

'Neither Compulsion nor Delegation but Between the Two'

Table of Contents

.....	3
Summary:.....	3
Introduction:	6
The Granted Freedom is as per Mashiya (Will) of Allah ^{-azwj}	6
Masomeen ^{-asws} only wish that which Allah ^{-azwj} Wishes:	6
The delegation:	7
Ordainment from Allah ^{-azwj} or Pre-determination.....	7
What is the delegation?.....	9
What is the Compulsion?	10
Appendix: Implementer of the Will and the Desire, Doing whatever He ^{-azwj} so Desires to	12

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^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَائَهُمْ أَجْمَعِينَ

Neither Compulsion nor Delegation but Between the Two

Summary:

Allah^{-azwj} has Given us the freewill to either do good or commit sins but the freewill is not without bounds and similarly Allah^{-azwj} has Restricted us from corruption and vice but it's not a total compulsion but the matter is between the two. With this we present some Ahadith:

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَبِي الْحَسَنِ الرِّضَا (عليه السلام) قَالَ سَأَلْتُهُ فَقُلْتُ اللَّهُ فَوَّضَ الْأَمْرَ إِلَى الْعِبَادِ قَالَ اللَّهُ أَعَزُّ مِنْ ذَلِكَ قُلْتُ فَجَبَّرَهُمْ عَلَى الْمَعَاصِي قَالَ اللَّهُ أَعْدَلُ وَأَحْكَمُ مِنْ ذَلِكَ قَالَ قُلْتُ قَالَ قَالَ اللَّهُ يَا ابْنَ آدَمَ أَنَا أَوْلَى بِحَسَنَاتِكَ مِنْكَ وَأَنْتَ أَوْلَى بِسَيِّئَاتِكَ مِنِّي عَمِلْتَ الْمَعَاصِيَ بِقُوَّتِي الَّتِي جَعَلْتُهَا فِيكَ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washha,

(It has been narrated) from Abu Al-Hassan Al-Reza^{-asws}, said, ‘I asked him^{-asws}, so I said, ‘Does Allah^{-azwj} Delegate the matters to the servants?’ He^{-asws} said: ‘Allah^{-azwj} is Mightier than that’. I said, ‘So does He^{-azwj} Compel them upon the disobedience?’ He^{-asws} said: ‘Allah^{-azwj} is more Just and Wise than that’. He (the narrator) said, ‘Then he^{-asws} said: ‘Allah^{-azwj} Said: “O son of Adam^{-as}! I^{-azwj} am closer with your good deeds than you are, and you are closer with your evil deeds than I^{-azwj} am. You are doing the disobediences by My^{-azwj} (Given) Strength which I^{-azwj} Made to be in you”’.¹

وَقَالَ بَعْضُ أَصْحَابِهِ رُوِيَ لَنَا عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: لَا جَبْرَ وَلَا تَفْوِيزَ بَلْ أَمْرٌ بَيْنَ أَمْرَيْنِ فَمَا مَعْنَاهُ

And one of his^{-asws} companions said, ‘It is reported to us from Al-Sadiq^{-asws} having said: ‘There is neither compulsion nor delegation, but it is a matter between the two matters’, so what is it's meaning?’

قَالَ مَنْ زَعَمَ أَنَّ اللَّهَ فَوَّضَ أَمْرَ الْخَلْقِ وَالرِّزْقِ إِلَى عِبَادِهِ فَقَدْ قَالَ بِالتَّفْوِيزِ

¹ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 30 H 3

He^{-asws} (Al-Sadiq^{-asws}) said: 'One who claims that Allah^{-azwj} Delegates the Commands to the created being and the sustenance to His^{-azwj} servants, so he has spoken with the delegation'.

قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ وَالْقَائِلُ بِهِ مُشْرِكٌ

I said, 'O son^{-asws} of Rasool-Allah^{-azwj}, and the speaker with it is a Polytheist?'

فَقَالَ نَعَمْ وَمَنْ قَالَ بِالْجُبْرِ فَقَدْ ظَلَمَ اللَّهَ تَعَالَى

He^{-asws} said: 'Yes, and the one who says with the compulsion so he has (made) Allah^{-azwj} the Exalted as unjust'.

فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ فَمَا أَمْرٌ بَيْنَ أَمْرَيْنِ

I said, 'O son^{-asws} of Rasool-Allah^{-saww}! So, what is the matter between the two matters?'

فَقَالَ وَجُودُ السَّبِيلِ إِلَى إِيْتَانِ مَا أُمِرُوا بِهِ وَ تَرْكُ مَا نُهِوا عَنْهُ.

He^{-asws} said: 'Finding the way to doing what has been Commanded with and neglecting what has been Prohibited from''².

وَقَالَ: وَقَدْ قَالَ لَهُ رَجُلٌ إِنَّ اللَّهَ تَعَالَى فَوَضَّ إِلَى الْعِبَادِ أَعْمَالَهُمْ

And he^{-asws} and a man had said to him: 'Allah^{-azwj} the Exalted Delegated to the servants, their actions'.

فَقَالَ هُمْ أضعفُ مِنْ ذَلِكَ

He^{-asws} said: 'They are weaker than that and less'.

وَأَقْلُ قَالَ فَجَبَرَهُمْ

He said, 'So He^{-azwj} Compels them?'

قَالَ هُوَ أَعْدَلُ مِنْ ذَلِكَ وَ أَجْبَأُ

He^{-asws} said: 'He^{-azwj} is more Just than that and more Majestic'.

قَالَ فَكَيْفَ تَقُولُ

He said, 'How are you^{-asws} saying?'

قَالَ نَقُولُ إِنَّ اللَّهَ أَمْرَهُمْ وَ مَهْلَهُمْ وَ أَقْدَرَهُمْ عَلَى مَا أَمَرَهُمْ بِهِ وَ مَهْلَهُمْ عَنْهُ.

² Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 26 H 9 / 9

He^{-asws} said: 'We^{-asws} are saying that Allah^{-azwj} Commands them and Prohibits them, and He^{-azwj} has Enabled them upon what He^{-azwj} has Commanded them with and Prohibited them from''.

سَأَلَهُ عَ الْقَضْلِ بْنِ الْحَسَنِ بْنِ سَهْلِ الْخَلْقِ مَجْبُورُونَ

He^{-asws} was asked by Al-Fazl Bin Al-Hassan Bin Sahl, 'The people are compelled?'

قَالَ اللَّهُ أَعْدَلُ مِنْ أَنْ يُجْبَرَ وَ يُعَدَّبَ

He^{-asws} said: 'Allah^{-azwj} is more Just than to Compel and (then) Punish'.

قَالَ فَمُطْمَئِنُّونَ

He said, 'So they are free?'

قَالَ اللَّهُ أَحْكَمُ أَنْ يُهْمَلَ عَبْدُهُ وَ يَكْلَهُ إِلَى نَفْسِهِ

He^{-asws} said: 'Allah^{-azwj} is Wiser than to Load His^{-azwj} servant and Leave him to himself.

اصْحَبِ السُّلْطَانَ بِالْحَذَرِ وَ الصَّدِيقَ بِالتَّوَضُّعِ وَ الْعَدُوَّ بِالتَّحَرُّزِ وَ الْعَامَّةَ بِالبِشْرِ الْإِيمَانُ فَوْقَ الْإِسْلَامِ بِدَرَجَةٍ وَ التَّقْوَى فَوْقَ الْإِيمَانِ بِدَرَجَةٍ وَ الْيَقِينُ فَوْقَ التَّقْوَى بِدَرَجَةٍ وَ لَمْ يُفَسِّمْ بَيْنَ الْعِبَادِ شَيْءٌ أَقْلُ مِنَ الْيَقِينِ-

Accompany the ruler with the caution, and the friend with the humbleness, and the enemy with the guarding, and the general public with the smile. The Eman is above Al-Islam by a level, and the piety is above the Eman by a level, and the certainty is above the piety by a level, and nothing has been Apportioned between the servants lesser than the certainty''.

