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Volume 1

للمحدّث الجليل والعالم الفقيه الشيخ محمد بن يعقوب الكليني المعروف بثقة
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Of the majestic narrator and the scholar, the jurist, the Sheykh
Muhammad Bin Yaqoub Al-Kulayni

Well known as 'The trustworthy of Al-Islam Al-Kulayni'

Who died in the year 329 H

كِتَابُ التَّوْحِيدِ

The Book of *Tawheed* (1) (Oneness of Allah^{azwj})

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَّم تَسْلِيمًا.

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

بَابُ خُذُوثِ الْعَالَمِ وَ اثْبَاتِ الْمُحَدِّثِ

Chapter 1 – The Occurrence of the universe and the proof of the Originator

أَخْبَرَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ يَعْقُوبَ قَالَ حَدَّثَنِي عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ إِبْرَاهِيمَ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَلِيِّ بْنِ مَنْصُورٍ قَالَ قَالَ لِي هِشَامُ بْنُ الْحَكَمِ كَانَ بِمِصْرَ رَنْدِيقُ تَبْلُغُهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَشْيَاءُ فَخَرَجَ إِلَى الْمَدِينَةِ لِيُنَاطِرَهُ فَلَمْ يُصَادِفْهُ بِهَا وَ قِيلَ لَهُ إِنَّهُ خَارَجَ بِمَكَّةَ فَخَرَجَ إِلَى مَكَّةَ وَ نَحْنُ مَعَ أَبِي عَبْدِ اللَّهِ فَصَادَفْنَا وَ نَحْنُ مَعَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي الطَّوَافِ وَ كَانَ اسْمُهُ عَبْدَ الْمَلِكِ وَ كُنْيَتُهُ أَبُو عَبْدِ اللَّهِ

Abu Ja'far Muhammad Bin Yaqoub informed us saying, 'Ali Bin Ibrahim Bin Hashim narrated to me, from his father, from Al Hassan Bin Ibrahim, from Yunus Bin Abdul Rahman, from Ali Bin Mansour who said, 'Hisham Bin Al Hakam said to me,

'There was an atheist in Egypt. Certain things about Abu Abdullah^{asws} reached him. So he went out to Al-Medina in order to debate with him^{asws}. But he could not come across him^{asws}, and it was said to him that he^{asws} had gone out to Makkah. So he went out to Makkah, and we were with Abu Abdullah^{asws}. So he came across us while we were with Abu Abdullah^{asws} during the *Tawaaf*, and it was so that his name was Abdul Malik (Slave of the king) and his teknonym was Abu Abdullah (Father of the slave of Allah^{azwj}).

فَضْرَبَ كَتِفَهُ كَتِفَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَا اسْمُكَ فَقَالَ اسْمِي عَبْدُ الْمَلِكِ قَالَ فَمَا كُنْيَتُكَ قَالَ كُنْيَتِي أَبُو عَبْدِ اللَّهِ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَمَنْ هَذَا الْمَلِكُ الَّذِي أَنْتَ عَبْدُهُ أَمْ مِنْ مَلُوكِ الْأَرْضِ أَمْ مِنْ مَلُوكِ السَّمَاءِ وَ أَخْبَرَنِي عَنِ ابْنِكَ عَبْدُ إِلَهِ السَّمَاءِ أَمْ عَبْدُ إِلَهِ الْأَرْضِ قُلْ مَا شِئْتَ تُخْصِمُ

So he struck his own shoulder with the shoulder of Abu Abdullah^{asws}. So Abu Abdullah^{asws} said to him: 'What is your name?' So he said, 'My name is Abdul Malik (Slave of the king)'. He^{asws} said: 'So what is your teknonym?' He said, 'My teknonym is Abu Abdullah (Father of the slave of Allah^{azwj})'. So Abu Abdullah^{asws} said to him: 'So who is this king whose slave you are? Is he from the kings of the earth or from the kings of the sky? And, inform me^{asws} about your son, is he a slave of a god of the sky, or a slave of a god of the earth? Say whatever you like, it would be against you'.

قَالَ هِشَامُ بْنُ الْحَكَمِ فَقُلْتُ لِلزَّنْدِيقِ أَمَا تَرُدُّ عَلَيْهِ قَالَ فَقَبَّحَ قَوْلِي فَقَالَ أَبُو عَبْدِ اللَّهِ إِذَا فَرَعْتُ مِنَ الطَّوَافِ فَأَتَيْنَا فَلَمَّا فَرَعْتُ أَبُو عَبْدِ اللَّهِ أَنَّهُ الزَّنْدِيقُ فَقَعَدَ بَيْنَ يَدَيَّ أَبِي عَبْدِ اللَّهِ وَ نَحْنُ مُجْتَمِعُونَ عِنْدَهُ

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

فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لِلزَّنْدِيقِ أ تَعْلَمُ أَنَّ لِلْأَرْضِ تَحْتًا وَ فَوْقًا قَالَ نَعَمْ قَالَ فَدَخَلْتَ تَحْتَهَا قَالَ لَا قَالَ فَمَا يُدْرِيكَ مَا تَحْتَهَا قَالَ لَا أَدْرِي إِلَّا أَنِّي أَظُنُّ أَنَّ لَيْسَ تَحْتَهَا شَيْءٌ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَالظَّنُّ عَجْزٌ لِمَا لَا تَسْتَيْقِنُ

So Abu Abdullah^{asws} said to the atheist: 'Do you know that for the earth there is an underneath and an above?' He said, 'Yes'. He^{asws} said: 'So have you entered its underneath?' He said, 'No'. He^{asws} said: 'So what would make you know what is underneath it?' He said, 'I don't know except that I guess that there is nothing underneath it'. So Abu Abdullah^{asws} said: 'So the guess shows the 'عَجْزُ' (inability) due to what you are not certain of'.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ أَ فَصَعَدْتَ السَّمَاءَ قَالَ لَا قَالَ أَ فَتَدْرِي مَا فِيهَا قَالَ لَا قَالَ عَجَبًا لَكَ لَمْ تَبْلُغِ الْمَشْرِقَ وَ لَمْ تَبْلُغِ الْمَغْرِبَ وَ لَمْ تَنْزِلِ الْأَرْضَ وَ لَمْ تَصْعِدِ السَّمَاءَ وَ لَمْ تَجْزِ هُنَاكَ فَتَعْرِفَ مَا خَلْفَهُنَّ وَ أَنْتَ جَاحِدٌ بِمَا فِيهِنَّ وَ هَلْ يَجِدُ الْعَاقِلُ مَا لَا يَعْرِفُ قَالَ الزَّنْدِيقُ مَا كَلَّمَنِي بِهِذَا أَحَدٌ غَيْرَكَ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَأَنْتَ مِنْ ذَلِكَ فِي شَكِّ فَاعْلَمْهُ هُوَ وَ لَعَلَّهُ لَيْسَ هُوَ فَقَالَ الزَّنْدِيقُ وَ لَعَلَّ ذَلِكَ

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

فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَيُّهَا الرَّجُلُ لَيْسَ لِمَنْ لَا يَعْلَمُ حُجَّةٌ عَلَى مَنْ يَعْلَمُ وَ لَا حُجَّةٌ لِلْجَاهِلِ يَا أَحَا أَهْلَ مِصْرَ تَفْهَمُ عَنِّي فَإِنَّا لَا نَشْكُ فِي اللَّهِ أَبَدًا أ مَا تَرَى الشَّمْسَ وَ الْقَمَرَ وَ اللَّيْلَ وَ النَّهَارَ يَلْجَانِ فَلَا يَشْتَبِهَانِ وَ يَرْجِعَانِ قَدْ اضْطَرَّ لَيْسَ لَهُمَا مَكَانٌ إِلَّا مَكَانَهُمَا فَإِنَّا كَانَا يُقَدِّرَانِ عَلَى أَنْ يَذْهَبَا فَلَمْ يَرْجِعَا وَ إِنْ كَانَا غَيْرَ مُضْطَرَّيْنِ فَلِمَ لَا يَصِيرُ اللَّيْلُ نَهَارًا وَ النَّهَارُ لَيْلًا اضْطَرَّ وَ اللَّهُ يَا أَحَا أَهْلَ مِصْرَ إِلَى دَوَامِهِمَا وَ الَّذِي اضْطَرَّهُمَا أَحْكَمَ مِنْهُمَا وَ أَكْبَرُ فَقَالَ الزَّنْدِيقُ صَدَقْتَ

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

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَا أَحَا أَهْلَ مِصْرَ إِنَّ الَّذِي تَذْهَبُونَ إِلَيْهِ وَ تَطْنُونَ أَنَّهُ الدَّهْرُ إِنْ كَانَ الدَّهْرُ يَذْهَبُ بِهِمْ لِمَ لَا يَرُدُّهُمْ وَ إِنْ كَانَ يَرُدُّهُمْ لِمَ لَا يَذْهَبُ بِهِمُ الْقَوْمُ مُضْطَرُونَ

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

يَا آخَا أَهْلَ مِصْرَ لِمَ السَّمَاءُ مَرْفُوعَةٌ وَ الْأَرْضُ مَوْضُوعَةٌ لِمَ لَا يَسْقُطُ السَّمَاءُ عَلَى الْأَرْضِ لِمَ لَا تَتَّحِدُ الْأَرْضُ فَوْقَ طَبَاقِهَا وَ لَا يَتَمَاسِكَانِ وَ لَا يَتَمَاسِكُ مَنْ عَلَيْهَا قَالَ الرَّزْدِيُّ أَمْسَكَهُمَا اللَّهُ رَبُّهُمَا وَ سَيِّدُهُمَا

O brother of the people of Egypt! Why is the sky elevated and the earth is laid? Why doesn't the sky fall upon the earth? Why doesn't the earth stoop above its layers, and they are neither attached nor are they attached to the ones above it?' The atheist said, 'Allah^{azwj} their Lord^{azwj} and their Master Keeps them attached'.

قَالَ فَامَنَّ الرَّزْدِيُّ عَلَى يَدَيَّ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَقَالَ لَهُ حُمْرَانُ جُعِلْتُ فِدَاكَ إِنْ آمَنْتَ الرَّزْدِيَّةَ عَلَى يَدِكَ فَفَدَّ آمَنَ الْكُفَّارُ عَلَى يَدَيَّ أَبِيكَ فَقَالَ الْمُؤْمِنُ الَّذِي آمَنَ عَلَى يَدَيَّ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) اجْعَلْنِي مِنْ تَلَامِيذِكَ فَقَالَ أَبُو عَبْدِ اللَّهِ يَا هِشَامُ بِنَ الْحَكَمِ خُذْهُ إِلَيْكَ وَ عَلِّمَهُ فَعَلِمَهُ هِشَامٌ فَكَانَ مُعَلِّمَ أَهْلِ الشَّامِ وَ أَهْلِ مِصْرَ الْإِيمَانَ وَ حَسَنَتْ طَهَارَتُهُ حَتَّى رَضِيَ بِهَا أَبُو عَبْدِ اللَّهِ .

He (the narrator) said, 'So the atheists believed upon the hands of Abu Abdullah^{asws}. So Humran said to him^{asws}, 'May I be sacrificed for you^{asws}! If the atheist professed belief upon your^{asws} hands, so the disbelievers had professed belief upon the hands of your^{asws} father^{asws}'. So the Believer who had just professed belief upon the hands of Abu Abdullah^{asws} said, 'Make me to be from your^{asws} students'. So Abu Abdullah^{asws} said, 'O Hisham Bin Al-Hakam! Keep him to yourself (company) and teach him'. So Hisham taught him, and he became a teacher of the people of *Eman* in Syria and the people of Egypt, and his purity was good to the extent that Abu Abdullah^{asws} was pleased with him'.¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدِ بْنِ أَبِي هَاشِمٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي هَاشِمٍ قَالَ كُنْتُ عِنْدَ أَبِي مَنْصُورِ الْمُتَطَبِّبِ فَقَالَ أَخْبِرْنِي رَجُلٌ مِنْ أَصْحَابِي قَالَ كُنْتُ أَنَا وَ ابْنُ أَبِي الْعَوْجَاءِ وَ عَبْدِ اللَّهِ بْنِ الْمُفَفَّعِ فِي الْمَسْجِدِ الْحَرَامِ فَقَالَ ابْنُ الْمُفَفَّعِ تَرَوْنَ هَذَا الْخَلْقَ وَ أَوْمًا بِيَدِهِ إِلَى مَوْضِعِ الطَّوَافِ مَا مِنْهُمْ أَحَدٌ أَوْجِبَ لَهُ اسْمُ الْإِنْسَانِيَّةِ إِلَّا ذَلِكَ الشَّيْخُ الْجَالِسُ يَعْنِي أَبَا عَبْدِ اللَّهِ جَعَفَرَ بْنَ مُحَمَّدٍ (عَلَيْهِ السَّلَام) فَأَمَّا الْبَاقُونَ فَرَعَاخُ وَ بَهَائِمُ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Abdul Rahman Bin Muhammad Bin Abu Hashim, from Ahmad Bin Muhassin Al Maysami who said,

'I was in the presence of Abu Mansour Al-Mutatabbib, so he said, 'A man from my companions informed me saying, 'I and Ibn Abu Al-Awja'a and Abdullah Bin Al-Muqaff'a were in the Sacred Masjid. So Ibn Al-Muqaff'a said, 'Are you seeing these people?', and he gestured by his hand to the place of the *Tawaaf*, 'There is none from them for whom the name 'Human being' can be obligated except for that Sheikh, the seated one', meaning Abu Abdullah Ja'far^{asws} Bin Muhammad^{asws}. 'So, as for the remainder, they are riff-raff and animals'.

فَقَالَ لَهُ ابْنُ أَبِي الْعَوْجَاءِ وَ كَيْفَ أُوجِبَتْ هَذَا الْإِسْمَ لِهَذَا الشَّيْخِ دُونَ هَؤُلَاءِ قَالَ لِأَنِّي رَأَيْتُ عِنْدَهُ مَا لَمْ أَرَهُ عِنْدَهُمْ فَقَالَ لَهُ ابْنُ أَبِي الْعَوْجَاءِ لَا بَدَّ مِنْ اخْتِيَارِ مَا قُلْتَ فِيهِ مِنْهُ قَالَ لَهُ ابْنُ الْمُفَفَّعِ لَا تَفْعَلْ فَإِنِّي أَخَافُ أَنْ يُفْسِدَ عَلَيْكَ مَا فِي يَدِكَ فَقَالَ لَيْسَ ذَا رَأْيِكَ وَ لَكِنْ تَخَافُ أَنْ يَضْعُفَ رَأْيُكَ عِنْدِي فِي إِحْلَالِكَ إِيَّاهُ الْمَحَلَّ الَّذِي وَصَفْتَ فَقَالَ ابْنُ الْمُفَفَّعِ أَمَا إِذَا تَوَهَّمْتَ عَلَيَّ هَذَا فَقُمْ إِلَيْهِ وَ تَحَفَّظْ مَا اسْتَطَعْتَ مِنَ الزَّلِّ وَ لَا تَنْتَبِ عِنَانِكَ إِلَى اسْتِرْسَالِ فَيْسَلَمَكَ إِلَى عِقَالٍ وَ سِمُهُ مَا لَكَ أَوْ عَلَيْكَ

So Ibn Abu Al-Awja'a said to him, 'And how is this name obligated for this Sheikh beside those?' He said, 'Because I saw in his^{asws} presence what I did not see in their presence'. So Ibn Abu Al-Awja'a said to him, 'It is inevitable to examine what you

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

said regarding him^{asws}. So Ibn Al-Muqaff'a said to him, 'Don't do it, for I fear that you would spoil upon yourself whatever is in your hands'. So he said, 'That is not your view. But, you are fearing that your opinion would be weakened in my presence regarding your substantiating the adornment which you described him^{asws} with'. So Ibn Al-Muqaff'a said, 'As for that, so this is your accusation upon me. So go to him^{asws} and protect yourself as much as you can from the blunders, and discourage yourself from the long-windedness for he^{asws} will submit you to the fetters, and note down what (argument) is for you and what is against you'.

قَالَ فَقَامَ ابْنُ أَبِي الْعَوْجَاءِ وَبَقِيْتُ أَنَا وَابْنُ الْمُقَفِّعِ جَالِسَيْنِ فَلَمَّا رَجَعَ إِلَيْنَا ابْنُ أَبِي الْعَوْجَاءِ قَالَ وَيْلَكَ يَا ابْنَ الْمُقَفِّعِ مَا هَذَا بِيَسْرٍ وَإِنْ كَانَ فِي الدُّنْيَا رُوحَانِي يَتَجَسَّدُ إِذَا شَاءَ ظَاهِرًا وَيَتَرَوَّحُ إِذَا شَاءَ بَاطِنًا فَهَوَ هَذَا فَقَالَ لَهُ وَكَيْفَ ذَلِكَ قَالَ جَلَسْتُ إِلَيْهِ فَلَمَّا لَمْ يَبْقَ عِنْدَهُ غَيْرِي ابْتَدَأَنِي فَقَالَ إِنْ يَكُنِ الْأَمْرُ عَلَى مَا يَقُولُ هُوَ لِأَيِّ وَهُوَ عَلَى مَا يَقُولُونَ يَعْنِي أَهْلَ الطَّوَافِ فَقَدْ سَلِمُوا وَعَظِبْتُمْ وَإِنْ يَكُنِ الْأَمْرُ عَلَى مَا تَقُولُونَ وَلَيْسَ كَمَا تَقُولُونَ فَقَدْ اسْتَوَيْتُمْ وَهُمْ

He (the narrator) said, 'So Ibn Abu A-Awja'a arose, and there remained myself and Ibn Al-Muqaff'a, both seated. So when Ibn Abu Al-Awja'a returned back to us, he said, 'Woe be unto you, O Ibn Al-Muqaff'a! This is not a human being. And if there was a spiritual one embodied in the world, whenever he so desires to he appears and be a spirit being hidden whenever he so desires to, so it is this one!' So he said to him, 'And how is that so?' He said, 'I was seated (in front) of him^{asws}. So when there did not remain anyone else in his^{asws} presence apart from me, he^{asws} initiated me and he^{asws} said: 'If the matter is upon what they are saying, and it is upon what they are saying, meaning the people of the *Tawaaf*, so they are saved and you would be damaged, and if the matter is upon what you are saying, and it is not like what you are saying it to be, so you and they would be the same'.

فَقُلْتُ لَهُ يَرْحَمُكَ اللَّهُ وَ أَيَّ شَيْءٍ تَقُولُ وَ أَيَّ شَيْءٍ يَقُولُونَ مَا قَوْلِي وَ قَوْلُهُمْ إِلَّا وَاحِدٌ فَقَالَ وَ كَيْفَ يَكُونُ قَوْلُكَ وَ قَوْلُهُمْ وَاحِدًا وَ هُمْ يَقُولُونَ إِنَّ لَهُمْ مَعَادًا وَ ثَوَابًا وَ عِقَابًا وَ يَدِينُونَ بِأَنَّ فِي السَّمَاءِ إِلَهًا وَ أَنَّهَا عُمُرَانٌ وَ أَنْتُمْ تَزْعُمُونَ أَنَّ السَّمَاءَ خَرَابٌ لَيْسَ فِيهَا أَحَدٌ

So I said, 'May Allah^{azwj} have Mercy on you^{asws}! And which thing are we saying, and which thing are they saying, and what are my words and their words, except for one?' So he^{asws} said: 'And how can your words and their words be one, and they are saying that for them is a Hereafter, and Rewards, and Punishment, and they are making it a Religion with that, in the sky there is a God^{azwj}, and that there are two life-times, and you are alleging that the sky is a ruin, there being no one in it'.

قَالَ فَاعْتَمَمْتُهَا مِنْهُ فَقُلْتُ لَهُ مَا مَنَعَهُ إِنْ كَانَ الْأَمْرُ كَمَا يَقُولُونَ أَنْ يَطْهَرَ لِحَلْقِهِ وَ يَدْعُوهُمْ إِلَى عِبَادَتِهِ حَتَّى لَا يَخْتَلِفَ مِنْهُمْ أَثْنَانِ وَ لِمَ احْتَجَبَ عَنْهُمْ وَ أَرْسَلَ إِلَيْهِمُ الرُّسُلَ وَ لَوْ بَاشَرَهُمْ بِنَفْسِهِ كَانَ أَقْرَبَ إِلَى الْإِيمَانِ بِهِ

He said, 'So I was gloomy from it, and I said to him^{asws}, 'What is preventing Him^{azwj}, if the matter was just as they are saying it to be, from appearing to His^{azwj} creatures and Inviting them to His^{azwj} worship until no two of them would differ, and why does He^{azwj} hide from them and Sends the Rasools^{as} to them instead, and had He^{azwj} Given glad tidings Himself^{azwj}, it would be closer to the belief in Him^{azwj}.

فَقَالَ لِي وَيْلَكَ وَ كَيْفَ احْتَجَبَ عَنْكَ مَنْ أَرَاكَ قُدْرَتَهُ فِي نَفْسِكَ نُشُوءًا وَ لَمْ تَكُنْ وَ كِبْرًاكَ بَعْدَ صِغَرِكَ وَ قُوَّتِكَ بَعْدَ ضَعْفِكَ وَ ضَعْفِكَ بَعْدَ قُوَّتِكَ وَ سَقَمِكَ بَعْدَ صِحَّتِكَ وَ صِحَّتِكَ بَعْدَ سَقَمِكَ وَ رِضَاكَ بَعْدَ غَضَبِكَ وَ غَضَبِكَ بَعْدَ رِضَاكَ وَ حُرْمَتِكَ بَعْدَ فَرَحِكَ وَ فَرَحِكَ بَعْدَ حُرْمَتِكَ وَ حُبِّكَ بَعْدَ بُغْضِكَ وَ بُغْضِكَ بَعْدَ حُبِّكَ

So he^{asws} said: 'Woe be unto you! And how is He^{azwj} Hidden from you, the One^{azwj} Who Shows you His^{azwj} Power in yourself? He^{azwj} Nourished you and you did not exist, and Aged you after your childhood (infancy), and Strengthened you after your weakness, and Weakened you after your strength, and your sickness after your well-being, and your good health after your sickness, and your pleasure after your distress and your resentment after your pleasure, and your grief after your happiness and your happiness after your grief, and your love after your hatred, and your hatred after your love.

وَ عَزْمَكَ بَعْدَ أَنْتَكَ وَ أَنْتَكَ بَعْدَ عَزْمِكَ وَ شَهْوَتَكَ بَعْدَ كَرَاهَتِكَ وَ كَرَاهَتَكَ بَعْدَ شَهْوَتِكَ وَ رَغْبَتَكَ بَعْدَ رَهْبَتِكَ وَ رَهْبَتَكَ بَعْدَ رَغْبَتِكَ وَ رَجَاءَكَ بَعْدَ يَأْسِكَ وَ يَأْسَكَ بَعْدَ رَجَائِكَ وَ خَاطِرَكَ بِمَا لَمْ يَكُنْ فِي وَهْمِكَ وَ عُرُوبَ مَا أَنْتَ مُعْتَوِدُهُ عَنْ ذَهْنِكَ

And your determination after your uncertainty, and your uncertainty after your determination, and your desire after your abhorrence and your abhorrence after your desire, and your willingness after your dismay and your dismay after your willingness, and your hope after your despair and your despair after your hope, and your caution with that there is no worry and remoteness of what you believed in your mind'.

