‘Reply to those Who Claim Sighting and limbs for Allahazwj,'}
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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
Summary:

We hereby dedicate this article to our Masters asws, the Holy Prophet saww and the Twelve Holy Imams asws of the Holy Ahl Al-Bayt asws who are the only ones to interpret the Holy Quran – and we are away from those who either did not take the Sunnah¹ or deliberately neglect Sunnah (Ahadith) in order to interpret the Holy Verses as per their own benefits.

And from Abdul Rahman Bin Al Hajjaj who said,

‘I heard Abu Abdullah asws saying: ‘There is nothing more remote from the intellects of the men than the interpretation (Tafseer) of the Quran?’.”²

Momineen and Mominat, with deep regret, we are replying to a clip from a beautiful gathering of Momineen, where a speaker (in Urdu) is trying to take them and those watching the video, in a grave trail of Eman– as you will read, he is presenting ‘incomplete and selective’ Verses and Ahadith and sells his speech quite effectively for the sake of worldly gain? We address each point separately and give some details in appendices.

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¹ Those who said Quran is sufficient for us!

² تفسیر العیاشی: 17/5
Point 1:

The speaker alleges that Amir ul-Momineen\textsuperscript{asws} said in replied to a question: Yes, I\textsuperscript{asws} have seen Allah\textsuperscript{azwj}!

Reply to Point 1:

The complete answer of Amir ul-Momineen\textsuperscript{asws} was not given, the Hadith is:

See the complete Hadith in Appendix Point 1:

\begin{quote}
فَقَالَِيَاِأَمِيرَِالْمُؤْمِنِينَِهَلِْرَأَيْتَِرَبَّكَِحِينَِعَبَدْتَهُِقَالَِف َقَالَِوَي ْلَكَِمَاِكُنْتُِأَعْبُدُِرَبّاًِلََِْأَرَهُِقَالَِوَِكَيْفَِرَأَي ْتَهُِقَالَِوَي ْلَكَِلََِتُدْرِكُهُِالْعُيُونُِفِِِمُشَاهَدَةِِالَْْبْصَارِِوَِلَكِنِْرَأَتْهُِالْقُلُوبُِبَِِقَائِقِِالِْْيمَانِِ.
\end{quote}

he said, ‘O Amir Al-Momineen\textsuperscript{asws}! Do you\textsuperscript{asws} see your\textsuperscript{asws} Lord\textsuperscript{azwj} when you\textsuperscript{asws} worship Him\textsuperscript{azwj}?’ So he\textsuperscript{asws} said: ‘Woe be unto you! I\textsuperscript{asws} have never worshipped a Lord\textsuperscript{azwj} I\textsuperscript{asws} do not see’. He said, ‘And how do you\textsuperscript{asws} see Him\textsuperscript{azwj}?’ He\textsuperscript{asws} said: ‘Woe be unto you! The eyes cannot envisage Him\textsuperscript{azwj} in the viewing of the sights. But, the hearts see Him\textsuperscript{azwj} by the realities of the Eman’.\footnote{Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah\textsuperscript{azwj}) CH 9 H 6}
Point 2:

Speaker goes on to allege that Amir ul-Momineen\textsuperscript{asws} replied where does Allah\textsuperscript{azwj} Lives? Amir ul-Momineen\textsuperscript{asws} replied: Allah\textsuperscript{azwj} Lives in us\textsuperscript{asws} and Amir ul-Momineen\textsuperscript{asws} was asked where do you live? Amir ul-Momineen\textsuperscript{asws} replied we\textsuperscript{asws} live in Him\textsuperscript{azwj}

And he asked so what Allah\textsuperscript{azwj} is and what you\textsuperscript{asws} are? Amir ul-Momineen\textsuperscript{asws} replied: He\textsuperscript{azwj} remains Him\textsuperscript{azwj} and we remain us\textsuperscript{asws}.

Reply to Point 2:

Here he is taking a concept of Suffis (Sunnis) of ‘Halool’ based on a Sunnis Hadith which first cited by Kashani and reproduced by Khomeini in his (book) Parwaz dar Malkoot. This Hadith is not in any of Shia Ahadith books, and was introduced to form the basis of Wilayah-e-Faqi, it has first appeared about 400 years ago in the book of ‘Al-Kalamat Al-Maknua Lilfaziz Al-Kashani in the chapter of Al-Fana Fi Allah - a Suffi concept – for that there are so many Ahadith where Suffis are cursed by the Masomeen-asws. Please see the Image of the page in appendix Point 2. Below is from Parwaz dar Malkoot:

آن يكون قوله (عليه السلام): والصحاب إشارة إلى ما روى عنهم: لنا مع الله حالات: هو فيها غن، ونحن هو، وهو هو، ونحن غن.
Point 3:

Here speaker is trying to say that Allahazwj (Naouzobillah) has limbs, i.e., Hisazwj height, Hisazwj face, Hisazwj Chest....

Reply to Point 3:

Like some Sunnis sects the speaker wants Momineen to make an image of Allahazwj in their minds having limbs and body! This is totally against the teaching of Ahl Al-Bayt-asws, there is so many Ahadith opposing the belief of creating an Image of Allahazwj.

He (the narrator) said, ‘I said to himasws, ‘O sonasws of Rasool-Allahsaww! So, what is the meaning of the Hadeeth which is reported that the Reward of (saying) ‘There is no god except Allahaswj –

Would be the looking at the Face of Allahaswj?’

Heasws said: ‘O Abu Salt! One who described Allahaswj with a face like the faces (of people) so he has committed Kufr.

But, the Face (Front) of Allahaswj is Hisazwj Prophets, and Hisazwj Rasoolas, and Hisazwj Divine Authoritiesasws. Theyas are those, by themas one is diverted towards Allahaswj Mighty and Majestic, and to Hisazwj Religion and Hisazwj recognition.

And Allahaswj Mighty and Majestic Said: Everyone upon it will perish [55:26] And there will remain the Face of your Lord, with the Majesty and the Honour [55:27], and the Mighty and Majestic Said: All things will perish except for His Face [28:88]. Therefore, the looking (turning) towards the Prophetsas of Allahaswj, and Hisazwj Rasoolas, and Hisazwj Divine
Authorities asws in their as levels is a great Reward for the Momineen on the Day of Judgment....

See the complete Hadith and other Ahadith forbidding describing Allah azwj in human face, limbs and body shape are included in Appendix point 3.

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4 Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 5 H 6
Point 4:

Speaker here alleges that Amir ul-Momineen\textsuperscript{asws} said: Look at me\textsuperscript{asws} Allah\textsuperscript{azwj} is like this!

Reply to Point 4:

This is a complete lie, and speaker has gone complete out of his depth to allege that statement to Amir ul-Momineen\textsuperscript{asws}! (Naouzobillah)

\textit{Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Barqy, from Abu Talib, from Sadeyr who said,}

\begin{quote}
‘I said to Abu Abdullah\textsuperscript{asws}, ‘There is a group or people who are claiming that you (Imams\textsuperscript{asws}) are gods by reciting that (from) the Quran upon us: And He is the One Who is God in the sky and God in the earth [43:84].’

So he\textsuperscript{asws} said: ‘O Sadeyr! My\textsuperscript{asws} hearing, and my\textsuperscript{asws} vision, and my\textsuperscript{asws} skin, and my\textsuperscript{asws} flesh, and my\textsuperscript{asws} blood, and my\textsuperscript{asws} hair are disavowed from those, and Allah\textsuperscript{azwj} Disavows from them. They are not upon my\textsuperscript{asws} Religion, nor upon the Religion of my\textsuperscript{asws} forefathers\textsuperscript{asws}, and Allah\textsuperscript{azwj} will not Gather me\textsuperscript{asws} and them on the Day of Judgment except that He\textsuperscript{azwj} would be Wrathful upon them’.... \footnote{Al Kafi V 1 – The Book Of Divine Authority CH 53 H 6}
\end{quote}

See complete Hadith in Appendix Point 4.
Point 5:

The speaker is alleging that Touheed has manifested in their shapes but without citing any Verse or Hadith!

