BIHAR AL-ANWAAR

Volume 3

Bihar Al-Anwaar – The summary of the pearls of the Ahadeeth of the Pure Imams 

Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad Baqir Al Majlisi
TABLE OF CONTENTS

THE BOOK OF TAWHEED (ONENESS) ........................................................................................................... 3


CHAPTER 2 – REASON FOR THE VEILING OF ALLAH(azwj) MIGHTY AND MAJESTIC FROM HIS(azwj) CREATURES ........................................................................................................................................... 3

CHAPTER 3 – PROOF OF THE MAKER, AND THE EVIDENCE OF THE WONDERS OF HIS(azwj) MAKING, UPON HIS(azwj) EXISTENCE, AND HIS(azwj) KNOWLEDGE, AND HIS(azwj) POWER, AND THE REST OF HIS(azwj) ATTRIBUTES ........................................................................................................... 25

CHAPTER 4 – THE HADEETH WELL KNOWN AS ‘TAWHEED OF AL-MUFAZZAL BIN UMAR’ ................................................................................................................................................................................................................................................................. 84

CHAPTER 5 – THE HADEETH REPORTED FROM AL-MUFAZZAL BIN UMAR REGARDING THE TAWHEED, WELL KNOWN AS ‘AI-AHLEYLAJAT’ (A HERB) ................................................................. 198


CHAPTER 8 – NEGATION OF THE SON AND THE FEMALE COMPANION ................................................. 315


CHAPTER 10 – THE LEAST WHAT SUFFICES FROM THE RECOGNITION REGARDING THE TAWHEED, AND IT IS SO THAT ALLAH(azwj) CANNOT BE RECOGNISED EXCEPT BY IT ...... 335


CHAPTER 12 – PROOF OF HIS(azwj) ANCIENTNESS, THE EXALTED, AND ABSTENTION OF THE DECLINE BEING UPON HIM(azwj) ......................................................................................................................... 347


Hamza Bin Muhammad Bin Ahmad Bin Ja’far Al Alawy, from Ali Bin Ibrahim Bin Is’haq Al Nabhandy, from Abdullah Bin Hamad Al Ansary, from Al Husayn Bin Yahya Ibn Al Husayn, from Amro Bin Talha, from Asbat Bin Nasr, from Ikrama, from Ibn Abbas who said,

‘Rasool-Allahsaww said: ‘By the Oneazwj Who Sent meazwj with the Truth as a giver of glad tidings! Allahazwj will not Punish a Unitarian with the Fire, ever, and that the people of Tawheed would be (seeking) intercession, and they would be interceded with’.

Then heazwj said: ‘When it will be the Day of Judgment, Allahazwj Blessed and Exalted will Command a people who had done evil deeds in the house of the world, to the Fire. So, they would be saying, ‘O our Lordazwj! How come Youazwj are Entering us into the Fire and we used to profess Yourazwj Tawheed in the house of the world? And how come Youazwj are burning our tongues with the Fire, and we have spoken of Yourazwj Tawheed in the house of the world?

وكيف تُحَرَّق قلوبنا وقد عقدت على أن لا إله إلا أنت ؟ أم كيف تُحَرَّق وجوهنا وقد عفرناها لك في التراب؟ أم كيف تُحَرَّق أبنينا
وقد رفعتنا بالدعاء إلىك؟ فيقول الله جل جلاله: عبادي ساعدت أعمالكم في دار الدنيا فتجوازكم نار جهنم. فيقولون: يا رينا
عنفوك أعظم أم خطيئتنا؟

And how come Youazwj are burning our hearts and we had believing upon that there is no god except Youazwj? And how come Youazwj are burning our faces and we had wiped these in
the dust for You\textsuperscript{azwj}? Or how come You\textsuperscript{azwj} are burning our hands and we had raised these with the supplication to You\textsuperscript{azwj}?'

فيقول تبارك وتعالى: بل عفوي، فيقولون: رحمتك أوسع أم ذنوبنا ؟ فيقول عزوجل: بل رحمتي، فيقولون: إقرارنا بتوحيدك أعظم أم ذنوبنا ؟ فيقول تعالى. بل إقراركم بتوحيدك أعظم;

So, He\textsuperscript{azwj}, the Blessed and Exalted would be Saying: “But, (do you want) My\textsuperscript{azwj} Pardon?” They would be saying, ‘Is Your\textsuperscript{azwj} Mercy more capacious, or our sins?’ The Mighty and Majestic would be Saying: “But, My\textsuperscript{azwj} Mercy”. They would be saying, ‘Is our acknowledgment of Your\textsuperscript{azwj} \textit{Tawheed} greater, or our sins?’ The Exalted would be Saying: “But, your acknowledgment of My\textsuperscript{azwj} \textit{Tawheed} is greater”.

فيقولون: يا رئي من المقربين، فليسعنا عفوك ورحمتك التي وسعت كل شيء; فيقول الله جل جلاله: ملائكي! وعزتي وجلالي ما خلقت خلقا أحب إلي من المقربين بتوحيدك، وأن لا إله غيري: وحق علي أن لا أصلي أهل توحيدي، ادخلوا عبادي الجنة.

They would be saying, ‘O, our Lord\textsuperscript{azwj}! Then let You\textsuperscript{azwj} Pardon and Your\textsuperscript{azwj} Mercy encompass us, which encompasses all things’. Allah\textsuperscript{azwj}, Mighty is His\textsuperscript{azwj} Majesty would be Saying: “O My\textsuperscript{azwj} Angels! By My\textsuperscript{azwj} Mighty and My\textsuperscript{azwj} Majesty!\textsuperscript{azwj} did not create a creature more Beloved to Me\textsuperscript{azwj} than the acknowledger of My\textsuperscript{azwj} \textit{Tawheed}, and that there is no god apart from Me\textsuperscript{azwj}. And it is a right upon Me\textsuperscript{azwj} that I\textsuperscript{azwj} do not Let the people professing My\textsuperscript{azwj} \textit{Tawheed} arrive to the Fire. Enter My\textsuperscript{azwj} servants into the Paradise!’’.

Note: It is important to define the ‘\textit{Tawheed}’ so we quote a Hadith which appears later (Chapter 11, H.3):

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

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

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

---

\textsuperscript{1} Bihar Al Anwaar – V 3, The book of Tawheed, Ch 1 H 1
\textsuperscript{2} Bihar Al Anwaar – V 3, The book of Tawheed, Ch 11 H 3
2 - You, Al Hassan Bin Abdullah Bin Saeed, from Muhammad Bin Ahmad Bin Hamdan Al Qasheyri, from Ahmad Bin Isa al Kalaby,

‘From Musa Bin Ismail son of Musa asws Bin Ja’far asws, from his father asws Ja’far Bin Muhammad asws, from his asws forefathers asws, from Ali asws regarding the Words of Allah azwj Mighty and Majestic: Is the Recompense of goodness except the goodness? [55:60].

He asws said: ‘asws heard Rasool-Allah saww saying that Allah azwj Mighty and Majestic Said: “What can be a Recompense of one I aswj have Favoured upon with the Tawheed, except for the Paradise?”’.

3 - A group, from Abu Al Mufazzal, from Ja’far Bin Muhammad Bin Ja’far Al Alawy, from Muhammad Bin Ali Ibn Al Husayn Bin Zayd,

‘From Al-Reza asws, from his asws forefathers asws having said:’Rasool-Allah saww said: ‘The Tawheed is a price of the Paradise’.

4 - In a Hadeeth of the names of the Prophet saww and his saww description: ‘And my saww name has been Made to be in the Torah as ‘Aheed’, so by the Tawheed, the bodies of my saww community are Prohibited unto the Fire’.

5 - Ibn Al Waleed, from Sa’ad, from Ahmad Bin Hilal, from Ibn Fazal, from Abu Hamza,

‘From Abu Ja’far asws, he (the narrator) said, ‘I heard him asws saying: ‘There is nothing of a greater Reward that the testimony, ‘There is no god except Allah azwj’, because Allah azwj

3 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 1 H 2
4 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 1 H 3
5 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 1 H 4
Mighty and Majestic is such, nothing can equate Him\textsuperscript{azwj}, nor can anyone associate with Him\textsuperscript{azwj} in the Command\textsuperscript{6}.

\textsuperscript{6} يد: ابن المتوكل، عن الاسدي، عن النحجي، عن النوفي، عن محمد بن سنان، عن الفضل قال: قال أبو عبد الله عليه السلام: إن الله تبارك وتعالى ضمن للمؤمن ضمانا قال: قلت: وما هو؟ قال: ضمن له إن هو أقر له بالربوبية، ومحمد صلى الله عليه وآله بالنيابة، ولعلي عليه السلام بالازمة. وأدى ما افترض عليه أن يسكته في جواه.

Ibn Al Mutawakkal, from Al Asady, from Al Nakhaie, from Al Nowfaly, from Muhammad Bin Sinan, from Al Mufazzal who said,

‘Abu Abdullah\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Blessed and Exalted has Guaranteed a guarantee for the Momin’. He (the narrator) said, ‘I said, ‘And what is it?’ He\textsuperscript{asws} said: ‘He\textsuperscript{azwj} Guaranteed for him that if he were to acknowledge to Him\textsuperscript{azwj} with the Lordship, and to Muhammad\textsuperscript{saww} with the Prophet-hood, and to Ali\textsuperscript{asws} with the Imamate, and fulfil whatever is Obligated upon him, that He\textsuperscript{azwj} would Settle him in His\textsuperscript{azwj} vicinity’. He (the narrator) said, ‘I said, ‘So, by Allah\textsuperscript{azwj} these are the honours which cannot be resembled by the honours of the human beings’.

Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Ibn Asbat, from Al Batainy, from Abu Baseer,

‘From Abu Abdullah\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws}, from his\textsuperscript{asws} grandfather\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘One who dies and did not associate anything with Allah\textsuperscript{azwj} (i.e., from his choice or analogy), good or bad, would enter the Paradise’\textsuperscript{8}.

\textsuperscript{8} يد: ابن الوليد: عن الصفار، عن ابن أبي الخطاب، عن ابن أسباط، عن البطائني، عن أبي بصير، عن أبي عبد الله عليه السلام في قول الله عزوجل: هو أهل التقوى واهل المغفرة قال: قال رسول الله صلى الله عليه وآله: من مات ولا يشرك بي عبدي شيئا، وآنا أهل إن لم يشرك بي عدي شيئا أن أدخله الجنة.

Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Ibn Asbat, from Al Batainy, from Abu Baseer,

\textsuperscript{6} Bihar Al Anwaar – V 3, The book of Tawheed, Ch 1 H 5
\textsuperscript{7} Bihar Al Anwaar – V 3, The book of Tawheed, Ch 1 H 6
\textsuperscript{8} Bihar Al Anwaar – V 3, The book of Tawheed, Ch 1 H 7
'From Abu Abdullah\textsuperscript{asws} regarding the Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{He is rightful to be feared and rightful for (Granting) the Forgiveness [74:56]}. He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Blessed and Exalted Said: “I\textsuperscript{azwj} am rightful of being feared, and that My\textsuperscript{azwj} servant should not associate anything with Me\textsuperscript{azwj}, and I\textsuperscript{azwj} am rightful that My\textsuperscript{azwj} servant does not associate anything with Me\textsuperscript{azwj} and that I\textsuperscript{azwj} Enter him into the Paradise”\textsuperscript{9}.

And he\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Blessed and Exalted Swore by His\textsuperscript{azwj} Might and His\textsuperscript{azwj} Majesty that He\textsuperscript{azwj} will not Punish the people professing His\textsuperscript{azwj} Tawheed, with the Fire, ever!’\textsuperscript{10}

\begin{quote}
وقال عليه السلام، إن الله تبارك وتعالى أقسم بعزته وجلاله أن لا يعذب أهل توحيدهم بالنار أبدا.
\end{quote}

Al Sinany, from Al Asady, from Al Nakaie, from Al Nowfaly, from Ali Bin Saalim, from Abu Baseer who said,

‘Abu Abdullah\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Blessed and Exalted has Prohibited the bodies of the Unitarians upon the Fire’\textsuperscript{10}

\begin{quote}
لو، يد: السناني، عن الأسدي، عن النحسي، عن النوفي، عن علي بن سالم، عن أبي بصير قال: قال أبو عبد الله عليه السلام: إن الله تبارك وتعالى حرم أجساد الموحدين بالحريق.
\end{quote}

My father, from Sa’ad, from Ibn Isa, from Al Husayn Bin Sayf, from his brother Ali, from his brother Sayf Bin Umeyra, from Al Hajar Bin Artat, from Al Zubeyr, from Jabir Bin Abdullah,

‘From the Prophet\textsuperscript{saww} having said: ‘There are two Obligated ones – one who dies testifying that there is no god except Allah\textsuperscript{azwj} Alone, there being no associates for Him\textsuperscript{azwj} (and Masomeen\textsuperscript{asws} are the Conditions of the Oneness, see the Hadith no. 16) would enter the Paradise, and one who dies associating something with Allah\textsuperscript{azwj} would enter the Fire’\textsuperscript{11}

\begin{quote}
ومن مات يشرك بالله شيئا يدخل النار.
\end{quote}

By the preceding chain from Sayf, from Al Hasan Bin Al Sabah, from Anas,

‘From the Prophet\textsuperscript{saww} having said: ‘\textit{every stubborn tyrant [14:15]}, is one who refuses to say, ‘There is no god except Allah\textsuperscript{azwj}’\textsuperscript{12}.

\begin{quote}
كل جبار عنيد من أبى أن يقول: لا إله إلا الله. بيان: إشارة إلى قوله تعالى: وحاب كل جبار عنيد.
\end{quote}

\begin{footnotes}
9 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 1 H 8
10 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 1 H 9
11 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 1 H 10
12 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 1 H 11
\end{footnotes}
‘From Al-Reza 

‘From Al-Reza 

12 – يد: أحمد بن إبراهيم بن أبي بكر الخوزي، عن إبراهيم بن محمد بن مروان الخوزي، عن أحمد بن عبد الله الجويباري - ويقال له: الزيدي، والترشيد، والسبعيني - عن الرضا علي بن موسى، عن أبيه، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: ما جزاء من أنعم الله عز وجل عليه بالتوحيد إلا الجنة.

13 – يد: وبهذا الأساند قال: قال رسول الله صلى الله عليه وآله: أن لا إله إلا الله كلمة عظيمة كريمة على الله رحمة، من قالها مخلصا استوجب الجنة، ومن قالها كاذبا عصمت ماله ودمه وكان مصيره إلى النار.

14 – يد: محمد بن علي بن الشاه، عن محمد بن عبد الله النيسابوري قال: حدثنا أبو القاسم عبد الله بن أحمد بن عباس الطائي بالبصرة، قال: حدثني أبي في سنة ستين ومائتين قال: حدثني علي بن موسى الرضا عليه السلام سنة أربع وستين ومائتين، قال: حدثني أبي موسى بن جعفر، قال: حدثني أبي جعفر بن محمد، قال: حدثني أبي محمد بن علي، قال: حدثني أبي علي بن الحسن، قال: حدثني أبي الحسن بن علي، قال: حدثني أبي طالب - عليهم السلام - قال: قال رسول الله صلى الله عليه وآله: يقول الله جل جلاله، لا إله إلا الله كلمة عظيمة كريمة: (The phrase) ‘There is no god except Allah’ is My Fortress, so the one who enters it would be safe from My Punishment’.
I was with Ali\textsuperscript{asws} Bin Musa Al-Reza\textsuperscript{asws} when he\textsuperscript{saww} departed from Naysabour, and he\textsuperscript{asws} was riding a white-haired mule, when Muhammad Bin Rafea, and Ahmad Bin Harb, and Yahya Bin Yahya, and Ishaq Bin Rahwiya, and a number of the people of knowledge had grabbed hold of the reins of his\textsuperscript{asws} mule in the square, and they said, ‘By the right of your\textsuperscript{asws} pure forefathers\textsuperscript{asws}! Narrate a Hadeeth to us you\textsuperscript{asws} heard from your\textsuperscript{asws} father\textsuperscript{asws}.

So, he\textsuperscript{asws} brought out his\textsuperscript{asws} head from the palanquin – and upon it was a two-faceted curtain – and he\textsuperscript{asws} said: ‘It was narrated to me\textsuperscript{asws} by my\textsuperscript{asws} father\textsuperscript{asws}, the righteous servant Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws} saying, ‘It was narrated to me\textsuperscript{asws} by my\textsuperscript{asws} father\textsuperscript{asws} the truthful Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} saying: ‘It was narrated to me \textsuperscript{asws} by my\textsuperscript{asws} father Abu Ja’far Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws}, the expounder of the knowledge of the Prophets\textsuperscript{as}, saying: ‘It was narrated to me\textsuperscript{asws} by my\textsuperscript{asws} father Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}, chief of the worshippers, saying: ‘It was narrated to me\textsuperscript{asws} by my\textsuperscript{asws} father\textsuperscript{asws}, the chief of the youths of the people of the Paradise, Al-Husayn\textsuperscript{asws}, saying: ‘It was narrated to me\textsuperscript{asws} by my\textsuperscript{asws} father Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} saying:

I\textsuperscript{asws} heard the Prophet\textsuperscript{saww} saying: ‘Allah\textsuperscript{azwj}, Mighty is His\textsuperscript{azwj} Majesty, Said: “Me\textsuperscript{azwj}, I\textsuperscript{azwj} am Allah\textsuperscript{azwj}! There is no god except \textsuperscript{azwj}, therefore worship Me\textsuperscript{azwj}. And one from you who comes with the testimony that there is no god except Allah\textsuperscript{azwj}, with the sincerity, would enter into My\textsuperscript{azwj} Fortress, and one who enters into My\textsuperscript{azwj} Fortress is safe from My\textsuperscript{azwj} Punishment’’.\textsuperscript{16}

\textsuperscript{16} Bihar Al Anwaar – V 3, The book of Tawheed, Ch 1 H 15
Ibn Al Mutawakkal, from Al Asady, from Muhammad Bin Al Husayn Al Sowfy, from Yusuf Bin Aqeel, from Is'haq Bin Rahwiya who said,

“When Abu Al-Hassan Al-Reza\textsuperscript{asws} came to Naysabour and wanted to exit from it to (Caliph) Al-Mamoun, the companions of the Hadeeth gathered to him\textsuperscript{asws} and they said to him\textsuperscript{asws}, ‘O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}! You\textsuperscript{asws} are departing from us and are not narrating a Hadeeth to us we could be benefitting with it, from you\textsuperscript{asws} – and he\textsuperscript{asws} was seated in the palanquin, so he\textsuperscript{asws} brought out his\textsuperscript{asws} head and said:


قال: فلما مرت الرحلة نادانا: بشروطها وأنا من شروطها.

He (the narrator) said, ‘So when the riding animal passed by, he\textsuperscript{asws} called out to us: ‘With its conditions (stipulations), and I\textsuperscript{asws} am from its conditions (stipulations)!’’.  

17 - Ibn Al Nasr Muhammad Bin Ahmad Bin Tameem Al Sarkhasi, from Muhammad Bin Idrees Al Shamy, from Is’haq Bin Israfil, from Jareyr, from Abdul Aziz, from Zayd Bin Wahab,

‘From Abu Zarr\textsuperscript{ra} who said, ‘I\textsuperscript{ra} went out on a night from the night and there was Rasool-Allah\textsuperscript{saww} walking alone, there wasn’t any person with him\textsuperscript{saww}. So, I\textsuperscript{ra} thought that he\textsuperscript{saww} disliked that anyone walks with him\textsuperscript{saww}.


Bihar Al Anwaar – V 3, The book of Tawheed, Ch 1 H 16
He\(^\text{ra}\) said, ‘So, I went on to walk in the shade of the moon, and he\(^\text{saww}\) turned around and saw me\(^\text{ra}\).’ He\(^\text{saww}\) said: ‘Who it this?’ I\(^\text{ra}\) said, ‘Abu Zarr\(^\text{ra}\), may Allah\(^\text{azwj}\) Make me\(^\text{ra}\) to be sacrificed for you\(^\text{saww}\)! He\(^\text{saww}\) said: ‘O Abu Zarr\(^\text{ra}\), come!’ So, I\(^\text{ra}\) walked with him\(^\text{saww}\) for a while, and he\(^\text{saww}\) said: ‘They the majority, they would be the minority on the Day of Judgment, except one whom Allah\(^\text{azwj}\) Gives good’ – and he\(^\text{saww}\) blew on his\(^\text{saww}\) right, and on his\(^\text{saww}\) left, and in front of him\(^\text{saww}\), and behind him\(^\text{saww}\) – ‘and does good (deeds) in it’.

He\(^\text{ra}\) said, ‘I\(^\text{ra}\) walked with him\(^\text{saww}\) for a while, and he\(^\text{saww}\) said: ‘Be seated over here!’ – and he\(^\text{saww}\) made me\(^\text{ra}\) sit in a low level around which were rocks, and he\(^\text{saww}\) said to me\(^\text{ra}\): ‘Remain seated until I\(^\text{saww}\) return to you\(^\text{ra}\).’

He\(^\text{ra}\) said, ‘And he\(^\text{saww}\) went into the (mount) Al-Hira to the extent that I\(^\text{ra}\) did not see him\(^\text{saww}\), and was hidden from me\(^\text{ra}\). The wait was prolonged, then I\(^\text{ra}\) heard him\(^\text{saww}\) and he\(^\text{saww}\) was in front of me\(^\text{ra}\), and was saying: ‘And even if he commits adultery, and even if he steals’.

He\(^\text{ra}\) said, ‘So when he\(^\text{saww}\) came, I\(^\text{ra}\) could not be patient until I\(^\text{ra}\) said, ‘O Prophet\(^\text{saww}\) of Allah\(^\text{azwj}\)! May Allah\(^\text{azwj}\) Make me\(^\text{ra}\) to be sacrificed for you\(^\text{saww}\)! Who were you\(^\text{saww}\) speaking to in the side of the (mount) Hira, for I\(^\text{ra}\) did not hear anyone responding to you\(^\text{saww}\) with anything?’

He\(^\text{saww}\) said: ‘That was Jibraeel\(^\text{as}\) who presented to me\(^\text{saww}\) by the side of Al-Hira, and he\(^\text{as}\) said: ‘Give glad tidings to your\(^\text{saww}\) community that the one who dies, not having associated anything with Allah\(^\text{azwj}\) Mighty and Majestic, would enter the Paradise’. I\(^\text{saww}\) said: ‘And even if he commits adultery, and even if he steals?’ He\(^\text{as}\) said: ‘Yes, and even if he drinks the wine’.

---

18 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 1 H 17

Muhammad Bin Ahmad Bin Al Hassan Bin Shazan, from his father, from Muhammad Bin Al Hassan, from Sa’ad Bin Abdullah, from Muhammad Bin Isa, from Ali Bin Bilal, from Muhammad Bin Bashir Al Dahan, from Muhammad Bin Sama'at who said,
‘One of our companions asked Al-Sadiq asws, saying to him asws, ‘Inform me, which is the superior deed?’ He asws said: ‘Your professing the Tawheed to your Lord azwj. He said, ‘So what is the greatest sin?’ He asws said: ‘You giving a resemblance (i.e., creating an image) to your Creator’.  

Ahmad Bin Muhammad Bin Ahmad Bin Ghalib Al Namaty, from Ahmad Bin Al Hassan Bin Gazwan, from Ibrahim Bin Ahmad, from Dawood Bin Amro, from Abdullah Bin Ja’far, from Zayd Bin Aslam, from Ata’a Bin Yasar, from Abu Hureyra who said,

‘Rasool Allah asww said: ‘While a man is lying on his back, looking at the sky and to the stars, and he says, ‘By Allah azwj! If there was a lord for You asww, he would be Your asww creator. (And then says) O Allah asww! Forgive me’. He asww said: ‘Al Allah aswj Mighty and Majestic Looks at him (Considers), and Forgives him’.  

Abdul Hameed Bin Abdul Rahman, from Abu Yazeed Bin Mahboub Al Muzny, from Al Husayn Ibn Isa Al Bastami, from Abdul Samad Bin Abdul Waris, from Sha’ba, from Khalid Al Mazz’aa, from Abu Bashir Al Anbari, from Mun’im.

‘From Usman Bin Affan who said, ‘Rasool-Allah asww said: ‘One who dies and he knows that Allah asww is True, would enter the Paradise’.  

(These are Sunni Ahadith with no reference to the Imams asws)  

Al-Hassan Bin Ali Bin Muhammad Al Attar, from Muhammad Bin Mahmoud, from Humran, from Malik Bin Ibrahim, from Hasayn, from Al Aswad Bin Alilal,
‘From Muaz Bin Jabal’ who said, ‘I was walking behind the Prophet. He said: ‘O Muaz! Do you know what is a right of Allah Mighty and Majestic upon the servants?’ saying it thrice. He (Muaz) said, ‘I said, ‘Allah and His Rasool are more knowing’.

So, Rasool-Allah said: ‘A right of Allah Mighty and Majestic upon the servants is that they would not associate anything with Him.’

Then he saww said: ‘Do you know what is a right of the servants upon Allah Mighty and Majestic, when they do that?’ He (Muaz) said, ‘I said, ‘Allah and His Rasool are more knowing’. He saww said: ‘That He would not Punish them’. Or he saww said: ‘That He would not Enter them into the Fire’.

Hadith from the enemies of Allah!!!

Abu Nasr Ahmad Bin Al Husayn, from Abu Al Qasim Muhammad Bin Ubeydullah, from Ahmad Bin Muhammad Ibn Ibrahim Bin Hashim.

‘From Al-Hassan Bin Ali Bin Muhammad Bin Ali son of Musa Bin Ja’far, from his father, Ali Bin Muhammad Al-Naqi, from his forefathers, from Amir Al-Momineen, from the Prophet, from Jibraeel, chief of the Angels who said, ‘So Said, the Chief of all chiefs, the Mighty and Majestic: “Me am Allah! There is no god except I. One who acknowledges to me with the Tawheed would enter My Fortress, and one who enters My Fortress is safe from My Punishment’.

In (the book) Illal Al Fazl –

‘From Al-Reza: ‘So if a speaker were to say, ‘Why did Allah Command the creatures with the acknowledgment with Allah, and with His Rasool, and His Divine

---

22 Bihar Al Anwar – V 3, The book of Tawheed, Ch 1 H 21
23 Bihar Al Anwar – V 3, The book of Tawheed, Ch 1 H 22
Authorities (Infallible Imams$^{asws}$), and with whatever came from the Presence of Allah$^{azwj}$ Mighty and Majestic? It would be said, ‘For many reasons:


منها: أن من لم يقر بالله عزوجل لم يجتنب معاصيه ولم ينته عن ارتكاب الكبائر، ولم يراقب أحدا فيما يشتهى ويستلذ من الفساد والظلم，

From these is that one who does not acknowledge with Allah$^{azwj}$ Mighty and Majestic would not be shunning His$^{azwj}$ disobedience, and would not be finished from indulging in the major sins, and would not be observing anyone in what he desires and derives pleasure from the corruption and the injustice.

فإذا فعل الناس هذه الأشياء وارتكب كل إنسان ما يشتهى وبهواه من غير مراقبة لاحق كان في ذلك فساد الخلق أجمعين، ووثوب بعضهم على بعض، فغصبوا الفروج والاموال، وأباحوا الدماء والنساء، وقتل بعضهم بعضًا من غير حق ولا جرم، فيكون في ذلك خراب الدنيا وهلاك الخلق وفساد الحرث والنسل

So, when the people do these things, and every person indulges in whatever he desires and his whims, from without observing anyone, in that would be corruption of the entirety of the people, and their leaping upon each other. They would usurp the marriages and the wealth, and legalise the blood and the women, and they would kill each other from without a right or a crime. Thus, there would happen to be in that, the ruination of the world and the destruction of the people, and the spoiling of the farms and the lineages.

ومنها: أن الله عزوجل حكيم ولا يكون الحكيم ولا يوصف بالحكمة إلا الذي يحظر الفساد ويأمر بالصلاح، ويزجر عن الظلم، ويتهيى عن الفواحش، ولا يكون حظر الفساد والأمر بالصلاح والنهي عن الفواحش إلا بعد الاعتراف بالله عزوجل ومعرفة الآمر والناهي

And from these is that Allah$^{azwj}$ Mighty and Majestic is Wise, and he cannot happen to be the wise nor can he be described to be with the wisdom, except the one who cautions of the corruption and enjoins with the correction, and rebukes from the injustice, and forbids from the immoralities. And there can neither happen to be a caution of the corruption, and enjoining with the correction, and the forbiddance from the immoralities, except after the acknowledgment with Allah$^{azwj}$ Mighty and Majestic, and the recognition of the enjoinement and the forbiddances.

فلو ترك الناس بغیر إقرار بالله ولا معرفته لم يثبت أمر بصلاح ولا غي عن فساد إذ لا أمر ولا ناهي

So, if the people were to be left to be without acknowledgment with Allah$^{azwj}$, or having His$^{azwj}$ recognition, the enjoinder would not be affirmed with the correction, nor forbiddance from corruption when they would neither enjoin nor forbid.
And from these is that we find the people to be corrupting the esoteric matters, veiled from the people. So, if they do not acknowledge the acknowledgment with Allah\textsuperscript{azwj} Mighty and Majestic and fearing Him\textsuperscript{azwj} in the private, there would not happen to be anyone, when he is alone with his desires and his intentions observe anyone in leaving the disobedience and violating the sanctity, and indulging in major sins, when that deed of his was veiled from the people, not being observed by anyone, and there would happen to be in that, the destruction of the entirety of the people.

So, the uprightness of the people and their correction cannot happen except with the acknowledgment from them with the All-Knowing, All-Informed Knowing (all) the secrets and hidden matters, Commanding with the correction, Forbidding from the corruption, and no hidden matter being hidden from Him\textsuperscript{azwj}, there would happen to be in that, rebukes for them from what they are along with, from the variety of the corruptions.

So, if he says, ‘Why is it Obligated upon them, the acknowledgment and the recognition with that Allah\textsuperscript{azwj} the Exalted is One, Individual?’ It would be said, ‘For the reasons – from these is that if it was not Obligated upon them, the acknowledgment and the recognition, it would be allowed that they could be planning fancifully, or more than that.

And when that is allowed, they would not be guided to the Maker of theirs from someone else, because every human being from them does not know, perhaps, rather, he is worshipping other than the One Who Created him, and obeying other than the One Who Commanded him. Therefore, they would not happen to be upon reality of the One Who Made them and Created them, not would it be proved with them, a Command of the Commander, nor a Forbiddance from the Forbidder, when they neither recognise the Commander with exactness, nor the Forbidder from someone else.
And from these is that, if it was allowed that there happen to be two, not one of the two associates would be foremost with being worshipped and obeyed than the other. And in the allowance of that associate is an allowance that Allah\textsuperscript{azwj} Mighty and Majestic is not obeyed, and in not obeying Allah\textsuperscript{azwj} mighty and Majestic is the Kufr with Allah\textsuperscript{azwj}, and with the entirety of His\textsuperscript{azwj} Books, and His\textsuperscript{azwj} Rasools\textsuperscript{as}, and proof of every falsehood and neglect of every truth, and permission of every Prohibition, and prohibition of every Permissible, and the entry into every disobedience, and the exit from every obedience, and considering neutral of every corruption, and invalidation of every truth.

And from these is that, if it was allowed that there happen to be more than one (God), it would be allowed for Iblees\textsuperscript{la} that he\textsuperscript{la} is that other one, until he\textsuperscript{la} opposes Allah\textsuperscript{azwj} the Exalted in the entirety of His\textsuperscript{azwj} Judgments, and disperse the people to himself\textsuperscript{la}. Thus, there would happen to be in that, the greatest of the Kufr, and the most intense of the hypocrisy.

So, if he says, ‘Why is it Obligated upon them, the acknowledgment to Allah\textsuperscript{azwj} that there isn’t anything like Him\textsuperscript{azwj}?’ It would be said, ‘From these is that there would happen to be two similar aims with the worship and the obedience besides someone else, it would not be doubtful upon them the Command of their Lord\textsuperscript{azwj}, and their Maker, and their Sustainer.

And from these – they, if they do not know that there isn’t anything like Him\textsuperscript{azwj}, they would not know, perhaps their Lord\textsuperscript{azwj} and their Maker are these idols which have been established by their fathers for them, and the sun, and the moon, and the fires, when it was allowed that the doubt happen to be upon them, and there would happen to be in that, the corruption and the neglect of His\textsuperscript{azwj} obedience, all of it, and indulging in His\textsuperscript{azwj} disobediences, all of these upon a measurement of what is Forbidden to them from the news of these lords and their orders and their forbiddances.
And from these is that if it was not Obligated upon them that they recognise that, there isn’t anything like him, it would be allowed with them that there flows upon the people, from the frustration, and the ignorance, and the changes, and the decline, and the perishing, and the lies, and the transgression. And the one upon whom these things are allowed, would not be safe from perishing, and would not be firm with his justice, and His azwj Words would not be proven true, and His azwj Commands, and His azwj Forbiddances, and His azwj Promises, and His azwj Appointments, and His azwj Rewards, and His azwj Punishments; and in that is the corruption of the people and invalidation of the Lordship’.

My father, from Sa’ad, from Ibn Isa, and Ibn Hashim, and Al Hassan Bin Ali Al Kufi, altogether from Al Husayn Bin Sayf, from his father, from Abu Hazim Al Madainy, from Sahl Bin Sa’ad Al Ansary who said,

‘I asked Rasool-Allah saww about the Words of Allah azwj Mighty and Majestic: And you were not by the side of the (mount) Toor when We Called out [28:46]. He saww said: ‘He azwj said: ‘A Book which Allah azwj Mighty and Majestic Wrote in a Parchment Demonstrating in it, before Allah azwj Created the creatures by two thousand years. In it was Inscribed: ‘O Shias of the Progeny asws of Muhammad saww! I azwj Give you before you ask Me azwj, and Forgive you before you seek Forgiveness from Me azwj – the one from you whom comes with the Wilayah of Muhammad saww and the Progeny asws of Muhammad saww, I azwj shall Settle him in My azwj Paradise by My azwj Mercy’’.

Al Washa’a, from Ahmad Bin Aiz, from Abu Al Hassan Al Sawaq, from Aban Bin Taglub, ‘From Abu Abdullah asws having said: ‘O Aban! When you proceed to Al-Kufa, then report this Hadeeth: ‘One who testifies that there is no god except Allah azwj, sincerely, the Paradise would be Obligated for him’. 

24 Bihar Al Anwar – V 3, The book of Tawheed, Ch 1 H 23
25 Bihar Al Anwar – V 3, The book of Tawheed, Ch 1 H 24
He (the narrator) said, ‘I said to him asws, “There would be coming to be, every type from the types (of people), so shall I report this Hadeeth to them (all)?” He asws said: ‘Yes, O Aban! When it will be the Day of Judgment and Allah azwj Gathers the former ones and the latter ones, He azwj would Confiscate from them, ‘There is no god except Allah azwj’, except from the ones who were upon this matter (Wilayah)” 26

26 - سن: صالح بن السندي، عن جعفر بن بشير، عن الصباح الحذاء، عن أبان بن تغلب، عن أبي عبد الله عليه السلام قال: إذا كان يوم القيامة فسأنالني كل صنف من الاصناف فلما هم هذا الحديث؟ قال: نعم يا أبان إنه إذا كان يوم القيامة وجمع الله الأولى والأخيرين فيسلب منهم إلا إنما الحساب على هذا الأمر.

Salih Bin Al Sindy, from Ja’far Bin Bashir, from Al Sabah Al Haza’a, from Aban Bin Taglib,

‘From Abu Abdullah asws having said: ‘When it will be the Day of Judgment, a Caller would Call out: ‘Whoever testified that there is not god except Allah azwj, so let him enter the Paradise!’

He (the narrator) said, ‘Then upon what would He azwj Contend the people when the ones who had testified that there is no god except Allah azwj enter the Paradise?’ He asws said: ‘When it will be the Day of Judgment, they would forget it’” 27


From Al-Reza asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘Allah azwj Mighty and Majestic is Saying: “(The phrase) ‘There is no god except Allah azwj’, is My azwj Fortress, so the one who enters My azwj Fortress would be safe from My azwj Punishment”’ 28

28 - ضح: نروي أن رجلا أتى أبا جعفر عليه السلام فسأله عن الحديث الذي روتي عن رسول الله صلى الله عليه وآله أنه قال: من قال لا إلا الله دخل الجنة، فقال أبو جعفر عليه السلام: الخبر حق، فذلما الرجل مدركه فلم يخرج أمر برده ثم قال: يا هذا إن للإله إلا الله شروط أن يكون من شروطها.

We are reporting that a man came to Abu Ja’far asws about the Hadeeth being reported from Rasool-Allah saww having said: ‘One who says, ‘There is no god except Allah azwj’ would enter the Paradise’. So, Abu Ja’far asws said: ‘The Hadeeth is true. So, the man turned around, and when he had gone out, he asws ordered for returning him. Then he asws said: ‘O you! For (the

26 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 1 H 25
27 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 1 H 26
28 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 1 H 27
phrase), ‘There is no god except Allahazwj, there are conditions (stipulations), and Iasws am from these conditions (stipulations)’.

The Prophetsaww said: ‘One who says, ‘There is no god except Allahazwj, would enter the Paradise, and even if he has committed adultery, and even if he has stolen’.

A group, from Abu Al Mufazzal, from Ahmad Bin Isa Bin Muhammad, from Al Qasim Bin Ismail, from Ibrahim Bin Abdul Hameed,

‘From Mo’tab, a slave of Abu Abdullahasws, from himasws, from hisasws fatherasws having said: ‘A Bedouin came to the Prophet saww and he said, ‘O Rasool-Allahsaww! Is there a price to be paid for the Paradise?’ He saww said: ‘Yes’. He said, ‘What is its price?’

 قال: لا إله إلا الله، يقولها العبد مخلصا بها، قال: وما إخلاصها ؟ قال: العمل بما بعثت به في حقه وحب أهل بيتي، قال: فذاك أبي وأمي وإن حب أهل البيت من حقها ؟ قال إن حبهم لاعظم حقها.

He saww said: ‘(The phrase) ‘There is no god except Allahazwj’. The servant says it being sincere with it’. He said, ‘And what is its sincerity?’ He saww said: ‘The acting with what has been Sent with it, regarding its rights, and love of the Peopleasws of myasws Household’. He said, ‘May my father and my mother be sacrificed for you! And to love the Peopleasws of the Household is from its rights?’ He saww said: ‘Having theirasws love is the greatest of its rights’.

The first of what Allahazwj Necessitated upon Hisazwj servants, and Obligated upon Hisazwj creatures is the recognition of the Oneness. Allahazwj Blessed and Exalted Said: And they are

---

29 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 1 H 28
30 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 1 H 29
31 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 1 H 30
32 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 1 H 31
not appreciating Allah with the appreciation that is due to Him [39:67]. He azwj is Saying: "And they did not recognise Allah azwj with His azwj rightful recognition".33

And it is reported from one of the Scholars asws having said regarding the interpretation of this Verse: Is the Recompense of goodness except the goodness? [55:60]: 'What is a Recompense of one upon whom Allah azwj Favoured with the recognition, except the Paradise?' 34

And it is reported that the ratification, and the submission, and the sincerity is (to be) in the secrecy and openly. And it is reported that a right of the recognition is that you will obey and not disobey, and you will be thankful and not commit Kufr'. 35

Al-Sadiq asws said: 'The spiritualist, his person is with the people and his heart is with Allah azwj. If his heart is inattentive from Allah azwj even for the blink of an eye, his desire to Him azwj would die.

And the spiritualist is a trustee and a depository of Allah azwj and a treasure deposit of His azwj Secrets, and a Mine of His azwj Light, and evidence of His azwj Mercy upon His azwj creatures, and a carrier of His azwj Knowledge, and a scale of His azwj Merits and His azwj Justice, having become needless of the people, and the wants, and the world.

So, there is no comforter for him besides Allah azwj, and he neither speaks, nor gestures, nor breathes except with Allah azwj, and for Allah azwj, and from Allah azwj, and with Allah azwj. Thus, he is in a robe of His azwj Holiness, and being Supplied from the subtleties of His azwj Merits, and the recognition is the root, and its branch is the Eman’.36

33 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 1 H 32
34 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 1 H 33
35 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 1 H 34
36 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 1 H 35
A man came to Rasool-Allah ﷺ and said, ‘What is the head of the knowledge?’ He ﷺ said: ‘Recognition of Allah azwj as is the right of His azwj recognition’. He said, ‘And what is a right of His azwj recognition?’ He ﷺ said: ‘That your recognising Him azwj as being without an example or a resemblance, and your recognising Him azwj as One God, Creator, Powerful, First, Last, Manifest, Hidden, there being no match for Him azwj nor an example for Him azwj. So that is a recognition of Allah azwj as is the right of His azwj recognition (understanding)’.  

The Prophet ﷺ said: ‘The most superior of you all in Eman is the one most superior of you in recognition (of Allah azwj)’.  

I am saying, ‘Al Sadouq reported in the book Sifaat Al Shia, from his father, from Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Ibn Abu Umeyr,  

‘Raising it to one of them asws having said: ‘Some of you are more frequent of Salat than some, and some of you are more frequent of Hajj than some, and some of you are more charitable than some, and some of you are more frequent of Fasts than some, and the most superior of you all is the one most superior of understanding’.  

A group, from Abu Al Mufazzaal, from Al Lays Bin Muhammad Al Anbary, from Ahmad Bin Abdul Samad, from his uncle Abu Al Salt Al Harwyy who said,  

‘I was with Al-Reza asws when he asws entered Naysabour, and he asws was riding a white-haired mule, and the scholars of Naysabour had come out in welcoming him asws. So, when he asws came to the square, they attached themselves with the reins of his asws mule, and they said, ‘O son asws of Rasool-Allah asws! Narrate to us, by a right of your asws pure forefathers asws, a Hadeeth, from your asws forefathers asws’.  

---

37 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 1 H 36  
38 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 1 H 37  
39 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 1 H 38
فأخرج رأسه من الهودج وعليه مطرف خز فقال: حدثني أبي موسى بن جعفر، عن أبيه جعفر بن محمد بن علي، عن أبيه محمد بن علي، عن أبيه الحسين، عن أبي الحسين سيد شباب أهل الجنة، عن أمير المؤمنين – عليهم السلام – عن رسول الله صلى الله عليه وسلم قال:

So, he brought out his head from the carriage, and upon it was a woollen shawl, and he said: 'It was narrated to me by my father Musa Bin Ja'far, from his father Ja'far Bin Muhammad Bin Ali, from his father Muhammad Bin Ali, from his father Ali Bin Al-Husayn, from his father Al-Husayn, chief of the youths of the people of Paradise, from Amir Al-Momineen, from Rasool-Allah having said:

أخبرني جبرئيل الروح الامين، عن الله تقدست أسماؤه وجل وجهه قال: أنا الله لا إله إلا أنا وحدي، عبادي فاعبدوني وليعلم من لقيني منكم بشهادة أن لا إله إلا الله مخلصا بها أنه قد دخل حصني ومن دخل حصني أمن عذابي.

‘Jibraeel the trustworthy spirit informed me from Allah Holy are His Names, and Majestic is His Face, Said: “Me am Allah! There is no god except I Alone. My servants! Worship Me, and let him know, one from your who Meets Me with the testimony that there is no god except Allah, being sincere with it, he would have entered My Fortress, and one who enters My Fortress is safe from My Punishment”.

قالوا: يا ابن رسول الله وما إخلاص الشهادة لله؟ قال: طاعة الله ورسوله وولادة أهل بيته عليهم السلام.

They said, 'O son of Rasool-Allah! And what is the sincere testimony of Allah?' He said: 'Obedience of Allah and His Rasool, and Wilayah of the People of his Household'.

---

40 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 1 H 39
CHAPTER 2 – REASON FOR THE VEILING OF ALLAH⁴¹azwj MIGHTY AND MAJESTIC FROM HIS⁴¹azwj CREATURES

1 - ع: الحسين بن أحمد، عن أبيه، عن محمد بن علي، عن محمد بن عبد الله الخراساني - حادم الرضا عليه السلام - قال: قال بعض الزنادقة لأبي الحسن عليه السلام: لم احتجب الله ؟ فقال أبو الحسن عليه السلام: إن الحجاب عن الخلق للكة ذنوبهم أتا هو فلا يخفى عليه حافية في آناء الليل والنهاية.

Al Husayn Bin Ahmad, from his father, from Muhammad Bin Bandar, from Muhammad Bin Ali, from Muhammad Bin Abdullah Al Khurasany,

‘A servant of Al-Reza⁴¹asws said, ’One of the atheists said to Abu Al-Hassan⁴¹asws, ’Why did Allah⁴¹azwj Veil Himself⁴¹azwj?’ Abu Al-Hassan⁴¹asws said: ’The Veils from the creatures is due to the frequency of their sins. But, as for Him⁴¹azwj no hidden thing is hidden upon Him⁴¹azwj in the duration of the night and the day’.

أو يحيط به وهم أو يضبطه عقل،

He said, ’So why can He⁴¹azwj not be realised by the sense of sight?’ He⁴¹asws said: ’For the differentiation between Him⁴¹azwj and His⁴¹azwj creatures, those that understand by the sense of sight. Then, He⁴¹azwj is more Majestic than for Him⁴¹azwj to be realised by the sights, or be encompassed by imagination, or be captured by an intellect’.

أو يحيط به وهم أو يضبطه عقل،

He said, ’Then limit Him⁴¹azwj for me’. He⁴¹asws said: ’He⁴¹azwj cannot be limited’. He said, ’Why’. He⁴¹asws said: ’Because every limited (thing), its extreme is to its limit. So, when the limitation is borne, it would carry the increase, and when the increase is born, it would carry the reduction. Thus, He⁴¹azwj is without limitation, or increase, or division decrease, or cannot be imagined’.

41 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 2 H 1
Ali Bin Hatim, from Al Qasim Bin Muhammad, from Hamdan Bin Al Husayn, from Al Husayn Bin Al Waleed, from Abdullah Bin Sinan, from Abu Hamza Al Sumaly who said,

‘I said to Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}, ‘For which reason did Allah\textsuperscript{azwj} Mighty and Majestic Veil the people from Himself?’ He\textsuperscript{asws} said: ‘Because Allah\textsuperscript{azwj} Blessed and Exalted Built a building for them upon the ignorance. So, if they would have (been able to) look at Allah\textsuperscript{azwj} Mighty and Majestic, they would have been those who would have loved Him\textsuperscript{azwj} and not Magnified Him\textsuperscript{azwj}. A parallel of that is when one of you looks at the Sacred House of Allah\textsuperscript{azwj} (Kaaba) for the first time, he magnifies (reveres) it. So, when days come to him, and he sees Him\textsuperscript{azwj}, he would almost look at it when he passes by it, and he would not revere it with that reverence’’.\textsuperscript{42}

\textsuperscript{42} Bihar Al Anwaar – V 3, The book of Tawheed, Ch 2 H 2
CHAPTER 3 – PROOF OF THE MAKER, AND THE EVIDENCE OF THE WONDERS OF HIS \textsuperscript{azwj} MAKING, UPON HIS \textsuperscript{azwj} EXISTENCE, AND HIS \textsuperscript{azwj} KNOWLEDGE, AND HIS \textsuperscript{azwj} POWER, AND THE REST OF HIS \textsuperscript{azwj} ATTRIBUTES

The Verses – (Surah) Al-Baqarah: \textit{Who Made the earth a resting place for you and the sky a canopy and (Who) Sends down water from the sky then brings forth the fruits by it as a sustenance for you; therefore, do not set up rivals to Allah while you are knowing [2:22].}

And the Exalted Said: \textit{Surely in the Creation of the skies and the earth, and the interchange of the night and the day, and the ships which sail in the sea with what benefits the people, and what Allah Sends down from the sky, from a water, so the earth is revived by it after its death, and the dispersal therein from every animal, and the changing of the winds, and the clouds subservient between the sky and the earth, there are signs for a people who are using their intellects [2:164].}

(Surah) Yunus: \textit{Surely in the interchange of the night and the day, and whatever Allah has Created in the skies and the earth, there are Signs for a people who are fearing [10:6].}

And He \textsuperscript{azwj} Said: \textit{Say: ‘Look at what is in the skies and the earth, and the Signs and the warners do not avail a people not believing [10:101].}

(Surah) Al Ra’ad: \textit{Allah is the One Who Raised the skies without a pillar you can see. Then He Established upon the Throne, and He Subdued the sun and the moon, each flowing to a
Specified term. He Regulates the affair Clarifying the Signs, perhaps they would be convinced of meeting their Lord [13:2].

And He is the One Who Extended the earth and Made therein mountains and rivers. And from each of the fruits He Made two pairs in these. He Makes the night to cover the day. Surely in that are Signs for a people who ponder [13:3].

And in the earth, there are neighbouring tracts and gardens of grapes cultivated, and single-rooted palm trees other than single-rooted, being irrigated by one water source, and We Prefer some of it upon the others regarding the eating. Surely, in that there are Signs for a people using their intellects [13:4].

(Surah) Ibrahim as: Allah is the One Who Created the skies and the earth, and Sent down water from the sky, and He Extract by it the fruits being a sustenance for you. And He Subdued for you the ships to flow in the sea by His Command, and Subdued the rivers for you [14:32].

And He Subdued for you the sun and the moon constantly pursuing their courses, and Subdued for you the night and the day [14:33].

And He Gives you from all that you ask Him for, and if you were to count the Favours of Allah, you would not (be able to) number these. Surely the human being is unjust, ungrateful [14:34].

And We have Made constellations to be in the sky and Adorned it for the spectators [15:16].
And We Guard these against every Pelted Satan [15:17].

Except one who steals the hearing, so there pursued him a visible flame [15:18].

And the earth - We Extended it and Cast mountains to be therein and Grew therein from every suitable thing [15:19].

And We Made livelihood to be in it for you and ones you are not the sustainers for [15:20].

And there is not a thing except in Our Presence is its store, and We do not Send it down except by a known measure [15:21].

And We Send the winds for fertilisation and We Send down water from the sky, so We Quench you, and you are not the keepers for its storage [15:22].

And surely (it is) for Us. We Cause to live and We Cause to die and We are the Inheritors [15:23].

(Surah) Al Nahl - He Created the human being from a seed, but then he is an open contender [16:4].

And the cattle, He Created these for you. In these you have warm clothing and benefits, and from these you are eating [16:5].

And for you is beauty in these when you are bringing them in (to rest) and when you are taking them out (to pasture) [16:6].
And they carry your loads to cities you could not reach except with difficulties of the self. Surely your Lord is Kind, Merciful [16:7].

And (Created) the horses and the mules and the donkeys for you to ride these and as an adornment, and He Created what you do not know (about) [16:8].

And the Exalted Said: He is the One Who Sends down water from the sky for you; from it (you drink), and from it trees (grow), wherein you are pasturing [16:10].

With it He Grows for you the crops, and the olives, and the palm trees, and the grapes, and from all fruits. Surely in that is a Sign for a people who ponder [16:11].

And He Made subservient for you the night, and the day, and the sun, and the moon; and the stars are made subservient by His Command. Surely there are signs in this for a people who use their intellects [16:12].

And what He has Multiplied for you in the earth of various types. Surely in that is a Sign for a people who are mindful [16:13].

And He is the One Who Made the sea subservient for you to be eating fresh flesh from it, and (for) you to extract ornaments from it to wear, and you see the ships cleaving in it, and for you to seek His Grace, and perhaps you would be grateful [16:14].

And He Cast firm mountains in the earth lest it shakes with you, and rivers and roads, perhaps you may go aright [16:15].

و تحمل أثقالكم إلى بلد لم تكونوا بالغيه إلا بشق الانفس إن ربكم لرؤوف رحيم

And they carry your loads to cities you could not reach except with difficulties of the self. Surely your Lord is Kind, Merciful [16:7].

والخيل والبغال والحمير لتركبوها وزينة ويخلق ما لا تعلمون

And (Created) the horses and the mules and the donkeys for you to ride these and as an adornment, and He Created what you do not know (about) [16:8].

قال تعالى ": هو الذي أنزل من السماء ماء لكم منه شراب ومنه شجر فيه تسيمون

And the Exalted Said: He is the One Who Sends down water from the sky for you; from it (you drink), and from it trees (grow), wherein you are pasturing [16:10].

With it He Grows for you the crops, and the olives, and the palm trees, and the grapes, and from all fruits. Surely in that is a Sign for a people who ponder [16:11].

وسوخ لكم الليل والنهار والشمس والقمر والنجوم مسخرات بأمره إن في ذلك لآيات لقوم يعقلون

And He Made subservient for you the night, and the day, and the sun, and the moon; and the stars are made subservient by His Command. Surely there are signs in this for a people who use their intellects [16:12].

وما ذرأ لكم في الارض مختلفا ألوانه إن في ذلك لآية لقوم يذكرون

And what He has Multiplied for you in the earth of various types. Surely in that is a Sign for a people who are mindful [16:13].

وهو الذي سخر البحر لتأكلوا منه لحما طريا وتستخرجوا منه حلية تلبسونها وترى الفلك مواخر فيه ولتبتغوا من فضله ولعلكم تشكرون

And He is the One Who Made the sea subservient for you to be eating fresh flesh from it, and (for) you to extract ornaments from it to wear, and you see the ships cleaving in it, and for you to seek His Grace, and perhaps you would be grateful [16:14].

وألقى في الارض رواسي أن تميد بكم وأنهارا وسبلا لعلكم تهتدون

And He Cast firm mountains in the earth lest it shakes with you, and rivers and roads, perhaps you may go aright [16:15].

وعلامات بالنجم هم يهتدون
And directional signs, and by the star they are being guided [16:16].

"And the Exalted Said: And Allah Sends down water from the sky, so He Revives the earth by it after its death. Surely in that is a Sign for people who listen [16:65]."

And sure there is a lesson for you in the cattle. We Quench you from what is in their bellies – from what is between dung and blood – pure milk, palatable for the drinkers [16:66].

And from fruits of the palms and the grapes, you are taking intoxicants from it and a goodly sustenance. Surely in that there is a Sign for people using their intellects [16:67].

And your Lord Revealed unto the bee saying: “Take houses from the mountains and from the trees and from what they are constructing [16:68].

Then eat from all the fruits and travel the Way of your Lord submissively’. There comes out from their bellies a drink of different colours wherein is healing for the people. Surely in that there is a Sign for a thinking people” [16:69].

And Allah Created you, then He Causes you to die, and from you is one who is returned to the worst age so that he does not know anything, after knowing. Surely Allah is All-Knowing, Powerful [16:70].

And Allah Made wives for you from yourselves and Made sons to be for you from your wives, and grandsons, and Graced you from the good things. Is it the falsehood they are believing in and with the Favour of Allah they are committing Kufr? [16:72].

And Allah Exalted said: And Allah Anointed with the Spirit, so He caused all things to appear to you clearly from books and from His knowledge, that you are a people known [16:79].
And the Exalted Said: And Allah Extracted you from the bellies of your mothers, you were not knowing anything, and Made for you the hearing, and the sight, and the heart, perhaps you would be grateful [16:78].

Are they not looking at the birds controlled in the atmosphere of the sky? What is withholding them except Allah? Surely in that are Signs for a believing people [16:79].

And Allah Made dwellings to be for you from your houses and Made houses to be for you from the skins of the cattle. You find these light on the day of your departing and the day of your staying; and from their wool, and their fur, and their hair (you make) furnishings and a provision for a while [16:80].

And Allah Made shades for you from what He Created, and Made shelters for you from the mountains, and Made garments for you to save you from the heat and garments to save you from your fighting. Like that He Completes His Favours upon you, perhaps you would be submitting [16:81].

(Surah) Al Asra’a: And We Made the night and the day as two Signs, then We Erased the Sign of the night and We Made the Sign of the day to be visible, for you to seek Grace from your Lord and for you to know the number of the years and the calculation. And all things, We have Explained it in detail [17:12].

Your Lord is He Who Drives on the ships for you in the sea for you to be seeking from His Grace. Surely, He was always Merciful with you [17:66].

And when harm touches you in the sea, lost are the ones you are calling to except Him. So, when He Rescues you to the land, you turn away, and the human being was ever ungrateful [17:67].
(Surah) Ta Ha: *He Who Made the earth an expanse for you and Made pathways for you therein, and Sent down water from the sky, so He Extracts by it pairs from species of vegetation [20:53].*

*كلوا وارعوا أنعامتكم إن في ذلك آيات لاولي النهى*

*Eat and pasture your cattle. Surely in that are Signs for the possessors of intellect [20:54].*

*منها خلقناكم وفيها نعيدكم ومنها نخرجكم تارة أخرى 53 – 55*

*From it We Created you and into it We will Return you, and from it We will Extract you once again [20:55].*

(Surah) Al Anbiya: *Or do they not see, those who are committing Kufr, that the skies and the earth were joined up, and We Separated them? And We Made from the water, all living things, so will they not believe? [21:30].*

*وجعلنا أنفسنا محفوظا وهم عن آياتها معرضون*

*And We Made the sky a guarding ceiling, and (yet) they are turning aside from its Signs [21:32].*

*وجعلنا السماء سقفًا محفوظًا وهم عن آياتها معرضون*

*And We Made the sky a guarding ceiling, and (yet) they are turning aside from its Signs [21:32].*

*وجعلنا السماء سقفًا محفوظًا وهم عن آياتها معرضون*

*And We Made the sky a guarding ceiling, and (yet) they are turning aside from its Signs [21:32].*

*وهو الذي خلق الليل والنهار والشمس والقمر كل في فلك يسبحون*

*And He is the One Who Created the night and the day, and the sun and the moon; all floating in their orbits [21:33].*

(Surah) Al Mominoun: *And We send down water from the sky by a measurement, so We Settle it in the earth, and We are Able upon Doing away with it [23:18].*

*فأنشأنا لكم به جنات من خيل وأعند لكم فيها فواكه كثيرة ومنها تأكلون*
Then We Grow gardens of palms trees and grapes by it for you, wherein are many fruits, and from these you are eating [23:19]

And a tree coming out from (mount) Toor of Sinai, growing with the oil and a relish for the eaters [23:20]

And there is a lesson for you in the cattle. We Quench you from what is in their bellies, and for you there are many benefits, and from these you are eating [23:21]

And upon these and upon the ships you are being carried [23:22]

And is the One Who Multiplied you in the earth, and to Him you will be gathering [23:79]

And is the One Who Gives life and Causes to die, and for him is the interchanging of the night and the day; are you not using your intellects? [23:80]

Say: ‘For whom is the earth and the ones there, if you were knowing?’ [23:84]

They will be saying, ‘For Allah’. Say: ‘So why are you not minding?’ [23:85]

Say: ‘Who is Lord of the seven skies and Lord of the Magnificent Throne?’ [23:86]

They will be saying, ‘(This is) Allah's’. Say: ‘So why are you not fearing?’ [23:87]
Say: ‘In Whose Hand is the Kingdom of all things, and he Shelters and is not sheltered against, if you were knowing?’ [23:88]

سيقولون لله قل فأنى تسحرون 84 - 89

They will be saying, ‘(This is) Allah’s. Say: ‘So why are you then deluded?’ [23:89]

النور: ألم تر أن الله يسبح له من في السماوات والأرض والطير صافات كل قد علم صلاته وتسبيحه والله عليم بما يفعلون

(Surah) Al Noor: Do you not see that Allah, there Glorify to Him the ones in the skies and the earth, and the birds in rows? Each has known its Salat and its Glorification, and Allah is All-Knowing with what they are doing [24:41]

وَلله ملك السماوات والأرض وإلى الله المصبر

And for Allah is the Kingdom of the skies and the earth, and to Allah is the destination [24:42]

أَلَمْ تر أن الله يزجي سحابا ثم يؤلف بينه ثم يجعله ركاما فترى الودق يخرج من خلاله وينزل من السماء من جبال فيها من برد فيصب به من يشاء ويصرفه عن من يشاء يكاد سنابرقه يذهب بالابصار *

Do you not see that Allah Drives the clouds? Then He Composes between it, then Makes it piled up, so you see the rain coming out from its midst and descends from the sky on a mountain wherein is hail. So He Hits the ones He so Desires to and Turns it away from the ones He so Desires to. The flash of its lightning almost takes away the sight [24:43]

يقلب الله الليل والنهار إن في ذلك لعبرة لاولى الابصار *

Allah Alternates the night and the day. There is a lesson in this for the ones with insight [24:44]

وَأَلَمْ تر أن الله خلق كل ذي دابة من ماء فمنهم من يمشي على بطنه ومنهم من يمشي على رجليين ومنهم من يمشي على أربع يخلق الله ما يشاء إن الله على كل شيء قدير 41 - 45

And Allah Created every creature from water. So from them is one who walks upon its belly, and from them is one who walks upon two legs, and from them is one who walks upon four. Allah Creates whatever He so Desires to. Surely, Allah is Able upon all things [24:45]

الفرقان: ألم تر إلى ربك كيف مد الظل ولو شاء جعله ساكنا ثم جعلنا الشمس عليه دليلا *

Do you not look at your Lord how He Extends the shade? And had he so Desired, He would have Made it stationary. Then We Made the sun as an indicator upon it [25:45]
Then We Seize it to Ourselves with an easy seizure [25:46]

And He is the One Who Made the night as an apparel for you, and the sleep as rest, and Made the day as a resurrection [25:47]

And He is the One Who Sends the winds as glad tidings before His Mercy. And We Send down clean water from the sky [25:48]

In order to revive by it a dead land, and We Quench it from what We Created, cattle and a lot of people [25:49]

And the Exalted Said: And He is the One Who Released the two oceans – this one fresh, sweet, and this one salty, bitter; and We Made to be between the two, a barrier and a partition of quarantine [25:53]

Blessed is He Who Made the constellations in the skies and Made therein a lamp and a shining moon [25:61]

And He is the One Who Made the night and the day in succession (to each other), for the one who intends to do Zikr or intends gratefulness [25:62]

(Surah) Al Shoara: Or do they not look at the earth, how many of every noble kind of pairs We have Grown therein? [26:7]
Surely, there is a Sign in that, but most of them are not Momineen [26:8]

(Surah) Al Qasas: Say: ‘Can you see, if Allah were to Make the night to be upon you incessantly up to the Day of Judgment, which god apart from Allah can come to you will light? Are you not listening?’ [28:71]

And from His Mercy, He Made for you the night and the day for you so rest during it and to be seeking from His Grace, and perhaps you would be thankful [28:73]

(Surah) Al Ankabout: Allah Created the skies and the earth with the Truth; Surely in that there is a Sign for the Momineen [29:44]

And the Exalted Said: And if you were to ask them: ‘Who Sends down the water from the sky, so the earth is revived by it from after its death?’ They would be saying, ‘Allah’. Say: ‘The Praise is for Allah’. But, most of them do not understand [29:63]

So, when they sail in the ship, they supplicate to Allah, being sincere to Him of the Religion. But when He Rescues them to the land, then they are associating (others with Him) [29:65]

(Surah) Al Room: And from His Signs is that He Created you from soil, then you are human beings, scattered (far and wide) [30:20]
And from His Signs is that He Created for you spouses from yourselves that you may find rest in them, and He Made cordiality and mercy to be between you. Surely, in that there are Signs for a people who ponder [30:21]

And from His Signs is the Creation of the skies and the earth and the diversity of your tongues and your colours. Surely there are Signs in that for the learned [30:22]

And from His Signs is your sleeping at night and the day, and your seeking His Grace. Surely there are Signs in that for a people who listen [30:23]

And from His Signs is that He Shows you the lightning for fear and for hope, and Sends down water from the clouds, so He Revives the earth by it after its death. Surely there are Signs in that for a people using their intellects [30:24]

And from His Signs is standing of the sky and the earth by His Command. Then when He will Call you with a Call from the earth, then you will be coming out [30:25]

And for Him are the ones in the skies and the earth. All are humbly obedient to him [30:26]

And from His Signs is that He Sends the winds as glad tidings for Him to Make you taste His Mercy, and for you to sail the ships by His Command, and for you to seek from His Grace, and perhaps you would be thankful [30:46]
coming out from its midst. Then, when He Pours it upon ones He so Desires to from His servant, then they are happy [30:48]

And surely, before its descent upon them, they were in despair from it [30:49]

So, look at the impact of the Mercy of Allah, how He Revives the land after its death. Surely that (is Allah), Reviver of the dead, and He is Able upon all things [30:50]

And the Exalted Said: *Allah is the One Who Created you from (a state of) weakness, then He Made strength to be from after weakness, then He Makes weakness and grey hair to be from after strength. He Creates whatever He so Desires to, and He is the Knower, the Powerful* [30:54]

(Surah) Luqman: *He Created the skies without pillars you can see, and Cast mountains in the earth lest it shakes with you all, and Sent therein every (kind of) animal; and We Send down water from the sky, so We Grow therein from every noble pair* [31:10]

‘This is Allah’s creation, so show me what those besides Him have created’. But, the unjust are in manifest error [31:11]

Do you not see that Allah Merges the night into the day and Merges the day into the night, and Subdued the sun and the moon? Each flows to a specified term, and surely Allah is Aware of what you are doing [31:29]

That is because Allah, He is the Truth, and that what they are supplicating to from besides Him, is the falsehood, and surely Allah, He is the Exalted, the Great [31:30]
Do you not see that the ships sail in the sea by a Favour of Allah, for Him to Show you His Signs? Surely, there are Signs in that for every patient, grateful one [31:31]

And whenever a wave overwhelms them like a canopy, they supplicate to Allah, being sincere to Him in the Religion. But when He Rescues them to the land, then from them are moderates ones; and none denies Our Signs except every treacherous, ungrateful one [31:32]

Or do they not see that We Drive the water to a barren land, then We Extract crops with it. Their cattle eat from it and (so do) they themselves. Can they not see? [32:27]

The Praise is for Allah, Originator of the skies and the earth, Maker of the Angels as primary messengers, two-winged, and three, and four. He Increases in the creation whatever He so Desires to. Surely, Allah is Able upon all things [35:1]

Whatever Mercy Allah Opens to the people, so there is none to withhold it, and whatever He Withholds, there is no sender to him from after Him, and He is the Mighty, the Wise [35:2]

And Allah Created you from soil, then from a seed, then He Made you pairs. [35:11]
And from the people, and beasts and cattle are various species of it, similar to that. But rather, Allah is feared by those from His knowledgeable servants. [35:28]

And from the people, and beasts and cattle are various species of it, similar to that. But rather, Allah is feared by those from His knowledgeable servants. [35:28]

(Surah) Yaseen: And a Sign for them is the dead ground. We Revive it and Extract seeds from it, so they are eating from it [36:33]

And We Make therein gardens of palms and grapevines, and We Make springs to gush forth in it [36:34]

For them to eat from its fruits, and what their hands had not worked for. So will they not be thankful? [36:35]

Glory be to Him Who Created the pairs of all things, from what the earth grows, and from their own selves, and from what they do not know [36:36]

And a Sign to them is the night. We Withdraw the day from it, so then they are in darkness [36:37]

And the sun flows to a term Appointed for it. That is an Ordainment of the Mighty, the Knower [36:38]

And the moon, We Measure stages for it until it returns to be like the old palm branch [36:39]

The sun, it is not befitting for it that it should overtake the moon, nor for the night to precede the day, and all are floating in an orbit [36:40]
وآية لهم أمّا حملنا ذريتهم في الفلك المشحون *

And a Sign to them - We Carry their offspring in the laden ship [36:41]

وخلقنا لهم من مثله ما يركبون *

And We Created for them the like of it, what they are riding upon [36:42]

إلا تبهجنا و معنا إلى حين 33 – 44

And if We so Desire, We can Drown them, then there will be no responder to them, nor would they be rescued [36:43]

But (it is) a Mercy from Us and an enjoyment for a while [36:44]

" وقال تعالى ": أو لم يروا أنا خلقنا لهم مما عملت أيدينا أنعاما فهم لها مالكون *

And the Exalted Said: Or do they not see that We Created cattle for them from what Our Hands Worked, so they are owners of these? [36:71]

وذلكنا لهم فمنها ركوبهم ومنها يأكلون *

And We Humbled these for them, so from these they are riding upon, and from these they are eating [36:72]

وهم فيها منافع ومشربا أفلا يشكرون 71 – 73 "

And for them are benefits therein and drinks, so will they not be grateful? [36:73]

 وقال سبحانه ": أولم ير الإنسان أنا خلقناه من نطفة فإذا هو خصيم مب*

And the Glorious Said: Does not the human being see that We Created him from a seed? So (now) he is an open disputant? [36:77]

الصافات: فاستقنهم أهم أشد حلقنا أم من حلقنا إذا خلقناهم من طين لارب 11

(Surah) Al Saafat: So, ask them, are they stronger as a creation or (other) ones We Created? We Created them from sticky clay [37:11]

الزمر: خلق السماوات والأرض بالحق يكور الليل على النهار ويكثر النهار على الليل وسخر الشمس والمطر كل يجري لاحل *

مسمى آلا هو العزيز الغفار *
(Surah) Al Zumar: He Created the skies and the earth by the Truth. He Wraps the night upon the day, and Wraps the day upon the night, and He subjugated the sun and the moon, each flowing to a specified term. Indeed! He is the Mighty, the Forgiver [39:5]

He Created you from a single soul, then Made its pair from it, and Sent down for you eight pairs of the cattle. He Created you in the bellies of your mothers a creation from after a creation in triple darkness. That is Allah, your Lord! For Him is the kingdom. There is no god except Him, so why are you turning away? [39:6]

Do you not see that Allah Sends down water from the sky, then Flows it as springs in the earth? Then He Brings out by it a variety of plants of different colours. Then it withers, so you see it as pale. Then He Makes it fragmented. Surely in that is a reminder for the ones of understanding [39:21]

(Surah) Al Momin: He is the One Who Shows you His Signs and Sends down for you, sustenance from the sky, and none heed except the penitent (repentant) one [40:13]

Allah is the One Who Made for you the night for you to rest in, and the day to visualise. Surely, Allah is with Grace upon the people, but most of the people are not grateful [40:61]

That is Allah, your Lord, the Creator of all things. There is no god except Him, so why are you deluded? [40:62]

Like that are deluded, those who fought against the Signs of Allah [40:63]

الله الذي جعل لكم الارض قرارا والسماء بناء وصوركم فاحسن صوركم وزرقكم من الطيبات ذلكم الله ريكم فتبارك الله رب العالمين"
Allah is the One Who Made the earth for you for settlement, and the sky as a canopy, and Fashioned you, so excellent is your image, and Sustained you from the good things. That is Allah, your Lord. Blessed is Allah, Lord of the worlds [40:64]

He is the Living. There is no god except Him, therefore supplicate to Him, being sincere to Him in Religion. The Praise is for Allah, Lord of the worlds [40:65]

Say: ‘I am Forbidden to worship those you are supplicating to from besides Allah, when the clear proofs from my Lord have already come to me, and I am Commanded to submit to the Lord of the Worlds [40:66]

He is the One Who Created you from soil, then from a seed, then from a cloth, then He Extracted you as a child, then you reached your adulthood, then you became old. And from you is one He Caused to die from before, and for you to reach a specified term, and perhaps you would use your intellects [40:67]

He is the One Who Revives and Causes to die. So, whenever He Decrees a matter, so rather He is Saying to it: “Be!” And it comes into being [40:68]

Allah is the One Who Made for you the cattle in order for you to ride from these, and from these you are eating [40:79]

And there are benefits in these for you, and for you to reach upon these to your needs which are in your chests, and upon these and upon the ships you are being carried [40:80]

And He shows you His Signs, so which of the Signs of Allah will you be denying? [40:81]
(Surah) Al Sajdah (Fussilat): Say: ‘You are disbelieving in the One Who Created the earth in two periods, and you are setting up equals to Him? That is Lord of the worlds [41:9]

وجعل فيها رواسي من فوقها وبارك فيها وقدر فيها أقواتها في أربعة أيام سواء للسائلين

And He Made it mountains from above it, and He Blessed therein, and Measured out its livelihoods (to be) in it in four periods, complete for the seekers [41:10]

ثم استوى إلى السماء وهي دخان فعالها وللارض اتيا طوعا أو كرها قالتا أتينا طائعين

Then He Directed Himself to the sky and it was a smoke, so He Said to it and to the earth: “Come, willingly or unwillingly!” They both said: ‘We come willingly’ [41:11]

فقضيهن سبع سموات في يومين وأوحى في كل سماء أمرها وزينا السماء الدنيا بمصابيح وحفظا ذلك تقدير العزيز العليم

So, He Ordained them to be seven skies in two periods, and Revealed in every sky, its regulation. And We Adored the sky of the world with lamps and Guarded it. That is a Decree of the Mighty, the Knowing [41:12]

وقال تعالى ": سنريهم آياتنا في الآفاق وفي أنفسهم حتى يتبين لهم أنه الحق أو لم يكف بربك أنه على كل شئ شهيد

And the Exalted Said: We will be Showing them Our Signs in the horizons and within their own selves, until it becomes clear to them that it is the Truth. Or, does it not suffice that your Lord is a Witness upon all things? [41:53]

ألا إثمر في مريه من لقاء رحم الابن يكل شيء محيط 53،

Indeed! They are in doubt of meeting their Lord. Indeed! He Encompasses all things [41:54]

حمعسق: فاطر السموات والارض جعل لكم من أنفسكم أزواجا ومن الانعم أزواجا يذرؤكم فيه

Originator of the skies and the earth. He Made for your (comfort) mates for you from among yourselves, and also mates of the cattle, multiplying you thereby. [42:11]

وقال تعالى ": ومن آياته خلق السموات والأرض وما بث فيهما من دابة وهو على جميعهم إذا يشاء قدير

And the Exalted Said: And from His Signs is the Creation of the skies and the earth and whatever from the animals Allah Spreads therein, and He is Able upon the entirety of them, when He so Desires [42:29]

وقال سبحانه ": ومن آياته الجوارات في البحر كالاعلام

And the Glorious Said: And from His Signs are the ships in the sea like the banners [42:32]
If He so Desires, He could Calm the winds, so it would be motionless upon its back. Surely, there are Signs in that for every patient, grateful one [42:33]

Or He could Destroy these due to what they earned, and He Pardons a lot [42:34]

And those who are disputing regarding Our Signs may know there is no way out for them [42:35]

And if you were to ask them: ‘Who Created the skies and the earth?’ They would be saying, ‘The Mighty, the Wise Created these’. [43:9]

The One Who Made the earth as a resting-place for you, and Made therein ways for you, perhaps you would be Guided [43:10]

And the One Who Sends down water from the sky in a measured way, so We Revive a dead land by it. Like that you would be coming out (from your graves) [43:11]

And the One Who Created the pairs, all of them, and Made for you of the ships and the cattle what you are riding [43:12]

For you to sit evenly upon their backs. Then remember the Favour of your lord when you are sitting evenly upon it, and you should be saying, ‘Glory be to the One Who Subjugated this one for us, and we were not capable for it [43:13]

And we would be returning to our Lord’ [43:14]
الجاثية: إن في السموات والارض لآيات للمؤمنين

(Surah) Al Jaasiya: **Surely in the skies and the earth there are Signs for the Momineen [45:3]**

ووفي خلقكم وما بيت من دابة آيات لقوم يوقنون

And in your (own) creation, and what He Spread out from animals, there are Signs for a people who are certain [45:4]

5

واحتفال الليل والنهار وما أنزل الله من السماء من رزق فأحيا به الارض بعد موتها وتصريف الرياح آيات لقوم يعقلون

And the variation of the night and the day, and What sustenance Allah Sends down from the sky, so He Revives the land by it after its death, and the changing of the winds, are Signs for a people using their intellects [45:5]

 Allah is the One Who Subdued for you the sea in order for the ships to sail in it by His Command, and for you to seek from His Grace, and perhaps you would be grateful [45:12]

وسخر لكم ما في السموات وما في الأرض جميعا منه إن في ذلك لآيات لقوم يتفكرون 12، 13

And He Subdued for you whatever is in the skies and whatever is in the earth altogether from it. Surely, in that are Signs for a people who think [45:13]

24

And the Glorious Said: **And they are saying, ‘It is not except our life of the world. We are dying and we live and nothing destroys us except the time’. And there is no knowledge for them with that. Surely, they are only guessing [45:24]**

الذاريات: وفي الارض آيات للموقن

(Surah) Al Zariyaat: **And in the earth there are Signs for the convinced ones [51:20]**

وفي أنفسكم أفلا تبصرون 20، 21

And within themselves (too). So, will you not see? [51:21]

24

And the Mighty and Majestic Said: **And the sky, We Built it by Hand, and We are the Expanders [51:47]**
**And the earth, We Spread it out, so how excellent are the spreaders [51:48]**

ومن كل شيء خلقنا زوجين لعلكم تذكرون 47 – 49

**And from all things, We Created pairs, perhaps you would take heed [51:49]**

**(Surah) Al Toor: Or were they created from nothing, or are they the creators? [52:35]**

أم خلقوا السماوات والأرض بل لا يومنا 35، 36

**Or did they create the skies and the earth? But, they are not certain [52:36]**


**(Surah) Al Waqia: We Created you, so why are you not ratifying? [56:57]**

**Have you considered what you sow? [56:58]**

**Is it you that Create it or are We the Creators? [56:59]**

**We Ordained death among you and We will not be outrun [56:60]**

**Nevertheless, We will replace the likes of you and We will Grow you into what you do not know [56:61]**

ولقد علمتم النشأة الأولى فلولا تذكرون
And you have known the first growth, so why are you not taking heed? [56:62]

*أفرأيتم ما تحرثون*

Have you considered what you cultivate? [56:63]

*عأنتم تزرعونه أم نحن الزارعون*

Are you its growers or are We the Growers? [56:64]

*لو نشاء جعلناه حطاما فظلتم تفكهون*

If We so Desire, We can Make it to be debris, then you would be upset [56:65]

*إن لمغرمون* (Saying), ‘We have been penalised! [56:66]

*بل نحن محرومون*

But, we have been deprived!’ [56:67]

*أفرأيتم الماء الذي تشربون*

Have you considered the water, which you are drinking? [56:68]

*عأنتم أنزلتموه من المزن أم نحن المنزلون*

Are you its senders from the clouds or are We the Senders? [56:69]

*لو نشاء جعلناه اجاجا فلولا تشكرون*

If We so Desire, We can Make it salty, so why are you not grateful? [56:70]

*أفرأيتم النار التي تورون*

Have you considered the fire, which you ignite? [56:71]

*عأنتم أنشأتم شجرتها أم نحن المنشئون*

Are you growing its trees or are We the Growers? [56:72]

*نحن جعلناها تذكيرًا ومتناعًا للمقوين*
We Made it a have made it a reminder and a provision for the wayfarers of the desert [56:73]

فسبيح باسم ربك العظيم 57 – 74

Therefore, Glorify the Name of your Lord, the Magnificent [56:74]

الطلاق: الله الذي خلق سبع سماوات ومن الأرض مثلهن ينزل الأمر بينهن لتعلموا أن الله على كل شيء قدير وأن الله قد أحاط بكل شيء علما 12

(Surah) Al Talaaq: Allah is the One Who Created the seven skies, and from the earth similar to these. The Command descends between these for you to know that Allah is Able upon all things, and that Allah has Encompassed with all things in Knowledge [65:12]

الملك: الذي خلق سبع سماوات طبقا ما ترى في خلق الرحمن من تفاوت فارفع البصر هل ترى من فطور *

Who Created the seven skies as layers. You will not see in the Creation by the Beneficent any disparity. Then return the sight, can you see any flaw? [67:3]

ثم ارجع البصر كرتين ينقلب إليك البصر خاسئا و هو حسبر *

Then return the sight once again. The sight will come back to you humbled and it would be fatigued [67:4]

ولقد زينا السماء الدنيا بصابيح وجعلناها رجوما للشياطين 3 – 5

And We have Adorned the sky of the world with lamps, and We Made these to be missiles for (pelting) the satans [67:5]

" وقال تعالى ": لم يروا إلى الطير فوقهم صفات وبقيض ما يمسكون إلا الرحمن إنه بكل شيء بصير 19

And the Exalted Said: Or do they not look at the birds above them, spreading (their wings) and folding them? What withholds them except the Beneficent? He is Sees all things [67:19]

" وقال تعالى ": أمن هذا الذي يرزقكم إن أمسك رزقهم بل جوا في عتو ونفور 21

Or who is the one will sustain you if He were to Withhold His Sustenance? But, they persist in insolence and reluctance [67:21]

" وقال تعالى ": فل هو الذي أنشأكم وجعل لكم السمع والبصر والشفاه ما تشكرون *

And the Exalted Said: Say: ‘He is the One Who Caused you to grow, and Made you for the hearing, and the sight, and the heart – little it is what you are thanking for’ [67:23]
قل هو الذي ذرأكم في الأرض وإليه تحشرون 23، 24

Say: ‘He is the One Who Multiplied you in the earth, and to Him you would be gathered’ [67:24]

وقال سبحانه: "قل هو الرحمن آمنا به وعليه نتوكلنا فستعلمون من هو في ضلال مبين"  

And the Glorious Said: Say: ‘He is the Beneficent! We believe in Him, and upon Him we Rely. Soon you shall come to know who is in clear straying’ [67:29]

قل آرأتكم إن أصبح ماؤكم غورا فمن يأتيكم بماء معين 29، 30

Say: ‘Have you considered if your water were to become sunken, so who can come to you with flowing water?’ [67:30]

المرسلات: ألم نخلقكم من ماء مهين *(Surah) Al Mursilaat: Did We not Create you all from contemptible water? [77:20]

فجعلناه في قرار مكان *(Then We Made it to be in a secure place [77:21]

إلى قدر معلوم *(Up to a known determination [77:22]

فقدرنا فنعم القادرون *(So, We Determine, and We are excellent Determiners [77:23]

ويل يومئذ للمكذبين *(Woe on that Day is for the beliers [77:24]

ألم نجعل الأرض كفاننا *(Did We not Make the earth like a receptacle [77:25]

أحياء وأمواتا *(For) the living and the dead? [77:26]
And made therein lofty peaks, and Quench you fresh water? [77:27]

Woe on that Day is for the beliers [77:28]

(Surah) Al Naba: Have We not made the earth a cradle? [78:6]

And the mountains as pegs? [78:7]

And We Created you as pairs [78:8]

And We Made your sleep to be rest [78:9]

And We Made the night a covering [78:10]

And We Made the day for livelihood [78:11]

And We Built seven strong (skies) above you [78:12]

And We Made a burning lamp [78:13]

And We Send down from the clouds abundant water [78:14]
To Bring forth thereby corn and That We may bring forth thereby crawlers and vegetation [78:15]

And the gardens thick foliaged gardens [78:16]

(Surah) Al Naziyaat: Are you the harder to create or the sky? He Built it [79:27]

He Raised its ceiling, then Evened it [79:28]

And He Covered its night and Extracted its brightness [79:29]

And the earth, He Expanded it after that [79:30]

He Brings forth from it, its water and its pasturage [79:31]

And the mountains, He Affirmed these [79:32]

Being a provision for you and for your cattle [79:33]

(Surah) Abasa: Then let the human being look at his food (intake) [80:24]

* * *
Surely, We Pour the water with (abundant) pouring [80:25]

Then We Cleave the earth, with a cleaving [80:26]

So We Grow grain therein [80:27]

And grapes and green fodder [80:28]

And olive and palm [80:29]

And thick foliaged gardens [80:30]

And fruits and grass [80:31]

Being a provision for you and for your cattle [80:32]

(Surah) Al Ghashiya: So why are they not looking at the camel, how it is Created, [88:17]

And at the sky, how it is raised, [88:18]

And at the mountains, how they are established, [88:19]
And at the earth, how it is spread out? [88:20]

And at the earth, how it is spread out? [88:20]

1 - ج: عن أمير المؤمنين صلوات الله عليه: ولو فكروا في عظيم القدرة، وحجسم النعمة لرجعوا إلى الطريق وحاجوا عذاب الحريق، 

ولكن القلوب عليلة والابصار مدخولة،

From Amir Al-Momineen\textsuperscript{asws}: ‘If they were to think regarding the Magnificence of the Power, and the vastness of the Bounties, they would have returned to the path, and would have feared the Punishment of burning. But the hearts are sick and the sights are diseased.

إِنّ الْقُلُوبَ عُلْيَةُ الْأَبْصَارِ مَدْخُولَةً.

If they were to think regarding the Magnificence of the Power, and the vastness of the Bounties, they would have returned to the path, and would have feared the Punishment of burning. But the hearts are sick and the sights are diseased.

أَفَلَا يَنظُرُونَ إِلَى صِغرِ مَا خَلَقْتُهُ؟ كَيْفَ أَحْكَمْ خَلَقَهُ، وَتَأَقَّنَّ تَرْكِبَةً، وَفَقْلَ لَهُ السَّمَعُ وَالبَصَرَ وَسَوْىٰ لَهُ العَظْمُ وَالبَشْرُ، انْظِرُوا إِلَى النَّسْلَةِ فِي صِغرِ جَنْثِهَا وَطَافَةِ هَيْنَتِهَا لَاتَكَادُ تَنَادُي نَبَلُ الْبَصَرِ وَلَا يَمَتَّعُكُمُ الْفَكْرُ، كَيْفَ دَبَتِ عَلَى أَرْضِهَا، وَضَنَّتِ عَلَى رَزْقِهَا.

من نقل الحبة إلى جحرة، وتعدها في مستقرها، تجمع في حرها لبردتها، وفي ورودها للذخير.

تَنْقِلُ النَّملَةُ إِلَى جَحْرَهَا وَتَعْدُهَا فِي مَسْتَقِرِهَا، تَجْمَعُ فِي حِرُّهَا لِبَرْدِهَا وَفِي وِرُودِهَا لِلْحَذِيرَ.

Are they not looking at the small of what He\textsuperscript{azwj} Created? How He\textsuperscript{azwj} Judged His\textsuperscript{azwj} creatures and Mastered its composition, and Opened for it the hearing and the sight, and Evened for it the bones and the skin. Look at the ant, at the smallness of its body and the subtness of its form. It almost cannot be seen with a glance of the sight, nor by the awareness of the thought. How it walks upon its ground, and strives upon its sustenance. It transfers the grain to its hole and deposits it in its dwelling. It gathers during its heat (summer) and its cold (winter), and its strength for its weakness.

مَكْفُولُ بِرَزْقِهَا، مُرْزُوقةً بِوُفْقِهَا، لَا يَغْفِلُهَا الْمَنْطَقَةُ وَلَا يَغْفِلُهَا الْحَيَّ، وَلَوْ في الصَّفَا الْيَابِسِ وَالحُّجْرُ الحَامِسُ، لَوْ فَكِرَتْ في حَمْارِي أَكْلِهَا، وَفِي عَلْوَهَا وَسَفُلِهَا، وَمَا فِي الْجُفُورِ من شَرَايِسِ بَطْنِهَا، وَمَا في الْرَّأْسِ مِن عِينِهَا وَذَٰلِكَ لَفَضْيَةً مِن خَلْقِهَا عَجْبًا وَلُقِبَتْ مِن وَصْفِهَا لَعْباً.

It is guaranteed with its sustenance, sustained with its fitness. Neither is the Provider Heedless of it nor is it deprived by the Judge, and even if it was inside the dry stone or a split rock. If you were to think regarding the flow of its meal consumed, and regarding its upper part and its lower part, and what is in the inside from the coverings of its belly, and what is in the head, from its eyes and its ears, you would realise its creation is wondrous and would be exhausted from describing it.

فَنُعْلِمُ الَّذِي أَقَامَهَا عَلَى قِوَامِهَا، وَبِنَاهَا عَلَى دَعُامِهَا، لَمْ يُشْرَكَهُ فِي فَطْرَتِهَا فَاطِرًا، وَلَمْ يَعْتَهِ عَلَى خَلْقِهَا قَادِرًا، وَلَوْ ضُرِبتْ فِي مَذَاهِبٍ فَوَكَّرَ لَتُلْبِعَ غَابَاتُهَا مَا ذَلَّلَهَا الدَّلَّالَةُ إِلَّا عَلَى أَنِّ فَاطِرُ النَّسلَةِ هُوَ فَاطِرُ النَّسلَةِ لَتُفْصِيلُ كَلِّ شَيْءٍ وَغَامِضٍ اخْتِلاَفٍ كَلِّ حُيٍّ، وَمَا الْجَلِيلِ وَالْلَّطِيفِ، وَالْخَفِيفِ والْقُوَّيِ، وَالضَّعِيفِ فِي خَلْقِهَا إِلَّا سَوَاءً.

So, Exalted is the One\textsuperscript{azwj} Who Up-righted it upon its legs, and Built it upon its foundations. No originator participated with Him\textsuperscript{azwj} in Originating it, and no power assisted Him\textsuperscript{azwj} upon its creation. If you were to strike in the doctrines of your thought to reach its peak, the evidence would not point you to anything else except that the Originator of the ant, He\textsuperscript{azwj} is the Originator of the bee, due to the tiny details of all things and mysterious differences of all living beings, and the majestic, and the subtle, and the heavy, and the light, and the strong, and the weak, in His\textsuperscript{azwj} creation, are they not, except the same?
كذلك السماء والهواء والريح والماء، فانظر إلى الشمس والقمر والنبات والشجر والماء والحجر، واختلاف هذا الليل والنهار، وتفجر هذه البحار وكثرة هذه الجبال، وطول هذه القلال، وفرق هذه اللغات واللسان المختلفات، وفاغوبل من أنكر المقدر، وجحد المدبر، زعموا أنهم كالنبات مالهم زارع، ولا لاختلاف صورهم صانع، لم يلجأوا إلى حجة فيما ادعوا، ولا تحقيق لما وعوا، وهل يكون بناء من غير بان أو جناية من غير جان؟

Woe be unto the one who denies the Plan, and rejects the Planner, alleging that these are plantations having no planer for them, nor is there a Maker for the variety of their images. They did not resort to any proof regarding what they claim, nor any investigation of what they retained (heard). And can there be a building from without there being a builder, or a crime from without there being a criminal?

والطير مسخرة لامره، أحصى عدد الريش منها والنفس، وأرسى قوائهما على الندى واليبس، قدر أقواتها، وأحصى أجناسها، فهذا غراب، وهذا عقاب وهذا حمام، وهذا نعام، دعا كل طائر باسمه، وكفل له برزقته، وعطلبه، وجعل له القيادة ورفاهية.

Blessed is the One to Whom perform Sajdah, ones in the skies and the earth, willingly and unwillingly [13:15], and is scorched for him a cheek and a face, and they cast with the obedience to Him, the strong one and the weak one, and give the Guidance to Him in awe and fear.

The bird is subservient to His Command. He has Enumerated the number of the feathers from it and the breaths (it takes), and it lays down its legs upon the water and the
dry (land). He\textsuperscript{azwj} Determines its livelihood, and Knows its species. So, this is a crow, and this is an eagle, and this is a dove, and this is an ostrich, Calling every bird by its name, and Guarantees its sustenance for it.

And He Raises the heavy cloud \textsuperscript{[13:12]}, Producing torrential downpour, and Enumerates its distribution, so it revives the earth after its dryness, and its vegetation comes out after its barrenness.’’ 43

43 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 3 H 1

\begin{quote}
\textit{From Abu Ja'far Al Baqir\textsuperscript{asws} regarding the Words of the Exalted: And one who was blind regarding this, so he would be blind in the Hereafter [17:72]. He\textsuperscript{asws} said: ‘He\textsuperscript{asws} said: ‘One who does not get indications by the Creation of the skies and the earth, and interchange of the night and the day, and circling of the planets and the sun and the moon, and the wondrous Signs, upon the fact that behind that is a Grand Command, (evidenced) from it, so he would be blind in the Hereafter and more straying from the way [17:72].’’} 44
\end{quote}

44 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 3 H 2

It is reported from Hisham In Al Hakam having said,

\begin{quote}
‘It was from the questions of the atheist who came to Abu Abdullah\textsuperscript{asws}, said, ‘What is the evidence upon the Maker of the universe?’ Abu Abdullah\textsuperscript{asws} said: ‘Existence of the deeds which point upon that a Maker has done these. Do you not see that you, when you look at a building, a built building, you know that there is a builder for it, and even if you do not see the builder and did not witness it (being built)?’’
\end{quote}

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

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

The second is the resemblance. When there was the resemblance, it would be a quality of the creation, the apparent, the assembled, and the composed. So, it would not happen to be inevitable from proving the Maker due to the existence of the manufactured items and the necessity to them that they are manufactured and that their Maker is other than them, and is not like them.

If He azwj was like them, He azwj would have resembled them in the apparent, and the assemblage, and the composed, with regards to what flows upon them from their coming into being afterwards when they did not exist (beforehand), and their transformation from the smallness to the largeness, and blackness to whiteness, and strength to weakness, and their existing states. There is no need for us asws to interpret these in order to explain these and their existences’.

The questioner said to him asws, ‘But you asws would have limited Him azwj when you proved His azwj existence’. Abu Abdullah asws said: ‘asws did not limit Him azwj. But asws proved Him azwj when there does not happen to be a stage between the negation and the proofs’.
The questioner said, ‘So (what about) His \textit{azwj} Words: \textit{The Beneficent, Established upon the Throne [20:5]}?’ Abu Abdullah \textit{asws} said: ‘By that, He \textit{azwj} Described Himself\textit{azwj}, and similar to that, He \textit{azwj} is Stretched upon the Throne, in that the One\textit{azwj} Who Created it from without the Throne happening to be bearing Him\textit{azwj}, and not that the Throne is a place for Him\textit{azwj} (to be). But, we\textit{asws} are saying: ‘He\textit{azwj} is a Carrier of the Throne and attached to the Throne’, and we\textit{asws} saying regarding that what He\textit{azwj} Said: \textit{His Chair contains the skies and the earth} [2:255].


Thus, we\textit{asws} proved from the Throne and the Chair what is proved, and we\textit{asws} negate that the Throne and the Chair happen to be a container for Him\textit{azwj}, and that the Mighty and Majestic would happen to be needy to a place, or to a thing from what He\textit{azwj} Created. But, His\textit{azwj} creations are needy to Him\textit{azwj}.


The questioner said, ‘So what is the difference between you raising your hands to the sky (for asking for needs) and between lowering them to the ground?’


Abu Abdullah\textit{asws} said: ‘That, in His\textit{azwj} Knowledge, and His\textit{azwj} Encompassing, and His\textit{azwj} Power, He\textit{azwj} is the same, but He\textit{azwj} Mighty and Majestic Commanded His\textit{azwj} Guardians\textit{asws} and His\textit{azwj} servants with raising their hands towards the sky, around the Throne, because He\textit{azwj} Made it a Mine of the sustenance. Thus, we\textit{asws} prove what the Quran and the Hadeeth from Rasool-Allah\textit{azwj} have proved, where he\textit{saww} said: ‘Raise your hands to Allah\textit{azwj} Mighty and Majestic’, and this (is something which) all of the sects of the community are united upon’’.\textsuperscript{45}


\textsuperscript{45} Bihar Al Anwaar – V 3, The book of Tawheed, Ch 3 H 3
‘Ibn Abu Al-Awja came to Al-Sadiq\textsuperscript{asws}, and Al-Sadiq\textsuperscript{asws} said to him: ‘O Ibn Abu Al-Awja! Are you made or without a maker?’ He said, ‘I am not made’. So, Al-Sadiq\textsuperscript{asws} said to him: ‘Supposing you were made, how would you have happened to be?’ But, Ibn Abu Al-Awja would not muster an answer, and he arose and went out’.\textsuperscript{46}

Abu Shakir Al-Daysani came, and he was an atheist, to Abu Abdullah\textsuperscript{asws}, and said to him\textsuperscript{asws}, ‘O Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}! Point me to my Deity’ (Sustainer/Lord). Abu Abdullah\textsuperscript{asws} said: ‘Be seated’ — and there was a young boy playing with an egg in his hand, so Abu Abdullah\textsuperscript{asws} said: ‘O boy! Give me\textsuperscript{asws} the egg’. He gave it to him\textsuperscript{asws}.

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

He (the narrator) said, ‘So he thought for a while, then said, ‘I testify that there is no god except for Allah\textsuperscript{azwj}, there being no associates for Him\textsuperscript{azwj}, and that Muhammad\textsuperscript{asww} is His\textsuperscript{azwj} servant and His\textsuperscript{asww} Rasool\textsuperscript{asww}, and that you\textsuperscript{asws} an Iman\textsuperscript{asws} and a Divine Authority from Allah\textsuperscript{azwj} upon His\textsuperscript{azwj} creatures, and that I am repentant from what I was in’.\textsuperscript{47}

\textsuperscript{46} Bihar Al Anwaar – V 3, The book of Tawheed, Ch 3 H 4
\textsuperscript{47} Bihar Al Anwaar – V 3, The book of Tawheed, Ch 3 H 5
الله عليه السلام: ما اسمك؟ فخرج عنه ولم يخبره باسمه، فقال له أصحابه: كيف لم تخبره باسمك؟ قال: لو كنت قلت له: عبد الله، كان يقول: من هذا الذي أنت له عبد؟ فقالوا له: عد إليه فإنك يدلل على معبودك ولا يسأل عن اسمك،

Ibn Al Mutawakkal, from Ali Bin Ibrahim, from Muhammad Bin Abu Is’haq Al Khafaf, from a number of our companions,

Abu Al-Daysani came to the door of Abu Abdullah asws and sought permission to see himasws. Heasws permitted for him. So, when he was seated, he said to himasws, ‘O Ja’farasws Bin Muhammadasws! Point me upon my Deity(Sustainer/Lord). Abu Abdullahasws said to him: ‘What is your name?’ But he went out form himasws and did not inform himasws of his name.

His companions said to him, ‘How come you did not inform himasws of your name?’ He said, ‘If I had said to himasws, ‘(It is) Abdullah’, heasws would have said: ‘Who is this One you are a servant of?’ They said to him, ‘Return to himasws, and say to himasws to point you upon your Deity and not to ask about your name’.

So, he returned to himasws and said to himasws, ‘O Ja’farasws! Point me upon my Deity, and do not ask me about my name’. Abu Abdullahasws said: ‘Be seated’ – and there was a young boy – up to the end of the Hadeeth’.

From Isa Bin Yunus who said, ‘Ibn Abu Al-Awja was from the students of Al-Hassan Al-Basry, so he deviated from the Oneness (Tawheed). So, it was said to him, ‘You neglected the doctrine of your master, and entered into what there is not origin for it, nor any reality’. He said, ‘My master was muddled up and was speaking sometimes with the pre-destination, and sometimes with the compulsion, and I do not know him believing a doctrine adhering upon it’.

وinden دلني على معبودي ولا تسألني عن اسمي، فقال له أبو عبد الله عليه السلام: اجلس وإذا غلام صغير إلى آخر الخبر.

فرجع إليه فقال له: يا جعفر دلني على معبودي ولا تسألني عن اسمي، فقال له أبو عبد الله عليه السلام: اجلس وإذا غلام صغير إلى آخر الخبر.

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

And he went to Makkah in rebellion and denial upon the ones who performed Hajj, and the scholars used to dislike sitting with him and his questioning due to his bad language and his corrupt conscience. He came over to Abu Abdullahasws and sat with himasws among a group of his like-minded people. He said, ‘O Abu Abdullahasws! The gatherings are a safety, and it is
inevitable for the one who needs to cough, so he coughs. Do you\textsuperscript{asws} permit me with regards to speaking?’ Al-Sadiq\textsuperscript{asws} said: ‘Speak with whatever you so like to’.

فقال: إلى كم تدوسون هذا البيدر، وتلوذون بهذا الحجر، وتعبدون هذا البيت المرفوع بالطوب والمدر، وقحوولون حوله كهولة

He said, ‘For how long will you\textsuperscript{asws} be trampling this threshing surface, and seeking refuge with this (Black) Stone, and worshipping this House (Kabah), built with bricks and mud, and running around it with the running of the camels when they flee? The one who thinks regarding this and surveys, would know that this deed is unfounded, without wisdom, nor with consideration. Therefore, speak, for you\textsuperscript{asws} are a head of this matter and its peak, and your\textsuperscript{asws} father\textsuperscript{saww} founded it and organised it’.

فقال أبو عبد الله عليه السلام: إن من أضله الله وأعمى قلبه استوخم الحق ولم يستعذ به، وصار الشيطان وليه، يورده مناهل

So, Abu Abdullah\textsuperscript{asws} said; ‘The one whom Allah\textsuperscript{azwj} Lets to stray and Blinds his heart is obscured from the Truth and does not seek refuge with it, and the Satan\textsuperscript{azwj} becomes his guardian, and his lord, and his pair, preparing his return to the destruction, then he cannot come out of it.

فقال ابن أبي العوجاء: ذكرت الله فأحلت على غائب. فقال أبو عبد الله عليه السلام: ويلك كيف يكون غائبا من هو مع خلقه

And this House, Allah\textsuperscript{azwj} is worshipped at by His\textsuperscript{azwj} creatures in order for their obedience to be Tested in their coming to it. So, they are urged upon its reverence, and its visitation, and He\textsuperscript{azwj} Made it as a place of His\textsuperscript{azwj} Prophets\textsuperscript{as} and a Qiblah (direction) for the Praying ones to it.

فهو شعبة من رضوانه، وطريق يؤدي إلى غفاره، منتصب على استواء الكمال، ومجموعة العظماء والجلال، خلقه الله قبل دحو

Thus, it is a branch from attaining His\textsuperscript{azwj} Pleasure, and a road to get to His\textsuperscript{azwj} Forgiveness. It is established upon the balance of perfection, and is a summary of the Magnificence and the Majesty. Allah\textsuperscript{azwj} Created it before the spread of the land, by two thousand years. Thus, He\textsuperscript{azwj} is the most rightful of being obeyed regarding whatever He\textsuperscript{azwj} Commands, and refrained from whatever He\textsuperscript{azwj} Forbids from and Enjoins. Allah\textsuperscript{azwj} is the Originator of the souls and the images’.