وَ مَا زَالَ يُعَدُّ عَلَيَّ قُدْرَتَهُ الَّتِي هِيَ فِي نَفْسِي الَّتِي لَا أَدْفَعُهَا حَتَّى ظَنَنْتُ أَنَّهُ سَيَظْهَرُ فِيمَا بَيْنِي وَ بَيْنَهُ

And he^{asws} did not cease counting upon me His^{azwj} Powers which are in myself which I could not defend until I thought that he would be victorious regarding what is between me and him^{asws}.

عَنْهُ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ وَ زَادَ فِي حَدِيثِ ابْنِ أَبِي الْعُجَّاءِ حِينَ سَأَلَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ عَادَ ابْنُ أَبِي الْعُجَّاءِ فِي الْيَوْمِ الثَّانِي إِلَى مَجْلِسِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَجَلَسَ وَ هُوَ سَاكِتٌ لَا يَنْطِقُ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) كَأَنَّكَ جِئْتَ تُعِيدُ بَعْضَ مَا كُنَّا فِيهِ فَقَالَ أَرَدْتُ ذَلِكَ يَا ابْنَ رَسُولِ اللَّهِ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَا أَعْجَبَ هَذَا تُنْكِرُ اللَّهَ وَ تَشْهَدُ أَنِّي ابْنُ رَسُولِ اللَّهِ فَقَالَ الْعَادَةُ تَحْمِلُنِي عَلَى ذَلِكَ

From him, from one of our companions, raising it –

And there is an increase in a Hadeeth of Ibn Abu Al-Awja'a where he asked Abu Abdullah^{asws}. He said, 'Ibn Abu Al-Awja'a returned on the second day to a gathering of Abu Abdullah^{asws}. So he sat down and he was silent, not speaking (at all). So Abu Abdullah^{asws} said: 'It is as if you have come to reiterate part of what we were (discussing) in'. So he said, 'I want that, O son^{asws} of Rasool-Allah^{saww}!' So Abu Abdullah^{asws} said to him: 'How strange this is. You deny Allah^{azwj}, and you testify that I^{asws} am a son^{asws} of a Rasool^{saww} of Allah^{azwj}!' So he said, 'The habit carried me upon that'.

فَقَالَ لَهُ الْعَالِمُ (عَلَيْهِ السَّلَامُ) فَمَا يَمْنَعُكَ مِنَ الْكَلَامِ قَالَ إِجْلَالًا لَكَ وَ مَهَابَةً مَا يَنْطَلِقُ لِلسَّانِي بَيْنَ يَدَيْكَ فَإِنِّي شَاهَدْتُ الْعُلَمَاءَ وَ نَاطَرْتُ الْمُتَكَلِّمِينَ فَمَا تَدَاخَلَنِي هَيْبَةٌ قَطُّ مِثْلُ مَا تَدَاخَلَنِي مِنْ هَيْبَتِكَ قَالَ يَكُونُ ذَلِكَ وَ لَكِنْ أَفْتَحُ عَلَيْكَ بِسُؤَالٍ وَ أَقْبَلَ عَلَيْهِ

So the scholar^{asws} said to him: 'So what prevented you from the speaking?' He said, 'As a homage to you^{asws} and reverence. My tongue could not unfreeze in front of you^{asws}, for I have witnessed the scholars and debated the theologians, so there did not enter awe into me at all like what awe entered into me from you^{asws}'. He^{asws} said: 'That happens, but I^{asws} would like to open upon you with a question', and he^{asws} turned to face him.

فَقَالَ لَهُ أَمْصَنُوعُ أَنْتَ أَوْ غَيْرُ مَصْنُوعٍ فَقَالَ عَبْدُ الْكَرِيمِ بْنُ أَبِي الْعَوْجَاءِ بَلْ أَنَا غَيْرُ مَصْنُوعٍ فَقَالَ لَهُ الْعَالِمُ (عَلَيْهِ السَّلَامُ)
(فَصِيفٌ لِي لَوْ كُنْتُ مَصْنُوعاً كَيْفَ كُنْتُ تَكُونُ فَبَقِيَ عَبْدُ الْكَرِيمِ مَلِيّاً لَا يُجِيبُ جَوَاباً وَوَلَعَ بِخَشْيَةٍ كَانَتْ بَيْنَ يَدَيْهِ وَهُوَ
يَقُولُ طَوِيلٌ عَرِيضٌ عَمِيقٌ قَصِيرٌ مُتَحَرِّكٌ سَاكِنٌ كُلُّ ذَلِكَ صِفَةٌ خَلَقَهُ فَقَالَ لَهُ الْعَالِمُ فَإِنْ كُنْتَ لَمْ تَعْلَمْ صِفَةَ الصَّنْعَةِ غَيْرَهَا
فَأَجْعَلْ نَفْسَكَ مَصْنُوعاً لِمَا تَجِدُ فِي نَفْسِكَ مِمَّا يَحْدُثُ مِنْ هَذِهِ الْأُمُورِ

So he^{asws} said to him: 'Are you made (Created) or not made?' So Abdul Kareem Bin Abu Al Awja'a said, 'But, I am not made'. So the scholar^{asws} said to him: 'So, describe to me, if you had been Made, how would you have happened to be?' So Abdul Kareem remained reflecting, too baffled to answer, and he played around with a piece of wood which was in front of him, and he was saying, 'Long, wide, deep, short, moving, still, all of that is a quality of His^{azwj} creatures'. So the scholar^{asws} said to him: 'So if you do not know the qualities of the made (creation) apart from these, so consider yourself to be as a Made (Created) to what you find within yourself, from what occurs from these matters'.

فَقَالَ لَهُ عَبْدُ الْكَرِيمِ سَأَلْتَنِي عَنْ مَسْأَلَةٍ لَمْ يَسْأَلْنِي عَنْهَا أَحَدٌ قَبْلَكَ وَ لَا يَسْأَلْنِي أَحَدٌ بَعْدَكَ عَنْ مِثْلِهَا فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ
السَّلَامُ) هَبْكَ عَلِمْتَ أَنَّكَ لَمْ تُسْأَلْ فِيمَا مَضَى فَمَا عَلِمْتَ أَنَّكَ لَا تُسْأَلُ فِيمَا بَعْدُ عَلَى أَنَّكَ يَا عَبْدَ الْكَرِيمِ نَقَضْتَ قَوْلَكَ لِأَنَّكَ
تَزْعُمُ أَنَّ الْأَشْيَاءَ مِنَ الْأَوَّلِ سِوَاءِ كَيْفِ قَدَّمْتَ وَ أَخَّرْتَ

So Abdul Kareem said to him^{asws}, 'You^{asws} have asked me a question no one has asked me before you^{asws}, nor will anyone ask me after you^{asws}, the likes of it'. So Abu Abdullah^{asws} said, 'Given that you know that you have not been asked in what is past, so what makes you know that you will not be asked in what is afterwards? O Abdul Kareem! You break your own words, because you are alleging that the things have been the same from before, so how come you are bringing them forward and delaying (talking about past and future)?'

ثُمَّ قَالَ يَا عَبْدَ الْكَرِيمِ أَرَيْدُكَ وَضُوحاً أَرَأَيْتَ لَوْ كَانَ مَعَكَ كَيْسٌ فِيهِ جَوَاهِرُ فَقَالَ لَكَ قَائِلٌ هَلْ فِي الْكَيْسِ دِينَارٌ فَتَنْفَيْتَ كَوْنُ
الدِّينَارِ فِي الْكَيْسِ فَقَالَ لَكَ صِيفٌ لِي الدِّينَارِ وَ كُنْتَ غَيْرَ عَالِمٍ بِصِفَتِهِ هَلْ كَانَ لَكَ أَنْ تَنْفِي كَوْنُ الدِّينَارِ عَنِ الْكَيْسِ وَ أَنْتَ لَا
تَعْلَمُ قَالَ لَا

Then he^{asws} said: 'O Abdul Kareem! I^{asws} shall increase its clarification. What is your view if there was a bag with you wherein were jewels, and someone says to you, 'Is there a Dinar in the bag?' So you deny the existence of the Dinar in the bag, and he says to you, 'Describe the Dinar to me', and you are not knowledgeable of its description, would that be for you that you should deny the existence of the Dinar in the bag, and you don't know?' He said, 'No'.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَالْعَالِمُ أَكْبَرُ وَ أَطْوَلُ وَ أَعْرَضُ مِنَ الْكَيْسِ فَلَعَلَّ فِي الْعَالَمِ صَنْعَةٌ مِنْ حَيْثُ لَا نَعْلَمُ صِفَةَ
الصَّنْعَةِ مِنْ غَيْرِ الصَّنْعَةِ فَانْقَطَعَ عَبْدُ الْكَرِيمِ وَ أَجَابَ إِلَى الْإِسْلَامِ بَعْضُ أَصْحَابِهِ وَ بَقِيَ مَعَهُ بَعْضُ

So Abu Abdullah^{asws} said: 'So the universe is longer and wider than the bag. So, perhaps in the universe there is a created being from where you do not know the description of the Made being from the one not Made'. So Abdul Kareem cut-off (the discussion, and some of his companions answered to Al-Islam (became Muslims), and there remained with him, some.

فَعَادَ فِي الْيَوْمِ الثَّلَاثِ فَقَالَ أَقْلِبُ السُّؤَالَ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) سَلْ عَمَّا شِئْتَ فَقَالَ مَا الدَّلِيلُ عَلَى حَدَثِ
الْأَجْسَامِ فَقَالَ إِنِّي مَا وَجَدْتُ شَيْئاً صَغِيراً وَ لَا كَبِيراً إِلَّا وَ إِذَا ضُمَّ إِلَيْهِ مِثْلُهُ صَارَ أَكْبَرَ وَ فِي ذَلِكَ زَوَالٌ وَ انْتِقَالَ عَنِ الْحَالَةِ
الْأُولَى وَ لَوْ كَانَ قَدِيماً مَا زَالَ وَ لَا حَالَ لِأَنَّ الَّذِي يَزُولُ وَ يَحُولُ يَجُوزُ أَنْ يُوْجَدَ وَ يُبْطَلُ

So he returned on the third day, and he said, 'I would like to overturn the questioning'. So Abu Abdullah^{asws} said: 'Ask about whatever you so desire to'. So he said, 'What is the evidence of the occurrence (coming into being) of the bodies?' So he^{asws} said: 'I^{asws} have not found anything, neither small nor big, except that when the likes of it is combined to it, it gets bigger; and in that is the decline (deterioration) and the change from the former state. And had (all things) being eternal, they would neither deteriorate nor change state, because that which deteriorates and changes, it is allowed that it comes into being and gets abolished.

فَيَكُونُ بِوُجُودِهِ بَعْدَ عَدَمِهِ دُخُولٌ فِي الْحَدَثِ وَ فِي كَوْنِهِ فِي الْأَزَلِ دُخُولُهُ فِي الْعَدَمِ وَ لَنْ تَجْتَمَعَ صِفَةُ الْأَزَلِ وَ الْعَدَمِ وَ الْحُدُوثِ وَ الْقَدَمِ فِي شَيْءٍ وَاحِدٍ

Thus it would happen to be, by its existence after its non-existence, entering into the occurrence and in its coming into being in the beginning, it would enter into the non-existence, and there would never gather together the qualities of the eternity and the non-existence and the occurrence (coming into being), and the infinity, into one thing'.

فَقَالَ عَبْدُ الْكَرِيمِ هَبْكَ عَلِمْتَ فِي جَرِي الْحَالَتَيْنِ وَ الزَّمَانَيْنِ عَلَى مَا ذَكَرْتَ وَ اسْتَدَلَّتْ بِذَلِكَ عَلَى حُدُوثِهَا فَلَوْ بَقِيَتِ الْأَشْيَاءُ عَلَى صِغَرِهَا مِنْ أَيَّنْ كَانَ لَكَ أَنْ تَسْتَدِلَّ عَلَى حُدُوثِهَا فَقَالَ الْعَالِمُ (عَلَيْهِ السَّلَامُ) إِنَّمَا نَتَكَلَّمُ عَلَى هَذَا الْعَالَمِ الْمَوْضُوعِ فَلَوْ رَفَعْنَاهُ وَ وَضَعْنَا عَالَمًا آخَرَ كَانَ لَا شَيْءَ أَدَلَّ عَلَى الْحَدَثِ مِنْ رَفَعْنَا إِيَّاهُ وَ وَضَعْنَا غَيْرَهُ

So Abdul Kareem said, 'Given, that you^{asws} know regarding the flow of the two states and the two times upon what you^{asws} mentioned, and evidence with that upon its occurrence (coming into being). So if the things were to remain upon its smallness, from where would that be for you to evidence upon their occurrence?' So the scholar^{asws} said: 'But rather, we^{asws} speak upon this universe as the subject. So if we were to raise it and place another universe, the nothingness would be evidenced upon the occurrence from our raising it and replacing it with another.

وَ لَكِنْ أَجِيبُكَ مِنْ حَيْثُ قَدَّرْتَ أَنْ تُلْزِمَنَا فَنَقُولُ إِنَّ الْأَشْيَاءَ لَوْ دَامَتْ عَلَى صِغَرِهَا لَكَانَ فِي الْوَهْمِ أَنَّ مَتَى ضَمَّ شَيْءٌ إِلَى مِثْلِهِ كَانَ أَكْبَرَ وَ فِي جَوَازِ التَّغْيِيرِ عَلَيْهِ خُرُوجُهُ مِنَ الْقَدَمِ كَمَا أَنَّ فِي تَغْيِيرِهِ دُخُولَهُ فِي الْحَدَثِ لَيْسَ لَكَ وَرَاءَهُ شَيْءٌ يَا عَبْدَ الْكَرِيمِ

But, I^{asws} shall answer you from where you measured out to compel us^{asws}. So we^{asws} are saying that the things, had they remained eternally upon their smallness, it would always be in the mind that when something is combined to something the like of it, it would be greater (than before), and with regards to the permissibility of the change upon it, is its exit from the eternity, just as its change is its entry into the occurrence. There is nothing for you behind it, O Abdul Kareem'.

فَانْقَطَعَ وَ خُزِّي فَلَمَّا كَانَ مِنَ الْعَامِ الْقَابِلِ التَّقَى مَعَهُ فِي الْحَرَمِ فَقَالَ لَهُ بَعْضُ شِيعَتِهِ إِنَّ ابْنَ أَبِي الْعَوْجَاءِ قَدْ أَسْلَمَ فَقَالَ الْعَالِمُ (عَلَيْهِ السَّلَامُ) هُوَ أَعْمَى مِنْ ذَلِكَ لَا يُسَلِّمُ

So he cut-off (the discussion) and went out. So when it was the next year, I met up with him^{asws} in the Sanctuary. So one of his^{asws} Shias said to him^{asws}, 'Ibn Abu Al-Awja'a has become a Muslim'. So the scholar^{asws} said: 'He is blind from that and will not become a Muslim'.

فَلَمَّا بَصُرَ بِالْعَالِمِ قَالَ سَيِّدِي وَ مَوْلَايَ فَقَالَ لَهُ الْعَالِمُ (عليه السلام) مَا جَاءَ بِكَ إِلَى هَذَا الْمَوْضِعِ فَقَالَ عَادَهُ الْجَسَدُ وَ سُنَّةُ الْبُلْدِ وَ لِنَنْظُرَ مَا النَّاسُ فِيهِ مِنَ الْجُنُونِ وَ الْحَلْقِ وَ رَمَى الْجِجَارَةَ فَقَالَ لَهُ الْعَالِمُ (عليه السلام) أَنْتَ بَعْدُ عَلَى عُنُوكِ وَ ضَلَّالِكَ يَا عَبْدَ الْكَرِيمِ فَذَهَبَ يَتَكَلَّمُ فَقَالَ لَهُ (عليه السلام) لَا جِدَالَ فِي الْحَجِّ وَ نَفَضَ رِدَاءَهُ مِنْ يَدِهِ

So when he (Abdul Kareem) saw the scholar^{asws}, he said, 'My chief and my master!' So the scholar^{asws} said to him: 'So what brings you here to this place?' So he said, 'Habit of the body and ways of the country, and to see what the people are indulging in from the insanity, and the shaving (of the heads), and pelting the rocks(Hajj rituals)'. So the scholar^{asws} said to him: 'After (all) you are still upon your insolence and your straying, O Abdul Kareem!' So he went on to speak, but he^{asws} said to him: 'There will be no contentious arguments during the Hajj', and he^{asws} shook off his^{asws} robe from his hands.

وَ قَالَ إِنْ يَكُنُ الْأَمْرُ كَمَا تَقُولُ وَ لَيْسَ كَمَا تَقُولُ نَجَوْنَا وَ نَجَوْتَ وَ إِنْ يَكُنُ الْأَمْرُ كَمَا نَقُولُ وَ هُوَ كَمَا نَقُولُ نَجَوْنَا وَ هَلَكْتَ فَأَقْبَلَ عَبْدَ الْكَرِيمِ عَلَى مَنْ مَعَهُ فَقَالَ وَجِدْتُ فِي قَلْبِي حَرَارَةً فَرَدُّونِي فَرَدُّوهُ فَمَاتَ لَا رَحِمَهُ اللَّهُ .

And he^{asws} said: 'If the matter happens to be just as you are saying it to be, and it is not as you are saying it to be, we^{asws} would be saved and you would be saved; but if the matter happens to be just as we^{asws} are saying it to be, and it is just as we^{asws} are saying it to be, we^{asws} would be Saved and you would be destroyed'. So Abdul Kareem turned towards the one who was with him and he said, 'I find malice in my heart, so return me'. So they returned him, and he died. May Allah^{azwj} not have Mercy on him'.²

حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرِ الْأَسَدِيِّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ النَّرْمَكِيِّ الرَّازِيِّ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ بْنِ بُرْدِ الدَّيْبَوْرِيِّ عَنِ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْخُرَّاسَانِيِّ خَادِمِ الرَّضَا (عليه السلام) قَالَ تَخَلَّ رَجُلٌ مِنَ الزَّنَادِقَةِ عَلَى أَبِي الْحَسَنِ (عليه السلام) وَ عِنْدَهُ جَمَاعَةٌ فَقَالَ أَبُو الْحَسَنِ (عليه السلام) أَيُّهَا الرَّجُلُ أَرَأَيْتَ إِنْ كَانَ الْقَوْلُ قَوْلَكُمْ وَ لَيْسَ هُوَ كَمَا تَقُولُونَ أَلَسْنَا وَ إِبَائِكُمْ شَرًّا سَوَاءً لَا يَضُرُّنَا مَا صَلَّيْنَا وَ صُمْنَا وَ زَكَّيْنَا وَ أَقْرَرْنَا فَسَكَتَ الرَّجُلُ

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

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

ثُمَّ قَالَ أَبُو الْحَسَنِ (عليه السلام) وَ إِنْ كَانَ الْقَوْلُ قَوْلَنَا وَ هُوَ قَوْلُنَا أَلَسْنَا قَدْ هَلَكْنَا وَ نَجَوْنَا فَقَالَ رَحِمَكَ اللَّهُ أَوْجَدَنِي كَيْفَ هُوَ وَ أَيْنَ هُوَ فَقَالَ وَ يَلَيْكَ إِنَّ الَّذِي ذَهَبَتْ إِلَيْهِ غَلَطَ هُوَ أَيْنَ الْأَيْنِ بِلَا أَيْنِ وَ كَيْفَ الْكَيْفِ بِلَا كَيْفِ فَلَا يُعْرَفُ بِالْكَيفِ وَ لَا بِالْأَيْنِ وَ لَا يُدْرِكُ بِحَاسَةٍ وَ لَا يُقَاسُ بِشَيْءٍ

Then Abu Al-Hassan^{asws} said: 'And if it was so that the word was our word (Existence of Allah^{azwj}), and it is our word, wouldn't you be destroyed and we would be Saved?' So he said, 'May Allah^{azwj} have Mercy on you^{asws}! Help me find How He^{azwj} is and where He^{azwj} is?' So he^{asws} said: 'Woe be unto you! That which goes to Him^{azwj} is

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

wrong. He^{azwj} is 'where' without a 'where', and 'how' without the 'how', so He^{azwj} cannot be recognised by the 'how-ness' nor by the 'where-ness', nor can He^{azwj} be attained by the feelings, nor can He^{azwj} be compared with anything'.

فَقَالَ الرَّجُلُ فَإِذَا إِنَّهُ لَا شَيْءَ إِذَا لَمْ يُدْرِكْ بِحَاسَّةٍ مِنَ الْحَوَاسِّ فَقَالَ أَبُو الْحَسَنِ (عليه السلام) وَبِئْسَ لَمَّا عَجَزَتْ حَوَاسُّكَ عَنْ إدْرَاكِهِ أَنْكَرْتُ رُبُوبِيَّتَهُ وَنَحْنُ إِذَا عَجَزَتْ حَوَاسُّنَا عَنْ إدْرَاكِهِ أَيْقَنَّا أَنَّهُ رَبُّنَا بِخِلَافِ شَيْءٍ مِنَ الْأَشْيَاءِ

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

قَالَ الرَّجُلُ فَأَخْبِرْنِي مَتَى كَانَ قَالَ أَبُو الْحَسَنِ (عليه السلام) أَخْبِرْنِي مَتَى لَمْ يَكُنْ فَأَخْبِرَكَ مَتَى كَانَ قَالَ الرَّجُلُ فَمَا الدَّلِيلُ عَلَيْهِ فَقَالَ أَبُو الْحَسَنِ (عليه السلام) إِنِّي لَمَّا نَظَرْتُ إِلَى جَسَدِي وَ لَمْ يُمْكِنِي فِيهِ زِيَادَةٌ وَ لَا نُقْصَانٌ فِي الْعَرْضِ وَ الطَّوْلِ وَ دَفَعُ الْمَكَارِهِ عَنْهُ وَ جَرَّ الْمُنْفَعَةَ إِلَيْهِ عَلِمْتُ أَنَّ لِهَذَا الْبُنْيَانِ بَانِيًا فَأَقْرَرْتُ بِهِ مَعَ مَا أَرَى مِنْ دَوْرَانِ الْفَلَكَ بِفِدْرَتِهِ وَ إِنْشَاءِ السَّحَابِ وَ تَصْرِيفِ الرِّيَّاحِ وَ مَجْرَى الشَّمْسِ وَ الْقَمَرِ وَ النُّجُومِ وَ غَيْرِ ذَلِكَ مِنَ الْآيَاتِ الْعَجِيبَاتِ الْمُتَبَيِّنَاتِ عَلِمْتُ أَنَّ لِهَذَا مُقَدِّرًا وَ مُنْشِئًا .

