليه فجحودوا أن يكون صنعه.

He said, ‘Inform me, or isn’t there any shelter from He<sup>-azwj</sup> Punishing His<sup>-azwj</sup> creatures with besides the snakes and the scorpions?’ He<sup>-asws</sup> said: ‘But rather He<sup>-azwj</sup> will Punish by it a people who claimed that it isn’t from His<sup>-azwj</sup> creation, but rather it was His<sup>-azwj</sup> associate who created it, therefore Allah<sup>-azwj</sup> the Exalted will Make the scorpions and the snakes to overcome upon them in the Fire for them to be tasting by these the evil consequences of what they had been upon, for they rejected that He<sup>-azwj</sup> happened to be its Maker’.

قال: فمن أين قالوا: إن أهل الجنة يأتي الرجل منهم إلى ثمرة يتناولها، فإذا أكلها عادت كهيتها؟ قال: نعم ذلك على قياس السراج يأتي القابس فيقتبس منه فلا ينقص من ضوئه شيء وقد امتلات الدنيا منه سرجا.

He said, ‘From where are they saying that the people of the Paradise, the man from them would come to a fruit and take it, and when he eats it, it would return like it was?’ He<sup>-asws</sup> said: ‘Yes, is upon an analogy of the lantern. The seeker of light takes from it, but nothing reduces from its illumination, and a lantern from it can fill the world’.

قال: أليسوا يأكلون ويشربون وتزعم أنه لا تكون لهم الحاجة؟ قال: بلى لان غذاءهم رقيق لا ثقل له، بل يخرج من أجسادهم بالعرق.

He said, ‘Wouldn’t they be eating and drinking, and you<sup>-asws</sup> claim that no need (for urination and defecation) would happen to be for them?’ He<sup>-asws</sup> said: ‘Yes, because their provision would be delicate, there being no weight in it, but it would exit from their bodies with the perspiration’.

قال: فكيف تكون الحوراء في كل ما أتاها زوجها عذراء؟ قال: لانها خلقت من الطيب لا تعثرها عاهة، ولا تحالط جسمها آفة، ولا يجري في ثقبها شيء، ولا يدنسها حيض، فالرحم ملتزقة، إذ ليس فيه لسوى الاحليل مجرى.

How will the Houries happen to be such that every time her husband comes to her, she would (still) be a virgin?’ He<sup>-asws</sup> said: ‘Because she is created from the good, no defects come in her, nor is her body mixed with any defect, nor does anything flow in her aperture, nor does menstruation dirty her.....’.

قال: فهي تلبس سبعين حلة ويرى زوجها مخ ساقها من وراء حللها وبدنّها؟ قال: نعم كما يرى أحدكم الدراهم إذا القيت في ماء صاف قدره قيد رمح.

He said, ‘She would wear seventy garments and her husband would see the marrow of her leg from behind her garments and her body?’ He<sup>-asws</sup> said: ‘Yes, just as one of you see the Dirham when it is thrown in the clear water, from a measurement of a spear’.

قال: فكيف ينعم أهل الجنة بما فيها من النعيم وما منهم أحد إلا وقد افتقد ابنه أو أباه أو حميمه أو امه؟ فإذا افتقدوهم في الجنة لم يشكوا في مصيرهم إلى النار، فما يصنع بالنعيم من يعلم أن حميمه في النار يعذب؟

He said, ‘How will the people of the Paradise enjoy with what is therein from the Bounties, and there will be no one from them except and he would have lost his son, or his father, or his intimate one, or his mother?’ When they miss them in the Paradise, they will not be doubting regarding their destination to the Fire, so what can one do with the Bounties, one who know that his intimate one is being Punished in the Fire?’

قال (عليه السلام): إن أهل العلم قالوا: إنهم ينسون ذكرهم، وقال بعضهم: انتظروا قدومهم ورجوا أن يكونوا بين الجنة و النار في أصحاب الاعراف.

He<sup>-asws</sup> said: ‘The people of knowledge would say they have forgotten their remembrance, and some of them would say, ‘Await their advent and hope that they would happen to be between the Paradise and the Fire among the companions of the Heights’.

قال: فأخبرني عن الشمس أين تغيب؟ قال: ان بعض العلماء قالوا: إذا انحدرت أسفل القبة دار بها الفلك إلى بطن السماء صاعدة أبدا إلى أن تنحط إلى موضع مطلعها - يعني أنّها تغيب في عين حائمة ثم تحرق الارض راجعة إلى موضع مطلعها - فتحير تحت العرش حتى يؤذن لها بالطلع، ويسلب نورها كل يوم ويتجلل نورا آخر.

He said, ‘Inform me about the sun, where does it set?’ He<sup>-asws</sup> said: ‘Some of the scholars are saying, ‘When it descends below the dome, the planets rotate with it to the interior of the sky ascending for every until it declines to the place of its emergence – meaning it sets into an eye of Protection, then it breaks the ground returning to the place of its emergence – it hesitates beneath the Throne until there is Permission for it of its emergence. Its radiance is taken every day and another radiance flashes’.

قال: فالكرسي أكبر أم العرش؟ قال: كل شيء خلقه الله تعالى في جوف الكرسي خلا عرشه فإنه أعظم من أن يحيط به الكرسي.

He said, ‘Is the Chair bigger or the Throne?’ He<sup>-asws</sup> said: ‘All things Allah<sup>-azwj</sup>, the Exalted, Created are in the interior of the Chair apart from His<sup>-azwj</sup> Throne, for it is greater than to be encompassed by the Chair’.

قال: فخلق النهار قبل الليل؟ قال: نعم خلق النهار قبل الليل، والشمس قبل القمر، والارض قبل السماء، ووضع الارض قبل الحوت، والحوت في الماء، والماء في صخرة مجوفة، والصخرة على عاتق ملك، والمملك على الثرى، والثرى على الريح العقيم، والريح على الهواء، والهواء تمسكه القدرة، وليس تحت الريح العقيم إلا الهواء والظلمات ولا وراء ذلك سعة ولا ضيق ولا شئ يتوهم،

He said, ‘Was the day created before the night?’ He<sup>-asws</sup> said: ‘Yes, the day was created before the night, and the sun before the moon, and the earth before the sky, and the ground was placed before the whale(fish), and what is in the water, and the water in the hollow rock, and the rock upon a shoulder of the Angel, and the Angel upon the soil, and the soil upon the blasting wind, and the wind upon the atmosphere, and the atmosphere is withheld by the Power, and there isn’t anything beneath the blasting wind except the atmosphere, and the darkness, and there is neither any space nor narrowness behind that, nor anything imaginable.

ثم خلق الكرسي فحشاه السماوات والارض، والكرسي أكبر من كل شئ خلق، ثم خلق العرش فجعله أكبر من الكرسي.

Then He<sup>-azwj</sup> Created the Chair, and (in it) Compressed the skies and the earth, and the Chair is larger than all things created. Then He<sup>-azwj</sup> Created the Throne and Made it to be bigger than the Chair”<sup>.49</sup>

3 – يد: الدقاق، عن أبي القاسم العلوي، عن البرمكي، عن الحسين بن الحسن عن إبراهيم بن هاشم القمي، عن العباس بن عمرو الفقيمي، عن هشام بن الحكم في حديث الزنديق الذي أتى أبا عبد الله (عليه السلام) فكان من قول أبي عبد الله (عليه السلام) له: لا يخلو قولك: إنهما اثنان من أن يكونا قديمين قويين أو يكونا ضعيفين، أو يكون أحدهما قويا والآخر ضعيفاً،

Al Daqaq, from Abu Al Qasim Al Alawy, from Al Barmaky, from Al Husayn Bin Al Hassan, from Ibrahim Bin Hashim Al Qummy, from Al Abbas Bin Amro Al Faqeymi, from Hisham Bin Al Hakam,

‘In a Hadeeth of the atheist who came to Abu Abdullah<sup>-asws</sup>, and it was from the words of Abu Abdullah<sup>-asws</sup> having said to him: ‘Your words are not vacant from that there happen to be two ancient ones (gods), both strong or both happen to be weak, or one of the two is strong and the other one is weak.

فإن كانا قويين فلم لا يدفع كل واحد منهما صاحبه وينفرد بالتدبير؟ وإن زعمت أن أحدهما قوي والآخر ضعيف ثبت أنه واحد كما نقول، للعجز الظاهر في الثاني، وإن قلت إنهما اثنان لم يخلو من أن يكونا متفقين من كل جهة، أو مفترقين من كل جهة،

If both of them were strong, why doesn’t one of them repel his counterpart and be individual with the management (of the universe)? And if you claim that one of them is strong and the other one is weak, it proves that one is as we<sup>-asws</sup> are saying, is apparently unable regarding

<sup>49</sup> Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 2

the second; and if you were to say that there are two, it is not vacant from both of them happening to be harmonious from every aspect or difference from every angle.

فلما رأينا الخلق منتظما والفلك جاريا واختلاف الليل والنهار والشمس والقمر دل صحة الامر والتدبير واختلف الامر على أن المدبر واحد،

When we see the creatures systematic and the planets flowing and the interchange of the night and the day, and the sun and the moon, the correctness of the matter and the management of the composition of the matters evidence upon that the Manager is One.

ثم يلزمك إن ادعيت اثنين فلا بد من فرجة بينهما حتى يكونا اثنين فصارت الفرجة ثالثا بينهما قدما معهما فليزملك ثلاثة،

Then it necessitates you, if you claim two, then there is no escape from a hole (space) between the two until they can happen to be two, so the hole (space) would become a third between the two, being ancient along with the two, therefore three would be necessitated for you.

وإن ادعيت ثلاثة لزمك ما قلنا في الاثنين حتى يكون بينهما فرجتان فيكون خمسة، ثم يتناهى في العدد إلى ما لا نهاية في الكثرة.

And if you claim three, it would necessitate you what we<sup>-asws</sup> say regarding the two, until there happens to be two spaces between them, and they would become five. Then you will end up with a number to what there is no end in counting’.

قال هشام: فكان من سؤال الزنديق أن قال: فما الدليل عليه؟ قال أبو عبد الله (عليه السلام): وجود الافاعيل التي دلت على أن صانعا صنعها، ألا ترى أنك إذا نظرت إلى بناء مشيد مبني علمت أن له بانيا وإن كنت لم ترالباني ولم تشاهده؟

Hisham said, ‘It was from the questions of the atheists that he said, ‘What is the evidence upon Him<sup>-azwj</sup>?’ Abu Abdullah<sup>-asws</sup> said: ‘Existence of the works which evidence upon that a Maker Made these. Do you not see that when you look at a building, a constructed building, you know that there is a builder for it, and even though you do not see the builder and did not witness it (being built)?’

قال: فما هو؟ قال هو شيء بخلاف الاشياء، ارجع بقولي: شيء إلى إثبات معنى وأنه شيء بحقيقة الشيعية، غير أنه لا جسم ولا صورة، ولا يحس ولا يجس، ولا يدرك بالحواس الخمس، لا تدركه الاوهام، ولا تنقصه الدهور، ولا يغيره الزمان.

He said, ‘What is He<sup>-azwj</sup>?’ He<sup>-asws</sup> said: ‘He<sup>-azwj</sup> is a thing opposite to the things. Return to my<sup>asws</sup> words: ‘A thing’ to prove the meaning, and He<sup>-azwj</sup> is a thing with the reality of the ‘thingness’, apart from that He<sup>-azwj</sup> is neither a body nor an image, nor sensed nor felt, nor can He<sup>-azwj</sup> be realised by the five sensory perception, nor can the imaginations realise Him<sup>-azwj</sup>, nor does the passage of time reduce Him<sup>-azwj</sup>, nor do the times change Him<sup>-azwj</sup>’.

قال السائل فتقول: إنه سميع بصير؟ قال: هو سميع بصير، سميع بغير جارحة، وبصير بغير آلة، بل يسمع بنفسه، ويصير بنفسه، ليس قولي: إنه يسمع بنفسه ويصير بنفسه أنه شيء والنفس شيء آخر، ولكن أردت عبارة عن نفسي إذ كنت مسؤولا، وإفهاما لك إذ كنت سائلا،

The questioner said, ‘You<sup>-asws</sup> are saying He<sup>-azwj</sup> is Hearing, Seeing?’ He<sup>-asws</sup> said: ‘He<sup>-azwj</sup> is Hearing, Seeing, Hearing without an organ and Seeing without any tool, but He<sup>-azwj</sup> Hears by Himself and Sees by Himself. It isn’t my<sup>-asws</sup> word that He<sup>-azwj</sup> Hears by Himself and Sees by Himself that He<sup>-azwj</sup> is a thing and the Self is another thing, but I<sup>-asws</sup> wanted (to teach) a lesson from my<sup>-asws</sup> own self when I<sup>-asws</sup> was questioned, and as an understanding for you when you were a questioner.

وأقول: يسمع بكلمة، لا أن الكل منه له بعض، ولكنني أردت إفهامك والتعبير عن نفسي، وليس مرجعي في ذلك إلا إلى أنه السميع البصير العالم الخبير بلا اختلاف الذات ولا اختلاف المعنى.

And I<sup>-asws</sup> am saying He<sup>-azwj</sup> Hears by all of Him<sup>-azwj</sup>, not that the ‘all’ from Him<sup>-azwj</sup> is a part, but I<sup>-asws</sup> want to make you understand and as a lesson from myself<sup>-asws</sup>, and there isn’t any reference in that except to that He<sup>-azwj</sup> is the Hearing, the Seeing, the Knowing, the Informed without there being any difference of the Self nor difference of the meaning’.

