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ج 1

Volume 1

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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* (3) (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 جَوَامِعِ التَّوْحِيدِ

Chapter 22 – Comprehensive of the *Tawheed* (Oneness)

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ وَ مُحَمَّدُ بْنُ يَحْيَى جَمِيعًا رَفَعَاهُ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) اسْتَنْهَضَ النَّاسَ فِي حَرْبٍ مُعَاوِيَةَ فِي الْمَرَّةِ الثَّانِيَةِ فَلَمَّا حَشَدَ النَّاسُ قَامَ خَطِيبًا فَقَالَ الْحَمْدُ لِلَّهِ الْوَاحِدِ الْأَحَدِ الصَّمَدِ الْمُتَقَرِّدِ الَّذِي لَا مِنْ شَيْءٍ كَانَ وَلَا مِنْ شَيْءٍ خَلَقَ مَا كَانَ قُدْرَةً بَانَ بِهَا مِنَ الْأَشْيَاءِ وَ بَانَتِ الْأَشْيَاءُ مِنْهُ

Muhammad Bin Abu Abdullah and Muhammad Bin Yahya altogether,

(It has been narrated) raising it to Abu Abdullah^{asws} that Amir Al-Momineen^{asws} mobilised the people regarding battling against Mawiya for the second time. So when the people assembled, he^{asws} stood to address, and he^{asws} said: 'The Praise is for Allah^{azwj} the One, the First, the *Samad*, the Individual Who was neither from a thing nor created from a thing. He^{azwj} Created what was Determined distinct from the things, and the things are distinct from Him^{azwj}.

فَلَيْسَتْ لَهُ صِفَةٌ تُنَالُ وَلَا حَدٌّ تُضْرَبُ لَهُ فِيهِ الْأَمْثَالُ كُلُّ دُونَ صِفَاتِهِ تَحْبِيرُ اللَّغَاتِ وَ ضَلَّ هُنَاكَ تَصَارِيفُ الصِّفَاتِ وَ حَارَ فِي مَلَكُوتِهِ عَمِيقَاتُ مَذَاهِبِ التَّفَكِيرِ وَ انْقَطَعَ دُونَ الرُّسُوخِ فِي عِلْمِهِ جَوَامِعُ التَّفْسِيرِ وَ حَالَ دُونَ عَيْنِهِ الْمَكُونِ حُجُبٌ مِنَ الْغُيُوبِ تَاهَتْ فِي أَدْنَى أَدَانِيهَا طَامِحَاتُ الْعُقُولِ فِي لَطِيفَاتِ الْأُمُورِ

So there isn't an attribute for Him^{azwj} you can attain Him^{azwj} with, nor a limit wherein you can strike examples for Him^{azwj}. All are below His^{azwj} Attributes by the composition of the languages, and over there strayed the declensions of the attributes, with regards to His^{azwj} Kingdom, the profundities of the doctrines and thoughts are confused, and the comprehensive of the interpretation get cut short before the firmness with regards to His^{azwj} Knowledge, and the barriers of the unseen prevented the concealed (Secrets). The intellects got lost with regards to the lowest of the low of the subtleties of the matters.

فَتَبَارَكَ اللَّهُ الَّذِي لَا يَبْلُغُهُ بَعْدُ الْهَمَمُ وَلَا يَبَالُهُ عَوِصُ الْفُطْنِ وَ تَعَالَى الَّذِي لَيْسَ لَهُ وَقْتُ مَعْدُودٍ وَ لَا أَجَلٌ مَمْدُودٌ وَ لَا نَعْتُ مَحْدُودٌ سُبْحَانَ الَّذِي لَيْسَ لَهُ أَوَّلٌ مُبْتَدَأٌ وَ لَا آخِرٌ يُفْنَى سُبْحَانَ هُوَ كَمَا وَصَفَ نَفْسَهُ وَ الْوَاصِفُونَ لَا يَبْلُغُونَ نَعْتَهُ

So Blessed is Allah^{azwj} Who, neither can the far reaching motivations reach Him^{azwj}, nor can the astute profundities attain Him^{azwj}. And Exalted is the One Who, there is neither a numbered time for Him^{azwj} nor an extended term, nor a limit to Attributes. Glorious is He^{azwj} Who, there is no first beginning for Him^{azwj} nor an end-point to a termination, nor an end to annihilation. Glorious is He^{azwj}. He^{azwj} is just as He^{azwj} Described Himself^{azwj} as, and the describers are not reaching His^{azwj} description.

وَ حَدَّ الْأَشْيَاءِ كُلِّهَا عِنْدَ خَلْقِهِ إِبَانَةٌ لَهَا مِنْ شِبْهِهِ وَ إِبَانَةٌ لَهُ مِنْ شِبْهِهَا لَمْ يَخْلُ فِيهَا فَيَقَالَ هُوَ فِيهَا كَائِنٌ وَ لَمْ يَنَأَ عَنْهَا فَيَقَالَ هُوَ مِنْهَا بَائِنٌ وَ لَمْ يَخْلُ مِنْهَا فَيَقَالَ لَهُ أَيْنَ لَكِنَّهُ سُبْحَانَهُ أَحَاطَ بِهَا عِلْمُهُ وَ انْقَنَتْهَا صُنْعُهُ وَ أَحْصَاهَا حِفْظُهُ

And the limit of all things are in its creation, being dissimilar from resembling Him^{azwj} and dissimilarity for Him^{azwj} to resemble these. He^{azwj} is not permeated in these so it could be said, 'He^{azwj} happens to be in these', and He^{azwj} is not far from these so it could be said, 'He^{azwj} is remote from these'. And He^{azwj} is not isolated from these so it could be said for Him^{azwj}, 'where'. But, Glorious is He^{azwj}, Encompassing all these in His^{azwj} Knowledge, Masterminded their making and numbered their preservation.

لَمْ يَعْزُبْ عَنْهُ خَفِيَّاتُ غُيُوبِ الْهَوَاءِ وَ لَا عَوَامِضُ مَكْنُونِ ظَلَمِ الدُّجَى وَ لَا مَا فِي السَّمَاوَاتِ الْعُلَى إِلَى الْأَرْضِينَ السُّفْلَى
لِكُلِّ شَيْءٍ مِنْهَا حَافِظٌ وَ رَقِيبٌ وَ كُلُّ شَيْءٍ مِنْهَا بِشَيْءٍ مُحِيطٌ وَ الْمُحِيطُ بِمَا أَحَاطَ مِنْهَا الْوَاحِدُ الْأَحَدُ الصَّمَدُ الَّذِي لَا يُعَيَّرُهُ
صُرُوفُ الْأَزْمَانِ وَ لَا يَنْكَادُهُ صُنْعُ شَيْءٍ كَانَ إِنَّمَا قَالَ لِمَا شَاءَ كُنْ فَكَانَ ابْتَدَعَ مَا خَلَقَ بِلَا مِثَالٍ سَبَقَ وَ لَا تَعَبٍ وَ لَا نَصَبٍ
وَ كُلُّ صَانِعٍ شَيْءٍ فَمِنْ شَيْءٍ صَنَعَ وَ اللَّهُ لَا مِنْ شَيْءٍ صَنَعَ مَا خَلَقَ

They do not escape from Him^{azwj}, the unseen secrets of the atmosphere, nor the inner-most mysteries of the dark obscurities, nor whatever is in the high skies to the lowest firmaments. For everything from these is a Preserves and a Guard, and from everything from these is encompassed by a thing. And the encompassed is with what it has been encompassed with by the One, the First, the *Samad*, Whom the times do not change, nor did the Making of things overburden Him^{azwj}. But rather He^{azwj} Said to whatever He^{azwj} so Desired: "Be!", so it came into being. He^{azwj} Initiated what He^{azwj} Created without a preceding example, nor exhaustion, nor toil. And every maker makes something, so it is from something that he makes, and Allah^{azwj} Makes a thing, not from a thing.

وَ كُلُّ عَالِمٍ فَمِنْ بَعْدِ جَهْلِ تَعَلَّمَ وَ اللَّهُ لَمْ يَجْهَلْ وَ لَمْ يَتَعَلَّمْ أَحَاطَ بِالْأَشْيَاءِ عِلْمًا قَبْلَ كَوْنِهَا فَلَمْ يَزِدْ بِكَوْنِهَا عِلْمًا عُلْمُهُ بِهَا قَبْلَ
أَنْ يُكُونَهَا كَعِلْمِهِ بَعْدَ تَكْوِينِهَا لَمْ يُكُونِهَا لِتَشْدِيدِ سُلْطَانٍ وَ لَا خَوْفٍ مِنْ زَوَالٍ وَ لَا نَقْصَانٍ وَ لَا اسْتِعَانَةَ عَلَى ضِدِّ مَنْأَوْ وَ لَا
بِدِّ مَكَاتِرٍ وَ لَا شَرِيكَ مَكَابِرٍ لَكِنْ خَلَاتِقٌ مَرْبُوبُونَ وَ عِبَادٌ دَاخِرُونَ

And every knower, so he learns from after ignorance but Allah^{azwj} was not ignorant and did not learn. He^{azwj} Comprehended the things in Knowledge before their coming into being. So the knowledge of their coming into being did not increase the Knowledge. His^{azwj} Knowledge of these before their coming into being is the same as His^{azwj} Knowledge after their coming into being. He^{azwj} did not Bring these into being for the intensification of the Authority, nor out of fear from the decline, nor loss, nor as an assistance against an adversary to prevent him, nor for a propagated end, nor for an arrogant associate. But the creatures are Nourished and the servants are Subdued.

فَسُبْحَانَ الَّذِي لَا يَبُودُهُ خَلْقُ مَا ابْتَدَأَ وَ لَا تَدْبِيرُ مَا بَرَأَ وَ لَا مِنْ عَجْزٍ وَ لَا مِنْ قَنَرَةٍ بِمَا خَلَقَ اِكْتَفَى عِلْمَ مَا خَلَقَ وَ خَلَقَ مَا
عَلِمَ لَا بِالتَّفَكِيرِ فِي عِلْمِ حَادِثٍ أَصَابَ مَا خَلَقَ وَ لَا شَبْهَةَ دَخَلَتْ عَلَيْهِ فِيمَا لَمْ يَخْلُقْ لَكِنْ قَضَاءٌ مُبْرَمٌ وَ عِلْمٌ مُحْكَمٌ وَ أَمْرٌ
مُنْفَعٌ

So, Glorious is the One^{azwj} Whom did not Tire, the Creation of what He^{azwj} Began, nor the Management what He^{azwj} Created, nor from frustration, nor from an interval. He^{azwj} Suffices with whatever He^{azwj} Created, Knows what He^{azwj} Created and Creates what He^{azwj} Knows, not by the pondering regarding the newly occurred knowledge of what He^{azwj} Created, nor does doubt enter upon Him^{azwj} with regards to what He^{azwj} did not Create. But, (it is) an unchanging Judgment, and Wise Knowledge, and a Convincing Command.

تَوَحَّدَ بِالرُّبُوبِيَّةِ وَ حَصَّ نَفْسَهُ بِالْوَحْدَانِيَّةِ وَ اسْتَخْلَصَ بِالْمَجْدِ وَ الثَّنَاءِ وَ تَفَرَّدَ بِالتَّوْحِيدِ وَ الْمَجْدِ وَ السَّنَاءِ وَ تَوَحَّدَ بِالتَّحْمِيدِ وَ تَمَجَّدَ بِالتَّمْجِيدِ وَ عَلَا عَنِ اتِّخَاذِ الْأَبْنَاءِ وَ تَطَهَّرَ وَ تَقَدَّسَ عَنِ مَلَامَسَةِ النِّسَاءِ وَ عَزَّ وَ جَلَّ عَنِ مُجَاوَرَةِ الشَّرَكَاءِ

He^{azwj} is Unique with the Lordship and Specialised His^{azwj} Own Self with the Oneness, and is Pure with the Glory and the Laudation, and Individualised with the *Tawheed* (Onenes) and the Glory and the Laudation. And He^{azwj} is Unique with the Praise and Glorified with the Glorification, and Loftier from taking sons, and Cleaner and Holier from touching the women, and Mightier and more Majestic from being in the vicinity of the associates.

فَلَيْسَ لَهُ فِيمَا خَلَقَ ضِدٌّ وَ لَا لَهُ فِيمَا مَلَكَ نِدٌّ وَ لَمْ يَشْرِكْهُ فِي مُلْكِهِ أَحَدٌ الْوَاحِدُ الْأَحَدُ الصَّمَدُ الْمُبِيدُ لِلْأَبَدِ وَ الْوَارِثُ لِلْأَمَدِ الَّذِي لَمْ يَزَلْ وَ لَا يَزَالُ وَ حُدَانِيًّا أَرْلِيًّا قَبْلَ بَدْءِ الدَّهْوَرِ وَ بَعْدَ صُرُوفِ الْأُمُورِ الَّذِي لَا يَبِيدُ وَ لَا يَنْفَدُ

So there is no adversary for Him^{azwj} with regards to what He^{azwj} Created, nor is there a match for Him regarding what He^{azwj} Possesses, and no one participates with Him^{azwj} in His^{azwj} Kingdom. The First, the *Samad*, the Terminator of the time which does not cease, and His^{azwj} Oneness will not cease to be, being before the beginning of the times and after the implementations of the Commands which neither get eradicated nor depleted.

بِذَلِكَ أَصْفُ رَّبِّي فَلَا إِلَهَ إِلَّا اللَّهُ مِنْ عَظِيمٍ مَا أَعْظَمَهُ وَ مِنْ جَلِيلٍ مَا أَجَلَّهُ وَ مِنْ عَزِيزٍ مَا أَعَزَّهُ وَ تَعَالَى عَمَّا يَقُولُ الظَّالِمُونَ عُلُوًّا كَبِيرًا .

With that, I^{asws} describe my^{asws} Lord^{azwj}. So there is no god except Allah^{azwj}, more Magnificent than what He^{azwj} is magnified by, and more Majestic than what He^{azwj} is Glorified by, and Mightier than what I Revere Him^{azwj} as, and Exalted is He^{azwj} from what the unjust ones are saying, the Loftier, the Greater'.¹

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنِ الْحُسَيْنِ بْنِ يَزِيدَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمْرَةَ عَنْ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ تَبَارَكَ اسْمُهُ وَ تَعَالَى ذِكْرُهُ وَ جَلَّ ثَنَاؤُهُ سُبْحَانَهُ وَ تَقَدَّسَ وَ تَفَرَّدَ وَ تَوَحَّدَ وَ لَمْ يَزَلْ وَ لَا يَزَالُ وَ هُوَ الْأَوَّلُ وَ الْآخِرُ وَ الظَّاهِرُ وَ الْبَاطِنُ

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj}, Blessed is His^{azwj} Name, and Exalted is His^{azwj} Mention, and Majestic is His^{azwj} Laudation. Glorious is He^{azwj}, and Holy, and Individual, and Unique, and He^{azwj} did not Cease to be and will not Cease to be, and He^{azwj} is the First, and the Last, and the Manifest, and the Hidden.

فَلَا أَوْلَ لِأَوْلِيَّتِهِ رَفِيعًا فِي أَعْلَى عُلُوِّهِ شَامِخُ الْأَرْكَانِ رَفِيعُ الْبُنْيَانِ عَظِيمُ السُّلْطَانِ مُنِيفُ الْأَلَاءِ سَنِي الْعُلِيَاءِ الَّذِي عَجَزَ الْوَاصِفُونَ عَنْ كُنْهِ صِفَتِهِ وَ لَا يَطِيفُونَ حَمْلَ مَعْرِفَةِ إِلَهِيَّتِهِ وَ لَا يَحْدُونَ حُدُودَهُ لِأَنَّهُ بِالْكَفِيَّةِ لَا يَنْتَاهِي إِلَيْهِ .

So there is no first to His^{azwj} being First, Raised in His^{azwj} High Loftiness. Lofty of the elements, Raiser of the Structures, Magnificent of the Authority, of High Eminence, Sublime Highness which the describers are unable from describing His^{azwj} Essence,

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

nor are they enduring the bearing of recognising His^{azwj} God-ness, nor are they reaching its limits, because He^{azwj}, by the qualitative states, cannot be reached.²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ الْمُخْتَارِ بْنِ مُحَمَّدِ بْنِ الْمُخْتَارِ وَ مُحَمَّدُ بْنُ الْحَسَنِ عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ الْعُلَوِيِّ جَمِيعاً عَنِ الْفَتْحِ بْنِ يَزِيدَ الْجُرْجَانِيِّ قَالَ ضَمَّنِي وَ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) الطَّرِيقُ فِي مُنْصَرَفِي مِنْ مَكَّةَ إِلَى خُرَاسَانَ وَ هُوَ سَائِرٌ إِلَى الْعِرَاقِ فَسَمِعْتُهُ يَقُولُ مَنْ اتَّقَى اللَّهَ يَتَّقَى وَ مَنْ أَطَاعَ اللَّهَ يُطَاعُ فَتَلَطَّفْتُ فِي الْوُصُولِ إِلَيْهِ فَوَصَلْتُ فَسَلَّمْتُ عَلَيْهِ فَرَدَّ عَلَيَّ السَّلَامَ ثُمَّ قَالَ يَا فَتْحُ مَنْ أَرْضَى الْخَالِقَ لَمْ يُبَالِ بِسَخَطِ الْمَخْلُوقِ وَ مَنْ أَسَخَطَ الْخَالِقَ فَقَمَّنَ أَنْ يُسَلِّطَ اللَّهُ عَلَيْهِ سَخَطَ الْمَخْلُوقِ

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

'I came across Abu Al-Hassan^{asws} in the road during my going from Makkah to Khurasan, and he^{asws} was travelling to Al-Iraq, and I head him^{asws} saying: 'The one who fears Allah^{azwj} would be feared, and the one who obeys Allah^{azwj} would be obeyed'. So I was subtle regarding the arrival to him^{asws}, and I arrived and greeted upon him^{asws}. So he^{asws} responded the greeting upon me, then said: 'O Fatah! The one who Pleases the Creator would not care about the anger of the creatures, and the one who Angers the Creator, so he would be deserving that Allah^{azwj} Causes the angers of the people to overcome him.

وَ إِنَّ الْخَالِقَ لَا يُوصَفُ إِلَّا بِمَا وَصَفَ بِهِ نَفْسَهُ وَ أَنَّى يُوصَفُ الَّذِي تَعَجَزُ الْحَوَاسُ أَنْ تُدْرِكَهُ وَ الْأَوْهَامُ أَنْ تَنَالَهُ وَ الْخَطَرَاتُ أَنْ تَحْدَهُ وَ الْأَبْصَارُ عَنِ الْإِحَاطَةِ بِهِ جَلَّ عَمَّا وَصَفَهُ الْوَاصِفُونَ وَ تَعَالَى عَمَّا يَنْعُنُهُ النَّاعِتُونَ

And the Creator cannot be described except with what He^{azwj} Described with Himself^{azwj} as, and what is the description of the One^{azwj} Whom the sensory perceptions are unable from realizing, and the imaginations of Grasping Him^{azwj}, and the passing thoughts to limit Him^{azwj}, and the visions from envisaging Him^{azwj}. He^{azwj} is more Majestic from what the describers are describing Him^{azwj} as, and more Exalted from what the characterisers are characterising.

نَأَى فِي قُرْبِهِ وَ قُرْبَ فِي نَأْيِهِ فَهُوَ فِي نَأْيِهِ قَرِيبٌ وَ فِي قُرْبِهِ بَعِيدٌ كَيْفَ الْكَيْفَ فَلَا يُقَالُ كَيْفَ وَ أَيَّنَ الْأَيَّنَ فَلَا يُقَالُ أَيَّنَ إِذْ هُوَ مُنْقَطِعُ الْكَيْفِيَّةِ وَ الْأَيْنُونِيَّةِ .

He is remote in His^{azwj} closeness and close by in His^{azwj} remoteness, so He^{azwj} is close by in His^{azwj} remoteness and remote in His^{azwj} nearness. He^{azwj} Positioned the 'how', so it cannot be said, 'How', and He^{azwj} Positioned the 'where', so it cannot be said, 'Where', when He^{azwj} is cut-off from the how-ness and the where-ness'.³

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ بَيْنَا أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) يَخْطُبُ عَلَيَّ مِنْبَرِ الْكُوفَةِ إِذْ قَامَ إِلَيْهِ رَجُلٌ يُقَالُ لَهُ ذُعَلْبٌ ذُو لِسَانٍ بَلِيغٍ فِي الْخُطْبِ شَجَاجَ الْقَلْبِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ هَلْ رَأَيْتَ رَبَّكَ قَالَ وَيْلَكَ يَا ذُعَلْبُ مَا كُنْتُ أَعْبُدُ رَبًّا لَمْ أَرَهُ

Muhammad Bin Abu Abdullah,

(It has been narrated) raising it from Abu Abdullah^{asws} having said: 'While Amir Al-Momineen^{asws} was preaching upon the Pulpit of Al-Kufa, when a man called Zi'lab stood up to him^{asws} who was eloquent of the tongue regarding the addressing and was brave of heart. So he said, 'O Amir Al-Momineen^{asws}! Have you^{asws} seen your^{asws}

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

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

Lord^{azwj}? He^{asws} said: 'Woe be unto you, O Zi'lab! I^{asws} never worshipped a Lord^{azwj} I^{asws} did not see'.

فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ كَيْفَ رَأَيْتَهُ قَالَ وَيْلَكَ يَا ذَعْلَبُ لَمْ تَرَهُ الْعُيُونُ بِمُشَاهَدَةِ الْأَبْصَارِ وَ لَكِنْ رَأَتْهُ الْقُلُوبُ بِحَقَائِقِ الْإِيمَانِ
وَيْلَكَ يَا ذَعْلَبُ إِنَّ رَبِّي لَطِيفُ اللُّطَافَةِ لَا يُوصَفُ بِاللُّطْفِ عَظِيمِ الْعَظَمَةِ لَا يُوصَفُ بِالْعَظَمِ كَبِيرِ الْكِبَرِيَاءِ لَا يُوصَفُ بِالْكَبْرِ
جَلِيلِ الْجَلَالَةِ لَا يُوصَفُ بِالْعَلَطِ

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

قَبْلَ كُلِّ شَيْءٍ لَا يُقَالُ شَيْءٌ قَبْلَهُ وَ بَعْدَ كُلِّ شَيْءٍ لَا يُقَالُ لَهُ بَعْدُ شَاءَ الْأَشْيَاءِ لَا بِهِمَّةَ دَرَاكٍ لَا بِخَدِيعَةٍ فِي الْأَشْيَاءِ كُلِّهَا غَيْرُ
مُتَمَازِجٍ بِهَا وَ لَا بَائِنٍ مِنْهَا ظَاهِرٌ لَا بِتَأْوِيلِ الْمُبَاشَرَةِ مُتَجَلٍّ لَا بِاسْتِهْلَالِ رُؤْيَةٍ نَاءٍ لَا بِمَسَافَةِ قَرِيبٍ لَا بِمُدَانَةِ لَطِيفٍ لَا
بِتَجَسُّمٍ مُوجُودٍ لَا بَعْدَ عَدَمٍ

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

فَاعِلٌ لَا بِاضْطِرَارٍ مُقَدَّرٍ لَا بِحَرَكَةٍ مُرِيدٍ لَا بِهَمَامَةٍ سَمِيعٍ لَا بِأَلَّةٍ بَصِيرٍ لَا بِأَدَاةٍ لَا تَحْوِيهِ الْأَمَّاكِنُ وَ لَا تَضْمَنُهُ الْأَوْقَاتُ وَ
لَا تَحُدُّهُ الصِّفَاتُ وَ لَا تَأْخُذُهُ السَّنَاتُ سَبَقَ الْأَوْقَاتُ كَوْنُهُ وَ الْعَدَمُ وَجُودُهُ وَ الْإِبْدَاءُ أَرْزَلُهُ

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

بِتَشْعِيرِهِ الْمَشَاعِرَ عُرِفَ أَنْ لَا مَشْعَرَ لَهُ وَ بِتَجْهِيرِهِ الْجَوَاهِرَ عُرِفَ أَنْ لَا جَوْهَرَ لَهُ وَ بِمُضَادَّتِهِ بَيْنَ الْأَشْيَاءِ عُرِفَ أَنْ لَا
ضِدَّ لَهُ وَ بِمُقَارَنَتِهِ بَيْنَ الْأَشْيَاءِ عُرِفَ أَنْ لَا قَرِينَ لَهُ ضَادَّ النُّورِ بِالظُّلْمَةِ وَ الْبَيْسَ بِالْبَلْبَلِ وَ الْحَشِينَ بِاللَّيْنِ وَ الصَّرْدَ بِالْحَرُورِ

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

مُؤَلَّفٌ بَيْنَ مُنْعَادِيَاتِهَا وَ مُفَرَّقٌ بَيْنَ مُنْدَانِيَاتِهَا دَالَّةٌ بِتَفْرِيقِهَا عَلَى مُفَرِّقِهَا وَ بِتَأْلِيفِهَا عَلَى مُؤَلِّفِهَا وَ ذَلِكَ قَوْلُهُ تَعَالَى وَ مِنْ كُلِّ
شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ فَفَرَّقَ بَيْنَ قَبْلِ وَ بَعْدِ لِيَعْلَمَ أَنْ لَا قَبْلَ لَهُ وَ لَا بَعْدَ لَهُ

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

شَاهِدَةٌ بَعْرَائِزِهَا أَنْ لَا عَرِيْزَةَ لِمُعْرَزِهَا مُخْبِرَةٌ بِتَوْقِيَّتِهَا أَنْ لَا وَقِيَّتَ لِمُوقَّتِهَا حَجَبٌ بَعْضُهَا عَنْ بَعْضٍ لِيُعْلَمَ أَنْ لَا حَجَابَ بَيْنَهُ وَبَيْنَ خَلْقِهِ كَانَ رَبًّا إِذْ لَا مَرْبُوبَ وَ إِلَهًا إِذْ لَا مَالُوَةَ وَ عَالِمًا إِذْ لَا مَعْلُومَ وَ سَمِيْعًا إِذْ لَا مَسْمُوعَ .

The instincts testify that there is no instinct for the One^{azwj} Who Created the instincts. It is informed by the creation of time that there is no time for the One^{azwj} Who Created time. He^{azwj} Veiled some from the others in order for it to be known that there is no veil between Him^{azwj} and His^{azwj} creatures. He^{azwj} was Lord^{azwj} when there none being nourished, and a God^{azwj} when there were no worshippers, and a Knower when there was nothing to be known, and a Hearer when there was none to be heard'.⁴

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ شَبَابِ الصَّيْرِفِيِّ وَ اسْمُهُ مُحَمَّدُ بْنُ الْوَلِيدِ عَنْ عَلِيِّ بْنِ سَيْفِ بْنِ عَمِيرَةَ قَالَ حَدَّثَنِي إِسْمَاعِيلُ بْنُ قُتَيْبَةَ قَالَ دَخَلْتُ أَنَا وَ عِيْسَى شَلْقَانَ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَأَبْتَدَأْنَا فَقَالَ عَجَبًا لِأَقْوَامٍ يَدْعُونَ عَلَى أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) مَا لَمْ يَتَكَلَّمْ بِهِ قَطُّ خَطَبَ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) النَّاسَ بِالْكَوْفَةِ فَقَالَ

Ali Bin Muhammad, from Sahl Bin Ziyad, from The Young exchanger, and his name is Muhammad Bin Al Waleed, from Ali Bin Sayf Bin Ameyra who said, 'Ismail Bin Quteyba narrated to me saying,

'I and Isa Shalqan went over to Abu Abdullah^{asws}. So he^{asws} initiated us both by saying, 'How strange of a people claiming upon Amir Al-Momineen^{asws} what he^{asws} never spoke with at all. Amir Al-Momineen^{asws} addressed the people at Al-Kufa, so he^{asws} said: -

الْحَمْدُ لِلَّهِ الْمُلْهِمِ عِبَادَهُ حَمْدَهُ وَ فَاطِرِهِمْ عَلَى مَعْرِفَةِ رُبُوبِيَّتِهِ الدَّالِّ عَلَى وُجُودِهِ بِخَلْقِهِ وَ بِحُدُوثِ خَلْقِهِ عَلَى أَرْزَلِهِ وَ بِاشْتِيَائِهِمْ عَلَى أَنْ لَا شَبَهَ لَهُ الْمُسْتَشْهَدِ بِآيَاتِهِ عَلَى قُدْرَتِهِ الْمُتَمَنِّعَةِ مِنَ الصِّفَاتِ دَاتَهُ وَ مِنَ الْأَبْصَارِ رُؤْيَتَهُ وَ مِنَ الْأَوْهَامِ الْإِحَاطَةَ بِهِ

The Praise is for Allah^{azwj}, the Inspirer of His^{azwj} servants to Praise Him^{azwj}, and Natured them upon the recognition of His^{azwj} Lordship, the Indicator upon His^{azwj} Existence by His^{azwj} creation and by the newly occurring creation of His^{azwj} (Indicating) upon His^{azwj} eternity, by Making them resemble each other, that there is no resemblance for him, the testification by His^{azwj} Signs upon His^{azwj} Power. There are Prohibitions from describing His^{azwj} Self, and from the sights to see Him^{azwj}, and from the imaginations to Grasp Him^{azwj} by it.

لَا أَمَدَ لِكُونِهِ وَ لَا غَايَةَ لِبَقَائِهِ لَا تَشْمَلُهُ الْمَشَاعِرُ وَ لَا تَحْجُبُهُ الْحُجُبُ وَ الْحَجَابُ بَيْنَهُ وَ بَيْنَ خَلْقِهِ خَلْقُهُ إِيَّاهُمْ لِامْتِنَاعِهِ مِمَّا يُمَكِّنُ فِي ذَوَاتِهِمْ وَ لِإِمْكَانِ مِمَّا يَمْتَنِعُ مِنْهُ وَ لِإِفْتِرَاقِ الصَّانِعِ مِنَ الْمَصْنُوعِ وَ الْحَادِّ مِنَ الْمَحْدُودِ وَ الرَّبِّ مِنَ الْمَرْبُوبِ

There is neither a time factor for His^{azwj} existence nor any end-point to His^{azwj} remaining. Neither can the awarenesses comprehend Him^{azwj} nor can the veil cover Him^{azwj}, and the veiling is between Him^{azwj} and His^{azwj} creatures. He^{azwj} Created them for Preventing it from what is possible in their persons and the possibility from what

⁴ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 22 H 4

they are prevented from Him^{azwj}, and for the differentiation between the Maker from the Made, and the Limitless from the limited, and the Lord^{azwj} from the Nourished.

الْوَالِدُ بِلَا تَأْوِيلٍ عَدَدٌ وَالْخَالِقُ لَا بِمَعْنَى حَرَكَةٍ وَالْبَصِيرُ لَا بِأَدَاةٍ وَالسَّمِيعُ لَا بِتَفْرِيقِ آلَةٍ وَالشَّاهِدُ لَا بِمُمَاسَةٍ وَالْبَاطِنُ لَا بِاجْتِنَانٍ وَالظَّاهِرُ الْبَائِنُ لَا بِتَرَاخِي مَسَافَةٍ

The One, without an explanation of a number, and the Creator, not with a prevention of movement, and the Seeing, not by tools, and the Hearing, not by a separate instrument, the Witness, not by the touching, and the Hidden, not by the covering, and the Manifest, the Remote, not by the lapsing of distance.

أَزَلَّهُ نُهْبِيَةً لِمَجَاوِلِ الْأَفْكَارِ وَ دَوَامُهُ رَدْعٌ لِطَامِحَاتِ الْعُقُولِ قَدْ حَسَرَ كُنْهَهُ نَوَافِدَ الْأَبْصَارِ وَ قَمَعَ وُجُودَهُ جَوَائِلَ الْأَوْهَامِ

His^{azwj} eternity is an end-point for the aims of thought, and His^{azwj}, and His^{azwj} Permanence is a deterrent to the enthusiasms of the intellects. His^{azwj} being has Blinded the windows of the sights, and His^{azwj} Existence has Suppressed the wanderings of the imaginations.

فَمَنْ وَصَفَ اللَّهَ فَقَدْ حَدَّهُ وَ مَنْ حَدَّهُ فَقَدْ عَدَّهُ وَ مَنْ عَدَّهُ فَقَدْ أَبْطَلَ أَزَلَّهُ وَ مَنْ قَالَ أَيْنَ فَقَدْ غَيَّاهُ وَ مَنْ قَالَ عَلَامَ فَقَدْ أَخْلَى مِنْهُ وَ مَنْ قَالَ فِيهِ فَقَدْ ضَمَّنَهُ .

So the one who described Allah^{azwj}, so he has limited Him^{azwj}, and the one who limits Him^{azwj} so he has numbered Him^{azwj}, and the one who numbers Him^{azwj} so he has negated His^{azwj} eternity, and the one who says, 'where', so he has ascribed an end-point to Him^{azwj}, and the one who says, 'Upon what', so he has isolated from Him^{azwj}, and the one who says, 'In what', so he has contained Him^{azwj},⁵

وَ رَوَاهُ مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ صَالِحِ بْنِ حَمَزَةَ عَنْ فَتْحِ بْنِ عَبْدِ اللَّهِ مَوْلَى بَنِي هَاشِمٍ قَالَ كَتَبْتُ إِلَى أَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) أَسْأَلُهُ عَنْ شَيْءٍ مِنَ التَّوْحِيدِ فَكَتَبَ إِلَيَّ بِخَطِّهِ الْحَمْدُ لِلَّهِ الْمُلْهَمِ عِبَادَةَ حَمْدَهُ .

And Muhammad Bin Al Husayn reported, from Salih Bin Hamza, from Fatah Bin Abdullah, a slave of the Clan of Hashim who said,

'I wrote to Abu Ibrahim^{asws} (7th Imam^{asws}) asking him^{asws} about something from the *Tawheed* (Oneness). So he^{asws} wrote to me in his^{asws} own handwriting: 'The Praise is for Allah^{azwj}, the Inspirer of His^{azwj} servants to praise Him^{azwj}'.

وَ ذَكَرَ مِثْلَ مَا رَوَاهُ سَهْلُ بْنُ زِيَادٍ إِلَى قَوْلِهِ وَ قَمَعَ وُجُودَهُ جَوَائِلَ الْأَوْهَامِ ثُمَّ زَادَ فِيهِ أَوَّلَ الدِّيَانَةِ بِهِ مَعْرِفَتُهُ وَ كَمَالَ مَعْرِفَتِهِ تَوْحِيدُهُ وَ كَمَالَ تَوْحِيدِهِ نَفْيُ الصِّفَاتِ عَنْهُ بِشَهَادَةِ كُلِّ صِفَةٍ أَنَّهَا غَيْرُ الْمُوصُوفِ وَ شَهَادَةِ الْمُوصُوفِ أَنَّهُ غَيْرُ الصِّفَةِ وَ شَهَادَتِهِمَا جَمِيعاً بِالتَّثْنِيَةِ الْمُتَمْتِعِ مِنْهُ الْأَزَلُ

He (the narrator) mentioned similar to what Sahl Bin Ziyad narrated (Previous Hadeeth), up to his^{asws} words: 'and His^{azwj} Existence has Suppressed the wanderings of the imaginations'. Then there is an increase in it: 'The first (matter) to make a Religion with is to recognise Him^{azwj}, and the perfection of His^{azwj} recognition is His^{azwj} *Tawheed* (Oneness), and the perfection of His^{azwj} *Tawheed* (Oneness) is the negation of the descriptions of Him^{azwj} by testifying that every description, it is other than the described, and the testimony of the describer that He^{azwj} is other than

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

the description, and the two testimonies together with the impossibility of the second from Him^{azwj} (existing) in the eternity.

فَمَنْ وَصَفَ اللَّهَ فَقَدْ حَدَّهُ وَ مَنْ حَدَّهُ فَقَدْ عَدَّهُ وَ مَنْ عَدَّهُ فَقَدْ أَبْطَلَ أَرْزَلَهُ وَ مَنْ قَالَ كَيْفَ فَقَدْ اسْتَوْصَفَهُ وَ مَنْ قَالَ فِيمَ فَقَدْ ضَمَّنَهُ وَ مَنْ قَالَ عَلَامَ فَقَدْ جَهَلَهُ وَ مَنْ قَالَ أَيْنَ فَقَدْ أَخْلَى مِنْهُ وَ مَنْ قَالَ مَا هُوَ فَقَدْ نَعَنَهُ وَ مَنْ قَالَ إِلَامَ فَقَدْ غَايَاهُ

So the one who describes Allah^{azwj}, so he has limited Him^{azwj}, and the one who limits Him^{azwj}, so he has numbered Him^{azwj}, and the one who numbers Him^{azwj} so he has negated His^{azwj} eternity, and the one who says, 'How', so he has described Him^{azwj}, and the one who says, 'In what', so he has contained Him^{azwj}, and the one who says, 'Upon what', so he has been ignorant of Him^{azwj}, and the one who says, 'Where', so he has isolated from Him^{azwj}, and the one who says, 'What is He^{azwj}', so he has attributed Him^{azwj}, and the one who says, 'To what', so he has given Him^{azwj} an end-point.

عَالِمٌ إِذْ لَا مَعْلُومَ وَ خَالِقٌ إِذْ لَا مَخْلُوقَ وَ رَبٌّ إِذْ لَا مَرْبُوبَ وَ كَذَلِكَ يُوصَفُ رَبُّنَا وَ فَوْقَ مَا يَصِفُهُ الْوَاصِفُونَ .

He^{azwj} was a Knower when there was nothing to be known, and a Creator when there was no creation, and a Lord^{azwj} where there was nothing being Nourished. And that is how our^{asws} Lord^{azwj} is described, and He^{azwj} is Above what the describers are describing Him^{azwj} as'.⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ النَّضْرِ وَ غَيْرِهِ عَمَّنْ ذَكَرَهُ عَنْ عَمْرِو بْنِ تَابِتٍ عَنْ رَجُلٍ سَمَّاهُ عَنْ أَبِي إِسْحَاقَ السَّبْعِيِّ عَنِ الْحَارِثِ الْأَعْوَرِ قَالَ خَطَبَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) خُطْبَةً بَعْدَ الْعَصْرِ فَعَجِبَ النَّاسُ مِنْ حُسْنِ صِفَتِهِ وَ مَا ذَكَرَهُ مِنْ تَعْظِيمِ اللَّهِ جَلَّ جَلَالُهُ قَالَ أَبُو إِسْحَاقَ فَقُلْتُ لِلْحَارِثِ أَوْ مَا حَفِظْتَهَا قَالَ قَدْ كَتَبْتُهَا فَأَمَلَهَا عَلَيْنَا مِنْ كِتَابِهِ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Ahmad Bin Al Nazar, and someone else, from the one who mentioned it, from Amro Bin Sabit, from a man whom he named, from Abu Is'haq,

(It has been narrated) from Al-Haris Al-Awr who said, 'Amir Al-Momineen^{asws} addressed (the people) after Al-Asr, and the people were astounded from the Excellency of his^{asws} description and what he^{asws} mentioned from the reverence of Allah^{azwj}, Majestic is His^{azwj} Majesty'. So I said to Al-Haris, 'Did you not preserve it?' He said, 'I wrote it down'. So he dictated it to us from his book: -

الْحَمْدُ لِلَّهِ الَّذِي لَا يَمُوتُ وَ لَا تَنْقُضِي عَجَائِبُهُ لِأَنَّهُ كُلَّ يَوْمٍ فِي شَأْنٍ مِنْ إِحْدَاثِ بَدِيحٍ لَمْ يَكُنِ الَّذِي لَمْ يَلِدْ فَيَكُونَ فِي الْعِزِّ مُشَارِكًا وَ لَمْ يُولَدْ فَيَكُونَ مَوْرُوثًا هَالِكًا

The Praise is for Allah^{azwj} Who will not be dying nor would His^{azwj} Wonders cease, because He^{azwj} is in a State of Glory every day from the Initiation of a new creation which had not come into being before. He^{azwj} does not beget so He^{azwj} would happen to have an associate in the Might, and is not begotten so He^{azwj} would happen to be an inheritor, perishable.

وَ لَمْ تَقَعْ عَلَيْهِ الْأَوْهَامُ فَتُقَدَّرَهُ شَبْحًا مَائِلًا وَ لَمْ تُدْرِكْهُ الْأَبْصَارُ فَيَكُونَ بَعْدَ انْتِقَالِهَا حَائِلًا الَّذِي لَيْسَتْ فِي أَوْلِيَّتِهِ نِهَائِيَّةٌ وَ لَا لِأَخْرِيَّتِهِ حَدٌّ وَ لَا غَايَةٌ الَّذِي لَمْ يَسْبِقْهُ وَ قَتْ وَ لَمْ يَنْقَدِّمُهُ زَمَانٌ وَ لَا يَنْعَاوَرُهُ زِيَادَةٌ وَ لَا تُفْصَلُ وَ لَا يُوصَفُ بِأَيِّنٍ وَ لَا بِمَ وَ لَا مَكَانٍ

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

And the imaginations do not occur upon Him^{azwj} so a resemblance, an example could be set up, and the visions do not envisage Him^{azwj} so He^{azwj} would happen to be after their transformation, in a State. There isn't an end-point for His^{azwj} being First nor a limit for His^{azwj} being Last, nor an end-point. The One^{azwj} Whom time did not precede, and a period was not before Him^{azwj}, nor is He^{azwj} subject to an increase nor a decrease, nor can He^{azwj} be described by a 'where', nor by 'what', nor a place.

الَّذِي بَطَّنَ مِنْ خَفِيَّاتِ الْأُمُورِ وَظَهَرَ فِي الْعُقُولِ بِمَا يُرَى فِي خَلْقِهِ مِنْ عَلَامَاتِ التَّدْبِيرِ الَّتِي سُئِلَتْ الْأَنْبِيَاءُ عَنْهُ فَلَمْ تَصِفْهُ
بِحَدٍّ وَ لَا بِبَعْضٍ بَلْ وَصَفَتْهُ بِفِعَالِهِ وَ دَلَّتْ عَلَيْهِ بِآيَاتِهِ

The One^{azwj} Who is esoteric of the concealed matters and apparent in the intellects with what can be seen in His^{azwj} creature from the signs of the Regulations which the Prophets^{as} were asked about Him^{azwj}. So they^{as} did not describe Him^{azwj} by a limit, nor by parts, but they^{as} described Him^{azwj} by His^{azwj} Deeds and Indicated towards him^{azwj} by His^{azwj} Signs.

لَا تَسْتَطِيعُ عُقُولُ الْمُتَفَكِّرِينَ جَحْدَهُ لِأَنَّ مَنْ كَانَتْ السَّمَاوَاتُ وَ الْأَرْضُ فِطْرَتَهُ وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ وَ هُوَ الصَّانِعُ لَهُنَّ فَلَا
مَدْفَعٌ لِقُدْرَتِهِ الَّتِي نَأَى مِنَ الْخَلْقِ فَلَا شَيْءَ كَمِثْلِهِ الَّتِي خَلَقَهُ لِعِبَادَتِهِ وَ أَقْدَرَهُمْ عَلَى طَاعَتِهِ بِمَا جَعَلَ فِيهِمْ وَ قَطَعَ
عُدْرَهُمْ بِالْحَجَجِ فَعَنْ بَيِّنَةٍ هَلَكَ مَنْ هَلَكَ وَ بَمَنْهَ نَجَا مَنْ نَجَا وَ لِلَّهِ الْفَضْلُ مُبْدِئاً وَ مُعِيداً

There is no capacity in the intellects of the thinkers to deny Him^{azwj}, because the One^{azwj} Who Brought into being the skies and the earth, Natured it and whatever is within these, and whatever is in between these, and He^{azwj} is the Maker of these. So there is no repelling to His^{azwj} Power Which the creatures can withstand. So there is nothing like Him^{azwj}. The One^{azwj} Who Created His^{azwj} creatures to worship Him^{azwj}, and Enabled them upon His^{azwj} obedience with what He^{azwj} Made to be within them, and Cut-off their excuses with the Proofs^{asws}. So (it is) about the evidence, he was destroyed the one who was destroyed, and by His^{azwj} Favour he was Saved the one who was Saved, and for Allah^{azwj} is the (Giving of) Grace, to Initiate and to Repeat'.