وَ سُئِلَ عَنِ الْمَشِيئَةِ وَ الْإِرَادَةِ فَقَالَ الْمَشِيئَةُ الْإِهْتِمَامُ بِالشَّيْءِ وَ الْإِرَادَةُ إِتْمَامُ ذَلِكَ الشَّيْءِ

And he^{-asws} was asked about the Desire and the Intention (of Allah^{-azwj}). He^{-asws} said: 'The Desire is embarking with the thing, and the Intention is completion of that thing.

الْأَجَلُ آفَةُ الْأَمَلِ وَ الْعُرْفُ دَخِيرَةُ الْأَبْدِ وَ الْبِرُّ غَنِيمَةُ الْحَازِمِ وَ التَّفْرِيطُ مُصِيبَةُ ذِي الْقُدْرَةِ وَ الْبُحْلُ يَمْزِقُ الْعِرْضَ وَ الْحُبُّ دَاعِي الْمَكَارِهِ وَ أَجَلُ الْخَلَائِقِ وَ أَكْرَمُهَا اصْطِنَاعُ الْمَعْرُوفِ وَ إِعَانَةُ الْمَلْهُوفِ وَ تَحْقِيقُ أَمَلِ الْأَمَلِ وَ تَصْدِيقُ مَخِيلَةِ الرَّاجِي وَ الْإِسْتِكْنَاةُ مِنَ الْأَصْدِقَاءِ فِي الْحَيَاةِ وَ الْبَاكِينَ بَعْدَ الْوَفَاةِ.

The death is a scourge of the hopes, and the custom is a treasure for ever, and the righteousness is a gain of the resolute one, and the negligence is a calamity of the one with ability, and the miserliness rips the honour, and the love calls to the hardship, and revering the people and honouring them is doing the act of kindness, and helping the distressed, and realises the hope of the hoping one, and ratification is imagination of the hoping one, and having many friends during the lifetime and (increases) mourners after the death''.³

³ Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 26 H 9 / 10

Introduction:

Additional Ahadith are presented in this section in order to enhanced our understanding of what lies between the ‘freedom and compulsion’.

The Granted Freedom is as per Mashiya (Will) of Allah^{-azwj}

قَالَ السَّائِلُ فَيُعَانِي الْأَشْيَاءَ بِنَفْسِهِ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) هُوَ أَجَلٌ مِنْ أَنْ يُعَانِيَ الْأَشْيَاءَ بِمُبَاشَرَةٍ وَ مُعَالَجَةٍ لِأَنَّ ذَلِكَ صِفَةُ الْمَخْلُوقِ الَّذِي لَا تَجِيءُ الْأَشْيَاءُ لَهُ إِلَّا بِالْمُبَاشَرَةِ وَ الْمُعَالَجَةِ وَ هُوَ مُتَعَالٍ نَافِدُ الْإِرَادَةِ وَ الْمَشِيئَةِ فَعَالَ لِمَا يَشَاءُ .

The questioner said (to Imam Al-Sadiq^{-asws}), ‘So do the (Creation of the) things tire His^{-azwj} Self?’ Abu Abdullah^{-asws} said: ‘He is more Majestic than that the (Creation of) things should Tire Him^{-azwj} 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^{-azwj} is most Exalted, Implementer of the Will and the Desire, Doing whatever He^{-azwj} so Desires to’ (an extract, see the Hadith in Appendix).⁴

Masomeen^{-asws} only wish that which Allah^{-azwj} Wishes:

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مَعْلَى بْنِ مُحَمَّدٍ عَنْ أَبِي الْفَضْلِ عَبْدِ اللَّهِ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ سِنَانٍ قَالَ كُنْتُ عِنْدَ أَبِي جَعْفَرٍ الثَّانِي (عليه السلام) فَأَجْرَيْتُ اخْتِلَافَ النَّبِيِّ فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمْ يَزَلْ مُتَفَرِّدًا بِوَحْدَانِيَّتِهِ ثُمَّ خَلَقَ مُحَمَّدًا وَ عَلِيًّا وَ فَاطِمَةَ فَمَكَّنُوا أَلْفَ دَهْرٍ ثُمَّ خَلَقَ جَمِيعَ الْأَشْيَاءِ فَأَشْهَدَهُمْ خَلْقَهَا وَ أَجْرَى طَاعَتَهُمْ عَلَيْهَا وَ فَوَّضَ أُمُورَهَا إِلَيْهِمْ فَهُمْ يُجَلُونَ مَا يَشَاءُونَ وَ يُحْزِمُونَ مَا يَشَاءُونَ وَ لَنْ يَشَاءُوا إِلَّا أَنْ يَشَاءَ اللَّهُ تَبَارَكَ وَ تَعَالَى

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Abu Al Fazl Abdullah Bin Idrees, from Muhammad Bin Sinan who said,

‘I was in the presence of Abu Ja’far^{-asws} the 2nd, so I flowed (the discussion) of the differing of the Shias. So he^{-asws} said: ‘O Muhammad! Allah^{-azwj} Blessed and High did not cease to be Individual by His^{-azwj} Oneness. Then He^{-azwj} Created Muhammad^{-sawww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}. So they^{-asws} remained for ‘أَلْفَ دَهْرٍ’ a thousand Dahr (one Dahr equals the amount of time earth’s existence). Then He^{-azwj} Created the entirety of the things. So He^{-azwj} Made them^{-asws} witness their creation, and Caused to flow their^{-asws} obedience to be upon these, and Authorised their affairs to them^{-asws}. Thus, they^{-asws} are permitting whatever they are so desiring, and permitting whatever they^{-asws} wish, and they^{-asws} are never desiring except what Allah^{-azwj} the Blessed and High Desires’.

ثُمَّ قَالَ يَا مُحَمَّدُ هَذِهِ الدِّيَانَةُ الَّتِي مَنْ تَقَدَّمَ مَرَقَ وَ مَنْ تَخَلَّفَ عَنْهَا حَقَّقَ وَ مَنْ لَزِمَهَا لَحِقَ خُذَهَا إِلَيْكَ يَا مُحَمَّدُ .

Then he^{-asws} said: ‘O Muhammad^{-sawww}! This here is the Religion which (if) one who goes ahead of it (exaggerates), would miss it, and the one who remains behind from it would be

⁴ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 2 H 6

obliterated, and the one who holds it properly would preserve it. Take it to yourself, O Muhammad-saww!’⁵

The delegation:

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ يَحْيَى الْحَلْبِيِّ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ قَالَ سَأَلَ رَجُلًا أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ قَالَ ذَلِكَ إِلَى الْإِمَامِ يَفْعَلُ بِهِ مَا يَشَاءُ قُلْتُ فَمَمَّوْضٌ ذَلِكَ إِلَيْهِ قَالَ لَا وَ لَكِنْ نَحْوُ الْجِنَائِيَّةِ .