قال السائل: فما هو؟ قال أبو عبد الله (عليه السلام): هو الرب، وهو المعبود، وهو الله، وليس قولي: (الله) إثبات هذه الحروف: ألف، لام، لاه ولكنني أرجع إلى معنى هو شئ خالق الاشياء وصانعها، وقعت عليه هذه الحروف، وهو المعنى الذي يسمى به الله والرحمن والرحيم والعزيز وأشباه ذلك من أسمائه، وهو المعبود عزوجل

The questioner said, ‘So, what is He<sup>-azwj</sup>?’ Abu Abdullah<sup>-asws</sup> said: ‘He<sup>-azwj</sup> is the Lord<sup>-azwj</sup>, and He<sup>-azwj</sup> is the worshipped One, and He<sup>-azwj</sup> is Allah<sup>-azwj</sup>, and it isn’t my<sup>-asws</sup> word ‘Allah’ proof of these letters – ‘Alif’, nor ‘Lam’, nor ‘Ha’, but I<sup>-asws</sup> am referring to the meaning He<sup>-azwj</sup> is a thing Creator of the things and their Maker.

These letters occur upon Him<sup>-azwj</sup>, and He<sup>-azwj</sup> is the meaning by which He<sup>-azwj</sup> is Named the Allah<sup>-azwj</sup>, and the Beneficent, and the Merciful, and the Mighty, and the likes of that from His<sup>-azwj</sup> Names, and He<sup>-azwj</sup> is the worshipped One, Mighty and Majestic’.

قال السائل: فإننا لم نجد موهوما إلا مخلوقا. قال أبو عبد الله (عليه السلام): لو كان ذلك كما تقول لكان التوحيد عنامرتفعا، لانا نكلف أن نعتقد غير موهوم، ولكننا نقول: كل موهوم بالحواس مدرك فما تحده الحواس وتمثله فهو مخلوق، ولا بد من إثبات صانع للأشياء خارج من الجهتين المذمومتين: إحداهما النفي إذ كان النفي هو الابطال والعدم، والجهة الثانية التشبيه من صفة المخلوق الظاهر التركيب والتأليف،

The questioner said, ‘But I do not find an imagination except as a creation’. Abu Abdullah<sup>-asws</sup> said: ‘If it was that just as you are saying, but the Tawheed is Loftier than us, because we are tempted to think of the unimaginable, but we<sup>-asws</sup> are saying: ‘Every (thing) imagined with the senses is realised, therefore what the senses limit and resemble, it is a creation, and there is no escape from proving a Maker of the things outside from the two condemned perspectives – one of them is the negation when the negation, it was the invalidation and the nihilists, and the second perspective is the resemblance from a description of the apparent creation, of the method and the composition.

فلم يكن بد من إثبات الصانع لوجود المصنوعين، والاضطرار منهم إليه ثبت أنهم مصنوعون، وأن صانعهم غيرهم وليس مثلهم إذ كان مثلهم شبيها بهم في ظاهر التركيب والتأليف وفيما يجري عليهم من حدودهم بعد أن لم يكونوا، وتنقلهم من صغر إلى كبر وسواد إلى بياض وقوة إلى ضعف وأحوال موجودة لا حاجة بنا إلى تفسيرها لثباتها ووجودها.

There is no escape from proving the Maker due to the existence of the made (things), and the desperation from them to Him<sup>-azwj</sup>, proves that they are manufactured. And if their Maker is other than them and isn't like them, when their like would resemble with them in the apparent method and the composition and in what flows upon them from their occurrence after they won't exist, and their transformation from smallness to big, and black to white, and strength to weakness, and existing states, there is no need for us to interpret these to prove their existence'.

قال السائل: فقد حددته إذ أثبت وجوده، قال أبو عبد الله (عليه السلام): لم احده ولكن أثبتته، إذ لم يكن بين الإثبات والنفي منزلة.

The questioner said, 'You<sup>-asws</sup> have limited Him<sup>-azwj</sup> when you<sup>-asws</sup> proved His<sup>-azwj</sup> existence'. Abu Abdullah<sup>-asws</sup> said: 'I<sup>-asws</sup> did not limit Him<sup>-azwj</sup>, but I<sup>-asws</sup> proved Him<sup>-azwj</sup>, when there does not happen to be any status between the proving and the negating'.

قال السائل: فله إنية ومائية؟ قال: نعم لا يثبت الشئ إلا بإنية ومائية.

The questioner said, 'Is there self-ness and togetherness for Him<sup>-azwj</sup>?' He<sup>-asws</sup> said: 'Yes, nothing can be proved except with self-ness and togetherness'.

قال السائل: فله كيفية؟ قال: لا، لان الكيفية جهة الصفة والاحاطة، ولكن لا بد من الخروج من جهة التعطيل والتشبيه، لان من نفاه أنكره ودفع ربوبيته وأبطله، ومن شبهه بغيره فقد أثبت بصفة المخلوقين المصنوعين الذين لا يستحقون الربوبية، ولكن لا بد من إثبات ذات بلا كيفية لا يستحقها غيره لا يشارك فيها ولا يحاط بها ولا يعلمها غيره.

The questioner said, 'Is there 'how-ness' (qualitative state) for Him<sup>-azwj</sup>?' He<sup>-asws</sup> said: 'No, because the 'how-ness' is an aspect of the description and the completeness, but there it is inevitable from the way out from an aspect of the abeyance and the resemblance, because from negating Him<sup>-azwj</sup> is denying Him<sup>-azwj</sup>, and repelling His<sup>-azwj</sup> Lordship and invalidating it, and from resembling Him<sup>-azwj</sup> with others, so you would have proved him with a description of the creatures, and made, those who are not rightful of the Lordship, but there is no escape from proving the Self without a qualitative state, (which) no one else is rightful of, nor can someone else participate in it, nor encompass with it, nor know it'.

قال السائل: فيعاني الاشياء بنفسه؟ قال أبو عبد الله (عليه السلام): هو أجل من أن يعاني الاشياء بمباشرة ومعالجة، لان ذلك صفة المخلوق الذي لا تجى الاشياء إليه إلا بالمباشرة والمعالجة، وهو تعالى نافذ الارادة والمشية، فعال لما يشاء.

The questioner said, 'He<sup>-azwj</sup> Bears the things by Himself?' Abu Abdullah<sup>-asws</sup> said: 'He<sup>-azwj</sup> is more Majestic than bearing the things by appearing directly and addressing, because that is an attribute of the created beings to whom the things do not dome to except by appearing

directly and the addressing, and He<sup>-azwj</sup> Implements the Will and the Desire, Doing whatever He<sup>-azwj</sup> so Desires’.

قال السائل: فله رضى وسخط؟ قال أبو عبد الله (عليه السلام): نعم، وليس ذلك على ما يوجد في المخلوقين، وذلك أن الرضى والسخط دخال يدخل عليه فينقله من حال إلى حال، وذلك صفة المخلوقين العاجزين المحتاجين، وهو تبارك وتعالى العزيز الرحيم لا حاجة به إلى شيء مما خلق، وخلق جميعا محتاجون إليه، وإنما خلق الأشياء من غير حاجة ولا سبب اختراعا وابتداعا.

The questioner said, ‘Is there Pleasure and Anger for Him<sup>-azwj</sup>?’ Abu Abdullah<sup>-asws</sup> said: ‘Yes, and that isn’t upon what one finds in the created beings, and that is because the pleasure and the anger enterers entering unto him transforming him from a state to a state, and that is a description of the created beings, the incapable, the needy, but He<sup>-azwj</sup> is Blessed and Exalted, the Mighty, the Merciful. There is no need for Him<sup>-azwj</sup> to anything from what He<sup>-azwj</sup> Created, while His<sup>-azwj</sup> creation in their entirety are needy to Him<sup>-azwj</sup>. And rather He<sup>-azwj</sup> Created the things from without there being any need nor a cause for their invention and their initiation’.

قال السائل: فقلوه: (الرحمن على العرش استوى)؟

The questioner said, ‘(What about) His<sup>-azwj</sup> Words: **The Beneficent, Established upon the Throne [20:5]?**’

قال أبو عبد الله (عليه السلام): بذلك وصف نفسه، وكذلك هو مستول على العرش، بائن من خلقه، من غير أن يكون العرش حاملا له، ولا أن يكون العرش حاويا له، ولا أن العرش محتاز له، ولكننا نقول: هو حامل العرش، وممسك العرش، ونقول من ذلك ما قال: (وسع كرسية السموات والارض) فثبتنا من العرش والكرسي ما ثبتته، ونفينا أن يكون العرش أو الكرسي حاويا له، وأن يكون عز وجل محتاجا إلى مكان أو إلى شيء مما خلق، بل خلقه محتاجون إليه.

Abu Abdullah<sup>-asws</sup> said: ‘With that He<sup>-azwj</sup> Described Himself, and like that He<sup>-azwj</sup> is Ruling upon the Throne, Evident from His<sup>-azwj</sup> creation, from without the Throne happening to be carrying Him<sup>-azwj</sup>, nor from the Throne becoming a container for Him<sup>-azwj</sup>, nor that the Throne is a possessor for Him<sup>-azwj</sup>, but we<sup>-asws</sup> are saying: ‘He<sup>-azwj</sup> carries the Throne, and Withholds the Throne’, and we<sup>-asws</sup> are saying from that what He<sup>-azwj</sup> Said: **‘His Chair contains the skies and the earth, [2:255]**. Thus, we<sup>-asws</sup> prove from the Throne and the Chair what proves Him<sup>-azwj</sup>, and we<sup>-asws</sup> negate that the Throne or the Chair happen to be containing Him<sup>-azwj</sup>, and that the Mighty and Majestic happens to be needy to a place, or to anything from what He<sup>-azwj</sup> Creates, but His<sup>-azwj</sup> created beings who then are needy to Him<sup>-azwj</sup>’.

قال السائل: فما الفرق بين أن ترفعوا أيديكم إلى السماء وبين أن تخفضوها نحو الارض؟

The questioner said, ‘What is the difference between in your<sup>-asws</sup> raising your<sup>-asws</sup> hands towards the sky, and you<sup>-asws</sup> lowering them towards the earth?’

قال أبو عبد الله (عليه السلام): ذلك في علمه وإحاطته وقدرته سواء، ولكنه عزوجل أمراً وليأهه وعباده برفع أيديهم إلى السماء نحو العرش لأنه جعله معدن الرزق، فثبتنا ما ثبته القرآن والاحبار عن الرسول (صلى الله عليه وآله) حين قال: (ارفعوا أيديكم إلى الله عزوجل) وهذا يجمع عليه فرق الامة كلها.

Abu Abdullah<sup>-asws</sup> said: ‘That is the same in His<sup>-azwj</sup> Knowledge and His<sup>-azwj</sup> Encompassing, and His<sup>-azwj</sup> Power, but He<sup>-azwj</sup> Mighty and Majestic Commanded His<sup>-azwj</sup> Guardians<sup>-asws</sup> and His<sup>-azwj</sup> servants with raising their hands towards the sky around the Throne because He<sup>-azwj</sup> Made it to be a mine of sustenance. We<sup>-asws</sup> affirm what is proved by the Quran and the Ahadeeth from the Rasool<sup>-saww</sup> where he<sup>-saww</sup> said: ‘Raise your hands towards Allah<sup>-azwj</sup> Mighty and Majestic’, and this is (something which) the entirety of the sects of the community are united upon, all of them’.

قال السائل: فمن أين أثبت أنبياء ورسلا؟ قال أبو عبد الله (عليه السلام): إنا لما أثبتنا أن لنا خالقاً صانعاً متعالياً عنا وعن جميع ما خلق وكان ذلك الصانع حكيماً لم يجز أن يشاهده خلقه ولا يلامسوه، ولا يباشروهم ولا يباشروه، ويحاجهم ويحاجوه فثبت أن له سفراء في خلقه وعباده يدلونهم على مصالحهم ومنافعهم وما به بقاؤهم وفي تركه فناؤهم

The questioner said, ‘From where are the Prophets<sup>-as</sup> and Rasools<sup>-as</sup> proven?’ Abu Abdullah<sup>-asws</sup> said: ‘When we<sup>-asws</sup> proved that there is a Creator for us, a Maker, Exalted from us and from the entirety of whatever He<sup>-azwj</sup> Created, and that Maker was Wise, and it is not allowed for His<sup>-azwj</sup> creation to see Him<sup>-azwj</sup>, nor touch Him<sup>-azwj</sup>, nor does He<sup>-azwj</sup> Address them directly nor can they address Him<sup>-azwj</sup> directly, and He<sup>-azwj</sup> Argues them and they argue Him<sup>-azwj</sup>, it proves that there are ambassadors for Him<sup>-azwj</sup> among His<sup>-azwj</sup> creatures and His<sup>-azwj</sup> servants pointing them upon their interests and their benefits and what their survival would be with, and their destruction in leaving it.

فثبت الأمر والنهوض عن الحكيم العليم في خلقه، وثبت عند ذلك أن له معبرين وهم الانبياء وصفوته من خلقه، حكماء مؤدبين بالحكمة، مبعوثين بها، غير مشاركين للناس في أحوالهم على مشاركتهم لهم في الخلق والتركيب، مؤيدين من عند الحكيم العليم بالحكمة والدلائل والبراهين والشواهد: من إحياء الموتى، وإبراء الأكمه والابصر، فلاتخلو أرض الله من حجة يكون معه علم يدل على صدق مقال الرسول ووجوب عدالته.