ثُمَّ إِنَّ اللَّهَ وَ لَهُ الْحَمْدُ افْتَتَحَ الْحَمْدَ لِنَفْسِهِ وَ خَتَمَ أَمْرَ الدُّنْيَا وَ مَحَلَّ الْأَخِرَةَ بِالْحَمْدِ لِنَفْسِهِ فَقَالَ وَ قَضَى بَيِّنَهُمْ بِالْحَقِّ وَ قِيلَ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الْحَمْدُ لِلَّهِ اللَّائِسِ الْكَبْرِيَاءِ بِمَا تَجَسَّيْدُ وَ الْمُرْتَدِي بِالْجَلَالِ بِمَا تَمَثَّلُ وَ الْمُسْتَوِي عَلَى الْعَرْشِ بِعَيْرِ
زَوَالٍ وَ الْمُتَعَالِي عَلَى الْخَلْقِ بِمَا تَبَاعَدُ مِنْهُمْ وَ لَا مَلَامَسَةَ مِنْهُمْ لَهُمْ

Furthermore, Allah^{azwj}, for Him^{azwj} is the Praise. He^{azwj} Began the Praise for Himself^{azwj}, and Ended the matter of the world and Placed the Hereafter with the Praise for Himself^{azwj}, so He^{azwj} Said: "And He^{azwj} Judges between them with the Truth", and it is said, 'The Praise is for Allah^{azwj}, Lord^{azwj} of the worlds'. The Praise is for Allah^{azwj}, the One^{azwj} Clothed in Greatness without having a body, and the Wearer of the Majesty without having a resemblance, and the Evenly Placed upon the Throne without being subject to a decline, and the Elevated One^{azwj} over the creatures without being remote from them, nor having any physical contact from Him^{azwj} to them.

لَيْسَ لَهُ حَدٌّ يُبْتَنَى إِلَى حَدِّهِ وَ لَا لَهُ مِثْلٌ فَيُعْرَفَ بِمِثْلِهِ ذَلَّ مَنْ تَجَبَّرَ غَيْرَهُ وَ صَعَرَ مَنْ تَكَبَّرَ دُونَهُ وَ تَوَاضَعَتِ الْأَشْيَاءُ
لِعَظَمَتِهِ وَ انْقَادَتِ لِسُلْطَانِهِ وَ عَزَّتْهُ وَ كَلَّتْ عَنْ إِدْرَاكِهِ طُرُوفُ الْعُيُونِ وَ قَصُرَتْ دُونَ بُلُوغِ صِفَتِهِ أَوْهَامُ الْخَلَائِقِ

There is no limit for Him^{azwj} to end up to His^{azwj} limit, nor is there an example for Him^{azwj} to be recognised by His^{azwj} example. Humiliated are the ones (non-believers make out as) compulsive besides Him^{azwj}, and small are the ones who are proud,

besides Him^{azwj}, and the things revere to His^{azwj} Magnificence, and are obedient to His^{azwj} Authority and His^{azwj} Might, and the blinking of the eyes tire from realising Him^{azwj}, and the imaginations of the creatures fall short below reaching His^{azwj} Attributes.

الأَوَّلُ قَبْلَ كُلِّ شَيْءٍ وَ لَا قَبْلَ لَهُ وَ الْآخِرُ بَعْدَ كُلِّ شَيْءٍ وَ لَا بَعْدَ لَهُ الظَّاهِرِ عَلَى كُلِّ شَيْءٍ بِالْقَهْرِ لَهُ وَ الْمَشَاهِدِ لِجَمِيعِ
الْأَمَاكِنِ بِلَا انْتِقَالٍ إِلَيْهَا لَا تَلْمُسُهُ لَامِسَةٌ وَ لَا تَحْسُهُ حَاسَةٌ هُوَ الَّذِي فِي السَّمَاءِ إِلَهُ وَ فِي الْأَرْضِ إِلَهُ وَ هُوَ الْحَكِيمُ الْعَلِيمُ

He^{azwj} was the First before everything, and there is no 'before' for Him^{azwj}, and the Last after everything, and there is no 'after' for Him^{azwj}. The Manifest upon every thing by the Subjugation of it, and the Witness to the entirety of the places without transferring to these. Neither can the touches touch Him^{azwj} not can the senses sense Him^{azwj}. **[43:84] And He is That Who is God in the skies and God in the earth; and He is the Wise, the Knowing.**

أَتَقَنَ مَا أَرَادَ مِنْ خَلْقِهِ مِنَ الْأَشْبَاحِ كُلِّهَا لَا يَمْتَالِ سَبَقَ إِلَيْهِ وَ لَا لُغُوبٍ دَخَلَ عَلَيْهِ فِي خَلْقِ مَا خَلَقَ لَدَيْهِ ابْتِدَاءً مَا أَرَادَ ابْتِدَاءَهُ
وَ أَنْشَأَ مَا أَرَادَ إِنْشَاءَهُ عَلَى مَا أَرَادَ مِنَ الثَّقَلَيْنِ الْجِنِّ وَ الْإِنْسِ لِيَعْرِفُوا بِذَلِكَ رُبُوبِيَّتَهُ وَ تَمَكَّنَ فِيهِمْ طَاعَتَهُ

He^{azwj} Mastered whatever He^{azwj} so Intended from His^{azwj} creatures, from all of the shapes, not by an example which preceded to it, not did weariness enter upon Him^{azwj} regarding the creation of what He^{azwj} Created. For His^{azwj} Side, He^{azwj} Began what He^{azwj} Intended, Beginning it, and Desired whatever He^{azwj} so Intended, Desiring it upon what He^{azwj} Intended from the two communities of the Jinn and the people, in order for His^{azwj} Lordship to be recognised by that, and Enabled His^{azwj} obedience among them.

نَحْمَدُهُ بِجَمِيعِ مَحَامِدِهِ كُلِّهَا عَلَى جَمِيعِ نِعَمَائِهِ كُلِّهَا وَ نَسْتَهْدِيهِ لِمَرَاشِدِ أُمُورِنَا وَ نَعُودُ بِهِ مِنْ سَيِّئَاتِ أَعْمَالِنَا وَ نَسْتَغْفِرُهُ
لِلذُّنُوبِ الَّتِي سَبَقَتْ مِنَّا وَ نَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنْ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ بَعَثَهُ بِالْحَقِّ نَبِيًّا دَالًّا عَلَيْهِ وَ هَادِيًّا إِلَيْهِ فَهَدَى بِهِ
مِنَ الضَّلَالَةِ وَ اسْتَنْفَذْنَا بِهِ مِنَ الْجَهَالَةِ

We praise Him^{azwj} with the entirety of His^{azwj} Praises, upon the entirety of His^{azwj} Bounties, all of them, and we take Him^{azwj} as a Guide to rightly Guide our affairs, and we seek Refuge with Him^{azwj} from the evil of our deeds, and we seek His^{azwj} Forgiveness for the sins which preceded from us, and we testify that there is no god except for Allah^{azwj}, and that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}. He^{azwj} Sent Him^{azwj} with the Truth as a Prophet^{saww}, Indicating towards Him^{azwj} and as a guide to Him^{azwj}. So He^{azwj} Guided by him^{saww} from the straying, and Benefitted us by him^{saww} from the ignorance.

مَنْ يُطِيعِ اللَّهَ وَ رَسُولَهُ فَقَدْ فَازَ فَزْرًا عَظِيمًا وَ نَالَ ثَوَابًا جَزِيلًا وَ مَنْ يُعْصِ اللَّهَ وَ رَسُولَهُ فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا وَ اسْتَحَقَّ
عَذَابًا أَلِيمًا

The one who obeys Allah^{azwj} and His^{azwj} Rasool^{saww}, so he has succeeded with a great success, and attained abundant Rewards; and the one who disobeys Allah^{azwj} and His^{azwj} Rasool^{saww}, so he has lost with evident losses and is deserving of the Painful Punishment.

فَأَنْجِعُوا بِمَا يَجُوقُ عَلَيْكُمْ مِنَ السَّمْعِ وَ الطَّاعَةِ وَ إِخْلَاصِ النَّصِيحَةِ وَ حُسْنِ الْمُوَاظَرَةِ وَ أَعِينُوا عَلَى أَنْفُسِكُمْ بِلُزُومِ الطَّرِيقَةِ
الْمُسْتَقِيمَةِ وَ هَجِرِ الْأُمُورِ الْمَكْرُوهَةِ وَ تَعَاطُوا الْحَقَّ بَيْنَكُمْ وَ تَعَاوَنُوا بِهِ دُونِي وَ خُذُوا عَلَى يَدِ الظَّالِمِ السَّقِيهِ وَ مَرُوا

بِالْمَعْرُوفِ وَ انْهَوْا عَنِ الْمُنْكَرِ وَ اعْرِفُوا لِذَوِي الْفَضْلِ فَضْلَهُمْ عَصَمَنَا اللَّهُ وَ إِيَّاكُمْ بِالْهُدَى وَ تَبَيَّنَا وَ إِيَّاكُمْ عَلَى التَّقْوَى وَ اسْتَغْوِرُوا اللَّهَ لِي وَ لَكُمْ .

Therefore, rescue yourselves with what is rightful upon you, from the listening, and obedience, and sincerity of the advice, and the goodly sustenance, and assist upon yourselves by necessitating the straightway, and flee from the abhorrent matters, and give the rights between you, and be collaborating with me^{asws}, and seize upon the hands of the unjust ones, his foolishness, and enjoin with the goodness and forbid from the evil, and recognise the ones with the merits of their merits. May Allah^{azwj} Protect us^{asws} and you all with the Guidance, and may He^{azwj} Affirm us^{asws} and you all upon the piety, and I^{asws} seek Forgiveness for myself^{asws} and for you all'.⁷

بَابُ النَّوَادِرِ

Chapter 23 – The Miscellaneous

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَمَّنْ ذَكَرَهُ عَنِ الْحَارِثِ بْنِ الْمُغْبِرَةِ النَّصْرِيِّ قَالَ سَأَلَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى كُلُّ شَيْءٍ إِلَّا وَجْهَهُ فَقَالَ مَا يَقُولُونَ فِيهِ قُلْتُ يَقُولُونَ يَهْلِكُ كُلُّ شَيْءٍ إِلَّا وَجْهَ اللَّهِ فَقَالَ سُبْحَانَ اللَّهِ لَقَدْ قَالُوا قَوْلًا عَظِيمًا إِنَّمَا عَنَى بِذَلِكَ وَجْهَ اللَّهِ الَّذِي يُؤْتَى مِنْهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Nu'man, from Sayf Bin Ameyra, from the one who mentioned it, from Al Haris Bin Al Mugheira Al Nasry who said,

'Abu Abdullah^{asws} was asked about the Words of Allah^{azwj} Blessed and High **[28:88] everything will perish except for His Face**. So he^{asws} said: 'What are they (people) saying with regards to it?' I said, 'They are saying, 'Everything shall perish except for the Face of Allah^{azwj}'. So he^{asws} said: 'Glory be to Allah^{azwj}! They have spoken a grievous speech! But rather, it Means by that the Face (Perspective) of Allah^{azwj} Which Came from Him^{azwj}'.⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ كُلُّ شَيْءٍ إِلَّا وَجْهَهُ قَالَ مَنْ أَتَى اللَّهَ بِمَا أَمَرَ بِهِ مِنْ طَاعَةِ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَهُوَ الْوَجْهَ الَّذِي لَا يَهْلِكُ وَ كَذَلِكَ قَالَ مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ahmad Bin Muhammad Bin Abu Nasr, from Safwan Al Jammal,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[28:88] everything will perish except for His Face**. He^{asws} said: 'The one who comes to Allah^{azwj} with what He^{azwj} Commanded with from being obedient to Muhammad^{isaww}, so it is the Face (Perspective) of Allah^{azwj} which will not perish, and for that He^{azwj} Said **[4:80] Whoever obeys the Rasool, so he has obeyed Allah**'.⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ أَبِي سَلَامٍ النَّخَّاسِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ نَحْنُ الْمَتَانِي الَّذِي أَعْطَاهُ اللَّهُ نَبِيَّنَا مُحَمَّدًا (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ نَحْنُ وَجْهَ اللَّهِ نَنْقَلِبُ فِي

⁷ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 22 H 7

⁸ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 23 H 1

⁹ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 23 H 2

الأَرْضِ بَيْنَ أَظْهُرِكُمْ وَ نَحْنُ عَيْنُ اللَّهِ فِي خَلْقِهِ وَ يَدُهُ الْمَبْسُوطَةُ بِالرَّحْمَةِ عَلَى عِبَادِهِ عَرَفْنَا مَنْ عَرَفْنَا وَ جَهَلْنَا مَنْ جَهَلْنَا وَ إِمَامَةَ الْمُتَّقِينَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Abu Sallam Al Nakhhas, from one of our companions,

(It has been narrated) from Abu Ja'far^{asws} having said: 'We^{asws} are 'المثنائي' the double which Allah^{azwj} Gave to our Prophet Muhammad^{saww}, and we^{asws} are the Face of Allah^{azwj}. We^{azwj} turn over between you apparently, and we^{asws} are the Eye of Allah^{azwj} among His^{azwj} creatures, and His^{azwj} Hand Extended with the Mercy upon His^{azwj} servants. The one who recognised us^{asws}, recognised us^{asws}, and the one who is ignorant of us^{asws} is ignorant of us^{asws}, and (we^{asws} are) the Imams^{asws} of the pious'.¹⁰

لْحُسَيْنِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ وَ مُحَمَّدُ بْنُ يَحْيَى جَمِيعاً عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لِلَّهِ الْأَسْمَاءُ الْحُسْنَى فَادْعُوهُ بِهَا قَالَ نَحْنُ وَ اللَّهُ الْأَسْمَاءُ الْحُسْنَى الَّتِي لَا يَقْبَلُ اللَّهُ مِنَ الْعِبَادِ عَمَلًا إِلَّا بِمَعْرِفَتِنَا .

Al Husayn Bin Muhammad Al Ashary and Muhammad Bin Yahya, altogether from Ahmad Bin Is'haq, from Sa'dan Bin Muslim, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [7:180] **And Allah's are the Best Names, therefore call on Him by these.** He^{asws} said: 'We^{asws}, by Allah^{azwj}, are 'الأسماء الحسنی' the good names which Allah^{azwj} will not be Accepting the deeds from the servants except (if they are) with our^{asws} recognition'.¹¹

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْحَسَنِ بْنِ سَعِيدٍ عَنِ الْهَيْثَمِ بْنِ عَبْدِ اللَّهِ عَنْ مَرْوَانَ بْنِ صَبَّاحٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ اللَّهَ خَلَقَنَا فَأَحْسَنَ خَلْقَنَا وَ صَوَّرَنَا فَأَحْسَنَ صَوْرَنَا وَ جَعَلَنَا عَيْنَهُ فِي عِبَادِهِ وَ لِسَانَهُ النَّاطِقَ فِي خَلْقِهِ وَ يَدَهُ الْمَبْسُوطَةَ عَلَى عِبَادِهِ بِالرَّأْفَةِ وَ الرَّحْمَةِ وَ وَجْهَهُ الَّذِي يُؤْتِي مِنْهُ وَ بَابَهُ الَّذِي يُدَلُّ عَلَيْهِ وَ خَزَائِنَهُ فِي سَمَائِهِ وَ أَرْضِهِ

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

'Abu Abdullah^{asws} said: 'Allah^{azwj} Created us^{asws}, so Optimised our^{asws} creation; and He^{azwj} Imaged us^{asws}, so Optimised our^{asws} images, and Made us^{asws} to be His^{azwj} Eye among His^{azwj} servants, and His^{azwj} Speaking Tongue among His^{azwj} creatures, and His^{azwj} Extended Hand upon His^{azwj} creatures with the Leniency and the Mercy, and the Face (Perspective) which Came from Him^{azwj}, and His^{azwj} Door which He^{azwj} can be come to, and His^{azwj} Treasurers in His^{azwj} sky and His^{azwj} earth.

بِنَا أَنْتَمَرَتِ الْأَشْجَارُ وَ أَيْعَتِ الثَّمَارُ وَ جَرَتِ الْأَنْهَارُ وَ بِنَا يَنْزِلُ عَيْثُ السَّمَاءِ وَ يَنْبُتُ عُشْبُ الْأَرْضِ وَ بَعَادَتِنَا عِنْدَ اللَّهِ وَ لَوْ لَا نَحْنُ مَا عِبَدَ اللَّهُ .

Due to us^{asws} the trees are bearing fruit and the fruits are ripening, and the rivers are flowing, and due to us^{asws} descend the rains of the sky and the vegetation of the

¹⁰ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 23 H 3

¹¹ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 23 H 4

earth is growing, and due to our^{asws} worshipping Allah^{azwj}. And, had it not been for us^{asws}, Allah^{azwj} would not be worshipped'.¹²

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيْعٍ عَنْ عَمِّهِ حَمْرَةَ بْنِ بَزِيْعٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ فَلَمَّا أَسْفُونَا أَنْتَقَمْنَا مِنْهُمْ فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَأْسَفُ كَأَسْفِنَا وَ لَكِنَّهُ خَلَقَ أَوْلِيَاءَ لِنَفْسِهِ يَأْسِفُونَ وَ يَرْضُونَ وَ هُمْ مَخْلُوقُونَ مَرْبُوبُونَ فَجَعَلَ رِضَاهُمْ رِضَا نَفْسِهِ وَ سَخَطَهُمْ سَخَطَ نَفْسِهِ لِأَنَّهُ جَعَلَهُمُ الدُّعَاةَ إِلَيْهِ وَ الْأِدْلَاءَ عَلَيْهِ

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

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[43:55] Then when they displeased Us, We inflicted a retribution on them.** So he^{asws} said: 'Allah^{azwj} Mighty and Majestic does not regret like we tend to regret, but He^{azwj} Created Friends for Himself^{azwj} who are regretting and being pleased, and they are creations, being Nourished. Thus, He^{azwj} Made their^{asws} pleasure as being His^{azwj} Pleasure, and their^{asws} anger as being His^{azwj} Anger, because He^{azwj} Made them^{asws} as the inviters to Him^{azwj}, and the Indicators to Him^{azwj}.

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

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

فَكُلُّ هَذَا وَ شِبْهُهُ عَلَى مَا ذَكَرْتُ لَكَ وَ هَكَذَا الرِّضَا وَ العُضْبُ وَ غَيْرُهُمَا مِنَ الْأَشْيَاءِ مِمَّا يُشَاكِلُ ذَلِكَ وَ لَوْ كَانَ يَصِلُ إِلَى اللَّهِ الْأَسْفُ وَ الصَّجْرُ وَ هُوَ الَّذِي خَلَقَهُمَا وَ أَنْشَأَهُمَا لَجَارَ لِقَائِلِ هَذَا أَنْ يَقُولَ إِنَّ الْخَالِقَ يُبِيدُ يَوْمًا مَا لِأَنَّهُ إِذَا دَخَلَهُ العُضْبُ وَ الصَّجْرُ دَخَلَهُ التَّغْيِيرُ وَ إِذَا دَخَلَهُ التَّغْيِيرُ لَمْ يُؤْمِنْ عَلَيْهِ الْإِبَادَةُ

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

تُمْ لَمْ يُعْرِفِ الْمُكُونُ مِنَ الْمُكَوَّنِ وَ لَا الْقَادِرُ مِنَ الْمُقْدُورِ عَلَيْهِ وَ لَا الْخَالِقُ مِنَ الْمَخْلُوقِ تَعَالَى اللَّهُ عَنْ هَذَا الْقَوْلِ عُلُوًّا كَبِيرًا بَلْ هُوَ الْخَالِقُ لِلْأَشْيَاءِ لَا لِحَاجَةٍ فَإِذَا كَانَ لَا لِحَاجَةَ اسْتَحَالَ الْحُدُّ وَ الْكَيْفُ فِيهِ فَافْهَمْ إِنَّ شَاءَ اللَّهُ تَعَالَى .

¹² Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 23 H 5

Then it would not be recognized, the Bringer into being from the comer into being, nor the Powerful from the one empowered upon, nor the Creator from the Created. Exalted is Allah^{azwj} from this speech, Loftier, Greater. But, He^{azwj} is the Creator of the things, not for a need. So when there was no need, the limitation is impossible, (as well as the) 'how' (Qualitative State) regarding Him^{azwj}. Therefore, understand, if Allah^{azwj} the Exalted so Desires'.¹³

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَصْرٍ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ عَنْ أَسْوَدَ بْنِ سَعِيدٍ قَالَ كُنْتُ عِنْدَ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فَأَنْشَأَ يَقُولُ ابْتِدَاءً مِنْهُ مِنْ غَيْرِ أَنْ أَسْأَلَهُ نَحْنُ حُجَّةُ اللَّهِ وَ نَحْنُ بَابُ اللَّهِ وَ نَحْنُ لِسَانُ اللَّهِ وَ نَحْنُ وَجْهُ اللَّهِ وَ نَحْنُ عَيْنُ اللَّهِ فِي خَلْقِهِ وَ نَحْنُ وِلَاةُ أَمْرِ اللَّهِ فِي عِبَادِهِ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Nasr, from Muhammad Bin Humran, from Aswad Bin Saeed who said,

'I was in the presence of Abu Ja'far^{asws}, so he^{asws} initiated saying from without having been questioned: 'We^{asws} are the Proof^{asws} of Allah^{azwj}, and we^{asws} are the Door of Allah^{azwj}, and we^{asws} are the tongue of Allah^{azwj}, and we^{asws} are the Face of Allah^{azwj}, and we^{asws} are the eye of Allah^{azwj} among His^{azwj} creatures, and we^{asws} are the Masters of the Command of Allah^{azwj} among His^{azwj} servants'.¹⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ حَسَّانِ الْجَمَّالِ قَالَ حَدَّثَنِي هَاشِمُ بْنُ أَبِي عُمَارَةَ الْجَنْبِيُّ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) يَقُولُ أَنَا عَيْنُ اللَّهِ وَ أَنَا يَدُ اللَّهِ وَ أَنَا جَنْبُ اللَّهِ وَ أَنَا بَابُ اللَّهِ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ahmad Bin Muhammad Bin Abu Nasr, from Hassan Al Jammal who said, 'Hashim Bin Abu Umara Al Junbiyyi narrated to me saying,

'I heard Amir Al-Momineen^{asws} saying: 'I^{asws} am an eye of Allah^{azwj}, and I^{asws} am a Hand of Allah^{azwj}, and I^{asws} am a Side of Allah^{azwj}, and I^{asws} am a Door of Allah^{azwj}'.¹⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيْعٍ عَنْ عَمِّهِ حَمْرَةَ بْنِ بَزِيْعٍ عَنْ عَلِيِّ بْنِ سُؤَيْدٍ عَنْ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَا حَسْرَتِي عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ قَالَ جَنْبُ اللَّهِ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) وَ كَذَلِكَ مَا كَانَ بَعْدَهُ مِنَ الْأَوْصِيَاءِ بِالْمَكَانِ الرَّبِيعِ إِلَى أَنْ يَنْتَهِيَ الْأَمْرُ إِلَى آخِرِهِمْ .