The man said, 'So inform me, when was He^{azwj} (from)?' Abu Al-Hassan^{asws} said: 'Inform me^{asws}, when He^{azwj} wasn't and I^{asws} will inform you when He^{azwj} was'. The man said, 'So what is the evidence upon it?' So Abu Al-Hassan^{asws} said: 'I^{asws}, when I^{asws} look at my^{asws} body, and am not enabled upon increasing it, nor reducing it in the width, and the length, and repulsing the abhorrence from it and flowing the benefits to it, I^{asws} know that for this construction, there is a Builder. So I^{asws} acknowledge with it what I^{asws} see from the orbiting of the planets by His^{azwj} Power, and the growth of the clouds, and the interchanging of the winds, and the flowing of the sun and the moon and the stars, and other than that from the wondrous clear signs, I^{asws} know that for this is Determiner and a Builder'.³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ الْخَفَّافِ أَوْ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ إِنَّ عَبْدِ اللَّهِ الدِّبْيَانِيَّ سَأَلَ هِشَامَ بْنَ الْحَكَمِ فَقَالَ لَهُ أَلَيْكَ رَبٌّ فَقَالَ بَلَى قَالَ أَمَّا قَادِرٌ هُوَ قَالَ نَعَمْ قَادِرٌ قَاهِرٌ قَالَ يَفْعَلُ أَنْ يَدْخُلَ الدُّنْيَا كُلَّهَا الْبَيْضَةَ لَا تَكْبُرُ الْبَيْضَةُ وَ لَا تَصْغُرُ الدُّنْيَا قَالَ هِشَامُ النَّظْرَةَ فَقَالَ لَهُ قَدْ أَنْظَرْتُكَ حَوْلًا تَمَّ خَرَجَ عَنْهُ

Ali Bin Ibrahim, from Muhammad Bin Is'haq Al Khaffaf, or from his father, from Muhammad Bin Is'haq who said,

'Abdullah Al-Daysani asked Hisham Bin Al-Hakam saying to him, 'Is there a Lord^{azwj} for you?' So he said, 'Yes'. He said, 'Is He^{azwj} Powerful?' He said, 'Yes, Powerful, Compelling'. He said, 'Is He^{azwj} Able to enter the whole world into an egg, while not making the egg any bigger and not making the world any smaller?' Hisham said, 'The respite'. So he said, 'I respite you for a year'. Then he went away from him.

فَرَكِبَ هِشَامٌ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَاسْتَأْذَنَ عَلَيْهِ فَأَذِنَ لَهُ فَقَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ أَتَانِي عَبْدُ اللَّهِ الدِّبْيَانِيُّ بِمَسْأَلَةٍ لَيْسَ الْمَعْوُولُ فِيهَا إِلَّا عَلَى اللَّهِ وَ عَلَيْكَ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عليه السلام) عَمَّا دَا سَأَلَكَ فَقَالَ قَالَ لِي كَيْتَ وَ كَيْتَ

So, Hisham rode over to Abu Abdullah^{asws} and sought permission to see him^{asws}, and he^{asws} permitted him. So he said, 'O son^{asws} of Rasool-Allah^{saww!}! Abdullah Al-Daysani

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

came over to me with a question, there being no reliability with regards to (answering) it except upon Allah^{azwj} and upon you^{asws}. So Abu Abdullah^{asws} said to him: 'What is that about which he asked you?' So he said, 'He said to me such and such'.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَا هِشَامُ كَمْ حَوَاسِكُكَ قَالَ خَمْسٌ قَالَ أَيُّهَا أَصْغَرُ قَالَ النَّاطِرُ قَالَ وَكَمْ قَدْرُ النَّاطِرِ قَالَ مِثْلُ الْعَدَسَةِ أَوْ أَقْلُ مِنْهَا فَقَالَ لَهُ يَا هِشَامُ فَانظُرْ أَمَامَكَ وَفَوْقَكَ وَ أَحْبِرْنِي بِمَا تَرَى فَقَالَ أَرَى سَمَاءً وَ أَرْضاً وَ دُوراً وَ قُصُوراً وَ بَرَارِي وَ جِبَالاً وَ أَنْهَاراً فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنَّ الَّذِي قَدَّرَ أَنْ يُدْخَلَ الَّذِي تَرَاهُ الْعَدَسَةَ أَوْ أَقْلَ مِنْهَا قَادِرٌ أَنْ يُدْخَلَ الدُّنْيَا كُلَّهَا الْبَيْضَةَ لَا تَصْغُرُ الدُّنْيَا وَ لَا تَكْبُرُ الْبَيْضَةَ

So Abu Abdullah^{asws} said: 'O Hisham! How many are your senses?' He said, 'Five'. He^{asws} said: 'Which of these is the smallest?' He said, 'The looking'. He^{asws} said: 'And how much is the measurement of the viewer (eye)?' He^{asws} said: 'Like a lens or less than it'. So he^{asws} said to him: 'So look in front of you and above you and inform me of what you see'. So he said, 'I see the sky, and land, and houses, and castles, and desert, and mountains and rivers'. So Abu Abdullah^{asws} said to him: 'The One^{azwj} Who is Able to enter that which you see into the lens, or less than it, is Able over entering the whole world into the egg, neither making the world any smaller nor making the egg any bigger'.

فَأَكْبَبَ هِشَامٌ عَلَيْهِ وَ قَبَّلَ يَدَيْهِ وَ رَأْسَهُ وَ رَجُلَيْهِ وَ قَالَ حَسْبِي يَا ابْنَ رَسُولِ اللَّهِ وَ أَنْصَرَفَ إِلَى مَنْزِلِهِ وَ عَدَا عَلَيْهِ الدَّيْصَانِيُّ فَقَالَ لَهُ يَا هِشَامُ إِنِّي جِئْتُكَ مُسْلِماً وَ لَمْ أَجِئْكَ مُتَقَاضِياً لِلْجَوَابِ فَقَالَ لَهُ هِشَامٌ إِنَّ كُنْتَ جِئْتَ مُتَقَاضِياً فَهَآكَ الْجَوَابُ

So Hisham leapt up and kissed his^{asws} hand, and his^{asws} head, and his leg and said, '(It is) sufficient for me, O son^{asws} of Rasool-Allah^{saww}!', and left for his house. And Al-Daysani came over to him and said to him, 'O Hisham! I have come to you as a Muslim and did not come to you requesting for the answer'. So Hisham said to him, 'If you had come requesting, so here is the answer', (and he told him).

فَخَرَجَ الدَّيْصَانِيُّ عَنْهُ حَتَّى أَتَى بَابَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَاسْتَأْذَنَ عَلَيْهِ فَأِذِنَ لَهُ فَلَمَّا قَعَدَ قَالَ لَهُ يَا جَعْفَرَ بْنَ مُحَمَّدٍ دُلَّنِي عَلَى مَعْبُودِي فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَا اسْمُكَ فَخَرَجَ عَنْهُ وَ لَمْ يُخْبِرْهُ بِاسْمِهِ فَقَالَ لَهُ أَصْحَابُهُ كَيْفَ لَمْ تُخْبِرْهُ بِاسْمِكَ قَالَ لَوْ كُنْتُ قُلْتُ لَهُ عَبْدُ اللَّهِ كَانَ يَقُولُ مَنْ هَذَا الَّذِي أَنْتَ لَهُ عَبْدٌ

So Al-Daydani went out from him until he came over to the door of Abu Abdullah^{asws}. So he sought permission to see him^{asws}, and he^{asws} permitted him. So when he was seated, he said to him^{asws}, 'O Ja'far^{asws} Bin Muhammad^{asws}! Introduce me to my Master^{azwj}'. So Abu Abdullah^{asws} said to him: 'What is your name?' So he went out from him^{asws} and did not inform him^{asws} of his name. So his companions said to him, 'How come you did not inform him^{asws} with your name?' He said, 'If I had, I would have said to him^{asws}, it is Abdullah (Slave of Allah^{azwj}). He^{asws} would have said to me: 'Who is this whose slave you are?'.

فَقَالُوا لَهُ عُدْ إِلَيْهِ وَ قُلْ لَهُ يَدُلُّكَ عَلَى مَعْبُودِكَ وَ لَا يَسْأَلُكَ عَنْ اسْمِكَ فَارْجِعْ إِلَيْهِ فَقَالَ لَهُ يَا جَعْفَرَ بْنَ مُحَمَّدٍ دُلَّنِي عَلَى مَعْبُودِي وَ لَا تُسْأَلُنِي عَنْ اسْمِي فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) اجْلِسْ وَ إِذَا غَلَامٌ لَهُ صَغِيرٌ فِي كَفِّهِ بَيْضَةٌ يَلْعَبُ بِهَا فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) نَاوِلْنِي يَا غَلَامُ الْبَيْضَةَ فَنَاوَلَهُ إِيَّاهَا

So they said to him, 'Return to him^{asws} and tell him^{asws} to introduce you to your Master^{azwj} and not to ask about your name'. So he returned to him^{asws} and said to him^{asws}, 'O Ja'far^{asws} Bin Muhammad^{asws}! Introduce me to my Master^{azwj} and do not ask me about my name'. So Abu Abdullah^{asws} said to him: 'Be seated'. And there

was a young boy of his^{asws} in whose palm was an egg he was playing with. So Abu Abdullah^{asws} said to him: 'Give the egg to me, O boy!' So he gave it to him^{asws}.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَا دَيْصَانِيُّ هَذَا حِصْنٌ مَكْنُونٌ لَهُ جِلْدٌ غَلِيظٌ وَ تَحْتَهُ الْجِلْدُ الْغَلِيظُ جِلْدٌ رَقِيقٌ وَ تَحْتَهُ الْجِلْدُ الرَّقِيقُ ذَهَبٌ مَائِعَةٌ وَ فِضَّةٌ ذَائِبَةٌ فَلَا ذَهَبَهُ الْمَائِعَةُ تَخْتَلِطُ بِالْفِضَّةِ الذَائِبَةِ وَ لَا الْفِضَّةُ الذَائِبَةُ تَخْتَلِطُ بِالذَّهَبِ الْمَائِعَةِ فَهِيَ عَلَى جَالِهَا لَمْ يَخْرُجْ مِنْهَا خَارِجٌ مُصْلِحٌ فَيُخْبِرُ عَنْ صَلَاحِهَا وَ لَا دَخَلَ فِيهَا مُفْسِدٌ فَيُخْبِرُ عَنْ فَسَادِهَا لَا يَدْرَى لِلذَّكْرِ خَلْقَتْ أَمْ لِلْأُنثَى تَنْفَلِقُ عَنْ مِثْلِ الْوَانِ الطَّوَاوَيْسِ أ تَرَى لَهَا مُدَبِّرًا

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

قَالَ فَأَطْرَقَ مَلِيًّا ثُمَّ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ أَنَّكَ إِمَامٌ وَ حُجَّةٌ مِنَ اللَّهِ عَلَى خَلْقِهِ وَ أَنَا تَائِبٌ مِمَّا كُنْتُ فِيهِ .

He (the narrator) said, 'So he thought for a while, then said, 'I testify that there is no god except for Allah^{azwj}, there being no associates for Him^{azwj}, and that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}, and that you^{asws} an Imam^{asws} and Proof from Allah^{azwj} upon His^{azwj} creatures, and that I am repentant from what I was in'.⁴

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

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

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

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

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

وَ إِنْ زَعَمْتَ أَنَّ أَحَدَهُمَا قَوِيٌّ وَ الْآخَرُ ضَعِيفٌ تَبَيَّنَ أَنَّهُ وَاحِدٌ كَمَا نَقُولُ لِلْعَجْزِ الظَّاهِرِ فِي التَّانِي

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

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

فَإِنْ قُلْتَ إِنَّهُمَا اثْنَانِ لَمْ يَحُلْ مِنْ أَنْ يَكُونَا مُتَّفِقَيْنِ مِنْ كُلِّ جِهَةٍ أَوْ مُتَّفِقَيْنِ مِنْ كُلِّ جِهَةٍ فَلَمَّا رَأَيْنَا الْخَلْقَ مُنْتَظِمًا وَ الْفَلَكَ جَارِيًا وَ التَّنْذِيرَ وَاحِدًا وَ اللَّيْلَ وَ النَّهَارَ وَ الشَّمْسَ وَ الْقَمَرَ دَلَّ صِحَّةَ الْأَمْرِ وَ التَّنْذِيرَ وَ ائْتِلَافُ الْأَمْرِ عَلَى أَنَّ الْمُدَبِّرَ وَاحِدٌ ثُمَّ يَلْزَمُكَ إِنْ ادَّعَيْتَ اثْنَيْنِ فُرْجَةً مَا بَيْنَهُمَا حَتَّى يَكُونَا اثْنَيْنِ فَصَارَتِ الْفُرْجَةُ ثَالِثًا بَيْنَهُمَا قَدِيمًا مَعَهُمَا فَيَلْزَمُكَ ثَلَاثَةٌ

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

فَإِنْ ادَّعَيْتَ ثَلَاثَةً لَزِمَكَ مَا قُلْتَ فِي الْإِثْنَيْنِ حَتَّى تَكُونَ بَيْنَهُمْ فُرْجَةٌ فَيَكُونُوا خَمْسَةً ثُمَّ يَنْتَاهِي فِي الْعَدَدِ إِلَى مَا لَا نِهَايَةَ لَهُ فِي الْكَثْرَةِ

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

قَالَ هِشَامٌ فَكَانَ مِنْ سُؤَالِ الرَّنْدِيقِ أَنْ قَالَ فَمَا الدَّلِيلُ عَلَيْهِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَجُودُ الْأَفَاعِيلِ دَلَّتْ عَلَى أَنَّ صَانِعًا صَنَعَهَا أ لَا تَرَى أَنَّكَ إِذَا نَظَرْتَ إِلَى بِنَاءِ مَشِيدٍ مُبْنِيٍّ عَلِمْتَ أَنَّ لَهُ بَانِيًا وَ إِنْ كُنْتَ لَمْ تَرَ الْبَانِيَّ وَ لَمْ تُشَاهِدْهُ

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

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

He said, ‘So what is He^{azwj}?’ He^{asws} said: ‘A thing which is different from the things. I return to my^{asws} words to prove the meaning, and He^{azwj} is a thing in the reality of the ‘thing-ness’. He^{azwj} neither has a body nor an image, nor can He^{azwj} be felt, nor touched, nor can He^{azwj} be realised by the five senses. Neither can the imaginations grasp Him^{azwj}, nor does the age reduce Him^{azwj}, nor does the time change Him^{azwj}.⁵

مُحَمَّدُ بْنُ يَعْقُوبَ قَالَ حَدَّثَنِي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ النَّعْمَانَ عَنْ ابْنِ مُسْكَانَ عَنْ دَاوُدَ بْنِ فَرْقِدٍ عَنْ أَبِي سَعِيدِ الزُّهْرِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ كَفَى لِأُولِي الْأَلْبَابِ بَخْلَقَ الرَّبِّ الْمُسَخَّرَ وَ مُلْكِ الرَّبِّ الْفَاحِرَ وَ جَلَالِ الرَّبِّ الظَّاهِرَ وَ نُورِ الرَّبِّ الْبَاهِرِ وَ بُرْهَانِ الرَّبِّ الصَّادِقِ وَ مَا أَنْطَقَ بِهِ أَلْسُنَ الْعِبَادِ وَ مَا أَرْسَلَ بِهِ الرُّسُلَ وَ مَا أَنْزَلَ عَلَى الْعِبَادِ دَلِيلًا عَلَى الرَّبِّ .

Muhammad Bin Yaquob said, ‘A number of our companions narrated to me, from Ahmad Bin Muhammad Al Barqy, from his father, from Ali Bin Al Nu‘man, from Ibn Muskan, from Dawood Bin Farqad, from Abu Saeed Al Zuhry,

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

(It has been narrated) from Abu Ja'far^{asws} having said: 'It suffices for the ones of understanding with the creation, the Subduing Lord^{azwj}, and the Kingdom of the Compelling Lord^{azwj}, and Majesty of the Lord^{azwj} being Manifested, and the Light of the Lord^{azwj}, the Splendour, and substantiation of the Truthful Lord^{azwj}, and what the tongues of the servants speak with, and what the Rasools^{as} were Sent with, and what was Revealed unto the servant, as an evidence upon the (existence of) the Lord^{azwj}'.⁶

بَابُ إِطْلَاقِ الْقَوْلِ بِأَنَّهُ شَيْءٌ

Chapter 2 – Applicability of the word that He^{azwj} is a 'thing'

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنِ التَّوْحِيدِ فَقُلْتُ أَتَوْهُمْ شَيْئًا فَقَالَ نَعَمْ غَيْرَ مَعْقُولٍ وَ لَا مَحْدُودٍ فَمَا وَقَعَ وَهَمُّكَ عَلَيْهِ مِنْ شَيْءٍ فَهُوَ خِلَافُهُ لَا يُسَبِّهُهُ شَيْءٌ وَ لَا تُدْرِكُهُ الْأَوْهَامُ كَيْفَ تُدْرِكُهُ الْأَوْهَامُ وَ هُوَ خِلَافٌ مَا يُعْقَلُ وَ خِلَافٌ مَا يُتَصَوَّرُ فِي الْأَوْهَامِ إِنَّمَا يَتَوَهَّمُ شَيْءٌ غَيْرَ مَعْقُولٍ وَ لَا مَحْدُودٍ .

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Abdul Rahman Bin Abu Najran who said,

'I asked Abu Ja'far^{asws} about the *Tawheed* (Oneness of Allah^{azwj}), and I said, 'Can I think of Him^{azwj} as a thing?' So he^{asws} said: 'Yes, without reasoning and no limit. So whatever your imagination occurs upon from a thing, so He^{azwj} is different to it. Nothing resembles Him^{azwj}, nor can the imaginations grasp Him^{azwj}. How can the imaginations grasp Him^{azwj} and He^{azwj} is different to what is thought of and different to what is pictured in the imaginations? But rather, you can imagine something without reasoning and no limits'.⁷

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ قَالَ سُئِلَ أَبُو جَعْفَرٍ النَّبَايَ (عَلَيْهِ السَّلَامُ) يَجُوزُ أَنْ يُقَالَ لِلَّهِ إِنَّهُ شَيْءٌ قَالَ نَعَمْ يُخْرِجُهُ مِنَ الْحَدِيثِ حَدَّ التَّعْطِيلِ وَ حَدَّ التَّنْسِيْبِ .

Muhammad Bin Abu Abdullah, from Muhammad Bin Ismail, from Al Husayn Bin Al Hassan, from Bakr Bin Salih, from Al Husayn Bin Saeed who said,

'Abu Ja'far^{asws} the 2nd was asked, 'Is it allowed for one to say for Allah^{azwj} that He^{azwj} is a thing?' He^{asws} said: 'Yes. Take Him^{azwj} out from the two limitations – the limitation of temporariness and the limit of resemblance'.⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ أَبِي الْمَغْرَاءِ رَفَعَهُ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ إِنَّ اللَّهَ خَلُوعٌ مِنْ خَلْقِهِ وَ خَلَقَهُ خَلُوعًا مِنْهُ وَ كُلُّ مَا وَقَعَ عَلَيْهِ اسْمٌ شَيْءٍ فَهُوَ مَخْلُوقٌ مَا خَلَا اللَّهَ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abu Al Magra'a, raising it,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} is Distinct of His^{azwj} creatures, and His^{azwj} creatures are distinct from Him^{azwj}; and everything upon what the name 'thing' occurs, so it is a creation, apart from Allah^{azwj}'.⁹

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

⁷ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 2 H 1

⁸ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 2 H 2

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدِ الْبُرْقِيِّ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ يَحْيَى الْحَلْبِيِّ عَنْ ابْنِ مُسْكَانَ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ اللَّهَ خَلَقَ مِنْ خَلْقِهِ وَ خَلَقَهُ خَلْقًا مِنْهُ وَ كُلُّ مَا وَقَعَ عَلَيْهِ اسْمٌ شَيْءٌ مَا خَلَا اللَّهَ فَهُوَ مَخْلُوقٌ وَ اللَّهُ خَالِقُ كُلِّ شَيْءٍ تَبَارَكَ الَّذِي لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْبَصِيرُ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid Al Barqy, from his father, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Ibn Muskan, from Zurara Bin Ayn who said,

'I heard Abu Abdullah^{asws} saying: 'Allah^{azwj} is Distinct from His^{azwj} creation and His^{azwj} creation is distinct from Him^{azwj}, and everything the name 'thing' occurs upon apart from Allah^{azwj}, so it is a creation, and Allah^{azwj} is the Creator of everything. Blessed is the One Who there is nothing like Him^{azwj} and He^{azwj} is the All-Hearing, the All-Seeing'.¹⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ عَطِيَّةَ عَنْ خَيْثَمَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ خَلَقَ مِنْ خَلْقِهِ وَ خَلَقَهُ خَلْقًا مِنْهُ وَ كُلُّ مَا وَقَعَ عَلَيْهِ اسْمٌ شَيْءٌ مَا خَلَا اللَّهَ تَعَالَى فَهُوَ مَخْلُوقٌ وَ اللَّهُ خَالِقُ كُلِّ شَيْءٍ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ali Bin Atiyya, from Khaysama,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} is Distinct from His^{azwj} creation and His^{azwj} creation is distinct from Him^{azwj}, and everything what the name 'thing' occurs upon, apart from Allah^{azwj} the Exalted, so it is a creation, and Allah^{azwj} is the Creator of everything'.¹¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْعَبَّاسِ بْنِ عَمْرٍو الْفُقَيْمِيِّ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ قَالَ لِلرَّزْدِيِّ حِينَ سَأَلَهُ مَا هُوَ قَالَ هُوَ شَيْءٌ بخلاف الأشياءِ أَرَجِعْ بِقَوْلِي إِلَى اثْبَاتِ مَعْنَى أَنَّهُ شَيْءٌ بِحَقِيقَةِ السَّبِيئَةِ غَيْرَ أَنَّهُ لَا جِسْمٌ وَ لَا صُورَةٌ وَ لَا يُحَسُّ وَ لَا يُحَسُّ وَ لَا يُجَسُّ وَ لَا يُدْرِكُ بِالْحَوَاسِّ الْخَمْسِ لَا تُدْرِكُهُ الْأَوْهَامُ وَ لَا تَنْقُصُهُ الدُّهُورُ وَ لَا تُغَيِّرُهُ الْأَرْمَانُ

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

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

فَقَالَ لَهُ السَّائِلُ فَتَقُولُ إِنَّهُ سَمِيعٌ بَصِيرٌ قَالَ هُوَ سَمِيعٌ بَصِيرٌ سَمِيعٌ بِغَيْرِ جَارِحَةٍ وَ بَصِيرٌ بِغَيْرِ آلَةٍ بَلْ يَسْمَعُ بِنَفْسِهِ وَ يُبْصِرُ بِنَفْسِهِ لَيْسَ قَوْلِي إِنَّهُ سَمِيعٌ يَسْمَعُ بِنَفْسِهِ وَ بَصِيرٌ يُبْصِرُ بِنَفْسِهِ أَنَّهُ شَيْءٌ وَ النَّفْسُ شَيْءٌ آخَرٌ وَ لَكِنْ أَرَدْتُ عِبَارَةً عَنْ نَفْسِي إِذْ كُنْتُ مَسْئُولًا وَ إِفْهَامًا لَكَ إِذْ كُنْتُ سَائِلًا فَاقُولُ إِنَّهُ سَمِيعٌ بِكُلِّهِ لَا أَنَّ الْكُلَّ مِنْهُ لَهُ بَعْضٌ وَ لَكِنِّي أَرَدْتُ إِفْهَامَكَ وَ التَّعْبِيرُ عَنْ نَفْسِي وَ لَيْسَ مَرْجِعِي فِي ذَلِكَ إِلَّا إِلَى أَنَّهُ السَّمِيعُ الْبَصِيرُ الْعَالِمُ الْخَبِيرُ بِأَخْتِلَافِ الذَّاتِ وَ لَا اخْتِلَافِ الْمَعْنَى

So the questioner said to him^{asws}, 'But you^{asws} are saying that He^{azwj} is Hearing, Seeing'. He^{asws} said: 'He^{azwj} is Hearing, Seeing. He^{azwj} Sees without an organ and Sees without an instrument, but He^{azwj} is Seeing by Himself^{azwj} and is Hearing by Himself^{azwj}. My^{asws} words that 'He^{azwj} is Seeing by Himself^{azwj} and is Hearing by

⁹ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 2 H 3

¹⁰ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 2 H 4

¹¹ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 2 H 5

Himself^{azwj} is not that He^{azwj} is a thing and His^{azwj} Self is another thing. But, I^{asws} intend as an idiom from myself^{asws} when I^{asws} was asked and as an understanding for you when you asked. Thus, I^{asws} am saying that He^{azwj} Hears by all of Him^{azwj}, not that the for the 'all' of Him^{azwj} there are parts, but I^{asws} intend to make you understand and as an idiom from myself^{asws} and I^{asws} do not re-iterate in that except that He^{azwj} is the All-Hearing, the All-Seeing, the All-Knowing, the All-Aware without a differentiation of the Self nor differentiation of the meaning'.