فقال ابن أبي العوجاء: ذكرت الله فأحلت على غائب. فقال أبو عبد الله عليه السلام: ويلك كيف يكون غائبا من هو مع خلقه شاهد، وإليه أقرب من حيل الوريد، يسمع كلامهم ويرى أشخاصهم، وتعلم أسرارهم .
Ibn Abu Al-Awja said, ‘You mentioned Allah, so you referred to a Hidden’. So, Abu Abdullah said: ‘Woe be unto you! How can He happen to be hidden, the One creatures as a Witness, and is closer to them than the jugular vein? He Hears their speech and Sees their persons, and Knows their secrets?’

In every place? Is it not so that if He was in the sky, how could He happen to be in the earth, and when He was in the earth, how could He happen to be in the sky?’

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

Ibn Abu Al-Awja stood up and said to his companions, ‘Who pushed me into this sea?’.
And it is reported that Al-Sadiq asws said to Ibn Abu Al-Awja: ‘If the matter (Existence of God) happens to be just as you are saying it (if there happens to be no God in the Hereafter), and it isn’t as you are saying it, we asws are saved and you are saved, and if the matter happens to be just as we asws are saying (that God exists), we asws are saved, but you are destroyed’.

By the chain,

‘From Abu Muhammad asws having said in (his asws) Tafseer regarding the Words of the Exalted: *Who Made the earth a resting place for you and the sky a canopy [2:22] –* the Verse: ‘Made it compatible with your nature and appropriate for your bodies, not Making it at extreme temperatures and heat so it would incinerate you, nor extremely cold so it would freeze you, nor of extremely aromatic smell so it would pain your heads, nor extremely septic so it would disintegrate you, nor extremely fluid like the water so it would drown you, nor extremely solid so it would prevent you in your farming and your building and burying your dead.

But, the Mighty and Majestic Made therein from the durable materials what you would be benefitting with and what your bodies and buildings would be coherent upon, and Made therein from what is compatible for your farming and your graves, and many of your benefits. Thus, due to that, He aswj *Made the earth a resting place for you [2:22].*

Then the Mighty and Majestic Said *and the sky a canopy* – a ceiling from above as a protection orbiting its sun and its moon and its stars for your benefits.

Then the Mighty and Majestic Said *and (Who) Sends down water from the sky* – Meaning the rain, Sending it down from high to reach the peak of your mountains and your hills, and your plateaus, and low grounds. So, it is distributed as drizzle, and a barrage, follow-up downpour, light (one-off) shower, in order to moisture your lands, and did not Make that

---

51 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 3 H 9
rain to descend upon you all in one go, so it would spoil your lands, and your trees, and your plantations, and your fruits.

ثم قال: فأخرج به من الثمرات رزقا لكم يعني مما يخرجه من الارض رزقا لكم. فلا تجعلوا لله أندادا أي أشباه وأمثالا من الأصنام التي لا تعلم ولا تتسم ولا تبصرون ولا تقدر على شيء. بل أنتم تعلمون أنها لا تقدر على شيء من هذه النعم الجليلة التي أنعمها عليكم ربككم.

Then the Mighty and Majestic Said then brings forth the fruits by it as a sustenance for you – Meaning from what comes out from the ground as a sustenance for you all therefore do not set up rivals to Allah, i.e. resemblances and examples from the idols which neither have intellect, nor hear, nor see, nor are these able upon anything while you are knowing, that these are not able upon anything from these majestic Bounties which your Lord has Favoured upon you all”. 52

11 - 11 يد، ن: العطار، عن سعد، عن ابن هاشم، عن علي بن معبد، عن الحسين بن خالد، عن أبي الحسن علي بن موسى الرضا عليه السلام أنه دخل عليه رجل فقال له: يا ابن رسول الله ما الدليل على حدوث العالم؟ فقال: أنت لم تكن ثم كنت، وقد علمت أنك لم تكون نفسك ولا كونك من هو متقلك.

Al Attar, from Sa’ad, from Ibn Hashim, from Ali Bin Ma’bad, from Al Husayn Bin Khalid,

‘From Abu Al-Hassan Ali asws Bin Musa Al-Reza asws, a man having had come to him asws, and said to him asws, ‘O son asws of Rasool-Allah saww! What is the evidence upon the occurrence of the universe?’ He asws said: ‘You did not exist, then you were, and you have known that you did not come into existence by yourself, nor is your existence from the one who is like you’”. 53

12 - 12 يد، ن: ماجيلويه، عن عمه، عن أبي سمينة محمد بن علي الكوفي الصيرفي، عن محمد بن عبد الله الخراساني خادم الرضا عليه السلام قال: دخل رجل من الزنادقة على الرضا عليه السلام، وعده جماعة قال له أبو الحسن عليه السلام: أرأيت إن كان القول قولكم – وليس هل تقولون – ألسنا وإياكم شرعا سواء، ولا يضرنا ما صلينا وصمنا وكرينا وأقرنا؟ ففسكت.

Majaylawiya, from his uncle, from Abu Sameena Muhammad Bin Ali Al Kufi Al Sayrafi,

‘From Muhammad Bin Abdullah Al-Khurasany, a servant of Al-Reza asws who said, ‘A man from the atheists came to Al-Reza asws and in his asws presence was a group, so Abu Al-Hassan asws said to him: ‘What is your view, if the word was your word (that there is no God) – and it isn’t as what you are saying – wouldn’t we and you (atheists) be rightfully the same, and it would not harm us, what we are praying, and are Fasting, and are giving Zakat, and our acknowledgment (of existence of God)?’ He was silent.

 فقال أبو الحسن عليه السلام: إن يكن القول قولنا – وهو ما نقول – ألسنت قد هلككم وعوننا؟ قال: رحم الله فأوحدني كيف هو وأين هو؟
So, Abu Al-Hassan asws said: ‘If the word happens to be our asws word (that God does exist) – and it is what we asws are saying – wouldn’t you be destroyed and we asws would be saved?’ He said, ‘May Allah azwj have Mercy on you asws! Summarise for me how He azwj is and where is He azwj?’

He asws said: ‘Woe be unto you! That which you are going towards, is wrong. He azwj is the ‘where’ of the where-ness, and He azwj existed and there was no ‘where’, and He azwj is ‘how’ of the ‘how-ness’, and He azwj existed and there was no ‘how’. Therefore, He azwj cannot be recognised by the how-ness (qualitative state) nor by the where-ness, nor by the feelings, nor can He azwj be analogised with anything’.

The man said, ‘Then He azwj is nothing, when He azwj cannot be felt from the sensory perceptions’. Abu Al-Hassan asws said: ‘Woe be unto you! When your sensory perceptions are frustrated from realising Him azwj (so) you are denying His azwj Lordship, and us asws, when our asws sensory perception are frustrated from realising Him azwj, we asws are convinced that He azwj is our asws Lord azwj, and He azwj something different to the things’.

The man said, ‘Inform me, when did He azwj come into existence?’ Abu Al-Hassan asws said: ‘Inform me asws when He azwj did not exist, and I asws will inform you when He saww came into being’. The man said, ‘So what is the evidence upon Him azwj?’

Abu Al-Hassan asws said: ‘I asws, when I asws look at my asws body, and I asws am unable upon increasing it nor reducing it regarding the width and the height, and repelling the abhorrence from it, and flow the benefits to it, I asws know that for this built up body, there is a Builder, so I asws acknowledge with it, along with what I asws from the circling of the planets by His azwj Determination, and the growth of the clouds, and the dispersal of the winds, and the flowing of the sun, and the moon, and the stars, and other than that from the wondrous signs, the Crafted, I asws know that for these there is a Determiner, and a Grower’.
The man said, ‘So why did He \( \text{azwj} \) Veil Himself \( \text{azwj} \)?’ Abu Al-Hassan \( \text{asws} \) said: ‘The veils are upon the creatures due to the frequency of their sins. But, as far as He \( \text{azwj} \) is concerned, nothing is hidden from Him \( \text{azwj} \) in the duration of the night and the day’. He said, ‘Why can’t the sense of the sight realise Him \( \text{azwj} \)?’ He \( \text{asws} \) said: ‘For the differentiation between Him \( \text{azwj} \) and His \( \text{azwj} \) creatures, those whom the sense of sight can realise differentiating them and the from the others. Then, He \( \text{azwj} \) is more Majestic than to be realised by a sight, or be encompassed by imagination, or be grasped by intellect’.

He said, ‘Limit Him \( \text{azwj} \) for me’. He \( \text{asws} \) said: ‘There are no limitations for Him \( \text{azwj} \)’. He said, ‘And why?’ He \( \text{asws} \) said: ‘Because every limited, its extreme is up to its limit, and when the limitations are borne, the increase would be borne, and when the increase is borne, the reduction would be borne. So, He \( \text{azwj} \) is without limitation, neither being increased nor reduced, nor frustrated, nor imagined’.

The man said, ‘Inform me about your \( \text{asws} \) words that He \( \text{azwj} \) is Aware of subtleties, and Hears, and Sees, and Knows, and is Wise. Can the hearing be except with the ears, and the seeing except with the eyes, and the subtleties except with the work of the hands, and the Wise except with the making?’

Abu Al-Hassan \( \text{asws} \) said: ‘The subtle one from us is upon a limit of taking the workmanship, or did you not see the man taking something, so he is subtle in his taking, and it is said, ‘How subtle is so and so!’ So, how can it not be said to the Majestic Creator, ‘He \( \text{azwj} \) is Subtle when He \( \text{azwj} \) Creates a creature, Subtle and Majestic, and He \( \text{azwj} \) Installs in the animals from it, its soul, and Created all species, filled from its genus in the image and they do not resemble each other? All of it is subtle from the Subtle Creator in the composition of its image.’
Then we look at the trees and its carrying its goodness, the consumable from these and non-consumables. So, we said during that, that our Creator is Subtle, not like the subtness of His creation in their making, and we said that He is Hearing, because He is such that no sounds of His creatures are hidden from Him, from what is between the Throne to the ground, from the particle to the thing greater than it, in its land and its sea, and their languages are not confusing upon Him.

So, we say at that, that He is Hearing, not by ears, and we say that He is Seeing, not by eyes, because He sees the impacts of the small particle in the darkness of the night upon a black rock, and He Sees the walking of the ant in the dark night, and He Observes its harms and its benefits, and impacts of its procreation, and its young ones, and its offspring. So, we say that He is Seeing not like the seeing of His creatures’. He (the narrator) said, ‘He did not depart until he had become a Muslim’.

‘Abu Shakir Al-Daysani came to Abu Abdullah Al-Sadiq and he said to him (in prose), ‘You are one of the shining stars, your fathers were dazzling moons, and your mothers were of exquisite intelligence, and your roots are from the most honourable of the roots, and when the scholars are mentioned, it is by you they are praised. So, inform me, O, ocean of treasures! What is the evidence upon the occurrence of the universe?’

Bihar Al Anwaar – V 3, The book of Tawheed, Ch 3 H 12
Al-Sadiq asws said: ‘The nearest of the things evidence upon Him aswj’. He said, ‘And what is it?’ He (the narrator) said, ‘Al-Sadiq asws called for an egg and placed it upon his palm, then said: ‘This is a collective fortress. Inside it is a thin droplet, covered by liquid silver and fluid gold. Then it breaks down like the peacock. Can anything enter it?’ He said, ‘No’. He asws said: ‘So this is the evidence upon the occurrence of the universe’.

He said, ‘I have been informed, and it has been summarised, and you asws have said it well, and I have known that we cannot accept except what we realise by our sights, and we hear by our ears, and we touch by hour palms, or we smell with our nostrils, or we taste with our mouths, or an explanation of an imagination in the hearts and we extract it as convincing reports’.

قال: أخبرت فأوجزت، وقلت فأحسنت، وقد علمت أنا لا نقبل إلا ما أدركناه بأبصارنا، أو سمعناه بآذاننا، أو لمسناه بأكفنا، أو شممناه بمناخنا، أو ذقناه بأفواهنا، أو تصور في القلوب بيانا واستنبطنه الروايات إيقاناً.

Al-Sadiq asws said: ‘You mentioned the five sensory perceptions, and these do not benefit anything without evidence, just as you cannot cut through the darkness without a lamp’.

قال الصادق عليه السلام: ذكرت الحواس الخمس وهي لا تنفع شيئاً بغير دليل كما لا تقطع الظلمة بغير مصباح.

فقال: محمد بن القاسم المفسر، عن يوسف بن محمد بن زياد، وعلي بن محمد بن سيار، عن أبيهما، عن الحسن بن علي، عن أبيه محمد بن علي، عن أبيه موسى بن عففر، عن أبيه جعفر بن محمد، عن أبيه علي بن الحسن، عن أبيه الحسن بن علي بن أبي طالب عليه السلام قال: قال أمير المؤمنين عليه السلام - في قول الله عزوجل: هو الذي خلق لكم ما في الأرض جميعاً، ثم استوى إلى السماء أخذ في خلقها وإتقانها، فسويهن سبع سميات وهي بكل شيء عليم.

55 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 3 H 13
He asws said: ‘He azwj is the One azwj Who Created for you what is in the whole earth for you to take a lesson with it, and for you to arrive to His azwj Pleasure, and to crave with Him azwj to be saved from the Punishment of His azwj Fires. Then He azwj Directed towards the sky Taking in its creation and its mastery, so He azwj Made these as seven skies, and He azwj is a Knower of all things, knowledge of what is correct for these, so He azwj Created for you all, everything what is in the earth for your interests, O children of Adam as! 56

15 – N: الطالقاني، عن ابن عقدة، عن علي بن الحسن بن فضل، عن أبيه، عن أبي الحسن الراضي عليه السلام قال: قلت له: لم خلق الله عزوجل الخلق على أنواع شتى، ولم يخلقهم نوعا واحدا؟

Al Talaqany, from Ibn Aqda, from Bin Al Hassan Bin Fazaal, from his father;

‘From Abu Al-Hassan Al-Reza asws, he (the narrator) said, ‘I said to him asws, ‘Why did Allah azwj Mighty and Majestic Create the people upon various types, and not Created them upon one type?’

So, he asws said: ‘Lest it may occur in the imaginations that He azwj is frustrated, therefore there does not occur an image in the imagination of an atheist, and Allah azwj Mighty and Majestic has already Created a creature, and a speak cannot be saying, ‘If Allah azwj Mighty and Majestic was able upon creating such and such an image’, except that he finds that in His azwj in the Creation of the Blessed and Exalted. Thus, he would know with the looking at the variety of His azwj creatures, He azwj is Able upon all things’.

57

Muhammad Bin Al Qasim Al Mufassir, from Yusuf Bin Muhammad Bin Ziyad, and Ali Bin Muhammad Bin Sayyar - and they were both from the Imamite Shias – from their fathers;

‘From Al-Hassan asws Bin Ali asws Bin Muhammad asws regarding the Words of Allah azwj Mighty and Majestic: In the Name of Allah the Beneficent, the Merciful [1:1]. He asws said: ‘He azwj is Allah azwj to Whom it is resorted to during the need and difficulties by every creature, during the cutting-off of hopes from everyone who is besides Him azwj, and the reasons are cut off from the entirety of the ones besides Him azwj, you are (then) saying, ‘In the Name of Allah azwj’. That is, ‘I am Assisted upon my affairs, all of them, by Allah azwj’ Who, no one is
rightful of the worship except for Himazwj, and the Helper when Heazwj is Cried to for help, and the Answerer when supplicated to.

And it is what a man said to Al-Sadiqaasws, O sonasws of Rasool-Allahaswsw! Point me to Allahazwj, what is Heazwj, for the debaters are numerous against me and they are confusing me!’ So heasws said to him: ‘O servant of Allahazwj! Have you every sailed a ship at all?’ He said, ‘Yes’. Heasws said: ‘Has it ever broken with you where there is no (other) ship to save you, nor could the swimming (to the shore) suffice you?’ He said, ‘Yes’.

Heasws said: ‘So did your heart attach over there, that there is something from the things which has the ability upon finishing you from your predicament?’ He said, ‘Yes’. Al-Sadiqaasws said: ‘So that thing, Heazwj is Allahazwj, the One Able upon the rescuing when there is no Rescuer, and upon the helping when there is no helper’.58

‘From Abu Abdullahasws, having said: ‘Iasws heard myasws fatherasws narrate from hisasws fatherasws that a man stood up to Amir Al-Momineenaasws and said to himasws, ‘O Amir Al-Momineenaasws! With what do youasws recognise yourasws Lordazwj?’ Heasws said: ‘By the annulments of the determination, and the breaking of the aspirations, when Iasws think of a state between measws and myasws thoughts and determine (to do something), and it (turns out to be) different to the decision of myasws determination, then Iasws know that the Planner is other than measws’.

He said, ‘What Bounties do youasws thank Himazwj for?’ Heasws said: ‘Iasws at an affliction which has been turned away from me, and someone else gets tried with it, then Iasws know that Heazwj has Favoured upon measws, so Iasws thank Himazwj.

58 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 3 H 16
قال: فيما أحببت لقاءه؟ قال: لما رأيته قد اختار لي دين ملائكته ورسله وأنباهه علمت أن الذي أكرمني بهذا ليس ينساني فأحببت لقاءه.

He said, 'What makes you love to meet Him?' He said: 'When I to have Chosen for me a Religion of His Angels, and His Rasools, and His Prophets, know that He is the One Whom Honoured me with this. He didn’t Forget me, so I love to meet Him.'

Majaylawiya, from his uncle, from Al Barqy, from Muhammad Bin Ali Al Kufy, from Abdul Rahman Bin Muhammad bin Abu Hashim, from Ahmad Bin Mohsin Al Maysami who said,

'I was in the presence of Abu Mansour Al-Motatabbab, and he said, 'A man from my companions informed me saying, 'I, and Ibn Abu Al-Awja, and Abdullah Al-Maqfa was in the Sacred Masjid, and Ibn Maqfa said, 'Are you seeing these people?' – and he gestured by his hand towards the place of the Tawaaf – 'There is no one from them upon whom the name of ‘human being’ can be obligated, except for that seated Sheykh' – meaning Ja’far Ibn Muhammad – ‘As for the rest, they are a mob of animals'.

فقال له ابن أبي العوجاء وكيف أوجب هذا الاسم لهذا الشي خ دون هؤلاء ؟ قال: لاني رأيت عنده ما لم أر عندهم، فقال ابن أبي العوجاء: ما بد من اختبار ما قلت فيه منه، فقال له ابن المقفع: لا تفعل فإني أخاف أن يفسد عليك ما في يدك،

Ibn Abu Al-Awja said to him, 'And how come this name (human) can be obligated for this Sheykh, besides those ones?' He said, 'Because I saw in his presence what I did not see with them'. Ibn Abu Al-Awja said, 'It is inevitable that I be informed of what they say regarding him, from him. Ibn Al-Maqfa said, 'Do not do it, for I fear that he would spoil what (ideology) there is in your hands'.

فقال: ليس ذا رأيك ولكنك تخاف أن يضعف رأيك عندي في إحلالك إيهماامت الذي وصفت، فقال ابن المقطع: لا تفعل فإني أخاف أن يفسد عليك ما في يدك،

He said, 'That isn’t your view, but you fear that your opinions would be weakened in my presence in your replacing his status which you described'. Ibn Al-Maqfa said, 'But, when you are now accusing this upon me, then go to him, and protect yourself as much as you can from the errors, and do not be discouraged from your head being turned, and name him master, or it would be against you'.

59 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 3 H 17
He (the narrator) said, ‘So Ibn Abu Al-Awja stood up, and there remain Ibn Al-Maqfa. Then he returned to us and said, ‘O ibn Al-Maqfa, this one is not a mortal! And if there ever was a spiritualist in this world, embodying himself whenever he so desires to and appears, and becomes a spirit whenever he so desires to, becoming hidden, so it is this one’. He said to him, ‘And how is that so?’


He said, ‘I sat down to him asws, and when there did not remain in his presence apart from me, he asws initiated me and said: ‘If the matter happens to be upon what they are saying (that God exists), and it is upon what they are saying – meaning the people doing Tawaaf – so they would be safe and you would be destroyed. And if the matter is as you are saying (that God does not exist) – and it isn’t as you are saying – then you and them would be the same’.


He (Ibn Abu Al-Awja) said, ‘I was gloomy from it and said to him asws, ‘What prevents Him awj from appearing to His creatures and calling them to His worship until no two of them would differ, and why does He awj veil from them, and sends the Messengers as to them? And if He awj were to deal with them with Himself awj, they would have been closer to believing in Him awj’.


I said to him asws, ‘May Allah azwj have mercy on you asws! And which thing are we saying? And which thing are they saying? My word and their word are not, except one’.


So, he asws said: ‘How can your word and their word happen to be one, and they are saying that for them there is a Hereafter, and Rewards, and Punishments, and they are making it a Religion with that for the sky there is a God, and these are constructed, and you are alleging that the sky is a ruin and there isn’t anyone in it’.


He (Ibn Abu Al-Awja) said, ‘I was gloomy from it and said to him asws, ‘What prevents Him awj from appearing to His creatures and calling them to His worship until no two of them would differ, and why does He awj veil from them, and sends the Messengers as to them? And if He awj were to deal with them with Himself awj, they would have been closer to believing in Him awj’.


I said to him asws, ‘May Allah azwj have mercy on you asws! And which thing are we saying? And which thing are they saying? My word and their word are not, except one’.


So, he asws said: ‘How can your word and their word happen to be one, and they are saying that for them there is a Hereafter, and Rewards, and Punishments, and they are making it a Religion with that for the sky there is a God, and these are constructed, and you are alleging that the sky is a ruin and there isn’t anyone in it’.


He (Ibn Abu Al-Awja) said, ‘I was gloomy from it and said to him asws, ‘What prevents Him awj from appearing to His creatures and calling them to His worship until no two of them would differ, and why does He awj veil from them, and sends the Messengers as to them? And if He awj were to deal with them with Himself awj, they would have been closer to believing in Him awj’.


I said to him asws, ‘May Allah azwj have mercy on you asws! And which thing are we saying? And which thing are they saying? My word and their word are not, except one’.


So, he asws said: ‘How can your word and their word happen to be one, and they are saying that for them there is a Hereafter, and Rewards, and Punishments, and they are making it a Religion with that for the sky there is a God, and these are constructed, and you are alleging that the sky is a ruin and there isn’t anyone in it’.


He (Ibn Abu Al-Awja) said, ‘I was gloomy from it and said to him asws, ‘What prevents Him awj from appearing to His creatures and calling them to His worship until no two of them would differ, and why does He awj veil from them, and sends the Messengers as to them? And if He awj were to deal with them with Himself awj, they would have been closer to believing in Him awj’.


I said to him asws, ‘May Allah azwj have mercy on you asws! And which thing are we saying? And which thing are they saying? My word and their word are not, except one’.


So, he asws said: ‘How can your word and their word happen to be one, and they are saying that for them there is a Hereafter, and Rewards, and Punishments, and they are making it a Religion with that for the sky there is a God, and these are constructed, and you are alleging that the sky is a ruin and there isn’t anyone in it’.
So, he\textsuperscript{60} asws said to me: ‘Woe be unto you! And how can He\textsuperscript{azwj} be Veiled from you, One\textsuperscript{azwj} Who Shows you His Power within yourself? You are growing and did not exist (before), and you are older after your youth, and your strength after your weakness, and your weakness after your strength, and your illness after your health, and your health after your sickness, and your pleasure after your anger, and your anger after your pleasure, and your grief after your happiness, and your happiness after your grief, and your love after your hatred, and your hatred after your love, and your determination after your refusal, and your refusal after your determination, and your desire after your abhorrence, and your abhorrence after your desires, and your security after your fear, and your fear after your security, and your hope after your despair, and your despair after your hope, and your fear of what does not happen to be in your imagination, and the setting of what you are believing in from your mind’.

And he\textsuperscript{60} asws did not cease to count upon me, His\textsuperscript{azwj} Powers which are within myself, which I could not defend these until I thought that He\textsuperscript{azwj} would appear in what is between me and him\textsuperscript{azwj, 60}.  

\footnote{Bihar Al Anwaar – V 3, The book of Tawheed, Ch 3 H 18}

\footnote{Bihar Al Anwaar – V 3, The book of Tawheed, Ch 3 H 19}
Ibn Abu Al-Awjam, when Abu Abdullah asws spoke to him, he returned to him asws on the second day. But, he sat down and he was silent, not speaking (at all). So, Abu Abdullah asws said: ‘It is as if you have come to reiterate part of what we were (discussing) with’. He said, ‘I want that, O son asws of Rasool-Allah aswn!’ Abu Abdullah asws said to him: ‘How strange this is. You deny Allah azwj, and you testify that I asws am a son asws of a Rasool aswn of Allah azwj!’ So, he said, ‘The habit carried me upon that’.

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

Abdul Kareem said to him asws, ‘You asws have asked me a question no one has asked me before you asws, nor will anyone ask me after you asws, the likes of it’. Abu Abdullah asws said, ‘Given that you know that you have not been asked in what is past, so what makes you know that you will not be asked in what is afterwards? O Abdul Kareem! You break your own words, because you are alleging that the things have been the same from before, so how come you are bringing them forward and delaying (talking about past and future)’?"
Then he asws said: ‘O Abdul Kareem! I asws shall increase its clarification. What is your view if there was a bag with you wherein were jewels, and someone says to you, ‘Is there a Dinar in the bag?’ So, you deny the existence of the Dinar in the bag, and he says to you, ‘Describe the Dinar to me’, and you are not knowledgeable of its description, would that be for you that you should deny the existence of the Dinar in the bag, and you don’t know?’ He said, ‘No’.

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

He returned on the third day, and he said, ‘I would like to overturn the questioning’. Abu Abdullah asws said: ‘Ask about whatever you so desire to’. He said, ‘What is the evidence of the occurrence (coming into being) of the bodies?’

So he asws said: ‘I asws have not found anything, neither small nor big, except that when the likes of it is combined to it, it gets bigger; and in that is the decline (deterioration) and the change from the former state. And had (all things) being eternal, they would neither deteriorate nor change state, because that which deteriorates and changes, it is allowed that it comes into being and gets abolished.

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

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

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

He cut-off (the discussion) and went out. So, when it was the next year, I met up with him in the Sanctuary. One of his Shias said to him, ‘Ibn Abu Al-Awj’a’a has become a Muslim’. The scholar said: ‘He is blind from that and will not become a Muslim’.

When he (Abdul Kareem) saw the scholar, he said, ‘My chief and my master!’ The scholar said to him: ‘What brings you here to this place?’ He said, ‘Habit of the body and ways of the country, and to see what the people are indulging in from the insanity, and the shaving (of the heads), and pelting the rocks (Hajj rituals)’. The scholar said to him: ‘After (all) you are still upon your insolence and your straying, O Abdul Kareem!’ So, he went on to speak, but he said to him: ‘There will be no contentious arguments during the Hajj’, and he shook off his robe from his hands.
وقال: إن يكن الأمر كما تقول - وليس كما تقول - نجونا ونجوت، وإن يكن الأمر كما نقول - وهو كما نقول - نجونا وهلكت، فأقبل عبد الكريم على من معه فقال: وجدت في قلبي حيرة فردوني، فردوه ومات، لا رحمه الله.

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

Ibn Idrees, from his father, from Ibn Hashim, from Ibn Abu Umeyr, from Hisham Bin Salim who said,

‘Abu Abdullah was asked, and it was said to him, ‘By what do you recognise your Lord?’ He said: ‘By the annulment of the determination and breaking of the aspiration. I determine (to do something), and my determination gets annulled, and I aspire (to do something), but my aspiration breaks’.

‘Muhammad Bin Al-Numan Al-Ahowl arrived, and a man stood up to him and said to him, ‘By what do you recognise your Lord?’ He said, ‘By His Inclination, and His Correctness, and His Introduction, and His Guidance’.

He said, ‘I went out from him and I met Hisham Bin Al Hakam and said to him, ‘What shall I say to the one who asks me and says to me, ‘By what do you recognise your Lord?’

فقال: إن سأل سائل فقال: بم عرفت ربك ؟ قلت: عرفت الله جل جلاله بنفسي، لأنها أقرب الأشياء إلي، وذلك أنني أجدها أبعاضا مجتمعة، وأجزاءا مؤتلفة، ظاهرة التركيب، متينة الصنعة، مبنية على ضروب من التخطيط و التصوير، زائدة من بعد نقصان، وناقصة من بعد زيادة.

62 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 3 H 20

63 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 3 H 21
He said, ‘If a questioner asks and says, ‘With what do you recognise your Lord\(^{azwj}\)’? Say, ‘I recognised Allah\(^{azwj}\), Majestic is His\(^{azwj}\) Majesty with myself, because He\(^{azwj}\) is the closes of the things to me, and that I found its parts to be together, and its parts combined, its apparent composition, its durable workmanship, based upon the planning and the imagery, increase from after the deficiency, and deficiency from after an increase.’

قد انشئ لها حواس مختلفة، وجوارح متبائنة، من بصر وسمع وشام وذائق ولامس، مجبولة على الضعف والنقص والمهانة، لا تدرك واحدة منها مدرك صاحبتها، ولا تقوى على ذلك عاجزة عن احتجاب المنافع إليها، ودفع المضار عنها، واستحال في العقول وجود تأليف لا مؤلف له، وثبات صورة لا مصور لها،

Different senses have been grown for it, and jointed limbs, from the sight, and hearing, and smell, and taste, and the touch; bound upon the weakness, and the defect, and the humiliation. One of these cannot realise the realisation of its counterpart, nor can a frustrated one be strong upon that from bringing benefits to these, and repel the harm from these. And it is impossible in the intellects the existence of the composition there being no Composer for it, and the establishment of an imager, there being no Imager for it.

Therefore, I know that for these, there is a Creator Who Created these, and an Imager Who Imaged it, Giving a difference to these in the entirety of their aspects. Allah\(^{azwj}\), Mighty is His\(^{azwj}\) Majesty Said: And within themselves (too). So, will you not see? [51:21]’ 64 (P.s. – this is not a Hadeeth)

فعلمت أن لها خالقا خلقها، ومصورا صورها، خالقا لها في جميع جهاتها، قال الله جل جلاله: وفي أنفسكم أفلا تبصرون.

Therefore, I know that for these, there is a Creator Who Created these, and an Imager Who Imaged it, Giving a difference to these in the entirety of their aspects. Allah\(^{azwj}\), Mighty is His\(^{azwj}\) Majesty Said: And within themselves (too). So, will you not see? [51:21]’ 64 (P.s. – this is not a Hadeeth)


So, I sought permission for him, and he came and said to him\(^{asws}\), ‘Will you\(^{asws}\) permit to me regarding the questions?’ He\(^{asws}\) said to him: ‘Ask, whatever comes to you’. He said to him\(^{asws}\), ‘What is the evidence that there is a Maker for you\(^{asws}\)’?
He<br/>
asws<br/>said: ‘I<br/>asws<br/>found myself<br/>asws<br/>as not being empty from one of the two aspects – Either<br/>I<br/>asws<br/>have made myself<br/>asws<br/>– then I<br/>asws<br/>would not be empty from one of the two meanings –<br/>either I<br/>asws<br/>made it and I<br/>asws<br/>was existing, or I<br/>asws<br/>made it and was non-existent. So, if I<br/>asws<br/>made it and was existent, then I<br/>asws<br/>was needless of its existence from making it, and if I<br/>asws<br/>was non-existent, then (even) you know that the non-existent cannot make anything.

Thus, the third meaning has been proved that there is a Maker for me, and He<br/>azwj<br/>is Allah<br/>azwj<br/>
Lord<br/>azwj<br/>
of the world’. So, he arose and did not answer with an answer. 65

My father, and Ibn Al Waleed both together, from Ahmad Bin Idrees, and Muhammad Al Attar, from Al Ashary, from Sahl, from Muhammad Bin Al Husayn, from Ali Bin Yaqoub Al Hashimy, from Marwan Bin Muslim who said,

‘Ibn Abu Al-Awja came to Abu Abdullah<br/>asws<br/>and he said, ‘Aren’t you claiming that Allah<br/>azwj<br/>Created all things?’ Abu Abdullah<br/>asws<br/>said: ‘Yes’. He said to him<br/>asws<br/>‘I (also) create’. He said, ‘How do you create?’ He said, ‘I excrete in a place, then I leave from it, and insects come to be, therefore I am the one who created these’.

So, Abu Abdullah<br/>asws<br/>said: ‘Wouldn’t a creator of the thing know much he creates?’ He said to him<br/>asws<br/>‘Yes’. He<br/>asws<br/>said: ‘Then, do you recognise the male from these (insects) from the females, and do you recognise how old these are?’ He was silent’. 66

65 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 3 H 23
66 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 3 H 24
فخرج إلى المدينة لبنازره فيلم يصالدهما، فقال له: هو مكة فخرج الزنديق إلى مكة ونحن مع أبي عبد الله عليه السلام فقابينا

Ibn Al Waleed, from Al Saffar, from Ibn Hashim, from Muhammad Bin Hamad, from Al Hassan Bin Ibrahim, from Yunus Bin Abdul Rahman, from Yunus Bin Yaqoub who said,

‘Ali Bin Mansour said to me, ‘Hisham Bin Al-Hakam said to me, “There was an atheist in Egypt. Certain things about Abu Abdullah asws reached him. So, he went out to Al-Medina in order to debate with him asws. But he could not come across him asws, and it was said to him that he asws had gone out to Makkah. So, he went out to Makkah, and we were with Abu Abdullah asws. He came across us while we were with Abu Abdullah asws during the Tawaf.


He struck his asws shoulder, a shoulder of Abu Abdullah asws, so Ja’far asws said to him: ‘What is your name?’ He said, ‘My name is Abdul Malik (Slave of the king)’. He asws said: ‘What is your teknonym?’ He said, ‘My teknonym is Abu Abdullah (Father of the slave of Allah azwj)’. Abu Abdullah asws said to him: ‘So who is this king whose slave you are? Is he from the kings of the sky or from the kings of the earth? And, inform me asws about your son, is he a slave of a god of the sky, or a slave of a god of the earth?’ He was silent. Abu Abdullah asws said to him: Say whatever you like, you will be defeated’.

قال هشام بن الحكم: قلت للزنديق: أما ترد عليه؟ فبلى بقولي، فقال له أبو عبد الله عليه السلام: إذا فرغت من الطواف فأتنا، فلما فرغ أبو عبد الله عليه السلام أتاه الزنديق فقعد بين يديه ونحن مجتمعون عنده،

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


Heasws said to the atheist: ‘Do you know that for the earth there is an underneath and an above?’ He said, ‘Yes’. Heasws said: ‘So have you entered its underneath?’ He said, ‘No’. Heasws said: ‘So what would make you know what is underneath it?’ He said, ‘I don’t know except that I guess that there is nothing underneath it’. So Abu Abdullahasws said: ‘So the guess shows the frustration (inability) due to what you are not certain of’.


Page 79 of 405
الفعل ما لا يعرف ؟ فقال الزنديق: ما كلمني بهذا أحد غيرك، قال أبو عبد الله عليه السلام: فأنتم في شك من ذلك فعل هو، أو فعل ليس هو، قال الزنديق: وفعل ذلك.

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

فقال أبو عبد الله عليه السلام: أيها الرجل ليس لمن لا يعلم حجة على من يعلم، فلا حجة للجاهل، يا أخا أهل مصر تفهم ع.

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

ثم قال أبو عبد الله عليه السلام: يا أخا أهل مصر الذي تذهبون إليه وتظنونه بالوهم فإن كان الدهر يذهب بهم لم لا يردهم ؟ وإن كان يردهم لم لا يذهب بهم ؟

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

يا أخا أهل مصر، السما مرفوعة، والارض موضوعة، لم لا تسقط السماء على الارض ؟ ولم لا تنحدر الارض فوق طباقها فلا يتماسكان ولا يتماسك من عليهما ؟ فقال الزنديق: أمكمهما والله جميعا وسبهانها.

O brother of the people of Egypt! Why is the sky elevated and the earth is laid? Why doesn’t the sky fall upon the earth? Why doesn’t the earth stoop above its layers, and they are neither attached nor are they attached to the ones above it?’ The atheist said, ‘Allah azwj their Lord azwj and their Master Keeps them attached’.
He (the narrator) said, ‘So the atheist believed upon the hands of Abu Abdullah asws. Humran said to him asws, ‘May I be sacrificed for you asws! If the atheist professed belief upon your asws hands, and the disbelievers had professed belief upon the hands of your asws father asws. The Believer who had just professed belief upon the hands of Abu Abdullah asws said, ‘Make me to be from your asws students’. Abu Abdullah asws said, ‘O Hisham Bin Al-Hakam! Keep him to yourself (company) and teach him’. So Hisham taught him, and he became a teacher of the people of Eman in Syria and the people of Egypt, and his purity was good to the extent that Abu Abdullah asws was pleased with him’. 67

So, Allahazwj Revealed: *In the Creation of the skies and the earth* [2:164] – without there being any pillars underneath, nor any connection from above it, withholding it from falling upon you.

And you, O servants, and the maids, are Myazwj prisoners and in Myazwj Grip. The ground is beneath you, there is no rescue for you from it that you should flee, and the sky is above you, and there is no refuge for you from it that you can go away. If Iazwj so Desire, Iazwj could Destroy you all with this, and if Iazwj so Desire, Iazwj could Destroy you with that”.

67 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 3 H 25
Then, whatever is in the skies, from the radiating sun during your day, for you to disperse regarding your livelihoods, and from the moon reflecting for you during your night for you to see in its darkness, and your shelter with the resting in the darkness to leave the hardness which drains your bodies, and the alternation of the night and the day [2:164], the consecutive, Planned upon you with the wonder which your Lord azwj Brings about in His azwj universe, from the fortunacy and the wretchedness, and the honour and the disgrace, and the richness and the poverty, and summer and the winter, and autumn and spring, and harvest and drought, and fear and safety.

...and the ships which sail in the sea with what benefits the people – Which Allah azwj has Made to be obedient to you, neither wavering by night nor by day, neither asking you for the grass (feed) nor the water. And He azwj Suffice you all with the wind as an assistant to sail it with your strengths - which otherwise would not have been strong enough for it if the winds had stood still - in order to complete your betterment and your benefits, and your reaching the needs for yourselves.

...and what Allah Sends down from the sky, from a water – a barrage, and a downpour, and a sprinkle, not descending upon you in one go, so it would drown you and destroy your dwellings. But it descends separately from high above until it fills up the valleys and the hillocks and the high ground. So, the earth is revived by it after its death – So its vegetation comes out, (along with) its fruits and its grains.

...and the dispersal therein from every animal – from these are what is for your consumption, and your livelihood, and from these are the predatory wild animals, ferocious, a preservation upon you and for your cattle, perhaps they would withdraw to you out of fear from being a prey to it.

...and the changing of the winds – the nourisher of your seeds, the ripener of your fruits, the negator of stagnation of the atmosphere, and the reducer of tiredness from you, and the clouds – the ones paused, subservant – the humbled, between the sky and the earth –
carrying its rain and they flow, by the Permission of Allahazwj, and pour it wherever Commanded to.

"لآيات " دلائل واضحة " لقوم يعقلون " يتفكرون بعقوتهم أن من هذه العجائب من آثار قدرته قادر على عسكرة محمد وعلى
وآخراً عليه السلام على من يشاء.

**there are signs** – clear evidence, **for a people who are understanding** – pondering by their intellects that from these wonders there is Oneazwj Whose Power is Impacted, is Able upon helping Muhammadasws and Aliasws and theirasws Progenyasws, against the one Heazwj so Desires to." 68

Amir Al-Momineenasws was asked about proof of the Maker, heasws said: ‘The camel dung evidences upon the camel, and the donkey dung evidences upon the donkey, and the footprint evidences upon the traveller, and structures higher than these are with these subtleties, and centres lower than this filth, how can it not evidence upon the Subtle, the Aware?’ 69

And heasws said: ‘By the Handiwork of Allahazwj you can point to Himazwj, and by the intellects you can think of Hisazwj recognition, and by the pondering Hisazwj Divine Authoritiesasws are proven, well-known with the evidences, famous with the proofs’’. 70

Amir Al-Momineenasws was asked, ‘What is the evidence upon proving the Maker?’ Heasws said: ‘Three things – changing of the states, and the weakness of the body parts, and the breaking of the aspirations’. 71

---

68 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 3 H 26
69 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 3 H 27
70 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 3 H 28
71 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 3 H 29
CHAPTER 4 – THE HADEETH WELL KNOWN AS ‘TAWHEED OF AL-MUFAZZAL BIN UMAR’

‘One day, after Al-Asr (afternoon), I was seated in the garden between the grave (of Rasool Allah saww and the pulpit, and I was thinking regarding what Allah azwj has Particularised our Master Muhammad saww with, from the nobility, and the merits, and what He azwj had Favoured him saww, and Gave him saww, and Ennobled him saww with, and Gifted him saww, from what the majority of the community do not recognise, and how ignorant they are of his saww merits, and his saww great status, and the importance of his saww rank. While I was like that, when Ibn Abu Al-Aswaja came and sat down where I could hear his speech.

When he settled down in sitting, a man from his companions came and sat (facing) him. Ibn Abu Al-Awja spoke, ‘The occupant of this grave has reached the honour with its perfection, and possesses the nobility with the entirety of its qualities, and attained the favours in all of its states’.

His companion said to him, ‘He saww was a philosopher who claimed the magnificent rank and the great position, and he saww came upon that with miracles which dazzled the intellects, and the imaginations were lost in it, and the knowledgeable ones plunged upon seeking its knowledge in the oceans of thought, but they returned as losers and it (their thoughts) were exhausted. So, when there was a response to his saww invitation from the intellectuals, and the eloquent ones and the preachers, the people entered into his saww Religion in hordes.

قفرن اسمه باسم ناموسه، فصار يهتف به على رؤوس الصوامع في جميع البلدان، والمواضع التي انتهت إليها دعوته، وعلت بما كلفته، وظهرت فيها حجته برآ وبرعا وسهلا وجيلا في كل يوم وليلة خمس مرات، مرددا في الأذان والإقامة لينتشر في كل ساعة ذكره، لولا يتحمل أمره.

Page 84 of 405
Then he paired his name with the name of His Law, and went on to announce it over the heads of the towers in the entirety of the cities, and places which his invitation ended to, and his ‘Kalima’ (There is no god except Allah and Muhammad is a Rasool of Allah) could be said with, and in it his proof appeared in land, and sea, and coast, and mountain, during every day and night, five times, being repeated in the Azaan and the Iqamah (Calls to the Salat), for you to renew his mention during all times, lest his matter stagnates’.

Ibn Abu Al-Awja said, ‘Leave the mention of Muhammad, for my intellect is confused regarding him, and my thoughts are lost in his matter, and let us discuss regarding the mention of the origins which he walked with’.

Then they mentioned the beginning of the things and claimed that is by negligence, there is not any workmanship in it, nor any determination, nor is there a Maker for it, nor a manager, but, the thing came into existence from their own selves, without any premeditation, and upon this was the existence of the world, nor is it declining nor will it be declining.

Al-Mufazzal said, ‘I could not control myself from anger, and rage and resentment, and I said, ‘O enemy of Allah! Are you reneging in the Religion of Allah, and denying the Creator, Majestic is His Holiness, Who Created you in the best formation, and Imaged you in a complete image, and Transferred you in our states until you reached where you have ended up? If you were to think regarding your own self, and you ratify the subtleness of your senses, you would find evidence of the Lordship and traces of the Making in your standing, and His Witness – Majestic and Holy – in your creation, clearly, and His proofs to you would be apparent’.

He said, ‘O you! If you were from the people of speech, I would talk to you. So, if the argument is proved for you, we would follow you, and if you do not happen to be from the people of speech, you would be alone, and I would think that you are one of the people of the desert.”
them, then there is not talking for you. And if you were from the companions of Ja'far\textsuperscript{asws}
Bin Muhammad Al-Sadiq\textsuperscript{asws}, then this is not how you should be addressing us, nor with the
likes of your evidence would you be arguing with us, and you have heard from our speech
more than what you should have heard.

فما أفحش في حطابنا ولا تعدى في جوابنا، وإنه للحينين العاقلين الصادقين، لا يعترض خرق ولا طيش ولا نزق، ويسمع كلامنا
ويستمع إلينا وينفرج عننا حتى استفرغنا ما عانينا، فنحن أقد قطعنا أفحش حطابنا بكلام بسير وخطاب قصير يلزمتنا به
الحجة، ويقطع العذر، ولا نستطيع لجوابه ردا، فإن كنت من أصحابنا فحاطنا بكلم خطابه.

So, do not be foolish in addressing us, and do not exceed in answering us, and he\textsuperscript{asws} is the
forbearing, the calm, and the intellectual, composed. He\textsuperscript{asws} neither gets hit by a breach, nor
stupidity, nor rudeness, and he\textsuperscript{asws} hears our speech and listens to us, and he\textsuperscript{asws}
recognises our arguments until when we are free from what is with us, and we think that we have cut
him\textsuperscript{asws}, he\textsuperscript{asws} refutes our arguments with little speech, and short address, necessitating us
with the proof with him\textsuperscript{asws}, and he\textsuperscript{asws} cuts off the excuses, and we are not able to answer
him\textsuperscript{asws} in response. So, if you were from his\textsuperscript{asws} companions, then address us with the like of
his\textsuperscript{asws} address'.

قال المفضل: فخرجت من المسجد محزوناً مفكراً فيما بلي به الإسلام وأهله من كفر هذه العصابة وتعطيلها، فدخلت على مولي
صلوات الله عليه فرآني منكسراً، فقال: ما الكاره؟ فأخبرته بما سمعت من الدهريين وبما ردت عليهما،

Al-Mufazzal said, ‘I went out from the Masjid in grief, thinking regarding what Al-Islam and
are people being afflicted with from the Kufr of these groups and their followers. Then I
went to my Master\textsuperscript{asws}, and he\textsuperscript{asws} saw me as broken, so he\textsuperscript{asws} said: ‘What is the matter with
you?’ I informed him\textsuperscript{asws} of what I had heard from the two eternalists (apostates), and of
what I had responded with upon them both.

قال فقال: لابقني إليك من حكمة الباري – جل علا وتقاس اسمه – في خلق العالم والسباع والبهائم و الطير والهواو، وكل ذي روح
من الأعماق، والنبات والشجرة المثمرة وغير ذوات النمل والحبوب والبقول المأكول من ذلك وغير المأكول ما يعتبر به المعتبرون،
ويسكن إلى معرفته المؤمنون، ويتحير فيه المللدون فيكر على عدا.

He\textsuperscript{asws} said: ‘I\textsuperscript{asws} shall cast to you, from the Wisdom of the Creator – Majestic and Exalted,
and Holy is His\textsuperscript{asw} Name – in the creation of the universe, and the predators, and the beasts,
and the birds, and the insects, and all with a soul from the animals, and the plants, and the
trees, ones with fruits and ones without fruits, and the grains, and the vegetables, the
consumable from that and non-consumables, what the relying ones can be relying with, and
the Momin\textsuperscript{een} can be at rest to its recognition, and atheists would be bewildered, therefore
come to me\textsuperscript{asws} tomorrow morning.

قال المفضل: فانصرفت من عنه فرحة مسورة وطلعت علي تلك الليلة انطراحا لما وعدني به، فلم أصبحت غدوت
فدخلت وقت يبدأ، فأمرني بالجلس، فجلس وجلس فجعلنا فيهما، ثم فمض إلى حجرة كان يحلو فيها، فنهضت به وهمه فقال: اتبعي تبعه
فدخل ودخلت خلفه، فجلس وجلس فجلس بين يديه.
Al-Mufazzal said, ‘So I left from his asws presence, happy, cheerful, and that night prolonged upon me in awaiting to what he asws had promised me with. When it was morning, I went and he asws permitted for me, so I entered and stood in front of him. He asws instructed me with sitting down. So, I sat down. Then he asws arose to go to a room where he asws used to be alone therein, and we got up and went. He asws said: ‘Follow me’. So, I followed him asws. He asws entered, and I entered (the room) behind him asws. He asws sat down, and I sat in front of him asws.

He asws said: ‘O Mufazzal! I asws am with you as if last night had prolonged upon you in awaiting to what I asws had promised you?’ I said, ‘Yes, O my Master asws!’ He asws said: ‘O Mufazzal! Allah azwj existed and there was nothing before Him azwj, and He azwj will remain and there is no end-point for Him azwj. For Him azwj is the Praise upon what He azwj has Inspired us asws with, and for Him azwj are the thanks upon what He azwj has Favoured us, and He azwj has Especialised upon us asws from the knowledges with its topmost, and from the excellencies of its peak, and Chose us asws over the entirety of the creatures with His azwj Knowledge, and Made us asws, as controllers upon them with His azwj Wisdom’.

I said, ‘O my Master asws! Will you permit me that I write down what your asws explanation is?’ – and I had prepared with me what I could write in. He asws said: ‘Do it!’

O Mufazzal! The doubters are ignorant of the causes and the meanings in the creation, and their imaginations are deficient from contemplating the correctness and the wisdom in what is Created by the Creator – Majestic is His azwj Holiness – and His azwj Creating from the types of His azwj creatures in the land and the sea, and the coast, and the inland.

So, they came out with the short-comings of their knowledge, to the rejection, and the weakness of their insights to the belying and being quarrelsome, until they denied the creation of the things, and claimed that their existence is with neglect, there being no Handiwork therein, nor any Determination, nor Wisdom from a Planner or a Maker. Allah azwj is Exalted from what they are describing, and may Allah azwj Curse them, how deluded they are!
ففهم في ضلالهم وعماهم وتحيرهم بمنزلة عميان دخلوا دارا قد بنيت بناء وأحسنه، وفرشت بأحسن الفرش وأفخذه، ووضع كل شيء من ذلك موضعه على صواب من التقدير وحكمة من التدبير.

So, they, in their straying and their blindness and their confusion, are at the status of the blind people who enter a house which has been built, masterful in its built and excellent, and it has been furnished with the best furnishing and pride-worthy things. There have been prepared therein the food, and the drinks, and the clothes and the utensils, which they could be needy to, not being needless from it. And every thing from that is placed upon its correct placing from the determination and wisdom of the determination.

فجعلوا يترددون فيها يمينا وشمالا ويطوفون بيوتها إدبارا وإقبالا، محجوبة أبصارهم عنها، لا يبصرون بنية الدار وما اعد فيها، وربما عبر بعضهم بالشيء الذي قد وضع موضعه واعد للحاجة إليه، و هو جاهل بالمعنى فيه ولما اعد وماذا جعل كذلك كأنه واضح وتسخط ودم الدار وبانيها.

So, the go on to hesitate in it, left and right, and are circling backwards and forwards, their sights having been veiled from it, not seeing the construction of the house and what has been prepared in it. Sometimes, one of them would find something which had been placed in its (proper) place prepared for the need to it, and he is ignorant with the meaning with regards to it, and for what it has been prepared, and why it has been made like that. So, he grumbles and gets angered and condemns the house and its builder.

فهذه حال هذا الصنف في إنكارهم ما أنكروا من أمر الخلق وثبات الصنعة، فإنهم لما غربت أذهانهم عن معرفة الأسباب والعلل في الأشياء صاروا يجولون في هذا العالم حيازي، ولا يفهمون ما هو عليه من إتقان خلقته وحسن صنعته وصواب تهيئته.

So, this is the state of this type in their denial from the matter of the creation and proving the Making, so they, when their minds were set from recognising the causes and the reasons of the things, they came to be roaming around in this world in confusion, not understanding what he is upon from the mastery of His azwj Creation, and the excellence of His azwj Making, and the correctness of its configuration.

و ربما وقف بعضهم على الشيء جهل سببه والرايب فيه فصعد إلى ذمه ووصفه بالاختالية والخطأ، كالذي أقدمت عليه المانوية الكفرة، وجاءت به الملحةة المارفة الفجوة وأشباههم من أهل الضلال، المعلمين أنفسهم بالمال،

And sometimes one of them would pause upon the thing being ignorant of its cause and the purpose in it, so he is quick to condemn it, and describes it with the absurdity and the error, like the ones who preceded upon it, the Kufr of the dualists, and the atheists were aloud with it, the immoral rogues, and those that resemble them from the people of straying, the announcers of their own selves with the place (for Allah azwj).
فيحق على من أعلم الله عليه بمعرفته وهداه لديه، ووفقه لتأمل التدبير في صنعة الخلق، والوقوف على ما خلقه له من لطيف التدبير وصوره التعبير بالدلالة القائمة الدالة على صنعها، أن يكثر حمد الله مولاه على ذلك، ويرغب إليه في الثبات عليه والزيادة منه فإنه جل اسمه يقول: لئن شكرتم لازيدنكم ولئن كفرتم إن عذابي لشديد.

So, it is a right upon the one whom Allahazwj Favoured upon him with Hisazwj recognition, and Hisazwj Guidance to Hisazwj Religion, and his pausing for meditating upon the strategy in the making of the creatures, and the pausing upon what has been Created for him, from the subtleness of the strategy and the correct strategy, with the upright evidence pointing to its Maker, that he should frequent the Praise Allahazwj his Masterazwj upon that, and he should be desirous to Himazwj in the proofs to Himazwj, and the increase from Himazwj, for Heazwj, Majestic is Hisazwj Name, is Saying: “If you are grateful, I would Increase it for you, and if you are ungrateful, then My Punishment is Severe” [14:7].

يا مفضل: أول العبر والدلائل على الباري جل قدسه تهيئة هذا العالم وتأليف أجزائه ونظمه عليها، فإذا تأملت العالم بفكرك وميزته بعقلك وجدته كالبيت المبني المعد فيه جميع ما يحتا إليه عباده،

O Mufazzal! The first of the lessons and the evidence upon the Creator, Majestic is Hisazwj Holiness, is the configuration of this world, and the composition of its parts, and its system upon what it is upon. So, you, when you contemplate on the world with your thoughts, and distinguish with your intellect, you would find it to be like the built house in which is the preparation of the entirety what Hisazwj servants would be needly to.

فالسماء مرفوعة كالسقف، والارض ممدودة كالبساط، والنجوم منضدة كالمصابيح، والجواهر مخزونة كالذخائر، وكل شئ فيها لشأنه معد، والانسان كالمملك ذلك البيت، والمخول جميع ما فيه، وضروب النبات مهيأة لمأربه، وصنوف الحيوان مصروفة في مصالحه ومنافعه،

The sky is raised like the ceiling, and the ground is stretched out like the rug, and the stars are bound consistently like the lanterns, and the gems are hoarded like the treasures, and all thing therein are prepared for its affair, and the human being is like the slave of that house, and the Conferment of the entirety what is therein. And the parts of the plants are ready for its nourishment, and the variety of the animals are dispersed in its service and its benefits.

ففي هذا دلالة واضحة على أن العالم مخلوق بتقدير وحكمة، ونظام وملازمة، وأن الخالق له واحد وهو الذي ألفه ونظمه بعضا إلى بعض، جل قدسه، و تعالى جده، وكرم وجهه، ولا إله غنه، تعالى عما يقول الجاحدون، وجل وعظم عما ينشله الملحدون.

Thus, in this there is clear evidence upon that the world is a creation by a determination and wisdom, and a system, and relevance; and that (there is a) Creator for it, the One, and Heazwj is the One Who Composed it, and Organised it, some of it to the other, Majestic is Hisazwj Holiness, and Exalted is Hisazwj Diligence, and Honourable is Hisazwj Face, and there is no god apart from Himazwj. Exalted is Heazwj from what the rejecters are saying, and More Majestic and Magnificent from what atheists are arrogating.
O Mufazzal! With the mention of the creation of the human being, take a lesson with it. So, the first of that which can be pondered with is the foetus in the womb, and it is veiled in three (layers of) darkness – a darkness of the belly, and a darkness of the womb, and a darkness of the placenta, where there is no means with it in seeking sustenance nor to dispel any discomfort, nor bring any benefits, nor repel any harm.

So there flows to it from the blood of the menstruation, what provides it, just as the water provides the vegetation. That provision does not cease until when its creation is complete and its body is stronger, and its surface is strong enough to face the direct air, and its eyes upon meeting the light, agitated by being separated from its mother, and is uncomfortable with intense discomfort, and convolutes until it is born.

And when it is born, that blood from the blood of its mother which used to nourish it, gets diverted to her breasts, and the taste and the colour changes to another variety of the provision, and becomes intensely compatible for the new born that the blood, and it suffices him in the time of its need to it.

So, when the new born trembles and moves its lips seeking the breast-feeding, he finds the breast of its mother like the two instruments (fruits) hanging for his need to it. So, he does not cease to be nourished with the milk for as he is of wet body, delicate intestines, soft limbs, until when he moves and is needy to a provision wherein is solidity for the intensity and strength of his body.

There emerge for him the grinders from the teeth and the molars, for him to chew the food with it, and it is softened for him, and easier for him to absorb. He does not cease to be like that until he becomes aware (older).

If I had known that there are grinders from the teeth and the molars, I would have known that all the non-breeding sex is a non-breeder. Here we are, a non-breeding sex, and from whom the bread has appeared, and our bread has not been cut off, and we have not been cut off from the breast to drink from it, and our breast has not been cut off from the mother, and we have not cut off the mother from the breast.
So, when he is older, and was a male, the hair emerges in his face, and that was a sing of the male, and an honour of the man which comes out with it from the limit of the child, and (from) resembling the women. And if it was a female, her face would remain pure from the hair, or the glory and the freshness to remain for her, which makes the man move to what is in it the permanence of the lineage and its remaining.

Consider, O Mufazzal, regarding what the human being is regulated with in these various stages. Do you see any possibility that it would happen to be with the neglect (without planning)? Do you see, if that blood had not flowed to it, and he was in the womb, wouldn’t he be impeded and whither just as the plants whither when there is absence of water?

And if, he does not get uncomfortable with labour when it is stronger, wouldn’t it happen to remain in the womb like the deposits inside the ground? And if the milk was not compatible with its birth, would it not just die of hunger, or be provided with food which is unsuitable for it and its body would not be correct upon it? And if the teeth do not emerge upon him during its time, wouldn’t he have been prevented upon chewing the food and swallowing it, or stay upon the breastfeeding, and his body would not have strengthened nor be correct for the work? Then his mother would have been too busy from bringing up her other children.

And if the hair had not come out in his face during its time, would he not have remained upon the form of the children, and the women, and you have neither seen for him a majesty nor dignity?’

Al-Mufazzal said, ‘I said, ‘O my Master! I have seen one who remain upon his state and the hair does not grow in his face, and even if he reaches the state of being old’. He said: ‘That is due to what their own hands have sent ahead, and that Allah is not in the least unjust to the servants [3:182]."
فمن هذا الذي يرصده حتى يوافيه بكل شيء من هذه المآرب إلا الذي أنشأه خلقاً بعد أن لم يكن، ثم تولى له مصاحبه بعد أن كان فإن كان الاحتمال يأتي مثل هذا التدبير فقد يجب أن يكون العمد والتقدير يأتيان بخططاً واحعلولاً لاقفاً ضد الاحتمال، وهذا
فطعن من الفول وجهل من قائله، لأن الاحتمال لا يأتي بالصور والانضداد لا يأتي بالنظام، تعالى الله عما يقول الملحدون عليه كبراء.

So, from this is which is observed until all things from these goals are achieved, except the One azwj Who Grew the creation after it did not exist. Then, rely upon Him azwj with His azwj Purpose, after it has existed, for it is the neglect (without a plan), he (the atheist) should come with the like of this strategy. Thus, it is obligated that the deliberation and the determination happen to be with the errors and the impossibilities, because these two are contradictory to the neglect. And this is an exaggeration from the words and ignorance of the one saying it, because the neglect cannot come with the correctness, and the contradiction(s) are unsustainable within a (sound) system. Exalted is Allah azwj from what the atheists are saying, Loftier, Greater.

ولو كان المولود بولد فهما عاقلا لانكر العالم عند ولادته ولبقي حيران تائه العقل إذا رأى ما لم يعرف وورد عليه ما لم ير مثله من اختلاف صور العالم من البهائم والطير إلى غير ذلك مما يشاهده ساعة بعد ساعة ويوما بعد يوم.

And if the new born had been born with understanding, intellectual, he would have denied the world at its birth and would remain confused, of lost intellect, when he sees what he does not recognise which come to him, not having had seen the like of it from the different images of the world, from the animals, and the birds to other than that, from what he witnesses hour after hour, and day after day.

واعتبر ذلك بأن من سبي من بلد إلى بلد وهو عاقل يكون كالواله الحيران فلا يسرع في تعلم الكلام وقبول الادب كما يسرع الذي يسبي صغيرا غير عاقل.

And consider that with one who is a prisoner taken from a city to another city, and he is with intellect, he would be like one puzzled and perplexed. So, he (the old prisoner) would not be quick in learning the speech and accepting the education, just as the young prisoner would be, without intellect.

ثم لو ولد عاقلا كان يجد غضامة إذا رأى نفسه محناماً مرضعاً، مصمباً بالحق، مسجباً في المهد لأنه لا يستغني عن هذا كله لقفة بدنية وفرطت زعيته حين يولد، ثم كان لا يوجد له من الخلاوة والوقوع من القلوب ما يوجد للطفل فصار يخرج إلى الدنيا غيما غافلاً عما فيه أهله فليقي الآثاء بذهن ضعيف ومعرفة ناقصة.

Then, if he had been born intellectual, he would find insulted when he sees himself being carried, breast-fed, wrapped with the clothes, lying down in the cradle, because he is not needless from all of this due to the fragility of his body and the wetness when he was born. Then, he would not find the sweetness for him and the occurrences in the hearts what the child finds, so he would go out into the world being stupid and heedless about what is therein from its people, so he would meet the things with a weak mind and with deficient understanding.
Then he would not cease being increased in the understanding, little by little, and a thing after a thing, and a situation after a situation, until he is familiar with the things and continues upon them. So, he goes out from a limit of observation of it and the confusion regarding it, to the dispersing and the desperation to the livelihood with his intellect and his means, and to the learning of lessons, and the obedience, and the forgetfulness, and the heedlessness, and the disobedience.

And in this as well, there is another aspect. If he had been born with complete intellect, independent with himself, the subject of the sweetness of the upbringing of the children would be gone, and it would not happen for the parents in their engagement with the child for its interests, and it would not obligate the upbringing for the parents upon the children from the educating with the righteousness, and the kindness upon them during their need to that from them.

Then, the children would not be familiar with their parents nor would the parents be familiar with their children, because the children would have been needless from the upbringing of the parents and their protection. So, they would be separate from them when they are born, and the man would not recognise his father and his mother, not be prevented from marrying his own mother, and his sister, and the ones of sanctity from him when he does not recognise them.

And the least of the ugliness of what is in that — but, it is the most terrible, and most grievous, and the most horrible, and the ugliest, and the worst is — if the new born had come out from the belly of its mother and he is of intellect, he would see from her what is not Permissible for him, nor is it good with him that he sees it.

Do you not see how upright everything from the creation is, being upon a peak of the correctness, and devoid of the errors, accurate and sublime?
افترض يا مفضل ما للطفل من المنفعة، واعلم أن في دماغ الطفل رطوبة، إن بقيت فيها أحدثت عليه أحداثا جليلة، وعلاها عظيمة من ذهاب البصر وغيره. يسيل تلك الرياح من رؤوسهم، فضمن ذلك الصحة في أجسامهم، والسلامة في أبصارهم.

Understand, O Mufazzal, what benefits there are for the children in their crying, and know that in the brain of the children there is a moisture, if it were to remain in these, a serious event would occur upon them, and a big illness, from the going away of the sight, and something else. The crying flows that moisture away from their heads, and that is followed by their health in their bodies, and the safety of their sights.

لا أفليس قد حاز أن يكون الطفل ينتفع بالبكاء، ووالداه لا يعرفان ذلك، فهما دائبان ليسكاهم وتوحيان في الأمور مرضاته للا بيككي، وهم لا يعلمان أن البكاء أصلح له وأجمل عاً.

Isn’t it allowed that the child would happen to be benefitting by the crying, and his parents do not understand that, so they go on to silence it and they are thinking of its pleasure not to let the baby cry, and both of them are not knowing that the crying is correct for him and of lovely consequences.

فهكذا يجوز أن يكون في كثير من الأشياء منافع لا يعرفها القائلون بالاهمال، ولو عرفوا ذلك لم يقضوا على الشيء أنه لا منفعة فيه من أجل أن لا يعرفون ولا يعلمان السبب فيه فإن كل مال يعرفه المتكون يعرفه العارفون، وكونهما يقتصر عنه علم المخلوقين محيط به علم الخالق جل قدسه وعت كلمته.

So, this is how it is allowed that there happen to be benefits in many things, the speakers are not understanding these with the negligence, and had they understood that, they would not decide upon the thing that there is no benefit in it, from the reason that they are not understanding it, nor are they knowing the reason of it, for everything what the deniers are not understanding, the understanding ones are knowing it, and a lot of what the knowledge of the creatures are deficient from it, the Knowledge of the Creator Encompasses it, Majestic is His Holiness, and Exalted is His Speech.

فأما ما يسيل من أفواه الأطفال من الريق ففي ذلك خروج الرطوبة التي لو بقيت في أبدائهم لحدثت عليهم الأمور العظيمة، كمن تراه قد غلبت عليه الرطوبة فأخرجته إلى حد البله والجنون والتخليط، إلى غير ذلك من الأمراض المختلفة كاللقاء واللفوة وما أشبههما.

As for what flows from the mouth of the child from the saliva, it is that the exit of the wetness which, had it remained in their bodies, a grievous matter would have occurred upon them, like the one who sees that the wetness have overcome upon it, so he takes it out to its apparent limit, and the insanity and the weak intellect, to other than that from the different diseases, like the paralysis of the body and the paralysis of the face, and what resembles these.
Thus, Allah⁴ azwj Makes that wetness to flow out from their mouths during their smallness, to what is healthy for them during their old age. He⁴ azwj has Graced upon His⁴ azwj creatures with what they are ignorant of, and Looks out for them with that they do not understand, and had they understood His⁴ azwj Favour upon them, that would have pre-occupied them from deliberating to the acts of disobedience. Glorious is He⁴ azwj! How Majestic are His⁴ azwj Favours and His⁴ azwj Bestowment upon the beneficiaries and others from His⁴ azwj creatures, and Exalted is He⁴ azwj from what the falsifiers are saying, Loftier, Greater.

Look now, O Mufazzal, how the tools of the copulation have been Made to be in the male and the female together upon what makes it to be that. He⁴ azwj Made an arousing tool for the male, stretching until the sperm flows to the womb, when it is needy to eject its water into something else. And He⁴ azwj Created for the female, a concave container to contain both the waters together, and carry the child and expands for it, and protects it until it is strong. Isn’t that from the Arrangement of the Wise, the Subtle? Glorious and Exalted is He⁴ azwj from what they are associating.

Think, O Mufazzal, regarding the parts of the body together and the arrangement of each of these for the purpose. The hands are for the work, and the legs are for the walking, and the eyes are for the guidance, and the mouth is for the feeding, and the stomach is for the digesting, and the liver is for the purifying, and the port is for the excretion of the excess, and the receptacles are for carrying it, and the private parts for establishing the lineages. And, similar to that are the entirety of the body parts, when you contemplate on it and concentrate your thoughts regarding these, and you look, you would find all things from these to have been determined for a thing, upon correctness and wisdom’.

Al-Mufazzal said, ‘So I said, ’O my Master⁴ asws! There are a people who are alleging that this is from the work of nature’.
فقال: سلهم عن هذه الطبيعة، أيه شيء له علم وقدرة على مثل هذه الافعال، أم ليست كذلك؟ فإن أوجبوا لها العلم والقدرة فما يمنعهم من إثبات الخالق؟ فإن هذه صنعته، وإن زعموا أنها تفعل هذه الافعال بغير علم ولا عمد وكان في أفعالها ما قد تراه من الصواب والحكم أن هذا الفعل للخالق الحكيم، وأن الذي سموه طبيعة هو سنة في خلقه الحكاري على ما أجزاها عليه.

He\textsuperscript{asws} said: ‘Ask them about this nature. Is it something having knowledge and power for it upon the likes of these deeds, or it isn’t like that? So, if they answer that for it is that knowledge and the power, then what prevents them from proving the Creator? For, this is His\textsuperscript{azwj} Making. And if they claim that it (nature) did these deeds without knowledge of deliberation, and in its deeds is what you have seen from the correctness and the wisdom, know that this is the deed of the Creator, and that which they have named it as nature, it is a manner in His\textsuperscript{azwj} creation, flowing upon what it flows upon.

فكرياً مفضل في وصول الغذاء إلى البدن وما فيه من التدبير، فإن الطعام يشير إلى المعدة فتطبخه، وتبعث بصفوه إلى الكبد في عروق رفائق ونضج بينها قد جعلت كالمصفى للغذاء، لكلا يisable إلى الكبد من شيء فيهما، وذلك أن الكبد رقيقة لا تحمل العنف.

Think, O Mufazzal, regarding the arrival of the provision to the body, and what arrangement there is in it, for the meal travels to the stomach and it cooks (digests) it, and sends its clean (part) to the liver in delicate veins and the load between it has been Made to be like the cleanser of the meal, lest something from it would arrive to the liver and knock it down, and that is because the liver is delicate, it cannot tolerate the force.

ثم إن الكبد تقبله وينجز بلطف التدبير دماً وينفد إلى البدن كله، ويخرج من الكبد الشياطين من الماء المذيب، وينقل ما يخرج من البلاك والفضول إلى مقاطع قد أعدت لذلك.

Then, the liver accepts it and releases it with subtle arrangement, as blood, and implements it to the whole body in a flow prepared for that, at the status of the flow which is prepared for the water until it is dislodged in the land, all of it, and implements what comes out from it, from the waste and the excess, to a place which has been prepared for that.

فما كان من جنس المرة الصفراء جرى إلى المرارة، وما كان من جنس السوداء جرى إلى الطحال، وما كان من السواد والرطوبة جرى إلى المثانة، فتأمل حكمة التدبير في تركيب البدن، ووضع هذا الأعضاء فيه يتحمل تلك الفضول، لست تنتشر في البدن تتفسقه وتهتكه، فتبارك من أحسن التدبير وأحكم التدبير، وله الحمد كما هو أهله مستحقه.

So, whatever was from the genus of yellow, bitter, flows to the gall bladder, and whatever was from the genus of the blackness, flows to the spleen, and whatever was from the urine and the moisture flows to the bladder. Contemplate on the wisdom of the arrangement in the structure of the body, and the placing of these body parts in its places, and the preparation of these vessels in which these waste products are carried, lest they are dispersed in the body and make it sick and violate it (correctness). Blessed is the One\textsuperscript{azwj} of
excellent Determination, and of Wise Determination, and for Him \textsuperscript{azwj} is the Praise as He \textsuperscript{azwj} is rightful of, and deserving of it’. 

Al-Mufazzal (said), ‘I said, ‘Describe the creation of the bodies and its growth, state after state, until it reaches the completion and perfection’. 

He \textsuperscript{asws} said: ‘The first of that is the formation of the foetus in the womb where neither can an eye see it, nor can a hand reach it, and it is managed until it comes out complete, fully with the entirety of what is in it for its uprightness, and its interests, from the intestines, and the limbs, and the factors to what is in the composition of its body parts, from the bones, and the flesh, and the fat, and the brain, and the nerves, and the veins, and the cartilages. 

So, when it comes out to the world, you see how it has been Favoured with the entirety of its body parts, and he is affirmed upon a shape and body, neither increased nor reduced, up to he reaches his strength, a term from his term, or his term expires before that. Is that, except from a subtle arrangement, and the Wisdom?’ 

O Mufazzal! Look at what the human being has been Specialised with in his creation, nobility and merit upon the animals, for he is a creature established upright, and sits evenly it order to face the things with his hands and his limbs, and it enables him for the treatment and the work with these. If he had been upside down upon his face, like those for-legged ones, he would not have been able to do anything from the deeds. 

انظر الآن يا مفضل انظر إلى ما خص به الإنسان في خلقه تشريفا وتفضيلا على البهائم، فإنه خلق بنصب قائمه وبيستوي جالسا، ليستقل الأشياء بيديه وجوارجه، ويمكنه العلاج والعمل بحما، فلو كان مكبوبا على وجهه كان يثقل عينه وتهيجه لا يستطيع أن يعمل شيئا من الأعمال.
Look now, O Mufazzal, to the senses which the human being has been Specialised with in his creation, and Ennobled with upon others. How the eyes have been made to be in the head like the two lamps above the minaret, in order to enable to notice the things, and these were not Made to be in the limbs which are under these, like the hands, and the legs, so they would be exposed to the afflictions and be hurt by the direct actions and the movement what would affect these and its sight would be reduced from these, nor in the body parts which are in the middle of the body, like the belly, and the back, so it would be difficult for him to turn around and notice the nearby things.

So, when there does not happen to be for these (eyes) a place from these body parts, the head would be the best of the places for the senses, and it would be at the status of the monastery for it. Thus, the five senses have been Made to obtain five, lest nothing would be lost from the sensing. The sight has been Created to realise the colour, and if the colours were not perceived by the sight, there would not be any benefit in these.

And the sky has been Created to realise the sounds, and if the sounds could not be realised by the hearing, there would not be any need in these. And similar to that are the rest of the senses. Then this returns sufficiently. If there was sight and the colours were not there, there would not have been any meaning for the sight; and if the hearing was there and there did not happen to be any sounds, there would not have been any place for the hearing.

Therefore, look at how is the measure of some of it facing the other, between the sensory organ and the sensation. The sensory organ cannot be complete except by these, like an example of the illumination, and the air, for if there did not happen to be any illumination manifesting the colours for the sight, the sight would not have realised the colour.
And if the air would not deliver the sound to the hearing, the hearing would not have realised the sound. So, is it hidden upon the one of healthy sight, and functional, though that the likes of this which have described, from the formation of the senses and the sensations, some of it linked with others, and formation of the other things with these, the senses are complete, cannot happen except with deliberation and the determination from a Subtle, Aware?

Think, O Mufazzal, regarding one from the people who has lack of sight, and what he faces from the impediments in his affairs, for he cannot recognise the place of his own feet, nor does he see what is in front of him, nor can he differentiate between the colours, and between the good scenery and the ugly, nor does he see a hole if he comes upon it, nor an enemy who comes to him with a sword, nor can there happen to be a way for him to doing something from these works, like the writing, and the business, and the goldsmithing, to the extent that if he does not implement his mind, he would be at the status of the rock thrown away.

And similar to that is one who has lack of hearing. He gets confused in many matters, for he has lost the spirit of the address and the dialogue, and he lacks the pleasure of the sounds and the tones with the singing winds, and reveres the support for the dialogue with the people, until they get bored and angry with, and he cannot hear the news of the people and their discussion, until he becomes like the absentee although he is present, or like the dead although he is alive.

As for one with lack of intellect, so he is attached with the status of the beasts, but he is ignorant of many things from what the beasts are guided to. Do you not see how the body parts and the intellect and the rest of the traits by which the human being can be correct, and which, if he were to lose something from these, he would be determined to attain it, regarding that from the traits to be in accordance with the complete creation, until nothing is lost from these? So why is he like that except that he has been Created with knowledge and discretion?
Al-Mufazzal said, 'I said, 'So why did some of the people come to be losing something from these limbs, so he could get it regarding that, the like of what you asws described, O my Master asws?''

He asws said: 'That is for the discipline and the preaching for one to justify that with him, and for others by his reason, just as the disciplining by the king of the people for the teaching a lesson and the preaching, so he does not deny that upon them, but he is praised by the one sees them and the correction of their management. Then those afflictions which descended with them, resulted in the Rewards after the death if they were thankful and were frequently belittling with Him asw what He asw had Given them from these, to the extent that, if they had the choice after the death, they would choose to return to the affliction, in order to get an increase from the rewards.

Think, O Mufazzal, regarding the body, which have been Created as individual and as pairs, what is in that from the wisdom and the determination, and the correct arrangement. The head is from what is Created as individual, and the correct cannot happen to be for the human being if there happens to be more than one.

Do you not see that if another head is added to the head of the human being it would be heavy upon him from without there being a need to it, because the senses which he is needy to are all gathered in one head. Then the human being would be divided in to two parts if there were two heads for him.

So, if he were to speak from one of them, the other would be irrelevant, there being neither a reason for it nor any need to it. And if he were to speak from both of these together with one speech, one of these would be extra, there being no need to it. And if he were to speak with one of them with other than the speech which the other one speaks with, the listener would not know with which he should take to, and other such things from the mix-ups.
And the two hands are from what has been Created as pairs, and it would not happen to be good if there happens to be one hand for him, because that would be a hindrance for him regarding what he would be needy to handle the things. Do you not see that if the carpenter and the builder were to cripple one hand, would not be able to handle his world, and if he were to undertake that, it would not be administered and would not reach with it what he would have otherwise reached if there were two hands for him, assisting each other upon the work.

 فأطل الفكر يا مفضل في الصوت والكلام وتهيئة آلاته في الإنسان، فالحنجرة كالانبوبة لخروج الصوت، واللسان والشفتان والاسنان لصياغة الحروف واللغم، ألا ترى أن من سقطت أسنانه لم يقم السين، ومن سقطت شفته لم يصحح الفاء، ومن نقل لسانه لم يفضح الراو، وأشبه شيء بذلك لمزار العظم،

The throat is like the tube for the voice to come out, and the tongue and the lips and the teeth for formulating the letters and the sounds. Do you not see that the one whose teeth fall off cannot pronounce the (letter) ‘Seen’, and one whose lips fall off cannot be correct with the (letter) ‘FA’, and one whose tongue is heavy cannot be eloquence with the (letter) ‘RA’, and it resembles with that, the great flute?

والحنجرة يشبه قصبة المزمار والرية يشبه الزق الذي ينفخ فيه لتدخل الريح، والعضلات التي تقبض على الرية ليخرج الصوت كالاصابع التي تقبض على الزق حتى تجري الريح في المزمار،

The throat is resembled by the rod of a flute, and the mouth is resembled by the mouth (of the flute) in which the wind is blown, and the muscles that hold the lung to bring out the voice are like the fingers which grab upon the holes until the wind flows in the flute.

والشفتان والاسنان التي تصوغ الصوت حروفا ونغم، كالاصابع التي يختلف في فم المزمار فتصوغ صدفة ألحان، غير أنه وإن كان خرج الصوت يشبه المزمار بالدلالة والتعريف فإن المزمار بالحقيقة هو الشيء بمخرج الصوت.

And the lips and the teeth which formulate the voice of letters and songs are like the fingers which alternate in a mouth of the flute, like the formulation of selectable melodies, apart from that if the exit of the voice resembles the flute with the evidence, and the introduction, so the flute in reality, it resembles the exit of the voice (in the human being).

قد أتأتك بما في الاعضاء من الغناء في صنع الكلام وإقامة الحروف، وفيها مع الذي ذكرت لك مأرب أخرى، فالحنجرة ليسلك فيها هذا النسيم إلى الريه فتروح على الفواد بالنفس الدائم المتتابع الذي لم يحسه شيئا يسيرا هلك الإنسان.
I have informed you with what is in the body parts, from the songs in the making of the speech, and establishing the letters, and therein, along with that which mentioned to you, are other uses. The throat, for this gentle breeze to travel though it to the running through, going to the heart with the perpetual breaths, the consecutive, which if something small was withheld, would destroy the human being.

و باللسان تذاق الطعوم فيميز بينها ويعرف كل واحد منها حلوها من مرها، وحامضها من مزها، ومالحها من عذبها، وطيبها من خبيثها. وفيه مع ذلك معونة على إساغة الطعام والشراب.

And with the tongue he tastes the foods, and he discerns every one of these, its sweetness from its bitterness, and its sourness from its acidity, and its saltiness from its freshness, and its good from its bad, and in it, along with that, is an assistance upon absorption of the food and the drink.

والأسنان تمضغ الطعام حتى تلين ويسهل إساغته، وهي مع ذلك كالسند للشفتين تمسكهما، وتدعمهما من داخل الفم، واعتبر ذلك بأنك ترى من سقطت أسنانه مسترخى الشفة ومضطربها، وبالشفتين يترشف الشراب حتى يكون الذي يصل إلى الجوف منه بقصد وقدر لا ينج ثجا في بعض به الشارب أو ينكا في الجوف، ثم هما بعد ذلك كالباب المطبق على الفم يفتحهما الإنسان.

And the teeth chew the food until it is soft and easy to absorb, and it, along with that, is like the support for the lips, to hold them and support them from inside the mouth. And take a lesson that if you were to see one whose teeth have fallen off, of relaxed and fluffy lips, is desperate with these, and with the lips he sips the drink until that from it flows to the insides by a purpose and measure that does not reap a morsel so the moustache may be chewed by it, or wounds in the inside. Then these two (lips), after that, are like the layered gates upon the mouth. The human being opens these whenever he so desires to, and closes them whenever he so desires to.

ففيما وصفنا من هذا بيان أن كل واحد من هذه الأعضاء يتصرف وينقسم إلى وجوه من المنافع، كما تتصرف الأداة الواحدة في أعمال شتى، وذلك كالفأس يستعمل في النجارة والحفر وغيرهما من الأعمال.

So, in what we described from this explanation is that everyone from these body parts is utilised and divided to its aspect from the benefits, just as the one tool is used in various works, and that is like the poleaxe being used in the carpentry, and the digging, and other from the works.

ولو رأيت الدماغ إذا كشف عنه لرأيته قد لف بحجب بعضها فوق بعض لتصوبه إلى وجود من المنافع، كما تتصرف الآداة الواحدة في أعمال شتى.

And if you were to see the brain when it is uncovered, you will see it as enveloped by veils on top of each other in order to fortify it from the exposure and withhold it so it does not tremble. And you will see upon it the skull at the status of the egg, what protects it from the shock and the violent strike which sometimes occurs in the head.
ثم قد جللت الجمجمة بالشعر حتى صار بمنزلة الفر وللرأس يستره من شدة الحر والبرد، فمن حسن الدماغ هذا التحصين إلا الذي خلقه وجعله بنبع الحس والمستحق للحيطة والصيانة بالرمان من البدن وارتفاع درجته وخطر مرتبته؟

Then, the skull has been rolled out with the hair being at the status of the fur for the head, veiling it from the intensity of the heat and the cold. So, who can fortify the brain with this fortress except the One Who Created it and Made it a fountain of sense, and worthy of the caution, and maintenance at its highest level from the body, and of lofty degree, and high rank?

تأمل يا مفضل الجفن على العين، كيف جعل كالغشاء، والاشفار كالاشراع، و أوجهها في هذا الغار، وأظلمها بالحجاب وما عليه من الشعر.

Contemplate, O Mufazzal, on the eyelid upon the eye. How it is Made like the membrane, and the lashes are like the vent, and inserted in this cave, and it is shaded with the veil and whatever is upon it from the hair.

يا مفضل من غيب الفؤاد في جوف الصدر، وكساه المدرعة التي هي غشاؤه، وحصن بالجوانج وما عليها من اللحم والعصب لنلا يصل إليه ما ينفك؟ من جعل في الحلق منفذين؟ أحدهما لخرج الصوت وهو الحلقوم المتصل بالرئة، والآخر منفذ الغذاء، وهو المرئ المتصل بالعدة الموصل الغذاء إليها، وجعل على الحلقوم طبقا يمنع الطعام أن يصل إلى الرئة فيقتل.

O Mufazzal! Who Hid the heart in the middle of the chest, and cloaked it with the armour which it is covering, and fortified it with the thin strips and whatever is upon it from the flesh, and the nerves, lets something would flow to it what could damage it? Who Made two outlets to be in the throat? One of them is for exiting the voice, and it is the throat connected with the aeration, and the other is the outlet for the provision (food), and it is the oesophagus connected with the stomach, the deliverer of the provision (food) to it, and Made the outlets as layers preventing the food to arrive to the aeration which could kill.

من جعل الرئة مروحة الفؤاد ؟ لا تفتر ولا تخل لكيلا تتحيز الحرارة في الفؤاد فتؤدي إلى التلف. من جعل لمنافذ البول والغائط أشراح تضبطها ؟ لئلا يجريا جريانا دائما فيفسد على الإنسان عيشه. فكم عسى أن يحصي المحصي من هذا؟ بل الذي لا يحصي منه ولا يعلمه الناس أكثر، من جعل العدة عصبانية شديدة وقدرها لحفظ الطعام الغليظ؟

Who made the aeration as a ventilator of the heart? It neither stalls nor does it get disturbed lets the heat in the heart gets exaggerated, so it ends up causing damage. Who Made the outlets of the urine and the faeces are two arrows controlling them? Lest they flow perpetually and spoil upon the human being, his life. So, how much can one count from this? But, it is that which cannot be counted from, nor do the people know most of it. Who Made the stomach as severely active, and Determined it for digestion of the hard food?

 ومن جعل الكبد رقيقة ناعمة لقبول الصفوا للطيف من الغذاء ولتهضم وتعمل ما هو أطفف من عمل المعدة إلا الله القادر؟ أرى الامثال يأتي بشيء من ذلك ؟ كلا، بل هو تدبير من مدير حكمهم، قادر عليم بالأشياء قبل خلقه إياها، لا يعجزه شيء وهو اللطيف الخير.

Page 103 of 405
Who Made the liver to be thin, delicate to accept the cleansed, subtle from the food to digest and work on what is subtle than the word of the stomach, except Allahazwj the Determiner? Do you not see the chaos to come with something from that? Never! But, it is the arrangement from a Wise Arranger, Able, Knower of the things before Heazwj Created these. Nothing Frustrates Himazwj and Heazwj is the Subtle, the Informed.

Think, O Mufazzal! Why did the thin brain become fortified among the bony tubes? Is that except to protect it and fortify it? Why did the blood become flowing limitedly in the veins at the status of the water in the circumstances except to control it so it does not overflow? Why did the nails come to be on the edges of the fingers, except as a safeguard for these and an assistance upon the work? Why did interior of the ear become coiled like the prison except to expel the sounds until it ends up to the hearing and to break heat of the wind so it does not damage in the hearing?

Why does the human being carry upon his thigs and his buttocks except to save him from the ground, so that he would not be pained from the sitting on these, just as he would be pained from the bottom of his body and the scarcity of his flesh when there does not happen to be between him and the ground any obstacle preventing its hardness? Who Made the human being as male and female except Oneazwj Who Created it for reproduction? And Who Created it for reproduction except Oneazwj Who Created it hopeful?

And who created it as hopeful, and Who Gave it the tools of the work except Oneazwj Who Created it as a worker? And who created it as a worker except Oneazwj Who Made it needy? And who made it needy except Oneazwj Who Hit it with the need? And who hit it with the need except Oneazwj Who Made it reliant with its formation? Who specialised it with the understanding except Oneazwj Who Obligated the Recompense for it? And who gifted the means for it except Oneazwj Who Necessitated the Proof?

And may Allahazwj be pleased with what they describe, and may He praise what you describe.
Who sufficed him with what he could not reach his means, except One aswj Who did not reach extent of His aswj thanks? Think, and ponder what I asw have described. Can you find the chaos upon this system and the arrangement?

But, you know the necessity that it is made so, meeting another individual (valve), so it passes it to become together out of interest. And like this you will find the male beast, as if he is an individual from a spouse prepared from an individual female. So, they both meet to what in it is the perpetuation of the lineage and its remaining. Woe, and disappointment, and wretchedness for the imposters, the philosophers, how their hearts are blinded from this wondrous creation, until they are denying the arrangement and the deliberation in it?

If the private part of the man was relaxed, how would it arrive to the bottom of the womb until the sperm is released in it? And if it was upright for ever, how would the man turn around in the bed, or walk in between the people and something personal is in front of him? Then there would happen to be in that, along with the ugly scene, movement of the desire during all the time from the men and the women together.

Thus, Allah aswj, Majestic is His aswj Name, Determined that most of that would not happen to manifest to the sight during all the time, nor would it happen to be a supported upon the man from it. But, He aswj Made the strength in it upon the erection in the time of need to
that, to what He has Determined that there would happen to be the perpetuity of the lineage and its remaining.

Learn a lesson now, O Mufazzal, with the great Favour upon the human being in his food and his drink, and the easiness of the exit of the harmful (substance). Isn’t the one who is good at determination regarding building the house, that the toilet would happen to be in the most veiled place in it? That is how Allah, Glorious is He azwj, Made a port configured for the toilet to be in the most veiled place from him, and He azwj did not Make it prominent from behind him, not openly in front of him.

But, it is hidden in an obscure place of the body, veiled, concealed, two thighs meeting upon it, and it is veiled by the two tools (buttocks) with whatever is upon them from the flesh, and they cover it. So, when the human being is needy to the toilet, and he sits that sitting, you will find that port to be positioned for the rolling out the weight. Blessed is Allah azwj from His azwj Favours been shown, nor His azwj Bounties to be counted.

Think, O Mufazzal, regarding these grinders, which are made to be for the human being. Some of these are to cut the food and nibble it, and some are presented for chewing and softening, so he is not deficient from even one of the two qualities when he was needy to them both.

Contemplate and learn a lesson with the excellent arrangement in the creation of the hair and the nails, for these two if they were too long and too much until they are needy to its lightening or not. First, they had been made to be senseless, lest they would be in pain when the human being takes from these. And if the shortening of the hair and clipping of the nails are what from the touch is to be found from that, the human being would be between two abhorrence(s) – Either he leaves each one of these until they are elongated so it become heavy upon him, or he lightens it by suffering pain and hurting from it'.
Al-Mufazzal said, ‘I said, ‘Why has that not made to be created, not to increase, so the human being would not be needy to reduce from it?’

Heazwj said: ‘Allahazwj, Blessed is Hisazwj Name has Favoured the servant upon that which he does not recognise so he would praise upon it. Know that the aches of the body and its symptoms exit by the coming of the hair from its pores, and by the clipping out of the nail from its finger tips, and for that the human being has been instructed with the waxing and shaving the head, and shortening the nails every week in order to accelerate the growth of the hair and the nails.

The pain and the disease come out with their coming out. And when they are long, they stall (slower growth), and they coming out is little, so the aches and the diseases get withheld in the body and innovates (new) pains and aches, and with that (shortening), the hair would be prevented from the places which would harm the human being and the occurrence(s) upon him of the spoiling and the harm.

If the hair were to grow in the eyes, would it not have blinded the sight? And if it had grown in the mouth, would it not have clung upon the human being, to his food and his drink? And if it had grown in the bottom of the palm, would it not have hindered him upon the correct touch, and some of the works? And if it had grown in the private part of the woman or upon the private part of the male, would it not have spoilt the pleasure of the copulation upon them?

Look at how the hair is deviated from these places to what is in that from the interest. Then, this isn’t in the human beings only, but you will find it in the beasts, and the predators, and the rest of the intermediaries. You will see their bodies veered (enriched) with the hair, and you will see these places empty from it, for this reason exactly.
فتأمل الخلقة كيف تتحرز وجه الخطأ والمضرة، وتأتي بالصواب والمنفعة، إن المثنية وأشباههم حين اجتهدوا في عيب الخلقة والعمد
عاذا الشعر النابث على الركض والأبطين ولم يعلموا أن ذلك من رطوبة تنصب إلى هذه المواضع فينبت فيها الشعر، كما ينت
العشب في مستنقع المياه.

Contemplate on the creation, how it protects the aspects of mistakes and harm, and comes with the correct and the benefit. The old religious beliefs and their likes where they strived in faulting the creation and the deliberation, faulted the growth of hair on the knees and the armpits, and they did not know that, that is from the humidity hitting to these places, so the hair would grow in these, just as the grass grows in the swampy water.

أفلا ترى إلى هذه المواضع أستر وأدها لقبول تلك الفضلة من غيرها؟ ثم إن هذه تعد مما يجعل الإنسان من مؤونة هذا البدن
وتكاليف لما له في ذلك من المصلحة فإن اهتمامه بتنظيف بدنه وأخذ ما يعلوه من الشعر مما يكسر به شرته، ويكف عادته,
ويسغلبه عن بعض ما يخرج إليه الفراغ من الإشر والبطالة.

Do you not look at these places are more concealed and more facilitated for accepting that refuse than others? Then, in these excess from that the human being carries from the provisions of this body, and its encumberment to what, for him is an interest in that. So, it is in his interest with cleanliness of his body to take from what is the top of the hair, from what he breaks its violations with it, and restrains his habits, and pre-occupies him from some of what would come out to him, being free from the evil and idleness.

تأمل الريق وما فيه من المنفعة فإنه جعل يجري جريانا دائما إلى الفم ليبل الحلق واللهوات فلا يجف،
فإن هذه المواضع لو جعلت كذلك كان فيه هلاك الإنسان، ثم كان لا يستطيع أن يسيغ طعاما إذا لم يكن في الفم لبنة تنفذه، تشهد بذلك المشاهدة.

Contemplate on the saliva and what is therein from the benefits, for it has been made to flow a perpetual flow to the mouth, to lubricate the throat and the stomach so they do not dry up. In these places, if it had not been like that, there would have been destruction of the human beings. Then he would not have been able to chew the food, when there did not happen to be any dampness in the mouth to implement it. You can witness that, watching.

وأعلم أن الرطوبة مطية الغداء. وقد يجري من هذه البلة إلى موضع آخر من المرة فيكون في ذلك صلاح نام للإنسان، ولو يست
المرة هلك الإنسان.

And know that the wetness is a ride for the food, and it has flowed from this wetness to another place from the bile, and there happens to be in that, the complete correctness for the human being. And if the bile were to dry up the human being would be destroyed.

ولقد قال قوم من جهلة المتكلمين وضعفة المتفلسفين بقلة التميز وقصور العلم: لو كان بطن الإنسان كهيئة القباء يفتحه الطبيب
إذا شاء يعاني ما فيه ويدخل يده فعل كالمما أراد علاجه لم يكن أصلح من أن يكون مصمتا محبوسا عن البصر واليد، لا يعرف
ما فيه إلا بدلات غامضة كمثل النظر إلى البول وحس العرق وما أشبه ذلك مما يكثر فيه الغلط والشبهة حتى ربما كان ذلك
سببا للموت.
And a group has said, from the ignorant speakers, and weak philosophers due to the scarcity of the discipline, and deficiency of the knowledge, ‘If the belly of the human being had been in the shape of a robe, the physician could have opened it whenever he so desired, and he could have witnessed what is in it, and insert his hand and treat whatever treatment he wanted. Would it not have happened to be more correct that from it happening to be solid, barred from the sight and the hand? No one can recognise what is in it except by the ambiguous evidence, like the looking at the urine, and feeling the nerves, and what resembles that, from what most of it is wrong, and doubtful, until sometimes that would be the cause of death’.

If these ignoramuses knew that this, had it been like that, the first of what is in it, it would have fallen from the human being, the feeling from the sickness and the death, and he would feel safe for the remaining and stay with the safety. That would exit him to the transgression and the evil.

Then, that wetness (from the open stomach) which is in the belly would sprinkle and spill over, spoiling upon the human being, his seat, and his abode, and his garments, and his adornments, but it would spoil his life upon him. Then the stomach, and the liver, and the heart, rather do their work with the innate (inherent) heat, which Allah azwj Made to be withheld in the inside. If in the belly was a hole to be opened until the sight would arrive to see it, and the hand to treat it, the cold air would arrive to the inside, and it would be mixed with the innate heat, and invalidate the works of the guts, so in that would be the destruction of the human being.

Do you not see that everything what the imaginations go to, besides what the creation has come with, is a mistake and wrong?

Think, O Mufazzal, regarding the deeds, which had been made to be in the human beings, from the meals, and the sleep, and the copulation, and whatever is conducted in these, for it has been made for each one from these, in the nature of his self, a movement he fulfils, and is induced by it.
The hunger is fulfilled by the food by which is the life of the body and its strength; and the slumber is fulfilled by the sleep wherein is rest of the body and the recuperation of its forces; and the eroticism is fulfilled by the copulation in which is the perpetuity of the lineage and its remaining.

And if the human being had rather come to eating the food for recognising the needs of his body to it, and did not find anything from his nature compelling him to that, he would be a creature discouraged from it due to the heaviness and the lazziness until his body slims and he is destroyed, just as the one is needy to the medicine of something from what his body would be correct, but he puts it off until that leads him to the sickness and death.

And similar to that, if he was to come to the sleep with the thinking regarding his need to rest the body and recuperate his strength, it is possible that he would be heavy from that, so it would smite him until his body is exhausted; and if he were to move to the copulation with the desire of having children, it would not be far that he would cool down from it until the lineage would be little or be cut off, for, from the people there is one who does not desire the children nor is he overwhelmed with it.

Look at how it has been made to be for each one from these deeds, that, by which is the strength of the human being, and his correctness, moving from himself the nature, moving him to that, and ushering him to it. And know that in the human being there are four forces – a force of attraction accepting the food and supplying it to the stomach; and a holding force withholding the food until nature does its work; and a force of digestion, and it is which absorbs and brings out its clean and sends it in the body; and a driving force, driving the heavy excess, after the digestion has taken its need.
تفكر في تقدير هذه القوى الأربعة التي في البدن وأفعالها وتقديرها للحاجة إليها والارب فيها، وما في ذلك من التدبير والحكمة، ولولا الجاذبة كيف يتحرك الإنسان لطلب الغذاء الذي بما قام البدن؟ ولولا الماسكة كيف كان يلبث الطعام في الجوف حتى تهضم؟ ولولا الهاضمة كيف كان ينطبخ حتى يخلص منه الصفو الذي يغذي البدن ويسد خللها؟ ولولا الدافعة كيف كان الثفل الذي تخلله الهاضمة يندفع ويخرج أولًا أو لاً؟

افلاء ترى كيف وكل الله سبحانه بلطيف صنعه وحسن تقديره هذه القوى بالبدن والقيام بما فيه صلاحه؟ وسأمثل لك في ذلك مثلاً: إن البدن منزلة دار الملك، وله فيها حشم وصديقة وقوم مؤلفون بالدار.

فواحد لاقضاء حوائج الحشم وإيرادها عليهم، وآخر لقبض ما يرد وخزنه إلى أن يعالج ويبي، وأخر لعلاج ذلك وقيته وفريه، وأخر لتنظيف ما في الدار من الأفكار وإخراجه منها، فكل ذلك في هذا هو الخلاق الحكيم ملك العالمين، والدار هي البدن، والخدم هي الاعضاء، والقيام هي هذه القوى الأربعة.

فألا ترى كيف وكل الله سبحانه بلطيف صنعه وحسن تقديره هذه القوى بالبدن والقيام بما فيه صلاحه؟ وسأمثل لك في ذلك مثلاً: إن البدن منزلة دار الملك، وله فيها حشم وصديقة وقوم مؤلفون بالدار.

فواحد لاقضاء حوائج الحشم وإيرادها عليهم، وآخر لقبض ما يرد وخزنه إلى أن يعالج ويبي، وأخر لعلاج ذلك وقيته وفريه، وأخر لتنظيف ما في الدار من الأفكار وإخراجه منها، فكل ذلك في هذا هو الخلاق الحكيم ملك العالمين، والدار هي البدن، والخدم هي الاعضاء، والقيام هي هذه القوى الأربعة.

Do you not see how Allah⁷azwj, Glorious is He⁷azwj, has Allocated with the subtleness of His⁷azwj Making, and excellence of His⁷azwj measurement, these forces with the body, and the standing with what is therein from his correction? And, I⁸asws shall give you an example regarding that: The body is at the status of the house of the king, and for it therein are servants, and maids, and infrastructure allocated with the house.

فواحد لاقضاء حوائج الحشم وإيرادها عليهم، وآخر لقبض ما يرد وخزنه إلى أن يعالج ويبي، وأخر لعلاج ذلك وقيته وفريه، وأخر لتنظيف ما في الدار من الأفكار وإخراجه منها، فكل ذلك في هذا هو الخلاق الحكيم ملك العالمين، والدار هي البدن، والخدم هي الاعضاء، والقيام هي هذه القوى الأربعة.

So, one is for fulfilling the needs of the servants and its delivery to them; and the other is to withhold whatever comes, and collect it until it is processed and prepared; and another is to treat that and prepare it and disperse it; and another is to clean whatever rubbish is there in the house and take it out from it. So, the king in (all) this, he is the Creator, the Wise, King of the worlds, and the house is the body, and the servants, these are the body parts, and the infrastructure, these are the four forces.

فألا ترى كيف وكل الله سبحانه بلطيف صنعه وحسن تقديره هذه القوى بالبدن والقيام بما فيه صلاحه؟ وسأمثل لك في ذلك مثلاً: إن البدن منزلة دار الملك، وله فيها حشم وصديقة وقوم مؤلفون بالدار.

فواحد لاقضاء حوائج الحشم وإيرادها عليهم، وآخر لقبض ما يرد وخزنه إلى أن يعالج ويبي، وأخر لعلاج ذلك وقيته وفريه، وأخر لتنظيف ما في الدار من الأفكار وإخراجه منها، فكل ذلك في هذا هو الخلاق الحكيم ملك العالمين، والدار هي البدن، والخدم هي الاعضاء، والقيام هي هذه القوى الأربعة.

So, one is for fulfilling the needs of the servants and its delivery to them; and the other is to withhold whatever comes, and collect it until it is processed and prepared; and another is to treat that and prepare it and disperse it; and another is to clean whatever rubbish is there in the house and take it out from it. So, the king in (all) this, he is the Creator, the Wise, King of the worlds, and the house is the body, and the servants, these are the body parts, and the infrastructure, these are the four forces.

فألا ترى كيف وكل الله سبحانه بلطيف صنعه وحسن تقديره هذه القوى بالبدن والقيام بما فيه صلاحه؟ وسأمثل لك في ذلك مثلاً: إن البدن منزلة دار الملك، وله فيها حشم وصديقة وقوم مؤلفون بالدار.

فواحد لاقضاء حوائج الحشم وإيرادها عليهم، وآخر لقبض ما يرد وخزنه إلى أن يعالج ويبي، وأخر لعلاج ذلك وقيته وفريه، وأخر لتنظيف ما في الدار من الأفكار وإخراجه منها، فكل ذلك في هذا هو الخلاق الحكيم ملك العالمين، والدار هي البدن، والخدم هي الاعضاء، والقيام هي هذه القوى الأربعة.

So, one is for fulfilling the needs of the servants and its delivery to them; and the other is to withhold whatever comes, and collect it until it is processed and prepared; and another is to treat that and prepare it and disperse it; and another is to clean whatever rubbish is there in the house and take it out from it. So, the king in (all) this, he is the Creator, the Wise, King of the worlds, and the house is the body, and the servants, these are the body parts, and the infrastructure, these are the four forces.

