

'Reply to those Who Claim Sighting and limbs for Allah^{azwj},

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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: Aja Allah hey wa Fara Jaak

ra: - Razi Allah^{azwj}

La: - Laan Allah^{azwj}

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

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

Summary:

We hereby dedicate this article to our Masters^{asws}, the Holy Prophet^{sawww} 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.

و عن عبدالرحمن بن الحجاج، قال: سمعت أبا عبدالله (عليه السلام) يقول: «ما أبعد عقول الرجال من تفسير القرآن».

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.

¹ Those who said Quran is sufficient for us!

² تفسير العياشي 1: 17 / 5.

Point 1:

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

Reply to Point 1:

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

See the complete Hadith in Appendix Point 1:

فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ هَلْ رَأَيْتَ رَبَّكَ حِينَ عَبَدْتَهُ قَالَ فَقَالَ وَيْلَكَ مَا كُنْتُ أَعْبُدُ رَبًّا لَمْ أَرَهُ
قَالَ وَ كَيْفَ رَأَيْتَهُ قَالَ وَيْلَكَ لَا تُدْرِكُهُ الْعُيُونُ فِي مُشَاهَدَةِ الْأَبْصَارِ وَ لَكِنْ رَأَتْهُ الْقُلُوبُ
بِحَقَائِقِ الْإِيمَانِ .

he said, 'O Amir Al-Momineen^{asws}! Do you^{asws} see your^{asws} Lord^{azwj} when you^{asws} worship Him^{azwj}?' So he^{asws} said: 'Woe be unto you! I^{asws} have never worshipped a Lord^{azwj} |^{asws} do not see'. He said, 'And how do you^{asws} see Him^{azwj}?' He^{asws} said: 'Woe be unto you! The eyes cannot envisage Him^{azwj} in the viewing of the sights. But, the hearts see Him^{azwj} by the realities of the *Eman*'.³

³ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 9 H 6

Point 2:

Speaker goes on to allege that Amir ul-Momineen^{asws} replied where does Allah^{azwj} Lives?
Amir ul-Momineen^{asws} replied: Allah^{azwj} Lives in us^{asws} and

Amir ul-Momineen^{asws} was asked where do you live? Amir ul-Momineen^{asws} replied we^{asws}
live in Him^{azwj}

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

أن يكون قوله (عليه السلام): والأصحاب إشارة إلى ما روي عنهم: لنا مع الله حالات: هو فيها نحن، ونحن هو، وهو هو، ونحن نحن.

Point 3:

Here speaker is trying to say that Allah^{azwj} (Naouzobillah) has limbs, i.e., His^{azwj} height, His^{azwj} face, His^{azwj} Chest....

Reply to Point 3:

Like some Sunnis sects the speaker wants Momineen to make an image of Allah^{azwj} 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 Allah^{azwj}.

قال: فقلت له: يا ابن رسول الله فما معنى الخبر الذي روه أن ثواب لا إله إلا الله

He (the narrator) said, 'I said to him^{asws}, 'O son^{asws} of Rasool-Allah^{sawww}! So, what is the meaning of the Hadeeth which is reported that the Reward of (saying) 'There is no god except Allah^{azwj}' –

النظر إلى وجه الله؟

Would be the looking at the Face of Allah^{azwj}?

فقال عليه السلام: يا أبا الصلت من وصف الله بوجهه كالوجوه فقد كفر،

He^{asws} said: 'O Abu Salt! One who described Allah^{azwj} with a face like the faces (of people) so he has committed *Kufr*.

ولكن وجه الله أنبياءه ورسله وحججه صلوات الله عليهم هم الذين بهم يتوجه إلى الله وإلى دينه ومعرفته

But, the Face (Front) of Allah^{azwj} is His^{azwj} Prophets, and His^{azwj} Rasools^{as}, 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.

وقال الله عزوجل: "كل من عليها فإن ويبقى وجه ربك" وقال عزوجل: "كل شئ هالك إلا وجهه" فالنظر إلى أنبياء الله ورسله وحججه عليهم السلام في درجاتهم ثواب عظيم للمؤمنين يوم القيامة

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 (turning) towards the Prophets^{as} of Allah^{azwj}, and His^{azwj} Rasools^{as}, and His^{azwj} Divine

Authorities^{asws} in their^{as} levels is a great Reward for the Momineen on the Day of Judgment....⁴

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

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^{asws} said: Look at me^{asws} Allah^{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^{asws}! (Naouzobillah)

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنْ أَبِي طَالِبٍ عَنْ سَدِيدِ بْنِ سَدِيدٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنَّ قَوْمًا يَزْعُمُونَ أَنَّكُمْ آلهَةٌ يَتْلُونَ بِذَلِكَ عَلَيْنَا قُرْآنًا وَ هُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَ فِي الْأَرْضِ إِلَهٌ

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]**'.

فَقَالَ يَا سَدِيدُ سَمِعِي وَ بَصَرِي وَ بَشَرِي وَ لَحْمِي وَ دَمِي وَ شَعْرِي مِنْ هَؤُلَاءِ بَرَاءٌ وَ بَرِيَّ اللَّهُ مِنْهُمْ مَا هَؤُلَاءِ عَلَى دِينِي وَ لَا عَلَى دِينِ آبَائِي وَ اللَّهُ لَا يَجْمَعُنِي اللَّهُ وَ إِيَّاهُمْ يَوْمَ الْقِيَامَةِ إِلَّا وَ هُوَ سَاخِطٌ عَلَيْهِمْ

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, and Allah^{azwj} Disavows from them. They are not upon my^{asws} Religion, nor upon the Religion of my^{asws} forefathers^{asws}, and Allah^{azwj} will not Gather me^{asws} and them on the Day of Judgment except that He^{azwj} would be Wrathful upon them'....⁵

See complete Hadith in Appendix Point 4.

⁵ Al Kafi V 1 – The Book Of Divine Authority CH 53 H 6

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:

فس: الحسن بن علي بن زكريا، عن الهيثم بن عبد الله الرماني، عن علي ابن موسى الرضا صلوات الله عليه، عن أبيه، عن جده محمد بن علي بن الحسين عليهم السلام في قوله: " فطرة الله التي فطر الناس عليها " قال: هو لا إله إلا الله، محمد رسول الله - صلى الله عليه وآله - علي أمير المؤمنين - عليه السلام - إلى ههنا التوحيد.

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

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

He^{asws} said: 'It is, 'There is no god except Allah^{azwj}, Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}, Ali^{asws} is Emir of the *Momineen*', up to here is the *Tawheed*'.⁶

عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ إِبرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ نَحْنُ أَصْلُ كُلِّ خَيْرٍ وَ مِنْ فُرُوعِنَا كُلِّ بَرٍّ فَمَنْ أَلْبَسَ التَّوْحِيدَ وَ الصَّلَاةَ وَ الصِّيَامَ

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

⁶ Bihar Al Anwaar – V 3, The book of Tawheed, Ch 11 H 3

⁷ الكافي 8 242 حديث القباب ص : 231

Point 6:

Here speaker recites Verse 42:11 and translates as there is no one like Allah^{azwj}, and then adds except like them^{asws}, 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:

فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ ۗ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا ۗ يَذُرُّكُمْ
فِيهِ ۗ لَيْسَ كَمِثْلِهِ شَيْءٌ ۗ وَهُوَ السَّمِيعُ الْبَصِيرُ {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? Allah^{azwj} Knows!