The enjoiners and forbidders are proven from the Wise, the Knower, to be among His<sup>-azwj</sup> creation, and it is proven during that, for Him<sup>-azwj</sup> there are guided, and they are the Prophets<sup>-as</sup> and His<sup>-azwj</sup> Elites from His<sup>-azwj</sup> creatures, wise ones deposited with the Wisdom, having been Sent with it, apart from the participants of the people in their states upon their participation for them among the people and the methodology, proponents from the Presence of the Wise, the Knower with the Wisdom, and the Evidences and the Proofs. And the witnesses are ones who revived the dead, and cured the blind and the lepers. The earth of Allah<sup>-azwj</sup> cannot be vacant from a Divine Authority having knowledge with him<sup>-asws</sup> evidencing upon the truthfulness of the words of the Rasool<sup>-saww</sup>, and the obligation of his<sup>-saww</sup> justice’.

أقول: في بعض نسخ التوحيد بعد قوله: (فرق الامة كلها) زيادة: قال السائل فتقول: إنه ينزل إلى السماء الدنيا؟ قال أبو عبد الله (عليه السلام): نقول ذلك لان الروايات قد صححت به والاحبار.

I (Majlisi) am saying, ‘In one of the copies of Al-Tawheed, after his<sup>-asws</sup> words: ‘All sects of the community’, there is an addition –

The questioner said, ‘Are you<sup>-asws</sup> saying that He<sup>-azwj</sup> Descends to the sky of the world?’ Abu Abdullah<sup>-asws</sup> said: ‘We<sup>-asws</sup> are saying that because the reports and the Ahadeeth were being correct with it’.

قال السائل: وإذا نزل أنيس قدحال عن العرش، وحؤوله عن العرش انتقال؟

The questioner said, ‘And when the Comforter descends, He<sup>-azwj</sup> would have transferred away from the Throne, and His<sup>-azwj</sup> transferring away from the Throne is the vacating?’

قال أبو عبد الله (عليه السلام): ليس ذلك على ما يوجد من المخلوق الذي ينتقل باختلاف الحال عليه والملافة والسامة، وناقلاً ينقله ويحوّله من حال إلى، بل هو تبارك وتعالى لا يحدث عليه الحال، ولا يجري عليه الحدوث، فلا يكون نزوله كنزول المخلوق الذي متى تنحى عن مكان خلاصته المكان الأولى، ولكنه ينزل إلى سماء الدنيا بغير معاناة ولا حركة

Abu Abdullah<sup>-asws</sup> said: ‘That isn’t upon what one tends to find from the created beings who transfer with the interchange of the states upon him, and the movement and the stillness, and the mover and his transfer transferring him to a state to (a state). But, He<sup>-azwj</sup> the Blessed and Exalted, the state does not occur upon Him<sup>-azwj</sup>, nor does the occurrences flow upon Him<sup>-azwj</sup>, therefore His<sup>-azwj</sup> descent cannot happen to be like the descent of the created beings who, when they vacate from a place, the place is vacant from him, but His<sup>-azwj</sup> Descent to the sky of the world is without passing through, nor any movement.

فيكون هو كما في السماء السابعة على العرش كذلك هو في سماء الدنيا، إنما يكشف عن عظّمته ويرى أوليائه نفسه حيث شاء، ويكشف ما شاء من قدرته، ومنظره في القرب والبعد سواء.

Thus, He<sup>-azwj</sup> would be just as in the seventh sky upon the Throne, like that He<sup>-azwj</sup> is in the sky of the world. But rather, He<sup>-azwj</sup> Uncover from His<sup>-azwj</sup> Magnificence and ‘Illuminate’ Himself to His<sup>-azwj</sup> Guardians<sup>-asws</sup> wherever He<sup>-azwj</sup> so Desires, and He<sup>-azwj</sup> Uncover whatever He<sup>-azwj</sup> so Desires from His<sup>-azwj</sup> Power, and His<sup>-azwj</sup> Looking into nearness and the far is the same”<sup>50</sup>.

يونس في حديثه قال: سأل ابن أبي العوجاء أبا عبد الله (عليه السلام): لما اختلفت منيات الناس فمات بعضهم بالبطن وبعضهم بالسل؟

Yunus, in his Hadeeth, said,

‘Ibn Abu Al-Awja asked Abu Abdullah<sup>-asws</sup>, ‘When the desires of the people differed and some of them died of the stomach (illness) and some of them died of the tuberculosis?’

فقال (عليه السلام): لو كانت العلة واحدة أمن الناس حتى تجيء تلك العلة بعينها، فأحب الله أن لا يؤمن على حال.

<sup>50</sup> Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 3

He<sup>-asws</sup> said: ‘If the illness were one, the people would have been safe until that very illness comes, but Allah<sup>-azwj</sup> Loved He<sup>-azwj</sup> is not believed upon (one) state’.

قال: ولم يميل القلب إلى الخضرة أكثر مما يميل إلى غيرها؟ قال: من قبل أن الله تعالى خلق القلب أخضر، ومن شأن الشيء أن يميل إلى شكله.

He said, ‘And why does the heart incline towards the greenery more than what it inclines towards something else?’ He<sup>-asws</sup> said: ‘From the direction that Allah<sup>-azwj</sup> the Exalted Created the heart green (a recogniser), and it is from an occupation of the thing that it tends to incline towards its own kind’.

ويروى أنه لما جاء إلى أبي عبد الله (عليه السلام) قال له: ما اسمك؟ فلم يجبه، وأقبل (عليه السلام) على غيره، فانكفاً راجعاً إلى أصحابه، فقالوا: ما وراءك؟ قال: شر ابتدأني، فسألني عن اسمي، فإن كنت قلت: عبد الكريم فيقول: من هذا الكريم الذي أنت عبده؟ فإما أقر بمليك، وإما أظهر مني ما أكنتم، فقالوا: انصرف عنه،

And it is reported that when he came to Abu Abdullah<sup>-asws</sup>, he<sup>-asws</sup> said to him: ‘What is your<sup>-asws</sup> name?’ But he did not answer him, and he turned towards someone else, and withdrew returning to his companions. They said, ‘What is behind you?’ He said: ‘Evil he<sup>-asws</sup> initiated with me and asked me of my name. If I had said, ‘Abdul Kareem’, he<sup>-asws</sup> would have said: ‘Who is this ‘Kareem’ you are a servant of?’ So, either I would have accepted a King (Allah<sup>-azwj</sup>) or there would have appeared from me what I am concealing’. They said, ‘Leave from him<sup>-asws</sup>’.

فلما انصرف قال (عليه السلام): وأقبل ابن أبي العوجاء إلى أصحابه محجوجاً قد ظهر عليه ذلة الغلبة

When he left, he<sup>-asws</sup> said: ‘And I Dismissed Ibn Abu Al-Awja to his companions having lost the argumentation which had appeared unto him as humiliation of the being overcome’.

فقال من قال منهم: إن هذه للحجة الدامغة، صدق وإن لم يكن خير يرجى ولا شر يتقى فالتناس شرع سواء، وإن يكن منقلب إلى ثواب وعقاب فقد هلكننا،

He said, the one from them who said, ‘This is the compelling argument, true, and even if good does not happen to be wished for nor evil feared (from). The people began as same, and if we do not become transferred to Rewards and Punishment, we are destroyed’.

فقال ابن أبي العوجاء لأصحابه: أو ليس بابن الذي نكل بالخلق، وأمر بالخلق، وشوه عوراتهم، وفرق أموالهم، وحرم نساءهم؟.

Ibn Abu Al-Awja said to his companions, ‘Or isn’t is a door which is moulded by the people, and they instruct with the shaving (of the head), and distorting their private part (circumcision), and distribute their wealth, and prohibit their women?’<sup>51</sup>

<sup>51</sup> Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 5

جعفر بن محمد بن قولويه، عن الكليني، عن علي بن إبراهيم، عن أبيه، عن العباس بن عمر والفقيمي أن ابن أبي العوجاء وابن طالوت وابن الاعمى وابن المقفع في نفر من الزنادقة كانوا مجتمعين في الموسم بالمسجد الحرام، وأبو عبد الله جعفر بن محمد (عليهما السلام) فيه إذ ذاك يفتي الناس، ويفسر لهم القرآن، ويجيب عن المسائل بالحجج و البيّنات،

Ja'far Bin Muhammad Bin Qawlawayah, from Al Kulayni, from Ali Bin Ibrahim, from his father, from Al Abbas Bin Umar and Al Faqeymi,

'Ibn Abu Al-Awja and Ibn Talut and Ibn A'ama and Ibn Al-Maqfam among a number of atheist were gathered during the season (of Hajj) at the Sacred Masjid, and Abu Abdullah<sup>-asws</sup> was in it where he<sup>-asws</sup> was issuing Fatwas to the people and interpret the Quran for them and answering question on issues with the argumentations and proofs.

فقال القوم لابن أبي العوجاء: هل لك في تغليط هذا الجالس وسؤاله عما يفضحه عند هؤلاء المحيطين به؟ فقد ترى فتنة الناس به، ويفسر لهم القرآن ويجيب عن المسائل به، وهو علامة زمانه، فقال لهم ابن أبي العوجاء: نعم،

The group said to Ibn Abu Al-Awja, 'Is it for you to prove wrong this gatherer and ask him<sup>-asws</sup> about what would expose him<sup>-asws</sup> in the presence of those who are surrounding him<sup>-asws</sup>? You can see having being fascinated by him<sup>-asws</sup>, and he<sup>-asws</sup> is interpreting the Quran for them and answering whatever he<sup>-asws</sup> is being questioned with, and he<sup>-asws</sup> is an 'Allama' (most knowledgeable) of his<sup>-asws</sup> era'. Ibn Abu Al-Awja said to him, 'Yes'.

ثم تقدم ففرق الناس وقال: أبا عبد الله إن المجالس أمانات، ولا بد لكل من كان به سعال أن يسعل، فتأذن لي في السؤال؟ فقال أبو عبد الله (عليه السلام): سل شئت،

Then he proceeded and the people gave way, and he said, 'Abu Abdullah<sup>-asws</sup>! The gatherers are entrustment, and there is no escape for everyone who was in it any question that he asks, so would you permit me regarding the questioning?' Abu Abdullah<sup>-asws</sup> said, 'Ask whatever you like'.

فقال ابن أبي العوجاء: إلى كم تدوسون هذا البيدر، وتلوزون بهذا الحجر، وتعبدون هذا البيت المرفوع بالطوب والمدر، وتهرو لون حوله هرولة البعير إذا نفر؟ من فكر في هذا وقدر علم أنه فعل غير حكيم ولا ذي نظر، فقل فإنك رأس هذا الامر وسنامه، وأبوك اسه ونظامه.

Ibn Abu Al-Awja said, 'Until when will you be treading with this treading, and kissing this stone, and worshipping this House (Kabah) raised with the bricks and the mud, and sprinting around it like the sprinting of the camel when they flee? One who thinks regarding this and measures would know that this deed is without wisdom nor it is with consideration, therefore speak, for you<sup>-asws</sup> are the head of this matter and its peak, and your<sup>-asws</sup> father<sup>-asws</sup> laid its foundation and systemised it'.

فقال له الصادق (عليه السلام): إن من أضله الله وأعمى قلبه استوخم الحق ولم يستعذبه، وصار الشيطان وليه وربيه، ويورده موارد الهلكة ولا يصدره، وهذا بيت استعبد الله به خلقه ليختبر طاعتهم في إتيانه، فحثهم على تعظيمه وزيارته، وجعله قبلة للمصلين له

Al-Sadiq<sup>-asws</sup> said: ‘The one who Allah<sup>-azwj</sup> Lets to stray and Blinds his heart gets obscured from the Truth and does not seek shelter with it and Satan<sup>-la</sup> becomes his friend and his lord and turns him with a turning towards destruction and he does not come out from it. And this House, Allah<sup>-azwj</sup> is being worshipped at it. He<sup>-azwj</sup> Created it in order to Test their obedience in their coming to it, therefore He<sup>-azwj</sup> Urged them upon revering it and visiting it, and Made it a direction for the ones praying (Salat) to it.

فهو شعبة من رضوانه، وطريق يؤدي إلى غفرانه، منصوب على استواء الكمال، ومجمع العظمة والجلال، خلقه الله تعالى قبل دحو الارض بألفي عام، فأحق من اطيع فيما أمر وانتهى عما زجر الله المنشئ للارواح والصور.

Thus, it is a branch from attaining His<sup>-azwj</sup> Pleasure, and a road to get to His<sup>-azwj</sup> Forgiveness. It is established upon the balance of perfection, and is a summary of the Magnificence and the Majesty. Allah<sup>-azwj</sup> Created it before the spread of the land, by two thousand years. Thus, He<sup>-azwj</sup> is the most rightful of being obeyed regarding whatever He<sup>-azwj</sup> Commands, and refrained from whatever He<sup>-azwj</sup> Forbids from and Enjoins. Allah<sup>-azwj</sup> is the Originator of the souls and the images’.

فقال له ابن أبي العوجاء: ذكرت أبا عبد الله فأحلت على غائب.

Ibn Abu Al-Awja said to him<sup>-asws</sup>, ‘You<sup>-asws</sup> mentioned, O Abu Abdullah<sup>-asws</sup>, referring upon a hidden One<sup>-azwj</sup>’.

فقال الصادق (عليه السلام): كيف يكون يا ويلك غائبا من هو مع خلقه شاهد، وإليهم أقرب من حبل الوريد، يسمع كلامهم، ويعلم أسرارهم، لا يخلو منه مكان، ولا يشغل به مكان، ولا يكون من مكان أقرب من مكان،

Al-Sadiq<sup>-asws</sup> said: ‘Woe be unto you! How can He<sup>-azwj</sup> be hidden, One Who is present with His<sup>-azwj</sup> Creatures and is closer to them than the jugular vein. He<sup>-azwj</sup> Hears their speech, and Knows their secrets. There is no place empty from Him<sup>-azwj</sup>, nor is any place occupied by Him<sup>-azwj</sup>, nor can a place be closer to Him<sup>-azwj</sup> than a (another) place.