فألا ترى كيف وكل الله سبحانه بلطيف صنعه وحسن تقديره هذه القوى بالبدن والقيام بما فيه صلاحه؟ وسأمثل لك في ذلك مثلاً: إن البدن منزلة دار الملك، وله فيها حشم وصديقة وقوم مؤلفون بالدار.

فواحد لاقضاء حوائج الحشم وإيرادها عليهم، وآخر لقبض ما يرد وخزنه إلى أن يعالج ويبي، وأخر لعلاج ذلك وقيته وفريه، وأخر لتنظيف ما في الدار من الأفكار وإخراجه منها، فكل ذلك في هذا هو الخلاق الحكيم ملك العالمين، والدار هي البدن، والخدم هي الاعضاء، والقيام هي هذه القوى الأربعة.

So, one is for fulfilling the needs of the servants and its delivery to them; and the other is to withhold whatever comes, and collect it until it is processed and prepared; and another is to treat that and prepare it and disperse it; and another is to clean whatever rubbish is there in the house and take it out from it. So, the king in (all) this, he is the Creator, the Wise, King of the worlds, and the house is the body, and the servants, these are the body parts, and the infrastructure, these are the four forces.

وإذا أخذت ترى هذه القوى الأربعة وفوقها بعد الذي وصفت فضلاً وترداداً، وليس ما ذكرته من هذه القوى على الجهة التي ذكرت في كتب الطب، ولا قولة فيه كقولهم، لفوات ذكرها على ما يحتاج إلهي في صناعة الطب، وتحقيق الأهداف، وذكرناها على ما يحتاج في صلاح الدين وشفاء النفس من الفيء، كاذئي أوضحته بالوصف الشافي للفيه، واللم المضروب من التدبير والحكمة.

And perhaps you view that we⁸asws mentioned these four forces and their works which I⁸asws described as an extra and additional, and I⁸asws didn’t mention it from these forces upon the
aspect which is mentioned in the books of the physicians, nor is our\textsuperscript{asws} word like their word, because they mention it upon what they are needy to in the workings of the medicine and health of the bodies, and we\textsuperscript{asws} mention these upon what he is needy to regarding the health of the body, and healing of the souls from the error, like that which I\textsuperscript{asws} clarified with the description of the Healer, and the examples struck from the arrangement and the Wisdom in it.

Contemplate, O Mufazzal, on these powers which are in the self, and their locations from the human being, I\textsuperscript{asws} mean the thinking, and the imagination, and the intellect, and the memory and other than that. Do you see if the human being was deficient from these, the process of memorising alone, how would his state happen to be?

And how many drawbacks would enter upon him in his affairs and his life and his experiences, when he cannot memorise what is for him and against him, and what he takes and what he gives, and what he sees and what he hears, and what he says and what is said to him, and he does not remember the one who is good to him from the one who is evil with him, and what benefits him from what harms him.

Then he would not be guided to a path if he had travelled it what he cannot count, nor memorise a knowledge and even if he has studied it his whole life, nor beliefs of a religion, nor benefit from his experiences, nor be able to learn something upon what has passed. But, in reality, he would be cut off from the humanity originally. Therefore, look at the Favour upon the human being in these traits, and how to locate the one from these besides all?

And greater than the Favour upon the human being regarding the memory, is the forgetfulness, for had it not been for the forgetfulness, no one would have been inattentive of his calamity, nor would the regret be terminated for him, nor would a grudge die for him, nor would be enjoy with anything from the enjoyments of the world along with the remembrance of the affliction, nor be hopeful of neglect from a ruling authority, nor would then be an interval from an envier.
أفلا ترى كيف جعل في الإنسان الحفظ والنسيان، وهما مختلفين متضادان، وجعل له في كل منهما ضرب من المصلحة؟ وما عسى أن يقول الذين قسموا الأشياء بين خالقين متضادين في هذه الأشياء المتضادة المتبادلة وقد تراها تجمع على ما فيه الصلاح والشفع؟

Do you not see how it has been made to be in the human being, the memorising, and the forgetfulness, and these are both of different, opposites, and there has been made for in each of these, a portion of interest? And what would they say, those who are dividing the things between two opposing creators, regarding these opposite things being joined, and you have seen these two gathered upon what therein is the interest and the benefits?

انظر يا مفضل إلى ما خص به الإنسان دون جميع الحيوان من هذا الخلق الجليل قدره، العظيم غناوته، أعني الحياء فلولاه لم يقر ضيف، ولم يوف بالعدادات، ولم يضف الخوائج، ولم يتحر الجميل، ولم يتنكب الفظيع في شيء من الأشياء، حتى أن كثيرا من الأمور المفترضة أيضا

Look, O Mufazzal, at what the human being has been specialised with besides the entirety of the animals from this creation. The Majestic has Determined it, and the Magnificent is its formation, meaning the life. Had it not been it, a guest would not be entertained, and the entrustments would not be paid, and the needs would not be fulfilled, and the adorable would not be asked for, and the obnoxious would not be avoided in a thing from the things, to the extent as many of the necessary matters as well.

إما يفعل للحياة، فإن من الناس من لولا الحياء لم يرع حق والديه، ولم يصل ذا رحم، ولم يؤد أمانة، ولم يعف عن فاحشة أفلا ترى كيف وفي للانسان جميع الخلال التي فيها صلاحه وتمام أمره؟

But rather, he does it for the life for, from the people there is one who, had it not been for the living would not see the right of the wergild, and would not help the ones with relationships, and would not pay back an entrustment, and would not absolve (liberate) himself from immoralities. Do you not see how it has been fulfilled for the human beings, the entirety of the traits in which are his interests, and completion of his life?

تأمل يا مفضل من أعد الله تقدسم أسماؤه به على الإنسان من هذا النطق الذي يعبر به عما في ضميره، وما يخطر بقلبه، ونتيجة فكره، وبه يفهم عن غيره ما في نفسه، ولولا ذلك كان منزلاً للبهائم المهملة التي لا تführer عن نفسها بشيء، ولا تفهم عن شيء

Contemplate, O Mufazzal, what Allahazwj, Holy are Hisazwj Names, has Favoured upon the human being with, from this pronunciation which he expresses of what is in his conscience, and what he notices with his heart, and the result of his thoughts, and by it he understands about others what is within himself, and had it not been that, he would be at the status of the neglected beasts which are not informed about their own selves with anything, nor do they understand anything about the informer.
وكذلك الكتابة التى بها تقيد أخبار الماضين للباقين، وأخبار الباقين للآترين، وما تخليد الكتب في العلوم والأداب وغيرها، وما يحفظ
الإنسان ذكر ما يجري بينه وبين غيره من المعاملات والحساب،

And similar to that is the writing by which you observe the news of the past for the remaining ones, and the news of the remaining ones for the two, and by it the books are eternal in the knowledge, and the education and other such things, and by it the human being preserves the mention of what has flowed between him and others from the dealings and the accounting.

ولولاه لانقطع أخبار بعض الأزمنة عن بعض، وأخبار الغائبين عن أوطانهم، ودرست العلوم، وضاعت الآداب، وعظم ما يدخل
على الناس من الخلل في أمورهم ومعاملاتهم، وما يحتاجون إلى النظر فيه من أمر دينهم، وما روي لهم مما لا يسعهم جهله،

And had it not been for it (writing), the news of some of the eras would be cut off from some, and the news of the ones absent from their homelands, and obliteration (destruction) of the knowledges, and the literature would be lost, and it would be grievous what would enter upon the people from the disturbances in their matters and their dealings and what they would be needy to the looking into from the matters of their Religion, and what is reported to them from what there is no leeway for them of its ignorance.

ولعلك تظن أنها مما يخلص إليه بالحيلة والفطنة، وليست مما اعطيه الإنسان من خلقه وطباعه، وكذلك الكلام إنما هو شيء
يصطلح عليه الناس فيجري بينهم، ولهذا صار يختلف في الآم المختلفة بالألسن المختلفة، وكذلك الكتابة ككتابة العربي والسرياني
والعبراني والرومى وغيرها من سائر الكتابة التي هي متفرقة في الآم،

And perhaps you think that it is from what you can conclude to with the means and the wisdom, and it isn’t from what is Given to the human being from his creation and his nature. And similar to that is the speech, but rather it is something the people are agreeable upon. So, it flowed between them, and for this it became different in the different communities with the different tongues (languages). And similar to that is the writing like the writing of Arabic, and Assyrian, and Hebrew, and Roman, and others from the rest of the writings which it different in the communities.

إذا اصطلاحوا عليها كما اصطلاحوا على الكلام، فيقال لمن ادعى ذلك: إن الإنسان وإن كان له في الآمرين جميعا فعل أو حيلة
فإن الشيء الذي يبلغ به ذلك الفعل والخيلة عطية من الله عزوجل في خلقه فإنه لم يكن له لسان مهيأ للكلام وذهن
يحتدي به للأمور لم يكن ليتكلم أبدا، ولو لم يكن له كف مهياة وأصابع للكتابة لم يكن ليكتب أبدا،

But rather, they are as agreeable upon it as they are agreeable upon the speech, so it is said to the one who claims that, the human being, and if there were two matters for him together, be it a deed or a means, so the thing which he can reach that deed and the means with is a Present, a Gift from Allah™ Mighty and Majestic among His™ creatures. So, if there did not happen to be a tongue for him prepared for the speech, and a mind to be guided with for the affairs, he would not happen to speak, ever; and if there did not happen to be for him a wrist and fingers prepared for the writing, he would not happen to write, ever!
And consider that from the animal who does not have the speech for it nor a writing. So, the origin of that is the nature by the Creator Mighty and Majestic, and what he has been merited with over His creatures. So, the one who thanks, is affirmed, and one who commits Kufr, then Allah is needless of the worlds.

And similar to that is the Gift of knowledge what is therein from the correction of his world, like the planting and the sowing and the ploughing of the land, and the acquisition of the sheep and the cattle, and the development of the waters, and the recognition of the medicines which can be cured with when ones hit by the sickness, and the mines from which the variety of the gems are extracted, and sailing the ship and the diving in the ocean, and striking the tricks in hunting the wild animals, and the birds, and the fishes, and the working in the industries, and variety of the trades and the earnings, and other than that from what would prolong his life and increase his numbers from what wherein is the correction of his life in this house (world).
So, he is Given knowledge on what he can correct his Religion and his world with it, and has been Prevented from what is besides that, from what isn’t in his occupation, nor his strength that he knows, like knowledge of the unseen and what would be coming into existence, and some of what has happened as well, like the knowledge of what is above the sky, and what is beneath the ground, and what is in the waves of the sea, and the horizons of the universe, and what is in the hearts of the people, and what is in the wombs, and the likes of this from the knowledge of what is veiled upon the people.

And a group of the people had claimed these matters, so it invalidated their calls what is between from their errors regarding what they judged against, and are being judged with, regarding the knowledge of what they claimed. Therefore, look how the human being has been Given the knowledge of the entirety of which he is needy to for his Religion and his world, and it is veiled from him what is besides that, for him to recognise his worth and his faults, and both the matters in what is his interest.

Contemplate now, O Mufazzal, from the knowledge of what is veiled from the human being, from the term of his life-span, for he, if he had known his age, and he was of a short life-span, he would not be welcoming with the life being so close to the death, and his expectation of the time he had known. But, he would be at the status of the one whose wealth has perished, or near to the perishing, so he begun to feel the poverty and the grief from the perishing of his wealth and the fear of poverty.

On top of that is, that which enters upon the human being from the perishing of the age is more grievous than what enters upon him from the perishing of the wealth, because the one who is of little wealth, things that there can be a replacement of it, and he is tranquil to that, but one who is certain of the perishing of the life, the despair would take a position upon him, and even if he was of a long life. Then he would recognise that and he would grab on with the remaining (in the world), and he would engage in the pleasures and the acts of disobedience and (such) deeds. On top of that he would reach from that desires of his, then repent at the end of his life-span, and this is a doctrine which Allahazwj is not Pleased with from Hisazwj servants, nor would Heazwj Accept it.
Do you not see, if a servant of yours were to work upon that he would anger you for a year, and please you for a day, or a month, you would not accept that from him, and he would not be placed in your presence at the place of the righteous servant, besides that, he would harbour your obedience and your advice in all matters and during all times on the conduct of the situations.

So, if you were to say, 'Or isn’t it the case that the human being stays upon the disobedience for a while, then repents, so his repentance is Accepted?' We say: ‘That is something which would happen from the human being due to being overcome by the desires and his neglecting opposing it, from other than being able upon in within himself, and he builds his life upon it, so Allah Excuses him from it, and Merits upon him with the Forgiveness.

As for one who determines his age upon that he would disobey whatever comes to him, then he would repent at the end of that, so rather he tries to deceive One Who cannot be deceived, by that the immediate pleasures would be fulfilled, and he would leave and prevent his self the repentance in the future, and because he does not fulfil with what he leaves from that, the tendency of the luxury and the pleasure, and the suffering of the repentance, and there is no limit in the old after and weakness of the body, it is a difficult matter, nor it is safe upon the human being with the defence of the repentance, that the death could overwhelm him, and he would exit from the world without having repented.

It is like one upon whom is a debt for the near term, and he has ability upon fulfilling it, be he does not cease to postpone with until the next term, and the wealth has depleted, so the debt remains standing upon him. So, the best of the things for the human being would be that He Veils from him the age of his life-span, and the prolongation of his life awaiting the death, and he would avoid the acts of disobedience and he would prefer the righteous deeds.
فإن قلت: وها هو الآن قد ستر عنه مقدار حياته وصار يترقب الموت في كل ساعة يقارف الفواحش وينتهك المحارم، قلنا: إن وجه التدبير في هذا الباب هو الذي جرى عليه الأمر فيه، فإن كان الإنسان مع ذلك لا يرعوي ولا ينصرف عن المساوي فإنما ذلك من مرمحه ومن قساوة قلبه لا من خطأ في التدبير.

So, if you were to say, ‘And here, now the measurement of his life-span is veiled from him, and he has become awaiting the death during all times, committing the immoralities and violating the sanctity’. We say: ‘An aspect of the Providence in this chapter, it is which flows upon him, the Command regarding him. So, if the human being, along with that does not refrain and does not turn away from the evil action, so rather that is from his happiness and from the hardness of his heart, not from an error in his arrangement.

كما أن الطبيب قد يصف للمريض ما ينتفع به فإن كان المريض مخالفًا لقول الطبيب لا يعمل بما يأمره ولا ينتهي عما ينهاه عنه لم ينتفع بصفته ولم يكن الانثثرة في ذلك للطبيب بل للمرض حيث لم يقبل منه،

(It is) just as the physician who has prescribed for the patient what he would benefit with, but if the patient opposes the word of the physician, not acting by what he had instructed him, nor refraining from what he had forbidden him from, he would not benefit with his prescription, and it would not happen to be the damage in that for the physician, but it would be for the patient, where he did not accept from him.

ولكن كان الإنسان مع ترقبه للموت كل ساعة لا يمتنع عن المعاصي فإنه لو وثق بطول البقاء كان أحرى بأن يخرج إلى الكنائس الفظيعة، فترقب الموت على كل حال خير له من الثقة بالبقاء.

And if the human being, along with waiting for the death all the time, does not refrain from the acts of disobedience, then if he had been documented with the length of the remaining, would be free with going out to the terrible major sins. Thus, awaiting the death upon all states is better for him than the confidence with the remaining (alive).

ثم إن ترقب الموت وإن كان صنف من الناس يلهون عنه ولا يتعظون به فقد يتعظ به صنف آخر منهم، ويتعزون عن المعاصي ويؤثرون العمل الصالح، ويجدون بالأموال والعقائل النفيسة في الصدقة على الفقراء والمساكين، فلم يكن من العدل أن يحرم هؤلاء الاتفاع مع هذه الحصيلة لتضييع أولئك حظهم منها.

Then, if he awaits the death, and even if a type of the people take it easy from it and are not caring about it, and another type from them cares about it, and they are removed from the disobedience and are preferring the righteous deeds, and are being generous with the wealth, and the wise souls are giving the charity upon the poor and the needy. It would not happen to be from the justice if they are deprived the benefits of these characteristics, to waste those, their share from it.

فكر يا مفضل في الاحلام كيف دبر الامر فيها وضمن صداقتها بكاذبها فإما لو كانت كلها صداقه لكان الناس كلهم أنياء، ولو كانت كلها تكذب لم يكن فيها منفعة بل كانت فضلا لا معنى له، فصارت صداقه أحيانا فينتفع بها الناس في مصلحة ينتمي لها، أو مضايظة تتجه منها، وتقذب كثيرا للاستانيع عليها كل الاعتماد.
Think, O Mufazzal, regarding the dreams, how the matters are managed in these. The truthful of these (dreams) are mixed with its false. If all of these had been true, all of the people would have been Prophets; and if all of these (dreams) had been false, there would not have been any benefit, but these would have been excess with no meaning for it. Sometimes there are true, and the people benefit by these in the interest of being guided to these, or a harm they could be cautious from, and most are false, lest relying ones relying with all the reliance.

فكر في هذه الأشياء التي تراها موجودة معدة في العالم من مأربهم، فالتراب للبناء، والحديد للصناعات، والخشب للسفن وغيرها، والحجارة للإرساء وغيرها، والنحاس للاواني، والذهب والفضة للمعاملة، والذبائح للذبح، والحمض للبذور، والشمر للنفخ، والملحم للمآكل، والط nghĩa للتلذذ، والدواء للقدر، والحمولة للنفوذ، والرماد للكلس، والرمل للارض،

Think, regarding these things, which you see existing in the universe, from their purpose. The soil is for the building, and the iron is for the manufacturing, and the wood is for the ship and other such things, and the stones are for the grinding and other such things, and the brass is for the utensils, and the gold and silver are for the dealings, and the gems are for the hoarding treasures, and the grains are for the provisions, and the fruits are for the enjoyment, and the meat is for the consuming, and the perfume is for the pleasure, and the medicines are for the health, and the animal are for the carrying loads, and the firewood is for the igniting, and the ash is for the lime, and the sand is for the ground.

وكم عسى أن يحصي المحصي من هذا وشبهه، أرأيت لو أن داخلا دخل دارا فنظر إلى خزائن مملوة من كل ما يحتاج إليه الناس، ورأى كل ما فيها مجموعا معدا يسبب معروفة لكان يتهم أن مثل هذا يكون بالاهمال ومن غير عمد؟ فكيف يستجيز قائل أن يقول هذا بالعالم وما اعد فيه من هذه الأشياء.

And how many can the counter count from these, and the likes of it. Do you see, if a comer were to enter a house and he looks at the treasures filled, from all what the people could be needy to, and he sees that all what is therein is gathered, prepared for known reasons, would he imagine that the like of this would happen with the chaos (without planning), and from without a deliberation? So, how can a speaker have the audacity to be saying this regarding the world, and whatever has been prepared in it from these things?

اعتبر يا مفضل بأشياء خلقت لمأرب الإنسان وما فيها من التدبير فإنه خلق له الحب لطعامه، وكلف طحنه وعجنجه وخبزه، وخلق له الوبر لكسوته، وكلف نده ونسخه، وخلق له الشجر، وكلف غرسها وسقيها وعليها، وخلق له العقاقير لداولته، وكلف لقطها وحلطها وصنعتها، وكذلك تء سائر الأشياء على هذا المثل،

Consider, O Mufazzal, the things, which are created for the purpose of the human beings, and what is therein from the arrangement, for the grain is Created for him for his food, and he is encumbered with the grinding, and the kneading, and the baking. And the fur is Created for him for his clothing, and he is encumbered with its combing, and its spinning, and its weaving. And the tree is Created for him, and he is encumbered with planting it, and irrigating it, and the looking after it. And the medication has been Created for him for his cures, and he is encumbered with clipping it, and mixing it, and making it. And similar to that, you will find the rest of the things to be upon this example.
فانظر كيف كف كم الحِلقة التي لم يكن عندك فيها جيدة ورغمك عليه في كل شيء من الشيء موضع عمل وحركة لما له في ذلك من الصلاح، لأنك لو كلفه هذا كله حتى لا يكون له في الأشياء موضع شغل وعمل بما حملته الأرض آسرا وطيرا، ولبلغ به كذلك إلى أن يتعاطى أمره فيها تلف نفسه،

So, look at how the creation sufficed that which does not happen to be with him, wherein is a means, and he is left upon it regarding all things from the things, a place of work, and movement to what there is for him an interest in that, because if he had been sufficed with all of it to the extent that there does not happen to be for him regarding the things, a place of occupation and work, the earth would be carrying him as being evil and boastful, and he would reach with it like that up to he would deal with things that damage himself.

ولو كف الناس كل ما يحتاجون إليه لما تهنؤوا بالعيش ولا وجدوا له لذة، ألا ترى لو أن امرءا نزل بقوم فأقام حينا بلغ جميع ما يحتاج إليه من مطعم وشرب وخدمة لتبرم بالفراغ ونازعته نفسه إلى التشاغل بشيء؟ فكيف لو كان طول عمره مكفا لا يحتاج إلى شيء؟

And if the people had been sufficed with all what they are needy to, they would not be happy to live not would they find any pleasure for it. Do you not see, if a man were to be a guest of a people, and stays, they would deliver to him the entirety of what he is needy to, from food and drink and service, he would be upset with the free time and remove himself to be occupied with something? So how would it be for the length of his life he is suffice and not be needy to anything?

وكان من صواب التدبير في هذه الأشياء التي خلقها للإنسان أن جعل له فيها موضع شغل لكي لا تبرمه البطالة ولتكفه عن نعاظي ما لا يناله ولا خير فيه إن ناله.

And it would be from the correct arrangement in these things which are Created for the human beings that there should be made for him a place of occupation, lest his free time does not end and he will refrain from doing harm of what he cannot get, and there is no good in it if he does get it.

واعلم يا مفضل أن رأس معاش الإنسان وحياته الخبز والماء، فانظر كيف دبر الأمر فيما، فإن حاجة الإنسان إلى الماء أشد من جهة الإنسان إلى الخبز، وذلك لأن صبره على الجوع أكثر من صبره على العطش.

And know, O Mufazzaal, that the head of the live of the livelihood of the human being and his life is the bread and the water, therefore look at the arrangement of the matter regarding these two, for the need of the human being to the water is more intense than his need to the bread, and that is because he can be patient upon the hunger more than he can be patient upon the thirst.
By that which he is needy to the water is more than what he is needy to the bread, because he is needy to it for his drinking, and his ablation, and his bathing, and washing his clothes, and quenching his cattle and his plantation. Thus, the water is made to be offered (free), not bought (neither sold), to drop the provision from the human being in his seeking it and being encumbered for it; and (to make) the bread is made to be unreachable. It cannot be attained except by the means and the movement to happen for the human being, an occupation in that sufficing him from what would come out to him, being free from the evil and the absurdity.

Do you not see that the child is handed over to the teacher, and he is a child, not perfect in his self for the learning all that being too pre-occupied from the playing and the frivolities, those sometimes are a problem upon him and upon his family, being a great dislike. And like this is the human being, if he was empty from the occupation, to come out from the evil, and the frivolities, and the boasting to what is a great harm upon him and upon the ones near to him. And consider that with one who grows up in the novelty and the well-being and luxury of whatever that brings to him.

Consider how the people do not resemble one with another, just as the resemblance of the wild animals, and the birds, and other than that? You can see a flock of the antelopes and the cats resembling until there is no difference between one from these and the other. And you see the people being of difference faces and bodies until almost two of them cannot be gathering in on quality.

And the reason in that is that the people are needy to recognise each other with their eyes and their garments for what flows between them from the dealing, and it doesn’t flow between the animals like that. So, he (the human being) is needy to recognise each one from them with his eyes and his shape. Do you not see that the resemblance in the birds and the wild animal do not harm them of anything? And it isn’t like that for the human being, for he, sometimes the twins resemble each other a lot, so the people need to be better equipped in dealing with them, until one of them is taken for the other, and one of them is seized for the sins of the other, and the like of this has occurred in the resemblances of the things as well as the image similarity.
فمن لطف لعباده بهذه الدقائق التي لا تكاد تدخل بالبال حتى وقف بما على الصواب إلا من وسعت رحمته كل شيء؟ لو رأيت تمثال الإنسان مصوراً على حائط فقال لك قائل: إن هذا ظهر ههنا من تلقاء نفسه لم يصنعه صانع أكنت تقبل ذلك؟ بل كنت تستهزئ به فكيف تنظر هذا في تمثال مصور جامد ولا تنظر في الإنسان الحي الناطق؟

So, Who is the One azwj Subtle with His servants with these intricacies, which do not even come to mind, and Pauses with these upon the correct, except One azwj of Capacious Mercy on all things? If you were to see a sculpted statue of the human being standing upon a wall, and a speaker says to you, ‘This appeared over here from itself, a maker did not make it, will you accept that? But you will mock with him. So, how can you deny this in the inanimate sculpted statue, and you do not deny it in the living, speaking human being?

لم صارت أبدان الحيوان وهي تغتذي أبداً لا تنمي، بل تنتهي إلى غاية من النمو ثم توقف ولا تتجاوزها لولا التدبير في ذلك؟ فإن من تدبير الحكيم فيها أن يكون أبدان كل صنف منها على مقدار معلوم غير متلفة في الكبير والصغير، وصارت تنمي حتى تصل إلى غايتها ثم تقف ثم لا يزيد والغذاء مع ذلك دائم لا ينقطع.

Why did the bodies of the animal come to be nourished for ever, and not nourishing (other animals), but, it ends up at the peak of the growth, then it stops and does not exceed it, if there was not arrangement in that? In the arrangement of the Wise in it is that there happen to be bodies of every type from these upon a known measurement, apart from the differences in the old and young, and it come to be at a growth until it reaches to its peak (most), then it stops, then it does not exceed, and the provision with that is perpetual, not cut off.

 ولو كانت تنمي دائماً لعظمت أبدانها واشتبهت مقاديرها حتى لا يكون لشيء منها حد يعرف، لم صارت أجسام الإنسان خاصة تتحمل عن الحركة والمشي ويجفون عن الصناعات اللطيفة إلا لتعظيم المؤونة فيما يحتاج إليه الناس للملابس والمضجع والتلكين وغيرها.

And if they had developed a permanent growth, their bodies would have grown larger and their measurements would have been obscured to the extent that there would not have happened to be for anything from these, a limit you could recognise. The bodies of the human beings did not become especially heavy from the moving, and the walking, and they look nice of the making, except for maximising the provision the people would be needy to, for the clothing and the mantle, and the stitching, and the stretching, and other than that.

لو كان الإنسان لا يصيبه ألم ولا وجع في كتبه عن الفواحش ويتواضع عليه الله ويتعطف على الناس؟ أما ترى الإنسان إذا عرض له وجع مرض وحالة ورغب إلى ربه إلى العافية وبوسط يديه بالصدفة؟ ولو كان لا يألم من الضرب لم كان السلطان يعاقب الدعار ويدفع العصاة المرة وما كان الصبيان يعلمون العلوم والصناعات؟ وما كان العبيد يذعنون لاربابهم ويدعون لطاعتهم؟

If the human being was such that he would neither be hit by the aches and the pains, by what would he be deterred from the immoralities and humbling to Allah azwj, and be king upon the people? Do you not see the human being when an ache is presented to him, he would succumb and be hopeful to his Lord azwj regarding the wellbeing and extend his hand.
with the charity? And if he would not be pained from the strike, by what would the ruling authority punish the obscenities and disgrace the rebellious apostates? And by what would the children learn the knowledges and the manufacturing? And by what would the slaves be abased to their masters and submit to their obedience?

Isn’t this a rebuke to Ibn Abu Al-Awja and his family, those who are rejecting the (Divine) arrangement, and the old religious beliefs of those who are denying the pains and the aches, if there were not born from the animals except for males only, or females only, wouldn’t the lineages be cut off, and afterwards the races of the animals? Therefore, some of the children came to be males, and some of them came as female for the perpetuity of the lineages not being cut-off.

Why did the man and the woman become such, when they are adults, the pubic hair grows for them, then the beard grows for the man, and is different from the woman, if there was not arrangement in that? It is so, when Allah azwj Blessed and Exalted Made the man as a custodian and a watcher upon the woman, and Made the woman as a bride and a comfort for the man, Gave the man the beard what would be the honour for him and the majesty and the prestige, and Prevented it from the woman for there to remain for her the freshness of the face, and glory which is similar to the fruits and (for) the love making.

Do you not see the creation, how it comes with the correctness in the things, and is empty of the room for errors, and so it gives and prevents upon a measurement of the purpose and the interest, by an arrangement of the Wise, Mighty and Majestic?

Al-Mufazzal said, ‘Then the time of midday arrived, so my Master asws arose to (perform) the Salat, and said: ‘Early tomorrow morning, if Allah azwj so Desires’. So, I left from his asws presence cheerful with what I had understood, excited with what he asws had given me, praising Allah azwj upon what He azwj had Favoured upon me, thankful for His azwj Favour upon
what my Master\textsuperscript{asws} has made me incline to understand, and preferred with upon me. I spent my night in cheerfulness with what I had been inclined to, glad with what I had been taught.

تم المجلس الأول ويتلوه المجلس الثاني من كتاب الأدلة على الخلق والتدبير والرد على القائمين بال злоام ومعنوري العمد برواية المفضل عن الصادق صلوات الله عليه وعلى آبائيه.

The first sitting is complete and it is followed by the second, from the book of the evidence upon the creation and the arrangement, and the rebuttal upon the speakers with the chaos and deniers of the deliberation, by a report of Al-Mufazzal, from Al-Sadiq\textsuperscript{asws}, may the \textit{Salawaat} of Allah\textsuperscript{azwj} be upon him\textsuperscript{asws} and upon his\textsuperscript{asws} forefathers\textsuperscript{asws}.

قال المفضل: فلما كان اليوم الثاني بكترت إلى مولاي فاستوذن لي فدخلت فأمرني بالجلوس فجلست، فقال: الحمد لله مدير الادوار ومعيد الاكوار طبقا عن طبق و عالم بعد عالم لبجي الذين أساءوا بما عملوا و بجي الذين أحسنوا بالحسنى، عدلا منه تقدست أسماؤه و ولته آلوه;

Al-Mufazzal said, ‘So, when it was the second day, I went early to my Master\textsuperscript{asws} and he\textsuperscript{asws} permitted for me, so I entered and he\textsuperscript{asws} instructed me with the sitting, so I sat down. He\textsuperscript{azwj} said: ‘The Praise is for Allah\textsuperscript{azwj}, Director of the orbits, and Repeater of the planetary motions, layer on a layer, and a world after a world, in order to suffice those who are evil with what they do, and suffice those who are good with the good deeds, being Just from it. Holy are His\textsuperscript{azwj} Names and Majestic are His\textsuperscript{azwj} Favours.

لا يظلم الناس شيئا ولكن الناس أنفسهم يظلمون يشهد بذلك قوله جل قدسه: فمن يعمل مثارة خيرا يره ومن يعمل مثقال ذرة شرا يره، في نظائر لها في كتابه الذي فيه تبيان كل شئ، ولا يأتيه الباطل من بين يديه ولا من خلفه تنزيل من حكيم حميد، ولذلك قال سيدنا محمد صلوات الله عليه وآله وإما هو أعمالكم ترد إليكم.

He\textsuperscript{azwj} is not unjust to the people of anything, but the people are being unjust to themselves. That is testified by His\textsuperscript{azwj} Words, Majestic is His\textsuperscript{azwj} Holineness: \textit{So, one who does good of the weight of a particle would see it} [99:7] \textit{And one who does evil of the weight of a particle would see it} [9:8], in the counterpart of it in His\textsuperscript{azwj} Book in which is a \textit{Clarification of all things} [16:89] \textit{Neither did the falsehood come from before it, nor (would it come) from after it. (It is) a Revelation from the most Wise, the most Praised} [41:42]. Our Chief Muhammad\textsuperscript{saww} said: ‘But rather these are your deeds being returned to you’.

ثم أطرق هنيئة ثم قال: يا مفضل الخلق حيارى عمهون سكارى في طغيانهم يترددون، وبشياطينهم وطوقينهم يقتدون، بصراء عمي لا يبصرون، نطقاء بكما لا يعقلون، سماء صم لا يسمعون، رضا بالدون وحسوا أغم مهدون،

Then he\textsuperscript{asws} lowered his\textsuperscript{asws} head for a while, then said: ‘O Mufazzal! The people are confused, blinded by the intoxication, dithering in their tyranny, and they are believing in their Satan’s and their tyrants. Their sights are blinded, they are not seeing. They are spoken with, but they are not understanding, their hearing is deafened, they are not listening. They are satisfied with the world and they reckon they are guided.
They have strayed from the original ranks, and they rambled in the pastures of the dirt and the filth, as if they were secure from the suddenness of death, scattered from the way. O, woe be unto them! How their wretched ones are prolonging their singing, and how severe would be their affliction on A Day, neither will a friend avail anything from a friend, nor would they be helped [44:41] Except one Allah Mercies [44:42].'

Then he asws said: 'I shall begin for you with the mention of the animal in order to clarify for you, from its matter, what would be clear for you, from others. Think regarding the built of the bodies of the animal, and its shape upon what it is upon. It is not solid like the rocks, and had it been like that, neither could it have bent nor disperse in the works; nor is it upon the peak of softness and the looseness, for it would not have been able to carry load, nor take it off by themselves.

Then he asws said: 'I shall begin for you with the mention of the animal in order to clarify for you, from its matter, what would be clear for you, from others. Think regarding the built of the bodies of the animal, and its shape upon what it is upon. It is not solid like the rocks, and had it been like that, neither could it have bent nor disperse in the works; nor is it upon the peak of softness and the looseness, for it would not have been able to carry load, nor take it off by themselves.

It has been Made from flesh, loose, flexible, inside it are solid bones, withheld by the nerves and the veins, strengthening it, and conjoined to each other, and enveloped above that with a skin covering the whole of the body.

And from the likes of that are these statues which you work from the wood, and puncture it with the holes, and tighten with the threads and apply the glue above that. So, the woods are at the status of the bones, and the holes at the status of the flesh, and the threads at the status of the nerves and the veins, and the covering at the status of the skin.

Then he asws said: 'I shall begin for you with the mention of the animal in order to clarify for you, from its matter, what would be clear for you, from others. Think regarding the built of the bodies of the animal, and its shape upon what it is upon. It is not solid like the rocks, and had it been like that, neither could it have bent nor disperse in the works; nor is it upon the peak of softness and the looseness, for it would not have been able to carry load, nor take it off by themselves.

It has been Made from flesh, loose, flexible, inside it are solid bones, withheld by the nerves and the veins, strengthening it, and conjoined to each other, and enveloped above that with a skin covering the whole of the body.

...
So, if it is allowed that the animal would happen to be the mobile occurrence due to the chaos from without there being a Maker, it would be allowed that, that would happen regarding these dead statues. So, if this is not allowed regarding the statues, then it is appropriate that it is not allowed regarding the animal.

Think after this, regarding the bodies of the cattle, for these, where the flesh, and the bones, and the nerves were Created upon the bodies of the human being, it was Given as well, the hearing, and the sight, for the human being to reach his need. If it was blind, deaf, the human being would not have benefitted with it, nor utilise it in anything from its purpose.

Then it was prevented the mind, and the intellect to it to be humbled to the human being, so he would not be prevented upon it, when its structure is strong enough to carry the heavy load. So, if the speaker were to say, ‘It does happen for the human being to have slaves from the humans, humbled and loaded due to the strong body, and they, along with that, are not without the intellect and the mind’.

So, it would be said in answer to that: ‘This type is a small minority from the people, as for most of the people, they are not being loaded with what the animals are being loaded with, from the load, and the grinders, and what resembles that, nor are they being allured by what is need to it, from it. Then, if the people were to work the likes of these works, they would be pre-occupied with that from the rest of the works, because there would be needed in place of one camel, and the one mule, to a number of the people.

Thus, this work would free up the people until there would not happen to be among them any merit for anything from the manufacturing, along with what would, they would face, from the gross exhaustion in their bodies, and the constriction and the hardness in their lives.
فكريا مفضل في هذه الاصناف الثلاثة من الحيوان وفي خلقها على ما هي عليه بما فيه صلاح كل واحد منها، فالناس لما قدروا أن يكونوا ذوي ذهن وفطنة وعلاج لمثل هذه الصناعات من البناء والتجارة والصياغة وغير ذلك خلقت لهم أمك كبار ذوات

عاصمة غلاظ، ليتمكنوا من القبض على الاشياء وأوكدها هذه الصناعات،

وآكلات اللحم لما قدر أن يكونوا معابشها من الصيد خلقت لهم أمك لطفة مذهبة ذوات براثن ومخالف تصلح لاحذ الصيد، ولا تصلح للصناعات.

Think, O Mufazzal, regarding these three types of the animals, in their creation upon what it is upon, with what is therein an interest of each one of these. The human beings, at what they have been Determined that they would happen to be with a mind, and acumen, and treatment of these manufactures, from the construction, and the trade, and the formulation, and other than that, there was Created for them large hands with strong fingers, in order to be enabled for the grabbing upon the things, and produce these works.

وآكلات النبات لما قدر أن يكونوا لا ذات صنعة ولا ذات صيد خلقت لبعضها أظلاف تقيها خشونة الأرض إذا حاول طلب الريعي، وبعضها حواف ملممة ذوات فقر كخصم القدم تنطبق على الأرض ليتهيأ للركوب والحمولة.

And the flesh eaters - when it was determined that their livelihood would happen to be from the hunting, Heazwj Created for them soft hands with clutching claws, correct for taking the hunt, and it is not correct for the manufacturing.

وآكلات النبات لما قدر أن يكونوا لا ذات صنعة ولا ذات صيد خلقت لبعضها أظلاف تقيها خشونة الأرض إذا حاول طلب الريعي، وبعضها حواف ملممة ذوات فقر كخصم القدم تنطبق على الأرض ليتهيأ للركوب والحمولة.

And the plant eaters - when it was Determined that there would neither be with manufacturing nor with hunting, Heazwj Created hooves for some of them, to protect them from the roughness of the ground when it moves around seeking the pasture; and for some of them filled hooves with a bottom like the soles of the feet applied to the ground, ready for the riding and the load bearing.

تأمل التدبير في خلق آكلات اللحم من الحيوان حين خلقت ذوات أسنان حداد، وبراثن شداد، وأشداق وأفواه واسعة، فإنه لما قدر أن يكون طعمها اللحم خلقت خلقة تشاكل ذلك واعينت بسلاح وأدوات تصلح للصيد وكذلك تجد سباع الطير ذوات مناظير ومخالف مهيئة لعملها.

Contemplate on the arrangement in the creation of the flesh eaters from the animals where they have been Created with iron-like teeth and with strong claws, and firm wide mouths. So, when it was Determined that its food would happen to be the flesh, Heazwj Created a creature consistent to that, and aided with weapons and tools correct for the hunting. And like that, you will find the predatory birds being with scary beaks ready for its work.

ولو كانت الوحش ذوات مخالف كانت قد أعطيت لا ما يحتاج إليه لأني لا تصدي ولا تأكل اللحم، ولو كانت السباع ذوات أظلاف كانت قد معطيت ما تحتاج إليه أني السلاح الذي به تصدي وتتعش، أفلأ ترى كيف أعطيت كل واحد من الصفين ما يشاكل صنفهم وطبقته بل ما فيه يقاوته وصالحه.
If the wild animals had been with scary beaks, it would have been given what it is not needy to, because it does not hunt nor eat the flesh; and if the predators were with hooves, it would have been prevented what it would be needy to, I mean the weapons by which it could hunt and live. Do you not see how each one from the two types has been Given what is compatible with its type and its application, but what therein is its remaining and its interest?

Look now at the ones with four (legs - quadrupeds), how you see is following its mother independently by itself, not being needy to being carried and upbringing just as the children of the human beings. So, from the reason that, it isn’t with its mother what is with the mothers of the human, from the kindness, and the knowledge with the upbringing, and the strength upon it with the palms and the fingers prepared for that, have been Given the advancement and the independence by itself.

And, similar to that you see from the birds like the chicken, and the pheasant, and the partridge insert and pick up when the egg scatters away from it. As from whoever was weak from these, they do not rise like the dove, and the wild pigeon, and the (Australian) red pigeon. There has been made in the mothers, the grace of kindness upon it, so it began feeding its food in its mouth after being aware of its dedication. So, it does not cease feeding it until it (chick) is independent by itself.

And due to that, the dove does not sustain its chicks a lot like what the chicken sustains for the strength of the mother upon the upbringing of its chick, so it does not spoil nor does it die. Therefore, each has been Given a measure from the arrangement of the Wise, the Subtle, the Informed.

انظر الآن إلى ذوات الاربع كيف تراها تتبع امامها مستقلة بأنفسها لا تحتاج إلى الحمل والتربية كما تحتاج أولاد الإنس، فمن أجل أنه ليس عند امهاتها ما عند امهات البشر من الرفق والعلم بالتربية والقوة عليها بالاكساف والأصابع المهيئة لذلك اعطيت النفس الام اقتضاءها والاستقلال بأنفسها،

وكذلك ترى كثيرا من الطير كمثل الدجاج و الدراج والقبج تدرج وتلقط حين ينقاب عنها البيض. فأما ما كان منها ضعيفا لا تقوم فيه كمثل فراخ الحمام واليما و الحمر فقد جعل في الأمهات فضل عطف عليها فصارت تُطعم فراخها في فمها بعد ما توعى حواصلها فالتغذية تبقى حتى تستقل بأنفسها.

والذلك لم ترزق الحمام فراخا كثيرة مثل ما ترزق الدجاج لتقوى الام على تربية فراخها فلا تفسد ولا تموت فلا ترى في أيديها اسم الإطعام، والذين جرى عليهم أن لا يتوقفوا عند مسافة الحائط.

And, similar to that you see from the birds like the chicken, and the pheasant, and the partridge insert and pick up when the egg scatters away from it. As from whoever was weak from these, they do not rise like the dove, and the wild pigeon, and the (Australian) red pigeon. There has been made in the mothers, the grace of kindness upon it, so it began feeding its food in its mouth after being aware of its dedication. So, it does not cease feeding it until it (chick) is independent by itself.

And due to that, the dove does not sustain its chicks a lot like what the chicken sustains for the strength of the mother upon the upbringing of its chick, so it does not spoil nor does it die. Therefore, each has been Given a measure from the arrangement of the Wise, the Subtle, the Informed.

انظر إلى قوائم الحيوان كيف تأتي أزواجها لتنتهي لماشي، ولو كانت أفرادا لم تصلح لذلك لأن لماشي يتم نقل قوامه ويعتمد على بعض، فذو القدمينين يتم نقل واحدة ويعتمد على واحدة، وذو الأربع ينقل الثلاثين ويعتمد على الثلاثين، وذلك من خلافة لأن ذا الأربع لو كان ينقل قامتيه من أحد جانبه ويتم نقل قامتيه من الجانب الآخر ما بينت على الأرض كما لا يثبت السبأر وما أشباهه فصار ينقل البين من مقاديه مع البين من ما أبقاه، وينقل الأخرين أيضا من خلاف فيثبت على الأرض ولا يستقل إذا مشى.
Look at the legs of the animal how it has been given pairs prepared for the walking, and if were individual, it would not be correct for that, because the walking moves its leg and relies upon the other, therefore the ones with two legs, moves one and relies upon one, and one with four moves the two and relies upon two, and that different because the one with four, if it were to move two legs from one side and relied upon two legs from the other side, it would not be affirmed upon the ground just as the bed is affirmed, and what resembles it, so the movement of the right is from its front along with the left from its back, and the movement of the other two as well from opposite, thus affirming it upon the ground, and it does not fall when it walks.

Do you not see the donkey how it is humbled for the grinding and the load bearing, and he see the horse left safely, and the camel, a number of men cannot tolerate it if it becomes stubborn, how would it be obedient to the child? And the strong bull, how it bows to its master until he places the yoke upon its neck and ploughs with it? And the honourable horse, gets hit by the swords and the arrows in helping its knight (rider), and the flock of sheep a single man pastures it, and if the sheep were to separate and each one of them takes to a corner he would not recapture these. And similar to that is the entirety of the types, subjugated for the human being. Why is it like that? Except that these are without the intellect and the forethought.

So, these, if they had intellect and forethought in the affairs, it would have been disobedient upon the human being in most of its purposes, until the camel would prevent upon its guide, and the bull upon its master, and the sheep would disperse from its shepherd, and the likes of this from the affairs.

And similar to that are these predators. Had they been with the intellect and forethought, they would have backed each other against the people, becoming creatures, which destroyed them. So, who could have withstood to the lions, and the wolves, and the tigers, and the bears, if they had backed each other against the people? Do you not see how that is forbidden upon them, and they became to a place what would have been fearful from its advent, and its snakes terrorising the dwellings of the people and are refraining from it, then they do not back each other, and do not disperse to seek their livelihood except at night?
فهي مع صولتها كالخائف للإنسان بل مقموعة منهم، ولولا ذلك لسأورتهم في مساكنهم وضيعت عليهم.

These, along with their access, are like scared of the human beings, but (as if) oppressed, prevented from them. And had it not been that, they would have been in their dwelling and constricted upon them.

ثم جعل في الكلب من بين هذه السباع عطف على مالكه ومحاماة عنه وحفاظ له فهو ينتقل على الحيطان والسطوح في ظلمة الليل حراسة منزل صاحبه، وذب الدخان عنه ويبلغ من محبة لصاحبه أن يبذل نفسه للاقطع دونه دون مانتبهت ماله، وبألفه غاية الألف حتى يصير عليه على الجوع والجفوة فلم طبع الكلب على هذا الألف إلا ليكون حارسا للإنسان، له عين بأنياب ومخالب ونباح هائل ليذرع منه السارق ويجبر المواضع التي يحميها ويعضها.

Then, it has been Made to be in the dog, from between these predators, kindness upon its owner and defending from him, and protecting for him. So, it moves upon the walls and the rooves in the darkness of the night to safeguard the house of its master, and defend the treachery from him, and reaches from its love for its master that it gives itself for the death instead of him and his livelihood and his wealth, and is intimate at the peak of intimacy to the extent that it is patient upon the hunger and the disloyalty. So, why is the dog natured upon this intimacy except for it to become a safeguard for the human being, for it being eyes, with fangs, and claws, and a loud bark to frighten the thief from it to avoid the places which are to be protected, and discourages him?

يا مفضل تأمل وجه الدابة كيف هو، فإنك ترى العينين شاخصتين أمامها لتبصر ما بين يديها لئلا تصدم حائرا أو تتردى في حفرة، وترى الفم مشقوقا شقا في أسفل الخط، ولو شق كمكان الفم من الإنسان في مقدم الذقن لما استطاع أن يتناول به شيئا من الأرض إلا ترى أن الإنسان لا يتناول الطعام به ول做完ا هذه تكرمة له على سائر الأكلات؟

O Mufazzal! Contemplate on the face of an animal, how it is, and you will see the two eyes as two fixed in from of it to see what is in front of it, lest it bangs into a wall of falls into a hole. And you see the mouth as ripped, cracked at the bottom of the nose, and if the mouth had been ripped just as it was from the human being in the front of the chin it would not have been able to attain anything with it from the ground. Do you not see that the human being cannot attain the food with his mouth, but with his hand, being an honour for him over the rest of the eaters?

فالما لم يكن للدابة بد تتناول بما العلف جعل حطمهما مشقوقا من أسفل تقطب به على العلف ثم تقضمه، واعينت بالخفة تتناول بما قرب وما بعد.

So, when there does not happen to be a hand for the animal to take the fodder with it, its mouth has been Made to be ripped from its bottom to grab upon the fodder with it, then cut it, and it is assisted by the lips to take with these what is near and what is far.

استبر إلى نذيرها والمتفعة لها فيه فإنه بمتزلة الطبق على الدهر والخليج جميع جبارهما وبيضمها، ومن مناطقها فيه أن ما بين الدبر ومراقب البطن منها وشرب يجمع عليه الذباب والخوف فجعل لما الذنب كالمذة تذوب بما عن ذلك الموضوع.
Consider its tail and the benefit for it in it, for it is at the status of the lid upon the back, and the shame altogether, covering these and hiding these. And from its benefits is that what is between the back and the stomach from these is excreta upon which the flies and the mosquitoes gather, so the tail has been Made for it like the whisk to drive them away from that place.

And from it is that the animal rests to move it and discharge it right and left, for if was standing upon the four (legs) as a whole, and the two front (legs) were occupied with carrying the body from the discharging and the moving, for it in the movement of the tail, there is rest. And in it are other benefits which the imaginations are deficient from knowing its occurrences in the time of need to it.

So, from that is that the animal falls in the mud, and there does not happen to be anything more assisting upon extracting it than grabbing it by its tail. And in the hair of the tail there are many benefits for the people utilising these in their purposes. Then, its back is Made as a flat surface upon the four legs to enable one to ride them, and its shame has been made prominent from its back in order to enable the stallion from achieving it. And if it was below the belly just as the private part of the woman, the stallion would not have been able from it. Do you not see that it would not be able to come to its spouse just as the man come to the woman?

Contemplate on the lips of the elephant and is therein from the subtleness of the arrangement, so it stands of a place of the hand in taking the fodder and the water, and delivers these to its inside. And had it not been that, it would not have been able to take anything from the ground, because there isn’t for it an extended neck like the rest of the animals.

So, when the neck was fixed, there in place of that the long trunk for it in order to attain its needs. Who is that Who Replaced it in place of the organ which is fixed, what could stand in
its place except the One Who is Kind with His creatures? And can this happen with the chaos (non-planning) just as the unjust ones are saying?

If the speaker says, ‘What is the matter with Him not Creating that neck (of the elephant) like the rest of the animals?’ It would be said to him, ‘The head of the elephant, and its ears are a great matter and a heavy load, and had that great load been upon a neck, it would break it and weaken it. Its head is Made to be stuck to its body, lest it would face from it what we described, and there has been Created for it in place of the neck, this trunk to attain its fodder with it. Thus, its fixed neck has been sufficed with what therein is a reachability of its need.

Look not, how the shame of the female of the elephant has been Made to be in the lower part of its belly. So, when there is a need for the copulation, it raises and comes out until the (male) elephant is enabled from attaining it. Take a lesson, how the shame of the female has been Made to be differently of what is in others from the animal. Then this manner has been Made to be in it for the matter in which is the establishment of the lineage and its perpetuity.

Think regarding the creation of the giraffe and its different body part and its resemblance with the body parts of a variety of the animals. Its head is a head of a horse, and its neck is a neck of the camel, and its hooves are the hooves of a cow, and its skin is a skin of a tiger, and the people from the ones ignorant with Allah Mighty and Majestic claim that it is a product from a variety of types! They are saying, ‘And the reason of that is that types of animals of the land, when they came to the water, they imaged upon some of the livestock, and it resulted in the likes of this individual which it is like a collection from various types. And this is ignorance of the one who says it, and scarcity of his understanding of the Creator, Majestic is His Holiness.'
And it isn’t so that every type of animal can impregnate every type. The horse cannot impregnate the camel, nor can the camel impregnate the cow, and rather the impregnation happens from some of the animals in what is similar to it and is near from its own creation, just like the horse impregnates the donkey, so the mule comes out from between the two, and the wolf impregnates the hyena so the mongoose comes out between the two.

So, this is evidence upon that the giraffe isn’t from an impregnation of a variety of types from the animals just as the ignorant ones are alleging. But, it is a wondrous creation from the creatures of Allahazwj, evidencing upon Hisazwj Power which Heazwj is not frustrated by anything, and for it to be known that Heazwj is the Creator of all the types of the animals, Gathering between whatever Heazwj so Desires from their body parts into whichever Heazwj so Desires, and Differentiating whatever Heazwj so Desires from these, and Increasing in the creation whatever Heazwj so Desires, and Reducing whatever Heazwj so Desires, evidencing upon Hisazwj Power upon the things, and nothing frustrates Himazwj, Majestic and Exalted, in Hisazwj Intentions.

As for the length of its neck and the benefits for it in that, so its feed and its pastures are in high-rise foliage from the trees that go up in the air, therefore it is needy to the long neck in order to take by its mouth the ends of those trees, and it feeds from its fruits.
Contemplate on the creation of the monkey and its resemblance with the human being in most of its body parts. ASWS mean the head, and the face, and the shoulders, and the chest, and like that. And similar to that are its bones as well resembling the bones of the humans, and especially from that with the mind, and the acumen by which its feelings can be understood by what it is gestured to, and relates a lot from what it sees the human being does, to the extent that it is the closest from the creation of the human being and his beauty in the arrangement in its creation upon what it is upon.

That would happen to be a lesson for the human being in himself, so he would know that he is from the essence of the animals and their origins, when he was so close from its creation with this closeness, and he, if he had not been for a Grace which Allah azwj Graced him with, regarding the mind, and the intellect, and the talking, he would be like some of the animals.

On top of that, in the body of the monkey are other extras which differentiate between it and the human beings, like the snout and the uncurled tail, and the hair covering the whole body. And this, would not prevent the monkey that he catches up with the human being if it had been Given a mind similar to the human being, and his intellect, and his talking, and the distance distancing between it and the human being with the correctness, it is deficient in the intellect, and the mind, and the talking.

Look, O Mufazzal, at the Subtlety of Allah azwj, Majestic is His azwj Name, with the animals, how He azwj Cladded them with this cladding, from the hair, and the fur, and the wool for its facing the cold and a lot of the afflictions, and Clothed their legs with the pointed hooves, and the flat hooves, and the footwear to protect them from the bare-footedness, when there was neither any hand for it, nor a palm, nor fingers prepared for the spinning and weaving?
ج فكروا بأن جعل كسوتهم في خلقتهم باقية عليهم ما بقوا لا يحتاجون إلى تجديدها والاستبدال بها، فأما الإنسان فإنه ذو حيلة،

Thus, they are stopped, that their cladding is Made to be remaining on their bodies for as long as they remain, not been needy to renew these, and the replacing it. As for the human being, so he is with the mean and a palm ready for the work, so he weaves and he spins and takes the clothing for himself, and changes it year after year, and for him, in that, is an interest from some aspects.

من ذلك: أنه يشتفث بصنعه اللباس عند البيع وما يخرجه إليه الكفاية، ومنها: أنه يستطيع إلى خلع كسوته إذا شاء، ولبسها إذا شاء، ومنها: أن يتخذ لنفسه من الكسوة ضروبا لها غرابة وروعة فيزيتلذ بلبسها وتبادلها.

From that – he is busy in making the clothing’s from the tampering and whatever comes out as sufficient. And from it is that he rests to take off his clothes whenever he so desires and wears whenever he so desires. And from it is that he takes the various clothes for himself as a beauty and splendour, and he derives pleasure by wearing it and changing it.

وذلك يتخذ بالرفق من الصنعة ضروبا من الخفاف والعقال يقي بها قدميه، وفي ذلك معيشة لمن يعمل من الناس وكمبسب يكون فيها معانئهم، ومنها: أنها مأوى وأوقات عيائهم، فصار الشعر واليوبر والصوف يقوم للبيئات مقام الكسوة والإغاف والحواف، والإخفاف مقام الحذاء.

And similar to that he takes with the gentleness from the making of various types of shoes, and slippers to save his feet with these, and in that is a livelihood for one who makes it, from the people, and an earning for a livelihood to happen to be for them. And from it is their subsistence and the subsistence for their dependants. Thus, the hair, and the fur, and the wool become stand for the animals in the place of the clothing, and the pointed hooves, and the flat hooves, and the footwear in the place of the shoes.

فكرياً أفضل في خلقة عجيبة جعلت في البهائم، فإنهم يوارون أنفسهم إذا ماتوا كما يواري الناس موتاهم، وإلا فأين جيف هذه الوحش والسباع وغيرها لا يرى منها شيء؟ وليست قليلة فتكون فيها، بل لو قال قال: إنها أكثر من الناس. إعا الكر، من الناس لصدق.

Think, O Mufazzal, regarding the wondrous creation Made to be in the animals, for they are burying themselves when they are dying just as the people bury their deceased, or else so where is the decay (carcasses) of these beasts and the predators and others, nothing is seen from these? And they aren’t a few, so they could be hidden for their scarcity. But, if a speaker were to say, ‘These are more (in number) than the people’, he would have spoken the truth.

فاعثر ذلك مما تراه في الصحاري والجبال من أسراب النظا والخمار والخمار والووادي والرايا وغير ذلك من الوحش، وأصناف السباع من الأسد والياجذ والذنب والنمور وغيرها، وضروب الهوايات والحواف، ودوباء الأرض.

So, consider that with what you see in the deserts, and the mountains from the flocks of the antelopes, and the oxen, and the donkeys, and ibices, and the deers, and other than that
from the animals, and the types of predators from the lions, and the hyenas, and the wolves, and the tigers, and others, and variety of the vermins, and the insects, and the livestock of the earth.

And similar to that are the flocks of the birds from the crows, and the pigeons, and the geese, and the shorebirds, and the doves, and predatorily birds altogether, and all of these, nothing is seen from them when they die, except the one after the one gets hunted or devoured by a predator.

So, when they sense the death, they disappear in a hidden place and they are dying therein, and had it not been that, the deserts would be filled up from these to the extent that it would spoil the smell of the air, and diseases and the plague would occur.

Therefore, look at this which the people are ending up to, and understand it with the first example which had been struck for them (Qabeel™ burying Habeel™), how it has been Made to be a nature and burying among the animals and others, for the safety of the people from the harm which would occur upon them from the diseases and the spoiling.

Think, O Mufazzal regarding the acumen which has been Made to be in the animals for their interests with the natures and the subtle creation from Allah™ Mighty and Majestic for them, lest anyone from His™ creatures would be devoid from the Favour of the Majestic and Mighty, not by intellect and acumen.

So, the deer eats the snake, and it gets thirsty with intense thirst, but it prevents from drinking the water fearing from spread of the poison in its body which would kill it, and it pauses upon the well and it is a thirsty effort, so it shrieks a loud shriek and does not drink from it, and if it were to drink, it would die immediately. Look at what is Made to be from
the nature of these animals from the overwhelming thirst fearing from the harm in the drinking, and that is from what the intellectual human almost cannot grasp in himself.

And the fox, when it lacks food and blows its belly until the bird reckons it is dead. But, when it falls upon it, it surprises it and leaps upon it and grabs it. Who assisted the fox who is speechless and the deliberateness with this trick, except the One\textsuperscript{sww} Who Guaranteed its sustenance for it from this, and it’s like?

It is so that when the fox is weak from most of the predators which are stronger upon him, from acquiring the hunt, eyes with the plotting, and the acumen, and the trickery for its livelihood, and the dolphins seeking a prey of the bird, so its trickery in that would happen to be that it would take the fish and kill it, and tear it until it floats upon the water. He hides under it and the water which is upon it, its person not being seen. So, when the bird falls upon the floating fish, it leaps towards it and catches it. Therefore, look at this trickery, how it is made to be a nature in this animal for some of its interests?'

Al-Mufazzal said, 'I said, 'Inform me, O my Master\textsuperscript{asws}, about the dragon and the cloud'.'

He\textsuperscript{asws} said: 'The cloud is allocated with it, snatching it away wherever it may be, just as a rock snatches away the magnetism of the iron, and it does not emerge its head in the ground fearing from the cloud, not does it come out except in the heat when the sky is correct and there does not happen to be in it a speck of a cloud'.

I said, 'So, why is the cloud allocated with the dragon, lying in wait for it, and snatching it when it finds it?' He\textsuperscript{asws} said: 'To defend the people from being wounded'.

قال المفضل: فقلت: خبرني يا مولاي عن التنين والسحاب،
Al-Mufazzal said, ‘I said, ‘You\textsuperscript{asws} have described to me, O my Master\textsuperscript{asws}, from the matters of the animals what is there in a deliberation for one who considers, so described to me the small red bee, and the ant, and the bird’.

He\textsuperscript{asws} said: ‘O Mufazzal! Contemplate on the face of the small red bee, the petty, the little. Do you find any deficiency in it from what wherein is its interest? From where is this determination and the correctness in the creation of the red bee except from the arrangement of the Custodian in the small of the creatures and its large ones?

Look at the ant and its accumulation in collecting the subsistence and its preparation, and you will see the community from it transferring the grain to its home, being at the status of a community from the people transferring the food or something else. But, for the ant, in that, from the struggle and the activity what isn’t for the people, the like of it.

But, do you not see them assisting each other upon the transfer just as the people assist each other upon the work? Then, they are deliberating to the grain, and they are cutting it into pieces lest it grows, and it spoils upon them, and if wetness hits it, so they separate it until it dries up. Then, the ant does not take to a place except in a high part from the ground so that the flood does not flow to it and drowns it. (Is) all this without intellect or acumen (insight)? But, it is a manner Created upon it for its subtle interest from Allah\textsuperscript{azwj} Mighty and Majestic.

Look at this which is called ‘Al Las’ (dragonfly?), and the generality have named it as ‘lion of the flies’, and what it has been Given from the tricks, and the kindness in its life, and you will see it senses as being with the flies to be nearby from it, leave it for a while until if it is dead, there being no movement with it. So, when the fly sees it, and feels secure and become neglectful from it, until it is at a precise distance from it where it can attain it, then leaps upon it and grabs it. When it does take it, covers upon it with its whole body fearing...
that it might be rescued from it. It does not cease to be capturing upon it until it senses that it has weakened and relaxed, then it faces towards it and pierces it, so it eats it and live with that from it.

As for the spider, so it weaves that web and takes it as a trap and a snare for the flies, then it hides inside it. When the fly thrusts into it, it attacks upon it, stinging it time after time, and it live with that from it. Like that, it is related of the prey of the dogs and the leopards, like this is related of the prey of the snares and the ropes.

Look at these weak animals how it has been Made to be in its nature what the human being cannot reach except by means and utilising the tools in it. So, do not be despising with anything when there was a clear lesson in it, like the red bee and the ant, and what resembles that, for the noble meaning has been represented with the despicable thing, therefore do not waste that just as one does not waste the Dinar, and it is from gold, that one would weight its weight from iron.

Contemplate, O Mufazzal, on the body of the bird and its creation, for where it is able to be able to fly in the air, lightness of its body and integration of its creation. It has been reduced with from the four legs, to be upon two, and from the five fingers to be upon four, and from the two implements of the droop and the urine upon one combined.

Then, it has been Created with limited breasts to ease upon it when it breaks through the atmosphere, how it takes off in it, just as the ship has been made with these preparations to break the water and be implemented in it. And there has been Made to be long feathers in its wings and its tail to ease with it for the flying, and the whole of it is covered with the feathers to enter into the air and stay there.
And when it is determined that its food should happen to be the seed and the flesh, it swallows without chewing, being deficient of the teeth in its creation, and there has been created for it a solid, rigid beak, taking by its food by it, and it does not wear off from piercing the meat. And when it has no teeth and becomes swallowing the whole grain, and the chunks of meat, it is assisted by the extra heat in the inside grinding the food for it, becoming needless with it from the chewing.

And consider that the seed of the grape and other comes out from the inside of the human being, whole, and it gets grinded in the inside of the bird, no trace being seen for it. Then it is Made from what lays the eggs and does not give birth directly, lets it becomes too heavy from the flying, for had it been a chick in its inside, it would remain until it is burdened and weighed down from the advancing and the flying. All things from its creation has been Made similar for the matter, which is Ordained to happen upon it.

Then the travelling bird comes in the air and sits upon its egg preparing it for a week, and some of them for two weeks, and some of them for three weeks until the chick hatches from the egg. Then it turns towards it and opens (its throat) for the wind to widen its throat for the food intake. Then it raises it and feeds it with what it can live with. So, who encumbered it that it should hold the food and bring it out after it had settled in his throat, and feed its chick with it? And for which meaning does it bear these difficulties and it isn’t with acumen nor any thinking?

And it does not hope in its chick what the human being hopes for in his children from the honour and the help, and remaining of the male? So, this, it is a deed testifying that it is king upon its chick, perhaps it does not recognise it nor does it think regarding it, and it is a perpetuation (propagation) of the lineage and its remaining, a kindness from Allahazwj, Exalted is Hisazwj Mention.
انظر إلى الدجاجة كيف تهيج لحضن البيض والتفريخ وليس لها بيض يجمع ولا كر موطن بيت تبحث وتنشب وتيفو وتمتع من الطعم حتى يجمع لها البيض فتحضنه وتفريخ فلم كان ذلك منها إلا لاقامة النسل؟ ومن أخذها بإقامة النسل ولا روية ولا تفكر لولا أثنا محبولة على ذلك؟

Look at the chicken, how it gets excited for the incubation of the egg and the hatching, gathering of eggs for it or a nest as a home, but it emits, and swells, and clenches and refrains from the food until the eggs are gathered for it, so it incubates and hatches. So, why was that from it except for the establishment of the lineage? And who took it with establishing the lineage, and there is neither any acumen nor any thinking, if it had not been a natural propensity (inclination) upon that?

اعتبر بخلق البيضة وما فيها من المح الاصفر الخاثر، والماء الابيض الرقيق، فبعضه لينتشر منه الفرخ، وبعضه ليغذي به، إلى أن تنقاب عنه البيضة، وما في ذلك من التدبير فإنه لو كان نشو الفرخ في تلك القشرة المستحصنة التي لا يمسى عليها إلا عرض لها لجعل معه في جوفها من الغذاء ما يكتفي به إلى وقت خروجه منها، كمن يحبس في حبس حصين لا يوصل إلى من فيه فيجعل معه من القوت ما يكتفي به إلى وقت خروجه منه.

Consider the creation of the egg and what is therein from the yellow coagulated yolk, and the thin while water. Part of it, the chick would come from it, and part of it would feed with it, until the egg is broken from it, and what is therein from the arrangement. If the chick had been born in that fortified crust which nothing can reach to it, it is made to be with it in its inside from the food what it could be sufficed with until the time of its exit from it, like the one who is withheld in a fortified prison, no one can arrive to him in it, so it is made to be with him, from the feed, what he could be sufficed with up to the time of his exit from it.

ففكر في حوصلة الطائر وما قدر له، فإن مسلك الطعم إلى القائصة ضيق لا ينفذ فيه الطعام إلا قليلا قليلا، فلو كان الطائر يلقي حبة ثانية حتى تصل الأولى إلى القائصة لطال عليه، ومن كان يستوفي طعمه؟ فإنما يتلعبه اعتلالا لشدفة الحذر.

Think regarding the crop (food collection pouch) of the bird and what is determined for it, for the course of the food to its stomach is narrow, the food cannot go through it except little by little. So, if the bird cannot swallow a second seed until the first one arrives to its stomach, it would be prolonged upon it, and when would it finish its meal? So, rather, the misappropriation confuses it due to the severity of the caution.

فجعلت الحوصلة كالمخلاة للمخلطة أمامه ليوعي فيها ما أدرك من الطعام بسرعة ثم تنقى إلى القائصة على مهل، وفي الحوصلة أيضا خلة أخرى، فإن من الطائر ما يحتاج إلى أن يرق فراشه فيكون رد للطعم من قرب أسهل عليها.

The crop has been Made to be like the temporary storage for undigested (feed) in order to store in it whatever it gets from the food quickly, then move it to the stomach upon an opportunity. And in the crop as well there is another behaviour, for, from the birds is one which is needy to feed it’s chick, so its return to the feed from nearby would be easy upon it.
قال المفضل: فقلت يا مولاي إن قوما من المعطلة يزعمون أن اختلاف الألوان والأشكال في الطير إنما يكون من قبل امتزاج الاختلاط واختلاف مفادية برمح و الأهمال.

الفضل مفسدة، قال: 'المفضل! هذه الطيور التي تراه في الطواويس والدرج والتنزيم على استواء ومقابلة كنحو ما يخطط بالاقلام كيف يأتي به الامتزاج المفدى على شكل واحد لا مختلف! ولو كان بالأهمال لعدم الاستواء ولكن مختلفاً.

He said: 'O Mufazzal! This decoration which you see in the peacock, and the pheasant, and the parrots are upon the same and parallel, like what is written with the pens, how it comes with the mixture borne upon one face, not different? And if it was with the chaos, the sameness would not be there, but it would be different.

تأمل ريش الطير كيف هو؟ فإنك تراه متسوجاً كنسج الثوب من سلوك دقيق قد ألف بعضه إلى بعض كتأليف الخيط إلى الخيط والشعرة إلى الشعرة، ثم ترى ذلك النسج إذا أثبته يفتح فليلاً ولا ينقض لن intoxاله الريح فقبل الطائر إذا طار.

Contemplate a feather of the bird, how it is, and you will see it inter-woven like the weaving of the cloth from thin thread interlaced upon each other, like a composition of the thread to the thread, and the hair to the hair. Then, you see that weaving, if it is extended, it opens up a little but it does not go apart for the wind to enter, so the bird would drop off when it (nest) flies.

وترى في وسط الريشة عمودا غليظا متينا قد نسج عليه الذي هو مثل الشعر ليمسكه بكلابه، وهو القصبة التي هو في وسط الريشة، وهو مع ذلك أحبوب ليخف على الطائر ولا يعوقه عن الطيران.

And you see in the middle of the feather, a heavy, solid column which has been woven upon by that which is like the hair to withhold it by its hardness, and it is the reed which is in the middle of the feather, and it, along with that, is hollow for it to be light upon the bird, and not hinder it from the flying.

هل رأيت يا مفضل هذا الطائر الطويل الساقين؟ وعرفت ماله من المنفعة في طول ساقيه، فإن له أكثر ذلك في ضحضا من الماء فتراه ساقين طويلين كانه ريبته فوق مرقب وهو يتأمل ما يجد في الماء فإذا رأى شيئاً ما بيتوق به خطى خطوات رقيقة حتى يتناوله، ولو كان قصير الساقين وكان يخطو نحو الصيد ليأخذه بصبب بطنه الماء فيشر ويزدهر منه فتفرقه عنه فخلق له ذلك العمودان ليدرك بهما حاجته ولا يفسد عليه مطلبته.

Have you seen, O Mufazzal, this bird with long legs? And you will understand what is for it from the benefits in having long legs, for most of the time it is in shallow water, and you see it with long legs as if it is a guard above a watchtower, and it is contemplating what is crawling in the water. So, when it sees something from what it anticipates with it gradually, with delicate steps until it catches it. And had it been of short legs, and stepped near to the
prey in order to seize it, its belly would have hit the water and it would have rippled and shook from it. Therefore, those pillars (long legs) have been Created for it, to achieve its needs by them and its aim would not be spoilt upon it.

تأمل ضروب التدبير في خلق الطائر فإنك تجد كل طائر طويل الساقين طويل العنق وذلك ليتمكن من تناول طعمه من الأرض
ولو كان طائر الساقين قصير العنق لما استطاع أن يتناول شيئا من الأرض، وربما اعنى مع طول العنق بطول المناقير ليزداد الامر
 عليه سهولة له وإمكانا أفلا ترى أنك لا تفتني شيئا من الخلقة إ ؟ ووجدته على غاية الصواب والحكمة؟.

Contemplate the variety of arrangements in the creation of the bird, and you will find every bird with long legs being with the long neck, and that is to enable it to attain its food from the ground, and if the legs were long and a short neck, it would not have been able to attain anything from the ground. And sometimes it is assisted with the long neck by the long beak, in order to increase the matter of ease upon it, and enablement. Do you not see it; you do not investigate anything from the creation? And you would have it upon a peak of correctness and the Wisdom?

انظر إلى العصافير كيف تطلب أكلها بالنهار فهي لا تفقد؟ ولا هي تبدها بجموعا معدا بل تناه بالحركة والطلب، وكذلك الخلق
كله فسحه من قدر الزق كيف يسره؟ فلم يجعله مما لا يقدر عليه إذ جعل للخلق حاجة إليه ولم يجعله مبذولا ونيل بالاهتيا إذ
كان لا صلاح في ذلك فإنه لو كان يوجد بجموعا معدا كانت البهائم تتقلب عليه ولا تنقلع حتى تبهم فتقلل،

Look at the sparrow how it seeks its meal by the day and it does not lose it? And it does not find it gathered deliberately, but it attains it by the movement and the seeking. And, similar to that is the whole of creation. So, the Glorious is the One azwj Who Determined the sustenance, how is His azwj Strength? He azwj has not Made, from what He azwj has not Determined upon it, When He azwj Made for the people, a need to it, and did not Made it a waste, and it can be attained with ease, what if there was no interest in that. If it had count (food) gathered, prepared, the animals would have fluctuated upon it, and not moved (from it) until they slept, and be destroyed.

وكان الناس أيضا يصيرون بالفراغ إلى غاية الاشر والبطر حتى يكثر الفساد ويظهر الفواحش.
أعلمت ما طعم هذه الاصناف من الطير التي لا تخرج إلا بالليل كمثل اليومن واهام والخفافش؟

And the people as well, being with the free time, are coming to the peak of evil and the wicked until the corruption abound and the immoralities appear. Didn’t asws let you know what food there is for these types from the birds which do not come out except at night, like the owl, and the masked owl, and the bat?’

قلت: لا يا مولاي,

I said, ‘No, my Master asws!’

قال: إن معاشها من ضروب تنتشر في هذا الجو من البعوض واللحفن حتى يكثر الفساد ويظهر الفواحش، أعلمت ما طعم هذه الاصناف من الطير التي لا تخرج إلا بالليل كمثل اليومن واهام والخفافش؟
أين يأتي ذلك كله إلا من القرب؟ فإن قال قائل: أنه يأتي من الصحاري والبراري، قيل له: كيف يوافي تلك الساعة من موضع بعيد؟ وكيف يبصر من ذلك البعد سراجاً في دار محفوفة بالدور فيقصد إليه؟

He asws said: ‘Their livelihood is from a variety scattered in the air, from the mosquitoes, and the butterflies, and it’s like the grasshopper, and the dragonflies, and that is because these varieties are sent in the air and no place is empty from these. And consider that when you place a lantern at night or a roof, or a courtyard of a house, a lot of these would gather to it. From where do all of that come from, except from nearby? So, if a speaker says, ‘They come from the desert and the prairies’, it would be said to him, ‘How can they meet up at that very moment from a remote place? And how can they see a lantern in a house from that distance, perilous (dying for) with the circling, so it aims to it?’

مع أن هذه عيانا تتهافت على السراج من قرب فدل ذلك على آها منتشرة في كل موضع من الجو، فهذة الاصناف من الطير تلتسمها إذا خرجت فتفتكوّت بما. فانظر كيف وجه الرزق لهذه الطيور التي لا تخرج إلا من بيت، وانتقل من هذه الضروب المنتشرة في الجو، واعرف مع ذلك المعنى في خلق هذه الضروب المنتشرة التي عسي أن يظن أن هذا فصل لا معنى له.

Along with that is that these can been seen altered to the lantern from nearby, so that evidence upon that these are scattered in every place from the air. These types of the birds seek them when they come out and live by it. Look at how is the aspect of the sustenance for these birds which do not come out except at night, from these varieties scattered in the air, and recognise along with that, the meaning in the creation of these scattered varieties which perhaps a thinker would think that it is an extra, there being no meaning for it.

خلق الخفاش خلقة عجيبة بين خلقة الطير وذوات الاربع أقرب، وذلك أنه ذو اذنين ناشزتين وأسنان ووبر وهو يلد ولادا ويرضى ويبول ويمشي إذا مشى على أربع، وكل هذا خلاف صفة الطير، ثم هو أيضاً من أشياء الرياح ونهر الفراش وما أشبهه.

Creation of the bat is a wonderful creation between the birds, and with the four is closer, and that is because it is with two protruding ears, and teeth and furs, and it begets children, and breastfeeds, and urinates, and walks when it walks upon four. And all this is opposite to the attributes of the bird. Then it, as well, is from what comes out at night and feeds from what flies in the air, from the butterflies and what resembles it.

وقد قال قائلون: إنه لا طعم للخفاش، وإن غذاءه من النسيم وحده، وذلك يفسد ويبطل من جهتين: إحديهما خروج ما يخرج منه من النقل والبول فإن هذا لا يكون من غير طعم، والأخرى أنه ذو أسنان ولو كان لا يطعم شيئاً لم يكن لديه معنى، وليس في الخلق شيء لا معنى له.

And the speakers have said, 'There is no food for the bat, and that its feed is from the gentle breeze alone’. And that is invalid and false from two aspects – one of that is the excretion what comes out from it from the excreta and the urine, and that cannot happen from without food; and the other is that it is with teeth, and if it was not eating anything, there would have been no meaning for the teeth in it, and there is nothing in the creation which has no meaning to it.
And as for the purpose in it, it is well known to the extent that its droop entered into some of the treatments, and from the great purpose in it is that its wondrous creation evidences upon the Determination of the Creator, Majestic is His azwj Glory, and His azwj Utilisation in whatever He azwj so Desires, howsoever He azwj Desires from for a variety of interests.

As for the small bird which is called ‘Ibn Tamrat’ (Pipit). It lives in some of the times in some of the trees. Look at a great snake which has come around its nest and opened its mouth to devour it. While it turns around and is desperate in seeking a means from it, when it finds bones, so it carries it and throws it in the mouth of the snake, and the snake does not cease to twist and turn until it dies. Do you see that if I asws had not informed you with that, it would have come in your mind or in someone else’s mid that it happens from the bone, a great benefit like this, or it happens from a small bird or a big one, the like of this ploy?

Consider this and a lot of things happening to have benefits in these which you do not recognise except by an event occurring with it or a news you hear with it. Look at the bee and its confluence in making the honey, and the construction of the hexagonal homes, and what you see in that is its gathering from the miniscule cleverness. So, when you contemplate the work, you will see it as wondrous, subtle; and when you see the worker you will find it great, nobler than the people. And when you return to the doer, you will find him stupid, ignorant with himself, and more from besides that.

In this, there is clear evidence upon that the correctness and the wisdom in this construction isn’t of the bee, but it is of the One azwj Who Natured it upon this and Subdued it with regards to it for the interest of the people.
انظر إلى هذا الجراد ما أضعفه وأقواه، فإنك إذا تأملت خلقه رأيته كأضعف الأشياء، وإن دافعت عساكره نحو بلد من البلدان لم يستطيع أحد أن يحميه منه. ألا ترى أن ملكاً من ملوك الأرض لو جمع خيله ورجاله لم يقدر على ذلك؟

أليس من الدلائل على قدرة الخالق أن يبعث أضعف خلقه إلى أقوى خلقه فلا يستطيع دفعه؟

Look at this locust how weak it is and how strong (at the same time). When you contemplate its creation (body), you would see it like a weak thing, and if it advances its army to a city from the cities, no one is able to protect himself from it. Do you not see that a king from the kings of the earth, if he were to gather his cavalry and his infantry to protect his country from the locust, he would not be able upon that? Isn’t it from the evidence upon the Power of the One Who He Sends the weakest of creatures to the strongest of creatures, but they are not able to repel it?

انظر إليه كيف ينساب على وجه الأرض مثل السيل فيغشي السهل والجبل والبدو والحضر، حتى يستر نور الشمس فلو كان هذا من ما يصنع باليد، متى كان يجتمع منه هذه الكثرة، وفي كم من سنة كان يرتفع فاستدل بذلك على القدرة التي لا يؤدودها شئ وبكتر عليها.

Look at how its glides upon the surface of the earth like the flood, and it overwhelms the coast, and the mountain, and the rural areas, until it veils the light of the sun due to their numbers. If this had been from what the hands make, when would this number of them gather, and in how many years would they arise. Thus, it evidences with that upon the Power of the One Who, is not assisted upon anything, and He Multiplies upon it.

تأمل خلق السمك ومشاباته للامر الذي قدر أن يكون عليه فإنه خلق غير ذي قوائم لأنه لا يحتاج إلى المشي فمسكنه الماء، وخلق غير ذي رئة لأنه لا يستطيع أن يتنفس وهو منغمس في اللجة، وجعلته له مكان القوائم أجنحة شداد يضرب بها في جانبه كما يضرب الملاح بالمهاзов من جانبي السفينة، وكسي جسمه قشوراً متداخلة كتباط الدروع والجواش لقيه من الآفات.

Contemplate of the creation of the fish and its similarities for the affairs which have been Determined to happen upon it, for it has been Created without legs because there is no need for it to walk when its dwelling is the water, and Created without aeration because it is not able to breathe while it is immersed in the depths of the sea. And there have been Made for it, in place of the legs, strong fins to strike with these by its side just as the sailor strikes with the paddles from the two sides of the ship. And its body is cladded with hard interlocking crusts like overlapping shields to protect it from the afflictions.

فأعين بفضل حسن في الشم لان يصره ضعيف والماء يحكمه، فقصر يشم الطعام من الابد بعدد فينتجه، ولا يكفيه يعلم به وفصوله؟ واعلم أن من فيه إلى صوامعه منافذ فهو يعب الماء يلهه ويرسله من صوامعه فتروى إلى ذلك كما يتروح غيره من الحيوان إلى تنفس هذا السهم.

Thus, it is assisted by the excellent sense of smell because its sight is weakened and the water veils it, so it comes smelling the food from a remote distance and seeks it, or else how would it know of its place?
And know that from its mouth to its inner ear, there are outlets, and it takes in the water with its mouth and sends it out from its outlets, and it circulates to that just as the others from the animals circulate to a breeze, this gentle breeze.

Think now regarding the abundance of its species and what it has been specialised with from that, and you will see in the inside of the one fish, the eggs which its numbers cannot be counted, and the reason regarding that is that there is capacity for the variety of the animal to feed from it, for most of it is eaten by the fish, to the extent that the predators as well in the edges of the depths engaging upon the water as well preying upon the fish, and when it passes by it, ravishes (overcomes) it.

So, when the predators eat the fish, and the bird eat the fish, and the people are eating the fish, and the fish eat the fish, it was from the arrangement in it that these would happen to be upon an abundance.

When you want to recognise the capacious Wisdom of the Creator and the deficient knowledge of the created beings, then look at that is in the seas from the variety of the fishes, and creatures of the sea and the shells, and the varieties which cannot be counted nor can its benefits be recognised except the thing after the thing, which the people realise by the causes of the occurrences, like the cochineal.

But rather the people recognised its colour by a dog wandering upon the beach of the sea, and it finds something from the type which is called a snail, so it ate it, and its nose was coloured by its blood. So, the people looked are its beauty and took it as a dye, and the likes of this from what the people pause upon, year after year, and era after an era'.

قال المفضل: حان وقت الزوال فقام مولاي عليه السلام إلى الصلاة، وقال: بكر إني غدا إن شاء الله تعالى فانصرفت وقد تضاعف سروري بما عرفنيه على شاطئ البحر فوجدت شيئا من الصنف الذي يسمى الحلزون فأكلته فاحتضن خطمها بدمه فنظر الناس إلى حسنه فاتخذوه صبغا، وأشباه هذا مما يقف الناس عليه حالا بعد حالا بعد زمانا بعد زمان.
Al-Mufazzal said, ‘The time for midday came, so my Master asws arose to perform the Salat, and said: ‘Come to me asws early tomorrow, if Allah azwj the Exalted so Desires’. I left and my cheerfulness has doubled with what he asws had made me understand, excited with what he asws had inclined me towards, praising to Allah azwj upon what I had been given, and I spent my night cheerful, happy’. The second sitting was complete.

The third sitting – Al-Mufazzal said, ‘So when it was the third day, I went early morning to my Master asws, and he asws permitted for me and I entered, and he asws permitted for me with the sitting, so I sat.

He asws said: ‘The Praise is for Allah azwj Who Chose us asws and did not Choose against us asws. He azwj Chose us asws by His azwj Knowledge, and Assisted us asws by His azwj Forbearance. One who turns against us asws, so the Fire would be his abode, and one who suffices with the shade of our asws tree (Family), the Paradise would be his resting place.

I asws have expounded for you, O Mufazzal, the creation of the human being and what is arranged with him, and his transfer in his situation and what is therein from the lessons, and I asws expounded for you the matter of the animals, and I asws am beginning now with the mention of the sky, and the sun, and the moon, and the stars, and the orbits, and the night, and the day, and the heat, and the cold, and the winds, and the four seasons, the earth, and the water, and the air, and the fire, and the rain, and the rocks, and the mountains, and the clay, and the stones, and the mines, and the vegetation, and the palm trees, and the tree, and what is in that from the evidence and the lesson.

Think, regarding the colour of the sky and what is therein from the correctness of the arrangement, for if this colour is the most intense of the colours compatible with the sight and strength to the extent that from the qualities of the physicians to one who has been hit by something harmful for his sight, to habituate the looking at the green and whatever is closer from it to the black (dark green) to the extent that he would prescribe one to look with all his view into a green container filled with water.
فانظر كيف جعل الله جل وتعالى أديم السماء بهذا اللون الاخضر إلى السواد ليمسك الابصار المنقلبة عليه فلا ينكأ فيها بطول مباشرتها له فصار هذا الذي أدركه الناس بالفكر والرؤية والتجارب يوجد مفروحا منه في الخلق حكمة بالغة ليعتبر بها المعتبرون، ويفكر فيها الملحدون، قالهم الله ﷺ أن يوفقون.

Look at how Allah ﷺ, Majestic and Exalted, has Made the lining of the sky in this green colour to the black, in order to hold the gaze turned towards it, and he does not give up in it with the prolonged looking at it. So, this has come by which the people realised with the thinking and the seeing, and the experimentation found, taken for granted from it regarding the creation, a conclusive Wisdom for the lesson learners to take lessons from it, and the atheists to think with regards to it, May Allah Fight them! How deluded they are [9:30].

ففكر يا مفضل في طلوع الشمس وغروبها لاقامة دولتي النهار والليل فولا طلوعها لبطل أمر العالم كله فلم يكن الناس يسعون في معايشتهم واتصافاتهم في مسيرتهم، ولما يكونون يتهونون بالعيش مع فقدهم لذة النور وروجه، والارب في طلوعها ظاهر مستغن بظهوره عن الاطناب في ذكره والزيادة في شرحه

Think, O Mufazzal, regarding the rising of the sun and its setting for the establishment of the two states of the day and the night. Had it not been for its rising, the affairs of the world would have been invalidated and the people would not have strived in the livelihood and disperse regarding their affairs, and the world would have been dark upon them, and they would have been welcoming with the live along with losing their pleasure of the light and its cheerfulness. And the purpose in its rising is apparent. It is needless from exaggerating its mention and the increase in its explanation.

بل تأمل المنفعة في غروبها، فولا غروبها لم يكن للناس هدء ولا قرار مع عظم حاجتهم إلى الهدوء والراحة لسكون أجسامهم وجميع حواسهم وانبعاث القوة الهاضمة لفضم الطعام وتغذيته الغذاء إلى الاعضاء ثم كان الحرص يستحبهم من مداومة العمل ومطاعنه على ما يعتزم نكايته في أجسامهم فإن كثيرا من الناس لولا جثوم هذا الليل لظلمتهم عليه لم يكن لهم هدء ولا قرار حرضا على الكسب والجمع والادخار

But, contemplate on the benefits in its setting. If there did not happen to be for the people any calm or tranquillity along with a great need of theirs to the relaxation and the rest to settle their bodies, and resting of their senses, and recuperation of the strength of the digestion to digest the food, and implement the food to the body parts, then the greed would have carried them from the perpetual work and its prolongation upon what would magnify its complaint in their bodies, for a lot of people, if it hadn’t been for the squetting of the night of the darkness upon them, there would neither have been any calm nor tranquility for them, being greedy upon the earning and amassing and hoarding.

ثم كانت الأرض تستحمي بدوام الشمس بضيائها وتصحي كل ما عليها من حيوان ونبات فدقرها الله ﷺ حكمتها وتدبيره تطلع وتنا وغرب وقتا مترازا سراج يرفع لاهل البيت تارة ليقضوا حوائجهم ثم يغيب عنهم مثل ذلك ليهدؤوا ويقروا فصار النور والظلمة مع تضافهما متفاوتين متظاهرين على لما فيه صلاح العبّا ﷺ وقومه.
Then the earth would have heated up by the perpetual sunshine and heat up all what is upon it, from the animals, and vegetation. Therefore, Allah^{azwj} Determined it, by His^{azwj} Wisdom, and His^{azwj} Arrangement, to emerge it at a time and set at a time, being at the status of a lamp sometimes raised for the people of the house for them to fulfil their needs, the it disappears from them like them, for them to calm down and acknowledge. So, the light and the darkness came to be with their opposite (qualities) Guided demonstrators upon with what is therein an interest of the world and its standing.

ثم فكر بعد هذا في ارتفاع الشمس وانحطاطها لإقامة هذه الازمنة الأربعة من السنة وما في ذلك من التدبير والمصلحة، ففي الشتاء تعود الحرارة في الشجر والنباتات فتولد فيها مواد النبات، ويستكثف الهواء فيفسى منه السحب والمطر، وتندى أبدان الحيوانات وتعود،

Then think after this, regarding the rising of the sun and its setting to establish these four times (seasons) of the year, and what is in that from the arrangement and the interest. In the winter, the heat acclimatises in the tree and the vegetation, and there are born fruit plants in these, and the air condenses and from it the clouds and the rains are raised, and the bodies of the animals are strengthened.

وفي الربيع تحرك وتنشر المواد المولدة في الشتاء فتطلع النباتات، وتثور الأشجار، ويهيج الحيوانات،

And in the spring, the plants which were born in the winter stir and appear and the vegetation appears, and the trees radiate, and the animals get excited for the copulation.

وفي الصيف يحتدم الهواء فتنضج الفواكه، وتتحلل فضول الابدين، ويتجف وجه الأرض فتهيأ للبناء والعمال،

And in the summer, the air rages and the fruits ripen, and the excretion of the bodies disintegrates, and the surface of the earth dries up preparing for the construction and the work.

وفي الخريف يصفو الهواء، ويرتفع الأمراض، ويصح الابدين، ويتملأ الليل فيمكنا فيه بعض الأعمال لطولته، ويطيب الهواء فيه إلى مصالح أخرى لو تقصيت لتذكرها لطاف فيها الكلام.

And in the autumn the air clears, and the diseases are raised, and the bodies are healthy, and the night is extended, and some of the works are enabled due to its length, and the air is good in it to other interest, if you were to search its mention, the speech would be prolonged regarding it.

فكُر الآن في تنقل الشمس في البروج الأربعة عشر لاقامة دور السنة، وما في ذلك من التدبير فهو الدور الذي تصبح به الأزمنة الأربعة من السنة: الشتاء، والربيع، والصيف، والخريف، ويستوفيها على النبات، وفي هذا المقدار من دوران الشمس تدرك الغلات والثمار، وتنتهي إلى غايتها، ثم تعود فيستأنف النشوء والنمو,

Think now regarding the transfer of the sun in the twelve constellations to establish the circle of the year, and what is in that from the arrangement, for it is the circle which the four
times from the year are correct with it – the winter, and the spring, and the summer, and the autumn, and are fulfilled upon the perfection; and in that is the measurement from the rotation of the sun and the achievement of the yields and the fruits, and these to their peaks, then repeats to resume the development and growth.

Do you not see the year is measured by the sun from the (constellation) Aries to the Aries. So, by the year and its counterparts the times are weighed from the time Allah azwj the Exalted Created the world to all times and period from the bygone days, and by it the people account the deeds, and the timings timed for the debts, and the wages, and the dealings and other than that from their matters. And the course of the sun perfects the year and establishes the accounting of the times upon the correctness.

Look at its rising upon the world, how it is regulation to happen, for it were to emerge in a particular place of the sky and it stops, not returning to what its rays have arrive to, and their benefits to a lot of the entities, because the mountains and the walls would be obstructing these (rays). Therefore, the emergence has been Made to be in the first part of the day from the east, and its shines upon what is in front of it from the face of the west, then it does not cease to circle and overwhelm an entity after an entity until it ends up to the west, so it shines upon what had been veiled from it in the beginning of the day. Thus, there does not remain any place from the places except it takes its instalment from the benefits from it.

And the purpose which has been Determined for it, and if the measurement of the year or part of the year was to differ, how would their state come to be? But, how would it happen for them, along with that, any survival? Don’t the people see how these sublime affairs are for which there are no means with them regarding these? Thus, the flow upon its flows came to be not to be suspended, nor delayed from its timings for the interest of the world and what is therein in its survival.
استدل بالقمر ففيه دلالة جليلة تستخدمها العامة في معرفة الشهور، ولا يقوم عليه حساب السنة، لأن دوره لا يشفى في الأربعة الابراج، وشروق الأماكن وترتيلها، ولذلك صارت شهر القمر وسنة تختلف عن شهر الشمس وسنةها، وصار الشهر من شهر القمر ينتقل فيكون مرة بالشتاء ومرة بالصيف.

Deduce with the moon, for in it is sublime evidence which the general people are using in recognising the months, and the accounting of the year cannot stand upon it, because its rotation does not equate to the four seasons and emergence of the fruits and their ripening, and due to that the months came to be the moon (lunar), and its year is difference from the sun and its (solar) year, and the month from the lunar months came to be changing, so these happen to be with the winter at times, and at times with the summer.

فكر في إنارته في ظلمة الليل والأرب في ذلك فإنه مع الحاجة إلى الظلمة لهدء الحيوان وبرد الهواء على النبات ليناسب في الليل ظلمة داجية لا ضياء فيها فلا يمكن فيه شئ من العمل، لانه ربما احتاج الناس إلى العمل بالليل علت ضيق الوقت عليهم في نفي الأعمال بالنهار أو لشدة الحر وإفراطه فيعمل في ضوء القمر أعمالاً كحرث الارض، وضرب اللبن، وقطع الخشب، وما أشبه ذلك.

Think regarding its radiating in the darkness of the night and the purpose in that, for it is with the need to the darkness to guide the animals and cool the air upon the vegetation. It is not correct in the night becoming completely dark, there being no illumination in it, so nothing from the work is enabled, because sometime the people are needy to the work at night due to the constriction of the time upon them to fulfil the deeds by the day, or due to the intensity of the heat and its excessiveness, so he works in the illumination of the moonlight, various works like ploughing the ground, and milking, and cutting the wood, and what resembles that.

فجعل ضوء القمر معونة للناس على معايشهم إذا احتاجوا إلى ذلك، وناسا للمسافرين، وجعل طوله في بعض الليل دون بعض، ونقص مع ذلك من نور الشمس وضيائاتها لكبلا تناسب الناس في العمل انسباظهم بالنهاير، وتمتعوا من الهواء والقمر فهملهم ذلك وفي تصرف القمر خاصة في مهله ومكانته وزيادته ونقصانه وكسبه من التنبؤ على قدرة الله خالقه المصرف لهذا التصرف لصلاح العالم ما يعتبر به المعتبرون.

So, the illumination of the moon was Made as an assistance to the people upon their lives when they are needy to that, and a comfort for the walkers, and its ascent in some of the night besides some, and a reduction with that from the light of the sun and its illumination, lest the people spread in the word, their spreading by the day, and be prevented from the calm and the tranquillity, and that would destroy them. And in the behaviour of the moon especially in its crescent and its fullness, and its increase and its reduction, and its eclipse is an alertness upon the Power of Allah {azwj}, its Creator, the behaviour of it with this behaviour is for the interest of the world, what the lesson learners take a lesson from.

فكر يا مفضل في النجوم واختلاف مسيرها في بعضها لا تفارق مراكها من الفلك ولا تسرب إلا مجتمعة، وبعضها مطلقة تنقل في الرياح وتنفرق في مسيرها فكل واحد منها يسير سيرين مختلفين: أحدهما عام مع الفلك نحو المغرب، والآخر خاص لنفسه نحو
Think, O Mufazzal, regarding the stars and the difference in their courses. Some of these do not separate from their place from the orbits not travels except together, and some of these are separately transferring in the constellation in their courses. Each one of these travel two difference courses – one of it is a year from the orbit around the west, and other especially for itself around the east, like the ant, which circles upon the hand-mill. So, the hand-mill turn clockwise and the ant travels counter-clockwise, and the ant, in that movement has two different movements – one of these is with itself, so it heads in front of it, and the other reclinining with the hand-mill attracting it backwards.

So, ask the claimants, if the stars came to be what these are upon, by the chaos from without there being any deliberation nor a Maker for it, what is its meaning that all of it happens to be in rotation? Or all of it happens to be moving? If the meaning of chaos was one, then how did these come to be two different movements upon a weight and determination? In this is an explanation of the two courses upon what they are travelling with deliberation, and wisdom, and determination, and it isn’t with chaos just as the philosophers are alleging.

If a speaker says, 'And why did some of the stars become rotating and some of them moving?' We say: 'If all of these had been in rotation it would have invalidated the evidences which can be evidenced with from the Mover of the movement and its course in every constellation from the constellations, just as it evidences upon the things from what occurs in the world by the movement of the sun and the stars in their places.

And if all of these had been moving, there would not have been any places in its course which could be recognised nor a mark to stop upon, because it would stop in a course of the movement from it by its movement in the constellation rotating, just as it would evidence upon the course of the rest upon the earth by station which traverses upon it. And if had been moving with ones state its system not mixing, it would invalidate the purpose in it, and
it would be allowed for a speaker that he should be saying, ‘Its being upon one state obligates the chaos upon it’, from the aspect which we asws described and in the difference in its courses and its behaviour and what is in that from the purpose and the interest, clear evidence upon the deliberation and the arrangement in it.

Think regarding these stars which appear in part of the year and are hidden in part of it, like the Pleiades, and the Betelgeuse, and the ‘Al-Sha’rayn’ (The star emerging after Betelgeuse), and the Canopus, so these had been its prisoners, would have appeared in one time, it would not happen for one among these upon its state, any evidence the people could have recognise and be guided by these to some of their matters, like their recognising now with at what would happen from the emergence of the Taurus and the Betelgeuse when they emerge, and their hiding when they are hidden.

Thus, the appearance of each one and its hiding in a time other than another time came to be of benefit to the people with what evidence upon it by each one from these upon its limit, and just as the Pleiades and the likes of it have been Made to appear for a while and be hidden for a while is for a variety of interests. Similar to that the daughters of Canopus have been Made to be visible, not hiding, is for another variety of interests, for these are at the status of the world by which the people are guided with in the land, and the sea, and to the unknown roads, and that is because these are not hidden and do not get covered.

So, they are looking at it whenever they want to be guided with it to wherever they like, and the two matters together came to be upon their difference as two dipoles for the purpose and the interest. And in these two there is another purpose – Signs, and the evidences upon the many timing from the works like the cultivation, and the planting, and the travelling in the land and the sea, and things from what occurs in the times, from the rains, and the winds, and the heat, and the cold, and by it are guided the walkers in the darkness of the night to cut through the lonely desolate parts, and the demanding vastness, along with what is in its hesitation in the middle of the sky, frontwards, and backwards, and eastwards, and westwards from the crossing, for it is a course of the quickest travel and its familiar one.
Do you see, if the sun and the moon and the stars were near to us until the quickness of their courses what these are upon were seen by us, wouldn’t the sights be snatched due to their brightness and radiance? Like that which occurs in your lifetime, from the lightning when it rolls out and flashes in the atmosphere. And similar to that as well, if the people were in an inside a dome covered with lights circling around them in rapid rotations, their sights would be dazzled until they would fall upon their faces.

Look at how it has been Determined that their courses happen in the far distance lest it harms the sights and the effects of it, and as fast as possible lest there is a variation of the need it is course, and there has been Made to be in these a small part of the light to fill the gap when there does not happen to be a moon, and enable the movement in it when a necessity occurs just as an event may occur for the person and he becomes needy to go in the middle of the night, and if there does not happen to be anything from the light to be guided with, he would not be able to go to a place.

Contemplate the subtleness and the Wisdom in this arrangement where there has been Made to be for the darkness, a state and a period to a need to it, and Made to be during it, something from the light for the purpose which we asws described.

Think regarding this orbit with its sun, and its moon, and its stars, and its constellations orbiting upon the universe in these perpetual orbits, with this arrangement and mass to what is an alternation of the night and the day, and these four consecutive seasons upon the earth, and what is upon it from the types of animals and the various vegetation for the interest like that which l asws explained especially for you just now, and is it hidden upon the one with understanding that this arrangement has a measurement, and correctness, and wisdom from a Determiner, Wise One asw?
فإن قال قائل: إن هذا شيء اتفق أن يكون هكذا فما منعه أن يقول مثل هذا في دولاب تراه يدور ويسبح حديقة فيها شجر ونبات؟ فترى كل شيء من آنه مقدر بشبه بعضما على ما فيه صلاح تلك الحديقة وما فيها، وبم كان ينبغي هذا القول لو قاله؟ وما ترى الناس كانوا يقالون له لو جمعوه منه؟

If a speaker says, ‘This thing is co-incidental that it is happening like this’, so what prevents him the he should be saying the like of this in a cartwheel you see rotating and quenching a garden wherein are trees and vegetation? You see all things from a tool as measured, part of it meeting a part upon what therein is an interest for that garden and whatever is in it; and with what would he prove this word if he says it? And do you view that people would be saying to him if they hear from him.

أفبتجر أن يقول في دولاب حسب مصنوع بحيلة قصيرة لمصلحة قطعة من الأرض: إنه كان بلا صانع ومقدر، ويقدر أن يقول في هذا الدولاب الأعظم المخلوق بحكمة يقصر عنها أذهان البشر لصلاح جميع الأرض وما عليها: إنه شيء اتفق أن يكون بلا صناعة ولا تدبير، لو اعتل هذا الفلك كما تعتل الآلات التي تتخذ للصناعات وغيرها أي شيء كان عند الناس من الحيلة في إصلاحه؟

Is he denying to be saying regarding the wooden cartwheel as being manufactured by small mean in a piece of the earth, ‘It is without a maker and a measurement’, and he is able to be saying regarding this great cartwheel Created with Wisdom, the minds of the mortals are limited from it for the interest of the entire earth and what is upon it, ‘It is a co-incidental thing and that it is happening without a maker or an arrangement’. If this orbit were to be suspended just as the as the tools are taken from the making and other such, which thing would be with the people, from the means, regarding its interests?