Reply to Point 7:

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ ۚ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ ۚ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ {17}

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]

عن عمرو بن أبي المقدام، عن علي بن الحسين (عليه السلام)، قال: «ناول رسول الله (صلى الله عليه و آله) علي بن أبي طالب (عليه السلام) قبضة من تراب التي رمى بها في وجوه المشركين، فقال الله: وَ مَا رَمَيْتَ إِذْ رَمَيْتَ وَ لَكِنَّ اللَّهَ رَمَىٰ.»

From Amro Bin Abu Al Maqdaam,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: 'Rasool-Allah^{saww} handed over to Ali^{asws} Bin Abu Talib^{asws} a handful from the sand with which to throw upon the faces of the *Mushrikeen*, so Allah^{azwj} Said: **and you did not threw when you threw, but Allah Threw [8:17]**'.⁸

ابن شهر آشوب: عن الثعلبي، و سماك، عن عكرمة، عن ابن عباس، في قوله تعالى: وَ مَا رَمَيْتَ إِذْ رَمَيْتَ أَنْ النَّبِيِّ (صلى الله عليه و آله) قال لعلي (عليه السلام): «ناولني كفا من حصباء» فناوله و رمى 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 His^{azwj} Words: **and you did not threw when you threw, but Allah Threw [8:17]** – the Prophet^{saww} said to Ali^{asws}: 'Hand over to me^{saww} some sand. So he^{asws} handed over to him^{saww}, 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

الطبرسي في (الاحتجاج): عن أمير المؤمنين (عليه السلام)، في قوله تعالى: فَلَمْ تَقْتُلُوهُمْ وَ لَكِنَّ اللَّهَ قَتَلَهُمْ وَ مَا رَمَيْتَ إِذْ رَمَيْتَ وَ لَكِنَّ اللَّهَ رَمَىٰ: «سمى فعل النبي (صلى الله عليه و آله) فعلا له، ألا ترى تأويله على غير تنزيله».

⁸ تفسير العياشي 2: 34 / 52

⁹ المناقب 1: 189

Al Tabarsy in Al Ihtijaj –

'From Amir Al-Momineen^{asws} regarding His^{azwj} Words: ***So you did not kill them but Allah Killed them, and you did not throw when you threw, but Allah Threw [8:17]***: 'He^{azwj} Named the deed of the Prophet^{saww} as being His^{azwj} deed. Do you not see that its explanation is upon other than its Revelation?'¹⁰

¹⁰ الاحتجاج: 250.

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 يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۖ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ ۖ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمَسِيئَتِيهِ أَجْرًا عَظِيمًا {10}

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]

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإَيْدِي ۖ أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ {75}

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

ابن بابويه، قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق (رحمه الله)، قال: حدثنا محمد ابن أبي عبد الله الكوفي، قال: حدثنا محمد بن إسماعيل، قال: حدثنا الحسين بن الحسن، قال: حدثنا بكر، عن أبي عبد الله البرقي، عن عبد الله بن بحر، عن أبي أيوب الخزاز، عن محمد بن مسلم، قال: سألت أبا جعفر (عليه السلام) فقلت: قوله عز و جل: يا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإَيْدِي؟

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: «اليد في كلام العرب القوة و النعمة. قال: وَ اذْكُرْ عَبْدَنَا دَاوُدَ ذَا الْاَيْدِ و قال: وَ السَّمَاءَ بَنَيْنَاهَا بِاَيْدٍ اَي بقوة وَ اِنَّا لَمُوسِعُونَ و قال: وَ اَيْدُهُمْ بِرُوحٍ مِنْهُ اَي قواهم. و يقال: لفلان عندي يد بيضاء، اَي نعمة». -

So he^{asws} said: 'The 'hand' in the speech of the Arabs is (means) the strength and the favour. He^{azwj} 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 الأخبار: 8 / 15، التوحيد: 1 / 153

Point 9: وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ

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

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^{asws}.

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ۗ
سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ {67}

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]

محمد بن يعقوب: عن محمد بن إسماعيل، عن الفضل بن شاذان، عن حماد بن عيسى، عن ربعي بن عبد الله، عن الفضيل بن يسار، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن الله لا يوصف، وكيف يوصف وقد قال في كتابه: وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ، فلا يوصف بقدر إلا كان أعظم من ذلك».

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^{asws} saying: 'Allah^{azwj} cannot be described. And how can He^{azwj} be described and He^{azwj} has Said in His^{azwj} Book: **And they are not appreciating Allah with the appreciation that is due to Him [39:67]**, so He^{azwj} cannot be described with an appreciation, but He^{azwj} would be greater than that'.¹²

And Imam 10th Imam (Ali^{asws} Bin Muhammad Al-Askari^{asws}) Says

كما قال الله عز و حل: وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِّن شَيْءٍ، ثم نزه عز و حل نفسه عن القبضة و اليمين فقال: سُبْحَانَهُ وَ تَعَالَىٰ عَمَّا يُشْرِكُونَ».

(it is) just as Allah^{azwj} 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**

¹² الكافي 1: 80 / 11

upon a person' [6:91], then He^{azwj} Distanced Himself^{azwj} from the Grip and the Right Hand (having limbs), so He^{azwj} Said: **Glorious is He and Exalted from what they are associating [39:67]**'.¹³

¹³ التوحيد: 1 / 160.

Appendix Point 1:

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ بَيْنَا أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) يَخْطُبُ عَلَى مِنْبَرِ الْكُوفَةِ إِذْ قَامَ إِلَيْهِ رَجُلٌ يُقَالُ لَهُ ذُعْلَبُ ذُو لِسَانٍ بَلِيغٍ فِي الْخُطْبِ شَجَاعِ الْقَلْبِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ هَلْ رَأَيْتَ رَبَّنَا قَالَ وَتِلْكَ يَا ذُعْلَبُ مَا كُنْتُ أَعْبُدُ رَبًّا لَمْ أَرَهُ

Muhammad Bin Abu Abdullah,

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

فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ كَيْفَ رَأَيْتَهُ قَالَ وَتِلْكَ يَا ذُعْلَبُ لَمْ تَرَهُ الْعُيُونُ بِمُشَاهَدَةِ الْأَبْصَارِ وَ لَكِنْ رَأَيْتَهُ الْقُلُوبُ بِحَقَائِقِ الْإِيمَانِ وَتِلْكَ يَا ذُعْلَبُ إِنَّ رَبِّي لَطِيفُ اللَّطَافَةِ لَا يُوصَفُ بِاللُّطْفِ الْعَظِيمِ الْعَظْمَةِ لَا يُوصَفُ بِالْعِظَمِ كَبِيرُ الْكِبَرِ يَأْتِي لَا يُوصَفُ بِالْكِبَرِ حَلِيلُ الْجَلَالَةِ لَا يُوصَفُ بِالْعِلَظِ

So he said, 'O Amir Al-Momineen^{asws}! How did you^{asws} see Him^{azwj}? He^{asws} said: 'Woe be unto you, O Zi'lab! The eyes do not see Him^{azwj} by the witnessing of the visions, but the hearts see Him^{azwj} by the realities of the *Eman*. My^{asws} Lord^{azwj} is the most Subtle of the subtles (but) He^{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.

