

'Creation of Universe'

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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^{azwj}

La: - Laan Allah^{azwj}

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

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَائَهُمْ أَجْمَعِينَ

‘Creation of Universe’

The Will and Deed of Allah^{azwj}

محمد بن يعقوب: عن أحمد بن إدريس، عن محمد بن عبد الجبار، عن صفوان بن يحيى، قال: قلت لأبي الحسن (عليه السلام): أخبرني عن الإرادة من الله، و من الخلق؟ قال: فقال: «الإرادة من الخلق: الضمير، و ما يبدو لهم بعد ذلك من الفعل. و أما من الله تعالى فإرادته: إحدائه، لا غير ذلك، لأنه لا يروي، و لا يهيم، و لا يتفكر، و هذه الصفات منفية عنه، و هي صفات الخلق،

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

‘I said to Abu Al-Hassan^{asws}, ‘Inform me about the Will of Allah^{azwj} and the will of the creatures?’ He^{asws} said: ‘The will of the creatures – It is the conscience, and it leads to the act. And as for Allah^{azwj} the High, His^{azwj} Will – it is His^{azwj} Invention. It is not other than Him^{azwj}, because He^{azwj} does not narrate, and does not speculate, and does not think, and these are the Attributes, which are away from Him^{azwj}, and these are the qualities of the creatures.

فإرادة الله الفعل لا غير ذلك، يقول له: كن، فيكون. بلا لفظ، و لا نطق بلسان، و لا همة، و لا تفكر، و لا كيف لذلك، كما أنه لا كيف له، فسبحان الذي بيده ملكوت كل شيء و إليه ترجعون».

Allah^{azwj}'s Will and the Action are not different, **Saying to it: “Be!”**, so it comes into being [36:82]. This is without the Word, and speaking by the tongue, and not by speculation, and not by thinking, and not by mood to do that, as He^{azwj} has no moods. **Therefore Glory be to Him in Whose Hand is the Dominion of all things, and to Him you shall be returning [36:83]**.¹

في نصح البلاغة يقول لما أراد كونه: كن فيكون لا بصوت يفرع ولا نداء يسمع، وإنما كلامه سبحانه فعل منه انشأه ومثله لم يكن من قبل ذلك كائناً، ولو كان قديماً لكان لها ثانياً.

In (the book) Nahj-al-Balagah, he^{asws} (Amir Al-Momineen^{asws}) said: ‘He^{azwj} Said when Intending the Universe “Be!”’ and it came into being – not by sound branching out, and not

¹ الكافي 1: 85 / 3.

a call that can be heard, and it is the Speech of the Glorious, Action from Him^{azwj}, His^{azwj} Desire and the like of it. There was no universe like that before, and if there had been one from before, it would require another god.²

The Light of the Infallibles^{asws} is the source of Universe

عنه: في كتاب (مصباح الأنوار): عن أنس بن مالك، قال: صلى بنا رسول الله (صلى الله عليه و آله) في بعض الأيام صلاة الفجر، ثم أقبل علينا بوجهه الكريم فقلت: يا رسول الله، إن رأيت أن تفسر لنا قول الله عز و جل: فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصُّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسَنَ أَوْلِيكَ رَفِيقاً

From him, in the book Misbah Al Anwaar,

(It has been narrated) from Anas Bin Malik who said, ‘We prayed the Dawn Salat with Rasool-Allah^{saww} in one of the days, then he^{saww} turned towards us with a benevolent face. So I said, ‘O Rasool-Allah^{saww}! I see if you^{saww} could interpret for us the Words of Allah^{azwj} Mighty and Majestic **so they are those upon whom Allah has Bestowed Favours from the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they! [4:69].**

فقال (صلى الله عليه و آله): «أما النبيون فأنا، و أما الصديقون فأخي علي بن أبي طالب (عليه السلام)، و أما الشهداء فعمي حمزة، و أما الصالحون فابنتي فاطمة و أولادها الحسن و الحسين».

So he^{saww} said: ‘As for the Prophets^{as}, so it is myself^{saww}, and as for the Truthful, so it is my^{saww} brother^{asws} Ali^{asws} Bin Abu Talib^{asws}, and as for the Martyrs, so it is my^{saww} uncle Hamza^{as}, and as for the Righteous, so it is my^{saww} daughter^{asws} (Syeda) Fatima^{asws}, and her^{asws} sons^{asws} Al-Hassan^{asws} and Al-Husayn^{asws}’.

قال: و كان العباس حاضراً فوثب و جلس بين يدي رسول الله (صلى الله عليه و آله) و قال: ألسنا أنا و أنت و علي و فاطمة و الحسن و الحسين من نبعة واحدة؟ قال: «و كيف ذلك يا عم؟» قال العباس: لأنك تعرف بعلي و فاطمة و الحسن و الحسين دوننا،

He (Anas Bin Malik) said, ‘Al-Abbas was present, so he leapt up and seated himself in front of Rasool-Allah^{saww} and said: ‘Are we not, I and you^{saww}, and Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws} from one spring (source)?’ He^{saww} said: ‘And how is that, O uncle?’ Al-Abbas said, ‘Because you^{saww} introduced Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws} apart from us’.

² Tafseer Noor Al Saqalayn – CH 36 H 93

فتبسم النبي (صلى الله عليه و آله)، و قال: «أما قولك يا عم: ألسنا من نبعة واحدة، فصدقت، و لكن يا عم إن الله تعالى خلقني و عليا و فاطمة و الحسن و الحسين قبل أن يخلق الله تعالى آدم، حيث لا سماء مبنية، و لا أرض مدحية، و لا ظلمة و لا نور، و لا جنة و لا نار، و لا شمس و لا قمر».

So the Prophet^{saww} smiled and said: ‘As for your words, O uncle, ‘Are we (all) not from one source, so you have spoken the truth, but, O uncle! Surely, Allah^{azwj} the Exalted Created me^{saww}, and Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws} before Allah^{azwj} the Exalted Created Adam^{as}, when there was no sky having been constructed, nor the earth laid out, nor darkness nor light, nor Garden nor Fire, nor a sun, nor a moon’.

قال العباس: و كيف كان بدء خلقكم، يا رسول الله؟ قال: «يا عم، لما أراد الله تعالى أن يخلقنا تكلم بكلمة خلق منها نورا، ثم تكلم بكلمة فخلق منها روحا، فمزج النور بالروح، فخلقني و أخي عليا و فاطمة و الحسن و الحسين،

Al-Abbas said, ‘And how was the beginning of their^{asws} creation, O Rasool-Allah^{saww}?’ He^{saww} said: ‘O uncle! When Allah^{azwj} the Exalted Intended to Create us^{asws}, He^{azwj} Spoke a Word and Created Light from it. Then He^{azwj} Spoke a Word, so He^{azwj} Created a Spirit from it. So the Light blended with the Spirit to Create me^{saww}, and my^{saww} brother^{asws} Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}.

فكنا نسبحه حين لا تسبيح، و نقدسه حين لا تقديس، فلما أراد الله تعالى أن ينشئ الصنعة فتق نوري، فخلق منه نور العرش، فنور العرش من نوري، و نوري من نور الله، و نوري أفضل من نور العرش.

So we^{asws} Glorified Him^{azwj} when there was no Glorification, and Extolled His^{azwj} Holiness where there was no Extollation. So when He^{azwj} Wanted to Establish His^{azwj} Work, He^{azwj} Split my^{saww} Light and Created the Light of the Throne from it. And so, the Light of the Throne is from my^{saww} Light, and my^{saww} Light is from the Light of Allah^{azwj}, and my^{saww} Light is higher than the Light of the Throne.

ثم فتق نور أخي علي بن أبي طالب، فخلق منه نور الملائكة، فنور الملائكة من نور علي، و نور علي من نور الله، و علي أفضل من الملائكة،

Then He^{azwj} Split the Light of my^{saww} brother^{asws} Ali^{asws} Bin Abu Talib^{asws}, and from it were Created the Angels. So, the Light of the Angels is from the Light of Ali^{asws}, and the Light of Ali^{asws} is from the Light of Allah^{azwj}, and Ali^{asws} is higher than the Angels’.

ثم فتق نور ابنتي فاطمة، فخلق منه نور السماوات و الأرض، فالسماوات و الأرض من نور ابنتي فاطمة، و نور ابنتي فاطمة من نور الله عز و جل، و ابنتي فاطمة أفضل من السماوات و الأرض،

Then He^{azwj} Split the Light of my^{saww} daughter (Syeda) Fatima^{asws}, and from it was Created the Light of the skies and the earth. So, the skies and the earth are from the Light of my^{saww} daughter (Syeda) Fatima^{asws}, and the Light of my^{saww} daughter^{asws} (Syeda) Fatima^{asws} is from the Light of Allah^{azwj} Mighty and Majestic, and my^{saww} daughter^{asws} (Syeda) Fatima^{asws} is higher than the skies and the earth.

ثم فتق نور ولدي الحسن، و خلق منه نور الشمس و القمر، فنور الشمس و القمر من نور الحسن، و نور ولدي الحسن من نور الله، و الحسن أفضل من الشمس و القمر،

Then He^{azwj} Split the Light of my^{saww} son^{asws} Al-Hassan^{asws}, and Created from it the Light of the sun and the moon. So the Light of the sun and the moon is from the Light of Al-Hassan^{asws}, and the Light of my^{saww} son^{asws} Al-Hassan^{asws} is from the Light of Allah^{azwj}, and Al-Hassan^{asws} is higher than the sun and the moon.

ثم فتق نور ولدي الحسين، فخلق منه الجنة و الحور العين، فنور الجنة و الحور من نور ولدي الحسين، و نور ولدي الحسين من نور الله، و ولدي الحسين أفضل من الجنة و الحور العين.

Then He^{azwj} Split the Light of my^{saww} son^{asws} Al-Husayn^{asws}, and from it were Created the Paradise, and the Maiden Houries. So the Light of the Paradise and the Houries is from the Light of my^{saww} son^{asws} Al-Husayn^{asws}, and the Light of my^{saww} son^{asws} Al-Husayn^{asws} is from the Light of Allah^{azwj}, and my^{saww} son^{asws} Al-Husayn is higher than the Paradise and the Maiden Houries’.

ثم أمر الله الظلمات أن تمر بسحاب الظلم، فأظلمت السماوات على الملائكة، فضجت الملائكة بالتسبيح و التقديس، و قالت: إلهنا و سيدنا منذ خلقتنا و عرفتنا هذه الأشباح لم نر بؤسا، فبحق هذه الأشباح إلا ما كشفت عنا هذه الظلمة،

The Allah^{azwj} Commanded the darkness that it should pass with the cloud of darkness, so it darkened the skies upon the Angels. The Angels erupted with the sound of the Glorification and the Extollation, and said: ‘Our Allah^{azwj} and our Master^{azwj}! Since You^{azwj} Created us and introduced us to these resemblances we have not seen misery. Therefore, for the sake of these resemblances, Remove this darkness from us!’

فأخرج الله من نور ابنتي فاطمة قناديل فعلقها في بطنان العرش، فأزهرت السماوات و الأرض، ثم أشرقت بنورها، فلأجل ذلك سميت الزهراء،

So Allah^{azwj} Extracted lanterns from the Light of my^{saww} daughter^{asws} (Syeda) Fatima^{asws}, and attached these in the middle of the Throne. So the skies and the earth bloomed, then shone with her^{asws} Light. Thus, it is due to that, she^{asws} has been called ‘Al-Zahra’ (The illuminated).

فقالت الملائكة: إلهنا و سيدنا، لمن هذا النور الزاهر الذي قد أشرقت به السماوات و الأرض؟ فأوحى الله إليها: هذا نور اخترعته من نور جلالي لأمتي فاطمة بنت حبيبي و زوجة وليي و أخي نبيي و أبي حججي على عبادي، أشهدكم يا ملائكتي أني قد جعلت ثواب تسبيحكم و تقديسكم لهذه المرأة و شيعتها و محبيها إلى يوم القيامة».

So the Angels said: ‘Our Allah^{azwj} and our Master^{azwj}! From whom is this bright Light by which the skies and the earth have shone?’ So Allah^{azwj} Revealed unto them: “This is the Light initiated from My^{azwj} Majestic of My^{azwj} community, (Syeda) Fatima^{asws} the daughter^{asws} of My^{azwj} Beloved, and the wife^{asws} of My^{azwj} Guardian and the brother^{asws} of My^{azwj} Prophet^{saww} and the father^{asws} of My^{azwj} Proofs^{asws} over My^{azwj} servants. Be witnesses, O My^{azwj} Angels!

I^{azwj} have Made the Rewards of your Glorifications and your Extollations for this lady^{asws} and her^{asws} Shiah and those that love her^{asws} up to the Day of Judgement”.

فلما سمع العباس من رسول الله (صلى الله عليه وآله) ذلك وثب قائما و قبل ما بين عيني علي (عليه السلام)، و قال: و الله أنت- يا علي- الحجة البالغة لمن آمن بالله تعالى و اليوم الآخر.