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

(It has been narrated) from Abu Al-Hassan Musa^{asws} Bin Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [39:56] **O regret, for what I wasted regarding the Side of Allah.** He^{asws} said: 'Side of Allah^{azwj}, is Amir Al-Momineen^{asws}, and similar to that are the ones from after him^{asws} from the successors^{asws}, with the high place up to the matter ending to the last of them^{asws}'.¹⁶

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ عَنْ عَلِيِّ بْنِ الصَّلْتِ عَنِ الْحَكَمِ وَ إِسْمَاعِيلَ ابْنَيْ حَبِيبٍ عَنْ بُرَيْدِ الْعَجَلِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَقُولُ بِنَا عَبْدِ اللَّهِ وَ بِنَا عُرْفِ اللَّهِ وَ بِنَا وَحْدَ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ مُحَمَّدٌ حِجَابُ اللَّهِ تَبَارَكَ وَ تَعَالَى .

¹³ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 23 H 6

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

¹⁵ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 23 H 8

¹⁶ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 23 H 9

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Ali Bin Al Salt, from Al Hakam and Ismail, two sons of Habeeb, from Bureyd Al Ijaly who said,

'I heard Abu Ja'far^{asws} saying: 'Due to us^{azwj} Allah^{azwj} is worshipped, and due to us^{asws} Allah^{azwj} is recognised, and due to us^{asws} Allah^{azwj} the Blessed and High is regarded as One, and Muhammad^{saww} is a veil of Allah^{azwj} Blessed and High'.¹⁷

بَعْضُ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ الْوَهَّابِ بْنِ بَشِيرٍ عَنْ مُوسَى بْنِ قَادِمٍ عَنْ سُلَيْمَانَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَا ظَلَمُونَا وَ لَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ قَالَ إِنَّ اللَّهَ تَعَالَى أَكْبَرُ وَ أَعْزُّ وَ أَجَلُّ وَ أَمْنَعُ مِنْ أَنْ يُظْلَمَ وَ لَكِنَّهُ خَلَطَنَا بِنَفْسِهِ فَجَعَلَ ظَلَمَنَا ظَلَمَهُ وَ لَا يَتَنَا وَ لَا يَتْنَا وَ لَئِنَّمَا يَقُولُ إِنَّمَا وَ لِيُكْمِ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا يَعْنِي الْأَيُّمَةَ مِنَّا ثُمَّ قَالَ فِي مَوْضِعٍ آخَرَ وَ مَا ظَلَمُونَا وَ لَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ثُمَّ ذَكَرَ مِثْلَهُ .

One of our companions, from Muhammad Bin Abdullah, from Abdul Wahhab Bin Bishr, from Musa Bin Wadam, from Suleyman, from Zurara,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Might and Majestic **[2:57] and they were not unjust to Us but they were unjust to themselves**. He^{asws} said: 'Allah^{azwj} the Exalted is Greater, and Mightier, and more Majestic, and more Impregnable than to be oppressed. But, He^{azwj} Combined us^{asws} with Himself^{azwj}, so He^{azwj} Made our^{asws} being oppressed as Him^{azwj} being oppressed, and our^{asws} friendship as being His^{azwj} friendship where He^{azwj} is Saying **[5:55] But rather, only Allah is your Guardian and His Rasool and those who believe**, Meaning the Imams^{asws} from us^{asws}. Then He^{azwj} Said in another place **[2:57] and they were not unjust to Us but they were unjust to themselves**'. Then he^{asws} mentioned similar to that'.¹⁸

بَابُ الْبَدَاءِ

Chapter 24 – The Changing of Allah^{azwj}'s Decision (الْبَدَاءِ)

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنِ الْحَجَّالِ عَنْ أَبِي إِسْحَاقَ ثَعْلَبَةَ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَامُ) قَالَ مَا عِبَدَ اللَّهُ بِشَيْءٍ مِثْلَ الْبَدَاءِ

Muhammad Bin Yahya, from Ahmad Bin Ahmad Muhammad Bin Isa, from Al Hajjal, from Abu Is'haq Sa'alba, from Zurara Bin Ayn,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) having said: 'Allah^{azwj} has not been worshipped by anything like The Changing of Allah^{azwj}'s Decision (الْبَدَاءِ)'.¹⁹

وَ فِي رِوَايَةِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَا عُظِّمَ اللَّهُ بِمِثْلِ الْبَدَاءِ .

And in another report of Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} (having said): 'Allah^{azwj} has not been revered with the likes of The Changing of Allah^{azwj}'s Decision (الْبَدَاءِ)'.¹⁹

¹⁷ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 23 H 10

¹⁸ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 23 H 11

¹⁹ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 24 H 1

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ وَ حَفْصِ بْنِ الْبَخْتَرِيِّ وَ غَيْرِهِمَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ فِي هَذِهِ الْآيَةِ يَمْحُوا اللَّهُ مَا يَشَاءُ وَ يُثَبِّتُ قَالَ فَقَالَ وَ هَلْ يُمْحَى إِلَّا مَا كَانَ ثَابِتًا وَ هَلْ يُثَبِّتُ إِلَّا مَا لَمْ يَكُنْ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim and Hafs Bin Al Bakhtary and someone else,

(It has been narrated) from Abu Abdullah^{asws} having said regarding this Verse **[13:39] Allah Obliterates whatever He so Desires to and Establishes:** 'And does He^{azwj} Obliterate except what was (previously) Established, and does He^{azwj} Establish except what had not occurred?'²⁰

عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَا بَعَثَ اللَّهُ نَبِيًّا حَتَّى يَأْخُذَ عَلَيْهِ ثَلَاثَ خِصَالٍ الْإِقْرَارَ لَهُ بِالْعُبُودِيَّةِ وَ خَلْعَ الْأَنْدَادِ وَ أَنَّ اللَّهَ يُعْطِمُ مَا يَشَاءُ وَ يُؤَخِّرُ مَا يَشَاءُ .

Ali, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} did not Send a Prophet^{as} until He^{azwj} Took three characteristics to be upon him^{as} – The acknowledgement to Him^{azwj} of His^{azwj} Lordship, and Keeping away from the idols, and that Allah^{azwj} Brings forwards whatever He^{azwj} so Desires to, and Delays whatever He^{azwj} so Desires to'.²¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ حُمْرَانَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ قَضَى أَجَلًا وَ أَجَلٌ مُسَمًّى عِنْدَهُ قَالَ هُمَا أَجَلَانِ أَجَلٌ مَحْتَمٌ وَ أَجَلٌ مَوْقُوفٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Zurara, from Humran,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[6:2] then He Decreed a term; and there is a term Named with Him.** He^{asws} said: 'These are two terms – A Determined term and a suspended term'.²²

أَحْمَدُ بْنُ مِهْرَانَ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحَسَنِيِّ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ خَلْفِ بْنِ حَمَادٍ عَنْ ابْنِ مُسْكَانَ عَنْ مَالِكِ الْجُهَنِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ تَعَالَى أَوْ لَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَ لَمْ يَكُنْ شَيْئًا قَالَ فَقَالَ لَا مُقَدَّرًا وَ لَا مُكُونًا

Ahmad Bin Mihran, from Abdul Azeem Bin Abdullah Al Hasanni, from Ali Bin Asbat, from Khalaf Bin Hammad, from Ibn Muskan, from Malik Al Juhny who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} the Exalted **[19:67] Or does not the human being remember that We Created him before, when he was nothing?** So he^{asws} said: 'Neither Measured nor Configured'.

قَالَ وَ سَأَلْتُهُ عَنْ قَوْلِهِ هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَذْكُورًا فَقَالَ كَانَ مُقَدَّرًا غَيْرَ مَذْكُورٍ .

²⁰ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 24 H 2

²¹ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 24 H 3

²² Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 24 H 4

He (the narrator) said, 'And I asked him^{asws} about His^{azwj} Words [76:1] **There surely came over the human being a period of time when he had not become a thing worthy of mention.** So he^{asws} said: 'Ordained without being Mentioned'.²³

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ عَنِ الْفَضْلِ بْنِ بَسَّارٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَقُولُ الْعِلْمُ عِلْمَانِ فَعِلْمٌ عِنْدَ اللَّهِ مَخْرُوعٌ لَمْ يُطْلَعْ عَلَيْهِ أَحَدٌ مِنْ خَلْقِهِ وَ عِلْمٌ مَلَائِكَتَهُ وَ رُسُلَهُ

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

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

فَمَا عِلْمُهُ مَلَائِكَتَهُ وَ رُسُلَهُ فَإِنَّهُ سَيَكُونُ لَا يَكْذِبُ نَفْسَهُ وَ لَا مَلَائِكَتَهُ وَ لَا رُسُلَهُ وَ عِلْمٌ عِنْدَهُ مَخْرُوعٌ يُقَدِّمُ مِنْهُ مَا يَشَاءُ وَ يُؤَخِّرُ مِنْهُ مَا يَشَاءُ وَ يُثَبِّتُ مَا يَشَاءُ .

So, as for what He^{azwj} Taught His^{azwj} Angels and His^{azwj} Rasools^{as}, so it is going to happen. Neither did He^{azwj} Lie Himself^{azwj}, nor did His^{azwj} Angels, nor did His^{azwj} Rasools^{as}; and the Knowledge which is Treasured with Him^{azwj}, He^{azwj} Brings forwards from it whatever He^{azwj} so Desires to, and Delays from it whatever He^{azwj} so Desires to, and He^{azwj} Affirms whatever He^{azwj} so Desires to'.²⁴

وَ بِهِذَا الْإِسْنَادِ عَنْ حَمَّادِ بْنِ عِيسَى عَنِ الْفَضْلِ بْنِ بَسَّارٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَقُولُ مِنَ الْأُمُورِ أُمُورٌ مُؤَقَّوْفَةٌ عِنْدَ اللَّهِ يُقَدِّمُ مِنْهَا مَا يَشَاءُ وَ يُؤَخِّرُ مِنْهَا مَا يَشَاءُ .

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

'I heard Abu Ja'far^{asws} saying: 'From the matters is a matter suspended in the Presence of Allah^{azwj}. He^{azwj} Brings forward from these whatever He^{azwj} so Desires to, and Delays from these whatever He^{azwj} so Desires to'.²⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَعْفَرِ بْنِ عُثْمَانَ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ وَ وَهْبِ بْنِ حَفْصِ بْنِ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ لِلَّهِ عِلْمَيْنِ عِلْمٌ مَكْنُونٌ مَخْرُوعٌ لَا يَعْلَمُهُ إِلَّا هُوَ مِنْ ذَلِكَ يَكُونُ الْبَدَاءُ وَ عِلْمٌ مَلَائِكَتَهُ وَ رُسُلَهُ وَ أَنْبِيَآءَهُ فَتَحْنُ نَعْلَمُهُ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Ja'far Bin Usman, from Sama'at, from Abu Baseer, and Wuheyb Bin Hafs, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'For Allah^{azwj} there are two (types of) Knowledge – a Knowledge Concealed, Treasured, none know it except for Him^{azwj}. From that is the occurrence of the Changing of Allah^{azwj}'s Decision; and a Knowledge Taught to His^{azwj} Angels and His^{azwj} Rasools^{as}, and His^{azwj} Prophets. So we^{asws} know it'.²⁶

²³ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 24 H 5

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

²⁵ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 24 H 7

²⁶ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 24 H 8

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا بَدَأَ اللَّهُ فِي شَيْءٍ إِلَّا كَانَ فِي عِلْمِهِ قَبْلَ أَنْ يَبْدُوَ لَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Hassan Bin Mahboub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} did not Change (His^{azwj} Decision) regarding anything except that it was always in His^{azwj} Knowledge before that He^{azwj} would be Changing it'.²⁷

عَنْهُ عَنْ أَحْمَدَ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ عَمْرِو بْنِ عُثْمَانَ الْجُهَنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ لَمْ يَبْدَأْ لَهُ مِنْ جَهْلٍ .

From him, from Ahmad, from Al Hassan Bin Ali Bin Fazzal, from Dawood Bin Farqad, from Amro Bin Usman Al Juhny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj}, (His^{azwj} Decision) does not change for Him^{azwj} due to ignorance'.²⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) هَلْ يَكُونُ الْيَوْمَ شَيْءٌ لَمْ يَكُنْ فِي عِلْمِ اللَّهِ بِالْأَمْسِ قَالَ لَا مَنْ قَالَ هَذَا فَأَخْرَاهُ اللَّهُ فَلْتُ أَرَأَيْتَ مَا كَانَ وَ مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ أَلَيْسَ فِي عِلْمِ اللَّهِ قَالَ بَلَى قَبْلَ أَنْ يَخْلُقَ الْخَلْقَ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Mansour Bin Hazim who said,

'I asked Abu Abdullah^{asws}, 'Would something happen today which did not happen to be in the Knowledge of Allah^{azwj} yesterday?' He^{asws} said: 'No. The one who says this, so Allah^{azwj} would Disgrace him'. I said, 'What is your^{asws} view of what has happened, and what is going to happen up to the Day of Judgment. Isn't it in the Knowledge of Allah^{azwj}?' He^{asws} said: 'But, (even) before He^{azwj} Created the creatures'.²⁹

عَلِيُّ عَنْ مُحَمَّدٍ عَنْ يُونُسَ عَنْ مَالِكِ الْجُهَنِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ لَوْ عَلِمَ النَّاسُ مَا فِي الْقَوْلِ بِالْبَدَاءِ مِنَ الْأَجْرِ مَا فَتَرُوا عَنِ الْكَلَامِ فِيهِ .

Ali Bin Muhammad, from Yunus, from Malik Al Juhny who said,

'I heard Abu Abdullah^{asws} saying: 'If the people knew what Recompense would be in the speech with The Changing of Allah^{azwj}'s Decision (الْبَدَاءِ), they would not languish from the speaking with regards to it'.³⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ عَمْرِو الْكُوفِيِّ أَخِي يَحْيَى عَنْ مُرَازِمِ بْنِ حَكِيمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ مَا تَنَبَّأَ نَبِيٌّ قَطُّ حَتَّى يُقَرَّ بِهِ بِخَمْسِ خِصَالٍ بِالْبَدَاءِ وَ الْمَشِيئَةِ وَ السُّجُودِ وَ الْعُبُودِيَّةِ وَ الطَّاعَةِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of our companions, from Muhammad Bin Amro Al Kufy, a brother of Yahya, from Murazim Bin Hakeym who said,

²⁷ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 24 H 9

²⁸ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 24 H 10

²⁹ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 24 H 11

³⁰ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 24 H 12

'I heard Abu Abdullah^{asws} saying: 'No Prophet^{saww} was Granted Prophet-hood at all until he^{as} acknowledged to Allah^{azwj} with five characteristics – The Changing of Allah^{azwj}'s Decision (الْبَدَاءُ), and the Desire, and the Prostrations, and the servitude, and the obedience'.³¹

وَبِهَذَا الْإِسْنَادِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ يُونُسَ عَنْ جَهْمِ بْنِ أَبِي جَهْمَةَ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَخْبَرَ مُحَمَّدًا (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بِمَا كَانَ مُنْذُ كَانَتْ الدُّنْيَا وَبِمَا يَكُونُ إِلَى انْقِضَاءِ الدُّنْيَا وَ أَخْبَرَهُ بِالْمَحْتُومِ مِنْ ذَلِكَ وَ اسْتَنْتَى عَلَيْهِ فِيمَا سِوَاهُ .

And by this chain, from Ahmad Bin Muhammad, from Ja'far Bin Muhammad, from Yunus, from Jahm Bin Abu Jahma, from the one who narrated it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Informed Muhammad^{saww} with whatever had happened since the coming into being of the world, and with whatever was going to happen up to the expiry of the world, and Informed him^{saww} with the Ordained (matters) from that, and Excluded upon him^{saww} with regards to what was besides it'.³²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الرَّيَّانِ بْنِ الصَّلْتِ قَالَ سَمِعْتُ الرَّضَا (عَلَيْهِ السَّلَامُ) يَقُولُ مَا بَعَثَ اللَّهُ نَبِيًّا قَطُّ إِلَّا بِتَحْرِيمِ الْخَمْرِ وَ أَنْ يُؤَمَّرَ لِلَّهِ بِالْبَدَاءِ .

Ali Bin Ibrahim, from his father, from al Rayyan Bin Al Salt who said,

'I heard Al-Reza^{asws} saying: 'Allah^{azwj} did not Send a Prophet^{as} at all except with the Prohibition of the wine and that he^{as} acknowledges to Allah^{azwj} with the Changing of Allah^{azwj}'s Decision (الْبَدَاءُ)'.³³

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ قَالَ سُئِلَ الْعَالِمُ (عَلَيْهِ السَّلَامُ) كَيْفَ عَلَّمَ اللَّهُ قَالَ عَلِمَ وَ شَاءَ وَ أَرَادَ وَ قَدَّرَ وَ قَضَى وَ أَمْضَى فَأَمْضَى مَا قَضَى وَ قَدَّرَ مَا أَرَادَ فَبِعِلْمِهِ كَانَتْ الْمَشِيئَةُ وَ بِمَشِيئَتِهِ كَانَتْ الْإِرَادَةُ وَ بِإِرَادَتِهِ كَانَتْ التَّقْدِيرُ وَ بِتَقْدِيرِهِ كَانَتْ الْقَضَاءُ وَ بِقَضَائِهِ كَانَتْ الْإِمْضَاءُ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad who said,

'The Knowledgeable one^{asws} was asked, 'How does Allah^{azwj} Know?' He^{asws} said: 'He^{azwj} Knows, and Desires, and Intends, and Determines, and Ordains, and Accomplishes. So He^{azwj} Accomplishes what He^{azwj} Ordains, and Ordains what He^{azwj} Determines, and Determines what He^{azwj} Intends. So, in His^{azwj} Knowledge was the Desire, and in His^{azwj} Desire was the Intention, and in His^{azwj} Intention was the Pre-Determination, and in His^{azwj} Pre-determination was the Ordainment, and in His^{azwj} Ordainment was the Accomplishment.

وَ الْعِلْمُ مُنْقَدِّمٌ عَلَى الْمَشِيئَةِ وَ الْمَشِيئَةُ تَائِبَةٌ وَ الْإِرَادَةُ تَالِثَةٌ وَ التَّقْدِيرُ وَاقِعٌ عَلَى الْقَضَاءِ بِالْإِمْضَاءِ

And the Knowledge was precedent upon the Desire, and the Desire is second, and the Intention is third, and the Pre-determination occurs upon the Ordainment by the Accomplishment.

³¹ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 24 H 13

³² Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 24 H 14

³³ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 24 H 15

قَلِيلَهُ تَبَارَكَ وَ تَعَالَى الْبَدَاءُ فِيمَا عَلِمَ مَتَى شَاءَ وَ فِيمَا أَرَادَ لِتَقْدِيرِ الْأَشْيَاءِ فَإِذَا وَقَعَ الْقَضَاءُ بِالْإِمْضَاءِ فَلَا بَدَاءَ فَالْعَلْمُ فِي الْمَعْلُومِ قَبْلَ كَوْنِهِ وَ الْمَشِيئَةُ فِي الْمُنْشَأِ قَبْلَ عَيْنِهِ وَ الْإِرَادَةُ فِي الْمُرَادِ قَبْلَ قِيَامِهِ وَ التَّقْدِيرُ لِهَذِهِ الْمَعْلُومَاتِ قَبْلَ تَفْصِيلِهَا وَ تَوْصِيلِهَا عَيْنَانًا وَ وَقْتًا

Thus, for Allah^{azwj} Blessed and High is the Change of Allah^{azwj}'s Decision (الْبَدَاءُ) with regards to what He^{azwj} Knows when He^{azwj} Desires. Regarding what He^{azwj} Intends for the Pre-determination of the things, so there is no Change in the Decision. Thus the knowledge regarding the known is before its coming into being, and the Desire regarding the desired is before its reality, and the Intention regarding the intended is before its establishment, and the Determination of these information is before it detail and it's arriving into visibility and time.

وَ الْقَضَاءُ بِالْإِمْضَاءِ هُوَ الْمُبْرَمُ مِنَ الْمَفْعُولَاتِ ذَوَاتِ الْأَجْسَامِ الْمُدْرَكَاتِ بِالْحَوَاسِّ مِنْ ذَوِي لَوْنٍ وَ رِيحٍ وَ وَزْنٍ وَ كَيْلٍ وَ مَا دَبَّ وَ دَرَجَ مِنْ إِنْسٍ وَ جِنٍّ وَ طَيْرٍ وَ سِبَاعٍ وَ غَيْرِ ذَلِكَ مِمَّا يُدْرَكُ بِالْحَوَاسِّ

And the Ordainment is by the Accomplishment, the conclusion from the deeds with the embodiments which can be felt by the sensory perception from the ones with the colours, and smell, and weight, and measurement, and what creeps and crawls from the humans, and Jinn, and birds, and wild animals and other than that from what can be felt by the sensory perceptions.