قَبْلَ كُلِّ شَيْءٍ لَا يُقَالُ شَيْءٌ قَبْلَهُ وَ بَعْدَ كُلِّ شَيْءٍ لَا يُقَالُ لَهُ بَعْدَ شَاءِ الْأَشْيَاءِ لَا يَهْمَةُ دَرَاكُ لَا بِخَدِيعَةٍ فِي الْأَشْيَاءِ كُلِّهَا غَيْرُ مُتَمَازِحٍ بِهَا وَ لَا بَائِنٌ مِنْهَا ظَاهِرٌ لَا يَتَأْوِيلُ الْمُبَاشَرَةَ مُتَحَلِّلاً لَا بِاسْتِهْلَالِ رُؤْيَةٍ نَاءٍ لَا بِمَسَافَةِ قَرِيبٍ لَا بِمُدَانَةِ لَطِيفٍ لَا بِتَحْسُّمٍ مَوْجُودٌ لَا بَعْدَ عَدَمٍ

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

فَاعِلٌ لَا بِاضْطِرَارٍ مُقَدَّرٌ لَا بِحَرَكَةٍ مُرِيدٌ لَا بِهَمَامَةٍ سَمِيعٌ لَا بِأَلَةٍ بَصِيرٌ لَا بِأَدَاةٍ لَا تَحْوِيهِ الْأَمَاكِينُ وَ لَا تَضْمَنُ الْأَوْقَاتُ وَ لَا تَحْدُهُ الصَّفَاتُ وَ لَا تَأْخُذُهُ السَّنَاتُ سَبَقَ الْأَوْقَاتُ كَوْنُهُ وَ الْعَدَمُ وَجُودُهُ وَ الْإِبْتِدَاءُ أَرْزُلُهُ

He^{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

Abu Abdullah^{asws} says: 'A Rabbi came over to Amir Al-*Momineen*^{asws} and he said, 'O Amir Al-*Momineen*^{asws}! Do you^{asws} see your^{asws} Lord^{azwj} when you^{asws} worship Him^{azwj}? So he^{asws} said: 'Woe be unto you! I^{asws} have never worshipped a Lord^{azwj} I^{asws} do not see'. He said, 'And how do you^{asws} see Him^{azwj}? He^{asws} said: 'Woe be unto you! The eyes cannot envisage Him^{azwj} in the viewing of the sights. But, the hearts see Him^{azwj} by the realities of the *Eman*'.¹⁵

¹⁵ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 9 H 6

Appendix Point 2: Lana Ma Allah Halat

فان غير محصور في ذلك لم يبدى ثم شردو وكبح بيدهما بقدر استعداد
 خود لا على امر عليه فان ذلك لا يسعد محلي ولا يضبط مظهر
 وفي الحديث القدسي ما تقرب الى عبدى بشئ احب اليهما
 افترضته عليه ولا يزال العبد يتقرب الي بالنوافل حتى احبه
 فاذا احبته كنت سمعه الذي يسمع به وبصره الذي يبصر به
 ولسانه الذي ينطق به ويده التي يبطش بها ان دعاني جيتبه
 وان سألني اعطيته و برقمه ثانياً ثم انظر براسه ونبذوه در حق
 پنهان است پس بنده سمع و بصر حق گردد و حق باه بيند و باوشنوداي
 غير ذلك ما ورد ان الله قال على لسان عبده سمع الله لمن حمده
 وعن الصادق عليه السلام انه كان يصلي في بعض الايام فحمد
 مغنيا عليه في اثناء الصلوة فقل بعد ما عن سبب عثيته
 قال ما نلت اورد هذه الاية حتى مقتها من تائلها وفي رواية
 من التكلم بها وروى عنه عليه السلام انه قال لنا حالات مع
 الله هو فيها نحن ونحن فيها هو ومع ذلك هو هو ونحن نحن ما
 كز صا چر نوای جی ما نیم از دهی جی ما نیم و لیکن صا نیم در بحر عشق کشتی
 خانی ما کشت تا او شدیم اوست که ما نیم ما نیم والی الامین ثم الى
 الفناء ثم الى التوحيد المتصرف اشرف فيما التذبت بامن بودی
 منت نمیدانستم یا من بودی منت نمیدانستم رفتیم چون از میان ترا
 دانستم تا من بودی نمیدانستم کلمة فيها اشادة للمعنى اللطيف

نمودار این
 نسخ

Appendix Point 3:

قال: فقلت له: يا ابن رسول الله فما معنى الخبر الذي رووه أن ثواب لا إله إلا الله النظر إلى وجه الله؟

He (the narrator) said, ‘I said to him^{asws}, ‘O son^{asws} of Rasool-Allah^{sawww}! 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}?’

فقال عليه السلام: يا أبا الصلت من وصف الله بوجهه كالوجه فقد كفر، ولكن وجه الله أنبياءه ورسله وحججه صلوات الله عليهم هم الذين بهم يتوجه إلى الله وإلى دينه ومعرفته

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^{as}, 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.

وقال الله عزوجل: "كل من عليها فإن ويبقى وجه ربك" وقال عزوجل: "كل شئ هالك إلا وجهه" فالنظر إلى أنبياء الله ورسله وحججه عليهم السلام في درجاتهم ثواب عظيم للمؤمنين يوم القيامة

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^{as}, and His^{azwj} Divine Authorities^{asws} in their^{as} levels is a great Reward for the Momineen on the Day of Judgment.

وقد قال النبي صلى الله عليه واله: من أبغض أهل بيتي وعترتي لم يرني ولم أره يوم القيامة. وقال صلى الله عليه واله: إن فيكم من لا يراني بعد أن يفارقني يا أبا الصلت إن الله تبارك وتعالى لا يوصف بمكان ولا يدرك بالابصار والاهوام

And the Prophet^{sawww} has said: ‘One who hates the People^{asws} of my^{sawww} Household, and my^{sawww} offspring, will not see me^{asws}, and I^{sawww} will not see him on the Day of Judgment’. And he^{sawww} said: ‘Among you is one will not see me^{sawww} separating from me^{sawww}. 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 5 H 6

Allah^{azwj} cannot be Seen in a Dream:

ابن ناتانة، عن علي، عن أبيه، عن ابن أبي عمير، عن إبراهيم الكرخي قال: قلت للصادق جعفر بن محمد عليهما السلام: إن رجلاً رأى ربه عزوجل في منامه فما يكون ذلك؟ فقال: ذلك رجل لادين له إن الله تبارك وتعالى لا يرى في اليقظة ولا في المنام ولا في الدنيا ولا في الآخرة.

