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AL-KAFI

ج 1

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* (2) (Oneness of Allah^{azwj})

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَامٌ 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 النَّهْيِ عَنِ الْجِسْمِ وَالصُّورَةِ

Chapter 11 – The Forbiddance from (describing Allah^{azwj}) with the body and the image

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ بَحْبَحَى عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) سَمِعْتُ هِشَامَ بْنَ الْحَكَمِ يَرْوِي عَنْكَ أَنَّ اللَّهَ جِسْمٌ صَمَدِيٌّ نُورِيٌّ مَعْرِفَتُهُ ضَرُورَةٌ يَمُنُّ بِهَا عَلَى مَنْ يَشَاءُ مِنْ خَلْقِهِ فَقَالَ (عَلَيْهِ السَّلَامُ) سُبْحَانَ مَنْ لَا يَعْلَمُ أَحَدٌ كَيْفَ هُوَ إِلَّا هُوَ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ لَا يُحَدُّ وَلَا يُحَسُّ وَلَا يُجَسُّ وَلَا تُدْرِكُهُ الْأَبْصَارُ وَلَا الْأَحْوَاسُ وَلَا يُحِيطُ بِهِ شَيْءٌ وَلَا جِسْمٌ وَلَا صُورَةٌ وَلَا تَخْطِيطٌ وَلَا تَحْدِيدٌ .

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

'I said to Abu Abdullah^{asws}, 'I heard Hisham Bin Al-Hakam reporting from you^{asws} that Allah^{azwj} is (a physical) body, solid, (Made of) Light. His^{azwj} recognition is a necessity. He^{azwj} Endows with it upon the ones whom He^{azwj} so Desires to from His^{azwj} creatures'. So He^{asws} said: 'Glorious is the One^{azwj} Whom no one knows how He^{azwj} is except that nothing is like Him^{azwj} and He^{azwj} is the Hearing, the Seeing. He^{azwj} can neither be limited, nor felt, nor touched, nor do the visions comprehend Him^{azwj}, nor the senses, nor can He^{azwj} be encompassed by anything, nor a body, nor an image, nor lines, nor boundaries'.¹

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ حَمَزَةَ بْنِ مُحَمَّدٍ قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) أَسْأَلُهُ عَنِ الْجِسْمِ وَالصُّورَةِ فَكَتَبَ سُبْحَانَ مَنْ لَيْسَ كَمِثْلِهِ شَيْءٌ لَا جِسْمٌ وَلَا صُورَةٌ .

Muhammad Bin Al Hassan, from Sahld Bin Ziyad, from Hamza Bin Muhammad who said,

'I wrote to Abu Al-Hassan^{asws} asking him^{asws} about the body and the image. So he^{asws} wrote: 'Glorious is the One^{azwj}, there being nothing like Him^{azwj}, neither a body nor an image'.

وَرَوَاهُ مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ إِلَّا أَنَّهُ لَمْ يُسَمِّ الرَّجُلَ .

And it is reported by Muhammad Bin Abdu Abdullah, except that he did not name the man'.²

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيْعٍ عَنْ مُحَمَّدِ بْنِ زَيْدٍ قَالَ جِئْتُ إِلَى الرَّضَا (عَلَيْهِ السَّلَامُ) أَسْأَلُهُ عَنِ التَّوْحِيدِ فَأَمَلَى عَلَيَّ الْحَمْدُ لِلَّهِ فَاطِرِ الْأَشْيَاءِ إِتْسَاءً وَ مُبْتَدِعِهَا ابْتِدَاعًا بِفَعْدَرَتِهِ وَ حَكْمَتِهِ لَا مِنْ شَيْءٍ فَيَبْطُلُ الْإِخْتِرَاعُ وَ لَا لِعِلَّةٍ فَلَا يَصِحُّ الْإِتْبَادُ خَلْقَ مَا شَاءَ كَيْفَ شَاءَ مُتَوَحِّدًا بِذَلِكَ لِإِظْهَارِ حَكْمَتِهِ وَ حَقِيقَةِ رَبُوبِيَّتِهِ لَا تَضْبِطُهُ الْعُقُولُ وَ لَا تَبْلُغُهُ الْأَوْهَامُ وَ لَا تُدْرِكُهُ الْأَبْصَارُ وَ لَا يُحِيطُ بِهِ مَقْدَارٌ عَجَزَتْ دُونَهُ الْعِبَارَةُ وَ كَلَّتْ دُونَهُ الْأَبْصَارُ وَ ضَلَّ فِيهِ

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

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

تَصَارِيفُ الصِّفَاتِ اِحْتَجَبَ بِغَيْرِ حِجَابٍ مَحْجُوبٍ وَ اسْتَتَرَ بِغَيْرِ سِتْرٍ مَسْتُورٍ عُرِفَ بِغَيْرِ رُؤْيَةٍ وَ وُصِفَ بِغَيْرِ صُورَةٍ وَ نَعِيَ بِغَيْرِ جِسْمٍ لَا إِلَهَ إِلَّا اللَّهُ الْكَبِيرُ الْمُتَعَالَى .

Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Muhammad Bin Ismail Bin Bazie, from Muhammad Bin Zayd who said,

'I went over to Al-Reza^{asws} asking him^{asws} about the *Tawheed* (Oneness). So he^{asws} dictated unto me: 'The Praise is for Allah^{azwj}, Originator of the things, their Maker and their Initiator. He^{azwj} Initiated these by His^{azwj} Power and His^{azwj} Wisdom.'³

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَمَّنْ ذَكَرَهُ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ قَالَ وَصَفْتُ لِأَبِي إِبرَاهِيمَ (عَلَيْهِ السَّلَامُ) قَوْلَ هِشَامِ بْنِ سَالِمِ الْجَوَالِيقِيِّ وَ حَكَيْتُ لَهُ قَوْلَ هِشَامِ بْنِ الْحَكَمِ أَنَّهُ جِسْمٌ فَقَالَ إِنَّ اللَّهَ تَعَالَى لَا يُسَبِّهُهُ شَيْءٌ أَيْ فُحْشٌ أَوْ خَنَا أَعْظَمُ مِنْ قَوْلٍ مَنْ يَصِفُ خَالِقَ الْأَشْيَاءِ بِجِسْمٍ أَوْ صُورَةٍ أَوْ بِخَلْفَةٍ أَوْ بِتَحْدِيدٍ وَ أَعْضَاءٍ تَعَالَى اللَّهُ عَنْ ذَلِكَ عُلُوًّا كَبِيرًا .

Muhammad Bin nAbu Abdullah, from the one who mentioned it, from Ali Bin Al Abbas, from Ahmad Bin Muhammad Bin Abu Nasr, from Muhammad Bin Hakeym who said,

'I described to Abu Ibrahim^{asws} (7th Imam^{asws}), the words of Hisham Bin Salim Al-Jawaliqiy, and related to him^{asws} the word of Hisham Bin Al-Hakam that He^{azwj} is a body'. So he^{asws} said: 'Allah^{azwj} the Exalted cannot be resembled by anything. What can be a greater obscenity or betrayal than the words of the one who describes the Creator of the things as being with a body, or an image, or by a creature, or a limitation, or body parts? Exalted is Allah^{azwj} from that, Loftier, Greater'.⁴

عَلِيُّ بْنُ مُحَمَّدٍ رَفَعَهُ عَنْ مُحَمَّدِ بْنِ الْفَرَجِ الرَّخَجِيِّ قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) أَسْأَلُهُ عَمَّا قَالَ هِشَامُ بْنُ الْحَكَمِ فِي الْجِسْمِ وَ هِشَامُ بْنُ سَالِمٍ فِي الصُّورَةِ فَكَتَبْتُ دَعْوَةَ حَيْرَةَ الْحَيْرَانِ وَ اسْتَعَدَّ بِاللَّهِ مِنَ الشَّيْطَانِ لَيْسَ الْقَوْلُ مَا قَالَ الْهَشَامَانِ .

Ali Bin Muhammad, raising it, from Muhammad Bin Al Faraj Al Rukhajiyyin who said,

'I wrote to Abu Al-Hassan^{asws} asking him^{asws} about what Hisham Bin Al Hakam said regarding the body, and Hisham Bin Salim (said) regarding the Image. So he^{asws} wrote: 'Leave from yourself the confusion of the confused ones and seek Refuge with Allah^{azwj} from the Satan^{la}. The words are not what the two Hishams have spoken'.⁵

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْحَسَنِ بْنِ سَعِيدٍ عَنِ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنْ مُحَمَّدِ بْنِ زِيَادٍ قَالَ سَمِعْتُ يُونُسَ بْنَ ظَنِّيَانَ يَقُولُ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقُلْتُ لَهُ إِنَّ هِشَامَ بْنَ الْحَكَمِ يَقُولُ قَوْلًا عَظِيمًا إِلَّا أَنِّي أَخْتَصِرُ لَكَ مِنْهُ أَحْرَفًا فَرَعَمَ أَنَّ اللَّهَ جِسْمٌ لِأَنَّ الْأَشْيَاءَ شَيْئَانِ جِسْمٌ وَ فِعْلُ الْجِسْمِ فَلَا يَجُوزُ أَنْ يَكُونَ الصَّانِعُ بِمَعْنَى الْفِعْلِ وَ يَجُوزُ أَنْ يَكُونَ بِمَعْنَى الْفَاعِلِ

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

'I heard Yunus Bin Zabyan saying, 'I went over to Abu Abdullah^{asws} and said to him^{asws}, 'Hisham Bin Al-Hakam is saying grievous words. Indeed, I shall summarise

³ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 11 H 3

⁴ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 11 H 4

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

some from it. He is alleging that Allah^{azwj} is a body, because the things are two things, body and deed of the body. Thus, it is not permissible that the Maker could happen to be in the meaning of the deed, and it is permissible that He^{azwj} could happen to be in the meaning of the performer’.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَبِحَيْهِ أَمَا عَلِمَ أَنَّ الْجِسْمَ مَحْدُودٌ مُتَنَاهٍ وَ الصُّورَةَ مَحْدُودَةٌ مُتَنَاهِيَةٌ فَإِذَا اخْتَمَلَ الْحَدَّ اخْتَمَلَ الزِّيَادَةَ وَ النُّقْصَانَ وَإِذَا اخْتَمَلَ الزِّيَادَةَ وَ النُّقْصَانَ كَانَ مَخْلُوقًا

So Abu Abdullah^{asws} said: ‘Weo be unto him! Does he not know that the body is limited to its end-points, and the image is limited to its end-points? So when it carries the limitation, it would carry the increase and the decrease. And when it carries the increase and the decrease, it would be a creation’.

قَالَ قُلْتُ فَمَا أَقُولُ قَالَ لَا جِسْمَ وَ لَا صُورَةَ وَ هُوَ مُجَسِّمُ الْأَجْسَامِ وَ مُصَوِّرُ الصُّورِ لَمْ يَنْجَزْ وَ لَمْ يَتَنَاهَ وَ لَمْ يَنْزَائِدْ وَ لَمْ يَنْتَقِصْ لَوْ كَانَ كَمَا يَقُولُونَ لَمْ يَكُنْ بَيْنَ الْخَالِقِ وَ الْمَخْلُوقِ فَرْقٌ وَ لَا بَيْنَ الْمُنْشِئِ وَ الْمُنْشَأِ لَكِنْ هُوَ الْمُنْشِئُ فَرْقٌ بَيْنَ مَنْ جَسَمَهُ وَ صُورَهُ وَ أَنْشَأَهُ إِذْ كَانَ لَا يُشْبِهُهُ شَيْءٌ وَ لَا يُسَبِّهُهُ هُوَ شَيْئًا .

He (the narrator) said, ‘I said, ‘So what should I be saying?’ He^{asws} said: ‘Neither a body, nor an image, and He^{azwj} is the Sculptor of the bodies and the Artist of the images. He^{azwj} cannot be divided, and cannot have boundaries, and cannot be increased, and cannot be decreased. Had it been as they are saying, there would not be any difference between the Creator and the created, nor between the Constructor and the constructed. But He^{azwj} is the Constructor. There is a difference between the One^{azwj} Who Sculpts it and Images it and Constructs it, when it was so than there is nothing resembling Him^{azwj}, nor does He^{azwj} resemble anything’.⁶

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنِ الْحَسَنِ بْنِ عَبْدِ الرَّحْمَنِ الْجَمَانِيِّ قَالَ قُلْتُ لِأَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ (عَلَيْهِ السَّلَامُ) إِنَّ هِشَامَ بْنَ الْحَكَمِ زَعَمَ أَنَّ اللَّهَ جِسْمٌ لَيْسَ كَمِثْلِهِ شَيْءٌ عَالِمٌ سَمِيعٌ بَصِيرٌ قَادِرٌ مُتَكَلِّمٌ نَاطِقٌ وَ الْكَلَامُ وَ الْقُدْرَةُ وَ الْعِلْمُ يَجْرِي مَجْرَى وَاحِدٍ لَيْسَ شَيْءٌ مِنْهَا مَخْلُوقًا

Muhammad Bin Abu Abdullah, from Muhammad Bin Ismail, from Ali Bin Al Abbas, from Al Hassan Bin Abdul Rahman Al Himmany who said,

‘I said to Abu Al-Hassan Musa Bin Ja’far^{asws} that Hisham Bin Al-Hakam is alleging that Allah^{azwj} is a body. There is nothing resembling Him^{azwj}. All-knowing, Hearing, Seeing, Powerful. A Speaker speaking, and the Speech, and the Power, and the Knowledge, (all) flowing as one flow, there being nothing from it being Created’.

فَقَالَ قَاتَلَهُ اللَّهُ أَمَا عَلِمَ أَنَّ الْجِسْمَ مَحْدُودٌ وَ الْكَلَامَ غَيْرُ الْمُتَكَلِّمِ مَعَادَ اللَّهِ وَ أَبْرَأُ إِلَى اللَّهِ مِنْ هَذَا الْقَوْلِ لَا جِسْمَ وَ لَا صُورَةَ وَ لَا تَحْدِيدَ وَ كُلُّ شَيْءٍ سِوَاهُ مَخْلُوقٌ إِنَّمَا تُحَوَّنُ الْأَشْيَاءُ بِإِرَادَتِهِ وَ مَشِيئَتِهِ مِنْ غَيْرِ كَلَامٍ وَ لَا تَرَدُّدٍ فِي نَفْسٍ وَ لَا نَطْقٍ بِلِسَانٍ .

So he^{asws} said: ‘May Allah^{azwj} Kill him! Does he not know that the body is limited, and the speech is other than the speaker? I^{asws} seek Refuge of Allah^{azwj} and for Allah^{azwj} I keep away from this speech. There is neither a body, nor an image, nor a limitation, and everything Besides Him^{azwj} is a creation. But rather, the things came to be by His^{azwj} Will, and His^{azwj} Desire from without a speech, or hesitation in Himself^{azwj}, or speaking by a tongue’.⁷

⁶ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 11 H 6

⁷ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 11 H 7

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ قَالَ وَصَفْتُ لِأَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) قَوْلَ هِشَامِ الْجَوَالِيقِيِّ وَ مَا يَقُولُ فِي الشَّابِّ الْمُوقَفِ وَ وَصَفْتُ لَهُ قَوْلَ هِشَامِ بْنِ الْحَكَمِ فَقَالَ إِنَّ اللَّهَ لَا يُشَبَّهُهُ شَيْءٌ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Muhammad Bin Hakeym who said,

'I described to Abu Al-Hassan^{asws} the words of Hisham Al-Jawaliqiy and what he is saying regarding the fully grown youth, and described to him^{asws} the words of Hisham Bin Al-Hakam. So he^{asws} said: 'Surely Allah^{azwj}, nothing resembles Him^{azwj},⁸

بَابُ صِفَاتِ الدَّاتِ

Chapter 12 – Attributes of the Self

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ خَالِدِ الطَّيَالِسِيِّ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ لَمْ يَزَلِ اللَّهُ عَزَّ وَ جَلَّ رَبَّنَا وَ الْعِلْمُ دَاتُهُ وَ لَا مَعْلُومٌ وَ السَّمْعُ دَاتُهُ وَ لَا مَسْمُوعٌ وَ الْبَصَرُ دَاتُهُ وَ لَا مُبْصَرٌ وَ الْقُدْرَةُ دَاتُهُ وَ لَا مَقْدُورٌ

Ali Bin Ibrahim, from Muhammad Bin Khalid Al Tayalisiy, from Safwan Bin Yahya, from Ibn Muskan, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: 'Allah^{azwj} Mighty and Majestic never ceased to be our Lord^{azwj}; and the Knowledge is His^{azwj} Self and (even though) there may be nothing to be known, and the Hearing is His^{azwj} Self and (even though) there may be nothing to be heard, and the Seeing is His^{azwj} Self and (even though) there may be nothing to be seen, and the Power is His^{azwj} Self and (even though) there may be nothing to be empowered upon.

فَلَمَّا أَحْدَثَ الْأَشْيَاءَ وَ كَانَ الْمَعْلُومُ وَقَعَ الْعِلْمُ مِنْهُ عَلَى الْمَعْلُومِ وَ السَّمْعُ عَلَى الْمَسْمُوعِ وَ الْبَصَرُ عَلَى الْمُبْصِرِ وَ الْقُدْرَةُ عَلَى الْمَقْدُورِ

So when He^{azwj} Created the things, and it was the known (things), the Knowledge Occurred from Him^{azwj} upon the known, and the Hearing upon the heard, and the Seeing upon the seen, and the Power upon the empowered'.

قَالَ قُلْتُ فَلَمْ يَزَلِ اللَّهُ مُنْحَرَكًا قَالَ فَقَالَ تَعَالَى اللَّهُ عَنْ ذَلِكَ إِنَّ الْحَرَكَةَ صِفَةٌ مُحْدَثَةٌ بِالْفِعْلِ قَالَ قُلْتُ فَلَمْ يَزَلِ اللَّهُ مُتَكَلِّمًا قَالَ فَقَالَ إِنَّ الْكَلَامَ صِفَةٌ مُحْدَثَةٌ لَيْسَتْ بِأَزَلِيَّةٍ كَانَ اللَّهُ عَزَّ وَ جَلَّ وَ لَا مُتَكَلِّمٌ .

He (the narrator) said, 'I said, 'So Allah^{azwj} does not cease to be moving'. So he^{asws} said: 'Allah^{azwj} is more Exalted from that. The movement is a quality created by the deed'. I said, 'So Allah^{azwj} did not cease to be Speaking'. So he^{asws} said: 'The speech is a created quality, it is not with the eternity. Allah^{azwj} Mighty and Majestic was, and He^{azwj} did not Speak'.⁹

مُحَمَّدُ بْنُ يَحْيَى عَنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ كَانَ اللَّهُ عَزَّ وَ جَلَّ وَ لَا شَيْءَ غَيْرُهُ وَ لَمْ يَزَلْ عَالِمًا بِمَا يَكُونُ فَعِلْمُهُ بِهِ قَبْلَ كَوْنِهِ كَعِلْمِهِ بِهِ بَعْدَ كَوْنِهِ .

⁸ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 11 H 8

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

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ibn Abu Umeyr, from Hisham Bin Salim, from Muhammad Bin Muslim,

Abu Ja'far^{asws}, said, 'I heard him^{asws} saying: 'Allah^{azwj} Mighty and Majestic was and there was nothing else apart from Him^{azwj}, and He^{azwj} has not ceased to be Knowing with what is going to occur, and He^{azwj} Knew of it before its occurrence, just like His^{azwj} Knowledge of it after its occurrence'.¹⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْكَاهِلِيِّ قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) فِي دُعَاءِ الْحَمْدِ لِلَّهِ مُنْتَهَى عِلْمِهِ فَكَتَبَ إِلَيَّ لَا تَقُولَنَّ مُنْتَهَى عِلْمِهِ فَلَيْسَ لِعِلْمِهِ مُنْتَهَى وَ لَكِنَّ قُلَّ مُنْتَهَى رِضَاهُ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Al Kahily who said,

'I wrote to Abu Al-Hassan^{asws} regarding the supplication 'The Praise is for Allah^{azwj} the end-point of His^{azwj} Knowledge' (دُعَاءِ الْحَمْدِ لِلَّهِ مُنْتَهَى عِلْمِهِ). So he^{asws} wrote back: 'Do not be saying, 'End-point of His^{azwj} Knowledge', for there is no end-point to His^{azwj} Knowledge. But, say, 'End-point of His^{azwj} Pleasure (for His^{azwj} creatures)'.¹¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَبِي بَرْزَةَ بْنِ نُوحٍ أَنَّهُ كَتَبَ إِلَى أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) يَسْأَلُهُ عَنِ اللَّهِ عَزَّ وَ جَلَّ أَمْ كَانَ يَعْلَمُ الْأَشْيَاءَ قَبْلَ أَنْ يَخْلُقَ الْأَشْيَاءَ وَ كَوْنَهَا أَوْ لَمْ يَعْلَمْ ذَلِكَ حَتَّى يَخْلُقَهَا وَ أَرَادَ خَلْقَهَا وَ تَكْوِينَهَا فَعَلِمَ مَا خَلَقَ عِنْدَ مَا خَلَقَ وَ مَا كَوَّنَ عِنْدَ مَا كَوَّنَ

Muhammad Bin Yahya, from Sa'ad Bin Abdullah, from Muhammad Bin Isa, from Ayoub Bin Nuh,

'He wrote to Abu Al-Hassan^{asws} asking him^{asws} about Allah^{azwj} Mighty and Majestic, 'Did He^{azwj} Know of the things before He^{azwj} Created the things and their occurrence (coming into being), or did He^{azwj} not Know that until He^{azwj} Created these and Intended their Creation and their coming into being, So He^{azwj} Knew what He^{azwj} Created during what He^{azwj} Created, and what is to come into being during what came into being'.

فَوْقَ بَخْطِهِ لَمْ يَزَلِ اللَّهُ عَالِمًا بِالْأَشْيَاءِ قَبْلَ أَنْ يَخْلُقَ الْأَشْيَاءَ كَعِلْمِهِ بِالْأَشْيَاءِ بَعْدَ مَا خَلَقَ الْأَشْيَاءَ .