Reply to Point 5:

So, here find an opportunity to present two Ahadith defining the Touheed:

فَسْ:ِالْسنِبنِعليِبنِزكريا،ِعنِالِيثمِبنِعبدِاللهِالرماني،ِعنِعليِابنِموسىِالرضاِصلواتِاللهِعليه،ِعنِأبيه،ِعنِجدهِ
محمدِبنِعليِبنِالْحسينِعليهمِالسلامِفِِقوله:ِ"ِفطرةِاللهِالتيِفطرِالناسِعليهاِ"ِقال:ِهوِلَِإلهِإلَِالله،ِمُمدِرسولِاللهِ
-صلىِاللهِعليهِوآلهِ-
-صلىِاللهِعليهِوآلهِ-
-صلىِاللهِعليهِوآلهِ-
إلىِههناِالتوحيد.

Al Hassan Bin Ali Bin Zakariya, from Al Haysam Bin Abdullah Al Ramany,

‘From Ali\textsuperscript{azwj} Ibn Musa Al-Reza\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws}, from his\textsuperscript{asws} grandfather\textsuperscript{asws}
Muhammad Bin Ali Bin Al-Husayn\textsuperscript{asws} regarding His\textsuperscript{asws} Words: the nature of Allah which He has Natured the people upon. [30:30].

He\textsuperscript{asws} said: ‘It is, ‘There is no god except Allah\textsuperscript{azwj}, Muhammad\textsuperscript{asws} is Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj},
Ali\textsuperscript{asws} is Emir of the Momin\textsuperscript{een},’ up to here is the Touheed’.\textsuperscript{6}

عليَّ بِنْ مَعْتَمِدِ بِنْ عَلِيٍّ بِنْ عَبْدِ اللَّهِ عِنْ إِبْرَاهِيمَ بِنْ إِسْحَاقَ عِنْ عَبْدِ اللَّهِ بِنْ حَمَادَ عِنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ نَحْنَ أَصْلُ
كُلُّ خَيْرٍ وَ مِنْ فُرُوعِنَا كُلُّ يَوْمٍ فِيَّ أَبْرُ التَّوْحِيدُ وَ الصَّلَاةُ وَ الصَّيْامُ

.......

Imam Jafar-e-Sadiq\textsuperscript{asws} says: ‘We\textsuperscript{asws} are the root of all virtues and we\textsuperscript{asws} are the branches of all righteousness and through us\textsuperscript{asws} is the (way) to ‘Touheed’ and ‘Salat’ and ‘Soam....\textsuperscript{7}

\textsuperscript{6} Bihar Al Anwaar – V 3, The book of Tawheed, Ch 11 H 3
\textsuperscript{7} كتاب: 8 حديث القباب ……. ص: 231
Point 6:

Here speaker recites Verse 42:11 and translates as there is no one like Allahazwj, and then adds except like themásws, from where – it’s not in the Holy Verse? So another mix and match approach? Below is the Holy Verse 42:11:

Reply to Point 6:

فَاطِرُِالسَّمَاوَاتِِوَالَْْرْضِِ ۚ
ِۚ جَعَلَِلَكُمِْمِنِْأَن ْفُسِكُمِْأَزْوَاجًاِوَمِنَِالَْْن ْعَامِِأَزِْ ۚ
ۚیَذْرَؤُكُمِْ فِيهِِ
ِۚ لَيْسَِكَمِثْلِهِِشَيْءٌِ
ِۚ وَهُوَِالسَّمِيعُِالْبَصِيرُِ

{42:11}

Originator of the skies and the earth. He Made for your (comfort) mates for you from among yourselves, and also mates of the cattle, multiplying you thereby.

There isn’t anything like Him, and He is the Hearing, the Seeing [42:11]

Ahadith and some further Holy Verses are given in Appendix Point 6.
Point 7

Then the speaker recites two Holy Verse 8:17 and 48:10, implying what? Allahazwj Knows!

Reply to Point 7:

So you did not kill them but Allah Killed them, and you did not throw when you threw, but Allah Threw, and to Try the Momineen from it with a good trial. Surely Allah is Hearing, Knowing [8:17]

From Amro Bin Abu Al Maqdaam,

(It has been narrated) from Aliasws Bin Al-Husayanasws having said: ‘Rasool-Allahsaww handed over to Aliasws Bin Abu Talibasws a handful from the sand with which to throw upon the faces of the Mushrikeen, so Allahazwj Said: and you did not threw when you threw, but Allah Threw [8:17].’

ابن شهر آشوب: عن العلّيلي، و سماك، عن عكرمة، عن ابن عباس، في قوله تعالى: و ما زَمَيْتْ إِذْ رَمَيْتَ أن النبي (صلى الله عليه و آله) قال لعلي (عليه السلام): فناولني كفا من حصباء فناوله و رميه به في وجوه قريش، فما بقي أحد إلا امتلأت عيناه من الحصباء.

Ibn Shehr Ashub, from Al Sa’alby, and Samaak, from Akrama,

(It has been narrated) from Ibn Abbas regarding Hisazwj Words: and you did not threw when you threw, but Allah Threw [8:17] – the Prophet saww said to Aliasws: ‘Hand over to me saww some sand. So heasws handed over to himsaww, and he saww threw it upon the faces of Quraysh. So there did not remain anyone except that his eyes were filled from the sand’. 9

الطروسي في (الاحتجاج): عن أمير المؤمنين (عليه السلام) في قوله تعالى: نَفَّذْتُمْ تَفَنُّذِيَّمُ وَلَكُنَّ الْلَّهَ قَتَلَلَهُمْ وَ ما زَمَيْتْ إِذْ رَمَيْتَ وَ لَكُنَّ الْلَّهَ رَمَيْتَ وَ لَكُنَّ الْلَّهَ رَمَيْتَ وَ لَكُنَّ الْلَّهَ رَمَيْتَ

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8 تفسير العياشي: 2: 52/ 34
9 المفقه: 189
Al Tabarsy in Al Ihtijaj –

‘From Amir Al-Momineen⁵⁰⁵ regarding His⁵⁰⁷ Words: So you did not kill them but Allah Killed them, and you did not threw when you threw, but Allah Threw [8:17]: ‘He⁵⁰⁷ Named the deed of the Prophet⁵⁰⁸ as being His⁵⁰⁷ deed. Do you not see that its explanation is upon other than its Revelation?’¹⁰
Point 8: Hand of Allah azwj

Over here the speaker implies that Allah azwj has hands and Allah azwj has Talked about His azwj Hands in lots of Verses! And cites two Holy Verses, 48:10 and 38:75.