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

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

Why it is impossible to See Allah^{azwj}?

أحمد بن إدريس عن محمد بن عبد الجبار عن صفوان بن يحيى عن عاصم بن حميد عن أبي عبد الله (عليه السلام) قال ذكرت أبا عبد الله (عليه السلام) فيما يروون من الرؤية فقال الشمس جزء من سبعين جزءاً من نور الكرسي و الكرسي جزء من سبعين جزءاً من نور العرش و العرش جزء من سبعين جزءاً من نور الحجاب و الحجاب جزء من سبعين جزءاً من نور الستر فإن كانوا صادقين فليملقوا أعينهم من الشمس ليس دونها سحب .

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Aasim Bin Humejd,

(It has been narrated) from Abu Abdullah^{asws} having said: 'I discussed with Abu Abdullah^{asws} regarding what they (reporters) are reporting of the sighting. So he^{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'.¹⁸

أحمد بن إسحاق قال: كتبت إلى أبي الحسن علي بن محمد عليهما السلام أسأله عن الرؤية وما فيه الخلق فكتب عليه السلام: لا تجوز الرؤية ما لم يكن بين الرائي والمرئي هواء ينفذه البصر، فمتى انقطع الهواء وعدم الضياء لم تصح الرؤية، وفي وجوب اتصال الضياء بين الرائي والمرئي وجوب الاشتباه - وتعالى الله عن الاشتباه - فثبت أنه لا تجوز عليه سبحانه الرؤية بالابصار لان الاسباب لا يد من اتصالها بالمسببات.

Ahmad Bin Is'haq who said,

¹⁷ Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 5 H 7

¹⁸ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 9 H 7

'I wrote to Abu Al-Hassan Ali^{asws} Bin Muhammad^{asws} asking him^{asws} about the sighting (Allah^{azwj}), and what the people are in. So, he^{asws} 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 Allah^{azwj} is Exalted from the resemblance – Thus it is proven that the sighting by the sights is not allowed upon Him^{azwj}, Glorious is He^{azwj}, because it is inevitable for the reasons to be connected with the causes''¹⁹.

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

Appendix Point 4:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنْ أَبِي طَالِبٍ عَنْ سَدِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنَّ قَوْمًا يَزْعُمُونَ أَنَّكُمْ آلَهُ يَتْلُونَ بِذَلِكَ عَلَيْنَا قُرْآنًا وَ هُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَ فِي الْأَرْضِ إِلَهٌ

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]**'.

فَقَالَ يَا سَدِيرُ سَمِعِي وَ بَصَرِي وَ بَشَرِي وَ لَحْمِي وَ دَمِي وَ شَعْرِي مِنْ هَؤُلَاءِ بَرَاءٌ وَ بَرِيَّ اللَّهُ مِنْهُمْ مَا هَؤُلَاءِ عَلَى دِينِي وَ لَا عَلَى دِينِ آبَائِي وَ اللَّهُ لَا يَجْمَعُنِي اللَّهُ وَ إِيَّاهُمْ يَوْمَ الْقِيَامَةِ إِلَّا وَ هُوَ سَاحِطٌ عَلَيْهِمْ

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, and Allah^{azwj} Disavows from them. They are not upon my^{asws} Religion, nor upon the Religion of my^{asws} forefathers^{asws}, and Allah^{azwj} will not Gather me^{asws} and them on the Day of Judgment except that He^{azwj} would be Wrathful upon them'.

قَالَ قُلْتُ وَ عِنْدَنَا قَوْمٌ يَزْعُمُونَ أَنَّكُمْ رُسُلٌ يُقْرَأُونَ عَلَيْنَا بِذَلِكَ قُرْآنًا يَا أَيُّهَا الرُّسُلُ كُلُّوا مِنَ الطَّيِّبَاتِ وَ اعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ

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]**'.

فَقَالَ يَا سَدِيرُ سَمِعِي وَ بَصَرِي وَ بَشَرِي وَ لَحْمِي وَ دَمِي مِنْ هَؤُلَاءِ بَرَاءٌ وَ بَرِيَّ اللَّهُ مِنْهُمْ وَ رَسُولُهُ مَا هَؤُلَاءِ عَلَى دِينِي وَ لَا عَلَى دِينِ آبَائِي وَ اللَّهُ لَا يَجْمَعُنِي اللَّهُ وَ إِيَّاهُمْ يَوْمَ الْقِيَامَةِ إِلَّا وَ هُوَ سَاحِطٌ عَلَيْهِمْ

So he^{asws} said: 'O Sadeyr! My^{asws} hearing, and my^{asws} vision, and my^{asws} hair, and my^{asws} skin, and my^{asws} flesh, and my^{asws} blood are disavowed from those ones, and Allah^{azwj} Disavows from them, and (as well as) His^{azwj} Rasool^{saww}. They are neither upon my^{asws} Religion nor upon the Religion of my^{asws} forefathers^{asws}, and Allah^{azwj} will not Gather me^{asws} and them on the Day of Judgment except that He^{azwj} would be Wrathful upon them'.

قَالَ قُلْتُ فَمَا أَنْتُمْ قَالَ نَحْنُ خِزَّانُ عِلْمِ اللَّهِ نَحْنُ تَرَاجِمُهُ أَمْرُ اللَّهِ نَحْنُ قَوْمٌ مَعْصُومُونَ أَمَرَ اللَّهُ تَبَارَكَ وَ تَعَالَى بِطَاعَتِنَا وَ نَهَى عَنْ مَعْصِيَتِنَا نَحْنُ الْحُجَّةُ الْبَالِغَةُ عَلَى مَنْ دُونَ السَّمَاءِ وَ فَوْقَ الْأَرْضِ .

He (the narrator) said, 'I said, 'So what are you^{asws}? He^{asws} said: 'We^{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^{asws} and Forbade (you) from disobeying us^{asws}. We are the eloquent Divine Authorities upon the ones below the sky and above the earth'.²⁰

²⁰ Al Kafi V 1 – The Book Of Divine Authority CH 53 H 6

Appendix Point 6:

ابن شهر آشوب: من كتاب العلوي البصري: أن جماعة من اليمن أتوا إلى النبي (صلى الله عليه و آله) فقالوا: نحن بقايا الملك المقدم من آل نوح، و كان لنبينا وصي اسمه سام، و أخبر في كتابه، أن لكل نبي معجزة، و له وصي يقوم مقامه، فمن وصيك؟

Ibn Shehr Ashub, from the book of Al Alawy Al Basry that,

'A group from Al-Yemen came to the Prophet^{saww}. They said, 'We are the remainder of the previous king from the Progeny of Noah^{as}, and our Prophet^{as} had 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^{saww} successor^{asws}?'