قَلِيلَهُ تَبَارَكَ وَ تَعَالَى فِيهِ الْبَدَاءُ مِمَّا لَا عَيْنَ لَهُ فَإِذَا وَقَعَ الْعَيْنُ الْمَفْهُومُ الْمُدْرَكُ فَلَا بَدَاءَ وَ اللَّهُ يَفْعَلُ مَا يَشَاءُ

So, for the Blessed and High there is the Change of Decision (الْبَدَاءُ) in it from what there is no physical reality to it. So when the physical reality occurs, the concept of the sensed, so there is no Change of Decision (الْبَدَاءُ), and Allah^{azwj} Does whatever He^{azwj} so Desires to.

فِي الْعَلْمِ الْعِلْمُ الْأَشْيَاءِ قَبْلَ كَوْنِهَا وَ بِالْمَشِيئَةِ عَرَفَ صِفَاتِهَا وَ حُدُودَهَا وَ أَنْشَأَهَا قَبْلَ إِظْهَارِهَا وَ بِالْإِرَادَةِ مَيَّرَ أَنْفُسَهَا فِي أَلْوَانِهَا وَ صِفَاتِهَا وَ بِالْتَّقْدِيرِ قَدَّرَ أَقْوَاتَهَا وَ عَرَفَ أَوْلَهَا وَ آخِرَهَا وَ بِالْقَضَاءِ أَبَانَ لِلنَّاسِ أَمَاكِنَهَا وَ دَلَّاهُمْ عَلَيْهَا وَ بِالْإِمْضَاءِ شَرَحَ عِلْلَهَا وَ أَبَانَ أَمْرَهَا

So by the Knowledge, the things are known before their coming into being; and by the Desire are recognised their qualities, and their limits, and He^{azwj} Established these before their manifestations; and by the Intention He^{azwj} Distinguished their selves with regards to their colours and their qualities; and by the Determination Measured out their strengths, and Recognised their beginnings, and their endings; and by the Ordainment, He^{azwj} Clarified to the people of their places and Indicated upon these; and by the Accomplishment, Explained their reasons, and Clarified their matters.

وَ ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ .

And that is the Determination of the Mighty, the Wise.³⁴

³⁴ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 24 H 16

بَاب فِي أَنَّهُ لَا يَكُونُ شَيْءٌ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا بِسَبْعَةٍ

Chapter 25 – Regarding that there is nothing coming into being in the skies and the earth except with seven (characteristics)

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ وَ مُحَمَّدِ بْنِ خَالِدٍ جَمِيعاً عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ مُحَمَّدِ بْنِ عُمَارَةَ عَنْ حَرِيزِ بْنِ عَبْدِ اللَّهِ وَ عَبْدِ اللَّهِ بْنِ مُسْكَانَ جَمِيعاً عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُ قَالَ لَا يَكُونُ شَيْءٌ فِي الْأَرْضِ وَ لَا فِي السَّمَاءِ إِلَّا بِهَذِهِ الْخُصَالِ السَّبْعِ بِمَشِيئَةٍ وَ إِرَادَةٍ وَ قَدْرٍ وَ قَضَاءٍ وَ إِذْنٍ وَ كِتَابٍ وَ أَجَلٍ فَمَنْ زَعَمَ أَنَّهُ يَقْدِرُ عَلَى نَقْضِ وَاحِدَةٍ فَقَدْ كَفَرَ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saer and Muhammad Bin Khalid, altogether from Fazalat Bin Ayoub, from Muhammad Bin Umara, from Hareyz Bin Abdullah and Abdullah Bin Muskan, altogether,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There does not coming into being anything in the earth nor in the sky except with these seven characteristics – By (Allah^{azwj}'s) Desire, and (Allah^{azwj}'s) Intention, and (Allah^{azwj}'s) Determination, and (Allah^{azwj}'s) Ordainment, and (Allah^{azwj}'s) Permission, and the (Allah^{azwj}'s) Writing (Decreeing), and (Allah^{azwj}'s) Term. So the one who claims that he has power (ability) upon violating one (of these), so he has disbelieved'.

وَ رَوَاهُ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ حَفْصِ بْنِ عُمَارَةَ عَنْ حَرِيزِ بْنِ عَبْدِ اللَّهِ وَ ابْنِ مُسْكَانَ مِثْلَهُ .

And Ali Bin Ibrahim reported, from his father, from Muhammad Bin Hafsa, from Muhammad Bin Umara, from Hareyz, from Abdullah and Ibn Muskan – similar to it.³⁵

وَ رَوَاهُ أَيْضاً عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ زَكَرِيَّا بْنِ عَمْرَانَ عَنْ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ لَا يَكُونُ شَيْءٌ فِي السَّمَاوَاتِ وَ لَا فِي الْأَرْضِ إِلَّا بِسَبْعِ بَقَضَاءٍ وَ قَدْرٍ وَ إِرَادَةٍ وَ مَشِيئَةٍ وَ كِتَابٍ وَ أَجَلٍ وَ إِذْنٍ فَمَنْ زَعَمَ غَيْرَ هَذَا فَقَدْ كَذَبَ عَلَى اللَّهِ أَوْ رَدَّ عَلَى اللَّهِ عِزَّ وَ جَلَّ .

And he (Ali Bin Ibrahim) reported from his father as well, from Muhammad Bin Khalid, from Zakariyya Bin Imran,

(It has been narrated) from Abu Al-Hassan Musa^{asws} Bin Ja'far^{asws} having said: 'Nothing comes into being in the skies nor in the earth except by seven – By (Allah^{azwj}'s) Ordainment, and (Allah^{azwj}'s) Determination, and (Allah^{azwj}'s) Intention, and (Allah^{azwj}'s) Desire, and (Allah^{azwj}'s) Writing (Decreeing), and (Allah^{azwj}'s) Term and Permission. So the one who claims other than this, so he has lied against Allah^{azwj} or rejected upon Allah^{azwj} Mighty and Majestic'.³⁶

بَابُ الْمَشِيئَةِ وَ الْإِرَادَةِ

Chapter 26 – The Desire and the Intention

عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ الْهَاشِمِيِّ قَالَ سَمِعْتُ أَبَا الْحَسَنِ مُوسَى بْنَ جَعْفَرٍ (عَلَيْهِ السَّلَام) يَقُولُ لَا يَكُونُ شَيْءٌ إِلَّا مَا شَاءَ اللَّهُ وَ أَرَادَ وَ قَدَّرَ وَ قَضَى قُلْتُ مَا

³⁵ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 25 H 1

³⁶ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 25 H 2

مَعْنَى شَاءَ قَالَ ابْتِدَاءُ الْفِعْلِ قُلْتُ مَا مَعْنَى قَدَرَ قَالَ تَقْدِيرُ الشَّيْءِ مِنْ طَوْلِهِ وَ عَرْضِهِ قُلْتُ مَا مَعْنَى قَضَى قَالَ إِذَا قَضَى أَمْضَاهُ فَذَلِكَ الَّذِي لَا مَرَدَّ لَهُ .

Ali Bin Muhammad Bin Abdullah, from Ahmad Bin Abu Abdullah, from his father, from Muhammad Bin Suleyman Al Dalaymi, from Ali Bin Ibrahim Al Hashimy who said,

'I heard Abu Al-Hassan Musa^{asws} Bin Ja'far^{asws} saying: 'Nothing comes into being except what Allah^{azwj} so Desires, and Intends, and Determines, and Ordains'. I said, 'What is the meaning of Desire?' He^{asws} said: 'Initiating the deed'. I said, 'What is the meaning of determination?' He^{asws} said: 'Determining the things, from its length, and its width'. I said, 'What is the meaning of Ordaining?' He^{asws} said: 'When it is Ordained, it is accomplished. So that is which, there is no averting for it'.³⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) شَاءَ وَ أَرَادَ وَ قَدَرَ وَ قَضَى قَالَ نَعَمْ قُلْتُ وَ أَحَبَّ قَالَ لَا قُلْتُ وَ كَيْفَ شَاءَ وَ أَرَادَ وَ قَدَرَ وَ قَضَى وَ لَمْ يُحِبَّ قَالَ هَكَذَا خَرَجَ إِلَيْنَا .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Aban, from Abu Baseer who said,

'I said to Abu Abdullah^{asws}, '(He^{azwj}) 'شَاءَ وَ أَرَادَ وَ قَدَرَ وَ قَضَى' Desires, and Intends, and Determines and Ordains?' He^{asws} said: 'Yes'. I said, 'And He^{azwj} Loves?' He^{asws} said: 'No'. I said, 'And how does He^{azwj} Desires, and Intends, and Determines, and Ordains, and He^{azwj} does not Love?' He^{asws} said: 'This is how it has come out to us^{asws},³⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنْ وَاصِلِ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ أَمَرَ اللَّهُ وَ لَمْ يَشَأْ وَ شَاءَ وَ لَمْ يَأْمُرْ أَمَرَ إِبْلِيسَ أَنْ يَسْجُدَ لِآدَمَ وَ شَاءَ أَنْ لَا يَسْجُدَ وَ لَوْ شَاءَ لَسَجَدَ وَ نَهَى آدَمَ عَنْ أَكْلِ الشَّجَرَةِ وَ شَاءَ أَنْ يَأْكُلَ مِنْهَا وَ لَوْ لَمْ يَشَأْ لَمْ يَأْكُلْ .

Ali Bin Ibrahim, from his father, from Ali Bin Ma'bad, from Wasil Bin Suleyman, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'Allah^{azwj} Commands and does not Desire, and Desires and does not Command. He^{azwj} Commanded Iblees^{la} that he^{la} should prostrate to Adam^{as} and Desired that he^{la} does not prostrate, and had He^{azwj} Desired so, he^{la} would have prostrated; and He^{azwj} Forbade Adam^{as} from eating from the tree, and Desired that he^{as} eats from eat, and had He^{azwj} not Desired so, he^{as} would not have eaten'.³⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ الْمُخْتَارِ بْنِ مُحَمَّدِ بْنِ الْهَمْدَانِيِّ وَ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ الْعَلَوِيِّ جَمِيعاً عَنِ الْفَتْحِ بْنِ يَزِيدَ الْجُرْجَانِيِّ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ بَنِي إِدْنَتَيْنِ وَ مَشِيئَتَيْنِ إِرَادَةَ حَنَمٍ وَ إِرَادَةَ عَرَمٍ يَنْهَى وَ هُوَ يَشَاءُ وَ يَأْمُرُ وَ هُوَ لَا يَشَاءُ أَوْ مَا رَأَيْتَ أَنَّهُ نَهَى آدَمَ وَ زَوْجَتَهُ أَنْ يَأْكُلَا مِنَ الشَّجَرَةِ وَ شَاءَ ذَلِكَ وَ لَوْ لَمْ يَشَأْ أَنْ يَأْكُلَا لَمَا غَلَبَتْ مَشِيئَتُهُمَا مَشِيئَةَ اللَّهِ تَعَالَى

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

³⁷ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 26 H 1

³⁸ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 26 H 2

³⁹ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 26 H 3

(It has been narrated) from Abu Al-Hassan^{asws} having said: 'For Allah^{azwj} there are two Intentions and two Desires – an Absolute Intention and a Determined Intention. He^{azwj} Forbids while He^{azwj} Desires, and He^{azwj} Commands while He^{azwj} does not Desire. Or did you not see that He^{azwj} Forbade Adam^{as} and his^{as} wife^{as} from eating from the tree, and He^{azwj} Desired that, and had He^{azwj} not Desired that they^{as} both eat, their^{as} both desires would not have prevailed over the Desire of Allah^{azwj} the Exalted.

وَ أَمَرَ إِبْرَاهِيمَ أَنْ يَذْبَحَ إِسْحَاقَ وَ لَمْ يَسَأْ أَنْ يَذْبَحَهُ وَ لَوْ شَاءَ لَمَا غَلَبَتْ مَشِيئَةُ إِبْرَاهِيمَ مَشِيئَةَ اللَّهِ تَعَالَى .

And He^{azwj} Commanded Ibrahim^{as} that he^{as} slaughters Is'haq^{as} (Ismail^{as}) and did not Desire that he^{as} slaughters him^{as}. And had He^{azwj} so Desired, the desire of Ibrahim^{as} would not have prevailed over the Desire of Allah^{azwj} the Exalted'.⁴⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنْ دُرُسْتِ بْنِ أَبِي مَنْصُورٍ عَنْ فَضِيلِ بْنِ يَسَارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ شَاءَ وَ أَرَادَ وَ لَمْ يُحِبَّ وَ لَمْ يَرْضَ شَاءَ أَنْ لَا يَكُونَ شَيْءٌ إِلَّا بِعِلْمِهِ وَ أَرَادَ مِثْلَ ذَلِكَ وَ لَمْ يُحِبَّ أَنْ يُقَالَ ثَالِثٌ ثَلَاثَةً وَ لَمْ يَرْضَ لِجِبَادِهِ الْكُفْرَ .

Ali Bin Ibrahim, from his father, from Ali Bin Ma'bad, from Dorost Bin Abu Mansour, from Fuzayl Bin Yasaar who said,

'I heard Abu Abdullah^{asws} saying: 'He^{azwj} Desires and Intends, and He^{azwj} does not Love and does not get Pleased. He^{azwj} Desires that a thing does not come into being except in His^{azwj} Knowledge, and He^{azwj} Intends similar to that, and He^{azwj} does not Love for it to said He^{azwj} is third of three, and is not Pleased of the disbelief for His^{azwj} servants'.⁴¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ قَالَ قَالَ أَبُو الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَامُ) قَالَ اللَّهُ يَا ابْنَ آدَمَ بِمَشِيئَتِي كُنْتَ أَنْتَ الَّذِي تَشَاءُ لِنَفْسِكَ مَا تَشَاءُ وَ بِقُوَّتِي أَذِيَّتَ فَرَائِضِي وَ بِنِعْمَتِي قُوَّتَ عَلَى مَعْصِيَتِي جَعَلْتُكَ سَمِيعاً بَصِيراً قُوَّتاً مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَ مَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ نَفْسِكَ وَ ذَلِكَ أَنِّي أُولَى بِحَسَنَاتِكَ مِنْكَ وَ أَنْتَ أُولَى بِسَيِّئَاتِكَ مِنِّي وَ ذَلِكَ أَنَّنِي لَا أَسْأَلُ عَمَّا أَفْعَلُ وَ هُمْ يُسْأَلُونَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Abu Nasr who said,

'Abu Al-Hassan Al-Reza^{asws} said: 'Allah^{azwj} Said: "O son of Adam^{as}! By My^{azwj} Desire you came into being. You desire for your own self whatever you so desire; and by My^{azwj} Strength you are fulfilling My^{azwj} Obligations, and by My^{azwj} Favour I^{azwj} Given you the Strength (so you may) disobey My^{azwj}. I^{azwj} Made you to be hearing, seeing, strong. Whatever you attain from a goodness, so (it is) from Allah^{azwj}, and whatever you attain from evil, so it is from yourself, and that is because I^{azwj} am closer with your good deeds than you are, and you are closer with your evil deeds than I^{azwj} am, and that I^{azwj} will not be Questioned about what I^{azwj} Do, but they would be questioned'.⁴²

⁴⁰ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 26 H 4

⁴¹ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 26 H 5

⁴² Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 26 H 6

بَابُ الْإِبْتِلَاءِ وَ الْإِخْتِبَارِ**Chapter 27 – The Trial and the Testing**

عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ حَمْرَةَ بْنِ مُحَمَّدٍ الطَّيَّارِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا مِنْ قَبْضٍ وَلَا بَسْطٍ إِلَّا وَ اللَّهِ فِيهِ مَشِيئَةٌ وَ قَضَاءٌ وَ اِبْتِلَاءٌ .

Ali Bin Ibrahim Bin Hashim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Hamza Bin Muhammad Al Tayyar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is no constriction (of sustenance) nor an extension (of sustenance) except for Allah^{azwj} therein is a Desire, and Ordainment, and a Trial'.⁴³

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ حَمْرَةَ بْنِ مُحَمَّدٍ الطَّيَّارِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّهُ لَيْسَ شَيْءٌ فِيهِ قَبْضٌ أَوْ بَسْطٌ مِمَّا أَمَرَ اللَّهُ بِهِ أَوْ نَهَى عَنْهُ إِلَّا وَ فِيهِ لِلَّهِ عَزَّ وَ جَلَّ اِبْتِلَاءٌ وَ قَضَاءٌ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Fazalat Bin Ayoub, from Hamza Bin Muhammad Al Tayyar,

(It has been narrated) from Abu Abdullah^{asws} havin said: 'There is nothing wherein is either a constriction or an extension from what Allah^{azwj} Commanded with or Forbade from, except therein, for Allah^{azwj} Mighty and Majestic, is a Trial and an Ordainment'.⁴⁴

بَابُ السَّعَادَةِ وَ الشَّقَاءِ**Chapter 28 – The Happiness and the Misery**

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ خَلَقَ السَّعَادَةَ وَ الشَّقَاءَ قَبْلَ أَنْ يَخْلُقَ خَلْقَهُ فَمَنْ خَلَقَهُ اللَّهُ سَعِيداً لَمْ يُبْعِضْهُ أَبَداً وَ إِنْ عَمِلَ شَرّاً أْبْعَضَ عَمَلَهُ وَ لَمْ يُبْعِضْهُ

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Created ' السَّعَادَةَ وَ الشَّقَاءَ ' the happiness and the misery before He^{azwj} Created His^{azwj} creatures. So the one whom Allah^{azwj} Created as happy, He^{azwj} would not Hate him ever, and even if he performs evil deeds. He^{azwj} would Hate his deed, and would not Hate him.

وَ إِنْ كَانَ شَقِيّاً لَمْ يُحِبِّهِ أَبَداً وَ إِنْ عَمِلَ صَالِحاً أَحَبَّ عَمَلَهُ وَ أْبْعَضَهُ لِمَا يَصِيرُ إِلَيْهِ فَإِذَا أَحَبَّ اللَّهُ شَيْئاً لَمْ يُبْعِضْهُ أَبَداً وَ إِذَا أْبْعَضَ شَيْئاً لَمْ يُحِبِّهِ أَبَداً .

And if he was (Created) شَقِيّاً miserable, He^{azwj} would not Love him ever, and even if performed righteous deeds. He^{azwj} would Love his deed and Hate him due to what he

⁴³ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 27 H 1

⁴⁴ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 27 H 2

would be coming to. So when Allah^{azwj} Loves something, He^{azwj} would not Hate it, ever, and when He^{azwj} Hates a thing, He^{azwj} would not Love it, ever'.⁴⁵

عَلِيُّ بْنُ مُحَمَّدٍ رَفَعَهُ عَنِ شُعَيْبِ الْعَقْرُقُوفِيِّ عَنِ أَبِي بَصِيرٍ قَالَ كُنْتُ بَيْنَ يَدَيْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) جَالِسًا وَ قَدْ سَأَلَهُ سَائِلٌ فَقَالَ جُعِلَتْ فِدَاكَ يَا ابْنَ رَسُولِ اللَّهِ مِنْ أَيْنَ لَحِقَ الشَّقَاءُ أَهْلَ الْمُعْصِيَةِ حَتَّى حَكَّمَ اللَّهُ لَهُمْ فِي عِلْمِهِ بِالْعَذَابِ عَلَى عَمَلِهِمْ

Ali Bin Muhammad, raising it, from Shuayb Al Aqarquy, from Abu Baseer who said,

'I was seated in front of Abu Abdullah^{asws} and a questioner asked saying, 'May I be sacrificed for you^{asws}, O son^{asws} of Rasool-Allah^{saww}! From where did the misery come upon the people of disobedience until Allah^{azwj} Decided for them in His^{azwj} Knowledge with the Punishment upon their deeds?'

فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَيُّهَا السَّائِلُ حُكْمُ اللَّهِ عَزَّ وَ جَلَّ لَا يَقُومُ لَهُ أَحَدٌ مِنْ خَلْقِهِ بِحَقِّهِ فَلَمَّا حَكَّمَ بِذَلِكَ وَهَبَ لِأَهْلِ مَحَبَّتِهِ الْقُوَّةَ عَلَى مَعْرِفَتِهِ وَ وَضَعَ عَنْهُمْ ثِقَلَ الْعَمَلِ بِحَقِيقَةِ مَا هُمْ أَهْلُهُ

So Abu Abdullah^{asws} said: 'O you questioner! A Decision of Allah^{azwj} Mighty and Majestic is such that no one from His^{azwj} creatures can stand up to it by his right. So when Allah^{azwj} Decided with that, Endowed for the people of His^{azwj} Love, the strength upon recognising Him^{azwj} and Staved off from them the weight of the deeds by a reality for what they are rightful of.

وَ وَهَبَ لِأَهْلِ الْمُعْصِيَةِ الْقُوَّةَ عَلَى مَعْصِيَتِهِمْ لِيَسْتَقِ عِلْمُهُ فِيهِمْ وَ مَنَعَهُمْ إِطَاقَةَ الْقُبُولِ مِنْهُ فَوَافَقُوا مَا سَبَقَ لَهُمْ فِي عِلْمِهِ وَ لَمْ يَقْدِرُوا أَنْ يَأْتُوا حَالًا تَنْجِيهِمْ مِنْ عَذَابِهِ لِأَنَّ عِلْمَهُ أَوْلَى بِحَقِيقَةِ التَّصْدِيقِ وَ هُوَ مَعْنَى شَاءَ مَا شَاءَ وَ هُوَ سِرُّهُ .