Reply to Point 8:

إِنَّ الَّذِينَ يَبَايِعُونَكَ إِنَّمَا يَبَايِعُونَ اللَّهَ يَدَ اللَّهِ فَوْقَ أَيْدِيهِمْۚ فَمَنْ نَكَثَ فَإِنَّمَا يَنَكُّثُ عَلَىٰ نَفْسِهِ وَمَنْ أَوْفَىْ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَسَيَوْفُوهُ أَجْرًا عَظِيمًاٖ}

Surely, those pledging allegiance to you are rather pledging their allegiances to Allah, the Hand of Allah being Above their hands. So the one who breaks, is rather breaking against himself, and the one who fulfils with what Allah Covenanted upon him, would be Given a Mighty Recompense [48:10]

قَالَْ أَبَا إِبْلِيسُْ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيَدِي ۖ أَسْتَكْبَرْتَ أَمْ كَنَّتْ مِنْ الْعَالِمِينَٖ}

He said: “O Iblees! What prevented you from doing Sajdah to what I Created by My Hands? Were you arrogant or were you from the exalted ones?” [38:75]

Meaning of the word ‘Hand’ in the speech of the Arabs

Ibn Babuwayh said, ‘It was narrated to us by Ali Bin Ahmad Bin Muhammad Bin Umran Al Daqaq, from Muhammad Ibn Abu Abdullah Al Kufy, from Muhammad Bin Ismail, from Al Husayn Bin Al Hassan, from Bakr, from Abu Abdullah Al Barqy, from Abdullah Bin Bahr, from Abu Ayoub Al Khazaz, from Muhammad Bin Muslim who said,
‘I asked Abu Ja’far′asws, so I said, ‘The Words of the Mighty and Majestic: He said: O Iblees! What prevented you performing Sajda to what I Created with My Two hands? [38:75]’.

فقال:ِ «ِاليدِفِِكلامِا
لعربِالقوةِوِالنعمة.ِقال:ِوَِاذْكُرِْعَبْدَناِداوُدَِذَاِالَْْيْدِِوِقال:ِوَِالسَّماءَِبِأَيْدٍِأيِبقوةِوَِإِنَِّلمُوسِغَنِّوَفِ‍ْقَال:ِوَِأَيَّدَهُمِْبِرُوحٍِمِنْهُِأيِقواهم.ِوِيقال:ِلفلانِعنديِيدِبيضاء،ِأيِنعمةِ.ِ»

So he′asws said: ‘The ‘hand’ in the speech of the Arabs is (means) the strength and the favour. He′asws Said: and remember Our servant Dawood, the possessor of the hand (strength) [38:17]. And Said: And the sky, We Built it by Hand – i.e. by Strength and We are the Expanders [51:47]. And Said: and He Supported them with a Spirit from Him [58:22], i.e. Strengthened them. And it is said, ‘For so and so there is a white hand with me’, i.e. a favour’.11

11 معاني الآخبار: 15/8، التوحيد: 153/1
Point 9:

Finally, the speaker cites Holy Verse 39:67 and implies that people did not appreciate Allah as He came again and again in the figures of Masomeen.

Reply to Point 9:

Since the speaker did interpretation on his ‘qias’ (analogy), he went totally opposite, please the Holy Verse and its interpretation from Masomeen.

وَمَاْقَدَرُواْاللَّهَِحَقَّقَدْرِهِِوَالَْْرْضُِجَِْيعًاِق َبْضَتُهُِي َوْمَِالْقِيَامَةِِوَالسَّمَاوَاتُِمَطْوِيَّاتٌِبِيَمِِ

سُبْحَانَهُِوَت َعَالىََِٰعَمَّاِيُشْرِكُونَِ

And they are not appreciating Allah with the appreciation that is due to Him; and the whole of the earth would be in His Grip on the Day of Judgement, and the skies having been rolled up in His Right Hand. Glorious is He and Exalted from what they are associating [39:67]

Muhammad Bin Yaqoub, from Muhammad Bin Ismail, from Al-Fazal-Bin Shazan, from Hamaad Bin Isa, from Rabi’e Bin Abdullah, from Al-Fazeyl Bin Yasaar who said,

‘I heard Abu Abdullah saying: ‘Allah cannot be described. And how can He be described and He has Said in His Book: And they are not appreciating Allah with the appreciation that is due to Him [39:67], so He cannot be described with an appreciation, but He would be greater than that.’

And Imam 10th Imam (Ali Bin Muhammad Al-Askari) Says

كما قال الله عز و جل: وَمَا قَدَّرُواْاللَّهَِحَقَّقَدْرِهِ إِذْ قَالُواْ مَا أُنَزَّلَ اللَّهُ عَلَىٰ بَشَرٍ مِّن شَيْءٍ؛ ثُمَّ نزِع و جَلَّنَفَسَهُ عَنَّالْقَبْضَةِ و

البيمين فقال: سُبْحَانَهُ وَتَعَالَ عُمَّا يَشْرُكُونَ.

(it is) just as Allah Mighty and Majestic Says: And they are not appreciating Allah with the appreciation He is Rightful of when they are saying, ‘Allah did not Reveal anything

الكلام: 1: 80 / 11
upon a person’ [6:91], then He Distanced Himself from the Grip and the Right Hand (having limbs), so He Said: \textit{Glorious is He and Exalted from what they are associating [39:67]}.'
Appendix Point 1:

(It has been narrated) raising it from Abu Abdullah\textsuperscript{asws} having said: ‘While Amir Al-Momineen\textsuperscript{asws} was preaching upon the Pulpit of Al-Kufa, when a man called Zi’lab stood up to him\textsuperscript{asws} who was eloquent of the tongue regarding the addressing and was brave of heart. So he said, ‘O Amir Al-Momineen\textsuperscript{asws}! Have you\textsuperscript{asws} seen your\textsuperscript{asws} Lord\textsuperscript{azwj}? He\textsuperscript{asws} said: ‘Woe be unto you, O Zi’lab! I\textsuperscript{asws} never worshipped a Lord\textsuperscript{azwj} I\textsuperscript{asws} did not see’.

So he said, ‘O Amir Al-Momineen\textsuperscript{asws}! How did you\textsuperscript{asws} see Him\textsuperscript{azwj}? He\textsuperscript{asws} said: ‘Woe be unto you, O Zi’lab! The eyes do not see Him\textsuperscript{azwj} by the witnessing of the visions, but the hearts see Him\textsuperscript{azwj} by the realities of the Eman. My\textsuperscript{asws} Lord\textsuperscript{azwj} is the most Subtle of the subtles (but) He\textsuperscript{azwj} cannot be described by the subtleties; most Magnificent (but) cannot be described by the magnificence; Greatest of the greats (but) cannot be described by the greatness; most Majestic (but) cannot be described by the rudeness.

He\textsuperscript{azwj} was before everything, nothing can be said to be before Him\textsuperscript{azwj}, and He\textsuperscript{azwj} is after everything, nothing can be said to be after Him\textsuperscript{azwj}. It is not by thinking that He\textsuperscript{azwj} is Aware, nor by a strategy regarding the things. All of these without being mixed with these, nor is He\textsuperscript{azwj} apparent from these. He\textsuperscript{azwj} is apparent, not by the immediate explanation. He\textsuperscript{azwj} Shines, not by the initiation of sight. He\textsuperscript{azwj} is remote, not by a distance. He\textsuperscript{azwj} is near, not by approaches. He\textsuperscript{azwj} is Subtle, not by embodiment. He\textsuperscript{azwj} is existent, not after the non-existence.

He\textsuperscript{azwj} is a Performer, not by the desperation, and Evaluator, not by the movement, an Intender, not by thinking, a Hearer, not by an instrument, Seeing, not by tools. Neither does
a place contain Him, nor does the times enclose Him, nor do the attributes limit Him, nor do the slumbers seize Him. His Being precedes the time, and His existence (precedes) the nothingness, and His eternity (precedes) the beginning.

By His Giving awareness the awarenesses are recognised that there is no giver of awareness to Him, and by His Essence the essences are recognised that there is no giver of essence to Him, and by His Giving opposites to the things it is recognised that there is no opposite to Him, and by His Pairing between the things, it is recognised that there is no pair for Him. He has Construed the light with the darkness, and the dryness with the wetness, and the rough with the coarse, and the coldness with the heat.

He is the Composer between the individual things and a Separator between the close things. It evidences by its separation upon One Who separated these, and by their composition, upon their Composer. And these are the Words of the Exalted [51:49] And of everything We have created pairs that you may be mindful. Thus, He separated between the ‘before’ and ‘after’ in order for it to be known that there is neither a ‘before’ for Him nor an ‘after’ for Him.

