BIHAR AL-ANWAAR

Volume 4

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

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

**SECTION 1 - CHAPTERS OF THE INTERPRETATIONS OF THE VERSES AND THE IMPORTANT AHADEETH DIFFERENT TO WHAT PRECEDED**  
4

**CHAPTER 1 – INTERPRETATION OF THE WORDS OF THE EXALTED: Created by My Hands? [38:75], AND the Side of Allah [39:56], AND the Face of Allah [2:115], AND On the Day He would Uncover from a leg [68:42], AND THE LIKES OF THESE**  
4

**CHAPTER 2 – INTERPRETATION OF THE WORDS OF THE EXALTED: and Blow into him from My Spirit [15:29], and a Spirit from Him [4:171], and his\textsuperscript{saaw} words: ‘Allah\textsuperscript{azwj} Created Adam\textsuperscript{saaw} upon his Image’**  
14

19

**CHAPTER 4 – MEANING OF ‘Hujzat’ OF ALLAH\textsuperscript{azwj} MIGHTY AND MAJESTIC**  
24

**CHAPTER 5 – NEGATION OF SIGHTING (ALLAH\textsuperscript{azwj}) AND INTERPRETATION OF THE VERSES REGARDING IT**  
26

**SECTION 2 - CHAPTERS ON ATTRIBUTES**  
50

50

**CHAPTER 2 – THE KNOWLEDGE, AND HIS\textsuperscript{azwj} QUALITATIVE STATE, AND THE VERSES, AND THE (NEWS) RECEIVED REGARDING IT**  
61

**CHAPTER 3 – THE CHANGE OF DECISION AND THE ABROGATION ‘Badah’**  
89

**CHAPTER 4 – THE POWER AND THE WILL (INTENTION)**  
131

**CHAPTER 5 – ALLAH\textsuperscript{azwj} THE EXALTED IS THE CREATOR OF ALL THINGS, AND THE EXISTENCE AND THE NON-EXISTENCE ISN’T EXCEPT ALLAH\textsuperscript{azwj} THE EXALTED, AND THAT WHATEVER IS BESIDES HIM\textsuperscript{azwj} IS CREATION**  
143

146

**SECTION 3 - CHAPTERS OF THE NAMES OF THE EXALTED, AND THEIR REALITIES, AND THEIR ATTRIBUTES, AND THEIR MEANINGS**  
149

**CHAPTER 1 – THE CONTRADICTION BETWEEN THE NAME AND THE MEANING, AND THAT THE DEITY, HE\textsuperscript{azwj} IS THE MEANING AND THE NAME IS AN OCCURRENCE**  
149

**CHAPTER 2 – MEANING OF THE NAMES, AND THEIR DERIVATION, AND WHAT IS ALLOWED TO SAY UPON HIM\textsuperscript{azwj} THE EXALTED AND WHAT IS NOT ALLOWED**  
157

**CHAPTER 3 – NUMBER OF NAMES OF ALLAH\textsuperscript{azwj} THE EXALTED, MERITS OF COUNTING THESE AND THEIR EXPOUNDING**  
169

**CHAPTER 4 – SUMMARY (AHADEETH) OF THE TAWHEED**  
179

**CHAPTER 5 – INVALIDATION OF THE RE-INCARNATION**  
269
SECTION 1 - CHAPTERS OF THE INTERPRETATIONS OF THE VERSES AND THE IMPORTANT AHADEETH DIFFERENT TO WHAT PRECEDED


1 - فس: محمد بن أحمد بن ثابت، عن القاسم إسماعيل الهاشمي، عن محمد بن سيار، عن الحسين بن المختار، عن أبي بصير، عن أبي عبد الله عليه السلام قال: لو أن الله خلق الخلق كلهم بيده لم يحتج في آدم أنه خلقه بيده فيقول: " ما منعك أن تسجد لما خلقت بيدى " أفترى الله يبعث الاشياء بيده ؟.

Muhammad Bin Ahmad Bin Sabit, from Al Qasim Ismail Al Hashimy, from Muhammad Bin Sayyar, from Al Husayn Bin Al Mukhtar, from Abu Baseer,

‘From Abu Abdullah asws having said: ‘If Allah azwj Created the creatures, all of them by His Hands, He azwj would not have been needy regarding Adam as that He azwj Creates him as by His Hands, so He azwj would be Saying: What prevented you from doing Sajdah to what I Created by My Hands? [38:75]? Do you see Allahazwj Resurrecting the things by His Hands?’.” 1

Ibn Asaam, from Al Kulayni, from Al Alaan, from Al Yaqteeny who said,

‘I asked Abu Al-Hassan Ali Bin Muhammad Al-Askari asws about the Words of Allahazwj Mighty and Majestic: and the whole of the earth would be in His Grip on the Day of Judgement,

1 Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 1 H 1
and the skies having been rolled up in His Right Hand [39:67], so he\textsuperscript{asws} said: ‘That is the taunting (of people) to Allah\textsuperscript{awj} Blessed and Exalted as the one who resembles His\textsuperscript{awj} creatures. Do you not see that He\textsuperscript{awj} Says: And they are not appreciating Allah with the appreciation that is due to Him [39:67]?

And its Meaning is that they are saying, ‘And the whole of the earth shall be in His\textsuperscript{awj} Grip on the Day of Judgement and the skies having been rolled up in His Right Hand?'

(it is) just as Allah\textsuperscript{awj} Mighty and Majestic Says: And they are not appreciating Allah with the appreciation He is Rightful of when they are saying, ‘Allah did not Reveal anything upon a person’ [6:91], then He\textsuperscript{awj} Distanced Himself\textsuperscript{aww} from the Grip and the Right Hand (having limbs), so He\textsuperscript{awj} Said: Glorious is He and Exalted from what they are associating [39:67].\textsuperscript{2}

And the Grip from Him\textsuperscript{awj}, Mighty and Majestic, in another aspect is the taking in a perspective of the acceptance from Him\textsuperscript{awj} just as He\textsuperscript{awj} Said: ‘and He Takes the charities [9:104], i.e., He\textsuperscript{awj} Accepts it from its rightful ones and Rewards upon it’.

\textsuperscript{2} Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 1 H 2
I said, ‘His Words, Mighty and Majestic: and the skies being rolled up in His Right Hand [39:67]?’ He said: ‘The Right Hand, and the Hand is the Power and the Strength. The Mighty and Majestic is Saying: And the skies would be rolled up by His Power and His Strength, Glorious is He and Exalted from what they are associating [39:67]’. 3

I said to Ali Bin Musa Al-Reza, ‘O son of Rasool-Allah! What are you saying regarding the Hadeeth which the people of the Hadeeth are reporting, that the Momineen would be visiting their Lord from their houses in the Paradise?’

So, he said: ‘O Abu Salt! Allah Blesses and Exalted merited His Prophet Muhammad over the entirety of His creatures from the Prophets and the Angels, and Made obedience to him, as being obedience to Him, and pledging allegiance to him and having pledged allegiance to Him, and visiting him in the world and the Hereafter as visiting Him.

The Mighty and Majestic Said: ‘There is one who obeys the Rasool, so he has obeyed Allah [4:80], and Said: Surely, those pledging allegiance to you are rather pledging their allegiances to Allah, the Hand of Allah being Above their hands. [48:10], and the Prophet said: ‘One who visits me during my lifetime or after my death, so he has visited Allah. And the level of the Prophet in the Paradise is the highest of the levels, therefore the one who visits him to his level, so he has visited Allah Blessed and Exalted’.