And He^{azwj} Endowed to the people of the disobedience, the strength upon their disobedience due to the precedence of His^{azwj} Knowledge regarding them, and He^{azwj} Prevented from them the tolerance of the acceptance. So they harmonised themselves what preceded for them in His^{azwj} Knowledge and they have no ability that they should come to a state which would save them from His^{azwj} Punishment, because His^{azwj} Knowledge is closer with the realities of the ratification. And it is what is meant by, 'He^{azwj} Desired', and 'What He^{azwj} so Desires', it is His^{azwj} Secret' (Beyond one's comprehension).⁴⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلَبِيِّ عَنْ مُعَلَّى بْنِ عَثْمَانَ عَنْ عَلِيِّ بْنِ حَنْظَلَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ قَالَ يُسَلِّكُ بِالسَّعِيدِ فِي طَرِيقِ الْأَشْفِيَاءِ حَتَّى يَقُولَ النَّاسُ مَا أَشْبَهَهُ بِهِمْ بَلْ هُوَ مِنْهُمْ ثُمَّ يَنْدَارِكُهُ السَّعَادَةُ وَ قَدْ يُسَلِّكُ بِالشَّقِيِّ فِي طَرِيقِ السُّعْدَاءِ حَتَّى يَقُولَ النَّاسُ مَا أَشْبَهَهُ بِهِمْ بَلْ هُوَ مِنْهُمْ ثُمَّ يَنْدَارِكُهُ الشَّقَاءُ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Al Nazar Bin Suweyd, from Yahya Bin Imran Al Halby, from Moalla Bin Usman, from Ali Bin Hanzala,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The happy one is made to travel in a path of the miserable until the people are saying, 'How he resembles with them'. But, he is (not) from them. Then the happiness rectifies him. And, the miserable one is made to be on the path of the happy ones until the people are saying, 'How he resembles with them'. But, he is (not) from them. Then the misery rectifies him.

⁴⁵ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 28 H 1

⁴⁶ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 28 H 2

إِنَّ مَنْ كَتَبَهُ اللَّهُ سَعِيداً وَ إِنْ لَمْ يَبْقَ مِنَ الدُّنْيَا إِلَّا فُوقَ نَاقَةٍ خَتَمَ لَهُ بِالسَّعَادَةِ .

Verily, the one whom Allah^{azwj} has Written (Decreed) as happy, and even if he does not remain except (a duration of) milking a she-camel, Allah^{azwj} would End it for him with the happiness'.⁴⁷

بَابُ الْخَيْرِ وَالشَّرِّ

Chapter 29 – The Good and the Evil

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنِ ابْنِ مَحْبُوبٍ وَ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ مِمَّا أَوْحَى اللَّهُ إِلَيَّ مُوسَى (عَلَيْهِ السَّلَامُ) وَ أَنْزَلَ عَلَيَّ فِي التَّوْرَةِ أَنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا خَلَقْتُ الْخَلْقَ وَ خَلَقْتُ الْخَيْرَ وَ أَجْرِيئُهُ عَلَى يَدَيَّ مِنْ أَحَبُّ قَطُوبِي لِمَنْ أَجْرِيئُهُ عَلَى يَدَيْهِ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Mahboub and Ali Bin Al Hakam, from Muawiya Bin Wahab who said,

'I heard Abu Abdullah^{asws} saying: 'From what Allah^{azwj} Revealed unto Musa^{as} and Revealed unto him^{as} in the Torah was: "I^{azwj}, I^{azwj} am Allah^{azwj}. There is no god except from Me^{azwj}. I^{azwj} Created the creatures and Created the Good and Flowed it upon the hands of the ones I^{azwj} Love. So Beatitude is for the ones I^{azwj} Caused it to flow upon his hands.

وَ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا خَلَقْتُ الْخَلْقَ وَ خَلَقْتُ الشَّرَّ وَ أَجْرِيئُهُ عَلَى يَدَيَّ مِنْ أَرِيدُهُ فَوَيْلٌ لِمَنْ أَجْرِيئُهُ عَلَى يَدَيْهِ .

And I^{azwj} am Allah^{azwj}. There is no god except for Me^{azwj}. I^{azwj} Created the creatures, and Created the evil, and I^{azwj} Flowed it upon the hands of the ones I^{azwj} Intended to. So, Woe is for the ones I^{azwj} Flowed it upon his hands!"⁴⁸

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ فِي بَعْضِ مَا أَنْزَلَ اللَّهُ مِنْ كِتَابِهِ أَنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا خَلَقْتُ الْخَيْرَ وَ خَلَقْتُ الشَّرَّ فَطُوبَى لِمَنْ أَجْرِيئُهُ عَلَى يَدَيْهِ الْخَيْرَ وَ وَيْلٌ لِمَنْ أَجْرِيئُهُ عَلَى يَدَيْهِ الشَّرَّ وَ وَيْلٌ لِمَنْ يَقُولُ كَيْفَ دَا وَ كَيْفَ دَا .

A number of our companions, from Ahmad Bin Muhammad, from his father, from Ibn Abu Umeyr, from Muhammad Bin Hakeym, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far^{asws} saying: 'Among some of what Allah^{azwj} Revealed from His^{azwj} Books was: "I^{azwj}, I^{azwj} am Allah^{azwj}! There is no god except Me^{azwj}. I^{azwj} Created the good and Created the evil. So beatitude is for the one I^{azwj} Cause the good to flow upon his hands and woe be unto the ones I^{azwj} Cause the evil to flow upon his hands, and woe is for the one who is saying, 'How is this so', and 'How is that so'"⁴⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ بَكَّارِ بْنِ كَرْدَمٍ عَنْ مُفَضَّلِ بْنِ عُمَرَ وَ عَبْدِ الْمُؤْمِنِ الْأَنْصَارِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ اللَّهُ عَزَّ وَ جَلَّ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا خَالِقِ الْخَيْرِ وَ الشَّرِّ فَطُوبَى لِمَنْ أَجْرِيئُهُ عَلَى يَدَيْهِ الْخَيْرَ وَ وَيْلٌ لِمَنْ أَجْرِيئُهُ عَلَى يَدَيْهِ الشَّرَّ وَ وَيْلٌ لِمَنْ يَقُولُ كَيْفَ دَا وَ كَيْفَ هَذَا

⁴⁷ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 28 H 3

⁴⁸ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 29 H 1

⁴⁹ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 29 H 2

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Bakkar Bin Kardim, from Mufazzal Bin Umar and Abdul Momin Al Ansary,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic Said: “I^{azwj} am Allah^{azwj}. There is no god except Me^{azwj}. I^{azwj} am the Creator of the good and the evil. So beatitude is for the one I^{azwj} Flow the good upon his hands, and woe is for the one I^{azwj} Flow the evil upon his hands, and woe is for the one who is saying, ‘How is that so and how is this so?’.

قَالَ يُونُسُ يَعْنِي مَنْ يُنْكِرُ هَذَا الْأَمْرَ بِتَفَقُّهِ فِيهِ .

Yunus (the fourth narrator) said, ‘It means the one who denies this matter by understanding in it’.⁵⁰

بَابُ الْجَبْرِ وَالْقَدْرِ وَالْأَمْرِ بَيْنَ الْأَمْرَيْنِ

Chapter 30 – The Compulsion, and the Pre-determination, and the matter is between the two matters

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

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

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

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

So the Sheykh said to him^{asws}, ‘Will my exhaustion be Counted in the Presence of Allah^{azwj}, O Amir Al Momineen^{asws}?’ So he^{asws} said to him: ‘Muh! (Shh!), O Sheykh! Allah^{azwj} has Magnified the Recompense regarding your travels while you were travelling, and regarding your staying while you were staying, and regarding your leaving, while you were leaving, and you did not happen to be in anything from your states being coerced nor forced to it’.

فَقَالَ لَهُ الشَّيْخُ وَ كَيْفَ لَمْ نَكُنْ فِي شَيْءٍ مِنْ حَالَاتِنَا مُكْرَهِينَ وَ لَا إِلَيْهِ مُضْطَرِّينَ وَ كَانَ بِالْقَضَاءِ وَ الْقَدْرِ مَسِيرِنَا وَ مُنْقَلَبِنَا وَ مُنْصَرَفِنَا فَقَالَ لَهُ وَ تَطُنُّ أَنْتَ كَانَ قَضَاءً حَتْمًا وَ قَدْرًا لِأَنْزِمًا إِنَّهُ لَوْ كَانَ كَذَلِكَ لَبَطَلَ الثَّوَابُ وَ الْعِقَابُ وَ الْأَمْرُ وَ النَّهْيُ وَ الرَّجْرُ مِنَ اللَّهِ وَ سَقَطَ مَعْنَى الْوَعْدِ وَ الْوَعْدِ

⁵⁰ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 29 H 3

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

فَلَمْ تَكُنْ لَأَيْمَةَ لِلْمُذْنِبِ وَلَا مَحْمَدَةَ لِلْمُحْسِنِ وَلَا كَانَ الْمُذْنِبُ أَوْلَى بِالْإِحْسَانِ مِنَ الْمُحْسِنِ وَلَا كَانَ الْمُحْسِنُ أَوْلَى بِالْعُقُوبَةِ مِنَ الْمُذْنِبِ تِلْكَ مَقَالَةُ إِخْوَانِ عَبْدَةِ الْأَوْثَانِ وَخَصْمَاءِ الرَّحْمَنِ وَحِزْبِ الشَّيْطَانِ وَقَدْرِيَّةِ هَذِهِ الْأُمَّةِ وَمَجُوسِيهَا

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

إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى كَلَّفَ تَخْيِيرًا وَنَهَى تَحْذِيرًا وَأَعْطَى عَلَى الْقَلِيلِ كَثِيرًا وَلَمْ يُعْصَ مَعْلُوبًا وَلَمْ يُطْعَ مُكْرَهًا وَلَمْ يَمْلِكْ مَقُوضًا وَلَمْ يَخْلُقِ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا وَلَمْ يَبْعَثِ النَّبِيِّينَ مُبَشِّرِينَ وَمُنْذِرِينَ عَبَثًا ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ

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

فَأَنشَأَ الشَّيْخُ يَقُولُ : أَنْتَ الْإِمَامُ الَّذِي نَرْجُو بِطَاعَتِهِ * يَوْمَ النَّجَاةِ مِنَ الرَّحْمَنِ غُفْرَانًا أَوْضَحْتَ مِنْ أَمْرِنَا مَا كَانَ مُلْتَبِسًا * جَزَاكَ رَبُّكَ بِالْإِحْسَانِ إِحْسَانًا

So the Sheykh prosed saying, 'You^{asws} are the Imam^{asws} whom we are hoping to by obeying him^{asws} on a Day for salvation from the Beneficent (and for) Forgiveness. You^{asws} clarified from our matters what was vague. May your^{asws} Lord^{azwj} Recompense you by a Favour with the favour'.⁵¹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَائِ عَنِ حَمَادِ بْنِ عَثْمَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ مَنْ زَعَمَ أَنَّ اللَّهَ يَأْمُرُ بِالْفُحْشَاءِ فَقَدْ كَذَّبَ عَلَى اللَّهِ وَمَنْ زَعَمَ أَنَّ الْخَيْرَ وَالشَّرَّ إِلَيْهِ فَقَدْ كَذَّبَ عَلَى اللَّهِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Hammad Bin Usman, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who claim that Allah^{azwj} Commands with the immoralities, so he has lied upon Allah^{azwj}, and the one

⁵¹ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 30 H 1

who claims that the good and the evil are to Him^{azwj} (His^{azwj} Responsibility), so he has lied upon Allah^{azwj}.⁵²

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

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

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws}, said, 'I asked him^{asws}, so I said, 'Does Allah^{azwj} Delegate the matters to the servants?' He^{asws} said: 'Allah^{azwj} is Mightier than that'. I said, 'So does He^{azwj} Compel them upon the disobedience?' He^{asws} said: 'Allah^{azwj} is more Just and Wise than that'. He (the narrator) said, 'Then he^{asws} said: 'Allah^{azwj} Said: "O son of Adam^{as}! I^{azwj} am closer with your good deeds than you are, and you are closer with your evil deeds than I^{azwj} am. You are doing the disobediences by My^{azwj} (Given) Strength which I^{azwj} Made to be in you"⁵³.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ قَالَ لِي أَبُو الْحَسَنِ الرَّضَا (عَلَيْهِ السَّلَام) يَا يُونُسُ لَا تَقُلْ بِقَوْلِ الْقَدْرِيَّةِ فَإِنَّ الْقَدْرِيَّةَ لَمْ يَقُولُوا بِقَوْلِ أَهْلِ الْجَنَّةِ وَلَا بِقَوْلِ أَهْلِ النَّارِ وَلَا بِقَوْلِ إِبْلِيسَ فَإِنَّ أَهْلَ الْجَنَّةِ قَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْ لَا أَنْ هَدَانَا اللَّهُ وَقَالَ أَهْلُ النَّارِ رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ وَقَالَ إِبْلِيسُ رَبِّ بِمَا أَغْوَيْتَنِي

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

'Abu Al-Hassan Al-Reza^{asws} said to me: 'O Yunus! Do not say with the speech of the Qadiriyya, for the Qadiriyya are not speaking with the speech of the people of the Paradise, nor by the speech of the people of the Fire, nor by the speech of Iblees^{la}, for the people of the Paradise would be saying **[7:43] All Praise is due to Allah Who Guided us to this, and we would not have found the Way had it not been that Allah had Guided us;** and the people of the Fire would say **[23:106] O our Lord! Our adversity overcame us and we were an erroneous people;** and Iblees^{la} would say **[15:39] He said: Lord! With what You Sent me astray?'**

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

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

يَا يُونُسُ تَعْلَمُ مَا الْمَشِيبَةُ قُلْتُ لَا قَالَ هِيَ الذِّكْرُ الْأَوَّلُ فَتَعْلَمُ مَا الْإِرَادَةُ قُلْتُ لَا قَالَ هِيَ الْعَزِيمَةُ عَلَى مَا يَشَاءُ فَتَعْلَمُ مَا الْقَدْرُ قُلْتُ لَا قَالَ هِيَ الْهَنْدَسَةُ وَ وَضْعُ الْحُدُودِ مِنَ الْبَقَاءِ وَالْفَنَاءِ

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

⁵² Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 30 H 2

⁵³ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 30 H 3

Determination?' I said, 'No'. He^{asws} said: 'It is the Engineering and the Placement of the limitations for the remaining and the perishing'.

قَالَ ثُمَّ قَالَ وَ الْقَضَاءُ هُوَ الْإِبْرَامُ وَ إِقَامَةُ الْعَيْنِ

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

قَالَ فَاسْتَأْذَنُوهُ أَنْ أَقْبَلَ رَأْسَهُ وَ قُلْتُ فَفَحَّتَ لِي شَيْئًا كُنْتُ عَنْهُ فِي غَفْلَةٍ .

He (the narrator) said, 'So I sought his^{asws} permission to kiss his^{asws} head, and I said, 'You^{asws} opened something for me which I was oblivious of'.⁵⁴

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ خَلَقَ الْخَلْقَ فَعَلِمَ مَا هُمْ صَائِرُونَ إِلَيْهِ وَ أَمْرُهُمْ وَ نَهَاؤُهُمْ فَمَا أَمْرُهُمْ بِهِ مِنْ شَيْءٍ فَقَدْ جَعَلَ لَهُمُ السَّبِيلَ إِلَى تَرْكِهِ وَ لَا يَكُونُونَ آخِذِينَ وَ لَا تَارِكِينَ إِلَّا بِإِذْنِ اللَّهِ .

Muhammad Bin Ismail, from Al Fazal Bin Shazan, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Created the creatures so He^{azwj} Knew what they would be coming to, and Commanded them and Forbade them. So whatever He^{azwj} Commanded them with from something, so He^{azwj} has Made the way for them to neglect it, and they would not happen to be taking to it nor neglecting except by the Permission of Allah^{azwj}'.⁵⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ حَفْصِ بْنِ قُرَيْطٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ زَعَمَ أَنَّ اللَّهَ يَأْمُرُ بِالسُّوءِ وَ الْفَحْشَاءِ فَقَدْ كَذَّبَ عَلَى اللَّهِ وَ مَنْ زَعَمَ أَنَّ الْخَيْرَ وَ الشَّرَّ بَعْدَ مَشِيئَةِ اللَّهِ فَقَدْ أَخْرَجَ اللَّهَ مِنْ سُلْطَانِهِ وَ مَنْ زَعَمَ أَنَّ الْمَعَاصِيَ بِغَيْرِ قُوَّةِ اللَّهِ فَقَدْ كَذَّبَ عَلَى اللَّهِ وَ مَنْ كَذَّبَ عَلَى اللَّهِ أَدْخَلَهُ اللَّهُ النَّارَ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Hafs Bin Qurt,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who claims that Allah^{azwj} Commands with the evil and the immoralities, so he has lied upon Allah^{azwj}, and the one who claims that the good and the evil exist without the Desire of Allah^{azwj}, so he has exited Allah^{azwj} from His^{azwj} Authority, and the one who claims that the disobedience is (committed) without the (given) Strength of Allah^{azwj}, so he has lied upon Allah^{azwj}. And the one who lies upon Allah^{azwj}, Allah^{azwj} would Enter him into the Fire'.⁵⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عَثْمَانَ بْنِ عَيْسَى عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ قَالَ كَانَ فِي مَسْجِدِ الْمَدِينَةِ رَجُلٌ يَتَكَلَّمُ فِي الْقَدْرِ وَ النَّاسِ مُجْتَمِعُونَ قَالَ فَقُلْتُ يَا هَذَا أَسْأَلُكَ قَالَ سَلْ قُلْتُ يَكُونُ فِي مَلِكِ اللَّهِ تَبَارَكَ وَ تَعَالَى مَا لَا يُرِيدُ قَالَ فَاطَّرَقَ طَوِيلًا ثُمَّ رَفَعَ رَأْسَهُ إِلَيَّ فَقَالَ لِي يَا هَذَا لَيْنٌ قُلْتُ إِنَّهُ يَكُونُ فِي مَلِكِهِ مَا لَا يُرِيدُ إِنَّهُ لَمَعْفُورٌ وَ لَيْنٌ قُلْتُ لَا يَكُونُ فِي مَلِكِهِ إِلَّا مَا يُرِيدُ أَفَرَزْتَ لَكَ بِالْمَعَاصِي

⁵⁴ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 30 H 4

⁵⁵ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 30 H 5

⁵⁶ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 30 H 6

A number of our companions, from Ahmad Bin Abu Abdullah, from Usman Bin Isa, from Ismail Bin Jabir who said,

'There was a man in a Masjid of Al-Medina who was speaking regarding the Pre-determination, and the people were gathering. So I said, 'O you! I (would like to) question you'. He said, 'Ask'. I said, 'Can there happen to be in the Kingdom of Allah^{azwj} Blessed and High what He^{azwj} does not want?' So he lowered his head for a long while, then raised his head towards me, so he said to me, 'O you! If I were to say that there does happen to be in His^{azwj} Kingdom what He^{azwj} does not want, so He^{azwj} would be defeated, and if I were to say that there cannot happen to be in His^{azwj} Kingdom except what He^{azwj} wants, I would be acknowledging to you with the disobedience (freedom to commit sins)'.

قَالَ فَقُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) سَأَلْتُ هَذَا الْقَدْرِيَّ فَكَانَ مِنْ جَوَابِهِ كَذَا وَ كَذَا فَقَالَ لِنَفْسِهِ نَظَرَ أَمَا لَوْ قَالَ غَيْرَ مَا قَالَ لَهْلَكَ .

He (the narrator) said, 'I said to Abu Abdullah^{asws}, 'I asked the Qadiriyya, so it was from his answers, such and such'. So he^{asws} said: 'He watched out for himself. But, had he said other than what he said, he would be destroyed'.⁵⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ عَلَانَ عَنْ أَبِي طَالِبِ الْقُمِّيِّ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ أَجْبِرَ اللَّهُ الْعِبَادَ عَلَى الْمَعَاصِي قَالَ لَا قُلْتُ فَفَوَّضَ إِلَيْهِمُ الْأَمْرَ قَالَ قَالَ لَا قَالَ قُلْتُ فَمَاذَا قَالَ لَطَفٌ مِنْ رَبِّكَ بَيْنَ ذَلِكَ .

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said, 'Does Allah^{azwj} Compel the servants upon the disobedience?' He^{asws} said: 'No'. I said, 'So, does He^{azwj} Delegate the matters to them?' He^{asws} said: 'No'. I said, 'So what is (correct in) that?' He^{asws} said: 'A Kindness from your Lord^{azwj} between that'.⁵⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِمَا السَّلَام) قَالَ إِنَّ اللَّهَ أَرْحَمُ بِخَلْقِهِ مِنْ أَنْ يُجْبِرَ خَلْقَهُ عَلَى الذُّنُوبِ ثُمَّ يُعَذِّبُهُمْ عَلَيْهَا وَ اللَّهُ أَعَزُّ مِنْ أَنْ يُرِيدَ أَمْرًا فَلَا يَكُونُ

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from someone else,

(It has been narrated) from Abu Ja'far^{asws} and Abu Abdullah^{asws} both having said: 'Allah^{azwj} is more Merciful with His^{azwj} creatures than Compelling His^{azwj} creatures upon the sins, then He^{azwj} Punishes them upon these; and Allah is Mightier than for Him^{azwj} to Intend a matter, so it does not come into being'.

قَالَ فَسُئِلَا (عَلَيْهِمَا السَّلَام) هَلْ بَيْنَ الْجَبْرِ وَ الْقَدْرِ مُنْزَلَةٌ ثَالِثَةٌ قَالَا نَعَمْ أَوْسَعُ مِمَّا بَيْنَ السَّمَاءِ وَ الْأَرْضِ .