From him, from Muhammad Bin Isa, from Yunus, from Yahya Al Halby, from Bureyd Bin Muawiya who said,

‘A man asked Abu Abdullah-asws about the Words of Allah-azwj Mighty and Majestic [5:33] **But rather, the Recompense of those who wage war against Allah and His Rasool.** He-asws said: ‘That is up to the Imam-asws. He-asws can do with him whatever he-asws so desires to’. I said, ‘So it has been delegated to him-asws?’ He-asws said: ‘No, but, it is roughly (like dealing with) the crime’.⁶

Ordainment from Allah-azwj or Pre-determination

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ وَ إِسْحَاقَ بْنِ مُحَمَّدٍ وَ عَمْرٍوهُمَا رَفَعُوهُ قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) جَالِسًا بِالْكُوفَةِ بَعْدَ مُنْصَرَفِهِ مِنْ صِفِّينَ إِذْ أَقْبَلَ شَيْخٌ فَجَنَّا بَيْنَ يَدَيْهِ ثُمَّ قَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنَا عَنْ مَسِيرِنَا إِلَى أَهْلِ الشَّامِ أَمْ بِقَضَائِهِ مِنَ اللَّهِ وَ قَدَّرِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) أَجَلٌ يَا شَيْخُ مَا عَلِمْتُمْ تَلَعَةً وَ لَا هَبَطْتُمْ بَطْنَ وَادٍ إِلَّا بِقَضَائِهِ مِنَ اللَّهِ وَ قَدَّرِ

Ali Bin Muhammad, from Sahl Bin Ziyad and Is’haq Bin Muhammad and someone else, raising it,

He-asws said: ‘Amir Al-Momineen-asws was seated in Al-Kufa, after his-asws leaving from (the battle of) Siffeen, when an old man squatted in front of him-asws, then said to him-asws, ‘O Amir Al-Momineen-asws! Inform us about our travel to the people of Syria. Was it by an Ordainment from Allah-azwj and Pre-determination?’ So Amir Al-Momineen-asws said: ‘Yes O Sheykh! No hill did you ascend nor a valley you descend into except it was by an Ordainment from Allah-azwj and Pre-determined’.

فَقَالَ لَهُ الشَّيْخُ عِنْدَ اللَّهِ أَحْتَسِبُ عَنَائِي يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ لَهُ مَهْ يَا شَيْخُ فَوَ اللَّهُ لَقَدْ عَظَّمَ اللَّهُ الْأَجْرَ فِي مَسِيرِكُمْ وَ أَنْتُمْ سَائِرُونَ وَ فِي مَقَامِكُمْ وَ أَنْتُمْ مُقِيمُونَ وَ فِي مُنْصَرَفِكُمْ وَ أَنْتُمْ مُنْصَرِفُونَ وَ لَمْ تَكُونُوا فِي شَيْءٍ مِنْ حَالَاتِكُمْ مُكْرَهِينَ وَ لَا إِلَيْهِ مُضْطَرِّينَ

So the Sheykh said to him-asws, ‘Will my exhaustion be Counted in the Presence of Allah-azwj, O Amir Al Momineen-asws?’ So he-asws said to him: ‘Muh! (Shh!), O Sheykh! Allah-azwj has Magnified the Recompense regarding your travels while you were travelling, and regarding

⁵ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 5

⁶ Al Kafi – V 7 – The Book of Legal Penalties Ch 50 H 5

your staying while you were staying, and regarding your leaving, while you were leaving, and you did not happen to be in anything from your states being coerced nor forced to it’.

فَقَالَ لَهُ الشَّيْخُ وَكَيْفَ لَمْ نُكُنْ فِي شَيْءٍ مِنْ خَالَاتِنَا مُكْرَهِينَ وَ لَا إِلَيْهِ مُضْطَرِينَ وَ كَانَ بِالْمَضَاءِ وَ الْقَدْرِ مَسِيرُنَا وَ مُنْقَلَبُنَا وَ مُنْصَرَفُنَا فَقَالَ لَهُ وَ تَطُنُّ
أَنَّهُ كَانَ قَضَاءً حَتْمًا وَ قَدْرًا لَا رَيْبَ إِنَّهُ لَوْ كَانَ كَذَلِكَ لَبَطَلَ الثَّوَابُ وَ الْعِقَابُ وَ الْأَمْرُ وَ النَّهْيُ وَ الرَّجْرُ مِنْ اللَّهِ وَ سَقَطَ مَعْنَى الْوَعْدِ وَ الْوَعِيدِ

So the Sheykh said to him, ‘And how can it be that we were not in anything from our states being coerced nor being forced to it, and it was with the Ordainment and the Pre-determination, our travels, and our transfers, and our leaving?’ So he^{-asws} said to him: ‘And you think that it was an unavoidable Ordainment, Necessitated? If it was like that, it would invalidate the Rewards, and the Punishments, and the enjoiment, and the forbiddance, and the Rebukes from Allah^{-azwj}, the meanings of the Promises and the Threats would crumble.

فَلَمْ تُكُنْ لِأَيْمَةِ الْمُذْنِبِ وَ لَا مُحَمَّدَةً لِلْمُحْسِنِ وَ لَكَانَ الْمُذْنِبُ أَوْلَى بِالْإِحْسَانِ مِنَ الْمُحْسِنِ وَ لَكَانَ الْمُحْسِنُ أَوْلَى بِالْعُقُوبَةِ مِنَ الْمُذْنِبِ تِلْكَ مَقَالَةُ
إِخْوَانِ عِبَادَةِ الْأَوْثَانِ وَ حُصَمَاءِ الرَّحْمَنِ وَ حِزْبِ الشَّيْطَانِ وَ قَدْرِيَّةِ هَذِهِ الْأُمَّةِ وَ مَجْوسِهَا

So the sinners would not be blameable nor would the good doers be praiseworthy. It would have been so that the sinner would be closer with the good deed than the good doer, and it would be so that the good doer would be closer with the Punishment than the sinner. These are the talks of the brotherhood of the idol-worshippers, and the disputants to the Beneficent, and parties of the Satan^{-la}, and the Qadiriyya of this community and its Magians.

إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى كَلَّفَ تَحْيِيرًا وَ هَمَى تَحْدِيرًا وَ أَعْطَى عَلَى الْقَلِيلِ كَثِيرًا وَ لَمْ يُعْصَ مَعْلُوبًا وَ لَمْ يُطْعَ مُكْرَهًا وَ لَمْ يُمْلِكْ مَفْوضًا وَ لَمْ يُخْلِقِ السَّمَاوَاتِ وَ
الْأَرْضِ وَ مَا بَيْنَهُمَا بَاطِلًا وَ لَمْ يَبْعَثِ النَّبِيِّينَ مُبَشِّرِينَ وَ مُنذِرِينَ عَبَثًا ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ

Surely, Allah^{-azwj} Blessed and High Encumbered choices and Forbade as a warning, and Gives a lot upon the little (deed), and He^{-azwj} is not disobeyed due to being overcome, nor is He^{-azwj} obeyed forcefully, and did not Give control as a delegated (authority), and did not Create the skies and the earth and what is between the two in vain, and did not Send the Prophets^{-as}, the Givers of Glad Tidings and the Warners in futility. That is a conjecture of those who are disbelieving. So woe be unto those who are disbelieving of the Fire!’

فَأَنْشَأَ الشَّيْخُ يَقُولُ : أَنْتَ الْإِمَامُ الَّذِي نَرْجُو بِطَاعَتِهِ * يَوْمَ النَّجَاةِ مِنَ الرَّحْمَنِ عُفْرَانًا أَوْضَحَتْ مِنْ أَمْرِنَا مَا كَانَ مُلْتَبَسًا * جَزَاكَ رَبُّكَ بِالْإِحْسَانِ إِحْسَانًا

Therefore, the Sheykh prosed saying, ‘You^{-asws} are the Imam^{-asws} whom we are hoping to by obeying him^{-asws} on a Day for salvation from the Beneficent (and for) Forgiveness. You^{-asws} clarified from our matters what was vague. May your^{-asws} Lord^{-azwj} Recompense you by a Favour with the favour’.⁷

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

What is the delegation?