3 Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 1 H 3
He (the narrator) said, ‘I said to him\textit{asws}, ‘O son\textit{asws} of Rasool-Allah\textit{saww}! So, what is the meaning of the Hadeeth which is reported that the Reward of (saying) ‘There is no god except Allah\textit{azwj}’ would be the looking at the Face of Allah\textit{azwj}?\textit{?’

He\textit{asws} said: ‘O Abu Salt! One who described Allah\textit{azwj} with a face like the faces so he has committed \textit{Kufr}. But, the Face of Allah\textit{azwj} is His\textit{azwj} Prophets, and His\textit{azwj} Rasools, and His\textit{azwj} Divine Authorities\textit{asws}. They\textit{as} are those, by them\textit{as} one is diverted towards Allah\textit{azwj} Mighty and Majestic, and to His\textit{azwj} Religion and His\textit{azwj} recognition.

وقال الله عزوجل: "كل من عليها فان ويبقى وجه ربك " وقال عز وجل " كل شئ هالك إلا وجهه " فالنظر إلى أنيبآء الله ورحله وحححجه عليهم السلام في درجاتهم نواب عظيم للمؤمنين يوم القيامة،

And Allah\textit{azwj} Mighty and Majestic Said: \textit{Everyone upon it will perish [55:26] And there will remain the Face of your Lord, with the Majesty and the Honour [55:27]}, and the Mighty and Majestic Said: \textit{All things will perish except for His Face [28:88]. Therefore, the looking towards the Prophets\textit{as} of Allah\textit{azwj}, and His\textit{azwj} Rasools\textit{as}, and His\textit{azwj} Divine Authorities\textit{asws} in their\textit{as} levels is a great Reward for the Momineen on the Day of Judgment.}

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

And the Prophet\textit{saww} has said: ‘One who hates the People\textit{asws} of my\textit{saww} Household, and my\textit{saww} offspring, will not see me\textit{saww}, and I\textit{saww} will not see him on the Day of Judgment’. And he\textit{saww} said: ‘Among you is one who will not see me\textit{saww} after separating from me\textit{saww}. O Abu Al-Salt! Allah\textit{azwj} Blessed and Exalted cannot be described with a place, nor can He\textit{azwj} be realised by the sights and the imaginations.

قال: فقالت له: يا ابن رسول الله فأخبرني عن الجنة والنار أهما اليوم مخلوقتان ؟ فقال: نعم، وإن رسول الله صلى الله عليه واله قد دخل الجنة ورأى النار لما عرج به إلى السماء.

He (the narrator) said, ‘I said to him\textit{asws}, ‘O son\textit{asws} of Rasool-Allah\textit{saww}! Inform me about the Paradise and the Fire, are they both already Created?’ He\textit{asws} said: ‘Yes, and Rasool-Allah\textit{saww} had entered the Paradise and saw the Fire when he\textit{saww} ascended to the sky’.

قال: فقالت له: إن قوما يقولون إينما اليوم مقدرتان غير مخلوقتين.

He (the narrator) said, ‘I said to him\textit{asws}, ‘There is a people who are saying, today these two (Paradise and Hell) are Ordained, without being Created (yet)’. 
He asws said: 'They are not from us asws nor are we asws from them. One who denies the Paradise and the Fire, so he has belied the Prophet saww and belied us asws, and he isn’t from our asws Wilayah upon anything, and he would abide eternally in the Fire of Hell. Allah azwj Mighty and Majestic Said: This here is Hell which the criminals belied with [55:43] They will circle between it and the spring of scalding water [55:44].

وقال النبي صلى الله عليه واله: ما اولئك منا ولا نحن منهم، من أنكر خلق الجنة والنار فقد كذب النبي صلى الله عليه واله وكذبنا، وليس من ولايتنا على شئ ونخذل في نار جهنم، قال الله عزوجل: " هذه جهنم التي يكذب بها المجرمون يطوفون بينها وبين حميم آن ".

And the Prophet saww said: 'When there was an ascension with me saww to the sky, Jibraeel as grabbed me saww by my saww hand and entered me saww into the Paradise, and gave me from its dates. I saww ate these, and that transformed to an essence in my saww back. When I saww descended to the earth and went to Khadeeja asws, she asws was blessed with Fatima asws, thus, Fatima asws is a human Hourie. So, every time I saww desire to the aroma of the Paradise, I saww smell the aroma of my saww daughter asws Fatima asws.

Al Daqaq, from Al Asady, from Al Barmakky, from Al Husayn Bin Al Hassan, from Bakr, from Abdu Abdullah Al Barqy, from Abdullah Bin Yahya, from Abu Ayoub Al Khazaz, from Muhammad Ibn Muslim who said,

'I asked Abu Ja’far asws saying, 'The Words of the Mighty and Majestic: “O Iblees! What prevented you from doing Sajdah to what I Created by My Hands? [38:75].’ He asws said: 'The ‘Hand’ in the speech of the Arabs, is the strength and the favour. Allah azwj Said: and remember Our servant Dawood, possessor of the hand (strength), [38:17], and He azwj Said: And the sky, We Built it by Hand [51:47], and it is said, ‘For so and so there are a lot of hands upon me’, i.e. graces and favours’, and ‘For him there is a white hand upon me’, i.e. bounty’.

Ibn Al Wolid, from the caliph, from Muhammad Ibn Muslim, from Abu Ayoub Al Khazaz, from Muhammad Ibn Muslim who said,

salam قال: سمعته يقول: بل بداء مسيطتان. فقلت له: يدان هكذا ؟ - وأشرت يدي إلى يديه - فقال: لا لو كان هكذا لكان مخلوقا.'
'From Abu Al-Hassan Al-Rezaٍ-swٍ, he (the narrator) said, 'I heard himٍ-swٍ saying: 'But, both His Hands are Extended [5:64]', so I said to himٍ-swٍ, 'Hands like these?' – and I gestured with my hands towards hisٍ-swٍ hands. Heٍ-swٍ said: 'No. If it was like this, Heٍ-azwjٍ would be a creature'.

Everyone upon it will perish [55:26] And there will remain the Face of your Lord, [55:27], he said, 'Religion of your Lordٍ-azwjٍ. And Ali Bin Al-Husaynٍ-aswsٍ said: ‘Weٍ-aswsٍ are the Face which Allahٍ-azwjٍ can be come to, from it’.

'I said to Abu Ja’farٍ-aswsٍ, 'The Words of Allahٍ-azwjٍ Mighty and Majestic: All things will perish except for His Face [28:88]'. Heٍ-aswsٍ said: 'Everything will perish, and there would remain the Face. Allahٍ-azwjٍ Mighty and Majestic is Greater than to be described with a face, but its meaning is – everything will perish except Hisٍ-azwjٍ Religion, and the Face is which Heٍ-azwjٍ can be come to, from it’.