So when Al-Abbas heard that from Rasool-Allah^{saww}, he leapt up standing and kissed Ali^{asws} between the eyes, and said, ‘By Allah^{azwj}! You^{asws} – O Ali^{asws} – are the Significant Proof (الحجة البالغة) for the one who believes in Allah^{azwj} the Exalted, and the Last Day’.³

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى {5}

The Beneficent, Established upon the Throne [20:5]

ابن بابويه، قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق (رحمه الله)، قال: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا محمد بن إسماعيل البرمكي، قال: حدثنا الحسين بن الحسن، قال: حدثني أبي، عن حنان بن سدير، قال: سألت أبا عبد الله (عليه السلام) عن العرش و الكرسي، فقال: «إن للعرش صفات كثيرة مختلفة، له في كل سبب وضع في القرآن صفة على حدة، فقلوه: رَبُّ الْعَرْشِ الْعَظِيمِ يقول: الملك العظيم،

Ibn Babuwayh said, ‘Ali Bin Ahmad Bin Muhammad Bin Umran Al-Daqaq narrated to us, from Muhammad Bin Abu Abdullah Al-kufy, from Muhammad Bin Ismail Al-Barmakky, from Al-Husayn Bin Al-Hassan, from his father, from Hanan Bin Sudeyr who said,

‘I asked Abu Abdullah^{asws} about the Throne (العرش) and the Chair (الكرسي), so he^{asws} said: ‘The Throne is of many different qualities, and for each of its status a quality of it can be placed separately in the Quran. So, His^{azwj} Words: **He is the Lord of the Magnificent Throne [27:26]** – He^{azwj} is Speaking of the Magnificent Kingdom.

و قوله: الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى يقول: على الملك احتوى، و هذا ملك الكيفوية في الأشياء.

And His^{azwj} Words: **The Beneficent, Established upon the Throne [20:5]** – He^{azwj} is Saying: “He^{azwj} Encompasses The Kingdom”. And this Kingdom is the qualitative states of the things.

ثم العرش في الوصل منفرد عن الكرسي، لأنهما بابان من أكبر أبواب الغيوب، و هما جميعا غيبان، و هما في الغيب مقرونان، لأن الكرسي هو الباب الظاهر من الغيب الذي منه مطلع البدع و منه الأشياء كلها،

Then the Throne is a single interface for the Chair, because these two are the biggest two Doors from the Doors of the Unseen, and they are both together hidden. And these two, in the Unseen are interlinked, because the Chair, it is the Door of the apparent from the Hidden from which emerged the beginning, and from it are all the things.

³ مصباح الأنوار: 69 «مخطوط».

و العرش هو الباب الباطن الذي يوجد فيه علم الكيف، و الكون، و القدر، و الحد و الأين، و المشيئة، و صفة الإرادة، و علم الألفاظ و الحركات و الترك، و علم العود و البداء،

And the Throne, it is the esoteric Door in which is found the knowledge of the Qualities, and the Universe, and the Pre-destination, and the Limit, and the Livelihood, and the description of the Intention, and knowledge of the Words and the movement and the avoidance, and knowledge of the Return and the Origination.

فهما في العلم بابان مقرونان، لأن ملك العرش سوى ملك الكرسي، و علمه أغيب من علم الكرسي، فمن ذلك قال: رَبُّ الْعَرْشِ الْعَظِيمِ أَي صَفْتَهُ أَعْظَمَ مِنْ صِفَةِ الْكُرْسِيِّ، وَ هُمَا فِي ذَلِكَ مَقْرُونَانِ.».

The knowledge in these two Doors is interlinked, because the Kingdom of the Throne is other than the Kingdom of the Chair, and its (Throne’s) knowledge is more hidden than the knowledge of the Chair. And these two, in that, are interlinked’.

قلت: جعلت فداك، فلم صار في الفضل جار الكرسي؟

I said, ‘May I be sacrificed for you^{asws}! So why do the merits come to be for the Chair?’

قال: «إنه صار جاره، لأن فيه علم الكيفية، و فيه الظاهر من أبواب البداء، و أينيتها، و حد رتقها و فتحها. فهذا جاران، أحدهما حمل صاحبه في الصرف، و يمثل صرف العلماء يستدلون على صدق دعواهما، لأنه يختص برحمته من يشاء، و هو القوي العزيز.

He^{asws} said: ‘It flows to be in it, because in it is the knowledge of the qualities, and in it is the apparent from the Doors of the Origination, united in its mending and its rupture. So these are two neighbours. One of these two carries its counterpart in exchange, like the exchange of the scholars who provide evidence upon the truthfulness of their claims, because He^{azwj} Specialises with His^{azwj} Mercy whomsoever He^{azwj} so Desires to, and He^{azwj} is the Strong, the Mighty.

فمن اختلاف صفات العرش، أنه قال تبارك و تعالى: رَبُّ الْعَرْشِ عَمَّا يَصِفُونَ و هو وصف عرش الوجدانية، لأن قوما أشركوا كما قلت لك: قال تبارك و تعالى: رَبُّ الْعَرْشِ رَبُّ الْوَحْدَانِيَةِ عَمَّا يَصِفُونَ.

So, from the different qualities of the Throne, the Blessed and Exalted Says: **(Glorious is the Lord of the skies and the earth) Lord of the Throne, from what they are ascribing [43:82]** – and it is a description of the Throne of Oneness, people tend to associate just as I^{asws} said to you. The Blessed and Exalted Says: **He is the Lord of the (Magnificent) Throne [27:26]**, is the Lord^{azwj} of the Oneness, from what they are describing Him^{azwj} to be.

و قوما و صفوه بيدين، فقالوا: يَدُ اللَّهِ مَعْلُومَةٌ و قوما و صفوه بالرجلين، فقالوا: وضع رجله على صخرة بيت المقدس، فمنها ارتقى إلى السماء. و قوما و صفوه بالأنامل، فقالوا: إن محمدا (صلى الله عليه و آله) قال: إني وجدت برد أنامله على قلبي،

And a group described Him^{azwj} to be with two Hands, so they said, **‘The Hand of Allah is tied up!’ [5:64]**. And a group described Him^{azwj} to have two feet, so they said, ‘He^{azwj} would Place one of His^{azwj} Legs upon the rock of Bayt Al-Maqdis and from it He^{azwj} Ascended to the sky. And a group described Him^{azwj} to be with the Fingers, so they said, ‘Muhammad^{saww} said: ‘I^{saww} felt the coolness of His^{azwj} Fingers upon my^{saww} heart’.

فلمثل هذه الصفات، قال: رَبُّ الْعَرْشِ عَمَّا يَصِفُونَ يقول: رب المثل الأعلى عما به مثلوه، والله المثل الأعلى الذي لا يشبهه شيء، ولا يوصف، ولا يتوهم، فذلك المثل الأعلى.

So, it is for the likes of these types of description that He^{azwj} Said: **(Glorious is the Lord of the skies and the earth) Lord of the Throne, from what they are ascribing [43:82]**. He^{azwj} is Saying: **and for Allah is the Exalted Example [16:60]** than the examples which He^{azwj} can be exemplified with, and Allah^{azwj} is more Exalted than the examples as none of things can resemble Him^{azwj}, and no description can be for Him^{azwj}, nor can He^{azwj} be come to. So that is **the Exalted Example [16:60]**⁴.

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ تَعَالَى الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى فَقَالَ اسْتَوَى فِي كُلِّ شَيْءٍ فَلَيْسَ شَيْءٌ أَقْرَبَ إِلَيْهِ مِنْ شَيْءٍ لَمْ يَبْعُدْ مِنْهُ بَعِيدٌ وَ لَمْ يَقْرُبْ مِنْهُ قَرِيبٌ اسْتَوَى فِي كُلِّ شَيْءٍ .

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

‘Abu Abdullah^{asws} was asked about the Words of Allah^{azwj} the Exalted: **The Beneficent, Established upon the Throne [20:5]**. So he^{asws} said: ‘Established with regards to everything. So there isn’t anything closer to Him^{azwj} than a (another) thing. The remote is not far from Him^{azwj}, and the close-by is not closer to Him^{azwj}. He^{azwj} is evenly Established with regards to everything’⁵.

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

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

‘Abu Abdullah^{asws} having said: ‘The one who claims that Allah^{azwj} is from something, or in something, or upon something, so he has blasphemed’. I said, ‘Explain it for me’. He^{asws} said: ‘I^{asws} mean by the imagining something for Him^{azwj}, or Grasping Him^{azwj}, or something preceding Him^{azwj}’.

⁴ التوحيد: 321

⁵ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 19 H 8

وفي رواية أخرى: «من زعم أن الله من شيء فقد جعله محدثاً، و من زعم أنه في شيء فقد جعله محصوراً، و من زعم أنه على شيء فقد جعله محمولاً».

And in another report, he^{asws} said: ‘The one who thinks that Allah^{azwj} is from something, so he Made Him^{azwj} out to be something new. And the one who thinks that He^{azwj} is inside something, so he has made Him^{azwj} to be fortified. And the one who thinks that He^{azwj} is upon something, so he has Made Him^{azwj} to be carried’.⁶

الطبرسي في (الاحتجاج): عن الصادق (عليه السلام)، و قد سأله (عليه السلام) زنديق، فقال: فالكرسي أكبر أم العرش؟ قال (عليه السلام): «كل شيء خلقه الله في جوف الكرسي ما خلا عرشه، فإنه أعظم من أن يحيط به الكرسي»

Al Tabarsy, in Al Ihtijaj,

(It has been narrated) from Al-Sadiq^{asws}, and an Atheist had asked him^{asws}, so he said, ‘Is the Chair greater or the Throne?’ He^{asws} said: ‘Allah^{azwj} Created everything inside of the Chair except for His^{azwj} Throne. Thus it is greater than to be surrounded by the Chair’.⁷

عنه، عن القاسم بن يحيى، عن جده الحسن بن راشد، عن أبي الحسن موسى (ع) وسئل عن معنى قول الله " الرحمن على العرش استوى " فقال: استولى على ما دق وجل.

From him, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid,

(It has been narrated) from Abu Al-Hassan Musa^{asws}, and he^{asws} was asked about the Meaning of the Words of Allah^{azwj}: **The Beneficent, Established upon the Throne [20:5]**. So he^{asws} said: ‘Governs upon the delicate and the majestic’.⁸

وَ بِهَذَا الْإِسْنَادِ عَنْ سَهْلِ بْنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ مَارِدٍ أَنَّ أَبَا عَبْدِ اللَّهِ (عليه السلام) سُئِلَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى فَقَالَ اسْتَوَى مِنْ كُلِّ شَيْءٍ فَلَيْسَ شَيْءٌ أَقْرَبَ إِلَيْهِ مِنْ شَيْءٍ .

And by this chain, from Sahl, from Al Hassan Bin Mahboub, from Muhamad Bin Marid,

‘Abu Abdullah^{asws} was asked about the Words of Allah^{azwj} Mighty and Majestic: **The Beneficent, Established upon the Throne [20:5]**. So he^{asws} said: ‘Even from everything. So there isn’t anything closer to Him^{azwj} than a (another) thing’.⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ قَالَ جَاءَ رَجُلٌ إِلَى أَبِي جَعْفَرٍ (عليه السلام) فَقَالَ لَهُ أَخْبِرْنِي عَنْ رَبِّكَ مَتَى كَانَ فَقَالَ وَنِلَكَ إِنَّمَا يُقَالُ لِشَيْءٍ لَمْ يَكُنْ مَتَى كَانَ إِنَّ رَبِّي تَبَارَكَ وَ تَعَالَى كَانَ وَ لَمْ يَزَلْ حَيًّا بِلَا كَيْفٍ وَ لَمْ يَكُنْ لَهُ كَانَ وَ لَا كَانَ لِكُونِهِ كَوْنٌ كَيْفٍ وَ لَا كَانَ لَهُ أَيْنٌ وَ لَا كَانَ فِي شَيْءٍ وَ

⁶ الكافي 1: 99 / 9.

⁷ (Extract) الاحتجاج: 351

⁸ Al Mahaasin – V 1 Bk 5 H 212

⁹ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 19 H 7

لَا كَانَ عَلَى شَيْءٍ وَلَا ابْتَدَعَ لِمَكَانِهِ مَكَانًا وَلَا قَوِيَّ بَعْدَ مَا كَوَّنَ الْأَشْيَاءَ وَلَا كَانَ ضَعِيفًا قَبْلَ أَنْ يُكَوَّنَ شَيْئًا وَلَا كَانَ مُسْتَوْحِشًا قَبْلَ أَنْ يَبْتَدِعَ شَيْئًا وَلَا يُشْبِهُهُ شَيْئًا مَذْكُورًا وَلَا كَانَ حِلْوًا مِنْ الْمَلِكِ قَبْلَ إِنْشَائِهِ وَلَا يَكُونُ مِنْهُ حِلْوًا بَعْدَ ذَهَابِهِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer who said,

‘A man came over to Abu Ja’far^{asws}, and he said to him^{asws}, ‘Inform me about your^{asws} Lord^{azwj}, when was He^{azwj} (from)?’ So he^{asws} said: ‘Woe be unto you! But rather, it is only said to the thing which never was, when it was from. My^{asws} Lord^{azwj}, Blessed and High, always has been and will not cease to be living without a ‘how’, and there cannot happen to be a ‘was’ for Him^{azwj}, nor was there for His^{azwj} coming into being an occurrence of ‘how’, nor was there for Him^{azwj} a ‘where’, nor was He^{azwj} in anything, nor was He^{azwj} upon anything, nor was there a beginning for His^{azwj} Place a place, nor was He^{azwj} Strong after the coming into being of the things, nor was He^{azwj} weak before the things came into being, nor was He^{azwj} lonely before He^{azwj} Initiated the things, nor does anything mentionable resemble Him^{azwj}, nor was He^{azwj} Distinct from His^{azwj} Kingdom before He^{azwj} Built it, nor will there be a distinction from Him^{azwj} after its non-existence.