فكير يا مفضل في مقادير النهار والليل كيف وقعت على ما فيه صلاح هذا الخلق فصار منتهى كل واحد منهما إذا امتد إلى خمس عشرة ساعة لا يتجاوز ذلك، أفبتجر لو كان النهار يكون مقداره مائة ساعة أو مائتين ساعة ألم يكن في ذلك بوار كل ما في الأرض من حيوان ونبات؟

Think, O Mufazzal, regarding the measurements of the day and the night, how they occur upon what is therein an interest of this people, each one of them ends up, when it extends to fifteen hours, it does not exceed that. Do you see, if the measurement of the day was a hundred hours or two hundred hours, would there not happen to be a ruination in that of all what is in the earth, from animals and vegetation?

أما الحيوان فكان لا يهدأ ولا يقر طول المدة، ولا البهائم كانت تمسك عن الرعي لودام لها ضوء النهار، ولا الإنسان كان يفتر عن العمل والحركة، وكان ذلك سهمشكلها أجمع وؤذيها إلى النفل، وأما النبات فكان يطول عليه حر النهار ووهج الشمس حتى يجف ويتعرق،

As for the animals, they would neither settle nor calm down for the prolonged duration, nor the beasts withheld from the pastures if the light of the day was perpetual on them, nor the human being would have stopped the work and the movement; and that would destroy them all and lead to the damage. And as for the vegetation, the heat of the day and the glare of the sun would be prolonged upon these until they would dry and burn up.
And similar to that is the night, if it is extended by a measurement of this period, would hamper the types of animals from moving and dispersing in seeking the livelihood until they would die of hunger. And the natural heat would be extinguished from the vegetation until they would decompose and decay, like that which you see occurring upon the vegetation when it was in a place upon which the sun does not shine.

Consider this heat and cold how they are covering the world and they are both being utilised in this utilisation, from the increase and the decrease, and the moderation set up in these four seasons of the year and what is in these from the interests. Then these two, after tanning the bodies upon which is their survival; and in it is its interest, for if there was no heat or cold and the circulation of the bodies, these would spoil and fall down and be neglected.

Think regarding of the entering of one upon the other with this arrangement and the gradualness, and you will see one of them reducing by something after something, and the other increasing the like of that until each one of them ends up to its end point in the increase and the reduction. And if the entry of one of them upon the other was sudden, that would harm the bodies and sicken them just as if one of you comes out from the bath heat to a cold place, that would be harmful and his body would become sick.

So, why did Allah azwj Mighty and Majestic Make this gradualness in the heat and the cold except for the safety from the harm of the suddenness? And why did the matter flow upon what wherein is the safety from harm of the suddenness, if there was no arrangement in that?
If a claimer were to claim that this gradualness in the entry of the heat and the cold, rather happens to slow down the course of the sun in the rising, would be asked about the reason in the slowdown in the course of the sun in its rising and its declining. If there is a rise in the slow down with the remoteness of what is between the east and the west, would be asked about the reason regarding that. So, these questions would not cease to progress with it up to where there is preferable that this word, until it settles upon the deliberation and the arrangement.

Had it not been for the heat, the bitter solid (unripen) fruits would not mature, so it softens and freshens until the wetness and the dryness disassociate with it. And had it not been for the cold, the plantations would not have germinated like this, and speed up the income a lot which is capacious for the strength, and what it provides in the land for the sowing.

Do you not see what is in the heat and the cold, from the great abundance and the benefits, and each of these it with its abundance and the benefit in it, it (also) hurts the bodies and can burn these; and in that there is a lesson for one who thinks, and evidence upon that it is from an arrangement of the Wise in the interests of the world and whatever is in it.

And wake yourself up, O Mufazzal, upon the wind and what is in it. Don’t you see its stagnation when it does stagnate, how the distress occurs which almost comes upon the breathing, and incites the healthy and weakens the sick, and spoils the fruits, and decays the vegetables, and followed by the plague in the bodies, and the pests in the harvests? In this, there is an explanation that the blowing of the wind is from an arrangement of the Wise One azwj in the interests of the people.

And I shall inform you about the air in another manner, for the sound is an effect, impacted by the friction of the bodies in the air, and the air delivers it to the ears, and the people are talking regarding their needs and their affairs the (entire) length of their day and
some of their night. If the effect of this speech was to remain in the air just as the writing remain in the paper, the world would be filled from it, and it would have disturbed them and scared them, and they would have been needy to renewing it and the replacement with it to more than what it needed to in renewing the papers, because whatever one faces from the speech is more than what is written.

So, the Wise Creator, Majestic is His azwj Holiness, Made this air as a hidden paper carrying the speech, awaiting delivery to the world of their needs, and it gets deleted and returns to be as new, clean, and it carries what it carries for ever without termination, and it should suffice you with this gentle breeze, the name ‘Hawa’ (air), as a lesson and what is therein from the interests, for the life of these bodies and the holder for these is from inside with what it inhales from it, and from outside with what it faces from its wind, and in which these voices are expelled and it (air) deposits these from the far distances, and it is the carrier of these smells, transferring it from a place to a place.

Do you not see how the smell comes to you from where the wind blows? Similar to that is the sound, and it is the acceptor of this heat and the cold, those which are alternating upon the world for its interest, and from it is the blowing of the wind. The wind blows away from the objects and evoke the cloud from a place to a place to benefit it, until it condenses and it rains, and it unfolds until it lightens and spreads, and trees fertilise, and the ships sail, and it releases the food, and the waters cool, and the fires are ignited, and the moist things dry up, and in summary, it revives all what is in the earth. Had it not been for the wind, the vegetation would wilt and the animals would die, and the things would decompose and spoil.

Think, O Mufazazzal, regarding what Allah azwj Mighty and Majestic Created these four seasons to expand upon what is needed to from these. From that expansion is this earth and its spread. Had it not been that, how would it be capacious for the dwellings of the people and
their farms and their pastures, and the growth of their timber and firewood, and the great real estates, and the mines of their minerals and their gems.

And perhaps one would deny these empty voids and desolate wilderness, and he would be saying, ‘What is the benefit in these? These are a shelter for these wild beasts and their places and their pastures. Then, in these afterwards is an outlet and disturbance for the people when they are needy to change their homeland. So, many deserts, and how many wastelands became castles and gardens by the transfer of the people to it and their arrival in these. And had the earth not been capacious and open spaced, the people would be like one who is in a siege, restricted, not finding an option from his homeland, when a matter of a group makes him desperate to the transfer away from it.

Then think regarding the creation of this earth upon what it is upon, where it has been Created wet, static, so it would become a stable homeland for the things. The people are enabled from the capaciousness upon it in their purposes, and the sitting upon it for their rest, and the sleep for their calmness, and the workmanship for their works.

So, if it had been shaking, reclining, they would not have been able to master the construction, and the trading, and the manufacturing, and what resembles that. But, they would not be enjoying the life while the ground was shaking beneath them.

And consider that with what hits the people where there is the earthquake for a little while, until they become leaving their houses and fleeing from these. If a speaker were to say, ‘Why did this earth come to be with the tremors?’ It would be said to him, ‘The earthquake and what resembles it is a preaching and an intimidation, the people being intimidated by it, to warn them and take them away from the acts of disobedience.'
And like that is what descend with them from the affliction in their bodies and their wealth, flowing in the arrangement upon what therein is their correction and their integrity, and hoarding for them, if they correct themselves, the Rewards and the replacements in the Hereafter? what nothing from the affairs of the world can be equated with; and sometimes hasten that in the world, when that was in the world a correction of the special ones and the general ones.

Then, the earth, in its nature which Allah \(^{azwj}\) Natured it upon, is cold, dry, and like that are the rocks. But rather, the difference between it and the rock is the extra dryness in the rocks. Do you not see, if that dryness is overdone upon the earth a little until the rocks become rock solid, would the vegetation would grow with this growth by which is like of the animals? And would it have enabled a farm or a construction? Do you not see how the dryness is concentrated in the rock, and it has been Made what it is upon from the softness, and the laxity and the preparedness for the deliberation?

And from the arrangement of the Wise, Majestic and Exalted, in the creation of the earth is that the northern side is higher than the south. Why did Allah \(^{azwj}\) Mighty and Majestic Make it like that except for trickling the waters upon the surface of the earth to quench it and irrigate it? Then that overflows into the sea. It is as if one side of the roof is higher and the other is lower to trickle the water away from it and not to stand still upon it. Like that He \(^{azwj}\) Made the northern side to be higher than the southern side for this reason exactly. And had it not been that, the water would have remained confused upon the surface of the earth, and it would have prevented the people from their works, and cut off the roads and the pathways.

And like that too, what is loaded on them in their lands and their wealth, flowing in the arrangement upon what is therein is their correction and their integrity, and hoarding for them, if they correct themselves, the Rewards and the replacements in the Hereafter, what nothing of the affairs of the world can be equated with; and sometimes hasten that in the world, when that was in the world a correction of the special ones and the general ones.
Then, the water, had it not been for its abundance and its being dispelled into the rivers, and the valleys, it would have been constricted upon what the people are needy to, for their drinking, and the drinking of their cattle and their livestock, and quench their plants and their trees and types of their harvests; and the drinking of whatever comes to it from the wild animals, and the birds, and the predators, and the fishes and creatures of the water fluctuate in it.

And in it is another benefit. You know it, and about the greatness of its occurrence, you are heedless, for it is the same majestic matter, the well know from its abundance in reviving the entirety of what is upon the earth, from the animals and the vegetation mingling with the drinking, so it softens and becomes good for it to be drunk; and by it the bodies are cleaned, and the dead from the dust which engulfs it, and by it the soil humidifies and is correct for the utilisation, and by it the fire is doused (soaked) when it inflames and the people face upon its abhorrence, and by it the dyer dyes what he dyes with it, and by it the tired calf is bathed and finds the rest from its injuries, to the likes of this from the purposes which you recognised the greatness of its occurrence in the time of need to it.

So, if you were to doubt in the benefits of this abundant water accumulating in the ocean, and you say, ‘What is the purpose in it?’; then know that it is encompassed and turbulent with what cannot be counted, from the types of fish and creatures of the sea, and a mine of pearls and the sapphire and amber, and various types being extracted from the sea; and in its coasts grows the Oud and the driftwood, and a variety of the perfumes and the medicines.

Then, after its composition by the people, and carried to these trades which are brought from distant cities, like what is brought from China to Iraq, and from Iraq to China, for these trades, if there had not been a carrier for it except upon the back, would have broken and remained in its city and in the hands of its people, because the wages of carrying it would have exceeded its cost, therefore no one would be exposed (agree) to carrying it. And two...
matters would have gathered in that – one of that is the loss of a lot of things maximising the need to it, and the other, cutting off the livelihood of the one carrying it and living by the grace of it.

And similar to that is the air, if it had not been abundant, capacious, it would have choked the cattle from the smoke and the vapour which they would be hesitating in, and frustrated from what is turned into the cloud and the fog first of all, and there has preceded from its description what therein is sufficiency.

And the fire as well is like that, if it had been transmitted like the gentle breeze and the water, it would incinerate the world and whatever is in it, and it would not have been a must that it should appear in the two states of its abundance in many of the interests, so it was Made to be like the treasure inside the timber, sought during the need to it, and withheld with the essence and the firewood what is needed to is survival lest it freezes.

Therefore, it is withheld with the essence and the firewood to magnify the assistance in that, and it is not transmitted so it would incinerate all what it is in, but it is upon a preparation and a measurement gathered in it the enjoyment of its benefits and the safety from its harm.

Then, in it is another manner, and it is that it is from what the human being has been particularised with besides the entirety of the animals to what there is for him an interest in it, for if he loses the fire, it would be grievous what would enter upon him from the harm in his life. As for the animals, they do not utilise the fire not do they enjoy with it, and for what Allahazwj Mighty and Majestic had Determined that this happens like that. Heazwj Created for the human being, a palm and fingers prepared to ignite the fire and utilise it, and did not Give the animals the like of that, but these are assisted with the sight upon the staleness
and the disturbance in the life, lest it comes upon them regarding the loss of the fire what would come upon the human being.

And 

فأَمَا مناَفعُها فِي نَضْجِ الْعَطْمَاءَ وَدِفاعِ الْأَبْدَانَ وَتَجْفِيفِ أَشْبَاهٍ وَتَحْلِيلِ أَشْبَاهٍ وَأَشْبَاهُ الْأَشْبَاهِ فَأَخْشَى أَنْ يَحْصُى وَأَظْهَرَ أَنْ يَخْفَى.

So, as for its benefits in cooking the meals, and defending the bodies, and drying the things, and analysing the things, and the likes of that are more than can be counted, and (more) apparent that are hidden.

وَفِي هَذَا الْبُصَائِرِ وَالْعَطْمَاءِ يُقَاتَبُانِ عَلَى هَذَا الْعَالَمِ لَا عَيْنَ عَيْنَ فِيهِ عَيْنَ، وَلَوْ دَامَ وَاحِدٌ مِنْهُمَا عَلَى هَذَا فَسَادَهُ أَلَا تَرَى أَنَّ الْأَمَانَاتِ إِذَا تَوَلَّتَ عِفْنَتُ الْبَيْقُوْلِ وَالْخَضْرَ، وَعُسْرَتَ أَبْدَانَ الْحِيْوَانِ، وَخَصَصَ الأَطْعَمَةُ فَاخْتُمَرَتْ ضَرِبَاتُ الْإِمْرَاتِ، وَفَسَدَتَ الْطَرُوحُ وَالْمِسَالَكِ.

Think, O Mufazzal, regarding the clear sky and the rain, how they follow each other upon this world to what therein is its interest, and if one of them lasted upon it, in that would have been its spoiling. Do you not see that the rains, when they are prolonged, the vegetables and the greenery rots away, and the bodies of the animals relax, and the air chills? New varieties of diseases occur, and the roads and the pathways are spoilt.

وَأَنَّ الصَّحْوَ إِذَا دَامَ حَفَظُ الْأَرْضِ، وَحَارَقُ النَّبَاتِ، وَغَيْضُ مَاءِ الْمَيْهِ وَالْوَدُودُ فَأَضْرَأَ ذَلِكَ بِالنَّاسِ، وَغَلَبَ الْبَيْسُ عَلَى الْهَوْاءِ فَأَخْتُمَرَتْ ضَرِبَاتُ الْإِمْرَاتِ فَذَهَبَتْ الْأَمَانَاتُ، وَدَفِعَ كُلُّ وَاحِدٌ مِنْ هَذَا عَيْدَا عَادِيَةَ الْآخِرِ فَصَلَحَتُ الْأَشْبَاهُ وَإِسْطَقَامَتُ.

And that the clear sky, if it was perpetual, the earth would dry up, and the water of the rivers and valleys would deplete, and that would be harmful with the people, and the dryness would overcome upon the air, and another variety of the disease would be created. So, when there is a follow upon the world of this follow up, the air would be moderate, and each one of the two would moderate the other, and the things would be correct and straightened.
فإن قال قائل: ولم لا يكون في شئ من ذلك مضرة أليئة؟ قال له: لم يكن ذلك الإنسان ويوجه بعض الضَّرْرِ وحده من المعاصي، فكما أن الإنسان إذا سُقِّم بابنها إجتناب إليه الأدوية المرة البشعة ليقوم طباعه ويصلح ما فسد منه كذلك إذا طعى وأشر إجتناب إليه ما يعده ويوجه له الضرر ويقَّرَع على ما فيه حظه وركشه،

If a speaker was to say, ‘And why does there no happen to be any harm in that anyhow?’ It would be said to him: ‘To run that human being and pain him with some of the pains, so he would be cautious of the acts of disobedience, just as the human being, when his body is sick, he is needy to the horrible bitter medicines so establish his health and correct whatever had spoilt from him, similar to that, when he is obedient and cheerful, he is need to what bites him and pains him to him to be cautious and fall short from his evil deeds and affirm him upon what therein is his share and his rightful guidance.

ولو أن ملكاً من الملوك قسم في أهل مملكته قناطر من ذهب وفضة ألم يكن سيعظم عندهم ويذهب له به الصوت؟ فاين هذا من مطرة رواء؟ إذ يعمر به البلاد ويزيده في الفلاحات أكثر من قناطر الذهب والفضة في أقاليم الأرض كلها.

And if a king from the kings was to distribute among the people of his kingdom containers of gold and silver, would he not be magnified in their presence and the voice would go for him due to it? So, where is this from abundant rains, when the cities are built and there is an increase in the yields, more than would be from container of the gold and the silver in all the regions of the earth?

أفلا ترى المطرة الواحدة ما أكبر قدرها وأعظم النعمة على الناس فيها وهم عنها ساهون! وربما عاقت عن أحدهم حاجة لا قدر لها فيذكر ويسخط إثارة المحسوس قدره على العظيم نفعه جهالا بالحمود العاقبة وقلة معرفة للعظيم الغناء والمنفعة فيها.

Do you not see the single rainfall, how great its measurement is and the great bounty upon the people in it, and they are heedless from it! And sometimes, one of them is in need, and there is no Ordainment for it, so he murmurs and is angered at the effects of the despicability of his Ordainment upon the great benefits of it he is ignorant of the consequences of Praised One azwj, and scarcity of his understanding of the great yields and the benefits therein.

تأمل نزوله على الأرض والتدبير في ذلك، فإنه جعل ينحدر عليها من علو ليتفشي ما غلظ وارتفع منها فيروه، ولو كان إما

Contemplate its descent upon the earth and the arrangement in that, for He azwj Made the descent upon it from the high parts to spread out whatever has thickened and raise from it so it would be irrigated. And if it had rather come to it from some of its sides, it would not have risen upon the places higher than it, and the cultivation would have been little in the earth.

Page 165 of 405
Do you not see that which is cultivated by the flow of water is less than that, for the rains, these are which stratify the ground, and sometimes these vast prairies are cultivated, and the mountains and its soils, so it produces a lot of yield, and by it hoard falls from the people in most of the cities by the quenching of the water from place to place; and whatever flows in that between them from the quarrels and grievances until they seize the water to be with the honour and the strength, and deprive the weak ones.

Then, when it was Ordained that it descend upon the earth with a descending, that drop was Made to resemble with a sprinkle in order to sing the drop in the earth and irrigate it. And if it had pouring with a pouring, it would have descended upon the surface of the earth, and would not have sunk in it, then it would have destroyed the existing plants when it had surged towards it. Thus, the descent became a thin descent so the sowed seeds would grow, and the ground would be revived and the plantations would stand.

And it its descent as well, there are other interest, for it softens the cities, and freshen and chill the air, and lifts the plague to occur from that, and washed whatever drops off from the tree and the plants, from the illnesses named as jaundice, to the likes of this from the benefits.

If a speaker says, ‘Or hasn’t it happened from it in some of the years, a lot of great harm due to the intensity of what occurs from it, or a cold in which the yields happen to be destroyed, or a vapour occurring in the air giving birth to a lot of diseases in the bodies and the affliction in the fields?’ it would be said: ‘Yes, that excess has happened to what is therein from the interest of the human beings, and restrain him from indulging in the acts of disobedience and the persisting in these. Therefore, the benefits happen to be in what is correct for him from his Religion, possibly from the difficulties in his wealth.'
انظر يا مفضل إلى هذه الجبال المركومة من الطين والحجارة التي يحسبها الغافلون فضلا لا حاجة إليها، والمنافع فيها كثيرة: فمن ذلك أن يسقط عليها الثلج فيبقى في قلالها لمن يحتاج إليه، ويذوب ما ذاب منها فتجري منه العيون الغزيرة التي تجتمع منها الانهار العظام، ويبت في فيها ضروب من النبات والعقاقير التي لا يبت مثلها في السهل،

Look, O Mufazzal, at these mountains, the collection of mud and rocks which the heedless ones reckon it has been an extra, there being no need to it, and the benefits in these are a lot. From that is that the snow would fall upon it and would remain in its peaks for one who is needy to it, and would melt whatever melts from it, and the strong springs flow from it, and the great rivers are gathered from it, and a variety of the vegetation grows in it, and the medicine the likes of which does not grow in the coast.

ويكون فيها كهوف ومقابل لللوحوش من السباع العادية ويتخذ منها الحصون والقلاع المنيعة للتحرز من الاعداء، وينحت منها الحجارة للبناء والارحاء، ويوجد فيها معادن لضروب من الجواهر، وفيها خلال اخرى لا يعرفها إلا المقدر في سابق علمه.

And there happen in these like dugouts and caves for the wild animals from the normal predators, and fortresses and forts are taken from these as a defence from the enemies, and carvings are taken from the rocks for the construction and the grinding mills, and it these are found to be mines of a variety of the gems, and therein are other uses which none understand except the Ordainer in the precedence of His(Gaw) Knowledge.

فكر يا مفضل في هذه المعادن وما يخرج منها من الجواهر المختلفة مثل الجص و الكلس والجبس والزرانيخ، والمرتك، والقولونيا والزيق، والنجاس، والرصاص، والفضة، والذهب، والبرجد، واليافوق، والزنبرد، وضروب الحجارة، وكذلك ما يخرج منها من القار، واللوميا، والكريت، والنفط، وغير ذلك مما يستعمله الناس في مأربهم،

Think, O Mufazzal, regarding these mines and what comes out from these from the difference gems, like the plaster, the lime, and the gypsum, and the arsenic, and the lead monoxide, and the zinc, and the mercury, and the copper, and the lead, and the silver, and the gold, and the rubies, and the sapphire, and the emeralds and a variety of the stones. And, similar to that is what comes out from these, from the asphalt, and the bitumen, and the sulphur, and the oil, and other than that from what the people utilise in their purposes.

فهل يخفى على ذي عقل بأن هذه كلها ذخائر ذخرت للانسان في هذه الارض ليستخرجها فيستعملها عند الحاجة إليها؟

So, is it hidden upon the one with intellect that all these is a treasure hoarded for the human being in this earth for him to extract these and utilise during the need to it?

فم قصرت حيلة الناس عما حاولو من صنعتها على حرصهم واجتهادهم في ذلك فإنهما لو ظفروا بما حاولوا من هذا العلم كانا لم حيلة سيبط ويتضفيض في العالم حتى تكون الذهب والفضة ويسقطا عند الناس فلا يكون ابدا قيمة وينقلب الاستفادة بما في الشرى والبيع والمعاملات، ولا كان يجيئ السلطان الاموال، ولا يدخرهما أحد للاعقاب.

Then the stunts of the people from what they are deploying from its making, upon their greed and their struggle in that, for they, if they were to be victorious with what they are
deploying from this world, it would be inevitable that they be victorious and succeed in the
world until the gold and the silver is abundant and fall in the presence of the people. Then
there would not be any valued to these two and it would invalidate the benefits with these
in buying and selling and the dealings, nor would the ruling authority come with the wealth,
nor would anyone hoard these for the posterity.

And the people have been Given along with this, a resemblance of the copper and the glass
from the sand, and the silver from the lead, and the gold from the silver, and like that from
what there is no harm in it. Therefore, look at how they have been Given their wants in
what there is no harm, and Prevented that in what there would have been harm for them if
they had been Given it, and from the yields in the mines ending up to a great valley flowing
incessantly with abundant water, and he does not realise any way or trick in crossing it, and
from behind it are the likes of the mountains of silver.

Think now, regarding this from the arrangement of the Wise Creator, for He azwj, Majestic is
His azwj Praise Intended to Show the servants His azwj Power and the vastness of His azwj
treasures, for them to know that He azwj, if He azwj so Desires to Award them with the likes of
mountains of silver, He azwj can do so, but that would not be an any interest for them in that,
because if it was to happen regarding these just as we asws mentioned, this substance would
fall in the presence of the people and there would be little of their benefits with it.

And consider that, the things which appear as odd, from what the people innovate from the
pots and the luggage, so as long as it is scarce, it would be precious, great in taking the price.
But, when it is widespread and abundant in the hands of the people, its price drops in their
presence and declines, and the preciousness of the things is from their esteem.

Think, O Mufazzal, regarding this vegetation and what is therein from the variety of the
purposes. The fruits are for the provision, and the fodder is for the feeds (of animals), and
the firewood is for the igniting, and the timber is for everything from the types of carpentry etc. and the bark and the leaves and the roots and the gums are for a variety of benefits.

What is your view, if we were to find the fruits which we feed with collected upon the surface of the earth, and did not happen to grow upon these branches laden with it, how much disturbance would have entered upon us in our lives, and even though the provision was existing, for the benefits of the timber and the firewood and the gums, and the rest of what is with us, is a lot, great is its worth, and abundant is its occurrence. This is with what is in the vegetation from the pleasure with the beauty of its looks and scenery which nothing can be enumerated to it from the scenes of the world and its entertainment.

Think, O Mufazzal, regarding this crop which is made to be in the farm, so the one seed becomes leaving behind one hundred seeds, and more, and less. And would it be allowed that the seed should happen to come with the like of it? So, why did a yield of this crop come to be except for it to happen in abundance for what is wanted in the land from the sowing, and what would the farmers be growing to realise their crops for the next (harvest)?

Do you not see that the king, if he wanted to build a city from the cities, the way is that he gives its people what they would be sowing in their lands, and what they would be planting to realise their harvests? Therefore, look at how you find this example which has preceded regarding the arrangement of the Wise One azwj. The plantation yields this crop to fulfil what is needed to it for the sowing and the cultivation.

And similar to that is the tree, and the sprout, and the palm tree yielding a lot of crop, and you will see the one source around it from its siblings, a great matter. Why was it like that except for it to happen in it what the people would cut it out and use it in their purposes and whatever is wanted, so it would be grown in the land? If the root from it had remain individually, not sprouting nor growing, it would be enabled at something be cut out from it
for a work, nor for planting, then it would be so that if an affliction would hit him, he would cut out its root, but there would be no replacement of it.

تأمل نبات هذه الحبوب من العدس والمحاصيل والباقلاء وما أشبه ذلك فإنها تخرج في أوعية مثل الخرائط لتضمنها وتحجبها من الآفات. إلى أن تشد وتستحكم كما قد تكون المشيطة على الجنين لهذا المعني بعيدة.

Contemplate on the growth of these grains, from the lentils, and the green beans, and the broad beans and what resembles that, for these come out in a container like the leaves in order to fortify these and veil these from the afflictions, until it is stronger and upright just as what is happening in the life of the foetus, for this meaning exactly.

مثلاً البر وما أشبهه فإن يخرج مدرجاً في قشرة صلبة على رؤوسها مثل الاسبندل من الساحل لمنع الطير منه ليتوقف على الزراع.

As for the land and what resembles it, it comes out layered in a solid crust upon their head like the teeth, from the ear (of corn), to prevent the bird from it, to be devoted upon the cultivation.

فإن قال قائل: أو ليس قد ينال الطير من البر والحبوب؟ قيل له: بلى على هذا قدر الأمر فيها لأن الطير حق من حق الله وجد من خلق الله وقضىه عليه فيه، ولكن هذين الحبوبين هذا الحق لا يمكن الطير منها كل التمكن فيعبث فيها ويفسد الفساد الفاحش فإن الطير لو صادف الحب بارزاً ليس عليه شيء يحول دونه لا يكبه حتى ينفظه أصلاً.

If a speaker was to say, ‘Or hasn’t the bird attained from the land and the grains?’ It would be said to him: ‘Yes, upon this Ordainment there is the Command in it, because the bird is a creature from the creatures of Allah (azwj), and Allah (azwj) Blessed and Exalted has Made a share to be for it in what the earth brings forth, but the grains have been incubated with these veils lest the bird is enabled from it with all ability, so it play in it and spoil the spoiling of the immoral ones, for if the bird were to come to the grain which was prominent, there being nothing upon it or around it to prevent it, it would leap upon it until it breaks its twig.

فكان يعرض من ذلك أن يبشم الطير فيموت، ويخرج الزراع من زرعه صفرًا فجعلت عليه هذه الوقايات لتصونه فينال الطائر منه شيئاً يسيراً يقوت به، ويبقى أكثره للإنسان فإنه أوله به إذ كان هو الذي كهد فيه وشقي به، وكان الذي يحتاج إليه أكثر مما يحتاج إليه الطير.

The exposure from that is that the bird would fall silent and it would die, and the farmers would come out from their plantation with zero. Thus, these coasters had been Made to be upon it to fortify it, so the bird would only attain something small from it and live by it, and most of it would remain for the human being, for he is the foremost with it, when he is the one who toiled in it and worked with it, and he would be the one more needy to it that what the bird would be needy to.
تأمل الحكمة في خلق الشجر وأصناف النبات فإما لما كانت تحتاج إلى الغذاء الدائم كحاجة الحيوان ولم يكن لها أفواه كأفواه الحيوان ولا حركة تبعث بها لتناول الغذاء جعلت أصوحا مركزة في الأرض لتنزع منها الغذاء فتؤديه إلى الأغصان وما عليها من الورق والثمر.

Contemplate on the wisdom in the creation of the tree and the types of growth, for these, when they are need to the perpetual provision, like the need of the animal, and there does not happen to be a mouth for it like the mouths of the animals, nor any movement to take with it to attain the provision, its roots have been Made to be affirmed in the ground to snatch the provision from it, and deliver it to the branches, and whatever is upon it from the leaves and the fruits.

فصارت الارض كالام المربية لها، وصارت اصولها التي هي كالافواه ملتقمة للارض لتنزع منها الغذاء كما يرضع أصناف الحيوان.

Thus, the ground became like a mother nourishing it, and its roots became like its mouths squeezing the ground to snatch the provision from it, just as various animals breastfeed from their mothers.

ألا ترى إلى عمد الفساطيط والخيم كيف تمد بالأطناب من كل جانب لتثبت منتصبة فلا تسقط ولا تميل فهكذا نجد البات كله له عروق مشرقة في الأرض متصلة إلى كل جانب لنمسكة وتقيةه، ولولا ذلك كيف كان يثبت هذا النخل الطول والدروع العظام في الريح العاصفة.

Do you not look at the pillars of the pavilions and the tents how it is extended with the ropes from every side to affirm its standing, and it neither falls down nor does it lean? And this is how you find the growth, all of it having scattered veins (roots) in the ground extending to every side to hold it and stand it upright. And had it not been that, how would that this tall palm tree and the great trunk, been stabilised in the stormy wind?

فانظر إلى حكمة الخلقة كيف سبقت حكمة الصناعة فصارت الحيلة التي تستعملها الصناع في ثبات الفساطيط والخيم متقدمة في خلق الشجر لأن خلق الشجر قبل صناعة الفساطيط والخيم ألا ترى عمدها وعيدانها من الشجر؟ فالصناعة مأخوذة من الخلقة.

Look at the Wisdom of the creation, how it precedes the wisdom of the making, so the means which are utilised in the making in affirmed the pavilions and the tents, have been preceded in the creation of the tree, because the creation of the tree is before the making of the pavilions and the tents. Do you not see its pillar and its rods from the tree? The making is taken from the creation.

تأمل يا مفضل خلق الورق فإنك ترى في الورق شبه العروق مثبتة فيها أجمع فمنها غلاظ متصلة في طولها وعرضها، ومنها دفق تتخلل الغلاظ مسؤولة نسحا دقيقا معجما له كأنما يصنع بالابدي كصناعة البشر لما فرغ من ورق شجرة واحدة في عام كامل، ولا تحتاج إلى آلات وحركة وعلاج وكلام.
Contemplate, O Mufazzal, on the creation of the leaves, and you will see in the leaf resembling the veins transmitted in it collectively. From these are thick ones extended in its length and width, and from these are thin ones permeating the things ones with a precise weakling collectively. If this had been made with hands like the making of a mortal, he would not have been free from a single leaf of a tree in one complete year, and he would be needy to tools, and movement, and treatment, and speech.

فصار يأتي منه في أيام قلائل من الربيع ما يملأ الجبال والسهول، وبقاع الأرض كلها بلا حركة ولا كلام إلا بالإرادة النافذة في كل شيء والامور المطاع.

And it has become coming from Him\textsuperscript{azwj}, in a few days from the spring what fills the mountains, and the coasts, and spots of the earth, all of them without a movement, nor a speech, except by the Will being implemented in all things and the Command being obeyed.

واعرف مع ذلك العلة في تلك العروق الدقاق فإنها جعلت تترهل الورقة بأسرها لتستقيها وتوصيل الماء إليها بمخلة العروق المثبتة في البدن لتوصيل الغذاء إلى كل جزء منها.

And recognise, along with that, the reason regarding those thin leaves, for these had been Made to be within the leaf being captive by it, in order to quench it and deliver the water to it, being at the status of the veins transmitting in the body to deliver the food to every part of it.

وفي الغلاظ منها معنى آخر فإنها تمكّن الورقة بشبكتها ومتانتها للا نهانة وتمرير فترى الورقة شببهة بورقة معمولة بالصنعة من حرق قد جعلت فيها عيدان تمدودة في طولها وعرضها لتناسك فلا تضطرب فالصنعية تحتي الخلقية وإن كانت لا تدركها على الحقيقة.

And in the thick ones from these, there is another meaning, for the leaf is attached with its solidity and its robustness lest it wilts and ruptures. So, you see the leaf resembling a paper made with the making from perforations, and there has been Made in these supporting pillars in its length and its width to adhere, and it does not waver. The making tells of the creation and even if you do not realise it upon the reality.

فكر في هذا العجم والنوى والعلة فيه فإنه جعل في جوف الثمرة ليقوم مقام الغرس إن عاق دون الغرس عائق، كما يحرز الشئ النفيس الذي تعظم الحاجة إليه في مواضع آخر.

Think, O Mufazzal, regarding the seeds and the cores, and the reason in it, for it has been Made to be in the inside of the fruit to be standing in place of the sowing, being a hindrance besides the sowing hindrance, just as one safeguards the valuable thing which is of a greater need to in another place.
فإن حدث على الذي في بعض المواضع منه حادث وجد في موضع آخر، ثم بعد يمسك بصلابته رخاوة الثمار ورقتها، ولولا ذلك لتشدخت وتفسخت وأسرع إليه الفساد، وبعضه يؤكل ويستخرج دهنه فيستعمل منه ضروب من المصالح، وقد تبين لك موضع الأرب في العجم والنوى.

So, if there occurs an event in some of the places from it, it would be found in another place, then afterwards, it would adhere with its robustness, the softness of the fruits and their leaves. And, had it not been that, it would have broken and decayed and the spoiling would be quick to it. And some of it is eaten and its oil is extracted and utilised from it in various of the interests. And it has been explained to you the subject of the purposed in the seeds and the cores.

فكر الآن في هذا الذي تجده فوق النواة من الرطبة وفوق العجم من العنبة، وما أثر فيه؟ وماذا يخرج في هذه الهيئة؟ ولماذا يخرج في هذه الهيئة؟ وقد كان يمكن أن يكون مكان ذلك ما ليس فيه مثل ما يكون في السرو والدلب وما أشبه ذلك. فلم صار يخرج فوق هذه الطعام اللذيذ إلا ليستمتع به الإنسان؟

Think now, regarding this, which you find to be above the core of the date, and above the seed of the grape, what is the reason in it? And for what has it come out in this shape? And is has happened that it would happen to be in that place where there isn’t any eating, like what happens in the cypress and the sycamore, and what resembles that. Why did it come to be coming out above these tasty foods except for the human being to enjoy with it?

فكر في ضروب من التدبير في الشجر فإنه تراه يموت في كل سنة موتة، فيحتبس الحرارة الغريزة في عوده ويتولد فيه مواد النمار ثم يحي ويتشرذم تقنيك هذه الفواكه نوعا بعد نوع كما تقدم إليك أنواع الاطبخة التي تعالج باليد واحدا بعد واحد.

Think regarding a variety of the arrangements in the tree, and you will see it dying a death during every year, and it withholds the precious heat in its wood and the materials of the fruits are born in it, then it revives and scatters and comes to you with these fruits, a type after a type, just as is brought to you types of cuisines which are treated by the hands, one after another.

فتروى الاغصان في الشجر تلفاقها ثمارها حتى كأتأتنا بالكينا عن يد، وترى الرياحين تلفاق في أانونا كأتأتنا تأتيك بأنفسها، فلمن هذا التقدير إلا لمقدر حكيم وما الغلة فيه إلا تفكية الإنسان بهذه النمار والانوار وما العجب من الناس جعلوا مكان الشكر على النعمة حجاب المعجم بما!

And you see the branches in the tree giving you its fruits until as if it is giving to you from a hand. And you see the basil meeting you in its branch as if it is coming to you by itself. From whom is this Determination except the Wise Determiner? And what is the reason in it except the satisfaction of the human being with these fruits and the lights? And the wonder from a people who are making a place of the thanks upon the bounty, regarding the Bestower with it!
Consider the creation of the pomegranate and you see in it from the effects of the deliberation and the arrangement, and you will see in it like the small hills of lubricant heaped up in its areas, and the seed are lined up in shelves like what the hands compose, and you see the seeds distributed in section, and every section from it is enveloped with an enveloping of veils woven with wondrous weaving and subtlety, and its crust conjoins the whole of it.

So, from the arrangement of this making is that it is not allowed to have the pomegranate filled with the seeds alone, and that is because the seed do not extend part of it to a part, so that lining has been Made in the midst of the seeds to extend the nourishment to it. Do you not see that the root of the seed is connected in the lining? Then these are wrapped with that wrapping to embrace it and hold it, so it does get disturbed, and there is a covering above that of the pure crust to fortify it and protect is from the calamities.

So, this is a little from a lot, and it is a description of the pomegranate, and in it is more than this for one who wants the enlargement and the assertion in the speech, but in what asws mentioned to you is sufficient regarding the evidence and the lesson.

Think, O Mufazzal, regarding weak carrying the pumpkin like these heavy fruits, like the gourd, and the cucumbers, and the melons, and what is in that from the arrangement and the wisdom, for when it is Determined that it has to carry the like of these fruits, its growth is Made to be flat upon the ground; and had it been standing upright just as the plants and the trees, it would not have been able to carry the like of these heavy fruits, and would break before it matures and ends up to its peak.
Look how it came to be extended upon the surface of the earth to cast its fruit upon it and it bears it, and you see the root of the pumpkin and the melon resting on the ground and its fruit lying upon it and around it as if it is a cat stretching out, and its vines are conducted to suckle these.

وانظر كيف صارت الأصناف تواقي في الوقت المشاكل لها من حمارة الصيف، ووقفة الحميم يحققها النفس بانشار وتشوق إليها، ولو كانت تواقي في الشتاء لوقفت من الناس كراعة لها وأقنع منها مع ما يكون فيها من المضرة للابدان.

Look at how the various types are co- incidental regarding the timing of these from the summer heat, and the power of the heat so it meets the souls which long for it. And if it had been co- incidental with the winter, it would have coincided with the abhorrence from the people towards it, and the most precious from it is what would happen during it from the illnesses of the bodies.

 WANNAHRAH WA INSHAA BOTH WANTS TO ATTACH TO THE SKIN AND TO ANGER THE SOULS, AND IF IT HAD BEEN CO- INCIDENTAL WITH WINTER, IT WOULD ENCOUNTER THE ABHORRENCE OF THE PEOPLES TOWARDS IT, AND THE MOST PRECIOUS FROM IT IS WHAT WOULD HAPPEN DURING IT FROM THE ILLNESSES OF THE BODIES.

Do you not see, that sometimes one would come across something from the good in the winter, but the people are prevented from eating it, except for the evil which does not prevent one from eating what harms him, it would be his stupidity.

ألا ترى أنه ربما أدرك شيئ من الخيار في الشتاء فيمتنع الناس من أكله إلا الشرك الذي لا يمتنع من أكل ما يضره وليستوخم مغبته.

Think, O Mufazzal, regarding the palm tree, for when there comes to be a female in it, would be in need to the pollination, there is made to be a male in it for the pollination from without a plant, and the male of the palm tree came to be at the status of the male from the animals which impregnate the female to become pregnant while he does not become pregnant.

تفكر مفضل في النخل فإنه لما صار فيه أنثى يحتاج إلى التلقيح جعلت فيه ذكورة للقاح من غير غراس فصار ذكر من النخل بمثل الذكر من الحيوان الذي يلقح الأنثى لتحمل وهو لا يحمل.

Contemplate, O Mufazzal, on the creation of the trunk (of the palm tree), how it is, and you will see it like the woven fabric from without a thread spread out like the cell, and another with it cross-tied like the sideways, approximate to what is woven by the hands, and that is to tighten and solidify, and would not break from carrying the heavy bunch, and being shaken by the stormy wind when it comes to the palm tree, and to prepare it for the roofs and the bridges and other than that from what is taken from it, when it becomes a trunk.

وكذلك ترى الخشب مثل النسج فإنه ترا كالمنسوج نسحا من غير خيوط ممودة كالسدي وأخرى معه مَعْطَسِرة كالمحلة كنحو ما ينسج باللَّدْجِيِّ، وذلك ليستج وينصف البال من حمل القنوان الثقيلة، وهو الرياح العواصب إذا صار غلفة، ولينتها للسقوف والجسور وغير ذلك مما يتخذ منه إذا صار جذعا،

KALABAB WALSABABA HABABIT WA AISHBARA QARAB.

Page 175 of 405
And similar to that you see the timber like the woven, and you will see part of it inside its length and its width like the insertion of a body part of the flesh, and in it, along with that, durability for an interest of what is taken from it from the tools, for if it had been solid like the rocks, it would not have been possible to utilise it in the roofs and other such from what the timber is used it, like the doors, and the house, and the coffins, and what resembles that.

And from great interest in the timber, it floats upon the water, and all the people recognise this from it, and all of them don’t recognise the majesty of the matter in it. If it had not been for this property, how would these ships and the glass carry the likes of the mountain from the loads, and the people could have attained this conformity and lightness, and comfort in carrying the trades from a city to a city? And the greatest assistance upon them is in carrying it until they come across a lot from what is needed to it in one of the cities, where it is already missing or difficult to find.

Think regarding these medicines and what has been specialised with each one of these, from the working is one of the cures. So, this depression in the joints, it takes out the thick waste like the herb ‘Al-Sheytraj’, and this detoxifies the gall bladder like the (herb) ‘Al-Efteymoun’, and this negates the wind like the (herb) ‘Al-Sakbinj’, and this reduce the swelling and the likes of this from its deeds. So, Who Made this strength in these except Oneazwj Who Created it for the benefits?

And Who is conscious of the people with it, except Oneazwj Who Made this to be in it? And when would one pause upon this from it with the objection, and (claim) the perfection as the speakers are saying? The human being has been Gifted the cleverness for these things with his mind, and the subtleness of his seeing, and experimentation, but how is the discernment of the animals to it until one of the lions would treat itself from its injuries if being hit, with some of the medicines, and it is cured? And some of the bird is saved from the injury by pouring with the water of the sea, so it is safe? And the likes of this are many.
And perhaps you doubt in these plants growing in the deserts and the prairies, where there is neither any people nor any companions, so you think that it is a waste, there being no need to it. And it isn't like that, but it is a food for these wild animals, and its seeds are a feed for the birds, and its stalks and its branches are firewood, and the people utilise these. And in it, afterwards, are things to heal the bodies with, and another to tan the skins with, and another to dye the luggage with, and the likes of this from the interests.

Don't you know that the worst plant and its most despicable is this papyrus and what resembles it, and in these, along with this are a variety of benefits. The paper is taken from the papyrus which the kings and the ordinary people are needy to, and the mat which every type of the people utilises, and the glazing is made from this, which seals the pottery; and the filling is made to be between the gaps in the bowls lest they crack or break, and the likes of this from the benefits.

Therefore, take a lesson with what you see from a variety of the purposes in small creatures and its big ones, and with what there is a value for it and what has no value to it, and the worst from this and its most despicable is the droop and the excreta in which are gathered the nastiness and the filthiness both together, and its place from the cultivation and the legumes and the greenery (as fertiliser), and the gathering place to which nothing would return to it, to the extent that all things from the crops would not be healthy nor pure except by the waste and the fertiliser which the people find revolting and are abhorring to go near it.

And know that the status of the thins isn't upon its price, but these are two different prices in two markets, and sometimes the rubbish in a market for earning would be invaluable in a market of knowledge, therefore do not belittle the lesson in anything due to the smallness of its price, for it they are clever, they would seek the chemicals what is in the excreta and buy it with a high price and make it even more expensive.
Al-Mufazzal said, ‘And the time of midday arrived, so my Master asws arose to (perform) the Salat and said: ‘Come early tomorrow, if Allah azwj so Desires’. So, I left and my joy had multiplied with what he asws had made me understand, glad with what had been given, praising to Allah azwj upon what I been inclined to’.

The fourth gathering – Al-Mufazzal said, ‘So, when it was the fourth day, I went early to my Master asws, and he asws permitted for me and instructed me with the sitting, so I sat down.

He asws said: ‘From us asws is the Praise, and the Glorification, and the Magnification, and the Extolling Holiness for the most ancient Name, and the Magnificent Light, the Exalted, the Lofty, with the Majesty and the Honour, and Creator of the people, and Mufti (Fatwa issuer) of the world and the eras, and Master of the hidden secrets and the forbidden hidden matters, and the Treasured Name and the hidden Knowledge.

And His azwj Salawaat and His azwj Blessings be upon the deliverer of His azwj Revelation, and the conductor of His azwj Message, Sent as a giver of glad tidings and as a warner, and a caller to Allah azwj by His azwj Permission, and a radiant light to destroy the one destroyed from a proof, and revive the one who lives from a proof.

So, upon him saww and upon his saww Progeny asws, from his saww Creator be the goodly Salawaat, the compliments, the Purified caretakers, and upon him saww and upon them asws be the greetings, and the Mercy, and the Blessings, among the past ones, and the ancient ones, for ever and ever, and ages and ages, and they asws are his saww rightful family asws.

قد شرحت لك يا مفضل من الادلة على الخلق والشواهد على صواب التدبير والعمد في الإنسان والحيوان والنبات والشجر وغير ذلك ما فيه عرة من اعتبر، وأنا أشرح لك الآن الآفات الحادثة في بعض ال الإمام التي أتخذها الناس من الجهال ذريعة إلى حجود الحائق والخلق والعمد والتدبير،
I\textsuperscript{asws} have expounded (illustrated) for you, O Mufazzal, from the evidence upon the creation and the testimonies upon the correctness of the arrangements, and the deliberation in the human being, and the animal, and the vegetation, and the tree and other than that, what is there in a lesson for one who considers, and now I\textsuperscript{asws} shall expound for you the calamities occurring in some of the eras which the people have taken it, out of ignorance, an excuse to reject the Creator, and the creation, and the deliberation, and the arrangement.

And what can the suspended old religious philosophers deny from the abhorrences, and the calamities, and what can they deny from the death, and the perishing, and what the companions (claiming) nature are saying, and ones who claim that the existence of the things being with the display, and the perfection, to widen that word in the rebuttal upon them \textit{May Allah Fight them! How deluded they are [9:30]}. 

The people, out of ignorance, took these calamities occurring in some of the eras like the plague, and the jaundice, and the cold, and the locusts, as an excuse to rejecting the creation, and the arrangement, and the Creator. It would be said in answer to that: 'If there does not happen to be a Creator, then why these do not happen more frequently than this and more terrible?' From that is the falling of the sky upon the earth, and the perishing of the earth and going lower, and the delaying of the emergence of the sun from emerging originally, and drying up of the rivers and the springs until water cannot be found for the lips, and stalling of the winds until the things stagnate and spoil, and the overflowing of the water of the seas upon the ground, and drowning it.

Then, these calamities, which we\textsuperscript{asws} mentioned, from the plagues, and the locusts and what resembles that, what is the matter they don’t last and extend until they sweep across all what is in the world? But, these occur among the living beings, then they do not remain, and arise?

Then, these calamities, which we\textsuperscript{asws} mentioned, from the plagues, and the locusts and what resembles that, what is the matter they don’t last and extend until they sweep across all what is in the world? But, these occur among the living beings, then they do not remain, and arise?

Then, these calamities, which we\textsuperscript{asws} mentioned, from the plagues, and the locusts and what resembles that, what is the matter they don’t last and extend until they sweep across all what is in the world? But, these occur among the living beings, then they do not remain, and arise?
Do you not see that the world is maintained and protected from these abundant occurrences which if it were to occur upon a thing from these, there would be there in its ruination, and our lives are stung with these calamities by only a little, (this is in order) to discipline the people, and their correction? Then, these calamities do not last, but these are removed from them during the despair from them, for their occurrence with them to become a preaching, and their removal from them, a Mercy.

The stubborn old religious philosophers denied what they denied of the abhorrence’s and the calamities which hit the people, and all of them are saying, ‘If there is a Creator for the world, Kind, Merciful, then whey does He occur in it these abhorrent matters?’ And the speaker with this word is going with it to that it is befitting that there happens to be life of the human being in this world clear from every distress.

And had it been like that, the human being would have come out from being care-free and arrogance to what is not correct in Religion and world like the one you see many of the rich ones grown up in luxury and the security coming out to, until one of them forgets that he is a mortal, or he is a servant (nor a Lord), or if a harm may touch him, or an abhorrence might descend with him, or it is Obligatory upon him that he mercies a weak one, or consoles a poor one, or laments to an afflicted one, or show affection to a weak one, or be helpful to a distressed one.

So, when the abhorrence bites him, and he feels its bite, he takes a preaching and sees a lot of what he had been ignorance of and heedless from, and returns to a lot of what had been Obligated upon him. And the deniers of these matters are at the status of the children who destroy the bitter, horrible medication, and get angry at being prevented from harmful foods, and they are abhorring the discipline and the work, and they are loving it if they could be freed for the playing and the idleness.

And they do not know what to do with the food and drink, and they do not know what to do with the idleness of the wrong deeds of the children who destroy the bitter, horrible medication, and get angry at being prevented from harmful foods, and they are abhorring the discipline and the work, and they are loving it if they could be freed for the playing and the idleness.
And, they are taking every food and drink, and they are not understanding what the idleness is leading them towards, from the evil growth and habits, and what are the consequence of the tasty (but) harmful foods, from the diseases and the illnesses, and for is for them in the discipline from the correction, and in the medication from the benefits, even if some of that is mixed with the abhorrence.

 وإن قالوا: ولم لم يكن الإنسان معصوما من المساوي حتى لا يحتاج إلى أن يلذعه هذه المكاره؟ قبل قيل: إذا كان يكون غير محمود على حسنة يألتها ومستحق للثواب عليها.

If they say, ‘And why did the human being not be infallible from the evil until he would not be needy to be stung by these abhorrence’s?’ It would be said: ‘When it was so, he would not happen to be praiseworthy upon a good deed he does, nor deserving of the Rewards upon these’.

فإن قالوا: وما كان يضره أن لا يكون محمودا على الحسنات مستحقا للثواب بعد أن يصير إلى غاية النعيم واللذة؟ قبل قيل لهم: اعرضوا على امرء صحيح الجسم والعقل أن يجلس منعما ويكفى كلما يحتاج إليه بلا سعي ولا استحقاق، فانظر هل تقبل نفسه ذلك؟

If they say, ‘And what was the harm if he did not happen to be praiseworthy upon the good deeds, deserving of the Rewards, after he had come to be upon a peak of the bliss and the pleasures?’

It would be said to them, ‘You are objecting upon a person of healthy body and it tells that he sits favoured and sufficed with all what he is needy to without any striving nor being deserving, then look, is that accepted to his self?’

بل ستوجدونه بالقليل مما يناله بالسعى والحركة أشد اغتباطا وسرورا منه بالكثير مما يناله بغیر الاستحقاق، وكذلك نعيم الآخرة أيضا يكمل لاهله بأن ينالوه بالسعي فيه والاستحقاق له.

But, you will be finding him with a little from what he attains with the striving and the movement, of intense worth and joy from him, from what he attains without being deserving. And, similar to that are the Bounties of the Hereafter as well, being perfect for its rightful ones if they attain it with the striving with regards to it, and being deserving of it.

فالأعومة على الإنسان في هذا الباب مضاعفة، بأن اعد له الثواب الجزيل على مسعى في هذه الدنيا، وجعل له السبيل إلى أن ينال بسعي واستحقاق فيكمل له السرور والاغتباط بما يناله منه.

The Bounty upon the human being in this matter is a multiple, if the plentiful Rewards are counted for him upon his striving in this world, and there has been Made the way for him to attain with striving and being deserved, so that the joy and the worth would be perfect for him with what he would attain from it.
If they say, 'Or isn’t it so that there has happened to be from the people, one who inclines to what he attains from the good, and even if he was not deserving of it? So, what is the argument in preventing one who is pleased to attain the Bounties of the Hereafter in this manner?'

It would be said to them: ‘In this matter, if it was correct for the people to be coming out to a peak of the greed and the ferocity upon the immorality and the violations of the sanctities, then who would have refrained his self from an immorality or bear the difficulties in a matter from the matters of the righteousness, if he was certain that he was inevitably going to the bliss? Or, who would have been safe upon himself, and his family, and his wealth from the people, if he they did not fear the Reckoning and the Punishment?

So, the harm in this matter would be that the people would be attaining in this world before the Hereafter, and they would be becoming in that, crippling the justice and the wisdom both together, and placing the slander upon the arrangement with opposite to the correctness, and placing the matters in other than their (appropriate) places, and they have cherished with the calamities which hit the people prevailing upon the righteous ones and the immoral ones, or (if) the righteous are Tried by it and the immoral ones are safe from it.

And they said, 'How is this allowed in the arrangement of the Wise one, and what is the argument in it?' It would be said to them, 'These calamities, and even if they hit the righteous and the bad both together, Allah azwj has Made that as a correction for both the types together.

As for the righteous ones, that which hits them from this reminds them of the Bounties of their Lord azwj with them in their bygone days, and that would guide them upon the thanks and the patience. And as for the bad ones, if the like of this comes to them, it cuts short
their evil and returns them from the acts of disobedience and the immoralities (to become righteous).

And similar to that, for the ones from them who were safe, from both types, He Made an interest to be in that. As for the righteous, they would be happy with what they would be upon from the righteousness and the correctness and they would be (desiring to have) increasing in it, desire and insight. And as for the immoral, they would be recognising a Clemency of their Lord, and its prolongation upon them with the safety from without their being deserving of it, therefore that would prompt them upon the mercy with the people, and the pardon of one who is evil to them.

And perhaps a speaker would be saying, ‘These calamities which hit the people in their wealth, so what is your word in what they are being Tried with in their bodies, and their damage happening during it, like the burning, and the drowning, and the flood, and the submerging (of the ground)?’

It would be said to them, ‘Allah Made an interest to be in this as well, for both the types together. As for the righteous, when there would be, during their separation from this world, the rest from its difficulties and salvation from its abhorrences. And as for the immoral, when there would be for them in that, the scrutiny of their burdens (of sins), and their being withheld from increasing these.

And the total word is that the Creator, Exalted is His Mention, by His Wisdom, and His Determination, has Diverted all these matters to the good and the beneficial. Just as the wind breaks a tree or breaks a palm tree, the kind maker and utilises is in a variety of the benefits. Similar to that is what the Wise Arranger Does regarding the calamities, which descend with the people in their bodies, and their wealth, and He Makes these altogether to the good and the beneficial.
If a speaker says, ‘And why the occurrences upon the people?’ It would be said to him: ‘Lest they incline towards the acts of disobedience from the elongation of the safety so the immoral overdoes the indulgence in the acts of disobedience, and the righteous breaks from the struggling in the righteousness, for these two matters altogether overcome upon the people is a state of ease and rest.

And these occurrences which occur upon them, deter them and alter them upon what therein is their rightful guidance. If they were empty from them, they would exaggerate in the tyranny and the acts of disobedience, just as it was upon the people during the former eras until the ruination was Obligated upon them by the flood, and the cleansing of the earth from them.

And from what is being criticised by the rejecters of the deliberation, and the arrangement, the death, and the perishing, they are going to that it is befitting that the people happen to be immortal in this world, free from the calamities. It is befitting that this matter be ushered to its peak, and look at what it would achieve.

Do you not see, if it was such that everyone who had entered the world and would be entering it, would be remaining and not any one of them dying, would not the earth become constricted with them until there would be a lack of the dwellings, and the plantations, and the livelihoods?

So, they, and the death would exterminate them first, firstly they would be competing regarding the dwellings and the plantations until the wars would erupt between them and the blood would be spilled among them. So, how would their state be, if they were giving birth and not dying?
And there would overcome upon them the greed, and the evil, and hardness of the hearts, and if they are certain that they would not be dying, not one of them would be content with anything he attains, nor release to anyone about anything he asks him for, nor pay any attention about anything from what would occur upon him. Then they would become fed up with the life and all things from the affairs of the world, just as one of long life tends to get fed up until he covets the death and the rest from the world.

If they say, ‘It would be befitting if the abhorrence and the difficulties were to be raised from them until they do not covet the death, nor be desirous to it’, so we have described what they would be coming out to, from the arrogance and the care-freeness, carrying them upon what therein is a corruption of the Religion and the world.

And if they say, ‘It would be befitting if He had Created in that one generation the like of what He Creates, and Creates up to the expiration of the world’. It would be said to them: ‘Return the matter to what we mentioned from the constriction of the dwellings and the livelihoods from them’. Then, if they are neither begetting nor reproducing, the place of the love for the relatives and ones with sanctity and the helping them would go away during the difficulties, and the place of upbringing of the children and the joy with them.

ففي هذا دليل على أن كلما تذهب إليه الأوهام سوى ما جرى به التدبير خطأ وسفاه من الرأي والقول.
And in this there is evidence upon that everywhere the imaginations go to, evil is what the arrangement flows with, being a mistake and foolishness from the opinion and the (presented) word.

And perhaps a slandering one would slander upon the arrangement from another angle, and he would be saying, ‘How can an arrangement happen to be over here, and we see the people in this world from corruption? The strong oppresses and usurps, and the weak would be oppressed and be desolated as the debris, and the righteous would be poor, afflicted, and the mischief maker would be healthy and extended upon, and one who indulges in immoralities or violates a sanctity would not be hastened with the punishment.

So, if there was an arrangement in the world, the matters would flow upon the existing measurement. The righteous would be the sustained, and the wicked would be the deprived, and the strong would be prevented from oppressing the weak, and the violator of the sanctities would be hastened with the punishment’.

It would be said in answer to that: ‘If this had been like that, the matter of favouring would go away, which the human being graced with upon others from the creatures, and carry the self upon the righteousness and the righteous deeds in anticipation of the Rewards, and be certain with what Allah has Prepared from it. And, the people would become at the status of the animals which are tethered with the forage and the fodder and allude to it with a time for each one of them, and the time would be divided upon that.

And no one would become working upon a certainty with a Reward or a Punishment until this had exited them from a limit of humanity to a limit of the beasts. Then he would not recognise what is hidden, nor work except based upon the present. And what would occur
from this as well, is that the righteous one would rather happen to be working the righteous deeds for the sustenance and the capaciousness in this world.

And the one preventing from the injustice and the immoralities would rather become excuse from that due to the nearness of a Punishment which would befal with him straight away, to the extent that the deeds of the human beings would all come to be flowing upon the present, not mingles with anything from the certainty with what is in the Presence of Allahazwj, nor would they be deserving of the Rewards of the Hereafter, and the perpetual Bliss therein.

Along with this is that these matters, which the wicked have mentioned, from the richness and the poverty, and the health and the afflictions, aren’t flowing upon opposite to the measurement, but our lives have flowed upon that, and the matter is understandable. You have seen many of the righteous ones being Graced the wealth for a variety of the arrangements, and lest it precedes to the hearts of the people at the Kafirs, they are the Graced ones, and the righteous ones, they are the deprives ones, so they would be preferring the immoralities over the righteousness.

And you see a lot of the immoral ones being hastened with the Punishment when their tyranny is aggravated, and their harm is grievous upon the people and upon themselves, just as Pharaohla was hastened with the drowning, and Bakht Nasr with retaliation, and Bilbees with the killing, and that some of the evils ones are respited with the Punishment, and some of the good ones are delayed with the Rewards up to the Hereafter for causes hidden upon the servants.

This does not become invalidating the arrangement, for the likes of this has happened from the kings of the earth and it did not invalidate their arrangements. But, their delays what they are delayed of, or their hastening of what is hastened happens to be included in the
correctness of the citizens and the arrangements. And when the evidence is attested, and their measurements obligate that for the things, there is a Creator, Wise, Able.

فما يمنعه أن يدبر خلقه فإنه لا يصح في قياسهم أن يكون الصانع بهمل صنعته إلا بإحدى ثلاث خلال: إما عجز، وإما جهل، وإما شرارة، وكل هذين خلال في صنعته عروج و تعالى ذكره وذلك أن العاجز لا يستطيع أن يأتي بهذه الخلقات الجليلة العجيبة، والгалال لا يهتدي بما فيها من الصواب والحكمة، والشرير لا يطاعل حلفه وانشائها

So, what prevents it that He \[azwj\] Manages His \[azwj\] creation, for it is not correct in their estimation that the maker would happen to be carrying his manufacture/working except by one of the three manners – either frustration, or ignorance, or evil. And all these are impossible in the Making by the Mighty and Majestic, Exalted is His \[azwj\] Mention, and that is because the frustrated one is bot able to come with these creations, the majestic, the wondrous; and the ignorant one cannot guide to what therein is the correctness and the wisdom, and the evil one does not go on to create it and build it.

وإذا كان هذا هكذا وجب أن يكون الخالق لهذه الخلقات يدبرها لا محالة وإن كان لا تدرك كنه ذلك التدبير ومخارجه فإن كثيرا من تدبير الملوك لا تفهمه العامة ولا تعرف أسبابه لافقا لا تعترف دخلة أمر الملوك وأسرارهم فإذا عرف سببه وجد قائما على الصواب و الشاهد المعنة.

And when it was like this, it obligates that there happens to be a Creator for these creations, inevitably Managing, and even if you cannot realise the essence of that arrangement and its exits, for a long from the arrangements of the kings are such that the general people do not understand it and do not recognise its reasons, because they do not understand the inner matters of the kings and their secrets. So, when its cause is recognised, it would be found to be standing upon the correctness, and the ordeal would be witnessed.

ولو شككت في بعض الادوية والاطعمة فيتين لك من جهتين أو ثالث أنه حار أو بارد أم لم تكن تستفيضي عليه بذلك وتقي الشكل فيه عن نفسك؟ فما بال هؤلاء الجهلة لا يقضون على العالم بالخالق والتدبير مع هذه الشواهد الكبيرة؟ وأكثر منها ما لا يخص كثير.

And if you were to doubt regarding some of the medicines and the foods, and it is explained to you from two aspects or three that it is hot, or cold, would you not happen to judge upon it with that and negate the doubt with regards to it from yourself? So, what is the matter with those ignoramuses not judging upon the world being with a Creator and the arrangement, along with these abundant evidences? And a lot of these cannot even be counted due to their abundance.

لو كان نصف العالم وما فيه مشكلا صوابه لما كان من حزم الرأي ومنبت الادب أن يقضى على العالم بالاهلام لأنه كان في النصف الآخر وما يظهر فيه من الصواب والانفتاح ما يرد القول من التنمر إلى هذه القضية

If it was so that half the world and whatever is in it was obscured of its correctness, how could have the one with a bunch of opinions and ways of literature judged upon the world being with the chaos, because he would be in the other half and what appears in it from the
correctness and the perfection what would have deterred the imagination from the quickness to these judgments.

فكيف وكل ما كان فيه إذا فتش وجد على غاية الصواب حتى لا يخطر بالبال شيء إلا وجد ما عليه الخلق كما أصح وأصوب منه؟

So, how, and all what was in it, when it is investigated and found to be upon a peak of correctness, until nothing comes to the mind, except and he would find what is above it, the creation healthier and more correct than it?

And know, O Mufazzal, that the name of this universe in the language of the Greeks, the one flowing famously with them, is Cosmos, and its interpretations is, ‘the adornment’. And, similar to that are the philosophers and ones who claim the wisdom.

Have they not named it with this name except due to what they saw in it from the measurement and the system? Then why are they pleased that they name it as measure, systematic, until they named it as an adornment? It was for them to inform that it is with what it is upon, from the correctness and the perfection upon a peak of the beauty and the glory.

أعجب يا مفضل من قوم لا يقضون صناعة الطب بالخطأ وهم يرون الطبيب يخطأ، ويقضون على العالم بالاهمال ولا يرون شيئا منه مهملاً، بل أعجب من أخلاق من ادعى الحكمة حتى جهلوا مواضعها في الخلق فأرسلوا ألسنتهم بالذم للخالق جل وعلا.

I\*w wonder, O Mufazzal, from a people who are not judging the making of the medicine as being with the error and they are seeing the physician as being mistaken, and they are judging upon the universe as being with the chaos and are not seeing anything from its as being with chaos. But, I\*w wonder from the ethics of the ones who claim the wisdom, to the extent that they are ignorant of its placing among the creation, so they are sending their tongues with the condemnation of the Creator, Majestic and Lofty?

بل العجب من المخلوق " ماي " حين ادعي علم الأسرار وعمى عن دلالات الحكم في الخلق حتى نسبه إلى الخطأ ونسب حالقه إلى الجهل تبارك الحليم الكرم.

But, the wonderment is from Mani (Manicheans – dualists), where he claims the knowledge of the secrets and is blind from the evidences of the Wisdom in the creation to the extent that he attributed it to the mistake and attributed its Creator, Blessed, the Forbearing, the Honourable, to the ignorance.
And most strange from them all are the Al-Mo'talat, those who claim that the senses can realise what cannot be realised by the intellect. When that frustrated them, they went out to the rejection and the belying, and they said, ‘And why can Heazwj not be realised with the intellect?’ It would be said: ‘Heazwj is above the rank of the intellect just as the sight cannot realise what is above its rank.

So, if you were to see a rock raised in the air, you would know that a thrower has thrown it. This knowledge isn’t from a direction of the sight, but it is from a direction of the intellect, because the intellect is the one which differentiates, and one knows that the rock cannot go higher by itself. Do you not see how the sight stops upon its limit, and does not exceed it? Similar to that, the intellect stops upon its limit from recognition of the Creator, and does not exceed it.

But, Heazwj is understood by an intellect accepting that in Himazwj is a Self, and he has not seen it and not realised it with a feeling from the sensory perception. And, upon this reckoning as well, weazwj are saying that the intellect recognises the Creator from an aspect upon which the acceptance is obligated, and does not recognise Himazwj with what the awareness of (all) Hisazwj Attributes are obligated upon for Himazwj.

If they say, ‘How come the weak servant has been encumbered with recognising Himazwj with the intellect, the Subtle who cannot be encompassed with?’ It would be said to them: ‘But rather, the servants are encumbered from that to which their strength reaches to, and he is certain with Himazwj, and stop at Hisazwj Command and Hisazwj Forbiddance, and they have not been encumbered with encompassing (all of) Hisazwj Attributes, just as the king does not encumber his citizens that they know whether he is tall or short, whether he is white or black. But rather, he encumbers them with the compliance with his authority and ending up to his orders.'
Do you not see that if a man were to come to a door of the king and he says, ‘Expose yourself to me until I investigate your recognition, or else I will not listen to you’, he would have released himself to the punishment? Like that is the speaker that he would not accept as being with the Creator, Glorious is He azwj, until he encompasses His azwj essence, he would be exposed to His azwj Wrath.

If they say, ‘Or haven’t we described Him azwj, and we are saying, ‘He azwj is the Mighty, the Wise, the Generous, the Honourable?’ It would be said to them: ‘All these are the descriptions of acceptance, and they aren’t description of encompassing, for we know that He azwj is Wise, but we do not know with that essence of His azwj from it. And like that is, Able, and Generous, and the rest of His azwj Attributes, just as we see the sky and we do not see its essence, and we see the ocean but do not know where its end is.

But, above this are the examples with what there is no end-point to it, because the examples, all of these, fall short from Him azwj, but these ignite the intellect to recognising Him azwj.

If they say, ‘And why is there differing regarding Him azwj?’ It would be said to them: ‘Due to the imaginations being deficient to His azwj Magnificence, and their being defeated in their abilities to seek His azwj recognition, and they are intending the encompassing with Him azwj, and it is a frustration from that and what is besides it.

From that is this sun which you see it emerging upon the world and does not stop upon a reality of its matter, and for that there are plenty of words regarding it, and the differing’s of the philosophers mentioned, in describing it. Some of them said, ‘It is a planet filled with fire inside, there being a mouth for it, flaring out with this glare and the rays’. And the others
said, ‘It is a cloud’. And the others said, ‘It is a glass body facing fire in the world and sending its rays upon it.

وقال آخرون: هو صفولطيف ينعقد من ماء البحر، وقال آخرون: هو أجزاء كثيرة مجتمعة من النار، وقال آخرون: هو من جوهر خامس سوى الجواهر الاربع.

And other said, ‘It is a subtle coagulation of the sea water’. And others said, ‘It is of many parts gathered from the fire’. And the others said, ‘It is from a fifth essence besides the four essence’.

 ثم اختلفوا في شكلها فقال بعضهم: هي منزلة صفيفة عريضة، وقال آخرون: هي كالكرة المدحرجة

And like that, they differ regarding its shape. Some of them said, ‘It is as the status of a wide plate’, and others said, ‘It is like the rolled disc’.

لاستحسن هذه الاقواف منهم في الشمس دليل على أنهم لم يقفوا على الحقيقة من أمرها، وإذا كانت هذه الشمس التي يقع عليها البصر و يدركها الحس قد عجزت العقول عن الوقوف على حقيقتها فكيف ما لطف عن الحس واستتر عن الوهم ؟

Thus, these differing words from them regarding the sun is evidence upon that they do not stop upon the reality from its matter. And when this sun was such that the sight can fall upon it, and the feelings can realise it, has (still) frustrated the intellects from stopping upon its realities, then how about what is too subtle from the senses, and concealed from the imaginations?

فإن قالوا: ولم لطف ؟ قيل لهم: لم يستتر بحيلة يخلص إليها كمن يحتجب عن الناس بالابواب والستور، وإنما معنى قولنا: استتر أنه لطف عن مدى ما تبلغه الاوهام، كما لطفت النفس وهي خلق من خلق من المخلوقات وارتقت عن إدراكها بالنظر.

If they said, ‘And why (is He azwj) veiled?’ It would be said to them: ‘He azwj is not veiled by a means He azwj Concluded to, like the one who is veiled from the people by the doors and the curtains. And rather, the meaning of our asws words is that He azwj is veiled, is that He azwj is too subtle from a peak of what the imaginations can reach, just as the subtlety of the soul, and it is a creation from His azwj creations, and it is raised from their realisations with the looking’.

فإن قالوا: ولم لطف ؟ - وتعال عن ذلك علوا كبيرا - كان ذلك حظاً من القول لأنه لا يليق بالذي هو خالق كل شئ إلا أن يكون مباما لكل شئ، متعاليا عن كل شئ، سبحانه وتعالى.
If they said, ‘And why subtle?’ – and He\textsuperscript{azwj} is Exalted from that, Lofty, Great – that would be a mistake from the word, because it is not befitting with the One\textsuperscript{azwj} Who is a Creator of all things except that He\textsuperscript{azwj} happens to be Manifest to all things, Higher from all things, Glorious is He\textsuperscript{azwj} and Exalted’.

فإن قالوا: كيف يعقل أن يكون مبتنا لكل شيء معلبا؟ قبلهم الحق الذي تطلب عرته من الأشياء هو أربعية أوجه: فأولها أن ينظر أموجود هو أم ليس بموجود والثاني أن يعرف ما هو في ذاته وجوهره. والثالث أن يعرف كيف هو وما صفتنه؟ والرابع أن يعلم ماذا هو ولاية علة؟

If they said, ‘How can one understand that He\textsuperscript{azwj} happens to be Manifest to all things, Higher?’ It would be said to them: ‘The truth which seeks His\textsuperscript{azwj} recognition from the things, it is of four aspects – The first of it is that he considers, is He\textsuperscript{azwj} existing or He\textsuperscript{azwj} does not exist. And the second is that he recognises what He\textsuperscript{azwj} is in His\textsuperscript{azwj} Self and His\textsuperscript{azwj} essence. And the third is that he recognises how He\textsuperscript{azwj} is and what are His\textsuperscript{azwj} Attributes. And the fourth is that he knows what is the reason for the Wilayah?’

فليس من هذه الوجوه شيء يمكن المخلوق أن يعرفه من الخالق حق معرفته غير أنه موجود فقط. فإذا قلنا: كيف وما هو؟ فعندنا علم كنهه وكمال المعرفة به، وأما لماذا هو فساقط في صفة الخالق لأنه جل شئ علة كل شيء و ليس شئ علة له.

So, there isn’t from these aspects anything the creatures can, if he recognises from the Creator a right of His\textsuperscript{azwj} recognition apart from that He\textsuperscript{azwj} exists, only. When we\textsuperscript{azwj} say, ‘How and what is He\textsuperscript{azwj}? We prevent the knowledge of His\textsuperscript{azwj} essence and the perfection of the recognition with it.

And, as for ‘Why is He\textsuperscript{azwj}?’, it is a nullification regarding an Attribute of the Creator, because He\textsuperscript{azwj} is the cause of all things, and there isn’t anything with a cause for Him\textsuperscript{azwj}.

ثم ليس علم الإنسان بأنه موجود يوجب له أن يعرف ما هو كما أن علمه بوجود النفس لا يوجب أن يعرف ما هي وكيف هي؛ وكذلك الآثار الروحانية النظيفة.

Then, it isn’t a knowledge of the human being that He\textsuperscript{azwj} exists, obligating for him that he knows what He\textsuperscript{azwj} is, just as his knowledge with the existence of the soul does not oblige that he knows what it is and how it is. And similar to that are the matter of the subtle spiritualism.

فإن قلنا: فتأتيم الآن تصفين من قصور العلم عنه وصفا حتى كأنه غير معلوم! قبلهم هو كذلك من جهة إذا رام العقل معرفة كنهه والاحتطة به، وهو من جهة أخرى أقرب من كل قريب إذا استدل عليه بالدلائل الشافية فهو من جهة كالواضح لا يخفى على أحد، وهو من جهة كالغامض لا يدركه أحد، وكذلك العقل أيضًا ظاهر بشواهد وممستر بذاته.

If they say, ‘You are not describing from a deficient knowledge about Him\textsuperscript{azwj}, and describing until it is as if He\textsuperscript{azwj} is not known!’ It would be said to them: ‘He\textsuperscript{azwj} is like that from an aspect, when the intellect wishes the recognition of His\textsuperscript{azwj} essence and the encompassing
with Him\textsuperscript{azwj}. And He\textsuperscript{azwj}, from an aspect is like the obscure, not realised by any one. And like that is the intellect as well, apparent with evidences, and hidden with His\textsuperscript{azwj} Self.

فَأَمَّا أصحاب الطبيع فقالوا: إن الطبيعة لا تفعل شيئا لغير معنى ولا تتجاوز عما فيه تمام الشئ في طبيعته، و증موا أن الحكمة تشهد بذلك. فقال لهم: فمن أعطى الطبيعة هذه الحكمة والوقوف على حدود الاشياء بلا ابتسارها، وهذا قد تعجز عنه العقول بعد طول التجارب؟

As for the companions of the nature, they are saying, ‘The nature does not do anything without meaning, nor does it exceed from what therein is completion of the thing in its nature’, and they are claiming that the wisdom testifies with that. It would be said to them: ‘So who gave the nature this wisdom and pausing at limits of the things without overstepping it and the intellects have exceeded this after prolonged experimentation?’

فإن أوجبوا للطبيعة الحكمة والقدرة على مثل هذه الافعال فقد أقروا بما أنكروا لان هذه هي صفات الحاكم، وإن أنكروا أن يكون هذا للطبيعة فهذا وجه الخلق يهتف بأن الفعل لخالق الحكم.

So, if they are enjoining to the nature, and the wisdom, and the power upon the likes of these deeds, then they have accepted with what they had denied, because these are the Attributes of the Creator. And if they deny that this happens to be for the nature, then this is an aspect of the creation praising the deed of the Creator, the Wise.

وقد كان من القدماء طائفة أنكروا العمد والتدبير في الاشياء وزعموا أن كونها بالعرض والاتفاق، وكان مما احتجوا به هذه الآفات التي تلد غير جرى العرف والعادة كالانسان يولد ناقصا أو زائدا إصبعا، أو يكون المولود مشوها مبدل الخلق، فجعلوا هذا دليلا على أن كون الاشياء ليس بتدبير وتقدير، بل بالعرض كيف ما اتفق أن يكون.

And there has been a group from the ancient ones who denied the deliberation, and the arrangement in the things, and the claimed that their existence with the display and the perfection, and what they had argued with are these calamities which are births of other than the custom and the habit, like the human being born of deficient or additional fingers, or the birth happens to be distorted, altered creation. So, they made this as evidence upon that the existence of the things isn’t with deliberation and measurement, but are transitory what is co-incidental that it happens.

وقد كان أرسطاطا ليس رد عليهم فقال: إن الذي يكون بالعرض والاتفاق إما هو شيء يأتي في الفرط مرة لاعراض تعرض للطبيعة فتتيلها عن سبيلها، وليس بمثلة الامور الطبيعية الخارجيه على شكل واحد جريه دائما متتابعا.

And didn’t Aristotle rebut upon them and he said, ‘That which exists with the transient and the perfection, rather it is something in the excess one time to display a display of the nature, so it removes it away from its way, and it isn’t at the status of the flow of nature upon one manner, flowing perpetually, consecutively.'
And you, O Mufazzal, you see types of animals, that most of that flows upon an example and one program, like the human being is born, for him are two hands and two legs and five fingers, just as the most of the people are upon it. As for what is born upon different to that, so that would be due to a defect happening in the womb or in the stomach from which the foetus grown, just as a demonstration in the making when the maker deliberates the correctness in his making, so he is handicapped besides that, either a handicap in the tools or in the machinery which he makes the thing in.

Examples have occurred in the children of the animals for the causes which we described, and the child comes with additions, or deficient, or distorted, and most of them are sound and they come full, there being no illness in it. Just as the defect which occurs in some of the works, there is a reason in it, it does not obligate the carelessness upon the entirety of it and no maker, similar to that is what occurs upon some of the works of nature, and obstacle entering upon it, does not obligate that the entirety of it happens not be with the display and the perfection.

Thus, the word of the one who says regarding the things, ‘Its existence is with the display and the perfection, from a direction that something from it comes upon opposite to the nature, displaying a mistake for it and foolishness’.

If they say, ‘And why did the like of this come to be among the things?’ It would be said to them: ‘To know that the existence of the things is not by necessity from the nature, nor is it possible that they happen to be the same, just as the speakers had said, but it is a measurement, and a deliberation from a Wise Creator, when the nature is made to flow most of that upon a flow and a well-known program. And sometimes it goes away from that to a display displayed for it, so it would evidence with that upon that it is being utilised, managed, thought out to manifest the Creator and His Power in reaching its peak and completion of its work. Blessed is Allah, the Best of the creators.'
يا مفضل عند ما آتيتك واحفظ ما منحتك، وكن لربك من الشاكرين وآئله من الخادمين، ولا تأبى من التطيب، فقد شرحت
لك من الأدلة على الخلق والشواهد على صواب التدبير والعدم قليلا من كثير، وجزءا من كل فتى وفكر فيه واعتر به.

O Mufazzal! Take what I gave you and preserve what best you can, and submit to your Lord from the grateful ones, and for His Favours, from the praising ones, and to His Guardians, from the obedient ones, for I have expounded for you from the evidences upon the creation and the evidences upon the correctness of the arrangement, and the deliberation, little from more, and a part from all, therefore ponder it and thing regarding it, and take a lesson with it'.

فقلت: بمعونتك يا مولاي أقوى على ذلك وأبلغه إن شاء الله، فوضع يده على صدري وقال: احفظ بمشية الله ولا تنس إن شاء الله.

I said, ‘With your assistance, O my Master, I shall be stronger upon that and deliver it, if Allah so Desires’. He placed his hand upon my chest and he said: ‘Memorise by the Desire of Allah and you will not forget, if Allah so Desires’.

فخرجت غصيا علي فلما أفقت قال: كيف ترى نفسك يا مفضل؟ فقلت: قد استغنيت بمعونة مولاي وتأييده عن الكتاب الذي كتبته، وصار ذلك بين يدي كأنما أقرأه من كفي، وولاي الحمد والشكر كما هو أنهله ومستحقه.

I fell down with faintness upon me. When I woke up, he said: ‘How do you see yourself, O Mufazzal?’ I said, ‘You have made me needless of assistance, my Master, and its corroboration from the book which I wrote’, and that came to be in front of me as if I could read it from my palm; and for my Master is the praise and the thanks, just as he is rightful and deserving of it.

He said: ‘O Mufazzal! Free your heart and gather to it your mind, and your intellect and your reassurance, and shall cast to you from the knowledge of the kingdoms of the skies and the earth, and what Allah has Created between the two, and regarding these two from the wonders of His creation, and the types of Angels and their rows and their places and their ranks up to the Lote Tree (Sidrat Al Muntaha), and the rest of the creatures from the Jinn, and the human beings up to the lowest seventh firmament and what is beneath the soil, to the extent what made you faint would be a part of the parts.

انصرف إذا شئت مصاحبا مكلوءا فأنت منا بالمكان الرفيع، وموضعك من قلوب المؤمنين موضع الماء من الصدى، ولا تسأل
عما وعدتك حتى احدث لك من ذكرنا.

Leave whenever you so desire to, accompanied by memorisation, for you are from us with the high place, and you place from the hearts of the Momineen is a place of the water
from the extreme thirst, and do not ask about what I\textsuperscript{asws} promised you until I\textsuperscript{asws} start for you a mention from it'.

قال المفضل: فانصرفت من عند مولاي بما لم ينصرف أحد بمثله. ثم اعلم أن بعض تلك الفقرات تؤمي إلى تجرد النفس، والله يعلم وحججه صلوات الله عليهم أجمعين.

Al-Mufazzal said, ‘So, I left from the presence of my Master\textsuperscript{asws}, no one had left the like of it. Then know that some of those paragraphs gesture towards the impartiality of the self, and Allah\textsuperscript{azwj} Knows and so do His\textsuperscript{azwj} Divine Authorities, may the Salawaat of Allah\textsuperscript{azwj} be upon them\textsuperscript{asws} all’.\textsuperscript{72}

\*\*\*

\textsuperscript{72} Bihar Al Anwaar – V 3, The book of Tawheed, Ch 4 H 1
CHAPTER 5 – THE HADEETH REPORTED FROM AL-MUFAZZAL BIN UMAR REGARDING THE TAWHEED, WELL KNOWN AS ‘AL-AHLEYLAJAT’ (A HERB)

It was narrated to me by Mahraz Bin Saeed Al Nahwy at Damascus, from Muhammad Bin Abu Mas’har at Ramalla, from his father, from his grandfather who said,

‘Al-Mufazzal Bin Umar Al-Ju’fy wrote to Abu Abdullah Ja’far Bin Muhammad Al-Sadiq to let him know that certain groups have appeared from the people of this nation rejecting the Lordship (of Allah), and they are arguing upon that, and asked him to rebut their words upon them, and argue against them regarding what they are claiming with sufficient of what he can argue with upon others. So, Abu Abdullah wrote:

In the Name of Allah the Beneficent, the Merciful. After this, may Allah Harmonise us and you to His obedience, and Obligate for us with that, His Pleasure with His Mercy. And your letter arrived mentioning in it what has appeared in our nation, and that is from a people from the people of atheism with the Lordship. Their number have become more and their debates have intensified, and you asked that I make the rebuttal against them and the break of what is in their hand, a letter upon an approximation for what can be rebutted upon other than from the people of innovation and the differing.

And we praise Allah upon the abundant Bounties, and the conclusive Argument, and the praise-worthy affliction with the special ones (Shias) and the general (non-Shias). It was from His great Bounties and His enormous Favours which He has Favoured with. Their hearts accepted His Lordship, and He Took their Covenant with His recognition, and Sent down upon them a Book wherein is a healing for what is in the chests, from diseases of the minds and suspicious matters, and He did not call them, nor to
anything from His azwj creation, for a need to anyone besides Him azwj, and He azwj is needless from them, and Allah azwj was always Needless, Praiseworthy.

And, by my asws life, what have these ignoramuses come with of their Lord azwj and they are seeing the clear evidences and the manifest signs in their own creations, and what they are witnessing in the kingdoms of the skies and the earth, and the wondrous perfect works evidencing upon the Maker.

But, they are a people who have opened upon themselves the doors of disobedience, and eased for it the way of the desires. Thus, the desires overcame upon their hearts and the satan asl engaged upon them due to their own injustices. And like that, Allah azwj Seals upon the hearts of the transgressors.

And the wonder from a creature claiming that Allah azwj is hidden upon His azwj servants and he sees the making within himself with the manner which dazes (surprises) his intellect, and a composition invalidating his arguments.

And, by my asws life! If they were to think regarding matters of the bones, they would witness from the matter of the clear synthesis, and the subtle apparent arrangements, and existence of the things created after they had not existed. Then He azwj Transformed these from a nature to a nature, and a making after a making, what would evidence them upon the Maker, for there is nothing empty from it, for there happening to be in it effects of an arrangement and a formation evidencing upon that there is a Creator for it, a Manager, and a compositing with an arrangement guiding to a Wise One azwj.

And your letter came to me asws and I asws have outlined for you a letter, which asws had contested in it one of the people of the religion from the people of denial, and that is that a
physician from a city of India had presented to me, and he would not cease to contend with me\textsuperscript{asws} regarding his opinion, and arguing against me\textsuperscript{asws} based upon his ignorance.

فيمن هو يوما يدق ليخلطها دواءا احتجت إليه من أدويته، إذ عرض له شيء من كلامه الذي لم يزل ينازعني فيه

One day, while he was powdering a herb (Ahleylajat) mixing a cure, i\textsuperscript{asws} argued to him from (the angle of) his medicine, when something presented to him from his speech which he had not ceased to contend with me\textsuperscript{asws} with regards to it.

من ادعائه أن الدنيا لم تزل ولا تزال شجرة تنبت احتجت إليه، نفس تولد واخرى تتلف، ورغم أن انتقالي للمعرفة لله تعالى دعوى لا بينة لي عليها، ولا حجة لي فيها، وأن ذلك أمر أهله الآخر عن الأول، والاصغر عن الأكبر، وأن الاشياء المختلفة والمتلازمة والباطنة والظاهرة

From his claim is that the world did not cease to be nor would it cease, (like a) tree growing and another one falling, a soul is born and another one is destroyed, and he claimed that i\textsuperscript{asws} am claiming the recognition of Allah\textsuperscript{azwj} the Exalted, a claim having not proof for me\textsuperscript{asws} upon it, nor is there any argument for me\textsuperscript{asws} regarding it, and that, that is a matter i\textsuperscript{asws} have taken it as a latter one from the first, and the young from the old, and that the things are different, combined, and esoteric, and exoteric.

إنما تعرف بالحواس الخمس: نظر العين، وسمع الاذن، وشم الأنف، وذوق الفم، ولمس الجوارح، ثم قاد منطقه على الاصل الذي وضعه فقال: لم يقع شيء من حواسي على خالق يؤدي إلى قلبي، إنكار الله تعالى.

But rather, these are recognised by the five senses – looking of the eyes, hearing of the ears, and smelling of the nose, and taste of the mouth, and touch of the limbs. Then he guided his talk upon the origin which he placed, so he said, ‘Nothing has occurred from my senses upon a Creator leading to my heart’, denying Allah\textsuperscript{azwj} the Exalted.

ثم قال: أحكي تعترض في معرفة ربك الذي تصف قدرته ورفعته، و إنما تعرف القلب الاشياء كلها بالدلائل الخمس التي وصفت لك؟

Then he said, ‘Inform me! By what do you\textsuperscript{asws} argue regarding the recognition of your\textsuperscript{asws} Lord\textsuperscript{azwj} which you\textsuperscript{asws} describe as being His\textsuperscript{azwj} Power and His\textsuperscript{azwj} Lordship, and rather the heart recognises the things, all of them by the evidence of the five (senses) which I described to you?’

قلت: بالعقل الذي في قلبي، والدليل الذي أعترض به في معرفته. قال: فأن يكون ما نقول وأنت تعرف أن القلب لا يعرف شيئا 

غير الخمس الخمس ؟ فهل عاينت ربك بصر، أو سمعت صوته بأذن، أو شممت نسيم، أو ذقت بفم، أو مسست بيد فأدى ذلك المعترض إلى قلبي؟

i\textsuperscript{asws} said: ‘With the intellect which is in my\textsuperscript{asws} heart, and the evidence which i\textsuperscript{asws} argue with in my\textsuperscript{sws} understanding’. He said, ‘How can it happen, what you\textsuperscript{asws} are saying, and you\textsuperscript{asws} know that the heart does not recognise things without the five senses? Can you\textsuperscript{asws} witness
your, asws Lord, azwj with sight, or hear His, azwj Voice with ears, or smell a gentle breeze, or taste Him, azwj with mouth, or touch by hand, so where it that recognition to your, asws heart?

I, asws said: ‘What is your view, when you denied Allah, azwj and rejected Him, azwj because you claim that you cannot feel him by your senses by which you recognise the things, and I, asws accept that I, asws am with it, it is not inevitable that one of us would happen to be true and the other one a liar?’ He said, ‘No’.

I, asws said, ‘What is your view if the (conclusive) word was your word, would there be any fear upon me from what I, asws frighten you with from the Punishment of Allah, azwj?’ He said, ‘No’.

I said, ‘What is your view if it was just as I, asws am saying, and the Truth is in my, asws hands, wouldn’t you have taken regarding what I, asws am warning of the Punishment of the Creator with firmness, and you have fallen, due to your rejection and your denial, into the destruction?’ He said, ‘Yes’.

I said, ‘Which one of us is foremost with the firmness and closer to the salvation?’ He said, ‘You, asws are, except that you, asws, from your, asws matter, are upon a claim and doubt, while I am upon certainty and assurance because I cannot see my five senses realising Him, azwj, and whatever my senses do not realise, so as far as I am concerned, he isn’t with an existence’.

I, asws said: ‘It is such that when your senses are frustrated from realising Allah, azwj, you deny Him, azwj, and I, asws, when my, asws senses are frustrated from realising Allah, azwj the Exalted, I, asws (actually) ratify Him, azwj’.

I said: ‘It is such that when your senses are frustrated from realising Allah, azwj, you deny Him, azwj, and I, asws, when my, asws senses are frustrated from realising Allah, azwj the Exalted, I, asws (actually) ratify Him, azwj’.
He said, ‘And how is that?’  I\textsuperscript{asws} said: ‘Because all things in which there is an effect, flows upon a synthesis of a body, or a sight falls upon the colour, so whatever the sights realise and the senses attain, then it is other than Allah\textsuperscript{azwj}, Glorious is He\textsuperscript{azwj}, because the creation does not resemble Him\textsuperscript{azwj}; and that this creation transforms with change and decline, and everything thing resembling it, changing and declining, so it is similar to it, and the creation is not like the Creator, nor is the caused like the Causer.

He said, ‘This is to say, but I am a denier of whatever my senses do not realise and lead it to my heart. For what shall I adhere with these words and necessitate this argument?’

I\textsuperscript{asws} said: ‘But, when you are refusing only to adhere with the ignorance, and you are making the confusion to be an argument, so you have entered into the like of what you refuse, and compiled with what you disliked where you said, ‘I choose the medicines for myself because everything which my senses do not realise, with me it is nothing’.

Tell me, have you encompassed with all the areas and reached their end points?’ He said, ‘No’. I\textsuperscript{asws} said: ‘Have you risen to the sky which you see? Or descended to the lower ground and been to its horizons? Or have you dived into the depths of the oceans and pierced the areas of the atmosphere in what is a void in the sky and below it to the earth, and what is lower than that, and found that to be empty from an Arranger, Wise, Knower, Seer?’ He said, ‘No’.  

قلت: فما يدريك لعل الذي أنكره قلبك هو في بعض ما لم تدركه حواسسك ولم يحترق به علمك. قال: لا أدري لعل في بعض ما ذكرت مديرا، وما أدري لعله ليس في شيء من ذلك شيء!
I\textsuperscript{asws} said: ‘So what would make you know that perhaps that which your heart is denying, He\textsuperscript{azwj} is in a place which your senses have not realised, and your knowledge has not covered?’ He said, ‘I don’t know, maybe in some of what you\textsuperscript{asws} mentioned, there is an Arranger, and I don’t know maybe there isn’t anything in any of that!’

I\textsuperscript{asws} said: ‘But, since you came out from a limit of the denial to a status of doubt, then I\textsuperscript{asws} hope that you will come out to the recognition’. He said, ‘But rather, the doubt entered upon me due to your\textsuperscript{asws} questioning me of what my knowledge has not covered, but from where will the certainty enter upon me with what my senses do not realise?’ I\textsuperscript{asws} said: ‘From the direction of this herb of yours’.

He said, ‘That is when the argument is proven, because it is from the ethics of medicine which makes me bow to its recognition’. I\textsuperscript{asws} said: ‘But rather, I\textsuperscript{asws} intended to come to you with it from its direction, because it is the closest of the things to you, and it there was anything closer to you than it, I\textsuperscript{asws} would have come to you (with an argument) from its direction, because in every things with effect, there is synthesis and wisdom, and evidences pointing upon the Making pointing upon the One\textsuperscript{azwj} Who Made it and nothing existed, and He\textsuperscript{azwj} would be Destroying it until nothing exists’.

I\textsuperscript{asws} said: ‘Tell me, do you see this herb?’ He said, ‘Yes’. I\textsuperscript{asws} said: ‘Do you see the hidden of what is inside it?’ He said, ‘No’. I\textsuperscript{asws} said: ‘And you are testifying that it contains a kernel and you have not seen it?’ He said, ‘What would let me know, perhaps there is nothing in it’. I\textsuperscript{asws} said: ‘Do you see that behind this crust of these herbs, is an unseen, you did not see from a flesh or with colour?’ He said, ‘I do not know, perhaps it is without colour and no flesh’.

I\textsuperscript{asws} said: ‘Tell me, do you see this herb?’ He said, ‘Yes’. I\textsuperscript{asws} said: ‘Do you see the hidden of what is inside it?’ He said, ‘No’. I\textsuperscript{asws} said: ‘And you are testifying that it contains a kernel and you have not seen it?’ He said, ‘What would let me know, perhaps there is nothing in it’. I\textsuperscript{asws} said: ‘Do you see that behind this crust of these herbs, is an unseen, you did not see from a flesh or with colour?’ He said, ‘I do not know, perhaps it is without colour and no flesh’.

I\textsuperscript{asws} said: ‘Tell me, do you see this herb?’ He said, ‘Yes’. I\textsuperscript{asws} said: ‘Do you see the hidden of what is inside it?’ He said, ‘No’. I\textsuperscript{asws} said: ‘And you are testifying that it contains a kernel and you have not seen it?’ He said, ‘What would let me know, perhaps there is nothing in it’. I\textsuperscript{asws} said: ‘Do you see that behind this crust of these herbs, is an unseen, you did not see from a flesh or with colour?’ He said, ‘I do not know, perhaps it is without colour and no flesh’.

I\textsuperscript{asws} said: ‘Tell me, do you see this herb?’ He said, ‘Yes’. I\textsuperscript{asws} said: ‘Do you see the hidden of what is inside it?’ He said, ‘No’. I\textsuperscript{asws} said: ‘And you are testifying that it contains a kernel and you have not seen it?’ He said, ‘What would let me know, perhaps there is nothing in it’. I\textsuperscript{asws} said: ‘Do you see that behind this crust of these herbs, is an unseen, you did not see from a flesh or with colour?’ He said, ‘I do not know, perhaps it is without colour and no flesh’.

I\textsuperscript{asws} said: ‘Tell me, do you see this herb?’ He said, ‘Yes’. I\textsuperscript{asws} said: ‘Do you see the hidden of what is inside it?’ He said, ‘No’. I\textsuperscript{asws} said: ‘And you are testifying that it contains a kernel and you have not seen it?’ He said, ‘What would let me know, perhaps there is nothing in it’. I\textsuperscript{asws} said: ‘Do you see that behind this crust of these herbs, is an unseen, you did not see from a flesh or with colour?’ He said, ‘I do not know, perhaps it is without colour and no flesh’.

I\textsuperscript{asws} said: ‘Tell me, do you see this herb?’ He said, ‘Yes’. I\textsuperscript{asws} said: ‘Do you see the hidden of what is inside it?’ He said, ‘No’. I\textsuperscript{asws} said: ‘And you are testifying that it contains a kernel and you have not seen it?’ He said, ‘What would let me know, perhaps there is nothing in it’. I\textsuperscript{asws} said: ‘Do you see that behind this crust of these herbs, is an unseen, you did not see from a flesh or with colour?’ He said, ‘I do not know, perhaps it is without colour and no flesh’.
I\textsuperscript{asws} said: ‘Do you accept that these herbs which the people of India have named it so, exists? There is unity of the people of differing from the communities upon its mention’. He said, ‘I don’t know, perhaps what they have gathered upon, that is false’. I said, ‘Do you accept that the herb grows on a (particular) land?’ He said, ‘That land and these are one, and I have seen these’. I\textsuperscript{asws} said: ‘Do you not attest with the presence of these herbs upon an existence what is hidden from its like?’ He said, ‘I don’t know, perhaps there isn’t any of this herb in the world apart from it’.

So, when he held firmly with the ignorance, I\textsuperscript{asws} said: ‘Tell me about these herbs, do you accept it comes out from a tree, or are you saying it is found like this?’ He said, ‘No, but it comes out from a tree’. I\textsuperscript{asws} said: ‘Did your five senses realise what is hidden from you, from that tree?’ He said, ‘No’. I\textsuperscript{asws} said: ‘You have not seen and you have accepted the existence of a tree which your senses did not realise’. He said, ‘Yes, but I am saying that the herb and the different things are one thing, have not ceased to be realised. Is there with you\textsuperscript{asws} regarding this, anything to rebut my\textsuperscript{asws} word?’

He said, ‘I am not able to deny that, but I am saying, ‘These were separate in it’. I\textsuperscript{asws} said: ‘Tell me\textsuperscript{asws}, have you seen those herbs which grows from it a tree of this herb, before it is sown?’ He said, ‘Yes’. I said, ‘Does your intellect tolerate that the tree, of which its roots, and its leaves, and its branches, and its bark, and every fruit reaches maturity, and the leaves fall down, a thousand (upon) thousand Ratsls (unit of measurement), was latent in these herbs?’
He said, ‘This, the intellect cannot bear, and the heart does not accept it’. ﷺ said: ‘Do you accept that these have occurred in the tree?’ He said, ‘Yes, but I do not that it is made. Are you able to resolve me to that?’ ﷺ said: ‘Do you see, if you show you an arrangement, will you accept that there is an Arranger for it, and a picture, that there is an artist for it?’ He said, ‘It is inevitable from that’.

I said: ‘Do you see, if I show you an arrangement, will you accept that there is an Arranger for it, and a picture, that there is an artist for it?’ He said, ‘Yes’.

I said: ‘Don’t you know that these herbs are illustrated with a determination, and a planning, and composition, and a synthesis, and detail included in a composition of a thing in part of a thing, with it is a layer after a layer, and a body upon a body, and a colour with a colour, white into yellow, and soft upon a hard, different in nature, and in different ways part combined with a bark to quench it, and veins with water flowing in them, and leaves veiling it and saving it from the sun that it might burn it, and from the cold that it would destroy it, and the wind that it might shrivel it?’

I said: ‘Don’t you know that these herbs are flesh set upon a bone, and are placed in the inside of connected branches, built up upon a trunk standing upon a root, and is strengthened by veins from beneath it, upon a body interconnected with each other?’ He said, ‘Yes’.

I said: ‘Don’t you know that these herbs are illustrated with a determination, and a planning, and composition, and a synthesis, and detail included in a composition of a thing in part of a thing, with it is a layer after a layer, and a body upon a body, and a colour with a colour, white into yellow, and soft upon a hard, different in nature, and in different ways part combined with a bark to quench it, and veins with water flowing in them, and leaves veiling it and saving it from the sun that it might burn it, and from the cold that it would destroy it, and the wind that it might shrivel it?’

He said, ‘Isn’t it so if the leaves were layered upon it, it would have been better for it?’ ﷺ said: ‘Allah is the Best Determiner. If it was as you are saying, a wind would not arrive to it to aerate it, nor any cold to strengthen it, and it would decompose at that. And if the heat of the sun does not arrive to it, it would not mature. But there is sun at times, and wind at times, and cold at times. Allah Determined that with Subtle Strength and Arranged it with His conclusive Wisdom’.
He said, ‘I have sufficed with the illustration. Interpret for me the arrangement which you asws claim you asws are seeing’. I asws said: ‘Do you see the herb, before it solidifies, when it is in its cupule as water, without a kernel, nor having any flesh, nor a crust, nor any colour, nor taste, nor strength?’ He said, ‘Yes’.

I asws said: ‘Do you see, if the Creator had not been Kind to that weak water which it like the mustard in scarcity and solitude, and did not Strengthen it with His azwj Strength, and Form it with His azwj Wisdom, and Determine it with His azwj measurement, would that water have increased upon it being happen to be in its cupule, without any combination with a body, and deactivated, and disjointed? So, if it does increase, the water would (also) increase as a composite, without an illustration nor any planning, nor any management with the increase of the parts nor any composition of layerings’.

He said, ‘You asws have indeed shown me, from the illustration of its tree, and composition of its structure, and bearing of its fruits, and increase of its parts, and details of its synthesis as being clear evidences, and manifest proof upon recognising the Maker, and you asws have spoken the truth and the things are made, but, I do not know, perhaps the herb and the things made themselves?’

I asws said: ‘Or, don’t you know that the Creator of the things and the herb is Wise, Knower with what you witness from the strength of His azwj Arrangement?’ He said, ‘Yes’. I asws said: ‘Is it befitting that which is like that would just happen to occur?’ He said, ‘No’.

I asws said: ‘Isn’t it so that you have seen the herb when it occurred and witnessed it after it did not exist as a thing, then it is destroyed as if it is not a thing?’ He said, ‘Yes, and rather I give you asws, that the herb occurred and do not give you asws that the Maker did not exist as an accident, nor Created Himself azwj’.
قلت: ألم تعطني أن الحكيم الخالق لا يكون حدثا، وزعمت أن الاهليلجة حدثت؟ فقد أعطيتني أن الاهليلجة مصنوعة، فهو عزوجود صانع الاهليلجة. وإن رجعت إلى أن تقول: إن الاهليلجة صنعت نفسها ودبرت خلقها فما زدت أن أقررت مما أنكرت، ووصفته صانعا مدبرا أصيب صفته، ولكنك لم تعزف اسمه بغير اسمه قال: كيف ذلك؟

{asws} said: ‘Do you not give me that the Wise Creator cannot not exist accidentally, and you claim that the herb occurred? So, you have given me that the herb is made, and {azwj}, Mighty and Majestic is the Maker of the herb; and if you retract and you say, ‘The herb made itself and managed its own creation, so you have not increased in accepting with what you denied, and you described a Maker, an Arranger, you got His Attributes correct, but you did not recognise Him without His Name’. He said, ‘How is that?’