'We were in the presence of Abu Abdullahٍ-aswsٍ, and a man asked himٍ-sawwٍ about the Words of Allahٍ-azwjٍ. All things will perish except for His Face [28:88]. Heٍ-sawwٍ said: 'What are they saying with regards to it?' I said, 'They are saying, all things will perish except Hisٍ-azwjٍ Face'. So, heٍ-sawwٍ said: 'All things will perish except Hisٍ-azwjٍ Face which Heٍ-azwjٍ Refers to, from it, and weٍ-aswsٍ are the Face of Allahٍ-azwjٍ (and that to which) Heٍ-azwjٍ Refers to’.
"From Abu Abdullah\textsuperscript{asws} regarding the Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{All things will perish except for His Face [28:88]}. He\textsuperscript{asws} said: ‘Us\textsuperscript{asws}’.\textsuperscript{10}

And by this chain, he said, ‘Abu Abdullah\textsuperscript{asws} said: ‘We\textsuperscript{asws} are the Face of Allah\textsuperscript{azwj} not to perish’.’\textsuperscript{12}

'I asked Abu Abdullah\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{All things will perish except for His Face [28:88]}. He\textsuperscript{asws} said: ‘All thing will perish except one who takes the road of the Truth’.’\textsuperscript{13}

\textsuperscript{10} Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 1 H 10
\textsuperscript{11} Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 1 H 11
\textsuperscript{12} Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 1 H 12
\textsuperscript{13} Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 1 H 13
My father, from Sa’ad, from Ibn Isa, from Ali Bin Sayf, from his brother Al Husayn, from his father Sayd Bin Umeyra Al Nakhaie, from Khaseyma who said,

‘I asked Abu Abdullah asws about the Words of Allah azwj Mighty and Majestic: All things will perish except for His Face [28:88]. He asws said: ‘His Religion, Rasool-Allah saww and Amir Al-Momineen asws were the Religion of Allah azwj, and His Face, and His Eyes among His servants, and His Tongue He azwj Spoke with, and His Hand upon His creatures, and we asws are the Face of Allah azwj which He azwj Refers to. We asws will never cease to be among His (Preferred) servants for long as there is a Observing of Allah azwj among them’.

I said, ‘And what is the Observing?’ He asws said: ‘The need (to monitor and guide people). So, when there does not happen to be a need for Allah azwj regarding them, Allah azwj will Raise us saww to Him azwj. Then He azwj would Do what He azwj likes’, 14

My father, from Sa’ad, from Ibn Hisham, from Ibn Fazal, from Abu Jameela, from Muhammad Ibn Ali Al Halby,

‘From Abu Abdullah asws regarding the Words of the Mighty and Majestic: On the Day He would Uncover from a leg [68:42]. He asws said: ‘Blessed is the Compeller (from having a limb)’ – then he asws gestured to a leg, and uncovered the trouser from it.

He asws said: ‘and they would be called to do the Sajdah, but they will not be able to [68:42]’.

He asws said: ‘The people would be confounded (confused), and the awe would enter into them, and the sights would be dazzled, and the hearts would reach to the throats Their visions humbled, humiliation having tired them, and they had been called to the Sajdah while they were safe (and sound) [68:43]’. 15

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14 Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 1 H 14
15 Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 1 H 15
From Abu Abdullah\textsuperscript{asws}, he (the narrator) said, ‘I asked him\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{On the Day He would Uncover a leg [68:42]}. He\textsuperscript{asws} uncovered the trouser from his\textsuperscript{asws} leg, and his\textsuperscript{asws} other hand was upon his\textsuperscript{asws} head, and he\textsuperscript{asws} said: ‘Glorious is my\textsuperscript{asws} Lord\textsuperscript{azwj}, the Exalted (from having a limb)’\textsuperscript{16}.

\textit{Al Maktab and al Daqaq, from Al Asady, from Al Barmakky, from Al Husayn Bin Al Hassan, from Bakr Bin Salih, from Al Hassan Bin Saeed,}

‘Abu Al-Hassan\textsuperscript{asws} regarding the Words of the Mighty and Majestic: \textit{On the Day He would Uncover a leg [68:42]}. He\textsuperscript{asws} said: ‘A veil of Light would be uncovered, and the Momineen would fall in Sajdah, while the backbones of the hypocrites would stiffen, and they would not be able upon the Sajdah’\textsuperscript{17}.

\textit{Ibn Al Waleed, from Ibn Aban, from Al Husayn Bin Saeed, from Al Nazar, from Ibn Sinan, from Abu Baseer,}

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Amir Al-Momineen\textsuperscript{asws} said in a sermon: ‘I\textsuperscript{asws} am the guide, and I\textsuperscript{asws} am the Guided, and I\textsuperscript{asws} am a father of the orphans and the poor and guardian of the widows, and I\textsuperscript{asws} am a shelter for every weak one, and a security for every fearful one, and I\textsuperscript{asws} am a guide of the Momineen to the Paradise, and I\textsuperscript{asws} am the strong Rope of Allah\textsuperscript{azwj}, and I\textsuperscript{asws} am the Firm Handhold of Allah\textsuperscript{azwj}, and the Pious Words, and I\textsuperscript{asws} am the Eye of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Truthful Tongue and His\textsuperscript{azwj} Hand.

\textit{Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 1 H 16}

\textit{Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 1 H 17}
And I asws am the Side of Allah azwj which He azwj is Saying: ‘Lest a soul should be saying, O regret, upon what I wasted regarding the Side of Allah [39:56], and I asws am the Hand of Allah azwj Extended upon His azwj servants with the Mercy and the Forgiveness, and I asws am the door of Hitta. One who recognises my asws rights so he has recognised my asws Lord azwj, because I asws am a successor asws of His azwj Prophet saww in His azwj earth, and His azwj Divine Authority upon His aswj creatures. None would deny this except a repeller to Allah azwj and His azwj Rasool saww.

It is reported from Al-Baqir asws having said: ‘The meaning of the ‘Side’ of Allah azwj is that there is nothing closer to Allah azwj than His azwj Rasool saww, nor closer to His azwj Rasool saww than a successor asws. He azwj is in the closeness like the side, and Allah azwj has Explained that in His azwj Book by His azwj Words: ‘Lest a soul should be saying, O regret, upon what I wasted regarding the Side of Allah [39:56], meaning regarding the Wilayah of His aswj Guardians asws."

From Abu Mo’mar Al Sa’ady who said,

‘Ali asws Bin Abu Talib asws said regarding His aswj Words: nor will He Look at them [3:77], meaning He azwj would not Look at them with goodness to the ones He azwj would not be Merciful to them; and (an example) the Arab says to man (regarding) the chief of the king, ‘He does not look at us’, meaning he does not consider us with goodness, and that is the Look from Allah azwj to His azwj creatures’.

Ibn Asaam, from Al Kulayni, from Ahmad Bin Idrees, from Ibn Isa, from Ali Bin Sayf, from Muhammad Bin Ubeyda who said,


Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 1 H 18
Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 1 H 19
Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 1 H 20
CHAPTER 2 – INTERPRETATION OF THE WORDS OF THE EXALTED: and Blow into him from My Spirit [15:29], and a Spirit from Him [4:171], and his saww words: ‘Allah azwj Created Adam as upon his Image’

1 - Ye: N: Al-Hamdany, from Ali, from his father, from Ali Bin Ma’bad, from Al Husayn Bin Khalid who said,

‘I said to Al-Reza asws, ‘O son asws of Rasool-Allah azwj! The people are reporting that Rasool-Allah saww said: ‘Allah azwj Created Adam as upon His Image’.