قَالَ لَهُ السَّائِلُ فَمَا هُوَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) هُوَ الرَّبُّ وَ هُوَ الْمَعْبُودُ وَ هُوَ اللَّهُ وَ لَيْسَ قَوْلِي اللَّهُ إِنِّي هَذِهِ الْحُرُوفُ أَلِفٌ وَ لَامٌ وَ هَاءٌ وَ لَا رَاءٍ وَ لَا بَاءٍ وَ لَكِنْ ارْجِعْ إِلَى مَعْنَى وَ شَيْءٍ خَالِقِ الْأَشْيَاءِ وَ صَانِعِهَا وَ نَعْتِ هَذِهِ الْحُرُوفِ وَ هُوَ الْمَعْنَى سَمِّيَ بِهِ اللَّهُ وَ الرَّحْمَنُ وَ الرَّحِيمُ وَ الْعَزِيزُ وَ أَشْبَاهُ ذَلِكَ مِنْ أَسْمَائِهِ وَ هُوَ الْمَعْبُودُ جَلٌّ وَ عَزٌّ

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

قَالَ لَهُ السَّائِلُ فَإِنَّا لَمْ نَجِدْ مَوْهُوماً إِلَّا مَخْلُوقاً قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) لَوْ كَانَ ذَلِكَ كَمَا تَقُولُ لَكَانَ التَّوْحِيدُ عَنَّا مُرْتَبِعاً لِأَنَّا لَمْ نَكْلُفْ غَيْرَ مَوْهُومٍ وَ لَكِنَّا نَقُولُ كُلُّ مَوْهُومٍ بِالْحَوَاسِّ مُدْرِكٌ بِهِ تَحْدُهُ الْحَوَاسُّ وَ تَمْتَلُهُ فَهُوَ مَخْلُوقٌ إِذْ كَانَ النَّفْيُ هُوَ الْإِبْطَالُ وَ الْعَدَمُ وَ الْجَهَّةُ

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

التَّائِيَةُ التَّشْبِيهِ إِذْ كَانَ التَّشْبِيهِ هُوَ صِفَةُ الْمَخْلُوقِ الظَّاهِرِ التَّرْكِيبِ وَ التَّأْلِيفِ فَلَمْ يَكُنْ بَدٌّ مِنْ إِنْتَابِ الصَّانِعِ لَوْجُودِ الْمَصْنُوعِينَ وَ الْإِضْطِرَّارِ إِلَيْهِمْ أَنَّهُمْ مَصْنُوعُونَ وَ أَنَّ صَانِعَهُمْ غَيْرُهُمْ وَ لَيْسَ مِثْلُهُمْ إِذْ كَانَ مِثْلُهُمْ شَبِيهاً بِهِمْ فِي ظَاهِرِ التَّرْكِيبِ وَ التَّأْلِيفِ وَ فِيمَا يَجْرِي عَلَيْهِمْ مِنْ حُدُوثِهِمْ بَعْدَ إِذْ لَمْ يَكُونُوا وَ تَنَقُّلِهِمْ مِنْ صَعَرٍ إِلَى كِبَرٍ وَ سَوَادٍ إِلَى بَيَاضٍ وَ قُوَّةٍ إِلَى ضَعْفٍ وَ أَحْوَالٍ مَوْجُودَةٍ لَا حَاجَةَ بِنَا إِلَى تَفْسِيرِهَا لِيَبَانِهَا وَ وُجُودِهَا

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

قَالَ لَهُ السَّائِلُ فَقَدْ حَدَدْتَهُ إِذْ أَتَيْتَ وَ وُجُودَهُ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) لَمْ أَحَدَّهُ وَ لَكِنِّي أَتَيْتُهُ إِذْ لَمْ يَكُنْ بَيْنَ النَّفْيِ وَ الْإِنْتَابِ مَنَزَلَةٌ

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

قَالَ لَهُ السَّائِلُ فَلَهُ إِنِّيَّةٌ وَ مَاثِيَّةٌ قَالَ نَعَمْ لَا يُثَبِّتُ الشَّيْءُ إِلَّا بِإِنِّيَّةٍ وَ مَاثِيَّةٍ

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

قَالَ لَهُ السَّائِلُ فَلَهُ كَيْفِيَّةٌ قَالَ لَا لِأَنَّ الْكَيْفِيَّةَ جِهَةٌ الصِّفَةِ وَ الْإِحَاطَةُ وَ لَكِنْ لَا بُدَّ مِنَ الْخُرُوجِ مِنْ جِهَةِ التَّعْطِيلِ وَ التَّشْبِيهِ لِأَنَّ مَنْ نَفَاهُ فَقَدْ أَنْكَرَهُ وَ دَفَعَ رُبُوبِيَّتَهُ وَ أَبْطَلَهُ وَ مَنْ شَبَّهَهُ بِغَيْرِهِ فَقَدْ أَثْبَتَهُ بِصِفَةِ الْمَخْلُوقِينَ الْمَصْنُوعِينَ الَّذِينَ لَا يَسْتَحْفُونَ الرُّبُوبِيَّةَ وَ لَكِنْ لَا بُدَّ مِنْ إِبْتِاتٍ أَنَّ لَهُ كَيْفِيَّةً لَا يَسْتَحْفُوهَا غَيْرُهُ وَ لَا يَشَارِكُ فِيهَا وَ لَا يُحَاطُ بِهَا وَ لَا يَعْلَمُهَا غَيْرُهُ

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

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

The questioner said, 'So do the (Creation of the) things tire His^{azwj} Self?' Abu Abdullah^{asws} said: 'He is more Majestic than that the (Creation of) things should Tire Him^{azwj} by the Initiating (the things) and Processing, because that is a quality of the created beings who do not come to the things except by the production and the processing, and He^{azwj} is most Exalted, Implementer of the Will and the Desire, Doing whatever He^{azwj} so Desires to'.¹²

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ مُحَمَّدَ بْنِ عِيسَى عَمَّنْ ذَكَرَهُ قَالَ سَأَلَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أَمْ يَجُوزُ أَنْ يُقَالَ إِنَّ اللَّهَ شَيْءٌ قَالَ نَعَمْ يُخْرِجُهُ مِنَ الْحَدِيثِ حَدُّ التَّعْطِيلِ وَ حَدُّ التَّشْبِيهِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Isa, from the one who mentioned it, said,

'Abu Abdullah^{asws} was asked, 'Is it allowed for it to be said that Allah^{azwj} is a thing?' He^{asws} said: 'Yes, taking Him^{azwj} out from two limitations – the limitation of the temporariness and the limitation of the resemblance'.¹³

¹² Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 2 H 6

¹³ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 2 H 7

بَابُ أَنَّهُ لَا يُعْرَفُ إِلَّا بِهِ

Chapter 3 – He^{azwj} cannot be recognised except by Him^{azwj}

عَلِيُّ بْنُ مُحَمَّدٍ عَمَّنْ ذَكَرَهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ مُحَمَّدَ بْنِ حُمْرَانَ عَنِ الْفَضْلِ بْنِ السَّكَنِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) (اعْرِفُوا اللَّهَ بِاللَّهِ وَالرَّسُولَ بِالرَّسَالَةِ وَأُولِي الْأَمْرِ بِالْأَمْرِ بِالْمَعْرُوفِ وَالْعَدْلِ وَالْإِحْسَانِ .

Ali Bin Muhammad, from the one who mentioned it, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Humran, from Al Fazl Bin Al Sakan,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘Recognise Allah^{azwj} by Allah^{azwj}, and the Rasool^{saww} by the Message, and the Masters of the Command (Ul Al-Amr) by the ordering of the good, and the justice, and the favours’.¹⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ عُقْبَةَ بْنِ قَيْسِ بْنِ سِمْعَانَ بْنِ أَبِي رَبِيعَةَ مَوْلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) قَالَ سَأَلَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) بِمَ عَرَفْتُ رَبِّكَ قَالَ بِمَا عَرَفْتِي نَفْسَهُ قِيلَ وَ كَيْفَ عَرَفْتُكَ نَفْسَهُ قَالَ لَا يُسَبِّهُهُ صُورَةٌ وَلَا يُحَسُّ بِالْحَوَاسِّ وَلَا يُقَاسُ بِالنَّاسِ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of our companions, from Ali Bin Uqba Bin Qays Bin Abu Rubayha,

A slave of Rasool-Allah^{saww}, said, ‘Amir Al-Momineen^{asws} was asked, ‘By what you^{asws} recognise your^{asws} Lord^{azwj}?’ He^{asws} said: ‘By what He^{azwj} Introduced Himself^{azwj} to me^{asws} as’. It was said, ‘And how did He^{azwj} Introduce Himself^{azwj} to you^{asws}?’ He^{asws} said: ‘Neither does an image resemble Him^{azwj} nor can He^{azwj} be sensed by the sensory perceptions, nor can He^{azwj} be compared with the people.

قَرِيبٌ فِي بُعْدِهِ بَعِيدٌ فِي قُرْبِهِ فَوْقَ كُلِّ شَيْءٍ وَ لَا يُقَالُ شَيْءٌ فَوْقَهُ أَمَامَ كُلِّ شَيْءٍ وَ لَا يُقَالُ لَهُ أَمَامٌ دَاخِلٌ فِي الْأَشْيَاءِ لَا كَشَيْءٍ دَاخِلٍ فِي شَيْءٍ وَ خَارِجٌ مِنَ الْأَشْيَاءِ لَا كَشَيْءٍ خَارِجٍ مِنْ شَيْءٍ سُبْحَانَ مَنْ هُوَ هَكَذَا وَ لَا هَكَذَا غَيْرُهُ وَ لِكُلِّ شَيْءٍ مُبْتَدَأٌ .

He^{azwj} is Near in His^{azwj} Remoteness and Remote in His^{azwj} Nearness, above everything. Nothing can be said to be above Him^{azwj}. He^{azwj} is in front of everything and it cannot be said for Him^{azwj} there is a front. He^{azwj} is inside everything not like a thing entering into a thing, and He^{azwj} is outside from the things, not like the thing being outside from the thing. Glorious is the One^{azwj} Who is like this, and nothing else is like this. And for everything, there is an Initiator’.¹⁵

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ صَفْوَانَ بْنِ بَحْبِيبٍ عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) (إِنِّي نَاطَرْتُ قَوْمًا فَقُلْتُ لَهُمْ إِنَّ اللَّهَ جَلَّ جَلَالُهُ أَجَلٌ وَ أَعَزُّ وَ أَكْرَمُ مِنْ أَنْ يُعْرَفَ بِخَلْقِهِ بِلِ الْعِبَادِ يُعْرَفُونَ بِاللَّهِ فَقَالَ رَحِمَكَ اللَّهُ .

Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Safwan Bin Yahya, from Mansour Bin Hazim who said,

¹⁴ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 3 H 1

¹⁵ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 3 H 2

'I said to Abu Abdullah^{asws}, 'I debated a group, so I said to them that Allah^{azwj}, Majestic is His^{azwj} Majesty is more Majestic and more Mighty, and more Benevolent than that He^{azwj} should be recognised through His^{azwj} creatures. But it is the creatures who are being recognised through Allah^{azwj}'. So he^{asws} said: 'May Allah^{azwj} have Mercy on you'.¹⁶

بَابُ أَدْنَى الْمَعْرِفَةِ

Chapter 4 – The lowest of the recognition

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ الْعَلَوِيِّ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنِ الْمُخْتَارِ بْنِ مُحَمَّدِ بْنِ الْمُخْتَارِ الْهَمْدَانِيِّ جَمِيعاً عَنِ الْفَتْحِ بْنِ يَزِيدَ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ أَدْنَى الْمَعْرِفَةِ فَقَالَ الْإِفْرَارُ بِأَنَّهُ لَا إِلَهَ غَيْرُهُ وَ لَا شَيْبَةَ لَهُ وَ لَا نَظِيرَ وَ أَنَّهُ قَدِيمٌ مُتَبَتٌ مَوْجُودٌ غَيْرُ فَوِيدٍ وَ أَنَّهُ لَيْسَ كَمِثْلِهِ شَيْءٌ .

Muhammad Bin Al Hassan, from Abdullah Bin Al Hassan Al Alary, and Ali Bin Ibrahim, from Al Mukhtar Bin Muhammad Bin Al Mukhtar Al Hamdany, altogether from Al Fatah Bin Yazeed,

(It has been narrated) from Abu Al-Hassan^{asws}, said, 'I asked him^{asws} about the lowest of the recognition. So he^{asws} said: 'The acknowledgement that there is no god apart from Him^{azwj}, and there is neither a resemblance for Him^{azwj} nor a counterpart, and that He^{azwj} is Eternal, Affirmed, Existing without being absent, and that there is nothing like Him^{azwj}'.¹⁷

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ طَاهِرِ بْنِ حَاتِمٍ فِي حَالِ اسْتِقَامَتِهِ أَنَّهُ كَتَبَ إِلَى الرَّجُلِ مَا الَّذِي لَا يُجْتَرَأُ فِي مَعْرِفَةِ الْخَالِقِ بِدُونِهِ فَكَتَبَ إِلَيْهِ لَمْ يَزَلْ عَالِماً وَ سَامِعاً وَ بَصِيراً وَ هُوَ الْفَعَالُ لِمَا يُرِيدُ وَ سئِلَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنِ الَّذِي لَا يُجْتَرَأُ بِدُونِ ذَلِكَ مِنْ مَعْرِفَةِ الْخَالِقِ فَقَالَ لَيْسَ كَمِثْلِهِ شَيْءٌ وَ لَا يُشْبَهُهُ شَيْءٌ لَمْ يَزَلْ عَالِماً سَمِيعاً بَصِيراً .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Tahir Bin Hatim during a state of normality,

'He wrote to the man^{asws} (Imam Reza^{asws}), 'What is that without which the recognition of the Creator would be deficient?' So he^{asws} wrote to him: '(It is that) He^{azwj} does not cease to be Knowing, and Hearing, and Seeing, and He^{azwj} Does whatever He^{azwj} so Desires to. And Abu Ja'far^{asws} was asked about that without which the recognition of the Creator would be deficient, so he^{asws} said: '(It is that) There is nothing like Him^{azwj} nor does anything resemble Him^{azwj}. He does not Cease to be Knowing, Hearing, Seeing'.¹⁸

مُحَمَّدُ بْنُ بَجْبَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يُوسُفَ بْنِ بَقَّاحٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ أَمْرَ اللَّهِ كُلَّهُ عَجِيبٌ إِلَّا أَنَّهُ قَدْ أَحْتَجَّ عَلَيْكُمْ بِمَا قَدْ عَرَفْتُمْ مِنْ نَفْسِهِ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Al Hassan Bin Ali Bin Yusuf Bin Baqqah, from Sayf Bin Ameyra, from Ibrahim Bin Umar who said,

¹⁶ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 3 H 3

¹⁷ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 4 H 1

¹⁸ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 4 H 2

'I heard Abu Abdullah^{asws} saying: 'The matter of Allah^{azwj}, all of it is strange, except that He^{azwj} has Argued upon you with what He^{azwj} has Introduced to you all from Himself^{azwj},¹⁹

بَابُ الْمَعْبُودِ

Chapter 5 – The Worshipped One (Deity)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ ابْنِ رِثَابٍ وَ عَنِ غَيْرِ وَاحِدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ عَبَدَ اللَّهَ بِالتَّوَهُّمِ فَقَدْ كَفَرَ وَ مَنْ عَبَدَ الْإِسْمَ دُونَ الْمَعْنَى فَقَدْ كَفَرَ وَ مَنْ عَبَدَ الْإِسْمَ وَ الْمَعْنَى فَقَدْ أَشْرَكَ وَ مَنْ عَبَدَ الْمَعْنَى بِإِيقَاعِ الْأَسْمَاءِ عَلَيْهِ بِصِفَاتِهِ الَّتِي وَصَفَ بِهَا نَفْسَهُ فَعَقَدَ عَلَيْهِ قَلْبَهُ وَ نَطَقَ بِهِ لِسَانَهُ فِي سَرَائِرِهِ وَ عَلَانِيَتِهِ فَأُولَئِكَ أَصْحَابُ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) حَقًّا

Ali Bin Ibrahim, from Muhammad Bin Isa, Bin Ubeyd, from Al Hassan Bin Mahboub, from Ibn Ra'ib and from someone else,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who worships Allah^{azwj} in the imaginations so he has blasphemed (disbelieved); and the one who worships the Name besides the Meaning, so he has blasphemed; and the one who worships the Name and the Meaning, so he has associated (committed polytheism (Shirk)); and the one who worships the Meaning with the harmony of the Name with His^{azwj} Attributes upon Him^{azwj} which He^{azwj} Himself has Described with, so He^{azwj} pacts his heart upon it, and his tongue speaks with it during his privacy and his public appearances, so they would be the companions of Amir Al-Momineen^{asws} truly'.

وَ فِي حَدِيثٍ آخَرَ أَوْلَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا .

And in another Hadeeth, '(He^{asws} said): 'They are the *Momineen*, truly'.²⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ هِشَامِ بْنِ الْحَكَمِ أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ أَسْمَاءِ اللَّهِ وَ اشْتِقَاقِهَا اللَّهُ مِمَّا هُوَ مُسْتَقٌّ قَالَ فَقَالَ لِي يَا هِشَامُ اللَّهُ مُسْتَقٌّ مِنْ إِلَهٍ وَ الْإِلَهُ يُقْتَضِي مَالُوهَا وَ الْإِسْمُ غَيْرُ الْمُسَمَّى فَمَنْ عَبَدَ الْإِسْمَ دُونَ الْمَعْنَى فَقَدْ كَفَرَ وَ لَمْ يَعْبُدْ شَيْئاً وَ مَنْ عَبَدَ الْإِسْمَ وَ الْمَعْنَى فَقَدْ كَفَرَ وَ عَبَدَ اثْنَيْنِ وَ مَنْ عَبَدَ الْمَعْنَى دُونَ الْإِسْمِ فَذَلِكَ التَّوْحِيدُ أَ فَهَمْتَ يَا هِشَامُ

Ali Bin Ibrahim, from his father, from Al Nazar Bin Suweyd, from Hisham Bin Al Hakam,

'He asked Abu Abdullah^{asws} about the Names of Allah^{azwj} and their deriving Allah^{azwj} from what He^{azwj} is Derived'. So he^{asws} said to me: 'O Hisham! Allah^{azwj} is derived from 'God' and 'The God', it requires its worshipper. And the name is other than the named. So the one who worships the Name besides the Meaning, so he has blasphemed and has not worshipped anything; and the one who worships the Name and the Meaning, so he has blasphemed and has worshipped two; and the one who worships the Meaning besides the Name, so that is the *Tawheed* (Oneness). Do you understand, O Hisham?'

¹⁹ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 4 H 3

²⁰ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 5 H 1

قَالَ فَقُلْتُ زِدْنِي قَالَ إِنَّ لِلَّهِ تِسْعَةً وَ تِسْعِينَ اسْمًا فَلَوْ كَانَ الْاسْمُ هُوَ الْمُسَمَّى لَكَانَ كُلُّ اسْمٍ مِنْهَا إِلَهًا وَ لَكِنَّ اللَّهَ مَعْنَى يُدَلُّ عَلَيْهِ بِهَذِهِ الْأَسْمَاءِ وَ كُلُّهَا غَيْرُهُ يَا هِشَامُ الْخُبْرُ اسْمٌ لِلْمَأْكُولِ وَ الْمَاءُ اسْمٌ لِلْمَشْرُوبِ وَ التَّوْبُ اسْمٌ لِلْمَلْبُوسِ وَ النَّارُ اسْمٌ لِلْمُحْرِقِ أَ فَهَمْتَ يَا هِشَامُ فَهَمًّا تَنْدَفِعُ بِهِ وَ تَنْاضِلُ بِهِ أَعْدَاءَنَا وَ الْمُتَخَذِينَ مَعَ اللَّهِ جَلًّا وَ عَزًّا غَيْرَهُ قُلْتُ نَعَمْ

He (Hisham) said, 'So I said, 'Increase it for me'. He^{asws} said: 'For Allah^{azwj} there are ninety nine Names, and if it was such that the Name was the Named, it would be so that every Name from these would be a God. But, Allah^{azwj} is the Meaning which these Names Indicate upon, and all of these are other than Him^{azwj}. O Hisham! The bread is a name of the food, and the water is a name of the drink, and the cloth is a name of the garment, and the fire is a name of the incinerator. Do you understand, O Hisham? (It is) an understanding you can repulse and fight our^{asws} enemies with it and the ones who taking others along with Allah^{azwj} Majestic and Mighty'. I said, 'Yes'.

قَالَ فَقَالَ نَفَعَكَ اللَّهُ بِهِ وَ تَبَّتْكَ يَا هِشَامُ

He (Hisham) said, 'So he^{asws} said: 'May Allah^{azwj} Benefit you with it and Affirm you, O Hisham!'.

قَالَ هِشَامُ فَوَ اللَّهُ مَا فَهَرَنِي أَحَدٌ فِي التَّوْحِيدِ حَتَّى قُمْتُ مَقَامِي هَذَا .