The instincts testify that there is no instinct for the One Who Created the instincts. It is informed by the creation of time that there is no time for the One Who Created time. He Veiled some from the others in order for it to be known that there is no veil between Him and His creatures. He was Lord when there none being nourished, and a God when there were no worshippers, and a Knower when there was nothing to be known, and a Hearer when there was none to be heard’.  

Also in another Hadith:

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

14 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah) CH 22 H 4
Abu Abdullah\textsuperscript{asws} says: ‘A Rabbi came over to Amir Al-Momineen\textsuperscript{asws} and he said, ‘O Amir Al-Momineen\textsuperscript{asws}! Do you\textsuperscript{asws} see your\textsuperscript{asws} Lord\textsuperscript{awj} when you\textsuperscript{asws} worship Him\textsuperscript{awj}?’ So he\textsuperscript{asws} said: ‘Woe be unto you! I\textsuperscript{asws} have never worshipped a Lord\textsuperscript{awj} I \textsuperscript{asws} do not see’. He said, ‘And how do you\textsuperscript{asws} see Him\textsuperscript{awj}?’ He\textsuperscript{asws} said: ‘Woe be unto you! The eyes cannot envisage Him\textsuperscript{awj} in the viewing of the sights. But, the hearts see Him\textsuperscript{awj} by the realities of the \textit{Eman}\textsuperscript{15}.\textsuperscript{15}

\textsuperscript{15} Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah\textsuperscript{awj}) CH 9 H 6
Appendix Point 2: Lana Ma Allah Halat
Appendix Point 3:

He (the narrator) said, ‘I said to him asws, ‘O son asws of Rasool-Allah saww! So, what is the meaning of the Hadeeth which is reported that the Reward of (saying) ‘There is no god except Allah azwj would be the looking at the Face of Allah azwj?’

He asws said: ‘O Abu Salt! One who described Allah azwj with a face like the faces so he has committed Kufr. But, the Face of Allah azwj is His azwj Prophets, and His azwj Rasools, and His azwj Divine Authorities asws. They as are those, by them as one is diverted towards Allah azwj Mighty and Majestic, and to His azwj Religion and His azwj recognition.

And Allah azwj Mighty and Majestic Said: Everyone upon it will perish [55:26] And there will remain the Face of your Lord, with the Majesty and the Honour [55:27], and the Mighty and Majestic Said: All things will perish except for His Face [28:88]. Therefore, the looking towards the Prophets as of Allah azwj, and His azwj Rasools, and His azwj Divine Authorities asws in their as levels is a great Reward for the Momineen on the Day of Judgment.

And the Prophet saww has said: ‘One who hates the People asws of my saww Household, and my saww offspring, will not see me asws, and I saww will not see him on the Day of Judgment’. And he saww said: ‘Among you is one will not see me saww separating from me saww, O Abu Al Salt! Allah azwj Blessed and Exalted cannot be describe with a place, nor can He azwj be realised by the sights and the imaginations’ 16.

16 Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch S H 6
Allah \textsuperscript{azwj} cannot be Seen in a Dream:

Ibn Natanat, from Ali, from his father, from Ibn AbuUmeyr, from Ibrahim Al Karkhy who said,

'I said to Al-Sadiq Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}: ‘A man saw his Lord\textsuperscript{azwj} Mighty and Majestic in his dream, so what can that happen to be?’ He\textsuperscript{asws} said: ‘That is a man not having any Religion to Him\textsuperscript{azwj}. Allah\textsuperscript{azwj} Blessed and Exalted can neither be seen during the wakefulness, nor in the dream, nor in the world, nor in the Hereafter’. \textsuperscript{17}

Why it is impossible to See Allah\textsuperscript{azwj}?

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Aasim Bin Humeyd, (It has been narrated) from Abu Abdullah\textsuperscript{asws} having said: ‘I discussed with Abu Abdullah\textsuperscript{asws} regarding what they (reporters) are reporting of the sighting. So he\textsuperscript{asws} said: ‘The sun is a one part from the seventy of the light of the Chair (الكرسي), and the Chair (الكرسي) is one part of seventy parts from the Light of the Throne (العرش), and the Throne (العرش) is one part from seventy parts from the Light of the Veil, and the Veil is one part from the seventy part from the Light of the Curtain. So if they were truthful, so let them be filling their eyes from the sun where there is no cloud under it’. \textsuperscript{18}

Ahmad Bin Is’haq who said,

\textsuperscript{17} Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 5 H 7
\textsuperscript{18} Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah\textsuperscript{azwj}) CH 9 H 7
‘I wrote to Abu Al-Hassan Ali⁵挲⁵⁵ Bin Muhammad⁵ сах⁵⁵ about the sighting (Allah⁵ azwj⁵), and what the people are in. So, he⁵ сах⁵ wrote: ‘The sighting is not allowed for as long as between the seer and the seen there does not happen to be air implemented by the sight. So, when the air is cut off, and the illumination is negated, the sighting is not correct, and among the necessities of the arrival of the illumination between the seer and the seen is the necessity of the resemblance – and Allah⁵ azwj⁵ is Exalted from the resemblance – Thus it is proven that the sighting by the sights is not allowed upon Him⁵ azwj⁵, Glorious is He⁵ azwj⁵, because it is inevitable for the reasons to be connected with the causes’'.

¹⁹ Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 5 H 12
Appendix Point 4:

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Barqy, from Abu Talib, from Sadeyr who said,

‘I said to Abu Abdullah asws, ‘There is a group or people who are claiming that you (Imams asws) are gods by reciting that (from) the Quran upon us: And He is the One Who is God in the sky and God in the earth [43:84].’

So he asws said: ‘O Sadeyr! My asws hearing, and my asws vision, and my asws skin, and my asws flesh, and my asws blood, and my asws hair are disavowed from those ones, and Allah azwj Disavows from them. They are not upon my asws Religion, nor upon the Religion of my asws forefathers asws and Allah aszw will not Gather me asws and them on the Day of Judgment except that He aszw would be Wrathful upon them’.

He (the narrator) said, ‘I said, ‘And with us there is a group of people who are claiming that you (Imams asws) are Rasools as, reciting that (from) the Quran upon us: O you Rasools! Eat from the good things and do righteous deeds, I am Cognizant with what you are doing [23:51]’.

So he asws said: ‘O Sadeyr! My asws hearing, and my asws vision, and my asws skin, and my asws flesh, and my asws blood, and my asws hair, and my asws are the treasurers of the Knowledge of Allah azwj. We asws are translators of the Commands of Allah azwj. We asws are a group of infallibles. Allah azwj Blessed and Exalted has Commanded with (you) being obedient.
to us\textsuperscript{asws} and Forbade (you) from disobeying us\textsuperscript{asws}. We are the eloquent Divine Authorities upon the ones below the sky and above the earth’.\textsuperscript{20}

\textsuperscript{20} Al Kafi V 1 – The Book Of Divine Authority CH 53 H 6
Appendix Point 6:

A group from Al-Yemen came to the Prophet s.a.w. They said, ‘We are the remainder of the previous king from the Progeny of Noah as, and our Prophet as has a successor as whose name was Saam as. In his as Book there is news that for every Prophet as there is a Miracle, as well as for his as successor as who stands in his as place. So who is your s.a.w. successor asws?’

So he s.a.w. gestured by his s.a.w. in the direction of Ali asws. They said, ‘O Muhammad s.a.w! We are asking him asws to show us Saam as Bin Noah as, so will he asws (be able to) do it?’ He s.a.w. said: ‘Yes, by the Permission of Allah aswj’.