فقال: قاتلهم الله لقد حذفوا أول الحديث، إن رسول الله صلى الله عليه وسلم مر برجلين يتسابان، فسمع أحدهما يقول لصاحبه: قبح الله وجهك ووجه من يشبهك. فقال عليه السلام: يا عبد الله لا تقل هذا لاخيك فإن الله عزوجل خلق آدم على صورته.

ج: مرسلا عن الحسين مثله.

He asws said: ‘May Allah azwj Fight (Curse) them! They have deleted the first (part) of the Hadeeth that Rasool-Allah saww passed by two men insulting each other. He saww heard one of them saying to his companions, ‘May Allah azwj Deface you and the face of the one who resembles you’. He saww said: ‘O servant of Allah azwj! Do not say this to your brother, for Allah azwj Mighty and Majestic Created Adam as upon his (this man’s) Image’.”

2 - مع: أبي، عن علي، عن أبيه، عن ابن أبي عمير، عن ابن ابيه، عن محمد بن مسلم، قال: سألت أبا حجفر عليه السلام عن قول الله عزوجم: " ونفخت فيه من روحي " قال: روح اختاره الله واصطفاه وخلقه وأضافه إلى نفسه، وفضله على جميع الأرواح فأمر فتغى منه في آدم عليه السلام بد: حزمه العلوى، عن علي، عن أبيه مثله.

My father, from Ali, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Muhammad Bin Musalim who said,

‘I asked Abu Ja’far asws about the Words of Allah azwj Mighty and Majestic: and Blow into him from My Spirit [15:29]. He asws said: ‘A Spirit Allah azwj Chose and Created and Added it to Himself azwj, and Merited it upon the entirety of the spirits. He azwj Commanded and Blew from it into Adam’sr.”

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21 Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 2 H 1
22 Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 2 H 2
Someone else from our companions, from Al Asady, from Al Barmakky, from Al Husayn Ibn Al Hassan, from Bakr, from Al Qasim Bin Urwat, from Abdul Hameed Al Tai’e, from Muhammad Bin Muslim who said,

‘I asked Abu Ja’far asws about the Words of Allah azwj Mighty and Majestic: and Blow into him from My Spirit [15:29], ‘How was this blowing?’

قُلْ: إن الروح متحرك كالريح، وإنما سمي روحا لأنه اشتق اسمه من الريح، وإنما أخرجه على لفظة الروح لان الروح مجانيس للريح، وإنما أضافه إليه نفسه لأنه اصطفت على سائر الاحواج كما اصرفت بيتا من البيت فقال: بني وقال لرسول من الرسل: خليلي، وأشدب ذلك، وكل ذلك مخلوق مصنوع محض مدبر، ج: مرسلا عن محمد، عنه عليه السلام.

He asws said: ‘The spirit (soul) tends to move like the wind, and rather it has been named ‘Rooh’ because its name is derived from the ‘Al-Reeh’ (the wind); and rather i asws brought it upon a word ‘Al-Rooh’ because the ‘Rooh’ is akin to the ‘Reeh’, and rather He azwj Added to Himself azwj because He azwj Chose it over the rest of the souls just as He azwj Chose a House from the houses, so He azwj Said: “My House (Kabah)”, and Said to a Rasool as from the Rasools as: ‘My azwj Friend’, and the likes of that; and all that is a creation, a made, an occurrence, and nourished, and managed”.

Humran Bin Ayn who said,

‘I said to Abu Ja’far asws about the Words of Allah azwj Mighty and Majestic: and a Spirit from Him [4:171]. He asws said: ‘It is a creation. Allah azwj Created it by His azwj Wisdom, to be in Adam as and in Isa asr’. 24

مع: غير واحد، عن الاسدي، عن البرمكي، عن علي بن العباس، عن عبيس ابن هشام، عن عبد الكريم بن عمرو، عن أبي عبد الله عليه السلام في قوله عزوجل: ” فإذا سويته ونفخت فيه من روحي “ قال: من قدري، بذ: بالاسناد عن العباس، عن أبي أسباط، عن سيف بن عمرو، عن أبي بصر، عن أبي جعفر عليه السلام مثله.

Someone else, from Al Asady, from Al Barmakky, from Ali Bin Al Abbas, from Isa Ibn Hisham, from Abdul Kareem Bin Amro,

‘From Abu Abdullah asws regarding the Words of Mighty and Majestic: So, when I Complete him and Blow into him from My Spirit [15:29]. He asws said: ‘From My azwj Power’. 25
‘From Ali\textsuperscript{asws} having said: ‘The Prophet\textsuperscript{saww} heard a man saying to a man, ‘May Allah\textsuperscript{azwj} Deface your face and the face of one who resembles you!’ So, he\textsuperscript{saww} said: ‘Shh! Do not say this, for Allah\textsuperscript{azwj} Created Adam\textsuperscript{as} upon his (the man he was condemning) image’’.\textsuperscript{26}

P.s. – No. 7 is missing

‘From Abu Abdullah\textsuperscript{asws} regarding the Words of Mighty and Majestic: \textit{So, when I Complete him and Blow into him from My Spirit [15:29].} He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Mighty and Majestic Created a creature and Created its spirit (soul), then Commanded an Angel to blow into him\textsuperscript{as} (Adam\textsuperscript{as}), and it isn’t by which there would be a reduction of anything from the Power of Allah\textsuperscript{azwj}, it is from His\textsuperscript{azwj} Power’.\textsuperscript{27}

I asked Abu Ja’far\textsuperscript{asws} about the Spirit which was in Adam\textsuperscript{as} and which was in Isa\textsuperscript{as}, what were these two?’ He\textsuperscript{asws} said: ‘Two created spirits. He\textsuperscript{azwj} Chose them and Selected them, a spirit of Adam\textsuperscript{as} and a spirit of Isa\textsuperscript{asv}’.\textsuperscript{28}

\textsuperscript{25} Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 2 H 5
\textsuperscript{26} Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 2 H 6
\textsuperscript{27} Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 2 H 8
\textsuperscript{28} Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 2 H 9
10 - باب: أبي، عن سعد، عن ابن عمسي، عن ابن فضل، عن الخليفة وزارة، عن أبي عبد الله عليه السلام قال: إن الله تبارك وتعالى أحد صمد ليس له جوف، وإنما الروح خلق من خلقه، نصر وتأييد وقوة يجعله الله في قلوب الرسول والمؤمنين.

My father, from Sa'ad, from Ibn Isa, from Ibn Fazal, from Al Halby, from Zurara, 

‘From Abu Abdullah’asws having said: ‘Allahazwj Blessed and Exalted is One, Samad, there isn’t any hollowness for Himazwj, and rather the spirit is a creature from Hisazwj creatures, being a help and an assistance and strength Allahazwj Made to be in the hearts of the Rasoolsas and the Momineen’. 29

11 - شى: عن زرارة وحمران، عن أبي جعفر، وأبي عبد الله عليه السلام في قوله تعالى: يسألونك عن الروح قالا: إن الله تبارك وتعالى، وذكر مثله.

From Zurara and Humran,

‘From Abu Ja'farasws and Abu Abdullahasws regarding the Words of the Exalted: And they are asking you about the Spirit. [17:85], theyasws both said: ‘Allahazwj Blessed and Exalted’ – and mentioned similar to it (above Hadeeth)”.30

12 - شى: عن محمد بن مسلم، عن أبي جعفر عليه السلام قال: سألته عن قول الله: " ونفخت فيه من روحي فقعوا له ساجدين " قال: روح خلقها الله فنفح في آدم منها.