So he^{asws} signed: 'Allah^{azwj} never ceased to be Knowing of the thing before He^{azwj} Created the things, just like His^{azwj} Knowledge of the things after having Created the things'.¹²

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ حَمَزَةَ قَالَ كَتَبْتُ إِلَى الرَّجُلِ (عَلَيْهِ السَّلَام) أَسْأَلُهُ أَنْ مَوَالِيكَ اخْتَلَفُوا فِي الْعِلْمِ فَقَالَ بَعْضُهُمْ لَمْ يَزَلِ اللَّهُ عَالِمًا قَبْلَ فِعْلِ الْأَشْيَاءِ وَ قَالَ بَعْضُهُمْ لَا نَقُولُ لَمْ يَزَلِ اللَّهُ عَالِمًا لِأَنَّ مَعْنَى يَعْلَمُ يَفْعَلُ فَإِنْ أَتَيْنَا الْعِلْمَ فَقَدْ أَتَيْنَا فِي الْأَرْزَلِ مَعَهُ شَيْئًا فَإِنْ رَأَيْتَ جَعَلَنِي اللَّهُ فِدَاكَ أَنْ تَعْلَمَنِي مِنْ ذَلِكَ مَا أَقْفُ عَلَيْهِ وَ لَا أَجُورُهُ

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Bin Hamza who said,

'I wrote to the man^{asws} asking him^{asws}, 'The ones in your^{asws} Wilayah are differing regarding the Knowledge. So, some of them say, 'Allah^{azwj} did not cease to be a Knower before He^{azwj} Doing (Creating) the things'; and some of them say, 'We are

¹⁰ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 12 H 2

¹¹ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 12 H 3

¹² Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 12 H 4

not saying that He^{azwj} did not cease to be a Knower because the meaning of the knowledge is by a deed. So if we prove the Knowledge (as being eternal), so we have proved in the eternality, the things along with it'. So what is your^{asws} view, may I be sacrificed for you^{asws}, if you^{asws} could teach me from that what I could pause upon and not exceed it'.

فَكَتَبَ (عليه السلام) بِخَطِّهِ لَمْ يَزَلِ اللهُ عَالِمًا تَبَارَكَ وَتَعَالَى ذِكْرُهُ .

So he^{asws} wrote in his^{asws} own handwriting: 'Allah^{azwj} did not cease to be a Knower. Blessed and High is His^{azwj} Mention'.¹³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ فَضِيلِ بْنِ سُكْرَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) جُعِلْتُ فِدَاكَ إِنْ رَأَيْتَ أَنْ تَعَلَّمَنِي هَلْ كَانَ اللهُ جَلَّ وَجْهُهُ يَعْلَمُ قَبْلَ أَنْ يَخْلُقَ الْخَلْقَ أَنَّهُ وَحْدَهُ فَقَدْ اخْتَلَفَ مَوَالِيكَ فَقَالَ بَعْضُهُمْ قَدْ كَانَ يَعْلَمُ قَبْلَ أَنْ يَخْلُقَ شَيْئاً مِنْ خَلْقِهِ وَ قَالَ بَعْضُهُمْ إِنَّمَا مَعْنَى يَعْلَمُ بِفِعْلٍ فَهُوَ الْيَوْمَ يَعْلَمُ أَنَّهُ لَا غَيْرَهُ قَبْلَ فِعْلِ الْأَشْيَاءِ فَقَالُوا إِنْ أَتَيْتُنَا أَنَّهُ لَمْ يَزَلْ عَالِمًا بِأَنَّهُ لَا غَيْرَهُ فَقَدْ أَتَيْتُنَا مَعَهُ غَيْرَهُ فِي أَرْبَعِينَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Abdul Samad Bin Bashir, from Fuzayl Bin sukkara who said,

'I said to Abu Ja'far^{asws}, 'May I be sacrificed for you^{asws}! If you^{asws} see fit, if you^{asws} could teach me, 'Did Allah^{azwj}, Majestic is His^{azwj} Face, Know before He^{azwj} Created the creation that He^{azwj} is One, for the ones in your^{asws} Wilayah are differing. So, some of them say, He^{azwj} was Knowing before He^{azwj} Creating a thing from His^{azwj} creation', and some of them say, 'But rather, the meaning of knowing is His^{azwj} Doing, thus today He^{azwj} Knows that He^{azwj} (is One), there being no other, before He Did (Create) the things. So they are saying, 'It is proved for us that He^{azwj} did not cease to be a Knower that He^{azwj} (is One), there is none other, and so it is proved for us that there was other than Him^{azwj} (i.e., Knowledge), along with Him^{azwj} in His^{azwj} eternality'.

فَإِنْ رَأَيْتَ يَا سَيِّدِي أَنْ تُعَلِّمَنِي مَا لَا أَعُدُّهُ إِلَى غَيْرِهِ فَكَتَبَ (عليه السلام) مَا زَالَ اللهُ عَالِمًا تَبَارَكَ وَتَعَالَى ذِكْرُهُ .

So if you^{asws} see fit, O my Chief^{asws}, if you^{asws} could teach me what I do not leave it to something else'. So he^{asws} wrote: 'Allah^{azwj} did not cease to be a Knower. Blessed and High is His^{azwj} Mention'.¹⁴

بَاب آخِرٌ وَهُوَ مِنَ الْبَابِ الْأَوَّلِ

Chapter 13 – Another (chapter), and it is from the first chapter

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنْ حَمَادِ عَنْ حَرِيزِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) أَنَّهُ قَالَ فِي صِفَةِ الْقَدِيمِ إِنَّهُ وَاحِدٌ صَمَدٌ أَحَدِي الْمَعْنَى لَيْسَ بِمَعَانِي كَثِيرَةٍ مُخْتَلَفَةٍ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ يَزْعُمُ قَوْمٌ مِنْ أَهْلِ الْعِرَاقِ أَنَّهُ يَسْمَعُ بِغَيْرِ الَّذِي يُبْصِرُ وَ يُبْصِرُ بِغَيْرِ الَّذِي يَسْمَعُ

Ali Bin Ibrahim, from Muhammad Bin Isa, from Ubeyd, from Hammad, from Hareyz, from Muhammad Bin Muslim,

¹³ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 12 H 5

¹⁴ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 12 H 6

(It has been narrated) from Abu Ja'far^{asws} having said: 'Regarding the Attribute of the eternality, He^{azwj} is One, Solid (not hollow), is in one meaning. It is not with many different meanings'. I said, 'May I be sacrificed for you^{asws}! A group from the people of Al-Iraq are alleging that He^{azwj} is Hearing with other than what He^{azwj} is Seeing (with), and He^{azwj} is Seeing with other than what He^{azwj} is Hearing (with)?'

قَالَ فَقَالَ كَذَبُوا وَالْحَدُوا وَشَبَّهُوا تَعَالَى اللَّهُ عَنْ ذَلِكَ إِنَّهُ سَمِيعٌ بَصِيرٌ يَسْمَعُ بِمَا يُبْصِرُ وَيُبْصِرُ بِمَا يَسْمَعُ

So he^{asws} said: 'They are lying! They are limiting and resembling (with Allah^{azwj}) Exalted is Allah^{azwj} from that. He^{azwj} is Hearing, Seeing. He^{azwj} Hears with what He^{azwj} Sees, and Sees with what He^{azwj} Hears'.

قَالَ قُلْتُ يَزُغْمُونَ أَنَّهُ بَصِيرٌ عَلَى مَا يَعْمَلُونَهُ قَالَ فَقَالَ تَعَالَى اللَّهُ إِنَّمَا يَعْمَلُ مَا كَانَ بِصِفَةِ الْمَخْلُوقِ وَ لَيْسَ اللَّهُ كَذَلِكَ .

He (the narrator) said, 'I said, 'They are alleging that He^{azwj} is Seeing upon what they are comprehending (hearing and seeing to be)'. So he^{asws} said: 'Exalted is Allah^{azwj}! But rather, they are (trying to) comprehend with that which is a quality of the creatures, and Allah^{azwj} is not like that'.¹⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْعَبَّاسِ بْنِ عَمْرٍو عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ فِي حَدِيثِ الزَّنْدِيقِ الَّذِي سَأَلَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ قَالَ لَهُ أ تَقُولُ إِنَّهُ سَمِيعٌ بَصِيرٌ فَقَالَ أَبُو عَبْدِ اللَّهِ هُوَ سَمِيعٌ بَصِيرٌ بِغَيْرِ جَارِحَةٍ وَ بَصِيرٌ بِغَيْرِ آلَةٍ بَلْ يَسْمَعُ بِنَفْسِهِ وَ يُبْصِرُ بِنَفْسِهِ وَ لَيْسَ قَوْلِي إِنَّهُ سَمِيعٌ بِنَفْسِهِ أَنَّهُ شَيْءٌ وَ النَّفْسُ شَيْءٌ آخَرٌ وَ لَكِنِّي أَرَدْتُ عِبَارَةً عَنْ نَفْسِي إِذْ كُنْتُ مَسْئُولًا وَ إِفْهَامًا لَكَ إِذْ كُنْتُ سَائِلًا

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

(It has been narrated) from Hisham Bin Al-Hakam who said in a Hadeeth of the atheist who asked Abu Abdullah^{asws} that, 'He said to him^{asws}, 'Are you^{asws} saying that He^{azwj} is Hearing, Seeing?' So Abu Abdullah^{asws} said: 'He^{azwj} is Hearing, Seeing, Hearing without a body part and seeing without an instrument. But, He^{azwj} Hears by Himself^{azwj} and Sees by Himself^{azwj}; and it is not my^{asws} saying that 'He^{azwj} Hears by Himself^{azwj}, that He^{azwj} is one thing and His^{azwj} Self is another thing. But I^{asws} intend it as a lesson from myself^{asws} when I^{asws} was questioned and as an understanding for you when you are the questioner.

فَأَقُولُ يَسْمَعُ بِكُلِّهِ لَا أَنَّ كُلَّهُ لَهُ بَعْضٌ لِأَنَّ الْكُلَّ لَنَا لَهُ بَعْضٌ وَ لَكِنِّي أَرَدْتُ إِفْهَامَكَ وَ التَّعْبِيرُ عَنْ نَفْسِي وَ لَيْسَ مَرْجِعِي فِي ذَلِكَ كُلِّهِ إِلَّا أَنَّهُ السَّمِيعُ الْبَصِيرُ الْعَالِمُ الْخَبِيرُ بِلَا اخْتِلَافِ الذَّاتِ وَ لَا اخْتِلَافِ مَعْنَى .

Thus, I^{asws} am saying, He^{azwj} Hears with All of Him^{azwj}, not that 'the whole of Him^{azwj} are parts, because the 'whole' for us, there are parts to it. But I^{asws} intend to make you understand and as the lesson from myself^{asws}, and my^{asws} reference regarding that 'all of Him^{azwj}, is not, except that He^{azwj} is the Hearing, the Seeing, the Knowing, the Aware, without there being any difference of the Self, nor difference of the meaning'.¹⁶

¹⁵ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 13 H 1

¹⁶ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 13 H 2

بَابُ الْإِرَادَةِ أَنَّهَا مِنْ صِفَاتِ الْفِعْلِ وَ سَائِرِ صِفَاتِ الْفِعْلِ**Chapter 14 – The Intention (Will), it is from the Attributes of the deed, and the rest of the Attributes of the deed**

مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى الْأَشْعَرِيِّ عَنِ الْحُسَيْنِ بْنِ سَعِيدِ الْأَهْوَازِيِّ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَمْ يَزَلِ اللَّهُ مُرِيدًا قَالَ إِنَّ الْمُرِيدَ لَا يَكُونُ إِلَّا لِمُرَادٍ مَعَهُ لَمْ يَزَلِ اللَّهُ عَالِمًا قَادِرًا ثُمَّ أَرَادَ .

Muhammad Bin Yahya Al Attar, from Ahmad Bin Muhammad Bin Isa Al Ashary, from Al Husayn Bin Saeed Al Ahwazy, from Al Nazar Bin Suweyd, from Aasim Bin Humeyd,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said, 'Allah^{azwj} never ceased to be an Intender?' He^{asws} said: 'The Intender cannot happen to be except with an intention along with him. Allah^{azwj} never ceased to be a Knower, Powerful, then Intended (Willed)'.¹⁷

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ عَنِ بَكْرِ بْنِ صَالِحٍ عَنِ عَلِيِّ بْنِ أُسْبَاطٍ عَنِ الْحَسَنِ بْنِ الْجَهْمِ عَنْ بُكَيْرِ بْنِ أَعْيَنَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَلِمَ اللَّهُ وَ مَشِيئَتُهُ هُمَا مُخْتَلِفَانِ أَوْ مُتَّفِقَانِ فَقَالَ الْعِلْمُ لَيْسَ هُوَ الْمَشِيئَةُ أَوْ لَا تَرَى أَنَّكَ تَقُولُ سَأَفْعَلُ كَذَا إِنْ شَاءَ اللَّهُ وَ لَا تَقُولُ سَأَفْعَلُ كَذَا إِنْ عَلِمَ اللَّهُ فَقَوْلُكَ إِنْ شَاءَ اللَّهُ دَلِيلٌ عَلَى أَنَّهُ لَمْ يَشَأْ فَإِذَا شَاءَ كَانَ الَّذِي شَاءَ كَمَا شَاءَ وَ عَلِمَ اللَّهُ السَّابِقَ لِلْمَشِيئَةِ .

Muhammad Bin Abu Abdullah, from Muhammad Bin Ismail, from Al Husayn Bin Al Hassan, from Bakr Bin Salih, from Ali Bin Asbaat, from Al Hassan Bin Al Jahm, from Bukeyr Bin Ayn who said,

'I said to Abu Abdullah^{asws}, 'The Knowledge of Allah^{azwj} and His^{azwj} Desire are both creations or co-incidental?' So he^{asws} said: 'The Knowledge, it is not the Desire. Do you not see that you (yourself) are saying, 'I shall do such if Allah^{azwj} so Desires it', and you are not saying, 'I shall do such if Allah^{azwj} Knows it'? So, your words, 'If Allah^{azwj} so Desires it' is evidence upon that He^{azwj} has not Desired it yet. So when He^{azwj} does Desire it, that which He^{azwj} so Desires, it would occur, that which He^{azwj} so Desires, and Knowledge of Allah^{azwj} is Precedes to the Desire'.¹⁸

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) أَخْبِرْنِي عَنِ الْإِرَادَةِ مِنَ اللَّهِ وَ مِنَ الْخَلْقِ قَالَ فَقَالَ الْإِرَادَةُ مِنَ الْخَلْقِ الضَّمِيرُ وَ مَا يَبْدُو لَهُمْ بَعْدَ ذَلِكَ مِنَ الْفِعْلِ وَ أَمَّا مِنَ اللَّهِ تَعَالَى فَإِرَادَتُهُ إِحْدَاثُهُ لَا غَيْرُ ذَلِكَ لِأَنَّهُ لَا يُرَوِّي وَ لَا يَهْمُ وَ لَا يَتَفَكَّرُ وَ هَذِهِ الصِّفَاتُ مُنْفِيَةٌ عَنْهُ وَ هِيَ صِفَاتُ الْخَلْقِ

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

'I said to Abu Al-Hassan^{asws}, 'Inform me about the Intention (Will) from Allah^{azwj}, and from the creature'. So he^{asws} said: 'The Intention from the creature (people) is the conscience and begins for them after that from the deed, and as for (the Intention) from Allah^{azwj} the Exalted, so His^{azwj} Intention is His^{azwj} Creation and not other than that, because He^{azwj} neither narrates, nor whims, nor thinks, and these Attributes are negated from Him^{azwj}, and these are the attributes of the creatures.

فَإِرَادَةُ اللَّهِ الْفِعْلُ لَا غَيْرُ ذَلِكَ يَقُولُ لَهُ كُنْ فَيَكُونُ بِلَا لَفْظٍ وَ لَا نُطْقٍ بِلِسَانٍ وَ لَا هَمَّةٍ وَ لَا تَفَكُّرٍ وَ لَا كَيْفٍ لِذَلِكَ كَمَا أَنَّهُ لَا كَيْفَ لَهُ .

¹⁷ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 14 H 1

¹⁸ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 14 H 2

So the Intention of Allah^{azwj} is the deed, not other than that. He^{azwj} is Saying to it, 'Be', so it occurs (comes into being), without a letter spoken by a tongue, nor a whim, nor thinking, nor is there a 'where' for that just as there is no 'where' (qualitative state) for Him^{azwj}.¹⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُدَيْنَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ خَلَقَ اللَّهُ الْمَشِيئَةَ بِنَفْسِهَا ثُمَّ خَلَقَ الْأَشْيَاءَ بِالْمَشِيئَةِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Axina,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Created the Desire by itself, then Created the things with the Desire'.²⁰

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْبُرْقِيِّ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْمَشْرِقِيِّ حَمَزَةَ بْنِ الْمُرْتَعِعِ عَنْ بَعْضِ أَصْحَابِنَا قَالَ كُنْتُ فِي مَجْلِسِ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) إِذْ دَخَلَ عَلَيْهِ عَمْرُو بْنُ عَبْدِ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ قَوْلُ اللَّهِ تَبَارَكَ وَتَعَالَى وَمَنْ يَحْلُلُ عَلَيْهِ غَضَبِي فَقَدْ هَوَى مَا ذَلِكَ الْغَضَبُ فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) هُوَ الْعِقَابُ يَا عَمْرُو إِنَّهُ مِنْ زَعَمٍ أَنَّ اللَّهَ قَدْ زَالَ مِنْ شَيْءٍ إِلَى شَيْءٍ فَقَدْ وَصَفَهُ صِفَةً مَخْلُوقٍ وَإِنَّ اللَّهَ تَعَالَى لَا يَسْتَوِرُهُ شَيْءٌ فَيُغَيِّرُهُ .

A number of our companions, from Ahmad Bin Muhammad Al Barqy, from Muhammad Bin Isa, from Al Mashraqy Hamza Bin Al Mutafa'a, from one of our companions who said,

'I was in a gathering of Abu Ja'far^{asws} when Amro Bin Ubeyd came over to him^{asws} and said to him^{asws}, 'May I be sacrificed for you^{asws}! The Words of Allah^{azwj} Blessed and High **[20:81], and whomsoever My Anger is due upon so he has perished.** What is that Anger?' So Abu Ja'far^{asws} said: 'It is the Punishment, O Amro, and he who alleges that Allah^{azwj} has ceased to be from a thing to a thing, so he has described Him^{azwj} with an attribute of a creature, and that Allah^{azwj} the Exalted. Nothing stirs Him^{azwj}, so He^{azwj} would change'.²¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْعَبَّاسِ بْنِ عَمْرٍو عَنْ هِشَامِ بْنِ الْحَكَمِ فِي حَدِيثِ الرَّزْدِيقِ الَّذِي سَأَلَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَكَانَ مِنْ سَوَالِهِ أَنْ قَالَ لَهُ فَلَهُ رِضًا وَ سَخَطًا فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) نَعَمْ وَ لَكِنْ لَيْسَ ذَلِكَ عَلَيَّ مَا يُوجَدُ مِنَ الْمَخْلُوقِينَ وَ ذَلِكَ أَنَّ الرِّضَا حَالٌ تَدْخُلُ عَلَيْهِ فَتَنْقُلُهُ مِنْ حَالٍ إِلَى حَالٍ لِأَنَّ الْمَخْلُوقَ أَجُوفٌ مُعْتَمِلٌ مُرَكَّبٌ لِلْأَشْيَاءِ فِيهِ مَدْخَلٌ وَ خَالِقًا لَا مَدْخَلَ لِلْأَشْيَاءِ فِيهِ لِأَنَّهُ وَاحِدٌ وَاحِدِي الدَّاتِ وَاحِدِي الْمَعْنَى فَرِضَاهُ تَوَابُهُ وَ سَخَطُهُ عِقَابُهُ مِنْ غَيْرِ شَيْءٍ يَتَدَاخَلُهُ فَيُهَيِّجُهُ وَ يَنْقُلُهُ مِنْ حَالٍ إِلَى حَالٍ لِأَنَّ ذَلِكَ مِنْ صِفَةِ الْمَخْلُوقِينَ الْعَاجِزِينَ الْمُحْتَاجِينَ .

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

(It has been narrated) from Hisham Bin Al-Hakam in a Hadeeth of the atheist who questioned Abu Abdullah^{asws}. So, it was from his questions that he said to him^{asws}, 'So, for Him^{azwj} is Pleasure and Anger?' So Abu Abdullah^{asws} said: 'Yes, but that is not upon what is found from the creatures, and that is because the pleasure is a state entered upon, so you would be transferred from a state into a state, because the creature is hollow, active, compound of the things. In him is an entrance, and our Creator has no entrance for the things in Him^{azwj}, because He^{azwj} is the One^{azwj}. The One^{azwj} in the Self and One in the Meaning. Thus, His^{azwj} Pleasure is His^{azwj} Rewarding, and His^{azwj} Anger is His^{azwj} Punishment from without anything having entered Him^{azwj}, so it would provoke Him^{azwj} and He^{azwj} would change from a state to

¹⁹ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 14 H 3

²⁰ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 14 H 4

²¹ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 14 H 5

a state, because that is from the attributes of the creatures, the frustrated, the needy'.²²

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُدَيْنَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْمَشِيئَةُ مُحَدَّثَةٌ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Ibn Abu Umeir, from Ibn Azina, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Desire is a creation'.²³

بَابُ خُذُوثِ الْأَسْمَاءِ

Chapter 15 – Occurrence (coming into being) of the Names

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنِ الْحُسَيْنِ بْنِ يَزِيدَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمَزَةَ عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى خَلَقَ اسْمًا بِالْحُرُوفِ غَيْرِ مَنصُوتٍ وَ بِاللَّفْظِ غَيْرِ مُنْطَقٍ وَ بِالشَّخْصِ غَيْرِ مَجْسُودٍ وَ بِالتَّشْبِيهِ غَيْرِ مَوْصُوفٍ وَ بِاللَّوْنِ غَيْرِ مَصْبُوغٍ مَنفِيٍّ عَنْهُ الْأَقْطَارُ مُبَعَّدٌ عَنْهُ الْحُدُودُ مَحْجُوبٌ عَنْهُ حَسُّ كُلِّ مَتَوَهُمٍ مُسْتَتِرٌ غَيْرُ مَسْتُورٍ

Ali Bin Muhammad, from Salih Bin Abu Hammad, from Al Husayn Bin Yazeed, from Al Hassan Bin Ali Bin Abu Hamza, from Ibrahim Bin Umar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Blessed and High Created the Names with the Letters without sounds, and with the words without speaking, and with the personality without a body, and with its resemblance without attributes, and with the colour without colouring. The lines are negated from Him^{azwj}. Remote from Him^{azwj} are the limitations, veiled from Him^{azwj}. He^{azwj} Senses every veiled whim without a veil.