And he s.a.w. said: ‘O Ali asws! Go with them to the inside of the Masjid, pray two Cycles of Salat, and strike the ground with your asws leg by the Prayer Niche’.

So Ali asws went, and in their hands were their Parchments, until he asws reached the Prayer Niche of Rasool-Allah s.a.w. inside the Masjid. Then he asws prayed two Cycles of Salat, then stood up and struck the ground with his asws leg. So the ground split up and a grave and a coffin became apparent. An old man arose from the coffin, his as face shining like the moon of the night of the full moon, and shook off the dust from his as head, and he as had his as beard up to his as belly.

And he as greeted Ali asws and said: ‘As testify that there is no god except for Allah aswj, and that Muhammad s.a.w. is Rasool-Allah s.a.w., Chief of the Rasools as, and you asws Ali asws are the successor asws of Muhammad s.a.w., Chief of the successors asws, and I am Saam as Bin Noah as!’
فنشروا أولئك صحفهم، ووجدوه كما وصفوه في الصحف، ثم قالوا: نريد أن نقرأ من صفحاته حتى تم السورة، ثم سلم عليهم، ونام كما كان، فاضمت الرض، وقالوا ببكلمهم: إن الدين عند الله الإسلام، وآمنوا،

So they brought out their Parchments, and found him as to be as he had been Described therein. Then they said, 'We want him as to recite a Chapter from the Parchment. He as recited the Complete Chapter, then greeted Ali asws, and went back to sleep as he had been.

The ground converged back. And they said, 'Surely the Religion in the Presence of Allah azwj, is Al-Islam'. And they expressed belief.

فأنازع الله تعالى: أَمِين أَوْلِياءَهُمْ، وَهُوَ الْوَلَّيُوُيُهُوَ الْمَوْتِي إِلَىَْمِنْذُوِهِ، وَيَُهْيَِيِهِ، وَيَُهْيَِيِهِ، إِلَىِْمِنْذُوِهِ، ثُمَّ أَذِنَ، فَأَذِنَ، فَدَخَلَ، فَسَأَلَهُ عَنِّالَلَّهِ، وَالْكَلاَمِ، حَتَّىَِّب َِلَغَِسُؤَالُهُ إِلَىَِالتَّوَحِيدِ، فَقَالَ، أَبُوِالَسَنِ (ِعليهِالسلامِ) فَمَنِِالْمُبِلِّغُ عَنِّالَلَّهِ إِلَىَِالتَّقَلِيدِينَ، ذُكَرَهُمْ، وَيَدْعُوهُمْ إِلَىَِاللَّهِ بِأَيِّامِهِ، فَأَنفَقَ. 21

Therefore, Allah azwj the Exalted Revealed: Or have they taken guardians from besides Him? But Allah, He is the Guardian, and He Revives the dead [42:9] up to His Words: and I turn to Him [42:10].

أَحَْْدُِبْنُِإِدْرِيسَِعَنِْمَُُمَّدِِبْنِِعَبْدِِالَْْبَّارِِعَنِْصَفْوَانَِبْنِِيََْيََِقَالَِسَأَلَِِِأَبُوِق ُرَّةَِالْمُِحَدُُِّأَنِْأُدْخِلَهُِعَلَىِأَبِِِالَْْسَنِِالرِّضَاِ(ِعليهِالسلامِ)ِ فَاسْتَأْذَن ْتُهُِفِِِذَلِِفَأَذِنَِليِِفَدَخَلَِعَلَيْهِِفَسَأَلَهُِعَنِِالَْْلاَلَِوَِالَْْرَامِِوَِالَْْحْكَامِِحَتَّىَِّب َِلَغَِسُؤَالُهُِإِلَىَِالتَّوَحِيدِ، فَقَالَِأَبُوِالَْْسَنِِ(ِعليهِالسلامِ)ِفَمَنِِالْمُبِلِّغُ عَنِّالَلَّهِ إِلَىَِالتَّقَلِيدِينَ، ذُكَرَهُمْ، وَيَدْعُوهُمْ إِلَىَِاللَّهِ بِأَيِّامِهِ، فَأَنفَقَ. 21

So Abu Al-Hassan asws said: ‘So who delivered from Allah azwj to the two communities of the Jinn and the human beings Visions cannot comprehend Him [6:103], (and) and they do not comprehend Him in knowledge [20:110], (and) There isn’t anything like Him [42:11]? Was it not Muhammad sas?’ He said, ‘Yes’. 21

1 339.
He asws said: ‘How can a man saww come over to the people and he saww informs them that he saww has come from Allah azwj and that he saww is inviting them to Allah azwj by the Command of Allah azwj, so he saww is saying Visions cannot comprehend Him [6:103], (and) they do not comprehend Him in knowledge [20:110], (and) There isn’t anything like Him [42:11], then he saww would be saying that: ‘I saww saw Him azwj with my saww own eyes and I saww comprehended Him azwj in knowledge and He azwj is upon an image of the person? Are you not ashamed of what would enable the atheists to pelt with this that he saww happened to come from the Presence of Allah azwj with something, then he saww came with the opposite of it from another aspect?’

Abu Qurra said, ‘But He azwj is Saying: And certainly he saw it [53:13] (meaning Him azwj) in another descent.’ So Abu Al-Hassan asws said: ‘It is after the Verse indicating upon what he saww saw where He azwj Says: The heart of Muhammad did not belie what it saw [53:11]. He azwj is Saying that the heart of Muhammad saww did not belie what his saww eyes saw. Then He azwj Informed with what he saww saw.

Then He azwj Said: He saw of the greatest Signs of his Lord [53:18]. So the Signs of Allah azwj are other than Allah azwj, and He azwj had Said: and they do not comprehend Him in knowledge [20:110]. So if the visions were to see Him azwj, then they would have comprehended Him azwj in knowledge, and the recognition would occur’.

So Abu Qurra said, ‘So (then) you asws are belying the reports’. Abu Al-Hassan asws said: ‘When the reports were in opposition to the Quran, I saww would belie these, and what the Muslims have formed a consensus upon is that: and they do not comprehend Him in knowledge [20:110], Visions cannot comprehend Him [6:103], (and) There isn’t anything like Him [42:11].’

22 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah azwj) CH 9 H 2
Allah is Light of the skies and the earth. An example of His Light is like a niche wherein is a lamp, the lamp is in a glass, and the glass is as if it is a brightly shining star ignited from a Blessed tree of olives, neither eastern nor western. Its oil almost illuminates and even though fire does not touch it. Light upon Light. Allah Guides to His Light ones He so Desires to, and Allah Strikes examples for the people, and Allah is Knowing of all things [24:35]

VERSE 60

For those who do not believe in the Hereafter it is an evil example, and for Allah is the Exalted Example, and He is the Mighty, the Wise [16:60]
Appendix Point 8: Hand(s) of Allahазwj

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail Bin Bazie, from his uncle Hamza Bin Bazie,

‘From Abu Abdullahазwj regarding the Words of Allahазwj Mighty and Majestic: Then when they Angered Us, We Took Revenge from them [43:55]. Heазwj said: ‘Allahазwj Mighty and Majestic does not regret like we tend to regret, but Heazwj Created Friends for Himself who are regretting and being pleased, and they are creations, being Nourished. Thus, Heazwj Made theirazwj pleasure as being Hisazwj Pleasure, and theirazwj anger as being Hisazwj Anger, because Heazwj Made themazwj as the inviters to Himazwj, and the Indicators to Himazwj.