From Muhammad Bin Muslim,

‘From Abu Ja'farasws, he (the narrator) said, ‘I asked himasws about the Words of Allahazwj: and Blow into him from My Spirit, then fall down towards him in Sajdah” [15:29]. Heasws said: ‘A spirit Allahazwj Created, and Blew it into Adamas from it”.31


From Muhammad Bin Awrama, from Abu Ja'far Al Ahowl,

‘From Abu Abdullahasws, he (the narrator) said, ‘I asked himasws about the spirit which was in Adamas, Hisazwj Words: So, when I Complete him and Blow into him from My Spirit [15:29]. Heasws said: ‘This spirit is a creation of Allahazwj, and the spirit which was in Isaas Bin Maryamwas was a creation of Allahazwjas’. 32

14 - شى: في رواية سماحة عنه عليه السلام خلق آدم فنفح فيه، وسأله عن الروح قال: هي من قدرته من الملوك.

29 Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 2 H 10
30 Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 2 H 11
31 Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 2 H 12
32 Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 2 H 13
In a report of Sama’at,

From him\textsuperscript{asws}: ‘He\textsuperscript{azwj} Created Adam\textsuperscript{as} and Blew into him\textsuperscript{as}. And I asked him\textsuperscript{asws} about the spirit, he\textsuperscript{asws} said: ‘It is from His\textsuperscript{azwj} Power from the Kingdoms’’.\textsuperscript{33}

\textsuperscript{33} Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 2 H 14

Ibn Al Barqy, from his father, from his grandfather Ahmad, from his father, from Abdullah Bin Bahr, from Abu Ayoub, from Muhammad Bin Muslim who said,

‘I asked Abu Ja’far\textsuperscript{asws} about what is being reported that Allah\textsuperscript{azwj} Created Adam\textsuperscript{as} upon His\textsuperscript{azwj} image. So, he\textsuperscript{asws} said: ‘It was a newly occurring image, a creation Allah\textsuperscript{azwj} Chose it over the rest of the different images, so He\textsuperscript{azwj} Added it to His\textsuperscript{azwj} (Creation) just as He\textsuperscript{azwj} Added the Kabah to Himself\textsuperscript{azwj}, and the Spirit to Himself\textsuperscript{azwj}, so He\textsuperscript{azwj} Said: ‘My\textsuperscript{azwj} House’, and Said: “\textit{and Blow into him from My Spirit [15:29]}’’.

\textsuperscript{34} Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 2 H 15

Al Zuhry reported, from Al Hassan having said,

‘Rasool-Allah\textsuperscript{saww} by a man from the Helpers and he was striking the face of a slave of his and saying, ‘May Allah\textsuperscript{azwj} Deface your face and face of the ones who resembles you’, so the Prophet\textsuperscript{saww} said: ‘Evil is what you said, for Allah\textsuperscript{azwj} Created Adam\textsuperscript{as} upon his (your companion’s) image’ – meaning the image of the struck one’’.\textsuperscript{34}

\textsuperscript{34} Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 2 H 15


My father, from Sa’ad, from Ibn Yazeed, from Al Abbas Bin Hilal who said,

'I asked Al-Reza asws about the Words of Allah azwj Mighty and Majestic: ‘Allah is ‘Al-Noor’ (Light) of the skies and the earth [24:35], so he asws said: ‘A Guide of the inhabitants of the sky and a Guide for the inhabitants of the earth’".  

2 - وفي رواية البرقي: هدى من في السماوات وهدي من في الارض

And in a report of Al Barqy –

‘A Guide for the ones in the skies, and a Guide of the ones in the earth’’.  

3 - ج: عن العباس بن هلال: قال سألت أبا الحسن عليه السلام عن قوله عزوجل "الله نور السماوات والارض" فقال عليه السلام: هادي من في السماوات وهادي من في الأرض.

From Al Abbas Bin Hilal who said,

'I asked Abu Al-Hassan asws about the Words of Allah azwj Mighty and Majestic: Allah is Light of the skies and the earth [24:35], so he asws said: ‘A Guide of the ones in the skies and a Guide of the ones in the earth’’. 

4 - يد، مع: إبراهيم بن هارون الهيستي، عن محمد بن أحمد بن أبي الثلج، عن الحسن بن أيوب، عن محمد بن غالب، عن علي بن الحسن، عن الحسن بن أيوب، عن الحسن بن سليمان، عن محمد بن مروان الذهلي، عن الفضل بن بسار. قال: قلت لابي عبد الله الصادق عليه السلام: "الله نور السماوات والارض" فقال: كذلك الله عزوجل.

Ibrahim Bin Haroun Al Haysati, from Muhammad Bin Ahmad Bin Abu Al Salf, from Al Husayn Bin Ayoub, from Muhammad Bin Ghalib, from Ali Bin Al Husayn, from Al Hassan Bin Ayoub, from Al Husayn Bin Suleyman, from Muhammad Bin Marwan al Zahly, from Al Fazeyl Bin Yasar who said,

‘I said to Abu Abdullah Al-Sadiq asws, ‘Allah is Light of the skies and the earth [24:35]. He asws said: ‘Like that is Allah azwj Mighty and Majestic’.

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35 Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 3 H 1
36 Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 3 H 2
37 Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 3 H 3
He (the narrator) said, ‘I said, ‘An example of His Light [24:35].’ He asws said: ‘Muhammad saww. I said, ‘is like a niche’. He asws said: ‘Chest of Muhammad saww. I said, ‘wherein is a lamp. He asws said: ‘In him saww is the light of Knowledge, meaning the Prophet-hood’. I said, ‘the lamp is in a glass’. He asws said: ‘Knowledge of Rasool-Allah saww goes to the heart of Ali asws.

I said, ‘as if it’. He asws said: ‘For which thing would you read ‘As if it’?’ I said, ‘And how, may I be sacrificed for you?’ He asws said: ‘as if he is a brightly shining star’. I said, ‘ignited from a Blessed olive tree neither eastern nor western’. He asws said: ‘That is Amir Al-Momineen Ali asws Bin Abu Talib asws, neither a Jew nor a Christian’.

I said, ‘Its oil almost illuminates and even though fire does not touch it’. He asws said: ‘The knowledge almost comes out from the mouth of the Scholar asws from the Progeny asws of Muhammad saww, from before He asw, even speaks with it’. I said, ‘Light upon Light’. He asws said: ‘The Imam asws upon ‘أثر’ (footsteps - the Ahadeeth) of the (previous) Imam aswss, 38

‘From Ja’far aws Bin Muhammad aws, from his aws fathersaw regarding this Verse: Allah is Light of the skies and the earth [24:35]. He asws said: ‘He azwj Began with His azwj Own Light, the Exalted: An example of His Light [24:35], is an example of His azwj Guidance in the heart of the Momin. His azwj Words: is like a niche wherein is a lamp, ‘the niche’ is the inside of the Momin, and the ‘lamp is his heart, and the lamp, is the light which Allah azwj Made to be inside him, ignited from a Blessed olive tree, the ‘tree’ is the Momin.

38 Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 3 H 4
"زيتونة لا شرقية ولا غربية " قال: على سواء الجبل لا غربي لأيا ولا شرقي لأي، إذا طلعت الشمس طلعت عليها وإذا غربت غربت عليها " يكاد زيتها " يعني نور على نور " فريضة على فريضة، وسنة على سنة " يهدي الله لفرائضه وسننه من يشاء " وضيء الله الأمثال للناس " وهذا مثل ضيئه الله للمؤمن.