لَمْ يَزَلْ حَيًّا بِلَا حَيَاةٍ وَ مَلِكًا قَادِرًا قَبْلَ أَنْ يُنْشِئَ شَيْئًا وَ مَلِكًا جَبَّارًا بَعْدَ إِنْشَائِهِ لَلْكَوْنِ فَلَيْسَ لِكَوْنِهِ كَيْفٌ وَ لَا لَهُ أَيْنٌ وَ لَا لَهُ حَدٌّ وَ لَا يُعْرَفُ بِشَيْءٍ يُشْبِهُهُ وَ لَا يَهْرُمُ لِطَوْلِ الْبَقَاءِ وَ لَا يَصْعَقُ لِشَيْءٍ بَلْ لِحُفُوهِ تَصْعَقُ الْأَشْيَاءُ كُلُّهَا

He^{azwj} had never ceased to be living without a life and a kingdom and a Powerful King before He^{azwj} Built anything, and was a Compelling King after His^{azwj} Building the universe. So there isn’t from His^{azwj} coming into being, a ‘how’, nor is there a ‘where’ for Him^{azwj}, nor is there a (defined) limit for Him^{azwj}, nor can He^{azwj} be recognised by something resembling Him^{azwj}, nor does He^{azwj} age due to the prolonged remaining, nor is He^{azwj} bewildered to anything, but out of fear of Him^{azwj} the things are bewildered, all of them.

كَانَ حَيًّا بِلَا حَيَاةٍ حَادِثَةٍ وَ لَا كَوْنٍ مَوْصُوفٍ وَ لَا كَيْفٍ مَحْدُودٍ وَ لَا أَيْنٍ مَوْقُوفٍ عَلَيْهِ وَ لَا مَكَانٍ جَاوَزَ شَيْئًا بَلْ حَيٌّ يُعْرَفُ وَ مَلِكٌ لَمْ يَزَلْ لَهُ الْقُدْرَةُ وَ الْمُلْكُ أَنْشَأَ مَا شَاءَ حِينَ شَاءَ بِمَشِيئَتِهِ لَا يُحْدُ وَ لَا يُبْعَضُ وَ لَا يَغْنَى كَانَ أَوْلًا بِلَا كَيْفٍ وَ يَكُونُ آخِرًا بِلَا أَيْنٍ وَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْخَلْقُ وَ الْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

He^{azwj} was Living without a new (lease of) life, and occurrence of a space, nor a limitation of ‘how’, nor a ‘where’ reserved upon Him^{azwj}, nor a place being in the vicinity of anything. But, He^{azwj} is Living, recognised, and a King not having a decline for Him^{azwj} of the Power and the Kingdom, for as long as when He^{azwj} so Desires with His^{azwj} Desire. He^{azwj} can neither be limited, nor divided, nor perish. He^{azwj} was the First without a ‘how’ (qualitative state), and will happen to be Last without a ‘where’. And everything is perishable except for His^{azwj} Face. For Him^{azwj} is the creation and the Command. Blessed is Allah^{azwj}, Lord^{azwj} of the worlds’.

وَيْلِكَ أُنِيبُ إِلَيْهِ إِنْ رَبِّي لَا تَعْسَاهُ الْأَوْهَامُ وَلَا تَنْزِلُ بِهِ الشُّبُهَاتُ وَلَا يَحَارُ وَلَا يُجَاوِزُهُ شَيْءٌ وَلَا تَنْزِلُ بِهِ الْأَحْدَاثُ وَلَا يُسْأَلُ عَنْ شَيْءٍ وَلَا يَنْدُمُ عَلَى شَيْءٍ وَلَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى .

Woe be unto you, O questioner! My^{asws} Lord^{azwj} is such that the imaginations cannot grasp Him^{azwj}, nor can the doubts descend with Him^{azwj}, nor confusion, nor does anything exceed Him^{azwj}, nor does anything new descend with Him^{azwj}, nor does He^{azwj} Ask about anything, nor does he regret upon anything, nor does slumber seize Him^{azwj} nor is there any sleep for Him^{azwj}. For Him^{azwj} is whatever is in the skies and whatever is in the earth and whatever is between the two and whatever is beneath the surface’.¹⁰

أَحْمَدُ بْنُ مُحَمَّدٍ وَعَلِيُّ بْنُ مُحَمَّدٍ جَمِيعاً عَنْ عَلِيِّ بْنِ الْحَسَنِ النَّيْبِيِّ عَنْ مُحَمَّدِ بْنِ الْخَطَّابِ الْوَاسِطِيِّ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَحْمَدَ بْنِ عُمَرَ الْخَلْبِيِّ عَنْ حَمَّادِ الْأَزْدِيِّ عَنْ هِشَامِ الْخَفَّافِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) كَيْفَ بَصْرُكَ بِالنُّجُومِ قَالَ قُلْتُ مَا خَلَفْتُ بِالْعِرَاقِ أَبْصَرَ بِالنُّجُومِ مِنِّي فَقَالَ كَيْفَ دَوْرَانُ الْفَلَكَ عِنْدَكُمْ قَالَ فَأَخَذْتُ فَلَنْسَوْتِي عَنْ رَأْسِي فَأَدْرَيْتُهَا قَالَ فَقَالَ إِنْ كَانَ الْأَمْرُ عَلَى مَا تَقُولُ فَمَا بَالُ بَنَاتِ النَّعْشِ وَالْجُدَيْ وَالْفَرْقَدَيْنِ لَا يُرَوْنَ يَدُورُونَ يَوْمًا مِنَ الدَّهْرِ فِي الْقِبْلَةِ قَالَ قُلْتُ هَذَا وَاللَّهِ شَيْءٌ لَا أَعْرِفُهُ وَلَا سَمِعْتُ أَحَدًا مِنْ أَهْلِ الْحِسَابِ يَذْكُرُهُ فَقَالَ لِي كَمْ السُّكَيْنَةُ مِنَ الرَّهْرَةِ جُزْءًا فِي ضَوْئِهَا قَالَ قُلْتُ هَذَا وَاللَّهِ نَجْمٌ مَا سَمِعْتُ بِهِ وَلَا سَمِعْتُ أَحَدًا مِنَ النَّاسِ يَذْكُرُهُ فَقَالَ سُبْحَانَ اللَّهِ فَاسْتَقَطْتُمْ نَجْمًا بِأَسْرِهِ فَعَلَى مَا تَحْسِبُونَ

Ahmad Bin Muhammad, And Ali Bin Muhammad, together from Ali Bin Al-Hassan Al-Taymi, from Muhammad Bin Al-Khataab Al-Wasity, from Yunus Bin Abdul Rahman, from Ahmad Bin Umar Al-Halby, from hammad Al-Azdy, from Hisham Al-Khaffaf who said:

Abu Abdullah^{asws} said to me: ‘How is your insight into the stars (astrology)?’ I said, ‘There is no one left in Iraq with more insight into the stars than I’. So he^{asws} said; ‘How is the rotation of the ‘الْفَلَكَ’ universe in accordance to you?’ So I took off my cap from my head and rotated it. (Imam^{asws} said) ‘If the matter was as you are saying it to be, so what do you make of Al-Na’ash, and Al-Jaday, and Al-Faqadayn? They are not being seen to rotate in a day from the time in the direction?’ I said, ‘By Allah^{azwj}, this is something that I do not understand, not had I heard anyone from the people of the calculation mention it’. So he^{asws} said to me: ‘What is the proportion of light of Al-Sukayna from Al-Zuhra Venus?’ I said, ‘By Allah^{azwj}, this is a star which I have not heard of, nor have I heard anyone from the people mentioning it’. So he^{asws} said; ‘Glory be to Allah^{azwj}! So you have dropped (ignored) a whole star, so what is your calculation based upon?’

ثُمَّ قَالَ فَكَمْ الرَّهْرَةُ مِنَ الْقَمَرِ جُزْءًا فِي ضَوْئِهِ قَالَ قُلْتُ هَذَا شَيْءٌ لَا يَعْلَمُهُ إِلَّا اللَّهُ عَزَّ وَجَلَّ قَالَ فَكَمْ الْقَمَرُ جُزْءًا مِنَ الشَّمْسِ فِي ضَوْئِهَا قَالَ قُلْتُ مَا أَعْرِفُ هَذَا قَالَ صَدَقْتَ ثُمَّ قَالَ مَا بَالُ الْعَسْكَرَيْنِ يَلْتَقِيَانِ فِي هَذَا حَاسِبٌ وَفِي هَذَا حَاسِبٌ فَيَحْسَبُ هَذَا

¹⁰ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 6 H 3

لِصَاحِبِهِ بِالظَّفَرِ وَ يَحْسُبُ هَذَا لِصَاحِبِهِ بِالظَّفَرِ ثُمَّ يَلْتَقِيَانِ فِيهِمَا الْأَخَرُ فَأَيُّنَ كَانَتِ النُّحُوسُ قَالَ فُقُلْتُ لَا وَاللَّهِ مَا أَعْلَمُ ذَلِكَ قَالَ فَقَالَ صَدَقْتَ إِنَّ أَصْلَ الْحِسَابِ حَقٌّ وَ لَكِنْ لَا يَعْلَمُ ذَلِكَ إِلَّا مَنْ عَلِمَ مَوَالِيدَ الْخَلْقِ كُلِّهِمْ.

Then (Imam^{asws}) said: ‘So what is the proportion of illumination of Al-Zuhra (Venus) from the moon is?’ I said, ‘This is a thing which no one knows except Allah^{azwj} Mighty and Majestic’. He^{asws} said; ‘So what is the proportion of the moon from the sun in its illumination?’ I said, ‘I do not know this’. He^{asws} said; ‘You speak the truth’. Then said: ‘So what about the two armies which meet each other in accordance to this calculation, and in accordance to that calculation, and the calculator of this one calculated victory for this army, and the calculator of that one calculated victory for that army, then the two of them met, so one of them defeats the other, so now where would be the bad luck?’ I said, ‘By Allah^{azwj}, I do not know that’. He^{asws} said: ‘You speak the truth. The origin of the calculation is true, but no one knows that except the one who knows the birth of creatures, all of them’.¹¹

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ أَبِي حَمَزَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَ فِي أَنفُسِهِمْ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ قَالَ يُرِيهِمْ فِي أَنفُسِهِمُ الْمَسْخَ وَ يُرِيهِمْ فِي الْأَفَاقِ انْتِقَاصَ الْأَفَاقِ عَلَيْهِمْ فَيَرَوْنَ قُدْرَةَ اللَّهِ عَزَّ وَ جَلَّ فِي أَنفُسِهِمْ وَ فِي الْأَفَاقِ فُلْتُ لَهُ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ قَالَ خُرُوجُ الْقَائِمِ هُوَ الْحَقُّ مِنْ عِنْدِ اللَّهِ عَزَّ وَ جَلَّ يَرَاهُ الْخَلْقُ لَا بُدَّ مِنْهُ.

Abu Ali Al-Ashary, from Muhammad bin Abdul Jabbar, from Al-Hassan Bin Ali, from Ali Bin Abu Hamza, from Abu Baseer, who has said:

‘I asked Abu Abdullah^{asws} about the Statement of Allah^{azwj} Mighty and Majestic: **“[41:53] We will soon show them Our signs in the Universe and in their own souls, until it will become quite clear to them that it is the truth”**, he^{asws} said: ‘He^{azwj} Showed them in their own selves, the metamorphosis, and Showed them in the horizon, the breakdowns in the horizons so they would see the Power of Allah^{azwj} Mighty and Majestic within themselves and in the horizon’. So I said to him, (What about) **“until it will become quite clear to them that it is the truth”**?’ He^{asws} said: ‘The coming out of Al-Qaim^{asws}, it is the truth from the Presence of Allah^{azwj} Mighty and Majestic which the creatures will see, it is inevitable’.¹²

Revival of the decayed bones

الشيخ في (أماليه)، قال: أخبرنا محمد بن محمد بن عبد الله بن أبي شيخ إجازة، قال: أخبرنا أبو عبد الله محمد بن أحمد الحكيمي، قال: أخبرنا عبد الرحمن بن عبد الله أبو سعيد البصري، قال: حدثنا وهب بن جرير، عن أبيه، قال:

¹¹ Al-Kafi, Vol. 8, H. 14996

¹² Al-Kafi, Vol. 8, H. 15022

حدثنا محمد بن إسحاق بن يسار المدني، قال: حدثنا سعيد بن ميناء، عن غير واحد من أصحابنا: أن نفرا من قريش اعترضوا رسول الله (صلى الله عليه وآله)، منهم، عتبة بن ربيعة، وأبي بن خلف، والوليد بن المغيرة، والعاص بن سعيد، فمشى إليه أبي بن خلف بعظم رميم، ففته في يده، ثم نفخه، وقال: أترعم أن ربك يحيي هذا بعد ما ترى؟!