قلت: لأنك أقررت بوجود حكيم طيف مدبر، فلما سألتك من هو؟ قلت: الاهليلجة. قد أقررت بالله سبحانه، ولكنك سميته بغير اسمه، ولو عقلك وفكرت لعلم أن الاهليلجة أضعف قوة من أن تخلق نفسها، واعضاء حيلة من أن تدبر خلقها. قال: هل لديك غير هذا؟

{asws} said: ‘Because you accepted the existence of a Wise Subtle Arranger, so when I asked you, ‘Who is {azwj}?’ You said, ‘The herb’. You have accepted Allah the Glorious, but you named Him with other than His Name, and had you used your intellect and thought, you would have known that the herb is of a strength deficient from making itself, and or a means weaker that to manage its own creation’. He said, ‘Is there with you (an argument), apart from this?’

قلت: نعم، أخبرني عن هذه الاهليلجة التي زعمت أنها صنعت نفسها ودبرت أمرها كيف صنعت نفسها صغيرة الخلقنة، صغيرة القدرة، ناقصة القوة، لا تشتهي أن تكسر وتتعصر وتؤكل؟ كيف صنعت نفسها مفتوحة مأكولة مرة قبيحة المنظر لا بهاء لها ولا ماء؟ قال: لأنك لم تقول إلا على ما صنعت نفسها أو لم تصنع إلا ما هوت.

{asws} said: ‘Yes. Tell me about this herb which you claim it made itself and manages its own affair, how come it made itself as a small creature of small measurement, of deficient strength, not being able to prevent from being broken, and crushed, and eaten? And how come it made itself as (full of) rubbish, once eaten, is of an ugly scene, there being neither any glory for it nor water? He said, ‘Because it is not strong except upon what it made itself to be, or did you not make except what you love to?’

قلت: أما إذ أبى إلا التمادي في الباطل فأعلمني متى خلقت نفسها ودربت خلقها قبل أن تكون أو بعد أن كانت؟ فإن زعمت أن الاهليلجة خلقت نفسها بعد ما كانت فإن هذا مل أبين المثال! كيف تكون موجودة مصنوعة ثم تصنع نفسها مرة أخرى؟ فهو كلامك إلى أني مصنوعة مرتين،

{asws} said: ‘But, when you refused except being adamant in the falsehood, then tell me, when did it create itself and managed its creation, before it existed or after it had existed? If you claim that the herb created itself after it had already existed, then this is from the most
obvious impossibilities. How did it happen to be existing, made, then made itself at another
time? Thus, your speech would come to that it is made twice.

And if you said, ‘It created itself and managed its own creation before it existed, that this
is from the clear falsehood, and most open of the lies, because before it existed, it wasn’t
anything, then how can a nothing created a thing? And how can my asws word be faulted, that
a thing makes nothing, and your word not be faulted that a nothing can make a nothing?
Look, which of the two words is foremost with the Truth’. He said, ‘Your asws word’.

I asws said: ‘So what prevents you from it?’ He said, ‘I have accepted and it has been clarified
to me, its reality and its truth, that the different things and the herb did not make
themselves, and do not manage their own creations, but an objection for me is that the
tree, it is the one who made the herb, because it came out from it’. I asws said: ‘So, who made
the tree?’ He said, ‘The herb, another one!’

I asws said: ‘Make for your speech a goal to end up to. If you are saying, ‘It is Allah azwj the
Glorious’, it would be accepted from you, and if you are saying, ‘The herb’, then we asws have
to question you’. He said, ‘Ask’. I asws said: ‘Tell me asws about the herb, did the tree grow from
it after it had died, and perished, and destroyed?’ He said, ‘No’.

I asws said: ‘The tree remains after the destruction of the herb, for a hundred years, so Who
was the One azwj Safeguarding it, and Increasing in it, and Managing its creation and
Nourishing it, and Growing its leaves? There is no escape for you that you should be saying,
‘He azwj is the One azwj Who Created it. And if you say, ‘The herb, and it was alive before it was
destroyed, and perished and became dust, and the tree had been nourished, and it is dead,
then this word is different’. 
He said, ‘I am not saying that’. I\textsuperscript{asws} said: ‘Do you accept that Allah\textsuperscript{azwj} Created the creation, or does there remain in your self anything from that?’ He said, ‘I am from that, upon a limit of stopping, finishing to a matter in which the command is implemented for me’.

قُلْتُ: أَيَّامَ أنَّكَ جَلْدُهَا عَلَى مَدْخُولٍ أَمْ يُقِرْنَ أَنَّ اللَّهَ خَلَقَ الخَلَقَ أَمْ كَيْكَ يَقِرُونَ أَنَّ اللَّهَ خَلَقَ الخَلَقَ؟ قُلْتُ: إِنِّي مِنْ ذَلِكَ عَلَى حَدَّ وَقُولُ ما أُخْلِصُ إِلَى أَمَرٍّ يُنفِّذُ لِي فَيْهَا الاءَمَرُ.

He said, ‘But, then you are refusing only for the ignorance and claiming that the things cannot be realise except by the senses, and I\textsuperscript{asws} informed you that it isn’t for the senses an evidence upon the things, nor is there any recognition in it except by the heart, for it is its pointer and its understanding of the things which you claim that the heart cannot recognise these except by it (five senses)’.

مَنَّ: قَالَ: أَيَّامَ ذِلِكَ إِنَّكَ تَقْلِلَ مَنْ فَمَا أَقِلْتُ مِنْكَ إِلَّا بِالتَّخْلِيْقِ وَالْبَحْثِ عَنْهُ بِأَظْهَرِ وَايْضَاحِ وَبَيْنَةِ وَبَرَيْانِ.

He said, ‘But, when you\textsuperscript{asws} speak with this, I do not accept from you\textsuperscript{asws} except with the clearance and the investigation from it, with clarification, and explanation, and an argument, and a proof’.

قُلْتُ: أَيَّامَ أَنَا أَكْبَرُ بِهِ أَنْتَ تَعْلَمُ أَنَّ رَمَا ذَهَبَ الْحَوَاسَ، أَوْ بَعْضُهَا وَدَبِرُ الْقَلْبِ الَاشْتِتَهَا الَّتِي فِيهَا الْمُضْرَّةُ وَالْمُفْتَنَةُ مِنْ الأَمْوَرِ الْعَلَّانِيَةُ وَالْخَفِيفَةُ فَأَمْرُ بَيْنَيْنَأَ وَمَا فَيْنَأَ فِيهَا أَمْرُ وَصَحَّ فِيهَا قَضَائِهَا.

I\textsuperscript{asws} said: ‘The first of what I\textsuperscript{asws} begin with is, you know that sometimes the senses go (don’t work), or some of them, and the heart manages the things which in it is the harm and the benefit, from the announced matters and the hidden, so it enjoins with it and forbid, and its orders are implemented in these and its judgments is deemed as correct’.

قَالَ: إِنَّكَ تَقْلِلُ فِي هَذَا قَوْلًا يَشْهِبُ النَّحْجَةَ، وَلَكِنِ اخْتَبِرْ أَنْ تَوْضَحَهُ لِنَغْلِبُ هَذَا الْأَيْضَاحِ.

He said, ‘You are saying regarding this, a word resembling the proof, but I would love it if you\textsuperscript{asws} clarify for me other than this clarification’.

قُلْتُ: أَنَّكَ تَعْلَمُ أَنَّ الْقَلْبَ يَبْقِيُنَّ بَعْضُهَا بَعْضًا وَدَبِرُ الْقَلْبِ الَاشْتِتَهَا الَّتِي تَتَدَلَّى عَلَيْهَا الْحَوَاسَ؟ قَالَ: أَنَّكَ تَعْلَمُ أَنَّ الْطَفْلَ تَعْلَمُ عَنْهَا مَضْعَةً لِيْسَ تَدَلَّى الْحَوَاسُ عَلَى شَيْءٍ يَسْمَعُ وَلَا يَبْصِرُ وَلَا يَذَّاهَقُ وَلَا يَلْمَسُ وَلَا يَشَمُّ؟ قَالَ: إِلَّا.

I\textsuperscript{asws} said: ‘Don’t you know that the heart remains after the departure of the senses?’ He said, ‘Yes, but it remains without evidence upon the things which the senses point upon’.

I\textsuperscript{asws} said: ‘Don’t you know that the child, his mother places him (gives birth) as a lump, the
senses do not point him upon anything he hears, nor sees, nor tastes, nor touches, nor smells?’ He said, ‘Yes’.

And tell me asws about the chicks of the water birds. Don’t you know that a chick of the water bird, when it drops in it, it swims, and when a chick of the land bird drops in it, it drowns, and the senses are the same. The how did the water bird benefits with the senses upon the swimming, and the land bird did not benefit in the water with its senses?

And what is the matter with the land bird, when it is submerged in the water for a while, it dies, and when the water bird is withheld from the water for a while, it dies? So, I asws do not see the senses in this except as broken upon you, and that is not befitting to happen except from a Wise Arranger Making a creature for the water and a creature for the land.

Or, tell me, what is the matter that the ant which has not seen the water at all, when it drops in the water, it swims, and the fifty years old human being from the strongest of the men and their most intellectual not knowing the swimming, is thrown (in the water), and he drowns? How come his intellect, and his mind, and his experience, and his insight did not point him upon the things with the collection of his senses and his health, that he should realise that by his senses just as the ant realised it, if it was so that rather it would be realised by the senses?
Is it not befitting for you that you know, that the heart is the one which is a mine of the intellect in the child which Allah described, and others from what you heard, from the animal, it is which urges the child to seek the breastfeeding, and the picking bird upon picking the seas, and the predator (bird) upon swallowing the meat? He said, 'I didn’t find the heart to know anything except by the senses!'

I said, 'But, when you refuse except for the tendency to the senses, so we accept your tendency to it after your rejection of it, and we answer you regarding the senses until it is accepted with you that these do not recognise from the rest of the things except the apparent from what it besides the Lord, the Exalted, Glorious is He and Exalted; as for what is hidden and not apparent, they don’t recognise it, and that is because the Creator of the senses Made a heart to be for these, arguing by it upon the servants, and Made for the senses, the evidences upon the apparent by which he is pointed with upon the Creator, Glorious is He.

The eye looks at creatures connected with each other, so it points to the heart upon what it sees, and the heart thinks where the eye is pointing it to upon what it has seen from the kingdoms of the skies and its rising into the air without any support to be seen, nor any pillars withholding it, neither delaying it once and it would break up, nor brought forward another time and it would decline, nor does it come down once so it would be nearer, nor does it rise up another time and be remote, nor does the length of the pillar change nor a new one created for the interchange of the nights and days, nor does an area of it fall apart, nor does a side from it break off.

And with what is witnessed from the seven different stars flowing in their courses for the rotation of the orbit, and its turning in the constellation day after day, and month after month, and year after year. From these are the fast ones, and from these are the slow ones, and from these are the moderate ones of the travel. Then, their returning and their standing, and their taking width-wise and lengthwise, and their dimming at the sun while it is bright, and their appearing when it sets.
وجري الشمس والقمر في البروج دائبين لا يتغيران في أزمنتهما وأوقاتهما يعرف ذلك من يعرف بحساب موضوع وأمر معلوم بحكمة يعرف ذوي الالباب أنها ليست من حكمة الإنسان، ولا تفتيش الاوهام، ولا تقليب التفكير.

And the sun and the moon flow in the constellations consistently, not changing in their periods and their timings. One who recognises that recognises by a calculation of place and a known matter. By wisdom do the ones of understanding recognise that it isn’t from a wisdom of the human beings, nor inspections of imaginations, nor reflections of the thoughts.

فعرف القلب حين دلته العين على ما عاينت أن لذلك الخلق والتدبير والامر العجيب صانعا يمسك السماء المنطبقة أن تهوى إ

So, the heart recognises where the eye points it upon what it sees, that for that is the creation, and the arrangement, and the wondrous matter of a Maker Withholding the sky, the applied principles that it inclines to the earth and that the Oneazwj Who Made the sun and the stars in it, is the Creator of the sky.

ثم نظرت العين إلى ما استقلها من الأرض فعرف القلب بعقله أن ممسك الأرض المتعدة أن تزول أو تقوى في الهواء – وهو يرى الربيشة يرمى بما تسقط مكابها وهي في الخفية على ما هي عليه – هو الذي يمسك السماء التي فوقها، وأنه لولا ذلك لخسفت بما عليها من ثقلها وتقل الجبال والأغصان والأشجار والبحور والرمال، فعرف القلب بدلالة العين أن مدير الأرض هو مدير السماء.

Then the eye looks at what is faintest from the earth, and it points the heart upon what it sees, so the heart recognises by its intellect that it is withheld from the earth deliberately from either declining, or inclining in the air – and he sees the feather thrown with, and it falls from its place and it is in lightness upon what it is upon – Heazwj is the Oneazwj Who Withholds the sky which is above it, and it is so that had it not been for that, it would submerge with whatever is upon it from its weight and the weight of the mountains, and the animals, and the trees, and the seas, and the sands. So, the heart recognises by the evidencing of the eyes that the Manager of the earth, Heazwj is the Manager of the sky.

ثم سمعت الاذن صوت الرياح الشديدة العاصفة والمينة الطيبة، وعاينت العين ما يقلع من عظام الشجر ويهدم من وثيق البنيان، وتسفي من ثقال الرمال، تخلى منها ناحية وتصبها في أخرى، بلا سائق تبصره العين، ولا يدرك بشيء من الحواس، ليست مجسدة تلمس ولا محدودة تعاين.

Then, the ears hear the sound of the stormy wind and the good (gentle) wind, and the eyes saw what fell off from the branches of the tree, and the demolition of the solid structure, and the scattering of the weight of the sand emptying one area and filling up another, without there being a driver sighted by the eye, nor heard by the ears, nor realised by anything from the senses, and it isn’t embodied to be touched, nor limited to be seen.
فلم تزد العين والاذن وسائر الحواس على أن دلت القلب أن لها صانعاً، وذلك أن القلب يفكر بالعقل الذي فيه، فيعرف أن الريح لم تتحرك من تلقائها وانما كانت هي المتحركة لم تكفف عن التحرك، ولم تقم طائفة وتعفي أخرى، ولم تقلع شجرة وتنع اخرى إلى جنبها، ولم تصب أرض وتنصرف عن أخرى.

So, why don’t the ears and the eyes and the rest of the senses increase upon pointing the heart to that there is a Maker for it? And that is because the heart thinks with the intellect which is in it, so, he understands that the wind does not move from its own self, and it, if it was moving would not stop from the movement, and would not demolish an area and fill another, and not uproot a tree and leave another to its side, and would not hit a land and turn away from another.

فلم تفكر القلب في أمر الريح علم أن لها محركاً هو الذي يسوقها حيث يشاء، ويسكنها إذا شاء ويسكنها إذا شاء، ويسكناها إذا شاء.

When the heart thinks regarding the matter of the wind, it knows that for it there is a Mover. He is the One Driving it to wherever He so Desires, and Settles it when He so Desires, and Hits with it one He so Desires, and Turns it away from one He so Desires.

When the heart looks at that, finds it connected with the sky, and whatever is therein from the signs, and recognises that the Able upon Withholding the earth and the sky, He is the Creator of the wind and Moving it wherever He so Desires, and Withholding it however He so Desires, and Make it overcome upon one He so Desires to.

And similar to that, the eyes and the ears point upon these earthquakes, and recognises with other than these two from his senses when it moves. When the senses point upon the movement of this great creation from the earth is its denseness and its weight, and its length and its breadth, and what is upon it from the weight of the mountain and its water, and the animals and other than that.

وإنما تتحرك في ناحية ولم تتحرك في ناحية اخرى وهي ملتحمة جسداً واحداً، وخلقاً متصلاً بلا فصل ولا وصل، قدم ناحية وخصمهما بما وتسلم اخرى، فعندما عرف القلب أن محرك ما حرك منها هو ممسك ما امسك منها، وهو محرك الريح وممسكه، وهو مدرع السماء والأرض وما بينهما، وأن الأرض لو كانت هي المزلزلة لنفسها لما تزلزلت وما تحركت، ولكنه الذي دبرها وخلقها حرك منها ما شاء.
And rather, it moves in an area and does not move in another area, and it is bound as one body, and a creation connected without any distance nor a connection. It demolishes an area and submerges with it, and another is safe. During it, the heart recognises that the Mover Who moved these He azwj is the Withholder of what is withheld from it, and He azwj is the Mover of the wind and its Withholder, and He azwj is the Manager of the sky and the earth and whatever is between the two, and that the earth, if it tremors by itself, it would not have tremored and not moved, but it is the One azwj Who Manages it, Moves from it whatever He azwj so Desires.

Then the eyes look at the magnificent signs from the clouds, subdued between the sky and the earth, being at the status of the smoke, there being no body for it to be touched by anything from the earth and the mountains. It penetrates the tree but does not move anything from these, nor does it sway any branch from these, nor does it attach with anything from it. It exposes the pods and some of them turnover from the others being cleaned of its dirt, and it carries the weight of the water and its volume what is not able upon describing it.

Along with that is what there is in it from the furious lightning, and the glowing brilliance, and the thunder, and the snow, and the cold, and the ice what the imaginations cannot reach its description, nor can the hearts be guided to the essence of its wonders. So, these (clouds) go independently in the air and gather after their separation, and stick together after their dispersal. The wind separates it from all the direction to wherever its ushers it by the Permission of Allah azwj, its Lord azwj.

It goes lower at times and higher at another, being attached with what is in it from the abundant water which, when it drives it, the vapour comes from it, passing upon a lot of lands, and the spread-out cities, not being deficient from it by a dot, until it ends up to what cannot be counted from the Farsakhs, and it sends whatever is in it, drop after drop, and a torrent after torrent, consecutive upon its sending until it cleans the ponds and fills up the ravines.
And the valleys swell up due to the torrents like the mountains filled by its torrents, deafening the ears by its loudness and its roar. The dead land is revived by it, and it becomes green after having been dusty, and productive and having been infertile, being painted with the colours of fresh vegetation, blossoms, adorned, for life of the people, and animals. So, when the cloud frees up its water, it takes off, and disperses and goes away where it cannot be seen nor known where it is hiding.

The eye leads that to the heart and the heart recognises that, if that cloud had been without a Manager, and had existed, what we described, from itself, would not have carried even half of that from the weight of the water, and even if it was the one sending it to where it would be carried, a thousand Farsakhs or more, and it would send it to where it was nearer than that, and would not send a drop after drop, but it would send a sending which would demolish the buildings, and spoil the vegetation, and would not exceed to a city and leave another one besides it.

The heart recognises that with the radiant clear signs that the Manager of the affairs is One, and if there had been two, or three, there would have been during the length of these eras and the perpetual times, differing’s in the arrangements and the contradictions in the affairs, and some would be delays and some brought forward. Some of what had been higher, would be lower, and raise some of what had been lower, and something would emerge and disappear and be delayed from its time, or preceded what is before it.

The heart recognises by that, that the Manager of the things, whatever is hidden from these and apparent, He is Allah, the First, Creator of the sky and its Withholder, and Furnisher of the earth and is Spreader, and Maker of what is between that, from what we counted, and other than that from what we did not count.
And similar to that, the eye witnesses the interchange of the night and the day, both constantly pursuing their courses, not wearing out during the length of their work, nor changing due to the frequency of their interchange, nor there being any reduction of their states – the day regarding its radiance and its illumination, and the night regarding its blackness and its darkness.

One of them penetrates into the other until each one of them ends up a peak of its well-known limit, regarding the length and the shortness upon one order and one flow, with resting the one who rests during the day, and the dispersal of the one who disperses during the night, and dispersal of the one which disperses during the day, and resting of the one who rests during the day.

Then, the heat and the cold, and the advents follow up, one on the heels of another until the heat becomes cold, and the cold (becomes) heat during its time and its season. All this is from what the heart is evidence upon the Lord azwj, Glorious and Exalted, and the heart knows by its intellect that the One azwj Who Arranged these things, He azwj is the One, the Mighty, the Wise Who neither declines not will be declining.

And it is so, if there was in the skies and the earths (another) god along with Him azwj, the Glorious, each god would with whatever he created, and raise some of them upon the other, and each one of the two would spoil matters upon his counterpart.

And similar to that, the ears hear what the Arranger has Sent down from the Books in ratification of what the hearts realise with their intellects, and Allah azwj Inclining it, and what he said, the one who recognised His azwj Essence, recognised Him azwj as being without a son or a female companion or an associate. The ear leads with what it hears from the tongue with the words of the Prophets as, to the heart.
He said, 'You asws have given me from the subtle doors with what no one has given me apart from you asws, except that nothing is preventing me from leaving what is in my hands (atheism) except the clarification, and the strong argument with what you asws described to me and interpreted'.

I asws said: ‘But, when you are veiled from the answer, and there is a differing from you of the words, so I asws shall give you from the evidence, from the direction of your own self in particular, what would explain to you that the senses do not recognise anything except through the heart.

Have you seen in the dream that you are eating and drinking until the taste of that arrives to your heart?’ He said, ‘Yes’. I asws said: ‘Have you seen that you are laughing and crying and wandering in the cities which you had not seen and which you had seen, until you know the landmarks of what you saw from these?’ He said, ‘Yes, what I cannot even count’.

I asws said: ‘Have you seen anyone from your relatives, from a brother, or father, or near relatives who had died before that until you knew him and recognised him like your recognising him before he had died?’ He said, ‘More than the more’. I asws said: ‘Tell me, which of your sense realise these things in your dream until it points your heart upon witnesses the deceased and their speeches, and eating their foods, and the wandering in the cities, and the laughing and the crying, and other than that?’

He said, ‘I am not able to say to you which of my senses realises that, or anything from it, and how can it realise and it is as the status of the dead, neither hearing nor seeing?’

I asws said: ‘Aha! How have you awakened from the dream that you are eating and drinking, and you tell me if you have seen that you are laughing and crying and wandering in the cities, and the landmarks of what you saw from these?’ He said, ‘Yes, what I cannot even count’.

I asws said: ‘Have you seen a relative, from a brother, or father, or near relatives who died before that until you knew him and recognised him like your recognising him before he had died?’ He said, ‘More than the more’. I asws said: ‘Tell me, which of your sense realise these things in your dream until it points your heart upon the deceased and their speeches, and eating their foods, and the wandering in the cities, and the laughing and the crying, and other than that?’

He said, ‘I am unable to say to you which of my senses realises that, or anything from it, and how can it realise and it is as the status of the dead, neither hearing nor seeing?’

I asws said: ‘Have you seen anyone from your relatives, from a brother, or father, or near relatives who had died before that until you knew him and recognised him like your recognising him before he had died?’ He said, ‘More than the more’. I asws said: ‘Tell me, which of your sense realise these things in your dream until it points your heart upon the deceased and their speeches, and eating their foods, and the wandering in the cities, and the laughing and the crying, and other than that?’

He said, ‘I am not able to say to you which of my senses realises that, or anything from it, and how can it realise and it is as the status of the dead, neither hearing nor seeing?’

I asws said: ‘Aha! How have you awakened from the dream that you are eating and drinking, and you tell me if you have seen that you are laughing and crying and wandering in the cities, and the landmarks of what you saw from these?’ He said, ‘Yes, what I cannot even count’.

I asws said: ‘Have you seen a relative, from a brother, or father, or near relatives who died before that until you knew him and recognised him like your recognising him before he had died?’ He said, ‘More than the more’. I asws said: ‘Tell me, which of your sense realise these things in your dream until it points your heart upon the deceased and their speeches, and eating their foods, and the wandering in the cities, and the laughing and the crying, and other than that?’

He said, ‘I am unable to say to you which of my senses realises that, or anything from it, and how can it realise and it is as the status of the dead, neither hearing nor seeing?’

I asws said: ‘Aha! How have you awakened from the dream that you are eating and drinking, and you tell me if you have seen that you are laughing and crying and wandering in the cities, and the landmarks of what you saw from these?’ He said, ‘Yes, what I cannot even count’.

I asws said: ‘Have you seen anyone from your relatives, from a brother, or father, or near relatives who had died before that until you knew him and recognised him like your recognising him before he had died?’ He said, ‘More than the more’. I asws said: ‘Tell me, which of your sense realise these things in your dream until it points your heart upon the deceased and their speeches, and eating their foods, and the wandering in the cities, and the laughing and the crying, and other than that?’

He said, ‘I am not able to say to you which of my senses realises that, or anything from it, and how can it realise and it is as the status of the dead, neither hearing nor seeing?’

I asws said: ‘Aha! How have you awakened from the dream that you are eating and drinking, and you tell me if you have seen that you are laughing and crying and wandering in the cities, and the landmarks of what you saw from these?’ He said, ‘Yes, what I cannot even count’.

I asws said: ‘Have you seen anyone from your relatives, from a brother, or father, or near relatives who had died before that until you knew him and recognised him like your recognising him before he had died?’ He said, ‘More than the more’. I asws said: ‘Tell me, which of your sense realise these things in your dream until it points your heart upon the deceased and their speeches, and eating their foods, and the wandering in the cities, and the laughing and the crying, and other than that?’

He said, ‘I am unable to say to you which of my senses realises that, or anything from it, and how can it realise and it is as the status of the dead, neither hearing nor seeing?’
I\textsuperscript{asws} said: ‘Tell me, when you wake up, don’t you remember which you saw in your dream, memorising it and your examining it after your waking up, upon your brother, not forgetting it a-bit?’ He said, ‘It is just as you\textsuperscript{asws} are saying, and sometimes I see the thing in my dream, then I don’t come to the evening until I see it in my wakefulness just as I had seen it in my dream’.

قلت: فأخبرني أي حواسك قررت علم ذلك في قلبك حتى ذكرته بعد ما استيقظت؟ قال: إن هذا الأمر ما دخلت فيه الحواس.

قلت: أفليس ينبغي لك أن تعلم حيث بطلت الحواس في هذا أن الذي عاين تلك الأشياء وحفظها في منامك قلبك الذي جعل الله فيه العقل الذي احتج به على الوعاد؟

\textsuperscript{asws} said, ‘Tell me\textsuperscript{asws}, which of your senses decide the knowledge of that in your heart until you mention it after having woken up?’ He said, ‘This is the matter the senses don’t enter into’. \textsuperscript{asws} said: ‘Isn’t it befitting for you that you know where the senses are invalidated in this, that which witnessed those things in your dream and memorised these, is your heart in which Allah\textsuperscript{azwj} has Made the intellect to be, by which He\textsuperscript{azwj} Argues the servants with?’

قال: إن الذي رأيت في منامي ليس بشئ إنما هو منزلة السراب الذي يعاينه صاحبه وينظر إليه لا يشك فيه أنه ماء فإذا انتهى إلى مكانه لم يجده شيئا فما رأيت في منامي في هذه المنزلة !.

He said, ‘Surely, that which I saw in my dream isn’t anything. But rather, it is at the status of the mirage which a person sees it and looks at it, not doubting in it that it is indeed water. But, when he ends to its place, he does not find anything. Therefore, what I saw in my dream is with this status!’

قلت: كيف شبهت السراب بما رأيت في منامك من أكلك الطعام الحلو والحامض، وما رأيت من الفرح والحزن ؟ قال: لأن السراب حيث انتهيت إلى موضعه صار لا شئ، وكذلك صار ما رأيت في منامي حين انتهيت !

\textsuperscript{asws} said: ‘How can you resemble the mirage with what you see in your dream from your eating the sweet and sour food, and what you see from the happiness and the grief?’ He said, ‘Because the mirage, when you end up to its place, becomes nothing, and similar to that is what becomes what I see in my dream, when I take notice!’

قلت: فأخبرني إن آتيت بأمر وجدت لذته في منامك وخفق لذلك قلبك ألست تعلم أن الأمر على ما وصفت لك ؟ قال: بل.

\textsuperscript{asws} said: ‘Tell me\textsuperscript{asws}, if \textsuperscript{asws} come to you with a matter and you find it’s pleasure in your dream, and your heart pulsates for that, don’t you know that the matter is upon what \textsuperscript{asws} described to you?’ He said, ‘Yes’.

قلت: فأخبرني هل احتمست فقط حتى قضيت في امرأة غمتلك عرفها أم لم تعرفها؟ قال: بلني مالا احصبه. قلت: ألمست وحدت لذلك لذة على قدر لذلك في بطقتك فتنبئي وقد أرسلت الشهوة حتى نخرج منك بقدر ما نخرج منك في البقطة، هذا كسر لحجتك في السراب.
I
\textsuperscript{asws} said: 'Tell me \textsuperscript{asws}, have you ever dreamt of a woman at all until you fulfil your desires, whether you know her or not know her?' He said, 'Yes, more than I can count'. I
\textsuperscript{asws} said: 'Didn’t you find the pleasure of that upon a measurement of your pleasure in your wakefulness, and you noticed that the desire had descended to the extent that there has come out from you, a measurement of what tends to come out from you during the wakefulness? This is a breaking of your argument regarding the mirage.'

He said, 'The dreamer does not see in his dream anything except what his senses had pointed upon him in his wakefulness'.

I
\textsuperscript{asws} said: 'You have not increased upon the strength of my \textsuperscript{asws} words, and you claim that the heart understand the things and recognises them after the going away of the senses and their deaths, then how can you deny that the heart understand the things and it is awake, its senses having been gathered to it, and what is that which makes it recognise, after the death of the senses, and it (heart) can neither hear nor see?

But the reality is that, you cannot deny there being for it, the recognition, and its senses being alive, gathered, when you accept that he looks at the woman after the going away of his senses until he copulates with her and attains its pleasure from it. Therefore, it is befitting for one to understand where the heart is described with what I
\textsuperscript{asws} have described with it, from its recognition of the things, and the senses are gone, that he recognises that the heart is a manager of the senses and its owner and its ruler, and the decider upon it.

It is so, whatever the human being may be ignorant of a thing, he is not ignorant of the fact that the hand is not able upon (function of) the eye if it is uprooted, nor upon the (function) of the tongue if it is cut off, and it is that it isn’t able upon anything from the (functions of) the senses that it should do anything with anything from the body without the permission of the heart and its evidence and its management, because Allah \textsuperscript{azwj} Blessed and Exalted Made the heart to be a manager of the body.
By it, he hears, and by it he sees, and it is the judge and the commander upon him. The body cannot go forward if it delays it, nor can he delay if it precedes, and by it the senses hear and see. It orders, they obey, and if it forbids, they refrain. And by it descend the happiness and the grief, and by it descends the pain. If something from the senses is spoilt, it (heart) would remain upon its state, but if the heart spoils, they all go away until he can neither hear nor see.'

He said, 'I had thought that you asws will not finish from these questions, and you asws come with something I am not able upon refuting it'. I asws said: 'And I asws shall give you its verification, what I asws informed you with and what you seen in your dream, in this sitting of yours, now'. He said, 'Do so, for I am confused in these questions'.

I asws said: 'Tell me asws, do you discuss with yourself regarding a business, or a manufacture, or a building, or a determination of anything, and you go ahead with it when its determination orders you in your thoughts?' (He said), 'Yes'. I asws said: 'So, does your heart participate in that thought, anything from your senses?' He said, 'No'. I asws said: 'So, don’t you know that, that which informed your heart has with, is true?' He said, 'It is the certainty, but increase for me what would drive the doubt away from me and the suspicious would decline from my heart'.

I asws said: 'Tell me asws, do the people of your city know the knowledge of the stars (astrology)ʹ? He said, 'You asws are ignorant about the knowledge of the people of my city about the stars! I asws said: 'And what have they reached (learnt) by their knowledge with it?ʹ He said, 'We can tell you asws about their knowledge being with two qualities, sufficing with these two from what is besides these'. I asws said: 'Tell me, and do not tell me except with truthfulness'. He said, 'By my religion! I will not tell you except with truthfulness and with what I have witnessed'. I asws said: 'Give'.


قال: أما إحدى الخصلتين فإن ملوك الهند لا يتخذون إلا الخصيان. قلت: و لم ذاك ؟ قال: لن كل رجل منهم منجمًا حاسباً
فإذا أصبح أتى باب الملك فقاس الشمس وحسب فأخبره بما يحدث في يومه ذلك، و ما حدث في ليته التي كان فيها، فإن كانت
امرأة من نسائه قارفت شيئا يكرهه أخبره، فقال: فلان قارف كذا وكذا مع فلانة، ويحدث في هذا اليوم كذا وكذا.

He said, ‘As for one of the two qualities, the kings of India are not taking except for the eunuchs’. I said: ‘And why is that?’ He said, ‘Because for every man from them there is an astrologer calculating. When its morning, he comes to the door of the king and measures the sun and calculates, and informs him with what is to occur during that day of his, and had occurred during his night in which he was. And if a woman from his womenfolk had done something he dislikes, he (astrologer) tells him (king) and says, ‘So and so did such and such with so and so woman, and in this day, such and such would occur’.

قلت: فأخبرني عن الخصلة الأخرى. قال: قوم بالهند بمنزلة الخاقانين عندكم يقتلون الناس بلا سلاح ولا خنق ويأخذون أموالهم.
قلت: وكيف يكون هذا ؟ قال. يخرجون مع الرفقة والتجار بقدر ما فيها من الرجال فبمثابة ليس معهم سلاح، ويحدثون الرجال ويعمون حساب كل رجل من التجار فإذا عرف أجمعهم موضع النفس من صاحبه وكزكل واحد منهم صاحبه الذي حسب به في ذلك الموضع فتبع جميع التجار موتًا!

I said: ‘Tell me about the other quality’. He said, ‘There are a people in India at the status of the thieves. In their presence, the people get killed without weapons or strangulation, and they are taking their wealth’. I said: ‘And how does this happen?’ He said, ‘They are going out with the friends and the traders of the same number, and they are walking with them for days, there not being any weapons with them, and the men are discussing and they are calculating a calculation of every man from the traders. So, when they recognise for all of them a place of the soul from his companion, each one of them nudges his companion who has been calculated with regarding that place, and the entirety of the traders fall down dead!’


I said: ‘This is higher than the first subject, if what you are saying was true!’ He said, ‘I swear an oath to you with my religion, it is true, and sometimes I see in a city of India, some of them having been seized and ordered with him being killed’. I said: ‘Tell me, how was this until they were notified upon it?’ He said, ‘By the calculation of the stars’.

قلت: فما سمعت كهذا علمًا قبل، وما أسكت أن وضعه الحكم العلمي، فأخبرني من وضع هذا العلم الدقيق الذي لا يدرك
بالحواس ولا بالعقل ولا بالفكر ؟ قال: حساب النجوم وضعه الحكماء، وتوارث الناس.

I said, ‘I have not heard of a knowledge like this at all, and doubt that the Wise, the Knower has Placed it. Tell me, who placed this knowledge of the obscure matter which can

---

73 A man who has been castrated
neither be realised by the senses nor by the intellects nor by the thinking? He said, ‘Calculations of the stars, the wise ones placed it and the people inherited it’.

I asked: ‘Do the people of your city know the knowledge of the stars?’ He said, ‘You ignorant about the knowledge of the people of my city, for there isn’t anyone who is more knowing with that, than them’. I asked: ‘Tell me, how did their knowledge of the stars occur, and it is from what can neither be realised by the senses nor by the thoughts?’

He said, ‘A calculation, the wise ones placed it and the people inherited it. So, when a man from them is asked about something, he measures the sun and looks into the stages of the sun and the moon, and what is noticed from the misfortunes, and what is hidden from the good fortune, then he calculates and does not err, and he is carried to it to the new born and he calculates for it and inform with all sings in him without being witnessed, and what is going to hit him up to the day it dies’.

I asked: ‘How can the calculation enter into the births of the people?’ He said, ‘Because the entirety of the people, rather are giving birth by these stars, and had it not been that, these calculations would not stand. Thus, from them he does not err, when he knows the time, and the day, and the month, and the year in which the new-born is to be born’.

I asked: ‘You have described a strange knowledge. There isn’t any knowledge of the world more accurate than it, nor greater, if it were true as you have mentioned. By it are recognise the birth of the child and whatever is in him from the signs, and the end point of his term, and what would be hitting him during his lifetime. Or, isn’t this a calculation by which are born the entirety of the inhabitants of the world, ones who are from the people?’ He said, ‘There is no doubt in it’.
قلت: فتعال ننظر بعقولنا كيف علم الناس هذا العلم وهل يستقيم أن يكون لبعض الناس إذا كان جميع الناس يولدون ببعض النجوم، وكيف عرفوها بسعودها وсложнها، وساعاتها ووقتاتها، ودقيقاتها وسريعها، وطيئتها وسريعة، ومواضعها من السماء، ومواضعها تحت الأرض، ودلاتها على غامض هذه الأشياء التي وصفت في السماء وما تحت الأرض، واقل من هذا؟

I say: 'Come, let us consider with our intellects how the people know this knowledge, and is it correct that it happens for some of the people, when the entirety of the people are being born by these stars, and can its fortunes and misfortune be recognised, and its times, and its timings, and its minutes, and its levels, and its slowness, and its quickness, and its places from the sky, and its places beneath the earth, and its evidences upon these mysterious things which you described being in the sky, and what is below the earth.

فقد عرفت أن بعض هذه البروج في السماء، وبعضها تحت الأرض، و كذلك النجوم السبعة منها تحت الأرض ومنها في السماء، فما يقبل عقلي أن مخلوقا من أهل الأرض قدر على هذا. قال: وما أنكرت من هذا؟

I have understood that some of these constellations are in the sky, and some of these are beneath the earth, and like that are the seven stars. From these are beneath the earth and from these are in the sky, therefore my intellect does not accept that a creature from the inhabitants of the earth would be able upon this’. He said, ‘And what do you deny from this?’

قلت: إنك زعمت أن جميع أهل الأرض إنما يتوالدون بهذه النجوم، فأرى الحكيم الذي وضع هذا الحساب بزعمك من بعض أهل الدنيا، ولا شك إن كنت صادقا أنه ولد بعض هذه النجوم والساعات والحساب الذي كان قبله، إلا أن تزعم أن ذلك الحكيم لم يولد بهذه النجوم كما ولد سائر الناس. قال: وهل هذا الحكيم إلا إنسان الناس؟

I said: ‘You claimed that the entirety of the people of the earth are rather being born by these stars, and see the wise one who placed this calculation, by your allegation, from one of the people of the world, and there is no doubt that if you were truthful, that he would have been born by some of these stars, and the time, and the calculation which was before him (being born), unless if you are claiming that, that wise one was not born by these stars just as the rest of the people are being born’. He said, ‘And is this wise on except like the rest of the people?’

قلت: أفليس ينبغي أن يدلك عقلك على أنها قد خلقت قبل هذا الحكيم الذي زعمت أنه وضع هذا الحساب، وقد زعمت أنه ولد بعض هذه النجوم؟ قال: بل هي.

I said: ‘Isn’t it befitting that your intellect should point you upon that it (calculation) has been created before this wise one who, you claim that he is the one who placed this calculation, and you have claimed that he was born by these stars?’ He said, ‘Yes’.

قلت: كيف كفيف اعتدى لوضع هذه النجوم؟ وهل هذا العلم إلا من معمم كان قبلهما وهو الذي أسس هذا الحساب الذي زعمت أنه أسس المولد، والإنسان أقدم من المولد، والحكيم الذي زعمت أنه وضع هذا إلا يضع أمر معلم هو أقدم منه، وهو الذي خلقه مولوداً ببعض هذا النجوم، وهو الذي أسس هذه البروج التي ولد بها غيره من الناس.
I\textsuperscript{asws} said: Then how was he guided to place these stars? And is this knowledge except from a teacher who was before them, and he is the one who established this calculation which you claim, it establishes the birth, and the principles (of the calculation) are more ancient than the birth. And the wise on you claim that he placed this, is rather a follower of an instruction of a teacher who is more ancient than him, and he is the one whose was created by some of these stars, and he is the one established these constellations by which others from the people who are being born by it.

So, the placer of the principles, it is befitting that he happens to be more ancient than these (principles). Supposing that this wise one has lived since the world existed, a multiple of ten, would his looking into these stars be except like your looking at these, hanging in the sky, or you see it as having been determined so, upon the nearness from it, and it is in the sky until one recognises its stages and its flows, its bad luck and its good luck, and its minutes, and which of these doe the sun and moon eclipse, and by which of these does every new-born get born, and which of it is the fortunate, and which of it is the unfortunate, and which of it is the slow, and which of it is the fast one.

Then you would recognise, after that, the fortunes of a time of the day and its inauspiciousness, and which of it is the fortunate and which of it is the unfortunate, and how many hours would every start from it remain beneath the earth, and in which time it would set, and which time would it emerge, and how much it would remain emerged, and in which time it would disappear.

And how much would it stand for a wise man from the people of the world, as you claim, that he knows the knowledge of the sky from what he has not realised with the senses, and did his thought fall upon it, nor did he imagine in his mind, and how would he be guided to measure the sun until he understands in which constellation it is, and in which constellation is the moon, and in which constellation from the sky are there seven (stars), the fortunate and the unfortunate, and what is noticeable from these and what is hidden?
And it is hanging in the sky, and he is from the people of the earth, not having seen it when it is covered by the light of the sun, except if you claim that this is the wise one who placed this knowledge had arisen to the sky, and I testify that this scholar is not able upon this knowledge except with ones in the sky, because this isn’t from the knowledge of the people of the world’.

He said, ‘It has not reached me that anyone from the people of the earth has ever arisen to the sky’. I said: ‘Perhaps this wise one did do that and it (news of that) did not reach you?’ He said, ‘And if it had reached me, I would not have ratified it’.

I said: ‘And I (also) speak your words. Supposing he had arisen to the sky, would it have been inevitable for him that he flows with every constellation from these constellations, and a star from these stars from where he would be notified to where it sets, then he would return to another, until he does the like of that, to the extent that he comes to the last of it? For, from these is what cuts across the sky in thirty years, and from these is what cuts across less than that.

And would it not be a must for him that he wanders in the horizons of the sky until he recognises the notification of the fortunate from these and the unfortunate, and the slow and the fast, until he counts that? Or, supposing he is able upon that until he is free from what is in the sky, would a calculation be correct for him, of what is in the sky until he relates the calculation of what is in the earth, and what it needs, and that he recognises that like what he had seen in the sky?

And it is hanging in the sky, and he is from the people of the earth, not having seen it when it is covered by the light of the sun, except if you claim that this is the wise one who placed this knowledge had arisen to the sky, and I testify that this scholar is not able upon this knowledge except with ones in the sky, because this isn’t from the knowledge of the people of the world’.

He said, ‘It has not reached me that anyone from the people of the earth has ever arisen to the sky’. I said: ‘Perhaps this wise one did do that and it (news of that) did not reach you?’ He said, ‘And if it had reached me, I would not have ratified it’.

I said: ‘And I (also) speak your words. Supposing he had arisen to the sky, would it have been inevitable for him that he flows with every constellation from these constellations, and a star from these stars from where he would be notified to where it sets, then he would return to another, until he does the like of that, to the extent that he comes to the last of it? For, from these is what cuts across the sky in thirty years, and from these is what cuts across less than that.

And would it not be a must for him that he wanders in the horizons of the sky until he recognises the notification of the fortunate from these and the unfortunate, and the slow and the fast, until he counts that? Or, supposing he is able upon that until he is free from what is in the sky, would a calculation be correct for him, of what is in the sky until he relates the calculation of what is in the earth, and what it needs, and that he recognises that like what he had seen in the sky?

And it is hanging in the sky, and he is from the people of the earth, not having seen it when it is covered by the light of the sun, except if you claim that this is the wise one who placed this knowledge had arisen to the sky, and I testify that this scholar is not able upon this knowledge except with ones in the sky, because this isn’t from the knowledge of the people of the world’.

He said, ‘It has not reached me that anyone from the people of the earth has ever arisen to the sky’. I said: ‘Perhaps this wise one did do that and it (news of that) did not reach you?’ He said, ‘And if it had reached me, I would not have ratified it’.

I said: ‘And I (also) speak your words. Supposing he had arisen to the sky, would it have been inevitable for him that he flows with every constellation from these constellations, and a star from these stars from where he would be notified to where it sets, then he would return to another, until he does the like of that, to the extent that he comes to the last of it? For, from these is what cuts across the sky in thirty years, and from these is what cuts across less than that.

And would it not be a must for him that he wanders in the horizons of the sky until he recognises the notification of the fortunate from these and the unfortunate, and the slow and the fast, until he counts that? Or, supposing he is able upon that until he is free from what is in the sky, would a calculation be correct for him, of what is in the sky until he relates the calculation of what is in the earth, and what it needs, and that he recognises that like what he had seen in the sky? 
Because its flowing beneath the earth is upon other than its flowing in the sky, he would not be able upon relating its calculation and its hours, except by recognising what is hidden from him beneath the earth, from these, because it is befitting that he recognises which time of the night does its emergence emerge, and how long does it remain beneath the earth, and which time of the day does its setting set, because he has not seen it, nor what emerges from these and what sets.

And it is inevitable that the world happens to be one with it, or else he would not benefit with the calculation, unless you claim that, that wise one has entered into the darkness of the firmaments, and the oceans, and travelled along with the stars, and the sun, and the moon in its flows upon a measurement of he had travelled in the sky, until he knows the hidden from these, and knows what is beneath the earth upon a measurement of what he had seen from these in the sky'.

He said, ‘And do you see me answering you to (say) that someone from the people of the earth had arisen to the sky and was able upon that, until I say he had entered into the darkness of the firmaments and the oceans?’

I (Majlisi) am saying, ‘In the copy of Al-Seyyid Ibn Tawoos, there is more over here’.

He said, ‘What is your view, if I were to say to you, ‘The constellation does not decline, and it is which created itself upon this calculation, that which you are refuting upon me?’ I said: ‘Ask you, how did some of them happen to be fortunate, and some
of these unfortunate, and some of these illuminative, and some of these dark, and some of these small, and some of these large?’

He said, ‘Like that, it wanted to become at the status of the people, for some of them are beautiful, and some of them ugly, and some of them short, and some of them long, and some of them white, and some of them black, and some of them righteous, and some of them wicked’.

Iasws said: ‘It is strange from you! Iasws have been propositioning you since today upon that you should accept there being a Maker, but you did not answer me to that, until now you accept that the monkeys and the pigs created themselves!’ He said, ‘You have accused me with what the people have not heard from me!’ Iasws said: ‘So are you a denier of that?’ He said, ‘(With the) strongest of denial’.

Iasws said: ‘So who created the monkeys and the pigs, if it was so that the people and the stars created themselves? There is no escape from you saying, ‘These are from the creation of the people, or they created themselves’. So, are you saying that these are from the creation of the people?’ He said, ‘No’.

Iasws said: ‘Then it is inevitable that there happens to be a Creator for these, or these are creator of their own selves. So, if you were to say these are from the creation of the people, you would be accepting that there is a Creator for these; and if you were to say that it is inevitable that there happens to be a Creator for these, then would have spoken the truth, and what weasws recognise with it; and if you were to say they created themselves, then you have given me above what Iasws sought from you, from the acceptance of there being a Creator’.
Then I asws said: ‘Tell me, were some of them created before others, of was that in one day? If you say some of them were before others, then tell me (about) the skies and whatever is within them, and the stars were before the earth and the human being, and the particles were created or after that? If you say that the earth was before, do you not see your word that the things do not decline, has been invalidated where the sky was after the earth?’

He said, ‘Yes, but I am saying, ‘They were created altogether’. I asws said: ‘Do you not see that you have accepted that these did not happen to be anything before their creation, and your argument regarding the eternality has gone?’

He said, ‘Perhaps I am at a limit of pausing, not knowing what I should answer you asws with regards to it, because I know that the maker has rather been names as a maker due to his making, and the made is other than the maker, and the maker is other than the made, because it is said for the man, ‘He is the builder of his making the building’, and the building is other than the builder, and the builder is other than the building, and similar to that, the farmer is other than the farm, and the farm is other than the farmer’.

I asws said: ‘Tell me about your words, ‘The people are creating themselves’, are they creating themselves with completeness, their souls, and their bodies, and their faces, and their selves, or did other create part of that?’ He said, ‘With their completeness, and there is nothing from them of others’.

I asws said: ‘Tell me, is the life more beloved to them or the death?’ He said, ‘Or, are you asws doubting that there is a thing more beloved to them than the life, and more hateful to them than the death?’
قلت: فأخبرني من خلق الموت الذي يخرج أنفسهم التي زعمت أنهم خلقوها؟ فإنك لا تكرر أن الموت غير الحياة، وأنه هو الذي يذهب بالحياة، فإن قلت: إن الذي خلق الموت غيرهم، فإن الذي خلق الموت هو الذي خلق الحياة، ولكن قلت: هم الذين خلقوا الموت لأنفسهم إن هذا أمر غير المقول! وكيف خلقوا لأنفسهم ما يكرهون إن كانوا كما زعمت خلقوا أنفسهم؟

{asws}said: ‘Inform me, who created the death which extracts their souls which you claim they created? For, you cannot deny that the death is other than the life, and it is the one, which goes away with the life. If you say, ‘The one who created the death is other than them’, then the one who created the death, he is the one who created the life; and if you say, They, are the ones who created the death for themselves’, that this is an impossibility from the word! And how come they created for themselves what they dislike, if they had, as you allege, created themselves?

هذا ما يستنكر من ضلالك أن تزعم أن الناس قدروا على خلق أنفسهم بكمالهم وأن الحياة أحب إليهم وأن الحياة أحب إليهم من الموت وحلقوا ما يكرهون لأنفسهم!.

This is what you will be denying from your straying if you claim that the people are able upon creating themselves with their completeness, and that the life is more beloved to them than the death, and they created what they are disliking for themselves!

قال: ما أجد واحدا من القولين ينقاد لي ولقد قطعته علي قبل الغاية التي كنت أريدها. قلت: دعني فإن من الدخول في أبواب الجهلات مالا ينقاد من الكلام، وإنما أسألك عن معلم هذا الحساب الذي علم أهل الأرض علم هذه النجوم المعلقة في السماء.

He said, ‘I do not find one of the two words guiding for me, and it has been cut off upon me before the peak which I had wanted’. {asws} said: ‘Leave me, for, from the entering into doors of the ignorance is what does not guide from the speech, and rather {asws} ask you about the teacher of this calculation which the people of the earth know, the knowledge of these stars hanging in the sky’.

أقول: رجعنا إلى ما في النسخ المشهورة:

I (Majlisi) am saying, ‘We return to what is in the well-known copy’.


He said, ‘I do not find any correctness if I say, ‘One of the people of the earth placed the knowledge of these stars hanging in the sky’. {asws} said: ‘Then there is no escape for you that you should be saying, ‘But rather a Wise Knower Knows the affairs of the sky and the earth and their arrangement’. He said, ‘If I say this, then I have accepted to you with your God Who you claim is in the sky’.
I asws said: ‘But you gave me that the calculation of these stars is true, and that the entirety of the people, are being born by it’. He said, ‘The doubt is in other than this’. I asws said: ‘And similar to that, you gave me that one from the people of the earth is not able upon he disappears to be with these stars, and the sun, and the moon in the west until he recognises their flows, and emerges with these to the east’. He said, ‘The emergence to the sky is besides this’.

I asws said: ‘But, I asws do not see you having any escape from claiming that the teacher of these (calculations) is from the sky’. He said, ‘If I were to say that there isn’t a teacher of these calculations, then I would have said other than the truth; and if I claim that one of the people of the earth knows what is in the sky and what is beneath the earth, then I would have been invalidated, because the people of the earth are not able upon know what I described to you asws, from the states of these stars, and the constellation with the preview and being nearness from it. They are not able upon it because the knowledge of the people of the world cannot happen to be with us except through the senses.

And what would make you asws realise the knowledge of these stars which you asws described with the senses, because these are hanging in the sky, and the senses do not go beyond the looking towards it, where it emerges and where it disappears. As for its calculation, and its minutes, and its inauspiciousness, and its fortunes, and its slowness, and its quickness, and its going and its coming back, so I realise by the senses or am guided to it by the measurement?’

I asws said: ‘Tell me, if you were a learner of the description of these calculation from the people of the earth, would it be beloved to you that it be described to you and you learn it,
or from the people of the sky?’ He said, ‘From the people of the sky, and the stars were hanging therein where the people of the earth do not know’.

I asked: ‘Then, understand, and go in depth of the consideration, and advise yourself. Don’t you know that where the entirety of the people of the word were being born by these stars, upon what you described regarding the misfortune, and the fortune, these existed before the people?’ He said, ‘I am not saying no, that I should be saying this’.

I asked: ‘Isn’t it befitting for you that you learn that your words, ‘The people do not cease to be and will not cease to be’, has been broken upon you, where the stars are before the people, and the people occurred after these? And if the stars have been created before the people, you will not find an escape from claiming that the earth was created before them’. He said, ‘And why should I claim that the earth was created before them?’

I asked: ‘Isn’t it befitting for you that you learn that your words, ‘The people do not cease to be and will not cease to be’, has been broken upon you, where the stars are before the people, and the people occurred after these? And if the stars have been created before the people, you will not find an escape from claiming that the earth was created before them’. He said, ‘And why should I claim that the earth was created before them?’

I asked: ‘Don’t you know that if the earth did not Make the earth for His creatures as a bed and a cradle, the people would not be standing nor others from the animals, nor would they be able to exist in the air except if there happened to be wings for them?’ He said, ‘And what would the wings avail them when there did not happen to be a life for them?’

I asked: ‘So, are you still in doubt that the people occurred after the earth and the constellations?’ He said, ‘No, but upon the certainty from that’. I asked: ‘I shall give you as well, that what you will see’. He said, ‘That would be a negation of the doubt from me’.

I asked: ‘Find out that which you revolve upon these stars, and the sun, and the moon circle, this is the orbit?’ He said, ‘Yes’. I asked: ‘So, haven’t there been any principles for these
stars?’ He said, ‘Yes’. I\textsuperscript{asws} said: ‘But, I\textsuperscript{asws} do not see these stars, which you claim are births of the people, except and these have been placed after this orbit, because by it rotate the constellations, and descend at a time and ascend at another time’.

He said, ‘You\textsuperscript{asws} have come with a clear matter, there is no doubt upon the one with intellect that the orbit by which circle the starts, it is its foundation which is placed for it, because, it rather flows by it’.

I said, ‘Do you accept that the Creator of the stars, by which the people are born, making them fortunate and unfortunate, He\textsuperscript{azwj} is the Creator of the earth, because if He\textsuperscript{azwj} had not Created it, it would not have been a particle?’ He said, ‘I do not find an escape from answering you to that’. I\textsuperscript{asws} said: ‘Isn’t it befitting for you that your intellect should point you upon, no one is able upon creating the sky except the One\textsuperscript{azwj} Who Created the earth, and the particle, and the sun, and the moon, and the stars, and it is so that had it not been for the sky and whatever is in it, the particles of the earth would be destroyed’.

He said, ‘I testify that the Creator is one, from without a doubt, because you\textsuperscript{asws} have come to me with an argument appearing to my intellect, and cut off my arguments with it, and I do not see any correctness that the places of this calculation and teacher of these stars is one from the people of the earth, because these are in the sky, and along with that, he does not know what is beneath the earth from these except a teacher what is in the sky from these.

But, I don’t know how the people of the earth fell upon this knowledge which it in the sky, until their calculations harmonised upon what you see from the precision and the correctness, for I, if I do not know from this calculation what I do know, I would deny it, and inform you\textsuperscript{asws} that it is false, in the beginning of the matter, so that would have been easier upon me’.
I\textsuperscript{asws} said: ‘Give me\textsuperscript{asws} an authentication that I\textsuperscript{asws} gave you from the direction of this herb which is in your hands, and what you claim from the medicine, it is your manufacture, and a manufacture of your forefathers until the herb (Al-Ahleylijat) and what resembles it from the medicines are connected with the sky, yielding with the truth, and to cleanse from yourself’. He said, ‘That is for you’.

I\textsuperscript{asws} said: ‘Were the people upon a state and they were not knowing the medication and its benefits from this herb and its like?’ He said, ‘Yes’. I\textsuperscript{asws} said: ‘Then, from where were they guided to it?’ He said, ‘By the experimentation and prolonged comparison’. I\textsuperscript{asws} said: ‘Then how did it occur upon their imaginations until they thought of experimenting with it? And how did they guess it is a correction for the bodies and they were not seeing in it except for the harm? Or how did they determine upon seeking what they were not knowing, from what the senses did not point them upon it?’ He said, ‘By the experimentation’.

I\textsuperscript{asws} said: ‘Tell me about the placing of this medicine and description of these medications sporadic between the east and the west, was it inevitable that the one who placed that would happen to have pointed upon these medications, be a wise man from one of the people of these cities?’ He said, ‘Inevitable it happened like that, and that a wise man happened to place that, and the wise one gathered upon it and they considered regarding that and they thought with regards to it by their intellects’.

I\textsuperscript{asws} said: ‘It is as if you want the fairness from yourself, and the loyalty with what I\textsuperscript{asws} have you from your agreement. Let me\textsuperscript{asws} know, how did the physician know that? And supposing he had known with what is in his city, from the cure, and the saffron which is in the land of Persia, do you see him pursuing the vegetation of the land and try out tree after tree until he became acquainted with the entirety of that?’
وهل يدلك عقلك على أن رجالا حكما قالوا على أن يتبعوا جميع بلاد فارس ونباتها شجرة شجرة حتى عرفوا ذلك بحواسهم؟

And, does your intellect point you upon that wise men are able upon pursuing the entirety of the cities of Persia and its vegetation, tree after tree, until they recognise that with their senses, and be acquainted with that particular tree in which happens to be some ingredient for these medicines which their senses did not detect anything from these?

وهله أصاب تلك الشجرة بعد بحثه عنها وتتبعه جميع شجر فارس ونباتها، كيف عرف أنه لا يكون دواء حتى يضم إليه الاهليلج من الهند، والمانستك من الروم، والملسك من البت، والدارصيمي من الصين، وحصى بيدستر من الترك، والالفون من مصر، والنصر من اليمن، والبورق من أرمينيا، وغير ذلك من أخلاء الأدوية التي تكون في أطراف الأرض؟

And supposing they hit that very tree after searching for it and pursuing the entirety of the trees of Persia and its vegetation, recognise that it does not happen to be a cure until the Al-Ahleylajat herb from India is pressed to it, and the mastic from Rome, and the Musk from Tibet, and Al-Darsiny from China, and Khasy Beydastar from Turkey, and the opium from Egypt, and the aloe from Yemen, and borax from Armenia, and other than that from the ingredients of the medicines which happen to be in the regions of the earth?

وكيف عرف أن بعض تلك الأدوية وهي عقاقير مختلفة يكون المنفعة باجتماعها ولا يكون منفعتها في الحالات بغير اجتماع؟ أم كيف اهتدى لمنابت هذه الأدوية وهي ألوان مختلفة وعقاقير متينة في بلدان متفرقة؟

And how did they know that those cures, and it is different medications, happen to be beneficial by its collection, and cannot happen to be beneficial in the states without a gathering? Of, how were they guided to adapt to these drugs, and these are different types and medicines growing in scattered cities?

فمنها عروق، ومنها حاء، ومنها ورق، ومنها ثمرة، ومنها ملعقة، ومنها صمع، ومنها دهون، ومنها عصير وبطيخ، ومنها ما يصير ولا يطبخ، مما يجري بلغات شتى لا يصلح بعضها إلا بعض ولا يصير دواء إلا باجتماعها، ومنها مزائم السبع والدواب البرية والبحرية.

From these are roots, and from these are crusts, and from these are leaves, and from these are fruits, and from these are juices, and from these are waters, and from these are gums, and from these are oils. And, from these are what can be squeezed and cooked, and from these are what can neither be squeezed nor cooked, from what have been named in various languages. Some of these are not correct except with some, nor can the cure come to be, except by their gathering. And, from these are sediments of the predators and the animals of the land and the sea.

وأهل هذه البلاد مع ذلك مختلفون مختلفون متفرقون باللغات، متغارون بالمناصب، ومتجاربون بالتفائل والنسبي أفرى ذلك الحكيم تتبغ هذه البلدان حتى عرف كل لغة وطاف كل وجه، وتتبع هذه العقاقير تمدقا شفويا أمها صحيحا لا يخاف ولا يمرض، سليما لا يعطب، حيا لا يموت، هاديا لا يضل، قاصدا لا يجوز حافظا لا ينسى، نشيطا لا يمل، حتى عرف وقت أزمنتها، ومواضع
منابتها مع اختلاطها واختلاف صفاتها وتباين ألوانها وتفرق أسمائها، ثم وضع مثلها على شبهها وصفتها، ثم وصف كل شجرة

And the people of these cities, along with that, are strangers, different, separated by the languages, overwhelmed with the hostilities, warring with the killing and the capture of prisoners. Do you see that wise one pursuing these cities until he knows every language and circle every surface, and pursue those medicines, east (and) west, safely, healthy, not fearing nor becoming sick, sound, intact, living not dying, being guided not straying, intending, not exceeding, memorising, not forgetting, active, not being weary, until he knows a time of his stumbling, and places of their origins along with its mixing and different description, and diversity of colour and different names of theirs then, he places its like upon the resemblance of its description, then described every tree growing, and its leaves, and its fruits, and its smell, and its tastes?

أم هل كان لهذا الحكيم بد من أن يتبع جميع أشجار الدنيا وبقولها وعروقها شجرة شجرة، وورقة ورقة، شيئا شيئا ؟ فهبه وقع على الشجرة التي أراد فكيف دلته حواسه على أنها تصلح لدواء، والشجر مختلف منه الحلو الحامض والمر والمالح.

Or was there for this physician any escape from pursuing the entirety of the trees of the world, and its vegetables, and its roots, tree after tree, and leaf after leaf, a thing after a thing? Supposing he falls upon the tree, which he intends, then how would his senses point him upon that it is correct for the medicine, and the different tree from it is the sweet, and the sour, and the bitter, and the salty.

وإن قلت: يستوصف في هذه البلدان ويعمل بالسؤال، فإن يسأل عما لم يعاين ولم يدركه بحواسه ؟ أم كيف يهتدي إلى من يسأل عن تلك الشجرة وهو يكلمه بغير لسانه وبغير لغته والأشياء كثيرة ؟ فهبه فعل كيف عرف منافعها ومضارها، وتسكينها وتهييجها، وباردها وحارها، وحلوها مرارتها وحرافتها، ولينها وشديدها؟

And if you say, ‘These were described in these cities and he worked by the asking’, then ask why he did not witness it and did not realise it by his senses? Or, how was he guided to the one who asked him about that very tree, and he was speaking to him with another tongue, and another language, and the things are numerous? Supposing he does, how would he know its benefits and its harms, and its calmness and its irritation, and its coldness and its warmth, and its sweetness and its bitterness and its acridity, and its softness and its harshness?

فلن قلت: بالظن إن ذلك مما لا يدرك ولا يعرف بالطبائع والحواس، ولن قلت: بالنبي وحياه لم يكن يذوقي له أن يموت في أول ما شرب وحبيب تلك الأدوية عجاهما لما وقفة معرفته بمنافعها ومضارها، وأكثرها السم القاتل.

So, if you were to say, ‘By the guesswork’, and that would be from what can neither be realised nor known with the nature and the senses. And if you were to say, ‘By the experiment and the drinking, then it would have been befitting for him that he dies in the first of what he drank and tried those medicines due to his ignorance with these, and the scarcity of his understanding it of its benefits and its harms, and most of these are killer poisons.
ولكن قلت: بل طاف في كل بلد، وأقام في كل امة يتعلم لغاتهم ويجري بجمغ أدويتهم، فقتل الأول فانالو منهم ما كان تبلغ معرفته الدواء الواحد، إلا بعد قتل قوم كثير، فما كان أهل تلك البلدان الذين قتل منهم من قتل بتجربته بالذين يتقادمون بالقتل ولا يدعون أن يجازواهم.

And if you were to say, ‘But, he circled in every city, and stood among every community to learn their languages and experimentation their medicines with them, he would be the first one killed, and the first of them who would have delivered the recognition of the one medicine, would be only after killing a lot of people. So, the people of that city whom he killed the ones he killed, would be those who would be holding him (responsible), and would they be inviting him to be their neighbour?

و هبه تركو وسلموا لامره ولم ينهوه كيف قوي على خلطها، وعرف قدرها وزنها و أخذ مثاقيلها وقرط قراريطها ؟ وهبه تتبع هذا كله، وأكثره سم قاتل، إن زيد على قدرها قتل، وإننقص عن قدرها بطل، وهبه تتبع هذا كله وحجال مشارق الأرض و مغاربا، وطل عمره فيها تتبع شجرة شجرة ونبعة بقعة كيف كان له تتبع ما لم يدخل في ذلك من ماراة الطير والسباع ودواب البحر ؟

And supposing they leave him, and submit to his instructions, and do not forbid him, how strong would he be upon its mixture, and know its measurement and its weight, and takes its proportions, and drops of its drops? And supposing he pursues all of this, and most of it is killer poison, that if he increases upon its measurement, it would kill, and if he reduces from its measurement, it would be invalidated. And, supposing he pursues all of this and wanders the east of the earth and its west, and his life is prolonged during it, pursuing tree after tree, and a spot after a spot, how would it have been for him to pursue what, there had not entered into it the droppings of the birds, and the wild animals, and the creatures of the sea?

هل كان بد حيث زعمت أن ذلك الحكيم تتبع عقاقير الدنيا شجرة شجرة وثمرة ثمرة حتى جمعها كلها فمنها مالا يصلح ولا يكون دواء إلا بالمار ؟ هل كان بد من أن يتبع جميع طبر الدنيا وسباعها ودوابها دابة دابة وطائرا طائرا يقتلها ويجرب مارعتها، كما يحت عن تلك العقاقير على ما زعمت بالتجارب ؟

Was it inevitable when you claim that, that physician pursued medicines of the world, tree after tree, fruit after fruit, until he gathered all of these and from these is what is not correct nor can it be a cure except with the droppings? Was it inevitable from him pursuing the entirety of the birds of the world and its wild animals, and its livestock, animal after animal, and a bird after a bird, killing these and experimenting their droppings, just as his searching about those medicines upon what you claimed, with the experimentation?

ولو كان ذلك فكيف بقيت الدواب وتناسلت وليست بمثلة الشجرة إذا قطعت شجرة بنت أخرى ؟ وهبى أنت على طبر الدنيا كيف يصنع بما في البحر من الدواب التي كان ينبغي أن تتبعتها بحرية ودابية دابة حتى أحاديه به كما أحادي جميع عقاقير الدنيا التي يبحث عنها حتى عرفها وطلب ذلك في غمرين الماء ؟

And had it been that, then would come the insects remained and procreated, and these aren’t at the status of the tree, when a tree is cut, another one grows? And supposing, he
came to a bird of the world, how would he deal with what is in the sea, from the creatures which would be befitting that he pursues it, ocean after ocean, until he covers the entirety of the medicines of the world which he searched about until he knew it, and sought that in the depths of the water?

فإنك مهما جهلت شيئا من هذا فإنك لا تجهل أن دواب البحر كلها تحت الماء فهل يدل العقل والحواس على أن هذا يدرك بالبحث والتجارب؟

So, you, whatever you may be ignorant of a thing from this, but you are not ignorant of the fact that the creatures of the sea, all of them are under the water, the does the intellect and the senses point upon that this can be realised by the searching and the experimentation?

He said, ‘You have constricted the doctrine upon me, and I do not know what to answer you with’. I shall come to you with other than that from what is clearer and more explanatory from what related to you. Don’t you know that these medicines, those from which are the cures, and the droppings from the birds, and the predators, cannot happen to be a cure except after the combination?’ He said, ‘It is like that’.

I said, ‘Tell me, how did the senses of this physician place these cures, its weights and its drops? And you are the most knowledgeable of the people with that because of your manufacturing the medicines, and you enter into the one cure, from the one colour, a weight of four hundred weight, and from another weight and drops, what is above that and below, until it becomes one known measurement. When a person with bellyache drinks a measurement, it tightens his stomach, and if one with colitis drinks from that that releases his abdomen. So, how did his senses realise upon this?

أم كيف عرفت حواسه أن الذي يسقى لوجع الرأس لا ينحدر إلى الرجلين، والانحدار أهون عليه من الصعود؟ worden لكب كبير لوجع القدمين لا يصعد إلى الرأس، وهو إلى الرأس عند السلمك أقرب منه؟ وكذلك كل دواء يسقى صاحبه لكل عضو لا يأخذ إلا طريقه في العروق التي تسقى له، وكل ذلك يصير إلى المعدة ومنها ينقرف؟

Or, how did his senses recognise that which he makes to drink for pain of the head would not rolled down to the two legs, and the rolling down is easier upon it from the ascending? And, that which is for the foot pain would not ascend to the head, and it is closer to the head in its travelling than it (the feet)?’ And, similar to that, every medicine a patient drinks
for every organ, cannot be taken except in its way, in the veins which it is drunk for, and all that comes to the stomach, and from it, it disperses?

أم كيف لا يسفل منه ما صعد ولا يصعد منه ما انحدر؟ أم كيف عرفت الحواس هذا حتى علم أن الذي ينبغي للاذن لا ينفع العين وما ينفع به العين لا ينبغي من وجوه الأذن، وكذلك جميع الأعضاء يصير كل داء منها إلى ذلك الدواء الذي ينبغي له بعينه؟

Or, why doesn’t it go lower, what had ascended, nor ascend from it what had rolled down? Or how did the senses recognise this until he knew that, that which is befitting for the ear cannot benefit the eyes, and what the eyes benefit with cannot avail from the ear ache. And similar to that are the entirety of the body parts, every disease from that come to that medication which is befitting for it exactly?

The how can the intellects and the wisdom and the senses realise this, and it is hidden in the inside, and the veins are in the flesh, and above it is the skin, neither being realised by the hearing, nor with a sight, nor by smell, nor by touch, nor by taste?

قال: لقد جئت بما أعرفه إلا أننا نقول: إن الحكيم الذي وضع هذه الادوية وأخلاصها كان إذا سقى أحدا شيئا من هذه الادوية فمات شق بطنه وتتبع عروقه ونظر مجاري تلك الادوية وأتى المواضع التي تلك الادوية فيها.

He said, ‘You asws have come with what I do recognise, except I am saying that the physician who placed these medicines and their genuineness, was, whenever he made anyone drink anything from these medications, and he died, so he split his belly and pursued his veins and looked at the flow of that medication, and came to the place which those medications were in’.


I asws said: ‘Tell me asws, don’t you know that all of the medicines, when they fall in the veins, get mixed with the blood, and becomes one thing?’ He said, ‘Yes’. I asws said: ‘But, do you know that the human being, when his souls exits, his blood becomes cold and solidifies?’ He said, ‘Yes’.

قلت: فكيف عرف ذلك الحكيم دواءه الذي سقاه للمريض بعد ما صار غليظا غبيطا ليس بأمشاج يستدل عليه بلون فيه غير لون الدم؟ قال: لقد جعلني على مطية صعبة ما حملت على مثلها قط، ولقد جلت بأشياء لا أقدر على ردها.

I asws said: ‘And how did that physician know his medicines which he made the patient drink, after it had become thick, unwitnessed with being a mixture to point upon a colour in it, apart from the colour of the blood?’ He said, ‘You asws have carried me upon a difficult rid, no
one had carried upon the like of it at all, and you asws have come with things I am not able upon refuting it’.

I asws said: ‘Tell me, from where did the servants know what is described from these medicines wherein is the benefit for them until they mixed these and pursued its ingredients in these scattered cities, and they recognise its places and its mines in a combination of the places, and what is correct from its roots, and its weight, from its compounds and its drops, from it has entered into these from the (dust of the) rocks, and droppings of the wild animals, and other than that?’

He said, ‘I am tired of answering you asws due to the subtlety of your asws questions, and your asws coming talking me to a matter, the knowledge of which cannot be realised by the senses, nor by the resemblances and the comparisons, and it is inevitable that the placing of these medicines be placed, because these did not place themselves, nor were these gathered until somebody else gathered these after recognising it, therefore, tell me, how did the servants know these medicines in which are the benefits until they mixed these and sought its ingredients in these scattered cities?’

I asws said: ‘asws shall strike an example for you, and establish evidence for you to recognise by it, the placement of these medicines and the pointing upon these different ingredients, and the building of the body and identifying the veins in which the medicine is taken to the disease’. He said, ‘If you asws were to say that, I would not find an escape from yielding to that’.

I asws said: ‘Tell me about a man who grows a great garden, and builds a solid wall upon it. Then, he plants therein the trees, and the fruits, and the basils, and the vegetables, and takes on to water it and nourish it, and save it from whatever harms it, until it is not hidden
upon him a place of every type from these. When the trees mature and he sees its fruits and its vegetables swing, he goes to it.

So, you ask him that feed you a type from the fruit and the vegetable you name it for him. Do you see him as being able upon going and aiming straight nor returning, nor inclining to anything else he passes by with from the tree and the vegetable, until he comes to the very tree which you asked him to give its fruit to you, and the vegetable which you sought, wherever it may be, from the near part of the garden or its outskirt, so he comes to you with it?’ He said, ‘Yes’.

 Paísws said: ‘What is your view if the owner of the garden were to say to you, when you asked him for the fruit, ‘Enter the garden, take your need for I am not able upon that’. Would you be able to go ahead, neither taking to the right nor left, until you end up to the tree, and get from it?’ He said, ‘And how can I be able upon that and there is no knowledge for me in which place of the garden it is?’

 Paísws said: ‘Don’t you know you will not happen to attain it besides attacking upon these arbitrarily and wandering in the entirety of the garden until you are pointed upon it by one of your senses, after you have browsed therein from the tree, a tree after a tree, and a fruit after a fruit, until you descend upon the tree which you sought with one of your senses to come to it, and if you did not see it you would leave?’

He said, ‘And how can I be able upon that and I did not witness its planting where it was planted, nor its growth where it grew, nor its fruit where it emerged’.

 Paísws said: ‘It is due to you that you observe miserably how it is grayed, how it is planted, how it is about to appear and its growth and its fruit, and how it is about to emerge from the earth, and if you do not observe it you will leave it.’
I\textsuperscript{asws} said: ‘Then it is befitting for you that your intellect points you where your senses are frustrated from realising that, the One\textsuperscript{awj} Who Planted this great garden (the world), in what is between the east and the west, and Planted therein these trees, and the vegetables, He\textsuperscript{awj} is the One Who Pointed the physician, whom you claimed that he placed the medicine, upon those ingredients and their places in the east and the west.

وَكَذَلِكَ يَنْوِي لَكَ أَنْ تَسْتَنَدَ بِعَقْلَكَ عَلَى أَنْ هُوَ الَّذِي سَمَّاهُ وَسَمَّى بُلْدَانَهُ كَلِمَةً يُعْرِفُ مَعْرِفَةً صَاحِبِ الحَدِيْقَةِ الَّذِي كَسَاهُ النَّطْرَةَ، وَكَذَلِكَ لَا يَنْقَمِلُ وَلَا يَنْوِي أَنْ يَكُونَ الطَّبِيُّ كَسَاهُ النَّطْرَةَ إِلَّا الدَّالُّ عَلَى مَنَافِعَهَا وَمَضَارِعَهَا وَقِرَاءَطُهَا وَقْرَائِطُهَا، قَالَ: إِنَّ هَذَا لَكِمَا تَقُولُ.

And, similar to that it is befitting for you that you are pointed with your intellect upon that He\textsuperscript{awj} is the One Who Named it and Named its city, and Knows its place like the recognition of the owner of the garden whom you asked for the fruit. And, similar to that, it is not correct nor befitting that the Planted and the pointed upon these happens to be (anyone else) except the Pointer upon its benefits and its harm, and its drops and its weight’. He said, ‘This is just as you\textsuperscript{asws} are saying’.

قلت: أُفْرَأَيْتَ لَوْ كَانَ خَلَاقُ الجَسَّدِ وَمَا فِيهِ مِنَ العَصِبَاتِ وَاللَّحْمِ وَالأَعْرَقَاءِ وَالعِروَقَاتِ الَّتِي يَأْخَذُهَا إِلَى الرَّأْسِ إِلَى الْقَدِيمَينَ إِلَّا مَا سَوِى ذَلِكَ خَلَاقُ الحَدِيْقَةِ وَغَارَسُ الْعَقَاقِيرِ، هُلْ كَانَ يَعْرِفُ زَنْتَهَا وَقِرَاءَطُهَا وَقِرَأَطُهَا وَمَا يَصْلَحُ لِكُلَّ دَاءٍ مِنْهَا، وَمَا كَانَ يَأْخَذُ فِي كُلِّ عَرَقٍ ؟

I\textsuperscript{asws} said: ‘Do you see, if the creator of the body and whatever is in it from the nerves, and the flesh, and the intestines, and the veins in which the medicines are taken to the head and to the feed and to what is besides that, is other than the creation of the garden and the plants of its medicines. Would he know its weights, and its measurement, and its drops, and what is correct of every disease from these, and what was take in every vein?’

قالَ: وَكَيْفَ يَعْرِفُ ذَلِكَ أَوْ يُقَدِّرْ عَلَيْهِ وَهَذَا لَا يَبْدِرُ بِالْحَوَاسِ، مَا يَنْوِي أَنْ يَعْرِفُ هَذَا إِلَّا الَّذِي غَرَسَ الحَدِيْقَةَ وَعَرَفَ كُلْ شَجَرَةٍ وَنَبْلَةٍ وَمَا فِيهَا مِنَ الْمَانِفِعِ وَالمِضَارِ.

He said, ‘And how would he know that or be able upon it, and this cannot be realised by the senses. It is not befitting to recognise this except by the one who planted the garden and knows every tree and vegetable, and what therein is from the benefit and the harm’.

قلتَ: أَفْلِسَ كَذَلِكَ يَنْوِي أَنْ يَكُونَ الخَلَاقُ واحَدًا ؟ لَا إِنَّهُ لَوْ كَانَ إِثْنَيْنَ أَحْدَاهُمَا خَلَاقُ الدَّوَاءِ وَالآخَرُ حَلَاقُ الجَسَّدِ وَالْبُدَاءِ لَمْ يَهِتَدَ غَارَاسُ العَقَاقِيرِ لِأَيْضَلاَعِ دُوَاهُ إِلَى الْبُدَاءِ الَّذِي يَجَسَّدُهُ مَا لَا عَلِيمُ مَعْلُو مَعْلُوَهُ، وَلَا اهْتَدَى حَلَاقُ الجَسَّدِ إِلَى عَلَمِ مَا يَصْلُحُ ذَلِكَ الْبُدَاءِ مِنْ أَذْكَرَ الْعَقَاقِيرِ،

I\textsuperscript{asws} said: ‘So, isn’t it like that befitting that the creator happens to be one? Because, if there had been two, one of the two being a creator of the medicine and the other creator of the body, and the disease would not guide the planter of the medicine to send his medicine to the disease which is in the body, from what there is no knowledge for him, with it, nor
would the creator of the body be guided to the knowledge of what is correct for that disease from those medicines.

فلما كان خالق الداء والدواء واحدا، أمضى الدواء في العروق التي برأ وصور إلى الداء الذي عرف وضع فعلم مزاجها من حرها وبردها وشديدها وما يدخل في كل دواء منه من النافع والمنافع، وما يصعد إلى الرأس وما يهبط إلى القدمين منها وما ينفرق منها فيما سوى ذلك.

So, when the creator of the disease and the medicine was one, he would send the medicine which would cure in the veins to the disease he would picture, and he would know its tendency from its heat and its coldness, and its softness and its harshness, and what enters into every medicine from it, from the drops and the particles, and what ascends to the head and what falls to the feet from these, and what is separate from it in what is besides that.

He said, 'There is no doubt in this, because if the creator of the body was other than the creation of the medicinal ingredients, one from the two would not be guided to what you described.'

قلت: لا أشك في هذا لانه لو كان خالق الجسد غير خالق العقاقير لم يهتد واحد منهما إلى ما وصفت.

He azwj said: 'The One Who Pointed the physician, whom you described that he was the first one to mix these medicines and point upon its ingredients scattered in what is between the east and the west, and placed this medicine upon what was described to you, He azwj is the Owner of the garden in what is between the east and the west, and He azwj is the builder of the body, and He azwj Pointed the physician by a Revelation from Him upon the attributes of every tree in its city, and what is correct from these from the roots, and the fruits, and the oils, and the leaves, and the timber, and the crusts.

وكذلك دله على أوزانها من مثاقيلها وقراريطها وما يصلح لكل داء منها، وكذلك هو خالق الحيوانات البرية، والدич والدرواز التي في مراحها المكان فما يدخل في تلك الأدوية فإنه لو كان غير خالقها لم يدر ما ينفع به من مراحها وما يضر وما يدخل منها في العقاقير.

And similar to that, He azwj Pointed upon its weights from its measurements and its drops, and what is correct for every disease from these. And similar to that, He azwj is the Creators of the wild animals, and the birds, and the livestock which in their droppings is the benefits from what enters into those medicines, for if He azwj was not its creator, He azwj would not know what benefits with it from its droppings, and what is harmful, and what enters from these in the ingredients.
So, when the Creator, Glorious is Heazwj and Exalted is One, Pointing upon what is therein from the benefit from it, and Names it with Hisazwj Name until it is known and neglected what there is no benefit in it, from these. Thus, from then is the knowledge of the physician, i.e. the wild animals, and the livestock, and the birds in which is the benefit, and which of these there is no benefit in it. And if the Creator of these things had not Pointed him upon it, he would not have been guided with these’. He said, ‘This is just as youazws are saying, and has invalidated the senses and the experimentation at these attributes.

Iazws said: ‘But, when your self is healthy, come, we shall consider with our intellects and be pointed by our senses, was it correct for the Creator of these gardens and Planter of these trees, and Creator of these animals and bird and the people who created these things for their benefits, that Heazwj Creates this creation and Plants this plantation in a land of others from what whenever he desires can be forbidden that?’

He said, ‘It is not befitting that the land I which is created the great garden and the trees are planted therein should happen to be for anyone except the Creator of this creation and the kingdom be in Hisazwj Hands’.

Iazws said: ‘So, Iazws see the earth as wellbeing for the Owner of the garden, due to the connection of these things to each other’. He said, ‘There is no doubt in this’.

Iazws said: ‘Tell meazws, and advise yourself, don’t you know that this garden and whatever is therein from the great creation, from the human beings, and the animals, and the birds, and the trees, and the medicinal herbs, and the fruits and other such, are not healthy unless they are watered and irrigated from the water which there is no life for anything except by it?’ He said, ‘Yes’.
قلت: أفترى الحديقة وما فيها من الذرء حاكمها واحد. وحالف الماء غيره يحجبه عن هذه الحديقة إذا شاء ويرسله إذا شاء ففسد
على حاكم الحديقة؟.

I asws said: ‘Do you view that the garden and whatever is therein from the particles, their Creator is one, and the creator of the water is someone else, withholding if from this garden whenever he so desires to and sending it whenever he so desires to, and spoils it upon the creator of the garden?’

قال: ما ينبغي أن يكون خالق هذه الحديقة ودار هذا الذرء الكثير وغارس هذه الاشجار إلا المدبر الأول وما ينبغي أن يكون ذلك الماء له، وإن اليقين عندني هو أن الذي يجري هذه المياه من أرضه وجباله لغارس هذه الحديقة وما فيها من الخليقة لأنه لو كان الماء لغير صاحب الحديقة تلك الحديقة وما فيها، ولكنك حالف الماء قبل الغرس والذرء وبه استقامت الأشياء وصلحت.

He said, ‘It is not befitting that the Creator of this garden and the particles, these numerous particles, and Planter of these ofres happen to be anyone except the First Manager, and it is not befitting that, those waters be for someone else, and that the certainty in with me that He azwj is the One Who Flows these waters from His azwj, and His azwj mountains to cultivate this garden and whatever is in it from the creation, because if the water had been for someone other than the owner of the garden, the garden and whatever is in it would be destroyed, but the Creator of the water is before the plants and particles, and by it the things stand and are correct’.

قلت: أفرأيت لو لم يكن لهذه المياه المنفجرة في الحديقة مغيض لما يفضل من شربها يحبسه عن الحديقة أن يفيض عليها أليس كان يهلك ما فيها من الخلق على حسب ما كانوا يهلكون لو لم يكن لها ماء؟ قال: بلى ولكني لا أدري لعل هذا البحر ليس له حابس وأنه شيء لم يزل.

I asws said: ‘What is your view if there did not happen to be for these gushing waters in the garden, gathering to what is excess, from drinking it, one who withholds it from the garden, that it spills to it, wouldn’t that be destructive to what is therein from the creatures upon a reckoning of what the garden would be destroyed, if there was no water for it?’ He said, ‘Yes, but I do not know, perhaps this ocean, there is no withholder for it, and it is a thing which would not cease to be’.

قلت: أما أنت فقد أعطيتني أنه لولا البحر ومغيض الماء إليه هلكت الحديقة. قال: أجل.

I asws said: ‘But, you have given me asws that if it had not been for the ocean and the gathering of the waters to it, the garden would be destroyed’. He said, ‘Yes’.

قلت: فإني أخبرك عن ذلك بما تستنيق بأن حاكم البحر هو حاكم الحديقة ما فيها من الخليقة، وأنه جعله مغيضاً ليا للهديقة مع ما جعل فيه من المنافع للناس. قال: فاجعلني من ذلك على بني كما جعلتني من غيره.

I asws said: ‘Then I shall inform you about that with what you will be certain with, that the Creator of the oceans, He azwj is the Creator of the garden and whatever is therein from the creation, and He azwj Made it a gathering of its waters of the garden, along with what He azwj
Made in it the benefits for the people’. He said, ‘Make me to be upon a certainty from that just as you asws made me certain from other (arguments)’.


I asws said: ‘Don’t you know that the extra water of the world come to be in the ocean?’ He said, ‘Yes’. I asws said: ‘So have you seen it increasing at all in the abundance of the water, and the rains continue upon the limit not ceasing upon it? Or have you seen, there being a deficiency and the scarcity of the water, and the intense heat and severe drought?’ He said, ‘No’.

قلت: أليس ينبغي أن يدلك عقلك على أن خالقك وخالق الحديقة وما فيها من الخليقة واحد، وأنه هو الذي وضع له حدًا يجعله للكثرة الماء ولا ألقنه، وأن مما يسأل على ما أقول أنه يقبل بالامواج أمثال الجبال يشرف على السهل والجبال

I asws said: ‘Isn’t it befitting that your intellect points you upon that its Creator and the Creator of the garden and whatever is therein from the creation, is One, and He azwj is the One Who Placed a limit for it not been exceed by the abundance of the water, nor due to is scarcity, and from what it evidences upon that it faces the waves like the mountains coming to the coast and the mountain.

قلت: أو لا ترى أن خالقك وحيد وقد عاينته من كل الذي ذكرت، وقلت اتبعتي برهانًا ودليلًا ما أقدر على إهانة ولا جحودها لبئسها.

He said, ‘That is just as you asws describe, and I have witnessed from it all which you asws mentioned, and you asws have come to me with proof and evidences I am not able upon denying it, nor reject it due to its explanation’.

قلت: وغير ذلك سأتيك به من ما تعرف تأصيل الحق بuition بعضه بعض، وأن ذلك من مدير حكيم عالم قادر، ألم تستعلم أن عامة الحديقة ليس شرحاً من الاعتقاد والعيون وأن أعظم ما يبين فيهما من العقاقير والبقيول التي في الحديقة ومعاش ما فيها من الدواب والوحش والطير من البراري التي لا عيون لها ولا أعاقر إلا ما يسميه السحاب؟ قال: بل.

I asws said: ‘And, apart from that, I asws shall come to you with what you do recognise, the connection of the creatures with each other, and that, that is from a Wise Arranger, Knower, Able. Don’t you know that that most of the garden, its watering is not from the
rivers and the springs, and that the greater part of what grows therein, from the medicinal herbs, and the vegetables which are in the garden, and the life of what is therein from the livestock, and the wild animals, and the birds from the lands which there are no springs for it nor rivers, but rather the clouds water it?’ He said, ‘Yes’.

قلت: أفليس ينبغي أن يدلك عقلك وما أدركت بالحواس التي زعمت أن الاشياء لا تعرف إلا بها أنه لو كان السحاب الذي يحمل من الماء إلى البلدان والمواضع التي لا تناها ماء العيون والأنهار وفيها العقاقير واليقول والأشجار والديات وغير صاحب الحديقة لامسكه عن الحديقة إذا شاء.

I\textsuperscript{asws} said: ‘Isn’t it befitting that you be pointed by your intellect, and what you realise by the senses which you claim that the things cannot be recognised except by these, it is so that if the cloud which carry from the waters to the cities and the places which do not get waters of the springs and the rivers, and therein are the medicinal herbs, and the vegetables, and the tree, and the animals, should be for other than the owner of the garden to withhold it from the garden whenever he so desires to?

ولكان خالق الحديقة من بقاء حليقته التي ذرأ ورأ على غور ووجل، حائفا على حليقته أن يحس صاحب المطر الماء الذي لا حياة لحليقته إلا به؟

But, the creator of the garden, upon the survival of his creation which is particles and land, upon deception and worry, would be fearful upon his creation that the owner of the rain cloud would withhold the water which there is no life for the creation except by it?’

قال: إن الذي جئت به واضح متصل بعضه ببعض، وما ينبغي أن يكون هذا الحليقة وهذه الأرض، وجعل فيها الخليقة وخلق لها هذا المغيض، وأنبت فيها هذه النبات المخللة إلا حائط السماء والسحاب، يرسل منها ما شاء من الماء إذا شاء أن يسقي الخليقة ويحيي ما في الخليقة من الخليفة والاشجار والحيوان والغبار وغير ذلك، إلا أنني احب أن أأتيك بحججة أزداد بها يقينا وأخرج بها من الشك.

He said, ‘That which you have come with is clearly there is a connection with each other, and it is not befitting that the One\textsuperscript{azwj} Who Created this garden and this earth, and Made the creation therein and Created this gathering of water for it, and Grew these different fruits in it, should happen to be anyone except the Creator of the sky and the clouds, Sending from these whatever He\textsuperscript{azwj} so Desires from the water, whenever He\textsuperscript{azwj} so Desires, to water the garden and revive whatever is in the garden from the creation and the trees and the animals and the vegetables, and other than that, except that I would love it if you\textsuperscript{asws} could come to me with an argument increasing the conviction with it, and throw out the doubt with it’.

قلت: فإني أتيلك بما إن شاء الله من قيل أهليلجه وإنهاك بالخليقة، وما فيها من الاشياء المتحدة بأسباب السماء لتعلم أن ذلك تدبير عليم حكيم. قال: وكيف تأتي بما يذهب عني الشك من قيل الاهليلجة؟

I\textsuperscript{asws} said: ‘So, I\textsuperscript{asws} will come to you with it, if Allah\textsuperscript{azwj} so Desires from the direction of the Al-Ahleylajat herb with the garden, and whatever is therein from the things connected with the cause of the sky, for you to know that, that is an arrangement of a Knower, Wise’. He said,
‘And how would you come to me with what would drive the doubt away from me, from the direction of the herb?’

I asws said: ‘Among what I will show you therein from the master of the making, and traces of the composition of the Composer, and connection of what is between its roots to its branches, and the requirement of some of that to some until it connects with the sky’. He said, ‘If you show me that, I would not doubt’.

He said, ‘As for the herb, so it has been clarified for me, connection of its bark and what is between its leaves, and between its leaves and its growth from the ground, so I testify that its Creator is One, there being no associate in His creation apart from Him of the mastery of the Making and the connectivity of the creation and the arrangement of its composition and the preciseness of the measurement’.

I asws said: ‘Don’t you know that the her grows in the land and that its roots are combined to an origin, and that the origin is attached with the trunk connected with the branches, and the branches are connected with the twigs, and the twigs are synthesized with the sleeves (pods) and the leaves, and all of that are clothed upon the leaf, and the entirety of it is connected with a shade saving it from the heat of the time and its cold?’

He said, ‘As for the herb, so it has been clarified for me, connection of its bark and what is between its leaves, and between its leaves and its growth from the ground, so I testify that its Creator is One, there being no associate in His creation apart from Him of the mastery of the Making and the connectivity of the creation and the arrangement of its composition and the preciseness of the measurement’.

I asws said: ‘Among what I will show you therein from the master of the making, and traces of the composition of the Composer, and connection of what is between its roots to its branches, and the requirement of some of that to some until it connects with the sky’. He said, ‘If you show me that, I would not doubt’.

I asws said: ‘Don’t you know that the her grows in the land and that its roots are combined to an origin, and that the origin is attached with the trunk connected with the branches, and the branches are connected with the twigs, and the twigs are synthesized with the sleeves (pods) and the leaves, and all of that are clothed upon the leaf, and the entirety of it is connected with a shade saving it from the heat of the time and its cold?’

He said, ‘As for the herb, so it has been clarified for me, connection of its bark and what is between its leaves, and between its leaves and its growth from the ground, so I testify that its Creator is One, there being no associate in His creation apart from Him of the mastery of the Making and the connectivity of the creation and the arrangement of its composition and the preciseness of the measurement’.

I asws said: ‘If I show you the arrangement of the composition being with the Wisdom and the accuracy, moderate with the making, a part being needy to the other, connected with the earth which the Al-Alleylajat herb came out from, in all its states, will you accept there being a Creator for that?’ He said, ‘Then there would be no doubt in the Oneness’.

I asws said: ‘Among what I will show you therein from the master of the making, and traces of the composition of the Composer, and connection of what is between its roots to its branches, and the requirement of some of that to some until it connects with the sky’. He said, ‘If you show me that, I would not doubt’.

I asws said: ‘Don’t you know that the her grows in the land and that its roots are combined to an origin, and that the origin is attached with the trunk connected with the branches, and the branches are connected with the twigs, and the twigs are synthesized with the sleeves (pods) and the leaves, and all of that are clothed upon the leaf, and the entirety of it is connected with a shade saving it from the heat of the time and its cold?’

He said, ‘As for the herb, so it has been clarified for me, connection of its bark and what is between its leaves, and between its leaves and its growth from the ground, so I testify that its Creator is One, there being no associate in His creation apart from Him of the mastery of the Making and the connectivity of the creation and the arrangement of its composition and the preciseness of the measurement’.

I asws said: ‘If I show you the arrangement of the composition being with the Wisdom and the accuracy, moderate with the making, a part being needy to the other, connected with the earth which the Al-Alleylajat herb came out from, in all its states, will you accept there being a Creator for that?’ He said, ‘Then there would be no doubt in the Oneness’.

I asws said: ‘Among what I will show you therein from the master of the making, and traces of the composition of the Composer, and connection of what is between its roots to its branches, and the requirement of some of that to some until it connects with the sky’. He said, ‘If you show me that, I would not doubt’.
I\textsuperscript{asws} said: ‘Then understand and harmonise with what I\textsuperscript{asws} describe to you. Don’t you know that the earth is connected with the herb, and the herb is connected with the soil, and the soil is connected with the heat and the cold, and the heat and the cold are connected with the air, and the air is connected with the wind, and the wind is connected with the cloud, and the cloud is connected with the rain, and the rain is connected with the natural disaster, and the natural disasters are connected with the sun and the moon, and the sun and the moon are connected with the rotations of the orbit, and the orbit is connected with what is between the sky and the earth, an apparent Making, and conclusive Wisdom, and precise composition, and wise arrangement;

منصل كل هذا ما بين السماء والأرض، لا يقوم بعضه إلا ببعض، ولا يتأخر واحد منهم عن وقته، ولو تأخر عن وقته هلك جميع من في الأرض من الأنان والنباتات؟

All this what is between the sky and the earth are connected. Part of it cannot stand except with part, nor can one of the two be delayed from its time, and if it were delay from its time, it would destroy the entirety of the ones in the earth from the animals and the vegetation?

قال: إن هذه في العلامات البتينات، والدلائل الواضحات التي يجري معها أثر التدبير، بإتقان الخلق والتأليف مع إتقان الصنع،

لكني لست أدرى لعلما تركت غير متصل بما ذكرت. قلت: وما تركت ؟ قال: الناس.

He said, ‘These are the clear signs, and the clear evidences which flow together with the impact of the arrangement by the precise creation and composition, along with accurate making. But, I don’t know perhaps what you\textsuperscript{asws} left out is not connected with what you\textsuperscript{asws} mentioned’. I\textsuperscript{asws} said: ‘And what is left out?’ He said, ‘The people’.

قلت: أنت تعلم أن هذا كله متصل بالناس، سخره لها المدبر الذي أعلمتك أنه إن تأخر شيء مما عهدت عليك هلكت الخليقة،

وباد جميع ما في الحديقة، وذهب الهيلجوة التي تزعم أنها منافع الناس؟.

I\textsuperscript{asws} said, ‘Don’t you know that all of this is connected with the people, the Manager having Subdued it which I\textsuperscript{asws} taught you that if something from what I numbered upon you is delayed upon you, the creation would be destroyed, and annihilate the entirety of what is in the garden, and the herb Al-Ahleyjat which you claim that in it are benefits for the people?’

قال: فهل تقدر أن تفسر لي هذا الباب على ما لخصت لي غيره ؟ قلت: نعم ابين لك ذلك من قبل إهليلجتك، حتى تشهد أن ذلك كله مسخر لبني آدم. قال: وكيف ذلك؟

He said, ‘Are you\textsuperscript{asws} able to explain for me this subject, upon what you\textsuperscript{asws} summarised others for me?’ I\textsuperscript{asws} said: ‘Yes, I\textsuperscript{asws} will explain that to you from the direction of the Ahleylajat herb, until you testify that, all it has been Subdues for the children of Adam\textsuperscript{as}. He said, ‘And how is that?’

قلت: خلق الله السماء سقفا مرفعا، ولولا ذلك اغتم خلقه لقربه، وأحرقهم الشمس لندوهم، وخلق لهم شهبا ونجوما بهدئية بما في ظلمات البحر والبحر لمدفع الناس، ونجوما يعرف بما أصل الحساب,
Asws said: ‘Allah azwj Created the sky as a raised ceiling, and had it not been that, it would distress His azwj creation due to its nearness, and the sun would burn them due to its closeness. And He azwj Created start for them to be guided by in the darkness of the land and the sea for the benefit of the people, and the original calculation is understood by the stars.

Therein are evidences upon the invalidation of the senses, and the existence of a Teacher who Taught His azwj servants, from what its knowledge could not be realised by the intellects preferred upon the sensory perceptions, nor can the imaginations occur upon these, nor can the intellects reach except by it, because He azwj is the Mighty, the Compeller Who Arranged it and Made lamps there and a radiant moon, swimming in orbits rotating continuously with these two, seeing them at times and following them at other times.

Thus, the days and the months and the years were built upon it, which it is from a cause of the winter, and the summer, and the spring, and the autumn, different seasons of the work, its origin being the interchange of the night and the day, those, if one of them were to be continuous upon the servant, the life would not stand for them, ever.

So, the Manage Made these things, and Created the day as visible, and the night as tranquil, and among these two, He azwj Sent down the heat and the cold following each other. If one of the two was continuous without its counterpart, neither would a tree grow nor would a fruit emerge, and the creation would be destroyed, because that is connected with the winds dispersing in the four directions.

The cold cooling their breaths, and the heat inoculates their bodies and repels the harm from their bodies and their lives; and the wetness moisturising their nature, and dryness drying up their wetness, and by it the separate (clouds) gather, and by it the layered clouds separate until they spread out in the sky however its Manager so Desires.
So, He made is as fragments, and you see the drizzle coming out from its midst in a known measure to an understandable life, and Distributed sustenance, and Decreed terms. And if it is withheld from its season and its time, the creation would be destroyed and the garden would dry up.

فأنزل الله المطر في أيامه ووقته إلى الارض التي خلقها لبني آدم، وجعلها فرشا ومهادا، وحبسها أن تزول بهم، وجعل الجبال لها أونادا، وجعل فيها ينابيع يجري في الأرض بما تنت فيها لا تقوم الحديقة والخلية إلا بما، ولا يصلحون إلا عليها مع البحر التي يركوبها.

Allah Sends down the rain to the earth during its days and its time which He Created for the children of Adam, and Made it (earth) as a bed and a cradle, and Withheld it from declining with them, and Made the mountain as pegs for it, and Made springs therein flowing in the ground with whatever grows in it. The garden and the creatures cannot stand except by it, nor are they correct except upon it, along with the ocean, which they are riding to.

And they are extracting ornaments from these and are wearing it, and fresh meat and other such they are eating. Therefore, know that the God of the land, and the sea, and the sky, and the earth, and whatever is between these, is One, Living, Eternal, Wise Arranger; and had there been someone else the things would have clashed.

And, similar to that, the sky is a match of the earth from which Allah Brings forth the grains, and the grapes, and reeds, and the olives, and palm trees, and overwhelmed gardens, and fruits, and grass by an arrangement clearly synthesised, by a formulation of the blossom and the fruits, being life for the children of Adam, and a life their bodies can be standing with, and their livestock can live by, which Allah Made furnishings to be in their wool, and their fur, and their hair, and a provision up to a time, and the benefitting with these and reaching (distances) upon their backs being a livelihood for them, not living except by it, and the goodness, they are not standing except upon it.

And similar to that, whatever you are ignorant of from the things, you are not ignorant of the fact that the entirety of what is in the earth are two (types of) things – A thing born, and
a thing grown, one of them eats and the other one is eaten. And, from what your intellect points you is He\textsuperscript{azwj} is their Creator. What you see from the creation of the human being and the preparedness of his body for desiring the food, and the stomach to grind the meals, and the flowing of the veins to clean the food, and prepared the intestines for it. And if the creator of the eaten (foods) was someone else, He\textsuperscript{azwj} would not have Created the bodies desirous of the eaten (foods), and there isn’t any power for him upon it’.