Olive tree neither eastern nor western, upon the evenness of (the mountain - highland), neither western i.e., there not being an east for it, nor eastern, i.e., there being no west for it. (It is such that) when the sun emerges, does so upon it, and when it sets, does so upon it. Its oil almost, meaning the light which Allah azwj Made to be in his heart, illuminates, and even if he does not speak. Light upon Light, an Obligatory act upon an Obligatory act, a Sunnah upon a Sunnah, Allah Guides to His Light ones He so Desires to – Allah azwj Guides to His Obligation and His Sunnah ones He so Desires to, and Allah Strikes examples for the people, and this is an example Allah azwj Strikes for the Momin’.

Then he asws said: ‘So, the Momin is one who turn in five of ‘النور’ the lights. His entry is light, and exit is light, and his knowledge is light, and his speech is light, and his journey on the Day of Judgment to the Paradise is light’.

I said to Ja’far asws, ‘May I be sacrificed for youasws! O my Master asws! They are saying, ‘An example of light is the Lordazwj’. He asws said: ‘Glory be to Allahazwj! There isn’t a resemblance for Allahazwj. Did not Allahazwj Say: Therefore, do not strike resemblances for Allah [16:74]’.

I heard Abu Abdullah asws saying regarding the Words of Allahazwj Mighty and Majestic: Allah is Light of the skies and the earth. An example of His Light is like a niche [24:35] – (Syeda) Fatimaasws, wherein is a lamp - Al-Hassanasws, the lamp is in a glass, Al-Husaynasws, and the glass is as if it is a brightly shining star - (Syeda) Fatimaasws is the brightly shining star

39 Bihar Al Anwar – V 4, The book of Tawheed, S 1, Ch 3 H 5
between the women of the world, **ignited from a Blessed olive tree** – ignited from Ibrahim’s, **neither eastern nor western** - neither Jewish nor Christian.

Its oil almost illuminates - illumination of the knowledge, which almost explodes from her, and even though fire does not touch it. **Light upon Light** – an Imam after an Imam. **Allah Guides to His Light ones He so Desires to** - Allah Guides to the Imam ones He so Desires to.

‘From Abu Ja’far: ‘Allah placed the Knowledge which was in His Present, to be with the successor, and these are the Words of Allah Mighty and Majestic: **Allah is Light of the skies and the earth** [24:35]. He is Saying: “I am the Guide of the Heavens and the earth. The Example of the Knowledge which I Gave out, and it is My Light with which I Guide by, An example of His Light is like a niche wherein is a lamp [24:35], so the niche is the heart of Muhammad, and the lamp is the Light in which is the Knowledge.”

And His Words: **the lamp is in a glass**, He is Saying: “I Wanted to Make you pass away, and Make that which is with you to be with the successor just as the lamp is made to be in a glass, and the glass is as if it is a brightly shining star, ignited from a Blessed tree of olives. So, the origin of the Blessed tree is Ibrahim and these are the Words of the Mighty and Majestic: **The Mercy of Allah and His Blessings are upon you, the People of the Household, surely He is Praised, Glorious** [11:73].

And these are the Words of Allah Mighty and Majestic: **Surely Allah chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds** [3:33] **Offspring, one being from the other; and Allah is Hearing, Knowing** [3:34].

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40 Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 3 H 6
"لا شرقيه ولا غربيه" يقول: لستم بيهود فصلوا قبل المغرب، ولا نصارى فصلوا قبل المشرق، وانتتم على ملة إبراهيم صلوات الله عليه، وقد قال الله عزوجل: "ما كان إبراهيم يهوديا ولا نصرانيا ولكن كان حنيفا مسلما وما كان من المشركين.

(As for): *neither eastern nor western [24:35]* - He\(^{azwj}\) is saying: “You are neither Jews so that you pray in the direction of the west, nor are you Christians, so that you pray in the direction of the east, but you are the nation of Ibrahim\(^{asws}\), and Allah\(^{azwj}\) Mighty and Majestic has Said: *Ibrahim was neither a Jew nor a Christian, but he was (an) upright (man), a Muslim (submitter), and he was not from the Polytheists [3:67].*

"وقوله عزوجل: " يكاد رزقها يضيئ ولو لم تمسسه نار نور على نور يهدي الله لنوره من يشاء " يقول: مثل أولادكم الذين يولدون منكم كمثل الزيت الذي يعصر من الزيتون، يكاد زيتها يضيئ، يقول: يكادون أن يتكلموا بالنبؤة ولو لم ينزل عليهم ملك.

And the Words of the Mighty and Majestic: Its oil almost illuminates and even though fire does not touch it. Light upon Light. Allah Guides to His Light ones He so Desires to [24:35], He\(^{azwj}\) is Saying: “The example of your\(^{asws}\) children from you\(^{asws}\), those who are born unto you\(^{asws}\), is like the example of the oil which comes out from the olive, Its oil almost illuminates and even though fire does not touch it. Light upon Light. Allah Guides to His Light ones He so Desires to [24:35]. He\(^{azwj}\) is saying that they\(^{asws}\) almost speak with the Prophet-hood even though an Angel has not descended unto them\(^{asws}\).\(^{41}\)

\(^{41}\)Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 3 H 7
CHAPTER 4 – MEANING OF ‘HUJZAT’ OF ALLAHazwj MIGHTY AND MAJESTIC

1 - I heard Muhammad Bin Al-Hanafiyya saying, ‘It was narrated to me by Amir Al-Momineen asws that Rasool-Allahsaww, one the Day of Judgment, would grab the ‘Hujzat’ (Mid-part) of Allahazwj, and weasws would be grabbing the Hujzat of ourasws Prophet saww, and ourasws Shias would be grabbing the ourasws Hujzat’.

QIlt: يا أمير المؤمنين وما الحجزة ؟ قال: الله أعظم من أن يوصف بحجزة أو غير ذلك، ولكن رسول الله صلى الله عليه واله آخذ بأمر الله، ونحن آل محمد آخذون بأمر نبينا، وشيعتنا آخذون بأمرنا.

2 - My father, from Sa’ad, from Ibn Isa, from Al Hassan Bin Ali Al Khazaz,

‘From Abu Al-Hassan Al-Rezaasws having said: ‘Rasool-Allahsaww on the Day of Judgment, would grab with the ‘Hujzat’ of Allahazwj, and weasws would be grabbing with the ‘Hujzat’ of ourasws Prophet saww, and ourasws Shias would be grabbing with ourasws ‘Hujzat’. Then heasws said: ‘The ‘Hujzat’ - ‘the Light’’. 43

3 - I heard Muhammad Bin Al-Barqy, from his father, from Muhammad Bin Sinan, from Abu Al Jaroud, from Muhammad Bin Bashr Al Hamdany who said,

‘I heard Muhammad Bin Al-Hanafiyya saying, ‘It was narrated to me by Amir Al-Momineen asws that Rasool-Allahsaww one the Day of Judgment, would grab the ‘Hujzat’ (Mid-part) of Allahazwj, and weasws would be grabbing the Hujzat of ourasws Prophet saww, and ourasws Shias would be grabbing the ourasws Hujzat’.