Hisham said, 'So, by Allah^{azwj}! No one was able to subdue me regarding the *Tawheed* (Oneness) until I rose to this status of mine'.²¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ قَالَ كَتَبْتُ إِلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أَوْ قُلْتُ لَهُ جَعَلَنِي اللَّهُ فِدَاكَ نَعْبُدُ الرَّحْمَنَ الرَّحِيمَ الْوَاحِدَ الْأَحَدَ الصَّمَدَ قَالَ فَقَالَ إِنَّ مَنْ عَبَدَ الْاسْمَ دُونَ الْمُسَمَّى بِالْأَسْمَاءِ أَشْرَكَ وَ كَفَرَ وَ جَحَدَ وَ لَمْ يَعْبُدْ شَيْئًا بَلِ اعْبُدِ اللَّهَ الْوَاحِدَ الْأَحَدَ الصَّمَدَ الْمُسَمَّى بِهَذِهِ الْأَسْمَاءِ دُونَ الْأَسْمَاءِ إِنَّ الْأَسْمَاءَ صِفَاتٌ وَصَفَتْ بِهَا نَفْسُهُ .

Ali Bin Ibrahim, from Al Abbas Bin Marouf, from Abdul Rahman Bin Abu Najran who said,

'I wrote to Abu Ja'far^{asws}, or said to him^{asws}, 'May I be sacrificed for you^{asws}! We worship the Beneficent, the Merciful, the One, the First, the Last'. So he^{asws} said: 'Surely, the one who worships the Name besides the One Named by the Names has associated (committed Shirk), and blasphemed, and denied and did not worship anything. But worship the One, the First, the Last, the Named One by these Names, besides the Names. The Name is an attribute by which He^{azwj} Describes Himself'.²²

بَابُ الْكُونِ وَ الْمَكَانِ

Chapter 6 – Coming into being and the space

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ أَبِي حَمَزَةَ قَالَ سَأَلَ نَافِعُ بْنُ الْأَرْزَقِيِّ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فَقَالَ أَخْبِرْنِي عَنِ اللَّهِ مَتَى كَانَ فَقَالَ مَتَى لَمْ يَكُنْ حَتَّى أَخْبِرَكَ مَتَى كَانَ سُبْحَانَ مَنْ لَمْ يَزَلْ وَ لَا يَزَالُ فَرْدًا صَمَدًا لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَاَدًا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Abu Hamza who said,

²¹ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 5 H 2

²² Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 5 H 3

'Naf'au Bin Arzaq asked Abu Ja'far^{asws} saying, 'Inform me about Allah^{azwj}, when was He^{azwj} (from)?' So he^{asws} said: 'When was He^{azwj} not, and I^{asws} shall inform you when He^{azwj} was. Glorious is the One who never ceased to be and will not cease to be, Individual, Last, neither having taken a female companion nor a son'.²³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ قَالَ جَاءَ رَجُلٌ إِلَى أَبِي الْحَسَنِ الرَّضَا (عَلَيْهِ السَّلَام) مِنْ وَرَاءِ نَهْرٍ بَلَخٍ فَقَالَ إِنِّي أَسْأَلُكَ عَنْ مَسْأَلَةٍ فَإِنْ أَجَبْتَنِي فِيهَا بِمَا عِنْدِي قُلْتُ بِإِمَامَتِكَ فَقَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَام) سَلْ عَمَّا شِئْتَ فَقَالَ أَخْبِرْنِي عَنْ رَبِّكَ مَتَى كَانَ وَكَيْفَ كَانَ وَ عَلَى أَيِّ شَيْءٍ كَانَ اعْتِمَادُهُ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ahmad Bin Muhammad Bin Abu Nasr who said,

'A man came over to Abu Al-Hassan Al-Reza^{asws} from behind the river Balkh. So he said, 'I want to ask you^{asws} a question. So if you^{asws} were to answer me with regards to it with what is with me, I shall speak with your^{asws} Imamate'. So Abu Al Hassan^{asws} said: 'Ask about whatever you so desire to'. So he said, 'Inform me about your^{asws} Lord^{azwj}, when was He^{azwj} (from), and how was He^{azwj} and upon which thing is His^{azwj} dependency?'

فَقَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَام) إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَيْنَ الْأَيْنَ بِلَا أَيْنٍ وَ كَيْفَ الْكَيْفَ بِلَا كَيْفٍ وَ كَانَ اعْتِمَادُهُ عَلَى قُدْرَتِهِ

So Abu Al-Hassan^{asws} said: 'Allah^{azwj} Blessed and High is the 'where' of the 'where' without a 'where', and 'how' of the 'how' without a 'how', and His^{azwj} dependency is upon His^{azwj} Power'.

فَقَامَ إِلَيْهِ الرَّجُلُ فَقَبَّلَ رَأْسَهُ وَ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ أَنَّ عَلِيًّا وَصِيُّ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ الْفَيْمُ بَعْدَهُ بِمَا قَامَ بِهِ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ أَنْكُمْ الْأَيْمَةُ الصَّادِقُونَ وَ أَنْكَ الْخَلْفُ مِنْ بَعْدِهِمْ .

So the man stood up to him^{asws} and kissed his^{asws} forehead and said, 'I testify that there is no god except Allah^{azwj}, and that Muhammad^{saww} is His^{azwj} Rasool^{saww}, and that Ali^{asws} is a successor^{asws} of Rasool^{saww}, and the custodian after him^{saww} with whatever Rasool-Allah^{saww} stood with, and you^{asws} all (Imams^{asws} are the truthful ones, and that you^{asws} are the replacement from after them^{asws},²⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بَصِيرٍ قَالَ جَاءَ رَجُلٌ إِلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) فَقَالَ لَهُ أَخْبِرْنِي عَنْ رَبِّكَ مَتَى كَانَ فَقَالَ وَبِئْسَ مَا يُقَالُ لِشَيْءٍ لَمْ يَكُنْ مَتَى كَانَ إِنَّ رَبِّي تَبَارَكَ وَ تَعَالَى كَانَ وَ لَمْ يَزَلْ حَيًّا بِلَا كَيْفٍ وَ لَمْ يَكُنْ لَهُ كَانَ وَ لَا كَانَ لِكُونِهِ كَوْنٌ كَيْفٍ وَ لَا كَانَ لَهُ أَيْنٌ وَ لَا كَانَ فِي شَيْءٍ وَ لَا كَانَ عَلَى شَيْءٍ وَ لَا ابْتَدَعَ لِمَكَانِهِ مَكَانًا وَ لَا قَوِيَ بَعْدَ مَا كَوْنَ الْأَشْيَاءُ وَ لَا كَانَ ضَعِيفًا قَبْلَ أَنْ يَكُونَ شَيْئًا وَ لَا كَانَ مُسْتَوْحِشًا قَبْلَ أَنْ يَبْتَدَعَ شَيْئًا وَ لَا يُشْبِهُ شَيْئًا مَذْكُورًا وَ لَا كَانَ جُلُوعًا مِنَ الْمَلِكِ قَبْلَ إِنْشَائِهِ وَ لَا يَكُونُ مِنْهُ جُلُوعٌ بَعْدَ ذَهَابِهِ

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

'A man came over to Abu Ja'far^{asws}, and he said to him^{asws}, 'Inform me about your^{asws} Lord^{azwj}, when was He^{azwj} (from)?' So he^{asws} said: 'Woe be unto you! But rather, it is only said to the thing which never was, when it was from. My^{asws} Lord^{azwj}, Blessed and High, always has been and will not cease to be living without a 'how', and there

²³ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 6 H 1

²⁴ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 6 H 2

cannot happen to be a 'was' for Him^{azwj}, nor was there for His^{azwj} coming into being an occurrence of 'how', nor was there for Him^{azwj} a 'where', nor was He^{azwj} in anything, nor was He^{azwj} upon anything, nor was there a beginning for His^{azwj} Place a place, nor was He^{azwj} Strong after the coming into being of the things, nor was He^{azwj} weak before the things came into being, nor was He^{azwj} lonely before He^{azwj} Initiated the things, nor does anything mentionable resemble Him^{azwj}, nor was He^{azwj} Distinct from His^{azwj} Kingdom before He^{azwj} Built it, nor will there be a distinction from Him^{azwj} after its non-existence.

لَمْ يَزَلْ حَيًّا بِلَا حَيَاةٍ وَ مَلِكًا قَادِرًا قَبْلَ أَنْ يَنْشِئَ شَيْئًا وَ مَلِكًا جَبَّارًا بَعْدَ انْشِئَانِهِ لِلْكَوْنِ فَلَيْسَ لِكَوْنِهِ كَيْفٌ وَ لَا لَهُ أَيْنٌ وَ لَا لَهُ حَدٌّ وَ لَا يُعْرَفُ بِشَيْءٍ يُسْبِغُهُ وَ لَا يَهْرُمُ لِطَوْلِ الْبَقَاءِ وَ لَا يَصْعَقُ لِشَيْءٍ بَلْ لِحَوْفِهِ تَصْعَقُ الْأَشْيَاءُ كُلُّهَا

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

كَانَ حَيًّا بِلَا حَيَاةٍ حَادِثَةً وَ لَا كَوْنٍ مَوْصُوفٍ وَ لَا كَيْفٍ مَحْدُودٍ وَ لَا أَيْنَ مَوْقُوفٍ عَلَيْهِ وَ لَا مَكَانَ جَاوِرٍ شَيْئًا بَلْ حَيٌّ يُعْرَفُ وَ مَلِكٌ لَمْ يَزَلْ لَهُ الْقُدْرَةُ وَ الْمَلِكُ أَنْشَأَ مَا شَاءَ حِينَ شَاءَ بِمَشِيئَتِهِ لَا يُحَدُّ وَ لَا يُبْعَضُ وَ لَا يَفْتَنَى كَمَا أَوْلَا بِلَا كَيْفٍ وَ يَكُونُ آخِرًا بِلَا أَيْنٍ وَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْخُلُقُ وَ الْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

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

وَذَلِكَ أَيُّهَا السَّائِلُ إِنَّ رَبِّي لَا تَعْشَاهُ الْأَوْهَامُ وَ لَا تَنْزِلُ بِهِ الشُّبُهَاتُ وَ لَا يَحَارُ وَ لَا يُجَاوِزُهُ شَيْءٌ وَ لَا تَنْزِلُ بِهِ الْأَحْدَاثُ وَ لَا يُسْأَلُ عَنْ شَيْءٍ وَ لَا يَنْدَمُ عَلَى شَيْءٍ وَ لَا تَأْخُذُهُ سِنَةٌ وَ لَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ وَ مَا بَيْنَهُمَا وَ مَا تَحْتَ الثَّرَى .

Woe be unto you, O questioner! My^{asws} Lord^{azwj} is such that the imaginations cannot grasp Him^{azwj}, nor can the doubts descend with Him^{azwj}, nor confusion, nor does anything exceed Him^{azwj}, nor does anything new descend with Him^{azwj}, nor does He^{azwj} Ask about anything, nor does he regret upon anything, nor does slumber seize Him^{azwj} nor is there any sleep for Him^{azwj}. For Him^{azwj} is whatever is in the skies and whatever is in the earth and whatever is between the two and whatever is beneath the surface'.²⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ رَفَعَهُ قَالَ اجْتَمَعَتِ الْيَهُودُ إِلَى رَأْسِ الْجَالُوتِ فَقَالُوا لَهُ إِنَّ هَذَا الرَّجُلَ عَالِمٌ يَعْنُونَ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) فَأَنْطَلِقُ بِنَا إِلَيْهِ نَسْأَلُهُ فَأَتَوْهُ فَقَبِلَ لَهُمْ هُوَ فِي الْقَصْرِ فَانْتَضَرُّوهُ حَتَّى خَرَجَ

²⁵ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 6 H 3

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, raising it, said,

'The Jews gathered around their chief Al-Jalout and they said to him, 'This man is a knowledgeable one', meaning Amir Al-Momineen^{asws}, so come with us to him^{asws}, to question him^{asws}'. So they came over, and it was said to them, 'He^{asws} is in the (government) building'. So they waited for him^{asws} until he^{asws} came out'.

فَقَالَ لَهُ رَأْسُ الْجَالُوتِ جِنَّاكَ نَسَأَلُكَ فَقَالَ سَلْ يَا يَهُودِيَّ عَمَّا بَدَا لَكَ فَقَالَ أَسَأَلُكَ عَنْ رَبِّكَ مَتَى كَانَ فَقَالَ كَانَ بِلَا كَيْفٍ وَبِلَا كَيْفٍ كَانَ لَمْ يَزَلْ بِلَا كَمْ وَبِلَا كَيْفٍ كَانَ لَيْسَ لَهُ قَبْلٌ هُوَ قَبْلَ الْقَبْلِ بِلَا قَبْلِ وَلَا غَايَةَ وَلَا مُنْتَهَى انْقَطَعَتْ عَنْهُ
الْغَايَةُ وَهُوَ غَايَةُ كُلِّ غَايَةٍ

So chief Al-Jalout said to him^{asws}, 'We came to question you^{asws}'. So he^{asws} said: 'Ask, O Jew, about whatever comes to you'. So he said, 'I ask you^{asws} about your^{asws} Lord^{azwj}, when was He^{azwj} (from)?' So he^{asws} said: 'He^{azwj} was without there being any entities. He^{azwj} was without a 'how' (qualitative state). He^{azwj} still exists without an extent (limit) and without a 'how'. He^{azwj} was, there being no 'before' for Him^{azwj}. He^{azwj} was before the 'before', without a 'before', nor is there an end-point or a termination. The termination is cut off from Him^{azwj}, and He^{azwj} is an end-point of every end-point'.

فَقَالَ رَأْسُ الْجَالُوتِ امضُوا بِنَا فَهُوَ أَعْلَمُ مِمَّا يُقَالُ فِيهِ .

So chief Al-Jalout said, 'Lets us go, for he^{asws} is more knowledgeable than what is said for him^{asws},²⁶

وَبِهَذَا الْإِسْنَادِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ أَبِي الْحَسَنِ الْمُوصِلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ جَاءَ جَبْرٌ مِنَ الْأَحْبَارِ إِلَى أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَتَى كَانَ رَبُّكَ فَقَالَ لَهُ تَكَلَّمَ أُمُّكَ وَ مَتَى لَمْ يَكُنْ حَتَّى يُقَالَ مَتَى كَانَ كَانَ رَبِّي قَبْلَ الْقَبْلِ بِلَا قَبْلِ وَ بَعْدَ الْبَعْدِ بِلَا بَعْدٍ وَ لَا غَايَةَ وَ لَا مُنْتَهَى لِعَايَتِهِ انْقَطَعَتْ الْعَايَاتُ عِنْدَهُ فَهُوَ مُنْتَهَى كُلِّ غَايَةٍ

And by this chain, from Ahmad Bin Muhammad Bin Abu Nasr, from Abu Al Hassan Al Nowsaly,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A Rabbi from the Rabbis came over to Amir Al-Momineen^{asws} and he said, 'O Amir Al-Momineen^{asws}! When was your^{asws} Lord^{azwj} (from)?' So he^{asws} said to him: 'May your mother be bereft of you! And when did He^{azwj} not happen to be until it can be said when my^{asws} Lord^{azwj} was (from). My^{asws} Lord^{azwj} was before the 'before' without there being a 'before', and (will be) after the 'after' without there being an 'after'. And there is neither an end-point nor a termination to His^{azwj} end-point cutting off the end-point in His^{azwj} Presence. Thus, He^{azwj} is the termination of every end-point'.

فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَ فَنَبِيٌّ أَنْتَ فَقَالَ وَيْلَكَ إِنَّمَا أَنَا عَبْدٌ مِنْ عِبِيدِ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)

So he said, 'O Amir Al-Momineen^{asws}! So, are you^{asws} a Prophet^{as}? So he^{asws} said: 'Woe be unto you! But rather, I^{asws} am a servant from the servants of Muhammad^{saww}'.

²⁶ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 6 H 4

وَرُويَ أَنَّهُ سُئِلَ (عليه السلام) أَيَّنَ كَانَ رَبُّنَا قَبْلَ أَنْ يَخْلُقَ سَمَاءً وَ أَرْضاً فَقَالَ (عليه السلام) أَيَّنَ سُؤَالٌ عَن مَكَانٍ وَ كَانَ اللَّهُ وَ لَا مَكَانٌ .

And it is reported that he^{asws} was asked, 'Where was our Lord^{azwj} before He^{azwj} Created the sky and earth? (meaning the universe)'. So he^{asws} said: 'Where is a question about a place, and Allah^{azwj} was, and there was no place'.²⁷

عَلِيُّ بْنُ مُحَمَّدٍ عَنِ سَهْلِ بْنِ زِيَادٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَأْسُ الْجَالُوتِ لِلْيَهُودِ إِنَّ الْمُسْلِمِينَ يَزْعُمُونَ أَنَّ عَلِيًّا (عليه السلام) مِنْ أَجْدَلِ النَّاسِ وَ أَعْلَمِهِمْ أَذْهَبُوا بِنَا إِلَيْهِ لَعَلِّي أَسْأَلُهُ عَنْ مَسْأَلَةٍ وَ أَخْطئه فِيهَا

Ali Bin Muhammad, from Sahl Bin Ziyad, from Amro Bin Usman, from Muhammad Bin Yahya, from Muhammad Bin Sama'at,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Chief Al-Jalout said to the Jews that the Muslims are alleging that Ali^{asws} is from the best of the people in the art of argumentation and their most knowledgeable. Let us go to him^{asws}. I shall ask him^{asws} a question and make him^{asws} err in it'.

فَأْتَاهُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي أُرِيدُ أَنْ أَسْأَلَكَ عَنْ مَسْأَلَةٍ قَالَ سَلْ عَمَّا شِئْتَ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَتَى كَانَ رَبُّنَا قَالَ لَهُ يَا يَهُودِي إِنَّمَا يُقَالُ مَتَى كَانَ لِمَنْ لَمْ يَكُنْ فَكَانَ مَتَى كَانَ هُوَ كَائِنٌ بِلَا كَيْنُونِيَّةٍ كَائِنٌ كَانَ بِلَا كَيْفٍ يَكُونُ

So he came over to him^{asws} and he said, 'O Amir Al-Momineen^{asws}! I wanted to ask you^{asws} a question'. He^{asws} said: 'Ask about whatever you so desire to'. He said, 'O Amir Al-Momineen^{asws}! When was our Lord^{azwj} (from)?' He^{asws} said to him: 'O Jew! But rather, it is said, 'When was he', for the one who did not happen to be. So He^{azwj} was when He^{azwj} was. He^{azwj} was existing without there being any entity. He^{azwj} exists without a 'how' (Qualitative State) happening to be.

بَلَى يَا يَهُودِي ثُمَّ بَلَى يَا يَهُودِي كَيْفَ يَكُونُ لَهُ قَبْلُ هُوَ قَبْلَ الْقَبْلِ بِلَا غَايَةٍ وَ لَا مُنْتَهَى غَايَةٍ وَ لَا غَايَةَ إِلَيْهَا انْقَطَعَتِ الْغَايَاتُ عِنْدَهُ هُوَ غَايَةُ كُلِّ غَايَةٍ

Yes, O Jew! Then (again), yes O Jew! How can there be a 'before' for Him^{azwj}? He^{azwj} was before the 'before', without there being an end-point and no termination of an end-point, nor is there an end-point having a termination to it. The end-point is in His^{azwj} Presence. He^{azwj} is the end-point of all end-points'.

فَقَالَ أَشْهَدُ أَنَّ دِينَكَ الْحَقُّ وَ أَنَّ مَا خَالَفَهُ بَاطِلٌ .

So he said, 'I testify that your^{asws} Religion is the Truth and that whatever is different to it, is false'.²⁸

عَلِيُّ بْنُ مُحَمَّدٍ رَفَعَهُ عَنْ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) أ كَانَ اللَّهُ وَ لَا شَيْءَ قَالَ نَعَمْ كَانَ وَ لَا شَيْءَ قُلْتُ فَأَيَّنَ كَانَ يَكُونُ قَالَ وَ كَانَ مُتَكِنًا فَاسْتَوَى جَالِسًا وَ قَالَ أَحَلَّتْ يَا زُرَّارَةُ وَ سَأَلْتِ عَنِ الْمَكَانِ إِذْ لَا مَكَانٌ .

Ali Bin Muhammad, raising it from Zurara who said,

²⁷ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 6 H 5

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

'I said to Abu Ja'far^{asws}, 'Was Allah^{azwj} (existing) and there was nothing?' He^{asws} said: 'Yes, He^{azwj} was and there was nothing'. I said, 'So where did He^{azwj} happen to be?' He^{asws} was leaning, so he^{asws} sat upright and said: 'You (speak of the) Impossibility, O Zurara, and you ask about the place when there was no place'.²⁹

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ ابْنِ أَبِي نَضْرٍ عَنْ أَبِي الْحَسَنِ الْمُؤَصِّلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ أَتَى جِبْرٌ مِنَ الْأَخْبَارِ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَتَى كَانَ رَبُّكَ قَالَ وَذَلِكَ إِنَّمَا يُقَالُ مَتَى كَانَ لِمَا لَمْ يَكُنْ فَأَمَّا مَا كَانَ فَلَا يُقَالُ مَتَى كَانَ قَبْلَ الْقَبْلِ بِلَا قَبْلِ وَ بَعْدَ الْبَعْدِ بِلَا بَعْدٍ وَ لَا مُنْتَهَى غَايَةٍ لِتَنْتَهِيَ غَايَتُهُ

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Al Waleed, from Ibn Abu Nasr, from Abu Al Hassan Al Mowsaly,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A Rabbi from the Rabbis came over to Amir Al-Momineen^{asws} and he said, 'O Amir Al-Momineen^{asws}! When was your^{asws} Lord^{azwj} (from)?' He^{asws} said: 'Woe be unto you! But rather, it is said, 'When was it', for what did not happen to be. So, as for what always was, so you cannot say when it was (from). He^{azwj} was before the 'before' without there being a 'before', and (will be) after the 'after' without there being an 'after', and there is no termination to an end-point to end His^{azwj} end-point'.

فَقَالَ لَهُ أ نَبِيٌّ أَنْتَ فَقَالَ لِأَمِّكَ الْهَبْلُ إِنَّمَا أَنَا عَبْدٌ مِنْ عِبِيدِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) .

So he said to him^{asws}, 'Are you^{asws} a Prophet^{as}?' So he^{asws} said: 'For your mother be the bereavement! But rather, I^{asws} am a servant from the servants of Rasool-Allah^{saww}'.³⁰

بَابُ النَّسَبِ

Chapter 7 – The Lineage

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ الْيَهُودَ سَأَلُوا رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالُوا أَنْسَبَ لَنَا رَبَّكَ فَلَبِثَ ثَلَاثًا لَا يُجِيبُهُمْ ثُمَّ نَزَلَتْ قُلْ هُوَ اللَّهُ أَحَدٌ إِلَى آخِرِهَا .

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin yahya, from Abu Ayoub, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Jews asked Rasool-Allah^{saww} and they said, '(Describe the) Lineage (of) your^{saww} Lord^{azwj} for us'. So he^{saww} waited for three (days) and did not answer them. Then it was Revealed [112:1] Say: He Allah is One – up to the end of it'.

وَ رَوَاهُ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي أَيُّوبَ .