فأشار بيده نحو علي (عليه السلام)، فقالوا: يا محمد، إن سألناه أن يرينا سام بن نوح، فيفعل؟ فقال (صلى الله عليه و آله):
«نعم، بإذن الله»

So he^{saww} gestured by his^{saww} in the direction of Ali^{asws}. They said, 'O Muhammad^{saww}! We are asking him^{asws} to show us Saam^{as} Bin Noah^{as}, so will he^{asws} (be able to) do it?' He^{saww} said: 'Yes, by the Permission of Allah^{azwj}'.

و قال: «يا علي، قم معهم إلى داخل المسجد فصل ركعتين، و اضرب برجلك الأرض عند المحراب».

And he^{saww} 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'.

فذهب علي، و بأيديهم صحف، إلى أن بلغ محراب رسول الله (صلى الله عليه و آله) داخل المسجد، فصلى ركعتين، ثم قام فضرب برجله على الأرض فانشقت الأرض و ظهر لحد و تابوت، فقام من التابوت شيخ يتألاً ووجهه مثل القمر ليلة البدر، و ينفض التراب من رأسه، و له لحية إلى سرتة،

So Ali^{asws} went, and in their hands were their Parchments, until he^{asws} reached the Prayer Niche of Rasool-Allah^{saww} 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.

و صلى على علي (عليه السلام)، و قال: أشهد أن لا إله إلا الله، و أن محمدا رسول الله، سيد المرسلين، و أنك علي وصي محمد، سيد الوصيين، أنا سام بن نوح.

And he^{as} greeted Ali^{asws} and said: 'I^{as} testify that there is no god except for Allah^{azwj}, and that Muhammad^{saww} is Rasool-Allah^{saww}, Chief of the Rasools^{as}, and you^{asws} Ali^{asws} are the successor^{asws} of Muhammad^{saww}, Chief of the successors^{asws}, and I^{as} am Saam^{as} Bin Noah^{as}!'

فنشروا أولئك صحفهم، فوجدوه كما وصفوه في الصحف، ثم قالوا: نريد أن يقرأ من صحفه سورة. فأخذ في قراءته حتى تمم السورة، ثم سلم على علي، و نام كما كان، فانضمت الأرض، و قالوا بأسرهم: إن الدين عند الله الإسلام. و آمنوا،

So they brought out their Parchments, and found him^{as} to be as he^{as} 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^{as} 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.

فأنزل الله تعالى: أَمْ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ فَاللَّهُ هُوَ الْوَلِيُّ وَ هُوَ يُحْيِي الْمَوْتَى إِلَى قَوْلِهِ: أُنْيَبُ.

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^{azwj} Words: **and I turn to Him [42:10]**²¹.

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ سَأَلَنِي أَبُو قُرَّةَ الْمُحَدَّثُ أَنْ أُدْخِلَهُ عَلَى أَبِي الْحَسَنِ الرِّضَا (عليه السلام) فَاسْتَأْذَنْتُهُ فِي ذَلِكَ فَأَذِنَ لِي فَدَخَلْتُ عَلَيْهِ فَسَأَلْتُهُ عَنِ الْحَلَالِ وَ الْحَرَامِ وَ الْأَحْكَامِ حَتَّى بَلَغَ سُؤْالَهُ إِلَى التَّوْحِيدِ فَقَالَ أَبُو قُرَّةَ إِنَّا رَوَيْنَا أَنَّ اللَّهَ قَسَمَ الرُّؤْيَا وَ الْكَلَامَ بَيْنَ نَبِيِّنِ فَقَسَمَ الْكَلَامَ لِمُوسَى وَ لِمُحَمَّدٍ الرُّؤْيَا

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

‘Abu Qurra the narrator asked me if I could take him over to Abu Al-Hassan Al-Reza^{asws}. So I sought permission for him regarding that and he permitted to me. So I took him over to him^{asws}. So he asked him^{asws} about the Permissible and the prohibitions and the regulations, until his questions reached to the *Tawheed* (Oneness). So Abu Qurra said, ‘We are reporting that Allah^{azwj} Distributed the Sighting and the Speech between two Prophets^{as}. So He^{azwj} Distributed the Speech to Musa^{as} and for Muhammad^{saww}, the Sighting’.

فَقَالَ أَبُو الْحَسَنِ (عليه السلام) فَمَنْ الْمُبَلَّغُ عَنِ اللَّهِ إِلَى الثَّقَلَيْنِ مِنَ الْجِنِّ وَ الْإِنْسِ لَا تُدْرِكُهُ الْأَبْصَارُ وَ لَا يُحِيطُونَ بِهِ عِلْمًا وَ لَيْسَ كَمِثْلِهِ شَيْءٌ أَلَيْسَ مُحَمَّدٌ قَالَ بَلَى

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^{saww}?’ He said, ‘Yes’.

قَالَ كَيْفَ يَجِيءُ رَجُلًا إِلَى الْخَلْقِ جَمِيعًا فَيُخْبِرُهُمْ أَنَّهُ حَاءَ مِنْ عِنْدِ اللَّهِ وَ أَنَّهُ يَدْعُوهُمْ إِلَى اللَّهِ بِأَمْرِ اللَّهِ فَيَقُولُ لَا تُدْرِكُهُ الْأَبْصَارُ وَ لَا يُحِيطُونَ بِهِ عِلْمًا وَ لَيْسَ كَمِثْلِهِ شَيْءٌ ثُمَّ يَقُولُ أَنَا رَأَيْتُهُ يَعْنِي وَ أَحْطَتْ بِهِ عِلْمًا وَ هُوَ عَلَى صُورَةِ الْبَشَرِ أَمَا تَسْتَحُونَ مَا قَدَرْتِ الرِّبَادِقَةَ أَنْ تَرْمِيَهُ بِهَذَا أَنْ يَكُونَ يَأْتِي مِنْ عِنْدِ اللَّهِ بِشَيْءٍ ثُمَّ يَأْتِي بِخِلَافِهِ مِنْ وَجْهِ آخَرَ

المناقب 2: 339. 21

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) **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?'

قَالَ أَبُو قُرَّةَ فَإِنَّهُ يَقُولُ وَ لَقَدْ رَأَاهُ نَزَلَةً أُخْرَى فَقَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَام) إِنَّ بَعْدَ هَذِهِ الْآيَةِ مَا يَدُلُّ عَلَى مَا رَأَى حَيْثُ قَالَ مَا كَذَبَ الْفُؤَادُ مَا رَأَى يَقُولُ مَا كَذَبَ فُؤَادُ مُحَمَّدٍ مَا رَأَتْ عَيْنَاهُ ثُمَّ أَخْبَرَ بِمَا رَأَى

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.