قلت: يا أمير المؤمنين وما الحجزة ؟ قال: الله أعظم من أن يوصف بحجزة أو غير ذلك، ولكن رسول الله صلى الله عليه واله آخذ بأمر الله، ونحن آل محمد آخذون بأمر نبينا، وشيعتنا آخذون بأمرنا.

QIlt: يا أمير المؤمنين وما الحجزة ؟ قال: الله أعظم من أن يوصف بحجزة أو غير ذلك، ولكن رسول الله صلى الله عليه واله آخذ بأمر الله، ونحن آل محمد آخذون بأمر نبينا، وشيعتنا آخذون بأمرنا.

قلت: يا أمير المؤمنين وما الحجزة ؟ قال: الله أعظم من أن يوصف بحجزة أو غير ذلك، ولكن رسول الله صلى الله عليه واله آخذ بأمر الله، ونحن آل محمد آخذون بأمر نبينا، وشيعتنا آخذون بأمرنا.

QIlt: يا أمير المؤمنين وما الحجزة ؟ قال: الله أعظم من أن يوصف بحجزة أو غير ذلك، ولكن رسول الله صلى الله عليه واله آخذ بأمر الله، ونحن آل محمد آخذون بأمر نبينا، وشيعتنا آخذون بأمرنا.

ومن أخذون بحجزة نبينا وشيعتنا آخذون بحجزتنا.

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

Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 4 H 2
'From Abu' Abdullah\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} would come on the Day of Judgment grabbing with the ‘Hujzat’ of his\textsuperscript{saww} Lord\textsuperscript{azwj}, and we\textsuperscript{asws} would be grabbing with the ‘Hujzat’ of our\textsuperscript{asws} Prophet\textsuperscript{saww}, and our\textsuperscript{asws} Shias would be grabbing with our\textsuperscript{asws} ‘Hujzat’. Thus, us\textsuperscript{asws} and our\textsuperscript{asws} Shias are the party of Allah\textsuperscript{azwj}, and the party of Allah, they would be triumphant [5:56].'

By Allah\textsuperscript{azwj}! We\textsuperscript{asws} do not claim that it is a mid-part of the trouser, but it is greater than that. Rasool-Allah\textsuperscript{saww} would come grabbing with the Religion of Allah\textsuperscript{azwj}, and we\textsuperscript{asws} would come grabbing with the Religion of our\textsuperscript{asws} Prophet\textsuperscript{saww}, and our\textsuperscript{asws} Shias would come grabbing with our\textsuperscript{asws} Religion’. \textsuperscript{44}

And it has been reported from Al-Sadiq\textsuperscript{asws} having said: ‘Al-Salat is a ‘Hujzat’ of Allah\textsuperscript{azwj}, and that is it detains the praying one from the acts of disobedience for as long as he is in his Salat. Allah\textsuperscript{azwj} Mighty and Majestic Says: \textit{Surely, the Salat prevents from the immoralities and the evil} [29:45]’. \textsuperscript{45}

\textsuperscript{44} Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 4 H 3
\textsuperscript{45} Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 4 H 4
CHAPTER 5 – NEGATION OF SIGHTING (ALLAH\textsuperscript{azwj}) AND INTERPRETATION OF THE VERSES REGARDING IT

The Verses – (Surah) Al-Nisaa: The People of the Book ask you to bring down to them a Book from the sky; so indeed they had demanded of Musa (a thing) greater than that, for they were saying, ‘Show us Allah manifestly’; so the lightning seized them due to their injustice. [4:153]

(Surah) Al-Anaam: Visions cannot comprehend Him, and He Comprehends the visions; and He is the Knower of the subtleties, the Aware [6:103]

He\textsuperscript{asws}, ‘The eyes do not see Him\textsuperscript{azwj} with the witnessing of the eyes, and the hearts see Him\textsuperscript{azwj} with the realities of the Eman. He\textsuperscript{azwj} cannot be recognised by the analogies, nor realised by the senses, nor resembled with the people. He\textsuperscript{azwj} is described by the Signs, and recognised by the Sign posts (Imams\textsuperscript{asws}). He\textsuperscript{azwj} does not Transgress in His\textsuperscript{azwj} Judgment. That is Allah\textsuperscript{azwj}. There is no god except He\textsuperscript{azwj}.’

قال: فخرج الرجل وهو يقول: الله أعلم حيث يجعل رسالته.
He (the narrator) said, ‘So, the man went out and he was saying, ‘Allah\textsuperscript{azwj} is Allah is more Knowing of where to Place His Message. [6:124]’.\textsuperscript{46}

He\textsuperscript{asws} said: ‘Woe be unto you! The eyes do not see Him\textsuperscript{azwj} with the witnessing of the sights, but the hearts see Him\textsuperscript{azwj} with the realities of the Eman. Woe be unto you, O Za’lab! My Lord\textsuperscript{azwj} cannot be described with the remoteness nor with the movement, nor with the stillness, nor with the standing, standing of the installation, nor by coming nor by going.

A Subtle, the subtleness cannot be described by the subtlety; A Magnificent, the magnificence cannot be described by the magnificence; A Great, the Greatness cannot be described by the greatness; A Majestic, the Majesty cannot be described by the exaggeration; A Kind, the Mercy cannot be described by the kindness; A Secure, not by worship, A released, not by probing; A Sayer, not by words.

\begin{footnotesize}
\textsuperscript{46} Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 5 H 1
\textsuperscript{47} Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 5 H 2
\end{footnotesize}
Ali Bin Ahmad Bin Musa, from Al Sowfy, from Al Ruyani, from Abdul Azeem Al Hasny, from Ibrahim Bin Abu Mahmoud who said,

‘I asked Ali asws Bin Musa Al-Reza asws regarding the Words of Allah azwj Mighty and Majestic: (Some) faces on that Day would be radiant [75:22] Looking at their Lord [75:23]. He asws said: ‘Meaning bright (faces) awaiting the Rewards of their Lord azwj’. 48

Al Maktab, from Muhammad al Asady, from Ibn Yazie,

‘From Al-Reza asws regarding the Words of Allah azwj Mighty and Majestic: Visions cannot comprehend Him, and He Comprehends the visions [6:103]. He asws said: ‘The imaginations of the heart cannot comprehend Him azwj, so how can the sights of the eyes comprehend Him azwj’. 49

Al Talaqany, from Inn Aqdat, from Al Manzar Bin Muhammad, from Ali Bin Ismail Al Maysami, from Ismail Bin Al Fazal who said,

‘I asked Abu Abdullah Ja’far asws Bin Muhammad Al-Sadiq asws about Allah azwj Blessed and Exalted, ‘Would He azwj be seen in the Hereafter?’ He asws said: ‘Glorious is Allah azwj and Exalted from that, Loftier, Greater. O ibn Fazal! The sights cannot realise except what has a colour and a qualitative state for it, and Allah azwj is the Creator of the colours and the qualitative states’. 50

Al Hamdany, from Ali, from his father, from Al Harwy who said,

‘I said to Ali asws Bin Musa Al-Reza asws, ‘O son asws of Rasool-Allah saww! ‘I said to Ali asws Bin Musa Al-Reza asws, ‘O son asws of Rasool-Allah saww! ‘What are you asws saying regarding the Hadeeth

48 Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 5 H 3
49 Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 5 H 4
50 Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 5 H 5
which the people of the Hadeeth are reporting, that the Momineen would be visiting their Lord\textsuperscript{azwj} from their houses in the Paradise?’