Al-Sheykh in his Amaali said that it has been narrated to him from Muhammad Bin Muhammad, from Abu Muhammad Bin Abdullah Bin Abu Sheykh Ijaza, from Abu Abdullah Muhammad Bin Ahmad Al-Hakimy, from Abdul Rahman Bin Abdullah Abu Saeed Al-Basry, from Wahab Bin Jareer, from his father, from Muhammad Bin Is’haq Bin Yasaar Al-Madany, from Saeed Bin Mina, from another one from his companions that,

‘A number of the Quraysh raised objections to Rasool-Allah^{saww}. Among them were Utba Bin Rabi’e, and Abayy Bin Khalaf, and Walid Bin Mugheira, and Al-Aas Bin Saeed. Abayy Bin Khalaf walked towards him^{saww} and he had a large bone in his hand, opened his hand, then blew it away and said, ‘You^{saww} are claiming that your^{saww} Lord^{azwj} will give life to this after what you^{saww} see?’

فأنزل الله تعالى: وَ ضَرَبَ لَنَا مَثَلًا وَ نَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَ هِيَ رَمِيمٌ قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَ هُوَ بِكُلِّ خَلْقٍ عَلِيمٌ، إلى آخر السورة.

Allah^{azwj} the Exalted Revealed: **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] - up to the end of the Chapter.**¹³

العياشي: عن الحلبي، عن أبي عبد الله (عليه السلام)، قال: «جاء أبي بن خلف فأخذ عظما باليا من حائط، ففته، ثم قال: يا محمد، إذا كنا عظاما ورفاتا إنا لمبعوثون، من يحيي العظام و هي رميم؟ فنزلت: قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَ هُوَ بِكُلِّ خَلْقٍ عَلِيمٌ».

Al-Ayyashi from Al-Halby,

From Abu Abdullah^{asws}, said: ‘Abayy Bin Khalaf came over, he grabbed old bones from a wall, so he opened his hand, then said, ‘O Muhammad^{saww}, if I become bones and decay, will I be brought back? Who will give life to the bones when they have rotted away?’ It was Revealed: **Say: ‘He Who Revived these the first time, and He is Knowing with all creation [36:79]’.**¹⁴

الطبرسي في (الاحتجاج): عن موسى بن جعفر (عليهما السلام)، عن أمير المؤمنين (عليه السلام)، و قد سأله يهودي، فقال: إن إبراهيم قد بخت كافرا برهان نبوته. قال له علي (عليه السلام): «لقد كان كذلك، و محمد (صلى الله عليه وآله) أتاه مكذب بالبعث بعد الموت، و هو أبي بن خلف الجمحي، معه عظم نخر، ففركه، ثم قال: يا محمد، من يحيي العظام و هي رميم؟ فأنتطق الله محمدا (صلى الله عليه وآله) بمحكم آياته، و بخته برهان نبوته، فقال: يحييها الذي أنشأها أول مرة و هو بكل خلق عليم، فانصرف مبهوتا».

¹³ الأمل 1: 18.

¹⁴ تفسير العياشي 2: 89/296.

Al-Tabarsy in Al-Ihtijaj –

‘From Musa^{asws} Bin Ja’far^{asws}, from Amir-Al-Momineen^{asws}, when a Jew questioned him^{asws}, ‘Ibrahim^{as} silenced the Kafir by the demonstration of his^{as} Prophet-hood’. Ali^{asws} said to him: ‘And so it was the same, and Muhammad^{saww} came across the deniers of Resurrection after the death, and he was Abayy Bin Khalaf Al-Jamhy, with him was a bone. He crushed it and said, ‘O Muhammad^{saww}, who will give life to the bones after they have rotted away? Allah^{azwj} Made Muhammad^{saww} speaks by a Decisive Verse, and Demonstrated his^{saww} Prophet-hood, Said: **Say: ‘He Who Revived these the first time, and He is Knowing with all creation [36:79]’**. He left having been silenced.’¹⁵

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، عن أبي حمزة، قال: سمعت علي بن الحسين (عليهما السلام) يقول: عجب كل العجب لمن أنكر الموت و هو يرى من يموت كل يوم و ليلة، و العجب كل العجب لمن أنكر النشأة الاخرى و هو يرى النشأة الاولى».

Muhammad Bin Yaqoub from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Saalim, from Abu Hamza who said,

‘I heard Ali^{asws} Bin Al-Husayn^{asws} say: ‘Wonder of all wonders to the one who denies the death and he sees one who dies every day and night, and wonder of all wonders to the one who denies the next Resurrection and he see the first Resurrection (growth).’¹⁶

Exception for the Holy Masomeen^{asws}

في من لا يحضره الفقيه حديث طويل وفيه قالوا وقد رمت يا رسول الله يعنون صرت رميما ؟ فقال: كلا ان الله عزوجل حرم لحومنا على الارض أن تطعم منها شيئاً

In Man La Yahzur Al-Faqih is a lengthy Hadeeth and in it they said,

‘And you^{saww} will (also) decay, O Rasool-Allah^{saww}, meaning the decaying of your^{saww} bones?’ He^{saww} said: ‘No way! Surely, Allah^{azwj} Mighty and Majestic has Prohibited our^{saww} flesh upon the earth, for it to consume anything from it.’¹⁷

¹⁵ الاحتجاج: 213.

¹⁶ الكافي 3: 28 / 258.

¹⁷ Tafseer Noor Al Saqalayn – Ch 36 H 85

The debating is of two types

وَقَالَ الصَّادِقُ ع وَ قَدْ ذَكَرْنَا عِنْدَهُ الْجِدَالَ فِي الدِّينِ، وَ أَنَّ رَسُولَ اللَّهِ وَ الْأَئِمَّةَ ع قَدْ نَهَوْا عَنْهُ - فَقَالَ الصَّادِقُ ع: لَمْ يُنْهَ عَنْهُ مُطْلَقًا، وَ لَكِنَّهُ نُهِىَ عَنِ الْجِدَالِ بِغَيْرِ الَّتِي هِيَ أَحْسَنُ - أَمَا تَسْمَعُونَ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ: «وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ» وَ قَوْلُهُ تَعَالَى: «ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَ الْمَوْعِظَةِ الْحَسَنَةِ - وَ جَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ».

(Imam Hassan Al-Askari^{asws} said): ‘And Al-Sadiq^{asws} said, and there had been mentioned in his^{asws} presence, the debating in the Religion, and that Rasool-Allah^{saww} and the Imams^{asws} had forbidden from it. So, Al-Sadiq^{asws} said: ‘It has not been forbidden from, absolutely. But, there is forbiddance from the debating with other than which is good. Are you not listening to Allah^{azwj} Mighty and Majestic Saying: **And do not dispute with the people of the Book except by what is best [29:46]**? And the Words of the Exalted: **Call to the Way of your Lord with the wisdom and goodly exhortation, and have disputations with them by that which is best [16:125]**.

فَالْجِدَالَ بِالَّتِي هِيَ أَحْسَنُ قَدْ قَرَنَهُ الْعُلَمَاءُ بِالَّذِينَ، وَ الْجِدَالَ بِغَيْرِ الَّتِي هِيَ أَحْسَنُ مُحَرَّمٌ حَرَمَهُ اللَّهُ تَعَالَى عَلَى شِبَعَيْنَا، وَ كَيْفَ يُحَرَّمُ اللَّهُ الْجِدَالَ جُمْلَةً وَ هُوَ يَقُولُ: «وَ قَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى»

The debating by that which is best had been the conduct of the scholars in the Religion, and the debating with other than that which is good is prohibited. Allah^{azwj} the Exalted Prohibited it upon our^{asws} Shias. And how can Allah^{azwj} Prohibit the debating as a whole, and He^{azwj} is Saying: **And they (non-Muslims), are saying ‘He will never enter the Paradise except one who would be a Jew or a Christian’. [2:111]**.

وَ قَالَ اللَّهُ تَعَالَى: «تِلْكَ أَمَانِيُّهُمْ - قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ» فَجَعَلَ عِلْمَ الصِّدْقِ وَ الْإِيمَانَ بِالْبُرْهَانِ، وَ هَلْ يُؤْتَى بِالْبُرْهَانِ إِلَّا فِي الْجِدَالِ بِالَّتِي هِيَ أَحْسَنُ

And Allah^{azwj} the Exalted Said: **These are their aspirations. Say, ‘Give your proof if you are truthful’. [2:111]**. Thus, He^{azwj} Made the knowledge as truthful and the Eman with the proof. And can the proof be come with except in the dispute with that which is good?’

فَقِيلَ: يَا ابْنَ رَسُولِ اللَّهِ فَمَا الْجِدَالَ بِالَّتِي هِيَ أَحْسَنُ، وَ الَّتِي لَيْسَتْ بِأَحْسَنَ

So it was said, ‘O son^{asws} of Rasool-Allah^{saww}! So what is the debating by that which is best, and which isn’t good?’

قَالَ: أَمَا الْجِدَالَ بِغَيْرِ الَّتِي هِيَ أَحْسَنُ، فَأَنْ تُجَادَلَ مُبْطِلًا، فَيُورِدَ عَلَيْكَ بَاطِلًا فَلَا تَرُدُّهُ بِحُجَّةٍ قَدْ نَصَبَهَا اللَّهُ، وَ لَكِنْ تَجْحَدُ قَوْلَهُ أَوْ تَجْحَدُ حَقًّا - يُرِيدُ ذَلِكَ الْمُبْطِلُ أَنْ يُعَيَّنَ بِهِ بَاطِلُهُ، فَتَجْحَدُ ذَلِكَ الْحَقَّ - مُحَافَةً أَنْ يَكُونَ لَهُ عَلَيْكَ فِيهِ حُجَّةٌ، لِأَنَّكَ لَا تَدْرِي كَيْفَ التَّخْلُصُ مِنْهُ، فَذَلِكَ حَرَامٌ عَلَى شِبَعَيْنَا أَنْ يَصِيرُوا فِتْنَةً عَلَى ضِعَفَاءِ إِخْوَانِهِمْ وَ عَلَى الْمُبْطِلِينَ.

He^{saww} said: ‘As for the debating with other than that which is best, so (it is when) you debate the falsehood, and a false (argument) is referred against you, but you do not rebut it

with an argument which Allah^{azwj} has Pitched, but you fight his words and fight a truth – wanting that falsifier that he would be assisting with the falsehood, so you would fight that truth – fearing that there would happen to be for him a proof against you in it, because you don’t know how to finish off from it. So that is Prohibited unto our^{asws} Shias that they should become a strife upon the weak ones of their brethren and upon the falsifiers.

أَمَّا الْمُبْطِلُونَ فَيَجْعَلُونَ ضَعْفَ الضَّعِيفِ مِنْكُمْ- إِذَا تَعَاطَى مُجَادَلَتَهُ وَ ضَعْفَ مَا فِي يَدِهِ حُجَّةً لَهُ عَلَى بَاطِلِهِ.

And as for the falsifiers, so they are making weak, the weak ones from you, when you abuse his debate and weaken whatever is in hands a proof for him against his falsehood.

وَ أَمَّا الضُّعَفَاءُ فَتُعْزَمُ قُلُوبُهُمْ- لِمَا يَرَوْنَ مِنْ ضَعْفِ الْمُحِقِّ فِي يَدِ الْمُبْطِلِ.

And as for the weak ones, so their hearts are gloomy due to what they are seeing from the weakness of the truthful one in the hands of the falsifier.

وَ أَمَّا الْجِدَالُ بِاللَّيِّ هِيَ أَحْسَنُ فَهُوَ مَا أَمَرَ اللَّهُ تَعَالَى بِهِ نَبِيِّهِ أَنْ يُجَادَلَ بِهِ- مَنْ جَحَدَ الْبُعْثَ بَعْدَ الْمَوْتِ وَ إِحْيَاءَهُ لَهُ، فَقَالَ اللَّهُ تَعَالَى حَاكِيًا عَنْهُ: وَ ضَرَبَ لَنَا مَثَلًا وَ نَسِيَ خَلْقَهُ- قَالَ مَنْ يُحْيِي الْعِظَامَ وَ هِيَ رَمِيمٌ فَقَالَ اللَّهُ فِي الرَّدِّ عَلَيْهِ: قُلْ يَا مُحَمَّدُ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَ هُوَ بِكُلِّ خَلْقٍ عَلِيمٌ- الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا- فَإِذَا أَنْتُمْ مِنْهُ تُوقِدُونَ.