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْحَسَنِ زَعْلَانَ عَنْ أَبِي طَالِبٍ الْقُمِّيِّ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ أَجْبِرَ اللَّهُ الْعِبَادَ عَلَى الْمَعَاصِي قَالَ لَا قُلْتُ فَمَوْضِعَ الْأَمْرِ قَالَ قَالَ لَا قَالَ قُلْتُ فَمَاذَا قُلْتُ لَطْفٌ مِنْ رَبِّكَ بَيْنَ ذَلِكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Al Hassan Za'lan, from Abu Talib Al Qummy, from a man,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I said, 'Does Allah^{-azwj} Compel the servants upon the disobedience?' He^{-asws} said: 'No'. I said, 'So, does He^{-azwj} Delegate the matters to them?' He^{-asws} said: 'No'. I said, 'So what is (correct in) that?' He^{-asws} said: 'A Kindness from your Lord^{-azwj} between that'.⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدٍ عَنْ يُونُسَ عَنْ عَدِّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ لَهُ رَجُلٌ جُعِلْتُ فِدَاكَ أَجْبِرَ اللَّهُ الْعِبَادَ عَلَى الْمَعَاصِي فَقَالَ اللَّهُ أَغَدَلُ مِنْ أَنْ يُجِيرَهُمْ عَلَى الْمَعَاصِي ثُمَّ يُعَذِّبُهُمْ عَلَيْهَا

Ali Bin Ibrahim, from Muhammad, from Yunus, from a number (of people),

(It has been narrated) from Abu Abdullah^{-asws}, said, 'A man said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Does Allah^{-azwj} Compel the servants upon the disobedience?' So he^{-asws} said: 'Allah^{-azwj} is more Just that for Him^{-azwj} to Compel them upon the disobedience then Punishing them upon it'.

فَقَالَ لَهُ جُعِلْتُ فِدَاكَ فَقَالَ إِلَى الْعِبَادِ قَالَ فَقَالَ لَوْ فَوَّضَ إِلَيْهِمْ لَمْ يَخْضَعُوا بِالْأَمْرِ وَالنَّهْيِ

So, he said to him^{-asws}, 'May I be sacrificed for you^{-asws}! So does Allah^{-azwj} Delegate to the servants?' So He^{-azwj} Said: 'If He^{-azwj} had Delegated to them, He^{-azwj} would not have Surrounded them with the Commands and the Prohibitions'.

فَقَالَ لَهُ جُعِلْتُ فِدَاكَ فَبَيْنَهُمَا مَنْزِلَةٌ قَالَ فَقَالَ نَعَمْ أَوْسَعُ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ .

Then, he said to him^{-asws}, 'May I be sacrificed for you^{-asws}! So there is a (third) status between the two?' So he^{-asws} said: 'Yes, more extensive than what is between the sky and the earth'.⁹

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ حُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا جُبْرَ وَلَا تَفْوِضَ وَلَا كَيْفَ أَمْرٍ بَيْنَ أَمْرَيْنِ قَالَ قُلْتُ وَمَا أَمْرٌ بَيْنَ أَمْرَيْنِ قَالَ مَثَلُ ذَلِكَ رَجُلٌ رَأَيْتُهُ عَلَى مَعْصِيَةٍ فَهَبْتُهُ فَلَمْ يَنْتَهَ فَرَكْنْتُهُ فَمَعَلَ تِلْكَ الْمَعْصِيَةَ فَلَيْسَ حَيْثُ لَمْ يَقْبَلْ مِنْكَ فَتَرَكْتُهُ كُنْتُ أَنْتَ الَّذِي أَمَرْتَهُ بِالْمَعْصِيَةِ .

⁸ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 30 H 8

⁹ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 30 H 11

Muhammad Bin Abu Abdullah, from Husayn Bin Muhammad, from Muhammad Bin Yahya, from the one who narrated it,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'There is neither Compulsion nor Delegation, but there is a matter between the two matters'. I said, 'And what is the matter between the two matters?' He^{-asws} said: 'An example of that is a man you see upon disobedience. So, you forbid him, so he does not finish it. So, you neglect him (for a while). Then he commits that very disobedience. Therefore, it isn't so when he did not accept from you, so you neglected him, you came to be the one who instructed him with the disobedience'.¹⁰

What is the Compulsion?

عيون أخبار الرضا عليه السلام الفامي عن محمد الحميري عن أبيه عن ابن هاشم عن علي بن معبد عن الحسين بن خالد عن أبي الحسن الرضا ع قال: من قال بالتشبيه والجبر فهو كافر مشرك ونحن منه برآء في الدنيا والآخرة

(The book) 'Uyoon Akhbar Al Reza^{-asws} – Al Famy, from Muhammad Al himeyri, from his father, from Ibn Hashim, from Ali Bin Ma'bad, from Al Husayn Bin Khalid,

'From Abu Al-Hassan Al-Reza^{-asws} having said: 'The one who speak with the resemblance (of Allah^{-azwj}) and the Compulsion (by Allah^{-azwj}), so he is a Kafir, a Polytheist, and we^{-asws} are disavowed from him in the world and the Hereafter.

يا ابن خالد إنما وضع الأخبار عنا في التشبيه والجبر العلاء الذين صغروا عظمة الله تعالى فمن أحبهم فقد أبغضنا ومن أبغضهم فقد أحبنا ومن والاهم فقد عادانا ومن عاداهم فقد والانا

O Ibn Khalid! But rather the Ahadeeth regarding the resemblance and the Compulsion have been placed from us^{-asws} by the exaggerators, those who are belittling the Magnificence of Allah^{-azwj} the Exalted. The one who loves them so he has hated us^{-asws}, and one who hates them so he has loved us^{-asws}, and one who befriends them so he has been inimical to us^{-asws}, and one who is inimical to them so he has befriended us^{-asws};

و من وصلهم فقد قطعنا و من قطعهم فقد وصلنا و من جفاهم فقد برئنا و من برهم فقد جفانا و من أكرمهم فقد أهانتنا و من أهانهم فقد أكرمنا و من قبلهم فقد ردنا و من رددهم فقد قبلنا

And one who connects with them so he has cut us^{-asws} off, and one who cuts them off so he has connected with us^{-asws}, and one who is disloyal to them so he has been righteous with us^{-asws}, and one who is righteous with them so he has been disloyal to us^{-asws}, and one who honours them so he has debased us^{-asws} and one who debases them so he has honoured us^{-asws}, and one who accepts them so he has repelled us^{-asws}, and one who repels them so he has accepted us^{-asws};

¹⁰ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 30 H 13

وَمَنْ أَحْسَنَ إِلَيْهِمْ فَقَدْ أَسَاءَ إِلَيْنَا وَمَنْ أَسَاءَ إِلَيْهِمْ فَقَدْ أَحْسَنَ إِلَيْنَا وَمَنْ صَدَّقَهُمْ فَقَدْ كَذَّبَنَا وَمَنْ كَذَّبَهُمْ فَقَدْ صَدَّقَنَا وَمَنْ أَعْطَاهُمْ فَقَدْ حَرَمَنَا وَمَنْ حَرَمَهُمْ فَقَدْ أَعْطَانَا يَا ابْنَ خَالِدٍ مَنْ كَانَ مِنْ شِيعَتِنَا فَلَا يَتَّخِذَنَّ مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا.