فَقَالَ لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى فَآيَاتُ اللَّهِ غَيْرُ اللَّهِ وَ قَدْ قَالَ اللَّهُ وَ لَا يُحِيطُونَ بِهِ عِلْمًا فَإِذَا رَأَاهُ الْأَبْصَارُ فَقَدْ أَحَاطَتْ بِهِ الْعِلْمُ وَ وَقَعَتِ الْمَعْرِفَةُ

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'.

فَقَالَ أَبُو قُرَّةَ فَتُكْذَبُ بِالرُّوَايَاتِ فَقَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَام) إِذَا كَانَتِ الرُّوَايَاتُ مُخَالَفَةً لِلْقُرْآنِ كَذَّبَتْهَا وَ مَا أَجْمَعَ الْمُسْلِمُونَ عَلَيْهِ أَنَّهُ لَا يُحَاطُ بِهِ عِلْمًا وَ لَا تُدْرِكُهُ الْأَبْصَارُ وَ لَيْسَ كَمِثْلِهِ شَيْءٌ .

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

²² Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 9 H 2

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۚ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ۚ الْمِصْبَاحُ فِي زُجَاجَةٍ ۚ
 الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا
 يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُورٌ عَلَى نُورٍ ۗ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ ۚ وَيَضْرِبُ اللَّهُ
 الْأَمْثَالَ لِلنَّاسِ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ {35}

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]

فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ ۚ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ {74}

Therefore, do not strike resemblances for Allah; surely Allah Knows and you do not know [16:74]

VERSE 60

لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مِثْلُ السُّوءِ ۗ وَلِلَّهِ الْمَثَلُ الْأَعْلَى ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ {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 Allah^{azwj}

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيْعٍ عَنْ عَمِّهِ حَمَزَةَ بْنِ بَرِيْعٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ فَلَمَّا آسَفُونَا انتَقَمْنَا مِنْهُمْ فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَأْسَفُ كَأَسَفِنَا وَ لَكِنَّهُ خَلَقَ أَوْلِيَاءَ لِنَفْسِهِ يَأْسِفُونَ وَ يَرْضَوْنَ وَ هُمْ مَخْلُوقُونَ مَرْبُوبُونَ فَجَعَلَ رِضَاهُمْ رِضًا نَفْسِهِ وَ سَخَطَهُمْ سَخَطَ نَفْسِهِ لِأَنَّهُ جَعَلَهُمُ الدُّعَاءَ إِلَيْهِ وَ الْأَدْلَاءَ عَلَيْهِ

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

‘From Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **Then when they Angered Us, We Took Revenge from them [43:55]**. He^{asws} said: ‘Allah^{azwj} Mighty and Majestic does not regret like we tend to regret, but He^{azwj} Created Friends for Himself^{azwj} who are regretting and being pleased, and they are creations, being Nourished. Thus, He^{azwj} Made their^{asws} pleasure as being His^{azwj} Pleasure, and their^{asws} anger as being His^{azwj} Anger, because He^{azwj} Made them^{asws} as the inviters to Him^{azwj}, and the Indicators to Him^{azwj}.

فَلِذَلِكَ صَارُوا كَذَلِكَ وَ لَيْسَ أَنَّ ذَلِكَ يَصِلُ إِلَى اللَّهِ كَمَا يَصِلُ إِلَى خَلْقِهِ لَكِنْ هَذَا مَعْنَى مَا قَالَ مِنْ ذَلِكَ وَ قَدْ قَالَ مَنْ أَهَانَ لِي وَلِيًّا فَقَدْ بَارَزَنِي بِالْمُحَارَبَةِ وَ دَعَانِي إِلَيْهَا وَ قَالَ مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَ قَالَ إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ

So, due to that, they^{asws} came to be like that, and it isn't so that it (anger) comes to Allah^{azwj} just as it tends to come to His^{azwj} creatures. But, this is the Meaning of what He^{azwj} Said from that, and He^{azwj} has Said: “The one who offends a friend of Mine^{azwj}, so he has duelled against Me^{azwj} with the battle and called Me^{azwj} to it”. And He^{azwj} Said: **There is one who obeys the Rasool, so he has obeyed Allah [4:80]**. And He^{azwj} Said: **Surely, those pledging allegiance to you are rather pledging their allegiances to Allah, the Hand of Allah being Above their hands [48:10]**.

فَكُلُّ هَذَا وَ شِبْهُهُ عَلَى مَا ذَكَرْتُ لَكَ وَ هَكَذَا الرِّضَا وَ العُصْبُ وَ غَيْرُهُمَا مِنَ الْأَشْيَاءِ بِمَا يُشَاكِلُ ذَلِكَ وَ لَوْ كَانَ يَصِلُ إِلَى اللَّهِ الْأَسْفُ وَ الصَّحْرُ وَ هُوَ الَّذِي خَلَقَهُمَا وَ أَنْشَأَهُمَا لَجَارَ لِغَائِلِ هَذَا أَنْ يَقُولَ إِنَّ الخَالِقَ يَبِيدُ يَوْمًا مَا لِأَنَّهُ إِذَا دَخَلَهُ العُصْبُ وَ الصَّحْرُ دَخَلَهُ التَّعْيِيرُ وَ إِذَا دَخَلَهُ التَّعْيِيرُ لَمْ يُمْرَنَّ عَلَيْهِ الْإِبَادَةُ

So, all of this and the likes of it are upon what we^{asws} 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 Allah^{azwj}, and He^{azwj} is the One^{azwj} Who Created both, it would be allowed for a speaker to say this that one day the Creator would be obliterated, because He^{azwj}, when the anger and the weariness enters Him^{azwj}, the change would enter Him^{azwj}, the obliteration would not be safe upon Him^{azwj}.

ثُمَّ لَمْ يُعْرِفِ الْمُكُونُ مِنَ الْمُكَوَّنِ وَ لَا الْقَادِرُ مِنَ الْمَقْدُورِ عَلَيْهِ وَ لَا الخَالِقُ مِنَ الْمَخْلُوقِ تَعَالَى اللَّهُ عَنْ هَذَا الْقَوْلِ غُلُوبًا كَبِيرًا بَلْ هُوَ الخَالِقُ لِلْأَشْيَاءِ لَا لِخَاجَةٍ فَإِذَا كَانَ لَا لِخَاجَةٍ اسْتَحَالَ الخُذُّ وَ الْكَيْفُ فِيهِ فَافْهَمْ إِنَّ شَاءَ اللَّهُ تَعَالَى .

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 إنما نزلت أولاً 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 أبي إبليس (لعنه الله) من أن يسجد لآدم (عليه السلام) استكباراً و حسداً، فقال الله تعالى: ما منعك أن تسجد لما خلقت بيديّ أستكبرت أم كنت من العالين قال أنا خيرٌ منه خلقتني من نارٍ و خلقتُهُ من طينٍ 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 him. You Created me from fire and Created him from clay'** [38:76], and the fire consumes the clay.