And as for the debate by that which is best, so it is what Allah^{azwj} the Exalted Commanded with, if you were to debate with it (against) the one who rejects the Resurrection after the death, and His^{azwj} Reviving him. So Allah^{azwj} the Exalted Said Relating about it: **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] He Who Made fire for you from the green tree, so then you are igniting from it’ [36:80].**

فَأَرَادَ اللَّهُ مِنْ نَبِيِّهِ أَنْ يُجَادَلَ الَّذِي قَالَ: كَيْفَ يَجُوزُ أَنْ يُبْعَثَ هَذِهِ الْعِظَامُ وَ هِيَ رَمِيمٌ قَالَ اللَّهُ تَعَالَى: قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ أَوْ فَيَعْجِزُ مَنْ ابْتَدَأَ بِهِ لَا مِنْ شَيْءٍ أَنْ يُعِيدَهُ بَعْدَ أَنْ يَبْلَى بَلِ ابْتِدَائُهُ أَصْعَبُ عِنْدَكُمْ مِنْ إِعَادَتِهِ.

Allah^{azwj} Wanted from His^{azwj} Prophet^{saww} that he^{saww} debate the falsifier who said, ‘How is it allowed that these bones be Revived and these are rotted away?’ Allah^{azwj} the Exalted Said: **Say: ‘He Who Revived these the first time [36:79].** Would He^{azwj} be frustrated, the One^{azwj} who Initiated with it? There is none from the things if He^{azwj} Repeats it after it is worn out, but its Initiating is more difficult in your presence than its repeating.

ثُمَّ قَالَ: الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا أَيَّ إِذَا كَانَ قَدْ كَمَنَّ النَّارُ الْحَارَّةُ- فِي الشَّجَرِ الْأَخْضَرِ الرُّطْبِ يَسْتَخْرِجُهَا، فَعَرَفْتُمْ أَنَّهُ عَلَى إِعَادَةِ مَا بَلَى أَقْدَرُ.

Then He^{azwj} Said: **He Who Made fire for you from the green tree [36:80].** i.e., when it was that He^{azwj} had Hidden the hot fire inside the wet tree to be extracted from (striking of two twigs to kindle a flame), so He^{azwj} is Making you understand that He^{azwj} is Able upon Repeating what is decayed.

ثُمَّ قَالَ: أَوَ لَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ - بِقَادِرٍ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ - بَلَى وَهُوَ الْخَلَّاقُ الْعَلِيمُ أَمْ إِذَا كَانَ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ أَكْبَرَ وَ أْبْعَدَ فِي أَوْهَامِكُمْ - وَ قَدَرِكُمْ أَنْ تُقَدِرُوا عَلَيْهِ مِنْ إِعَادَةِ الْبَالِي فَكَيْفَ جَوَزْتُمْ مِنَ اللَّهِ خَلْقَ هَذَا الْأَعْجَبِ عِنْدَكُمْ - وَ الْأَصْعَبِ لَدَيْكُمْ وَ لَمْ تُجَوِّزُوا مَا هُوَ أَسْهَلُ عِنْدَكُمْ - مِنْ إِعَادَةِ الْبَالِي

Then He^{azwj} Said: **Or isn't He Who Created the skies and the earth Able upon Creating the likes of them? Yes, and He is the All-Knowing Creator [36:81]** – i.e., when it was so that the creation of the skies and the earth was greater and further in your imaginations and your measurement that He^{azwj} would be Able upon it from Returning the decayed. So how are you accepting from Allah^{azwj}, the creation of this as more astounding with you and more difficult in front of you, and you are not accepting what is easier with you – from the returning of the decayed (bones)?'

فَقَالَ الصَّادِقُ ع: فَهَذَا الْجِدَالُ بِأَلَّتِي هِيَ أَحْسَنُ، لِأَنَّ فِيهَا قَطَعَ عُذْرَ الْكَافِرِينَ وَ إِزَالَهَ شُبُهَهُمْ.

So Al-Sadiq^{asws} said: ‘So this is the debating by that which is best, because therein is cutting off of the excuses of the Kafirs and the removal of their doubts’.

وَ أَمَّا الْجِدَالُ بِعَبْرِ أَلَّتِي هِيَ أَحْسَنُ - فَأَنْ تَجْحَدَ حَقًّا لَا يُمَكِّنُكَ - أَنْ تُفَرِّقَ بَيْنَهُ وَ بَيْنَ بَاطِلٍ مَنْ يُجَادِلُهُ، وَ إِنَّمَا تَدْفَعُهُ عَنْ بَاطِلِهِ بِأَنْ تَجْحَدَ الْحَقَّ، فَهَذَا هُوَ الْمُحَرِّمُ لِأَنَّكَ مِثْلَهُ، جَحَدَ هُوَ حَقًّا، وَ جَحَدْتَ أَنْتَ حَقًّا آخَرَ.

And as for the debating which is other than best – so (it is when) you (end up) fighting (against) that which is true, (and) you cannot differentiate between it and the falsehood of the one who is debating it. And rather, you repel him from his falsehood by your rejecting the truth. So this, is from the Prohibited, because you would be like him. Him fighting the truth, and you fighting against another truth’.¹⁸

Iblees^{la} was Created from clay

في تفسير علي بن ابراهيم حدثني أبي عن سعد بن أبي سعيد عن اسحاق ابن جرير قال: قال أبو عبد الله عليه السلام: أي شيء يقول اصحابك في قول إبليس (خلقتني من نار وخلقته من طين) ؟ قلت: جعلت فداك قد قال ذلك وذكره الله في كتابه،

In the commentary of Ali Bin Ibrahim, ‘It has been narrated to me from Abu Saeed from Is’haq Ibn Jareer who said that,

‘Abu Abdullah^{asws} said: ‘Which thing are your companions saying regarding the words of Iblees^{la}: **You Created me from fire and Created him from clay**’ [38:76]? I said, ‘May I be sacrificed for you^{asws}, that is what he^{la} said, and Allah^{azwj} Mentioned it in His^{azwj} Book.’

¹⁸ Tafseer Imam Hassan Al Askari^{asws} – S 322

قال: كذب إبليس يا اسحاق ما خلقه الا من طين، ثم قال: قال الله (الذى جعل لكم من الشجر الاخضر نارا فإذا أنتم منه توقدون) خلقه الله من ذلك النار ومن تلك الشجرة، والشجرة أصلها من طين.

He^{asws} said: ‘Iblees^{la} lied, O Is’haq, what was his^{la} creation except from clay? Then said: ‘Allah^{azwj} Says: **He Who Made fire for you from the green tree, so then you are igniting from it’ [36:80].** Allah^{azwj} Created him^{la} from that fire and from that tree, and the tree originated from clay.’¹⁹

Allah^{azwj} Created the skies and the earth in six days:

وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ وَلَئِن قُلْتُمْ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ {11:7}

And He is the One Who Created the skies and the earth in six days and His Throne was upon the water, in order to Try you, which one of you is better in deeds. And if you were to say: ‘You will be Resurrected from after the death’, those who are committing Kufr would say, ‘Surely this is nothing but clear sorcery [11:7]

Creation in six days

العياشي: عن أبي جعفر، عن رجل، عن أبي عبد الله (عليه السلام)، قال: «إن الله خلق السماوات و الأرض في ستة أيام، فالسنة تنقص ستة أيام».

Al-Ayyashi, has narrated:

From a man who has said that Abu Ja’far^{asws} has narrated (on behalf of) Abu Abdullah^{asws} that he said: ‘Allah^{azwj} Created the skies and the earth in six days, thus the year is six days’ short’ (6 months of 29 days).²⁰

عن الصباح بن سيابة، عن أبي جعفر (عليه السلام)، قال: إن الله خلق الشهور اثني عشر شهرا، و هي ثلاثمائة و ستون يوما، فحجز عنها ستة أيام خلق فيها السماوات و الأرض، فمن ثم تقاصرت الشهور».

From Al-Sabah Bin Sayabat,

¹⁹ Tafseer Noor Al Saqalayn – CH 36 H 90

²⁰ تفسير العياشي 2: 6 / 120

‘Abu Ja’far^{asws} having said: ‘Allah^{azwj} Created the months as twelve months, and these are of three hundred and sixty days. So He^{azwj} Separated six days from it in which He^{azwj} created the skies, and the earth. So from then the months are deficient’.²¹

عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ اللَّهَ خَلَقَ الْحَيَرَ يَوْمَ الْأَحَدِ وَ مَا كَانَ لِيَخْلُقَ الشَّرَّ قَبْلَ الْحَيْرِ وَ فِي يَوْمِ الْأَحَدِ وَ الْإِثْنَيْنِ خَلَقَ الْأَرْضِينَ وَ خَلَقَ أَقْوَاتَهَا فِي يَوْمِ الثَّلَاثَةِ وَ خَلَقَ السَّمَاوَاتِ يَوْمَ الْأَرْبَعَاءِ وَ يَوْمَ الْخَمِيسِ وَ خَلَقَ أَقْوَاتَهَا يَوْمَ الْجُمُعَةِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ وَ مَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ.

From him, from Abdullah Bin Sinan who said:

I heard Abu Abdullah^{asws} saying that: ‘Allah^{azwj} Created the good on the day of Sunday, and He^{azwj} did not Create the evil before the good. And during the day of Sunday and the Monday Created the firmaments and created their sustenance during the day of Tuesday, and Created the Skies on the day of Wednesday and Thursday, and Created their sustenance on the day of Friday’.²²

Creation itself

مُحَمَّدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ الْحُجَّالِ عَنِ الْعَلَاءِ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ لِي أَبُو جَعْفَرٍ (عليه السلام) كَانَ كُلُّ شَيْءٍ مَاءً وَ كَانَ عَرْشُهُ عَلَى الْمَاءِ فَأَمَرَ اللَّهُ عَزَّ وَ جَلَّ دِحْرَهُ الْمَاءِ فَاضْطَرَمَّ نَارًا ثُمَّ أَمَرَ النَّارَ فَخَمَدَتْ فَارْتَفَعَ مِنْ حُمُودِهَا دُخَانٌ فَخَلَقَ اللَّهُ السَّمَاوَاتِ مِنْ ذَلِكَ الدُّخَانِ وَ خَلَقَ الْأَرْضَ مِنَ الرَّمَادِ ثُمَّ اخْتَصَمَ الْمَاءُ وَ النَّارُ وَ الرِّيحُ فَقَالَ الْمَاءُ أَنَا جُنْدُ اللَّهِ الْأَكْبَرُ وَ قَالَتِ الرَّيحُ أَنَا جُنْدُ اللَّهِ الْأَكْبَرُ وَ قَالَتِ النَّارُ أَنَا جُنْدُ اللَّهِ الْأَكْبَرُ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى الرِّيحِ أَنْتَ جُنْدِي الْأَكْبَرُ .

Muhammad, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al-A’ala Bin Razeyn, from Muhammad Bin Muslim and Al-Hajjaal, from Al-A’ala, from Muhammad Bin Muslim who said:

Abu Ja’far^{asws} said to me: ‘Everything used to be water, **And He is the One Who Created the skies and the earth in six days and His Throne was upon the water, in order to Try you, which one of you is better in deeds [11:7].** So Allah^{azwj} Mighty is His^{azwj} Mention, Commanded the water, and a fire was ignited. Then He^{azwj} Commanded the fire, so it was extinguished and smoke arose from its subsidence. So Allah^{azwj} Created the Heavens from that smoke, and Created the earth from the ash. Then the water, and the fire, and the wind quarrelled. So the water said, ‘I am the greatest army of Allah^{azwj}’, and the wind said, ‘I am the greatest army of Allah^{azwj}’, and the fire said, ‘I am the greatest army of Allah^{azwj}’. So Allah^{azwj} Mighty and Majestic Revealed unto the wind: “You are My^{azwj} greatest army’.²³

²¹ تفسير العياشي 2: 120 / 7 .

²² الكافي 8: 145 / 117 .

²³ Al Kafi – H 14516

ابن بابويه، قال: حدثنا تميم بن عبد الله بن تميم القرشي، قال: حدثنا أبي، عن أحمد بن علي الأنصاري، عن أبي الصلت عبد السلام بن صالح الهروي، قال: سأل المأمون أبا الحسن علي بن موسى الرضا (عليه السلام) عن قول الله عز و جل: وَ هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَ كَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا.

Ibn Babuwayh said, ‘Tameem Bin Abdullah Bin Tameem al Qarshy narrated to us, from his father, from Ahmad Bin Ali Al Ansary, from Abu Al Salt Abdul Salaam Bin Salih Al Harwy who said,

‘Al-Mamoun asked Abu Al-Hassan Al-Reza^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **And He is the One Who Created the skies and the earth in six days and His Throne was upon the water, in order to Try you, which one of you is better in deeds [11:7].**

فقال: «إن الله تبارك و تعالی خلق العرش و الماء و الملائكة قبل خلق السموات و الأرض، و كانت الملائكة تستدل بأنفسها و بالعرش و بالماء على الله عز و جل، ثم جعل عرشه على الماء، ليظهر بذلك قدرته للملائكة، فيعلمون أنه على كل شيء قدير، ثم رفع العرش بقدرته و نقله فجعله فوق السماوات السبع،

He^{asws} said: ‘Surely Allah^{azwj} Blessed and Exalted Created the Throne, and the water, and the Angels before He^{azwj} Created the skies and the earth. And the Angels used to infer by themselves, and by the Throne, and by the water, to Allah^{azwj} Mighty and Majestic. Then He^{azwj} Made His^{azwj} Throne to be upon the water, in order to manifest His^{azwj} Power by that to the Angels, so that they would come to know that He^{azwj} has Power over everything. Then He^{azwj} Raised the Throne by His^{azwj} Power and Transferred it, so He^{azwj} Made it to be above the seventh sky.