يشهد له بذلك آثاره، ويدل عليه أفعاله، والذي بعثه بالآيات بالحكمة والبراهين الواضحة محمد (صلى الله عليه وآله) جاءنا بهذه العبادة فإن شككت في شيء من أمره فسل عنه أو ضحه لك.

His<sup>-azwj</sup> Impacts testify for Him<sup>-azwj</sup> with that, and His<sup>-azwj</sup> Deeds evidence upon Him<sup>-azwj</sup>. And the One<sup>-azwj</sup> Who Sent him<sup>-saww</sup>, Muhammad<sup>-saww</sup>, with the Signs with the wisdom and the clear proofs, came to us with this (act of) worship. So, if you are in doubt regarding anything from his<sup>-saww</sup> orders, then ask about it, I<sup>-asws</sup> shall clarify it for you’.

قال: فأبلس ابن أبي العوجاء ولم يدر ما يقول، وانصرف من بين يديه، فقال لأصحابه: سألتكم أن تلتمسوا لي جرة فألقيتموني على جرة. فقالوا له: اسكت فوالله لقد فضحتنا بحيرتك وانقطاعك، وما رأينا أحقر منك اليوم في مجلسه. فقال: أي تقولون هذا؟ إنه ابن من حلق رؤوس من ترون - وأوماً بيده إلى أهل الموسم -.

He (the narrator) said, ‘Ibn Abu Al-Awja was confused and did not know what to say and left from in front of him<sup>-asws</sup> and said to his companions, ‘I asked you to seek an ember for me, but you threw me upon the embers’. They said to him, ‘Be silent! By Allah<sup>-azwj</sup>, you have exposed us by your confusion and your termination, and we have not seen anyone more disgraced in his gathering than you today’. He said, ‘Are you saying this about me? He<sup>-asws</sup> is a son<sup>-asws</sup> of the one<sup>-saww</sup> who shaved the heads of the ones you are seeing’ – and he gestured by his hand to the people of the season (Hajj)”.<sup>52</sup>

جماعة، عن أبي المفضل، عن الحسن بن علي بن عاصم، عن سليمان بن داود الشاذكوني، عن حفص بن غياث قال: كنت عند سيد الجعافر جعفر بن محمد (عليهما السلام) لما أقدمه المنصور فأتاه ابن أبي العوجاء وكان ملحدا فقال له: ما تقول في هذه الآية: (كلما نضجت جلودهم بدلناهم جلودا غيرها)؟ هب هذه الجلود عصت فغذبت فما بال الغير يعذب؟

A group, from Abu Al Mufazzal, from Al Hassan Bin Ali Bin Aasim, from Suleyman Bin Dawood Al Shazkuny, from Hafs Bin Giyas who said,

I was in the presence of the chief of the Ja’farites, Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> when Al-Mansour summoned him<sup>-asws</sup>. Ibn Abu Al-Awja came to him<sup>-asws</sup> and he was an atheist. He said to him<sup>-asws</sup>, ‘What are you<sup>-asws</sup> saying regarding this Verse: **Every time their skins are thoroughly burned, We will Replace them for other skins [4:56]**? Assuming these skins had disobeyed so they are Punished, but what is the matter of the other (replaced skins) to be Punished?’

قال أبو عبد الله (عليه السلام): ويحك هي هي، وهي غيرها. قال: اعقلني هذا القول. فقال: له أرأيت لو أن رجلا عمد إلى لبنة فكسرها ثم صب عليها الماء وجبلها ثم ردها إلى هيئتها الأولى، ألم تكن هي هي وهي غيرها؟ فقال: بلى أمتع الله بك.

Abu Abdullah<sup>-asws</sup> said: ‘Woe be unto you! It is it, and it is another’. He said, ‘Make me understand these words’. He<sup>-asws</sup> said to him: ‘What is your view, if a man were to deliberate to a brick, so he breaks it. Then he pours the water over it and moulds it, then returns it to its former body (shape), would it not happen to be it, and it is another (as well)?’ He said, ‘Yes, may Allah<sup>-azwj</sup> be Happy with you<sup>-asws</sup>!’<sup>53</sup>

I (Majlisi) am saying, ‘I found in the handwriting of one of the meritorious ones, copied from the handwriting of the martyr, may Allah<sup>-azwj</sup> Raise his rank, who said,

قال: فإن الزندقة قد كثرت في الاسلام، وهؤلاء الزنادقة الذين يرفعون إلينا في الاخبار هم المنسوبون إليكم، فما الزنديق عندكم أهل البيت؟

He said, ‘But the atheists have become abundant in Al-Islam, and these atheists are raising to us regarding the Ahadeeth attributed to you (Imams<sup>-asws</sup>). So, what atheist is in your<sup>-asws</sup> presence, People<sup>-asws</sup> of the Household?’

<sup>52</sup> Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 11

<sup>53</sup> Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 19

فقال (عليه السلام): الزنديق هو الراد على الله وعلى رسوله، وهم الذين يحادون الله ورسوله، قال الله: (لا تجد قوما يؤمنون بالله واليوم الآخر يوادون من حاد الله ورسوله ولو كانوا آباءهم أو أبناءهم أو إخوانهم أو عشيرتهم) إلى آخر الآية، وهم الملحدون عدلوا عن التوحيد إلى الإلحاد.

He<sup>-asws</sup> said: ‘The atheist, he is the one who is the rebels against Allah<sup>-azwj</sup> and against His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and they are those who are opposing Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>. Allah<sup>-azwj</sup> Said: **You will not find a people believing in Allah and the Last Day befriending ones who oppose Allah and His Rasool, and even though they may be their fathers, or their sons, or their brothers, or their clan. [58:22]** – up to the end of the Verse, and they are the renegades turning away from the Tawheed to the apostasy’.

فقال هارون: أخبرني عن أول من ألحد وتزندق؟ فقال موسى (عليه السلام) أول من ألحد وتزندق في السماء إبليس اللعين، فاستكبر وافتخر على صفي الله ونجيه آدم، فقال اللعين: (أنا خير منه خلقتني من نار وخلقته من طين) فعتا عن أمر ربه و ألحد فتوارث الإلحاد ذريته إلى أن تقوم الساعة.

Haroun said, ‘Inform me about the first one to renege and become an atheist?’ Musa<sup>-asws</sup> said: ‘The first one to renege and become an atheists in the sky was Iblees<sup>-la</sup> the Accursed. He<sup>-la</sup> was arrogant and prided upon an Elite of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Confidant Adam<sup>-as</sup>. The Accursed said, **‘I am better than him. You Created me from fire and Created him from clay’ [7:12]**. He<sup>-la</sup> transgressed from the Command of his<sup>-la</sup> Lord<sup>-azwj</sup> and reneged, he<sup>-la</sup> left the apostasy as an inheritance for his<sup>-la</sup> offspring up to the Establishment of the Hour’.

فقال: ولا إبليس ذرية؟ فقال: نعم، ألم تسمع إلى قول الله: (إلا إبليس كان من الجن ففسق عن أمر ربه أفتتخذونه وذريته أولياء من دوني وهم لكم عدو بئس للظالمين بدلا \* ما أشهدتهم خلق السموات والارض ولا خلق أنفسهم وما كنت متخذ المضلين عضدا)

He said, ‘And there are offspring for Iblees<sup>-la</sup>?’ He<sup>-asws</sup> said: ‘Yes. Did you not listen to the Words of Allah<sup>-azwj</sup>: **except for Iblees. He was from the Jinn, and he debauched from the Command of his Lord. Will you take him and his offspring as friends from besides Me and they are enemies of yours? Evil is the replacement of the unjust ones [18:50] I did not Make them witness the Creation of the skies and the earth, nor the Creation of their own selves, and I would not Take the strayers for support [18:51].**

لأنهم يضلون ذرية آدم بزخارفهم وكذبهم، ويشهدون أن لا إله إلا الله كما وصفهم الله في قوله تعالى: (ولئن سألتهم من خلق السموات والارض ليقولن الله قل الحمد لله بل أكثرهم لا يعلمون) أي أنهم لا يقولون ذلك إلا تلقينا وتأديبا وتسمية،

(This is) because they are straying the offspring of Adam<sup>-as</sup> by their trappings and their lies, and they are testifying that there is no god except Allah<sup>-azwj</sup> just as Allah<sup>-azwj</sup> Described them in the Words of the Exalted: **And if you were to ask them: ‘Who Created the skies and the earth?’ They would be saying, ‘Allah’. Say: ‘The Praise is for Allah’. But, most of them do not recognise [31:25]** – i.e. they are not saying that except as indoctrination, and a disciplining, and a naming.

ومن لم يعلم وإن شهد كان شاكاً حاسداً معانداً، ولذلك قالت العرب: من جهل أمراً عاداه، ومن قصر عنه عابه وألحد فيه. لأنه جاهل غير عالم.

And one who does not know, and even if he does testify, would be doubtful, envious, obstinate, and due to that the Arabs say, ‘One is ignorant of a matter would be inimical to it, and one who is deficient from it would refuse it’, and the apostasy is in it, because the ignorant is not a knowledgeable one’.

ثم قال الرشيد: بحق آبائك لما اختصرت كلمات جامعة لما تجاريناها، فقال: نعم، واتي بدواة وقرطاس فكتب: بسم الله الرحمن الرحيم جميع امور الاديان أربعة: أمر لا اختلاف فيه وهو إجماع الامة على الضرورة التي يضطرون إليها، الاخبار المجمع عليها وهي الغاية المعروض عليها كل شبهة، والمستنبط منها كل حادثة،

Then Al-Rasheed said, ‘By the right of your<sup>-asws</sup> forefathers<sup>-asws</sup>! If you<sup>-asws</sup> could shorten the words summarising to what we can implement it’. He<sup>-asws</sup> said: ‘Yes, and give me ink and paper’. He<sup>-asws</sup> wrote: - In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful. The entire of the affairs of the religions are four – A matter there is no differing in it, and it is what there is a consensus of the community upon the necessity which they are desperate to, and the Ahadeeth united upon, and it is the end-point of what every suspicion is presented upon, and the extraction from it of every newly occurring event.

وأمر يحتمل الشك والا نكار فسيبيله استيضاح أهله لمتحليه بحجة من كتاب الله مجمع على تأويلها، وسنة مجمع عليها لا اختلاف فيها، أو قياس تعرف العقول عدله ويسع خاصة الامة وعامتها الشك فيه والانكار له، وهذان الامران من أمر التوحيد فما دونه وأرش الخدش فما فوقه،

And a matter carrying the doubt and the denial, so its way is the clarification by its people to the imposters by Argument from the Book of Allah<sup>-azwj</sup> united upon its interpretation, and Sunnah united upon, there being no differing in it, or a comparison the intellects would recognise its correctness, and the endeavour of the special ones of the community and its general ones, to eradicate the doubts in it and the denials of it. And, these two matters are from the matter of Tawheed and whatever is below it, and the compensation of a scratch and what is above it.

فهذا المعروض الذي يعرض عليه أمر الدين، فما ثبت لك برهانه اصطفيته، وما غمض عليك صوابه نفيته، فمن أورد واحدة من هذه الثلاث فهي الحجة البالغة التي بينها الله في قوله لنبيه: (قل فله الحجة البالغة فلو شاء لهدىكم أجمعين)

Thus, this is which the matters of the Religion would be presented upon, so whatever is proved to you with its proofs, be advised by it, and whatever its correctness is darkened upon you, negate it. The one to whom come one from these three, it is the conclusive argument which Allah<sup>-azwj</sup> has Explained in His<sup>-azwj</sup> Words to His<sup>-azwj</sup> Prophet<sup>-saww</sup>: **Say: ‘For Allah is the conclusive Proof. Then if He so Desires to, He would Guide you altogether’ [6:149].**

يبلغ الحجة البالغة الجاهل فيعلمها بجهله، كما يعلمه العالم بعلمه، لان الله عدل لا يجور، يحتج على خلقه بما يعلمون، ويدعوهم إلى ما يعرفون، لا إلى ما يجهلون وينكرون.

The conclusive proof reaches the ignorant one, he would know it by his ignorance, just as the knowledgeable one would know it by his knowledge, because Allah<sup>-azwj</sup> is Just, nor tyrannous. He<sup>-azwj</sup> Argues upon His<sup>-azwj</sup> creatures with what they know and Calls them to what they recognise, not to what they are ignorant of and are denying’.

فأجازه الرشيد ورده، والخبر طويل.

Al-Rasheed allowed him<sup>-asws</sup> and returned him<sup>-asws</sup> – and the Hadeeth it lengthy’<sup>54</sup>

عن صفوان بن يحيى قال: سألتني أبو قرة المحدث صاحب شبرمة أن ادخله إلى أبي الحسن الرضا (عليه السلام) فاستأذنته فأذن له، فدخل فسأله عن أشياء من الحلال والحرام والفرائض والاحكام حتى بلغ سؤاله إلى التوحيد فقال له: أخبرني جعلني الله فداك عن كلام الله لموسى،

Safwan Bin Yahya said,

‘Abu Qara the narrator, companion of Shabrama asked me that I enter him to see Abu Al-Hassan Al-Reza<sup>-asws</sup>. So, I sought permission for him, and he<sup>-asws</sup> permitted for him. He came and asked him<sup>-asws</sup> about things from the Permissible and the Prohibited, and the Obligations and the rulings until his questions reached to Tawheed, and he said to him<sup>-asws</sup>, ‘May Allah<sup>-azwj</sup> Make me to be sacrificed for you<sup>-asws</sup>! Inform me about the Speech of Allah<sup>-azwj</sup> to Musa<sup>-as</sup>’.