و أنا الذي عبدتك دهراً طويلاً قبل أن تخلقه، و أنا الذي كسوتني الريش و النور، و أنا الذي عبدتك في أكناف السماوات مع الكروبيين و الصافين و المسبحين و الروحانيين و المقربين.

And I^{la} and the one who worshipped You^{azwj} for a long time before You^{azwj} had even Created him^{as}, I^{la} am the one whom You^{azwj} Clothed in feathers and light, and I^{la} 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 المعصية، فلم ينفك طول العبادة لسابق العلم فيك، و قد أبلستك من الخير كله إلى آخر الأبد، و جعلتك مذموماً مدحوراً شيطاناً رجيماً لعينا.

Allah^{azwj} the Exalted Said: "I^{azwj} have Known in the preceding of My^{azwj} 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 القمي 2: 315

you^{la} have (now) despaired from the goodness, all of it up to the last, forever, and I^{azwj} hereby Make you^{la} to be Condemned, Expelled, Satan, Pelted, Accursed!"

فعد ذلك تغيرت خلقتة الحسنة إلى حلقة كريهة مشوهة، فوثب عليه الملائكة بجرايها و هم يلعنونه، و يقولون له: رجيم ملعون، رجيم ملعون.

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

فأول من طعنه جبرئيل، ثم ميكائيل، ثم إسرافيل، ثم عزرائيل، ثم جميع الملائكة، من كل ناحية و هو هارب من بين أيديهم، حتى ألقوه في البحر المسجور، فبادرت إليه الملائكة بحراب من نار، فلم يزالوا يطعنونه حتى بلغوه القرار، و غاب عن عيون الملائكة،

The first one to stab him^{la} was Jibraeel^{as}, then Mikaeel^{as}, then Israfeel^{as}, then Azraeel^{as}, then the entirety of the Angels, from every corner, and he^{la} was fleeing from their hands, until they threw him into the swelling sea. So the Angels rushed towards him^{la} with bayonets of fire, and they did not cease stabling him^{la} until he^{la} reached the bottom, and disappeared from the eyes of the Angels.

و الملائكة في اضطراب و السماوات في رجفان من جرأة إبليس اللعين و عصيانه أمر الله».

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

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن عيسى، عن ابن أبي عمير، عن ابن أذينة، عن الأحول، قال: سألت أبا عبد الله (عليه السلام)، عن الروح التي في آدم (عليه السلام) قوله: فَإِذَا سَوَّيْتُهُ وَ نَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ، قال: «هذه روح مخلوقة، و الروح التي في عيسى (عليه السلام) مخلوقة».

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

وعنه، قال: حدثنا محمد بن محمد بن عصام الكليني، قال: حدثنا محمد بن يعقوب الكليني، قال: حدثنا أحمد بن إدريس، عن أحمد بن محمد بن عيسى، عن علي بن سيف، عن محمد بن عبيد، قال: سألت الرضا (عليه السلام) عن قول الله عز و جل لإبليس: ما مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ؟ قال: «يعني بقدرتي [و قوتي]».

²⁵ تحفة الإخوان: 65 «مخطوط».

²⁶ الكافي 1: 103/1.

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^{asws} about the Words of Allah^{azwj} Mighty and Majestic to Iblees^{la}: **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^{asws} said: 'He^{azwj} Means – By My^{azwj} Power and My^{azwj} Strength'.²⁷

ابن بابويه: عن عبد الله بن محمد بن عبد الوهاب، عن أبي الحسن محمد بن أحمد القواريري، عن أبي الحسن محمد بن عمار، عن إسماعيل بن توبة، عن زياد بن عبد الله البكائي، عن سليمان الأعمش، عن أبي سعيد الخدري، قال: كنا جلوسا عند رسول الله (صلى الله عليه وآله) إذ أقبل إليه رجل، فقال: يا رسول الله، أخبرني عن قول الله عز وجل: **أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ** من هم يا رسول الله الذين هم أعلى من الملائكة المقربين؟

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

فقال رسول الله (صلى الله عليه وآله): «أنا وعلي وفاطمة والحسن والحسين، كنا في سرادق العرش نسبح الله، فسبحت الملائكة بتسبيحنا قبل أن يخلق الله آدم (عليه السلام) بألفي عام. فلما خلق الله عز وجل آدم (عليه السلام)، أمر الملائكة أن يسجدوا له، و لو يؤمروا بالسجود إلا لأجلنا، فسجدت الملائكة كلهم أجمعون إلا إبليس فإنه أبي أن يسجد.

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

فقال الله تبارك و تعالی: يا إبليس ما منعك أن تسجد لما خلقت بيدي أستكبرت أم كنت من العالين قال: من هؤلاء الخمسة المكتوبة أسماءهم في سرادق العرش،

Therefore Allah^{azwj} Blessed and Exalted 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].** The ones whose names are Inscribed in the Pavilions of the Throne".

²⁷ التوحيد: 2 / 153.

فنحن باب الله الذي يوتي منه، بنا يهتدي المهتدون، فمن أحبنا أحبه الله، و أسكنه جنته، و من أبغضنا أبغضه الله، و أسكنه نار، و لا يجينا إلا من طاب مولده».

Thus, we^{asws} are the Doors of Allah^{azwj} which are from Him^{azwj}. It is by us^{asws} that the guided ones are guided by. The one who loves us^{asws} loves Allah^{azwj}, and He^{azwj} will Settle him in His^{azwj} Paradise, and the one who hates us^{asws} hates Allah^{azwj}, and He^{azwj} will Settle him in His^{azwj} Fire. And no one would loves us^{asws} except if he is of a good birth'.²⁸

قَالَ: إِنَّ اللَّهَ تَعَالَى لَمَّا خَلَقَ آدَمَ، وَ سَوَّاهُ، وَ عَلَّمَهُ أَسْمَاءَ كُلِّ شَيْءٍ وَ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ، جَعَلَ مُحَمَّدًا وَ عَلِيًّا وَ فَاطِمَةَ وَ الْحُسَيْنَ وَ الْحُسَيْنَ عَ أَشْبَاحاً حَمْسَةً فِي ظَهْرِ آدَمَ، وَ كَانَتْ أَنْوَارُهُمْ تُضِيءُ فِي الْأَفَاقِ - مِنَ السَّمَاوَاتِ وَ الْحُجُبِ وَ الْجَنَانِ وَ الْكُرْسِيِّ وَ الْعَرْشِ،

He^{asws} (Imam Hassan Al Askari^{asws}) said: 'Allah^{azwj} The Exalted, when He^{azwj} Created Adam^{as} and Made him^{as} complete, and Informed him^{as} the names of all things and presented them to the Angels, Made Muhammad^{saww} and Ali^{asws} and (Syeda) Fatima^{asws} and Al-Hassan^{asws} and Al-Husayn^{asws} 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.