And one who does favours to them so he has been evil to us^{-asws}, and one who is evil to them so he has favoured to us^{-asws}, and one who ratifies them so he has belied us^{-asws}, and one who belies them so he has ratified us^{-asws}, and one who give them so he has deprived us^{-asws}, and one who deprives them so he has given us^{-asws}. O Ibn Khalid! One who was from our^{-asws} Shias, so he should neither be a friend from them nor a helper".¹¹

رجال الكشي ذكر أبو محمد الفضل بن شاذان في بعض كتبه أن من الكذابين المشهورين ابن بابا القممي.

(The book) 'Rijal Al-Kashy' – Abu Muhammad Al-Fazl Bin Shazan mentioned in one of his books that from the well-known liars is Ibn Baba Al-Qummi'.

قال سعد حدثني العبيدي قال: كتبت إلى العسكري ع ابتداءً منه أنبراً إلى الله من الفهري والحسن بن محمد بن بابا القممي فأبرأ منهما فإني محذرك وجميع موالي وإني ألعنهما عليهما لعنة الله

Sa'ad said, 'Al-Askari^{-asws} wrote to me initiating from himself^{-asws}: 'I^{-asws} disavow to Allah^{-azwj} from Al-Fihry, and Al-Hassan Bin Muhammad Bin Baba Al-Qummi, so disavow from them both, for I^{-asws} am cautioning you and the entirety of the ones in my^{-asws} Wilayah, and I^{-asws} am cursing them and upon them is the Curse of Allah^{-azwj}.

مستنأ كلين بأكلان بنا الناس فتأتين مؤذنين آداهما الله و أركسهما في الفتنة رسماً برعهم ابن بابا أبي بعثته نبياً و أنه باب وئله لعنه الله سخر منه الشيطان فأعوأه فلعن الله من قبل منه ذلك

They are two devourers devouring the people by (using) us^{-asws}, two mischievous harmful youths, may Allah^{-azwj} Hurt them and Immerse them in the Fitna with an immersion. Ibn Baba claims I^{-asws} have sent him as a Prophet^{-as}, and he is a door. Woe be unto him^{-asws}! May Allah^{-azwj} curse him. The Satan^{-la} mocked him and deviated him. So, may Allah^{-azwj} Curse the one who accepts that from him.

يا محمد إن قدرت أن تشدح رأسه بحجر فافعل فإنه قد آذاني آداه الله في الدنيا والآخرة

O Muhammad! If you are able to fracture his head with a rock, then do so, for he has hurt me^{-asws} in the world and the Hereafter'.

و قال أبو عمرو فقالت فرقة بنو محمد بن نصير الفهري النميري و ذلك أنه ادعى أنه نبي رسول و أن علي بن محمد العسكري أرسله و كان يقول بالتناسخ و الغلو في أبي الحسن ع و يقول فيه بالرؤيية

Abu Amro said, 'A sect spoke with the Prophet-hood being for Muhammad Bin Nuseyr Al-Fihry Al-Numeyri, and that is because he claimed that he was a Prophet^{-as}, a Rasool^{-as}, and that Ali^{-asws} Bin Muhammad Al-Askari^{-asws} had sent him, and he was saying with the re-

¹¹ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 8

incarnation and the exaggeration regarding Abu Al-Hassan^{-asws}, and speaking regarding him^{-asws} with the Lordship.

و يَقُولُ بِإِبَاحَةِ الْمُحَارِمِ وَ يُجَلِّلُ نِكَاحَ الرِّجَالِ بَعْضِهِمْ بَعْضاً فِي أَدْبَارِهِمْ وَ يَقُولُ إِنَّهُ مِنَ الْفَاعِلِ وَ الْمَفْعُولِ بِهِ أَحَدُ الشَّهَوَاتِ وَ الطَّيِّبَاتِ إِنَّ اللَّهَ لَمْ يُحَرِّمْ شَيْئاً مِنْ ذَلِكَ وَ كَانَ مُحَمَّدٌ بِنُ مُوسَى بْنِ الْحَسَنِ بْنِ فُرَاتٍ يُقَوِّي أَسْبَابَهُ وَ يَعْضُدُهُ وَ ذَكَرَ أَنَّهُ رَأَى بَعْضَ النَّاسِ مُحَمَّداً بِنُ نُصَبِرٍ عَيْنَانَا وَ غُلَاماً لَهُ عَلَى ظَهْرِهِ وَ أَنَّهُ عَاتَبَهُ عَلَى ذَلِكَ فَقَالَ إِنَّ هَذَا مِنَ اللَّذَاتِ وَ هُوَ مِنَ التَّوَاضِعِ لِلَّهِ وَ تَرَكَ التَّجَبُّرَ وَ افْتَرَقَ النَّاسُ فِيهِ بَعْدَهُ فِرَقاً.

And he spoke with the neutralisation of the Prohibitions and Permitting the marriage of the men with each other in their backs, and said he is from the doer, and the one done with is one of the desires and the good things. Allah^{-azwj} did not Prohibit anything from that; and Muhammad Bin Musa Bin Al Hassan Bin Furat strengthened his cause and supports him, and mentioned that one of the people saw Muhammad Bin Nuseyr with his own eyes and a slave of his was upon his back, and he reproached him upon that. He said: ‘This is from the pleasures, and it is from the humbleness of Allah^{-azwj}, and it is from the humbleness of Allah^{-azwj} and leaving the compulsion, and the people separated after him into sects’.¹²

عيون أخبار الرضا عليه السلام تميم الفرشي عن أبيه عن أحمد بن علي الأنصاري عن يزيد بن عمير بن معاوية الشامي قال: دخلت على علي بن موسى الرضا ع بمرو فقلت له يا ابن رسول الله روي لنا عن الصادق جعفر بن محمد ع أنه قال لا جبر ولا تفويض [بل] أمر بين أمرين فما معناه

(The book) Uyoon Akhbar Al-Reza^{-asws} – Tameem Al Qarshy, from his father, from Ahmad Bin Ali Al Ansary, from Yazeed Bin Umeyr Bin MUawiya Al Shamy who said,

‘I entered to see Ali^{-asws} Bin Musa Al-Reza^{-asws} at Merv. I said to him^{-asws}, ‘O son^{-asws} of Rasool-Allah^{-saww}! It is reported to us from Al-Sadiq Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘There is neither Compulsion nor Delegation, but (it is) a matter between the two matters’. So, what is its meaning?’

فَقَالَ مَنْ رَعَمَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ يَفْعَلُ أَفْعَالَنَا ثُمَّ يُعَذِّبُنَا عَلَيْهَا فَقَالَ بِالْجَبْرِ وَ مَنْ رَعَمَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ فَوَضَّ أَمْرَ الْخَلْقِ وَ الرِّزْقِ إِلَى حُجَجِهِ ع فَقَدْ قَالَ بِالتَّفْوِضِ وَ الْقَائِلُ بِالْجَبْرِ كَافِرٌ وَ الْقَائِلُ بِالتَّفْوِضِ مُشْرِكٌ الْخَبِيرُ.