He said, ‘You\textsuperscript{asws} have described an attribute, I know it is from a Wise Arranger, Subtle, Able upon them. I have believed and ratified that the Creator is One, Glorious is He\textsuperscript{azwj}, and with His\textsuperscript{azwj} Praise, apart from that I doubt in these killer poisons, that it would happen to be Him\textsuperscript{azwj} Who Created these, because they are harmful, without a benefit’.

I\textsuperscript{asws} said: ‘Hasn’t it come with you that it is from other than a creation of Allah\textsuperscript{azwj}?’ He said, ‘Yes, because the Creator of His\textsuperscript{azwj} servants would not happen to be a creator of what harms them’. I\textsuperscript{asws} said: ‘I\textsuperscript{asws} shall make you see from this, a thing you would recognise, and I\textsuperscript{asws} will not inform you except from the direction of this Ahleylajat herb, and your knowledge of the medicine’. He said, ‘Give’.

I\textsuperscript{asws} said: ‘Do you know anything from the vegetation, there isn’t any harm for the people?’ He said, ‘Yes’. I\textsuperscript{asws} said: ‘What is it?’ He said, ‘This food’. I\textsuperscript{asws} said: ‘Isn’t this the food which you described as being with other types, and irritates their pains to the extent that there happens from it, the leprosy, and the vitiligo, and the tuberculosis, and the yellow water, and other than that from the pains?’ He said, ‘And is it like that?’

I\textsuperscript{asws} said: ‘But, this subject has been broken upon it’. He said, ‘Yes’. I\textsuperscript{asws} said: ‘Do you know anything from the vegetation, there isn’t any benefit in it?’ He said, ‘Yes’. I\textsuperscript{asws} said: ‘Isn’t it (poison) included in the medicines by which you repel the pains, from the leprosy, and the vitiligo, and the tuberculosis, and other than that, and repel the diseases, and drive away
the illnesses from what you are more knowing with due to the prolonged treatment of yours’. He said, ‘It is like that’.

قلت: فأخبرني أي الأدوية عندكم أعظم في السمائم القاتلة ؟ أليس الترياق ؟ قال: نعم هو رأسها وأول ما يفرغ إليه عند شدة الحيات وسمع الهوام وشرب السمائم. قلت: أليس تعلم أنه لا بد للإداوية المرتفعة والادوية المحرقة في أخلال الترياق إلا أن تطخ بالآفاتي القاتلة ؟

I asked: ‘Tell me, which of the medications is the greatest with you regarding the killer poisons? Isn’t it the antidote Al-Taryaq?’ He said, ‘Yes, it is its head, and the first of what would be applied to it at the bite of the snake, and the sting of the vermin, and the drinking of the poison’. I asked: ‘Don’t you know that it is a must for the high medications, and the inflammatory medicines in in mixing the antidote, except that it be made with the killer snakes?’

قال: نعم هو كذلك ولا يكون الترياق المنتفع به الدافع للسمائم القاتلة إلا بذلك، ولقد انكسر علي هذا الباب، فأنا أشهد أن لا إله إلا الله وحده لا شريك له، وأن حاصل السمائم القاتلة وأهوام العادية، وجميع النبت والأشجار، وغارسها ومنبتها، وبارئ الأحاساء، وسائق الرياح، ومسخر السحاب.

He said, ‘Yes, it is like that, and the antidote cannot happen to be benefitted with, the repeller of the killer poisons, except with that, and you have broken this subject upon me. I testify that there is no god except Allah Alone, there being no associates for Him, and He is the Creator of the killer poisons and the regular vermins, and the entirety and the trees, and its Planter and its Gower, and Fashioner of the bodies, and Usherer of the winds, and Subduer of the clouds.

وأن حاصل الدواء التي تيج بالانسان كالسمائم القاتلة التي تجري في أعضائه وعظامه، ومستقر الاداء وما يصلحها من الدواء، العارف بالروح وجبر الدم وأقسامه في العروق والعصب والعضاء، وعرف بما يصلح من الحر والبرد، لم نبلغ عوضاً بما فيه.

And He is the Creator of the medicines which agitate the human being like the killer poisons which flow in his body parts and his bones, and the diseases and what would correct it from the medicine. The Know of the souls and flowing of the blood and its distribution in the beings and its connection with the nerves and the body parts, and the nerves and the body. And He Knows of what is correct from the heat and the cold, a Knower of every organ inside him.

وأنه هو الذي وضع هذه النجوم وحماها، والعالم بما، والدال على نجومها وسعودها وما يكون من المواليد، وأن التدبير واحد لم يختلف متصل فيما بين السماء والأرض وما فيها، فين في كيف قلت، هو الأول والآخر وهو اللطيف الحبب وأشباه ذلك ؟

And He is the One Who Placed these stars and their calculations and the Know of these, and the Pointer upon its inauspiciousness and its fortunes, and what is to happen from the births; and that the Arrangement is one, and does not differ in connection regarding what is between the sky and the earth and whatever is in it. Explain to me how I
should say, \( \text{He}^{\text{azwj}} \) is the First, and the Last, and \( \text{He}^{\text{azwj}} \) is the Subtle, the Informed, and the likes of that?'

I\(^{\text{asws}} \) said: ‘\( \text{He}^{\text{azwj}} \) is the First without ‘how’, and \( \text{He}^{\text{azwj}} \) is the Last without an end point. There isn’t an example for Him\(^{\text{azwj}} \). \( \text{He}^{\text{azwj}} \) Created the things, not from anything, nor how without a treatment or suffering, nor a thought, nor a how, just as there is no ‘how’ for Him\(^{\text{azwj}} \). But rather, the how is with the qualitative state of the creature because \( \text{He}^{\text{azwj}} \) the First, there being no escape for it, nor a resemblance, nor an example, nor an opposite, nor an adversary. \( \text{He}^{\text{azwj}} \) cannot be realised by sight, nor felt by a touch, nor recognised except through His\(^{\text{azwj}} \) creation, Blessed, and Exalted’.

He said, ‘Describe His\(^{\text{azwj}} \) Strength to me’.

I\(^{\text{asws}} \) said: ‘But rather our Lord\(^{\text{azwj}} \), Majestic is His\(^{\text{azwj}} \) Majesty, has been Named as ‘The Strong’, due to the strong magnificent creation which \( \text{He}^{\text{azwj}} \) Created, like the earth and what is upon it from its mountains, and its oceans, and its deserts, and its trees, and what is upon it from the moving creatures from the human beings and from the animals, and the dispersal of the winds, and the subservient clouds weighed down by the abundant water, and the sun, and the moon, and greater than these two and creating than their luminosities which neither can the eyes see its reach nor its end point;

And the hot stars, and rotations of the orbit, and the thick sky, and greatness of the great creation, and the sky roofed above us stagnant in the air, and what is below it from the spread-out earth, and what is upon it from the heavy creatures, and it is still, not moving, apart from that sometimes an area in it would move, and the other area would be firs, and sometimes an area from it would submerge, and another area would be standing.'
He\textsuperscript{azwj} Shows us His\textsuperscript{azwj} Power and Points us by His\textsuperscript{azwj} Deed upon recognising Him\textsuperscript{azwj}. Thus, for this, He\textsuperscript{azwj} is Named as ‘Strong’ due to the strength of the force, well known from the creatures. And if His\textsuperscript{azwj} Strength had resembled the strength of the creatures, the resemblance would occur upon Him\textsuperscript{azwj}, and He\textsuperscript{azwj} would be enduring for the increase, and whatever endured for the increase, would be deficient, and whatever was deficient, cannot happen to be complete, and what cannot happen to be complete would be frustrated, weak.

And Allah\textsuperscript{azwj} Mighty and Majestic cannot be resembled with anything, and rather we\textsuperscript{asws} say: ‘He\textsuperscript{azwj} is Strong due to the creating the strong’, and similar to that is our\textsuperscript{asws} word: ‘The Magnificent, the Great, and he cannot be resembled with these Names of Allah\textsuperscript{azwj} Blessed and Exalted’.

He said, ‘What is your\textsuperscript{asws} view of His\textsuperscript{azwj} Words: “Hearing, Seeing, Knowing”? ’

I\textsuperscript{asws} said: ‘But rather, the Blessed and Exalted has been Named with these Names because He\textsuperscript{azwj} is such, nothing is hidden from Him\textsuperscript{azwj}, from what the sights cannot realise, from a small person or bid, or thin, or majestic; and we\textsuperscript{asws} do not described Him\textsuperscript{azwj} as Seeing by an eye like the creatures do.

And rather, He\textsuperscript{azwj} is Named as ‘Hearing’ because there does not happen a secret counsel of three, except He\textsuperscript{azwj} is the fourth of them, nor five except He\textsuperscript{azwj} is their sixth, nor lower than that nor more, except He\textsuperscript{azwj} is with them wherever they may be, hearing the private conversations, and the footsteps of the an upon a rock, and the bird beating its wings in the air.

And Allah\textsuperscript{azwj} is Mighty and Magnificent cannot be resembled with anything, and rather we\textsuperscript{asws} say: ‘He\textsuperscript{azwj} is Strong, because He\textsuperscript{azwj} is the strong creator’, and similar to this is our\textsuperscript{asws} word: ‘The Mighty, the Great, he is not resembled with these Names of Allah\textsuperscript{azwj} Blessed and Exalted’.

And Allah\textsuperscript{azwj} Mighty and Majestic cannot be resembled with anything, and rather we\textsuperscript{asws} say: ‘He\textsuperscript{azwj} is Strong due to the creating the strong’, and similar to that is our\textsuperscript{asws} word: ‘The Magnificent, the Great, and he cannot be resembled with these Names of Allah\textsuperscript{azwj} Blessed and Exalted’.
A hidden thing in not hidden from Him\textsuperscript{azwj}, nor anything from what is realised by the hearing and the sight, and what the hearing and the sight do not realise, whatever is majestic from that and whatever is thing, and what is small and what is large. And we\textsuperscript{asws} do not say, ‘Hearing, Seeing’, like the hearing as being understood from the creatures.

And similar to that, but rather He\textsuperscript{azwj} is Named as ‘Knower’ because He\textsuperscript{azwj} is not ignorant of anything from the things. A hidden matter is not hidden from Him\textsuperscript{azwj}, neither in the earth nor in the sky. He\textsuperscript{azwj} Knows what will be happening and what will not be happening, and what, if it did come into existence, how would it happen to be.

And we\textsuperscript{asws} do not describe ‘Knower’ with a meaning of instinct He\textsuperscript{azwj} Knows with, just as there is an instinct for the creatures they are knowing by. So, this is what is meant from His\textsuperscript{azwj} Word, ‘Knower’. Mighty is the One\textsuperscript{azwj} more Majestic than the attributes, and One\textsuperscript{azwj} Who is far above from the deeds of His\textsuperscript{azwj} creatures. Thus this, it is the meaning, and had it not been that, there would have been no distance between Him\textsuperscript{azwj} and His\textsuperscript{azwj} creature. Glorious is He\textsuperscript{azwj}, and Holy are His\textsuperscript{azwj} Names’.

He said, ‘This is as you\textsuperscript{asws} are saying, and I have learned that my purpose is that I ask about the responding answer with regards to it, as its occurrence in my mind from me. Tell me, perhaps I take Him\textsuperscript{azwj} as a Judge, and the argument has happened to have been expounded for the intransigent (stubborn) adversary, or the suspicious questioner, or the habitual seeker, along with what is in it for the compatible people from the abundance. Tell me about His\textsuperscript{azwj} Word: ‘Subtle’, and I have understood that it is for the deed, but I request that you\textsuperscript{asws} will expound that for me with your\textsuperscript{asws} description’.

I\textsuperscript{asws} said: ‘But rather, we\textsuperscript{asws} Name Him\textsuperscript{azwj} as ‘Subtle’ for the subtle creation, and due to His\textsuperscript{azwj} Knowledge with the subtle thing from what He\textsuperscript{azwj} Created, from the mosquito and the small ant, and from what is small than them, which almost the sights and the intellects cannot realise, due to the smallness of its creation, from its eyes, and its hearing, and its
face, nor can the male and the female be known from that due to its smallness, nor the event of the birth from the ancient parent.

So, when we see that sublimeness in its smallness, and the desire for the spoiling, and the fleeing from the death, and the activity upon its offspring from its children, and their recognising each other, and what was from it in the fear of the oceans, and the areas of the sky, and the prairies and the wilderness, and what is with us in our houses, and their understanding each other from their talking, and what it understands from its children, and its transferring the food and the water to it, we know that its Creator is Subtle, and He is Subtle by the sublimeness of the creation, just as we Name Him as Strong by the strong creation'.

He said, 'That which you have come with, is clear. But, how is it allowed for the people that they be names with the Names of Allah the Exalted?'

I said: ‘Allah Majestic is His Name, and Holy are His Names, Allowed the names for the people and Gifted it to them; and the speaker from the people says for the one, ‘One’, and he is saying for Allah, ‘One’, and he is saying, ‘Strong, and Allah the Exalted is Strong’, and he is saying, ‘maker’, and Allah is a Maker, and he is saying, ‘Sustainer, and Allah is a Sustainer, and he is saying, ‘Seeing, and Allah is Hearing, Seeing’, and what resembles that.

So, the one who says for the human being, ‘One’, then this is a name for him, and for him there is a resemblance, and Allah is One, and it is a Name for Him and there is nothing resembling to Him, and the meaning isn’t one.

And what the human being refers to, then this is a name for him, and if he has a resemblance, then it is a Name for Him and there is nothing resembling to Him, and the meaning isn’t one.
And, as for the names, so these point us upon the named, because we have seen the human being as one, and rather we are informed of one when he was an individual. Know, that the human being in himself isn’t with oneness in the meaning, because his body parts are different, and his parts aren’t same, and his flesh is other than his blood, and his bone is other than his nerve, and his hair is other than his nail, and his blackness is other than his whiteness.

And similar to that are the rest of the creatures, and the human being is one in the name, and he isn’t with oneness in the name and the meaning and the creation. Thus, when it is said to Allah azwj so He azwj is the One, there being no one apart from Him azwj, because there is no difference in Him azwj, and He azwj is Blessed and Exalted, Hearing and Seeing, and Strong and Mighty, and Wise and Knowing. Exalted is Allah azwj, best of the creators.

He said, ‘Tell me about His azwj Words, ‘Kind, Merciful’, and about His azwj Pleasure, and His azwj Wrath, and His azwj Indignation’.

I asws said: ‘The Mercy and what occurs for us from it, is compassion, and from it is benevolence, and that the Mercy of Allah azwj is His azwj Rewarding His azwj creatures. And the mercy from the servants are two things – one of them occurs in the heart, is the compassion and the tenderness when he sees the deprived as being with the harm, and the need, and a variety of the afflictions; and the other is what occurs from us from after the compassion, and kindness upon the deprived, and the mercy from is what descends with it.

And the speaker has said, ‘look at the mercy of so and so’. But rather, he is intending the deed which occurred from the compassion which is in the heart of so and so. And rather, it is additional to Allah azwj Mighty and Majestic from a deed what occurs from us regarding these things. And as for the meaning which it in the heart, so it is disallowed about Allah azwj, just as He azwj Described about Himself. He azwj is Merciful, not mercy and tenderness.
وأما الغضب فهو منا إذا غضبنا تغيرت طبائعنا وترتعد أحيانا مفاصلنا، وحالت ألواننا. ثم نجيء من بعد ذلك بالعقوبات فسمي غضبا، فهذا كلام الناس المعروف، والغضب شيطان: أحدهما في القلب، وأما المنى الذي هو في القلب فهو منفي عن الله جل جلاله، وكذلك رضاه وسعده ورحمته على هذه الصفة عزوجل لا شبيه له ولا مثل له في شيء من الإشباه.

As for the Wrath, so it is from us when we are angered, our nature changes and sometimes our joints trembled, and our colour changes, then we come, from after that, with the punishment. It is named anger. This is a well-known speech of the people. And the anger is two things – one of them is in the heart, and as for the meaning of that which is in the heart, it is not allowed about Allah azwj, Majestic is His azwj Majesty. And like that is His azwj Pleasure, and His azwj Indignation, and His azwj Mercy, being upon these attributes. The Mighty and Majestic, there is no resemblance for Him azwj, nor an example, nor do I asws have anything from the things'.

قال: فأخبرني عن إر ادته. قلت: إن الارادة من العباد الضمير وما يبدو بعد ذلك من الفعل، وأما من الله عزوجل فالارادة فالفعل إحداثله إما يقول له: كن فيكون بلا تعب ولا كيف.

He said, 'Tell me about His azwj Will'. I asws said: 'The intention from the servants is the conscience, and what commences after that from the deed. And, as from Allah azwj Mighty and Majestic, so the Will is the deed, its occurrence. But rather, He azwj is Saying to it: “Be!”, and it comes into being, without any tiredness nor 'how’.

قال: قد بلغت حسبك فهذه كافية من عقل، والحمد لله رب العالمين، الذي هدانا من الضلال، وعصمنا من أن نشبهه بشئ من خلقه، وأن نشك في عظمته وقوته وطيف صنعه وحقوه، حي عين الإشابه والاضداد، وتكبر عن الشركاء والانداد.

He said, 'You asws have reached your asws conclusion, and this is sufficient for one who uses intellect. And the Praise is for Allah azwj, Lord azwj of the world, Who Guided us from the straying, and Protected us from us resembling him with anything from His azwj creation, and from doubting in His azwj Magnificence, and His azwj Power, and the subtleness of His azwj Making and His azwj Mightiness, Majestic from His azwj resemblances and the adversaries, and Greater from the associates and the rivals’. 74

---

74 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 5 H 1
CHAPTER 6 – THE TAWHEED (ONENESS), AND NEGATION OF
THE ASSOCIATE, AND MEANING OF ‘THE ONE’, AND ‘THE
FIRST’, AND ‘THE SAMAD’, AND INTERPRETATION OF SURAH
AL TAWHEED

The Verses – (Surah) Al-Baqarah: And your God is one God! There is no god except Him; He is the Beneficent, the Merciful [2:163]

And the Exalted Said: And from the people there are ones who take rivals besides Allah. They are loving them like the love for Allah; and those who are believing are more intense in love for Allah [2:165]

And the Glorious Said: Allah, there is no god except He, the Living, the Eternal; [2:255]

And the Exalted Said: For Allah is whatever is in the skies and whatever is in the earth [2:284]

(Surah) Aal-e-Imran - and there is none from a god except Allah [3:62]

And the Exalted Said: Say: ‘O People of the Book! Come to an equitable word between us and you that we shall not worship any except Allah and (that) we shall not associate anything with Him, and (that) some of us shall not take others as lords besides Allah; but if they turn back, then say: ‘Bear witness that we are the submitting ones (Muslims)’ [3:64]

The Verses – (Surah) Al-Baqarah: And there is no god except He, the Beneficent, the Merciful [2:163]

And the Exalted Said: And from the people there are ones who take rivals besides Allah. They are loving them like the love for Allah; and those who are believing are more intense in love for Allah [2:165]

And the Glorious Said: Allah, there is no god except He, the Living, the Eternal; [2:255]

And the Exalted Said: For Allah is whatever is in the skies and whatever is in the earth [2:284]

And the Exalted Said: ‘Bear witness that we are the submitting ones (Muslims)’ [3:64]
**(Surah) Al Nisaa - Allah does not Forgive if He is associated with, and He Forgives whatever is besides that to the one He so Desires to; and the one who associates with Allah, so he has fabricated a grievous sin [4:48]**

"وقال تعالى ": ومن يشرك بالله فقد ضل ضلالا بعيدا * إن يدعون من دونه إلا إناثا وإن يدعون إلا شيطانًا مريدا 117 "

And the Exalted Said: **They are not calling to the one besides Him except for females (deities), and that they are not calling to anyone except a rebellious Satan [4:117]**

"وقال ": والله ما في السماوات وما في الأرض وكفى بالله وكيلًا 132

And Said: **And for Allah is whatever is in the skies and whatever is in the earth, and Suffice with Allah as a Protector [4:132]**

**And the Exalted Said:**

And the Exalted Said: **Say: ‘What is your view if Punishment of Allah comes to you or the Hour comes to you, is it other than Allah you would be calling to if you were truthful?’ [6:40]**

*But, it is Him you would be calling (upon), so He would Remove whatever you are calling to Him for if He so Desires to, and you would be forgetting what you were associating [6:41]**

**And the Exalted Said:**

And the Exalted Said: **Say: ‘I am Forbidden to worship those who are being called upon from besides Allah’. [6:56]**

**الاعراف: مالكم من إله غيره ” في مواضع 59، 65، 73**

**(Surah) Al A’raaf - There is no god for you other than Him [7:59]**

"يوونس: وما يتحلف الذين يدعون من دون الله شركاء إن يتبعون إلا الظن وإن هم إلا يخرون 66 "

**(Surah) Yunus - and they do not follow those who are calling on the ones besides Allah as associates, except they are only following the conjecture, and surely they are only lying [10:66]**

"وقال تعالى ": قل يا أهلها الناس إن كنتم في شك من ديني فلا أعد الذين تعبدون من دون الله ولكن أعد الله الذي يتوفكم وامرت أن أكون من المؤمنين * وأن أقم وجهيك للدين حنيفا ولا تكون من المشركين * ولا تدع من دون الله ما تفعلك ولا يشرك فإن فعلت فإنك إذا من الظالمين 104 – 106"
And the Exalted Said: Say: ‘O you people! If you are in doubt of my Religion, so I do not worship those whom you are worshipping from the ones besides Allah, but I worship Allah, the One Who will Cause you to die; and I am Commanded that I become from the Momineen [10:104] And that you should set your face towards the correct Religion; and you should not become of the Polytheists [10:105] And do not supplicate to the ones besides Allah who can neither benefit you nor harm you, for it you do so, then you would be from the unjust ones [10:106]

هود: ألا تعبدوا إلا الله إني لكم منذير وبشِر

(Surah) Hud as - That you will not be worshipping except Allah. I am a Warner to you all from Him and a giver of glad tidings [11:2]

يوسف: ما كان لنا أن نشرك بالله من شيء

(Surah) Yusuf as - It is not for us not that we associate anything with Allah. [12:38]

وقال: يا صاحبي السجن! أرباب متفرقون خير أم الله الواحد القهار? ما تعبدون من دونه إلا أسماء سميتموها أنتم وآباؤكم ما أنزل الله بها من سلطان إن الحكم إلا لله أمر ألا تعبدوا إلا إياه ذلك الدين القيم ولكن أكثر الناس لا يعلمون

And Said: [12:39] O my two companions of the prison! Are sundry lords better or Allah the One, the Supreme? You are not worshipping besides Him except names which you have named, you and your forefathers. Allah did not Send down any authority for these; Surely the Deciding is only for Allah. He has Commanded that you shall not worship except Him. This is the Straight Religion but most people do not know [12:40]

وقال: وما يؤمن أكثرهم بالله إلا وهم مشركون

And Said: And most of them do not believe in Allah except and they are associating [12:106]

الرعد: له دعوة الحق والذين يدعون من دونه لا يستجيبون لهم بشئ إلا كباسط كفه إلى الماء ليلغ فاه وما هو بالغه وما دعاء الكافرين إلا في ضلال

(Surah) Al Ra'ad - To Him is the true supplication; and those who are being supplicated to from the ones besides Him are not answering to them with anything, but it's like the one who extends his hands to the water to make it reach his mouth, and it does not reach it, and what is a supplication of the Kafirs except for straying? [13:14]

وَاللَّهُ يسجد مِنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعاً وَكَرَها وَظَلاَمِالْغَالِبِينَ وَالأَصَالِ.

And to Allah perform Sajdah, ones in the skies and the earth, willingly and unwillingly, and (so do) their shadows, in the morning and evening [13:15]
قل من رب السموات والأرض قال الله قل أفاتخذتم من دونه أولياء لا يملكون لفسهم نفعا ولا ضرا فهل يستوي الأعما والبصير أم هل تستوي الظلمات والنور أم جعلوا لله شركاء خلقوا كخلقهم فنشابه الخلق عليهم قل الله خالق كل شئ وهو الواحد الفقهار 14 - 16

Say: ‘Who is the Lord of the skies and the earth?’ Say: ‘Allah’. Say: ‘So (why) are you taking guardians from besides Him who neither control for themselves any benefit nor harm?’ Say: ‘Are they equal, the blind and the seeing one? Or is it equal, the darkness and the light? Or are they making associates to be for Allah who created like He Created, so the creation was confusing upon them?’ Say: ‘Allah is the Creator of all things, and He is the One, the Supreme’ [13:16]

وقال: قل هو ربي لا إله إلا هو عليه توكلت وإليه متاب 30

And Said: Say: ‘He is my Lord! There is no god except Him. Upon Him I rely and to Him is the return’ [13:30]

وقال: افنن هو قائم على كل نفس بما كسبتهم وجعلوا لله شركاء اقلبوا من قول بل زين للمتغين كفراء مكروهم وصدوا عن سبيل 33

And Said: So Who is the One Watching upon all souls with what they are earning? And they are making associates to be for Allah. Say: ‘Name them’. Or will you inform Him with what He does not Know of in the earth, or by the apparent from the words? But, for those who commit Kufr, their plots are adorned for them and they are hindering from the Way [13:33]

وقال: قل إنما امرت أن أ عبد الله ولا اشرك به إليه أدعو وإليه مآب 36

And Said: Say: ‘But rather, I am Commanded that I should worship Allah and not associate with Him. To Him do I invite and to Him is the return [13:36]

ابراهيم: وليعلموا أنما هو إله واحد وافتي فارهبون 52

(Surah) Ibrahim - and for them to know that rather, He is One God, [14:52]

(Surah) Al Nahl - He Sends down the Angels with the Spirit from His Command upon one He so Desires to from His servants that they should be warning, that there is no god except Me, therefore fear Me [16:2] He Created the skies and the earth with the Truth. Exalted is He from what they are associating [16:3]

وقال تعالى : وقال الله لا تتخذوا إلهين الذين إما هو إله واحد فإياي فارهبون
And the Exalted Said: And Allah Said: "Do not take to two gods, but rather He is One God, so it is Me you should fear" [16:51]

* ولا لى ما في السموات والأرض ولله الدين واصبا أفغير الله تتقون *

And for Him is whatever there is in the skies and the earth, and for Him is the Religion of constant obedience. So is it other than Allah you would fear? [16:52]

* وما بكم من نعمة فمن الله ثم إذا مسكم الضر فإليه تجرون *

And whatever is with you from a Favour, so it is from Allah. Then when the harm touches you, so it is to Him you should be supplicating [16:53]

* ثم إذا كشف الضر عنكم إذا فريق منكم بربهم يشركون *

Then, when He Removes the harm from you, so a group from you associates with their Lord [16:54]

* ليكفروا بما أتيناهم فتمتعوا فسوف تعلمون *

Committing Kufr with what We Gave them. So enjoy yourselves, for soon you would come to know [16:55]

* وبجعلون لما لا يعلمون نقبيما مما رزقناهم تالله لتسألن عما كنتم تفترون *

And they are assigning a share for what they don’t even know, from what We Sustained them. By Allah! You will be Questioned about what you had been fabricating! [16:56]

* ويجعلون لله البنات سبحانه ولهم ما يشتهون *

And they are ascribing daughters to Allah? Glorious is He! And for them is what they are desiring? [16:57]

* ويجعلون الله البنات سبخانه وفهم ما يبشهون *

(Surah) Al Asra - Do not make another god to be with Allah [17:23] And your Lord has Decreed that you shall not worship except Him [17:23]

* الإسراء: لا تجعل مع الله إلها آخر فتلقاه مذموما مذمولا * وقضي ريبك ألا تعودوا إلا إياه 22 ، 32 *

And the Exalted Said: and do not Make another god to be with Allah so you will be Thrown into Hell, Blamed, Forsaken [17:39]
وقال تعالى "قل لو كان معه آلهة كما يقولون إذا لابتبغا إلى ذي العرش سبيلا * سبحانه وتعالى عما يقولون علوا كبيرا [17:42]

And the Exalted Said: 

"Say: ‘If there was another god with Him just as they are saying, then he would have sought a way to the One with the Throne [17:42] Glorified is He, and Exalted from what they are saying, Exalted, Great! [17:43]"

وقال تعالى "قل ادعوا الذين زعمتم من دونه فلا يملكون كشف الضر عنكم ولا تحويلا [17:56]

And the Exalted Said: 

"Call those you are claiming (to be gods) from besides Him! But, they can neither control removal of the harm from you nor a transformation [17:56]"

لا وقال تعالى "قل ادعوا الذين يبتغون إلى ربهم الوسيلة أيهم أقرب ويرجون رحمته ويخافون عذابه إن عذاب ربك كان محذورا [17:57]

They, those they are calling, seeking the means to their Lord, which of them is closest? And they are hoping for His Mercy and fearing His Punishment. Surely the Punishment of your Lord was always feared [17:57]

(Surah) Al Kahf - and said, ‘Our Lord is the Lord of the skies and the earth. We will never supplicate to a god besides Him. So if we were to say it, then it would be an enormity (evil) [18:14]

* هؤلاء قومنا اتخذوا من دونه آلهة لولا يأتون عليهم بسلطان بين فمن أظلم ممن افترى على الله كذبا 14، 15

These people of ours are taking a god from Besides Him. So why are they not coming to them with a clear authorisation? Then who is more unjust than the one who fabricates a lie upon Allah?’ [18:15]

وقال تعالى "لكنا هو الله ربي ولا اشرك بربي أحدا [18:38]

And Said: But as for me, He is Allah, my Lord, and I do not associate anyone with my Lord [18:38]

* هؤلاء قومنا اتخذوا من دونه آلة لا يأتون عليهم بسلطان بين فمن أظلم ممن افترى على الله كذبا 14، 15

and he was saying, ‘Woe be unto me! Had I not associated anyone with my Lord!’ [18:42]

And the Exalted Said: Do they reckon, those who commit Kufr, that they can take My servants as guardians from besides Me? [18:102]"
وقال تعالى: "قل إني أنا بشر مثلكم يوحى إلي إنما إلهكم إله واحد فمن كان يرجوا لقاء ربه فليعمل عملا صالحا ولا يشرك بعبدته من".

And the Exalted Said: Say: 'But rather, I am a human being like you. He Reveals unto me. But rather, your God is One God. [18:110]

(Surah) Maryam\textsuperscript{as} - And they are taking gods from besides Allah for them to be a (source of) strength for them [19:81]

Never! They will be denying their worshipping them and would become adversaries against them [19:82]

(Surah) Al Anbiya – And for him are the ones in the skies and the earth; and the ones in His Presence are neither being arrogant from worshipping Him nor are they tiring [21:19]

They are Glorifying by the night and the day. They are not slackening [21:20]

Or are they taking gods from the earth who are raising (the dead)? [21:21]

If there had been a god in them (skies and the earth) except Allah, it (universe) would have been spoilt. Therefore, Glorious is Allah, Lord of the Throne, from what they are ascribing [21:22]

He cannot be questioned about what He Does, and they would be Questioned [21:23]

Or, are they taking god from besides Him? Say: 'Bring your proof! This is a Zikr of the one (who is) with me, and a Zikr of the ones (who were) before me. But, most of them are not knowing the Truth, so they are turning aside' [21:24]
And We did not Send before you any Rasool except We Revealed unto him that: “There is no god except Me, therefore worship Me!” [21:25]

And when those who commit Kufr see you they are not taking you except as a mockery, ‘Is this the one who mentions your gods?’ And they, with the Zikr of the Beneficent, they are committing Kufr [21:36]

Say: ‘Who can protect you by the night and the day from the Beneficent? But, they, from the Zikr of their Lord, are turning aside [21:42]

Or, are there gods for them defending them from besides Us? They are not even able to help themselves nor can they be defended from Us [21:43]

You, and whatever you are worshipping from besides Allah, would be the fuel of Hell. You would be coming to it [21:98]

If they had been gods, they would not be coming to it, and they would all be in it eternally [21:99]

For them therein shall be sighing, and they would not be hearing therein [21:100]

Surely those for whom the good has preceded from Us, they would be remote from it [21:101]

Say: ‘But rather, It is Revealed unto me, your God is One God. So, will you be submitters?’ [21:108]
الحج: حنفاء لله غير مشركة به ومن يشرك بالله فكأنما خر من السماء فخطفه الطير أو قويت به الريح في مكان سحيق

(Surah) Al Hajj - Being upright for Allah, not associating anything with Him; and one who associates with Allah, so it is as if he has fallen from the sky, and the birds snatch him or is carried off by the wind in a remote place [22:31]

ولقد : وتبعهم بعض من دون الله ما لم ينزل له سلطانا وما ليس لهم به علم وما للظلمين من نصير

And Said: And they are worshipping from besides Allah what He did not Send any Authorisation with, and what there isn’t any knowledge for them of it; and for the unjust, there shall not be any helper [22:71]

المؤمنون: ما اتخذ الله من ولد وما كان معه من إله إذا لذهب كل إله مما خلق ولعل بعضهم على بعض سائح الله عما يصفون

* عالم الغيب والشهادة فتعالى عما يشركون 92 - 71

(Surah) Al Mominoun - Allah did not Take a son and there was not god along with Him – then each god would have gone away with what it had created, and some of them would have been higher over the others. Glorious is Allah from what they are ascribing [23:91] Knower of the unseen and the seen, so Exalted is He from what they are associating [23:92]

وقال عزوجل : فتعالى الله الملك الحق لا إله إلا هو رب العرش الكريم * ومن يدع مع الله إلها آخر لا برهان له به فإنما حسابه عند ربه إنه لا يفلح الكافرون 116 - 117

And the Mighty and Majestic Said: Exalted is Allah, the True King. There is no god except Him, Lord of the Honourable Throne [23:116] And one who supplicates to another god along with Allah, there is no proof for him of it, then rather is account is in the Presence of his Lord. Indeed, the Kafirs will not be successful [23:117]

الفرقان: واتخذوا من دونه آلهة لا يخلقون شيئا وهم يخلقون ولا يملكون لانفسهم ضرا ولا نفعا ولا يملكون موتا ولا حياة ولا نشورا

(Surah) Al Furqan - And they are taking gods from besides Him who are not creating anything while they are Created, nor are they controlling for themselves a harm nor a benefit, and are neither controlling death nor life nor Resurrection [25:3]

الشعراء: فلا تدع مع الله إلها آخر فتكون من المعذبين 213

(Surah) Al Shoara - Therefore do not supplicate to another god along with Allah, for you would happen to be from the Punished ones [26:213]

النمل: الله لا إله إلا هو رب العرش العظيم 26
(Surah) Al Naml - *Allah, there is no god except Him. He is Lord of the Magnificent Throne* [27:26]

وَقَالَ الْخَالِقُ ﴿فَلِلَّهِ الْحَمْدُ وَسَلَامُ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَيْنَآ إِخْرَامًا ﴾ ﴿إِنَّمَا خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنزَلَ لَكُم مِّنَ السَّمَاءِ مَاءً فَأَنْبَتَنَآ بِهَا جَنَاحَاتٍ ﴾ 

And the Exalted Said: *Say: ‘The Praise is for Allah and greetings be upon His servants, those He Chose. Is Allah better or what they are associating?* [27:59]

وَقَالَ الْخَالِقُ ﴿فَلِلَّهِ الْحَمْدُ وَسَلَامُ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَيْنَآ إِخْرَامًا ﴾ ﴿إِنَّمَا خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنزَلَ لَكُم مِّنَ السَّمَاءِ مَاءً فَأَنْبَتَنَآ بِهَا جَنَاحَاتٍ ﴾

*Or, One Who Created the skies and the earth, and Sent down for you water from the sky? Then We Grow by it gardens with delight. It was not for you that you should be growing the trees. Is there a god along with Allah? But they are a people equating (others with Allah)* [27:60]

وَقَالَ الْخَالِقُ ﴿فَلِلَّهِ الْحَمْدُ وَسَلَامُ عَلَيْهِ ﴾

*Or, One Who Made the earth to be a resting place, and Made rivers in the midst of it, and Made mountains for it, and Made a barrier to be between the two seas? Is there a god along with Allah? But, most of them do not know* [27:61]

وَقَالَ الْخَالِقُ ﴿فَلِلَّهِ الْحَمْدُ وَسَلَامُ عَلَيْهِ ﴾

*Or, One Who Answers the distressed one when he supplicates to Him and He Removes the evil, and He will Make you to be Caliphs of the earth! Is there a god along with Allah? Little is what you heed* [27:62]

وَقَالَ الْخَالِقُ ﴿فَلِلَّهِ الْحَمْدُ وَسَلَامُ عَلَيْهِ ﴾

*Or, One Who Guides you in multiple darkness of the land and the sea, and One Who Sends the winds as glad tidings before His Mercy. Is there a god along with Allah? Exalted is Allah Exalted from what they are associating* [27:63]

وَقَالَ الْخَالِقُ ﴿فَلِلَّهِ الْحَمْدُ وَسَلَامُ عَلَيْهِ ﴾

*Or, One Who Initiates the creation, then Repeats it, and One Who Sustains you from the skies and the earth. Is there a god along with Allah? Say: ‘Come with your proof if you were truthful* [27:64]

(28:62) Al Qasas - *And on the Day He will Call out to them: “Where are those whom you were alleging to be My associates?”*
Those upon whom the Word of our Lord would be Proven True would say, ‘Our Lord! They are those whom we misled. We misled them just as we were misled. We disassociate (from them) for You. It was not us they were worshipping’ [28:63]

And it will be said, ‘Call your associates!’ So, they will call out, but they will not be responding to them, and they will see the Punishment. If only they had been Guided [28:64]

And the Exalted Said: and do not happen to be among the Polytheists [28:87]

And do not supplicate to another god along with Allah. There is no god except Him. All things will perish except for His Face. For Him is the Decision and to Him you will be Returning [28:88]

(Surah) Al Ankabout - And if they contend with you for you to associate with Me but (regarding) that you do not have knowledge with you, then do not obey them. To Me is your return, and I will Inform you with what you had been doing [29:8]

And the Mighty and Majestic Said: An example of those who are taking guardians from besides Allah is like an example of the spider taking a house (for itself). And surely, the frailest of the houses is the house of the spider, if only they knew [29:41]

Surely, Allah knows whatever from a thing they are supplicating to, and He is the Mighty, the Wise [29:42]

And these examples, We Strike these for the people, and none understand these except for the learned ones [29:43]
(Surah) Al Roum - and do not become from the associators, [30:31]

* من الذين فرقوا دينهم وكانوا شيعة كل حزب بما لديهم فرحون

From those who divided their religion and became sects, each party rejoicing in what they had with them [30:32]

* وإذا مس الناس ضر دعوا ربهم منيبين إليه ثم إذا أذاقهم منه رحمة إذا فريق منهم بربهم يشركون

And when harm touches the people, they supplicate to their Lord, turning to Him. Then, when He Makes them taste Mercy from Him, then a group from them associate with their Lord [30:33]

* ليكفروا بما آتينهم فتمتعوا فسوف تعلمون

In order to commit Kufr with what We Gave them. Therefore, enjoy yourselves, for soon you will come to know [30:34]

* أم أنزلنا عليهم سلطانا فهو يتكلم بما كانوا به يشركون

Or, did We Send down a (Divine) Authority, so he spoke of what they were associating with Him? [30:35]

وقال تعالى ": الله الذي خلقكم ثم رزقكم ثم يميتكم ثم يحييكم هل من شركائكم من يفعل من ذلكم من شئ سبحانه و تعالى

Or, did We Send down a (Divine) Authority, so he spoke of what they were associating with Him? [30:35]

Allah is the One Who Created you, then Sustains you, then He will Cause you to die, then He will Revive you. Is there anyone from your associate-gods who can do anything from that? Glorious is He, and Exalted from what they are associating [30:40]

لقمان: يا بني لا تشرك بالله إن الشرك لظلم عظيم 13

(Surah) Luqmanas - And when Luqman said to his son, and he was advising him: 'O my son! Do not associate with Allah, surely, the association is a gross injustice [31:13]

* وقال ": وإن جاهداك على أن تشرك بي ما ليس لك به علم فلا تطعهما

And if they both strive against you upon that you should associate with Me, what there isn’t any knowledge for you of it, then do not obey them [31:15]
(Surah) Saba - Say: ‘Supplicate to those you are alleging (as gods) from besides Allah. They do not control the weight of a particle in the skies and in the earth, and there is partnership for them in these two, and there is no reliance for Him from them’ [34:22]

And the Exalted Said: Say: ‘Show me those whom you are linking with Him as partners. Never! But, He is Allah the Mighty, the Wise’ [34:27]

And the Glorious Said: And on the Day He will Gather them all together, then He would be Saying to the Angels: “Are these who were worshipping you?” [34:40]

* قالوا سبحانك أنت ولينا من دونهم بل كانوا يعبدون الجن أكثرهم بهم مؤمنون 40 – 41

They shall say: ‘Glory be to You! You are our Guardian from besides them. But, they were worshipping the Jinn (Iblees). Most of them were believing in them [34:41]

(Surah) Fatir - O you people! Recall the Favour of Allah upon you. Is there a Creator other than Allah who Sustains you from the sky and the earth? There is no god except He, then why are you being deluded? [35:3]

* وقال سبحانه : وما يستوي البحران هذا عذب فرات سائغ شرابه وهذا ملح اجاج ومن كل تأكلون لحما طريا و تستخرجون حلية تلبسونها وترى الفلك فيه مواخر لتبتغوا من فضله ولعلكم تشكرون

And the Exalted Said: And on the Day He will Gather them all together, then He would be Saying to the Angels: “Are these who were worshipping you?” [34:40]

* قالوا سبحانك أنت ولينا من دونهم بل كانوا يعبدون الجن أكثرهم بهم مؤمنون 40 – 41

They shall say: ‘Glory be to You! You are our Guardian from besides them. But, they were worshipping the Jinn (Iblees). Most of them were believing in them [34:41]

(Surah) Fatir - O you people! Recall the Favour of Allah upon you. Is there a Creator other than Allah who Sustains you from the sky and the earth? There is no god except He, then why are you being deluded? [35:3]

* وقال سبحانه : وما يستوي البحران هذا عذب فرات سائغ شرابه وهذا ملح اجاج ومن كل تأكلون لحما طريا و تستخرجون حلية تلبسونها وترى الفلك فيه مواخر لتبتغوا من فضله ولعلكم تشكرون

And the Exalted Said: And on the Day He will Gather them all together, then He would be Saying to the Angels: “Are these who were worshipping you?” [34:40]

* قالوا سبحانك أنت ولينا من دونهم بل كانوا يعبدون الجن أكثرهم بهم مؤمنون 40 – 41

They shall say: ‘Glory be to You! You are our Guardian from besides them. But, they were worshipping the Jinn (Iblees). Most of them were believing in them [34:41]

(Surah) Fatir - O you people! Recall the Favour of Allah upon you. Is there a Creator other than Allah who Sustains you from the sky and the earth? There is no god except He, then why are you being deluded? [35:3]

* وقال سبحانه : وما يستوي البحران هذا عذب فرات سائغ شرابه وهذا ملح اجاج ومن كل تأكلون لحما طريا و تستخرجون حلية تلبسونها وترى الفلك فيه مواخر لتبتغوا من فضله ولعلكم تشكرون

And the Exalted Said: And on the Day He will Gather them all together, then He would be Saying to the Angels: “Are these who were worshipping you?” [34:40]
If you supplicate to them, they are not hearing your supplication, and even if they could hear, they would not (be able to) answer you; and on the Day of Judgment they would be denying your association of them (with Allah). And none can inform you like the All-Aware can [35:14]

And the Exalted Said: Say: ‘Have you considered your associates, those you are supplicating to from besides Allah? Show me what they have created from the earth, or are there associates for them in the skies, or did We Give them a Book so they are upon a proof from it? But, the promises of the unjust ones to each other are only a deception’ [35:40]

(Surah) Yaseen - And they are taking gods from besides Allah (thinking) perhaps they would be helped [36:74]

But these do not have the ability to help them, and they (worshippers) would be an army displayed to them (worshipped idols) [36:75]

(Surah) Al Safaat - By the ones lined out in rows [37:1] And the rebuking (Angels) rebuking [37:2] And the reciters of the Zikr [37:3]

Surely, your God is One [37:4] Lord of the skies and the earth and what is between them, and Lord of the Easts [37:5]

(Surah) Suad - and there is no god except Allah, the One, the Subduer (of all) [38:65] Lord of the skies and the earth and what is between them, the Mighty, the Forgiving’ [38:66]
(Surah) Al Zumar - That is Allah, your Lord! For Him is the kingdom. There is no god except Him, so why are you turning away? [39:6]

And when harm touches the human being, he supplicates to his Lord being penitent to Him. Then when He Bestows a Favour from Him, he forgets whatever he had been supplicating from before, and makes rivals to Allah in order to stray (others) from His Way. Say: ‘Enjoy with your Kufr for a little while! You will be among the inmates of the Fire’ [39:8]


And the Glorious Said: Allah Strikes an example of a man regarding whom are (several) partners differing with one another, and a man wholly for one man. Are the two alike in example? The Praise is for Allah, however, most of them do not know [39:29]

And the Exalted Said: Say: ‘Is it other than Allah that you are instructing me to worship, O you ignoramuses?’ [39:64]

And it has been Revealed to you (people) and to those from before you, if you (people) were to associate, your deeds would be Confiscated and you would happen to be from the losers [39:65]

But you (people) should worship Allah and be from the grateful ones’ [39:66]

(Surah) Al Momin - That is because when you are called to Allah Alone, you disbelieve, and if He is associated with, you are believing [40:12]
And Allah Judges with the Truth, and those from besides Him who are being supplicated to are not judging with anything. Surely, He is the Hearing, the Seeing [40:20]

And, O my people! What is the matter, I call you to the salvation and (but) you are calling me to the Fire? [40:41]

You call on me to disbelieve in Allah and associate with Him, what there isn’t any knowledge of with it for me, and I call you to the Mighty, the Forgiving [40:42]

That is Allah, your Lord, the Creator of all things. There is no god except Him, so why are you deluded? [40:62]

He is the Living. There is no god except Him, therefore supplicate to Him, being sincere to Him in Religion [40:65]

But when they saw Our Punishment, they said, ‘We believe in Allah alone and we deny what we had been associating with Him’ [40:84]

(Surah) Al Sajdah (Fussilat) - Say: ‘But rather, I am a person like you. He Reveals unto me. But rather, your God is One God, therefore take a Straight Path to Him and seek His Forgiveness. And woe be unto those who associate!’ [41:6]

Up to His\textsuperscript{azwj} Words: Say: ‘You are disbelieving in the One Who Created the earth in two periods, and you are setting up equals to Him? That is Lord of the worlds [41:9]"
And the Exalted Said: When their Rasools came to them from before them and from after them (saying): ‘Do not worship except Allah’. [41:14]

"وقال تعالى : وَوِيَامَ يَنَادِيُهُمْ أَيْنَ شَرَكَائِيَّ قَالُواَ آذَنَاكَ مَا مِنَّا مَن شَهِيدَ"

And the Exalted Said: And on the Day He would Call out to them: "Where are My associates?" They would say, ‘We hereby declare to You that none of us can testify’ [41:47]

"وَذَلِكَ رَجِلُونَ مَن كَانُوا يَدْعُونَ مِن قَبْلِهِمْ مَن أَصَلَّاهُمْ مِن مَشْهُورٍ 47، 48"

And they would be lost from them, whatever they had been worshipping beforehand, and they would think there is no escape for them [41:48]

"وَفَضَلْثُمْ مَا كَانُوا يَدْعُونَ مِن قَبْلِ وَظَنُّوا مَالُهُمْ مِن مَهْيَّةٍ 47، 48"

And from His Signs are the night and the day, and the sun and the moon. Neither do Sajdah to the sun nor to the moon, and do Sajdah to Allah Who Created you, if it is Him you are worshipping [41:37]

"فَإِنْ أَسْتَكْبَرُوا فَالذِّينَ عِنْدَ رَبِّكَ يُبْرِكُونَ لِهِمْ لِيَلْيَمْ وَلِلنَّهَارِ وَهُمْ لَا يَتَىَّمُونَ 37، 38"

But if they are being arrogant, then those in the Presence of your Lord are Glorifying to Him by the night and the day, and they are not getting tired [41:38]

"وَفَلَمْ يَكُونَ كَبْرٌ عَلَى الْمُشَرِّكِينَ مَا تَدْعُوهُمْ إِلَيهِ 13"

Greatly difficult it is upon those who associate what you are calling them to. [42:13]

"وَقَالَ تَعَالَى : كُبْرِ الْمُشَرِّكِينَ مَا تَدْعُوهُمْ إِلَيهِ 13"

(Surah) Shura - Or have they taken guardians from besides Him? But Allah, He is the Guardian, and He Revives the dead, and He is Able upon all things [42:9]

(Surah) Al Zukhruf - And when Ibrahim said to his (adopted) father and his people: ‘Surely I disavow from what you are worshipping [43:26] Except the One Who Originated me, so He would be Guiding me’ [43:27]

"وَقَالَ تَعَالَى : وَسَلَّمْ مِن أُولَـيِّ الْأَمْوَالِ مِن قَبْلِ مِن رَسُولِنَا أَحْيَنَا مِن دُونِ الرَّحْمَنِ أَهْلَهُ يُبِيدُونَ 45"
And the Exalted Said: And ask ones We Sent from before you from Our Rasools, did We Make from besides the Beneficent, a God they should be worshipping? [43:45]

" وقال تعالى ": ولما ضرب ابن مريم مثلا إذا قومك منه يصدون

And the Exalted Said: And when an example is struck for the son of Maryam, then your people are laughing loudly [43:57]

* وقالوا ءآلهتنا خير أم هو ما ضربوه لك إلا جدلا بل هم قوم خصمون 58، *

And they are saying, ‘Are our gods better or him?’ They are not striking (an example of) him to you except for quarrelling. But, they are a disputing people [43:58]

الجاثية: ولا يغني عنهم ما كسبوا شيئا ولا ما اتخذوا من دون الله أولياء ولهم عذاب عظيم 10

(Surah) Jaasiyah - (Coming up) behind them is Hell, and what they had earned would not avail them of anything, nor what they had taken as guardians from besides Allah, and for them would be a mighty Punishment [45:10]

محمد: فاعظم أنه لا إله إلا الله 19

(Surah) Muhammad¹saww – So, know that there is no god except Allah [47:19]

ق: الذي جعل مع الله إلها آخر فألقياه في العذاب الشديد 26

(Surah) Qaf - The one who Makes another god to be with Allah, therefore both of you, throw him into the severe Punishment! [50:26]

الذاريات: ولا تجعلوا مع الله إلها آخر إني لكم منه نذير مبين 51

(Surah) Al Zariyaat - And do not make another god to be with Allah. I am a clear warner to you from Him [51:51]

الطور: أم لهم إله غير الله سبحانه الله عما يشركون 43

Or is there a god for them other than Allah? Glorious is Allah from what they are associating! [52:43]

المتحتنة: قد كانت لكم اسوة حسنة في إبراهيم والذين معه إذ قالوا لقومهم إذا أرأوا منكم وما تعودون من دون الله 4

(Surah) Al Mumtahana - There has been a beautiful example for you in Ibrahim and those with him when they said to their people: We disavow from you all and from what you are worshipping from besides Allah. [60:4]
الجن: قل إنما أدعو ربي ولا اشرك به أحداً

(Surah) Al Jinn - Say: ‘But rather, I call my Lord and I do not associate anyone with Him’ [72:20]

المزمل: رب المشرق والمغرب لا إله إلا هو فاتخذه وكيلاً

Lord of the East and the West - there is no god except Him, therefore take Him as a Protector [73:9]

التوحيد: قل هو الله أحد * الله الصمد * لم يلد ولم يولد * ولم يكن له كفوا أحد

(Surah) Al Tawheed - Say: ‘He, Allah, is One [112:1] Allah is Al-Samad [112:2] He does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him’ [112:4].

1 - يد، ل: الطالقاني، عن محمد بن سعيد بن يحيى، عن إبراهيم بن الهيثم البلدي، عن أبيه، عن المعلق بن عمران، عن إسرائيل، عن المقدام بن شريح بن هاني، عن أبيه قال: إن أعرابياً قام يوم الجمل إلى أمير المؤمنين عليه السلام فقال: يا أمير المؤمنين أتقول: إن الله واحد ؟

Al Talaqany, from Muhammad Bin Saeed Bin Yahya, from Ibrahim Bin Al Haysam Al Baldy, from his father, from Al Ma’afy Bin Imran, from Israeel, from Al Maqdam Bin Shareeh Bin Hany, from his father, who said,

‘A Bedouin stood up on the day of (the battle of) the camel, to Amir Al-Momineen asws and he said, ‘O Amir Al-Momineen asws! Are you asws saying that Allah azwj is one?’

قال: فحمل الناس عليه وقالوا: يا أعرابي! أما ترى ما فيه أمير المؤمنين تقسم القلب ؟ فقال أمير المؤمنين عليه السلام: دعوه فإن الذي يريده الاعرابي هو الذي نريده من القوم،

He (the narrator) said, ‘The people attacked upon him and they said, ‘O Bedouin! Do you not see what Amir Al-Momineen asws is engrossed in from the division of the hearts?’ Amir Al-Momineen asws said: ‘Leave him, for that which the Bedouin wants, it is which we want from the people’.

ثم قال: يا أعرابي! إن القول في أن الله واحد على أربعة أقسام، فوجهان منها لا يجوزان على الله عزوجل، ووجهان يثبتان فيه،

Then he asws said: ‘O Bedouin! The word regarding that Allah azwj is One is upon four sections. Two aspects from these are not allowed upon Allah azwj Mighty and Majesty, and two aspect are proving regarding Him azwj.

فأما اللذان لا يجوزان عليه فقال القائل: واحد يقصد به باب الاعداد فهذا ما لا يجوز، لان ما لا ثاني له لا يدخل في باب الإعداد أما الرأى أنه كفر من قال إنه ثالث ثلاثة،
As for those two which are not allowed upon Him\textsuperscript{azwj} is the word of the speaker, ‘One’, intending by it an issue of the counting. Thus, this what is not allowed, because there is no second for Him\textsuperscript{azwj}. Do not enter into the issue of counting. Do you not see that he would commit \textit{Kufr}, one who says that He\textsuperscript{azwj} is a third of the three?


وقول القائل هو واحد من الناس يريد به النوع من الجنس فهذا ما لا يجوز لأنه تشبهه وجل ربه تعالى عن ذلك.

And (secondly), the words of the speaker, ‘He is one from the people’, intending by it the type from the genus. Thus, this is (also) not allowed, because He\textsuperscript{azwj} cannot be resembled, and Majestic is our Lord\textsuperscript{azwj}, and Exalted from that.

وأما الوجهان اللذان يثبتان فيه فقول القائل هو واحد ليس له في الاشياء شبه كذلك ربه.

And, as for the two aspects which prove regarding Him\textsuperscript{azwj}, are the words of the speaker, ‘He\textsuperscript{azwj} is One. There isn’t a resemblance from Him\textsuperscript{azwj} among the things. Like that is our Lord\textsuperscript{azwj}.

وقول القائل: إنه عزوجل أحدي المعنى يعني به أنه لا ينقسم في وجود ولا عقل ولا وهم كذلك ربنا عزوجل.

And the words of the speaker, ‘He\textsuperscript{azwj} is the Mighty and Majestic of one meaning’, meaning by it that He\textsuperscript{azwj} cannot be divided in His\textsuperscript{azwj} existence, nor intellect, nor imagination. Like that is our Lord\textsuperscript{azwj} Mighty and Majestic”\textsuperscript{75}


٨٦


٨٥


My father, from Muhammad Al Ataar, from Ibn Isa, from Abu Hashim Al Ja’fary who said,

‘I asked Abu Ja’far\textsuperscript{asws} the 2nd, ‘What is the meaning of the ‘One’?’ He\textsuperscript{asws} said: ‘The gathering upon it with the entirety of the tongues with the Oneness’\textsuperscript{76}


٨٦


٨٥


٨٥


From Abu Hashim Al Ja’fary who said,

‘I said to Abu Ja’far\textsuperscript{asws} the 2nd, ‘Say: ‘\textit{He, Allah, is One [112:1]}, what is the meaning of ‘One’?’

قال: المجمع عليه بالوحدانية أما سمعته يقول: ولن سأكنهم من خلق السموم والأرض وسحر الشمس والقمر ليقولن اللهم بعد ذلك له شريك وصاحبة؟.

\textsuperscript{75} Bihar Al Anwaar – V 3, The book of Tawheed, Ch 6 H 1

\textsuperscript{76} Bihar Al Anwaar – V 3, The book of Tawheed, Ch 6 H 2
He asws said: ‘The gathering upon it with the Oneness. Have you not heard Him azwj Saying: And if you were to ask them: ‘Who Created the skies and the earth and Subjugated the sun and the moon? They would be saying, ‘Allah’. [29:61], after that would there be an associate and a female companion for Him azwj”. 77

Ibn Asaam and Al Daqaq both together, from Al Kulayni, from Ali Bin Muhammad, and Muhammad Bin Al Hassan altogether, from Sahl, from Abu Hashim Al Ja’fary who said.

‘I asked Abu Ja’far asws the 2nd, ‘What is the meaning of the ‘One’?’ He asws said: ‘That which the tongues are united upon with the Oneness, just as Allah azwj Mighty and Majestic Said: And if you were to ask them: ‘Who Created the skies and the earth and Subjugated the sun and the moon? They would be saying, ‘Allah’. [29:61]”. 78

‘The atheist asked Al-Sadiq asws about the words of the one who claims that Allah azwj did not cease to be with an annoying clay, and was not able upon being finishing off from it except by the mingling with it and entering into it. Therefore, from that clay the things were created’.

Glorious is Allah azwj and Exalted, how frustrated is a god described as being with power, not being able to finish off from the clay! If the clay was alive from eternity, there would be two ancient gods, so they merged and managed the universe from their own selves, if that was like that. From where comes the death, and the perishing? If the clay was dead, then there is no remaining for the dead along with the eternal, the ancient, and the dead is such that a life cannot come from it.

77 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 6 H 3
78 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 6 H 4
These are the words of the Bradaisanites, the evilest of the atheists in words, and the most forsaken of them in example. They looked into the books which their former ones had classified, and improved these for them with decorative words of pupils of non-fixed origins, nor any argument obligating proof of what they are claiming. All of that was in opposition to Allahazwj and to Hisazwj Rasoolasw, and a belying with whatever heasw had come with from Allahazwj.

As for the one who claims that the bodies are darkness and the souls are light, and the light cannot do the evil, and the darkness cannot do the good, so it is not a must for them that they accuse anyone upon an act of disobedience, nor indulging in a prohibition, nor coming to an immorality; and that is not condemnable upon the darkness because that is what is does, nor it is for it that it should supplicate to a Lordazwj nor beseech to Himazwj because the Light is Lordazwj and Heazwj does not beseech to Himself, nor seek refuge with someone else.

And it is not for anyone from the people of these words that he should be saying, 'I did good, and I did bad', because the evil is from a deed of the darkness, and that is what it does, and the good deed is from the Light, and the Light will not say to itself, 'well done, O favouring one', and there isn't a third one over there. The darkness is upon a measurement of their words, 'Wisest of deeds, and of precise arrangement, and strongest of the elements from the Light, because the bodies are robust.

So, the Oneazwj Who Images the creatures in one image upon different labels, and everything sees an apparent from the apparent, and the trees, and the fruits, and the birds, and the animals, it is inevitable that there happens to be a God. Then Heazwj Withheld the light in its body and the state for it, and what they claimed with that the punishment will soon happen for the light, therefore supplicate.
And it is befitting upon a measurement of their words that there does not happen any deed for the light because it is a prisoner (inside the body), and there is no authority for it, therefore there is neither a deed for it nor a management, and that there was a management for it along with the darkness.

So, it is not with imprisonment, but it is absolute, dear. If, it does not happen to be like that, and it was a prisoner of the darkness, it would appear in this world as favour, and goodness along with corruption and evil. Therefore, this points upon that the darkness thinks of the goodness and does it, just as the evil things of the evil and does it.

If they say, ‘That is impossible’, then neither is alight proved nor a darkness, and their claim is invalidated, and the matter returns to that Allah asws is One, and whatever besides it is false. These are the words of the atheist Mani and his companions.

And as for the one who says, ‘The light and the darkness, between the two is a rule’, then there is no escape that the rule happens to be the greater of the three, because no one is needy to the ruler except the overcomes, or an ignorant, or an oppressed. And these are the words of the Al-Madquniyya, and the narrative about them is lengthy’.

He (the narrator) said, ‘And what is the story of Mani?’ He asws said: ‘And investigator who took part of Zoroastrianism and resembled it with part of Christianity, and he erred in both the two nations and did not hit even one of the doctrines from these two, and he alleged that the universe is managed from two gods – light and darkness, and that the light is in a siege from the darkness upon what we asws narrated from him. The Christians belied him and the Zoroastrians accepted him’.

Then he asws rebutted upon the dualists, those who say with two gods: ‘So the Exalted Said: Allah did not Take a son and there was not god along with Him – then each god would have gone away with what it had created, and some of them would have been higher over the others [23:91].

79 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 6 H 5
He asws said: ‘If there were two gods as you are claiming, there would have been two creations. So, this one would create, and this one would not create, and this one would want, and this one would not want, and each one of the two would seek the prevalence. And when one of the two intends to create the human being, and the other one intends to create the animals, then the human beings and the animals would be in one state, and this does not exist.

So, when this is invalidated, the management is proven, and the Maker is One. And the management, and its proof, and the standing of part of it with part points as well upon that the Maker is one, Majestic is His asws Majesty, and that is in His asws Words: *Allah did not Take a son [23:91]* – the Verse. Then He asws Said on top: *Glorious is Allah from what they are ascribing [23:91]’.*

My father, from Sa’ad, from Muhammad Bin Isa, from Yunus, from Al Rabie Bin Muhammad who said,

‘I heard Abu Al-Hassan asws, and he asws had been asked about *Al-Samad*, so he asws said: ‘Al Samad is that which there is no hollowness for it’.*

Al Daqaqm from Al Kulayni, from Alan, from Sahl, from Muhammad Bin Waleed, and his teknonym is Shabab Al Sayrafi, from Dawood Bin Al Qasim Al Ja’fary who said,

‘I said to Abu Ja’far asws, ‘May I be sacrificed for you asws! What is Al-Samad?’ He asws said: ‘The Chief, aimed to, regarding the little and the more’.*
‘From Abu Abdullah asws having said: ‘The Jews asked Rasool-Allah saww and they said, ‘Lineage your saww Lord azwj for us’. He saww waited for three (days) not answering them. Then this Surah (Al Tawheed – Ch 112) was Revealed up to its end’.

فقالت: ما الصمد ؟ فقال: الذي ليس بمحوتف.

I said, ‘What is ‘Al Samad’?’ He asws said: ‘That which isn’t with hollowness’.

10 - بد: أبي، عن محمد بن عيسى، عن يونس، عن الحسن بن أبي السري، عن جابر بن يزيد قال: سألت أبا جعفر عليه السلام عن شيء من التوحيد، فقال: إن الله تباركت أسماؤه التي يدعها مما، وتعالى في علو كنه، واحد توحد بالتوحيد. في علو توحيده، ثم أجراه على خلقه فهو واحد صمد قدوس، يعبد كل شيء، ويعبد إليه كل شيء، ووسع كل شيء علمه.

My father, from Sa’ad, from Muhammad Bin Isa, from Yunus, from Al Hassan Bin Abu Al Sary, from Jabi Bin Yazeed who said,

‘I asked Abu Ja’far asws about something from the Tawheed, so he asws said: ‘Allah azwj, Blessed are His Names which He azwj is called upon with these, and Exalted in the loftiness of His azwj Essence, One with the Oneness in the loftiness of His azwj Tawheed. Then He azwj Flowed it upon His azwj creatures, so He azwj is One, Samad, Holy. Everything worships Him azwj, and all things aim to Him azwj, and He azwj encompasses all things in knowledge’.

11 - بد: ابن الوليد، عن الصفار، عن ابن عيسى، عن علي بن سيف بن عميرة، عن محمد بن عبد قال: دخلت على الرضا عليه السلام فقال لي: قل للعباسي يكف عن الكلام في التوحيد وغيره، ويكلم الناس بما يعرفون، ويكلف عما ينكرون، وإذا سألوك عن التوحيد فقال – كما قال الله عزوجل –: قل هو الله أحد * الله الصمد * لم يلد ولم يولد * ولم يكن له كفوا أحد *

And when they ask you about the Qualitative state, then say just as Allah azwj Mighty and Majestic Said: There isn’t anything like Him [42:11].

83 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 6 H 9
84 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 6 H 10
وإذا سألوك عن السمع فقل - كما قال الله عزوجل -: هو السميع العليم، كلم الناس بما يعرفون.

And when they ask you about the Hearing, then say just as Allah azwj Mighty and Majestic Said: and He is the Hearing, the Knowing [2:137]. Speak to the people with what they are recognising”.

12 - بد: حدثنا أبو محمد جعفر بن علي بن أحمد الفقيه القمي ثم الايلاقي رضي الله عنه، قال حدثنا أبو سعيد عبدان بن الفضل، قال: حدثني أبو الحسن محمد بن يعقوب بن إبراهيم بن علي بن عبد الله بن جعفر بن أبي طالب زعم حسن، قال: حدثني أبو بكر محمد بن أحمد بن شجاع الفرغاني، قال: حدثني أبو محمد الحسن بن حماد القرني بمصر، قال: حدثني إسماعيل بن عبد الجليل الرازي، عن أبي البختري وهب بن وهب القرشي، عن أبي عبد الله الصادق جعفر بن محمد، عن أبي محمد بن علي الباقي عليه السلام في قول الله عزوجل: قل هو الله أحد،

It was narrated to us by Abu Muhammad Ja’far Bin Ali Bin Ahmad Al Faqeeh Al Qummi, then al Aylaqi, from Abu Saeed Abdan Bin Al Fazl, from Abu Al Hassan Muhammad Bin Yaqoub Bin Muhammad Bin Yusuf Bin Ja’far Bin Ibrahim Bin Muhammad Bin Ali Bin Abdullah Ja’far Bin Abu Talib in the city of Khajandat, from Abu Bakr Muhammad Bin Ahmad Bin Shuja’a Al Faragany, from Abu Muhammad Al Hassan Bin Hamad Al Qabr at Egypt, from Isma’il Bin Abdul Jalaeel Al Barqy, from Abu Al Bakhtary Wahab Bin Wahab Al Qarshy,

‘From Abu Abdullah Al-Sadiq Ja’far asws Bin Muhammad asws, from his asws father Muhammad asws Bin Ali Al-Baqir asws regarding the Words of Allah azwj Mighty and Majestic: Say: ‘He, Allah, is One [112:1].

قال: "أي أظهر ما أوحينا إليك ونبأناك به بتأليف الحروف التي قرأناها لك، ليهتدي بها من ألقى السمع وهو شهيد,

He asws said: ‘Say’, i.e., Manifest what We azwj Revealed to you saww and Informed you saww with, with the composition of the letter which We azwj Recited to you saww, for you saww to guide with the ones who casts the ear and he saww is a witness.

و " هو " اسم مشاور مكين إلى غائب، فافته، تنبيه عن معنى ثابت، والواو إشارة إلى الغائب عن الحواس، وذلك أن الكفار نبهوا عن آلهتهم بحرف إشارة الشاهد المدرك، فقالوا: هذه آلهتنا المحسوسة المدركة بالابصار.

And ‘He,’ is a Name of a Consultant titled to an absentee. So, the (letter), ‘Ha’ is an alert about the static meaning, and the (letter) ‘Waw’ is an indication to the unseen from the senses just like your words, ‘this’, is an indication to the present with the senses, and that is because the Kafirs alerted about their gods with letter indicating the present, the perceptible, and they said, ‘These are our gods, the sensed, the realised with the sights.

فأشير أننا أبو محمد إلى إفك الذي تدوّنا إليه حي نراء وندرك ولا تآنا فيه، فأنزل الله تبارك وتعالى: قل هو الله أحد. فافته، تنبيه للغائب والواو إشارة إلى الغائب عن درك الابصار ومدى الحواس.

85 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 6 H 11
Therefore, you saw, to your God Whom you supplicate to until we see Him, and do not carve Him in it. So, Allah Blessed and Exalted Revealed: Say: ‘He, Allah, is One [112:1].’ Thus, the (letter) ‘Ha’ proves the fixed, and the (letter) ‘Waw’ is an indication to the hidden from the realisations of the sights and the senses of a touch, and Allah is Exalted from that, But, He is the Realiser of the sights and the Initiator of the senses’.  

وأن أمير المؤمنين عليه السلام قرأ قل هو الله أحد فلما فرغ قال: يا هو يا من لا هو إلا هو اغفر لي وانصرني على القوم الكافرين.

And that Amir Al-Momineen asws recited Say: ‘He, Allah, is One [112:1], and when he was free, said: ‘O He, O One, there is no He except He. Forgive me and Help me against the Kafir people’.

And Ali asws was saying that on the Day of (the battle of) Siffeen, and he was attacking. So, Ammar Bin Yaser ra said, ‘O Amir Al-Momineen asws! What are these aliases?’ He asws said: ‘The Magnificent Name of Allah, and pillars of the Tawheed of Allah, there is no god except He’.

Then he asws recited: ‘Allah Testifies that there is no god except Him [3:18], and the last part of (Surah) Al-Hashr. Then he descended and prayed four Cycles (of Salaat before the midday’.

And Ali asws said: ‘(The Word) ‘Allah’, its meaning is the worshipped One to whom the creatures deify and inspire to Him. And Allah, He
is the veiled from the realisations of the sights, and veiled from the imaginations of the mind’.

قال الباقر عليه السلام: الله معناه المعبود الذي آله الخلق عن درك ماثئه والاحاطة بكيفيته،

Al-Baqir

asws said: ‘(The Word) ‘Allah’, its meaning is the worshipped One to Whom the creatures deify from realising His

azwj meaning and encompassing His

azwj qualitative state’.

And the Arabs are saying, ‘God of a man – when he is confused regarding the thing and cannot encompass with him in knowledge, and make him a ruler when they panic to a thing from what he is cautious of and fears. So, the god, he is the veil from the senses of the creatures’.

قال الباقر عليه السلام: الاحد الفرد المتفرد، والاحد والواحد بمعنى واحد وهوالمفرد الذي لا نظير له، والتوحيد الاقرار بالوحدة وهو الانفراد، والواحد المتبائن الذي لا ينبعث من شئ ولا يتحد بشئ;

And Al-Baqir

asws said: ‘The One, the Individual, the Lone, and the One and the Alone is with one meaning, and He

azwj is the Lone for Whom there is no peer for Him

azwj. And the Tawheed, is the acceptance with the Oneness, and He

azwj is the Individual. And the One is the Manifest Who is neither emitted from a thing nor united with a thing’.

And from them, they said, ‘The numbers are built from the one, and the One isn’t from the numbers, because the numbers cannot occur upon the one, but occur upon the two. Therefore, the meaning of His

azwj Words: Allah, is One [112:1], i.e. the worshipped One Whom the creatures deify, from realising Him

azwj and the encompassing with His

azwj qualitative state as an Individual with His

azwj Godship, Exalted from the ascription of His

azwj creatures’.

قال الباقر عليه السلام: وحدثني أبي زين العابدين، عن أبيه الحسين بن علي عليهم السلام أنه قال: الصمد: الذي لا جوف له.


Al-Baqir

asws said: ‘And it was narrated to me

asws by my

asws father

asws Zayn Al-Abideen

asws, from his

asws father Al-Husayn

asws Bin Ali

asws having said: ‘Al-Samad is that which there is no hollowness for it. And Al-Samad is what end point of glory. And Al-Samad is what which neither eats nor drinks. And Al-Samad is what which does not sleep. And Al-Samad is the perpetual Who neither ceases to be nor will cease to be’.

Page 286 of 405
قال الباقر عليه السلام: كان محمد بن الحنفية رضي الله عنه يقول: الصمد القائم بنفسه الغني عن غيره.

Al-Baqir-asws said: ‘Muhammad Bin Al-Hanafiyya’ was saying, ‘Al-Samad by Himself is needless of others’.

وقال غيره: الصمد: المتعالي عن الكون والفساد، والصمد: الذي لا يوصف بالتغيير.

And others said, ‘Al-Samad is the Exalted from the occurrences and the corruption. And Al-Samad is cannot be described by the change’.

قال الباقر عليه السلام: الصمد السيد المطاع الذي ليس فوقه أمر ونواه.

Al-Baqir-asws said: ‘Al-Samad is the Chief of the obeyed ones, Who, there isn’t any commander or forbidder above Him’.

قال: وسئل علي بن الحسين زين العابدين عليه السلام عن الصمد فقال: الصمد: الذي لا شريك له، ولا يؤوده حفظ شئ، ولا يعزب عنه شئ.

He said, ‘And Ali-asws Bin Al-Husayn-asws Zayn Al-Abideen-asws said about Al-Samad: ‘One Who there is no associate for Him, nor does the preservation of anything tires Him, nor is anything distant from Him’.

قال وهب بن وهب القرشي: قال زيد بن علي عليه السلام: الصمد الذي إذا أراد شيئا قال له: كن فيكون، والصمد

which began the things, and created the opposites, and similarities, and its pairs, and He is Individualised by the Oneness with there being an opposite, not a similarity, nor an example nor an adversary’.

Wahab Bin Wahab Al-Qarshy said, ‘Zayd, son of Ali-asws said, ‘Al-Samad is One Who, whenever He Wants something, Says to it: “Be!” and it comes into being. And Al-Samad is One Who Began the things, and Created their opposites, and similarities, and its pairs, and He is Individualised by the Oneness with there being an opposite, not a similarity, nor an example nor an adversary’.

Wahab Bin Wahab Al Qarshy said,

‘It was narrated to me by Al-Sadiq Ja’far-asws Bin Muhammad-asws, from his father-asws Al-Baqir-asws, from his father-asws, that the people of Basra wrote to Al-Husayn-asws asking him about Al-Samad. So he wrote to them: ‘In the Name of Allah the Beneficent,

---

86 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 6 H 12
87 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 6 H 13
the Merciful. Having said this, do not run in the Quran and do not hold arguments in it and do not speak regarding it without knowledge.

And surely. Allah Glorious is He has Explained ‘Al-Samad’, so He Said: Allah, is One Allah is Al-Samad. Then He Explained it, and He Said: ‘He does not beget and is not begotten And there does not happen to be anyone a match for Him.’

He does not beget - (means), there does not come out from Him anything turbid like the new-born which tends to come out from the creatures, and there is nothing subtle like the soul. And do not be confused from Him of the attributes like the slumber, and the sleep, and the danger, and the, and the worry, and the grief, and the jubilation, and the laughter, and the crying, and the fear, and the hope, and the desire, and being fed-up, and the hunger, and the satiation.

He is Exalted from something coming out from Him, and something be born from Him, be it thick or subtle.

And is not begotten (means), He was not born from something, and did not come out from something, just as the turbid things tend to come out from their components, like the thing from the thing, and the animal from the animal, and the plants from the ground, and the water from the springs, and the fruits from the trees.

لا كما تخرج الأشياء اللطيفة من مراكبها، كاللصر من الأذن، و السمع من الأذن، و الشم من الأنف، و الذوق من الفم، و الكلام من اللسان، و المعرفة و التميز من القلب، و كنادل من الحجر.
Nor like the subtle things coming out from their locations, like the sight from the eyes, and the hearing from the ears, and the smell from the nose, and the taste from the mouth, and the speech from the tongue, and the recognition and the discernment from the heart, and like the fire from the rock.

وَلَا، بِلِهُوَ الْحَمْدُ الْمَصِمُّ الَّذِي لَا مِن شَيْءٍ وَلَا فِي شَيْءٍ وَلَا عَلَى شَيْءٍ مِّبْدِعُ الْأَشْيَاءِ وَخَالِقُهَا وَمِنشَئُ الْأَشْيَاءِ بِقَدْرَتِهِ

And no! But, He azwj is Allah azwj, Al-Samad, Who is neither from a thing, nor in anything, nor upon anything. Initiator of the things and their Creator, and Grower of the things by His azwj Power. It fades to perish what He azwj Creates by His azwj Desire, and there remain what He azwj Creates for the remaining by His azwj Knowledge.

فَقَالَ لَكُمُ اللَّهُ الصِّمَدُ الَّذِي لَا بَنُودُ وَلَا بَنَوْيَةٌ وَلَا عَلَى شَيْءٍ، مَبْدِعُ الأُمُورِ وَخَالِقُهَا وَمِنشَئُهَا بِخَالِقِهَا

So that is Allah azwj, Al-Samad, Who does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him’ [112:4]”.

فَقَالَ وَهَبُ بْنُ وَهَبٍ الْقَرْشِيُّ، سَمَعْتُ الصَّادِقَ عَلَى الصَّلَايَةِ قَالَ: سَمَعْتُ الْمُنْتَجِهِينَ عَلَى الْبَاقِرِ قَالُوا لَهُمْ: فَأَجَابَهُمْ، ثُمَّ سَأَلُوهُ عَنِ الْأَصْمَدَ، فَقَالَ: تَفَهِّمُهُ فِي الْأَصْمَدِ أَحْرُفُ خَمسَةٌ،

Wahab Bin Wahab Al Qarshy said,

“I heard Al-Sadiq asws saying: ‘A delegation from the people of Palestine came to Al-Baqir asws and they asked him asws certain questions. So he asws answered them. Then they asked him asws about Al-Samad, and he asws said: ‘Its interpretation is upon five letters:

فَالْأَلْفِ دِلِيلٌ عَلَى إِنْطَهَانِهَا، وَهَوَيْنَطنَّ عَرْوَجِيُّ، قَدْ وَقَدْ مِنْ فُلْسَطِينِ عَلَى الْبَاقِرِ عَلَى الْسَّلَامِ فَسَأَلُوهُ

The (letter) ‘Alif’ is evidence upon His azwj Self-Attribution, and these are the Words of the Mighty and Majestic: Allah Testifies that there is no god except Him [3:18], and that is His azwj Admonition, and an indication to the hidden from the realisation of the sensory perceptions.

وَاللَّامِ دِلِيلٌ عَلَى إِنْطَهَانِهَا بَأَنَّهُ هُوَ اللَّهُ

And (the letter) ‘Lam’ evidences upon His azwj Divinity, that indeed He azwj is Allah azwj.

وَالْأَلْفِ وَاللَّامِ مَدْغُصَانَانِ لَا يُظْهَرُانَ عَلَى الْلَّسَانِ وَلَا بَقَاعُهُمْ فِي السُّمَّعِ، وَيُظْهَرُانَ فِي الْكِتَابِ دِيَالَةً عَلَى أَنَّ إِنْطَهَانِهَا لَطِيفَةٌ خَافِيَةٌ لا يُدرِكُ بِالْحَوْاسِ،

88 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 6 H 14
And the (letter) ‘Alif’, and the (letter) ‘Lam’ are both embedded, not appearing upon the
tongue nor occurring in the hearing,
and they both appear in the writing, both evidencing
upon that His\textsuperscript{azwj} Divinity, by His\textsuperscript{azwj} Subtleness cannot be realised by the sensory
perceptions.

ولا يقع في لسان واصف، ولا ذن سامع لان تفسير الاله هو الذي آلله الخلق عن ذرک ماتئه وكيفيته بحس أو بوهم، لا بل هو
مبادئ الوهام وحالف الخواس.

And they do not occur in the tongue of the describer nor an ear of the listener, because the
interpretation of the God – He\textsuperscript{azwj} is the God, the Creator (being more Exalted) from His\textsuperscript{azwj}
Instincts and His\textsuperscript{azwj} Qualitative State being realised by sensory perceptions of imaginations.

No! But, He\textsuperscript{azwj} is the Initiation of the imaginations and the Creator of the sensory
perceptions.

وإما يظهر ذلك عند الكتابة فهو دليل على أن الله سبحانه أظهر ربوبيته في إبداع الخلق، وتركيب أرواحهم الطيفية في أجسادهم
الكذيفية، فإذا نظر عبد إلى نفسه لم ير روحه، كما أن لام الصمد لا تتبين ولا تدخل في حاسة من حواسه الخمس;

And rather, that appears during the writing, evidencing upon that Allah\textsuperscript{azwj}, Glorious is
He\textsuperscript{azwj}, His\textsuperscript{azwj} Lordship appears in the Initiation of the creation and the Installation of their
subtle souls into their coarse bodies. So, when the servant looks at himself, he does not see
his own soul, just as the (letter) ‘Lam’ in (the word) ‘Al-Samad’ is not discerned, and does
not enter into a sensory perception of the five senses.

فإذا نظر إلى الكتابة ظهر له ما خفي ولطف، فمتى تفكر العبد في مائية الباري وكيفيته آلله فيه وتحترم ولم تخط فكرته بشيء يتصور
له، لأنه عزوجل خالق الصور، فإذا نظر إلى خلقه ثبت له أن عزوجل خلقفهم، ومركب أرواحهم في أجسادهم;

But, when he looks as the writing, it appears to him what was hidden and subtle. So, when
the servant ponders regarding the essence of the Creator and His\textsuperscript{azwj} Qualitative state, he
would be stupefied and confused, and his thinking would not encompass anything he
images for Him\textsuperscript{azwj}, because the Mighty and the Majestic is the Creator of the images.

وأما الصاد فدليل على أنه عزوجل صادق، وقوله صدق و كلامه صدق، ودعا عباده إلى اتباع الصدق بالصدق، ووعد بالصدق
دار الصدق،

And, as for the (letter) ‘Saad’, it evidences upon that He\textsuperscript{azwj}, Mighty and Majestic, is True
(Sadiq), and His\textsuperscript{azwj} Words are True, and His\textsuperscript{azwj} Speech is Truth, and He\textsuperscript{azwj} Calls His\textsuperscript{azwj}
servants to follow the Truth with the Truth, and Promised with the Truth, a House of the
Truth.

وأما الميم فدليل على أنه عزوجل حق، وخالق الحق، لم يزل ولا يزال ولا يزول ملكه.
And as for the (letter) ‘Meem’, it evidences upon His\textsuperscript{azwj} Kingdom (Mulk), and He\textsuperscript{azwj} is the True King, neither having declined, nor declining, nor will be declining (ever), His\textsuperscript{azwj} Kingdom’.

وأما الدال فدليل على دوام ملكه، وأنه عزوجل دائم تعالى عن الكون والزوال، بل هو الله عز وجل مكون الكائنات الذي كان

And as for the (letter) ‘Daal’, it evidences upon the permanence of His\textsuperscript{azwj} Kingdom, and He\textsuperscript{azwj}, Mighty and Majestic, is Permanent, Exalted from the coming into being and the non-existence. But, He\textsuperscript{azwj}, Mighty and Majestic is the Creator of the existence, which, by His\textsuperscript{azwj} Existence, everything exists’.

ثم قال عليه السلام: لو وجدت لعلمي الذي آتاني الله عزوجل حملة لنشرت التوحيد والاسلام والايمان والدين والشريعة من الصمد،

Then he\textsuperscript{asws} said: ‘If I\textsuperscript{asws} were to find a bearer for my\textsuperscript{asws} knowledge which Allah\textsuperscript{azwj} Mighty and Majestic has Given me\textsuperscript{asws}, I\textsuperscript{asws} would publicise the Tawheed, and Al Islam, and the Eman, and the Religion, and the Laws, (all from) ‘Al-Samad’.

وكيف لي بذلك ولم يجد جدي أمير المؤمنين عليه السلام حملة لعلمه حتى كان يتنفس الصعداء ويقول على المنبر: سلوني قبل أن تفقدوني فإن بين الجوانب مني علما جما، هاه هاه، ألا لا أجد من يحمله، ألا وإني عليكم من الله الحجة البالغة، فلا تتولوا قوما غضب الله عليهم قد يئسوا من الآخرة كما يئس الكفار من أصحاب القبور.

And how can it happen to be for me\textsuperscript{asws} with that, and my\textsuperscript{asws} grandfather\textsuperscript{asws}, Amir Al-Momineen\textsuperscript{asws} could not find a bearer of his\textsuperscript{asws} knowledge until he\textsuperscript{asws} breathed a sigh and he\textsuperscript{asws} was saying from the Pulpit: ‘Ask me\textsuperscript{asws} before you all lose me\textsuperscript{asws}, for in between the two wings of mine\textsuperscript{asws} is immense knowledge. ‘Haah’ ‘Haah’ (pay attention) I\textsuperscript{asws} cannot find one to bear it. Indeed, and I\textsuperscript{asws} am the conclusive Proof from Allah\textsuperscript{azwj}. So not people turned away, Allah\textsuperscript{azwj} being Wrathful upon them, and they despaired from the Hereafter just as the Kafirs despair from the occupants of the graves’.

ثم قال الباقر عليه السلام: الحمد لله الذي من علينا ووفقنا لعبادته الاحد الصمد الذي لم يلد ولم يولد ولم يكن له كفوا أحد، وحنينا عبادة الاوثان، حمدآ سِرعما دآ شكرآ واسيا.

Then Al-Baqir\textsuperscript{asws} said: ‘The Praise is for Allah\textsuperscript{azwj}, Who Conferred upon us\textsuperscript{asws} and Harmonised us\textsuperscript{asws} to worship the One, the Samad, Who does not beget and is not begotten, and there does not happen to be anyone a match for Him\textsuperscript{azwj}, and Kept us\textsuperscript{asws} aside from worshipping the idols – continuous Praise and constant thanks.

وقوله عزوجل: لم يلد ولم يولد يقول الله عزوجل: لم يلد فيكون له ولد بره ملكه، ولم يولد فيكون له والد يشركه في رويته

وعمله، ولم يكن له كفوا أحد فيغباه في سلطانه.
And the Words of the Mighty and Majestic: *He does not beget and is not begotten* [112:3] – He is Saying, that He, the Mighty and Majestic does not beget, so there would happen to be a son for Him to inherit His Kingdom, and He is not begotten for a parent to be for Him, associating Him with His Lordship and His Kingdom, and there does not happen to be anyone a match for Him, so he could oppose Him in His Authority’.

Ibn Idrees, from his father, from Ibn Hashim, from Ibn Bazie, from Yunus, from Al Hassan Bin Al Sary, from Jabir who said,

‘Abu Ja’far asws said: ‘Allah Mighty and Majestic – Blessed are His Names and Exalted in Loftiness of His Existence – is One, one with the Tawheed in His Oneness. Then He Flowed it upon His creatures. He is One, Samad, King, Holy. All things worship Him and aim to Him, and above what we can communicate. Our Lord Encompasses all things in knowledge’.

My father, from Sa’ad, from Ibn Isa, from Ibn Fazal, from Al Halby, and Zurara,

‘From Abu Abdullah asws having said: ‘Allah Blessed and Exalted is One, Samad, there being no hollowness for Him. And rather, the (Holy) Spirit is a creature from His creatures, as a help, assistance, strength, Allah Made to be in the hearts of the Rasools and the Mominneen’.

Ibn Abdous, from Ibn Quteyba, from Al Fazl Bin Shazan who said,

‘A man from the dualists asked Abu Al-Hassan Ali Asws Bin Musa Al-Reza Asws, and I was present, saying to him asws, ‘I am saying that the Makers of the universe are two, so what is the evidence upon that is it one?’

فقال: قولك: إنهان دليل على أنه واحد لانه لم تدع الثاني إلا بعد إبتلاك الواحد، فالواحده مجموع عليه، وأكبر من واحد مختلف فيه.

---

89 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 6 H 15
90 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 6 H 16
91 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 6 H 17
He asws said: ‘Your words that there are two, (itself) evidences upon that it is one, because you cannot call the second except after your proving the one, for the one is added upon it, and more than one, there would be a difference in it’.  

Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Ibn Abu Umeyr, from Hisham Bin Al Hakam who said,

‘I said to Abu Abdullah asws, ‘What is the evidence upon that Allah azwj is one?’ He asws said: ‘Connection of the arrangement and completeness of the making, just as the Mighty and Majestic Said: If there had been a god in them (skies and the earth) except Allah, it (universe) would have been spoilt. [21:22]’.

From Dawood Bin Al Qasim who said,

‘I asked Abu Ja’far asws about Al-Samad, and he asws said: ‘That which there is navel for him’. I said, ‘But they are saying, it is the one which there is no hollowness for it?’ He asws said: ‘Every one with hollowness, there is a navel for it’.

Ibn Al-Hanafiyya asra was asked about Al-Samad, and he said, ‘Ali asws said: ‘Explanation of Al-Samad is – No name, nor body, nor example, nor resemblance, nor image, nor replica, nor limit, nor limitations, nor place, nor house, nor how, nor where, nor here, nor there, nor filled, nor empty, nor standing, nor sitting, nor stillness, nor movement, nor darkness, nor light, nor spiritual, nor self, nor any place being empty from Him azwj, nor any space wide enough for Him azwj, nor upon a colour, nor upon an occurrence of a hear, nor upon an aromatic smell. These things are negated from Him azwj’.

Ibn Al Hanafiyya asra was asked about Al-Samad, and he said, ‘Ali asws said: ‘Explanation of Al-Samad is – No name, nor body, nor example, nor resemblance, nor image, nor replica, nor limit, nor limitations, nor place, nor house, nor how, nor where, nor here, nor there, nor filled, nor empty, nor standing, nor sitting, nor stillness, nor movement, nor darkness, nor light, nor spiritual, nor self, nor any place being empty from Him azwj, nor any space wide enough for Him azwj, nor upon a colour, nor upon an occurrence of a hear, nor upon an aromatic smell. These things are negated from Him azwj’.

From Hisham Bin Al Hakam having said,

92 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 6 H 18
93 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 6 H 19
94 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 6 H 20
95 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 6 H 21
‘From the questions of the atheist asking Al-Sadiq\textsuperscript{asws}, is that he said, ‘Why is it not allowed that there happen to be makers of the universe, more than one?’

قال أبو عبد الله عليه السلام: لا يخلو قولك: إنما اثنان من أن يكونا قديمين قويين، أو يكونا ضعيفين، أو يكون أحدهما قوي وآخر ضعيفا، فإن كانا قويين فلم لا يدفع كل واحد منهما صاحبه ويتفرد بالربوبية؟

Abu Abdullah\textsuperscript{asws} said: ‘You are not free from your words that there are two (gods). Either they are both eternally from before, both strong, or they are both weak, and it happens to be strong and the other one weak. So, if they were both strong, why doesn’t each one of the two repulse his companion and be alone with the Lordship?

وإن زعمت أن أحدهما قوي والآخر ضعيف لنبته أنه واحد – كما تقول – للعجز الظاهر في الباني،

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

وإن قلت: إنما اثنان لم يخل من أن يكونا متفقين من كل جهة، أو مفترقين من كل جهة، فلما رأينا الخلق منتظما، والفلك جاريا، واختلاف النهار والليل والشمس والقمر، دل صحة الامر والتدبير والتفاوت الإرادة على أن المدبر واحد.

So if you were to say that there are two (gods), that they are both concordant from every aspect, or separate from every aspect, so when we see the creation being regulated and the planets flowing, and the night and the day, and the sun and the moon, are evidence to the wellbeing of the order and the strategy, and the coalition of the matters evidences upon that the Regulator is One’

يد: الدقاق، عن أبي القاسم العلوي، عن البرمكي، عن الحسين بن الحسن، عن إبراهيم بن هاشم الفقيمي، عن هشام بن الحكم مثله، وزاد فيه:

Al Daqaq, from Abu Al Qasim Al Alawy, from Al Barmakky, from Al Husayn Bin Al Hassan, from Ibrahim Bin Hashim Al Qummi, from Al Abbas Bin Amro Al Faqeymi, from Hisham Bin Al Hakam,

- similar to it, and there is an increase in it:

ثم يلزمك إن ادعيت اثنين فلا بد من فرجة بينهما حتى يكونا اثنين فصارت فرجة ثالثا بينهما فليزمك ثلاثة،

Then it would necessitate you, if you claim two (gods) that there should be a gap between the two in what is between them until they can happen to be two. Thus, the gap would come to be the third (entity) between the two (gods), being eternally from before along with the two of them. Thus, it would necessitate a third (entity).

وإن ادعيت ثلاثة لزمك ما قلنا في الاثنين حتى يكون فرحة فرحانة ثالثا بينهما فليزمك ثلاثة،

Then it would necessitate you, if you claim three (gods) that there should be a gap between the two until they can happen to be three. Thus, the gap would come to be the third (entity) between the two (gods), being eternally from before along with both of them. Thus, it would necessitate a third (entity).
So, if you were to claim three, it would necessitate you what you said regarding the two, until there can happen to be a gap between them until they can happen to be five. Then you would end up in the numbering to what there is no end to it regarding the multitude”.

Ibn Al Waleed, from Al Safar, from Abad Bin Suleyman, from Sa’ad Bin Sa’ad who said,

‘I asked Abu Al-Hassan Al-Reza asws about the Tawheed, and he asws said: ‘It is that which you are upon (Wilayah)”.

My father, from Sa’d, from Ibrahim Bin Hashim, and Yaqoub Bin Yazeed, from Ibn Fazal, from Ibn Bakeyr, from Zurara,

‘From Abu Abdullah asws, he (the narrator) said, ‘I heard him asws saying, regarding the Words of the Mighty and Majestic: And to Him submit the ones is in the skies and the earth, willingly and unwillingly [3:83]: ‘It is their Tawheed of Allah Mighty and Majestic’.

Al Ashany, from Ibn Mahrawiya, from Al Far’a,

‘From Al-Reza asws, from his asws forefathers asws, from Ali asws having said: ‘Rasool-Allah asw said: ‘The Tawheed is half the Religion, and bring down the sustenance with the charity’.

---

96 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 6 H 22
97 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 6 H 23
98 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 6 H 24
99 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 6 H 25

The Verses – (Surah) Al-Anaam: Say: ‘Should we be supplicating to the ones besides Allah what can neither benefit us nor harm us [6:71].

(Surah) Al-Araaf: Are they associating (with Him) what cannot create anything while they have been created? [7:191]

And there is no ability for them to help nor can they help themselves [7:192]

And if you invite them to the Guidance they will not follow you. It is the same upon you whether you invite them or you are silent [7:193]

Surely, those whom you are calling from besides Allah are servants like you all, therefore call them and let them answer you all if you were truthful [7:194]

Are there feet for them to be walking with, or hands for them to be holding with, or ears for them to be hearing with? Say: ‘Call your associates, then plot (against me) and do not respite’ [7:195]

Surely, my Guardian is Allah Who Revealed the Book, and He Befriends the righteous [7:196]
And those you are calling from besides Him, they are not able to help you nor can they help themselves [7:197]

And even if you do invite them to Guidance, they will not be listening, and you will see them looking towards you and they are not seeing [7:198]

(Surah) Yunus - And they are worshipping from besides Allah what can neither harm them nor benefit them, and they are saying: ‘These would be our intercessors in the Presence of Allah. Say: ‘Are you informing Allah of what He does not know of in the skies or in the earth? Glory be to Him, and Exalted is He from what they are associating’ [10:18]

And the Exalted Said: Say: ‘Is there from your associates anyone who can begin the creation and then repeat it?’ Say: ‘Allah Begins the creation then He Repeats it. How come you are being deluded?’ [10:34]

(Surah) Hud: So do not fall into doubt from what these ones worship. They are not worshipping except like what their forefathers worshipped from before, and We will Fulfil their share without deficiency [11:109]

(Surah) Al Nahl - Is He then Who Creates, like the one who does not create? Are you not then minding? [16:17]
And the Exalted Said: And those whom they are calling upon from besides Allah did not create anything, and they are Created [16:20]

(They are) dead, not living, and they are not aware when they would be Resurrected [16:21]

Your God is one God, so (as for) those who are not believing in the Hereafter, their hearts are in denial and they are being arrogant [16:22]

And the Exalted Said: And Allah hasPreferred some of you over the others regarding the Sustenance, but those who have been Preferred will not hand over their sustenance to what their right hands possess so they would be equal in it. Is it the Favour of Allah they are denying? [16:71]

And the Exalted Said: And they are worshipping ones besides Allah what neither controls for them any sustenance from the skies and the earth by anything nor are they able to [16:73]

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

Allah Strikes an example of an owned slave, not being able upon anything; and one We Graced from Us a googly sustenance, so he spends from it secretly and openly, are they equal? The Praise is for Allah! But, most of them do not know [16:75]
And Allah Strikes an example of two men – one of them being dumb, not being able upon anything, and he is a burden upon his master. Wherever he sends him, he does not come with any good. Are they equal, him and the one who orders with the justice, and he is upon the Straight Path? [16:76]

(Surah) Maryam⁶⁶ - When he said to his father: ‘O father! Why do you worship what neither hears nor sees, nor does it avail you of anything?’ [19:42]

(Surah) Al Hajj – He calls from besides Allah what cannot harm him and what cannot benefit him. That, is the far straying [22:12]

He supplicates to one whose harm is nearer than his benefit. Evil is the guardian and evil is the associate [22:13]

And the Exalted Said: O you people! An example is Struck, therefore listen intently to it. Surely those you are calling upon from besides Allah will never (be able to) create a fly and even if they were to gather for it; and if the fly were to snatch something, they will not (be able to) retrieve it from it. Weak is the seeker and the sought [22:73]

They are not appreciating Allah with the right of His appreciation. Surely Allah is Strong, Mighty [22:74]

(Surah) Furqan: And when they see you, they only take you as a mockery, ‘Is this the one Allah Sent as a Rasool? [25:41]

He almost strayed us away from our gods, if we had not been patient upon these’. And soon they will know when they see the Punishment, who is more straying from the Way [25:42]
Do you see the one who takes his own desires as a god? So, will you happen to be a protector upon him? [25:43]

And they are worshipping besides Allah what neither benefits them nor harms them; and the Kafir has always been a backer against his Lord [25:55]

And recite to them the news of Ibrahim \[26:69\] When he said to his (adopted) father and his people: ‘What are you worshipping?’ \[26:70\]

They said, ‘We worship idols, then remain devoted to these’ \[26:71\] He said: ‘Are they listening to you when you are supplicating?’ \[26:72\]

Or are they benefitting you or harming you? \[26:73\] They said, ‘But, we found our forefathers doing like that’ \[26:74\]

He said: ‘Have you then considered what you have been worshipping? \[26:75\] You and your forefathers before you \[26:76\] So these are enemies to me, except Lord of the Worlds \[26:77\]

Up to His \(^{azwj}\) Words: And the Blazing Fire will emerge for the straying ones \[26:91\] And it shall be said to them: ‘Where are what you had been worshipping \[26:92\]

Besides Allah? Can they help you or even help themselves?’ \[26:93\] So they would be flung into it, they and the straying ones \[26:94\]
And armies of Iblees altogether [26:95] They would be saying while they quarrel therein, [26:96]

‘By Allah! We were in clear error, [26:97] When we equated you all with Lord of the Worlds [26:98]

And none strayed us except the criminals [26:99] So, there is none for us from the intercessors [26:100]

Nor an intimate friend [26:101] If only there was one more chance for us, we would be from the Momineen [26:102]
Up to the Words of the Exalted: And he said: ‘But rather, you took to idols from besides Allah as a cordiality amongst you in the life of the world. Then, on the Day of Judgment, some of you would be denying others and would be cursing each other, and your abode is the Fire, and there would not be any helpers for you all’ [29:25]

(Surah) Al Roum: And on the Day the Hour would be Established, the criminals will be in despair [30:12] And there will not happen to be for them any intercession from their associates, and they will be denying their associates [30:13]

Up to Hisazwj Words: He Strikes for you an example from yourselves. Is there for you, from what your right hands possess, any associates in what We Grace you, so you would be equal with regards to it, fearing them as you fear yourselves? Like that do We Details the Signs for a people using their intellects [30:28]

(Surah): Should I take god from besides Him, if the Beneficent were to Intend harm, neither would their intercession avail me of anything nor would they be rescuing me? [36:23] Then I would be in clear straying [36:24]

(Surah) Al Saafat: They, when it was said to them, ‘There is no god except Allah’, were being arrogant [37:35] And they were saying, ‘Should we leave our gods for an insane poet?’ [37:36]

And the Exalted: Is it a falsehood - gods besides Allah - that you want? [37:86] What are then your thoughts about the Lord of the worlds?’ [37:87]

Up to Hisazwj Words: He said: ‘Are you worshipping what you (yourselves) are carving? [37:95] And Allah Created you, and what are you doing? [37:96]
And the Exalted Said: You are supplicating to Ba’al and forsaking the most excellent Creator, [37:125] Allah, your Lord and Lord of your forefathers, the former ones?’ [37:126]

(Surah) Suad: Is he making the gods to be One God? Surely this is a strange thing!’ [38:5]

And the chiefs from them went (on saying), ‘Walk away and be steadfast upon your gods, this is something aimed against you [38:6]

We did not hear of this being in other nations. Surely this is only a fabrication’ [38:7]

(Surah) Zumar: therefore, worship Allah, being sincere to Him in the Religion [39:2] Indeed! The sincere Religion is for the Sake of Allah, and those who are taking guardians from besides Allah (say), ‘We do not worship them except they draw us closer to Allah’. Surely, Allah will Decide between them regarding what they were differing in [39:3]

And the Mighty and Majestic Said: And if you were to ask them: ‘Who Created the skies and the earth?’ They would be saying, ‘Allah’. Say: ‘So have you considered, what you are supplicating to from besides Allah, that if Allah were to Intend harm, would these be able to Remove its harm? Or if He Intends to be Merciful to me, would these be able to withhold His Mercy?’ Say: ‘Allah Suffices me. Upon Him should the relying ones rely’ [39:38]

And the Exalted Said: Or are they taking intercessors from besides Allah? Say: ‘Or even if they did not control anything nor do they understand?’ [39:43]

Say: ‘For Allah is the intercession altogether. For Him is the Kingdom of the skies and the earth, then to Him you will be returning’ [39:44]
And when Allah Alone is mentioned, the hearts of those who do not believe in the Hereafter shrink, and when those from besides Him are mentioned, then they are joyful [39:45]

Say: 'I am Forbidden to worship those you are supplicating to from besides Allah, when the clear proofs from my Lord have already come to me, and I am Commanded to submit to the Lord of the Worlds [40:66]

Then it would be said to them: 'Where are what you were associating [40:73] Besides Allah?' They shall say, 'They are lost from us. But, we did not supplicate to anything beforehand'. Like that Allah Lets the Kafirs to stray [40:74]

(Surah) Al Sajdah (Fussilat): And from His Signs are the night and the day, and the sun and the moon. Neither do Sajdah to the sun nor to the moon, and do Sajdah to Allah Who Created you, if it is Him you are worshipping [41:37]

(Surah) Al Shura: And those who are taking guardians from besides Him, Allah is a Watcher over them, and you are not a custodian over them [42:6]

(Surah) Al Zukhruf: And those they are supplicating to from besides Allah cannot control intercession, except one who testifies with the Truth and they know (him) [43:86]
And if you were to ask them who created them, they would certainly say, ‘Allah’. Then why are they deluded? [43:87]

الجاثية: أفرأيت من أتخذ إلهه هوه

(Surah) Al Jaasiya: So, do you see one who takes his desires as a god, [45:23]

الاحقاف: قل أرأيتم ما تدعون من دون الله أروني ماذا خلقوا من الأرض أم لهم شريك في السموات التبت enjoined with books of knowledge, if you were truthful’ [46:4]

(Surah) Al Ahqaq: Say: ‘Have you considered what you are supplicating to from besides Allah? Show me what they have created of the earth. Or do they have a share in the skies? Come to me with a Book from before this or traces of knowledge, if you were truthful’ [46:4]

And who is more straying than one who supplicates to ones from besides Allah who cannot answer him up to the Day of Judgment, and they are heedless from their supplications? [46:5]

وإذا حشر الناس كانوا لهم أعداء وكانوا بعبادتهم كافرين

And when the people are gathered, they would be enemies to them (idols), and they would be denying their having worshipped them [46:6]

* وقال تعالى: فلولا نصرهم الذين اتخذوا من دون الله قربانا آلهة بل ضلوا عنهم وذلك إفكهم وما كانوا يفترون

And the Exalted Said: You shall not be worshipping anyone except Allah! I fear upon you the Punishment of a mighty Day’ [46:21]

* قالوا أجئتنا لتأفكنا عن آلهتنا فأتنا بما تعدنا إن كنت من الصادقين

They said, ‘Have you come to turn us away from our gods? Then come to us with what you are threatening us with if you were from the truthful’ [46:22]

وأيضا حسب الناس كانوا لهم أعداء وكانوا بعبادتهم كافرين

To His Words: So why didn’t they help them, those they had taken from besides Allah, to draw closer to Allah? But they are lost from them, and that is their lie and what they had been fabricating [46:28]

Page 305 of 405
(Surah) Al Najm: So have you considered Al-Laat and Al-Uzza, [53:19] And Al-Manat, the third, the other? [53:20]

Is the male for you and for him the female? [53:21] Then that is an unfair division [53:22] Surely, these are only names (which) you and your fathers have named. Allah did not Send any Authorisation of it. [53:23]


His\textsuperscript{aswj} Words: And they said, ‘Neither abandon your gods, nor abandon Wadd, nor Suwa’a, nor Yagous and Yaouq and Nasra’ [71:23] – He\textsuperscript{asws} said: ‘There was a group of believers before Noah\textsuperscript{as}. They died, so the people grieved upon them. Then Iblees\textsuperscript{la} came and took their images for them to be cordial with these. When the winter came, they brought these into the houses.