And it is (also) reported by Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abu Ayoub.³¹

²⁹ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 6 H 7

³⁰ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 6 H 8

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى وَ مُحَمَّدٍ بْنِ الْحُسَيْنِ عَنِ ابْنِ مَحْبُوبٍ عَنْ حَمَّادِ بْنِ عَمْرٍو النَّصْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ قَوْلِهِ هُوَ اللَّهُ أَحَدٌ فَقَالَ نِسْبَةُ اللَّهِ إِلَى خَلْقِهِ أَحَدٌ صَمَدًا أَرْلِيًّا صَمَدِيًّا لَا ظِلَّ لَهُ يُمْسِكُهُ وَ هُوَ يُمْسِكُكَ الْأَشْيَاءَ بِأَظْلَتِهَا عَارِفٌ بِالْمَجْهُولِ مَعْرُوفٌ عِنْدَ كُلِّ جَاهِلٍ فَرْدَانِيًّا لَا خَلْفَهُ فِيهِ وَ لَا هُوَ فِي خَلْقِهِ غَيْرٌ مَحْسُوسٍ وَ لَا مَجْسُوسٍ لَا تُدْرِكُهُ الْأَبْصَارُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa and Muhammad Bin Al Husayn, from Ibn Mahboub, from Hammad Bin Amro Al Naseybi,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked Abu Abdullah^{asws} about **[112:1] Say: He Allah is One.** So he^{asws} said: 'Lineage of Allah^{azwj} to His^{azwj} creatures. One, Everlasting, Eternal, Perpetual, there being no support to Hold Him^{azwj}, and He^{azwj} Withholds the things by His^{azwj} Hold. He^{azwj} Recognises the unknown and is well-known with every ignorant one. An Individuality. Neither are His^{azwj} creatures inside Him^{azwj} nor is He^{azwj} inside His^{azwj} creatures. He^{azwj} can neither be felt nor discerned. The visions cannot envisage Him^{azwj}.

عَلَا فَفَرَّبَ وَ دَنَا فَبَعُدَ وَ عُصِي فَغَفَرَ وَ أَطِيعَ فَشَكَرَ لَا تَحْوِيهِ أَرْضُهُ وَ لَا تَقْلُهُ سَمَاوَاتُهُ حَامِلُ الْأَشْيَاءِ بِقُدْرَتِهِ دَيْمُومِي أَرْلِي لَا يَنْسَى وَ لَا يَلْهُو وَ لَا يَعْطَى وَ لَا يَلْعَبُ وَ لَا لِإِرَادَتِهِ فَصَلَّ وَ فَصَلَّهُ جَزَاءً وَ أَمْرُهُ وَاقِعٌ لَمْ يَلِدْ فَيُورَثْ وَ لَمْ يُولَدْ فَيُشَارَكَ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ .

He^{azwj} is High, so is nearby, and close-by, so is remote, and is disobeyed, so Forgives, and is obeyed, so is Grateful. Neither does His^{azwj} earth contain Him^{azwj} nor do His^{azwj} skies bear Him^{azwj}. He^{azwj} Carries the things by His^{azwj} Power forever, eternally. He^{azwj} neither forgets, nor plays, nor mistakes, nor is His^{azwj} Intention in vain. His^{azwj} Grace is Recompense, and His^{azwj} Command Occurs. He^{azwj} does not beget, so would leave an inheritance, and is not begotten, so He^{azwj} would be participated with, and there does not happen to be for Him^{azwj} anyone as a match'.³²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ عَاصِمِ بْنِ حُمَيْدٍ قَالَ قَالَ سَأَلَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَام) عَنِ التَّوْحِيدِ فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ عَلِمَ أَنَّهُ يَكُونُ فِي آخِرِ الزَّمَانِ أَقْوَامٌ مُتَعَمِّقُونَ فَأَنْزَلَ اللَّهُ تَعَالَى قَوْلَهُ هُوَ اللَّهُ أَحَدٌ وَ الْآيَاتِ مِنْ سُورَةِ الْحَدِيدِ إِلَى قَوْلِهِ وَ هُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ فَمَنْ رَامَ وَرَاءَ ذَلِكَ فَقَدْ هَلَكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Aasim Bin Humeyd who said,

'Ali^{asws} Bin Al-Husayn^{asws} was asked about the *Tawheed* (Oneness), so he^{asws} said: 'Allah^{azwj} Mighty and Majestic Knows that there would happen to be a people at the end of times who would be investigating in depth. So Allah^{azwj} the Exalted Revealed **[112:1] Say: He Allah is One,** and the Verses from Surah Al-Hadeed (Chapter 57) up to His^{azwj} Words **[57:6], and He is Aware of what is in the chests.** So whoever aims behind (any more than) that, so he is destroyed'.³³

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ رَفَعَهُ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُهْتَبِيِّ قَالَ سَأَلْتُ الرَّضَا (عَلَيْهِ السَّلَام) عَنِ التَّوْحِيدِ فَقَالَ كُلُّ مَنْ قَرَأَ قَوْلَهُ هُوَ اللَّهُ أَحَدٌ وَ آمَنَ بِهَا فَقَدْ عَرَفَ التَّوْحِيدَ فَلْتُ كَيْفَ يَفْرَأُهَا قَالَ كَمَا يَفْرَأُهَا النَّاسُ وَ زَادَ فِيهِ كَذَلِكَ اللَّهُ رَبِّي .

Muhammad Bin Abu Abdullah, raising it from Abdul Aziz Bin Al Muhtady who said,

³¹ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 7 H 1

³² Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 7 H 2

³³ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 7 H 3

'I asked Al-Reza^{asws} about the *Tawheed* (Oneness). So he^{asws} said: 'The one who recites [112:1] **Say: He Allah is One** and believes in it, so he has recognised the *Tawheed* (Oneness)'. I said, 'How should one recite it?' He^{asws} said: 'Just as the people are reciting it, and increase in it, 'Like that is Allah^{azwj} my Lord^{azwj}, like that is Allah^{azwj} my Lord^{azwj}''³⁴

بَابُ النَّهْيِ عَنِ الْكَلَامِ فِي الْكِنْفِيَّةِ

Chapter 8 – The Forbiddance about speaking regarding the Qualitative State (how)

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) تَكَلَّمُوا فِي خَلْقِ اللَّهِ وَ لَا تَتَكَلَّمُوا فِي اللَّهِ فَإِنَّ الْكَلَامَ فِي اللَّهِ لَا يَزِدَادُ صَاحِبَهُ إِلَّا تَحْيِيرًا .

Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Abu Baseer who said,

'Abu Abdullah^{asws} said: 'You can speak regarding the creation of Allah^{azwj}, but do not speak regarding Allah^{azwj}, for the speech regarding Allah^{azwj} does not increase its owner except with the confusion'.

وَ فِي رِوَايَةٍ أُخْرَى عَنْ حَرِيزٍ تَكَلَّمُوا فِي كُلِّ شَيْءٍ وَ لَا تَتَكَلَّمُوا فِي ذَاتِ اللَّهِ .

And in another report, from Hareyz, '(He^{asws} said): 'You can speak regarding everything, but do not be speaking regarding 'ذَاتِ اللَّهِ' the Essence (Self) of Allah^{azwj}''³⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنْ لَمْ يَزَلْ بِهَمْ الْمَنْطِقُ حَتَّى يَتَكَلَّمُوا فِي اللَّهِ فَإِذَا سَمِعْتُمْ ذَلِكَ فَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ الْوَاحِدُ الَّذِي لَيْسَ كَمِثْلِهِ شَيْءٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjal, from Suleyman Bin Khalid who said,

'Abu Abdullah^{asws} said: 'Allah^{azwj} Mighty and Majestic is Saying [53:42] **And that to your Lord is the ending**. so when the speech (discussion) ends up to Allah^{azwj} (His^{azwj} Essence), so hold (stop there and refrain from further comments)''³⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَا مُحَمَّدُ إِنَّ النَّاسَ لَا يَزَالُ بِهَمْ الْمَنْطِقُ حَتَّى يَتَكَلَّمُوا فِي اللَّهِ فَإِذَا سَمِعْتُمْ ذَلِكَ فَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ الْوَاحِدُ الَّذِي لَيْسَ كَمِثْلِهِ شَيْءٌ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub, form Muhammad Bin Muslim who said,

'Abu Abdullah^{asws} said, 'O Muhammad! Do not cease speaking with the people until they (start) speaking regarding Allah^{azwj}. So when you hear that, so be saying, 'There is no god except Allah^{azwj}, the One Who, there is nothing like Him^{azwj}''³⁷

³⁴ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 7 H 4

³⁵ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 8 H 1

³⁶ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 8 H 2

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَا زِيَادُ إِيَّاكَ وَالْخُصُومَاتِ فَإِنَّهَا تُورِثُ الشُّكَّ وَ تَهْبِطُ الْعَمَلَ وَ تُرْدِي صَاحِبَهَا وَ عَسَى أَنْ يَتَكَلَّمَ بِالشَّيْءِ فَلَا يُعْفَرَ لَهُ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Ibn Abu Umeyr, from Muhammad Bin Humran, from Abu Ubeyda Al Haza'a who said,

'Abu Ja'far^{asws} said: 'O Ziyad! Beware of the disputes, for these inherit the doubt and the confiscation of the deeds and would deteriorate its performer, as he may speak with something, so it would not be Forgiven for him.

إِنَّهُ كَانَ فِيمَا مَضَى قَوْمٌ تَرَكَوا عِلْمَ مَا وَكَّلُوا بِهِ وَ طَلَبُوا عِلْمَ مَا كُفُوهُ حَتَّى انْتَهَى كَلَامُهُمْ إِلَى اللَّهِ فَتَحَيَّرُوا حَتَّى إِنْ كَانَ الرَّجُلُ لِيُدْعَى مِنْ بَيْنِ يَدَيْهِ فَيَجِيبُ مِنْ خَلْفِهِ وَ يُدْعَى مِنْ خَلْفِهِ فَيَجِيبُ مِنْ بَيْنِ يَدَيْهِ

It was so that in the past there were a people who neglected the knowledge what they had been allocated with and they sought a knowledge which did not restrain them to the extent that their speech ended up to Allah^{azwj}. So they got confused to the extent that the man would be called from in front of him, so he would answer from behind him, and he would be called from behind him, so he would answer from in front of him'.

وَ فِي رِوَايَةٍ أُخْرَى حَتَّى تَأْهُوا فِي الْأَرْضِ .

And in another report, 'To the extent that they wandered in the earth'.³⁸

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْحُسَيْنِ بْنِ الْمَيَّاحِ عَنْ أَبِيهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ مَنْ نَظَرَ فِي اللَّهِ كَيْفَ هُوَ هَلَكَ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of his companions, from Al Husayn Bin Al Mayyah, from his father who said,

'I hear Abu Abdullah^{asws} saying: 'The one who inquires about Allah^{azwj}, how He^{azwj} is (His^{azwj} Qualitative State), would be destroyed'.³⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى عَنْ ابْنِ فَضَّالٍ عَنْ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنْ مَلَكَ عَظِيمُ الشَّانِ كَانَ فِي مَجْلِسٍ لَهُ فَتَنَّاوَلِ الرَّبَّ تَبَارَكَ وَ تَعَالَى فَفَقِدَ فَمَا يُدْرَى أَيْنَ هُوَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Ibn Bukeyr, from Zurara Bin Ayn,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A king of great splendour was in a gathering of his and he discussed the Lord^{azwj} Blessed and High. So it is not (even) known where he is'.⁴⁰

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِيَّاكُمْ وَ التَّفَكُّرَ فِي اللَّهِ وَ لَكِنْ إِذَا أَرَدْتُمْ أَنْ تَنْظُرُوا إِلَى عَظَمَتِهِ فَانظُرُوا إِلَى عَظِيمِ خَلْقِهِ .

³⁷ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 8 H 3

³⁸ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 8 H 4

³⁹ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 8 H 5

⁴⁰ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 8 H 6

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Abdul Hameed, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Beware of the pondering regarding Allah^{azwj}. But whenever you intend to look into His^{azwj} Magnificence, so look into the Magnificence of His^{azwj} creation'.⁴¹

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَا ابْنَ آدَمَ لَوْ أَكَلَ قَلْبُكَ طَائِرٌ لَمْ يُشْبِعْهُ وَ بَصَرَكَ لَوْ وُضِعَ عَلَيْهِ خَرْقٌ إِبْرَةِ لَعَطَاهُ تَرِيدٌ أَنْ تَعْرِفَ بِهِمَا مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ إِنْ كُنْتَ صَادِقًا فَهَذِهِ الشَّمْسُ خَلْقٌ مِنْ خَلْقِ اللَّهِ فَإِنْ قَدَرْتَ أَنْ تَمْلَأَ عَيْنَيْكَ مِنْهَا فَهُوَ كَمَا تَقُولُ .

Muhammad Bin Abu Abdullah, raising it, said,

'Abu Abdullah^{asws} said: 'O son of Adam^{as}! If a bird was to eat your heart, it would not satiate it, and if a needle was to poke your eye, it would cover (blind) it. You are intending with these two, to recognise the kingdoms of the skies and the earth? If you are truthful, so this here is the sun, a creation from the creations of Allah^{azwj}. So, if you are able to fill your eyes from it, then it is as you are saying it to be'.⁴²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ الْيَعْقُوبِيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ يَهُودِيًّا يُقَالُ لَهُ سِبَخْتُ جَاءَ إِلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ يَا رَسُولَ اللَّهِ جِئْتُ أَسْأَلُكَ عَنْ رَبِّكَ فَإِنْ أَنْتَ أَجَبْتَنِي عَمَّا أَسْأَلُكَ عَنْهُ وَإِلَّا رَجَعْتُ قَالَ سَلْ عَمَّا شِئْتَ

Ali Bin Ibrahim, from his father, from Al Hassan Bin Ali, from Al Yaqouby, from one of our companions, from Abdul A'ala, a slave of the family of Saam,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A Jew call Sibakht came over to Rasool-Allah^{saww} and he said, 'O Rasool-Allah^{saww}! I came over to ask you^{saww} about your^{saww} Lord^{azwj}. So if you^{saww} were to answer me about what I am asking about (fine), or else I will return'. He^{saww} said: 'Ask about whatever you so desire to'.

قَالَ أَيُّنَ رَبِّكَ قَالَ هُوَ فِي كُلِّ مَكَانٍ وَ لَيْسَ فِي شَيْءٍ مِنَ الْمَكَانِ الْمَحْدُودِ قَالَ وَ كَيْفَ هُوَ قَالَ وَ كَيْفَ أَصِفُ رَبِّي بِالْكَيفِ وَ الْكَيْفُ مَخْلُوقٌ وَ اللَّهُ لَا يُوصَفُ بِخَلْقِهِ

He said, 'Where is your^{saww} Lord^{azwj}?' He^{azwj} is in every place, and He^{azwj} is not enclosed into a thing from the limited place'. He said, 'And how is He^{azwj}?' He^{saww} said: 'And how can I^{saww} describe my^{saww} Lord^{azwj} with the 'how', and the 'how' is a creation, and Allah^{azwj} cannot be described by His^{azwj} creation'.

قَالَ فَمِنْ أَيُّنَ يُعْلَمُ أَنَّكَ نَبِيُّ اللَّهِ قَالَ فَمَا بَيَّ حَوْلَهُ حَجْرٌ وَ لَا غَيْرُ ذَلِكَ إِلَّا تَكَلَّمَ بِلِسَانِ عَرَبِيٍّ مُبِينٍ يَا سِبَخْتُ إِنَّهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)

He said, 'So from where did you^{saww} come to know that you^{saww} are a Prophet^{saww} of Allah^{azwj}?' He (the narrator) said, 'So there did not remain around him^{saww} a tree, nor anything other than that, except that it spoke in clear Arabic language, 'O Sibakht! He^{saww} is Rasool-Allah^{saww}!'

فَقَالَ سِبَخْتُ مَا رَأَيْتُ كَأَيُّومٍ أَمْرًا أَبْيَنَ مِنْ هَذَا ثُمَّ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّكَ رَسُولُ اللَّهِ .

⁴¹ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 8 H 7

⁴² Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 8 H 8

So Sibakht said, 'I have not seen like today, a matter more clear than this'. Then he said, 'I testify that there is no god except Allah^{azwj} and you^{saww} are a Rasool^{saww} of Allah^{azwj}'.⁴³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ بَحْيَى الْخَثْعَمِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَتِيكٍ الْقَصِيرِ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَنْ شَيْءٍ مِنْ الصَّفَةِ فَرَفَعَ يَدَهُ إِلَى السَّمَاءِ ثُمَّ قَالَ تَعَالَى الْجَبَّارُ تَعَالَى الْجَبَّارُ مَنْ تَعَاطَى مَا تَمَّ هَلْكَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Yahya Al Khas'amy, from Abdul Rahman Bin Ateyk Al Qaseyr who said,

'I asked Abu Ja'far^{asws} about something from the characteristics (of Allah^{azwj}). So he^{asws} raised his^{asws} hand towards the sky, then said: 'Exalted is the Compeller! Exalted is the Compeller! The one who practices (something) else, is destroyed'.⁴⁴

باب فِي إِبْطَالِ الرُّؤْيَا

Chapter 9 – Regarding the invalidation of sighting

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ أَبِي الْقَاسِمِ عَنْ يَعْقُوبَ بْنِ إِسْحَاقَ قَالَ كَتَبْتُ إِلَى أَبِي مُحَمَّدٍ (عَلَيْهِ السَّلَام) أَسْأَلُهُ كَيْفَ يَعْْبُدُ الْعَبْدُ رَبَّهُ وَهُوَ لَا يَرَاهُ فَوْقَ (عَلَيْهِ السَّلَام) يَا أَبَا يُوسُفَ جَلَّ سَيِّدِي وَ مَوْلَايَ وَ الْمُنْعَمَ عَلَيَّ وَ عَلَى آبَائِي أَنْ يَرَى

Muhammad Bin Abu Abdullah, from Ali Bin Abu Al Qasim, from Yaquob Bin Is'haq who said,

'I wrote to Abu Muhammad^{asws} asking him^{asws}, 'How can a servant worship his Lord^{azwj} and he does not see Him^{azwj}?'. So he^{asws} signed: 'O Au Yusuf! My^{asws} Chief, and my^{asws} Master, and the Bestower upon me^{asws} and upon my^{asws} forefathers^{asws} is more Majestic than for He^{azwj} to be seen'.

قَالَ وَ سَأَلْتُهُ هَلْ رَأَى رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) رَبَّهُ فَوْقَ (عَلَيْهِ السَّلَام) إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَرَى رَسُولَهُ بِقَلْبِهِ مِنْ نُورِ عَظْمَتِهِ مَا أَحَبُّ .

He (the narrator) said, 'And I asked him^{asws}, 'Did Rasool-Allah^{saww} see his^{saww} Lord^{azwj}?'. So he^{asws} signed: 'Allah^{azwj} the Blessed and High Showed into the heart of His^{azwj} Rasool^{saww}, from a Light of His^{azwj} Magnificence what He^{azwj} Loved to'.⁴⁵

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ بَحْيَى قَالَ سَأَلَنِي أَبُو قُرَّةَ الْمُحَدَّثُ أَنْ أُدْخِلَهُ عَلَى أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَام) فَاسْتَأْذَنَنِي فِي ذَلِكَ فَأَذِنَ لِي فَدَخَلَ عَلَيْهِ فَسَأَلَهُ عَنِ الْحَلَالِ وَ الْحَرَامِ وَ الْأَحْكَامِ حَتَّى بَلَغَ سُؤَالَهُ إِلَى التَّوْحِيدِ فَقَالَ أَبُو قُرَّةَ إِنَّا رَوَيْنَا أَنَّ اللَّهَ فَسَمَ الرُّؤْيَا وَ الْكَلَامَ بَيْنَ نَبِيِّنِ فَفَسَمَ 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

⁴³ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 8 H 9

⁴⁴ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 8 H 10

⁴⁵ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 9 H 1

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 (عَلَيْهِ السَّلَامُ) فَمَنْ الْمُبَلِّغُ عَنِ اللَّهِ إِلَى التَّقْلِينِ مِنَ الْجِنِّ وَالْإِنْسِ 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 **[6:103] Visions cannot comprehend Him**, (and) **[20:110] and they do not comprehend Him in knowledge**, (and) **[42:11 nothing is a likeness of Him]**? Was it not Muhammad^{saww}?’ He said, ‘Yes’.

قَالَ كَيْفَ يَجِيءُ رَجُلٌ إِلَى الْخَلْقِ جَمِيعًا فَيُخْبِرُهُمْ أَنَّهُ جَاءَ 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 بِعَيْنِي وَ أَحَطْتُ بِهِ عِلْمًا وَ هُوَ عَلَى صُورَةِ الْبَشَرِ أَمَا تَسْتَحُونَ مَا قَدَرْتِ الزَّنَادِقَةُ أَنْ تَرْمِيَهُ بِهَذَا أَنْ يَكُونَ يَأْتِي مِنْ عِنْدِ اللَّهِ بِشَيْءٍ ثُمَّ يَأْتِي بِخِلَافِهِ مِنْ وَجْهِ آخَرَ

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 **[6:103] Visions cannot comprehend Him**, (and) **[20:110] and they do not comprehend Him in knowledge**, (and) **[42:11 nothing is a likeness of Him]**, 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 فُرَّةَ فَإِنَّهُ يَقُولُ وَ لَقَدْ رَأَهُ نَزَلَةً أُخْرَى فَقَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَامُ) 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 Qurrat said, ‘But He^{azwj} is Saying **[53:13] And certainly he saw it** (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 **[53:11] The heart did not belie what it saw.** 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 رَأَتْهُ الْأَبْصَارُ فَقَدْ أَحَاطَتْ بِهِ الْعِلْمُ وَ وَقَعَتِ الْمَعْرِفَةُ

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

فَقَالَ أَبُو فُرَّةَ فَتُكذَّبُ بِالرِّوَايَاتِ فَقَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَامُ) إِذَا كَانَتْ الرِّوَايَاتُ مُخَالَفَةً لِلْقُرْآنِ كَذَّبْتُهَا وَ مَا أَجْمَعَ الْمُسْلِمُونَ عَلَيْهِ أَنَّهُ لَا يُحَاطَ بِهِ عِلْمًا وَ لَا تُدْرِكُهُ الْأَبْصَارُ وَ لَيْسَ كَمِثْلِهِ شَيْءٌ .

So Abu Qurra said, ‘So you^{asws} are belying the reports’. So 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 **[20:110] and they do not**

comprehend Him in knowledge [6:103] Visions cannot comprehend Him, (and) (and) [42:11 nothing is a likeness of Him'.⁴⁶

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ سَيْفٍ عَنْ مُحَمَّدِ بْنِ عُبَيْدٍ قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ الرَّضَا (عليه السلام) أَسْأَلُهُ عَنِ الرَّؤْيِيَّةِ وَ مَا تَرْوِيهِ الْعَامَّةُ وَ الْخَاصَّةُ وَ سَأَلْتُهُ أَنْ يَشْرَحَ لِي ذَلِكَ

Ahmad Bin Idrees, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Sayf, from Muhammad Bin Ubeyd who said,

'I wrote to Abu Al-Hassan Al-Reza^{asws} asking him^{asws} about the sighting and what is being reported by the general Muslims and the specific ones (Shias), and asked him^{asws} that he^{asws} should explain that to me'.