فَجَعَلَهُ كَلِمَةً تَامَةً عَلَى أَرْبَعَةِ أَجْزَاءٍ مَعًا لَيْسَ مِنْهَا وَاحِدٌ قَبْلَ الْآخِرِ فَأَظْهَرَ مِنْهَا ثَلَاثَةَ أَسْمَاءٍ لِفَاقَةِ الْخَلْقِ إِلَيْهَا وَ حَجَبَ مِنْهَا وَاحِدًا وَ هُوَ الْإِسْمُ الْمَكْنُونُ الْمَخْرُوعُ فَهَذِهِ الْأَسْمَاءُ الَّتِي ظَهَرَتْ فَالظَّاهِرُ هُوَ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ سَخَّرَ سُبْحَانَهُ لِكُلِّ اسْمٍ مِنْ هَذِهِ الْأَسْمَاءِ أَرْبَعَةَ أَرْكَانٍ فَذَلِكَ اثْنَا عَشَرَ رُكْنًا

So He^{azwj} Made it to be a complete word upon four parts, along with that there is not one from these which is before the other. So He^{azwj} Manifested three Names from these for the desperation of the creatures towards these, and Veiled one of these, and it is the Hidden Name, the Treasured. Thus, these are the Names which are Manifest. So the Manifested is Allah^{azwj}, Blessed, and Exalted. And He^{azwj} the Glorious, Subjected four elements to every Name from these Names. So that (makes it as) twelve elements.

ثُمَّ خَلَقَ لِكُلِّ رُكْنٍ مِنْهَا ثَلَاثِينَ اسْمًا فَعَلًا مَنسُوبًا إِلَيْهَا فَهُوَ الرَّحْمَنُ الرَّحِيمُ الْمَلِكُ الْقُدُّوسُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَ لَا نَوْمٌ الْعَلِيمُ الْخَبِيرُ السَّمِيعُ الْبَصِيرُ الْحَكِيمُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ الْعَلِيُّ الْعَظِيمُ الْمُعْتَدِرُ الْقَادِرُ السَّلَامُ الْمُؤْمِنُ الْمُهَيِّمُ الْبَارِئُ الْمُنْشِئُ الْبَدِيعُ الرَّفِيعُ الْجَلِيلُ الْكَرِيمُ الرَّازِقُ الْمُحْيِي الْمُمِيتُ الْبَاعِثُ الْوَارِثُ

Then He^{azwj} Created for every element from these, thirty Names, a deed linked to these. So He^{azwj} is the Beneficent, the Merciful, the King, the Holy, the Creator, the

²² Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 14 H 6

²³ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 14 H 7

Maker, the Fashioner, the Living, the Eternal. Neither does slumber seize Him^{azwj} nor sleep. The Knower, the Aware, the Hearing, the Seeing, the Wise, the Mighty, the Compeller, the Supreme, the Exalted, the Magnificent, the Dominant, the Powerful, the Grantor of safety, the Securer, the Controller, the Maker, the Builder, the Initiator, the Lofty, the Majestic, the Benevolent, the Sustainer, the Life-Giver, the Causer of death, the Resurrector, the Inheritor.

فَهَذِهِ الْأَسْمَاءُ وَ مَا كَانَ مِنَ الْأَسْمَاءِ الْحُسْنَى حَتَّى تَبْتِمَ ثَلَاثَ مِائَةٍ وَ سِتِّينَ اسْمًا فَهِيَ نِسْبَةٌ لِهَذِهِ الْأَسْمَاءِ الثَّلَاثَةِ وَ هَذِهِ الْأَسْمَاءُ الثَّلَاثَةُ أَرْكَانٌ وَ حَجَبَ الْإِسْمَ الْوَاحِدَ الْمَكْنُونِ الْمَخْرُوزَ بِهَذِهِ الْأَسْمَاءِ الثَّلَاثَةِ وَ ذَلِكَ قَوْلُهُ تَعَالَى قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى .

So these are the Names, and whatever was from the Good Names until three hundred and sixty (360) Names are complete. So it is a link to these three Names, and these Names are (of) three elements, and One Name is Veiled, the Hidden, the Treasured by these three Names; and these are the Words of the Exalted [17:110] **Say: Call upon Allah or call upon the Beneficent; whichever (Name) you call upon, for Him are the best Names**.²⁴

أَحْمَدُ بْنُ إِدْرِيسَ عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ وَ مُوسَى بْنِ عُمَرَ وَ الْحَسَنِ بْنِ عَلِيِّ بْنِ عُمَانَ عَنِ ابْنِ سِنَانَ قَالَ سَأَلْتُ أَبَا الْحَسَنِ الرَّضَا (عَلَيْهِ السَّلَامُ) هَلْ كَانَ اللَّهُ عَزَّ وَ جَلَّ عَارِفًا بِنَفْسِهِ قَبْلَ أَنْ يَخْلُقَ الْخَلْقَ قَالَ نَعَمْ

Ahmad Bin Idrees, from Al Husayn Bin Abdullah, from Muhammad Bin Abdullah, and Musa Bin Umar, and Al Hassan Bin Ali Bin Usman, from Ibn Sinan who said,

'I asked Abu Al-Hassan Al-Reza^{asws}, 'Was it that Allah^{azwj} Mighty and Majestic Aware of Himself^{azwj} before He^{azwj} Created the creation?' He^{asws} said: 'Yes'.

قُلْتُ يَرَاهَا وَ يَسْمَعُهَا قَالَ مَا كَانَ مُحْتَاجًا إِلَى ذَلِكَ لِأَنَّهُ لَمْ يَكُنْ يَسْأَلُهَا وَ لَا يَطْلُبُ مِنْهَا هُوَ نَفْسُهُ وَ نَفْسُهُ هُوَ فُدرتُهُ نَافِدَةٌ فَلَيْسَ يَحْتَاجُ أَنْ يُسَمِّيَ نَفْسَهُ وَ لَكِنَّهُ اخْتَارَ لِنَفْسِهِ أَسْمَاءَ لغيرِهِ يَدْعُوهُ بِهَا لِأَنَّهُ إِذَا لَمْ يَدْعُ بِاسْمِهِ لَمْ يُعْرِفْ

I said, 'He^{azwj} Saw it (His^{azwj} Self) and Heard (Himself^{azwj})?' He^{asws} said: 'He^{azwj} was not needy to that, because He^{azwj} did not happen to ask it nor seek from it. He^{azwj} is His^{azwj} Self, and His^{azwj} Self is He^{azwj}. He^{azwj} is His^{azwj} Power Implemented. Thus, He^{azwj} is not needy that He^{azwj} Hears Himself^{azwj}, but He^{azwj} Chose Names for others to call Him^{azwj} with these, because He^{azwj}, when not called by His^{azwj} Name, would not be recognised (by the creators).

قَالُوا مَا اخْتَارَ لِنَفْسِهِ الْعَلِيِّ الْعَظِيمِ لِأَنَّهُ أَعْلَى الْأَشْيَاءِ كُلِّهَا فَمَعْنَاهُ اللَّهُ وَ اسْمُهُ الْعَلِيُّ الْعَظِيمُ هُوَ أَوَّلُ أَسْمَائِهِ عَلَا عَلَى كُلِّ شَيْءٍ .

Thus, the first of what He^{azwj} Chose for Himself^{azwj} was the Exalted, the Magnificent (الْعَلِيُّ الْعَظِيمُ) because He^{azwj} is Loftier (than) the things, all of them. So its Meaning is Allah^{azwj}, and His^{azwj} Name is the Exalted, the Magnificent (الْعَلِيُّ الْعَظِيمُ). It is the first of His^{azwj} Names, Loftier upon every thing'.²⁵

وَ بِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ سِنَانَ قَالَ سَأَلْتُهُ عَنِ الْإِسْمِ مَا هُوَ قَالَ صِفَةٌ لِمَوْصُوفٍ .

And by this chain, from Muhammad Bin Sinan who said,

²⁴ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 15 H 1

²⁵ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 15 H 2

'I asked him^{asws} about the Name, 'What is it?' He^{asws} said: 'An attribute of the described'.²⁶

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ عَلِيِّ بْنِ صَالِحٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ خَالِدِ بْنِ يَزِيدَ عَنْ عَبْدِ الْأَعْلَى عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ اسْمُ اللَّهِ غَيْرُهُ وَكُلُّ شَيْءٍ وَقَعَ عَلَيْهِ اسْمُ شَيْءٍ فَهُوَ مَخْلُوقٌ مَا خَلَا اللَّهَ

Muhammad Bin Abu Abdullah, from Muhammad Bin Ismail, from one of his companions, from Bakr Bin Salih, from Ali Bin Salih, from Al Hassan Bin Muhammad Bin Khalid Bin Yazeed, from Abdul A'ala,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A Name of Allah^{azwj} is other than Him^{azwj}, and everything upon which a name occurs, is a thing, so it would be a creature, apart from Allah^{azwj}.

فَأَمَّا مَا عَبَّرْتَهُ الْأَلْسُنُ أَوْ عَمِلْتِ الْأَيْدِي فَهُوَ مَخْلُوقٌ وَاللَّهُ غَايَةٌ مِنْ غَايَاتِهِ وَالْمُعَبَّرُ غَيْرُ الْغَايَةِ وَالْغَايَةُ مَوْصُوفَةٌ وَكُلُّ مَوْصُوفٍ مَصْنُوعٌ وَصَانِعُ الْأَشْيَاءِ غَيْرُ مَوْصُوفٍ بِحَدِّ مُسَمًّى لَمْ يَتَكَوَّنْ فَيَعْرِفُ كَيْنُونِيَّتَهُ بِصَنْعِ غَيْرِهِ وَ لَمْ يَتَنَاهَ إِلَى غَايَةٍ إِلَّا كَانَتْ غَيْرُهُ

So, as for what the tongues express, or the hands perform, so it is a creation, and Allah^{azwj} is an end-point from His^{azwj} (Created) end-points, and the end-point without the ending; and the end-point is an attribute, and every attribute is a creation, and the Creator of the things is other than the attribute by the limitation of the named. He^{azwj} did not come into being so His^{azwj} coming into being would be recognised by the creation of someone else, and one would not end up to an end-point except that it would be other than Him^{azwj}.

لَا يَزِلُّ مَنْ فَهِمَ هَذَا الْحُكْمَ أَبَدًا وَ هُوَ التَّوْحِيدُ الْخَالِصُ فَارْعَوْهُ وَ صَدِّقُوهُ وَ تَفَهَّمُوهُ بِإِذْنِ اللَّهِ مَنْ زَعَمَ أَنَّهُ يَعْرِفُ اللَّهَ بِحِجَابٍ أَوْ بِصُورَةٍ أَوْ بِمِثَالٍ فَهُوَ مُشْرِكٌ لِأَنَّ حِجَابَهُ وَ مِثَالَهُ وَ صُورَتَهُ غَيْرُهُ وَ إِنَّمَا هُوَ وَاحِدٌ مُتَوَحَّدٌ فَكَيْفَ يُوحِّدُهُ مَنْ زَعَمَ أَنَّهُ عَرَفَهُ بِغَيْرِهِ

Do not stumble from understanding this rule, and it is the pure *Tawheed* (Oneness). Therefore, recognise it, and ratify it, and understand it by the Permission of Allah^{azwj}. The one who claims that he recognises Allah^{azwj} by veils, or by an image, or by a resemblance, so he is a Polytheists, because His^{azwj} veil, and His^{azwj} resemblance, and His^{azwj} image, is other than Him^{azwj}, and rather He^{azwj} is One, with Oneness. So how can one consider Him^{azwj} as One^{azwj}, the one who claims that he is recognising Him^{azwj} with something else?.

وَ إِنَّمَا عَرَفَ اللَّهَ مَنْ عَرَفَهُ بِاللَّهِ فَمَنْ لَمْ يَعْرِفْهُ بِهِ فَلَيْسَ يَعْرِفْهُ إِنَّمَا يَعْرِفُ غَيْرَهُ لَيْسَ بَيْنَ الْخَالِقِ وَ الْمَخْلُوقِ شَيْءٌ وَ اللَّهُ خَالِقُ الْأَشْيَاءِ لَا مِنْ شَيْءٍ كَانَ وَ اللَّهُ يُسَمَّى بِأَسْمَائِهِ وَ هُوَ غَيْرُ أَسْمَائِهِ وَ الْأَسْمَاءُ غَيْرُهُ .

And rather, he has recognised Allah^{azwj}, the one who recognises him by Allah^{azwj}. So the one who does not recognise Him^{azwj} by Him^{azwj}, so he has not recognised Him^{azwj}, but he has recognised other than Him^{azwj}. There isn't between the Creator and the Created, a thing, and Allah^{azwj} is the Creator of the things, not from a thing

²⁶ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 15 H 3

which was (beforehand). And Allah^{azwj} is Named with His^{azwj} Names, and He^{azwj} is other than His^{azwj} Names, and the Names are other than Him^{azwj}.²⁷

بَابُ مَعَانِي الْأَسْمَاءِ وَاشْتِقَاقِهَا

Chapter 16 – The Meaning of the Names and their derivatives

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنِ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ تَفْسِيرِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قَالَ الْبَاءُ بَهَاءُ اللَّهِ وَالسَّيْنُ سَنَاءُ اللَّهِ وَالْمِيمُ مَجْدُ اللَّهِ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Abdullah Bin Sinan who said,

'I asked Abu Abdullah^{asws} about the interpretation of 'In the Name of Allah^{azwj} the Beneficent, the Merciful'. He^{asws} said: 'He^{asws} said: 'The 'Ba' is Beauty of Allah^{azwj}, and the 'Seen' is the Sublimity of Allah^{azwj}, and the 'Meem' is Glory of Allah^{azwj}.

وَرَوَى بَعْضُهُمُ الْمِيمُ مُلْكُ اللَّهِ وَاللَّهُ إِلَهُ كُلِّ شَيْءٍ الرَّحْمَنُ بِجَمِيعِ خَلْقِهِ وَالرَّحِيمُ بِالْمُؤْمِنِينَ خَاصَّةً .

And some of them reported, '(He^{asws} said): 'The 'Meem' is Kingdom of Allah^{azwj}, and Allah^{azwj} is God of everything, the Beneficent to the entirety of His^{azwj} creatures, and being Merciful with the *Momineen* in particular'.²⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ هِشَامِ بْنِ الْحَكَمِ أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ أَسْمَاءِ اللَّهِ وَاشْتِقَاقِهَا اللَّهُ مِمَّا هُوَ مُسْتَقٌّ فَقَالَ يَا هِشَامُ اللَّهُ مُسْتَقٌّ مِنْ إِلَهٍ وَإِلَهُ يَفْتَضِي مَالُوهَا وَالْإِسْمُ غَيْرُ الْمُسَمَّى فَمَنْ عَبَدَ الْإِسْمَ دُونَ الْمَعْنَى فَقَدَ كَفَرَ وَ لَمْ يَعْبُدْ شَيْئاً وَمَنْ عَبَدَ الْإِسْمَ وَالْمَعْنَى فَقَدَ أَشْرَكَ وَ عَبَدَ اثْنَيْنِ وَمَنْ 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, that,

'He asked Abu Abdullah^{asws} about the Names of Allah^{azwj} and their derivatives of Allah^{azwj} from what He^{azwj} is derived. So he^{asws} said: 'O Hisham! 'Allah' is derived from 'God', and God 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 associated (committed Shirk) and worship two; and the one who worships the Meaning besides the Name, so that is the *Tawheed*. Do you understand, O Hisham?'

قَالَ قُلْتُ زِدْنِي قَالَ لِلَّهِ تِسْعَةٌ وَ تِسْعُونَ اسْمًا فَلَوْ كَانَ الْإِسْمُ هُوَ الْمُسَمَّى لَكَانَ كُلُّ اسْمٍ مِنْهَا إِلَهًا وَ لَكِنَّ اللَّهَ مَعْنَى يُدَلُّ عَلَيْهِ بِهَذِهِ الْأَسْمَاءِ وَ كُلُّهَا غَيْرُهُ يَا هِشَامُ الْخُبْزُ اسْمٌ لِلْمَأْكُولِ وَ الْمَاءُ اسْمٌ لِلْمَشْرُوبِ وَ التَّوْبُ اسْمٌ لِلْمَلْبُوسِ وَ النَّارُ اسْمٌ لِلْمُحْرَقِ أَ فَهَمْتَ يَا هِشَامُ فَهَمَّا تَدْفَعُ بِهِ وَ تَنَاضِلُ بِهِ أَعْدَاءَنَا الْمُتَّخِذِينَ مَعَ اللَّهِ عِزًّا وَ جَلًّا غَيْرَهُ قُلْتُ نَعَمْ

He (Hisham) said, 'I said, 'Increase for me'. He^{asws} said: 'For Allah^{azwj} there are ninety nine Names. So if it was such that the Name was the Named, then it would be so that every Name from these would be a God. But, Allah^{azwj} is the Meaning, 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

²⁷ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 15 H 4

²⁸ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 16 H 1

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 and the ones who taking others along with Allah^{azwj} Majestic and Mighty'. I said, 'Yes'.

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 فَوَ اللَّهُ مَا قَهَرَنِي 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'.²⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنِ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ سُئِلَ عَنْ مَعْنَى اللَّهِ فَقَالَ اسْتَوْلَى عَلَى مَا دَقَّ وَ جَلَّ .

A number of our companions, from Ahmad Bin Muhammad Al Barqy, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid,

(It has been narrated) from Abu Al-Hassan Musa^{asws} Bin Ja'far^{asws}, said, 'He^{asws} was asked about the Meaning of 'Allah'. So he^{asws} said: 'The One Who Conquers upon whatever is slight and majestic'.³⁰

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ الْعَبَّاسِ بْنِ هِلَالٍ قَالَ سَأَلْتُ الرَّضَا (عَلَيْهِ السَّلَام) عَنْ قَوْلِ اللَّهِ اللَّهُ نُورُ السَّمَاوَاتِ وَ الْأَرْضِ فَقَالَ هَادٍ لِأَهْلِ السَّمَاءِ وَ هَادٍ لِأَهْلِ الْأَرْضِ

Ali Bin Muhammad, from Sahl Bin Ziyad, from Yaquob Bin Yazeed, from Al Abbas Bin Hilal who said,

'I asked Al-Reza^{asws} about the Words of Allah^{azwj} **[24:35] Allah is Light of the skies and the earth.** So he^{asws} said: 'A Guide for the inhabitants of the sky and a Guide for the inhabitants of the earth'.

وَ فِي رِوَايَةِ الْبَرْقِيِّ هُدَى مَنْ فِي السَّمَاءِ وَ هُدَى مَنْ فِي الْأَرْضِ .

And in a report of Al-Barqy, '(He^{asws} said): 'A Guidance for the ones in the sky and a Guidance for the ones in the earth'.³¹

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ فَضَيْلِ بْنِ عُثْمَانَ عَنِ ابْنِ أَبِي يَعْفُورٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ هُوَ الْأَوَّلُ وَ الْآخِرُ وَ قُلْتُ أَمَّا الْأَوَّلُ فَقَدْ عَرَفْنَاهُ وَ أَمَّا الْآخِرُ فَبَيِّنْ لَنَا تَفْسِيرَهُ

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Fuzayl Bin Usman, from Ibn Abu Yafour who said,

²⁹ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 16 H 2

³⁰ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 16 H 3

³¹ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 16 H 4

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic [57:3] **He is the First and the Last**, and I said, 'As for 'the First', so we recognise it, and as for 'the Last', so clarify its interpretation for us'.

فَقَالَ إِنَّهُ لَيْسَ شَيْءٌ إِلَّا يَبِيدُ أَوْ يَنْعَبِرُ أَوْ يَدْخُلُهُ التَّغْيِيرُ وَ الزَّوَالُ أَوْ يَنْتَقِلُ مِنْ لَوْنٍ إِلَى لَوْنٍ وَ مِنْ هَيْئَةٍ إِلَى هَيْئَةٍ وَ مِنْ صِفَةٍ إِلَى صِفَةٍ وَ مِنْ زِيَادَةٍ إِلَى نَقْصَانٍ وَ مِنْ نَقْصَانٍ إِلَى زِيَادَةٍ إِلَّا رَبَّ الْعَالَمِينَ فَإِنَّهُ لَمْ يَزَلْ وَ لَا يَزَالُ بِحَالَةٍ وَاحِدَةٍ هُوَ الْأَوَّلُ قَبْلَ كُلِّ شَيْءٍ وَ هُوَ الْآخِرُ عَلَى مَا لَمْ يَزَلْ

So he^{asws} said: 'There is nothing except that it perishes, or changes, or there enters into it the change and the decline, or transfers from a colour to a colour, and from a form to a form, and from an attribute to an attribute, and from an increase to a decrease, and from a decrease to an increase, except for the Lord^{azwj} of the worlds. So He^{azwj} has never ceased to be or will cease to be in one state. He^{azwj} was first before everything and He^{azwj} would be Last for as long as eternity.

وَ لَا تَخْتَلِفُ عَلَيْهِ الصِّفَاتُ وَ الْأَسْمَاءُ كَمَا تَخْتَلِفُ عَلَى غَيْرِهِ مِثْلُ الْإِنْسَانِ الَّذِي يَكُونُ تُرَاباً مَرَّةً وَ مَرَّةً لَحْمًا وَ دَمًا وَ مَرَّةً رُفَاتًا وَ رَمِيمًا وَ كَالْبُسْرِ الَّذِي يَكُونُ مَرَّةً بَلْحًا وَ مَرَّةً بَسْرًا وَ مَرَّةً رُطْبًا وَ مَرَّةً تَمْرًا فَتَتَبَدَّلُ عَلَيْهِ الْأَسْمَاءُ وَ الصِّفَاتُ وَ اللَّهُ جَلَّ وَ عَزَّ بِخِلَافِ ذَلِكَ .