He (the narrator) said, 'So they^{asws} were both asked, 'Is there a third status between the Compulsion and the Pre-determination?' They^{asws} both said: 'Yes, more extensive than what is between the sky and the earth'.⁵⁹

⁵⁷ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 30 H 7

⁵⁸ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 30 H 8

⁵⁹ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 30 H 9

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ صَالِحِ بْنِ سَهْلٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سُنِلَ عَنِ الْجَبْرِ وَالْقَدْرِ فَقَالَ لَا جَبْرَ وَلَا قَدَرَ وَ لَكِنْ مَنْزِلَةٌ بَيْنَهُمَا فِيهَا الْحَقُّ الَّتِي بَيْنَهُمَا لَا يَعْلَمُهَا إِلَّا الْعَالِمُ أَوْ مَنْ عَلِمَهَا إِيَّاهُ الْعَالِمُ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Salih Bin Sahl, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws}, said, 'He^{asws} was asked about the compulsion and the Pre-determination'. So he^{asws} said: 'There is neither Compulsion nor Pre-determination, but there is a status between the two wherein is the Truth which is between the two. None knows it except for the knowledgeable ones^{asws}, or the ones whom the knowledgeable ones^{asws} teach it to'.⁶⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ يُونُسَ عَنْ عَدَّةٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ لَهُ رَجُلٌ جُعِلْتُ فِدَاكَ أَجْبَرَ اللَّهُ الْعِبَادَ عَلَى الْمَعَاصِي فَقَالَ اللَّهُ أَعْدَلُ مِنْ أَنْ يُجْبِرَهُمْ عَلَى الْمَعَاصِي ثُمَّ يُعَذِّبُهُمْ عَلَيْهَا

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

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

فَقَالَ لَهُ جُعِلْتُ فِدَاكَ فَفَوَّضَ اللَّهُ إِلَى الْعِبَادِ قَالَ فَقَالَ لَوْ فَوَّضَ إِلَيْهِمْ لَمْ يَحْصُرْهُمْ بِالْأَمْرِ وَالنَّهْيِ

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

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

So he said to him^{asws}, 'May I be sacrificed for you^{asws}! So there is a (third) status between the two?' So he^{asws} said: 'Yes, more extensive than what is between the sky and the earth'.⁶¹

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ وَ غَيْرُهُ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ قَالَ قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا (عليه السلام) إِنَّ بَعْضَ أَصْحَابِنَا يَقُولُ بِالْجَبْرِ وَ بَعْضُهُمْ يَقُولُ بِالْإِسْطِطَاعَةِ

Muhammad Bin Abu Abdullah, and someone else, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr who said,

'I said to Abu Al-Hassan Al-Reza^{asws}, 'Some of our companions are saying with the Compulsion and some of them are saying with the (people's) capabilities'.

قَالَ فَقَالَ لِي الْكُتُبُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ قَالَ اللَّهُ عَزَّ وَ جَلَّ يَا ابْنَ آدَمَ بِمَشِيئَتِي كُنْتَ أَنْتَ الَّذِي تَنْشَأُ وَ بِقُوَّتِي أَذْبَتَ إِلَيَّ فَرَائِضِي وَ بِنِعْمَتِي قَوَّيْتُ عَلَى مَعْصِيَتِي جَعَلْتُكَ سَمِيحاً بَصِيراً مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنْ اللَّهِ وَ مَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ وَ ذَلِكَ أَنِّي أَوْلَى بِحَسَنَاتِكَ مِنْكَ وَ أَنْتَ أَوْلَى بِسَيِّئَاتِكَ مِنِّي وَ ذَلِكَ أَنِّي لَا أَسْأَلُ عَمَّا أَفْعَلُ وَ هُمْ يُسْأَلُونَ

⁶⁰ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 30 H 10

⁶¹ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 30 H 11

He (the narrator) said, 'So he^{asws} said to me: 'Write down, 'In the Name of Allah^{azwj} the Beneficent, the Merciful. Ali^{asws} Bin Al-Husayn^{asws} said: 'Allah^{azwj} Mighty and Majestic Said: "O son of Adam^{as}! By My^{azwj} Desire you came into being desiring (for yourself), and by My^{azwj} Strength you are fulfilling My^{azwj} Obligations to Me^{azwj}, and by My^{azwj} Favour I^{azwj} (have Given) you strength upon disobeying Me^{azwj}. I^{azwj} made you to be hearing, seeing. Whatever you attains from the good deeds, so it is from Allah^{azwj}, and whatever you attain from an evil, so it is from yourself, and that is because I^{azwj} am closer with your good deeds than you are, and you are closer with your evil deeds than I^{azwj} am, and that is because I^{azwj} will not be questioned about what I^{azwj} Do, and they would be questioned".

قَدْ نَظَّمْتُ لَكَ كُلَّ شَيْءٍ تُرِيدُ .

I have organised for you everything you wanted'.⁶²

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ حُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا جَبْرَ وَلَا تَفْوِضَ وَلَا لِكُنْ أَمْرٌ بَيْنَ أَمْرَيْنِ قَالَ قُلْتُ وَ مَا أَمْرٌ بَيْنَ أَمْرَيْنِ قَالَ مَثَلُ ذَلِكَ رَجُلٌ رَأَيْتَهُ عَلَى مَعْصِيَةٍ فَتَهَيَّأَتْهُ فَلَمْ يَنْتَهُ فَتَرَكْتَهُ فَفَعَلَ بِتِلْكَ الْمَعْصِيَةِ فَلَيْسَ حَيْثُ لَمْ يَقْبَلْ مِنْكَ فَتَرَكْتَهُ كُنْتَ أَنْتَ الَّذِي أَمَرْتَهُ بِالْمَعْصِيَةِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is neither Compulsion nor Delegation, but there is a matter between the two matters'. I said, 'And what is the matter between the two matters?' He^{asws} said: 'An example of that is a man you see upon disobedience. So you forbid him, so he does not finish it. So you neglect him (for a while). Then he commits that very disobedience. Therefore it isn't so when he did not accept from you, so you neglected him, you came to be the one who instructed him with the disobedience'.⁶³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ اللَّهُ أَكْرَمُ مِنْ أَنْ يُكَلِّفَ النَّاسَ مَا لَا يُطِيعُونَ وَاللَّهُ أَعَزُّ مِنْ أَنْ يَكُونَ فِي سُلْطَانِهِ مَا لَا يُرِيدُ .

A number of our companions, from Ahmad Bin Muhammad Al Barqy, from Ali Bin Al Hakam, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} is more Benevolent than for Him^{azwj} to Encumber the people what they are not enduring; and Allah^{azwj} is Mightier than that there would happen to be in His^{azwj} Authority what He^{azwj} does not want'.⁶⁴

⁶² Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 30 H 12

⁶³ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 30 H 13

⁶⁴ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 30 H 14

بَابُ الإِسْتِطَاعَةِ**Chapter 31 – The Capability**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَامُ) عَنِ الإِسْتِطَاعَةِ فَقَالَ يَسْتَطِيعُ الْعَبْدُ بَعْدَ أَرْبَعِ خِصَالٍ أَنْ يَكُونَ مُخْلِى السَّرْبِ صَحِيحَ الْجِسْمِ سَلِيمَ الْجَوَارِحِ لَهُ سَبَبٌ وَارِدٌ مِنَ اللَّهِ

Ali Bin Ibrahim, from Al Hassan Bin Muhammad, from Ali Bin Muhammad Al Qasany, from Ali Bin Asbat who said,

'I asked Abu Al-Hassan Al-Reza^{asws} about the capability. So he^{asws} said: 'The servant is capable after four characteristics – If he happens to be free from the crowd, healthy of the body, sound body parts, for him there is a Cause coming from Allah^{azwj}'.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ فَسِّرْ لِي هَذَا قَالَ أَنْ يَكُونَ الْعَبْدُ مُخْلِى السَّرْبِ صَحِيحَ الْجِسْمِ سَلِيمَ الْجَوَارِحِ يُرِيدُ أَنْ يَزْنِيَ فَلَا يَجِدُ امْرَأَةً تُمْ يَجِدُهَا فِيمَا أَنْ يَعْصِمَ نَفْسَهُ فَيَمْتَنِعَ كَمَا امْتَنَعَ يُوسُفُ (عَلَيْهِ السَّلَامُ) أَوْ يُخْلَى بَيْنَهُ وَ بَيْنَ إِرَادَتِهِ فَيَزْنِيَ فَيَسْمَى زَانِيًا وَ لَمْ يُطِعِ اللَّهَ بِإِكْرَاهٍ وَ لَمْ يَعْصِهِ بِغَلْبَةٍ .

He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! Explain this for me'. He^{asws} said: 'If the servant happens to be free from the crowd, healthy of body, sound of body parts, if he wants to commit adultery but he does not find a woman, then he does find her, so either he saves his self and refrains just as Yusuf^{as} refrained, or he isolates between himself and his intention, and he does commit adultery. So he would be named as an adulterer, and he did not obey Allah^{azwj} by his coercion and did not disobey Him^{azwj} by being overcome'.⁶⁵

مُحَمَّدُ بْنُ يَحْيَى وَ عَلِيُّ بْنُ إِبْرَاهِيمَ جَمِيعًا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ وَ عَبْدِ اللَّهِ بْنِ يَزِيدَ جَمِيعًا عَنْ رَجُلٍ مِنْ أَهْلِ الْبَصْرَةِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الإِسْتِطَاعَةِ فَقَالَ أَسْتَطِيعُ أَنْ نَعْمَلَ مَا لَمْ يَكُونَ قَالَ لَا قَالَ فَتَسْتَطِيعُ أَنْ تَنْتَهِيَ عَمَّا قَدْ كُونَ قَالَ لَا قَالَ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَمَتَى أَنْتَ مُسْتَطِيعٌ قَالَ لَا أَدْرِي

Muhammad Bin Yahya and Ali Bin Ibrahim, altogether from Ahmad Bin Muhammad, from Ali Bin Al Hakam and Abdullah Bin Yazeed, altogether from a man from the people of Al Basra who said,

'I asked Abu Abdullah^{asws} about the capability. So he^{asws} said: 'Are you capable of doing what has not come into being (started)?' He said, 'No'. He^{asws} said: 'Are you capable of ending what has already happened (started)?' He said, 'No'. So Abu Abdullah^{asws} said to him: 'So when are you capable?' He said, 'I don't know'.

قَالَ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ اللَّهَ خَلَقَ خَلْقًا فَجَعَلَ فِيهِمْ آلَةَ الإِسْتِطَاعَةِ ثُمَّ لَمْ يُفَوِّضْ إِلَيْهِمْ فَهَمْ مُسْتَطِيعُونَ لِلْفِعْلِ وَفَتَى الْفِعْلُ مَعَ الْفِعْلِ إِذَا فَعَلُوا ذَلِكَ الْفِعْلَ فَإِذَا لَمْ يَفْعَلُوهُ فِي مَلِكِهِ لَمْ يَكُونُوا مُسْتَطِيعِينَ أَنْ يَفْعَلُوا فِعْلًا لَمْ يَفْعَلُوهُ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ أَعَزَّ مِنْ أَنْ يُضَادَّهُ فِي مَلِكِهِ أَحَدٌ

He (the narrator) said, 'So Abu Abdullah^{asws} said to him: 'Allah^{azwj} Created creatures, so He^{azwj} Made a tool to be inside them, the tool of capability. Then He^{azwj} did not Delegate it to them, so they are capable of the deed at the time of the deed, along with the deed when they are doing that deed. So when they are not doing it in His^{azwj} Kingdom, they would not happen to be capable of doing a deed they did not do,

⁶⁵ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 31 H 1

because Allah^{azwj} Mighty and Majestic is Mightier than that He^{azwj} should be opposed in His^{azwj} Kingdom by anyone’.

قَالَ الْبَصْرِيُّ فَالنَّاسُ مَجْبُورُونَ قَالَ لَوْ كَانُوا مَجْبُورِينَ كَانُوا مَعذُورِينَ قَالَ فَفَوَّضَ إِلَيْهِمْ قَالَ لَا قَالَ فَمَا هُمْ قَالَ عَلِمَ مِنْهُمْ فِعْلاً فَجَعَلَ فِيهِمْ آلَةَ الْفِعْلِ فَإِذَا فَعَلُوهُ كَانُوا مَعَ الْفِعْلِ مُسْتَطِيعِينَ

The man of Al-Basra said, ‘So the people are being Compelled’. He^{asws} said: ‘If they are being Compelled, they would be excused’. He said, ‘So He^{azwj} Delegates to them?’ He^{asws} said: ‘No’. He said, ‘So what are they?’ He^{asws} said: ‘He^{azwj} Knew from them the doers, so He^{azwj} Made a tool of the deed to be in them. So when they are doing, they would be with the deed, capable’.

قَالَ الْبَصْرِيُّ أَشْهَدُ أَنَّهُ الْحَقُّ وَ أَنْكُمْ أَهْلُ بَيْتِ النَّبُوَّةِ وَ الرَّسَالَةِ .

The man of Al-Basra said, ‘I testify that it is the Truth, and you^{asws} (Imams^{asws}) are the People^{asws} of the Household of the Prophet-hood and the Message’.⁶⁶

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ صَالِحِ النَّبِيلِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) هَلْ لِلْعِبَادِ مِنَ الْإِسْطَاعَةِ شَيْءٌ قَالَ فَقَالَ لِي إِذَا فَعَلُوا الْفِعْلَ كَانُوا مُسْتَطِيعِينَ بِالْإِسْطَاعَةِ الَّتِي جَعَلَهَا اللَّهُ فِيهِمْ

Muhammad Bin Abu Abdullah, from Sahl Bin Ziyad and Ali Bin Ibrahim, from Ahmad Bin Muhammad and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ali Bin Al Hakam, from Salih Al Nayli who said,

‘I asked Abu Abdullah^{asws} said: ‘Is there any capability for the servants for anything?’ So he^{asws} said to me: ‘When they are doing the deed, so they are being capable with the capability which Allah^{azwj} has Made to be in them’.

قَالَ قُلْتُ وَ مَا هِيَ قَالَ الْآلَةُ مِثْلُ الزَّانِي إِذَا زَنَى كَانَ مُسْتَطِيعاً لِلزَّنَا حِينَ زَنَى وَ لَوْ أَنَّهُ تَرَكَ الزَّنَا وَ لَمْ يَزِنْ كَانَ مُسْتَطِيعاً لِتَرْكِهِ إِذَا تَرَكَ

He (the narrator) said, ‘I said, ‘And what is it?’ He^{asws} said: ‘The tool. For example an adulterer when he commits adultery, he was capable of the adultery when he did commit adultery; and had he neglected the adultery and had not committed adultery, he would have been capable of neglecting it when he did neglect it’.

قَالَ ثُمَّ قَالَ لَيْسَ لَهُ مِنَ الْإِسْطَاعَةِ قَبْلَ الْفِعْلِ قَلِيلٌ وَ لَا كَثِيرٌ وَ لَكِنْ مَعَ الْفِعْلِ وَ التَّرْكِ كَانَ مُسْتَطِيعاً

He (the narrator) said, ‘Then he^{asws} said: ‘There isn’t for him from the capability before the deed, neither little nor more, but with the deed, and the neglecting, he was capable’.

قُلْتُ فَعَلَى مَاذَا يُعَذَّبُهُ قَالَ بِالْحُجَّةِ الْبَالِغَةِ وَ الْآلَةِ الَّتِي رَكَّبَ فِيهِمْ إِنَّ اللَّهَ لَمْ يُجِبِرْ أَحَدًا عَلَى مَعْصِيَتِهِ وَ لَا أَرَادَ إِرَادَةَ حَتْمِ الْكُفْرِ مِنْ أَحَدٍ وَ لَكِنْ حِينَ كَفَرَ كَانَ فِي إِرَادَةِ اللَّهِ أَنْ يَكْفَرَ وَ هُمْ فِي إِرَادَةِ اللَّهِ وَ فِي عِلْمِهِ أَنْ لَا يَصِيرُوا إِلَى شَيْءٍ مِنَ الْخَيْرِ

I said, ‘So what is that upon which he would be Punished?’ He^{asws} said: ‘Due to the sensible arguments, and the tool which is placed within them. Allah^{azwj} Does not Compel anyone upon disobeying Him^{azwj}, nor does He^{azwj} Intend a Determined

⁶⁶ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 31 H 2

Intention of the disbelief from anyone, but when he does disbelieve, it would be in the Intention of Allah^{azwj} that he does disbelieve, and they are in the Intention of Allah^{azwj} and in His^{azwj} Knowledge that they would not be coming to anything from the good’.

قُلْتُ أَرَادَ مِنْهُمْ أَنْ يَكْفُرُوا قَالَ لَيْسَ هَكَذَا أَقُولُ وَ لَكِنِّي أَقُولُ عَلِمَ أَنَّهُمْ سَيَكْفُرُونَ فَأَرَادَ الْكُفْرَ لِعِلْمِهِ فِيهِمْ وَ لَيْسَتْ هِيَ إِرَادَةٌ حَتْمٌ إِنَّمَا هِيَ إِرَادَةٌ اخْتِيَارٍ .

I said, ‘He^{azwj} Intends from them that they disbelieve?’ He^{asws} said: ‘It isn’t like this that I^{asws} am saying. But, I^{asws} am saying that He^{azwj} Knows that they would be disbelieving, so the Intention of the disbelief is due to His^{azwj} Knowledge regarding them, but it isn’t the Determined Intention. But rather, it is an Intention of choice’.⁶⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عُبَيْدِ بْنِ زُرَّارَةَ قَالَ حَدَّثَنِي حَمْرَةَ بْنُ حُمْرَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْإِسْطِطَاعَةِ فَلَمْ يُجِئْنِي فَدَخَلْتُ عَلَيْهِ دَخَلَهُ أُخْرَى فَقُلْتُ أَصْلَحَكَ اللَّهُ إِنَّهُ قَدْ وَقَعَ فِي قَلْبِي مِنْهَا شَيْءٌ لَا يُخْرِجُهُ إِلَّا شَيْءٌ أَسْمَعُهُ مِنْكَ قَالَ فَإِنَّهُ لَا يَضُرُّكَ مَا كَانَ فِي قَلْبِكَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from some of our companions, from Ubeyd Bin Zurara who said, ‘Hamza Bin Humran narrated to me saying,

‘I asked Abu Abdullah^{asws} about the capability, but he^{asws} did not answer me. So I went over to him^{asws} once again and I said, ‘May Allah^{azwj} Keep you^{asws} well! It has occurred in my heart; from it is something which will not be coming out except by something I hear from you^{asws}’. He^{asws} said: ‘But it would not harm you, whatever was in your heart’.

قُلْتُ أَصْلَحَكَ اللَّهُ إِنَِّّي أَقُولُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمْ يُكَلِّفِ الْعِبَادَ مَا لَا يَسْتَطِيعُونَ وَ لَمْ يُكَلِّفْهُمْ إِلَّا مَا يُطِيقُونَ وَ أَنَّهُمْ لَا يَصْنَعُونَ شَيْئًا مِنْ ذَلِكَ إِلَّا بِإِرَادَةِ اللَّهِ وَ مَشِيئَتِهِ وَ قَضَائِهِ وَ قَدْرِهِ قَالَ فَقَالَ هَذَا دِينُ اللَّهِ الَّذِي أَنَا عَلَيْهِ وَ آبَائِي أَوْ كَمَا قَالَ .

I said, ‘May Allah^{azwj} Keep you^{asws} well! I am saying that Allah^{azwj} Blessed and High does not Encumber the servant what they are not capable of enduring, and does not Encumber them except with what they are capable of enduring, and they are not doing anything from that except by an Intention of Allah^{azwj}, and His^{azwj} Desire, and His^{azwj} Ordainment, and His^{azwj} Pre-determination’. So he^{asws} said: ‘This is the Religion of Allah^{azwj} which I^{asws} am upon and my^{asws} forefathers (as well) or just as he^{asws} said’.⁶⁸

بَابُ الْبَيَانِ وَ التَّعْرِيفِ وَ لُزُومِ الْحُجَّةِ

Chapter 32 – The Declaration, and the Definition, and the necessity of the Proof^{asws}

مُحَمَّدُ بْنُ يَحْيَى وَ غَيْرُهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنِ ابْنِ الطَّيَّارِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ احْتَجَّ عَلَى النَّاسِ بِمَا أَنَاهُمْ وَ عَرَفَهُمْ .

Muhammad Bin Yahya, and someone else, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Ibn Al Tayyar,

⁶⁷ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 31 H 3

⁶⁸ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 31 H 4

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Argued upon the people with what He^{azwj} Gave them and Introduced them (to)’.

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ مِثْلَهُ .

Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Ibn Abu Umeyr, from Jameel Bin Darraj – similar to it.⁶⁹

مُحَمَّدُ بْنُ يَحْيَى وَغَيْرُهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ مُحَمَّدَ بْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الْمَعْرِفَةُ مِنْ صُنْعٍ مَنْ هِيَ قَالَ مَنْ صُنِعَ اللَّهُ لَيْسَ لِلْعِبَادِ فِيهَا صُنْعٌ .

Muhammad Bin Yahya and someone else, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Abu Umeyr, from Muhammad Bin Hakeym who said,

‘I said to Abu Abdullah^{asws}, ‘The recognition (المَعْرِفَةُ) from a maker, whose is it?’ He^{asws} said: ‘From the Making of Allah^{azwj}. There isn’t for the servants, a making with regards to it’.⁷⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنِ ابْنِ فَضَالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ حَمْرَةَ بْنِ مُحَمَّدِ بْنِ الطَّيَّارِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ مَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ قَالَ حَتَّى يُعَرِّفَهُمْ مَا يُرْضِيهِ وَ مَا يُسْخِطُهُ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazzal, from Sa’albah Bin Maymoun, from Hamza Bin Muhammad Al Tayyar,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [9:115] **It was not for Allah that He should Lead a people astray after He has Guided them; until He Clarifies to them what they should guard against.** He^{asws} said: ‘Until He^{azwj} has Introduced to them what Pleases Him^{azwj} and what Angers Him^{azwj}’.

وَ قَالَ فَأَلْهَمَهَا فُجُورَهَا وَ تَقْوَاهَا قَالَ بَيَّنَّ لَهَا مَا تَأْتِي وَ مَا تَتْرُكُ

And he (the narrator) said, ‘(What about) [91:8] **Then He inspired it to understand its immorality and its piety?**’ He^{asws} said: ‘Clarified to it what you should be coming to and what you should neglect’.

وَ قَالَ إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَ إِمَّا كَفُورًا قَالَ عَرَّفْنَاهُ إِمَّا أَخَذُ وَ إِمَّا تَارِكُ

And he (the narrator) said, ‘(What about) [76:3] **Surely, We have shown him the way: he may be thankful or unthankful?**’ He^{asws} said: ‘Made him (human being) recognise it, either he takes it or he leaves it’.

وَ عَنْ قَوْلِهِ وَ أَمَا تَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَى عَلَى الْهُدَى قَالَ عَرَّفْنَاهُمْ فَاسْتَحَبُّوا الْعَمَى عَلَى الْهُدَى وَ هُمْ يَعْرِفُونَ وَ فِي رِوَايَةٍ بَيَّنَّا لَهُمْ .