That generation passed away, and another generation came, so Iblees\textsuperscript{la} came and said to them, ‘They are your gods. Your fathers were worshipping these, therefore you should worship these’. And a lot of people from them strayed, so Noah\textsuperscript{as} supplicated against them, and Allah\textsuperscript{azwj} Destroyed them’.\textsuperscript{100}

\textit{‘Neither abandon your gods, nor abandon Wadd, nor Suwa’a, nor Yagous and Yaouq and Nasra’} [71:23]. He\textsuperscript{asws} said: ‘Wadd was an idol of the dog, and Suwa’a was for (clan of) Hazeyl, and Yagous was for (clan of) Murad, and Yaouq was for (clan of) Hamdan, and Nasr was for (clan of) Haseyn’\textsuperscript{101}.

\textsuperscript{100} Bihar Al Anwaar – V 3, The book of Tawheed, Ch 7 H 1
\textsuperscript{101} Bihar Al Anwaar – V 3, The book of Tawheed, Ch 7 H 2
3 - ب: هارون، عن ابن صدقة، عن جعفر، عن أبيه أن عليا صلى الله عليه وسلم عن أساف ونائلة وعبادة قريش لهما، فقال: نعم كانا شابين صبيحين، وكانا بأحدهما تأنيث، وكانا يطوفان بالبيت فصادفا من البيت خلوة فأراد أحدهما صاحبه ففعل فمسخهما الله حجرين

Haroun, from Ibn Sadaqa,

‘From Ja’far asws, from his asws father asws that Ali asws was asked about (the idols) Asaf and Naila, and the Quraysh worshipping these two. He asws said: ‘Yes. These were two young men, and one of them was with femininity, and they were performing Tawaf of the House (Kabah), and they separated from the House and were alone. One of them intended his companion, and he did so, so Allah azwj Morphed them into two rocks.

Quaraysh said, ‘If Allah azwj Blessed and Exalted was not Pleased they both be worshipped along with Him azwj, He azwj would not have transformed them from their (previous) state’.

4 - ع: في أسئلة الشامي عن أمير المؤمنين عليه السلام أنه سئل عن أول من كفر وأنشأ الكفر فقال عليه السلام: إبليس لعنه الله.

Among the questions of the Syrian from Amir Al-Mumineen asws, he asked about the first one to commit Kufr and publicise the Kufr, so he asws said: ‘Iblees la’.

5 - ع: أبي، عن سعد، عن ابن أبي الختام وابن عيسى، عن محمد بن سنان، عن إسماعيل بن حانبر، وكرام بن عمر، عن عبد الحميد بن أبي الديلم، عن أبي عبد الله عليه السلام قال: إن قابيل لما رأى النار قد قبلت قربان هابيل قال له إبليس: إن هابيل كان يعد تلك النار،

My father, from Sa’ad, from Ibn Abu Al Khattab and Ibn Isa, from Muhammad Bin Sinan, from Ismail Bin Jabir, and Karam Bin Amro, from Abdul Hameed Bin Abu Al Daylam,

‘From Abu Abdullah asws said: ‘When Qabeel la saw that the fire had accepted the offering of Habeel as, Iblees la said to him la, ‘Habeel as was worshipping that fire’.

فقال قابيل: لا أعبد النار التي عبدها هابيل، ولكن أحمد نارا أخرى، وأقرب قربانًا لها فقبل قرباني;

So Qabeel la said, ‘la will not worship the fire which Habeel as worshipped, but la shall worship another fire, and offer offerings to it, and my la offering would be accepted’.

فيبي بيوت النار فوق، ولم يكن له علم بره عزوجل، ولم يره منه ولده إلا عبادة النيران.

---

102 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 7 H 3
103 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 7 H 4
Then, he built houses of the fire (worship), and there did not happen to be for him any knowledge of His Lord Mighty and Majestic, and he did not inherit any children from it, except for the fire worshippers.

My father, from Sa’ad, from Ibn Isa, from Ibn Mahboub, from Ibn Al Numan, from Bureyd Al Ajaly, who said,

‘Abu Ja’far asws said: ‘But rather, Al-Wudd was named in opposition because Iblees la worked an image of Suwa’a upon different than the image of Wadd, so Al-Wadd was named in opposition’.

My father, from Sa’ad, from Ibn Isa, from Muhammad al Barqy, from Hamad Bin Isa, from Hareyz,

‘From Ja’far asws Bin Muhammad asws regarding the Words of Allah Mighty and Majestic: And they said, ‘Neither abandon your gods, nor abandon Wadd, nor Suwa’a, nor Yaouq and Nasra’ [71:23]. He asws said: ‘They were worshipping Allah Mighty and Majestic. Then they died, and their people were in uproar, and that was grievous upon them.

So, Iblees may Allah Curse him, came to them and said to them, ‘I shall take idols for you upon their images, so you could be looking at them and being cordial with them and worshipping Allah’. Then, he prepared idols for them upon their resemblances, and they were worshipping Allah Mighty and Majestic, and were looking towards those idols.

When the winter and the rains came upon them, they entered the idols into the houses, and they did not cease to worship Allah Mighty and Majestic, until that generation died off, and their children grew up, and they said, ‘Our fathers were worshipping these’, and they worshipped them from besides Allah Mighty and Majestic. That is in the Words of

104 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 7 H 5
105 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 7 H 6
Allah azwj Blessed and Exalted: ‘*Neither abandon your gods, nor abandon Wadd, nor Suwa’a, [71:23] – the Verse*’. 106

By the chain from Al Sadouq, from Ibn Al Mutawakkal, from Al Humeyri, from Ibn Isa, from Ibn Mahboub, from Al Ahoul, from Bureyd Bin Muawiya who said,

‘I heard Abu Ja’far asws saying in Masjid of the Prophet saww: ‘Iblees la the Accursed, he la was the first one to draw a picture upon a resemblance of Adam as in order to tempt the people with it, and stray them from worship of Allah azwj the Exalted.

And Wadd was a son of Qabeel la and Qabeel la had made him a caliph upon his la children, and upon the ones in their presence at the base of the mountain, revering him and make him prevail. When Wadd died, his brothers panicked as he had left behind upon them a son called Suwa’a.

But he did not sing the songs of his father from them, so Iblees la came to them in the image of an old man and said, ‘It has reached me what you have been hit with from the death of Wadd, your great one. Is it for agreeable for you if I la draw for you upon a resemblance of Wadd in image, you can be happy to it and be cordial with it?’ They said, ‘Do so’.

So, the wicked one deliberated to the material and melted it until it became like the water, the imaged for them an image resembling Wadd in his house. So, they were falling upon the image, revering it and placing their cheeks upon it and prostrating to it, and Suwa’a loved it that there should happen to be the reverence and the prostration to him (instead). He leapt upon the image of Wadd and picked it (with an axe) until he did not leave anything from it, and they (people) thought of killing Suwa’a.

---

106 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 7 H 7
فوعظهم وقال: أنا أقوم لكم لما كان يقوم به ود، وأنا ابنه، فإن قتلتوني لم يكن لكم رئيس، فمالوا إلى سواع بالطاعة والتعظيم.

He preached to them and said, ‘I am standing for you all with what Wadd had stood with, and I am his son, so if you were to kill me, there would not happen to be a chief for you all’. Then they inclined towards Suwa’a with the obedience and the reverence. Suwa’a did not remain (for long) and he died, and left behind a son called Yagous.

فجزعوا على سواع فأتاهم إبليس وقال: أنا الذي صورت لكم صورة ود، فهل لكم أن أجعل لكم مثال سواع على وجه لا يستطيع أحد أن يغيره؟ قالوا: فافعل،

They panicked upon Suwa’a, and Iblees came to them and said, ‘Ila the one who imaged the image of Wadd for you, so is it for you that I make for you a resemblance of Suwa’a upon an aspect no one would be able to change it?’ They said, ‘Do so’.

فعمد إلى عود فنجره ونصبه لهم في منزل سواع، وإنما جري ذلك العدو خلافاً، فإن إبليس عمل صورة سواع على خلاف صورة ود، قال: فسجدوا له وعظموه، وقالوا ليوهود: ما تأملن على هذا الصنم أن تكيدوا كما كاد أبوك مثل ود، ووضعوا على البيت حراساً وحجاباً.

So, he deliberated to wood and carved it and installed it for them in the house of Suwa’a, and we name that Al-Oud in opposition because Iblees worked an image of Suwa’a upon opposition of the image of Wadd. So, they prostrated to it and revered it, and they said to Yagous, ‘We do not trust you upon this idol that you might plot against it just as your father plotted against the resemblance of Wadd’, and they placed a siege and a barrier upon the house.

ثم كانوا يأتون الصنم في يوم واحد، ويعظمونه أشد ما كانوا يعظمون سواع، فلما رأى ذلك يغوش قتل الحراس والحجاب ليلاً، وجعل الصنم رميماً، فلما بلغهم ذلك أقبلوا ليقتلوه وتوارى منهم إلى أن طلقوه ورأسوه وعظموه ثم مات وخلف إبنا يقال له: يعوق.

Then they were coming to the idol during one day, and revering it as intensely as they would revere Suwa’a. When Yagous saw that, he killed the siege men and the guards at night and made the idol to be destroyed. When that reached them, they turned to kill him and went around to seek him to make him their chief, and revere him. Then he died and left behind a son called Yaouq.

فأتأهم إبليس فقال: قد بلغني موت يغوش، وأنا جاعل لكم مثاله في شئ لا يقدر أحد أن يغيره. قالوا: فافعل، فعمد الخبيث إله شيل إلى حجر أبيض فنجره بالحديد حتى صور لهم مثل يغوش أشد مما مضى، ونحو عليه بيتاً من حجر، وتباعوا أن لا يفتحوا باب ذلك البيت إلا في رأس كل سنة، وسميت البيعه يومئذ لانهم تباعوا وتعافوا عليه.

Iblees came to them and said, ‘It has reached me the death of Yagous, and Isws will make his resemblance for you in something no one would be able to change it’. They said, ‘Do so’. So, the wicked one deliberated to a white rock and sculpted it with the iron until he
imed a resemblance of Yagous for them. They revered it more intensely than in the past, and built a house upon it, from stones, and pledged that the house of that house will not be opened except in the beginning of every year, and the pledge was named in those day because they pledge and packed upon it.

That was grievous upon Yaouq, and he deliberated to a rod wrapped in clothes and threw it amid the confusion, then threw fired at it at night. The people came in the morning and the house had burnt down, and the idol, and the farm, and found the idol lying down. They panicked and thought of killing Yaouq, but he said to them, ‘If you kill your chief, your affairs would be spoilt’. They refrained. It was not long before Yaouq died and left a son called Nasr.

Iblees came to the and said, ‘It reached me the death of your great one, so shall make a resemblance of Yaouq for you all in something which will not wear off’. They said, ‘Do so’. So, he deliberated to the gold and ignited the fire upon it until it became like water, and worked a resemblance from clay upon the image of Yaouq, the poured the gold into it, then established for them in their monastery.

And that was grievous upon Nasr, and he was not able upon entering that monastery, so, he aligned with a small sect from his brothers worshipping Nasr, and the others were worshipping the diol until Nasr died, and the Prophet-hood of Idrees appeared. The state of the people reached him and they were worshipping a body upon a resemblance of Yaouq, and that Nasr had worshipped one besides Allah.

He travelled to them with ones with him until he encamped at the city of Nasr and they were in it, and he defeated them, and killed the ones who were killed, and fled the ones who fled. They dispersed in the city, and ordered with the idol to be carried and thrown into the sea. Every sect of them took an idol, and named it with their name.
فلم يزالوا بعد ذلك قرنا بعد قرن لا يعرفون إلا تلك الاسماء ثم ظهرت نبوة نوح عليه السلام فدعاهم إلى عبادة الله وحده، وترك ما كانوا يعبدون من الأصنام، فقال بعضهم: لا تذرن آلهتكم ولا تذرن ودا ولا سواعا ولا يغوث ويعوق ونسرا.

They did not cease after that, generation after generation not recognising except for those names. Then the Prophet-hood of Noahas appeared, and heas called them to the worship of Allahazwj Alone, and leave whatever from the idols they had been worshipping. Some of them said, ‘Neither abandon your gods, nor abandon Wadd, nor Suwa’a, nor Yagous and Yaouq and Nasra’ [71:23].

فقالوا لهما، لا تجوزا حتى تقربا كما يقرب كل من مر، فقال أحدهم: ما معني شيء من الأشياء، وأخذ أحدهما ذبابا فقربه، ولم يقرب الآخر، فقال: لا أقرب إلى غير الله عزوجل شيئا فقتلوه، فدخل الجنة، ودخل الآخر النار.

They said to them both, ‘You are not allowed to cross until you offer just as ever one who passes by, is offering’. One of them said, ‘There is nothing with me I can offer’, and one of them took a fly and offered it. And the other one did not offer (anything), and he said, ‘I will not offer anything to other than Allahazwj Mighty and Majestic’. They killed him and he entered the Paradise, and the other one entered the Fire.

فإن كنت ابن أبيك فإنك من أبناء عبادة الأصنام، فإنك ابن أبيك.

A man came to Abu Abdullahas and asked himasws about something, but heasws did not answer him. So, the man said to himasws, ‘If only youasws were a sonasws of yourasws fatherasws, but youasws are from the son of idol worshippers’.

---

107 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 7 H 8
108 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 7 H 9
مك: محمد بن يحيى، عن بعض أصحابه، عن العباس بن عامر، عن أحمد بن رزق الغمشاني، عن عبد الرحمن بن الاشل

Muhammad Bin Yahya, from one of his companions, from Al Abbas Bin Aamir, from Ahmad Bin Razaq Al Gamshany, from Abdul Rahman Bin Al Ashal, a slave of Al Anmat,

‘From Abu Abdullah asws having said: “The Quraysh used to apply upon the idols which were around the Kabah, the musk and the amber, and Yagous (an idol) was facing the Door (of the Kabah), and Yaqouq (an idol) was on the right of the Kabah, and Nasr (an idol) was from its left. And, whenever they entered, they would prostrate to Yagous, and were bowing.

Then they would turn around with their ornaments towards Yaqouq, then they would turn around with their ornaments towards Nasr. Then they were exclaiming Talbiyya, so were saying, ‘O Allahazwj! (The God) Here I am! Here I am! There is no associate for Youazwj, except for an associate who is for Youazwj, and Youazwj Own him, and whatever he owns’.

قال: فيبعث الله الذي أخضر له أربعة أجنحة، فلم يبق من ذلك المسك والعنبر شيئاً إلا أكله، وأنزل الله عزوجل: يا أيها الناس

He asws said: ‘So Allahazwj Sent a green fly which had four wings, and there did not remain anything from that musk and the amber except that it (the fly) consumed it. And, Allahazwj the Exalted Revealed: O you people! An example is Struck, therefore listen intently to it. Surely those you are calling upon from besides Allah will never (be able to) create a fly and

109 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 7 H 10
even if they were to gather for it; and if the fly were to snatch something, they will not (be able to) retrieve it from it. Weak is the seeker and the sought [22:73]”.  

Ali Bin Ibrahim said regarding His\textsuperscript{aww} Words: \textit{So, do you see one who takes his desires as a god, [45:23]:} ‘It was Revealed regarding Quraysh, and that is, the livelihood was constricted upon them, so they went out from Makkah and dispersed. And it was so that whenever a man from them saw a beautiful tree, or a beautiful rock, considered it a god and worshipped it; and they were offering bounties to it, and smearing it with the blood, and naming it Sa’ad the rock. And it was so that whenever a disease struck them regarding their camels and their sheep, they would come with it to the rock and smear the sheep and the camel with it.

A man from the Arabs came with a camel of his intending to wipe his camel with the rock and to be blessed upon it, but the camel fled and separated. So, the man said in prose, ‘I came to Sa’ad to gather our affairs, but Sa’ad dispersed us. So, what have we to do from Sa’ad, and what is Sa’ad except a sketched rock from the ground, neither guiding a straying one, nor a right path’.

And a man from the Arabs and a fox passed by and the fox urinated upon it, so he said in prose, ‘Is it a Lord the fox is urinating upon its head? He is disgraced, one the fox urinates upon”\textsuperscript{111} (P.s. – This is not a Hadeeth)

\textsuperscript{110} Bihar Al Anwaar – V 3, The book of Tawheed, Ch 7 H 11
\textsuperscript{111} Bihar Al Anwaar – V 3, The book of Tawheed, Ch 7 H 12
CHAPTER 8 – NEGATION OF THE SON AND THE FEMALE COMPANION

The Verses – (Surah) Al Nisa: O People of the Book! Do not exaggerate in your Religion, nor should you be speaking upon Allah except the Truth. But rather, the Messiah Isa Bin Maryam is a Rasool of Allah and His Word which He Cast to Maryam and a Spirit from Him. Therefore believe in Allah and His Rasool, and do not be saying, ‘Three (gods)’. Desist, it would be better for you. But rather, Allah is one God. Glorious is He (from) there being a son for Him. For Him is whatever is in the skies and whatever is in the earth; and Suffice with Allah as a Protector [4:171]

The Messiah never disdained that he happens to be a servant of Allah, nor do the Angels of Proximity [4:172]

(Surah) Al Ma’idah: They have committed Kufr, those who are saying, ‘Surely Allah, He is the Messiah Isa Bin Maryam’. Say, ‘So who can control anything from Allah if He Intends to Destroy the Messiah, son of Maryam and his mother, and the ones in the earth altogether? And for Allah is the Kingdom of the skies and the earth and whatever is between the two. He Creates whatever He so Desires to, and Allah is Able upon all things’ [5:17]

And the Jews and the Christians say, ‘We are the children of Allah and His Beloved ones’. Say, ‘So why does He Punish you for your sins? But you are mortals from the ones He Created. He Forgives the one He so Desires to and He Punishes the one He so Desires to, and for Allah is the Kingdom of the skies and the earth and whatever is between the two, and to Him is the destiny’ [5:18]
التوبة: وقالت اليهود عزير ابن الله وقالت النصارى المسيح ابن الله ذل
ك قولهم بأفواههم يضاهؤن قول الذي كفر من قبلهم. أن يؤفكون

And the Jews say: ‘Uzayr is the son of Allah’; and the Christians say: ‘The Messiah is the son of Allah’. These are the words of their mouths; they are imitating the words of those from before who committed Kufr. May Allah Fight them! How deluded they are [9:30]

اتخذوا أحبارهم ورهبانهم أربابا من دون الله والمسيح بن مريم وما امروا إلا ليعبدوا إلها واحدا لا إله إلا هو سبحانه عما يشركون

They are taking their Rabbis and their Monks as lords besides Allah, and (also) the Messiah son of Marium (as a Lord), and they were not Commanded except for worshipping One God. There is no god except Him. Glorious is He from what they are associating [9:31]

Keywords: taking Rabbis, taking Monks, associating with the Messiah, associating with the Prophet Muhammad (as a Lord), associating with Allah, worshiping One God

(Surah) Yunus: They are saying, ‘Allah has Taken a son (for Himself)’. Glory be to Him, He is the Needless. For him is whatever is in the skies and whatever is in the earth. Is there any authorisation with you for (saying) this? Are you saying upon Allah what you are not knowing? [10:68]

(Surah) Al Asra: Has then your Lord Distinguished you with the sons, and Taken daughters from the Angels? You are speaking a grievous word [17:40]

(Surah) Al Kahf: And warn those who are saying: ‘Allah has Taken a son’ [18:4] There is neither any knowledge of it for them nor their forefathers. Grievous words come from their mouths. Surely, they are only speaking a lie! [18:5]

(Surah) Maryam: It was not for Allah that He should Take a son; Glorious is He. Whenever He Decrees a matter, He says to it "Be," so it comes into being [19:35]

And the Exalted Said: And they are saying: ‘The Beneficent has Taken a son’ [19:88] You have come with an abominable thing [19:89]
The skies may almost be torn apart from it, and the earth be rent asundered, and the mountains fall down crumbling [19:90] That they are ascribing a son to be for the Beneficent [19:91]

And it is not befitting for the Beneficent that He should Take a son [19:92] Verily, everyone in the skies and the earth, but he would come to the Beneficent as a servant [19:93] He has Counted them and has Counted them with a numbering [19:94]

(Surah) Al Anbiyaa: And they are saying, ‘The Beneficent has Taken a son!’ Glorious is He! But, they (Prophets) are honoured servants [21:26] They do not precede Him in speech and they are only acting by His Command [21:27]

He Knows what is in front of them and what is behind them, and they will not be interceding except for the one He Approves of, and they are trembling from His fear [21:28]

And one from them who says, ‘I am a god besides Him’, so that one We will Recompense him with Hell. Like that do We Recompense the unjust one [21:29]

Then ask them: ‘Are there daughters for your Lord and for them are the sons?’ [37:149] Or did We Create the Angels as females and they are witnesses? [37:150]

Indeed! It is from their own falsehood they are saying, [37:151] ‘Allah has begotten, and they are lying’ [37:152] Did He Choose the daughter over the sons? [37:153]
What is the matter with you all? How are you judging? [37:154] Will you not then not heed? [37:155] Or is there a clear Authorisation for you? [37:156] Then come with your Book, if you are truthful [37:157]

And they are asserting a link between Him and the Jinn, and the Jinn do know that they would be presented (before their Lord) [37:158] Glory be to Allah from what they are ascribing [37:159] Except the sincere servants of Allah [37:160]

So, you and what you are worshipping [37:161] You cannot cause discord against Him [37:162] Except one who would be arriving to the Blazing Fire [37:163]

(Jibraeel said): ‘And there is none of us except for him is a known place [37:164] And indeed we are the ones arranged in rows [37:165] And indeed were the ones Glorifying’ [37:166]

(Surah) Al Zumar: If Allah Intended to take a son for Himself, He would have Chosen from what He has Created whoever He so Desires. Glory be to Him! He is Allah, the One, the Subduer [39:4]

(Surah) Al Zukhruf: And they are assigning to Him a part from His servant. The human being is clearly ungrateful [43:15] Or did He Take daughters from what He Created and Chose sons for you all (instead)? [43:16]

And when one of them is given glad tidings (of a daughter) with what he is striking a likeness for the Beneficent, his face becomes black and he is grieved [43:17] Or one who manufactures in ornaments (idols) while he is in contention, is without speech [43:18]

And they are making the Angels, those who are servants of the Beneficent, as daughters. Did they witness their creation? Their testimonies would be recorded and they would be Questioned [43:19]
And they say, ‘If the Beneficent had so Desired, we would not have worshipped them’. There is no knowledge of that with them. Surely, they are only guessing [43:20]

Or did We Give them a Book from before it, so they are adhering with it? [43:21] But they are saying, ‘We found our fathers upon a religion, and we are being rightly guided upon their footsteps’ [43:22]

And the Exalted Said: Say: ‘If there was a son for the Beneficent, then I would be the first of the worshippers’ [43:81] Glorious is the Lord of the skies and the earth, Lord of the Throne, from what they are ascribing [43:82]

(Surah) Al Toor: Or are the daughters for Him and the sons for you all? [52:39]

(Surah) Al Najam: Is the male for you and for him the female? [53:21] Then that is an unfair division [53:22]

Surely, those who are not believing in the Hereafter tend to name the Angels with female names [53:27]

And there is no knowledge for them of it. Surely, they are not following except the conjecture, and surely the conjecture does not avail anything from the Truth [53:28]

And that He - Exalted be the Majesty of our Lord - has neither taken a female companion, nor a son [72:3]
1 - فس: جعفر بن أحمد، عن عبد الله بن موسى، عن الحسن بن علي بن أبي حمزة، عن أبيه، عن أبي بصر، عن أبي عبد الله
عليه السلام قال: قلت: قوله تعالى: " وقالوا اتخذ الرحمن ولداً " قال: هذا حيث قالت قريش: إن لله ولداً، وإن الملائكة إناث، فقال الله تعالى رداً عليهم: " لقد جئتتم شيناً إذا " أي عظيماً

Ja’far Bin Ahmad, from Ubeydullah Bin Musa, from Al Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer,

‘From Abu Abdullahasws, he (the narrator) said, ‘I said, ‘Hisazwj Words of the Mighty and Majestic: And they are saying: The Beneficent has Taken a son’ [19:88]. Heasws said: ‘This is where the Quraysh said, ‘For Allahazwj Mighty and Majestic there is a son, and that the Angels are females’. So Allahazwj Blessed and Exalted Said in Rebuttal upon them: You have come with an abominable thing [19:89] – i.e., grievous.

The skies may almost be torn apart from it – meaning, from what they are saying and from what they are asserting with, and the earth be rent asundered, and the mountains fall down crumbling [19:90] – from what they are saying and from what they are asserting with That they are ascribing a son to be for the Beneficent [19:91].

So Allahazwj Blessed and Exalted Said: And it is not befitting for the Beneficent that He should Take a son [19:92] Verily, everyone in the skies and the earth, but he would come to the Beneficent as a servant [19:93] He has Counted them and has Counted them with a numbering [19:94] And every one of them would come to Him on the Day of Judgement individually [19:95] – one by one’’.112

2 - يد: ماجيلويه، عن عمه، عن البرقي، عن اليقطيني، عن سليمان بن رشيد، عن أبيه، عن المفضل قال: سمعت أبي عبد الله
عليه السلام يقول: الحمد لله الذي لم بلد فهو و لم ولد فيشارك.

Majaylawiya, from his uncle, from Al Barqy, from Al Yaqteeny, from Suleyman Bin Rusheyd, from his father, from Al Mufazzal who said,

‘I heard Abu Abdullahasws saying: The Praise is for Allahazwj Who did not beget so he would inherit, and was not begotten, so he would be an associate’’.113

3 - فس: قوله: قل إن كان للرحمن ولداً فانا أول العابدين، يعني أول الألفين له أن يكون له ولد.

112 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 8 H 1
113 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 8 H 2
His\textsuperscript{a} Words: \textit{Say: ‘If there was a son for the Beneficent, then I would be the first of the worshippers’ [43:81] – it means the first one to rub the nose to him, if there happened to be a son for him’}.\textsuperscript{114} (P.	extit{s.} – This is not a Hadeeth)

\textsuperscript{114} Bihar Al Anwaar – V 3, The book of Tawheed, Ch 8 H 3

The Verses – (Surah) Al Zumar: And they are not appreciating Allah with the appreciation that is due to Him [39:67]

From Mas’ada Bin Sadaqa,

‘From Ja’far Bin Muhammadasws, from hisasws fatherasws that a man said to Ami Al-Mominenasws, ‘Can youasws describe our Lordazwj that we can increase love for Himazwj, and by, the recognition?’

Heasws got unhappy and addressed the people and said, among what heasws said: ‘It is upon you, O servant of Allahazwj with that what the Quran has Described from Hisazwj Description, and the Rasoolsas sanctified you with regards to it, from recognising Himazwj, therefore be aspired with it and be illuminated with the light of its guidance, for rather, it is a Favour and Wisdom given out, so take what is give and become from the grateful ones.

And what the Satanth encumbers you to know, from what there isn’t an Obligation for you in the Book, nor in a Sunnah of the Rasoolasws, and the Imamsasws of Guidance of theirasws Ahadeeth, so all of its knowledge is to Allahazwj and the Magnificence of Allahazwj did not Ordain upon it.

And علم يا عبد الله أن الراسخين في العلم هم الذين أبلغنا الله عن الاقتحام على السد، الامتناع عن السد المضروبة دون العيوب، إقرأما جهل ما جهلوا تفسيره من العيب المخرب،
And know, O Abdullah that the ones immersed in the knowledge, they asws are those Allahazwj has Made to be needless from the storming upon the blocked varieties below the unseen, accepting the ignorance of what they asws are ignorant of its interpretation from the unseen, the veiled’.

They asws said: ‘We believe in it all as being from the Presence of our asws Lordazwj; and Allahazwj has Praised their acknowledgement of being with the frustration from attaining what cannot be encompassed with in knowledge, and Named theirasws leaving the depths regarding what the investigation was not encumbered upon them, about immersing into Hisazwj Essence’. 115

It is reported from Hisham –

‘An atheist asked Al-Sadiqasws, ‘Allahazwj the Exalted, what is Heazwj?’ He asws said: ‘Heazwj is a thing opposite to the things. Return to myasws words: ‘A thing’, up to that Heazwj is a thing with the reality of the thingness, apart from that Heazwj is neither a body, nor an image, nor be senses, nor touched, nor realised by the five sensory perception. The imaginations cannot realise Himazwj, nor can the times reduce Himazwj, nor can the periods change Himazwj’. 116

My father, from Al Humeyri, from Ibn Isa, from his father, from Ibn Abu Umeyr, from Muhammad Ibn Humran, from Abu Ubeyda Al Haza’a who said,

‘Abu Ja’farasws said: ‘O Ziyad! Beware of the deductions, for these inherit the doubt and confiscate the deeds, and reneges its owner, and perhaps the man would speak of a thing, he would not be Forgiven for it.

115 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 9 H 1
116 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 9 H 2
O Ziyad! In the past there have been people who had left the knowledge of what they had been allocated with, and sought the knowledge of what they had been stopped from, to the extent that the speech ended with them to Allah azwj Mighty and Majestic, and they were confused. The man would be called from his front, and he would answer from behind him, and he would be called from behind him, and he would answer from his front”. 117

Ibn Al Waleed, from Al Saffar, from Al Barqy, from his father, from Safwan Bin Yahya, from Abul Yasa’a, from Suleyman Bin Khalid who said,

‘Abu Abdullah asws said: ‘Beware of the thinking regarding Allah azwj, for the thinking regarding Allah azwj does not increase in anything except bewilderment. Allah azwj Mighty and Majestic cannot be realised by the sights, nor can He azwj be described by a measurement”. 118

Ibn Idrees, from his father, from Ibn Bandar, from Muhammad Bin Ali Al Kufy, from Muhammad Ibn Abdullah Al Khurasany,

‘A servant of Al-Reza asws said, ‘One of the atheists said to Abu Al-Hassan asws, ‘Can it be said for Allah azwj, that He azwj is a thing’. He asws said: ‘Yes, and He azwj has Named Himself azwj with that in His azwj, and He azwj Said: ‘Say: ‘Which thing is the greatest in testimony?’ Say: ‘Allah is a Witness between me and you [6:19]. So, He azwj is a thing, there isn’t anything like Him azwj’. 119

My father narrated to me, from Ibn Abu Umeyr, from Jameel,

‘From Abu Abdullah asws having said regarding His azwj Words: And surely to your Lord is the ending [53:42]: ‘When the speech (discussion) ends up to Allah azwj, so hold, and speak (only) regarding what is underneath the Throne, for there was a people who spoke regarding what was above the Throne, so their intellects were lost, to the extent that there was the man

117 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 9 H 3
118 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 9 H 4
119 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 9 H 5
who was called from in front of him, so he answered from his back, and he was called from his back, so he answered from his front”.

From Rabie, from one who mentioned it,

‘From Abu Ja’far\textsuperscript{asws} regarding the Words of Allah\textsuperscript{azwj}. And when you see those engaging in vanities regarding Our Signs, turn away from them until they are engaging in another discussion [6:68]. He\textsuperscript{asws} said: ‘From them (vanities) is the story-telling’.

My father, from Ali, from his father, from Al Abbas Bin Amro Al Faqeymi, from Hisham Ibn Al Hakam,

‘From Abu Abdullah\textsuperscript{asws} having said to the atheist, when he had asked him\textsuperscript{asws} about Allah\textsuperscript{azwj}, ‘What is He\textsuperscript{azwj}?’ He\textsuperscript{asws} said: ‘He\textsuperscript{azwj} is a thing opposite to the things. Return to my\textsuperscript{asws} word, ‘thing’ to prove the meaning, and He\textsuperscript{azwj} is a thing in reality of the thingness, apart from that He\textsuperscript{azwj} is neither a body nor an image’.

My father, from Sa’ad, from Al Barqy, from Muhammad Bin Isa, from one who mentioned it,

‘Raising it to Abu Ja’far\textsuperscript{asws} having been asked, ‘Is it allowed to say that Allah\textsuperscript{azwj} Mighty and Majestic is a ‘thing’?’ He\textsuperscript{asws} said: ‘Yes, exit him from the two limitations – a limit of the temporariness and the resemblance’.

Al Attar, from his father, from Sahl who said,
'I wrote to Abu Muhammad\textsuperscript{asws} in the year two hundred and fifty-five, ‘They have differed, O my Master\textsuperscript{asws}, our companions, regarding the Tawheed. From them is one who is saying, ‘He\textsuperscript{azwj} is a body’, and from them is one who is saying, ‘He\textsuperscript{azwj} is an image. So, if you\textsuperscript{asws} see fit, O my Master\textsuperscript{asws}, teach me from that what I can pause upon and not exceed it, for the pain is prolonged upon your\textsuperscript{asws} servant’.

فوقع بخطه - عليه السلام -: سألت عن التوحيد وهذا عنكم عارض، الله تعالى واحد، أحد، صمد، لم يلد، ولم يولد، ولم يكن له كفوا أحد. خالق وليس مخلوق,

So, he\textsuperscript{asws} signed in his\textsuperscript{asws} handwriting: ‘You asked about the Tawheed, and this is dispelled from you all. Allah\textsuperscript{azwj} the Exalted is One, First, Samad, does not beget, and is not begotten, and there does not happen to be anyone a match for Him\textsuperscript{azwj}. A Creator, and He\textsuperscript{azwj} isn’t with creation.

يشكل تبارك وتعالى ما يشاء من الأجسام وغير ذلك، ويصور ما يشاء، وليس بمصور، جل نشأة وتقدست أسماؤه، و تعالى عن أن يكون له شبه، هو لا غيره، ليس كمثله شيء، وهو السميع البصير.

He\textsuperscript{azwj}, Blessed and Exalted Created whatever He\textsuperscript{azwj} so Desires to from the bodies and other than that, and Images whatever He\textsuperscript{azwj} so Desires, and He\textsuperscript{azwj} isn’t an artist. Majestic is His\textsuperscript{azwj} Praise, and Holy are His\textsuperscript{azwj} Names, and Exalted from any resemblance happen to be for Him\textsuperscript{azwj}. He\textsuperscript{azwj} is not someone else. There isn’t anything like Him\textsuperscript{azwj}, and He\textsuperscript{azwj} is Seeing, Seeing”.

---

11 - سر: السياري قال: سمعت الرضا على السلام يقول: ليس العبادة كثرة الصوم والصلاة، إنما العبادة في التفكر في

Al Sayyari said,

‘I heard Al-Reza\textsuperscript{asws} saying: ‘The worship isn’t the frequency of the Fasts and the Salats. But rather, the worship is in thinking regarding (Attributes of) Allah\textsuperscript{azwj}’.

12 - يد: ابن الوليد، عن الصفار، عن ابن معروف، عن ابن أبي نجران، عن حماد بن عثمان، عن عبد الرحيم القصير قال:

Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ibn Abu Najran, from Hamad Bin Usman, from Abdul Raheem Al Qaseyr who said,

‘I wrote upon the hands of Abdul Malik Bin Ayn, to Abu Abdullah\textsuperscript{asws} with questions, among these was, ‘Inform me about Allah\textsuperscript{azwj} Mighty and Majestic. Can He\textsuperscript{azwj} be described as being with the Eman and with the drawing, for if you\textsuperscript{asws} see fit – may Allah\textsuperscript{azwj} Make me to be sacrificed for you\textsuperscript{asws} – you could write to me with the correct doctrine of the Tawheed’.

\begin{footnotes}
\footnote{124} Bihar Al Anwaar – V 3, The book of Tawheed, Ch 9 H 10
\footnote{125} Bihar Al Anwaar – V 3, The book of Tawheed, Ch 9 H 11
\end{footnotes}
He wrote upon the hands of Abdul Malik Bin Ayn, ‘May Allah have Mercy on you! You asked about the Tawheed and what has gone regarding the ones before you. Allah is Exalted, there isn’t anything like Him, and He is the Hearing, the Seeing. Exalted is Allah from what the describers are describing, and resembling Allah Blessed and Exalted with His creatures, the fabricators upon Allah.

And know, may Allah have Mercy on you, that the correct doctrine regarding the Tawheed is what the Quran descended with, from the Attributes of Allah Mighty and Majestic, therefore abstain from the imperfections, and the resemblances. So, neither negate nor resemble. He is Allah, the Affirmed, the Existing. Exalted is Allah from what the describers are describing, and do not exceed the Quran for you will stray after the explanation’.

Beware of the deducing, for it inherits the doubt, and confiscates the deed, and reneges its does, and perhaps he would speak with something, he would not be Forgiven for’.

And it is reported, ‘Speak regarding what is below the Throne, for a people spoke regarding Allah Mighty and Majestic, and they were bewildered’.
And it is reported from the Scholar asws, and he asws had been asked about something from the Attributes, so he asws said: ‘Do not exceed from what is in the Quran’.  

It is reported that it was recited in front of the Scholar asws, His azwj Words: Visions cannot comprehend Him, and He Comprehends the visions [6:103], so he asws said: ‘But rather, it means the insights of the hearts, and these are the imaginations, so He azwj Said: “The imaginations do not realise His azwj Qualitative State, and He azwj Realises every imagination”. And, as for the eyes of the mortals, you cannot grasp Him azwj, because He azwj cannot be limited, therefore do not describe. This is what we asws are upon, all of us asws’.  

Al Daqaq, from Al Asady, from Al Barmakky, from Al Husayn Bin Al Hassan, from Bakr Bin Salih, from Al Husayn Bin Saeed who said,  

‘Abu Ja’far asws the 2nd was asked, ‘Is it allowed to be said for Allah azwj, He azwj is a thing?’ He asws said: ‘Take Him azwj out from the two limits – limit of the temporariness and the resemblance’.  

Ibn Masrour, from Ibn Bata, from a number of his companions, from Al Yaqtiny who said,  

‘Abu Al-Hassan asws said to me: ‘What are you saying when it is said to you, ‘Inform me about Allah azwj Mighty and Majestic, is He azwj a thing or He azwj is not a thing?’  

He (the narrator) said, ‘I said to him asws, ‘It has been proved that Mighty and Majestic, His azwj Self is a thing where He azwj is Saying: Say: ‘Which thing is the greatest in testimony?’ Say: ‘Allah is a Witness between me and you [6:19]. So, I am saying, He azwj is a thing, not like the things, when there is a negation of the thingness about Him azwj, its invalidation and its negation’. He asws said to me: ‘You have spoken the truth, and are correct’.  

---

130 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 9 H 16  
131 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 9 H 17  
132 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 9 H 18
Then Al-Reza asws said: ‘For the people, regarding the Tawheed, there are three doctrines – negation, and His azwj resemblance, and proving without His azwj resemblance. The doctrine of the negation, is not allowed, and the doctrine of the resemblance is not allowed, because Allah azwj Blessed and Exalted is such that nothing resembles Himazwj, and the way in the third path is proving without His azwj resemblance’.

Ibn Al Waleed, from Al Saffar, from Al Barqy, from his father, from Al Nazar, from Yahya Al Halby, from Ibn Muskan, from Zurara who said,

I heard Abu Abdullah asws saying: ‘Allah azwj Blessed and Exalted is vacant from His azwj creations, and His azwj creation is vacant from Himazwj. And, every time a name of a thing occurs upon Himazwj, apart from Allah azwj Mighty and Majestic, then it is a created being, and Allah azwj is the Creator of all things. Blessed is the Oneazwj Who, there is nothing like Himazwj.

Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Al Husayn Bin Saeed, from Al Nazar, from Ibn Humeyd, raising it, said,

My father, from Safwan, and Ibn Abu Umeyr both together, from Abdul Rahman Bin Al Hajjaj, from Suleyman Bin Khalid who said,
‘Abu Abdullah asws said: ‘O Suleyman! Allah azwj is Saying: And surely to your Lord is the ending [53:42], so when the speech ends to Allah azwj, then refrain’.  

23 - سن: أبي، عن ابن أبي عمر، عن محمد بن يحيى، عن عبد الرحيم القصير قال: صلى الله عليه السلام عَنْ شَيْئٍ. من الصفة فقال: فرفع يديه إلى السماء ثم قال: تعالى الله الجبار، إنه من تعالى مالم هلك. يقولها مرتين.

My father, from Ibn Abu Umeyr, from Muhammad Bin Yahya, from Abdul Raheem Al Qaseyr who said,

‘I asked Abu Abdullah asws about something from the Attributes, so he asws raised his asws hands towards the sky, then said: ‘Exalted is Allah azwj, the Compeller. The one who practices transgression is destroyed’’.  

24 - سن: بعض أصحابنا، عن حسين بن مياح، من أبيه قال: سمعت أبا عبد الله عليه السلام يقول: من نظر في الله كيف هلك.

One of our companions, from Husayn Bin Miyah, from his father who said,

‘I heard Abu Abdullah asws saying: ‘One who considers regarding Allah azwj, ‘how’, he is destroyed’’.  


My father, from Ibn Abu Umeyr, from Abu Ayoub Bin Al Khazaz, from Muhammad Bin Muslim who said,

‘Abu Ja’far asws said: ‘O Muhammad! The people, the talking will not cease for them until they talk regarding Allah azwj. So when you hear that, then say, ‘There is no god except Allah azwj, the One Who, the thing isn’t like Him azwj”’.  


Ibn Fazal, from Sa’alba, from Al Hassan Al Sayqal, from Muhammad Bin Muslim,

‘From Abu Ja’far asws having said: ‘Speak regarding what is below the Throne, and do not speak regarding what is above the Throne, for a people spoke regarding Allah azwj and they were bewildered, until it was so that the man would be called from his front, and he would answer from his back”’.  

136 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 9 H 22
137 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 9 H 23
138 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 9 H 24
139 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 9 H 25
140 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 9 H 26
27 - سن: أبي، عن ابن أبي عمير، عن حفص أعني مازر، عن الفضل بن مخيم قال: سأل أبي أبا الحسن موسى بن جعفر عليه السلام عن شيء من الصفة، فقال: لا تجاوز عما في القرآن.

My father, from Ibn Abu Umeyr, from Hafs, brother of Marazam, from Al Fazal Bin Yahya who said,

‘Abu Al-Hassan Musa\textsuperscript{asws} Bin Ja‘far\textsuperscript{asws} was asked about something from the Attributes, so he\textsuperscript{asws} said: ‘Do not exceed from what is in the Quran’’.\textsuperscript{141}

28 - سن: أبو أيوب المدني، عن ابن أبي عمير، عن ابن بكير، عمن ذكره، عن أبي عبد الله عليه السلام قال: إن ملكا كان في مجلسه فتناول الرب تبارك وتعالى ففقد فما يدرى أين هو.

Abu Ayoub Al Madany, from Ibn Abu Umeyr, from Ibn Bakeyr, from the one who mentioned it,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘A king was in his gathering, and he discussed the Lord\textsuperscript{azwj} Blessed and Exalted, so he was lost and it was not known where he is’’.\textsuperscript{142}

29 - سن: محمد بن عيسى، عن ذكره رفعه قال: سئل أبو جعفر عليه السلام أيجوز أن يقال لله: أنه موجود؟ قال: نعم

نخرج من القلائد: حد الركاب وحد النشبة.

Abu Ja‘far\textsuperscript{asws} was asked, ‘Is it allow to say for Allah\textsuperscript{azwj} that He\textsuperscript{azwj} is present?’ He\textsuperscript{asws} said: ‘Yes, take Him\textsuperscript{azwj} out from limitations – a limit of the temporariness and a limit for the resemblance’’.\textsuperscript{143}

30 - م: لقد مر أمير المؤمنين عليه السلام على قوم من أخلاط المسلمين، ليس فيهم مهاجري ولا أنصاري، وهم قعود في بعض المساجد في أول يوم من شعبان، وإذا هم يخوضون في أمر القدر وغيره مما اختلف الناس فيه، قد ارتفعت أصواتهم واشتد فيهم

جداهم;

Amir Al-Momineen\textsuperscript{asws} passed by a people mingling with the Muslims; there wasn’t among them any Emigrant nor a Helper, and they were seated in one of the Masjids during the first day of Shaban. And when they were engaged in the matter of the free-will and other such matters from what the people had differed in, their voices were raised and their arguments intensified with regards to it.

وقف عليهم وسلم فردوا عليه ووسعوا له، وقاموا إليه يسألونه القعود إليه، فلم يخف بهم، ثم قال لهم – وناداهم –: يا معالِر المتكلمين أم تعلموا أن الله عباد قد أستحكم خشيته من غير عي ولا بكم؟

He\textsuperscript{asws} paused by them and greeted, and they returned (the greetings) upon him\textsuperscript{asws} and made space for him\textsuperscript{asws}, and they rose up to him\textsuperscript{asws} asking him\textsuperscript{asws} to be seated with them,
but he asws did not care of them. He asws said to them, and called them: ‘O group of speakers! Do you not know that there are servants of Allah azwj whose fear has silenced them, from without inability or muteness?

وأقسم هم الفصحاء البلغاء الآباء، العالمون بالله وأيامه ولكنهم إذا ذكروا عظمة الله انكسرت ألسنتهم، وانقطعت أفتقدهم، وطاشت عقولهم، وتاحت حلوهم، إعزازا لله وإعظاما وإجلالا.

And they, they are the verbalists, the eloquent, the intelligent ones, the knowers with Allah azwj and His azwj days. But they, when the Magnificence of Allah azwj is mentioned, their tongues get cut off, and their hearts are rent asunder, and their intellects bow down, and their wisdoms faded, in Honour of Allah azwj and Reverence and Majesty.

إذا أفاقوا من ذلك استبقوا إلى الله بالاعمال الزاكية يعدون أنفسهم مع الظالمين والخاطئين، وأهم براء من المقصرين والمفرطين.

So, when they wake up from that, they remain to Allah azwj with the pure deeds, counting themselves as being with the unjust ones and the sinners, and they disavowed from the reducers, and the fabricators.

ألا إنهم لا يرضون الله بالقليل، ولا يستكثرون الله الكثير، ولا يدلون عليه بالعمال، فهم إذا رأيتهم مهيمون مروعون، خائفون، مشغولون، وجلون، فلأين إنهم؟ يا معشر المبتدعين ألم تعلموا أن أعلم الناس بالضرر أسكتهم عنه، وأن أجهل الناس بالضرر أنطقهم فيه؟.

Indeed! They are not pleased with the little for Allah azwj, nor are they considering it a lot for Allah azwj, nor are they pointing upon Him azwj with the deeds. They, when you seem them would be as terrified, and appalled, fearful, awed. So, where are you, O group of innovators! Do you not know that the most knowledgeable of the people with the harm, is the most silent from it, and that the most ignorant of the people with the harm is the most talkative with regards to it?’ 144

144 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 9 H 30
Mighty and Majestic, and about other than that, for them to which of them is stronger in argument.

Hisham Bin Salim agreed that he would speak in the presence of Muhammad Bin Abu Umeyr, and Hisham Bin Al Hakam agreed that he would speak in the presence of Muhammad Bin Hisham. So, they both spoke and the gist of what transpired between the two and said, was:

"Abdullraham Bin Al Hajjaj said to Hisham Bin Al Hakam, ‘By Allahazwj! You have blasphemed with Allahazwj the Magnificent, and innovated regarding Himazwj. Woe be unto you! Your Lordazwj did not Decree that you resemble Himazwj with the speech except the stick you hit with’.

Ja’far Bin Muhammad Bin Hakeem said, ‘So, I wrote to Abu Al Hassan Musaasws relating it to himasws, their addressing and their speech, and asked himasws to teach them what the word is which is befitting that one can make a Religion of Allahazwj with it, from the Attributes of the Compellier.

Heasws answered in the presentation of hisasws letter: ‘asws understood, may Allahazwj have Mercy on you, and know, may Allahazwj have Mercy on you, that Allahazwj is more Majestic, and Loftier, and more Magnificent than for one to reach Hisazwj Essence. Therefore, describe Himazwj with what Heazwj has Described Himselfazwj with, and stop from what is besides that’.” 145

Ibn Al Waleed, from Al Saffar, from Al Yaqteeny, from Ibn Abu Najran who said,

---

Bihar Al Anwaar – V 3, The book of Tawheed, Ch 9 H 31
'I asked Abu Ja'far asws the 2nd about the Tawheed and I said, ‘Can I imagine Himazwj as a thing?’ Heasws said: ‘Yes, unimaginable, and without any limitations. So, whatever occurs upon your imagination of anything, Heazwj is its opposite. Nothing resembles Himazwj nor can the imaginations realise Himazwj. How can the imaginations realise Himazwj and Heazwj is opposite of what can be understood, and opposite what can be imaged in the imaginations? But rather, you imagine a thing unimaginable and not limitations’. 146

146 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 9 H 32
CHAPTER 10 – THE LEAST WHAT SUFFICES FROM THE RECOGNITION REGARDING THE TAWHEED, AND IT IS SO THAT ALLAHazwj CANNOT BE RECOGNISED EXCEPT BY IT

1 - بدء ن: ماجيلويه، عن علي بن إبراهيم، عن مختار بن محمد بن مختار الهمداني، عن الفتح بن يزيد الجرجاني، عن أبي الحسن عليه السلام قال: سألته عن أدنى المعرفة فقال: الاعتراف بأنه لا إله إلا الله وكونه شهيد، ولا تطهير له، وأنه قائم مثبت، موجود غير مفقود، وأنه ليس كمثله شيء.

Majaylawiya, from Ali Bin Ibrahim, from Mukhtar Bin Muhammad Bin Mukhtar al Hamdany, from Al Fatah Bin Yazeed Al Jarjany,

‘From Abu Al-Hassanasws. He (the narrator) said, ‘I asked himasws about the least of the recognition, so heasws said: ‘The acknowledgment that there is God apart from Himazwj, nor is there any resemblance for Himazwj, nor a peer for Himazwj, and Heazwj is Ancient (eternally) existing, present without bounds, and there isn’t anything like Himazwj’.  


Al Daqaq, from Muhammad Al Asady, from Al Barmakky, from Al Husayn Bin Al Hassan, from Bakr Bin Ziyad, from Abdul Aziz Bin Al Muhtady who said,

‘I asked Al-Rezaasws about the Tawheed, so heasws said: ‘Everyone who recites Say: ‘He, Allah, is One [112:1] (Surah Al Tawheed) and believes in it, so he has acknowledged the Tawheed’. I said, ‘How should he recite it’. Heasws said: ‘Just as the people recite it, and increase in it: ‘Like that is myasws Lordazwj, Like that is myasws Lordazwj, Like that is myasws Lordazwj’.  

Al Daqaq and Al Waraq both together, from Al Sowf, from Al Rawiyan, from Abdul Azeem Al Hasny who said,

3 - بدء ن: الدقاق والوراق معا، عن الصوفي، عن الروياني، عن عبد العزيز بن محمد بن علي بن موسى بن جعفر بن محمد بن علي بن الحسن بن علي بن أبي طالب عليهم السلام فلما بصر بي قال لي: مرحبا بك يا أبا القاسم أنت وليتنا حتفا.

‘I went over to my Master Alasws Bin Muhammadasws bin Aliasws Bin Musaasws Bin Ja’farasws Bin Muhammadasws Bin Aliasws Bin Al-Husaynasws Bin Aliasws Bin Abu Talibasws. So, when heasws saw me, said to me: ‘Welcome to you, O Abu Al Qasim! You are ourasws true friend’.

147 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 10 H 1
148 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 10 H 2
He (the narrator) said, ‘So I said to him asws, ‘O son asws of Rasool-Allah saww! I want to present my Religion to you asws, and if it was agreeable, I shall affirm it upon me until I meet Allah aswj Mighty and Majestic’. He asws said: ‘Give it, Abu Al-Qasim’.

I said, ‘I am saying that Allah aswj Blessed and Exalted, is One. There is nothing like Him aswj outside from the two limitations – limit of the temporariness and limit of the resemblance, and He aswj isn’t with a body, nor an image, nor a presentation, nor a substance, but He aswj Embodied the bodies, and Imaged the images, and Created the displays and the substances, and is the Lord aswj of all things, and its King, and its Sender, and its Initiator, and that Muhammad saww is His aswj servant and His aswj Rasool saww, and Seal of the Prophets asw, and there is no Prophet asw after him saww up to the Day of Judgment.

And I am saying that the Imam asws and the Caliph and one with the Command after him saww is Amir Al-Momineen Ali asws Bin Abu Talib asws, then Al-Hassan asws, then Al-Husayn asws, then Ali asws Bin Al-Husayn asws, then Muhammad asw Bin Ali asws, then Ja’far asw Bin Muhammad asws, then Musa asws Bin Ja’far asws, then Ali asws Bin Musa asws, then Muhammad asws Bin Ali asws, then you asws, O my Master asws.

He asws said: ‘And from after me asws, would be Al-Hassan asws, my asws son asws, but how would it be for the people with the Caliph from after him asw?’

He (the narrator) said, ‘I said, ‘And how would that be, O my Master asw?’ He asws said: ‘Because his asws person would not be seen, nor would his asws mention by name would be permissible until he asws comes out (from Occultation), and he asws fills the earth with equity and justice just as it had been filled with injustice and tyranny’.

He asws said: ‘And from after me asws, would be Al-Hassan asws, my asws son asws, but how would it be for the people with the Caliph from after him asw?’

He asws said: ‘And how would that be, O my Master asw?’ He asws said: ‘Because his asws person would not be seen, nor would his asws mention by name would be permissible until he asws comes out (from Occultation), and he asws fills the earth with equity and justice just as it had been filled with injustice and tyranny’.

He asws said: ‘And from after me asws, would be Al-Hassan asws, my asws son asws, but how would it be for the people with the Caliph from after him asw?’
He (the narrator) said, ‘I said, ‘I accept and I am saying that their\textsuperscript{asws} friend is a friend of Allah\textsuperscript{azwj}, and their\textsuperscript{asws} enemy is an enemy of Allah\textsuperscript{azwj}, and obedient to them\textsuperscript{asws} is obedience to Allah\textsuperscript{azwj}, and disobedience to them is disobedience to Allah\textsuperscript{azwj}.

وأقول: إن المعراج حق، والمسائلة في الفجر حق، وإن الجنة حق، والنار حق، والصراط حق، والميزان الحق، وإن الساعة آتية لا يبِّ" فيها وإن الله يبعث من في القبور،

And, I am saying that the ascension (Mi’raj) is true, and the questioning in the grave is true, and that the Paradise is true, and the Fire is true, and the Bridge is true, and the Scale is true, and that the Hour would come, there being no doubt in it, and that Allah\textsuperscript{azwj} would Resurrect the ones in the grave.

وأقول: إن الفرائض الواجبة بعد الولاية الصلاة، والزكاة، والصوم، والحج، والجهاد، والامر بالمعروف، والنهي عن المنكر.

And I am saying that the Ordinances are Obligatory after the Wilayah – the Salat, and the Zakat, and the Fast, and the Hajj, and the Zakat, and the Jihad, and the enjoining of the goodness, and the forbidding from the evil’.

فقال علي بن محمد عليه السلام: يا أبا القاسم هذا والله دين الله الذي ارتضاه لعباده، فاثبت عليه ثبتك بالله بالقول الثابت في الحياة الدنيا وفي الآخرة.

So, Ali\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} said: ‘O Abu Al-Qasim! By Allah\textsuperscript{azwj}, this is the Religion of Allah\textsuperscript{azwj} He\textsuperscript{azwj} is Pleased with for His\textsuperscript{azwj} servants, therefore be steadfast upon it. May Allah\textsuperscript{azwj} Affirm you with the Firm Word in the life of the world and in the Hereafter [14:27]’.

قال: معرفة الله حق معرفته. قال الاعرابي: وما معرفة الله حق معرفته ؟ قال: تعرفه بلا مثل ولا شبه ولا ند، وأنه واحد أحد ظاهر باتحهد آخر، لا كفو له ولا نظير، فذلك حق معرفته.

Majaylawiya, from his uncle, from Muhammad Bin Ali Al Qarshy, from Muhammad Bin Sinan, from Muhammad Bin Ya’la Al Kufy, from Juweybir, from Al Zahak, from Ibn Abbas who said,

‘A Bedouin came to the Prophet\textsuperscript{saww} and he said, ‘O Rasool-Allah\textsuperscript{saww}! Teach me from the oddities of the knowledge’. He\textsuperscript{saww} said: ‘And what did you do with the head of the knowledge until you are asking about its oddities?’ The man said, ‘And what is the head of the knowledge, O Rasool-Allah\textsuperscript{saww}?’

قال: معرفة الله حق معرفته. قال الاعرابي: وما معرفة الله حق معرفته ؟ قال: تعرفه بلا مثل ولا شبه ولا ند، وأنه واحد أحد ظاهر باطن أول آخر، لا كفو له ولا نظير، فذلك حق معرفته.

\footnote{Bihar Al Anwaar – V 3, The book of Tawheed, Ch 10 H 3}
He saww said: ‘Recognise Allah azwj as is right of His azwj recognition’. The Bedouin said, ‘And what is the recognition of Allah azwj, as is right of His azwj recognition?’ He saww said: ‘You recognise Him azwj as being without an example, nor a resemblance, nor an adversary, and He azwj is Alone, One, Apparent, Hidden, First, Last, there is no match for Him azwj nor a peer, so that is a right of His azwj recognition’. 150

My father and Ibn Al Waleed both together, from Muhammad Bin Attar, and Ahmad Bin Idrees both together, from Al Ash’ary, from one of our companions, from Muhammad Bin Ali Tahan, from Zahir Bin Hatim Bin Mahaqiya who said,

‘I wrote to the Doctor asws – meaning Abu Al-Hassan asws – What is that which is insufficient besides it, regarding the recognition of the Creator, Majestic is His azwj Majesty?’ He asws wrote: ‘There isn’t anything like Him azwj. He azwj does not cease to be Hearing, and Knowing, and Seeing, and He azwj is the Doer with whatever He azwj so Wants’. 151

Al Daqaq, from Al Kulayni, from Muhammad Bin Ismail, from Fazl Bin Zhazan, from Safwan Bin Yahya, from Mansour Bin Hazim who said,

‘I said to Abu Abdullah asws, ‘I debated a people and said to them, ‘Allah azwj is more Benevolent and more Majestic than that He azwj can be understood by His azwj creatures, but the servants are being understood with Allah azwj’. He asws said: ‘May Allah azwj have Mercy on you!’’. 152

My father, from Sa’ad, from Ibn Isa, from Ibn Abu Umeyr, from Muhammad Bin Humran, from Al Fazl Bin Al Sakan,

Ibn Al Waleed, from Al Saffar, from Al Barqy, from one of our companions, from Ali Bin Aqaba, raising it, said,

‘Amir Al-Momineen\textsuperscript{asws} was asked, ‘By what do you\textsuperscript{asws} recognise your\textsuperscript{asws} Lord\textsuperscript{azwj}? ’ So, he\textsuperscript{asws} said: ‘With what He\textsuperscript{azwj} Introduced Himself\textsuperscript{azwj} with to me\textsuperscript{asws}.

قِيلَ: وَكَيْفَ عَرَفَكَ نَفْسَهُ؟ فَقَالَ: لَا تَشْهِبْهُ صُورَةً، وَلَا يَحْسُ الْحَوَاسِ، وَلَا يَكَّسُ الْأَشْعُاسِ، قَرِيبَ فِي بَعْدِهِ، بَعِيدَ فِي قَرِيبِهِ، فَوْقَ كُلِّ شَيْءٍ لَا يَقُولُ مَنْ فَوْقَهُ، أَمَامَ كُلِّ شَيْءٍ لَا يَبَّالُ لِهِ، أَمَامَ، دَاخُلَ فِي الْإِلَهَاءِ لَا كُشُّيُّ فِي شَيْءٍ دَاخِلِ، وَخَارِجَ مِنَ الْإِلَهَاءِ لَا كُشُّيُّ مِنْ شَيْءٍ خَارِجٍ.

It was said, ‘And how did He\textsuperscript{azwj} Introduce Himself\textsuperscript{azwj} to you\textsuperscript{asws}? ’ He\textsuperscript{asws} said: ‘Not to resemble Him\textsuperscript{azwj} as an image, nor feel with the senses, nor compare with the people, near in His\textsuperscript{azwj} Remoteness, and remote in His\textsuperscript{azwj} Nearness, above all things, nor can a thing be said to be above Him\textsuperscript{azwj}, in front of all things, nor can it be said to Him\textsuperscript{azwj}, ‘Front’, inside the things not like a thing entered inside a thing, and outside from the things, not like a thing from a thing outside. Glorious is the One\textsuperscript{azwj} Who is like this, and no one else is like this, but things are originated’\textsuperscript{154}.

\textsuperscript{154} Bihar Al Anwaar – V 3, The book of Tawheed, Ch 10 H 8
CHAPTER 11 – THE UPRIGHT RELIGION, AND THE NATURE,
AND DYEING OF ALLAHazwj, AND THE INTRODUCTION
DURING THE COVENANT

The Verses – (Surah) Al Baqarah: A Dyeing of Allah; and who is better than Allah in dyeing?
And we are worshipping to Him [2:138]

(Surah) Al Roum: Then set your face for the upright Religion - the nature of Allah which He
has Natured the people upon. There is no replacement to Allah's creation. That is the
Religion of the Custodian, but most people do not know [30:30]

My father, from Ali, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Zurara who said,

'I asked Abu Ja'farazwj about the Words of Allahazwj Mighty and Majestic: Being upright for
Allah, not associating anything with Him [22:31]. So, I said, 'What is the uprightness?'
Heazwj said: 'It is the nature'. 155

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Jamhour, from Ja'far Bin Bashir,
from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Ja'farazwj regarding Hisazwj Words: Then set your face for the upright Religion
[30:30]. Heazwj said: 'The Wilayah'. 156

155 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 11 H 1
156 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 11 H 2
‘From Ali Ibn Musa Al-Reza asws, from his asws father asws, from his asws grandfather asws Muhammad asws Bin Ali asws Bin Al-Husayn asws regarding His asws Words: the nature of Allah which He has Nared the people upon. [30:30]. He asws said: ‘It is, ‘There is no god except Allah, aswj, Muhammad asws is Rasool asww of Allah, aswj, Ali asws is Emir of the Momineen’, up to here is the Tawheed’. 157

My father, from Sa’ad, from Ibn Isa, from Muhammad Bin Sinan, from Al’a Bin Al Fazeyl,

‘From Abu Abdullah asws, he (the narrator) said, ‘I asked him asws about the Words of Allah aswj Mighty and Majestic: the nature of Allah which He has Nared the people upon. [30:30]. He asws said: ‘The Tawheed’. 158

Ibn Al Waieed, from Al Saffar, from Ibn Hashim, from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Abu Abdullah asws, he (the narrator) said, ‘I said, the nature of Allah which He has Nared the people upon. [30:30]. He asws said: ‘The Tawheed’’. 159

By the chain from Ibn Hashim, and Ibn Yazeed, both together, from Ibn Fazal, from Ibn Bakeyr, from Zurara,

‘From Abu Abdullah asws regarding the Words of Allah aswj Mighty and Majestic: the nature of Allah which He has Nared the people upon. [30:30]. He asws said: ‘Nared them upon the Tawheed’. 160

Ibn Al Mutawakkal, from Ali Bin Ibrahim, from Al Yaqteeny, from Yunus, from Abdullah Bin Sinan,

157 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 11 H 3
158 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 11 H 4
159 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 11 H 5
160 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 11 H 6
'From Abu Abdullah asws, he (the narrator) said, 'I asked him asws about the Words of Allah azwj mighty and Majestic: the nature of Allah which He has Natured the people upon. [30:30]. What is that nature?' He asws said: 'It is Al-Islam. Allah azwj Natured them when He azwj took their Covenant upon the Tawheed and He azwj Said: ‘Am I not your Lord?’ [7:172], and among them was the Momin and the Kafir’.161

My father, from Sa’ad, from Ahmad and Abdullah, two sons of Muhammad Bin Isa, from Ibn Mahboub, from Ibn Ra’ib, from Zurara who said,

'I asked Abu Abdullah asws about the Words of Allah azwj Mighty and Majestic: the nature of Allah which He has Natured the people upon. [30:30]. He asws said: ‘He azwj Natured them all upon the Tawheed’.162

My father, from Sa’ad, from Ahmad Bin Muhammad, from his father, from Ibn Al Mugheira, from Ibn Muskan, from Zurara who said,

'I said to Abu Ja’far asws, ‘May Allah azwj Keep you asws well! The Words of Allah azwj Mighty and Majestic in His azwj Book: the nature of Allah which He has Natured the people upon. [30:30].’ He asws said: ‘Natured them upon the Tawheed during the Covenant upon His azwj recognition that He azwj is their Lord azwj. I said, ‘And they addressed Him azwj?’

[:قال: فظاظا آرأس ثم قال: لولا ذلك لم يعلموا من رحم ولا من رازقهم.]

He (the narrator) said, ‘He asws lowered his asws head, then said: ‘Had it not been that, they would not have known who their Lord azwj is, nor who sustains them’.”164

---

161 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 11 H 7
162 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 11 H 8
163 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 11 H 9
164 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 11 H 9
11 - Abi, from Sa‘ad, from Ibn Hashim, and Ibn Abu Al Khattab, and Ibn Yazeed, altogether from Ibn Abu Umeyr, from Ibn Azina, from Zurara, 

‘From Abu Ja‘far

My father, from Ibn Abu Umeyr, from Ibn Azina, from Zurara, 

Zurara said, ‘And I asked him about the Words of Allah: And when your Lord Seized from the Children of Adam, their offspring from their foreheads – the Verse. He said: ‘Extracted from the forehead of Adam, his offspring up to the Day of Judgment, and they came out like the particles. So, He Made them recognise, and Showed them His Making, and had it not been that, no one would recognise his Lord’. 

And he said: ‘Rasool-Allah said: ‘Every new-born is born upon the nature – meaning upon the recognition that Allah Mighty and Majestic Created him, and that is in His Words: And if you were to ask them: ‘Who Created the skies and the earth?’ They would be saying, ‘Allah’. ‘

12 - Sen: Abi, from Ibn Abu Umeyr, from Ibn Azina, from Zurara who said, 

‘I asked Abu Ja‘far about the Words of Allah: Being upright for Allah, not associating anything with Him, ‘What is the uprightness?’ He said: ‘It is the nature which the people are natured upon. Allah Natured the creatures upon recognising Hi’. 

---

164 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 11 H 10
165 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 11 H 11
166 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 11 H 12

My father, from Ali Bin Al Numan, from Ibn Muskan, from Zurara who said,

‘I asked Abu Ja’far asws about the Words of Allah azwj Mighty and Majestic: the nature of Allah which He has Nutured the people upon. [30:30]. He asws said: ‘Natured them upon recognising Him azwj that He azwj is their Lord azwj, and had it not been that, they would not have known – when asked – who is their Lord azwj and who is their Sustainer’.

14 - سن: المحسن بن أحمد، عن أبان الاحمر، عن أبي جعفر الاحول، عن محمد بن مسلم، عن أبي جعفر عليه السلام قال

My father, from Al Mohsin Bin Ahmad, from Aban Al Ahmar, from Abu Ja’far Al Ahowl, from Muhammad Bin Muslim,

‘From Abu Ja’far asws having said: ‘The firmest Handhold of Allah azwj, is the Tawheed, and the Dyeing [2:138], is Al-Islam’.

15 - مع: أبي، عن سعد، عن أحمد بن محمد، عن أبيه، عن فضالة، عن أبان، عن أبي عبد الله عليه السلام في قول الله عزوجل: " صبغة الله ومن أحسن من الله صبغة " قال: هي الإسلام.

My father, from Sa’ad, from Ahmad Bin Muhammad, from his father, from Fazalat, from Aban,

‘From Abu Abdullah asws regarding the Words of Allah azwj Mighty and Majestic: A Dyeing of Allah; and who is better than Allah in dyeing? [2:138]. He asws said: ‘It is Al-Islam’.


Ibn Fazal, from Ibn Bakeyr, from Zurara who said,

‘I asked Abu Abdullah asws about the Words of Allah azwj: And when your Lord Seized from the Children of Adam, their offspring from their foreheads and Made them testify against their own selves: “Am I not your Lord?” They said, ‘Yes, we testify’. [7:172]. He asws said: ‘The recognition was affirmed in their hearts, and they forgot the pausing, and they will be remembering it one day, and had it not been that, no one would know who is his Creator, nor who Sustains him’.

167 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 11 H 13
168 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 11 H 14
169 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 11 H 15
170 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 11 H 16
‘From Abu Abdullah\textsuperscript{asws} regarding the Words of Allah\textsuperscript{azwj}: And when your Lord Seized from the Children of Adam, their offspring from their foreheads and Made them testify against their own selves: “Am I not your Lord?” They said, ‘Yes, we testify’. [7:172]. He\textsuperscript{asws} said: ‘Yes. For Allah is the argument upon the entirety of His\textsuperscript{azwj} creatures. He\textsuperscript{azwj} Seized them on the day He\textsuperscript{azwj} Took the Covenant like this’ – and he\textsuperscript{asws} grabbed his\textsuperscript{asws} hand\textsuperscript{171}.

From the book Al Qazy of Al Qazwiny, from Haroun Bin Musa Al Tal’akbary, from Muhammad Bin Sahl, from Al Humeyri, from Ibn Yazeed, from Ali Bin Hasaan, from Abdul Rahman Bin Kaseer,

‘From Abu Abdullah\textsuperscript{asws} regarding the Words of Allah\textsuperscript{azwj} Mighty and Majestic: the nature of Allah which He has Nutured the people upon. [30:30]. He\textsuperscript{asws} said: ‘It is the Tawheed, and that Muhammad\textsuperscript{asws} is a Rasool\textsuperscript{asws} of Allah\textsuperscript{azwj}, and that Ali\textsuperscript{asws} is Emir of the Momineen’\textsuperscript{172}.

From Zurara, from Abu Ja’far and Humran,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘The Dyeing [2:138], is Al-Islam’\textsuperscript{173}.

From Abdul Rahman Bin Kaseer,

‘From Abu Abdullah\textsuperscript{asws} regarding the Words of Allah\textsuperscript{azwj}: A Dyeing of Allah; and who is better than Allah in dyeing? [2:138]. He\textsuperscript{asws} said: ‘The Dyeing, is recognition of Amir Al-Momineen\textsuperscript{asws} with the Wilayah during the Covenant’\textsuperscript{174}.

\textsuperscript{171} Bihar Al Anwaar – V 3, The book of Tawheed, Ch 11 H 17
\textsuperscript{172} Bihar Al Anwaar – V 3, The book of Tawheed, Ch 11 H 18
\textsuperscript{173} Bihar Al Anwaar – V 3, The book of Tawheed, Ch 11 H 19
\textsuperscript{174} Bihar Al Anwaar – V 3, The book of Tawheed, Ch 11 H 20
From Al Waleed,

‘From Abu Abdullah asws having said: ‘The uprightness, it is Al-Islam’’.175

The Prophet saww said: ‘Every new-born is born upon the nature, until his parents make him a Jew and a Christian’.176

*  

175 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 11 H 21
176 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 11 H 22
CHAPTER 12 – PROOF OF HIS\textsuperscript{azwj} ANCIENTNESS, THE EXALTED, AND ABSTENTION OF THE DECLINE BEING UPON HIM\textsuperscript{azwj}

Ibn Al Mutawakkal, from Al Sa’ad Al Abady, from Al Barqy, from Al Bazanty, from Abu Al Hassan Al Mowsaly,

‘From Abu Abdullah Al-Sadiq\textsuperscript{asws} having said: ‘A monk from the monks came to Amir Al-Momineen\textsuperscript{asws}, and he said, ‘O Amir Al-Momineen\textsuperscript{asws}! (From) when was the existence of your\textsuperscript{asws} Lord\textsuperscript{azwj}?’


He\textsuperscript{asws} said to him: ‘May your mother be bereaved of you! And when did He\textsuperscript{azwj} not exist until it could be said, ‘When He\textsuperscript{azwj} was? My\textsuperscript{asws} Lord\textsuperscript{azwj} existed the ‘before’ without there being a ‘before’, and He\textsuperscript{azwj} will be existing after the ‘after’, without there being an after; and there is neither a peak nor an end-point to His\textsuperscript{azwj} Peak. The peaks are cut-off from Him\textsuperscript{azwj}, so He\textsuperscript{azwj} is the end-point of all peaks’.

By an unbroken chain with an increase to his words. He said, ‘O Amir Al-Momineen\textsuperscript{asws}! So, are you\textsuperscript{asws} a Prophet\textsuperscript{as}? He\textsuperscript{asws} said: ‘Woe be unto you\textsuperscript{asws}! But rather, I\textsuperscript{asws} am a servant from the servants of Muhammad\textsuperscript{saww}, 177

Ibn Al Mutawakkal, from Ali, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Muhammad Bin Hakeem, from Maymoun Al Ban who said,

‘I heard Abu Abdullah\textsuperscript{asws} – and he\textsuperscript{asws} had been asked about the Words of the Mighty and Majestic: He is the First and the Last [57:3], so he\textsuperscript{asws} said: “The First – There was no first before Him\textsuperscript{azwj}, nor did any beginning precede Him\textsuperscript{azwj}. And the Last – There is no

\begin{footnotesize}
177 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 12 H 1
\end{footnotesize}
annihilation for Him$^\text{azwj}$ like the qualities of the created things, but He$^\text{azwj}$ is Eternal, First, Last. He$^\text{azwj}$ has always Been and will always Be, without any beginning or an end. Changes do not occur to Him$^\text{azwj}$, nor does He$^\text{azwj}$ Change from one state to another. He$^\text{azwj}$ is the Creator of all things”.$^{178}$

Nafau Bin Al-Azraq asked Abu Ja’far$^\text{asws}$, saying, ‘Inform me about Allah$^\text{azwj}$ Mighty and Majestic, when was (the beginning of) His$^\text{azwj}$ existence?’ He$^\text{asws}$ said to him: ‘Woe be unto you! You tell me$^\text{asws}$, when He$^\text{azwj}$ did not exist, until I$^\text{asws}$ tell you when He$^\text{azwj}$ (began to) exist. Glorious is He$^\text{azwj}$ Who did not decline nor will be declining, individual, Samad, neither Took a female companion, nor a son’.$^{179}$

My father, from Sa’ad, from Muhammad Bin Al Husayn, from Muhammad Bin Sinan, from Is’haq Bin Hars, from Abu Baseer who said,

‘Abu Abdullah$^\text{asws}$ brought out a wooden bowl and took out a paper from it, and in it was: Glorious is the One Who, there is no god apart from Him$^\text{azwj}$, the Ancient, the Initiator Who there is no beginning for Him$^\text{azwj}$, the perpetual Who there is no termination for Him$^\text{azwj}$, the Living Who will not be dying, the Creator of what is seen and what is not see, the Knower of all things without being taught. That is Allah$^\text{azwj}$ Who, there is no associate for Him$^\text{azwj}$’.$^{180}$

Ibn Al Mutawakkal, from Muhammad Al Attar, from Muhammad Bin Ahmad, from Abdullah Bin Muhammad, from Ali Bin Mahziyar who said,

‘Abu Ja’far$^\text{asws}$ wrote to a man with his$^\text{asws}$ own handwriting – and I read it – a supplication he$^\text{asws}$ wrote with saying: ‘O One$^\text{azwj}$ Who was before all things, then He$^\text{azwj}$ Created all things, then He$^\text{azwj}$ would remain and all things would perish! And, O One$^\text{azwj}$ Who, there isn’t in the lofty skies, nor in the low firmaments, nor above these, nor between these, nor under these, any god being worshipped apart from Him$^\text{azwj}$’.$^{181}$

---

$^{178}$ Bihar Al Anwaar – V 3, The book of Tawheed, Ch 12 H 2
$^{179}$ Bihar Al Anwaar – V 3, The book of Tawheed, Ch 12 H 3
$^{180}$ Bihar Al Anwaar – V 3, The book of Tawheed, Ch 12 H 4
$^{181}$ Bihar Al Anwaar – V 3, The book of Tawheed, Ch 12 H 5
A Jew came to Ali (asws) Bin Abu Talib (asws) and he said, ‘O Amir Al-Momineen (asws)! When was (the beginning of) the existence of our Lord (azwj)?’

He (the narrator) said, ‘Ali (asws) said to him: ‘But rather, it is said, ‘when did it exist’ for a thing which did not exist before and then it existed, and our Lord, He (azwj) is existing without pre-existence, He (azwj) was existing without a ‘how’ existing, He (azwj) was eternal without there being an eternity, and without a ‘how’ existing. Blessed and Exalted, there is no ‘before’ for Him (azwj), He (azwj) was before the ‘before’ without there being a ‘before’, and without a peak or an ending peak, nor a peak to a peak. The peaks are cut off from Him (azwj), for He (azwj) is the peak of every peak”. 182

From Abu Abdullah (asws) having said: ‘Ra’s Al-Jalout said to the Jews, ‘The Muslims are claiming that Ali (asws) is from the most debating of the people and their most knowledgeable. Come with us to him, so I may ask him (asws) about issues he (asws) would err regarding these’.

Fتأتاه فقال: يا أمير المؤمنين إنما يقال: متى كان لشيء لم يكن فكان، هو كائن بلا كينونة كائن، كان بلا كيف يكون، كان لم يزل بلا لم يزل وبلا كيف يكون تبارك وتعالى ليس له قبل هو قبل القبل بلا قبل ولا غاية ولا منتهى غاية ولا غاية إليها.

7 - يدي: ابن المتوك، عن محمد العطار، عن سهل، عن عمرو بن عثمان، عن محمد بن يحيى الخزاز، عن محمد بن سماعة، عن أبي عبد الله (asws) قال: قال رأس الجالوت لليهود: إن المسلمين يزعمون أن عليا من أجدل الناس وأعلمهم، اذهبوا بنا إليه لعلي أسأله عن مسألة اخطئه فيها.

Ibn Al Mutawakkal, from Muhammad Al Attar, from Sahl, from Amro Bin Usman, from Muhammad Bin Yahya Al Khazaz, from Muhammad Bin Sama’at,

So, he came to him (asws) and said, ‘O Amir Al-Momineen (asws)! I want to ask you (asws) about certain issues’. He (asws) said: ‘Ask about whatever you so like to’. He said, ‘O Amir Al-Momineen (asws) (From) when was the existence of our Lord (azwj)?’ He (asws) said: ‘O Jew! But rather, it would be said, ‘When did he exist’, for one who did not exist, then he existed. He (azwj) is existing without pre-existence, existence without ‘how’. 182

Bihar Al Anwaar – V 3, The book of Tawheed, Ch 12 H 6
O Jew! How can a ‘before’ happen to be for Him and is before the ‘before’? Without a peak nor an end-point, nor a peak having a peak to it. The peaks are cut-off from Him, for is a peak of all peaks.

(The Jew said), ‘I testify that your Religion is the Truth, and that whatever opposes it is false’.

---

183 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 12 H 7

الآيات: الانعام 91 والحج 74 والزمر 67: ما قدروا الله حق قدره

The Verses – (Surahs) Al Anaam V 91, and Al Hajj V 74, and Al Zumar V 67: And they are not appreciating Allah with the appreciation He is Rightful of [6:91]

(Surah) Al Shura: There isn’t anything like Him, and He is the Hearing, the Seeing [42:11]


Muhammad Bin Ahmad Bin Shazan Al Qummy, from his father, from Muhammad Bin Al Hassan, from Sa’ad, from Muhammad Bin Isa, from Ali Bin Bilal, from Muhammad Bin Bashir Al Dahn, from Muhammad Bin Sama’at who said,

‘One of our companions asked Al-Sadiq asws saying to him asws ‘Inform me, which of the deeds is the most superior?’ He asws said: ‘You Tawheed to your Lord azwj’. He said, ‘The most grieves of the sins?’ He asws said: ‘Your (giving a) resemblance to your Creator’.


Ali Bin Al Husayn, from Haroun Bin Musa, from Muhammad Bin Hamam, from Al Humeyri, from Umar Bin Ali Al Abdy, from Dawood Bin Kaseer Al Raqy, from Yunus Bin Zabyan who said,

184 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 13 H 1
'I went to Al-Sadiq Ja’far Bin Muhammad, and I said, ‘O son of Rasool-Allah! I went to (imam) Malik and his companions and I heard one of them saying that there is a face for Allah like the faces, and one of them was saying there are two hands for Him, and they were arguing for that by the Words of Allah Blessed and Exalted: Created by My Hands? Were you arrogant [38:75], and one of them was saying He is like a youth from the ones of thirty years! So, what is there with you regarding this, O son of Rasool-Allah?'

He (the narrator) said, ‘And he had been reclining, so sat up straight and said: ‘O Allah Pardon him! Pardon him!’ Then he said: ‘O Yunus! One who claims that there is a face for Allah like the faces of the people, so he has associated, and one who claims that there are limbs for Allah like the limbs of the creatures, so he is a Kafir with Allah, therefore you should not accept his testimony, nor eat his slaughter.'
who adores Him\textsuperscript{azwj} with other than these attributes, then Allah\textsuperscript{azwj} is Disavowed from him, and we\textsuperscript{asws} disavow from him\textsuperscript{a}.\textsuperscript{185}

\textbf{3 -} محمد بن محمد بن عاصم، عن الكليني، عن علان، عن محمد بن الفرج الرخجي قال: كنت إلى أبي الحسن علي بن محمد عليه السلام أسألنا عمما قال هشام بن الحكم في الجسم، وهشام بن سالم في الصورة. فكتب عليه السلام: دع عناك حيرة الخيران واستعذ بالله من الشيطان، ليس القول ما قال الهشامان.

Muhammad Bin Muhammad Bin Aasim, from Al Kulayni, from Alaan, from Muhammad Bin Al Faraj Al Rakhjy who said,

‘I wrote to Abu Al-Hassan Ali\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} about what Hisham Bin Al-Hakam said regarding the body, and Hisham Bin Salim regarding the image. He\textsuperscript{asws} wrote: ‘Leave from you the confusion of the confused ones, and seek Refuge with Allah\textsuperscript{azwj} from the Satan\textsuperscript{lab}. The word isn’t what the two Hishams are saying’\textsuperscript{186}.

\textbf{4 -} عن الصادق عليه السلام أنه قال لهشام: إن الله تعالى لا يشبه شيئا ولا يشبهه شئ، وكل ما وقع في الوهم فهو بخلافه.

Al-Sadiq\textsuperscript{asws} said to Hisham: ‘

\textit{Allah\textsuperscript{azwj} the Exalted, nothing resembles Him\textsuperscript{azwj} nor does He\textsuperscript{azwj} resemble anything, and all what occurs in the imagination, so He\textsuperscript{azwj} is opposite to it}’.\textsuperscript{187}

\textbf{5 -} وروى عنه أيضا أنه قال: سبحانه من لا يعلم أحد كيف هو إلا هو، ليس كمثله شئ، وهو السميع البصير، لا يحد ولا يحس، ولا يدركه الابصار، ولا يحيط به شئ، ولا هو جسم ولا صورة ولا بذي تخطيط ولا تحديد.

And it is reported from him\textsuperscript{asws} as well having said: ‘

\textit{Glorious is the One\textsuperscript{azwj} Whom no one knows how He\textsuperscript{azwj} is except He\textsuperscript{azwj}. There isn’t anything like Him, and He is the Hearing, the Seeing [42:11]. He\textsuperscript{azwj} can neither be limited nor sensed, nor can the sights realise Him\textsuperscript{azwj}, nor can anything encompass Him\textsuperscript{azwj}, neither is He\textsuperscript{azwj} a body, nor an image, nor with an illustration nor limitation}’\textsuperscript{v}.\textsuperscript{188}

\textbf{6 -} شيم: عن جابر الجعيبي قال: قال محمد بن علي عليه السلام: يا جابر ما أعظم فرية أهل الشام على الله، يبرعون أن الله يبارك وتعالى حيث صعد إلى السماء ووضع قدمه على صخرة بيت المقدس، ولقد وضع عبد من عباد الله قدمه على حجر فأمرنا الله ببارك وتعالى أن نتخذها مصلى.

From Jabir Al Jufy who said, ‘

‘Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws} said: ‘

\textit{O Jabir! How grievous is the libel of the people of Syria upon Allah\textsuperscript{azwj}! They are claiming that Allah\textsuperscript{azwj} Blessed and Exalted, when He\textsuperscript{azwj} ascended to the sky, placed His\textsuperscript{azwj} foot upon the rock of Bayt Al-Maqdis, and a servant from the servants of Allah\textsuperscript{azwj} had placed his foot upon a rock, therefore Allah\textsuperscript{azwj} the Blessed and Exalted Commanded us to take is as a praying place.}

\textsuperscript{185} Bihar Al Anwaar – V 3, The book of Tawheed, Ch 13 H 2
\textsuperscript{186} Bihar Al Anwaar – V 3, The book of Tawheed, Ch 13 H 3
\textsuperscript{187} Bihar Al Anwaar – V 3, The book of Tawheed, Ch 13 H 4
\textsuperscript{188} Bihar Al Anwaar – V 3, The book of Tawheed, Ch 13 H 5
O Jabir! Allah azwj Blessed and Exalted, there is no peer for Him azwj nor a resemblance. Exalted is He azwj from the descriptions of the describers, and more Majestic than imaginations of the imaginers, and veiled from the eyes of the beholders, and He azwj does not decline along with the decliners, nor does He azwj go with the goers. There is nothing like Him azwj and He azwj is the Hearing, the Knowing’’. 189

From Hisham Al Mashraqy, from Abu Al Hassan Al Khurasany who said,

‘Allah azwj is as He azwj has Described Himself azwj – One, Samad, Light’. Then he said, ‘But His azwj Hands are Extended’. I said to him, ‘Is there for Him azwj, two hands like this? – and I gestures by my hands to his hand. He said, ‘If it had been like that, he would be a creature’.190 (P.s. – This is not a Hadeeth).

Among the questions of the atheist by a report of Hisham, from Al-Sadiq asws, ‘He azwj is neither a body, nor an image, nor be felt, nor probed, nor realised by the five senses, nor do the imaginations realise Him azwj, nor do the times reduce Him azwj, nor do the ages change Him azwj’. 191

Al-Reza asws said: ‘The Prophet saws said: ‘Allah asws, Majestic is His asws Majesty Said: ‘He has not believed in Me aswj, the one who interprets My aswj Speech by his opinion, and he has not recognised Me aswj, one who resembles Me aswj with My aswj creation, nor is he upon My aswj Religion, one who utilises the analogy in My aswj Religion’’. 192
Ibn Al Mutawakkal, from Ali, from his father, from Saqar Bin Dalaf who said,

'I asked Abu Al-Hassan Al-asws Bin Muhammad-asws about the Tawheed, and I said to him-asws, ‘I am saying the words of Hisham Bin Al-Hakam’. So, he-asws got angered, then said: ‘What is to you all and the words of Hisham? He isn’t from us-asws, one who claims that Allah-aswj is a body, and we-asws are disavowed from him in the world and the Hereafter! O Ibn Dalaf! The body is an innovation, and Allah-aswj Innovated it and Embodied it’.

Ali Bin Muhammad, from Muhammad Bin Ahmad, from Ibn Yazeed, from Al Husayn Bin Baha’r, from Yunus Bin Baha’man who said,

‘Yunus said to me, ‘Write to Abu Al-Hassan-asws asking him-asws about Adam-as, was there something in him-as from the Essence of Allah-aswj?’ So, I wrote to him-asws, and he-asws answered: ‘This question is an issue of a man upon other than the Sunnah’. I said (it) to Yunus, and he said, ‘Do not tell that to our companions for they would be disavowing from you’. I said to Yunus, ‘Disavowing from me or from you?’.

Tahir Bin Isa, from Ja’far Bin Ahmad, from Al Shujaie, from Ibn Yazeed, from Al Husayn Bin Bashar, from Al Washa, from Yunus Bin Baha’man who said, ‘Yunus Bin Abdul Rahman said,

‘I wrote to Abu Al-Hassan Al-Reza-asws asking him-asws about Adam-as, ‘Was there anything in him-as from the essence of the Lord-aswj?’ He-asws wrote to answer my letter: “The owner of this question isn’t upon anything from the Sunnah, (he is) an atheist’.

Ibn Al Waleed, from Al Saffar, from Ibn Ma’rouf, from Ali Bin Mahziyar who said,

‘I wrote to Abu Ja’far-asws the 2nd, ‘May I be sacrificed for you-asws! Can I pray salat behind one who is saying with the body (being for Allah-aswj), and one saying with the words of Yunus –

193 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 13 H 10
194 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 13 H 11
195 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 13 H 12
meaning Ibn Abdul Rahman? He asws wrote: ‘Do not pray Salat behind them, nor give them from the Zakat, and disavow from them. Allahazwj is Disavowed from them’.

Ibn Al Waleed, from Al Saffar, from Al Barqy, from Abu Hashim Al Ja’fary who said,

‘I heard Ali asws Bin Musa Al-Reza asws saying: ‘My asws Godazwj! Yourazwj Power appeared and its embodiment did not appear, so they didn’t know Youazwj, and by it they appreciated Youazwj and the Determination upon other than what they described Youazwj as, and asws am disavowed, O myasws Godazwj, from those with the resemblances seeking Youazwj. There isn’t anything like Youazwj.

Myasws Godazwj! And they will never realise Youazwj, and the apparent of what is with them from Yourazwj Bounties, and in Yourazwj creation, would point them upon Youazwj, had they recognised Youazwj.

O myasws Godazwj! They had an option to attain Youazwj, but they equated Youazwj with Yourazwj creatures. So, from then, they did not recognise Youazwj and took one of Yourazwj Signs as a Lord, and by that they described Youazwj. Youazwj Exalted myasws Lordazwj from what the resemblers are evaluating Youazwj with’.

The report has come that Ali Bin Al-Husayn asws was in the Masjid of Rasool-Allah saww one day, when he asws heard a people resembling Allahazwj with Hisazwj creatures. So, he asws was alarmed to that and he asws got up to it and went until he asws came to the grave of Rasool-Allah saww and paused at it, and raised his asws voice whispering to Hisazwj Lordazwj, and he asws said in his asws whispering to Himazwj: ‘My asws Godazwj! Your asws Power appeared and its
The embodiment did not appear, so they did not know You\textsuperscript{azwj} and evaluated You\textsuperscript{azwj} with the Determination upon other than what You\textsuperscript{azwj} are with, by resembling You\textsuperscript{azwj}.

Ibn Al Mutawakkal, from Ali Bin Ibrahim, from Al Saqar Bin Dalaf, from Yasar Al Khadim who said,

‘I heard Abu Al-Hassan Ali\textsuperscript{asws} Bin Musa Al-Reza\textsuperscript{asws} saying: ‘Whoever resembles Allah\textsuperscript{azwj} with His\textsuperscript{azwj} creatures, so he is a Polytheist, and one who links to Him\textsuperscript{azwj} what he has been Forbidden from, so he is a Kafir’.’

Al Daqaq, from Al Kulayni, from Alaan, from Sahl, from Ibrahim Bin Muhammad Al Hamdany who said,

‘I wrote to the man\textsuperscript{asws} – meaning Abu Al-Hassan\textsuperscript{asws} that from the ones before us from ones in your\textsuperscript{asws} Wilayah are differing regarding the Tawheed. From them is one who is saying, body, and from them is one who is saying, image’. He\textsuperscript{asws} wrote in his\textsuperscript{asws} handwriting: ‘Glorious is the One\textsuperscript{azwj} Who can neither be limited nor described. There isn’t anything like Him\textsuperscript{azwj}, and He\textsuperscript{azwj} is the Hearing, the Knowing’, or said: ‘Seeing’.

Al Famy – in Masjid Al Kufa – from Muhammad al Humeyri, from his father, from Ibrahim Ibn Hashim, from Ali Bin Ma’bad, from Al Husayn Bin Khalid,

‘From Abu Al-Hassan Ali\textsuperscript{asws} Bin Musa Al-Reza\textsuperscript{asws}, he (the narrator) said, ‘I said to him\textsuperscript{asws}, ‘O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{as}! The people are linking to the word with the resemblance, and the Compulsion due to what is reported from the Ahadeeth regarding that, from your\textsuperscript{asws} forefathers\textsuperscript{asws}, the Imams\textsuperscript{as}.

He\textsuperscript{asws} said: ‘O Ibn Khalid! Tell me\textsuperscript{asws} about the Ahadeeth which are being reported from my\textsuperscript{asws} forefathers\textsuperscript{as}, the Imams\textsuperscript{as}, regarding the resemblance and the Compulsion, are

---

198 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 13 H 15
199 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 13 H 16
200 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 13 H 17
they more or the Ahadeeth which are reported from the Prophet saww regarding that?’ I said, ‘But, what is being reported from the Prophet saww are more with regards to that’.

قال فليقولوا: إن رسول الله صلى الله عليه وسلم كان يقول في التشبيه والجبر إذا. فقلت له: إنهم يقولون: إن رسول الله صلى الله عليه وسلم لم يقل من ذلك شيئا وإنما روي عليه. قال: فليقولوا في آبائي الائمة عليهم السلام: إنهم لم يقولوا من ذلك شيئا وإنما روي عليه.

He asws said: ‘So, let them say that Rasool-Allah saww was saying regarding the resemblance and the Compulsion then’. I said to him asws, ‘They are saying that Rasool-Allah saww did not say anything from that, and rather it is being reported upon him saww’. He asws said: ‘So, let them be saying regarding my asws forefathers, the Imams asws, that they asws did not say anything from that, and rather it is being reported upon them’.

ثم قال عليه السلام: من قال بالتشبيه والجبر فهو كافر مشرك، ونحن منه برآء في الدنيا والآخرة. يا ابن خالد إنما وضع الاخبار عنا في التشبيه والجبر العلامة الذين صغروا عظمة الله تعالى.

Then he asws said: ‘One who says with the resemblance and the Compulsion, he is a Kafir, and we asws are disavowed from him in the world and the Hereafter. O Ibn Khalid! But rather, the Ahadeeth are placed from us asws regarding the resemblance and the Compulsion by the exaggerators, those who are belittling the Magnificence of Allah asw the Exalted.

فمن أحبهن فقد أبغضنا، ومن أبغضهن فقد أحبنا، ومن اشتهي من عادان، ومن عاداهم فقد شادنا، ومن وصلهم فقد فطر، ومن قطعهم فقد وصلنا، ومن جفاهم فقد برنا، ومن أكرهم فقد أكرمنا.

The one who loves them, so he has hated us asws, and one who hates them, so he has loved us asws, and one who befriends them so he has been inimical to us asws, and one who is inimical to them so he has befriended us asws, and one who helps them so he has cut us asws off, and one who cuts them off has helped us asws, and one who is disloyal to them so he has been loyal to us asws, and one who is loyal with them so he has been disloyal to us asws, one who honours them so he has dishonoured us asws, and one who dishonours them has honoured us asws,

ومن قبلكم فقد شادنا، ومن زعمكم فقد ردينا، ومن أحسن إليكم فقد أحسنت إلينا، ومن أساء إليكم فقد أسوأ إلينا، ومن خاطبكم فقد حرمنا، ومن حرمنا فقد أعطانا.

and one who accepts them so he has repelled us asws, and one who repels them so he has accepted us asws, and one who is good to them so he has been evil to us asws, and one who is evil to them so he has been good to us asws, and one who ratifies them so he has belied us asws, and one who belies them so he has ratified us asws, and one who gives them so he has deprives us asws, and one who deprives them so he has given us asws.

يا ابن خالد من كان من شيعتنا فلا يتحذن منهم وليا ولا نصيرا.
O Ibn Khalid! One who was from our\textsuperscript{asws} Shias, he should not take from them, neither a friend nor a helper'.\textsuperscript{201}

19 - ج: الحسن بن عبد الرحمن الحماني قال: قلت لأبي إبراهيم عليه السلام: إن هشام بن الحكم زعم أن الله تعالى جسم أن لا يقال إلا بما تعلقه حساسا. ليس كمثله شيء، عالما مصبع بصير، قادر متكلم ناطق، والكلام والقدرة والعلم يجري من أحد ليس منها مخلوقا.

Al Hassan Bin Abdul Rahman Al Hamany who said,

I said to Abu Ibrahim\textsuperscript{asws}, ‘Hisham Bin Al-Hakam claims that Allah\textsuperscript{azwj} the Exalted has a body. There isn’t anything like Him\textsuperscript{azwj}. A Knowing, Hearing, Seeing, Able, Speaker, Talker, and the Speech and the power, and the Knowledge flow one flow, there isn’t a creation from these’.

فقال: قاتله الله مما علم أن الجسم محدود والكلام غير المتكلم؟ معع الله وأباؤا إلى الله من هذا القول، لا جسم ولا صورة ولا تحديد، وكل شيء سواء مخلوق، وإنما تكون الإشبع بإرادته ومشيئته من غير كلام ولا تردد في نفسه ولا نقط بلسان.

He\textsuperscript{asws} said: ‘May Allah\textsuperscript{azwj} Curse him! Does he not know that the body is limited and the speech is other than the speaker? Allah\textsuperscript{azwj} Forbid, and I\textsuperscript{asws} disavow to Allah\textsuperscript{azwj} from this word. There is neither a body, nor an image, nor limitations, and all things besides Him\textsuperscript{azwj} are creations, and rather the things come into existence by His\textsuperscript{azwj} Intention and His\textsuperscript{azwj} Desire from without a speech, nor any hesitation in a self, nor anything spoken by a tongue’.\textsuperscript{202}

20 - ج: عن يعقوب بن جعفر، عن أبي إبراهيم عليه السلام أنه قال: لا أقول: إنه قائم فازيله عن مكان، ولا أحده به مكان يكون فيه، ولا أحده أن يتحرك في شيء من الأركان والجوارح، ولا أحده أن يفوه شفقة، ولكن كما قال عزوجل: إنما أمره إذا أراد شيئا أن يقول له كن فيكون، بمشيئته من غير تردد في نفسه، صمدا فردا لم يحتج إلى شريك يدبر له ملكه، ولا يفتح له أبواب علمه.