فَأَمَرَ اللَّهُ تَعَالَى الْمَلَائِكَةَ بِالسُّجُودِ لِآدَمَ، تَعْظِيمًا لَهُ أَنَّهُ قَدْ فَضَّلَهُ بِأَنْ جَعَلَهُ وَعَاءً لِنَيْلِكَ الْأَشْبَاحِ - الَّتِي قَدْ عَمَّ أَنْوَارُهَا الْأَفَاقَ.

So Allah^{azwj} 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^{as} having been made a receptacle for those resemblances the light of which had prevailed the horizons.

فَسَجَدُوا [لِآدَمَ] إِلَّا إِبْلِيسَ أَبِي أَنْ يَتَوَاضَعَ لِجَلَالِ عِظَمَةِ اللَّهِ، وَ أَنْ يَتَوَاضَعَ لِأَنْوَارِنَا أَهْلِ الْبَيْتِ، وَ قَدْ تَوَاضَعَتْ لَهَا الْمَلَائِكَةُ كُلُّهَا وَ اسْتَكْبَرَ، وَ تَرَفَّعَ وَ كَانَ بِإِبَائِهِ ذَلِكَ وَ تَكْبَرِهِ مِنَ الْكَافِرِينَ.

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^{azwj}, 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 himself^{la} higher), **and he was**, due to that refusal of his^{la} and his arrogance, (became) **from the Kafirs [38:74]**.²⁹

وعنه، قال: حدثنا علي بن الحسن، قال: حدثنا أبو محمد هارون بن موسى، قال: حدثني محمد بن همام، قال: حدثني عبد الله بن جعفر الحميري، قال: حدثني عمر بن علي العبدي، عن داود بن كثير الرقي، عن يونس بن ظبيان، قال: دخلت على الصادق جعفر بن محمد (عليه السلام)، فقلت: يا ابن رسول الله، إني دخلت على مالك و أصحابه، فسمعت بعضهم يقول: إن لله وجهها كالوجوه، و بعضهم يقول: له يدان، و احتجوا في ذلك بقوله تعالى: يَبْدِي أَسْتَكْبِرْتُ، و بعضهم يقول: هو كالشباب من أبناء ثلاثين سنة، فما عندك في هذا، يا ابن رسول الله!؟

²⁸ فضائل الشيعة: 7 / 49

²⁹ Tafseer Imam Hassan Al Askari^{asws} – S 101

And from him, from Ali Bin Al-Hasaan, 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^{asws} Bin Muhammad^{asws}, so I said, 'O son^{asws} of Rasool-Allah^{saww}! I went to Maalik and his companions and I heard some of them saying, 'Allah^{azwj} has a Face like the faces', and some of them were saying, 'He^{azwj} 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^{azwj} is like a youth like a thirty year old son'. So what is with you^{asws} regarding this, O son^{asws} of Rasool-Allah^{saww}?'

قال: و كان متكئا، فاستوى جالسا، و قال: «اللهم عفوك عفوك». ثم قال: «يا يونس من زعم أن الله وجهها كالوجوه فقد أشرك، و من زعم أن الله حوارحا كجوارح المخلوقين فهو كافر بالله،

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

فلا تقبلوا شهادته، و لا تأكلوا ذبيحته، تعالى الله عما يصفه المشبهون بصفة المخلوقين، فوجه الله أنبيأوه و أوليأوه،

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

و قوله تعالى: خَلَقْتُ بِيَدَيَّ أَسْتَكْبِرُتْ فاليد القدرة، كقوله تعالى: وَ أَيْدِيكُمْ بِنَصْرِهِ

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]**.

فمن زعم أن الله في شيء، أو على شيء، أو تحول من شيء إلى شيء، أو يخلو من شيء، أو يشغل به شيء، فقد وصفه بصفة المخلوقين، و الله خالق كل شيء، لا يقاس بالمقياس، و لا يشبه بالناس، و لا يخلو منه مكان، و لا يشغل به مكان، قريب في بعده، بعيد في قربه،

So the one who alleges that Allah^{azwj} 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^{azwj} with the description of the creatures. And Allah^{azwj} is the Creator of everything, not being compared by analogies, and not resembling the people, and no place is empty from Him^{azwj}, nor is a place occupied by Him^{azwj}. He^{azwj} is near in His^{azwj} remoteness, and remote in His^{azwj} nearness.

ذلك الله ربنا لا إله غيره، فمن أراد الله و أحبه بهذه الصفة، فهو من الموحدنين، و من أحبه بغير هذه الصفة فالله منه بريء، و نحن منه برآء.»

That is our Lord^{azwj}, there is not god apart from Him^{azwj}. So the one who intends Allah^{azwj} and Loves Him^{azwj} with these Attributes, so he is from the Monotheists, and the one who Loves Him^{azwj} with other than these Attributes, so Allah^{azwj} is Disavowed from him, and we^{asws} are also disavowed from him'.

ثم قال: «يا يونس، إذا أردت العلم الصحيح فعندنا أهل البيت، فإننا ورثناه، وأوتينا شرح الحكمة، و فصل الخطاب». فقلت: يا ابن رسول الله، و كل من كان من أهل البيت، ورتث كما ورتثتم من علي و فاطمة (عليهما السلام)؟

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

فقال: ما ورثه إلا الأئمة الإثنا عشر».

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

فقلت: سمهم يا ابن رسول الله؟ فقال: «أولهم علي بن أبي طالب و بعده الحسن، و بعده الحسين، و بعده علي ابن الحسين، و بعده محمد بن علي، ثم أنا، و بعدي موسى ولدي، و بعد موسى علي ابنه، و بعد علي محمد، و بعد محمد علي، و بعد علي الحسن، و بعد الحسن الحجة، اصطفانا الله و طهرنا و آتانا ما لم يؤت أحدا من العالمين».

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

ثم قلت: يا ابن رسول الله، إن عبد الله بن سعد دخل عليك بالأمس، فسألك عما سألتك، فأجبتة بخلاف هذا؟!

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

فقال: «يا يونس، كل امرئ و ما يهتمله، و لكل وقت حديثه، و إنك لأهل لما سألت، فآكتمه إلا عن أهله، و السلام».

So he^{asws} 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!''³⁰

قال علي بن إبراهيم: حدثنا محمد بن أحمد بن ثابت، قال: حدثنا القاسم بن إسماعيل الهاشمي، عن محمد بن يسار، عن الحسين بن المختار، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «لو أن الله خلق الخلق كلهم بيده، لم يحتج في آدم أنه خلقه بيده، فيقول: ما منعك أن تسجد لما خلقت بيدي، أفترى الله يبعث الأشياء بيده؟».

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^{asws} having said: 'If Allah^{azwj} had Created the creatures, all of them by His^{azwj} Hand, He^{azwj} would not have been needy regarding Adam^{as} to Created him^{as} by His^{azwj} Hand. Thus He^{azwj} 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]. Do you see Allah^{azwj} Resurrecting the things by His^{azwj} Hand?''³¹

³⁰ 255 (Extract) كفاية الأثر:

³¹ تفسير القمي 2: 244.