The attributes and the Names are not different upon Him^{azwj} just as they would be upon others, like the human being who happened to be dust one time, and flesh and blood at one time, and one time would be decaying and bones, and like the date which happens to be raw, and one time ripe, and one time mature, and one time dried up. Thus, the names and the attributes change upon it and Allah^{azwj} Majestic and Mighty is opposite to that'.³²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عَمِيرٍ عَنْ ابْنِ أَدِينَةَ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ عَنْ مَيْمُونِ بْنِ الْبَابِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ قَدْ سُئِلَ عَنِ الْأَوَّلِ وَ الْآخِرِ فَقَالَ الْأَوَّلُ لَا عَنْ أَوَّلٍ قَبْلَهُ وَ لَا عَنْ بَدءٍ سَبَقَهُ وَ الْآخِرُ لَا عَنْ نِهَائِيَةٍ كَمَا يُعْقَلُ مِنْ صِفَةِ الْمَخْلُوقِينَ وَ لَكِنْ قَدِيمٍ أَوَّلٍ آخِرٍ لَمْ يَزَلْ وَ لَا يَزُولُ بِلَا بَدءٍ وَ لَا نِهَائِيَةٍ لَا يَقَعُ عَلَيْهِ الْحُدُوثُ وَ لَا يَحُولُ مِنْ حَالٍ إِلَى حَالٍ خَالِقٍ كُلِّ شَيْءٍ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Muhammad Bin Hakeym, from Maymoun Alban who said,

'I heard Abu Abdullah^{asws}, and he^{asws} had been asked about the First and the Last. So he^{asws} said: 'The First is neither from a first before Him^{azwj} nor from a beginning preceding Him^{azwj}'; and the Last is not from an end-point just as it is said of an attribute of the creatures, but, He^{azwj} is eternally First, Last, not from a non-existence nor will be non-existent, without a beginning and without an end. The occurrences do not befall Him^{azwj}, nor does He^{azwj} Change from a state to a state. (He^{azwj}) is the Creator of all things'.³³

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ رَفَعَهُ إِلَى أَبِي هَاشِمِ الْجَعْفَرِيِّ قَالَ كُنْتُ عِنْدَ أَبِي جَعْفَرِ النَّبَائِيِّ (عَلَيْهِ السَّلَامُ) فَسَأَلَهُ رَجُلٌ فَقَالَ أَخْبِرْنِي عَنِ الرَّبِّ تَبَارَكَ وَ تَعَالَى لَهُ أَسْمَاءٌ وَ صِفَاتٌ فِي كِتَابِهِ وَ أَسْمَاؤُهُ وَ صِفَاتُهُ هِيَ هُوَ

Muhammad Bin Abu Abdullah, raising it to Abu Hashim Al Ja'fary who said,

³² Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 16 H 5

³³ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 16 H 6

'I was in the presence of Abu Ja'far^{asws} the 2nd, so a man asked him^{asws} saying, 'Inform me about the Lord^{azwj}, Blessed and High. There are Names and Attributes for Him^{azwj} in His^{azwj} Book, and His^{azwj} Names and His^{azwj} Attributes, are these Him^{azwj}?'

فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) إِنَّ لِهَذَا الْكَلَامِ وَجْهَيْنِ إِنْ كُنْتَ تَقُولُ هِيَ هُوَ أَيْ إِنَّهُ ذُو عَدَدٍ وَ كَثْرَةٍ فَتَعَالَى اللَّهُ عَنْ ذَلِكَ وَ إِنْ كُنْتَ تَقُولُ هَذِهِ الصِّفَاتُ وَ الْأَسْمَاءُ لَمْ تَزَلْ فَإِنَّ لَمْ تَزَلْ مُخْتَمِلٌ مَعْنِيَيْنِ فَإِنْ قُلْتَ لَمْ تَزَلْ عِنْدَهُ فِي عِلْمِهِ وَ هُوَ مُسْتَحَقُّهَا فَتَعَمَّ وَ إِنْ كُنْتَ تَقُولُ لَمْ يَزَلْ تَصَوِيرُهَا وَ هَجَاؤُهَا وَ تَقْطِيعُ حُرُوفِهَا فَمَعَاذَ اللَّهِ أَنْ يَكُونَ مَعَهُ شَيْءٌ غَيْرُهُ

So Abu Ja'far^{asws} said: 'For this speech, there are two aspects. If you are saying, these (Names) are Him^{azwj}, i.e., He^{azwj} is with a number and multiplicity, so Exalted is Allah^{azwj} from that; and if you are saying these are Attributes, and the Names would never cease to be, so 'never cease to be' carries two meaning. So if you say, 'They will not cease to be in His^{azwj} Presence in His^{azwj} Knowledge and He^{azwj} is Rightful, so yes; but if you are saying these will not cease to be, their images, and their spellings, and their syllables, and their letters, then we^{asws} seek Refuge with Allah^{azwj} that there happens to be with Him^{azwj}, something other than Him^{azwj}.

بَلْ كَانَ اللَّهُ وَ لَا خَلْقَ ثُمَّ خَلَقَهَا وَسِبْطَةً بَيْنَهُ وَ بَيْنَ خَلْفِهِ يَتَضَرَّعُونَ بِهَا إِلَيْهِ وَ يَعْبُدُونَهُ وَ هِيَ ذِكْرُهُ وَ كَانَ اللَّهُ وَ لَا ذِكْرَ وَ الْمَذْكُورُ بِالذِّكْرِ هُوَ اللَّهُ الْقَدِيمُ الَّذِي لَمْ يَزَلْ وَ الْأَسْمَاءُ وَ الصِّفَاتُ مَخْلُوقَاتُ وَ الْمَعَانِي وَ الْمَعْنِي بِهَا هُوَ اللَّهُ الَّذِي لَا يَلِيْقُ بِهِ الْإِخْتِلَافُ وَ لَا الْإِتِّلَافُ وَ إِنَّمَا يَخْتَلِفُ وَ يَاتْلِفُ الْمُتَجَزِّئُ

But, Allah^{azwj} was and had not Created. Then He^{azwj} Created these as a means between Him^{azwj} and His^{azwj} creatures - being desperately (dependant) upon Him^{azwj}, and they are worshipping Him^{azwj}, and these are His^{azwj} Mention. And Allah^{azwj} was and there was no Mention, and the Mentioned One^{azwj} is with the Mention. He^{azwj} is Allah^{azwj}, the eternal Who does not cease to be; and the Names and the Attributes are creations, and the Meaning Meant by these, He^{azwj} is Allah^{azwj} with Whom neither befits the variances nor the combinations, and rather (that) variates and combines, (which is) fragmented.

فَلَا يُقَالُ اللَّهُ مُؤْتَلِفٌ وَ لَا اللَّهُ قَلِيلٌ وَ لَا كَثِيرٌ وَ لَكِنَّهُ الْقَدِيمُ فِي ذَاتِهِ لِأَنَّ مَا سِوَى الْوَاحِدِ مُتَجَزِّئٌ وَ اللَّهُ وَاحِدٌ لَا مُتَجَزِّئٌ وَ لَا مُتَوَهَّمٌ بِالْقَلَّةِ وَ الْكَثْرَةِ وَ كُلُّ مُتَجَزِّئٍ أَوْ مُتَوَهَّمٍ بِالْقَلَّةِ وَ الْكَثْرَةِ فَهُوَ مَخْلُوقٌ دَالٌّ عَلَى خَالِقٍ لَهُ

So Allah^{azwj} will not be said to be combined, nor Allah^{azwj} as little nor more, but the eternity is regarding His^{azwj} Self, because whatever is besides the One^{azwj}, is a fragment, and Allah^{azwj} is the One^{azwj}, not fragmented, nor can He^{azwj} be imagined with the less and the more, and everything which is fragmented or imagined with the less and the more, so it is a creation evidencing upon its Creator.

فَقَوْلُكَ إِنَّ اللَّهَ قَدِيرٌ خَبِرْتَ أَنَّهُ لَا يُعْجِزُهُ شَيْءٌ فَتَقَبَّلْتَ بِالْكَلِمَةِ الْعَجْزَ وَ جَعَلْتَ الْعَجْزَ سِوَاهُ وَ كَذَلِكَ قَوْلُكَ عَالِمٌ إِنَّمَا تَقَبَّلْتَ بِالْكَلِمَةِ الْجَهْلَ وَ جَعَلْتَ الْجَهْلَ سِوَاهُ وَ إِذَا أَقْنَى اللَّهُ الْأَشْيَاءَ أَقْنَى الصُّورَةَ وَ الْهَجَاءَ وَ التَّقْطِيعَ وَ لَا يَزَالُ مَنْ لَمْ يَزَلْ عَالِمًا

So, your words that 'Allah^{azwj} is Powerful', informs you that He^{azwj} is not frustrated by anything. Thus you, negate the frustration by the speech and make the frustration to be other than Him^{azwj}. And similar to that are your words, 'Knower'. But rather the ignorance is negated by the speech, and the ignorance is made to be besides Him^{azwj}. And when Allah^{azwj} Annihilates the things, the image, and the spelling, and the syllables get annihilated, and He^{azwj} does not cease to be, the One^{azwj} who will not cease to be a Knower'.

فَقَالَ الرَّجُلُ فَكَيْفَ سَمَّيْنَا رَبَّنَا سَمِيحًا فَقَالَ لِأَنَّهُ لَا يَخْفَى عَلَيْهِ مَا يُدْرِكُ بِالْأَسْمَاعِ وَ لَمْ نَصِفْهُ بِالسَّمْعِ الْمَعْقُولِ فِي الرَّأْسِ وَ كَذَلِكَ سَمَّيْنَاهُ بَصِيرًا لِأَنَّهُ لَا يَخْفَى عَلَيْهِ مَا يُدْرِكُ بِالْأَبْصَارِ مِنْ لَوْنٍ أَوْ شَخْصٍ أَوْ غَيْرِ ذَلِكَ وَ لَمْ نَصِفْهُ بِبَصَرٍ لِحُطَّةِ الْعَيْنِ

So the man said, 'So how come we are Naming our Lord^{azwj} as 'All-Hearing'?' So he^{asws} said: 'Because it is not Hidden upon Him^{azwj} whatever is being comprehended by the ears, and we^{asws} do not describe Him^{azwj} with the Hearing situated in the head. Like that, we^{asws} Name Him^{azwj} as 'All-Seeing', because it is not Hidden upon Him^{azwj} whatever is comprehended by the visions, from the colour or persons or other than that; and we^{asws} do not describe Him^{azwj} with the vision of the movement of the eye.

وَ كَذَلِكَ سَمَّيْنَاهُ لَطِيفًا لِعِلْمِهِ بِالشَّيْءِ اللّطِيفِ مِثْلَ البُعُوضَةِ وَ أَخْفَى مِنْ ذَلِكَ

And similar to that we^{asws} Name Him^{azwj} as the 'Aware of subtleties' due to His^{azwj} Knowledge of the subtle things, like the mosquito, and (things) more concealed than that.

وَ مَوْضِعِ النُّشُوءِ مِنْهَا وَ الْعَقْلِ وَ الشَّهْوَةِ لِلسَّفَادِ وَ الْحَدْبِ عَلَى نَسْلِهَا وَ إِقَامِ بَعْضِهَا عَلَى بَعْضٍ وَ نَقْلِهَا الطَّعَامِ وَ الشَّرَابِ إِلَى أَوْلَادِهَا فِي الْجِبَالِ وَ الْمَقَاوِرِ وَ الْأَوْدِيَةِ وَ الْفَارِ فَعَلِمْنَا أَنَّ خَالِقَهَا لَطِيفٌ بِلَا كَيْفٍ وَ إِنَّمَا الْكَيْفِيَّةُ لِلْمَخْلُوقِ الْمَكْتُفٍ

And the subject of the growth is from these, and the intelligence, and the desires for the marital relations, and the leniency upon their offspring, and their watching out for each other, and their transference of the food and the drink to their children in the mountains, and wilderness, and the valleys, and the wastelands. Thus, we know that their Creator is Aware of the subtleties without a 'how', and rather the 'how' is for the creations, the ones subject to 'how'.

وَ كَذَلِكَ سَمَّيْنَا رَبَّنَا قَوِيًّا لَا بِقُوَّةِ الْبَطْشِ الْمَعْرُوفِ مِنَ الْمَخْلُوقِ وَ لَوْ كَانَتْ قُوَّتُهُ قُوَّةَ الْبَطْشِ الْمَعْرُوفِ مِنَ الْمَخْلُوقِ لَوَقَعَ التَّشْبِيهُ وَ لَاحْتِمَلِ الزِّيَادَةَ وَ مَا احْتِمَلِ الزِّيَادَةَ احْتِمَلِ النُّقْصَانَ وَ مَا كَانَ نَاقِصًا كَانَ غَيْرَ قَدِيمٍ وَ مَا كَانَ غَيْرَ قَدِيمٍ كَانَ عَاجِزًا

And similar to that, we Name our Lord^{azwj} as Strong, not due to the strength of the violence well-known from the creatures. And if it was so that His^{azwj} Strength was the strength of the well-known violence from the creatures, a resemblance would occur for Him^{azwj} and an increase would be tolerated. And whatever tolerates the increase, would tolerate the decrease; and whatever was deficient would be without eternity; and whatever was without eternity would be frustrated.

فَرَبُّنَا تَبَارَكَ وَ تَعَالَى لَا شَبِيهَ لَهُ وَ لَا ضِدَّ وَ لَا يَدَّ وَ لَا كَيْفَ وَ لَا نِهَائِيَّةَ وَ لَا تَبْصَارَ بَصَرَ وَ مُحَرَّمٌ عَلَى الْقُلُوبِ أَنْ تُمَثِّلَهُ وَ عَلَى الْأَوْهَامِ أَنْ تُحَدِّثَهُ وَ عَلَى الصَّمَائِرِ أَنْ تُكُونَهُ جَلَّ وَ عَزَّ عَنْ أَدَاةِ خَلْفِهِ وَ سِمَاتِ بَرِّيَّتِهِ وَ تَعَالَى عَنْ ذَلِكَ عُلُوًّا كَبِيرًا .

So our Lord^{azwj}, Blessed and High, there is neither a resemblance for Him^{azwj}, nor an opposite, nor a match, nor a 'how', nor an end-point, nor can be envisaged by visions. And it is Prohibited unto the hearts to conceive His^{azwj} resemblance, and upon the imaginations that they limit Him^{azwj}, and upon the consciences that they form Him^{azwj}. Majestic and Mighty is He^{azwj} from the instruments of His^{azwj} creatures, and features of His^{azwj} Created beings; and Exalted is He^{azwj} from that, Loftier, Greater'.³⁴

³⁴ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 16 H 7

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَجُلٌ عِنْدَهُ اللَّهُ أَكْبَرُ فَقَالَ اللَّهُ أَكْبَرُ مِنْ أَيِّ شَيْءٍ فَقَالَ مِنْ كُلِّ شَيْءٍ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) حَدَّثَنِي فَقَالَ الرَّجُلُ كَيْفَ أَقُولُ قَالَ قُلْ اللَّهُ أَكْبَرُ مِنْ أَنْ يُوصَفَ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ibn Mahboub, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws}, said, 'A man in his^{asws} presence said, 'Allah^{azwj} is the Greatest!'. So he^{asws} said: 'Allah^{azwj} is Greater than which thing?' So he said, 'From everything'. So Abu Abdullah^{asws} said: 'You have limited Him^{azwj}'. So the man said, 'How should I be saying it?' He^{asws} said: 'Say, 'Allah^{azwj} is Greatest, beyond description"³⁵.

وَ رَوَاهُ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ مَرْوَكِ بْنِ عُبَيْدٍ عَنْ جُمَيْعِ بْنِ عُمَيْرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَيُّ شَيْءٍ اللَّهُ أَكْبَرُ فَقُلْتُ اللَّهُ أَكْبَرُ مِنْ كُلِّ شَيْءٍ فَقَالَ وَ كَانَ تَمَّ شَيْءٌ فَيَكُونُ أَكْبَرَ مِنْهُ فَقُلْتُ وَ مَا هُوَ قَالَ اللَّهُ أَكْبَرُ مِنْ أَنْ يُوصَفَ .

And it is reported by Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Marwak Bin Ubeyd, from Jumie Bin Umeyr who said,

'Abu Abdullah^{asws} said: 'Which thing is Allah^{azwj} Greater than?' So I said, 'Allah^{azwj} is Greater than everything'. So he^{asws} said: 'He^{azwj} was, then there was a thing, so He^{azwj} came to be Greater than it?' So I said, 'And what is it (which is correct to say)?' He^{asws}: 'Allah^{azwj} is Greatest, beyond description"³⁶.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ سُبْحَانَ اللَّهِ فَقَالَ أَنْفَعَهُ لِلَّهِ .

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Yunus, from Hisham Bin Al Hakam who said,

'I asked Abu Abdullah^{asws} about 'Glorious is Allah^{azwj}'. So he^{asws} said: 'Respect of Allah^{azwj}',³⁷

أَحْمَدُ بْنُ مِهْرَانَ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحَسَنِيِّ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ سُلَيْمَانَ مَوْلَى طَرْبَالٍ عَنْ هِشَامِ الْجَوَالِيقِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ سُبْحَانَ اللَّهِ مَا يُعْنَى بِهِ قَالَ تَنْزِيهِهُ .

Ahmad Bin Mihran, from Abdul Azeem Bin Abdullah Al Hasany, from Ali Bin Asbat, from Suleyman, a slave of Tirbal, from Hisham Al Jawaliqy who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic [23:91] **Glory be to Allah**, what is the Meaning of it?' He^{asws} said: 'His^{azwj} Transcendence'³⁸.

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى جَمِيعاً عَنْ أَبِي هَاشِمِ الْجَعْفَرِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ الثَّانِي (عَلَيْهِ السَّلَامُ) مَا مَعْنَى الْوَاحِدِ فَقَالَ إِجْمَاعُ الْأَلْسُنِ عَلَيْهِ بِالْوَحْدَانِيَّةِ كَقَوْلِهِ تَعَالَى وَ لَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ .

³⁵ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 16 H 8

³⁶ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 16 H 9

³⁷ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 16 H 10

³⁸ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 16 H 11

Ali Bin Muhammad and Muhammad Bin Al Hassan, from Sahl Bin Ziyad and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, altogether from Abu Hashim Al Ja'fary who said,

'I asked Abu Ja'far^{asws} the 2nd, 'What is the meaning of 'The One'?' So he^{asws} said: 'The consensus of the tongues upon Him^{azwj} with the Oneness like His^{azwj} Words, the Exalted [43:87] **And if you should ask them who Created them, they would certainly say: Allah**'.³⁹

بَاب آخَرُ وَ هُوَ مِنَ الْبَابِ الْأَوَّلِ إِلَّا أَنْ فِيهِ زِيَادَةٌ وَ هُوَ الْفَرْقُ مَا بَيْنَ الْمَعْنَى الَّتِي تَحْتَ أَسْمَاءِ اللَّهِ وَ أَسْمَاءِ الْمَخْلُوقِينَ

Chapter 17 – Another Chapter and it is from the first, except that in it is an addition, and it is the difference between the meaning which is beneath the Names of Allah^{azwj} and the names of the creatures

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ الْمُخْتَارِ بْنِ مُحَمَّدَ بْنِ الْمُخْتَارِ الْهَمْدَانِيِّ وَ مُحَمَّدُ بْنُ الْحَسَنِ عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ الْعَلَوِيِّ جَمِيعاً عَنِ الْفَتْحِ بْنِ يَزِيدَ الْجُرْجَانِيِّ عَنِ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ وَ هُوَ اللَّطِيفُ الْخَبِيرُ السَّمِيعُ الْبَصِيرُ الْوَاحِدُ الْأَحَدُ الصَّمَدُ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ لَوْ كَانَ كَمَا يَقُولُ الْمُسَبِّهُةُ لَمْ يُعْرَفِ الْخَالِقُ مِنَ الْمَخْلُوقِ وَ لَا الْمُنْشِئُ مِنَ الْمُنْشَأِ لَكِنَّهُ الْمُنْشِئُ فَرَّقَ بَيْنَ مَنْ جَسَمَهُ وَ صَوْرَهُ وَ أَنْشَأَهُ إِذْ كَانَ لَا يُسَبِّهُهُ شَيْءٌ وَ لَا يُسَبَّهُ هُوَ شَيْئًا

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

(It has been narrated) from Abu Al-Hassan^{asws}, said, 'I heard him^{asws} saying: 'And He^{azwj} is Aware of the subtleties, the Aware, the Hearing, the Seeing, the One, the First, the Solid (not hollow), not begetting and not being begotten and there not being anyone a match for Him^{azwj}. Had He^{azwj} been just as the ressemblers are saying, the Creator would not be recognised from the Created, nor the Builder from the Built. But He^{azwj} is the Builder. There is (certainly) a difference between the One^{azwj} Who Shapes it, and Images it, and Builds it, when it was so that nothing resembles Him^{azwj}, nor does He^{azwj} resemble anything'.

قُلْتُ أَجَلٌ جَعَلَنِي اللَّهُ فِدَاكَ لَكِنَّكَ قُلْتَ الْأَحَدُ الصَّمَدُ وَ قُلْتَ لَا يُسَبِّهُهُ شَيْءٌ وَ اللَّهُ وَاحِدٌ وَ الْإِنْسَانُ وَاحِدٌ أَلَيْسَ قَدْ تَشَابَهَتْ الْوَاحِدَانِيَّةُ

I said, 'Certainly, may I be sacrificed for you^{asws}! But, you^{asws} said, 'The First, the Solid (not hollow)', and you^{asws} said, 'Nothing resembles Him^{azwj}'; and Allah^{azwj} is the One, and the human being is one. Isn't there a resemblance of the oneness?'