و خلق السماوات و الأرض في ستة أيام، و هو مستول على عرشه، و كان قادرا على أن يخلقها في طرفة عين، و لكنه عز و جل خلقها في ستة أيام، ليظهر للملائكة ما يخلقه منها شيئا بعد شيء، فيستدل بحدوث ما يحدث على الله تعالى مرة بعد اخرى،

And He^{azwj} **Created the skies and the earth in six days [11:7]**, and He^{azwj} Took Control upon His^{azwj} Throne. And He^{azwj} has all the Power to Create it in the blink of an eye, but the Mighty and Majestic Created it in six days, in order to Manifest to the Angels what He^{azwj} Created from it, a thing after a thing. So they were evidenced by the occurrence of what occurred, to Allah^{azwj} the Exalted, time and again.

و لم يخلق الله عز و جل العرش لحاجة به إليه، لأنه غني عن العرش و عن جميع ما خلق، و لا يوصف بالكون على العرش، لأنه ليس بجسم، تعالى الله عن صفة خلقه علوا كبيرا،

And Allah^{azwj} did not Create the Throne for any need of His^{azwj}, because He^{azwj} is above any need of the Throne, and from all of what He^{azwj} Created. He^{azwj} cannot be described to be upon the Throne, because He^{azwj} has no physical form. Elevated is Allah^{azwj} from the attributes of His^{azwj} creatures, Higher and Greater.

و أما قوله عز و جل: لِيُبَيِّنُكُمْ لِكُلِّ شَيْءٍ أَحْسَنُ عَمَلًا فَإِنَّهُ عَزَّ وَ جَلَّ خَلَقَ خَلْقَهُ لِيَبْلُوَهُمْ بِتَكْلِيفِ طَاعَتِهِ وَ عِبَادَتِهِ، لَا عَلَى سَبِيلِ الْإِمْتِحَانِ وَ التَّجْرِبَةِ، لِأَنَّهُ لَمْ يَزَلْ عَلِيمًا بِكُلِّ شَيْءٍ». فقال المأمون: فرجت عني- يا أبا الحسن- فرج الله عنك.

And as for His^{azwj} Words: ***in order to Try you, which one of you is better in deeds [11:7]***, so He^{azwj}, the Mighty and Majestic Created His^{azwj} creatures in order to Test them by the effort of being obedient to Him^{azwj}, and worship of Him^{azwj}, not upon the way of the examination and the experience, because He^{azwj} never ceased to be All-Knowing of everything’. So Al-Mamoun said, ‘You^{asws} have relieved me – O Abu Al-Hassan^{asws} – may Allah^{azwj} Relieve you^{asws},²⁴

و عنه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد (رحمه الله)، قال: حدثنا محمد بن الحسن الصفار، عن علي بن إسماعيل، عن حماد بن عيسى، عن إبراهيم بن عمر اليماني، عن أبي الطفيل، عن أبي جعفر، عن علي بن الحسين (عليهما السلام) قال: «إن الله عز و جل خلق العرش أرباعا، لم يخلق قبله إلا ثلاثة أشياء: الهواء، و القلم، و النور، ثم خلقه من أنوار مختلفة، فمن ذلك النور نور أحضر اخضرت منه الخضرة، و نور أصفر اصفرت منه الصفرة، و نور أحمر احمرت منه الحمرة، و نور أبيض و هو نور الأنوار، و منه ضوء النهار.

And from him (Al Sadouq) who said, ‘Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ali Bin Ismail, from Hamaad Bin Isa, from Ibrahim Bin Umar Al Yamani, from Abu Al Tufayl,

(It has been narrated) from Abu Ja’far^{asws}, from Ali^{asws} Bin Al-Husayn^{asws} having said: ‘Surely, Allah^{azwj} Mighty and Majestic Created the Throne as the fourth (creation), and did not Created before it except for three things – the Air, and the Pen, and the Light. Then He^{azwj} Created a variety of Lights. Thus, from that Light is a Green light, the greenery is green from it; and a Yellow Light, the yellowness is yellow from it; and a Red Light, the redness is red from it; and a White Light, and it is a light of the Lights, and from it is the illumination of the day.

ثم جعله سبعين ألف طبق، غلظ كل طبق كأول العرش إلى أسفل السافلين، ليس من ذلك طبق إلا يسبح بحمد ربه، و يقدهه بأصوات مختلفة، و ألسنة غير مشتهبة، و لو أذن للسان منها فأسمع شيئا مما تحته لهدم الجبال و المدائن و الحصون، و لخسف البحار، و لأهلك ما دونه.

Then He^{azwj} Made it as seventy thousand layers, the thickness of each layer being like the height of the Throne to its lowest low. There is none from that layer except that it Glorifies with the Praise of its Lord^{azwj}, and Extols His^{azwj} Holiness by different voices, and languages which do not resemble each other. And had a language from it were to call out, a something from it were to be heard from what is beneath it, the mountains would be demolished, and the cities, and the forts, and the oceans would be submerged, and what is besides it would perish.

²⁴ عيون أخبار الرضا (عليه السلام) 1: 33 / 134.

له ثمانية أركان، على كل ركن منها من الملائكة ما لا يحصي عددهم إلا الله عز وجل، يسبحون في الليل والنهار لا يفترون، و لو أحسن شيء مما فوقه ما قام لذلك طرفة عين، بينه وبين الإحساس الجبروت والكبرياء والعظمة والقدس والرحمة ثم العلم، وليس وراء هذا مقال».

For it (The Throne) are eight corners. Upon each corner from it are (so many) Angels that none can count their number except for Allah^{azwj} Mighty and Majestic. They are Glorifying during the night and the day, not calming down. And had there been something better than what is above it, they would not stand to that even for the blink of an eye, between Him^{azwj} and the Sense of the Mightiness, and the Greatness, and the Magnificence, and the Holiness, and the Mercy, then the Knowledge. And there is nothing (more) behind this speech’.²⁵

و روي عن علي أمير المؤمنين (عليه السلام) أنه سئل عن مدة ما كان عرشه على الماء قبل أن يخلق الأرض والسماء؟ فقال (عليه السلام): «تحسن أن تحسب؟» فقيل له: نعم.

And it is reported from Amir Al-Momineen^{asws} having been asked about the term which His^{azwj} Throne was upon the water, was it before He^{azwj} Created the earth and the sky?’ So he^{asws} said: ‘Are you good at counting?’ It was said to him^{asws}, ‘Yes’.

فقال: «لو أن الأرض من المشرق إلى المغرب و من الأرض إلى السماء حب خردل، ثم كلفت على ضعفك أن تحمله حبة حبة من المشرق إلى المغرب حتى أفنيته، لكان ربع عشر جزء من سبعين ألف جزء من بقاء عرش ربنا على الماء، قبل أن يخلق الأرض والسماء- ثم قال (عليه السلام):- إنما مثلت لك مثالا».

So he^{asws} said: ‘If the earth was from the east to the west, and from the earth to the sky was (like) a mustard seed, then you were encumbered upon your weakness that you carry it, seed by seed, from the east to the west until you finish it, it would be a quarter of ten parts (2.5) from seventy thousand parts from the remaining of the Throne of our Lord^{azwj} upon the water, before He^{azwj} Created the earth and the sky’. Then he^{asws} said: ‘But rather, I^{asws} represented it for you with an example’.²⁶

Description of the Throne

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ مُحَمَّدِ بْنِ عِمْرَانَ الْعَجَلِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) أَيُّ شَيْءٍ كَانَ مَوْضِعُ الْبَيْتِ حَيْثُ كَانَ الْمَاءُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ قَالَ كَانَ مَهَاهُ بَيْضَاءَ يَغْنِي دُرَّةً .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Sinan, from Muhammad Bin Imran Al Ijaly who said,

²⁵ التوحيد: 1/324.

²⁶ إرشاد القلوب: 377 «نحوه».

‘I said to Abu Abdullah^{asws}, ‘Which thing was the place of the House (Kaaba) where there was the water in the Words of Allah^{azwj} Mighty and Majestic: **and His Throne was upon the water [11:7]?**’ He^{asws} said: ‘It was a white ‘Mahaat’, meaning a gem’.²⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ حَمَلَةُ الْعَرْشِ وَالْعَرْشُ الْعِلْمُ ثَمَانِيَةٌ أَرْبَعَةٌ مِنَّا وَ أَرْبَعَةٌ مِمَّنْ شَاءَ اللَّهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Muhammad Bin Al Fuzayl, from Abu Hamza,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The carriers of the Throne, and the Throne is the Knowledge, are eight – four from us^{asws} and four from the one Allah^{azwj} so Desires’.²⁸

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

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Aasim Bin Hameed, from Abu Baseer, who has narrated:

‘Abu Abdullah^{asws} has said: ‘The one who alleges that Allah^{azwj} is from something, or within something, or upon something, so he has committed Kufr’.²⁹

مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ حُبُوبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ دَاوُدَ الرَّقِّيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ كَانَ عَرْشُهُ عَلَى الْمَاءِ فَقَالَ مَا يُقُولُونَ قُلْتُ يُقُولُونَ إِنَّ الْعَرْشَ كَانَ عَلَى الْمَاءِ وَ الرَّبُّ فَوْقَهُ فَقَالَ كَذَبُوا مَنْ زَعَمَ هَذَا فَقَدِ صَيَّرَ اللَّهُ حَمُولًا وَ وَصَفَهُ بِصِفَةِ الْمَخْلُوقِ وَ لَزِمَهُ أَنَّ الشَّيْءَ الَّذِي يَحْمِلُهُ أَقْوَى مِنْهُ

Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Ibn Mahboub, from Abdul Rahman Bin Kaseer, from Dawood Al Raqqy who said,

‘I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **and His Throne was upon the water [11:7]**. So he^{asws} said: ‘What are they (people) saying?’ I said, ‘They are saying that the Throne was upon the water and the Lord^{azwj} was above it’. So he^{asws} said: ‘They are lying! The one who claim this, so he has rendered Allah^{azwj} as a carried One, and described Him^{azwj} by a description of the creatures, and necessitated it that the thing which is carrying Him^{azwj} is stronger than Him^{azwj}’.

قُلْتُ بَيِّنْ لِي جُعِلْتُ فِدَاكَ فَقَالَ إِنَّ اللَّهَ حَمَلٌ دِينَهُ وَ عِلْمُهُ الْمَاءَ قَبْلَ أَنْ يَكُونَ أَرْضٌ أَوْ سَمَاءٌ أَوْ جِبُّ أَوْ إِنْسٌ أَوْ شَيْءٌ أَوْ قَمَرٌ فَلَمَّا أَرَادَ اللَّهُ أَنْ يَخْلُقَ الْخَلْقَ نَزَرَهُمْ بَيْنَ يَدَيْهِ فَقَالَ لَهُمْ مَنْ رَبُّكُمْ فَأَوَّلُ مَنْ نَطَقَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) وَ الْأَيْمَةُ صَلَوَاتُ اللَّهِ عَلَيْهِمْ فَقَالُوا أَنْتَ رَبُّنَا

²⁷ Al Kafi – V 4 – The Book of Hajj Ch 3 H 1

²⁸ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 20 H 6

²⁹ الكافي 1: 99 / 9.

I said, ‘Clarify it for me, may I be sacrificed for you^{asws}!’ So he^{asws} said: ‘Allah^{azwj} Loaded His^{azwj} Religion and His^{azwj} Knowledge upon the water, before the coming into being of the earth, or sky, or Jinn, or humans, or sun, or moon. So when Allah^{azwj} Intended that He^{azwj} Creates the creatures, Scattered them in front of Him^{azwj}, and Said to them: “Who is your Lord^{azwj}?” So the first one to speak was Rasool-Allah^{saww} and Amir Al-Momineen^{asws}, and the Imams^{asws}, so they said: ‘You^{azwj} are our^{asws} Lord^{azwj}’.

فَحَمَلَهُمُ الْعِلْمَ وَالِدِّينَ ثُمَّ قَالَ لِلْمَلَائِكَةِ هُوَ لَاءِ حَمَلَةٌ دِينِي وَعِلْمِي وَأَمَنَاتِي فِي خَلْقِي وَ هُمْ الْمَسْئُولُونَ

So He^{azwj} Loaded the Knowledge and the Religion (upon them^{asws}), then Said to the Angels: “They^{asws} are the carriers of My^{azwj} Religion, and My^{azwj} Knowledge, and My^{azwj} Trustees among My^{azwj} creatures, and they would be asked from’.