فقال: الله أعلم بأي لسان كلمه، بالسريانية أم بالعبرانية فأخذ أبو قرة بلسانه فقال: إنما أسألك عن هذا اللسان، فقال أبو الحسن (عليه السلام): سبحان الله عما تقول، ومعاذ الله أن يشبه خلقه أو يتكلم بمثل ما هم متكلمون، ولكنه تبارك وتعالى ليس كمثلته شيء، ولا كمثلته قائل فاعل،

He<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> is more Knowing, by which language He<sup>-azwj</sup> Spoke to him<sup>-as</sup>, in Assyrian or in Hebrew’. Abu Qara took to His<sup>-azwj</sup> Language and said, ‘But rather, I ask you about this language’. Abu Al-Hassan<sup>-asws</sup> said: ‘Glory be to Allah<sup>-azwj</sup> from what you are saying, and I<sup>-asws</sup> seek Refuge with Allah<sup>-azwj</sup> that He<sup>-azwj</sup> would resemble His<sup>-azwj</sup> creatures or Speak with that like of what they are speaking, but the Blessed and Exalted is such, there isn’t anything like Him<sup>-azwj</sup>, nor is there any speaker or doer like Him<sup>-azwj</sup>’.

قال: كيف ذلك؟ قال: كلام الخالق لمخلوق ليس ككلام المخلوق لمخلوق، ولا يلفظ بشق فم ولا لسان، ولكن يقول له: كن، فكان بمشيئته ما خاطب به موسى من الامر والنهي من غير تردد في نفس.

He said, ‘How is that?’ He<sup>-asws</sup> said: ‘Speech of the Creator to creatures isn’t like the speech of the creatures to creatures, nor is it a word by opening of a mouth nor tongue. But, He<sup>-azwj</sup> Says

<sup>54</sup> Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 16 H 2

to it: “Be!”, and it comes into being by His<sup>-azwj</sup> Desire. What He<sup>-azwj</sup> Addressed Musa<sup>-as</sup> with from the Commands and Prohibition(s), was from without any hesitation within Self’.

فقال أبو قرة: فما تقول في الكتب ؟

Abu Qara said, ‘So, what are you<sup>-asws</sup> saying regarding the Books?’

فقال أبو الحسن (عليه السلام): التوراة والانجيل والزبور والفرقان وكل كتاب انزل كان كلام الله تعالى، أنزله للعالمين نورا وهدى وهي كلها محدثة وهي غير الله، حيث يقول: (أو يحدث لهم ذكرا) وقال: (ما يأتيهم من ذكر من ربهم محدث إلا استمعوه وهم يلعبون) والله أحدث الكتب كلها التي أنزلها،

Abu Al-Hassan<sup>-asws</sup> said: ‘The Torah, and the Evangel, and the Psalms, and the Furqan (Quran), and all Revealed Books were Speech of Allah<sup>-azwj</sup> the Exalted, Sent down to the worlds as a Light and a Guidance, and it, all of it is an occurrence, and it is other than Allah<sup>-azwj</sup> where He<sup>-azwj</sup> is Saying: **or a Zikr would occur for them [20:113]**; and He<sup>-azwj</sup> Said: **There does not come to them a new (Message) from their Lord but they are hearing in while they are playing around [21:2]**; and Allah<sup>-azwj</sup> Brought into being, all of the Book which He<sup>-azwj</sup> Revealed’.

فقال أبو قرة: فهل يفنى ؟ فقال أبو حسن (عليه السلام): أجمع المسلمون على أن ما سوى الله فان وما سوى الله فعل الله، والتوراة والانجيل والزبور والفرقان فعل الله تعالى، ألم تسمع الناس يقولون: رب القرآن ؟ وإن القرآن يقول يوم القيامة: يا رب هذا فلان – وهو أعرف به – قد أظمأت نهاره، وأسهرت ليله، فشفعني فيه ؟

Abu Qara said, ‘Will it perish?’ Abu Al-Hassan<sup>-asws</sup> said: ‘The Muslims are united upon that whatever is besides Allah<sup>-azwj</sup> will perish, and whatever is besides Allah<sup>-azwj</sup> is a deed, and the Torah and the Evangel and the Psalms and the Furqan are Deeds of Allah<sup>-azwj</sup> the Exalted.

Did you not listen to the people saying, ‘Lord<sup>-azwj</sup> of the Furqan’? And that the Quran will be saying on the Day of Qiyamah: “Lord<sup>-azwj</sup>! This so and so” – and He<sup>-azwj</sup> would be Knowing with him – “Had remained thirsty during his days, and was vigilant during his nights, so can I intercede regarding him?”

وكذلك التوراة والانجيل والزبور كلها محدثة مربوبة، أحدثها من ليس كمثلها شيء، هدى لقوم يعقلون،

And similar to that are the Torah, and the Evangel and the Psalms, all of these, are confirmed occurrences, Brought into being by One, there isn’t anything like Him<sup>-azwj</sup>, as Guidance to people using their intellect.

فمن زعم أنهن لم يزلن فقد أظهر أن الله ليس بأول قديم ولا واحد، وأن الكلام لم يزل معه وليس له بدؤ وليس بإله،

So, the one who claims that these will not be declining, so he has manifested that Allah<sup>-azwj</sup> isn’t the First Ancient, nor is He<sup>-azwj</sup> Alone, and that the Speech will not decline being with Him<sup>-azwj</sup> and there isn’t a beginning for Him<sup>-azwj</sup> and He<sup>-azwj</sup> isn’t God’.

قال أبو قرة: وإنا روينا أن الكتب كلها تجيء يوم القيامة والناس في صعيد واحد، صفوف قيام لرب العالمين، ينظرون حتى ترجع فيه، لانها منه وهي جزء منه فإليه تصير،

Abu Qara said, ‘And we are reporting that all the Books will come on the Day of Qiyamah, and the people would be in one plain, in rows standing to Lord<sup>-azwj</sup> of the worlds, awaiting until the return in Him<sup>-azwj</sup>, because these are from Him<sup>-azwj</sup>, and it is a part from Him<sup>-azwj</sup>, so to Him<sup>-azwj</sup> is the destination’.

قال ابو الحسن (عليه السلام): فهكذا قالت النصارى في المسيح: إنه روحه جزء منه ويرجع فيه، وكذلك قالت المجوس في النار والشمس: إنهما جزء منه يرجع فيه، تعالى ربنا أن يكون متجزئا أو مختلفا، وإنما يختلف و يأتلف المتجزئ لان كل متجزء متوهم والقلّة والكثرة مخلوقة دالة على خالق خلقها

Abu Al-Hassan<sup>-asws</sup> said: ‘This is like what the Christians say regarding the Messiah<sup>-as</sup> that he<sup>-as</sup> is His<sup>-azwj</sup> Spirit and a part from Him<sup>-azwj</sup> and will return in Him<sup>-azwj</sup>, and like that is what the Magians say regarding the fire and the sun that these two are a part from Him<sup>-azwj</sup> returning in Him<sup>-azwj</sup>. Our Lord<sup>-azwj</sup> is too Exalted that He<sup>-azwj</sup> would be in fragments or parts, and rather the fragmented is separated and composed, because all fragmented are imaginable, and the little and the more are creations evidence upon a Creator having Created these’.

فقال أبو قرة: فإنا روينا أن الله قسم الرؤية والكلام بين نبيين، فقسم لموسى الكلام، ولمحمد (صلى الله عليه وآله) الرؤية،

Abu Qara said, ‘We are reporting that Allah<sup>-azwj</sup> Apportioned the sighting and the Speech between the Prophets<sup>-as</sup>, so He<sup>-azwj</sup> Apportioned the Speech for Musa<sup>-as</sup>, and the sighting for Muhammad<sup>-saww</sup>’.

فقال أبو الحسن (عليه السلام): فمن المبلغ عن الله إلى الثقلين من الجن والانس: إنه لا تدركه الابصار، ولا يحيطون به علما، وليس كمثل شئ؟ أليس محمد؟ قال: بلى،

Abu Al-Hassan<sup>-asws</sup> said: ‘Then who delivered on behalf of Allah<sup>-azwj</sup> to the two creatures, from the Jinn and the human beings that the visions cannot realise Him<sup>-azwj</sup> nor can He<sup>-azwj</sup> be encompassed in knowledge, and there isn’t anything like Him<sup>-azwj</sup>? Wasn’t it Muhammad<sup>-saww</sup>? He said, ‘Yes’.

قال أبو الحسن (عليه السلام): فكيف يجيء رجل إلى الخلق جميعا فيخبرهم أنه جاء من عند الله، وأنه يدعوهم إلى الله بأمر الله ويقول: إنه لا تدركه الابصار، ولا يحيطون به علما، وليس كمثل شئ، ثم يقول: أنا رأيته بعيني، وأحطت به علما، وهو على صورة البشر؟ أما تستحيون؟ ما قدرت الزنادقة أن ترميه بهذا أن يكون أتى عن الله بأمر ثم يأتي بخلافه من وجه آخر !

Abu Al-Hassan<sup>-asws</sup> said: ‘How can a man come to the people altogether and inform them that he comes from the Presence of Allah<sup>-azwj</sup> and he is calling them to Allah<sup>-azwj</sup> by the Command of Allah<sup>-azwj</sup> and says that the sights cannot realise Him<sup>-azwj</sup>, nor can He<sup>-azwj</sup> be encompassed in knowledge, and there isn’t anything like Him<sup>-azwj</sup>, then he says, ‘I saw Him<sup>-azwj</sup> with my own eyes, and encompassed Him<sup>-azwj</sup> in knowledge, and He<sup>-azwj</sup> is upon an image of the mortal? Are you not ashamed? Even the atheists were not able to throw this at him<sup>-saww</sup>, that he<sup>-saww</sup>

happened to come from Allah<sup>-azwj</sup> by a Command, then he<sup>-saww</sup> came with the opposite of it from another aspect!’

فقال أبو قرة: فإنه يقول: (ولقد رآه نزلة أخرى)

Abu Qara said, ‘But, He<sup>-azwj</sup> is Saying: **And he had seen him in another descent [53:13]**’.

فقال أبو الحسن (عليه السلام): إن بعد هذه الآية ما يدل على ما رأى حيث يقول: (ما كذب الفؤاد ما رأى) يقول: ما كذب فؤاد محمد (صلى الله عليه وآله) ما رأت عيناه، ثم أخبر بما رأت عيناه فقال: (لقد رأى من آيات ربه الكبرى) فأيات الله غير الله. وقال: (ولا يحيطون به علما) فإذا رآته الابصار فقد أحاطت به العلم ووقعت المعرفة،

Abu Al-Hassan<sup>-asws</sup> said: ‘After (before) this there is a Verse what points upon what he<sup>-saww</sup> saw where He<sup>-azwj</sup> is Saying: **The heart did not belie what it saw [53:11]**. He<sup>-azwj</sup> Saying that the heart of Muhammad<sup>-saww</sup> did not belie what his<sup>-saww</sup> eyes saw, then He<sup>-azwj</sup> Informed with what his<sup>-saww</sup> eyes saw, so He<sup>-azwj</sup> Said: **He saw from the greatest Signs of his Lord [53:18]**. The Signs of Allah<sup>-azwj</sup>, are other than Allah<sup>-azwj</sup>. And He<sup>-azwj</sup> Said: **‘they do not comprehend Him in knowledge [20:110]**. So, when the sights see Him<sup>-azwj</sup>, then He<sup>-azwj</sup> has been encompassed by the knowledge, and the recognition has occurred’.

فقال أبو قرة فتكذب بالرواية؟ فقال أبو الحسن (عليه السلام): إذا كانت الرواية مخالفة للقرآن كذبتها، وما أجمع المسلمون عليه أنه لا يحاط به علما، ولا تدركه الابصار، وليس كمثل شئ.

Abu Qara said, ‘Are you belying the sighting?’ Abu Al-Hassan<sup>-asws</sup> said: ‘When the sighting is opposing the Quran, I<sup>-asws</sup> do belie it, and what the Muslims are united upon is that He<sup>-azwj</sup> cannot be encompassed in knowledge, nor can the sights realise Him<sup>-azwj</sup>, and there isn’t anything like Him<sup>-azwj</sup>’.

وسأله عن قول الله: (سبحان الذي أسرى بعبده ليلا من المسجد الحرام) فقال أبو الحسن: قد أخبر الله تعالى أنه أسرى به، ثم أخبر لم أسرى به فقال: (لنريه من آياتنا) فأيات الله غير الله، لقد أعذر وبين لم فعل به ذلك وما رآه، فقال: (فبأي حديث بعد الله وآياته يؤمنون) فأخبر أنه غير الله.

And he asked him<sup>-asws</sup> about the Words of Allah<sup>-azwj</sup>: **‘Glorified is He Who Journeyed His Servant on a night from the Sacred Masjid [17:1]**, so Abu Al-Hassan<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> the Exalted has Informed that He<sup>-azwj</sup> Ascended him<sup>-saww</sup>, and Informed why He<sup>-azwj</sup> Ascended him<sup>-saww</sup>, so He<sup>-azwj</sup> Said: **in order to Show him from Our Signs [17:1]**. The Signs are other than Allah<sup>-azwj</sup>. He<sup>-azwj</sup> has Excused and Explained why He<sup>-azwj</sup> Did that with him<sup>-asws</sup> and what He<sup>-azwj</sup> Showed him<sup>-saww</sup>, so He<sup>-azwj</sup> Said: **so afterwards, with which Hadeeth of Allah and His Signs will you believe? [45:6]**. Allah<sup>-azwj</sup> Informed that it was other than Allah<sup>-azwj</sup>’.