قَالَ يَا فَتْحُ أَحَلَّتْ تَبَتُّكَ اللَّهُ إِنَّمَا التَّشْبِيهُ فِي الْمَعْنَى فَأَمَّا فِي الْأَسْمَاءِ فَهِيَ وَاحِدَةٌ وَ هِيَ دَالَّةٌ عَلَى الْمُسَمَّى وَ ذَلِكَ أَنَّ الْإِنْسَانَ وَ إِنْ قِيلَ وَاحِدٌ فَإِنَّهُ يُخْبِرُ أَنَّهُ جَنَّةٌ وَاحِدَةٌ وَ لَيْسَ بِإِنْسَانٍ وَ الْإِنْسَانُ نَفْسُهُ لَيْسَ بِوَاحِدٍ لِأَنَّ أَعْضَاءَهُ مُخْتَلِفَةٌ وَ أَلْوَانَهُ مُخْتَلِفَةٌ وَ مَنْ أَلْوَانَهُ مُخْتَلِفَةٌ غَيْرُ وَاحِدٍ وَ هُوَ أَجْزَاءٌ مُجْرَاةٌ لَيْسَتْ بِسَوَاءٍ دَمُهُ غَيْرُ لَحْمِهِ وَ لَحْمُهُ غَيْرُ دَمِهِ وَ عَصَبُهُ غَيْرُ عُرْوَقِهِ وَ شَعْرُهُ غَيْرُ بَشَرِهِ وَ سَوَادُهُ غَيْرُ بَيَاضِهِ وَ كَذَلِكَ سَائِرُ جَمِيعِ الْخَلْقِ

He^{asws} said: 'O Fatah! You (have spoken an) impossibility, may Allah^{azwj} Affirm you! But rather, the resemblance is in the meaning. So, as for regarding the Names, so these are One, and they Indicate upon the Named, and that is because the human being, if he is said to be one, so he knows that he is one individual, and is not with two, and the human being himself is not with one, because his body parts are

³⁹ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 16 H 12

different, and his colours are difference, and the one whose colours are difference is without oneness, and he is a fragment of fragmentary bits. He isn't with the equalness. His blood is other than his flesh, and his flesh is other than his blood, his nerves are other than his veins, and his hair is other than his skin, and his blackness is other than his whiteness. And similar to that are the entirety of the creatures.

فَالْإِنْسَانُ وَاحِدٌ فِي الْإِسْمِ وَ لَا وَاحِدٌ فِي الْمَعْنَى وَ اللَّهُ جَلَّ جَلَالُهُ هُوَ وَاحِدٌ لَا وَاحِدَ غَيْرُهُ لَا اخْتِلَافَ فِيهِ وَ لَا تَفَاوُتَ وَ لَا زِيَادَةَ وَ لَا نُقْصَانَ فَأَمَّا الْإِنْسَانُ الْمَخْلُوقُ الْمَصْنُوعُ الْمُؤَلَّفُ مِنْ أَجْزَاءٍ مُخْتَلِفَةٍ وَ جَوَاهِرِ شَتَّى غَيْرَ أَنَّهُ بِالِاجْتِمَاعِ شَيْءٌ وَاحِدٌ

So the human being is one in the name and is not one in the meaning; and Allah^{azwj}, Majestic is His^{azwj} Majesty, He^{azwj} is One, not being one of theirs, neither there being any differentials in Him^{azwj}, nor discrepancies, nor an increase, nor a decrease. But, as for the human being, the Created, the Made, the Composed from different parts, and of various body parts, apart from that he is 'with the gathering of things as one'.

قُلْتُ جُعِلْتُ فِدَاكَ فَرَجَّتْ عَنِّي فَرَجَّ اللَّهُ عَنكَ فَقَوْلِكَ اللَّطِيفُ الْخَبِيرُ فَسَّرَهُ لِي كَمَا فَسَّرْتَ الْوَاحِدَ فَإِنِّي أَعْلَمُ أَنَّ لُطْفَهُ عَلَيَّ خِلَافَ لُطْفِ خَلْقِهِ لِلْفَصْلِ غَيْرَ أَنِّي أَحِبُّ أَنْ تُشْرَحَ ذَلِكَ لِي

I said, 'May I be sacrificed for you^{asws}! You have relieved me, may Allah^{azwj} Relieve you^{asws}! So, your^{asws} words, 'Aware of the subtleties, the Informed', interpret it for me just as you^{asws} interpreted the 'One', for I know that His^{azwj} being Aware of the subtleties is difference from the awareness of His^{azwj} creatures, apart from that I would love it if you^{asws} could explain that for me'.

فَقَالَ يَا فَتْحُ إِنَّمَا قُلْنَا اللَّطِيفُ لِلْخَلْقِ اللَّطِيفِ وَ لِعِلْمِهِ بِالشَّيْءِ اللَّطِيفِ أَوْ لَا تَرَى وَفَكَرَ اللَّهُ وَ تَبَتَّكَ إِلَى أَثَرِ صُنْعِهِ فِي النَّبَاتِ اللَّطِيفِ وَ غَيْرِ اللَّطِيفِ وَ مِنَ الْخَلْقِ اللَّطِيفِ وَ مِنَ الْحَيَوَانَ الصَّغَارِ وَ مِنَ الْبَعُوضِ وَ الْجُرْجَسِ وَ مَا هُوَ أَصْغَرُ مِنْهَا مَا لَا يَكَادُ تَسْتَبِينُهُ الْعَيُونُ بَلْ لَا يَكَادُ يُسْتَبَانُ لِصِغَرِهِ الذَّكَرُ مِنَ الْأُنثَى وَ الْحَدِيثُ الْمَوْلُودُ مِنَ الْقَدِيمِ

So he^{asws} said: 'O Fatah! But rather, we^{asws} say: 'The Aware of subtleties', is for the subtleties of His^{azwj} creation, and due to His^{azwj} Knowledge of the subtle things. Or, do you not see, may Allah^{azwj} Harmonise you and Affirm you, to the impacts of His^{azwj} Making, regarding the vegetation, the delicate and non-delicate, and from the delicate creatures, and from the small beasts, and from the mosquito, and the bird, and what is smaller than these what is almost not clear to the eyes, and is almost not clear due to its smallness, the male from the female, and the new born from the old.

فَلَمَّا رَأَيْنَا صِغَرَ ذَلِكَ فِي لُطْفِهِ وَ اهْتِدَاءَهُ لِلسَّفَادِ وَ الْهَرَبَ مِنَ الْمَوْتِ وَ الْجَمْعَ لِمَا يُصْلِحُهُ وَ مَا فِي لُجَجِ الْبِحَارِ وَ مَا فِي لِحَاءِ الْأَشْجَارِ وَ الْمَفَاوِزِ وَ الْفَقَارِ وَ إِفْهَامَ بَعْضِهَا عَنْ بَعْضِ مَنْطِقِهَا وَ مَا يَفْهَمُ بِهِ أَوْلَادُهَا عَنْهَا وَ نَقْلَهَا الْغِدَاءَ إِلَيْهَا

So when we see that smallness in His^{azwj} Awareness of the subtleties, and their desire for the reproduction, and the fleeing from the death, and the gathering to what is correct for it, and what is in the tossing of the seas, and what is in the bark of the trees, and in the wilderness and the wastelands, and their understanding each other, their speaking (communicating) and what their children understand by it from them, and their transferring the meal to them.

ثُمَّ تَأَلِيفَ أَوْلَادِهَا حُمْرَةً مَعَ صُفْرَةٍ وَ بَيَاضَ مَعَ حُمْرَةٍ وَ أَنَّهُ مَا لَا تَكَادُ عِيُونُنَا تَسْتَبِينُهُ لِإِمَامَةِ خَلْقِهَا لَا تَرَاهُ عِيُونُنَا وَ لَا تَلْمِسُهُ أَيْدِينَا عَلِمْنَا أَنَّ خَالِقَ هَذَا الْخَلْقِ لَطِيفٌ لَطِيفٌ بِخَلْقِ مَا سَمَّيْنَاهُ بِمَا عِلَاجٍ وَ لَا آدَاءٍ وَ لَا إِلَهٍ وَ أَنَّ كُلَّ صَانِعٍ شَيْءٍ فَمِنْ شَيْءٍ صَنَعَ وَ اللَّهُ الْخَالِقُ اللَّطِيفُ الْجَلِيلُ خَلَقَ وَ صَنَعَ لَا مِنْ شَيْءٍ .

Then the synthesis of their colours, red along with the yellow, and white along with red, and it is what the eyes can almost not clarify it due to the variance of its creation. Neither have our eyes seen it, nor have our hands touched it. We know that the Creator of these creatures is Aware of the subtleties, the Kind with the creatures what we^{asws} specified, without (Using a) process, nor a tool, nor a machine; and that every maker of a thing, so (he makes it) from a thing, and Allah^{azwj} is the Creator, the Aware of the subtleties, the Majestic Creates and Makes, not from anything'.⁴⁰

عَلِيُّ بْنُ مُحَمَّدٍ مُرْسَلًا عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَام) قَالَ قَالَ اَعْلَمَ عَلَمَكَ اللَّهُ الْخَيْرَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَدِيمٌ وَ الْقَدَمُ صِفَتُهُ الَّتِي دَلَّتِ الْعَاقِلَ عَلَيَّ أَنَّهُ لَا شَيْءَ قَبْلَهُ وَ لَا شَيْءَ مَعَهُ فِي دَيْمُومِيَّتِهِ فَقَدْ بَانَ لَنَا بِإِقْرَارِ الْعَامَّةِ مُعْجَزَةُ الصَّفَةِ أَنَّهُ لَا شَيْءَ قَبْلَ اللَّهِ وَ لَا شَيْءَ مَعَ اللَّهِ فِي بَقَائِهِ وَ بَطَلَ قَوْلُ مَنْ زَعَمَ أَنَّهُ كَانَ قَبْلَهُ أَوْ كَانَ مَعَهُ شَيْءٌ

Ali Bin Muhammad, with an unbroken chain,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws} having said: 'Learn! May Allah^{azwj} Teach you the good. Allah^{azwj} Blessed and High is eternal, and the eternity is His^{azwj} Attribute which Indicates the intellectual upon that there was nothing before Him^{azwj}, nor was there a thing with Him^{azwj} in His^{azwj} eternity. So it is clear for us with the acknowledgement with the general Muslims of the miraculous-ness of the Attribute that there was nothing before Allah^{azwj}, nor is there anything with Him^{azwj} during His^{azwj} remaining, and the invalidation of the words of the one who alleges that there was something before Him^{azwj}, or there is something with Him^{azwj}.

وَ ذَلِكَ أَنَّهُ لَوْ كَانَ مَعَهُ شَيْءٌ فِي بَقَائِهِ لَمْ يَجْزُ أَنْ يَكُونَ خَالِقًا لَهُ لِأَنَّهُ لَمْ يَزَلْ مَعَهُ فَكَيْفَ يَكُونُ خَالِقًا لِمَنْ لَمْ يَزَلْ مَعَهُ وَ لَوْ كَانَ قَبْلَهُ شَيْءٌ كَانَ الْأَوَّلُ ذَلِكَ الشَّيْءُ لَا هَذَا وَ كَانَ الْأَوَّلُ أَوْلَى بِأَنْ يَكُونَ خَالِقًا لِلأَوَّلِ

And that is because, had there been something with Him^{azwj} during His^{azwj} remaining, it would not be allowed that He^{azwj} would happen to be a Creator of it, because it would have been eternally with Him^{azwj}. So how could He^{azwj} be a Creator of the one who existed eternally with Him^{azwj}. And had there been something before Him^{azwj}, that thing would be first not this, and the first one would be closer of it being a Creator due to it being first.

ثُمَّ وَصَفَ نَفْسَهُ تَبَارَكَ وَ تَعَالَى بِأَسْمَاءٍ دَعَا الخُلُقَ إِذْ خَلَقَهُمْ وَ تَعَبَّدَهُمْ وَ ابْتَلَاهُمْ إِلَى أَنْ يَدْعُوهُ بِهَا فَسَمَى نَفْسَهُ سَمِيْعًا بَصِيْرًا قَادِرًا قَائِمًا نَاطِقًا ظَاهِرًا بَاطِنًا لَطِيْفًا خَبِيْرًا قَوِيًّا عَزِيْزًا حَكِيْمًا عَلِيْمًا وَ مَا أَشْبَهَ هَذِهِ الأَسْمَاءَ

Then, He^{azwj} the Blessed and High Described Himself^{azwj} with Names the creatures could call with, and Enslaved them and Tried them that they should be supplicating to Him^{azwj} with these. So He^{azwj} Named Himself^{azwj} as Hearing, Seeing, Powerful, Eternal, Speaking, Manifest, Hidden, Aware of subtleties, Informed, Wise, Knower, and what resembles these Names.

فَلَمَّا رَأَى ذَلِكَ مِنْ أَسْمَائِهِ الْقَالُونَ المُكْذِبُونَ وَ قَدْ سَمِعُونَا نُحَدِّثُ عَنِ اللَّهِ أَنَّهُ لَا شَيْءَ مِثْلَهُ وَ لَا شَيْءَ مِنَ الخُلُقِ فِي خَالِهِ قَالُوا أَخْبِرُونَا إِذَا زَعَمْتُمْ أَنَّهُ لَا مِثْلَ لِلَّهِ وَ لَا شِبْهَ لَهُ كَيْفَ شَارَكْتُمُوهُ فِي أَسْمَائِهِ الْحُسْنَى فَتَسَمَّيْتُمْ بِجَمِيعِهَا فَإِنَّ فِي ذَلِكَ دَلِيْلًا عَلَى أَنَّكُمْ مِثْلُهُ فِي حَالَاتِهِ كُلِّهَا أَوْ فِي بَعْضِهَا دُونَ بَعْضٍ إِذْ جَمَعْتُمْ الأَسْمَاءَ الطَّيِّبَةَ

So when the speakers of the lies saw that from His^{azwj} Names and that we were Naming Him^{azwj} when discussing about Allah^{azwj} that there is nothing like Him^{azwj}, nor

⁴⁰ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 17 H 1

is there anything from the creatures in His^{azwj} State, they said, 'Inform us, when you are alleging that there is no likeness for Allah^{azwj} and no resemblance for him, how come you all are participating Him^{azwj} in His^{azwj} Good Names so you are naming (yourselves) with the entirety of these, for in that is evidence upon that you all are like Him^{azwj} regarding all of His^{azwj} States, or in some of these besides the other when you gather the good names?'

قِيلَ لَهُمْ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَلَزَمَ الْعِبَادَ أَسْمَاءَ مِنْ أَسْمَائِهِ عَلَى اخْتِلَافِ الْمَعَانِي وَ ذَلِكَ كَمَا يَجْمَعُ الْإِسْمُ الْوَاحِدُ مَعْنِيَيْنِ مُخْتَلِفَيْنِ وَ الدَّلِيلُ عَلَى ذَلِكَ قَوْلُ النَّاسِ الْجَائِزِ عِنْدَهُمُ الشَّائِعُ وَ هُوَ الَّذِي خَاطَبَ اللَّهُ بِهِ الْخَلْقَ فَكَلَّمَهُمْ بِمَا يَعْمَلُونَ لِيَكُونَ عَلَيْهِمْ حُجَّةٌ فِي تَضْيِيعِ مَا ضَيَعُوا

It would be said to them, 'Allah^{azwj} Blessed and High Necessitated the servants with names from His^{azwj} Names upon a difference of the meaning, and that is just as the gathering of two different meanings upon the one name, and the evidence upon that are the words of the people commonly allowed in their presence, and it is which Allah^{azwj} Addressed the creatures with. So He^{azwj} Spoke to them with what they are speaking with in order for it to become an argument upon them regarding the wastage of what they are wasting.

فَقَدْ يُقَالُ لِلرَّجُلِ كَلْبٌ وَ جِمَارٌ وَ ثَوْرٌ وَ سُكْرَةٌ وَ عُلْقَمَةٌ وَ أَسَدٌ كُلُّ ذَلِكَ عَلَى خِلَافِهِ وَ حَالَاتِهِ لَمْ تَقَعِ الْأَسْمَاءُ عَلَى مَعَانِيهَا الَّتِي كَانَتْ بُيِّنَتْ عَلَيْهِ لِأَنَّ الْإِنْسَانَ لَيْسَ بِأَسَدٍ وَ لَا كَلْبٍ فَافْتَهَمَ ذَلِكَ رَجَمَكَ اللَّهُ وَ إِنَّمَا سَمِيَ اللَّهُ تَعَالَى بِالْعِلْمِ بَعْدَ عِلْمِ حَادِثٍ عِلْمٌ بِهِ الْأَشْيَاءَ اسْتَعَانَ بِهِ عَلَى حِفْظِ مَا يُسْتَقْبَلُ مِنْ أَمْرِهِ وَ الرُّوْيَةِ فِيَمَا يَخْلُقُ مِنْ خَلْقِهِ وَ يُفْسِدُ مَا مَضَى مِمَّا أَقْنَى مِنْ خَلْقِهِ مِمَّا لَوْ لَمْ يَحْضُرْهُ ذَلِكَ الْعِلْمُ وَ يَغِيْبُهُ كَانَ جَاهِلًا ضَعِيفًا كَمَا أَنَا لَوْ رَأَيْنَا عُلَمَاءَ الْخَلْقِ

So it is said for the man, (he is) a dog, and a donkey, and a bull, and sweet, and bitter, and a lion. All of that is upon different to him and his state. The Name does not fall upon its meaning which it had been built upon, because the human being is neither a lion, nor a dog. Therefore understand that, may Allah^{azwj} have Mercy on you, and rather Allah^{azwj} the Exalted has been Named with the knowledge without any new knowledge He^{azwj} learns being assisted by the things upon the preservation of what is to be in the future from His^{azwj} Commands and the process regarding what He^{azwj} Creates from His^{azwj} creatures. And Spoils from what is past from what perishes from His^{azwj} creatures, from what if that knowledge was not present and was absent, He^{azwj} would have been ignorant, weak, just as us, when we see the knowledgeable ones of the people.

إِنَّمَا سُمُوا بِالْعِلْمِ لِعِلْمِ حَادِثٍ إِذْ كَانُوا فِيهِ جَهْلَةً وَ رَبُّمَا فَارَقَهُمُ الْعِلْمُ بِالْأَشْيَاءِ فَعَادُوا إِلَى الْجَهْلِ وَ إِنَّمَا سَمِيَ اللَّهُ عَالِمًا لِأَنَّهُ لَا يَجْهَلُ شَيْئًا فَقَدْ جَمَعَ الْخَالِقُ وَ الْمَخْلُوقُ اسْمَ الْعَالِمِ وَ اخْتَلَفَ الْمَعْنَى عَلَى مَا رَأَيْتَ

But rather, they have been named with the knowledge due to the newly occurring knowledge, when they used to be ignorant beforehand. Sometimes the knowledge separates from them and they return back to be ignorance. But rather, Allah^{azwj} is Named as a Knower because He^{azwj} is not ignorant of anything. So the Creator and the Created are gathered upon the name 'Knower', and the meaning is difference upon what you can see.

وَ سَمِيَ رَبُّنَا سَمِيْعًا لَا يَخْرُتُ فِيهِ يَسْمَعُ بِهِ الصَّوْتِ وَ لَا يُبْصِرُ بِهِ كَمَا أَنَّ خَرَّتْنَا الَّذِي بِهِ نَسْمَعُ لَا نَقْوَى بِهِ عَلَى الْبُصْرِ وَ لَكِنَّهُ أَخْبَرَ أَنَّهُ لَا يَخْفَى عَلَيْهِ شَيْءٌ مِنَ الْأَصْوَاتِ لَيْسَ عَلَى حَدِّ مَا سَمِينَا نَحْنُ فَقَدْ جَمَعْنَا الْإِسْمَ بِالْسَمْعِ وَ اخْتَلَفَ الْمَعْنَى

And our Lord^{azwj} is Hearing, not by a perforation in Him^{azwj} Hearing the sounds with it, nor does He^{azwj} See by it, just as we have perforations by which we hear not being strong upon seeing with it. But, He^{azwj} is All-Informed, there being nothing hidden from Him^{azwj} from the sound. He^{azwj} is not bound by a limit of what we can hear. So we are gathered in name with the name, and the meaning is different.

وَ هَكَذَا الْبَصَرُ لَا بَخْرَتِ مِنْهُ أَبْصَرَ كَمَا أَنَا نُبْصِرُ بِخْرَتِ مِنَّا لَا نَنْتَفِعُ بِهِ فِي غَيْرِهِ وَ لَكِنَّ اللَّهَ بَصِيرٌ لَا يَحْتَمِلُ شَخْصاً مُنْظُوراً إِلَيْهِ فَقَدْ جَمَعْنَا الْإِسْمَ وَ اخْتَلَفَ الْمَعْنَى

And similar to this is the sight. He^{azwj} does not see by a perforation from Him^{azwj} just as we tend to see by a perforation from us, not benefitting by it with something else. But Allah^{azwj} is Seeing, not by looking towards a person. So we are gathered in the name and the meaning is different.

وَ هُوَ قَائِمٌ لَيْسَ عَلَى مَعْنَى انْتِصَابٍ وَ قِيَامٌ عَلَى سَاقٍ فِي كَبَدٍ كَمَا قَامَتِ الْأَشْيَاءُ وَ لَكِنَّ قَائِمٌ يُخْبِرُ أَنَّهُ حَافِظٌ كَقَوْلِ الرَّجُلِ الْقَائِمِ بِأَمْرِنَا فَلَانَ وَ اللَّهُ هُوَ الْقَائِمُ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَ الْقَائِمُ أَيْضاً فِي كَلَامِ النَّاسِ الْبَاقِي وَ الْقَائِمُ أَيْضاً يُخْبِرُ عَنِ الْكِفَايَةِ كَقَوْلِكَ لِلرَّجُلِ قُمْ بِأَمْرِ بَنِي فَلَانَ أَيْ اكْفِهِمْ وَ الْقَائِمُ مِنَّا قَائِمٌ عَلَى سَاقٍ فَقَدْ جَمَعْنَا الْإِسْمَ وَ لَمْ نَجْمَعِ الْمَعْنَى

And He^{azwj} is Standing, not being upon the meaning of an uprightness and standing upon a leg in the middle just as the things stand. But He^{azwj} Stands Informed, being a Preserver, unlike the words of the man, 'Standing with our matters over so and so'. And Allah^{azwj}, He^{azwj} is the Stander upon every soul with what it has earned. And the standing as well in the speech of the people is the remaining. And the standing as well, informs about the responsibility, like your words to a man, 'Stand with the matter of the Clan of so and so', i.e., suffice them. And the standing one from us stands upon a leg. So we are gathered in the name, and we are not gathered in the meaning.