⁶⁹ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 32 H 1

⁷⁰ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 32 H 2

And about His^{azwj} Words **[41:17] And as to Samood, We Guided them but they chose blindness over the Guidance**, (he^{asws} said): ‘And they were recognising’. And in a report, ‘(He^{asws} said): ‘It was clarified to them’.⁷¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ ابْنِ بُكَيْرٍ عَنْ حَمْرَةَ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ هَدَيْنَاهُ النَّجْدَيْنِ قَالَ نَجَدَ الْخَيْرِ وَالشَّرِّ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Ibn Bukeyr, from Hamza Bin Muhammad,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[90:10] And pointed out to him the two conspicuous ways**, he^{asws} said: ‘The way of good and the evil’.⁷²

وَبِهَذَا الْإِسْنَادِ عَنْ يُونُسَ عَنْ حَمَادٍ عَنْ عَبْدِ الْأَعْلَى قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) أَصْلَحَكَ اللَّهُ هَلْ جُعِلَ فِي النَّاسِ أَدَاءٌ يَنَالُونَ بِهَا الْمَعْرِفَةَ قَالَ فَقَالَ لَا قُلْتُ فَهَلْ كَلَّفُوا الْمَعْرِفَةَ قَالَ لَا عَلَى اللَّهِ الْبَيَانَ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا

And by this chain, from Yunus, from Hammad, from Abdul A'ala who said,

‘I said to Abu Abdullah^{asws}, ‘May Allah^{azwj} Keep you^{asws} well! Has there Made to be in the people a tool by which they can attain the recognition?’ So he^{asws} said: ‘No’. He said, ‘So is He^{azwj} Encumbering the recognition?’ He^{asws} said: ‘No. Upon Allah^{azwj} is the Clarification. **[2:286] Allah does not impose upon any soul a duty but to the extent of its ability. [65:7] Allah does not lay on any soul a burden except to the extent to which He has granted it’.**

قَالَ وَ سَأَلْتُهُ عَنْ قَوْلِهِ وَ مَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ قَالَ حَتَّى يُعْرِفَهُمْ مَا يُرْضِيهِ وَ مَا يُسْخِطُهُ .

He (the narrator) said, ‘And I asked him^{asws} about His^{azwj} Words **[9:115] It was not for Allah that He should Lead a people astray after He has Guided them; until He Clarifies to them what they should guard against**. He^{asws} said: ‘Until He^{azwj} Introduces to them what Pleases Him^{azwj} and what Angers Him^{azwj}’.⁷³

وَبِهَذَا الْإِسْنَادِ عَنْ يُونُسَ عَنْ سَعْدَانَ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ لَمْ يُنْعِمْ عَلَى عَبْدٍ نِعْمَةً إِلَّا وَ قَدْ أَلْزَمَهُ فِيهَا الْحُجَّةَ مِنَ اللَّهِ فَمَنْ مَنَّ اللَّهُ عَلَيْهِ فَجَعَلَهُ قَوِيًّا فَحُجَّتُهُ عَلَيْهِ الْقِيَامُ بِمَا كَلَّفَهُ وَ اِحْتِمَالُ مَنْ هُوَ دُونَهُ مَنْ هُوَ أَوْضَعُفُ مِنْهُ

And by this chain, from Yunus, from Sa'dan, raising it,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} does not Favour upon a servant with a Bounty unless He^{azwj} has Necessitated with regards to it the Proof^{asws} from Allah^{azwj}. So the one whom Allah^{azwj} Favours upon, so He^{azwj} would Make him strong, so the Proof is established upon him with what He^{azwj} Encumbers him with, and the toleration of the one who is below him from the ones who are weaker than him (in understanding).

⁷¹ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 32 H 3

⁷² Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 32 H 4

⁷³ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 32 H 5

وَمَنْ مَنَّ اللَّهُ عَلَيْهِ فَجَعَلَهُ مُوسِعاً عَلَيْهِ فَحَجَّتْهُ عَلَيْهِ مَالُهُ ثُمَّ تَعَاهَدَهُ الْفُقَرَاءَ بَعْدُ بِنَوَافِلِهِ وَ مَنْ مَنَّ اللَّهُ عَلَيْهِ فَجَعَلَهُ شَرِيفاً فِي بَيْتِهِ جَمِلاً فِي صُورَتِهِ فَحَجَّتْهُ عَلَيْهِ أَنْ يَحْمَدَ اللَّهُ تَعَالَى عَلَى ذَلِكَ وَ أَنْ لَا يَتَطَوَّلَ عَلَى غَيْرِهِ فَيَمْنَعَ حُقُوقَ الضُّعَفَاءِ لِحَالِ شَرَفِهِ وَ جَمَالِهِ .

And the one whom Allah^{azwj} Favours upon, so He^{azwj} would Make him capacious upon it, so the Argument upon him is his wealth. Then He^{azwj} Pacted him with (helping) the poor afterwards by his optional (helping). And the one whom Allah^{azwj} Favours upon, so He^{azwj} would Make him noble in his house, beautiful in his image. So the Argument upon him is that he should Praise Allah^{azwj} the Exalted upon that, and that he should not be insolent upon others, so that he would prevent the rights of the weak due to his noble state and his beauty'.⁷⁴

بَابُ اخْتِلَافِ الْحُجَّةِ عَلَى عِبَادِهِ

Chapter 33 – Different Arguments upon His^{azwj} servants

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنْ دُرُسْتِ بْنِ أَبِي مَنْصُورٍ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سِتَّةُ أَشْيَاءَ لَيْسَ لِلْعِبَادِ فِيهَا صُنْعُ الْمَعْرِفَةِ وَ الْجَهْلُ وَ الرِّضَا وَ الْعُضْبُ وَ النَّوْمُ وَ الْبَيْقُطَةُ .

Muhammad Bin Abu Abdullah, from Sahl Bin Ziyad, from Ali Bin Asbat, from Al Husayn Bin Zayd, from Dorost Bin Abu Mansour, from the one who narrated it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Six things, there isn't a the servants to play a role with regards to these – The recognition, and the ignorance, and the pleasure, and the anger, and the sleep, and the waking up (from the sleep)'.⁷⁵

بَابُ حُجَجِ اللَّهِ عَلَى خَلْقِهِ

Chapter 34 – Proof^{asws} of Allah^{azwj} upon His^{azwj} creatures

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَبِي شُعَيْبِ الْمَحَامِلِيِّ عَنْ دُرُسْتِ بْنِ أَبِي مَنْصُورٍ عَنْ بَرِيدِ بْنِ مُعَاوِيَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَيْسَ لِلَّهِ عَلَى خَلْقِهِ أَنْ يَعْرِفُوا وَ لِلْخَلْقِ عَلَى اللَّهِ أَنْ يُعْرِفَهُمْ وَ لِلَّهِ عَلَى الْخَلْقِ إِذَا عَرَفَهُمْ أَنْ يَقْبَلُوا .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Abu Shuayb Al Mahamily, from Dorost Bin Abu Mansour, from Bureyd Bin Muawiya,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It isn't for Allah^{azwj} upon His^{azwj} creatures that they should be recognising, and it is for creatures upon Allah^{azwj} that He^{azwj} Introduces them, and for Allah^{azwj} upon the creatures, that when He^{azwj} has introduced them, so they should be accepting'.⁷⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنِ الْحَجَّالِ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ عَبْدِ الْأَعْلَى بْنِ أَعْيَنٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَنْ لَمْ يَعْرِفْ شَيْئاً هَلْ عَلَيْهِ شَيْءٌ قَالَ لَا .

⁷⁴ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 32 H 6

⁷⁵ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 33 H 1

⁷⁶ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 34 H 1

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Al Hajjal, from Sa'alba Bin Maymoun, from Abdul A'ala Bin Ayn who said,

'I asked Abu Abdullah^{asws}, 'The one who does not recognise anything, is there anything upon him?' He^{asws} said: 'No'.⁷⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ ابْنِ فَضَّالٍ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ أَبِي الْحَسَنِ زَكَرِيَّا بْنِ يَحْيَى عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا حَجَبَ اللَّهُ عَنِ الْعِبَادِ فَهُوَ مَوْضُوعٌ عَنْهُمْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Dawood Bin Farqad, from Abu Al Hassan Zakariyya Bin Yahya,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whatever Allah^{azwj} has Veiled from the servants, so it is dropped from them'.⁷⁸

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِيَانَ الْأَحْمَرِ عَنْ حَمَزَةَ بْنِ الطَّيَّارِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ لِي أَكْتُبُ فَأَمَلَى عَلَيَّ إِنَّ مِنْ قَوْلِنَا إِنَّ اللَّهَ يَحْنُجُّ عَلَى الْعِبَادِ بِمَا آتَاهُمْ وَ عَرَفَهُمْ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Al Hakam, from Aban Al Ahmar, from Hamza Bin Al Tayyar,

(It has been narrated) from Abu Abdullah^{asws}, said, 'He^{asws} said to me: 'Write!' So he^{asws} dictated to me: 'From our^{asws} speech (Doctrine) it that Allah^{azwj} would Argue against the people with what He^{azwj} Granted them and Introduced them to.

ثُمَّ أَرْسَلَ إِلَيْهِمْ رَسُولًا وَ أَنْزَلَ عَلَيْهِمُ الْكِتَابَ فَأَمَرَ فِيهِ وَ نَهَى فِيهِ بِالصَّلَاةِ وَ الصِّيَامِ فَتَمَّ رَسُولُ اللَّهِ (صلى الله عليه وآله) عَنِ الصَّلَاةِ فَقَالَ أَنَا أَنِيْمُكَ وَ أَنَا أَوْفِيظُكَ فَإِذَا قُمْتَ فَصَلِّ لِتَعْلَمُوا إِذَا أَصَابَهُمْ ذَلِكَ كَيْفَ يَصْنَعُونَ لَيْسَ كَمَا يَقُولُونَ إِذَا نَامَ عَنْهَا هَلْكَ وَ كَذَلِكَ الصِّيَامُ أَنَا أَمْرِيضُكَ وَ أَنَا أَصِحُّكَ فَإِذَا شَفَيْتُكَ فَأَقْضِهِ

Then He^{azwj} Sent Rasools^{as} to them and Revealed the Book unto them. So He^{azwj} Commanded by it and Forbade. He^{azwj} Commanded with the *Salat* and the *Soam* (Fasts). So Rasool-Allah^{saww} slept from the *Salat*, and He^{azwj} Said: "I^{azwj} Cause you^{saww} to sleep and I^{azwj} Wake you^{saww} up". So when he^{saww} stood for the *Salat*, he^{saww} prayed *Salat* in order to teach (the people), when that hits them, how they should be dealing with it. It isn't how they (general Muslims) are saying, 'When someone sleeps from it, he is destroyed'. And similar to that is the Fasting. (He^{azwj} Said): "And I^{azwj} Cause you to be sick and I^{azwj} Cause you to be well. So when I^{azwj} Heal you, so fulfil these (Fasts missed out)!".

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) وَ كَذَلِكَ إِذَا نَظَرْتَ فِي جَمِيعِ الْأَشْيَاءِ لَمْ تَجِدْ أَحَدًا فِي ضَيْقٍ وَ لَمْ تَجِدْ أَحَدًا إِلَّا وَ لِلَّهِ عَلَيْهِ الْحُجَّةُ وَ لِلَّهِ فِيهِ الْمُسْتَبِيئَةُ وَ لَا أَقُولُ إِنَّهُمْ مَا شَاءُوا صَنَعُوا

Then Abu Abdullah^{asws} said: 'And similar to that is when you look into the entirety of the things, you will not find anyone to be in constriction, and you will not find anyone except, and for Allah^{azwj} is the Argument upon him, and for Allah^{azwj} there would be the Desire with regards to him. And I^{asws} am not saying that whatever they so desire to they can do'.

⁷⁷ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 34 H 2

⁷⁸ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 34 H 3

ثُمَّ قَالَ إِنَّ اللَّهَ يَهْدِي وَ يُضِلُّ وَ قَالَ وَ مَا أَمُرُوا إِلَّا بِدُونِ سَعَتِهِمْ وَ كُلُّ شَيْءٍ أَمَرَ النَّاسُ بِهِ فَهُمْ يَسْعُونَ لَهُ وَ كُلُّ شَيْءٍ لَا يَسْعُونَ لَهُ فَهُوَ مَوْضُوعٌ عَنْهُمْ وَ لَكِنَّ النَّاسَ لَا خَيْرَ فِيهِمْ

Then he^{asws} said: ‘Allah^{azwj} Guides and Lets to stray and Said: “And I^{azwj} am not Commanding except for less than their capabilities”. And everything the people have been Commanded with, so they are capable for it, and everything they are not capable for, so it is Dropped from them. But the people are such that there is no good in them’.

ثُمَّ تَلَا (عليه السلام) لَيْسَ عَلَى الضُّعْفَاءِ وَ لَا عَلَى الْمَرْضَى وَ لَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ فَوَضِعَ عَنْهُمْ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَ اللَّهُ غَفُورٌ رَحِيمٌ وَ لَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قَالُوا فَوَضِعَ عَنْهُمْ لِأَنَّهُمْ لَا يَجِدُونَ .

Then he^{asws} recited [9:91] *It is not upon the weak, nor in the sick, nor in those who do not find what they should spend, to go forth, so long as they are sincere to Allah and His Rasool; there is no way (to blame) against the doers of good; and Allah is Forgiving, Merciful* [9:92] *Nor upon those who when they came to you that you might carry them.* He^{asws} said: ‘So He^{azwj} Dropped from them because they were not finding (the means)’.⁷⁹

بَابُ الْهِدَايَةِ أَنَّهُمَا مِنَ اللَّهِ عَزَّ وَ جَلَّ

Chapter 35 – The Guidance, it is from Allah^{azwj} Mighty and Majestic

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ إِسْمَاعِيلَ السَّرَّاجِ عَنْ ابْنِ مُسْكَانَ عَنْ ثَابِتِ بْنِ سَعِيدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا ثَابِتُ مَا لَكُمْ وَ لِلنَّاسِ كُفُوفًا عَنِ النَّاسِ وَ لَا تَدْعُوا أَحَدًا إِلَى أَمْرِكُمْ فَوَ اللَّهُ لَوْ أَنَّ أَهْلَ السَّمَاوَاتِ وَ أَهْلَ الْأَرْضِينَ اجْتَمَعُوا عَلَى أَنْ يَهْدُوا عَبْدًا يُرِيدُ اللَّهُ ضَلَالَتَهُ مَا اسْتَطَاعُوا عَلَى أَنْ يَهْدُوهُ

A number of our companions, from Ahmad in Muhammad Bin Isa, from Muhammad Bin Ismail, from Ismail Al Sarraj, from Ibn Muskan, from Sabit Bin Saeed who said,

‘Abu Abdullah^{asws} said: ‘O Sabit! What have you all to do with the people? Refrain from the people and do not be inviting anyone to your matter (Al-Wilayah), for, by Allah^{azwj}, even if the people of the skies and the people of the earths were to gather together upon that they guide a servant whose straying Allah^{azwj} Intends, they would not have the capability upon guiding him.

وَ لَوْ أَنَّ أَهْلَ السَّمَاوَاتِ وَ أَهْلَ الْأَرْضِينَ اجْتَمَعُوا عَلَى أَنْ يُضِلُّوا عَبْدًا يُرِيدُ اللَّهُ هِدَايَتَهُ مَا اسْتَطَاعُوا أَنْ يُضِلُّوهُ

And even if the people of the skies and the people of the earths were to gather upon that they should stray a servant whose Guidance Allah^{azwj} Intends, they would not have the capability that they stray him.

كُفُوفًا عَنِ النَّاسِ وَ لَا يَقُولُ أَحَدٌ عَمِّي وَ أَخِي وَ ابْنُ عَمِّي وَ جَارِي فَإِنَّ اللَّهَ إِذَا أَرَادَ بِعَبْدٍ خَيْرًا طَيَّبَ رُوحَهُ فَلَا يَسْمَعُ مَعْرُوفًا إِلَّا عَرَفَهُ وَ لَا مُنْكَرًا إِلَّا أَنْكَرَهُ ثُمَّ يَقْدِفُ اللَّهُ فِي قَلْبِهِ كَلِمَةً يَجْمَعُ بِهَا أَمْرَهُ .

Refrain from the people and no one should be saying, ‘My uncle, and my brother, and son of my uncle, and my neighbour’, for Allah^{azwj}, when He^{azwj} Intends good with a servant, would Make good his soul, so he would not hear a good thing except that

⁷⁹ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 34 H 4

he would recognise it, nor an evil except that he would deny it. Then Allah^{azwj} would cast a word into his heart to gather his affairs by it'.⁸⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَرَادَ بِعَبْدٍ خَيْرًا نَكَتَ فِي قَلْبِهِ نُكْتَةً مِنْ نُورٍ وَفَتَحَ مَسَامِعَ قَلْبِهِ وَوَكَّلَ بِهِ مَلَكًا يُسَدِّدُهُ وَإِذَا أَرَادَ بِعَبْدٍ سُوءًا نَكَتَ فِي قَلْبِهِ نُكْتَةً سُودَاءَ وَسَدَّ مَسَامِعَ قَلْبِهِ وَوَكَّلَ بِهِ شَيْطَانًا يُضِلُّهُ

Ali Bin Ibrahim Bin Hashim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Humran, from Suleyman Bin Khalid,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic, whenever He^{azwj} Intends good with a servant, Imprints a spot of 'Noor' (The Invisible Light) into his heart, and Opens the hearing of his heart, and Allocates and Angel with him who would guide him. And when He^{azwj} intends evil with a servant, Imprints a black spot into his hear and Shuts the hearings of his heart, and Allocate a Satan^{la} with him to stray him'.

ثُمَّ تَلَا هَذِهِ الْآيَةَ فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ .

Then he recited this Verse [6:125] **Therefore (for) whomsoever Allah Intends that He would Guide him aright, He Expands his chest for Islam, and (for) whomsoever He Intends that He should Let him to err, He makes his chest straitened and narrow as though he were ascending to the sky**.⁸¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِيهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ اجْعَلُوا أَمْرَكُمْ لِلَّهِ وَ لَا تَجْعَلُوهُ لِلنَّاسِ فَإِنَّهُ مَا كَانَ لِلَّهِ فَهُوَ لِلَّهِ وَ مَا كَانَ لِلنَّاسِ فَلَا يَصْعَدُ إِلَى اللَّهِ وَ لَا تُخَاصِمُوا النَّاسَ لِدِينِكُمْ فَإِنَّ الْمُخَاصِمَةَ مَمْرُضَةٌ لِلْقَلْبِ

A number of our companions, from Ahmad Bin Muhammad, from Ibn FAzzal, from Ali Bin Uqba, from his father who said,

'I heard Abu Abdullah^{asws} saying: 'Make your matters to be for Allah^{azwj} and do not be making these to be for the people, for whatever was for Allah^{azwj}, so it is for Allah^{azwj}, and whatever was for the people, so it would not ascend to Allah^{azwj}. And do not be disputing the people for your Religion, for the disputation is a sickness for the heart.

إِنَّ اللَّهَ تَعَالَى قَالَ لِنَبِيِّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَ لَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَ قَالَ أ فَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ ذَرُوا النَّاسَ فَإِنَّ النَّاسَ أَخَذُوا عَنِ النَّاسِ وَ إِنَّكُمْ أَخَذْتُمْ عَنِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)

Allah^{azwj} the Exalted Said to His^{azwj} Prophet^{sawww} [28:56] **Surely you cannot guide whom you love, but Allah Guides whom He Desires to**. And Said [10:99] **will you then force the people until they become Believers?** Leave the people, for the people are taking from the people, and you all are taking from Rasool-Allah^{sawww}.

إِنِّي سَمِعْتُ أَبِي (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا كَتَبَ عَلَى عَبْدٍ أَنْ يَدْخُلَ فِي هَذَا الْأَمْرِ كَانَ أَسْرَعَ إِلَيْهِ مِنَ الطَّيْرِ إِلَى وَكْرِهِ .

⁸⁰ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 35 H 1

⁸¹ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 35 H 2

asws heard my asws father asws saying: 'Allah azwj Mighty and Majestic, when He azwj Writes (Decrees) upon a servant that he should enter into this matter (Al-Wilayah), he would be quicker to it than a bird would be to its nest'.⁸²

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ بَحْيَى عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ فَضَيْلِ بْنِ يَسَارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) نَدَعُو النَّاسَ إِلَى هَذَا الْأَمْرِ فَقَالَ لَا يَا فَضَيْلُ إِنَّ اللَّهَ إِذَا أَرَادَ بِعَبْدٍ خَيْرًا أَمَرَ مَلَكًا فَأَخَذَ بِعُنُقِهِ فَأَدْخَلَهُ فِي هَذَا الْأَمْرِ طَائِعًا أَوْ كَارِهًا

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Muhammad Bin Marwan, from Fuzayl Bin Yasaar who said,

'I said to Abu Abdullah asws, 'Should we be inviting the people to this matter (Al-Wilayah)'. So he asws said: 'No, O Fuzayl! Allah azwj, when He azwj Intends good with a servant, Commands an Angel. So he seizes him by his neck and enters him into this matter, willingly or unwillingly'.⁸³

تَمَّ كِتَابُ الْعَقْلِ وَالْعِلْمِ وَالتَّوْحِيدِ مِنْ كِتَابِ الْكَافِي وَ يَتْلُوهُ كِتَابُ الْحُجَّةِ فِي الْجُزْءِ الثَّانِي مِنْ كِتَابِ الْكَافِي تَأْلِيفِ الشَّيْخِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ يَعْقُوبَ الْكُلَيْنِيِّ رَحْمَةً اللَّهُ عَلَيْهِ .

The Book of the Intellect and the knowledge and the Tawheed (Oneness) from the Book Al Kafi is completed, and it would be followed by the Book of the Proof^{asws} in the second part from the Book Al Kafi, composed by Sheykh Abu Ja'far Muhammad Bin Yaqoub Al Kulayni, may Allah^{azwj} have Mercy on him.

⁸² Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 35 H 3

⁸³ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 35 H 4