ثُمَّ قَالَ لِيَنِّي آدَمَ أَتَرُونَا لِلَّهِ بِالرُّبُوبِيَّةِ وَ هُوَ لَاءِ النَّعْرِ بِالْوَلَايَةِ وَ الطَّاعَةِ فَقَالُوا نَعَمْ رَبَّنَا أَقْرَبْنَا فَقَالَ اللَّهُ لِلْمَلَائِكَةِ اشْهَدُوا فَقَالَتِ الْمَلَائِكَةُ شَهِدْنَا عَلَى أَنْ لَا يَقُولُوا غَدًا إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ.

Then He^{azwj} Said to the Children of Adam^{as}: “Acknowledge to Allah^{azwj} with the Lordship, and to these persons^{asws} with the Wilayah and the obedience!” So they said, ‘Yes, our Lord^{azwj}, we acknowledge’. So Allah^{azwj} Said to the Angels: “Bear witness!” So the Angels said: ‘We bear witness’, upon that they cannot be saying tomorrow that we were ignorant of this’.

أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَ كُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَ فَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ يَا دَاوُدُ وَلَا تَسْتَنَّا مُؤَكَّدَةً عَلَيْهِمْ فِي الْمِيثَاقِ .

Or you should be saying, ‘But rather, it was our fathers who associated (committed Shirk), and we were the offspring from after them, so should we be destroyed with what the false ones did?’ O Dawood! Our^{asws} Wilayah is confirmed upon them in the Covenant’.³⁰

ابن بابويه، قال: حدثنا الحسين بن يحيى بن ضريس البجلي، قال: حدثنا أبي، قال: حدثنا أبو جعفر عمارة السكري السرياني، قال: حدثنا إبراهيم بن عاصم بقزوين، قال: حدثنا عبد الله بن هارون الكرخي، قال: حدثنا أبو جعفر أحمد بن عبد الله بن يزيد بن سلام بن عبيد الله مولى رسول الله (صلى الله عليه و آله)، قال: حدثني أبي عبد الله بن يزيد، قال: حدثني يزيد بن سلام، أنه سأل رسول الله (صلى الله عليه و آله)، و ذكر الحديث و قال فيه: أخبرني عن أول يوم خلق الله عز و جل؟ قال: «يوم الأحد» قال: و لم سمي يوم الأحد؟ قال: «لأنه واحد محدود».

Ibn Babuwayh, from Al-Husayn Bin Yahya Bin Zareys Al-Bajaly, from his father, from Abu Ja’far Amarat Al-Sakry Al-Syriany, from Ibrahim Bin Aasim at Qazwin, from Abdullah Bin Haroun Al-Karkhy, from Abu Ja’far Ahmad Bin Abdullah Bin Yazeed Bin Salaam Bin Ubeydullah, from Abu Abdullah Bin Yazeed,

‘He asked Rasool-Allah^{saww} and he mentioned the Hadeeth and in it he said, ‘Inform me about the first day which Allah^{azwj} Mighty and Majestic Created?’ He^{saww} said: ‘Sunday’. He said, ‘And why is it called ‘The First’ (الأحد)?’ He^{saww} said: ‘Because it is single and limited’.

³⁰ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 20 H 7

قال: فالاثنين؟ قال: « [هو] اليوم الثاني من الدنيا». قال: و الثلاثاء؟ قال: «الثالث من الدنيا». قال: فالأربعاء؟ قال: «اليوم الرابع من الدنيا». قال: فالخميس؟ قال: «هو اليوم الخامس من الدنيا، و هو يوم أنيس، لعن فيه إبليس، و رفع فيه إدريس، قال: فالجمعة؟

He said, 'So (what about) the Monday (الاثنين)?' He^{saww} said: 'It is the second day from the world'. He said, '(What about) Tuesday (الثلاثاء)?' He^{saww} said: 'The third from the world'. He said, 'So (what about) Wednesday (الأربعاء)?' He^{saww} said: 'The fourth day from the world'. He said, 'So (what about) Thursday (الخميس)?' He^{saww} said: 'The fifth day from the world, and it is a friendly day. Iblees^{la} was Cursed during it, and Idrees^{as} was raised during it'.

قال: «هو يومٌ يَجْموعُ له النَّاسُ وَ ذَلِكَ يَوْمٌ مَشْهُودٌ، و هو شاهد و مشهود»،

He said, 'So (what about) Friday (الجمعة)?' He^{saww} said: '**That would be a Day (in which) the people would be Gathered to it, and that would be a witnessed Day [11:103], and: And a witness and a witnessed [85:3]**'.

قال: فالسبت؟ قال: «يوم مسبوت، و ذلك قوله عز و جل في القرآن: وَ لَقَدْ خَلَقْنَا السَّمَاوَاتِ وَ الْأَرْضَ وَ مَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ، [فمن الأحد إلى يوم الجمعة ستة أيام] و السبت معطل». قال: صدقت يا رسول الله.

He said, 'So (what about) Saturday?' He^{saww} said: 'It is a hibernated day, and these are the Words of the Mighty and Majestic in the Quran: **And We have Created the skies and the earth and what is between the two in six days [50:38]**, so from Sunday up to the day of Friday are six days, and the Saturday, is suspended'. He said, 'You^{saww} speak the truth, O Rasool-Allah^{saww}!³¹

The unseen of the skies and the earth

وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأُمُورُ كُلُّهَا فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ ۚ وَمَا رَبُّكَ بِغَافِلٍ
عَمَّا تَعْمَلُونَ {11:123}

And for Allah is the unseen of the skies and the earth and to Him return the matters, all of it. Therefore worship Him and rely upon Him, and your Lord is not Heedless from what you are doing [11:123]

³¹ علل الشرائع: 33 / 47

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع: قَالَ رَسُولُ اللَّهِ ص فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا: إِنَّ اللَّهَ تَعَالَى لَمَّا خَلَقَ الْمَاءَ فَجَعَلَ عَرْشَهُ عَلَيْهِ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالْأَرْضَ، وَ ذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ: هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ - وَ كَانَ عَرْشُهُ عَلَى الْمَاءِ [يَعْنِي وَ كَانَ عَرْشُهُ عَلَى الْمَاءِ] قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالْأَرْضَ.

Amir-Al-Momineen^{asws} said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} the Exalted, when He^{azwj} Created the water, He^{azwj} Made His^{azwj} Throne to be upon it before He^{azwj} Created the skies and the earth. And these are the Words of the Mighty and Majestic: **And He is the One Who Created the skies and the earth in six days and His Throne was upon the water [11:7]** – meaning, and His^{azwj} Throne used to be upon the water before He^{azwj} Created the skies and the earth'.

[قَالَ:] فَأَرْسَلَ الرِّيحَ عَلَى الْمَاءِ، فَبَخَرَ الْمَاءُ مِنْ أَمْوَاغِهِ، وَ ارْتَفَعَ عَنْهُ الدُّخَانُ وَ عَلَا فَوْقَهُ الرِّبْدُ، فَخَلَقَ مِنْ دُخَانِهِ السَّمَاوَاتِ السَّبْعَ، وَ خَلَقَ مِنْ رَبْدِهِ الْأَرْضِينَ [السَّبْعَ] فَبَسَطَ الْأَرْضَ عَلَى الْمَاءِ، وَ جَعَلَ الْمَاءَ عَلَى الصَّفَا، وَ الصَّفَا عَلَى الْحَوْتِ، وَ الْحَوْتِ عَلَى الثَّوْرِ، وَ الثَّوْرَ عَلَى الصَّخْرَةِ الَّتِي ذَكَرَهَا لُقْمَانُ لِأَنَّهُ [فَقَالَ]: يَا بَيْتِي إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ - أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ وَ الصَّخْرَةُ عَلَى الثَّرَى، وَ لَا يَعْلَمُ مَا تَحْتِ الثَّرَى إِلَّا اللَّهُ.

He^{asws} said: 'So He^{azwj} Sent the wind upon the water, and the water fumed from its waves and the smoke raised from it and upon it was the foam. So He^{azwj} Created from its smoke, the seven skies, and He^{azwj} Created from its foam the earths (seven). Then He^{azwj} Extended the earth upon the water and Made the water to be upon the layers, and the layers upon the whale, and the whale upon the bull, and the bull upon the rock which Luqman^{as} mentioned to his^{as} son: **O my son! Surely if it is the very weight of the grain of a mustard seed, and it happens to be inside a rock, or in the skies or in the earth, Allah will Come with it [31:16]**. And the rock is upon the soil, and none know what is beneath the soil except Allah^{azwj}.³²

فَلَمَّا خَلَقَ اللَّهُ تَعَالَى الْأَرْضَ دَحَاهَا مِنْ تَحْتِ الْكَعْبَةِ، ثُمَّ بَسَطَهَا عَلَى الْمَاءِ، فَأَحَاطَتْ بِكُلِّ شَيْءٍ، فَخَحَرَتِ الْأَرْضُ وَ قَالَتْ: أَحَطْتُ بِكُلِّ شَيْءٍ فَمَنْ يَعْلِمُنِي وَ كَانَ فِي كُلِّ أُذُنٍ مِنْ آدَانِ الْحَوْتِ سِلْسِلَةٌ مِنْ ذَهَبٍ - مَقْرُونَةٌ الطَّرْفِ بِالْعَرْشِ، فَأَمَرَ اللَّهُ الْحَوْتَ فَحَرَكَ فَتَكَلَّمَاتِ الْأَرْضِ بِأَهْلِهَا - كَمَا تَتَكَلَّمُ السَّفِينَةُ عَلَى وَجْهِ الْمَاءِ [وَ] قَدْ اشْتَدَّتْ أَمْوَاغُهُ وَ لَمْ تَسْتَطِعِ الْأَرْضُ الْإِمْتِنَاعَ،

So when Allah^{azwj} the Exalted Created the earth, He^{azwj} Spread it beneath the Kabah, then Extended it upon the water, so it overcame everything. So the earth prided and it said, 'I have overcome everything, so who can overcome me?' And it was so that in each ear from the ears of the whale was a chain of gold, couple with the side of the Throne. So Allah^{azwj} Commanded the whale, and it moved, so the earth swayed with its inhabitants like the swaying of the ship upon the surface of the water, and its waves had intensified, and the earth was not able to prevent it.

فَخَحَرَتِ الْحَوْتُ وَ قَالَ: عَلَبْتُ الْأَرْضَ الَّتِي أَحَاطَتْ بِكُلِّ شَيْءٍ، فَمَنْ يَعْلِمُنِي

³² The words notified by the Imam^{asws} (bull, whale) are names of scientific facts, and natural phenomena, and subtle forces which the minds fail to recognise, and know its contents, and to fathom these at the moment, and rather he^{asws} taught these in order to enable the listener to grasp it upon that simplification.

So the whale prided and said, 'I overcame the earth which had overcome everything, so who can overcome me?'

فَخَلَقَ اللَّهُ عَزَّ وَ جَلَّ الْجِبَالَ فَأَرْسَاهَا، وَ ثَقَّلَ الْأَرْضَ بِهَا، فَلَمْ يَسْتَطِعِ الْحُوتُ أَنْ يَتَحَرَّكَ، فَفَخَرَّتِ الْجِبَالُ وَ قَالَتْ: غَلَبْتُ الْحُوتَ
الَّذِي غَلَبَ الْأَرْضَ، فَمَنْ يَغْلِبُنِي

So Allah^{azwj} Mighty and Majestic Created the mountain and sent it, and the earth was heavy with it, and the whale was not able to move. So the mountain prided and said, 'I overcame the whale which have overcome the earth. So who can overcome me?'

فَخَلَقَ اللَّهُ عَزَّ وَ جَلَّ الْحَدِيدَ ففَطَعَتْ بِهِ الْجِبَالَ، وَ لَمْ يَكُنْ عِنْدَهَا دِفَاعٌ وَ لَا امْتِنَاعٌ فَفَخَرَّ الْحَدِيدُ وَ قَالَ: غَلَبْتُ الْجِبَالَ الَّتِي
غَلَبَتِ الْحُوتَ فَمَنْ يَغْلِبُنِي

So Allah^{azwj} Mighty and Majestic Created the iron, and the mountain was cut with it, and there did not happen to be any defence with it nor a prevention. So the iron prided and said, 'I overcame the mountain which had overcome the whale. So who can overcome me?'

فَخَلَقَ اللَّهُ عَزَّ وَ جَلَّ النَّارَ، فَأَلَانَتْ الْحَدِيدَ وَ فَرَّقَتْ أَجْزَاءَهُ- وَ لَمْ يَكُنْ عِنْدَ الْحَدِيدِ دِفَاعٌ وَ لَا امْتِنَاعٌ.

So Allah^{azwj} Mighty and Majestic Created the fire, so it softened the iron and fragmented its parts, and there did not happen to be a defence with the iron nor a prevention.

فَفَخَرَّتِ النَّارُ وَ قَالَتْ: غَلَبْتُ الْحَدِيدَ الَّذِي غَلَبَ الْجِبَالَ، فَمَنْ يَغْلِبُنِي

So the fire prided and said, 'I overcame the iron which had overcome the mountain. So who can overcome me?'