وَ أَمَّا اللَّطِيفُ فَلَيْسَ عَلَى قَلَّةٍ وَ قِصَافَةٍ وَ صِعْرٍ وَ لَكِنَّ ذَلِكَ عَلَى النَّفَادِ فِي الْأَشْيَاءِ وَ الْإِمْتِنَاعِ مِنْ أَنْ يُدْرِكَ كَقَوْلِكَ لِلرَّجُلِ لَطَفْتُ عَنِّي هَذَا الْأَمْرُ وَ لَطَفْتُ فَلَانَ فِي مَذْهَبِهِ وَ قَوْلِهِ يُخْبِرُكَ أَنَّهُ غَمَضَ فِيهِ الْعَقْلَ وَ فَاتَ الطَّلِبَ وَ عَادَ مُتَعَمِّقاً مُتَلَطِّفاً لَا يُدْرِكُهُ لَوْ هُمْ فَكَذَلِكَ لَطَفَ اللَّهُ تَبَارَكَ وَ تَعَالَى عَنِ أَنْ يُدْرِكَ بِحَدِّ أَوْ يُحَدَّ بِوَصْفٍ وَ اللَّطَافَةُ مِنَّا الصَّعْرُ وَ الْقَلَّةُ فَقَدْ جَمَعْنَا الْإِسْمَ وَ اخْتَلَفَ الْمَعْنَى

And as for the (Name) Subtle, so is not upon scarceness, and delicateness, and smallness, but that is upon the implementation regarding the things which are hard to perceive, like your words to the man, 'This matter is delicate upon me, and so and so is subtle in his approach'. And his words inform you that intellect is shut with regards to it and the subtleness is lost, as it is so profound, so subtle, that the imagination cannot realise it. So, similar to that is the Subtleness of Allah^{azwj} Blessed and High from being comprehended by a limit, or limited by an attribute. And the subtleness from us is the smallness, and scarcity. Thus, we are gathered in the name but different in the meaning.

وَ أَمَّا الْخَبِيرُ فَالَّذِي لَا يَعْرُبُ عَنْهُ شَيْءٌ وَ لَا يَفُوتُهُ لَيْسَ لِلتَّجْرِبَةِ وَ لَا لِلْإِعْتِبَارِ بِالْأَشْيَاءِ فَعِنْدَ التَّجْرِبَةِ وَ الْإِعْتِبَارِ عِلْمَانُ وَ لَوْ لَا هُمَا مَا عَلِمَ لِأَنَّ مَنْ كَانَ كَذَلِكَ كَانَ جَاهِلاً وَ اللَّهُ لَمْ يَزَلْ خَبيراً بِمَا يَخْلُقُ وَ الْخَبِيرُ مِنَ النَّاسِ الْمُسْتَحْبِرُ عَنِ جَهْلِ الْمُتَعَلِّمِ فَقَدْ جَمَعْنَا الْإِسْمَ وَ اخْتَلَفَ الْمَعْنَى

And as for the Informed (All-Aware), so it is which the thing is recognised from, and nothing is missed out from Him^{azwj}. It is not due to the experimentation, nor by learning of lessons with the things, for during the experimentation and the learning of

lessons, are the two pieces of knowledge, and had it not been for the two, it would not be known, because the one who was like that, would have been ignorant, and Allah^{azwj} has not ceased to be Informed with what He^{azwj} Created, and the 'informed' from the people is the choice (chosen) by the ignorant to learn. So we are gathered in the name and the meaning is different.

وَأَمَّا الظَّاهِرُ فَلَيْسَ مِنْ أَجْلِ أَنَّهُ عَلَا الْأَشْيَاءَ بِرُكُوبٍ فَوْقَهَا وَ قُعُودٍ عَلَيْهَا وَ تَسْنُمٍ لِدَرَاهِمَا وَ لَكِنْ ذَلِكَ لِقَهْرِهِ وَ لِعَلْبَتِهِ الْأَشْيَاءَ وَ قُدْرَتِهِ عَلَيْهَا كَقَوْلِ الرَّجُلِ ظَهَرْتُ عَلَى أَعْدَائِي وَ أَظْهَرَنِي اللَّهُ عَلَى خَصْمِي يُخْبِرُ عَنِ الْفَلَجِ وَ الْعَلْبَةِ فَهَكَذَا ظَهَرَ اللَّهُ عَلَى الْأَشْيَاءِ

And as for the Overcomer, so it is not from a reason that He^{azwj} is upon the things by riding above them, and seated upon these, ascending to their peaks. But, that is due to His^{azwj} Subduing and His^{azwj} Overcoming the things and His^{azwj} Power upon these, like the words of the man, 'I overcame upon my enemy and Allah^{azwj} Made me overcome upon my adversary', inform about the cleaving and the overcoming. So this is how Allah^{azwj} Overcomes upon the things.

وَ وَجْهٌ آخَرُ أَنَّهُ الظَّاهِرُ لِمَنْ أَرَادَهُ وَ لَا يَخْفَى عَلَيْهِ شَيْءٌ وَ أَنَّهُ مُدَبِّرٌ لِكُلِّ مَا بَرَأَ فَأَيُّ ظَاهِرٍ أَظْهَرَ وَ أَوْضَحَ مِنَ اللَّهِ تَبَارَكَ وَ تَعَالَى لِأَنَّكَ لَا تَعْدَمُ صَنَعَتَهُ حَيْثَمَا تَوَجَّهْتَ وَ فِيكَ مِنْ آثَارِهِ مَا يُغْنِيكَ وَ الظَّاهِرُ مِنَ الْبَارِزِ بِنَفْسِهِ وَ الْمَعْلُومُ بِحَدِّهِ فَقَدْ جَمَعْنَا الْإِسْمَ وَ لَمْ يَجْمَعْهُ الْمَعْنَى

And another aspect is that He^{azwj} is the Manifest to the one who wants Him^{azwj} and nothing is Hidden from Him^{azwj}, and He^{azwj} is the Designer of everything what He^{azwj} Designed. So which manifestation is more apparent and clear than Allah^{azwj} Blessed and High, because you cannot execute His^{azwj} Making wherever you may divert your face to, and inside you are its effects what makes you independent. And the Manifestation is more than ours, transcendental by Himself^{azwj}, and the known by His^{azwj} Sharpness. So we have gathered in the name and we are not gathered in the meaning.

وَ أَمَّا الْبَاطِنُ فَلَيْسَ عَلَى مَعْنَى الْإِسْتِطَانِ لِلْأَشْيَاءِ بَأَنْ يَغُورَ فِيهَا وَ لَكِنْ ذَلِكَ مِنْهُ عَلَى اسْتِطَانِهِ لِلْأَشْيَاءِ عِلْمًا وَ حِفْظًا وَ تَدْبِيرًا كَقَوْلِ الْقَائِلِ أَبْطَنْتُهُ يَعْنِي خَبَرْتُهُ وَ عَلِمْتُ مَكْتُومَ سِرِّهِ وَ الْبَاطِنُ مِنَ الْعَائِبِ فِي الشَّيْءِ الْمُسْتَتِرِ وَ قَدْ جَمَعْنَا الْإِسْمَ وَ اِخْتَلَفَ الْمَعْنَى

And as for the Hidden (Esoteric), so it is not upon the meaning of the hidden-ness of the things, with being immersed into them, but that from Him^{azwj} is upon the Knowledge of the hidden things, and Preserving these, and their regulation, like the words of the man, 'I know his inside, meaning I am informed of him and know the concealed secrets of his'. And the hidden from us is the absent regarding the things, the veiled, and we are gathered in the name and differ in the meaning.

وَ أَمَّا الْقَاهِرُ فَلَيْسَ عَلَى مَعْنَى عِلَاجٍ وَ نَصَبٍ وَ اِحْتِيَالٍ وَ مُدَارَاةٍ وَ مَكْرٍ كَمَا يَفْهَرُ الْعِبَادُ بَعْضُهُمْ بَعْضًا وَ الْمَقْهُورُ مِنْهُمْ يَعُودُ قَاهِرًا وَ الْقَاهِرُ يَعُودُ مَقْهُورًا وَ لَكِنْ ذَلِكَ مِنَ اللَّهِ تَبَارَكَ وَ تَعَالَى عَلَى أَنْ جَمِيعَ مَا خَلَقَ مُلَبَّسٌ بِهِ الذَّلُّ لِفَاعِلِهِ وَ قَلَّةُ الْإِمْتِنَاعِ لِمَا أَرَادَ بِهِ لَمْ يَخْرُجْ مِنْهُ طَرَفَةٌ عَيْنٍ أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ وَ الْقَاهِرُ مِنْهُ عَلَى مَا ذَكَرْتُ وَ وَصَفْتُ فَقَدْ جَمَعْنَا الْإِسْمَ وَ اِخْتَلَفَ الْمَعْنَى

And as for the Subduer, so it is not upon the meaning of a process, and establishing hostility, and fraud, and deceit, and plotting, just as the servants would do to subdue each other, and the subdued from them reverts to be the subdue, and the subduer reverts to be a subdued. But that, from Allah^{azwj} Blessed and High is upon the

entirety of what He^{azwj} Created are clothed by the humility to its Performer, and scarcity of the obstacles to whatever He^{azwj} intends with. It does not emerge in even the blink of an eye if He^{azwj} is Saying to it: "Be", so it comes into being, while the subdue from us is upon what we^{asws} mentioned and described. So we are gathered in the name, and differ in the meaning'.

وَ هَكَذَا جَمِيعُ الْأَسْمَاءِ وَ إِنْ كُنَّا لَمْ نَسْتَجْمِعْهَا كُلَّهَا فَقَدْ يَكْتَفِي الْإِعْتِبَارُ بِمَا أَلْفَيْنَا إِلَيْكَ وَ اللَّهُ عَوْنُكَ وَ عَوْنُنَا فِي إِرْشَادِنَا وَ تَوْفِيقِنَا .

And like that are the entirety of the Names, and if even though we^{asws} have not gathered all of these, so these would suffice as the lesson with what we^{asws} have cast to you, and Allah^{azwj} would Assist you, and Assist us^{asws} in Guiding us and Harmonising us'.⁴¹

بَابُ تَأْوِيلِ الصَّمَدِ

Chapter 18 – Explanation of *Al-Samad*

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ وَ لَقْبُهُ شَبَابُ الصَّبْرِ فِي عَنْ دَاوُدَ بْنِ الْقَاسِمِ الْجَعْفَرِيِّ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ الثَّانِي (عَلَيْهِ السَّلَام) جُعِلَتْ فِدَاكَ مَا الصَّمَدُ قَالَ السَّيِّدُ الْمَصْمُودُ إِلَيْهِ فِي الْقَلِيلِ وَ الْكَثِيرِ .

Ali Bin Muhammad and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Muhammad Bin Al Waleed, and his title is The Young exchanger, from Dawood Bin Al Qasim Al Ja'fary who said,

'I said to Abu Ja'far^{asws} the 2nd, 'May I be sacrificed for you^{asws}! What is *Al-Samad*?' He^{asws} said: 'The Master of the turners to Him^{azwj} regarding the little and the more'.⁴²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ الْحَسَنِ بْنِ السَّرِيِّ عَنْ جَابِرِ بْنِ بَزِيدٍ الْجَعْفَرِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَنْ شَيْءٍ مِنَ التَّوْحِيدِ فَقَالَ إِنَّ اللَّهَ تَبَارَكَتْ أَسْمَاؤُهُ الَّتِي يُدْعَا بِهَا وَ تَعَالَى فِي عُلُوِّ كُنْهِهِ وَاحِدٌ تَوَحَّدَ بِالتَّوْحِيدِ فِي تَوَحُّدِهِ ثُمَّ أَجْرَاهُ عَلَى خَلْقِهِ فَهُوَ وَاحِدٌ صَمَدٌ قُدُّوسٌ يَعْبُدُهُ كُلُّ شَيْءٍ وَ يَصْمُدُ إِلَيْهِ كُلُّ شَيْءٍ وَ وَسِعَ كُلُّ شَيْءٍ عِلْمًا .

A number of our companions, from Ahmad Bin Abu Abdullah, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Al Hassan Bin Al Sarry, from Jabir Bin Yazeed Al Ju'fy who said,

'I asked Abu Ja'far^{asws} about something from the *Tawheed* (Oneness). So he^{asws} said: 'Allah^{azwj}, Blessed are His^{azwj} Names which He^{azwj} is called with, and Exalted is He^{azwj}, Lofty is His^{azwj} Being. He^{azwj} is Unique by the Oneness in His^{azwj} Uniqueness. Then Flowed it upon His^{azwj} creatures. So He^{azwj} is One, *Samad*, Holy. Everything worships Him^{azwj} and turns towards Him^{azwj}, and He^{azwj} has Capacious Knowledge of everything'.⁴³

⁴¹ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 17 H 2

⁴² Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 18 H 1

⁴³ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 18 H 2

بَابُ الْحَرَكَةِ وَ الْإِنْتِقَالِ**Chapter 19 – The Motion and the Transformation (Change of state to a state)**

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْبَرْمَكِيِّ عَنْ عَلِيِّ بْنِ عَبَّاسِ الْخَرَّازِيِّ عَنِ الْحَسَنِ بْنِ رَاشِدٍ عَنِ يَعْقُوبَ بْنِ جَعْفَرِ الْجَعْفَرِيِّ عَنْ أَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) قَالَ ذَكَرَ عِنْدَهُ قَوْمٌ يَزْعُمُونَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَنْزِلُ إِلَى السَّمَاءِ الدُّنْيَا

Muhammad Bin Abu Abdullah, from Muhammad Bin Ismail Al Barmakky, from Ali Bin Abbas Al Kharaziny, from Al Hassan Bin Rashid, from Yaqoub Bin Ja'far Al Ja'fary,

(It has been narrated) from Abu Ibrahim^{asws} (7th Imam^{asws}), said, 'It was mentioned in his^{asws} presence that a group of people are claiming that Allah^{azwj} Blessed and High^{azwj} Descends to the sky of the earth'.

فَقَالَ إِنَّ اللَّهَ لَا يَنْزِلُ وَ لَا يَخْتَاJ إِلَى أَنْ يَنْزَلَ إِنَّمَا مَنْظَرُهُ فِي الْقُرْبِ وَ الْبُعْدِ سَوَاءٌ لَمْ يَبْعُدْ مِنْهُ قَرِيبٌ وَ لَمْ يَقْرُبْ مِنْهُ بَعِيدٌ وَ لَمْ يَخْتَجْ إِلَى شَيْءٍ بَلْ يُخْتَاJ إِلَيْهِ وَ هُوَ ذُو الطُّوْلِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

So he^{asws} said: 'Allah^{azwj} does not descend, nor is He^{azwj} needy to that He^{azwj} should descend. But rather His^{azwj} Viewing regarding the near and the far is the same. A close by (thing) is not far from Him^{azwj}, nor is a remote (thing) close to Him, and He^{azwj} is not needy to anything, but He^{azwj} is what (things) are needy to. He^{azwj} is with the Power. There is no god except Him^{azwj}, the Mighty, the Wise'.

أَمَّا قَوْلُ الْوَاصِفِينَ إِنَّهُ يَنْزِلُ تَبَارَكَ وَ تَعَالَى فَإِنَّمَا يَقُولُ ذَلِكَ مَنْ يَنْسُبُهُ إِلَى نَقْصٍ أَوْ زِيَادَةٍ وَ كُلُّ مُتَحَرِّكٍ مُخْتَاJ إِلَى مَنْ يَحْرُكُهُ أَوْ يَتَحَرَّكُ بِهِ فَمَنْ ظَنَّ بِاللَّهِ الظَّنَّ هَلَاكٌ

As for the words of the describers, that He^{azwj} the Blessed and High Descends, so rather they are saying that for the one who is linked to the decrease of increase, and every mover is needy to the one who moves it, or moves with it. So the one who thinks of Allah^{azwj} with the conjectures is destroyed.

فَأَحْذَرُوا فِي صِفَاتِهِ مِنْ أَنْ تَقْفُوا لَهُ عَلَى حَدِّ تَحْدُونَهُ بِنَقْصٍ أَوْ زِيَادَةٍ أَوْ تَحْرِيكِ أَوْ تَحْرِيكِ أَوْ زَوَالٍ أَوْ اسْتِنزَالٍ أَوْ نُهْوِضٍ أَوْ فُعُودٍ فَإِنَّ اللَّهَ جَلٌّ وَ عَزٌّ عَنِ صِفَةِ الْوَاصِفِينَ وَ نَعْتِ النَّاعِيَتَيْنِ وَ تَوْهَمِ الْمُتَوَهِّمِينَ وَ تَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ الَّذِي يَرَاكَ حِينَ تَقُومُ وَ تَقْلُبُكَ فِي السَّاجِدِينَ .

Therefore, be cautions with regards to His^{azwj} Attributes from that you should be pausing to Him^{azwj} upon a limitation, limiting Him^{azwj} by a decrease or an increase, or moving or being moved, or decline, or descent, or advancement, or failure, for Allah^{azwj} is more Majestic and Mightier than the description of the describers, and characteristics of the characterisers, and the imaginations of the imaginers; and rely upon the Mighty, the Wise who Sees you when you are standing (for the *Salat*), and your turnings among the prostrators'.⁴⁴

وَ عَنْهُ رَفَعَهُ عَنِ الْحَسَنِ بْنِ رَاشِدٍ عَنِ يَعْقُوبَ بْنِ جَعْفَرِ عَنْ أَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) أَنَّهُ قَالَ لَا أَقُولُ إِنَّهُ قَائِمٌ قَائِلُهُ عَنْ مَكَانِهِ وَ لَا أَحُدُهُ بِمَكَانٍ يَكُونُ فِيهِ وَ لَا أَحُدُهُ أَنْ يَتَحَرَّكَ فِي شَيْءٍ مِنَ الْأَرْكَانِ وَ الْجَوَارِحِ وَ لَا أَحُدُهُ بِالْفِطْرِ شَقٌّ فَمَ وَ لَكِنْ كَمَا قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى كُنْ فَيَكُونُ بِمَشِيئَتِهِ مِنْ غَيْرِ تَرَدُّدٍ فِي نَفْسٍ صَمَدًا فَرْدًا لَمْ يَخْتَجْ إِلَى شَرِيكِ يَذْكُرُ لَهُ مُلْكُهُ وَ لَا يَفْتَحُ لَهُ أَبْوَابَ عِلْمِهِ .

⁴⁴ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 19 H 1

And from him, from Al Hassan Bin Rashid, from Yaqoub Bin Ja'far,

(It has been narrated) from Abu Ibrahim^{asws} (7th Imam^{asws} that he^{asws} said: 'I^{asws} am not saying that He^{azwj} is Standing, So I^{asws} decline Him^{azwj} from His^{azwj} place, nor am I^{asws} limiting Him^{azwj} by a place for Him^{azwj} to be in, nor am I^{asws} limiting Him^{azwj} that He^{azwj} moves into something from the elements and the body parts, nor am I limiting Him^{azwj} by words piercing a mouth, but just as Allah^{azwj} Blessed and High Says: "Be!", so it comes into being by His^{azwj} Desire, from without a hesitation from Himself^{azwj}. He^{azwj} is Samad, Individual, not needy to an associate to mention His^{azwj} Kingdom to Him^{azwj} not to open for Him^{azwj} the doors of His^{azwj} Knowledge'.⁴⁵

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ دَاوُدَ بْنِ عَبْدِ اللَّهِ عَنْ عَمْرِو بْنِ مُحَمَّدٍ عَنْ عِيسَى بْنِ يُونُسَ قَالَ قَالَ ابْنُ أَبِي الْعَوْجَاءِ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي بَعْضِ مَا كَانَ يُحَاوِرُهُ ذَكَرْتَ اللَّهُ فَأَحْلَلْتَ عَلَيَّ غَائِبٍ فَقَالَ أَبُو عَبْدِ اللَّهِ وَبِئْسَ كَيْفَ يَكُونُ غَائِبًا مَنْ هُوَ مَعَ خَلْقِهِ شَاهِدٌ وَ إِلَيْهِمْ أَقْرَبُ مِنْ حَبْلِ الْوَرِيدِ يَسْمَعُ كَلَامَهُمْ وَ يَرَى أَشْخَاصَهُمْ وَ يَعْلَمُ أَسْرَارَهُمْ

And from him, from Muhammad Bin Abu Abdullah, from Muhammad Bin Ismail, from Dawood Bin Abdullah, from Amro Bin Muhammad, from Isa Bin Yunus who said,

'Ibn Abu Al-Awja'a said to Abu Abdullah^{asws} in what was one of his dialogues with him^{asws}, 'You^{asws} mentioned Allah^{azwj}, so you^{asws} referred to a Hidden'. So Abu Abdullah^{asws} said: 'Woe be unto you^{asws}! How can He^{azwj} happen to be hidden, the One^{azwj} Who is with His^{azwj} creatures as a Witness, and is closer to them than the jugular vein? He^{azwj} Hears their speech and Sees their persons, and Knows their secrets?'

فَقَالَ ابْنُ أَبِي الْعَوْجَاءِ أ هُوَ فِي كُلِّ مَكَانٍ أ لَيْسَ إِذَا كَانَ فِي السَّمَاءِ كَيْفَ يَكُونُ فِي الْأَرْضِ وَ إِذَا كَانَ فِي الْأَرْضِ كَيْفَ يَكُونُ فِي السَّمَاءِ

So Ibn Abu Al-Awja'a said, 'Is He^{azwj} is in every place? Is it not so that if He^{azwj} was in the sky, how could He^{azwj} happen to be in the earth, and when He^{azwj} was in the earth, how could He^{azwj} happen to be in the sky?'

فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّمَا وَصَفْتَ الْمَخْلُوقَ الَّذِي إِذَا انْتَقَلَ عَنْ مَكَانٍ اشْتَعَلَ بِهِ مَكَانٌ وَ خَلَا مِنْهُ مَكَانٌ فَلَا يَدْرِي فِي الْمَكَانِ الَّذِي صَارَ إِلَيْهِ مَا يَحْدُثُ فِي الْمَكَانِ الَّذِي كَانَ فِيهِ فَأَمَّا اللَّهُ الْعَظِيمُ الشَّانِ الْمَلِكُ الدَّيَّانُ فَلَا يَخْلُو مِنْهُ مَكَانٌ وَ لَا يَشْتَعِلُ بِهِ مَكَانٌ وَ لَا يَكُونُ إِلَى مَكَانٍ أَقْرَبَ مِنْهُ إِلَى مَكَانٍ .

So Abu Abdullah^{asws} said: 'But rather, you are describing the created being who, when he transfers from a place, a place is occupied by him and a space is empty from him, so he does not know (when he) is in the place in which he came to be in, what occurs in the place which he was in. But, as for Allah^{azwj}, the Magnificent of Glory, the King, the Judge. So, neither is a place empty from Him^{azwj} nor is a space occupied by Him^{azwj}, nor does He^{azwj} happen to be nearer to a place than to a (another) place'.⁴⁶

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عِيسَى قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ عَلِيِّ بْنِ مُحَمَّدٍ (عَلَيْهِ السَّلَامُ) جَعَلَنِي اللَّهُ فِدَاكَ يَا سَيِّدِي قَدْ رُوِيَ لَنَا أَنَّ اللَّهَ فِي مَوْضِعٍ دُونَ مَوْضِعٍ عَلَى الْعَرْشِ اسْتَوَى وَ أَنَّهُ يَنْزِلُ كُلَّ لَيْلَةٍ فِي النُّصْفِ الْأَخِيرِ مِنَ اللَّيْلِ إِلَى السَّمَاءِ الدُّنْيَا وَ رُوِيَ أَنَّهُ يَنْزِلُ عَشِيَّةَ عَرَفَةَ ثُمَّ يَرْجِعُ إِلَى مَوْضِعِهِ

⁴⁵ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 19 H 2

⁴⁶ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 19 H 3

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Isa who said,

'I wrote to Abu Al-Hassan Ali^{asws} Bin Muhammad^{asws}, 'May I be sacrificed for you^{asws}! O my master^{asws}! It has been reported to us that Allah^{azwj} is in a place besides a (another) place, established upon the Throne, and He^{azwj} Descends every night during the latter half from the night to the sky of the world, and it is reported that He^{azwj} Descend on the evening of Arafaat, then He^{azwj} Returns back to His^{azwj} place'.

فَقَالَ بَعْضُ مَوَالِيكَ فِي ذَلِكَ إِذَا كَانَ فِي مَوْضِعٍ دُونَ مَوْضِعِ فَقَدْ يَلَاقِيهِ الْهَوَاءُ وَ يَتَكَنَّفُ عَلَيْهِ وَ الْهَوَاءُ جِسْمٌ رَقِيقٌ يَتَكَنَّفُ عَلَى كُلِّ شَيْءٍ بِقَدْرِهِ فَكَيْفَ يَتَكَنَّفُ عَلَيْهِ جَلَّ تَنَازُؤُهُ عَلَى هَذَا الْمِثَالِ

So, some of the ones in your^{asws} Wilayah said with regards to that, 'If it was so that He^{azwj} was in a place besides a (another) place, so the atmosphere would have come across Him^{azwj} and would surround upon him, and the atmosphere is a light body surrounding upon everything by its measurement. So how could it surround upon Him^{azwj}, Majestic is His^{azwj} Laudation, upon this example?'

فَوَقَعَ (عَلَيْهِ السَّلَامُ) عَلِمَ ذَلِكَ عِنْدَهُ وَ هُوَ الْمَقْدَرُ لَهُ بِمَا هُوَ أَحْسَنُ تَقْدِيرًا وَ اعْلَمَ أَنَّهُ إِذَا كَانَ فِي السَّمَاءِ الدُّنْيَا فَهُوَ كَمَا هُوَ عَلَى الْعَرْشِ وَ الْأَشْيَاءُ كُلُّهَا لَهُ سَوَاءٌ عِلْمًا وَ قُدْرَةً وَ مُلْكًا وَ إِحْاطَةً .

So he^{asws} signed: 'The Knowledge of that is with Him^{azwj}, and He^{azwj} is the Evaluator for it with what is the best of the measurements, and know that when He^{azwj} was in the sky of the world, so He^{azwj} it just as He^{azwj} is upon the Throne, and the thing, all of these are the same to Him^{azwj} in Knowledge, and measurement, and domain, and control'.

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ عَيْسَى مِثْلَهُ .

And from him, from Muhammad Bin Ja'far Al Kufy, from Muhammad Bin Isa – similar to it.⁴⁷

فِي قَوْلِهِ تَعَالَى مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ .

Regarding the Words of the Exalted [58:7] Nowhere is there a secret counsel occurring between three persons but He is the fourth of them

عَنْهُ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ أُدَيْنَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِهِ تَعَالَى مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَ لَا خَمْسَةَ إِلَّا هُوَ سَادِسُهُمْ

From him, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ibn Azina,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the Exalted **[58:7] Nowhere is there a secret counsel occurring between three persons but He is the fourth of them, nor (between) five but He is the sixth of them.**

⁴⁷ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 19 H 4

فَقَالَ هُوَ وَاحِدٌ وَاجِدِي الذَّاتِ بَائِنٌ مِنْ خَلْقِهِ وَبِذَلِكَ وَصَفَ نَفْسَهُ وَ هُوَ بِكُلِّ شَيْءٍ مُحِيطٌ بِالإِشْرَافِ وَ الإِحَاطَةِ وَ القُدْرَةِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَ لَا فِي الأَرْضِ وَ لَا أَصْغَرُ مِنْ ذَلِكَ وَ لَا أَكْبَرُ بِالإِحَاطَةِ وَ العِلْمِ لَا بِالذَّاتِ لِأَنَّ الأَمَاكِنَ مَحْدُودَةٌ تَحْوِيهَا حُدُودٌ أَرْبَعَةٌ فَإِذَا كَانَ بِالذَّاتِ لَزِمَهَا الحَوَائِثُ .

So he^{asws} said: 'He^{azwj} is the One, One of the Self separate from His^{azwj} creatures, and with that He^{azwj} Described Himself^{azwj}, and He^{azwj} Encompasses everything by the Supervision, and the Control, and the Power. Nothing escapes from Him^{azwj}, (even if it is) an atom's weight in the skies nor in the earth, nor anything smaller than that, nor bigger, due to the Control. And the Knowledge is not with the Self because the places are limited by the extent of its four limits. So when that was with the Self, the calling would necessitate it'.⁴⁸

فِي قَوْلِهِ الرَّحْمَنُ عَلَى العَرْشِ اسْتَوَى

Regarding the Words of the [20:5] The Beneficent is Even upon the Throne

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الحَسَنِ بْنِ مُوسَى الخَشَّابِ عَنْ بَعْضِ رِجَالِهِ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُ سُئِلَ عَنِ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الرَّحْمَنُ عَلَى العَرْشِ اسْتَوَى فَقَالَ اسْتَوَى عَلَى كُلِّ شَيْءٍ فَلَيْسَ شَيْءٌ أَقْرَبَ إِلَيْهِ مِنْ شَيْءٍ .

Ali Bin Muhammad and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Al Hassan Bin Musa Al Khashaah, from one of his men,

(It has been narrated) from Abu Abdullah^{asws} that he^{asws} was asked about the Words of Allah^{azwj} Mighty and Majestic [20:5] **The Beneficent is Even upon the Throne**. So he^{asws} said: 'Even upon everything. So there isn't anything more closer to Him^{azwj} than a (another) thing'.⁴⁹

وَ بِهِذَا الإِسْنَادِ عَنْ سَهْلِ بْنِ مُحَمَّدٍ عَنِ الحَسَنِ بْنِ مُحَمَّدٍ عَنِ مُحَمَّدِ بْنِ مَارِدٍ أَنَّ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) سُئِلَ عَنِ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الرَّحْمَنُ عَلَى العَرْشِ اسْتَوَى فَقَالَ اسْتَوَى مِنْ كُلِّ شَيْءٍ فَلَيْسَ شَيْءٌ أَقْرَبَ إِلَيْهِ مِنْ شَيْءٍ .

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

'Abu Abdullah^{asws} was asked about the Words of Allah^{azwj} Mighty and Majestic [20:5] **The Beneficent is Even upon the Throne**. So he^{asws} said: 'Even from everything. So there isn't anything closer to Him^{azwj} than a (another) thing'.⁵⁰

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ مُحَمَّدِ بْنِ الحُسَيْنِ عَنِ صَفْوَانَ بْنِ يَحْيَى عَنِ عَبْدِ الرَّحْمَنِ بْنِ الحَجَّاجِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ قَوْلِ اللَّهِ تَعَالَى الرَّحْمَنُ عَلَى العَرْشِ اسْتَوَى فَقَالَ اسْتَوَى فِي كُلِّ شَيْءٍ فَلَيْسَ شَيْءٌ أَقْرَبَ إِلَيْهِ مِنْ شَيْءٍ لَمْ يَبْعُدْ مِنْهُ بَعِيدٌ وَ لَمْ يَقْرُبْ مِنْهُ قَرِيبٌ اسْتَوَى فِي كُلِّ شَيْءٍ .

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

'Abu Abdullah^{asws} was asked about the Words of Allah^{azwj} the Exalted [20:5] **The Beneficent is Even upon the Throne**. So he^{asws} said: 'Even with regards to

⁴⁸ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 19 H 5

⁴⁹ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 19 H 6

⁵⁰ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 19 H 7

everything. So there isn't anything closer to Him^{azwj} than a (another) thing. The remote is not far from Him^{azwj}, and the close-by is not closer to Him^{azwj}. He^{azwj} is Even with regards to everything'.⁵¹

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ زَعَمَ أَنَّ اللَّهَ مِنْ شَيْءٍ أَوْ فِي شَيْءٍ أَوْ عَلَى شَيْءٍ فَقَدْ كَفَرَ قُلْتُ فَسَرَّ لِي قَالَ أَعْنِي بِالْحَوَايَةِ مِنَ الشَّيْءِ لَهُ أَوْ بِإِمْسَاكِ لَهُ أَوْ مِنْ شَيْءٍ سَبَقَهُ

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who claims that Allah^{azwj} is from a thing, or in a thing, or upon a thing, so he has Blasphemed'. I said, 'Explain it to me'. He^{asws} said: 'I^{asws} mean by the emerging from the thing for Him^{azwj}, of by the attachment to it, or from a thing preceding Him^{azwj}'.

وَ فِي رَوَايَةٍ أُخْرَى مِنْ زَعَمَ أَنَّ اللَّهَ مِنْ شَيْءٍ فَقَدْ جَعَلَهُ مُحَدَّثًا وَ مَنْ زَعَمَ أَنَّهُ فِي شَيْءٍ فَقَدْ جَعَلَهُ مَحْضُورًا وَ مَنْ زَعَمَ أَنَّهُ عَلَى شَيْءٍ فَقَدْ جَعَلَهُ مَحْمُولًا .

And in another report, '(He^{asws} said): 'The one who claims that Allah^{azwj} is from a thing, so he has Made Him^{azwj} as an occurrence; and the one who claims that He^{azwj} is in a thing, so he has Made Him^{azwj} as contained; and the one who claims that He^{azwj} is upon a thing, so he has Made Him^{azwj} to be a Carried One'.⁵²

فِي قَوْلِهِ تَعَالَى وَ هُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَ فِي الْأَرْضِ إِلَهٌ

Regarding the Words of the Exalted [43:84] And He is That Who is God in the skies and God in the earth

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ قَالَ أَبُو شَاكِرٍ الدِّيْبَانِيُّ إِنَّ فِي الْقُرْآنِ آيَةً هِيَ قَوْلُنَا قُلْتُ مَا هِيَ فَقَالَ وَ هُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَ فِي الْأَرْضِ إِلَهٌ فَلَمْ أَدْرِ بِمَا أُجِيبُهُ

Ali Bin Ibrahim, from his father, from Abu Umeyr, from Hisham Bin Al Hakam who said,

'Abu Shakir Al-Daysani said, 'In the Quran there is a Verse which is our speech'. I said, 'And what is it?' So he said, '**[43:84] And He is That Who is God in the skies and God in the earth**'. So I did not know what to answer him with.

فَحَجَجْتُ فَخَبَّرْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقَالَ هَذَا كَلَامٌ زُنْدِيقٍ خَبِيثٍ إِذَا رَجَعَتْ إِلَيْهِ فَقُلْتُ لَهُ مَا اسْمُكَ بِالْكُوفَةِ فَإِنَّهُ يَقُولُ فَلَانَ فَقُلْتُ لَهُ مَا اسْمُكَ بِالْبَصْرَةِ فَإِنَّهُ يَقُولُ فَلَانَ فَقُلْتُ كَذَلِكَ اللَّهُ رَبَّنَا فِي السَّمَاءِ إِلَهٌ وَ فِي الْأَرْضِ إِلَهٌ وَ فِي الْبَحَارِ إِلَهٌ وَ فِي الْفَقَارِ إِلَهٌ وَ فِي كُلِّ مَكَانٍ إِلَهٌ

So I went for Hajj and informed Abu Abdullah^{asws}. So he^{asws} said: 'This is a speech of a wicked atheist. When you return to him, so say to him, 'What is your name in Al-Kufa?' So he would be saying, 'So and so'. So say to him, 'What is your name in Al-Basra?' So he would be saying, 'So and so'. So say, 'Similar to that is Allah^{azwj}, our

⁵¹ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 19 H 8

⁵² Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 19 H 9

Lord^{azwj}, God^{azwj} in the sky and God^{azwj} in the earth, and God^{azwj} in the oceans, and God^{azwj} in the wilderness, and in every place, God^{azwj}.

قَالَ فَقَدِمْتُ فَأَتَيْتُ أَبَا شَاكِرٍ فَأَخْبَرْتُهُ فَقَالَ هَذِهِ نُقِلَتْ مِنَ الْحِجَازِ .

He (the narrator) said, 'So I proceeded and went over to Abu Shakir and informed him. So he said, 'This has been transmitted from Al-Hijaz'.⁵³

بَابُ الْعَرْشِ وَالْكَرْسِيِّ

Chapter 20 – The Throne (الْعَرْشِ) and the Chair (الْكَرْسِيِّ)

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ رَفَعَهُ قَالَ سَأَلَ الْجَائِلِيَّ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) فَقَالَ أَخْبِرْنِي عَنِ اللَّهِ عَزَّ وَجَلَّ يَحْمِلُ الْعَرْشَ أَمْ الْعَرْشُ يَحْمِلُهُ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) اللَّهُ عَزَّ وَجَلَّ حَامِلُ الْعَرْشِ وَالسَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِمَا وَمَا بَيْنَهُمَا وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ إِنَّ اللَّهَ يُمَسِّكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِنْ زَالَتَا إِنْ أَمْسَكْتُهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

A number of our companions, from Ahmad Bin Muhammad Al Barqy, raising it, said,

'Al-Jasaleyq (The Catholic) asked Amir Al-Momineen^{asws} saying, 'Inform me about Allah^{azwj} Mighty and Majestic, does He^{azwj} carry the Throne (الْعَرْشِ) or does the Throne (الْعَرْشِ) carry Him^{azwj}?' So Amir Al-Momineen^{asws} said: 'Allah^{azwj} Mighty and Majestic is the Carrier of the Throne (الْعَرْشِ), and the skies and the earth and whatever is between the two, and these are the Words of Allah^{azwj} Mighty and Majestic [35:41] **Surely Allah Upholds the skies and the earth lest they come to naught; and if they should come to naught, there is none who can uphold them after Him; surely He is the Forbearing, the Forgiving**'.

قَالَ فَأَخْبِرْنِي عَنْ قَوْلِهِ وَ يَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةَ فَكَيْفَ قَالَ ذَلِكَ وَ قُلْتُ إِنَّهُ يَحْمِلُ الْعَرْشَ وَ السَّمَاوَاتِ وَ الْأَرْضَ

He said, 'So inform me about His^{azwj} (Words) [69:17] **and above them eight shall bear on that Day the Throne of your Lord**. So how come He^{azwj} Said that, and you^{asws} said that He^{azwj} Carries the Throne (الْعَرْشِ) and the skies and the earth?'

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) إِنَّ الْعَرْشَ خَلَقَهُ اللَّهُ تَعَالَى مِنْ أَنْوَارٍ أَرْبَعَةٍ نُورٍ أَحْمَرَ مِنْهُ أَحْمَرَتِ الْحُمْرَةُ وَ نُورٍ أَخْضَرَ مِنْهُ أَخْضَرَتِ الْخَضِرَةُ وَ نُورٍ أَصْفَرَ مِنْهُ اصْفَرَّتِ الصُّفْرَةُ وَ نُورٍ أَبْيَضَ مِنْهُ أَبْيَضَ الْبَيْضُ وَ هُوَ الْعِلْمُ الَّذِي حَمَلَهُ اللَّهُ الْحَمَلَةَ وَ ذَلِكَ نُورٌ مِنْ عَظَمَتِهِ

So Amir Al-Momineen^{asws} said: 'The Throne (الْعَرْشِ), Allah^{azwj} the Exalted Created it from the four Lights – the red from it reddens the red, and the green Light from it greens the green, and the yellow from it yellows the yellow, and the white from it whitens the white; and it is the Knowledge which Allah^{azwj} Loaded upon the carriers, and that is a Light from His^{azwj} Magnificence.

فَبِعَظَمَتِهِ وَ نُورِهِ أَبْصَرَ قُلُوبُ الْمُؤْمِنِينَ وَ بِعَظَمَتِهِ وَ نُورِهِ عَادَاهُ الْجَاهِلُونَ وَ بِعَظَمَتِهِ وَ نُورِهِ ابْتَعَى مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ مِنْ جَمِيعِ خَلْقِهِ إِلَيْهِ الْوَسِيلَةَ بِالْأَعْمَالِ الْمُخْتَلِفَةِ وَ الْأَدْيَانِ الْمُشْتَبِهَةِ

⁵³ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 19 H 10

Thus, it is due to His^{azwj} Magnificence and His^{azwj} Light do the hearts of the *Momineen* see, and due to His^{azwj} Magnificence and His^{azwj} Light the ignorant ones are inimical to Him^{azwj}, and due to His^{azwj} Magnificence and His^{azwj} Light do the ones in the skies and the earth seek the Means to Him^{azwj}, with the different deeds and the mixed Religions.

فَكُلُّ مَحْمُولٍ يَحْمِلُهُ اللَّهُ بِنُورِهِ وَ عَظَمَتِهِ وَ قُدْرَتِهِ لَا يَسْتَطِيعُ لِنَفْسِهِ ضَرًّا وَ لَا نَفْعًا وَ لَا مَوْتًا وَ لَا حَيَاةً وَ لَا نُشُورًا فَكُلُّ شَيْءٍ مَحْمُولٌ وَ اللَّهُ تَبَارَكَ وَ تَعَالَى الْمُمْسِكُ لَهُمَا أَنْ تَزُولَا وَ الْمُحِيطُ بِهِمَا مِنْ شَيْءٍ وَ هُوَ حَيَاةُ كُلِّ شَيْءٍ وَ نُورُ كُلِّ شَيْءٍ سُبْحَانَهُ وَ تَعَالَى عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا

Thus, every carried one, Allah^{azwj} Carries it by His^{azwj} Light and His^{azwj} Magnificence and His^{azwj} Power. These have neither a capacity to harm by itself, nor benefit, nor death, nor life, nor Resurrection. So everything is Carried, and Allah^{azwj} Blessed and High is the Grasper of the two (skies and the earth) if they were to decline, and the Encompasser of the two from things, and He^{azwj} is the Life of everything and Light of everything. Glorious is He^{azwj} and Exalted from what they are saying, Loftier, Greater’.

قَالَ لَهُ فَأَخْبِرْنِي عَنِ اللَّهِ عَزَّ وَ جَلَّ أَيْنَ هُوَ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) هُوَ هَاهُنَا وَ هَاهُنَا وَ فَوْقَ وَ تَحْتُ وَ مُحِيطٌ بِنَا وَ مَعَنَا وَ هُوَ قَوْلُهُ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَ لَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَ لَا أَدْنَى مِنْ ذَلِكَ وَ لَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا

He said to him^{asws}, ‘So inform me about Allah^{azwj} Mighty and Majestic, where is He^{azwj}?’ So Amir Al-*Momineen*^{asws} said: ‘He^{azwj} is over here and over there, and above, and beneath, and surround us, and with us, and **[58:7] Nowhere is there a secret counsel between three persons but He is the fourth of them, nor (between) five but He is the sixth of them, nor less than that nor more but He is with them wherever they may be.**

فَالْكَرْسِيُّ مُحِيطٌ بِالسَّمَاوَاتِ وَ الْأَرْضِ وَ مَا بَيْنَهُمَا وَ مَا تَحْتِ الثَّرَى وَ إِنْ تَجَهَّرَ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَ أَخْفَى وَ ذَلِكَ قَوْلُهُ تَعَالَى وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَ الْأَرْضِ وَ لَا يَؤُدُّهُ حِفْظُهُمَا وَ هُوَ الْعَلِيُّ الْعَظِيمُ

So the Chair (الْكَرْسِيُّ) encompasses the skies and the earth and what is between the two, and what is beneath the soil; and if you aloud with the speech, so He^{azwj} Knows the secrets and the concealed, and these are the Words of the Exalted **[2:255] His Chair extends over the skies and the earth, and the preservation of them both does not tire Him, and He is the Exalted, the Magnificent, and the preservation of them both does not tire Him, and He is the Exalted, the Magnificent.**

فَالَّذِينَ يَحْمِلُونَ الْعَرْشَ هُمُ الْعُلَمَاءُ الَّذِينَ حَمَلَهُمُ اللَّهُ عِلْمَهُ وَ لَيْسَ يَخْرُجُ عَنْ هَذِهِ الْأَرْبَعَةِ شَيْءٌ خَلَقَ اللَّهُ فِي مَلَكُوتِهِ الَّذِي أَرَاهُ اللَّهُ أَصْفِيَاءَهُ وَ أَرَاهُ خَلِيلَهُ (عَلَيْهِ السَّلَام) فَقَالَ وَ كَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَ الْأَرْضِ وَ لِيَكُونَ مِنَ الْمُوقِنِينَ

[40:7] So those who are bearing the Throne, they are the knowledgeable ones^{asws}, those upon whom^{asws} Allah^{azwj} Loaded His^{azwj} Knowledge, and nothing comes out from these four which Allah^{azwj} Created in His^{azwj} Kingdom which Allah^{azwj} Showed to His^{azwj} Elites and Showed it to His^{azwj} Friend (Ibrahim^{as}), so He^{azwj} Said **[6:75] And thus did We Show Ibrahim the Kingdom of the skies and the earth and that he might be of those who are certain.**

وَكَيْفَ يَحْمِلُ حَمَلَةَ الْعَرْشِ اللَّهُ وَ بِحَيَاتِهِ حَبِيبَتْ قُلُوبُهُمْ وَ بِنُورِهِ اهْتَدَوْا إِلَى مَعْرِفَتِهِ .