فَذَلِكَِصَارُواِكَذَلِكَِوَِلَيْسَِأَنَِّذَلِكَِيَصِلُِإِلىَِاللَّهِِكَمَاِيَصِلُِإِلىَِخَلِْ
قِهِِلَكِنِْهَذَاِمَعْنىَِمَاِقَالَِمِنِْذَلِكَِوَِقَدِْقَالَِمَنِْأَهَانَِليِِ
وَلِيّاًِف َقَدِْبَارَزَنيِِبِالْمُحَارَبَةِِوَِدَعَانيِِإِلَي ْهَاِوَِقَالَِمَنِْيُطِعِِالرَّسُولَِف َقَدِْأَطاعَِاللَّهَِوَِقَِ
الَِإِنَِّالَّذِينَِيُبايِعُونَكَِإِنََّّاِيُبايِعُونَِ
ِ
اللَّهَِيَدُِاللَّهِِ
ف َوْقَِأَيْدِيهِمِْ
وَِلَوِْكَانَِيَصِلُِإِلىَِاللَّهِِكَمَاِيَصِلُِإِلىَِالخَْالِقَِيَبِِ
يدُِي َوْماًِمَاِلَِْنَّهُِإِذَاِدَخَلَهُِالْغَضَبُِوَِ
الضَّجَرُِدَخَلَهُِالت َّغْيِيرُِوَِإِذَا
ِ
دَخَلَهُِالت َّغْيِيرُِلََِْي ُؤْمَنِْعَلَيْهِِالِْْبَادَةُِ
لََِْبَادَةٍِفَإِذَاِكَانَِلََِلَِْاجَةٍِاسْتَحَالَِالَْْدُِّوَِالْكَيْفُِفِيهِِفَاف ْهَمِْإِنِْ
ِ
شَاءَِاللَّهُِت َعَالىَِ. So, due to that, theyazwj came to be like that, and it isn’t so that it (anger) comes to Allahazwj just as it tends to come to Hisazwj creatures. But, this is the Meaning of what Heazwj Said from that, and Heazwj has Said: “The one who offends a friend of Mineazwj, so he has duelled against Meazwj with the battle and called Meazwj to it”. And Heazwj Said: There is one who obeys the Rasool, so he has obeyed Allah [4:80]. And Heazwj Said: Surely, those pledging allegiance to you are rather pledging their allegiances to Allah, the Hand of Allah being Above their hands [48:10].

فُكْنُ هُذَا وَ جَيْبَهُ عَلَى ما ذَكَرْتُ لَكَ وَ هَذَا الرَّضا وَ الْعُضُبَ وَ غَيْرُهُمَا مِنَ الأَضَارِّ، بَلْ بِدَعَاهُمْ لِلَّهِ وَ لَوْ كَانَ يَصِلُ إِلَيْهِ الَّذِي
الأَسْفَنَ وَ الصَّحِيرَ وَ هُوَ الَّذِي خَلَقَهُمَا وَ أَنْسَاهُمَا جَارَ قَاتِلٌ هَذَا أَن يَقُولَ إِنَّ الْخَالِقَ يَبِدِي يَوْمًا مَا أَلَّهُ إِذَا دَخَلَ الْعَطِيبَ وَ الصَّحِيرَ دَخَلَةَ التَّغْيِيرَ وَ إِذَا دَخَلَةَ التَّغْيِيرَ لمْ يَبَيِّنَ عَلَيْهِ الإِيَذَةَ

So, all of this and the likes of it are upon what weazwj mentioned to you, and like this is the (Divine) Pleasure, and the Anger, and other than these two from the things which are identical to that. And had it been so that the regret, and the weariness arrives to Allahazwj, and Heazwj is the Oneazwj Who Created both, it would be allowed for a speaker to say this that one day the Creator would be obliterated, because Heazwj, when the anger and the weariness enters Himazwj, the change would enter Himazwj, the obliteration would not be safe upon Himazwj.

ثُمَّ لَمْ يَعْرِفَ السُّمُوُّ مِنَ السُّمُوُّ وَ لَا طَفْرُ مِنَ الطَّفْرِ عَلَيْهِ وَ لَا الْخَالِقِ مِنَ المَخْلُوقِ يَتَعَالَ اللَّهُ عَن هَذَا الْفَوْعَلِ غَلَِّيًا كَبِيرًا ثُمَّ هوَ الْخَالِقُ لِلْأَشْهَابِ لَا لَجَاجِهٍ فَإِذَا كَانَ لَا لَجَاجِهَةُ اسْتَمْكَالُ الْحَدَّ وَ الْكِتَّابُ فِيهِ فَقَهُمْ إِن شَاءَ اللَّهُ تَعَالَ.
Then it would not be recognised, the Bringer into being from the comer into being, nor the Powerful from the one empowered upon, nor the Creator from the Created. Exalted is Allah azwj from this speech, Loftier, Greater. But, He azwj is the Creator of the things, not for a need. So when there was no need, the limitation is impossible, (as well as the) ‘how’ (Qualitative State) regarding Him azwj. Therefore, understand, if Allah azwj the Exalted so Desires’.23

علي بن إبراهيم قال: فقدموا في التأليف آية الشرط على بيعة الرضوان، و إذا نزلت أولا بيعة الرضوان ثم آية الشرط عليهم فيها.

Ali Bin Ibrahim said,

‘They (Usman’s group, during the compilation of Holy Quran) placed in the composition (of this Quran) the Verse of the condition of the Pledge of Satisfaction (48:10), but rather, the Verse of the Pledge of Satisfaction (48:18) was Revealed first, then the Verse of the conditions of the Pledge of Satisfaction (48:10)’.24

و عنه: قال جعفر الصادق (عليه السلام): «و أبى إبليس (لعنه الله) من أن يسجد لأدم (عليه السلام) استكبارا و حسدا، فقال الله تعالى: ما مانعك أن تستحلف بما خلقته بيديي أستكبُرت أم كنت من المخلصين قال أنا خلقت منه خلقتي من نار و خلقته من طين و النار تأكل الطين.»

And from him (author of Tohfat al Ikhwan), who said,

Ja’far Al-Sadiq asws said: ‘And Iblees la refused from doing Sajdah to Adam as out of arrogance and envy, so Allah azwj the Exalted Said: What prevented you from doing Sajdah to what I Created by My Hands? Were you arrogant or were you from the exalted ones?’ [38:75] He said, ‘I am better than you. You Created me from fire and Created him from clay’ [38:76], and the fire consumes the clay.

و أنا الذي عبدتلك طويلا قبل أن تخلق، و أنا الذي كسوتي الريش و النور، و أنا الذي عبدت في أكفان السماعات مع الكروبين و الصفوين و المسبحين و الروحيين و المقربين.

And Ila and the one who worshipped You azwj for a long time before You azwj had even Created him as, Ila am the one whom You azwj Clothed in feathers and light, and Ila am the one who worshipped You azwj in the horizons of the skies along with the ones of Proximity, and the ones arranged in rows, and the Glorifying ones, and the spiritual ones, and the close ones’.

قال الله تعالى: لقد علمت في سابق علمي من ملائكتي الطاعة و منك الغصب، فلم يفعلك طول العبادة لسابق العلم فبك، و قد أبلى بك يخلقه إلى آخر الأبد، و جعلت مذموما محسولا غضبنا رجعنا لعينا.

Allah azwj the Exalted Said: ‘I azwj have Known in the preceding of My Knowledge, ones of My azwj Angels of the obedience, and the disobedience from you la, therefore the prolonged worship of yours la will not benefit you la due to the preceding Knowledge about you la’, and

23 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah azwj) CH 23 H 6
24 تفسير الفصي 2: 315
you\(^{a}\) have (now) despaired from the goodness, all of it up to the last, forever, and I\(^{a}\) hereby Make you\(^{a}\) to be Condemned, Expelled, Satan, Pelted, Accursed!”

Therefore, during that, his\(^{a}\) beautiful appearance changed to abhorrent appearance, a deformed one. So the Angels leapt upon him with their bayonets and they were cursing him\(^{a}\), and were saying to him\(^{a}\): ‘Pelted, Accursed! Pelted, Accursed!’