From Yaqoub Bin Ja'far,

‘From Abu Ibrahim\textsuperscript{asws} (7th Imam\textsuperscript{asws}) having said: I\textsuperscript{asws} am not saying He\textsuperscript{azwj} is standing, so I\textsuperscript{asws} remove Him\textsuperscript{azwj} from a place, nor do I\textsuperscript{asws} limit Him\textsuperscript{azwj} with a place to be existing in, nor do I\textsuperscript{asws} limit Him\textsuperscript{azwj} that He\textsuperscript{azwj} moved in something from the elements and the body parts, nor do I\textsuperscript{asws} limit Him\textsuperscript{azwj} by a letter splitting a mouth, but He\textsuperscript{azwj} is just as the Mighty and Majestic Said: But rather, He Commands it, whenever He Intends a thing, Saying to it: “Be”, so it comes into being [36:82], from His\textsuperscript{azwj} Desire without any hesitation in a self. He\textsuperscript{azwj} is Samad, Individual, not needey to an associate to manage His\textsuperscript{azwj} Kingdom for Him\textsuperscript{azwj}, no open for Him\textsuperscript{azwj} a door of His\textsuperscript{azwj} Knowledge’.\textsuperscript{203}
21 - فس: محمد بن أبي عبد الله، عن محمد بن إسماعيل، عن علي بن الاباس، عن جعفر بن محمد، عن الحسن بن إسيد، عن
يعقوب بن جعفر قال: سمعت موسى بن جعفر صلوات الله عليه يقول: إن الله تبارك وتعالى أراه أبناً على عبده محمد صلِّ الله عليه
وآله أنه لا إله إلا هو الحي الفقير، ويسبيله للآب المحمدي الرحمان الرحيم العزيز الجبار العلي العظيم،

Muhammad Bin Abu Abdullah, from Muhammad Bin Ismail, from Ali Bin Al Abbas, from Ja’far Bin Muhammad, from Al Hassan Bin Aseyd, from Yaqoub Bin Ja’far who said,

‘I heard Musa asws Bin Ja’far asws saying: ‘Allah azwj Blessed and Exalted Revealed unto His azwj servant Muhammad saww that, there is no god except He azwj, the Living, the Eternal, and He azwj is Named by these Names, the Beneficent, the Merciful, the Mighty, the Compeller, the Exalted, the Magnificent.

عُفِّنَت هنالك عقولهم، واستخفت حلومهم، فضربوا له الأمثال، وجعلوا له أندادا، وشبهوه بالامثال، ومثلوه أشباها، وجعلوه يزول

So, over there, their intellects were stupefied, and their forbearances were lightened, and they struck examples for Him azwj, and Made rivals for Him azwj, and resembled Him azwj by the examples, and they exampled Him azwj by resemblances, and Made Him azwj as being declining and transforming. They strayed in a deep ocean, not knowing what its depth it nor realising the magnitude of its distance’.

104


Ibn Isa, from Al Bazanty who said,

‘I said to him asws, ‘May I be sacrificed for you asws! They (people) are saying regarding the Attributes’, so he asws said to me – and he asws was initiating: ‘Rasool-Allah saww, when there was an ascension with him saww, Jibraeel as paused him saww at a pausing stop, none had trodden it at all. The Prophet saww went ahead and Allah azwj Showed him saww a Light of His azwj Magnificence what he saww loved, and stopped him saww upon resembling Him azwj, so he saww said: ‘Glory be to Allah azwj! Leave that from opening upon you a grievous matter from it’.

205

23 - ي: المفسر بإسناده إلى أبي محمد العسكري، عن أبيه، عن جده عليهم السلام قال: قام رجل إلى الرضا عليه السلام قال:

Al-Mufassir, by his chain going up to Abu Muhammad Al-Askari asws, from his asws father asws, from his asws grandfather asws having said: ‘A man stood up to Al Reza saww and said to him asws, ‘O son asws of Rasool-Allah saww! Describe you asws Lord azwj to us, for our hearts have differed upon us’.

204 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 13 H 21
205 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 13 H 22
Al-Reza asws said: ‘It is so that one who described his Lord aswj by the analogy will not cease to be in confusion all his life, inclining away from the Manifesto, deaf in the abominations, straying from the way, speaker of non-pleasant things. Recognise Him aswj with what He aswj has Introduced Himself aswj with from without a report, and describe Him aswj with what He aswj Described Himself aswj from without an image.

He aswj cannot be realised by the senses, nor compared with the people, recognised without a resemblance, and nearby in His aswj remoteness not by a co-ordinate, nor can He aswj be exampled by His aswj creatures, nor does He aswj exceed in His aswj Judgment.

The people are submissive to What He aswj Knows, and He aswj Knows what is veiled in the esoteric from His aswj past Book, not doing anything against what is known from them, nor are their intending someone else, for He aswj near without being attached, and remote without being detached. His aswj reality cannot be represented by an example, and He aswj is United and cannot divided into parts, He aswj is recognised by the Signs and proven by the Flags (Imams aswfs). There is no God apart from Him aswj, the Great, the Lofty’.

Then he asws said – after another speech he asws spoke with: ‘My asws father asws, from his asws father asws, from his asws grandfather asws, from his asws father asws, from Rasool-Allah saww having said: ‘Allah aswj cannot be recognised from being resembled with His aswj creatures, nor can He aswj be described with justice by one who links to Him aswj the sins of His aswj creatures’’. 206

It is reported from Amir Al-Momineen aswfs that a man said to him asws, ‘Where is the worshipped One aswj?’ He asws said: ‘It cannot be said to Him aswj, ‘Where’, because He aswj is

206 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 13 H 23
‘where’ of the ‘where-ness’, and it cannot be said for Himazwj, ‘how, because Heazwj ‘how’ of ‘how-ness’, and it cannot be said for Himazwj, ‘What is Heazwj’, because Heazwj Created the quidity. Glorious is Heazwj from the great straying of the strife in the stream of the waves of Hisazwj Magnificence, and the re-great of the ones of understanding at the mention of the eternalism, and confusion of the intellects in the spheres of Hisazwj Kingdom’.

And it is reported from himasws as well that heasws said: ‘Iasws am saying, if you make a resemblance with the Lordazwj Who, there is no example for Himazwj, or resemble Himazwj from Hisazwj creatures, or cast the imaginations upon Himazwj, or utilise the thoughts regarding Himazwj, and strike the examples for Himazwj, or label Himazwj with labels of the creatures, for the one who does that, is Fire (of Hell)’.

And Allahazwj, Heazwj is the Exalted, wherever is sought, would be found. And the Praise for Allahazwj Who existed before they existed, an existence the description of which is not found. But, Heazwj was eternally pre-existing, Hisazwj existence is not from non-existence, Majestic is Hisazwj Praise. But the things existed before their existence just as they came into existence. Heazwj Knew what was and what would be coming into being, when nothing had come into being, and Heazwj did not Speak with regards to it, so it existed when it had not existed (before)”.

207 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 13 H 24
208 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 13 H 25
209 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 13 H 26
يناية: الدقاق، عن الأسدي، عن محمد بن جعفر البغدادي، عن سهل، عن أبي الحسن علي بن محمد عليه السلام أنه
قال: إني ناهت أوهام المتوهمين وقصر طرف الطارفين وتلاشت أوصاف الواصفين، واضحّلت أفواه المبطلين عن الدرك
لعجب شانك، أو الوقوع بالبلوغ إلى علوك،

Al Daqaq, from Al Asady, from Muhammad Bin Ja’far Al Baghdady, from Sahl,

‘From Abu Al-Hassan Ali Bin Muhammad having said: ‘My God! The imaginations of the imaginers have strayed, and the extremes of the extremities are deficient, and the descriptions of the describers have faded away, and the words of the invalidators have disappeared from the realisations due to the wondrous nature of Your Glory, or the falling short of the accomplishment to Your Loftiness.

You are the One Who has no ending, and the eyes do not fall upon You by a gesture nor does can a phrase. Far be it! The, far be it, O First, O Alone, O Individual! You are Majestic in the Loftiness without the arrogance, and Raised from behind every trough and peak by the Grandeur of the Pride’.”

بئ: ابن المتوكل، عن السعد آبادي، عن البرقي، عن داود بن القاسم قال: سمعت علي بن موسى الرضا عليه السلام
يقول: من شبه الله بخلقه فهو مشرك، ومن وصفه بالمكان فهو كافر، ومن نسب إليه ما نهى عنه فهو كاذب.

Ibn Al Mutawakkal, from Al Sa’ad Al Abady, from Al Barqy, from Dawood Bin Al Qasim who said,

‘I heard Ali Bin Musa Al-Reza saying: ‘One who resembles Allah with His creatures, he is a Polytheist, and one who described Him with the place, he is a Kafir, and one who links to Him what is Forbidden from Him, he is a liar’.

ثم تلا هذه الآية: “ إنما يفتري الكذب الذين لا يؤمنون بآيات الله واولئك هم الكاذبون’’.

Then he recited this Verse: *But rather, the lie is fabricated by those who do not believe in the Signs (Imams) of Allah, and these, they are the liars [16:105]*”.

بئ: الفامي، عن محمد الحميرى، عن أبيه، عن ابن عيسى، عن أبيه، عن ابن أبي عمير، عن غير واحد، عن أبي عبد الله
عليه السلام قال: من شبه الله بخلقه فهو مشرك، ومن نسب إليه ما نهى عنه فهو كاذب.

Al Famy, from Muhammad al Humeyri, from his father, from Ibn Isa, from his father, from Ibn Abu Umeyr, from someone else,

210 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 13 H 27
211 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 13 H 28
‘From Abu Abdullah asws having said: ‘One who resembles Allah azwj with His azwj creatures, he is a Polytheist, and one who denies His azwj Power, he is a Kafir’. 212

Al Famy, from Muhammad Al Humeyri, from his father, from Ibn Isa, from Muhammad Al Barqy, from Ibn Abu Umeyr, from Al Mufazzal Bin Umar,

‘From Abu Abdullah asws having said: ‘One who resembles Allah azwj with His azwj creatures, he is a Polytheist. Allah azwj Blessed and Exalted, nothing resembles Him azwj nor does He azwj resemble anything, and all what occurs in the imagination, He azwj is opposite to it’. 213

Ibn Al Waleed, from Muhammad Al Attar, from Ibn Aban, from Ibn Awramat, from Ibrahim Ibn Al Hakam Bin Zaheer, from Abdullah Bin Juweyn Al Abady,

‘From Abu Abdullah asws, he asws was saying: ‘The Praise is for Allah azwj Who can neither be felt, nor probed, nor touched, nor realised by the five senses, nor the imagination occur upon Him azwj nor can the tongue describe Him azwj; and everything the senses sense, or the hands touch, so it is a creation. The Praise is for Allah azwj Who existed when there did not exist anything apart from Him azwj, and the coming into being of the things were just as they existed, and He azwj Knows what existed and what was going to exist’. 214

Al Hamdany, from Ali, from his father, from Al Qasim, from his grandfather, from Yaqoub Ibn Ja’far who said,

‘I heard Abu Ibrahim Musa asws Bin Ja’far asws – and he asws was speaking to a monk from the Christians, saying to him in one of what he asws debated him: ‘Allah azwj Blessed and Exalted is more Majestic and more Magnificent than to be limited by having a hand, or a leg, or movement, or stillness, or described as being tall, or short, or reached by the imaginations, or the intellects grasping His azwj Attributes.

212 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 13 H 29
213 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 13 H 30
214 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 13 H 31
And I sent down His [Almighty] Preaching, and His [Almighty] Promise, and His [Almighty] Appointment, (issuing a) Command without having any lips nor a tongue. But, as whatever He [Almighty] so Desires, He [Almighty] Says: “Be!” It comes into being as goodly as He [Almighty] had Wanted in the Tablet.”

I described to Abu Al-Hassan [asws], the words of Hisham Al-Jawaliqy and what he is saying regarding the young fit (Allah [azwj]), and I described to him [asws] the words of Hisham Bin Al-Hakam. He [asws] said: ‘Allah [azwj] Mighty and Majestic, nothing resembles Him [azwj]’.

I wrote to Abu Al-Hassan [asws], asking him [asws] about the body, and the image. He [asws] wrote back: ‘Glorious is the One [azwj], there is nothing like Him [azwj], neither a body nor an image’.


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

The book of Tawheed, Ch 13 H 32
The book of Tawheed, Ch 13 H 33
The book of Tawheed, Ch 13 H 34
He \( ^{\text{asws}} \) said: ‘Glorious is the One \( ^{\text{azwj}} \) Who no one know how He \( ^{\text{azwj}} \) is except He \( ^{\text{azwj}} \). There isn’t anything like Him, and He is the Hearing, the Seeing [42:11]. \( ^{\text{azwj}} \) cannot be limited, nor felt, nor probed, nor touched, nor can the senses sense Him \( ^{\text{azwj}} \), not can anything encompass with Him \( ^{\text{azwj}} \), nor a body, nor an image, nor temporariness, nor limitations’.  

Al Daqaq, from Muhammad Al Asady, from Al Barmakky, from Al Husayn Bin Al Hassan, and Al Husayn Bin Ali, from Salih Bin Abu Hamad, from Bakr Bin Salih, from al Husayn Bin Saeed, from Abdullah Bin Al Mugeira, from Muhammad Bin Ziyad who said,

‘I hear Yunus Bin Zabyan saying, ‘I went to Abu Abdullah \( ^{\text{asws}} \) and I said to him \( ^{\text{asws}} \), ‘Hisham Bin Al-Hakam is saying grievous words, except I shall shorten some of it for you \( ^{\text{asws}} \). He is claiming that Allah \( ^{\text{azwj}} \) is a body, because the things are two things – a body and deed of the body. Therefore, it is not allowed the Maker be with a meaning of the deed, and it is allowed that He \( ^{\text{azwj}} \) happens to be with a meaning of the Doer’.

Abu Abdullah \( ^{\text{asws}} \) said: ‘Woe be unto him! But know that the body its dimensions are limited, and the image, its dimensions are limited. So, when the limit is carried, it carries the increase and the decrease. And when the increase and the decrease are carried, it would be a creation’.

He (the narrator) said, ‘I said, ‘So what should I say?’ He \( ^{\text{asws}} \) said: ‘Neither a body nor an image, and He \( ^{\text{azwj}} \) is the Embodier of the bodies, and Formulator of the images. He \( ^{\text{azwj}} \) is not divisible, and does not end, and does not increase, and does not decrease. If it was as they are saying, there would not happen to be any difference between the Creator and the creation, nor between the Desirer and the desired. But, \( ^{\text{azwj}} \) is the Desirer. There is a difference between One \( ^{\text{azwj}} \) Who embodied it, and Imaged it, and Desired it, where nothing can resemble Him \( ^{\text{azwj}} \), nor does He \( ^{\text{azwj}} \) resemble a thing’.

\[218\] Bihar Al Anwaar – V 3, The book of Tawheed, Ch 13 H 35
\[219\] Bihar Al Anwaar – V 3, The book of Tawheed, Ch 13 H 36
‘I described to Abu Ibrahim asws (7th Imam asws), the words of Hisham Al Jawaliqy, and related to him asws the words of Hisham Bin Al-Hakam that He aswj is a body. He asws said: ‘Allah aswj, nothing resembled Him aswj’. Which immorality or crime is more grievous that the words of one who described the Creator of the things as being with a body, or an image, or with a creature, or with a limitation, or body parts. Exalted is Allah aswj from that, Lofty, Great’.

Ibn Al Mutawakkal, from Muhammad Al Attar, from Sahl, from Muhammad Bin Ali Al Qasany who said,

‘I wrote to him asws that the ones before us have differed regarding the Tawheed’. So, he asws wrote: ‘Glorious is the One aswj can neither be limited, nor described, nor can anything resemble Him aswj, and There isn’t anything like Him, and He is the Hearing, the Seeing [42:11]’. 221

Majaylawiya, from Muhammad Al Attar, from Al Ash’ary, from Imran Bin Musa, from Al Hassan Bin Jareesh Al Razy, from one of our companions,

‘From the good one – meaning Ali asws Bin Muhammad asws, and from Abu Ja’far asws, both having said: ‘One who says with the body, do not give to him from the Zakat, nor pray Salat behind him’. 222

220 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 13 H 37
221 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 13 H 38
222 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 13 H 39
نعثل - فقال: يا محمد إني سأطلب عن أشياء تلجلج في صدري منذ حين، فإن أنت أجيبني عنها أسلمت على يدك قال: سل يا أبا عمارة. فقال: يا محمد صرف لي ربك،

Abu Al Mufazzal Al Shaybani, from Ahmad Bin Matouq Bin Suwar, from Al Mugheira Bin Muhammad Bin Al Mahlab, from Abdul Ghaffar Bin Kaseer, from Ibrahim Bin Humeyd, from Abu Hashim, from Mujahid, from Ibn Abbas who said,

‘A Jew called No’sal came to Rasool-Allah ﷺ and he said, ‘O Muhammad ﷺ! I want to ask you ﷺ about things which are sputtering in my chest for a while now. So, if you ﷺ were to answer me about these, I shall profess Islam upon your ﷺ hands’. He ﷺ said: ‘Ask, O Abu Amara’. He said, ‘O Muhammad ﷺ! Describe your ﷺ Lord azwj to me’.

قائل عليه السلام: إن الخالق لا يوصف إلا بما وصف به نفسه، وكيف يوصف الخالق الذي يعجز الحواس أن تدركه، والابصار عن الاحاطة به،

He ﷺ said: ‘The Creator cannot be described except with what He azwj has Described with Himself azwj. And, how can one describe the Creator Who Frustrates the sensory perception from realising Him azwj, and the imaginations from attaining Him azwj, and the thoughts from limiting Him azwj, and the sights from the encompassing with Him azwj?

نأى في قربه، وقرب نأيه كيف الكيفية فلا يقال له: كيف، وأين الاين فلا يقال له: أين، هو منقطع الكيفية والاينونية، فهو الواحد الصمد كما وصف نفسه، وراهنلا منهج المعاينة، وهو الإنسان.

He azwj is more Majestic from what the describers are describing Him azwj, being distant in His azwj nearness, and near in His azwj remoteness; being ‘how’ of the how-ness (Qualitative State), therefore it cannot be said to Him azwj, ‘How’; and ‘where’ of the where-ness, so it cannot be said to Him azwj, ‘where’. He azwj is the Terminator of the how-ness and the where-ness. So, He azwj is the Samad just as He azwj Described Himself azwj, and the describers are not reaching to His azwj Attributes. Who does not beget and is not begotten, and there does not happen to be anyone a match for Him azwj.

قال: صدقتي يا محمد أخبرني عن قولك: إنه واحد لا شبيه له، أليس الله واحد والانسان واحد؟ فوحدانيته اشبهت وحدانيته الإنسان.

He said, ‘You saww have spoken the truth, O Muhammad saww! Inform me about your saww words: ‘He azwj is One, there being no resemblance for Him azwj’. Isn’t Allah azwj One and the human being is (also) one? I His azwj Oneness resembles the oneness of the human being’.

قيال عليه السلام: الله واحد و أحادي المعنى، والانسان واحد ثوبي المعنى، جسم وعرض، وبدن وروح، فإما الشبيه في المعاني لا غير، قال: صدقته يا محمد.
He asws said: ‘Allah azwj is One, and the meaning is one; and the human being is one, the meaning is dual – a body and a dimension, and a body and soul. So, rather, the resemblance is in the meaning not something else’. He said, ‘You asw gave the speech, O Muhammad asaww’. 223

He asws said to me: ‘The people regarding the Tawheed are of three doctrines – Proving with resembling Him azwj, and a doctrine of the negation, and a doctrine of proving without resembling Him azwj. The doctrine of the proving with resemblance is not allowed, and the doctrine of the negation is not allowed, and the path in the third doctrines is proving without resembling Him azwj’. 224

Ibn Al Waleed, from Muhammad al Attar, from Al Ash‘ary, from Muhammad Bin Isa, from Hisham Bin Ibrahim Al Abbasy who said,

I said to him asws – meaning Abu Al-Hassan asws, ‘May I be sacrificed for you asws! One of your asws friends instructed me that I ask you asws about an issue’. He asws said: ‘And who is he?’ I said, ‘Al Hassan Bin Sahl’. He asws said: ‘And regarding which thing is the question?’ I said, ‘Regarding the Tawheed’. He asws said: ‘And which thing from the Tawheed?’ He (the narrator) said, ‘He asks you asws about Allah azwj, whether He azwj is a body or not a body?’

Ibn Al Mutawakkal, from Al Humeyri, from Ibn Isa, from Ibn Mahboub, from Yaqoub Al Saraj who said,

I said to Abu Abdullah asws, ‘One of our companions claims that there is an image for Allah azwj like the human being, and another said He azwj is in an image of a red-headed cat’.

Abu Abdullah asws fell down in Sajdah, then raised his asws head and said: ‘Glory be to Allah azwj! Who, there is nothing like Him azwj, nor can the sights realise Him azwj, nor can a knowledge
encompass with Him azwj. He azwj does not beget because the child resembles its father, and He azwj is not begotten so He azwj would resemble the one who was before Him azwj, and there does not happen to be anyone from His azwj creatures a match for Him azwj. Exalted is He azwj from the description of the ones besides Him azwj, Lofty, Great’’.225

43 - كش: محمد بن مسعود، عن علي بن محمد القمي، عن البرقي، عن محمد بن موسى ابن عيسى، عن اسكيب بن أحمد الكيساني، عن عبد الملك بن هشام الخياط قال: قلت لأبي الحسن الرضا عليه السلام أسألك جعلني الله فداك ؟ قال: سل يا جبلي، عما ذا تسألني ؟ فقلت: جعلت فداك زعم هشام بن سالم أن الله عزوجل صورة، وأن آدم خلق على مثال الرحب، فيصف هذا ويصف هذا - وأوصات إلى جانب وشعر رأسي -

Muhammad Bin Masoud, from Ali Bin Muhammad Al Qummi, from Al Barqy, from Muhammad Bin Musa Ibn Isa, from Askeyb Bin Ahmad Al Kaysani, from Abdul Malik Bin Hisham Al Khayat who said,

'I said to Abu Al-Hassan Al-Reza asws, 'May I be sacrificed for you asws! Can I ask you asws?' He asws said: 'Ask, O Jabaly, about what you want to ask me asws? I said, 'May I be sacrificed for you asws! Hisham Bin Salim claims that there is an image for Allah azwj, and that Adam as was Created like the Lord azwj. So, he describes this and he describes this’ – and I gestured to my two sides, and hair of my head.

وزعم يونس مولى آل يقطين وهشام بن الحكم أن الله شئ لا كالأشياء، وأن الاشياء بائنة منه، وأنه بائن من الاشياء، وزعما أن

And Yunus, slave of the family of Yaqteen, and Hisham Bin Al-Hakam claim that Allah azwj is a thing, not like the things, and that the things appeared from Him azwj, and He azwj appears from the things, and they both claim that the proof of the thing is that it is said, 'body'. So, He azwj is a body, not like the bodies, a thing not like the things, proven, present without being lost nor becoming non-existent, outside from the two limits – limitation of the invalidation, and limitation of the resemblance. So, by which of the two words, should I be saying?’

قال: فقال أبو عبد الله عليه السلام: أراد هذا الأثابه، و هذا شباهه به تعالى بمحلول، تعالى الله الذي ليس له شبه ولا مثل ولا

He (the narrator) said, ‘Abu Abdullah asws said: ‘Intend this proof, and this one resembles his Exalted Lord azwj with creatures. Exalted is Allah azwj. Who, there isn’t anything like Him azwj, nor an example, nor an equal, nor a peer, nor is He azwj with the descriptions of the creatures. Do not spay with the like of what Hisham Bin Salim says, and say with what the slave of the family of Yaqteen and his companion says’.

قال: فقالت: يعني الركاة من خالف هشام في التوحيد ؟ فقال برأسه: لا.

225 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 13 H 42
He (the narrator) said, ‘I said, ‘Should I give the Zakat to one who opposes Hisham regarding the Tawheed?’ He asws said by (gesture of) his asws head: ‘No’.

Majaylawiya, from his uncle, from Muhammad Bin Ali Al Sayrafi, from Ali Bin Hamad, from Al Mufazzal,

‘From Abu Abdullah asws having said: ‘Allah azwj Blessed and Exalted did not Determine His azwj Determination, nor Determined the servants upon His azwj description, nor can they reach the essence of His azwj Knowledge, nor can His azwj Magnificence be reached, and there isn’t anything apart from Him azwj, and He azwj is a Light wherein isn’t any darkness, and a Truth wherein isn’t any lie, and a Justice wherein there isn’t any tyranny, and a Truth wherein there isn’t any falsehood.

Similar to that, He azwj did not decline nor will He azwj be declining forever and ever. And, similar to that, He azwj existed when there didn’t exist an earth, nor a sky, nor night, nor day, nor a sun, nor a moon, nor stars, nor clouds, nor rain, nor wind.

Then Allah azwj Blessed and Exalted Loved that He azwj Created creatures revering His azwj Magnificence, and extolling His azwj Greatness, and extolling His azwj Majesty, so He azwj Said: “Be shadows!” So, they came into being just as Allah azwj Blessed and Exalted Said’.

My father, from Al Bazanty,

‘From Al-Reza asws, he (the narrator) said, ‘He asws said to me: ‘O Ahmad! What is the differing between you and the companions of Hisham Bin Al-Hakam regarding the Tawheed?’ I said, ‘May I be sacrificed for you asws! We say with the image due to the Hadeed being reported that Rasool-Allah asaww saw his asaww Lord aswj in the image of a young man. Hisham Al-Kaham says with the negation of the body’.

---

226 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 13 H 43
227 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 13 H 44
فقال: يا أحمد إن رسول الله صلى الله عليه وآله لما اسري به إلى السماء وبلغ عند سدرة المنتهى خرق له في الحجب مثل سم الابرة فرأى من نور العظمة ما شاء الله أن يرى، وأردتم أنتم التشبيه، فدعا هذا يا أحمد لا يفتح عليك منه أمر عظيم.

He asws said: ‘O Ahmad! Rasool-Allah saww, when he saww was ascended with to the sky, and reached at Sidrat Al-Muntaha (The Lote Tree), there was a crack for him saww in the veils like an eye of the needle, and he saww saw from the Light of the Magnificence whatever Allah azwj so Desired that he saww sees, and you are intending the resemblance. Leave this, O Ahmad! Do not open you a grievous matter from it”.


Muhammad Bin Isa, from Abu Hashim Al Ja’fary who said,

‘Al Ash’as Bin Hatim informed him that he asked Al-Reza asws about something from the Tawheed, so he asws said: ‘Do you not read the Quran?’ I said, ‘Yes’. He asws said: ‘Read: Visions cannot comprehend Him, and He Comprehends the visions [6:103]’. So, I read. He asws said: ‘And what are the visions?’ I said, ‘Visions of the eyes’. He asws said: ‘No. But rather, it means the imaginations. The imaginations do not realise His azwj Qualitative State, and He azwj Realises every imagination’.


From Al Sumaly,

‘From Ali Bin al Husayn asws, he (the narrator) said, ‘I heard him asws saying: ‘Allah azwj cannot be described as per the Decisive of His azwj Revelation. More Magnificent is our Lord azwj than the description. And how can one describe One having no limitation, and He azwj Realises the visions and the visions do not realise Him azwj, and He azwj is the Subtle, the Informed?’”.

* 

228 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 13 H 45
229 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 13 H 46
230 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 13 H 47

1 - In the Name of Allah, the Most Gracious, the Most Merciful.

Allah azwj says: ‘There is no time, nor place, nor movement, nor transition, nor sleep, nor creation, nor destruction. He is the Creator of time, place, movement, sleep, and transition. Exalted is He azwj from what the unjust ones are saying, Lofty, Great’.

‘From Abu Abdullah Al-Sadiq asws having said: ‘Allah azwj Blessed and Exalted can neither be described by the time, nor a place, nor movement, nor transition, nor sleep. But, He azwj is the Creator of the time, and the place, and the movement, and the sleep, and the transition. Exalted is He azwj from what the unjust ones are saying, Lofty, Great’.’

2 - It is reported that one of the Jewish Rabbis came to Abu Bakr and said to him, ‘Are you the Caliph of Rasool Allah saww upon the community?’ He said, ‘Yes’. He said, ‘We find in the Torah that the Caliphs of the Prophets as are the most knowledgeable of their communities, so tell me about Allah azwj, where is He azwj? Is He azwj in the sky or in the earth?’ Abu Bakr said to him, ‘In the sky upon the Throne’.

The Jew said, ‘But (then) I see the earth empty from Him azwj, and I see Him azwj, based upon this word, to be in a place besides a place!’ Abu Bakr said to him, ‘This is a speech of the atheists. Be distant from me or else I will kill you!’ So, the man turned around wondering, mocking with Al-Islam.

فاستقبله أمير المؤمنين عليه السلام فقال له: يا يهودي قد عرفت ما سألت عنه وما اجتبته بأيامنا، إنه عزو الله بأيامنا فلا أين له، وحل من أن يجتمع مكان، وهو في كل مكان بغير مساحة ولا مجاورة، يحيط علما بما فيها، ولا يخلو شيء من تدبيره تعالى، وإني مخترع بما جاء في كتاب من كتبكم، بصدق بما ذكرته لك فإن عرفته أقوم به؟

231 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 14 H 1
Amir Al-Momineen asws faced him and said to him: ‘O Jew! I asws have recognised what you asked about and what you have been answered with, and we are saying that Allah azwj Mighty and Majestic is ‘where’ of the whereness, therefore there is no ‘where’ for Him azwj, and He azwj is more Majestic than for a place to contain Him azwj, and He azwj is in every place without an adjacency nor a vicinity. He azwj Encompasses knowledge with whatever there is in it, and there is nothing empty from the arrangement of the Exalted, and I asws shall inform you with whatever has come in a Book from your Books, ratifying with what I asws have mentioned to you. So, if you recognise it, will you believe in it?’

The Jew said, ‘Yes’. He asws said: ‘Aren’t you finding in one of your books that Musa as Bin Imran as was seated one day when an Angel came from the east, so he as said to him: ‘Where are you coming from?’ He said, ‘From the Presence of Allah azwj Mighty and Majestic’. Then an Angel came from the west, and he as said to him: ‘Where are you coming from?’ He said, ‘From the Presence of Allah azwj Mighty and Majestic’.

Then another Angel came, and he as said to him: ‘Where are you coming from?’ He said, ‘I am coming from the seventh sky from the Presence of Allah azwj Mighty and Majestic’. And another Angel came and he as said: ‘Where are you coming from?’ He said, ‘I have come from the seventh lowest firmament from the Presence of Allah azwj Mighty and Majestic’.

So, Musa as said: ‘Glorious is the One azwj Who, there is no place empty from Him azwj, nor does He azwj happen to be closer to a place than a (another) place’. The Jew said, ‘I testify that this, it is the manifest Truth, and you asws are more deserving of a place of your asws Prophet as than the one who is ruling over it’.

It is reported by Al-Sha’aby that Amir Al-Momineen asws heard a man saying, ‘By the one who is veiled by seven layers, so his loftiness is worthless’. Then he asws said to him: ‘O woe be

---

232 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 14 H 2
unto you! Allah azwj is more Majestic than to be veiled from a thing, or a thing to be veiled from Him azwj. Glorious is the One azwj Who, no place contains Him azwj, nor is there anything hidden from Him azwj neither in the earth nor in the sky’.  

The man said, ‘Shall I expiate (pay the penalty) for my oath, O Amir Al-Momineen asws?’ He asws said: ‘No, you did not swear by Allah azwj for the penalty to be necessitated on you, but rather you swore with someone else’.  

In answer to a question of an atheist, the denier of the Quran, questioning Ami Al-Momineen asws, he asws said: ‘The meaning of His azwj Words: ‘Are they only waiting that the Angels should come to them, or your Lord should come, or some of the Signs of your Lord should come? [6:158], so rather our Prophet saww has been Addressed, ‘Are the hypocrites and the Polytheists waiting only that the Angels should come to them so they could see them, or your Lord azwj should come, or there should come one of the Signs of your Lord azwj?  

It Means by that the Command of your Lord azwj, and the Sign, it is the Punishment in the house of the world just as the previous communities have been Punished, and the past generations.

And Said: Do they not see Us Aiming for the land, Reducing it from its outskirts? [13:41], it means by that, what was destroyed from the centuries, so He azwj Named is as ‘Aiming’.  

And His azwj Words: The Beneficent, Established upon the Throne [20:5] – meaning, Established His azwj arrangement and upon His azwj Command.

And His azwj Word: And He is the One Who is God in the sky and God in the earth [43:84].

---

233 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 14 H 3
And His\textsuperscript{azwj} Words: \textit{There does not happen to be a secret counsel of three, except He is their fourth one [58:7]}, so rather He\textsuperscript{azwj} Intends by that, the seizure by His\textsuperscript{asws} Trustees\textsuperscript{asws} by the power which He\textsuperscript{azwj} Installed in them\textsuperscript{asws} upon the entirety of His\textsuperscript{azwj} creatures, and that their\textsuperscript{asws} deed is His\textsuperscript{azwj} Deed”.\textsuperscript{234}

Yaqoub Bin Ja’far Al Ja’fary,

‘From Abu Ibrahim Musa\textsuperscript{asws}, he (the narrator) said, ‘It was mentioned in his\textsuperscript{asws} presence, a people are alleging that Allah\textsuperscript{azwj} Blessed and Exalted descended to the sky of the world, so, he\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} neither descends nor is He\textsuperscript{azwj} needy to descend. But rather, His\textsuperscript{azwj} Beholding in the near and the far is the same. A near (thing) is not far from Him\textsuperscript{azwj}, and a far (thing) is not near to Him\textsuperscript{azwj} and He\textsuperscript{azwj} is not needy to anything, but it is needy to Him\textsuperscript{azwj}, and He\textsuperscript{azwj} is with Power. There is no god except He\textsuperscript{azwj}, the Mighty, the Wise."

As for the words of the describers that He\textsuperscript{azwj} descends, He\textsuperscript{azwj} is more Blessed and Exalted from that. But rather, he would be saying that the one who links Him\textsuperscript{azwj} to a deficiency or an increase, and every mover is needy to one who moves him, or he moves with it.

So, one who thinks assumptions with Allah\textsuperscript{azwj} so he is destroyed and destroys (others), therefore be cautious regarding His\textsuperscript{azwj} Attributes from pausing to it upon a limit from either a deficiently or an increase, or movement, or moved, or decline, or taking off, or getting up, or sitting down, for Allah\textsuperscript{azwj} is Mighty and Majestic from the description of the describers, and attributes of the attributers, and imaginations of the imaginers”\textsuperscript{235}.

\textsuperscript{234} Bihar Al Anwaar – V 3, The book of Tawheed, Ch 14 H 4
\textsuperscript{235} Bihar Al Anwaar – V 3, The book of Tawheed, Ch 14 H 5
A man called Abdul Gaffar Al-Salmy asked Abu Ibrahim Musa asws Bin Ja’far asws about the Words of Allah azwj the Exalted: *Then he approached, so he bowed [53:8] So he was (at a distance of) two bows or nearer [53:9]*, he said, ‘I see over here being outside from the veils and bowed to the earth, and I see Muhammad saww saw his Lord azwj by his saww heart, and it is linked to his saww eyes, and how is this?’

Abu Ibrahim asws said: ‘*Then he approached, so he bowed [53:8]*, so he saww did not bow from a place, and did not bow by body’. Abdul Gaffar said, ‘I describe it with what He azwj Himself described with where He azwj Said: *Then he approached, so he bowed [53:8]*, so he saww did not approach from his saww seat except he saww would have gone away from it, and had it not been that, He azwj would not Himself described with that’.

Abu Ibrahim asws said: ‘This is a language among Quraysh when the man from them intends to be saying, ‘I have heard’, he is saying, ‘I have approached’, and rather the approach, is the understanding’.

Abdul Azeem Al Hasny, from Ibrahim Bin Abu Mahmoun who said,

‘I said to Al-Reza asws, ‘O son asws of Rasool-Allah saww! What are you asws saying regarding the Hadeeth which the people are reporting from Rasool-Allah saww, that he saww said that Allah azwj Blessed and Exalted descends during every night to the sky of the world?’

He asws said: ‘May Allah azwj Curse the distorters of the speech from its place. By Allah azwj, Rasool-Allah saww did not say it like that. But rather, he saww said: ‘Allah azwj Blessed and Exalted Sends down an Angel during every night to the sky of the world, in the last third of it, and

---

236 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 14 H 6
the night of the Friday during the beginning of the night, and Commands him to call out, ‘Is there one who would ask, so I would Give him? Is there one who would repent so I would Turn to him? Is there one who would seek Forgiveness, so I would Forgive him? O seeker of the good! Come! O seeker of the evil! Curtail (your evil deeds)!’

 فلا يزال ينادي بهذا إلى أن يطلع الفجر، فإذا طلع الفجر عاد إلى محله من ملكوت السماء. حدثني بذلك أبي، عن جدي، عن آبائه، عن رسول الله صلى الله عليه وآله.

He does not cease to call out with this up to the emergence of the dawn. So, when the dawn emerges, he returns to his place from the kingdom of the skies. My father narrated to me with that, from his grandfather, from his forefathers, from Rasool-Allah.

Al Sinany, from Al Asady, from Al Nakaie, from al Nowfaly, from Ali Bin Salim, from his father, from Sabit Bin Dinar who said,

'I asked Zayn Al-Abideen Ali Bin Al-Husayn Bin Ali Bin Abu Talib about Allah Majestic is His Majesty, ‘Can He be described with a place?’ He said: ‘Allah is Exalted from that’.

قلت: فلم أسرى نبيه محمد صلى الله عليه وآله إلى السماء ؟ قال: ليريه ملكوت السماء وما فيها من عجائب صنعه وبدائع خلقه.

I said, ‘So, why did He Ascend His Prophet to the sky?’ He said: ‘To show him the kingdoms of the sky and what is therein from the wonders of His creation, and the inventions of His creation’.

قلت: فقول الله عزوجل " ثم دنى فتدلى فكان قاب قوسين أو أدنى " قال: ذاك رسول الله صلى الله عليه وآله دنى من حجب النور فأرى ملكوت السماء، ثم تدلى صلى الله عليه وآله فنظر من تحته إلى ملكوت الأرض حتى ظن أنه في القرب من الأرض كقاب قوسين أو أدن.

I said, ‘(What about) the Words of Allah Mighty and Majestic: Then he approached, so he bowed [53:8] So he was (at a distance of) two bows or nearer [53:9]. He said: ‘That is Rasool-Allah, approaching the veils of light, so, he saw the kingdoms of the skies, then he bowed, and looked beneath him to the kingdoms of the earth until he thought that in the nearness from the earth, is like (a distance of) two bows or nearer’.

---

237 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 14 H 7
238 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 14 H 8
‘From Abu Abdullah’asws having said: ‘The Lordazwj Blessed and Exalted Descends every night of Friday to the sky of the world from the beginning of the night, and during every night in the last third (of it), and in front of Himazwj is an Angel calling out: ‘Is there one who would repent so Heazwj would Turn to him? Is there one seeking Forgiveness so Heazwj would Forgive him? Is there one who would ask, so Heazwj would Grant his request? O Allahazwj! Give every spender, a replacement, and every withholder, its damage’.

فإذا طلع الفجر عاد الرب إلى عرشه فيقسم الإرازق بين العباد

So, when the dawn emerges, the Lordazwj Returns to Hisazwj Throne and Distributes the sustenances between the servants’.

 ثم قال للفضيل بن يسarie: يا فضئي! نصيبك من ذلك وهو قول الله: " وما أنفقتم من شئ فهو يخلفه " إلى قوله: " أكثرهم بهم مؤمنون ".

Then heasws said to Al Mufazzal Bin Yasaar: ‘O Fazeyl! Your share from that, and it is in the Words of Allahazwj: And whatever you spend from anything, He will Replace it [34:39], up to Hisazwj Words: Most of them were believing in them [34:41]’. 239 [P.s. – This Hadeeth has not been reported correctly. See Hadeeth 7 (ref 235 above and 34 reference 263 below)]

أنا أخبرت بالله، واياكم، من أهل سبيلي، الفضالة من السادة، من منصوره من ذوي ثوابه، إن الله لا يوصف بمكان

According to Al Maktab and Al Waraq and Al Hamdany, from Ali, from his father, from Yahya Bin Abu Imran, and Salih Bin Al Sindy, from Yunus Bin Abdul Rahman who said,

‘I said to Al-Hassan Musaasws Bin Ja’farasws, ‘For which reason did Allahazwj Raise Hisasws Prophetasww to the sky, and from it to Sidrat Al-Muntaha, and from it to the veils of Light, and Addressed himasww and Whispered to himasww over there, and Allahazwj cannot be described with a place?’

 فقال عليه السلام: إن الله لا يوصف بمكان، ولا يجري عليه زمان، ولكنه عروع من أراد أن يعيبه ملاككم، وهم يșم أمناه، ولكنها عروح من ت uuظهم ما يبكر له بعد هبوطه، وليس ذلك على ما يقوله المشهور، سبحان الله، تعالى

عما يصفون.

239 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 14 H 9
He asws said: ‘Allah azwj cannot be described with a place, nor does the time flow upon Him azwj, but the Mighty and Majestic Wanted to Ennoble His azwj Angels and the dwellers of the skies by him saww and Honour them by witnessing him saww, and Show him saww from the wonders of His azwj Magnificence what he saww informed with after his saww descent, and that isn’t upon what the ressemblers are saying. Glorious is Allah azwj and Exalted from what they are describing’.

My father, from Sa’ad, from Ibn Isa, from Ibn Mahboub, from Malik Bin Ayayna, from Habib Al Sajastany who said,

‘I asked Abu Ja’far asws about the Words of the Mighty and Majestic: Then he approached, so he bowed [53:8] So he was (at a distance of) two bows or nearer [53:9] And He Revealed unto His servant what He Revealed [53:10]. He asws said to me: ‘O Habib! Do not read it like that. Read: He saww approached, and went closer, so he was (at a distance) of two bows or nearer, and Allah azwj Revealed to His saww servant, meaning Rasool-Allah saww, what He azwj Revealed.

O Habib! Rasool-Allah saww, when he saww conquered Makkah, tired himself saww in worship of Allah azwj Mighty and Majestic, and the thanks for His azwj Bounties, during the Tawaaf of the House (Kaaba), and Ali asws used to be with him saww. So, when the night came upon them asws, they asws went to Al Safa and al Marwa intending the Saee’.

He (the narrator) said, ‘So when they asws descended from Al-Safa to Al-Marwa and came to be in the valley besides the flag which you see, a light from the sky overwhelmed them asws and illuminated for them asws a mountain of Makkah, and their asws sights were dazzled’.

He (the narrator) said, ‘They asws were alarmed at that with intense alarm. So, Rasool-Allah saww went until he saww was higher than the valley, and Ali asws followed him saww, and

240 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 14 H 10
Rasool-Allah saww raised his saww head towards the sky, and there were two pomegranates above his saww head.

He (the narrator) said, ‘So, Rasool-Allah saww took these and Allah azwj Mighty and Majestic Revealed unto Muhammad saww: “O Muhammad saww! These are from the fruits of the Paradise. None should eat from these except you saww and your saww successor Ali asws Bin Abu Talib asws. So, Rasool-Allah saww ate one of them, and Ali asws ate the other. Then Allah azwj Mighty and Majestic Revealed unto Muhammad saww what He azwj Revealed.

Abu Ja’far asws said: O Habib! And he had seen him in another descent [53:13] At the Lote Tree [53:14] By the Garden of abode [53:15], it means at it, and Jibraeel as met him saww when he saww ascended to the sky’.

He asws said: ‘So, when he saww ended up to the place of Al-Sidra, Jibraeel as stopped below it and said: ‘O Muhammad saww! This is my as stop which Allah azwj Mighty and Majestic Placed me as in, and I as will never be able upon going ahead, but you saww go ahead in front of you saww up to Al Sidra, and pause at it’.

Abu Ja’far asws said: ‘But rather it is named as Sidrat Al-Muntaha because the deeds of the people of the earth, the preserving Angels ascend with these to a place of Al Sidra, and the honourable righteous preservers below Al-Sidra are writing whatever the Angels raise to them, from the deeds of the servants in the earth. So, they are ending with these to a place of Al-Sidra’.
He asws said: ‘So, Rasool-Allah saww looked and saw its branches beneath the Throne and around it. There was for Muhammad saww, a manifestation of the Light of the Compeller Mighty and Majestic. When the Light overwhelmed Muhammad saww, his saww sight was dazzled, and his saww limbs trembled. So, Allah azwj Mighty and Majestic Strengthened for Muhammad saww, his saww heart, and Strengthened his saww sight for him saww until he saww saw from the Signs of His Lord azwj what he saww saw.

وذلك قول الله عزوجل: " ولقد رآه نزلة اخرى عند سدرة المنتهى عندها جنة المأوى " قال يعني الموافاة، قال: فرأي محمد صلى الله عليه وآله ما رآي ببصره من آيات ربه الكبرى، يعني أكبر الآيات.

And these are the Words of Allah azwj Mighty and Majestic: And he had seen him in another descent [53:13] At the Lote Tree [53:14] By the Garden of abode [53:15], meaning the arrival. So, Muhammad saww saw what he saw, from the great Signs of his Lord azwj, meaning the greatest of the Signs’.

فقال أبو جعفر عليه السلام: وإن غلظ السدرة بمسيرة مائة عام من أيام الدنيا، وإن الورقة منها تغطي أهل الدنيا، وإن لله عزوجل ملائكة وكلهم بناتي الأرض من الشجر والنخل فليس من شجرة ولا نخلة ولا خلالة إلا و معها من الله عزوجل ملك يحفظها وما كان فيها ولولا أن معها من يمنعها لاكلها السباع وهوام الأرض إذا كان فيها

Abu Ja’far asws said: ‘And that the denseness of Al-Sidra is of a travel distance of a hundred years from the days of the world, and that the leaf from it would cover the people of the world, and that for Allah azwj Mighty and Majestic are Angels and He azwj Allocated them with the vegetation of the earth, from the tree, and the palm trees. There isn’t from a tree nor a palm tree except and with it is an Angel from Allah azwj mighty and Majestic protecting it and whatever was in it; and had it not been with these one defending it, it would have been eaten up by the predators, and insects of the earth, where there were fruits in these’.

قال: و إذا غبت رسول الله صلى الله عليه وآله أن يضرب أحد من المسلمين خلاه تحت شجرة أو نخلة فقد أثارت لمكان الملاءمة الموكلين بها، قال: ولذلك يكون الشجر والنخل إنسا إذا كان فيه حمله، لأن الملاءمة نحبره.

He asws said: ‘And rather, Rasool-Allah saww forbade anyone from the Muslims to defecate beneath a tree or a palm tree which had fruits due to place of the Angels Allocated with it; and due to that the tree and the palm tree is lovely when there was its burden (fruit) in it, because the Angels display it’.

قال: فقوله: وهو بالاقل الاعلي يعني رسول الله صلى الله عليه وآله، ثم ذي يعني رسول الله صلى الله عليه وآله من ربه عزوجل فندل.

---

241 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 14 H 11
His⁴⁵ word: And he was in the highest horizon [53:7], meaning Rasool-Allah⁵⁷. Then he approached [53:8], meaning Rasool-Allah⁵⁷ his Lord⁴⁵ Mighty and Majestic, so he bowed [53:8].

Then he approached, meaning Rasool-Allah⁵⁷ his Lord⁴⁵ Mighty and Majestic, so he bowed.

He⁵⁷ said: ‘But rather it was Revealed as: Then he approached, so he went closer [53:8] So he was (at a distance of) two bows or nearer [53:9]. He⁵⁷ was from Allah⁴⁵ just as between the grip of the bow to the head of its tip, or closer. But, closer than that. And He Revealed unto His servant what He Revealed [53:10] – the oral Revelation”.

Among the question of the Jew questioning Amir Al-Momineen⁴⁵, said to him⁴⁵, ‘So, is your⁴⁵ Lord⁴⁵ carried, or carries?’ He⁵⁷ said: ‘My⁴⁵ Lord⁴⁵ Mighty and Majestic Carries all things by His⁴⁵ Power, and nothing carries Him⁴⁵’. He said, ‘Then, how are His⁴⁵ Words: And the Angels would be on its edges, and eight shall hold above them the Throne of your Lord on that Day [69:17]?’

Among the question of the Jew questioning Amir Al-Momineen⁴⁵, said to him⁴⁵, ‘So, is your⁴⁵ Lord⁴⁵ carried, or carries?’ He⁵⁷ said: ‘My⁴⁵ Lord⁴⁵ Mighty and Majestic Carries all things by His⁴⁵ Power, and nothing carries Him⁴⁵’. He said, ‘Then, how are His⁴⁵ Words: And the Angels would be on its edges, and eight shall hold above them the Throne of your Lord on that Day [69:17]?’

He⁵⁷ said: ‘O Jew! Do you not know that for Allah⁴⁵ is whatever is in the skies and whatever it in the earth and what is between the two, and what is beneath the soil? All things are upon the soil and the soil is upon the Power, and the Power carries all things”.

‘Al-Mamoun asked Abu Al-Hassan Ali⁴⁵ Bin Musa Al-Reza⁴⁵ about the Words of Allah⁴⁵ Mighty and Majestic: And He is the One Who Created the skies and the earth in six days and His Throne was upon the water, in order to Try you, which one of you is better in deeds. [11:7].
So, he asws said: ‘Allah azwj Blessed and Exalted Created the Throne, and the water, and the Angels before He azwj Created the skies, and the earth; and the Angels used to evidence (point) with themselves and with the Throne and the water, upon Allah azwj Mighty and Majestic. Then He azwj Made His azwj Throne to be upon the water in order to Manifest His azwj Power with that to the Angels, to know that He azwj is Able upon all things. Then He azwj Raised the Throne by His azwj Power and its transition, and Made it to be above the seven skies.

Then He azwj Created the skies and the earth in six days, and it is stretched upon His azwj Throne, and He azwj was Able upon Creating these in the blink of an eye, but He azwj, Mighty and Majestic Created these in six days in order to Manifest to the Angels what He azwj Created from these, a thing after a thing.

Thus, it was evidenced by the occurrences of what occurred, upon Allah azwj, Exalted is His azwj Mention, time after time, and Allah azwj did not Create the Throne for a need with Him azwj to it, because it signifies about the Throne and about the entirety of what He azwj Created, He azwj cannot be described with the existing upon the Throne because He azwj is not with a body. Exalted is He azwj from the attributes of His azwj creatures, Lofty, Great’.

I asked Al-Reza asws about the Words of Allah azwj Mighty and Majestic: Never! On that Day they would be Veiled from their Lord [83:15]. He asws said: ‘Allah azwj Blessed and Exalted cannot be described with a place being in it, so He azwj would Veil Himself azwj from His azwj servants, but it means, they would be veiled from the Rewards of their Lord azwj.

قال: إن الله تبارك وتعالى خلق العرض والماء، والملاككة قبل الخلق السماوات والأرض، وكانت الملاككة تستدل بأنفسها وبالعرش والماء على الله عزوجل، ثم جعل عرشه على الماء ليظهر بذلك قدرته لملاكتك فتغيره أنه على كل شيء قدير، ثم رفع العرش بقدرته ونقله، وجعله فوق السماوات السبع.

قال: إن حلق السماوات والأرض في ستة أيام وهو مستول على عرشه، وكان قادرا على ان يخلقها في طرقه عين، ولكن عروجه حلقها في ستة أيام ليظهر للملائكة ما خلقه منها شيئا بعد شيء.

ثم خلق السماوات والأرض في ستة أيام وهو مستول على عرشه، وكان قادرا على ان يخلقها في طرقه عين، ولكن عروجه حلقها في ستة أيام ليظهر للملائكة ما خلقه منها شيئا بعد شيء.

فيستدل بحدوث ما يحدث على الله تعالى ذكره مرة بعد مرة، ولم يخلق الله العرش لحاجة به إليه لانه عني عن العرش وعن جميع ما خلق، لا يوصف بالكون على العرش لانه ليسجسم، تعالى عن صفة خلقه علوا كبيرا.

قال: وسألته عن قوله الله عزوجل " كلا إنهم عن ربهم يومئذ لمحجوبون " فقال: إن الله تبارك وتعالى لا يوصف بمكان يحل فيه فيحجب عنه فيه عباده، ولكنهم يعني أنهم عن ثواب ربهم محجوبون.

الحاصل: " فلا إثم عن رمهم ففي نجوم " فقال: إن الله تبارك وتعالى لا يوصف بمكان يجل فيه ففيحب عنه فيه عباده، ولكنهم يعني أنهم عن ثواب ربهم محجوبون.

Al Ma’azy, from Ahmad Al Hamdany, from Ali Bin Fazal, from his father who said,
He (the narrator) said, ‘And I asked him about the Words of Allah Mighty and Majestic: *And your Lord would come, and the Angel(s) would be (in) rows (and) rows* [89:22]. He said: ‘Allah Mighty and Majestic cannot be described by the coming and the going. Exalted is He from the transition. But rather, it means by that, and there would come a Command of your Lord, and the Angels would be in rows and rows’.

قال: وسألته عن قول الله عزوجل: " هل ينظرون إلا أن يأتيهم الله في ظلل من الغمام والملائكة " قال: يقول: هل ينظرون إلا أن يأتيهم الله بالملائكة في ظلل من الغمام، وهكذا نزلت.

He (the narrator) said, ‘And I asked him about the Words of Allah Mighty and Majestic: *Are they waiting, except that Allah would come to them in the shadows of the clouds and (so would) the Angels* [2:210]. He said: ‘He is Saying: “Are they waiting only that Allah would come to them with the Angels in a shade from the clouds?’ This is how it was Revealed.

قال: وسألته عن قول الله عزوجل: " سخر الله منهم " وعن قوله تعالى: " يستهزئ بهم " وعن قوله تعالى: " ومكروا ومكر الله " وعن قوله تعالى: " يخادعون الله وهو خادعهم ".

He (the narrator) said, ‘And I asked him about the Words of Allah Mighty and Majestic: *Allah will Ridicule them* [9:79]; and about the Words of Allah: *Allah will be Mocking with them* [2:15]; and about the Words of the Exalted: *And they planned and Allah (also) Planned* [3:54]; and about the Words of Allah Mighty and Majestic: *seeking to deceive Allah and He is Deceiving them* [4:142].

قال: إن الله عزوجل لا يسخر ولا يستهزئ ولا يمكر ولا يخادع، ولكنه عز وجل يجازيهم جزاء السخرية وجزاء الاستهزاء وجزاء المكر والخديعة تعالى الله عما يقول الظالمون علوا كبيرا.

So, he neither ridicules, nor mocks, nor plots, nor deceives, but He Mighty and Majestic would Recompense them a recompense of the ridicule, and a recompense of the mocking, and a recompense of the plotting and the deceiving. Allah is Exalted from what the unjust ones are saying, Lofty, Great’.

So, he neither ridicules, nor mocks, nor plots, nor deceives, but He Mighty and Majestic would Recompense them a recompense of the ridicule, and a recompense of the mocking, and a recompense of the plotting and the deceiving. Allah is Exalted from what the unjust ones are saying, Lofty, Great’.

245

16 - ج: عن موسى بن جعفر، عن آبائه عليه السلام أن أمير المؤمنين عليه السلام قال في جواب اليهودي الذي سأل عن معجزات الرسول صلى الله عليه وآله: إنه اسري به من المسجد الحرام إلى المسجد الأقصى مسيرة شهر، وعرج به في ملكوت السماوات مسيرة خمسين ألف عام في أقل من ثلث ليلة، حتى انتهى إلى ساق العرش

Musa Bin Ja’far, from his forefathers that Amir Al-Momineen said in an answer to the Jew who asked about the miracles of the Rasool: ‘He was ascended with from the Sacred Masjid to Masjid Al-Aqsa, a travel distance of a month, and was ascended with in the kingdoms of the skies a travel distance of fifty thousand years in less than a third of the night, until he ended up to the base of the Throne.

---

245 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 14 H 15
So, he saw approached with the knowledge, and he saw bowed, and there lowered down to him from the Paradise a green rug and the Light engulfed his sight, and he saw the Magnificence of his Lord azwj by his heart, and did not see Him by his eyes, and it was like a (distance of) two bows between him and Him, or less'.

عندما ذهب بالعلم فدّل، فدّل له من الجنة رفرف أخضر وغشى النور بصره فرأى عظمة ربه بفؤاده ولم يرها بعينه فكان كقاب قوسين بينها وبيته أو أدق، الجهر.

Ibn Asaam, from Al Kulayni, from Ali Bin Muhammad Bin Suleyman, from Ismail Ibn Ibrahim, from Ja’far Bin Muhammad Al Taymi, from Al Husayn Bin Ulwan, from Amro Bin Khalid,

‘From Zayd son of Ali asws who said, ‘I asked my father asws, Syed Al-Abideen asws, saying to him asws “O father asws! Inform me about our asws grandfather Rasool-Allah saww when he saww was ascended with to the sky, and his Lord azwj Mighty and Majestic Commanded him saww with fifty (daily) Salats. How come he saww did not ask Him azwj to Lighten these from his saww community until Musa as Bin Imran as said to him: ‘Return to your Lord awj, and ask Him azwj for the Lightening, for your saww community would not be able to tolerate that?”

فقال يا بني: إن رسول الله صلى الله عليه وآله كان لا يقترح على ربه عزوجل ولا يراجعه في شئ يأمره به، فلما سأله موسى عليه السلام ذلك فكان شفيعا لامته إليه لم يجز له رد شفاعة أخيه موسى فرجع إلى ربه فسأله التخفيف إلى أن ردها إلى خمس صلوات.

So he asws said: ‘O my asws son! Rasool-Allah saww did not suggest (anything) to his Lord awj nor did he saww return (disagree to) anything with what He awj Commanded him saww with. So when Musa as asked him saww to do that, it became an intercession for his saww community, and it was not proper for him saww that he saww should reject the intercession of his saww brother Musa as Bin Imran as. Thus, he saww returned to his Lord azwj Mighty and Majestic, and asked Him alzw for the Lightening, to it being five Salats (daily)’. 

قال: قلت له: يا أبا فلم لا يرجع إلى ربه عزوجل وسأله التخفيف عن خمس صلوات وقد سأله موسى عليه السلام أن يرجع إلى ربه وسأله التخفيف؟

He (the narrator) said, ‘I said to him asws, ‘O father asws! Why did he saww not return to his Lord azwj Mighty and Majestic and ask Him azwj for the lightening from the five Salads and Musa as had asked him saww that he saww returns to his Lord azwj and ask Him azwj for the lightening?’

246 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 14 H 16
He said: ‘O my son! He wanted to achieve the lightening for his community along with the Recompense of fifty Salats. Allah Mighty and Majestic is Saying: One who comes with the good deed, then for him would be ten the likes of it [6:160]. Do you not see when he descended to the earth, Jibraeel descended unto him and said: ‘O Muhammad Your Lord Conveys the Greetings and is Saying: “These are five with fifty, My Word will not change in My Presence, and I am not the least unjust to the servants!”’ [50:29].

He said, ‘I said to him, ‘O father! Isn’t it so that Allah, Exalted is His Mention, cannot be described with a place?’ He said: ‘Allah is Exalted from that, Lofty, Great’.

I said, ‘So, what is the meaning of the words of Musa to Rasool-Allah: ‘Return to your Lord’? He said: ‘Its meaning is the meaning of the words of Ibrahim: ‘I am going to my Lord. He would be Guiding me’ [37:99], and the meaning of the words of Musa: and I hastened on to You, Lord, for You to be Pleased’ [20:84], and the meaning of the Words of the Mighty and Majestic: Therefore flee to Allah [51:50], meaning perform Hajj of the House of Allah.

be, and the prayer mat, so long as he is in his Salat, then he is pausing in front of Allah, Majestic is His Majesty; and the people of the pausing stop at Arafaat, they are pausing in front of Allah Mighty and Majestic.

And the Lord says: ‘O my son! The Kabah is a House of Allah the Exalted, so one who performs Hajj of the House of Allah, he has aimed to Allah; and the Masjids are houses of Allah, so one who strives to these, so he has strived to Allah and aimed to Him; and the prayer mat, so long as he is in his Salat, then he is pausing in front of Allah, Majestic is His Majesty; and the people of the pausing stop at Arafaat, they are pausing in front of Allah Mighty and Majestic.

And the Lord says: ‘O my son! The Kabah is a House of Allah the Exalted, so one who performs Hajj of the House of Allah, he has aimed to Allah; and the Masjids are houses of Allah, so one who strives to these, so he has strived to Allah and aimed to Him; and the prayer mat, so long as he is in his Salat, then he is pausing in front of Allah, Majestic is His Majesty; and the people of the pausing stop at Arafaat, they are pausing in front of Allah Mighty and Majestic.

And the Lord says: ‘O my son! The Kabah is a House of Allah the Exalted, so one who performs Hajj of the House of Allah, he has aimed to Allah; and the Masjids are houses of Allah, so one who strives to these, so he has strived to Allah and aimed to Him; and the prayer mat, so long as he is in his Salat, then he is pausing in front of Allah, Majestic is His Majesty; and the people of the pausing stop at Arafaat, they are pausing in front of Allah Mighty and Majestic.

And the Lord says: ‘O my son! The Kabah is a House of Allah the Exalted, so one who performs Hajj of the House of Allah, he has aimed to Allah; and the Masjids are houses of Allah, so one who strives to these, so he has strived to Allah and aimed to Him; and the prayer mat, so long as he is in his Salat, then he is pausing in front of Allah, Majestic is His Majesty; and the people of the pausing stop at Arafaat, they are pausing in front of Allah Mighty and Majestic.

And the Lord says: ‘O my son! The Kabah is a House of Allah the Exalted, so one who performs Hajj of the House of Allah, he has aimed to Allah; and the Masjids are houses of Allah, so one who strives to these, so he has strived to Allah and aimed to Him; and the prayer mat, so long as he is in his Salat, then he is pausing in front of Allah, Majestic is His Majesty; and the people of the pausing stop at Arafaat, they are pausing in front of Allah Mighty and Majestic.

And the Lord says: ‘O my son! The Kabah is a House of Allah the Exalted, so one who performs Hajj of the House of Allah, he has aimed to Allah; and the Masjids are houses of Allah, so one who strives to these, so he has strived to Allah and aimed to Him; and the prayer mat, so long as he is in his Salat, then he is pausing in front of Allah, Majestic is His Majesty; and the people of the pausing stop at Arafaat, they are pausing in front of Allah Mighty and Majestic.

And the Lord says: ‘O my son! The Kabah is a House of Allah the Exalted, so one who performs Hajj of the House of Allah, he has aimed to Allah; and the Masjids are houses of Allah, so one who strives to these, so he has strived to Allah and aimed to Him; and the prayer mat, so long as he is in his Salat, then he is pausing in front of Allah, Majestic is His Majesty; and the people of the pausing stop at Arafaat, they are pausing in front of Allah Mighty and Majestic.
And, for Allah\textsuperscript{azwj} Blessed and Exalted, there are spots in the skies, so one who He\textsuperscript{azwj} ascends with to a spot from these, so he has ascended to Him\textsuperscript{azwj}. Do you not hear Allah\textsuperscript{azwj} Mighty and Majestic Saying: \textit{The Angels and the Spirit ascend to Him [70:4]}, and by the Words in the story of Isa\textsuperscript{as}: ‘\textit{But! Allah Raised him to Him [4:158]}, and by the Words of the Mighty and Majestic: \textit{To Him ascend the good words, and the righteous deeds raise it. [35:10]’}.\textsuperscript{247}

18 - يد: ماجيلويه، عن علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن أبي المغرا رفعه، عن أبي جعفر عليه السلام
قال: إن الله تعالى خلوق من خلقه، وخلقه خلوق منه، و كل ما وقع عليه اسم شيء فهو خلقه ما خلأ الله عزوجل.

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

‘From Abu Ja‘far\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} the Exalted is vacant from His\textsuperscript{azwj} creatures and His\textsuperscript{azwj} creatures are vacant from Him\textsuperscript{azwj}, and all upon what a name of a thing occurs, it is a creation, apart from Allah\textsuperscript{azwj} Mighty and Majestic’’.\textsuperscript{248}

19 - يد: حمزة العلوي، عن علي، عن أبيه، عن ابن أبي عمير، عن ابن أذينة، عن أبي عبد الله عليه السلام في قوله عزوجل: "ما يكون من تجلية ثلاثة إلا هو الرابع ولا خمسة إلا هو السادس ولا أقل من ذلك ولا أكثر إلا هو معهم أيمنا كانوا " فقال:
هو واحد أحدى الذات، باطن من خلقه، و بذلك وصف نفسه، وهو بكل شيء محيط بالاشراف والاحاطة والقدرة.

Hamza Al Alawy, from Ali, from his father, from Ibn Abu Umeyr, from Ibn Azina,

‘From Abu Abdullah\textsuperscript{asws} regarding the Words of the Mighty and Majestic: \textit{There does not happen to be a secret counsel of three, except He is their fourth one, nor of five except He is their sixth one, nor less than that nor more except He is with them, wherever they may happen to be. [58:7]}, he\textsuperscript{asws} said: ‘He\textsuperscript{azwj} is One, One Self, Manifester of the ones He\textsuperscript{azwj} Created. He\textsuperscript{azwj} Described Himself\textsuperscript{azwj} with that, and He\textsuperscript{azwj} is encompassing with all things with the Supervision, and the Awareness and the Power.

لا يعزب عنه منتقلاً ذرة في السماوات ولا في الارض ولا أصغر من ذلك ولا أكبر بالاحاطة والعلم لا بالذات لان الاوكان
محدوده تحويها حدود أربعة فإذا كان بالذات لزمه الحواية.

Nothing escapes from Him\textsuperscript{azwj}, (even) the weight of a particle in the skies, nor in the earth, nor smaller than that, nor larger, by the Supervision, and the Knowledge, not by the Self, because the places are limited, containing four limits. So, when it was with the Self, it would necessitate it the containment’’.\textsuperscript{249}

247 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 14 H 17
248 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 14 H 18
249 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 14 H 19
I asked Abu Abdullah\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{And He is Allah in the skies and in the earth [6:3]}.

Qul: bdt\textsuperscript{a}nu? \textit{Qul: bdt\textsuperscript{a}nu?} I asked, 'By His\textsuperscript{azwj} Self?' He\textsuperscript{asws} said: 'Woe be unto you! If He\textsuperscript{azwj} Occupied a place, He\textsuperscript{azwj} would have been measured. So, if you were to say that He\textsuperscript{azwj} is in a particular place by His\textsuperscript{azwj} Self, it would necessitate that you should be saying, 'In a measured (place), and other things like that.

ولكن هو بائن من خلقه, محيط بما خلق علما وقدرة وإحاطة وسلطانا، وليس علما بما في الأرض باقل مما في السماء, لا يبعد

But, He\textsuperscript{azwj} is Separate from His\textsuperscript{azwj} creation, Encompassing what He\textsuperscript{azwj} Created by Knowledge, and Power, and Supervision, and Authority, and Kingship. And it is not the case that His\textsuperscript{azwj} Knowledge of what is in the earth is less than what is in the sky, nor is anything distant from Him\textsuperscript{azwj}. And the things are equal to Him\textsuperscript{azwj}, in Knowledge, and Power, and Authority, and Kingship, and Supervision'\textsuperscript{250}.

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

Abu Shakir Al-Daysani (atheist) said, ‘In the Quran there is a Verse which is a strong-point for us’. I said, ‘And what is it?’ He said, \textit{And He is the One Who is God in the sky and God in the earth [43:84]}'. I did not know what to answer him, so I performed Hajj and I informed Abu Abdullah\textsuperscript{asws}. He\textsuperscript{asws} said: ‘This is a speech of a wicked atheist. When you return to him, ‘What is your name in Al-Kufa?’ If he says, ‘So and so’, then say, ‘What is your name in Al-Basra?’ If he says, ‘So and so’, then say, ‘Similar to that is Allah\textsuperscript{azwj}, our Lord\textsuperscript{azwj}, a God in the sky and a God in the earth, and a God in the oceans, and a God in every place’.

Qul: فقدمت فأتيت أبا شاكر فأخته فقال: هذه نقلت من الحجار.

He (the narrator) said, ‘I proceeded and went to Abu Shakir, and informed him’. He said, ‘This is transmitted from Al-Hijaz’\textsuperscript{251}.

\textsuperscript{250} Bihar Al Anwaar – V 3, The book of Tawheed, Ch 14 H 20
\textsuperscript{251} Bihar Al Anwaar – V 3, The book of Tawheed, Ch 14 H 21
22 - Al Qatan, and Al Daqaq both together, from Ibn Zakariya Al Qatan, from Ibn Habib, from Muhammad Bin Ubeydullah, from Ali Bin Al Hakam, from Abdul Rahman Bin Aswad;

‘From Ja’far Bin Muhammad, from his father having said: ‘There were two Jews friendly with Rasool-Allah who had believed in Musa as being a Rasool of Allah azwj, and they came to Muhammad saww and heard from him saww, and they had read the Torah, and Parchments of Ibrahim as, and knew the Knowledge of the former Books.

When Allah azwj Blessed and Exalted Caused His saww Rasool saww to pass away, they came asking about the master of the command after him saww and they said, ‘A Prophet as does not die at all except and there is a Caliph for him as standing with the command among his as community from after him as, and near one of the relatives from the people of his as household, of great ability, and majestic glory’.

One of them said to his companion, ‘Do you know the master of the command from after this Prophet saww?’ The other said, ‘I do not know him except by the description which I found in the Torah – he would be of short front hair, yellowish, and he would be the closest of the people from Rasool-Allah saww.

When they entered Al-Medina and they asked about the Caliph, they were guided to Abu Bakr. But, when they looked at him, they said, ‘This one isn’t our master’. Then, they said to him, ‘What is your relationship from Rasool-Allah saww?’ He said, ‘I am a man from his saww relatives, and he saww married my daughter Ayesha’. They said, ‘Is there other than this?’ He said, ‘No’. They said, ‘This isn’t with closeness. Tell us, where is your Lord azwj?’

 قال: فوق سبع سماوات ! قالا: هل غير هذا؟ قالا: لا، قالا: أخبرنا أين ربك؟
He said, ‘Above the seven skies!’ They said, ‘Is it other than this?’ He said, ‘No’. They said, ‘Point us to one who is more knowledgeable than you, for you aren’t the man whom we find to be in the Torah that he would be the successor of this Prophet and his Caliph’.

Then they said to him, ‘So, where is your Lord? He said, ‘Above the seven skies!’ They said, ‘Is there other than this?’ He said, ‘No’. They said, ‘This isn’t with relationship, and isn’t the description we find to be in the Torah’.

So, when they came to him, and looked at him, one of them said to his companion, ‘He is the man who is described in the Torah, that would be the successor of this Prophet, and his Caliph, and husband of his daughter, and father of the two grandchildren, and the one standing by the Truth from after him’.

Then they said to Ali, ‘O you man! What is your relationship from Rasool-Allah?’ He said: ‘He is my brother and I am his inheritor and his successor, and the first one to have believed in him, and I am married to his daughter.’
They said, ‘This is the pride-worthy relationship, and the status of the relationship, and these are the descriptions which we find in the Torah. So, where is your Lord Mighty and Majestic?’ Ali asws said to them: ‘If you so like, I can inform you with which was upon the era of your Prophet Musa asws, and if you so like I can inform you with which was upon the era of our Prophet Muhammad saww. They said, ‘Inform us with that which was upon the era of our Prophet Musa asws.’


Ali asws said: ‘Four Angels came, an Angel from the east, and an Angel from the west, and an Angel from the sky, and an Angel from the earth, and the one from the east said to the one from the west, ‘Where are you coming from?’ He said, ‘I come from the Presence of my Lord azwj’. And the one from the west said to the one from the east, ‘Where are you coming from?’ He said, ‘I come from the Presence of my Lord azwj’.


And the one descending from the sky said to the one coming out from the earth, ‘Where are you coming from?’ He said, ‘From the Presence of my Lord azwj’. And the one coming out from the earth said to the one descending from the sky, ‘Where are you coming from?’ He said, ‘I come from the Presence of my Lord azwj’. So, this is what transpired upon the era of your Prophet Musa asws.

وأما ما كان على عهد نبينا فذلك قوله في محكم كتابه: “ما يكون من نجوى ثلاثة إلا هو رابعهم ولا خمسة إلا هو سادسهم ولا أدنى من ذلك ولا أكثر إلا هو معهم أينما كانوا”. الآية.

And, as for what happened upon the era of our Prophet saww, so these are His azwj Words in the Decisive of His azwj Book: *There does not happen to be a secret counsel of three, except He is their fourth one, nor of five except He is their sixth one, nor less than that nor more except He is with them, wherever they may happen to be. [58:7]* – the Verse.

قال اليهوديان: فما منع صاحبيك أن يكونا جعلك في موضعك الذي أنت أهله ؟ فوا الذي أنزل التورية على موسى إنك لانت الخليفة حقا، جعل صاحبك في كتبنا وقرأه في كنايسنا، وإنك لانت أحق بهذا الأمر وأولى به من قد غلبك عليه.

The two Jews said, ‘So what prevented your two companions (Abu Bakr and Umar) from making you asws to be in your asws place which you asws are rightful of? For, by the One azwj Who Revealed the Torah upon Musa asws, you asws are the true Caliph. We find your asws description in our book and we read it in our Synagogues, and you are more rightful with this matter and foremost with it than the ones who have overcome you asws upon it’.
Ali asws said: ‘They went ahead, and delayed (my Caliphate), and their Reckoning is upon Allah azwj Mighty and Majestic. They would both be paused and questioned’.

He asws said: ‘Woe be unto you! But rather, it is said for a thing which did not exist, and then it existed, ‘(From) when did it exist?’ My Lord azwj Blessed and Exalted did not cease to be alive without a ‘how’, and an existence did not come to be for Him azwj, nor was there a ‘how’ for His azwj existence, nor was there a ‘where’ for Him azwj, nor was He azwj upon a thing, nor is there a place for the beginning for His azwj existence’.

And it is reported that Amir Al-Momineen asws was asked, ‘Where was our Lord azwj before He azwj Created sky and earth?’ He asws said: ‘(The term) ‘where’ is a question about a place, and Allah azwj existed and there was no place’.

Ibn Al Waleed, from Muhammad Al Attar, from Aban, from Ibn Awrama, from Ibn Mahboub, from Salih Bin Hamza, from Aban, from Asad, from al Mufazzal Bin Umar,

‘From Abu Abdullah asws having said: ‘One who claim that Allah azwj is in a thing, or from a thing, or upon a thing, so he has associated. If the Mighty and Majestic was upon a thing,'
He\textsuperscript{azwj} would be carried, and if He\textsuperscript{azwj} was in a thing He\textsuperscript{azwj} would be contained, and if He\textsuperscript{azwj} was from a thing, He\textsuperscript{azwj} would be an occurrence\textsuperscript{255}.  

26 - بد: أبي، عن علي، عن أبيه، عن حماد بن عمرو، عن أبي عبد الله عليه السلام قال: كذب من زعم أن الله عزوجل في شيء، أو من شيء، أو على شيء.

My father, from Ali, from his father, from Ibn Mahboub, from Hamad Bin Amro,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘He lies, the one who claims that Allah\textsuperscript{azwj} Mighty and Majestic is in a thing, or from a thing, or upon a thing’\textsuperscript{256}.  

27 - بد: الدقاق، عن الاسدي، عن البرمكي، عن علي بن عباس، عن الحسن ابن راشد، عن يعقوب بن جعفر الجعفري، عن أبي إبراهيم موسى بن جعفر عليه السلام أن قال: إن الله تبارك وتعالى كان لم يزل بل زمان ولا مكان، وهو الآن كما كان، لا يخلو منه مكان ولا يشتمل عليه مكان، ولا يدخله مكان.

Al Daqaq, from Al Asady, from Al Barmakky, from Ali Bin Abbas, from Al Hassan Ibn Rashid, from Yaqoub Bin Ja’far Al Ja’fary,

‘From Abu Ibrahim Musa Bin Ja’far\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} Blessed and Exalted existed, without there being a time, nor a place, and now He\textsuperscript{azwj} is as He\textsuperscript{azwj} was. No place is vacant from Him\textsuperscript{azwj}, nor is a place occupied by Him\textsuperscript{azwj}, nor does He\textsuperscript{azwj} permeate into a place.

ما يكون من نجوى ثلاثة إلا هو رابعهم ولا خمسة إلا هو سادسهم ولا أدنى من ذلك ولا أكثر إلا هو معهم أيهما كانوا، ليس بينه وبين خلقه حجاب غير خلقه، احتجب بغير حجاب محجوب، واستمر بغير ستر مستور، لا إله إلا هو الكبير المتعال.

There does not happen to be a secret counsel of three, except He is their fourth one, nor of five except He is their sixth one, nor less than that nor more except He is with them, wherever they may happen to be. [58:7]. There isn’t a veil between Him\textsuperscript{azwj} and His\textsuperscript{azwj} creation other than His\textsuperscript{azwj} creation. He\textsuperscript{azwj} is Veiled without a covering veil, and Curtained without a curtain curtaining. There is no god except He\textsuperscript{azwj}, the Great, the Lofty’\textsuperscript{257}.

28 - بد: محمد بن إبراهيم بن إسحاق الفارسي، عن أحمد بن محمد النشوي، عن أحمد ابن محمد الصفدي، عن محمد بن يعقوب العسكري وأخوته معاه معاه، عن محمد بن سنان الحنظلي عن عبد الله بن عاصم، عن عبد الرحمن بن قيس، عن أبي هاشم الرماوي، عن زاذان، عن سليمان الفارسي في حدث طويل يذكر فيه قدوم يهود المدينة بعد وفاة النبي صلى الله عليه وآله وسلم، ثم بكر عن مسائل لم يجيب عنها ثم ارشد إلى أمر المؤمنين عليه بن أبي طالب عليه السلام فمساء مسألة منها.

Muhammad Bin Ibrahim Bin Is’haq Al Farsy, from Ahmad Bin Muhammad Al Nashwy, from Ahmad Ibn Muhammad Al Safady, from Muhammad Bin Yaqoub Al Askari and his brother Muaz both together, from

\textsuperscript{255} Bihar Al Anwaar – V 3, The book of Tawheed, Ch 14 H 25  
\textsuperscript{256} Bihar Al Anwaar – V 3, The book of Tawheed, Ch 14 H 26  
\textsuperscript{257} Bihar Al Anwaar – V 3, The book of Tawheed, Ch 14 H 27
‘From Salman Al-Farsi’ in a lengthy Hadeeth mentioning in it the advent of the Catholic (priest) of Al Medina along with one hundred from the Christians after the passing away of the Prophet, and his questioning Abu Bakr about issues which he did not answer these, then he was guided to Amir Al-Momineen Ali Bin Abu Talib, and asked him about these, and he answered it.

It was from among what he asked him, that he said to him, ‘Inform me about the face of the Lord, Blessed and Exalted’. So, Ali called for fire and firewood, and ignited it. When it was inflamed, Ali said: ‘Where is the face of this fire?’ The Christian said, ‘It is its face from the entirety of its limits’. 

Ali said: ‘This is the fire, managed, made, its face cannot be recognised, and its creator does not resemble it? And for Allah is the East and the West; therefore, wherever you turn to, so there would be the Face of Allah [2:115]. A hidden thing is not hidden unto our Lord. And the Hadeeth is lengthy and we have taken from it the needed subject matter’.

So, Allah Majestic is His Majesty Revealed to him. "I am a Friend of the one who mentioned Me".
Musa\textsuperscript{as} said: ‘O Lord\textsuperscript{azwj}! (Sometimes) I happen to be in a state, too awed that I\textsuperscript{as} mention You\textsuperscript{aww} in it’. He\textsuperscript{aww} Said: “O Musa\textsuperscript{as}! Mention Me\textsuperscript{azwj} upon all states!”’.

259

30 - بِد: محمد بن إبراهيم الفارسي، عن أبي سعيد الرحمي، عن محمد بن عيسى الواسطي، عن محمد بن زكريا المكي قال:
أخبرني مليف - مولى جعفر بن محمد - قال: حدثني سيدى جعفر بن محمد، عن أبيه، عن جده عليهم السلام قال: كان
الحسن بن علي بن أبي طالب عليه السلام يصلي فصر بين يديه رجل فنهى بعض جلسائه فلم انصرف من صلاته قال له: لم
تغيب الرجل؟

Muhammad Bin Ibrahim Al Farsi, from Abu Saeed Al Rahman, from Muhammad Bin Isa al Wasyiti, from Muhammad Bin Zakariyya Al Makky who said,

‘I was informed by Maleyf – a slave of Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} – who said, ‘My Master
Ja’far\textsuperscript{asws} Bin Muhammad narrated to me, from his\textsuperscript{asws} father\textsuperscript{asws}, from his\textsuperscript{asws} grandfather\textsuperscript{asws} having said: ‘Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} was praying Salat, and a man passed
by in front of him\textsuperscript{asws}, so one of his\textsuperscript{asws} companions forbid him. When he\textsuperscript{asws} was finished
from his\textsuperscript{asws} Salat, he\textsuperscript{asws} said to him: ‘Why did you forbid him?’

He said, ‘O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{asw}! He was an obstruction in what is between you\textsuperscript{asws} and
the (Prayer) Niche’. He\textsuperscript{asws} said: ‘Woe be unto you! Allah\textsuperscript{azwj} Mighty and Majestic is closer to
me\textsuperscript{asws} than anyone to obstruct in what is between me\textsuperscript{asws} and Him\textsuperscript{azwj}’.

260

31 - بِد: المظفر العلوي، عن ابن العياشي، عن أبيه، عن الحسن بن شعيب، عن هارون بن عقيلة، عن أسد بن سعيد، عن
عمرو بن شمر، عن جابر قال: قال الباقر عليه السلام: يا جابر ما أعظم فرية أهل الشام على الله عزوجل، يحرون أن الله
تبارك وتعالى أن نتُخذه مصلى،

Al Muzaffar Al Alawy, from Ibn Al Ayyash, from his father, from Al Husayn Bin Ashkeyb, from Haroun Bin
Aqaba, from Asad Bin Saeed, from Amro Bin Shimr, from Jabir who said,

‘Al-Baqir\textsuperscript{asws} said: ‘O Jabir! How grievous is the libelling of the people of Syria upon Allah\textsuperscript{azwj}
Mighty and Majestic. They are claiming that Allah\textsuperscript{azwj} Blessed and Exalted, when He\textsuperscript{azwj}
Ascended to the sky and Placed His\textsuperscript{azwj} Foot upon a rock of Bayt Al-Maqdis, and a servant
from the servants of Allah\textsuperscript{azwj} had placed his foot upon a rock, therefore Allah\textsuperscript{azwj} Blessed
and Exalted Commanded us that we take is as a praying place.

يا جابر إن الله تبارك وتعالى لا نظير له ولا شبيه، تعالى عن صفة الواصفين، وجل من أوهام المتمهدين، و احتسب عن أعين
النااظرين، لا يزول مع الزائلين، ولا يتألم مع الألفين، ليس كمثلمه شيء، وهو السميع العليم.

259 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 14 H 29
260 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 14 H 30
O Jabir! Allah\textsuperscript{azwj} Blessed and Exalted, there is neither a peer for Him\textsuperscript{azwj}, nor a resemblance. Exalted is He\textsuperscript{azwj} from the descriptions of the describers, and more Majestic than the imaginations of the imaginers, and is veiled from the eyes of the beholders. He\textsuperscript{azwj} does not decline along with the decliners, and does He\textsuperscript{azwj} go with the goers. There is nothing like Him\textsuperscript{azwj}, and He\textsuperscript{azwj} is the Hearing, the knowing”. \textsuperscript{261}

32 - يد: الدقاق، عن الاسدي، عن البرمكي، عن علي بن عياش، عن الحسن ابن راشد، عن يعقوب بن جعفر، عن أبي إبراهيم عليه السلام أنه قال: لا أقول: إنه قائم فازيله عن مكانه، ولا أحده بمكان يكون فيه، ولا أحده أن يتحرك في شيء من الأركان والجوارج، ولا أحده بلفظ شق فم.

Al Daqaq, from Al Asady, from Al Barmakky, from Ali Bin Ayyash, from Al Hassan Ibn Rashid, from Yaqoub Bin Ja’far,

‘From Abu Ibrahim\textsuperscript{asws} (7\textsuperscript{th} Imam\textsuperscript{asws}) having said: ‘\textsuperscript{asws} No saying that He\textsuperscript{azwj} is standing, so I\textsuperscript{asws} remove Him\textsuperscript{azwj} from a place, nor do I\textsuperscript{asws} limit Him\textsuperscript{azwj} with a place to be existing in, nor do I\textsuperscript{asws} limit Him\textsuperscript{azwj} that He\textsuperscript{azwj} moved in something from the elements and the body parts, nor do I\textsuperscript{asws} limit Him\textsuperscript{azwj} by a letter splitting a mouth.

ولكن كما قال نابك و تعالى: كن فيكون بمشيئته، من غير تردد في نفس، فرد صمد لم يتحلق إلى شريك يكون له في ملكه، ولا يفتح له أبواب علمه.

But He\textsuperscript{azwj} is just as the Mighty and Majestic Said: But rather, He Commands it, whenever He Intends a thing, Saying to it: “Be!”, so it comes into being [36:82], from His\textsuperscript{azwj} Desire without any hesitation in a self. He\textsuperscript{azwj} is Samad, Individual, not needy to an associate to manage His\textsuperscript{azwj} Kingdom for Him\textsuperscript{azwj}, no open for Him\textsuperscript{azwj} a door of His\textsuperscript{azwj} Knowledge”. \textsuperscript{262}

33 - يد: السناني، عن الاسدي، عن الناجي، عن النوفلي، عن علي بن سالم، عن أبي بصير، عن أبي عبد الله الصادق عليه السلام قال: إن الله تبارك و تعالى لا يوصف بزمان ولا مكان، ولا حركة ولا انتقال ولا سكون، بل هو خالق الزمان والمكان والحركة والسكن، تعالى عما يقول الظالمون علوا كبيرا.

Al Sinany, from Al Asady, from Al Nahkie, from Al Nowfaly, from Ali Bin Salim, from Abu Baseer,

‘From Abu Abdullah Al-Sadiq\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} Blessed and Exalted can neither be described with a time, nor a place, nor movement, nor transition, nor stillness, but He\textsuperscript{azwj} is the Creator of the time, and the place, and the movement, and the stillness. He\textsuperscript{azwj} is Exalted from what the unjust ones are saying, Lofty, Great”. \textsuperscript{263}

261 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 14 H 31
262 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 14 H 32
263 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 14 H 33
\(-\)264

In a Hadeeth of the atheist who came to Abu Abdullah asws asking him asws about His awj Words: The Beneficent, Established upon the Throne [20:5], Abu Abdullah asws said: 'By that He awj Described Himself awj, and like that He awj is Stretched upon the Throne Manifestor of the ones He awj Created without from the Throne happen to be a carrier for Him awj, nor the Throne happen to be a container for Him awj, nor that the Throne being possessive of Him awj.

Bihar Al Anwaar – V 3, The book of Tawheed, Ch 14 H 34
ولكننا نقول: هو حامل العرش، وممسك العرش، ونقول من ذلك ما قال: " وسع كرسيه السماوات والارض " فثبتنا من العرش والمكرسي ما ثبته، ونفينا أن يكون العرش أو الكرسي حاويا له، وأن يكون عزوجل محتاجا إلى مكان أو إلى شيء مما خلق، بل خلقه يحتاجون إليه.

But, we are saying, He is a carrier of the Throne, and Withholder of the Throne, and we are saying from that what He Said: His Chair contains the skies and the earth [2:255], so we affirm from the Throne and the Chair what He Affirmed, and we negate that the Throne of the Chair happens to be a container for Him, and that the Mighty and Majestic happens to be needy to a place, or to a thing from what He Created. But He Created it for the ones needy to it.

قال السائل: فما الفرق بين أن ترفعوا أيديكم إلى السماء وبين أن تخفضوها نحو الارض: قال أبو عبد الله عليه السلام: ذلك في علمه وإحاطته وقدرته سواء، ولكنه عز وجل أمر أولياءه وعباده برفع أيديهم إلى السماء نحو العرش لانه جعله معدن الرزق.

The questioner said, ‘So, what is the difference between your raising your hands towards the sky, and your lowering these to around the ground?’ Abu Abdullah said: ‘That is the same in His Knowledge, and His Supervision, and His Power, but He Mighty and Majestic Commanded His Guardians and His servants with raising their hands towards the sky, around the Throne, because He Made it to be a Mine of the sustenance.

فثبتنا ما ثبته القرآن والأخبار عن الرسول صلى الله عليه وسلم: ذلك في خلقكم ما تثبت إليه القرآن والأئمة عن الرسول صلى الله عليه وسلم: قال أبو عبد الله عليه السلام: نقول ذلك، لأن الروايات قد صحت به.

The questioner said, ‘So, are you saying that He Descends to the sky of the world?’ Abu Abdullah said: ‘We are saying that, because the reports and the Ahadeeth are correct with it.

قال السائل: وإذا نزل أليس قد حال عن العرش وحوله عن العرش انتقال ؟ قال أبو عبد الله عليه السلام: ليس ذلك على ما يوجد من المخلوق الذي ينتقل باختلاف الحال عليه والمللالة والسمامة وناقل يتقله ويتوجه من حال إلى حال، بل هو ببارك وفعلي لا يحدث عليه الحال، ولا يجري عليه الحدوث.

The questioner said, ‘And when He Descend, wouldn’t He have transited from the Throne and around it from the Throne?’ Abu Abdullah said: ‘That isn’t upon what is found from the creatures who transfer by interchange of the state upon it, and the filling,
and the vacating, and a mover moving it, and transfer it from a state to a state. But, He \(\text{azwj}\) is Blessed and Exalted, there is not occurrence of the state upon Him \(\text{azwj}\), nor does the occurrences flow upon Him \(\text{azwj}\).

 فلا يكون نزوله كنزول المخلوق الذي متى تنحى عن مكان خلا منه المكان الأول ولكنه ينزل إلى سماء الدنيا بغير معاناة ولا حركة فيكون هو كما في السماء السابعة على العرش كذلك هو في سماء الدنيا

Therefore, His \(\text{azwj}\) Descent does not happen like the descent of the creatures who, when they step aside from a place, they vacate the first place from it, but He \(\text{azwj}\) Descends to the sky of the world without passing through or movement’. Thus, He \(\text{azwj}\) would happen to be just as in the seventh sky upon the Throne, like that He \(\text{azwj}\) would be in the sky of the world.

بلا يكون نزوله كنزول المخلوق الذي متى تنحى عن مكان خلا منه المكان الأول ولكنه ينزل إلى سماء الدنيا بغير معاناة ولا حركة فيكون هو كما في السماء السابعة على العرش كذلك هو في سماء الدنيا

But rather, there is an uncovering from His \(\text{azwj}\) Magnificence, and He \(\text{azwj}\) Shows His \(\text{azwj}\) Guardians His \(\text{azwj}\) Self where He \(\text{azwj}\) so Desires, and Covers whatever He \(\text{azwj}\) so Desires from His \(\text{azwj}\) Power, and His \(\text{azwj}\) looking in the near and the far is the same.

36 - ـ يد: أبي، عن سعد، عن ابن عيسى، وابن هاشم، عن الحسن بن علي، عن داود بن علي البعقوي، عن بعض أصحابنا، عن عبد الاعلى - مولى آل سام - عن أبي عبد الله عليه السلام قال: أتى رسول الله صلى الله عليه وآله يهودي يقال له: سبحت فقال له: يا محمد صلى الله عليه وسلم! أتAndGet söke about your Lord azwj, so if you saww were to answer me about what I ask you saww of, or else I shall return’. He saww said: ‘Ask whatever you like’. He said, ‘Where is your saww Lord azwj?’

فقال: هو في كل مكان، وليس هو في شئ من المكان بمحدود. قال: فكيف هو؟ فقال: وكيف أصف ربي بالكيف والكيف مخلوق ؟ والله لا يوصف بخلقه.

خالق ؟ والله لا يوصف بخلقه.

فقال: في كل مكان، وليس هو في شيء من المكان بمحدود. قال: فكيف هو؟ فقال: وكيف أصف ربي بالكيف والكيف مخلوق؟ والله لا يوصف بخلقه.

He saww said: ‘He azwj is in every place, and He azwj isn’t in anything from the place by a presence’. He said, ‘Then how is He azwj?’ He saww said: ‘And how can I saww describe my saww Lord azwj with the ‘how’, and the ‘how’ would be a created being? And Allah azwj cannot be described by His azwj creation’.

قال: فمن يعلم أنك نبي؟ قال: فما بقي حوله حجر ولا مدر ولا غير ذلك إلا تكلم بلسان عربى مبين: يا شيخ إنه رسول الله.

فقال سبحت: بالله ما رأيت كاليوم أبين ثم قال: أشهد أن لا إله إلا الله، وأنك رسول الله صلى الله عليه وأله.

---

265 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 14 H 35
He said, ‘So who knows that you**saww** are a Prophet**saww**?’ He**asws** said: ‘So there did not remain around him, neither a stone, nor a clod, nor other than that except it spoke in clear Arabic language: ‘O Sheyk! He**saww** is a Rasool**saww** of Allah**azwj**’. Sab’hat said, ‘By Allah**azwj**! I have not seen a day clearer like today’. Then he said, ‘I testify that there is no god except Allah**azwj**, and you**saww** are a Rasool**saww** of Allah**azwj**’. 266

37 - ص: الصدوق، عن محمد بن إبراهيم بن إسحاق: عن أحمد بن محمد بن رميح، عن أحمد بن جعفر، عن أحمد بن علي، عن محمد بن علي الخزاعي، عن عبد الله بن جعفر، عن أبيه، عن الصداق، عن آبائه، عن أمير المؤمنين صلوات الله عليهم مثلاً.

Al Sadouq, from Muhammad Bin Ibrahim Bin Is’haq, from Ahmad Bin Muhammad Bin Rameeh, from Ahmad Bin Ja’far, from Ahmad Bin Ali, from Muhammad Bin Ali Khuzai,.

‘From Abdullah son of Ja’far**asws**, from his father**asws** Al-Sadiq**asws**, from his**asws** forefathers**asws**, from Amir Al-Momineen**asws** – similar to it**. 267

38 - يد: ابن المتوكل، عن الحميري، عن ابن عيسى، عن ابن محبوب، عن حماد، عن أبي عبد الله عليه السلام قال: كذب من زعم أن الله عزوجل من شيء، أو في شيء، أو علي شيء.

Ibn Al Mutawakkal, from Al Humeyri, from Ibn Isa, from Ibn Mahboub, from Hamad,

‘From Abu Abdullah**asws** having said: ‘He has lied, the one who claims that Allah**azwj** Mighty and Majestic is from a thing, or in a thing, or upon a thing’’. 268

39 - يد: ماجيلويه، عن عمه، عن البرقي، عن أبيه، عن محمد بن سنان، عن المفضل، عن أبي عبد الله عليه السلام قال: من زعم أن الله عزوجل من شيء، أو في شيء فقد أشرك. ثم قال: من زعم أن الله من شيء فقد جعله محدثاً، ومن زعم أنه في شيء فقد زعم أنه محصور، ومن زعم أنه على شيء فقد جعله محمولاً.

Majaylawiya, from his uncle, from Al Barqy, from his father, from Muhammad Bin Sinan, from Al Mufazzal,

‘From Abu Abdullah**asws** having said: ‘One who claims that Allah**azwj** Mighty and Majestic is from a thing, or in a thing, so he has associated’. Then he**asws** said: ‘One who claims that Allah**azwj** is from a thing, so he has Made Him**azwj** to be an occurrence, and one who claims that He**azwj** is in a thing, so he has claim that He**azwj** is contained, and one who claims that He**azwj** is upon a thing, so he has Made Him**azwj** carried**’. 269

40 - يد: ابن الوليد، عن ابن أبان، عن الحسين بن سعيد، عن النضر، عن ابن حميد، عن أبي بصير، عن أبي عبد الله عليه السلام قال: من زعم أن الله عزوجل من شيء، أو في شيء، أو علي شيء فقد كفر. قلت: فسر لي. قال: أعني بالحواية من الشيء، أو بإمساك له، أو من شيء سبقه.

Ibn Al Waleed, from Ibn Aban, from Al Husayn Bin Saeed, from Al Nazar, from Ibn Humeyd, from Abu Baseer,
From Abu Abdullah asws having said: ‘One who claims that Allah azwj Mighty and Majestic is from a thing, or in a thing, or upon a thing, so he has committed Kufr’. I said, ‘Explain to me’. He asws said: ‘I asws mean, with the containment from the thing to Him azwj, by a withholding to Him azwj, or from a thing preceding Him azwj’. 270

In another report,

‘He asws said: ‘One who claims that Allah azwj is from a thing, so he has Made Him azwj to be an occurrence; and one who claims that He azwj is in a thing, so he has made Him azwj to be contained; and one who claims that He azwj is upon a thing, so he has Made Him azwj to be carried’. 271

I asked Abu Abdullah asws about the Words of the Mighty and Majestic: and His Throne was upon the water [11:7], so he asws said to me: 'What are they (people) saying?' I said, 'They are saying that the Throne was upon the water and the Lord azwj was above it'. So he asws said: 'They are lying! The one who claim this, so he has rendered Allah azwj as a carried One, and described Him azwj by a description of the creatures, and necessitated it that the thing which is carrying Him azwj is stronger than Him azwj.'
So He(azwj) Loaded the Knowledge and the Religion (upon them(asws)), then Said to the Angels: “They(asws) are the carriers of My(azwj) Religion, and My(azwj) Knowledge, and My(azwj) Trustees among My(azwj) creatures, and they would be asked from’.

Then He(azwj) Said to the Children of Adam(as): “Acknowledge to Allah(azwj) with the Lordship, and to these persons(asws) with the Wilayah and the obedience!” So they said, ‘Yes, our Lord(aswj) we acknowledge’. So Allah(aswj) Said to the Angels: “Bear witness!” So the Angels said: ‘We bear witness’, upon that they cannot be saying tomorrow that we were ignorant of this’.

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

My father, from the one who mentioned it, said, ‘The Jews gathered to Ra’s Al-Jalout and they said, ‘This is a knowledgeable man’ – meaning by it Ali(asws) Bin Abu Talib(asws) – ‘Come with us to him(asws) for us to ask him(asws). They came to him(asws) and it was said to them, ‘He(asws) is in the office’. So, they waited until he(asws) came out, and Ra’s Al-Jalout said to him(asws), ‘O Amir Al-Mominen(asws)! We came to ask you(asws). He(asws) said: ‘Ask, O Jew, about whatever comes to you’. He said, ‘I ask you about our Lord(azwj), (from) when did He(aswj) exist?’

فقال: كان بلا كينونة، كان بلا كيف، كان لم يزل بلا كم ولا كيف، كان ليس له قبل، هو قبل القبل بلا قبل، ولا غاية ولا منتهى غاية، ولا غاية إليها، انقطعت عنه الغايات، فهو غاية كل غاية

He(asws) said: ‘He(aswj) existence without an entity, He(aswj) existed without a ‘how’, He(aswj) did not cease to be without ‘how much’ and without ‘how’, He(aswj) existed and there isn’t a ‘before’ for Him(azwj). He(aswj) was before the ‘before’ without there being a ‘before’, nor a peak, nor an end-point of a peak, nor a peak to it. The peaks are cut-off from Him(azwj), as He(aswj) is the peak of all peaks’.

272 Bihar Al Anwaar – V 3, The book of Tawheed, Ch 14 H 42
He (the narrator) said, ‘So, he\textsuperscript{asws} said: ‘Ra’s Al-Jalout said to the Jews, ‘Let us go away, this one\textsuperscript{asws} is indeed more knowledgeable than what is said regarding him\textsuperscript{asws}’.\textsuperscript{273}

\textbf{44} - س: الإسماعلي بن أبي عبد الله، عن عليه السلام، عن أبي الحسن موسى عليه السلام - ومن عينه قوله الله: " على العرش.

ن: قال: استوى. 

استوى " - فقال: استوى على ما دق وحل. ج: عن الحسن مثله.

Al Qasim Bin Yahya, from his grandfather Al Hassan,

‘From Abu Al-Hassan Musa\textsuperscript{asws}, and he\textsuperscript{asws} was asked about the meaning of the Words of Allah\textsuperscript{azwj}. \textit{Established upon the Throne [20:5]}, he\textsuperscript{asws} said: ‘Established upon what was infinitesimal and majestic’.\textsuperscript{274}


Ibn Al Mutawakkal, from Al Humeyri, from Ibn Isa, from Ibn Mahboub, from Maqatil Bin Suleyman who said,

‘I asked Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{The Beneficent, Established upon the Throne [20:5]}. He\textsuperscript{asws} said: ‘Established (equally) from all things, so there isn’t any (particular) thing closer to Him\textsuperscript{azwj} than a (another) thing’\textsuperscript{275}

\textbf{46} - رد: محمد بن أبي عبد الله، عن سهل، عن ابن محبوب، عن محمد بن مارد أن أبا عبد الله عليه السلام سأل عن معنى قوله الله عزوجل: " الرحمن على العرش استوى " فقال استوى من كل شيء فليس شيء أقرب إليه من شيء.

Muhammad Bin Abu Abdallah, from Sahl, from Ibn Mahboub, from Muhammad Bin Marad,

‘Abu Abdullah\textsuperscript{asws} was asked about the meaning of the Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{The Beneficent, Established upon the Throne [20:5]}, so he\textsuperscript{asws} said: ‘Established (equally) from all things, so there isn’t a thing closer to Him\textsuperscript{azwj} than a (another) thing’\textsuperscript{276}

\textbf{47} - رد: أبي، عن عبد الله بن الحسين، عن صفوان بن يحيى، عن عبد الرحمن ابن الحجاج قال: سألت أبا عبد الله عليه السلام عن قوله الله عزوجل: " الرحمن على العرش استوى " فقال: استوى من كل شيء فليس شيء أقرب إليه من شيء لم يعد منه بعيد ولم يقرب منه قريب، استوى من كل شيء.

My father, from Sa’ad, from Muhammad Bin Al-Husayn, from Safwan Bin Yahya, from Abdul Rahman Ibn Al-Hajjaj who said, ‘I asked Abu Abdullah\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{The Beneficent, Established upon the Throne [20:5]}, so he\textsuperscript{asws} said: ‘Established (equally) from all things, so, there isn’t a thing closer to Him\textsuperscript{azwj} than a (another)
thing. A far (thing) is not far from Him\textsuperscript{azwj}, and a nearby (thing) is not near from Him\textsuperscript{azwj}. He\textsuperscript{azwj} is Equal from all things”\textsuperscript{277}. 

\[\text{إلى هنا تم الجزء الثالث من كتاب بحار الأنوار}\]

Up to here completes the third volume from the book Bihar Al Anwaar

\textsuperscript{277} Bihar Al Anwaar – V 3, The book of Tawheed, Ch 14 H 47