And how can the carriers of the Throne (الْعَرْشِ) carry Allah^{azwj} and their^{asws} hearts are Encompassed by His^{azwj} Life and His^{azwj} Light, being Guided to His^{azwj} recognition'.⁵⁴

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ سَأَلَنِي أَبُو قُرَّةَ الْمُحَدَّثُ أَنْ أُدْخِلَهُ عَلَى أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَامُ) فَاسْتَأْذَنَنِي فَأَذِنَ لِي فَدَخَلْتُ فَسَأَلَنِي عَنِ الْحَلَالِ وَالْحَرَامِ ثُمَّ قَالَ لَهُ أَ فَتَقْرَأُ أَنَّ اللَّهَ مَحْمُولٌ

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 to see Abu Al-Hassan Al-Reza^{asws}. So I sought permission for him and he^{asws} permitted it for me. So he came over and asked him^{asws} about the Permissible and the Prohibitions, then said to him^{asws}, 'So do you^{asws} acknowledge that Allah^{azwj} is carried?'

فَقَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَامُ) كُلُّ مَحْمُولٍ مَفْعُولٌ بِهِ مُضَافٌ إِلَى غَيْرِهِ مُحْتَاجٌ وَالْمَحْمُولُ اسْمٌ تَقْصِ فِي اللَّفْظِ وَالْحَامِلُ فَاعِلٌ وَ هُوَ فِي اللَّفْظِ مَدْحَةٌ وَ كَذَلِكَ قَوْلُ الْقَائِلِ فَوْقَ وَ تَحْتَ وَ أَعْلَى وَ أَسْفَلَ وَ قَدْ قَالَ اللَّهُ وَ لِلَّهِ الْأَسْمَاءُ الْحُسْنَى فَادْعُوهُ بِهَا وَ لَمْ يَقُلْ فِي كِتَابِهِ إِنَّهُ الْمَحْمُولُ بَلْ قَالَ إِنَّهُ الْحَامِلُ فِي الْبَرِّ وَ الْبَحْرِ وَ الْمُمْسِكُ السَّمَاوَاتِ وَ الْأَرْضِ أَنْ تَزُولَا وَ الْمَحْمُولُ مَا سِوَى اللَّهِ وَ لَمْ يُسْمَعْ أَحَدٌ آمَنَ بِاللَّهِ وَ عَظَمَتِهِ قَطُّ قَالَ فِي دُعَائِهِ يَا مَحْمُولُ

So Abu Al-Hassan^{asws} said: 'Every carried is performed with as an addition to something else, needy, and the carried is deficient regarding the word, and the carrier is the performer, and he is praiseworthy regarding the word; and similar to that are the words of the speaker, 'Above', and 'Under', and 'Higher', and 'Lower'; and Allah^{azwj} has Said [7:180] **And Allah's are the Best Names, therefore call on Him by these**, and did not Say in His^{azwj} Books that He^{azwj} is the carried One. But He^{azwj} Said that He^{azwj} is the Carrier in the land and the sea and the Upholder of the skies and the earth lest they decline; and the carried is what is besides Allah^{azwj}, and it is not heard from anyone who believes in Allah^{azwj} and His^{azwj} Magnificence at all that he says in his supplication, 'O Carried One!''.

قَالَ أَبُو قُرَّةَ فَإِنَّهُ قَالَ وَ بِحَمَلِ عَرْشِ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ وَ قَالَ الَّذِينَ يَحْمِلُونَ الْعَرْشَ فَقَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَامُ) الْعَرْشُ لَيْسَ هُوَ اللَّهُ وَ الْعَرْشُ اسْمٌ عَلِيمٌ وَ قُدْرَةٌ وَ عَرْشٌ فِيهِ كُلُّ شَيْءٍ

Abu Qurra said, 'But He^{azwj} Says [69:17] **and above them eight shall bear on that Day the Throne of your Lord**, and Said [40:7] **Those who are bearing the Throne!**' So Abu Al-Hassan^{asws} said: 'The Throne (الْعَرْشِ), it is not Allah^{azwj}, and the 'Throne' is a name of 'Knowledge and Power', and the Throne (الْعَرْشِ), in it is everything.

ثُمَّ أَصَافَ الْحَمْلَ إِلَى غَيْرِهِ خَلْقٌ مِنْ خَلْقِهِ لِأَنَّهُ اسْتَعْبَدَ خَلْقَهُ بِحَمَلِ عَرْشِهِ وَ هُمْ حَمَلَةٌ عَلِيمَةٌ وَ خَلْقًا يُسَبِّحُونَ حَوْلَ عَرْشِهِ وَ هُمْ يَعْمَلُونَ بِعِلْمِهِ وَ مَلَائِكَةٌ يَكْتُبُونَ أَعْمَالَ عِبَادِهِ وَ اسْتَعْبَدَ أَهْلَ الْأَرْضِ بِالطَّوَابِ حَوْلَ بَيْتِهِ وَ اللَّهُ عَلَى الْعَرْشِ اسْتَوَى كَمَا قَالَ

Then He^{azwj} Supplemented the carriers to others He^{azwj} Created from His^{azwj} creatures because He^{azwj} Enslaved His^{azwj} by the carriers of His^{azwj} Throne (الْعَرْشِ), and they^{asws} carry His^{azwj} Knowledge, and creatures are Glorifying Him around His^{azwj} Throne (الْعَرْشِ), and they are performing by His^{azwj} Knowledge, and the Angels are

⁵⁴ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 20 H 1

recording the deeds of His^{azwj} servants, and the people of the earth are worshipping by the *Tawaaf* around His^{azwj} House (Kabah), and Allah^{azwj} is Even upon the Throne (الْعَرْشِ), Even just as He^{azwj} Said.

وَالْعَرْشُ وَمَنْ يَحْمِلُهُ وَمَنْ حَوْلَ الْعَرْشِ وَاللَّهُ الْحَامِلُ لَهُمُ الْحَافِظُ لَهُمُ الْمُؤْتَمِنُ عَلَى كُلِّ نَفْسٍ وَفَوْقَ كُلِّ شَيْءٍ وَعَلَى كُلِّ شَيْءٍ وَلَا يُقَالُ مَحْمُولٌ وَلَا أَسْفَلَ قَوْلًا مُفْرَدًا لَا يُوصَلُ بِشَيْءٍ فَيُفْسَدُ اللَّفْظُ وَالْمَعْنَى

And (as for) the Throne (الْعَرْشِ) and the ones who are carrying it, and the ones around the Throne (الْعَرْشِ), and Allah^{azwj} is the Carrier of them, the Preserver of them, the Upholder, the Standing One upon every soul, and above everything, and upon everything, and He^{azwj} cannot be called 'The Carried One', nor by a lower solitary word, nor can He^{azwj} be arrived to anything. So it would spoil the word and the meaning'.

قَالَ أَبُو قُرَّةٍ فَتُكَدَّبُ بِالرَّوَايَةِ الَّتِي جَاءَتْ أَنَّ اللَّهَ إِذَا غَضِبَ إِنَّمَا يُعْرَفُ غَضَبُهُ أَنَّ الْمَلَائِكَةَ الَّذِينَ يَحْمِلُونَ الْعَرْشَ يَجِدُونَ ثِقَلَهُ عَلَى كَوَاهِلِهِمْ فَيَخْرُونَ سُجَّدًا فَإِذَا ذَهَبَ الْغَضَبُ خَفَّ وَرَجَعُوا إِلَى مَوَاقِفِهِمْ

Abu Qurra said, 'So you^{asws} are belying the report which have come that Allah^{azwj}, when He^{azwj} is Angry, rather His^{azwj} Anger is recognised. The Angels who are carrying the Throne (الْعَرْشِ) are finding its weight upon their shoulders, so they fall down prostrate. So when the Anger subsides, it becomes lighter, and they return to their places'.

قَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَامُ) أَخْبَرَنِي عَنِ اللَّهِ تَبَارَكَ وَتَعَالَى مُنْذُ لَعَنَ إِبْلِيسَ إِلَى يَوْمِكَ هَذَا هُوَ غَضَبَانُ عَلَيْهِ فَمَتَى رَضِيَ وَهُوَ فِي صِفَتِكَ لَمْ يَزَلْ غَضَبَانُ عَلَيْهِ وَعَلَى أَوْلِيَائِهِ وَعَلَى أَتْبَاعِهِ كَيْفَ تَجْتَرِئُ أَنْ تَصِفَ رَبَّكَ بِالتَّغْيِيرِ مِنْ حَالٍ إِلَى حَالٍ وَ أَنَّهُ يَجْرِي عَلَيْهِ مَا يَجْرِي عَلَى الْمَخْلُوقِينَ

So Abu Al-Hassan^{asws} said: 'Inform me^{asws} about Allah^{azwj} Blessed and High, since He^{azwj} Cursed Iblees^{la} up to this day of yours, He^{azwj} is Angry upon him^{la}, so when is He^{azwj} Pleased, and He^{azwj} is in your description, does not cease to be Angry upon him^{la} and upon his^{la} followers. How can you be so audacious that you are describing your Lord^{azwj} with the alteration from a state to a state, and that it flows upon Him^{azwj} what flows upon the creatures?

سُبْحَانَهُ وَتَعَالَى لَمْ يَزَلْ مَعَ الرَّائِلِينَ وَ لَمْ يَتَغَيَّرْ مَعَ الْمُتَغَيَّرِينَ وَ لَمْ يَتَبَدَّلْ مَعَ الْمُتَبَدِّلِينَ وَ مَنْ دُونَهُ فِي يَدِهِ وَ تَدْبِيرِهِ وَ كُلُّهُمْ إِلَيْهِ مُحْتَاجٌ وَ هُوَ غَنِيٌّ عَمَّنْ سِوَاهُ .

Glorious is He^{azwj} and Exalted, not declining along with the decliners, and does not alter with the altering ones, and does not change with the changing ones, and the ones besides Him^{azwj} are in His^{azwj} Hands, and His^{azwj} Management, and all of them are needy to Him^{azwj}, and He^{azwj} is Needless from the ones besides Him^{azwj}.⁵⁵

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ عَنِ الْفَضْلِ بْنِ يَسَارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ جَلَّ وَعَزَّ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ فَقَالَ يَا فَضِيلُ كُلُّ شَيْءٍ فِي الْكُرْسِيِّ السَّمَاوَاتِ وَالْأَرْضُ وَ كُلُّ شَيْءٍ فِي الْكُرْسِيِّ .

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

⁵⁵ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 20 H 2

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Majestic and Mighty [2:255] **His Chair extends over the skies and the earth.** So he^{asws} said: 'O Fuzayl! Everything is in the Chair (الْكُرْسِيِّ). The skies, and the earth and everything, is in the Chair (الْكُرْسِيِّ)'.⁵⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحَجَّالِ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ جَلَّ وَ عَزَّ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَسِعَنَ الْكُرْسِيُّ أُمَّ الْكُرْسِيِّ وَسِعَ السَّمَاوَاتِ وَالْأَرْضَ فَقَالَ بَلِ الْكُرْسِيُّ وَسِعَ السَّمَاوَاتِ وَالْأَرْضَ وَالْعَرْشُ وَ كُلُّ شَيْءٍ وَسِعَ الْكُرْسِيُّ .

Muhamad Bin Yahya, from Ahmad in Muhammad Bin Isa, from Al Hajjal, from Sa'alba Bin Maymoun, from Zurara Bin Ayn who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Majestic and Mighty [2:255] **His Chair extends over the skies and the earth,** 'Are the skies and the earth more extensive than the Chair (الْكُرْسِيِّ) or is the Chair (الْكُرْسِيِّ) more extensive than the skies and the earth?'. So he^{asws} said: 'But, the Chair (الْكُرْسِيِّ) is more extensive than the skies and the earth and the Throne (الْعَرْشُ) and everything. The Chair (الْكُرْسِيِّ) is more extensive'.⁵⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَسِعَنَ الْكُرْسِيُّ أُمَّ الْكُرْسِيِّ أَوْ الْكُرْسِيُّ أَوْ الْكُرْسِيُّ وَسِعَ السَّمَاوَاتِ وَالْأَرْضَ فَقَالَ إِنَّ كُلَّ شَيْءٍ فِي الْكُرْسِيِّ .

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Abdullah Bin Bukeyr, from Zurara Bin Ayn who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic [2:255] **His Chair extends over the skies and the earth,** 'Are the skies and the earth more extensive than the Chair (الْكُرْسِيِّ) or is the Chair (الْكُرْسِيِّ) more extensive than the skies and the earth?'. So he^{asws} said: 'Everything is in the Chair (الْكُرْسِيِّ)'.⁵⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ حَمَلَهُ الْعَرْشُ وَالْعَرْشُ الْعِلْمُ ثَمَانِيَةَ أَرْبَعَةٍ مِنَّا وَ أَرْبَعَةٌ مِمَّنْ شَاءَ اللَّهُ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The carriers of the Throne (الْعَرْشُ), and the Throne (الْعَرْشُ) is the Knowledge, are eight – four from us^{asws} and four from the one Allah^{azwj} so Desires'.⁵⁹

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ دَاوُدَ الرَّقِّيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ كَانَ عَرْشُهُ عَلَى الْمَاءِ فَقَالَ مَا يَقُولُونَ فَلْتُ يَقُولُونَ إِنَّ الْعَرْشَ كَانَ عَلَى الْمَاءِ وَ الرَّبُّ فَوْقَهُ فَقَالَ كَذَبُوا مَنْ زَعَمَ هَذَا فَقَدْ صَيَّرَ اللَّهُ مَحْمُولًا وَ وَصَفَهُ بِصِفَةِ الْمَخْلُوقِ وَ لَزِمَهُ أَنَّ الشَّيْءَ الَّذِي يَحْمِلُهُ أَقْوَى مِنْهُ

⁵⁶ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 20 H 3

⁵⁷ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 20 H 4

⁵⁸ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 20 H 5

⁵⁹ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 20 H 6

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

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

فَأْتَى بَيْنَ لِي جُعِلْتُ فِدَاكَ فَقَالَ إِنَّ اللَّهَ حَمَلَ دِينَهُ وَ عِلْمَهُ الْمَاءَ قَبْلَ أَنْ يَكُونَ أَرْضٌ أَوْ سَمَاءٌ أَوْ جِنٌّ أَوْ إِنْسٌ أَوْ شَمْسٌ أَوْ قَمَرٌ فَلَمَّا أَرَادَ اللَّهُ أَنْ يَخْلُقَ الْخَلْقَ نَزَّهَهُمْ بَيْنَ يَدَيْهِ فَقَالَ لَهُمْ مَنْ رَبُّكُمْ فَأَوَّلُ مَنْ نَطَقَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) وَ الْأَيْمَةُ صَلَّوَاتُ اللَّهِ عَلَيْهِمْ فَقَالُوا أَنْتَ رَبُّنَا

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

فَحَمَلَهُمُ الْعِلْمَ وَ الدِّينَ ثُمَّ قَالَ لِلْمَلَائِكَةِ هُوَ لَاءِ حَمَلَهُ دِينِي وَ عِلْمِي وَ أَمْنَائِي فِي خَلْقِي وَ هُمْ الْمَسْئُولُونَ

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

ثُمَّ قَالَ لِبَنِي آدَمَ أَقْرُوا اللَّهَ بِالرُّبُوبِيَّةِ وَ لَهُوَ لَاءِ النَّفْرِ بِالْوَلَايَةِ وَ الطَّاعَةِ فَقَالُوا نَعَمْ رَبَّنَا أَقْرَرْنَا فَقَالَ اللَّهُ لِلْمَلَائِكَةِ اشْهَدُوا فَقَالَتِ الْمَلَائِكَةُ شَهِدْنَا عَلَى أَنْ لَا يَقُولُوا عَدَاً إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ.

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

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

Or you should be saying, 'But rather, it was our fathers who associated (committed Shirk), and we were the offspring from after them, so should we be destroyed with what the false ones did?' O Dawood! Our^{asws} Wilayah is confirmed upon them in the Covenant'.⁶⁰

⁶⁰ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 20 H 7

بَابُ الرُّوحِ

Chapter 21 – The Spirit

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ أُدَيْنَةَ عَنِ الْأَحْوَلِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرُّوحِ الَّتِي فِي آدَمَ (عَلَيْهِ السَّلَامُ) قَوْلُهُ فَإِذَا سَوَّيْتُهُ وَ نَفَخْتَ فِيهِ مِنْ رُوحِي قَالَ هَذِهِ رُوحٌ مَخْلُوقَةٌ وَ الرُّوحُ الَّتِي فِي عِيْسَى مَخْلُوقَةٌ .

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

'I asked Abu Abdullah^{asws} about the Spirit which was inside Adam^{as} as per His^{azwj} Words [15:29] **So when I have Made him complete and Blown into him from My Spirit.** He^{asws} said: 'This is a Created Spirit, and the Spirit which was inside Isa^{as}, was (also) a Created being'.⁶¹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى عَنِ الْحَجَّالِ عَنْ ثَعْلَبَةَ عَنْ حُمْرَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ رُوحٌ مِنْهُ قَالَ هِيَ رُوحُ اللَّهِ مَخْلُوقَةٌ خَلَقَهَا اللَّهُ فِي آدَمَ وَ عِيْسَى .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Al Hajjal, from Sa'alba, from Humran who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic [4:171] **and a Spirit from Him.** He^{asws} said: 'It is a Spirit of Allah^{azwj}, a Created being. Allah^{azwj} Created it in Adam^{as} and Isa^{as}'.⁶²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ عَبْدِ الْحَمِيدِ الطَّائِبِيِّ عَنْ مُحَمَّدَ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ نَفَخْتَ فِيهِ مِنْ رُوحِي كَيْفَ هَذَا النَّفْخُ فَقَالَ إِنَّ الرُّوحَ مُتَحَرِّكٌ كَالرَّيْحِ وَ إِنَّمَا سُمِّيَ رُوحًا لِأَنَّهُ اشْتَقَّ اسْمَهُ مِنَ الرَّيْحِ وَ إِنَّمَا أَخْرَجَهُ عَنِ لَفْظَةِ الرَّيْحِ لِأَنَّ الأَرْوَاحَ مُجَانِسَةٌ لِلرَّيْحِ وَ إِنَّمَا أَضَافَهُ إِلَى نَفْسِهِ لِأَنَّهُ اصْطَفَاهُ عَلَى سَائِرِ الأَرْوَاحِ كَمَا قَالَ لِبَنِيَّتٍ مِنَ البَنِيَّاتِ بَنِيَّتِي وَ لِرَسُولٍ مِنَ الرُّسُلِ خَلِيلِي وَ أَشْبَاهَ ذَلِكَ وَ كُلُّ ذَلِكَ مَخْلُوقٌ مَصْنُوعٌ مُخَدَّثٌ مَرْبُوبٌ مُدَبَّرٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Al Qasim Bin Urwa, from Abdul Hameed Al Taiy, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic [15:29] **and Blown into him from My Spirit.** How was this Blowing?' So he^{asws} said: 'The Spirit (Rooh) moves like the wind (Reeh), and rather it is named as 'Rooh' because it derived its name from the wind (Reeh), and rather it is extracted from the word 'Reeh', because the spirits (Arwaah) are the genus of the 'Reeh' (wind), and rather He^{azwj} Supplemented it to His^{azwj} Own Self, because He^{azwj} Chose it over the rest of the spirits, just as He^{azwj} Said for a House (Kabah) from the houses, 'My house', and for a Rasool^{as} from the Rasools^{as}, 'My^{azwj} Friend', and the likes of that; and all of that is a Created being, newly occurred, Nourished, Regulated'.⁶³

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ بَحْرٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدَ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَمَّا يَرَوْنَ أَنَّ اللَّهَ خَلَقَ آدَمَ عَلَى صُورَتِهِ فَقَالَ هِيَ صُورَةٌ مُخَدَّثَةٌ مَخْلُوقَةٌ وَ اصْطَفَاهَا اللَّهُ

⁶¹ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 21 H 1

⁶² Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 21 H 2

⁶³ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 21 H 3

وَ اخْتَارَهَا عَلَى سَائِرِ الصُّورِ الْمُخْتَلِفَةِ فَأَضَافَهَا إِلَى نَفْسِهِ كَمَا أضافَ الكُعبَةَ إِلَى نَفْسِهِ وَ الرُّوحَ إِلَى نَفْسِهِ فَقَالَ بِيَّتِي وَ نَفَخْتُ فِيهِ مِنْ رُوحِي .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abdullah Bin Bahr, from Abu Ayoub Al Khazzaz, from Muahammad Bin Muslim who said,

'I asked Abu Ja'far^{asws} about what they (reporters) are reporting, that Allah^{azwj} Created Adam^{as} upon His^{azwj} Image'. So he^{asws} said: 'It was a newly occurring image, Created, and Allah^{azwj} Chose it and Selected it over the rest of the different images. So He^{azwj} Chose it to Himself^{azwj} just as He^{azwj} Supplemented the Kabah to Himself^{azwj}, and the Spirit to Himself^{azwj}, so He^{azwj} Said:**[15:29] and Blown into him from My Spirit.**⁶⁴

⁶⁴ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 21 H 4