فقال أبو قرة: فأين الله؟

Abu Qara said, ‘So, where is Allah<sup>-azwj</sup>?’

فقال أبو الحسن (عليه السلام): الاين مكان، وهذه مسألة شاهد عن غائب، والله تعالى ليس بغائب، ولا يقدمه قادم، وهو بكل مكان موجود، مدبر صانع حافظ ممسك السماوات والارض.

Abu Al-Hassan<sup>-asws</sup> said: ‘The ‘where’ is for a place, and this question testifies upon an absentee, and Allah<sup>-azwj</sup> the Exalted isn’t an absentee, nor did a preceding one preceded Him<sup>-azwj</sup>, and He<sup>-azwj</sup> is Present in every place, Managing, Making, Preserving, Withholding the skies and the earth’.

فقال أبو قرة: أليس هو فوق السماء دون ما سواها ؟

Abu Qara said, ‘Isn’t He<sup>-azwj</sup> above the sky, below is what is besides Him<sup>-azwj</sup>?’

فقال أبو الحسن (عليه السلام): هو الله في السماوات وفي الارض، وهو الذي في السماء إله وفي الارض إله، وهو الذي يصوركم في الارحام كيف يشاء، وهو معكم أينما كنتم، وهو الذي استوى إلى السماء وهي دخان، وهو الذي استوى إلى السماء فسواهن سبع سماوات، وهو الذي استوى على العرش، قد كان ولا خلق، وهو كما كان إذ لا خلق، لم ينتقل مع المنتقلين.

Abu Al-Hassan<sup>-asws</sup> said: ‘He<sup>-azwj</sup> is Allah<sup>-azwj</sup> in the skies and in the earth, and He<sup>-azwj</sup> is the One Who is God in the sky and God in the earth, and He<sup>-azwj</sup> is the One Who Imaged you all in the wombs howsoever He<sup>-azwj</sup> Desired to, and He<sup>-azwj</sup> is with you wherever you may be, and He<sup>-azwj</sup> is the One Who Even to the sky and it is fume, and He<sup>-azwj</sup> is the One Who is Even to the sky and Made these to be seven skies, and He<sup>-azwj</sup> is the One Who is Even to the earth. He<sup>-azwj</sup> Existed and there was no creation, and He<sup>-azwj</sup> is just as He<sup>-azwj</sup> was when there was no creation. He<sup>-azwj</sup> does not get transformed with the transformed ones’.

فقال أبو قرة: فما بالكم إذا دعوتم رفعتم أيديكم إلى السماء ؟

Abu Qara said, ‘So, what is the matter with you all when you supplicate, you raise your hands towards the sky?’

فقال أبو الحسن (عليه السلام): إن الله استعبد خلقه بضروب من العبادة، والله مفازع يفرعون إليه ويستعبد فاستعبد عباده بالقول والعلم والعمل والتوجيه ونحو ذلك، استعبدهم بتوجيه الصلاة إلى الكعبة، ووجه إليها الحج والعمرة، واستعبد خلقه عند الدعاء والطلب والتضرع ببسط الأيدي ورفعها إلى السماء لحال الاستكانة وعلامة العبودية و التذلل له.

Abu Al-Hassan<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> Enslaved His<sup>-azwj</sup> creatures by a variety of (acts of) worship, and Allah<sup>-azwj</sup> is the Succour (Comforter) they are panicking to. So, He<sup>-azwj</sup> Enslaved His<sup>-azwj</sup> servants with the word, and the knowledge, and the action, and orientation, and similar to that. He<sup>-azwj</sup> Enslaved them with orienting the Salat towards the Kabah, and orient the Hajj and the Umrah to Him<sup>-azwj</sup>. And He<sup>-azwj</sup> Enslaved His<sup>-azwj</sup> creatures with the supplicating, and the seeking, and the beseeching by extending the hands and raising them towards the sky in order to a state of surrender, and a sign of the servitude, and the humiliation to Him<sup>-azwj</sup>’.

فقال أبو قرة: فمن أقرب إلى الله ؟ الملائكة أو أهل الارض ؟

Abu Qara said, ‘So, who is closest to Allah<sup>-azwj</sup>: The Angels or the people of the earth?’

قال أبو الحسن (عليه السلام): إن كنت تقول بالشبر والذراع فإن الأشياء كلها باب واحد هي فعله، لا يشتغل ببعضها عن بعض، يدبر أعلى الخلق من حيث يدبر أسفله، ويدبر أوله من حيث يدبر آخره، من غير عناء ولا كلفة ولا مؤونة ولا مشاورة ولا نصب،

Abu Al-Hassan<sup>-asws</sup> said: ‘If you were saying with the palm and the forearm (cubit, i.e. distance), then all the things are one subject, it is His<sup>-azwj</sup> Deed. He<sup>-azwj</sup> is not pre-occupied with some of it from others. He<sup>-azwj</sup> Manages the top creation from where He<sup>-azwj</sup> Manages its lower, and He<sup>-azwj</sup> Manages its first from where He<sup>-azwj</sup> Manages its last, from without tiredness, nor encumberment, nor assistance, nor consultation, nor a sharing.

وإن كنت تقول: من أقرب إليه في الوسيلة؟ فأطوعهم له، وأنتم تروون أن أقرب ما يكون العبد إلى الله وهو ساجد، ورويتم أن أربعة أملاك التقوا أحدهم من أعلى الخلق، وأحدهم من أسفل الخلق، وأحدهم من شرق الخلق، وأحدهم من غرب الخلق، فسأل بعضهم بعضا فكلهم قال: من عند الله، أرسلني بكذا وكذا، ففي هذا دليل على أن ذلك في المنزلة دون التشبيه والتمثيل.

And if you are saying who is closest to Him<sup>-azwj</sup> regarding the means, then it is the most obedient of them to Him<sup>-azwj</sup>, and you are reporting that the closest of what the servant can be to Allah<sup>-azwj</sup> is when he is in Sajdah, and you are reporting that four Angels met each other – one of them from the top of the creation, and one of them from the bottom of the creation, and one of them from the east of the creation, and one from the west of the creation, and they asked each other, and all of them said, ‘From the Presence of Allah<sup>-azwj</sup>. He<sup>-azwj</sup> Sent me with such and such’. Thus, in this there is evidence upon that, that is regarding the status, besides the resembling and the example’.

فقال أبو قرة: أتقر أن الله تعالى محمول؟

Abu Qara said, ‘Do you<sup>-asws</sup> accept that Allah<sup>-azwj</sup> the Exalted is carried?’

فقال أبو الحسن (عليه السلام): كل محمول مفعول ومضاف إلى غيره محتاج، فالمحمول اسم نقص في اللفظ، والحامل فاعل، و هو في اللفظ ممدوح، وكذلك قول القائل: فوق وتحت وأعلى وأسفل،

Abu Al-Hassan<sup>-asws</sup> said: ‘Every carried one is an effect and an addition, needy to something else. The carried is a name deficient in the wording, and the carrying one is a doer, and it is praised in the wording. And like that are the words of the speaker, ‘Above, and under, and top and bottom.

وقد قال الله تعالى: (والله الاسماء الحسنى فادعوه بها) ولم يقل في شيء من كتبه أنه محمول، بل هو الحامل في البر والبحر، والممسك للسموات والارض، والمحمول ما سوى الله، ولم نسمع أحدا آمن بالله وعظمه قط قال في دعائه: يا محمول.

And Allah<sup>-azwj</sup> the Exalted has Said: **And for Allah are the most Beautiful Names, therefore supplicate by these [7:180]**. And He<sup>-azwj</sup> did not Say in anything from His<sup>-azwj</sup> Book that He<sup>-azwj</sup> is carried, but He<sup>-azwj</sup> is the Carrier in the land and the sea, and the Withholder of the skies

and the earth, and the carries is what is besides Allah<sup>-azwj</sup>, and we do not hear anything believing in Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Magnificence at all saying in his supplication, ‘O carried One!’

قال أبو قرة: أفتكذب بالرواية: إن الله إذا غضب إنما يعرف غضبه، إن الملائكة الذين يحملون العرش يجدون ثقله على كواهلهم فيخرون سجدا، فإذا ذهب الغضب خف فرجعوا إلى مواقفهم؟

Abu Qara said, ‘Are you<sup>-asws</sup> belying the report that when Allah<sup>-azwj</sup> is Angry, rather His<sup>-azwj</sup> Anger is recognised. The Angels, those that are carrying the Throne are finding its weight upon their shoulders, and they are falling down in Sajdah. So why the Anger subsides, they return to their places?’

فقال (عليه السلام): أخبرني عن الله تبارك وتعالى منذ لعن إبليس إلى يومك هذا وإلى يوم القيامة غضبان هو على إبليس وأوليائه أو راض عنهم؟ فقال: نعم هو غضبان عليه، قال فمتى رضي فخفف وهو في صفتك لم يزل غضبان عليه وعلى أتباعه؟!

He<sup>-asws</sup> said: ‘Inform me<sup>-asws</sup> about Allah<sup>-azwj</sup> Blessed and Exalted, since He<sup>-azwj</sup> Cursed Iblees<sup>-la</sup> up to this day of yours<sup>-asws</sup> and up to the Day of Qiyamah, is He<sup>-azwj</sup> Wrathful upon Iblees<sup>-la</sup> and his<sup>-la</sup> friends or is He<sup>-azwj</sup> Pleased from them?’ He said, ‘Yes, He<sup>-azwj</sup> is Wrathful upon him<sup>-la</sup>’. He<sup>-asws</sup> said: ‘So, when He<sup>-azwj</sup> is Please, He<sup>-azwj</sup> is Lighter, and He<sup>-azwj</sup>, in your description, does not cease to be Wrathful upon him<sup>-asws</sup> and upon his<sup>-la</sup> followers?’

ثم قال: ويحك كيف تجترئ أن تصف ربك بالتغير من حال إلى حال، وأنه يجري عليه ما يجري على المخلوقين؟ سبحانه لم يزل مع الزائلين، ولم يتغير مع المتغيرين.

Then he<sup>-asws</sup> said: ‘Woe be unto you! How audacious of you to describe your Lord<sup>-azwj</sup> with the changing from a state to a state, and that there flows upon Him<sup>-azwj</sup> what flows upon the created beings? Glorious is He<sup>-azwj</sup>, not declining with the declining ones, and does not change with the changing ones’.

قال صفوان: فتحير أبو قرة ولم يجر جوابا حتى قام وخرج.

Safwan said, ‘Abu Qara was confused and could not give an answer until he stood up and went out’.<sup>55</sup>

يد: الدقاق، عن أبي القاسم العلوي، عن البرمكي، عن الحسين بن الحسن عن إبراهيم بن هاشم القمي، عن الفقيمي، عن هشام بن الحكم قال: سألت الزنديق الذي أتى أبا عبد الله عليه السلام فقال: من أين أثبت أنبياء ورسلا "؟

Al Daqaq, from Abu Al Qasim Al Alawy, from Al Barmaky, from Al Husayn Bin Al Hassan, from Ibrahim Bin Hashim Al Qummy, from Faqeymi, from Hisham Bin Al Hakam who said,

‘The atheist who came to Abu Abdullah<sup>-asws</sup> asked saying, ‘From where can the Prophets<sup>-as</sup> and Rasools<sup>-as</sup> be proven?’

<sup>55</sup> Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 19 H 5

قال أبو عبد الله عليه السلام: إنا لما أثبتنا أن لنا خالقا "صانعا" متعاليا "عنا وعن جميع ما خلق، وكان ذلك الصانع حكيمًا" لم يجوز أن يشاهده خلقه ولا يلامسوه، ولا يباشرهم ولا يباشره، ويحاجهم ويحاجوه، فثبت أن له سفراء في خلقه يدلونهم على مصالحهم ومنافعهم وما به بقاؤهم وفي تركه فناؤهم، فثبت الأمر والنهي عن الحكيم العليم في خلقه، وثبت عند ذلك أنه له معبرين وهم الأنبياء وصفوته من خلقه،

Abu Abdullah<sup>-asws</sup> said: 'We, when we proved that there is a Creator for us, a Maker, Exalted from us and from the entirety of what is created, and that Maker was Wise, it is not that His<sup>-azwj</sup> creatures see Him<sup>-azwj</sup> not touch Him<sup>-azwj</sup>, nor He<sup>-azwj</sup> Deals Directly to them nor they deal directly with Him<sup>-azwj</sup>, and He<sup>-azwj</sup> Argues them and they argue Him<sup>-azwj</sup>, therefore it proves that there would be ambassadors for Him<sup>-azwj</sup> among His<sup>-azwj</sup> creatures pointing them upon their interests and their benefits, and whatever they would be surviving with, and what would be their annihilation if they leave it.

حكما مؤدبين بالحكمة، مبعوثين بها، غير مشاركين للناس في أحوالهم على مشاركتهم لهم في الخلق والتركيب، مؤدبين من عند الحكيم العليم بالحكمة والدلائل والبراهين والشواهد من إحياء الموتى وإبراء الأكمه والأبرص، فلا تخلو أرض الله من حجة يكون معه علم يدل على صدق مقال الرسول ووجوب عدالته.