فَكَتَبَ بِخَطِّهِ اتَّفَقَ الْجَمِيعُ لَا تَمَانَعُ بَيْنَهُمْ أَنَّ الْمَعْرِفَةَ مِنْ جِهَةِ الرَّؤْيِيَّةِ ضَرُورَةٌ فَإِذَا جَازَ أَنْ يَرَى اللَّهُ بِالْعَيْنِ وَقَعَتِ الْمَعْرِفَةُ ضَرُورَةٌ ثُمَّ لَمْ تَخُلْ تِلْكَ الْمَعْرِفَةُ مِنْ أَنْ تَكُونَ إِيمَانًا أَوْ لَيْسَتْ بِإِيمَانٍ

So he^{asws} by his^{asws} own handwriting: 'The recognition from an aspect of the sighting is a necessity. So when it is possible that one sees Allah^{azwj} with the eyes, the necessary recognition would occur. Then that recognition cannot be free from whether it happens to be with *Eman* or does not happen to be with *Eman*.

فَإِنْ كَانَتْ تِلْكَ الْمَعْرِفَةُ مِنْ جِهَةِ الرَّؤْيِيَّةِ إِيمَانًا فَالْمَعْرِفَةُ الَّتِي فِي دَارِ الدُّنْيَا مِنْ جِهَةِ الْاِكْتِسَابِ لَيْسَتْ بِإِيمَانٍ لِأَنَّهَا ضِدُّهَا فَلَا يَكُونُ فِي الدُّنْيَا مُؤْمِنٌ لِأَنَّهُمْ لَمْ يَرَوْا اللَّهَ عَزَّ ذِكْرُهُ

So if it was so that the recognition from the aspect of the sighting was *Eman*, then the recognition which is in the house of the world from the aspect of the attaining would not be with *Eman*, because it is opposite to it. Thus, there would not happen to be a (single) *Momin* because they are not seeing Allah^{azwj}, Mighty is His^{azwj} Mention.

وَ إِنْ لَمْ تَكُنْ تِلْكَ الْمَعْرِفَةُ الَّتِي مِنْ جِهَةِ الرَّؤْيِيَّةِ إِيمَانًا لَمْ تَخُلْ هَذِهِ الْمَعْرِفَةُ الَّتِي مِنْ جِهَةِ الْاِكْتِسَابِ أَنْ تَرُولَ وَ لَا تَرُولَ فِي الْمَعَادِ فَهَذَا دَلِيلٌ عَلَى أَنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يَرَى بِالْعَيْنِ إِذِ الْعَيْنُ تُؤَدِّي إِلَى مَا وَصَفْنَاهُ .

And if that recognition which was from the aspect of the sighting does not happen to be *Eman*, then these recognitions which are attained from the aspect of the attaining would not be free from declining (in the world) and not declining in the Hereafter. So this is the evidence upon the fact that Allah^{azwj} Mighty and Majestic cannot be seen with the eyes, when the eye (sighting) would lead to what we^{asws} have described'.⁴⁷

وَ عَنْهُ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ الثَّالِثِ (عليه السلام) أَسْأَلُهُ عَنِ الرَّؤْيِيَّةِ وَ مَا اخْتَلَفَ فِيهِ النَّاسُ فَكَتَبَ لَا تَجُوزُ الرَّؤْيِيَّةُ مَا لَمْ يَكُنْ بَيْنَ الرَّائِي وَ الْمُرِّيِّ هَوَاءٌ لَمْ يَنْفَعْدَهُ الْبَصَرُ فَإِذَا انْقَطَعَ الْهَوَاءُ عَنِ الرَّائِي وَ الْمُرِّيِّ لَمْ تَصِحَّ الرَّؤْيِيَّةُ وَ كَانَ فِي ذَلِكَ الْاِشْتِبَاهُ لِأَنَّ الرَّائِي مَتَى سَاوَى الْمُرِّيِّ فِي السَّبَبِ الْمَوْجِبِ بَيْنَهُمَا فِي الرَّؤْيِيَّةِ وَجَبَ الْاِشْتِبَاهُ وَ كَانَ ذَلِكَ التَّشْبِيهُ لِأَنَّ الْأَسْبَابَ لَا بُدَّ مِنْ اتِّصَالِهَا بِالْمُسَبَّبَاتِ .

And from him, from Ahmad Bin Is'haq who said,

'I wrote to Abu Al-Hassan^{asws} the 3rd asking him^{asws} about the sighting and what the people are differing in with regards to it. So he^{asws} wrote: 'The sighting is not allowed (possible) for as long as there does not happen to be an atmosphere between the

⁴⁶ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 9 H 2

⁴⁷ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 9 H 3

seeing and the seen, carrying the vision. So when the atmosphere is cut off from the seeing and the seen, the sighting would not be valid and there would be the similarity in that because the seer, when he is equal to the seen in the cause, it would obligate between the two with regards to the sighting, the obligation of the similarity, and that is the similarity because the causes, it is inevitable from these to be related with the effects'.⁴⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِيهِ قَالَ حَضَرْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فَدَخَلَ عَلَيْهِ رَجُلٌ مِنَ الْخَوَارِجِ فَقَالَ لَهُ يَا أَبَا جَعْفَرٍ أَيُّ شَيْءٍ تَعْبُدُ قَالَ اللَّهُ تَعَالَى قَالَ رَأَيْتَهُ قَالَ بَلْ لَمْ تَرَهُ الْعُيُونُ بِمُشَاهَدَةِ الْأَبْصَارِ وَ لَكِنْ رَأَتْهُ الْقُلُوبُ بِحَقَائِقِ الْإِيمَانِ لَا يُعْرَفُ بِالْقِيَاسِ وَ لَا يُدْرَكُ بِالْحَوَاسِّ وَ لَا يُشَبَّهُ بِالنَّاسِ مَوْصُوفٌ بِالْآيَاتِ مَعْرُوفٌ بِالْعَلَامَاتِ لَا يَجُورُ فِي حُكْمِهِ ذَلِكَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ

Ali Bin Ibrahim, from his father, from Ali Bin Ma'bad, from Abdullah Bin Sinan, from his father who said,

'I was present with Abu Ja'far^{asws} and a man from the Kharijites came over to him^{asws} and said to him, 'O Abu Ja'far^{asws}! Which thing do you^{asws} worship?' He^{asws} said: 'Allah^{azwj} the Exalted'. He said, 'Have you^{asws} seen Him^{azwj}?' He^{asws} said: 'But, the eyes cannot see Him^{azwj} with the visualizing of the visions, but the hearts seen Him^{azwj} by the realities of the *Eman*. He^{azwj} cannot be recognised by the analogies, nor can He^{azwj} be realised by the sensory perceptions, nor can He^{azwj} be resembled with the people. He^{azwj} is Described in the Verses (of the Quran), recognised by the Signs. He^{azwj} is not tyrannous in His^{azwj} Judgments. That is Allah^{azwj}. There is no god except Him^{azwj}'.

قَالَ فَخَرَجَ الرَّجُلُ وَ هُوَ يَقُولُ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَاتَهُ .

He (the narrator) said, 'So the man went out and he was saying, '**[6:124] Allah best knows where He Places His Message**'.⁴⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ أَبِي الْحَسَنِ الْمُؤَصِّلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ جَاءَ حَبْرٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ صَلَّى اللَّهُ عَلَيْهِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ هَلْ رَأَيْتَ رَبَّكَ حِينَ عَبْدتَهُ قَالَ فَقَالَ وَ تِلْكَ مَا كُنْتُ أَعْبُدُ رَبًّا لَمْ أَرَهُ قَالَ وَ كَيْفَ رَأَيْتَهُ قَالَ وَ تِلْكَ لَا تُدْرِكُهُ الْعُيُونُ فِي مُشَاهَدَةِ الْأَبْصَارِ وَ لَكِنْ رَأَتْهُ الْقُلُوبُ بِحَقَائِقِ الْإِيمَانِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: '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*'.⁵⁰

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ ذَاكَرْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِيمَا يَرُوءُونَ مِنَ الرَّؤْيِيَةِ فَقَالَ الشَّمْسُ جُزْءٌ مِنْ سَبْعِينَ جُزْءاً مِنْ نُورِ الْكُرْسِيِّ وَ الْكُرْسِيُّ

⁴⁸ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 9 H 4

⁴⁹ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 9 H 5

⁵⁰ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 9 H 6

جُزءٌ مِنْ سَبْعِينَ جُزءاً مِنْ نُورِ الْعَرْشِ وَ الْعَرْشُ جُزءٌ مِنْ سَبْعِينَ جُزءاً مِنْ نُورِ الْحَجَابِ وَ الْحَجَابُ جُزءٌ مِنْ سَبْعِينَ جُزءاً مِنْ نُورِ السُّتْرِ فَإِنْ كَانُوا صَادِقِينَ فَلْيَمْلُؤُوا أَعْيُنَهُمْ مِنَ الشَّمْسِ لَيْسَ دُونَهَا سَحَابٌ .

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 (الْكُرْسِيِّ), and the Chair (الْكُرْسِيِّ) is one part of seventy parts from the Light of the Throne (الْعَرْشِ), and the Throne (الْعَرْشِ) 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'.⁵¹

مُحَمَّدُ بْنُ يَحْيَى وَ غَيْرُهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنِ ابْنِ أَبِي نَصْرٍ عَنْ أَبِي الْحَسَنِ الرَّضَا (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ بَلَغَ بِي جِبْرَائِيلُ مَكَاناً لَمْ يَطَّأهُ قَطُّ جِبْرَائِيلُ فَكَشَفَ لَهُ فَأَرَاهُ اللَّهُ مِنْ نُورِ عَظَمَتِهِ مَا أَحَبُّ .

Muhammad Bin Yahya, and someone else from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Nasr,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws} having said: 'Rasool-Allah^{saww} said: 'When I^{saww} was ascended to the sky, Jibraeel^{as} reached with me^{saww} to a place which Jibraeel^{as} had not trodden upon at all'. So it was uncovered for him^{saww}, and Allah^{azwj} Showed him^{saww}, from the Light of His^{azwj} magnificence, whatever He^{azwj} so Loved to'.⁵²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِهِ لَا تُدْرِكُهُ الْأَبْصَارُ قَالَ إِحَاطَةُ الْوَهْمِ أَلَّا تَرَى إِلَى قَوْلِهِ فَذُجَاءَكُمْ بِصَائِرٍ مِنْ رَبِّكُمْ لَيْسَ يَعْني بَصَرَ الْعُيُونِ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ لَيْسَ يَعْني مِنَ الْبَصَرِ بَعِيْنِهِ وَ مَنْ عَمِيَ فَعَلَيْهَا لَيْسَ يَعْني عَمِيَ الْعُيُونِ إِنَّمَا عَنَى إِحَاطَةَ الْوَهْمِ كَمَا يُقَالُ فَلَانٌ بَصِيرٌ بِالشَّعْرِ وَ فَلَانٌ بَصِيرٌ بِالْفِقْهِ وَ فَلَانٌ بَصِيرٌ بِالذَّرَاهِمِ وَ فَلَانٌ بَصِيرٌ بِالنِّيَابِ اللَّهُ أَعْظَمُ مِنْ أَنْ يُرَى بِالْعَيْنِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Najran, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} regarding His^{azwj} Words **[6:103] Visions cannot comprehend Him**. He^{asws} said: 'The grasping of the imaginations. Do you not see His^{azwj} Words **[6:104] There has come to you Insight from your Lord?** It does not Mean the insight of the eyes **whoever will therefore see, it is for his own soul**, it does not Mean the visualising with his eyes **and whoever will be blind, it shall be against himself**, it does not mean the blindness of the eyes. But rather, it Means the grasp of the imagination, just as it is said, 'So and so has insight in the poetry, and so and so has insight in the understanding, and so and so has insight in the Dirhams, and so and so has insight in the clothes'. Allah^{azwj} is more Magnificent than that He^{azwj} should be seen with the eye'.⁵³

⁵¹ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 9 H 7

⁵² Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 9 H 8

⁵³ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 9 H 9

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي هَاشِمٍ الْجَعْفَرِيِّ عَنْ أَبِي الْحَسَنِ الرِّضَا (عليه السلام) قَالَ سَأَلْتُهُ عَنِ اللَّهِ هَلْ يُوصَفُ فَقَالَ أَمَا تَقْرَأُ الْقُرْآنَ قُلْتَ بَلَى قَالَ أَمَا تَقْرَأُ قَوْلَهُ تَعَالَى لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ قُلْتَ بَلَى قَالَ فَتَعْرِفُونَ الْأَبْصَارَ قُلْتَ بَلَى قَالَ مَا هِيَ قُلْتَ أَبْصَارُ الْعُيُونِ فَقَالَ إِنَّ أَوْهَامَ الْقُلُوبِ أَكْبَرُ مِنْ أَبْصَارِ الْعُيُونِ فَهُوَ لَا تُدْرِكُهُ الْأَوْهَامُ وَهُوَ يُدْرِكُ الْأَوْهَامَ .

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Abu Hashim Al Ja'fary,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws}, said, 'I asked him^{asws} about Allah^{azwj}, can He^{azwj} be described?' So he^{asws} said: 'Did you not read the Words of the Exalted **[6:103] Visions cannot comprehend Him, and He Comprehends (all) visions?**' I said, 'Yes'. He^{asws} said: 'So are you recognising the 'visions'?' I said, 'Yes'. He^{asws} said: 'What are these?' I said, 'Visions of the eyes'. So he^{asws} said: 'The imaginations of the hearts are greater than the visions of the eyes. So He^{azwj} is such that the imaginations cannot comprehend Him^{azwj} and He^{azwj} Comprehends the imaginations (of the creatures)'⁵⁴

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ دَاوُدَ بْنِ الْقَاسِمِ أَبِي هَاشِمٍ الْجَعْفَرِيِّ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ فَقَالَ يَا أَبَا هَاشِمٍ أَوْهَامُ الْقُلُوبِ أَدْقُ مِنْ أَبْصَارِ الْعُيُونِ أَنْتَ قَدْ تُدْرِكُ بِوَهْمِكَ السِّنْدَ وَ الْهِنْدَ وَ الْبُلْدَانَ الَّتِي لَمْ تَدْخُلْهَا وَ لَا تُدْرِكُهَا بِبَصَرِكَ وَ أَوْهَامُ الْقُلُوبِ لَا تُدْرِكُهُ فَكَيْفَ أَبْصَارُ الْعُيُونِ .

Muhammad Bin Abu Abdullah, from the one who mentioned it, from Muhammad Bin Isa, from Dawood Bin Al Qasim Abu Hashim Al Ja'fary who said,

'I said to Abu Ja'far^{asws}, '(What about the Verse) **[6:103] Visions cannot comprehend Him, and He Comprehends (all) visions?**'. So he^{asws} said: 'O Abu Hashim! Imaginations of the hearts are more sharper than the visions of the eyes. You have realised by your imaginations, Al-Sind, and Al-Hind, and the countries which you have not entered into nor seen with your vision, and the imaginations of the heart cannot comprehend Him^{azwj}, so how could the visions of the eyes?'⁵⁵

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ الْأَشْيَاءُ كُلُّهَا لَا تُدْرِكُ إِلَّا بِأَمْرَيْنِ بِالْحَوَاسِّ وَ الْقَلْبِ وَ الْحَوَاسُّ إِدْرَاكُهَا عَلَى ثَلَاثَةِ مَعَانٍ إِدْرَاكًا بِالْمُدَاخَلَةِ وَ إِدْرَاكًا بِالْمُمَاسَّةِ وَ إِدْرَاكًا بِلا مُدَاخَلَةٍ وَ لا مُمَاسَّةٍ

Ali Bin Ibrahim, from his father, from one of his companions, from Hisham Bin Al Hakam who said,

'The things, all of them cannot be comprehended except by two matters – by the sensory perceptions and the heart; and the senses are such that their realisation is based upon three aids – realisation by the penetration, and realisation by the touching, and realisation without a penetration or a touch.

فَأَمَّا الْإِدْرَاكُ الَّذِي بِالْمُدَاخَلَةِ فَالْأَصْوَاتُ وَ الْمَسَامُ وَ الطُّعُومُ وَ أَمَّا الْإِدْرَاكُ بِالْمُمَاسَّةِ فَمَعْرِفَةُ الْأَشْكَالِ مِنَ التَّرْبِيعِ وَ التَّثْلِيثِ وَ مَعْرِفَةُ اللَّيْنِ وَ الْحَرِّ وَ الْبَرْدِ وَ أَمَّا الْإِدْرَاكُ بِلا مُمَاسَّةٍ وَ لا مُدَاخَلَةٍ فَالْبَصَرُ فَإِنَّهُ يُدْرِكُ الْأَشْيَاءَ بِلا مُمَاسَّةٍ وَ لا مُدَاخَلَةٍ فِي حَبْرٍ غَيْرِهِ وَ لا فِي حَبْرِهِ

So, as for the realisation which is by the penetration, so it is the sounds, and the smells, and the tastes. And as for the realisation by the touching, so it is the recognition of the shapes, from the square and the triangle, and recognition of the softness and the hardness, and the heat, and the cold. And as for the realisation

⁵⁴ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 9 H 10

⁵⁵ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 9 H 11

without touching nor penetration, so it is the visualising, for it realises the things without touching or penetrating in a space other than it, and not in its own space.

وَإِدْرَاكَ الْبَصَرِ لَهُ سَبِيلٌ وَ سَبَبٌ فَسَبِيلُهُ الْهَوَاءُ وَ سَبَبُهُ الضِّيَاءُ فَإِذَا كَانَ السَّبِيلُ مُتَّصِلًا بَيْنَهُ وَ بَيْنَ الْمَرِيءِ وَ السَّبَبُ قَائِمٌ أَدْرَكَ مَا يُلَاقِي مِنَ الْأَلْوَانِ وَ الْأَشْخَاصِ فَإِذَا حُمِلَ الْبَصَرُ عَلَى مَا لَا سَبِيلَ لَهُ فِيهِ رَجَعَ رَاجِعًا فَحَكَى مَا وَرَاءَهُ كَالنَّاطِرِ فِي الْمِرَاةِ لَا يَنْفَذُ بَصَرَهُ فِي الْمِرَاةِ فَإِذَا لَمْ يَكُنْ لَهُ سَبِيلٌ رَجَعَ رَاجِعًا يَحْكِي مَا وَرَاءَهُ وَ كَذَلِكَ النَّاطِرُ فِي الْمَاءِ الصَّافِي يَرْجِعُ رَاجِعًا فَيَحْكِي مَا وَرَاءَهُ إِذْ لَا سَبِيلَ لَهُ فِي إِنْفَادِ بَصَرِهِ

And the realisation of the vision, for it there is a way and a cause. So its way is the atmosphere and its cause is the illumination. So when it was such that the way was continuous between it and the seen (object), and the cause existed, one would realise what one faces from the colour and the persons. So when the vision is carried upon what there is no way for it, it would return with a returning, so it would tell one what is behind him.

Like the beholder in the mirror, his vision does not go through the mirror. So when there does not happen to be a way for it, it returns with a returning, telling what is behind him. And similar to that is the beholder in the clear water, it returns with a returning, so it tells what is behind him, where there is no way for it, with regards to the penetration of his vision’.

فَأَمَّا الْقَلْبُ فَإِنَّمَا سُلْطَانُهُ عَلَى الْهَوَاءِ فَهُوَ يُدْرِكُ جَمِيعَ مَا فِي الْهَوَاءِ وَ يَتَوَهَّمُهُ فَإِذَا حُمِلَ الْقَلْبُ عَلَى مَا لَيْسَ فِي الْهَوَاءِ مَوْجُودًا رَجَعَ رَاجِعًا فَحَكَى مَا فِي الْهَوَاءِ فَلَا يَنْبَغِي لِلْعَاقِلِ أَنْ يَحْمِلَ قَلْبَهُ عَلَى مَا لَيْسَ مَوْجُودًا فِي الْهَوَاءِ مِنْ أَمْرِ التَّوْحِيدِ جَلَّ اللَّهُ وَ عَزَّ فَإِنَّهُ إِنْ فَعَلَ ذَلِكَ لَمْ يَتَوَهَّمْ إِلَّا مَا فِي الْهَوَاءِ مَوْجُودًا كَمَا قُلْنَا فِي أَمْرِ الْبَصَرِ تَعَالَى اللَّهُ أَنْ يُشَبِّهَهُ خَلْقَهُ .

So, as for the heart, so rather its authority is upon the atmosphere. So one realises the entirety of whatever is in the whims, and imagine it. So when the heart is carried upon what is not in the whims which exists, it would return with a returning, so it would tell of what is in the whims. Therefore, it is not befitting for the intellectual that he carries his heart upon what there is no existence of in the whims, from the matter of the *Tawheed* (Oneness) of Majestic Allah^{azwj} and Mighty. So if he does that, he would not imagine anything except what is existent in the desires, just as we^{asws} are saying regarding the matter of the visualisation of Allah^{azwj} that He^{azwj} resembles His^{azwj} creatures’.⁵⁶

بَابُ النَّهْيِ عَنِ الصِّفَةِ بِغَيْرِ مَا وَصَفَ بِهِ نَفْسَهُ تَعَالَى

Chapter 10 – The Forbiddance from describing with other than what He^{azwj} has Described Himself^{azwj} with

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ عَبْدِ الرَّحِيمِ بْنِ عَتِيكَ الْقَصِيرِ قَالَ كَتَبْتُ عَلَى يَدَيَّ عَبْدِ الْمَلِكِ بْنِ أَعْيَنَ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنْ قَوْمًا بِالْعِرَاقِ يَصِفُونَ اللَّهَ بِالصُّورَةِ وَ بِالتَّخْطِيطِ فَإِنْ رَأَيْتَ جَعَلَنِي اللَّهُ فِدَاكَ أَنْ تَكْتُبَ إِلَيَّ بِالْمَذْهَبِ الصَّحِيحِ مِنَ التَّوْحِيدِ

Ali Bin Ibrahim, from Al Abbas Bin Marouf, from Ibn Abu Najran, from Hammad Bin Usman, from Abdul Raheem Bin Ateyk Al Qaseyr who said,

⁵⁶ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 9 H 12

'I wrote (a letter) upon the hands of Abdul Malik Bin Ayn to Abu Abdullah^{asws}, that a group of people in Al-Iraq are describing Allah^{azwj} with the image and with the lines. So, what is your^{asws} view, may Allah^{azwj} Make me to be sacrificed for you^{asws}, write it to me with the correct doctrine of the *Tawheed* (Oneness).'