And the Angels were in turmoil, and the skies were in tremors from the audacity of Iblees\(^{a}\) the Accursed and his\(^{a}\) disobedience to the Command of Allah\(^{azwj}\).\(^{25}\)

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Ibn Azina, from Al-Ahowl who said,

'I asked Abu Abdullah\(^{asws}\) about the Spirit which was in Adam\(^{as}\) in His\(^{azwj}\) Words: *So when I Complete him and Breath from My spirit into him, then fall down to him in Sajdah!* [38:72], he\(^{asws}\) said: 'This is a Created Spirit, and the Spirit which was in Isa\(^{as}\) (was also) a Created being'.\(^{26}\)
And from him, from Muhammad Bin Muhammad Bin Asaam Al-kulayni, from Muhammad Bin Yaqoub Al-kulayni, from Ahmad Bin Idrees, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Sayf, from Muhammad Bin Ubeyd who said,

'I asked Al-Reza\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj} Mighty and Majestic to Iblees\textsuperscript{la}: \textit{What prevented you from doing Sajdah to what I Created by My Hands? Were you arrogant or were you from the exalted ones?}\textsuperscript{[38:75]}.'\textsuperscript{27} He\textsuperscript{asws} said: ‘He\textsuperscript{azwj} Means – By My\textsuperscript{azwj} Power and My\textsuperscript{azwj} Strength’\textsuperscript{27}.

Ibn babuwayh, from Abdullah Bin Muhammad Bin Abdul Wahaab, from Abu Al-Hassan Muhammad Bin Ahmad Al-Qawariry, from Abu Al-Hassan Muhammad Bin Amaar, from Ismail Bin Towbat, from Ziyad Bin Abdullah Al-Bakai’e, from Suleyman Al-Amsh, from Abu Saeed Al-Khudry who said,

‘We were seated in the presence of Rasool-Allah\textsuperscript{saww} when a man came up to him\textsuperscript{saww} and said, ‘O Rasool-Allah\textsuperscript{saww}! Inform me about the Words of Allah\textsuperscript{azwj} Mighty and Majestic to Iblees\textsuperscript{la}: \textit{Were you arrogant or were you from the exalted ones?}\textsuperscript{[38:75]}. Who are they, O Rasool-Allah\textsuperscript{saww} who are more exalted than the Angels of Proximity?’

Rasool-Allah\textsuperscript{saww} said: ‘\textsuperscript{saww}, and Ali\textsuperscript{asws}, and (Syeda) Fatima\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}. We\textsuperscript{asws} in the Pavilions of the Throne Glorifying Allah\textsuperscript{azwj}. The Angels had been Glorifying by our\textsuperscript{asws} Glorification for two thousand years before Allah\textsuperscript{azwj} created Adam\textsuperscript{as}. So when Allah\textsuperscript{azwj} Mighty and Majestic Created Adam\textsuperscript{as}, He\textsuperscript{azwj} Commanded the Angels that they should do Sajdah to him\textsuperscript{as}, and did not Command them for the Sajdah except for our\textsuperscript{asws} sake. So all of the Angels did Sajdah except for Iblees\textsuperscript{la}, for he\textsuperscript{la} refused to do Sajdah.

Therefore Allah\textsuperscript{azwj} Blessed and Exalted Said: \textit{“O Iblees! What prevented you from doing Sajdah to what I Created by My Hands? Were you arrogant or were you from the exalted ones?”}\textsuperscript{[38:75]}. The ones whose names are Inscribed in the Pavilions of the Throne’.
Thus, we asws are the Doors of Allah aswj which are from Him aswj. It is by us asws that the guided ones are guided by. The one who loves us asws loves Allah aswj, and He aswj will Settle him in His Paradise, and the one who hates us asws hates Allah aswj, and He aswj will Settle him in His Fire. And no one would loves us asws except if he is of a good birth’.

فِنَّحنِبابِاللهِالذيِيؤتىِمنه،ِبناِيهتديِالمهتدون،ِفمنِأحبناِأحبهِالله،ِوِأسكنهِجنته،ِوِمنِأبغضناِأبغضهِالله،ِوِأسكنهِناره،ِوِلَِيَبناِإلَِمنِطابِمولدهِ.

He asws (Imam Hassan Al Askari asws) said: ‘Allah aswj The Exalted, when He aswj Created Adam as and Made him complete, and Informed him the names of all things and presented them to the Angels, Made Muhammad as, All as, and (Syeda) Fatima as and Al-Hassan as and Al-Husayn as as five resemblances in the back of Adam as, and it was so that their asws Lights were shining in the horizons of the skies, and the Veils, and the Gardens and the Chair, and the Throne.

قَالَ:ِإِنَِّاللَّهَِت َعَالىَِلَمَّاِخَلَقَِآدَمَ،ِوَِسَوَّاهُ،ِوَِعَلَّمَهُِأَسمَْاءَِكُلِِّشَيِْءٍِوَِعَرَضَهُمِْعَلَىِالْمَلائِكَةِ،ِجَعَلَِمَُُمَّداًِوَِعَلِيّاًِوَِفَاطِمَةَِوَِالُْْسَنَِوَِالُْْسَينَِْعِأَشْبَاحاًِخََْسَةًِفِِِظَهْرِِآدَمَ،ِوَِكَانَتِْأَن ْوَارُهُمِْتُضِيءُِفِِِالآْفَاقِِمِِِالسَّمَاوَاتِِوَِالُْْجُبِِوَِالِْْنَانِِوَِالْكُرْسِيِِّوَِالْعَرْشِ،ِ

So Allah aswj the Exalted Commanded the Angels with the Sajdah to Adam as as a reverence for him as, as he as had been Graced by him having been made a receptacle for those resemblances the light of which had prevailed the horizons.

فَأَمَرَِاللَّهُِت َعَالىَِالْمَلاَئِكَةَِبِالسُّجُودِِلآِدَمَ،ِت َعْظِيماًِلَهُِأَنَّهُِقَدِْفَضَّلَهُِبِأَنِْجَعَلَهُِوِعَاءًِلِتِلْكَِالَْْشْبَاحِِأَنِْقَدِْعَمَِّأَن ْوَارُهَاِالآْفَاقَ.

So the Angels performed Sajdah [38:73] – to Adam as – Except Iblees [38:73]. He la refused to be humble to the Majesty of the Magnificence of Allah aswj, and to humble to our asws Lights of the People asws of the Household, and the Angels had humbled to it, all of them, and He was arrogant, and raised (considered himselfla higher), and he was, due to that refusal of hisla and his arrogance, (became) from the Kafirs [38:74].

And from him, from Ali Bin Al-Hassan, from Abu Muhammad Haroun Bin Musa, from Muhammad Bin Hamaam, from Abdullah Bin Ja’far Al-Humeyri, from Umar bin Ali Al-Abdy, from Dawood Bin Kaseer Al-Raqy, from Yunus Bin Zibyan who said,

’I came up to Al-Sadiq Ja’far, so I said, ‘O son of Rasool-Allah, I went to Maalik and his companions and I heard some of them saying, ‘Allah has a Face like the faces’, and some of them were saying, ‘He has Hands’, and they were arguing that by the Words of the Exalted: *by My Hands? Were you arrogant [38:75]*, and some of them were saying, ‘He is like a youth like a thirty year old son’. So what is with you regarding this, O son of Rasool-Allah?’

He said, and he had been reclining, so he sat upright and said: ‘May Allah Pardon you, Pardon you!’ Then he said: ‘O Yunus! The one who alleges that there is a Face for Allah like the faces, so he has associated, and the one who alleges that Allah has organs like the organs of the creatures, so he is a Kafir with Allah.