Wise ones who would be teaching with the wisdom having been Sent with it, not participating to the people in their situations upon their participation to them in the creation and the methodology, teaching on behalf the Wise, the Knower of the Wisdom, and the evidences, and the proofs, and the testimonies of the ones who revived the dead and cured the blind and the leper. Thus, the earth of Allah<sup>-azwj</sup> cannot be empty from a Divine Authority happening to have knowledge with him<sup>-asws</sup> upon the truthfulness of the words of the Rasool<sup>-saww</sup> and the necessity of his<sup>-saww</sup> justice".<sup>56</sup>

الإحتجاج في جواب مسأله الزنديق عن أبي عبد الله ع أنه سأل أ يصلح السجود لغير الله قال لا قال فكيف أمر الله الملائكة بالسجود فقال إن من سجد بأمر الله فقد سجد لله فكان سجود لله إذ كان عن أمر الله

In answer to the questions of the atheist to Abu Abdullah<sup>-asws</sup> – he asked, 'Is it correct to do Sajdah to other than Allah<sup>-azwj</sup>?' He<sup>-asws</sup> said: 'No'. He said, 'Then how come Allah<sup>-azwj</sup> Commanded the Angels with the Sajdah?' He<sup>-asws</sup> said: 'The one does Sajdah by a Command of Allah<sup>-azwj</sup> so he has done Sajdah to Allah<sup>-azwj</sup>. They had done Sajdah to him<sup>-as</sup> for Allah<sup>-azwj</sup> when it was from a Command of Allah<sup>-azwj</sup>'.

ثم قال عليه السلام: فأما إبليس فعبد خلقه ليعبده ويوحده، وقد علم حين خلقه ما هو وإلى ما يصير، فلم يزل يعبده مع ملائكته حتى امتحنه بسجود آدم،

ثم قال ع فأما إبليس فعبد خلقه ليعبده ويوحده وقد علم حين خلقه ما هو وإلى ما يصير فلم يزل يعبده مع ملائكته حتى امتحنه بسجود آدم

<sup>56</sup> Bihar Al Anwaar – V 11, The book of Prophet-hood, S 1 Ch 1 H 20

Then he<sup>-asws</sup> said: ‘As for Iblees<sup>-la</sup>, he<sup>-la</sup> was a servant He<sup>-azwj</sup> Created to worship Him<sup>-azwj</sup> and profess His<sup>-azwj</sup> Tawheed, and He<sup>-azwj</sup> had Known when He<sup>-azwj</sup> Created him<sup>-la</sup> what he<sup>-la</sup> is and to what he<sup>-la</sup> will be coming to. He<sup>-la</sup> did not cease to worship Him<sup>-asws</sup> along with His<sup>-azwj</sup> Angels until He<sup>-azwj</sup> Tested him<sup>-la</sup> with Sajdah to Adam<sup>-as</sup>.

فَامْتَنَعَ مِنْ ذَلِكَ حَسْداً وَ شَقَاوَةً غَلَبَتْ عَلَيْهِ فَلَعَنَهُ عِنْدَ ذَلِكَ وَ أَخْرَجَهُ عَنْ صُفُوفِ الْمَلَائِكَةِ وَ أَنْزَلَهُ إِلَى الْأَرْضِ مَدْحُوراً فَصَارَ  
عَدُوًّا آدَمَ وَ وُلْدِهِ بِذَلِكَ السَّبَبِ وَ مَا لَهُ مِنَ السُّلْطَنَةِ عَلَى وُلْدِهِ إِلَّا الْوَسْوَسَةُ وَ الدُّعَاءُ إِلَى غَيْرِ السَّبِيلِ وَ قَدْ أَقْرَبَ مَعَ مَعْصِيَتِهِ لِزَيْتِهِ  
بِرُؤُوسِهِ.

He<sup>-la</sup> refused from that out of envy, and wretchedness overcame upon him<sup>-la</sup>, so Allah<sup>-azwj</sup> Cursed him<sup>-la</sup> during that, and Expelled him<sup>-la</sup> from the rows of the Angels and Descended him<sup>-la</sup> to the earth Rejected. So, he<sup>-la</sup> became an enemy of Adam<sup>-as</sup> and his<sup>-as</sup> children due to that reason, and there is no authority for him<sup>-la</sup> upon his<sup>-as</sup> children except for the whispering and the calling to other than the way (of Allah<sup>-azwj</sup>), and he<sup>-la</sup> had accepted of his<sup>-la</sup> disobedience to his<sup>-la</sup> Lord<sup>-azwj</sup> of His<sup>-azwj</sup> Lordship<sup>57</sup>.

في أسئلة الزنديق، عن الصادق عليه السلام قال: إن الله أمات قوما خرجوا مع موسى عليه السلام حين توجه إلى الله فقالوا: " أرنا الله جهرة " فأماتهم الله ثم أحياهم،

Among the questions of the atheists from Al-Sadiq<sup>-asws</sup> having said: ‘Allah<sup>-azwj</sup> Caused a people to die who went out with Musa<sup>-as</sup> when he<sup>-as</sup> headed to Allah<sup>-azwj</sup>, and they said, **‘Show us Allah manifestly’; [4:153]**. Allah<sup>-azwj</sup> Caused them to die then Revived them<sup>58</sup>’.

ج: في حديث الزنديق الذي سأل الصادق عليه السلام عن مسائل قال عليه السلام: أحياء الله قوما خرجوا عن أوطانهم هاربين من الطاعون لا يحصى عددهم، فأماتهم الله دهرا طويلا حتى بليت عظامهم وتقطعت أوصالهم وصاروا ترابا،

In a Hadeeth of the atheist who asked Al-Sadiq<sup>-asws</sup> about issues, he<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> Revived a people who had gone out from their homeland, fleeing from the plague, their numbers could not be counted. Allah<sup>-azwj</sup> Caused them to die for a long duration until their bones decayed and their joints were broken and they became dust.

فبعث الله في وقت أحب أن يري خلقه قدرته نبيا يقال له حزقييل، فدعاهم فاجتمعت أبدانهم، ورجعت فيها أرواحهم، وقاموا كهيئة يوم ماتوا لا يفقدون من أعدادهم رجلا فعاشوا بعد ذلك دهرا طويلا.

Allah<sup>-azwj</sup> Sent a Prophet<sup>-as</sup> called Hizkeel<sup>-as</sup> in one time so that he<sup>-as</sup> could show His<sup>-azwj</sup> creatures His<sup>-azwj</sup> Power. He<sup>-as</sup> called them and gather their bodies, and their souls returned to them and they stood like they had been on the day they had died, not missing a single man from their numbers. They lived after that for a long duration<sup>59</sup>’.

<sup>57</sup> Bihar Al Anwaar – V 11, The book of Prophet-hood, S 2 Ch 2 H 2

<sup>58</sup> Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 7 H 10

<sup>59</sup> Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 14 H 9

في حديث الزنديق الذي سأل الصادق عليه السلام عن مسائل كان فيما سأله: كيف صعدت الشياطين إلى السماء وهم أمثال الناس في الخلقة والكثافة وقد كانوا بينون لسليمان بن داود عليه السلام من البناء ما يعجز عنه ولد آدم؟

In a Hadeeth of the atheist who questioned Al-Sadiq<sup>asws</sup> about (certain) issues, it was among what he asked him<sup>asws</sup>, ‘How can the Satans<sup>la</sup> ascend to the sky and they are similar to the people in the creation and the weight, and they had build for Suleyman Bin Dawood<sup>as</sup> from the construction what a son of Adam<sup>as</sup> would be frustrated from?’

قال عليه السلام: غلظوا لسليمان كما سخروا وهم خلق رقيق غذاؤهم التنسم، والدليل على ذلك صعودهم إلى السماء لاستراق السمع ولا يقدر الجسم الكثيف على الارتقاء إليها إلا بسلم أو سبب.

He<sup>asws</sup> said: ‘They were thickened for Suleyman<sup>as</sup> just as they were made subservient, and they are (actually) delicate creatures, their food intake is the breeze, and the evidence upon that is their ascending to the sky in order to steal the hearing, and the heavy body is not able upon the rising to it, except either by a ladder of means’.<sup>60</sup>

هشام بن الحكم في خبر الزنديق قال الصادق عليه السلام: أمات الله أرميا النبي الذي نظر إلى خراب بيت المقدس وما حوله حين غزاهم بخت نصر وقال: أنى يحيى هذه الله بعد موتها؟

Hisham Bin Al Hakam in a Hadeeth of the atheist –

‘Al-Sadiq<sup>asws</sup> said: ‘Allah<sup>azwj</sup> Caused the Prophet Irmiah<sup>as</sup> to die, the one who looked at the ruins Bayt Al-Maqdis and what is around it when Bakht Nasr invaded them, and he<sup>as</sup> said: **‘How will Allah Give it life after its death [2:259]?’**

فأماته الله مائة عام ثم أحياه، ونظر إلى أعضائه كيف تلتئم، وكيف تلبس اللحم، وإلى مفاصله وعروقه كيف توصل، فلما استوى قاعدا قال: " أعلم أن الله على كل شيء قدير "

Allah<sup>azwj</sup> Caused him<sup>as</sup> to die for a hundred years, then Revived him<sup>as</sup>, and he<sup>as</sup> looked at his<sup>as</sup> limbs how they had been composed, and how the flesh had been covered upon it, and to his<sup>as</sup> joints and his<sup>as</sup> veins how they had been connected (once again). When he<sup>as</sup> was seated upright, **he said: ‘I know that Allah is Able over all things’. [2:259]’**.<sup>61</sup>

قال الصادق عليه السلام في أسئلة الزنديق الذي سأله عن مسائل، فكان فيما سأله: أخبرني عن الجوس هل بعث إليهم خالد بن سنان؟ قال عليه السلام: إن خالد كان عربيا بدويا وما كان نبيا، وإنما ذلك شيء يقوله الناس.

Al-Sadiq<sup>asws</sup> said among the questions of the atheist who asked him<sup>asws</sup> about issues, and it was among what he asked him<sup>asws</sup>, ‘Inform me about the Magians, was Khalid Bin Sinan Sent to them?’

<sup>60</sup> Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 5 H 4

<sup>61</sup> Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 25 H 3

He<sup>-asws</sup> said: ‘Khalid was an Arabian Bedouin and he was not a Prophet<sup>-as</sup>, and rather that is something the people are saying’.<sup>62</sup>

في خبر الزنديق الذي سأل الصادق عليه السلام عن مسائل، فكان فيما سأله: أخبرني عن المجوس أبعث الله إليهم نبيا؟ فإني أجد لهم كتباً محكمة، ومواعظ بليغة، و أمثالا شافية يقرؤون بالثواب والعقاب، ولهم شرائع يعملون بها،

In a Hadeeth of the atheist who asked Al-Sadiq<sup>-asws</sup> about issues, and it was among what he asked him<sup>-asws</sup>, ‘Inform me about the Magians, did Allah<sup>-azwj</sup> Send a Prophet<sup>-as</sup> to them? So, where can I find for them a decisive Book, and eloquent advice, and healing examples they could be acknowledging with the Rewards and the Punishments, for them is a Law they could be acting with?’

فقال عليه السلام: مامن أمة إلا خلا فيها نذير، وقد بعث إليهم نبي بكتاب من عند الله فأكروه وجحدوا كتابه، قال: ومن هو؟ فإن الناس يزعمون أنه خالد بن سنان، قال عليه السلام: إن خالد كان عربيا بدويا ما كان نبيا، وإنما ذلك شيء يقوله الناس،

He<sup>-asws</sup> said: ‘There is one from a community except a warner was in it, and a Prophet<sup>-as</sup> has been Sent to them with a Book from the Presence of Allah<sup>-azwj</sup>, but they rejected his<sup>-as</sup> Book’. He said, ‘And who was he<sup>-as</sup>, for the people are claiming that it is Khalid Bin Sinan’. He<sup>-asws</sup> said: ‘Khalid was an Arabian Bedouin, he was not a Prophet<sup>-as</sup>, and rather that is something the people are saying it’.

قال: أفزردشت؟ قال: إن زردشت أتاهم بزمنة وادعى النبوة، فأمن منهم قوم، وجحدوه قوم فأخرجوه، فأكلته السباع في بيرة من الارض،

He said, ‘Is it Afzardasht?’ He<sup>-asws</sup> said: ‘Afzardasht came to them at Zamzamat and claimed the Prophet-hood. A group from them believed and a group rejected him<sup>-as</sup> and expelled him<sup>-as</sup> and the wild animals devoured him<sup>-as</sup> in a wilderness from the earth’.

قال: فأخبرني عن المجوس كانوا أقرب إلى الصواب في دهرهم أم العرب؟ قال: العرب في الجاهلية كانت أقرب إلى الدين الحنيفي من المجوس، وذلك أن المجوس كفرت بكل الانبياء، وجحدت كتبها، وأنكرت براهينها، ولم تأخذ بشيء من سننها وآثارها

He said, ‘Inform me about the Magians, were they closer to the correctness during their era or the Arabs are?’ He<sup>-asws</sup> said: ‘The Arabs during the pre-Islamic period were closer to the upright Religion than the Magians, and that is because the Magians disbelieved with all the Prophets<sup>-as</sup> and rejected their<sup>-as</sup> Books and denied their proofs, and did not take anything from the their<sup>-as</sup> Sunnahs and their<sup>-as</sup> Ahadeeth.