فَخَلَقَ اللَّهُ عَزَّ وَ جَلَّ الْمَاءَ، فَأَطْفَأَ النَّارَ، وَ لَمْ يَكُنْ عِنْدَهَا دِفَاعٌ وَ لَا امْتِنَاعٌ، فَفَخَرَّ الْمَاءُ وَ قَالَ: غَلَبْتُ النَّارَ الَّتِي غَلَبَتِ الْحَدِيدَ،
فَمَنْ يَغْلِبُنِي

So Allah^{azwj} Mighty and Majestic Created the water, and it extinguished the fire, and there did not happen to be a defence with it nor a prevention. So the water prided and said, 'I overcame the fire which had overcome the iron. So who can overcome me?'

فَخَلَقَ اللَّهُ عَزَّ وَ جَلَّ الرِّيحَ فَأَيَّبَسَتِ الْمَاءَ، فَفَخَرَّتِ الرِّيحُ، وَ قَالَتْ: غَلَبْتُ الْمَاءَ الَّذِي غَلَبَ النَّارَ، فَمَنْ يَغْلِبُنِي

So Allah^{azwj} Mighty and Majestic Created the wind, and is dried up the water. So the wind prided and said, 'I overcame the water which had overcome the fire. So who can overcome me?'

فَخَلَقَ اللَّهُ عَزَّ وَ جَلَّ الْإِنْسَانَ- فَصَرَفَ الرِّيحَ عَنْ مَجَارِيهَا بِالْبُنْيَانِ [فَفَخَرَّ الْإِنْسَانُ] وَ قَالَ: غَلَبْتُ الرِّيحَ الَّتِي غَلَبَتِ الْمَاءَ فَمَنْ
يَغْلِبُنِي

So Allah^{azwj} Mighty and Majestic Created the human being, and he changed the (direction) of the wind away from its flow by the construction. So the human being prided and said, 'I overcame the wind which had overcome the water, so who can overcome me?'

فَخَلَقَ اللَّهُ عَزَّ وَ جَلَّ مَلَكَ الْمَوْتِ فَأَمَاتَ الْإِنْسَانَ، فَفَخَرَّ مَلِكُ الْمَوْتِ وَ قَالَ: غَلَبْتُ الْإِنْسَانَ الَّذِي غَلَبَ الرِّيحَ فَمَنْ يُغْلِبُنِي

So Allah^{azwj} Mighty and Majestic Created the Angel of death, and he killed the human being. So the Angel of death prided and he said, 'I overcame the human being who had overcome the wind. So who can overcome me?'

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ: أَنَا الْقَهَّارُ الْغَلَّابُ الْوَهَّابُ، أَغْلِبُكَ وَ أَغْلِبُ كُلَّ شَيْءٍ، فَذَلِكَ قَوْلُهُ تَعَالَى إِلَيْهِ يُرْجَعُ الْأُمُورُ كُلُّهُ.

So Allah^{azwj} Mighty and Majestic Said: "I^{azwj} am the Compeller, the Overcomer, the Provider. I^{azwj} Overcome you and I^{azwj} Overcome everything. So these are the Words of the Exalted: **and to Him return the matters, all of it [11:123]**".³³

الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ ۗ الرَّحْمَنُ
فَأَسْأَلُ بِهِ خَبِيرًا {59}

The One Who Created the skies and the earth and what is between them in six days, then the Beneficent Established upon the Throne. So ask the one who is well-informed, about Him [25:59]

عَنْهُ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ اللَّهَ خَلَقَ الْخَيْرَ يَوْمَ الْأَحَدِ وَ مَا كَانَ لِيُخْلَقَ الشَّرُّ قَبْلَ الْخَيْرِ وَ فِي يَوْمِ الْأَحَدِ وَ الْإِثْنَيْنِ خَلَقَ الْأَرْضَيْنِ وَ خَلَقَ أَقْوَاتَهَا فِي يَوْمِ الثَّلَاثَةِ وَ خَلَقَ السَّمَاوَاتِ يَوْمَ الْأَرْبَعَاءِ وَ يَوْمَ الْخَمِيسِ وَ خَلَقَ أَقْوَاتَهَا يَوْمَ الْجُمُعَةِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ وَ مَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ.

From him, from Abdullah Bin Sinan who said:

I heard Abu Abdullah^{asws} saying that: 'Allah^{azwj} Created the good on the day of Sunday, and He^{azwj} did not Create the evil before the good. And during the day of Sunday and the Monday Created the firmaments and created their sustenance during the day of Tuesday, and Created the Skies on the day of Wednesday and Thursday, and Created their sustenance on the day of Friday, and these are the Words of the Mighty and Majestic: **The One Who Created the skies and the earth and what is between them in six days [25:59]**'.³⁴

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

³³ Tafseer Imam Hassan Al Askari^{asws} – S 73 (Extract)

³⁴ الكافي 8: 117 / 145

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

Creation of the skies and the earth in six days

ابن بابويه، قال: حدثنا تميم بن عبد الله بن تميم القرشي، قال: حدثنا أبي، عن أحمد بن علي الأنصاري، عن أبي الصلت عبد السلام بن صالح الهروي،

Ibn Babuwayh said, ‘Tameem Bin Abdullah Bin Tameem al Qarshy narrated to us, from his father, from Ahmad Bin Ali Al Ansary, from Abu Al Salt Abdul Salaam Bin Salih Al Harwy who said,

قال أبا الحسن علي بن موسى الرضا (عليه السلام): «إن الله تبارك و تعالی خلق العرش و الماء و الملائكة قبل خلق السموات و الأرض، و كانت الملائكة تستدل بأنفسها و بالعرش و بالماء على الله عز و جل، ثم جعل عرشه على الماء، ليظهر بذلك قدرته للملائكة، فيعلمون أنه على كل شيء قدير، ثم رفع العرش بقدرته و نقله فجعله فوق السماوات السبع،

‘Abu Al-Hassan Al-Reza^{asws} said: ‘Surely Allah^{azwj} Blessed and Exalted Created the Throne, and the water, and the Angels before He^{azwj} Created the skies and the earth. And the Angels used to infer by themselves, and by the Throne, and by the water, to Allah^{azwj} Mighty and Majestic. Then He^{azwj} Made His^{azwj} Throne to be upon the water, in order to manifest His^{azwj} Power by that to the Angels, so that they would come to know that He^{azwj} has Power over everything. Then He^{azwj} Raised the Throne by His^{azwj} Power and Transferred it, so He^{azwj} Made it to be above the seventh sky.

و خلق السماوات و الأرض في ستة أيام، و هو مستول على عرشه، و كان قادرا على أن يخلقها في طرفة عين، و لكنه عز و جل خلقها في ستة أيام، ليظهر للملائكة ما يخلقه منها شيئا بعد شيء، فيستدل بحدوث ما يحدث على الله تعالى مرة بعد اخرى، و لم يخلق الله عز و جل العرش لحاجة به إليه، لأنه غني عن العرش و عن جميع ما خلق، و لا يوصف بالكون على العرش، لأنه ليس بجسم، تعالى الله عن صفة خلقه علوا كبيرا،

And He^{azwj} ***Created the skies and the earth in six days [32:4]***, and He^{azwj} Took Control upon His^{azwj} Throne. And He^{azwj} has all the Power to Create it in the blink of an eye, but the Mighty and Majestic Created it in six days, in order to Manifest to the Angels what He^{azwj} Created from it, a thing after a thing. So they were evidenced by the occurrence of what occurred, to Allah^{azwj} the High, time and again. And Allah^{azwj} did not Create the Throne for any need of His^{azwj}, because He^{azwj} is above any need of the Throne, and from all of what He^{azwj} Created. He^{azwj} cannot be described to be upon the Throne, because He^{azwj} has no physical form. Elevated is Allah^{azwj} from the attributes of His^{azwj} creatures, Higher and Greater.³⁵

³⁵ (Extract) عيون أخبار الرضا (عليه السلام) 1: 33 / 134.

عَنْهُ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ اللَّهَ خَلَقَ الْحَيَّيرَ يَوْمَ الْأَحَدِ وَ مَا كَانَ لِيَخْلُقَ الشَّرَّ قَبْلَ الْحَيَّيرِ وَ فِي يَوْمِ الْأَحَدِ وَ الْإِثْنَيْنِ خَلَقَ الْأَرْضَيْنِ وَ خَلَقَ أَقْوَاتَهُمَا فِي يَوْمِ الثَّلَاثَاءِ وَ خَلَقَ السَّمَاوَاتِ يَوْمَ الْأَرْبَعَاءِ وَ يَوْمَ الْحَمِيسِ وَ خَلَقَ أَقْوَاتَهَا يَوْمَ الْجُمُعَةِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ وَ مَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ.

From him, from Abdullah Bin Sinan who said:

I heard Abu Abdullah^{asws} saying that: ‘Allah^{azwj} Created the good on the day of Sunday, and He^{azwj} did not Create the evil before the good. And during the day of Sunday and the Monday Created the firmaments and created their sustenance during the day of Tuesday, and Created the Skies on the day of Wednesday and Thursday, and Created their sustenance on the day of Friday, and these are the Words of the Mighty and Majestic; **Allah is the One Who Created the skies and the earth and whatever is between the two in six days [32:4].**³⁶

Established upon the Throne

عن جابر، عن أبي جعفر (عليه السلام)، قال: قال أمير المؤمنين (عليه السلام): «إن الله جل ذكره و تقدست أسماؤه خلق الأرض قبل السماء، ثم استوى على العرش لتدبير الأمور».

From Jabir,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘Amir-Al-Momineen^{asws} said: ‘Surely, Allah^{azwj}, Majestic is His^{azwj} Mention, and Holy are His^{azwj} Names, Created the earth before the sky, then Established upon the Throne for the Regulation of the matters’.³⁷

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

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

³⁶ Al Kafi – V 8 H 14565

³⁷ تفسير العياشي 2: 7 / 120.

Creation of the skies and the earth in six days

و عنه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد (رحمه الله)، قال: حدثنا محمد بن الحسن الصفار، عن علي بن إسماعيل، عن حماد بن عيسى، عن إبراهيم بن عمر اليماني، عن أبي الطفيل، عن أبي جعفر، عن علي بن الحسين (عليهما السلام) قال: «إن الله عز وجل خلق العرش أرباعاً، لم يخلق قبله إلا ثلاثة أشياء: الهواء، والقلم، والنور، ثم خلقه من أنوار مختلفة، فمن ذلك النور نور أخضر اخضرت منه الخضرة، و نور أصفر اصفرت منه الصفرة، و نور أحمر احمرت منه الحمرة، و نور أبيض و هو نور الأنوار، و منه ضوء النهار.

And from him (Al Sadouq) who said, ‘Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ali Bin Ismail, from Hamaad Bin Isa, from Ibrahim Bin Umar Al Yamani, from Abu Al Tufayl,

‘From Abu Ja’far^{asws}, from Ali^{asws} Bin Al-Husayn^{asws} having said: ‘Surely, Allah^{azwj} Mighty and Majestic Created the Throne as the fourth, and did not Created before it except for three things – the Air, and the Pen, and the Light. Then He^{azwj} Created a variety of Lights. Thus, from that Light is a Green light, the greenery is green from it; and a Yellow Light, the yellowness is yellow from it; and a Red Light, the redness is red from it; and a White Light, and it is a light of the Lights, and from it is the illumination of the day.

ثم جعله سبعين ألف طبق، غلظ كل طبق كأول العرش إلى أسفل السافلين، ليس من ذلك طبق إلا يسبح بحمد ربه، و يقدهه بأصوات مختلفة، و ألسنة غير مشتبهة، و لو أذن للسان منها فأسمع شيئاً مما تحته لهدم الجبال و المدائن و الحصون، و لحسف البحار، و لأهلك ما دونه.

Then He^{azwj} Made it as seventy thousand layers, the thickness of each layer being like the height of the Throne to its lowest low. There is none from that layer except that it Glorifies with the Praise of its Lord^{azwj}, and Extols His^{azwj} Holiness by different voices, and languages which do not resemble each other. And had a language from it were to call out, a something from it were to be heard from what is beneath it, the mountains would be demolished, and the cities, and the forts, and the oceans would be submerged, and what is besides it would perish.

له ثمانية أركان، على كل ركن منها من الملائكة ما لا يحصي عددهم إلا الله عز وجل، يسبحون في الليل و النهار لا يفترن، و لو أحسن شيء مما فوقه ما قام لذلك طرفة عين، بينه و بين الإحساس الجبروت و الكبرياء و العظمة و القدس و الرحمة ثم العلم، و ليس وراء هذا مقال.

For it (The Throne) are eight corners. Upon each corner from it are (so many) Angels that none can count their number except for Allah^{azwj} Mighty and Majestic. They are Glorifying during the night and the day, not cooling down. And had there been something better than what is above it, they would not stand to that even for the blink of an eye, between Him^{azwj} and the Sense of the Mightiness, and the Greatness, and the Magnificence, and the

Holiness, and the Mercy, then the Knowledge. And there is nothing (more) behind this speech'.³⁸

علي بن إبراهيم، في قوله تعالى: هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ أَي فِي سِتَّةِ أَوْقَاتٍ.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the Exalted: ***He is the One Who Created the skies and the earth in six days*** – i.e., in six time periods'.³⁹

³⁸ التوحيد: 1 / 324.

³⁹ تفسير القمي 2: 350.