Thus, neither accept his testimony, nor eat his slaughtered (meat). Allah is more Elevated than what they are describing Him with the description of the creatures, for the Face of Allah are His Prophets, and His Guardians.

And the Words of the Exalted: *by My Hands? Were you arrogant [38:75]*, so the Hand is the Power, just like the Words of the Exalted: *and Supported you with His Help [8:26]*.

So the one who alleges that Allah is inside something, or upon something, or transfers from something to something, or empty from something, or pre-occupied by something, so he would have Described Him with the description of the creatures. And Allah is the Creator of everything, not being compared by analogies, and not resembling the people, and no place is empty from Him, nor is a place occupied by Him. He is near in His remoteness, and remote in His nearness.

ذلكِاللهِربناِلَِإلهِغيره،ِفمنِأرادِاللهِوِأحبهِبهذهِالصفة،ِفهوِمنِالموِحدين،ِوِمنِأحبهِبغيرِهذهِالصفةِفاللهِمنهِبري،ِوِخنِمنهِراءأ». 
That is our Lord\textsuperscript{azwj}, there is not god apart from Him\textsuperscript{azwj}. So the one who intends Allah\textsuperscript{azwj} and Loves Him\textsuperscript{azwj} with these Attributes, so he is from the Monotheists, and the one who Loves Him\textsuperscript{azwj} with other than these Attributes, so Allah\textsuperscript{azwj} is Disavowed from him, and we\textsuperscript{asws} are also disavowed from him’.

Then he\textsuperscript{asws} said: ‘O Yunus! If you want the correct Knowledge, so it is with us\textsuperscript{asws} the People\textsuperscript{asws} of the Household, for we\textsuperscript{asws} are its inheritors, and we\textsuperscript{asws} have been Given the explanation of the Wisdom, and the Decisive Speech’.

So I said, ‘O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}! And does everyone from the People\textsuperscript{asws} of the Household inherit like you\textsuperscript{asws} have inherited from Ali\textsuperscript{asws} and (Syeda) Fatima\textsuperscript{asws}? So he\textsuperscript{asws} said: ‘It does not get inherited except by the twelve Imams\textsuperscript{asws}’.

So I said, ‘Name them, O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}’. So he\textsuperscript{asws} said: ‘The first of them\textsuperscript{asws} is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and after him\textsuperscript{asws} is Al-Hassan\textsuperscript{asws}, and after him\textsuperscript{asws} is Al-Husayn\textsuperscript{asws}, and after him\textsuperscript{asws} is Ali Ibn Al-Husayn\textsuperscript{asws}, and after him\textsuperscript{asws} is Muhammad Bin Ali\textsuperscript{asws}, then myself\textsuperscript{asws}, and after me\textsuperscript{asws} is Musa\textsuperscript{asws} my\textsuperscript{asws} son\textsuperscript{asws}, and after Musa\textsuperscript{asws} is Ali\textsuperscript{asws} his\textsuperscript{asws} son\textsuperscript{asws}, and after Ali\textsuperscript{asws} is Muhammad\textsuperscript{asws}, and after Muhammad\textsuperscript{asws} is Ali\textsuperscript{asws}, and after Ali\textsuperscript{asws} is Al-Hassan\textsuperscript{asws}, and after Al-Hassan\textsuperscript{asws} is The Divine Authority (الْجَهَة). Allah\textsuperscript{azwj} has Chosen us\textsuperscript{asws}, and Purified us\textsuperscript{asws}, and Gave us\textsuperscript{asws} what no one from the Worlds has been Given’.

Then I said, ‘O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}! Abdullah Bin Sa’d came up to you\textsuperscript{asws} yesterday, and he asked you\textsuperscript{asws} about what I asked you\textsuperscript{asws}, but you\textsuperscript{asws} answered him differently to this?’

Then he\textsuperscript{asws} said: ‘O Yunus! If you want the correct Knowledge, so it is with us\textsuperscript{asws} the People\textsuperscript{asws} of the Household, for we\textsuperscript{asws} are its inheritors, and we\textsuperscript{asws} have been Given the explanation of the Wisdom, and the Decisive Speech’.

So I said, ‘O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}! And does everyone from the People\textsuperscript{asws} of the Household inherit like you\textsuperscript{asws} have inherited from Ali\textsuperscript{asws} and (Syeda) Fatima\textsuperscript{asws}? So he\textsuperscript{asws} said: ‘It does not get inherited except by the twelve Imams\textsuperscript{asws}’.

So I said, ‘Name them, O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}’. So he\textsuperscript{asws} said: ‘The first of them\textsuperscript{asws} is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and after him\textsuperscript{asws} is Al-Hassan\textsuperscript{asws}, and after him\textsuperscript{asws} is Al-Husayn\textsuperscript{asws}, and after him\textsuperscript{asws} is Ali Ibn Al-Husayn\textsuperscript{asws}, and after him\textsuperscript{asws} is Muhammad Bin Ali\textsuperscript{asws}, then myself\textsuperscript{asws}, and after me\textsuperscript{asws} is Musa\textsuperscript{asws} my\textsuperscript{asws} son\textsuperscript{asws}, and after Musa\textsuperscript{asws} is Ali\textsuperscript{asws} his\textsuperscript{asws} son\textsuperscript{asws}, and after Ali\textsuperscript{asws} is Muhammad\textsuperscript{asws}, and after Muhammad\textsuperscript{asws} is Ali\textsuperscript{asws}, and after Ali\textsuperscript{asws} is Al-Hassan\textsuperscript{asws}, and after Al-Hassan\textsuperscript{asws} is The Divine Authority (الْجَهَة). Allah\textsuperscript{azwj} has Chosen us\textsuperscript{asws}, and Purified us\textsuperscript{asws}, and Gave us\textsuperscript{asws} what no one from the Worlds has been Given’.

Then I said, ‘O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}! Abdullah Bin Sa’d came up to you\textsuperscript{asws} yesterday, and he asked you\textsuperscript{asws} about what I asked you\textsuperscript{asws}, but you\textsuperscript{asws} answered him differently to this?’

Then he\textsuperscript{asws} said: ‘O Yunus! If you want the correct Knowledge, so it is with us\textsuperscript{asws} the People\textsuperscript{asws} of the Household, for we\textsuperscript{asws} are its inheritors, and we\textsuperscript{asws} have been Given the explanation of the Wisdom, and the Decisive Speech’.
So he\textsuperscript{30} said: ‘O Yunus! Each person is with what he can bear, and for each time is its Hadeeth, and you are deserving of what you have asked, therefore conceal it, except from its deserving ones. Greetings!’\textsuperscript{30}

Ali Bin Ibrahim said, ‘It was narrated to us by Muhammad Bin Ahmad bin Sabit, from Al Qasim Bin Ismail Al Hashimy, from Muhammad bin Yasaar, from Al Husayn Bin Al Mukhtar, from Abu Baseer,

From Abu Abdullah\textsuperscript{30} having said: ‘If Allah\textsuperscript{30} had Created the creatures, all of them by His\textsuperscript{30} Hand, He\textsuperscript{30} would not have been needy regarding Adam\textsuperscript{30} to Created him\textsuperscript{30} by His\textsuperscript{30} Hand. Thus He\textsuperscript{30} Said: \textit{What prevented you from doing Sajdah to what I Created by My Hands? Were you arrogant or were you from the exalted ones?}’ [38:75]. Do you see Allah\textsuperscript{30} Resurrecting the things by His\textsuperscript{30} Hand?’\textsuperscript{31}

\footnotesize{\textsuperscript{30} (Extract)

\textsuperscript{31} نسخة الفقي: 244 \textsuperscript{244}.

\textsuperscript{255} كفاية الأثر: 255}