He^{-asws} said: ‘One who alleges that Allah^{-azwj} Mighty and Majestic Does our deeds then Punishes us upon these, so he has spoken with the Compulsion, but one who alleges that Allah^{-azwj} Mighty and Majestic has Delegated the matters of the Creating and the sustenance to His^{-azwj} Divine Authorities, so he has spoken with the Delegation, and the speaker with the Compulsion is a Kafir, and the speaker with the Delegation is a Polytheist’.¹³

Appendix: Implementer of the Will and the Desire, Doing whatever He^{-azwj} so Desires to

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْعَبَّاسِ بْنِ عَمْرٍو الْقُتَيْبِيِّ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ قَالَ لِلزُّنْدِيقِ جِبْنَ سَأَلَهُ مَا هُوَ قَالَ هُوَ شَيْءٌ بِخِلَافِ الْأَشْيَاءِ ارْجِعْ بِقَوْلِي إِلَى اثْنَاتِ مَعْنَى وَ أَنَّهُ شَيْءٌ بِحَقِيقَةِ الشَّيْبَةِ غَيْرَ أَنَّهُ لَا جِسْمَ وَ لَا صُورَةَ وَ لَا يُحْسُ وَ لَا يُحْسُ وَ لَا يُدْرِكُ بِالْحَوَاسِّ الْحَنَسِ لَا تُدْرِكُهُ الْأَوْهَامُ وَ لَا تَنْقُصُهُ الدُّهُورُ وَ لَا تُغَيِّرُهُ الْأَرْوَاحُ

¹² Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 84

¹³ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 3

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

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

فَقَالَ لَهُ السَّائِلُ فَتَقُولُ إِنَّهُ سَمِعَ بِصَيْرٍ قَالَ هُوَ سَمِعَ بِصَيْرٍ يَعْنِي جَارِحَةً وَ بَصِيرٍ يَعْنِي آلَةً بَلْ يَسْمَعُ بِنَفْسِهِ وَ يُبْصِرُ بِنَفْسِهِ لَيْسَ قَوْلِي إِنَّهُ سَمِعَ بِسَمْعِ بِنَفْسِهِ وَ بَصِيرٍ يُبْصِرُ بِنَفْسِهِ أَنَّهُ شَيْءٌ وَ النَّفْسُ شَيْءٌ آخَرٌ وَ لَكِنْ أَرَدْتُ عِبَارَةً عَنْ نَفْسِي إِذْ كُنْتُ مَسْتَفْهِمًا وَ إِفْهَامًا لَكَ إِذْ كُنْتُ سَائِلًا فَأَقُولُ إِنَّهُ سَمِعَ بِكُلِّهِ لَا أَنَّ الْكُلَّ مِنْهُ لَهُ بَعْضٌ وَ لَكِنِّي أَرَدْتُ إِفْهَامَكَ وَ التَّعْبِيرُ عَنْ نَفْسِي وَ لَيْسَ مَرْجِعِي فِي ذَلِكَ إِلَّا إِلَى أَنَّهُ السَّمِيعُ الْبَصِيرُ الْعَالِمُ الْحَيُّ بِأَلَا اخْتِلَافِ الدَّاتِ وَ لَا اخْتِلَافِ الْمَعْنَى

So the questioner said to him^{-asws}, 'But you^{-asws} are saying that He^{-azwj} is Hearing, Seeing'. He^{-asws} said: 'He^{-azwj} is Hearing, Seeing. He^{-azwj} Sees without an organ and Sees without an instrument, but He^{-azwj} is Seeing by Himself^{-azwj} and is Hearing by Himself^{-azwj}. My^{-asws} words that 'He^{-azwj} is Seeing by Himself^{-azwj} and is Hearing by Himself^{-azwj}' is not that He^{-azwj} is a thing and His^{-azwj} Self is another thing. But, I^{-asws} intend as an idiom from myself^{-asws} when I^{-asws} was asked and as an understanding for you when you asked. Thus, I^{-asws} am saying that He^{-azwj} Hears by all of Him^{-azwj}, not that the for the 'all' of Him^{-azwj} there are parts, but I^{-asws} intend to make you understand and as an idiom from myself^{-asws} and I^{-asws} do not re-iterate in that except that He^{-azwj} 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 إِثْبَاتَ هَذِهِ الْحُرُوفِ أَلِفٍ وَ لَامٍ وَ هَاءٍ وَ لَا رَاءٍ وَ لَا بَاءٍ وَ لَكِنِّي أَرِجِعُ إِلَى مَعْنَى وَ شَيْءٍ خَالِقِ الْأَشْيَاءِ وَ صَانِعِهَا وَ نَعْتِ هَذِهِ الْحُرُوفِ وَ هُوَ الْمَعْنَى سُبْحَى بِهِ اللَّهُ وَ الرَّحْمَنُ وَ الرَّحِيمُ وَ الْعَزِيزُ وَ أَشْبَاهُ ذَلِكَ مِنْ أَسْمَائِهِ وَ هُوَ الْمَعْبُودُ جَلًّا وَ عَزًّا

The questioner said to him^{-asws}, 'So what is He^{-azwj}?' Abu Abdullah^{-asws} said: 'He^{-azwj} is the Lord^{-azwj}, and He^{-azwj} is the worshipped, and He^{-azwj} is Allah^{-azwj}. And it is not my^{-asws} 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^{-azwj} Names, and He^{-azwj} is the worshipped One, Majestic and Mighty'.

قَالَ لَهُ السَّائِلُ فَإِنَّمَا لَمْ نَجِدْ مَوْهُومًا إِلَّا مَخْلُوقًا قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) لَوْ كَانَ ذَلِكَ كَمَا تَقُولُ لَكَانَ التَّوْحِيدُ عَنَّا مُرْتَفِعًا لِأَنَّ لَمْ نُكَلِّفْ عَبِيدَ مَوْهُومٍ وَ لَكِنَّا نَقُولُ كُلُّ مَوْهُومٍ بِالْحَوَاسِّ مُدْرِكٌ بِهِ تَحْدُهُ الْحَوَاسُّ وَ تُمَثِّلُهُ فَهُوَ مَخْلُوقٌ إِذْ كَانَ النَّفْيُ هُوَ الْإِبْطَالُ وَ الْعَدَمُ وَ الْجِهَةُ

The questioner said to him^{-asws}, ‘But we do not find our imaginations except as creations’. Abu Abdullah^{-asws} 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.

الْقَائِنَةُ الشَّيْبَةُ إِذْ كَانَ الشَّيْبَةُ هُوَ صِفَةُ الْمَخْلُوقِ الظَّاهِرِ التَّرَكِيبِ وَ التَّأْلِيفِ فَلَمْ يَكُنْ بُدٌّ مِنْ إِثْبَاتِ الصَّانِعِ لِوُجُودِ الْمَصْنُوعِينَ وَ الْإِضْطِرَّارِ إِلَيْهِمْ أَهَمُّ مَصْنُوعُونَ وَ أَنَّ صَانِعَهُمْ غَيْرُهُمْ وَ لَيْسَ مِثْلُهُمْ إِذْ كَانَ مِثْلُهُمْ شَبِيهَاً بِهِمْ فِي ظَاهِرِ التَّرَكِيبِ وَ التَّأْلِيفِ وَ فِيمَا يَجْرِي عَلَيْهِمْ مِنْ خُذُوعِهِمْ بَعْدَ إِذْ لَمْ يَكُونُوا وَ تَنَقُّلِهِمْ مِنْ صِعْرِ إِلَى كِبَرٍ وَ سَوَادٍ إِلَى بَيَاضٍ وَ قُوَّةٍ إِلَى ضَعْفٍ وَ أَحْوَالٍ مُوْجُودَةٍ لَا حَاجَةَ بِنَا إِلَى تَفْسِيرِهَا لِيَبَيِّنَهَا وَ وُجُودَهَا

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^{-azwj} was like them, He^{-azwj} 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^{-asws} to interpret these in order to explain these and their existences’.