فَكَتَبَ إِلَيَّ سَأَلْتَ رَحِمَكَ اللَّهُ عَنِ التَّوْحِيدِ وَ مَا ذَهَبَ إِلَيْهِ مِنْ قِبَلِكَ فَتَعَالَى اللَّهُ الَّذِي لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْبَصِيرُ
تَعَالَى عَمَّا يَصِفُهُ الْوَاصِفُونَ الْمُشَبِّهُونَ اللَّهَ بِخَلْقِهِ الْمُفْتَرُونَ عَلَى اللَّهِ

So he^{asws} wrote to me: 'You asked, may Allah^{azwj} have Mercy on you, about the *Tawheed* (Oneness) and it being indoctrinate in front of you about Him^{azwj}. Exalted is Allah^{azwj} Who, there is nothing like Him^{azwj}, and He^{azwj} is the Hearing, the Seeing, Exalted from what describers are describing, resembling Allah^{azwj} with His^{azwj} creatures, the forgers (of lies) upon Allah^{azwj}.

فَاعْلَمْ رَحِمَكَ اللَّهُ أَنَّ الْمَذْهَبَ الصَّحِيحَ فِي التَّوْحِيدِ مَا نَزَلَ بِهِ الْقُرْآنُ مِنْ صِفَاتِ اللَّهِ جَلَّ وَ عَزَّ فَانْفِ عَنِ اللَّهِ تَعَالَى الْبُطْلَانَ
وَ التَّشْبِيهَ فَلَا نَفِي وَ لَا تَسْبِيهَ هُوَ اللَّهُ التَّابِتُ الْمَوْجُودُ تَعَالَى اللَّهُ عَمَّا يَصِفُهُ الْوَاصِفُونَ وَ لَا تَعْدُوا الْقُرْآنَ فَتَضَلُّوا بَعْدَ الْبَيَانِ .

So know, may Allah^{azwj} have Mercy on you, that the correct doctrine regarding the *Tawheed* (Oneness) what the Quran Revealed with from the Attributes of Allah^{azwj} Majestic and Mighty. So turn away from the invalidations and the resemblances about Allah^{azwj} the Exalted and neither negate nor give resemblance. He^{azwj} is Allah^{azwj}, the Proved, the Existing. Exalted is Allah^{azwj} from what the describers are describing, and do not neglect the Quran, for you would be going astray after the clarification'.⁵⁷

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي حَمْرَةَ قَالَ قَالَ لِي عَلِيُّ بْنُ
الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) يَا أَبَا حَمْرَةَ إِنَّ اللَّهَ لَا يُوصَفُ بِمَحْدُودِيَّةٍ عَظُمَ رَبُّنَا عَنِ الصِّفَةِ فَكَيْفَ يُوصَفُ بِمَحْدُودِيَّةٍ مَنْ لَا يُحَدُّ
وَ لَا تُدْرِكُهُ الْأَبْصَارُ وَ هُوَ يُدْرِكُ الْأَبْصَارَ وَ هُوَ اللَّطِيفُ الْخَبِيرُ .

Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Abu Hamza who said,

'Ali^{asws} Bin Al-Husayn^{asws} said to me: 'O Abu Hamza! Allah^{azwj} cannot be described by the limitations. Our Lord^{azwj} is greater than the attributes, so how can one described by limitations the One^{azwj} Who cannot be limited, and the **[6:103] Visions cannot comprehend Him, and He Comprehends (all) visions**, and He^{azwj} is Aware of the subtleties, the All-Knowing?'.⁵⁸

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْحَسَنِ بْنِ سَعِيدٍ عَنْ إِبْرَاهِيمَ
بْنِ مُحَمَّدِ الْخَرَّازِ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ قَالَا دَخَلْنَا عَلَى أَبِي الْحَسَنِ الرَّضَا (عَلَيْهِ السَّلَامُ) فَحَكَيْنَا لَهُ أَنَّ مُحَمَّدًا (صَلَّى اللَّهُ
عَلَيْهِ وَآلِهِ) رَأَى رَبَّهُ فِي صُورَةِ الشَّابِّ الْمَوْفِقِ فِي سِنِّ أَبْنَاءِ ثَلَاثِينَ سَنَةً وَ قُلْنَا إِنَّ هِشَامَ بْنَ سَالِمٍ وَ صَاحِبَ الطَّاقِ وَ
الْمَيْمِيِّ يَقُولُونَ إِنَّهُ أَجُوفٌ إِلَى السَّرَّةِ وَ الْبَقِيَّةُ صَمَدٌ

Muhammad Bin Abu Abdullah, from Muhammad Bin Ismail, from Al Husayn Bin Al Hassan, from Bakr Bin Salih, from Al Hassan Bin Saeed, from Ibrahim Bin Muhammad Al Khazzaz and Muhammad Bin Al Husayn both said,

⁵⁷ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 10 H 1

⁵⁸ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 10 H 2

'We went over to Abu Al-Hassan Al-Reza^{asws} and we both told him^{asws} that Muhammad^{saww} saw his^{saww} Lord^{azwj} in an image of a young man of approximately thirty years of age, and we said that Hisham Bin Alim and Sahib Al Taq and Al Maysami are saying that He^{azwj} is hollow to the navel and the rest is 'Samad' (Not hollow)'.
 فَخَرَّ سَاجِدًا لِلَّهِ ثُمَّ قَالَ سُبْحَانَكَ مَا عَرَفُوكَ وَلَا وَحَدُّوكَ فَمِنْ أَجْلِ ذَلِكَ وَصَفُوكَ سُبْحَانَكَ لَوْ عَرَفُوكَ لَوَصَفُوكَ بِمَا وَصَفْتَ بِهِ نَفْسَكَ سُبْحَانَكَ كَيْفَ طَارَ عَنْهُمْ أَنْفُسُهُمْ أَنْ يُسَبِّهُوكَ بِغَيْرِكَ اللَّهُمَّ لَا أَصِفُكَ إِلَّا بِمَا وَصَفْتَ بِهِ نَفْسَكَ وَلَا أُسَبِّحُكَ بِخَلْقِكَ أَنْتَ أَهْلٌ لِكُلِّ خَيْرٍ فَلَا تَجْعَلْنِي مِنَ الْقَوْمِ الظَّالِمِينَ

So he^{asws} fell prostrating to Allah^{azwj}, then said: 'Glory be to You^{azwj}! They do not recognise You^{azwj}, nor are they (acknowledging) Your^{azwj} Oneness, therefore due to that, they are describing You^{azwj} (as such). Glory be to You^{azwj}! Had they recognised You^{azwj}, they would have described You^{azwj} with what You^{azwj} have Described Yourself^{azwj} with. Glory be to You^{azwj}! How are they obliging themselves that they are resembling You^{azwj} with others. O Allah^{azwj}! I^{asws} do not describe You^{azwj} except with what You^{azwj} Described Yourself^{azwj} with, nor do I^{asws} resemble You^{azwj} with Your^{azwj} creatures. You^{azwj} are the Rightful of every goodness, therefore do not Make me^{asws} to be from the unjust people'.

ثُمَّ انْتَفَتَ إِلَيْنَا فَقَالَ مَا تَوَهَّمْتُمْ مِنْ شَيْءٍ فَتَوَهَّمُوا اللَّهَ عَيْرَهُ

Then he^{asws} turned around towards us, and he^{asws} said: 'Whatever you are imagining from a thing, so imagine Allah^{azwj} to be other than it'.

ثُمَّ قَالَ نَحْنُ آلُ مُحَمَّدٍ النَّمَطُ الْأَوْسَطُ الَّذِي لَا يُدْرِكُنَا الْعَالِي وَلَا يَسْبِقُنَا التَّالِي يَا مُحَمَّدُ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) حِينَ نَظَرَ إِلَى عَظَمَةِ رَبِّهِ كَانَ فِي هَيْئَةِ الشَّابِّ الْمُؤَقَّفِ وَ سِنَّ أُنْبَاءِ ثَلَاثِينَ سَنَةً يَا مُحَمَّدُ عَظَمَ رَبِّي عَزَّ وَجَلَّ أَنْ يَكُونَ فِي صِفَةِ الْمَخْلُوقِينَ

Then He^{azwj} Said: 'We^{asws}, the Progeny^{asws} of Muhammad^{saww} are of the median classification which neither can the exaggerator catch-up with us^{asws} nor do the followers precede us^{asws}. O Muhammad! (You are saying that) Rasool-Allah^{saww}, when he^{saww} looked at the Magnificence of his^{saww} Lord^{azwj}, He^{azwj} was in a body of a youth of approximately thirty years of age. O Muhammad! My^{asws} Lord^{azwj} Mighty and Majestic is Greater than He^{azwj} would happen to be in a description of the creatures'.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ مَنْ كَانَتْ رَجُلَاهُ فِي خُضْرَةٍ قَالَ ذَلِكَ مُحَمَّدٌ كَانَ إِذَا نَظَرَ إِلَى رَبِّهِ بِقَلْبِهِ جَعَلَهُ فِي نُورٍ مِثْلِ نُورِ الْحُجْبِ حَتَّى يَسْتَبِينَ لَهُ مَا فِي الْحُجْبِ إِنَّ نُورَ اللَّهِ مِنْهُ أَخْضَرُ وَمِنْهُ أَحْمَرُ وَمِنْهُ أَبْيَضُ وَمِنْهُ غَيْرُ ذَلِكَ يَا مُحَمَّدُ مَا شَهِدَ لَهُ الْكِتَابُ وَالسُّنَّةُ فَتَحْنُ الْقَائِلُونَ بِهِ .

He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! Who was it, whose leg was in green?' He^{asws} said: 'Muhammad^{saww}, when he^{saww} looked at his^{saww} Lord^{azwj} with his^{saww} heart, He^{saww} was Made to be in Light similar to the Light of the Veils, to the extent that is was clear to him^{asws} what was in the Veils. The Light of Allah^{azwj}, from it is green, and from it is red, and from it is white, and from it is other than that.

O Muhammad! Whatever the Book (Quran) testifies for Him^{azwj}, so we^{asws} are the speakers with it'.⁵⁹

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ بَشِيرِ الْبَرْقِيِّ قَالَ حَدَّثَنِي عَبَّاسُ بْنُ عَامِرِ الْقَصْبَانِيُّ قَالَ أَخْبَرَنِي هَارُونُ بْنُ الْجَهْمِ عَنْ أَبِي حَمْرَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَام) قَالَ قَالَ لَوْ اجْتَمَعَ أَهْلُ السَّمَاءِ وَالْأَرْضِ أَنْ يَصِفُوا اللَّهَ بِعَظَمَتِهِ لَمْ يَقْدِرُوا .

Ali Bin Muhammad and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Ahmad Bin Bashir Al Barqy who said, 'Abbas Bin Aamir Al Qasbany narrated to me saying, 'Haroun Bin Al Jahm informed me, from Abu Hamza,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: 'If the inhabitants of the sky and the earth were to gather together in describing Allah^{azwj} by His^{azwj} Magnificence, they would not be able to'.⁶⁰

سَهْلٌ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْهَمْدَانِيِّ قَالَ كَتَبْتُ إِلَى الرَّجُلِ (عَلَيْهِ السَّلَام) أَنْ مَنْ قَبْلَنَا مِنْ مَوَالِيكَ قَدْ اخْتَلَفُوا فِي التَّوْحِيدِ فَمِنْهُمْ مَنْ يَقُولُ جِسْمٌ وَ مِنْهُمْ مَنْ يَقُولُ صُورَةٌ فَكَتَبْتُ (عَلَيْهِ السَّلَام) بِخَطِّهِ سُبْحَانَ مَنْ لَا يُحَدُّ وَ لَا يُوصَفُ لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْعَلِيمُ أَوْ قَالَ الْبَصِيرُ .

Sahl Bin Ibrahim Bin Muhammad Al Hamdany who said,

'I wrote to the man^{asws} that the ones before us from the ones in your^{asws} Wilayah are differing regarding the *Tawheed*. So, from them is one who is saying, 'A body', and from them is one who is saying, 'An Image". So he^{asws} wrote in his^{asws} own handwriting: 'Glorious is the One^{azwj} Who cannot be limited, nor can He^{azwj} be described. There is nothing like Him^{azwj}, and He^{azwj} is the Hearing, the All-Knowing'. Or he^{asws} said: 'All-Seeing'.⁶¹

سَهْلٌ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ حَكِيمٍ قَالَ كَتَبَ أَبُو الْحَسَنِ مُوسَى بْنُ جَعْفَرٍ (عَلَيْهِ السَّلَام) إِلَى أَبِي أَنْ اللَّهَ أَعْلَى وَ أَجَلُّ وَ أَكْبَرُ مِنْ أَنْ يُبْلَغَ كُنْهُ صِفَتِهِ فَصَفُوهُ بِمَا وَصَفَ بِهِ نَفْسَهُ وَ كَفُوا عَمَّا سِوَى ذَلِكَ .

Sahl, from Muhammad Bin Isa, from Ibrahim, from Muhammad Bin Hakim who said,

'Abu Al-Hassan Musa^{asws} Bin Ja'far^{asws} wrote to my father: 'Allah^{azwj} is more Exalted, and more Majestic, and more Magnificent than that His^{azwj} Description be reached. Therefore, described Him^{azwj} with what He^{azwj} has Described Himself^{azwj} with, and refrain from whatever is besides that'.⁶²

سَهْلٌ عَنْ السَّنْدِيِّ بْنِ الرَّبِيعِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ أَحْمَدَ بْنِ مُرَازِمٍ عَنِ الْمُفَضَّلِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) عَنْ شَيْءٍ مِنَ الصِّفَةِ فَقَالَ لَا تَجَاوِزْ مَا فِي الْقُرْآنِ .

Sahl, from Al Sindy Bin Al Rabi'e, from Ibn Abu Umeyr, from Hafs a brother of Marazim, from Al Mufazzal who said,

⁵⁹ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 10 H 3

⁶⁰ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 10 H 4

⁶¹ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 10 H 5

⁶² Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 10 H 6

'I asked Abu Al-Hassan^{asws} about something from the Attributes. So he^{asws} said: 'Do not exceed what is in the Quran'.⁶³

سَهْلٌ عَنْ مُحَمَّدِ بْنِ عَلِيِّ الْقَاسَانِيِّ قَالَ كَتَبْتُ إِلَيْهِ (عَلَيْهِ السَّلَامُ) أَنْ مَنْ قَبَّلْنَا قَدِ اخْتَلَفُوا فِي التَّوْحِيدِ قَالَ فَكَتَبَ (عَلَيْهِ السَّلَامُ) سُبْحَانَ مَنْ لَا يَحُدُّ وَلَا يُوصَفُ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ .

Sahl, from Muhammad Bin Ali Al Qasany who said,

'I wrote to him^{asws} that the ones before us are differing regarding the *Tawheed* (Oneness). So he^{asws} wrote: 'Glorious is the One^{azwj} Who cannot be limited, nor can He^{azwj} be described. There is nothing like Him^{azwj}, and He^{azwj} is the Hearing, the Seeing'.⁶⁴

سَهْلٌ عَنْ بَشْرِ بْنِ بَشَّارِ النَّيْشَابُورِيِّ قَالَ كَتَبْتُ إِلَى الرَّجُلِ (عَلَيْهِ السَّلَامُ) أَنْ مَنْ قَبَّلْنَا قَدِ اخْتَلَفُوا فِي التَّوْحِيدِ فَمِنْهُمْ مَنْ يَقُولُ هُوَ جِسْمٌ وَمِنْهُمْ مَنْ يَقُولُ هُوَ صُورَةٌ فَكَتَبَ إِلَيَّ سُبْحَانَ مَنْ لَا يَحُدُّ وَلَا يُوصَفُ وَلَا يُشَبَّهُهُ شَيْءٌ وَلَا لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ .

Sahl, from Bishr Bin Bashhar Al Naeyshapouri who said,

'I wrote to the man^{asws} that the ones before us are differing regarding the *Tawheed*. So, from them is one who is saying, 'He^{azwj} is a body', and from them is one who is saying, 'He^{azwj} is an image'. So he^{asws} wrote to me: 'Glorious is the One^{azwj} Who can neither be limited, nor can He^{azwj} be described, nor can He^{azwj} be resembled with anything, and there is nothing Like Him^{azwj}, and He^{azwj} is the Hearing, the Seeing'.⁶⁵

سَهْلٌ قَالَ كَتَبْتُ إِلَى أَبِي مُحَمَّدٍ (عَلَيْهِ السَّلَامُ) سَنَةَ خَمْسٍ وَخَمْسِينَ وَ مِائَتَيْنِ قَدِ اخْتَلَفَ يَا سَيِّدِي أَصْحَابُنَا فِي التَّوْحِيدِ مِنْهُمْ مَنْ يَقُولُ هُوَ جِسْمٌ وَمِنْهُمْ مَنْ يَقُولُ هُوَ صُورَةٌ فَإِنْ رَأَيْتَ يَا سَيِّدِي أَنْ تَعَلَّمَنِي مِنْ ذَلِكَ مَا أَقْفُ عَلَيْهِ وَلَا أَجُوزُهُ فَعَلْتَ مُنْطَوًّا عَلَى عَبْدِكَ

Sahl said,

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

فَوَقَعَ بِخَطِّهِ (عَلَيْهِ السَّلَامُ) سَأَلْتِ عَنِ التَّوْحِيدِ وَ هَذَا عَنْكُمْ مَعْرُوفٌ اللَّهُ وَاجِدٌ أَحَدٌ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ خَالِقٌ وَ لَيْسَ بِمَخْلُوقٍ يَخْلُقُ تَبَارَكَ وَ تَعَالَى مَا يَشَاءُ مِنَ الْأَجْسَامِ وَ غَيْرِ ذَلِكَ وَ لَيْسَ بِجِسْمٍ وَ يُصَوِّرُ مَا يَشَاءُ وَ لَيْسَ بِصُورَةٍ جَلَّ تَنَازُهُ وَ تَقَدَّسَتْ أَسْمَاؤُهُ أَنْ يَكُونَ لَهُ شِبْهُهُ هُوَ لَا غَيْرَهُ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ .

So he^{asws} signed in his^{asws} own handwriting: 'You asked about the *Tawheed* (Oneness), and this is distant from you all. Allah^{azwj} is One, First. He^{azwj} neither begot nor is He^{azwj} begotten and there does not happen to be a match for Him^{azwj}. He^{azwj} is the Creator and is not created. He^{azwj}, Blessed and High, Creates whatever He^{azwj} so Desires to from the bodies, and other than that, and He^{azwj} is not with a body; and

⁶³ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 10 H 7

⁶⁴ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 10 H 8

⁶⁵ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 10 H 9

He^{azwj} Makes images, whatever He^{azwj} so Desires to and He^{azwj} is not with an image. Majestic is His^{azwj} Laudation, and Holy are His^{azwj} Names. If there happens to be a resemblance of Him^{azwj}, it would be for other than Him^{azwj}. There is nothing like Him^{azwj}, and He^{azwj} is the Hearing, the Seeing'.⁶⁶

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ عَنِ الْفَضْلِ بْنِ يَسَارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ اللَّهَ لَا يُوصَفُ وَ كَيْفَ يُوصَفُ وَ قَدْ قَالَ فِي كِتَابِهِ وَ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ فَلَا يُوصَفُ بِقَدْرٍ إِلَّا كَانَ أَعْظَمَ مِنْ ذَلِكَ .

Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Hammad Bin Isa, from Rabi'e Bin Abdullah, from Al Fuzayl Bin Yasar who said,

'I heard Abu Abdullah^{asws} saying that Allah^{azwj} cannot be described, and how can one describe and He^{azwj} has Said in His^{azwj} Book [6:91] **And they do not appreciate Allah with the appreciation that is due to Him.** Thus, He^{azwj} would not be described with an appreciation except that He^{azwj} would be greater than that'.⁶⁷

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَنْ غَيْرِهِ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ إِنَّ اللَّهَ عَظِيمٌ رَفِيعٌ لَا يَقْدِرُ الْعِبَادُ عَلَى صِفَتِهِ وَ لَا يَبْلُغُونَ كَنَهُ عَظَمَتِهِ لَا تُدْرِكُهُ الْأَبْصَارُ وَ هُوَ يُدْرِكُ الْأَبْصَارَ وَ هُوَ اللَّطِيفُ الْخَبِيرُ وَ لَا يُوصَفُ بِكَيْفٍ وَ لَا أَيْنَ وَ حَيْثُ وَ كَيْفَ أَصْفُهُ بِالْكَيْفِ وَ هُوَ الَّذِي كَيْفَ الْكَيْفِ حَتَّى صَارَ كَيْفًا فَعَرَفَتْ الْكَيْفَ بِمَا كَيْفَ لَنَا مِنَ الْكَيْفِ

Ali Bin Muhammad, from Sahl Bin Ziyad and from someone else, from Muhammad Bin Suleyman, from Ali Bin Ibrahim, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} is Magnificent, Lofty. The servants have no ability upon describing Him^{azwj}, nor would they reach His^{azwj} Magnificence [6:103] **Visions cannot comprehend Him, and He Comprehends (all) visions,** and He^{azwj} is Aware of the subtleties, the Aware; and He^{azwj} can neither be described by the 'how', nor 'where'; and 'where' and 'how' described Him^{azwj} with the Qualitative State, and He^{azwj} is the One^{azwj} Who Originated the 'how' until 'how' came to be. So the 'how' was recognised by what it was Originated for us from the Qualitative State.

أَمْ كَيْفَ أَصْفُهُ بِأَيْنٍ وَ هُوَ الَّذِي أَيْنَ الْأَيْنِ حَتَّى صَارَ أَيْنًا فَعَرَفَتْ الْأَيْنُ بِمَا أَيْنَ لَنَا مِنَ الْأَيْنِ

Or, how can I^{azwj} describe Him^{azwj} with 'where', and He^{azwj} is the One^{azwj} Who Originated the 'where' until 'where' came to be. So the 'where' is recognised with what it was Originated for us from the 'where'.

أَمْ كَيْفَ أَصْفُهُ بِحَيْثٍ وَ هُوَ الَّذِي حَيْثُ الْحَيْثُ حَتَّى صَارَ حَيْثًا فَعَرَفَتْ الْحَيْثُ بِمَا حَيْثُ لَنَا مِنَ الْحَيْثُ

Of how can I^{asws} describe Him^{asws} with a position, and He^{azwj} is the One^{azwj} Who Originated the position, until 'position' came to be. So the 'position' is recognised with that it was Originated for us from the 'position'.

فَاللَّهُ تَبَارَكَ وَ تَعَالَى دَاخِلٌ فِي كُلِّ مَكَانٍ وَ خَارِجٌ مِنْ كُلِّ شَيْءٍ لَا تُدْرِكُهُ الْأَبْصَارُ وَ هُوَ يُدْرِكُ الْأَبْصَارَ لَا إِلَهَ إِلَّا هُوَ الْعَلِيُّ الْعَظِيمُ وَ هُوَ اللَّطِيفُ الْخَبِيرُ .

⁶⁶ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 10 H 10

⁶⁷ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 10 H 11

So, Allah^{azwj} Blessed and High is included in every place, and outside from everything. **[6:103] Visions cannot comprehend Him, and He Comprehends (all) visions.** There is no god except Allah^{azwj}. He^{azwj} is the Exalted, the Magnificent, and He^{azwj} is Aware of the subtleties, the Aware'.⁶⁸

⁶⁸ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 10 H 12