وأن كبخسرو ملك المجوس في الدهر الاول قتل ثلاث مائة نبي، وكانت المجوس لا تغتسل من الجنابة، والعرب كانت تغتسل، والاعتسال من خالص شرائع الحنيفية، وكانت المجوس لا تحتتن وهو من سنن الانبياء، وأن أول من فعل ذلك إبراهيم خليل الله، وكانت المجوس لا تغسل موتاهم ولا تكفنهم، وكانت العرب تفعل ذلك، وكانت المجوس ترمي الموتى في الصحارى والنواويس، والعرب تواربها في قبورها وتلحد لها،

And that Kaykhasrow the king of the Magians during the first period killed three hundred Prophets<sup>-as</sup>, and the Magians were not washing from the sexual impurities and the Arabs were washing, and the washing is from the pure upright laws; and the Magians were not circumcising, and it is from the Sunnahs of the Prophets<sup>-as</sup>, and that the first one to do that

<sup>62</sup> Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 30 H 4

was Ibrahim<sup>-as</sup>, Friend of the Beneficent; and the Magians were not washing their dead nor enshrouding them while the Arabs were doing that, and the Magians were throwing their dead in the desert and the dead (animals) while the Arabs were covering them in their graves and digging graves for them.

وكذلك السنة على الرسل، إن أول من حفر له قبر آدم أبو البشر وألحد له لحد، وكانت المجوس تأتي الامهات و تنكح البنات والاحوات، وحرمت ذلك العرب، وأنكرت المجوس بيت الله الحرام وسمته بيت الشيطان، والعرب كانت تحجه وتعظمه، وتقول: بيت ربنا، وتقر بالثورة و الانجيل، وتسال أهل الكتاب وتأخذ، وكانت العرب في كل الاسباب أقرب إلى الدين الخفيف من المجوس،

And like that is the Sunnah upon the Messengers<sup>-as</sup>, and the first one to have a grave dug for him was Adam<sup>-as</sup>, father<sup>-as</sup> of the human beings, and the pit was dug out for him<sup>-as</sup>. And the Magian were coming to the mothers and marrying the daughters and the sisters while the Arabs prohibited that; and the Magians denied the Sacred House of Allah<sup>-azwj</sup> and named it as ‘House of Satan<sup>-la’</sup> while the Arabs were performing Hajj and revering it and were saying, ‘House of our Lord<sup>-azwj</sup>’, and accepted the Torah and the Evangels, and were asking the people of the Books and taking, while the Arabs in all the means were closer to the upright Religion than the Magians’.

قال: فإنهم احتجوا بإتيان الاحوات أنها سنة من آدم، قال: فما حجتهم في إتيان البنات والامهات وقد حرم ذلك آدم وكذلك نوح و إبراهيم وموسى وعيسى وسائر الانبياء عليهم السلام .

He said, ‘But they are arguing for going to the sisters that it is a Sunnah from Adam<sup>-as</sup>’. He<sup>-asws</sup> said: ‘So, what is their argument regarding going to the daughters and the mothers, and Adam<sup>-as</sup> had Prohibited that, and similar to that did Noah<sup>-as</sup> and Ibrahim<sup>-as</sup> and Musa<sup>-as</sup> and Isa<sup>-as</sup>, and the rest of the Prophets<sup>-as</sup>’.<sup>63</sup>

يد، ج: فيما أجاب به أمير المؤمنين (عليه السلام) عن أسئلة الزنديق المدعي للتناقض في القرآن: قال (عليه السلام): "وأما قوله: "وما كان لبشر أن يكلمه الله إلا وحيا أو من وراء حجاب أو يرسل رسولا فيوحي بإذنه ما يشاء" وقوله: "وكلم الله موسى تكليما" وقوله: "وناداهما ربهما" وقوله: "يا آدم اسكن أنت وزوجك الجنة"

Among what Amir Al-Momineen<sup>-asws</sup> answered with about the questions of the atheist, the claimant of the contradictions in the Quran, he<sup>-asws</sup> said: ‘And as for His<sup>-azwj</sup> Words: **And it was not for a person that Allah Speaks to him except as a Revelation, or from behind a Veil, or He Sends a Rasool, so he reveals by His Permission whatever He so Desires. [42:51]**; and His<sup>-azwj</sup> Words: **and Allah Spoke to Musa in a conversation [4:164]**; and His<sup>-azwj</sup> Words: **and their Lord Called out to them [7:22]**; and His<sup>-azwj</sup> Words: **And We said: O Adam! You and your wife dwell in the Garden [2:35]**.

فأما قوله: " ما كان لبشر أن يكلمه الله إلا وحيا أو من وراء حجاب " : ما ينبغي لبشر أن يكلمه الله إلا وحيا وليس بكائن إلا من وراء حجاب " أو يرسل رسولا فيوحي بإذنه ما يشاء "

So, as for His<sup>-azwj</sup> Words: **And it was not for a person that Allah Speaks to him except as a Revelation, or from behind a Veil [42:51]**, it is not befitting for a mortal that Allah<sup>-azwj</sup> Speaks

<sup>63</sup> Bihar Al Anwaar– V 12, The book of Prophet-hood, Ch 31 H 27

to him except as Revelation, and it does not happen except from behind a Veil, **or He Sends a Rasool, so he reveals by His Permission whatever He so Desires [42:51]**.

كذلك قال الله تبارك وتعالى علواً كبيراً، قد كان الرسول يوحى إليه من رسل السماء، فتبلغ رسل السماء رسل الأرض، وقد كان الكلام بين رسل أهل الأرض وبينه من غير أن يرسل بالكلام مع رسل أهل السماء،

Like that Allah<sup>-azwj</sup> Blessed and Exalted, Lofty, Great, Said so. There have been the Rasools<sup>-as</sup> being Revealed to from the Rasools (Angels) of the sky. So, the Rasools of the sky deliver to the Rasools<sup>-as</sup> of the earth. And there has been the speech between the Rasools<sup>-as</sup> of the earth and Him<sup>-azwj</sup> from without the Speech having been Sent with the Rasools of the sky.

وقد قال رسول الله (صلى الله عليه وآله) يا جبرئيل هل رأيت ربك؟ فقال جبرئيل: إن ربي لا يرى، فقال رسول الله (صلى الله عليه وآله): من أين تأخذ الوحي؟ فقال: آخذه من إسرافيل،

And Rasool-Allah<sup>-saww</sup> had said: ‘O Jibraeel<sup>-as</sup>! Have you<sup>-as</sup> seen your<sup>-as</sup> Lord<sup>-azwj</sup>?’ He<sup>-as</sup> said: ‘My<sup>-as</sup> Lord<sup>-azwj</sup> cannot be seen’. So Rasool-Allah<sup>-saww</sup> said: ‘From where do you<sup>-as</sup> take the Revelation?’ He<sup>-as</sup> said: ‘I<sup>-as</sup> take it from Israfeel<sup>-as</sup>’.

فقال: ومن أين يأخذه إسرافيل؟ قال: يأخذه من ملك فوقه من الروحانيين، قال: فمن أين يأخذه ذلك الملك؟ قال: يقذف في قلبه قذفاً،

He<sup>-saww</sup> said: ‘And from who does Israfeel<sup>-as</sup> take?’ He<sup>-as</sup> said: ‘He<sup>-as</sup> takes it from an Angel above him<sup>-as</sup>, from the spiritual ones’. He<sup>-saww</sup> said: ‘So from where does that Angel take?’ He<sup>-as</sup> said: ‘It is cast into his heart by a casting.’

فهذا وحي، وهو كلام الله عزوجل، وكلام الله ليس بنحو واحد، منه ما كلم الله به الرسل، ومنه ما قذفه في قلوبهم، ومنه رؤيا يريها الرسل، ومنه وحي وتنزيل يتلى ويقرأ فهو كلام الله،

This is a Revelation, and it is the Speech of Allah<sup>-azwj</sup> Mighty and Majestic. And the Speech of Allah<sup>-azwj</sup> isn’t by one method. From it is what Allah<sup>-azwj</sup> Speaks to the Rasools<sup>-as</sup> with, and from it is what He<sup>-azwj</sup> Casts into their<sup>-as</sup> hearts, from it is a dream He<sup>-azwj</sup> Shows to the Rasools<sup>-as</sup>, and from it is a Revelation Sent down being recited and read out. So, it is the Speech of Allah<sup>-azwj</sup>.

فاكتف بما وصفت لك من كلام الله فإن معنى كلام الله ليس بنحو واحد، فإنه منه ما تبلغ منه رسل السماء رسل الأرض، قال: فرجت عني فرج الله عنك، وحللت عني عقدة فعظم الله أمرك يا أمير المؤمنين.

Therefore, suffice with what I<sup>-asws</sup> describe to you from the Speech of Allah<sup>-azwj</sup>, for the meaning of the Speech of Allah<sup>-azwj</sup> is not by one method. So, from it is what the Rasools of the sky deliver to the Rasools<sup>-as</sup> of the earth’. He said, ‘You have relieved from me, may Allah<sup>-azwj</sup> Relieve you<sup>-asws</sup>, and you<sup>-asws</sup> have loosened a know from me. May Allah<sup>-azwj</sup> Magnify your<sup>-asws</sup> affairs, O Amir Al-Momineen<sup>-asws</sup>’.<sup>64</sup>

فس: أبي، عن أحمد بن النضر، عن عمرو بن شمر، عن جابر، عن أبي جعفر (عليه السلام) قال: قال جبرئيل لرسول الله (صلى الله عليه وآله) في وصف إسرافيل: هذا حاجب الرب وأقرب خلق الله منه، واللوح بين عينيه من ياقوتة حمراء، فإذا تكلم الرب تبارك وتعالى بالوحي ضرب اللوح جبينه فنظر فيه، ثم ألقى إلينا نسعى به في السماوات والأرض

My father, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘Jibraeel<sup>-as</sup> said to Rasool-Allah<sup>-saww</sup> in description of Israfeel<sup>-as</sup>: ‘This is a guard of the Lord<sup>-azwj</sup> and the closest of the creatures from Him<sup>-azwj</sup>, and the Tablet is between his<sup>-as</sup> eyes, being of red ruby. So, when the Lord<sup>-azwj</sup> Blessed and Exalted Speaks with the Revelation, the Tablet strikes his<sup>-as</sup> forehead, so he<sup>-as</sup> looks into it. Then he<sup>-as</sup> casts it to us. We sprint with it in the skies and the earth.

إنه لادين خلق الرحمان منه وبينه وبينه تسعون حجابا من نور، يقطع دوئها الابصار ما يعد ولا يوصف، وإني لا قرب الخلق منه، وبينه وبينه مسيرة ألف عام.

He<sup>-as</sup> is the closest of the creatures from the Beneficent, and between him<sup>-as</sup> and Him<sup>-azwj</sup> there are ninety Veils of Light. The sights are cut off below these what can neither be counted nor described, and I<sup>-as</sup> am the closest of the creatures from him<sup>-as</sup>, and between me<sup>-as</sup> and him<sup>-as</sup> there is a travel distance of a thousand years’<sup>65</sup>.

في أجوبة الزنديق المنكر للقرآن: قال أمير المؤمنين (عليه السلام) وأما قوله: " وأسأل من أرسلنا من قبلك من رسلنا " فهذا من براهين نبينا (صلى الله عليه وآله) التي آتاه الله إياها، وأوجب به الحجة على سائر خلقه، لأنه لما ختم به الانبياء وجعله الله رسولا إلى جميع الامم وسائر الملل خصه بالارتقاء إلى السماء عند المعراج، وجمع له يومئذ الانبياء

In answer to the atheist, the denier of the Quran, Amir Al-Momineen<sup>-asws</sup> said: ‘And as for His<sup>-azwj</sup> Words: **And ask ones We Sent from before you from Our Rasools [43:45]**, so this is from the proofs of our Prophet<sup>-saww</sup> which Allah<sup>-azwj</sup> Gave to him<sup>-saww</sup> and Obligated by it the argument upon the rest of His<sup>-azwj</sup> creatures, because when the Prophets<sup>-as</sup> ended by him<sup>-saww</sup> and Allah<sup>-azwj</sup> Made him<sup>-saww</sup> a Messenger to the entirety of the communities and the rest of the nations, Specialised him<sup>-saww</sup> with the rising to the sky during Mi’raj and on that day Gathered the Prophets<sup>-as</sup> for him<sup>-saww</sup>.

فعلم منهم ما ارسلوا به، وحملوا من عزائم الله وآياته وؤراهم، وأقروا أجمعين بفضلهم وفضل الاوصياء والحجج في الارض من بعده، وفضل شيعة وصيه من المؤمنين و المؤمنات الذين سلموا لاهل الفضل فضلهم، ولم يستكبروا عن أمرهم، وعرف من أطاعهم وعصاهم من اممهم، وسائر من مضى ومن غير ، أو تقدم أو تأخر .

He<sup>-saww</sup> learnt from them<sup>-asws</sup> what they<sup>-as</sup> had been Sent with, and they<sup>-as</sup> carried from the determination of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Signs and His<sup>-azwj</sup> Display, and all of them<sup>-as</sup> acknowledged his<sup>-saww</sup> merits and the merits of the successors<sup>-asws</sup> and the Divine Authorities in the earth from after him<sup>-saww</sup>, and merits of the Shias of his<sup>-saww</sup> successors<sup>-asws</sup> from the Momineen and the Mominaat, those who had yielded to the people of the merits, their<sup>-asws</sup> merits, and did not become arrogant of their<sup>-asws</sup> matters, and recognised the ones who

<sup>65</sup> Bihar Al Anwaar – V 18, The book of our Prophet<sup>saww</sup>, P 3 Ch 2 H 9

followed them<sup>-asws</sup> and disobeyed them<sup>-asws</sup>, from the communities, and the rest of the ones past and the ones to remain, or preceded or delayed”.<sup>66</sup>

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<sup>66</sup> Bihar Al Anwaar – V 18, The book of our Prophet<sup>saww</sup>, P 3 Ch 3 H 69