قَالَ لَهُ السَّائِلُ فَقَدْ حَدَدْتَهُ إِذْ أَثْبَتَ وَجُودَهُ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) لَمْ أَحَدَّهُ وَ لَكِنِّي أَثْبَتُهُ إِذْ لَمْ يَكُنْ بَيْنَ النَّفْيِ وَ الْإِثْبَاتِ مَنْرَلَةٌ

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

قَالَ لَهُ السَّائِلُ فَلَهُ كَيْفِيَّةٌ قَالَ لَا لِأَنَّ الْكَيْفِيَّةَ جِهَةٌ الصِّفَةِ وَ الْإِحْاطَةَ وَ لَكِنْ لَا بُدَّ مِنَ الْحُجُوجِ مِنْ جِهَةِ التَّعْطِيلِ وَ الشَّيْبَةُ لِأَنَّ مَنْ نَفَاهُ فَقَدْ أَنْكَرَهُ وَ دَفَعَ رُبُوبِيَّتَهُ وَ أَبْطَلَهُ وَ مَنْ شَبَّهَهُ بِغَيْرِهِ فَقَدْ أَثْبَتَهُ بِصِفَةِ الْمَخْلُوقِينَ الْمَصْنُوعِينَ الَّذِينَ لَا يَسْتَحِقُّونَ الرُّبُوبِيَّةَ وَ لَكِنْ لَا بُدَّ مِنْ إِثْبَاتِ أَنَّ لَهُ كَيْفِيَّةً لَا يَسْتَحِقُّهَا غَيْرُهُ وَ لَا يَشَارِكُ فِيهَا وَ لَا يُحَاطُ بِهَا وَ لَا يَعْلَمُهَا غَيْرُهُ

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

قَالَ لَهُ السَّائِلُ فَلَهُ كَيْفِيَّةٌ قَالَ لَا لِأَنَّ الْكَيْفِيَّةَ جِهَةٌ الصِّفَةِ وَ الْإِحْاطَةَ وَ لَكِنْ لَا بُدَّ مِنَ الْحُجُوجِ مِنْ جِهَةِ التَّعْطِيلِ وَ الشَّيْبَةُ لِأَنَّ مَنْ نَفَاهُ فَقَدْ أَنْكَرَهُ وَ دَفَعَ رُبُوبِيَّتَهُ وَ أَبْطَلَهُ وَ مَنْ شَبَّهَهُ بِغَيْرِهِ فَقَدْ أَثْبَتَهُ بِصِفَةِ الْمَخْلُوقِينَ الْمَصْنُوعِينَ الَّذِينَ لَا يَسْتَحِقُّونَ الرُّبُوبِيَّةَ وَ لَكِنْ لَا بُدَّ مِنْ إِثْبَاتِ أَنَّ لَهُ كَيْفِيَّةً لَا يَسْتَحِقُّهَا غَيْرُهُ وَ لَا يَشَارِكُ فِيهَا وَ لَا يُحَاطُ بِهَا وَ لَا يَعْلَمُهَا غَيْرُهُ

The questioner said to him^{-asws}, ‘So is there a ‘how-ness’ (Qualitative State) for Him^{-azwj}?’ He^{-asws} 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^{-azwj}, so he had denied Him^{-azwj} and repulsed His^{-azwj} Lordship and invalidated it;

and the one who resembles Him^{-azwj} with something else, so he has proved Him^{-azwj} 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^{-azwj} 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 فَبِغَايَةِ الْأَشْيَاءِ بِنَفْسِهِ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) هُوَ أَجَلٌ مِنْ أَنْ يُعَايِنَ الْأَشْيَاءَ بِمُبَاشَرَةٍ وَ مُعَالَجَةٍ لِأَنَّ ذَلِكَ صِفَةُ الْمَخْلُوقِ الَّذِي لَا تَجِيءُ الْأَشْيَاءُ لَهُ إِلَّا بِالْمُبَاشَرَةِ وَ الْمُعَالَجَةِ وَ هُوَ مُتَعَالٍ نَافِذُ الْإِرَادَةِ وَ الْمَشِيئَةِ فَعَالَ لِمَا يَشَاءُ .

The questioner said, 'So do the (Creation of the) things tire His^{-azwj} Self?' Abu Abdullah^{-asws} said: 'He is more Majestic than that the (Creation of) things should Tire Him^{-azwj} 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^{-azwj} is most Exalted, Implementer of the Will and the Desire, Doing whatever He^{-azwj} so Desires to'.¹⁴

سَهْلٌ قَالَ كَتَبْتُ إِلَى أَبِي مُحَمَّدٍ (عَلَيْهِ السَّلَام) سَنَةَ حَمْسٍ وَ حَمْسِينَ وَ مِائَتَيْنِ قَدِ اخْتَلَفَ يَا سَيِّدِي أَصْحَابُنَا فِي التَّوْحِيدِ مِنْهُمْ مَنْ يَقُولُ هُوَ جِسْمٌ وَ مِنْهُمْ مَنْ يَقُولُ هُوَ صُورَةٌ فَإِنْ رَأَيْتَ يَا سَيِّدِي أَنَّ تُعَلِّمَنِي مِنْ ذَلِكَ مَا أَقِفُ عَلَيْهِ وَ لَا أَجُوزُهُ فَعَلْتُ مُتَطَوِّلاً عَلَى عَبْدِكَ

Sahl said,

'I wrote to Abu Muhammad^{-asws} in the year two hundred and fifty-five, 'My Chief^{-asws}! Our companions have differed regarding the *Tawheed* (Oneness). From them is one who is saying, 'He^{-azwj} is a body', and from them is one who is saying, 'He^{-azwj} is an image'. So what is your^{-asws} view, O my Chief^{-asws}, if you^{-asws} could teach me from that, what I could pause upon and not exceed it. If you^{-asws} do it, it would be a prolonged favour upon your^{-asws} servant'.

فَوَقَعَ بِحِطِّهِ (عَلَيْهِ السَّلَام) سَأَلْتُ عَنِ التَّوْحِيدِ وَ هَذَا عَنْكُمْ مَعْرُورٌ اللَّهُ وَاحِدٌ أَحَدٌ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ خَالِقٌ وَ لَيْسَ بِمَخْلُوقٍ يَخْلُقُ تَبَارَكَ وَ تَعَالَى مَا يَشَاءُ مِنَ الْأَجْسَامِ وَ غَيْرِ ذَلِكَ وَ لَيْسَ بِجِسْمٍ وَ يُصَوِّرُ مَا يَشَاءُ وَ لَيْسَ بِصُورَةٍ جَلَّ تَنَاوُهُ وَ تَقَدَّسَتْ أَسْمَاؤُهُ أَنْ يَكُونَ لَهُ شِبْهُهُ هُوَ لَا غَيْرُهُ لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْبَصِيرُ .

So he^{-asws} signed in his^{-asws} own handwriting: 'You asked about the *Tawheed* (Oneness), and this is distant from you all. Allah^{-azwj} is One, First. He^{-azwj} neither begot nor is He^{-azwj} begotten and there does not happen to be a match for Him^{-azwj}. He^{-azwj} is the Creator and is not created. He^{-azwj}, Blessed and High, Creates whatever He^{-azwj} so Desires to from the bodies, and other than that, and He^{-azwj} is not with a body; and He^{-azwj} Makes images, whatever He^{-azwj} so Desires to and He^{-azwj} is not with an image. Majestic is His^{-azwj} Laudation, and Holy are His^{-azwj} Names. If there happens to be a resemblance of Him^{-azwj}, it would be for other than Him^{-azwj}. There is nothing like Him^{-azwj}, and He^{-azwj} is the Hearing, the Seeing'.¹⁵

¹⁴ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 2 H 6

¹⁵ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 10 H 10

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ عَنِ الْفَضْلِ بْنِ يَسَارٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَقُولُ الْعِلْمُ عِلْمَانِ فَعِلْمٌ عِنْدَ اللَّهِ مَخْزُونٌ لَمْ يُطْلَعْ عَلَيْهِ أَحَدًا مِنْ خَلْقِهِ وَ عِلْمٌ عِلْمُهُ مَلَائِكَتُهُ وَ رُسُلُهُ

Muhammad Bin Ismail, from Al Fazl Bin Shazaqn, from Hammad Bin Isa, from Rabie Bin Abdullah, from Al Fuzayl Bin Yasaar who said,

'I heard Abu Ja'far^{-asws} saying: 'The Knowledge is of (two types of) knowledge – A Knowledge Treasured with Allah^{-azwj}, not having Notified to anyone from His^{-azwj} creatures, and a Knowledge He^{-azwj} Taught His^{-azwj} Angels, and His^{-azwj} Rasools^{-as}.

فَمَا عِلْمُهُ مَلَائِكَتُهُ وَ رُسُلُهُ فَإِنَّهُ سَيَكُونُ لَا يُكَدِّبُ نَفْسَهُ وَ لَا مَلَائِكَتَهُ وَ لَا رُسُلَهُ وَ عِلْمٌ عِنْدَهُ مَخْزُونٌ يُقَدِّمُ مِنْهُ مَا يَشَاءُ وَ يُؤَخِّرُ مِنْهُ مَا يَشَاءُ وَ يُثَبِّتُ مَا يَشَاءُ .

So, as for what He^{-azwj} Taught His^{-azwj} Angels and His^{-azwj} Rasools^{-as}, so it is going to happen. Neither did He^{-azwj} Lie Himself^{-azwj}, nor did His^{-azwj} Angels, nor did His^{-azwj} Rasools^{-as}; and the Knowledge which is Treasured with Him^{-azwj}, He^{-azwj} Brings forwards from it whatever He^{-azwj} so Desires to, and Delays from it whatever He^{-azwj} so Desires to, and He^{-azwj} Affirms whatever He^{-azwj} so Desires to'.¹⁶

وَ بِهَذَا الْإِسْنَادِ عَنْ حَمَّادٍ عَنْ رَبِيعٍ عَنِ الْفَضْلِ بْنِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَقُولُ مِنَ الْأُمُورِ أُمُورٌ مَوْقُوفَةٌ عِنْدَ اللَّهِ يُقَدِّمُ مِنْهَا مَا يَشَاءُ وَ يُؤَخِّرُ مِنْهَا مَا يَشَاءُ .

And, by this chain, from Hammad, from Rabie, from Al Fuzayl who said,

'I heard Abu Ja'far^{-asws} saying: 'From the matters is a matter suspended in the Presence of Allah^{-azwj}. He^{-azwj} Brings forward from these whatever He^{-azwj} so Desires to, and Delays from these whatever He^{-azwj} so Desires to'.¹⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ قَالَ لِي أَبُو الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَامُ) يَا يُونُسُ لَا تَقُلْ بِقَوْلِ الْقَدَرِيَّةِ فَإِنَّ الْقَدَرِيَّةَ لَمْ يَقُولُوا بِقَوْلِ أَهْلِ الْجَنَّةِ وَ لَا بِقَوْلِ أَهْلِ النَّارِ وَ لَا يَقُولُ إِبْلِيسَ فَإِنَّ أَهْلَ الْجَنَّةِ قَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَ مَا كُنَّا لِنَهْتَدِيَ لَوْ لَا أَنْ هَدَانَا اللَّهُ وَ قَالَ أَهْلُ النَّارِ رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَ كُنَّا قَوْمًا ضَالِّينَ وَ قَالَ إِبْلِيسُ رَبِّ مَا أَعْوَيْتَنِي

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus Bin Abdul Rahman who said,

'Abu Al-Hassan Al-Reza^{-asws} said to me: 'O Yunus! Do not say with the speech of the Qadiriyya, for the Qadiriyya are not speaking with the speech of the people of the Paradise, nor by the speech of the people of the Fire, nor by the speech of Iblees^{-la}, for the people of the Paradise would be saying **[7:43] All Praise is due to Allah Who Guided us to this, and we would not have found the Way had it not been that Allah had Guided us;** and the

¹⁶ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 24 H 6

¹⁷ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 24 H 7

people of the Fire would say **[23:106] O our Lord! Our adversity overcame us and we were an erroneous people;** and Iblees^{-la} would say **[15:39] He said: Lord! With what You Sent me astray?'**

فَقُلْتُ وَ اللَّهُ مَا أَقُولُ بِقَوْلِهِمْ وَ لَكِنِّي أَقُولُ لَا يَكُونُ إِلَّا بِمَا شَاءَ اللَّهُ وَ أَرَادَ وَ قَدَّرَ وَ قَضَى فَقَالَ يَا يُونُسُ لَيْسَ هَكَذَا لَا يَكُونُ إِلَّا مَا شَاءَ اللَّهُ وَ أَرَادَ وَ قَدَّرَ وَ قَضَى

So I said, 'By Allah^{-azwj}! I am not speaking by their speech, but I am saying, nothing can happen to be except with what Allah^{-azwj} so Desires, and Intends, and Determines, and Ordains'. So he^{-asws} said: 'O Yunus! It is not like this. Nothing can happen to be except what Allah^{-azwj} so Desires, and Intends, and Determines, and Ordains.

يَا يُونُسُ تَعْلَمُ مَا الْمَشِيئَةُ قُلْتُ لَا قَالَ هِيَ الذِّكْرُ الْأَوَّلُ فَتَعْلَمُ مَا الْإِرَادَةُ قُلْتُ لَا قَالَ هِيَ الْعَزِيمَةُ عَلَى مَا يَشَاءُ فَتَعْلَمُ مَا الْقَدَرُ قُلْتُ لَا قَالَ هِيَ الْهَنْدَسَةُ وَ وَضَعَ الْحُدُودَ مِنَ الْبَقَاءِ وَ الْفَنَاءِ

O Yunus! Do you know what is the Desire?' I said, 'No'. He^{-asws} said: 'It is the first Remembrance (الذِّكْر). So do you know what is the Intention?' I said, 'No'. He^{-asws} said: 'It is the Determination upon what He^{-azwj} so Desires. So do you know what is the Determination?' I said, 'No'. He^{-asws} said: 'It is the Engineering and the Placement of the limitations for the remaining and the perishing'.

قَالَ ثُمَّ قَالَ وَ الْقَضَاءُ هُوَ الْإِبْرَامُ وَ إِقَامَةُ الْعَيْنِ

He (the narrator) said, 'Then he^{-asws} said: 'And the Ordainment, it is the accomplishment of the eyes (physical reality)'.

قَالَ فَاسْتَأْذَنْتُهُ أَنْ أَقْبَلَ رَأْسَهُ وَ قُلْتُ فَتَحَّتْ لِي شَيْئًا كُنْتُ عَنْهُ فِي غَفْلَةٍ .

He (the narrator) said, 'So I sought his^{-asws} permission to kiss his^{-asws} head, and I said, 'You^{-asws} opened something for me which I was oblivious of'.¹⁸

¹⁸ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 30 H 4