فقال عليه السلام: يا أبا الصلت إن الله تبارك وتعالى فضل نبيه صلى الله عليه وسلم على جميع خلقه من النبيين والملائكة وجعل طاعته طاعته ومبايعته مبايعته، وزيارةه في الدنيا والآخرة زيارته في

So, he\textsuperscript{asws} said: ‘O Abu Salt! Allah\textsuperscript{azwj} Blesses and Exalted merited His\textsuperscript{azwj} Prophet Muhammad\textsuperscript{saww} over the entirety of His\textsuperscript{azwj} creatures from the Prophets\textsuperscript{as} and the Angels, and Made obedience to him\textsuperscript{saww}, as being obedience to Him\textsuperscript{azwj}, and pledging allegiance to him\textsuperscript{saww} as having pledged allegiance to Him\textsuperscript{azwj}, and visiting him\textsuperscript{saww} in the world and the Hereafter as visiting Him\textsuperscript{azwj}.

قال الله عزوجل: " من يطع الرسول فقد أطاع الله " وقال: " إن الذين يبايعون الله يد الله فوق أيديهم " وقال: النبي صلى الله عليه وسلم من زارني في حياتي أو بعد موتي فقد زار الله جل جلاله. ودرجة النبي صلى الله عليه وسلم في الجنة أرفع الدرجات، فمن زاره إلي درجته في الجنة من منزله فقد زار الله تبارك و تعالى.

The Mighty and Majestic Said: ‘There is one who obeys the Rasool, so he has obeyed Allah [4:80], and Said: Surely, those pledging their allegiances to you are rather pledging their allegiances to Allah, the Hand of Allah being Above their hands. [48:10], and the Prophet\textsuperscript{saww} said: ‘One who visits me\textsuperscript{saww} during my\textsuperscript{saww} lifetime or after my\textsuperscript{saww} death, so he has visited Allah\textsuperscript{azwj}. And the level of the Prophet\textsuperscript{saww} in the Paradise is the highest of the levels, therefore the one visits him\textsuperscript{saww} to his\textsuperscript{saww} level, so he has visited Allah\textsuperscript{azwj} Blessed and Exalted’.

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

He (the narrator) said, 'I said to him\textsuperscript{asws}, 'O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}! So, what is the meaning of the Hadeeth which is reported that the Reward of (saying) ‘There is no god except Allah\textsuperscript{azwj}’ would be the looking at the Face of Allah\textsuperscript{azwj}?’

فقال عليه السلام: يا أبا الصلت من وصف الله بوجه كالوجوه فقد كفر، ولكن وجه الله أنبياءه ورسلي ومحجميع صلوات الله عليهم هم الذين يوجه إليهم الله وإلى دينه ومعروفه.

He\textsuperscript{asws} said: ‘O Abu Salt! One who described Allah\textsuperscript{azwj} with a face like the faces so he has committed Kufr. But, the Face of Allah\textsuperscript{azwj} is His\textsuperscript{azwj} Prophets, and His\textsuperscript{azwj} Rasools\textsuperscript{as}, and His\textsuperscript{azwj} Divine Authorities\textsuperscript{asws}. They\textsuperscript{as} are those, by them\textsuperscript{as} one is diverted towards Allah\textsuperscript{azwj} Mighty and Majestic, and to His\textsuperscript{azwj} Religion and His\textsuperscript{azwj} recognition.

وقال الله عزوجل: " كل من عليها فإن ويبقى وجهه كالوجه كلاً لا ريب " وقال عزوجل: " كل شيء هناك إلا وجهه " فنظر إلي أنيباء الله ورسلي ومحمجهم عليهم السلام في درحاتم نواب عظيم للمؤمنين يوم القيامة.

And Allah\textsuperscript{azwj} Mighty and Majestic Said: Everyone upon it will perish [55:26] And there will remain the Face of your Lord, with the Majesty and the Honour [55:27], and the Mighty
and Majestic Said: *All things will perish except for His Face [28:88]*. Therefore, the looking towards the Prophets asw, and Hisasw Rasools as, and Hisasw Divine Authorities asws in their as levels is a great Reward for the Momineen on the Day of Judgment.

And the Prophet asaww has said: ‘One who hates the Peopleasws of my asw Household, and myasw offspring, will not see measws, and Iasww will not see him on the Day of Judgment’. And heasww said: ‘Among you is one will not see measww separating from measww, O Abu Al-Salt! Allahazwj Blessed and Exalted cannot be describe with a place, nor can Heazwj be realised by the sights and the imaginations’.

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

‘I said to Al-Sadiq Ja’farasws Bin Muhammadasws: ‘A man saw his Lordazwj Mighty and Majestic in his dream, so what can that happen to be?’ Heasws said: ‘That is a man not having any Religion to Himaszw. Allahazwj Blessed and Exalted can neither be seen during the wakefulness, nor in the dream, nor in the world, nor in the Hereafter’.

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It is reported by the travelling people that a man came to Amir Al-Momineenasws and he said, ‘O Amir Al-Momineenasws! Inform me about Allahazwj, do youasws see him when youasws worship Allahazwj?’ Amir Al-Momineenasws said to him: ‘Iasws do not worship the one Iasws do not see’. Heasws said: ‘How do youasws see Himazwj, O Amir Al-Momineenazws?’

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So, heasws said to him: ‘Woe be unto you! The eyes do not see Himazwj with the witnessing of the eyes, but the hearts see Himazwj by the realities of the Eman. Heazwj is well known through the evidences, described by the Signals (Imams asws). Heazwj cannot be compared with the people, nor can Heazwj be realised by the senses’.

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51 Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 5 H 6
52 Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 5 H 7
So, the man went out and he was saying, ‘*Allah* is *Allah is more Knowing of where to Place His Message.* [6:124]**53**

In a Hadeeth of the atheist who asked Amir Al-Momineen about what he thought as being the contradiction in the Quran, he said: *(Some) faces on that Day would be radiant [75:22] Looking at their Lord [75:23] – that is in which the friends of *Allah Mighty and Majestic* would end up after being free from the Reckoning up to a river named as Al-Haywaan. So, they would be washing in it and drinking from another, and their faces would whiten, and every mote and mite (imperfections) would be removed from them.

They would be Command with entering the Paradise. So, from this place they would be looking at their Lord how *He* has Rewarded them, and from it they would be entering the Paradise. Thus, that is the Words of the Mighty and Majestic during the greetings of the Angels upon them: *Peace be upon you! You are good, therefore enter it to abide eternally* [39:73].

So, during that, they would be Rewarded by the entering the Paradise and looking at what *Allah Mighty and Majestic* had Promised them, and these are His Words: *Looking at their Lord [75:23].* And the ‘looking’ in some of the meanings, it is the awaiting. Did you not listen to the Words of the Exalted: *then we shall see what the messengers return with’ [27:35], i.e. awaiting with what the messengers would be coming back with.

And as for His Words: *And he had seen him in another descent [53:13] At the Lote Tree [53:14], meaning Muhammad when he was by the Lote Tree, where no creature from the creations of *Allah* Mighty and Majestic had exceeded it.

And as for His Words: *And he had seen him in another descent [53:13] At the Lote Tree [53:14], meaning Muhammad when he was by the Lote Tree, where no creature from the creations of *Allah* Mighty and Majestic had exceeded it.

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53 Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 5 H 8
And His\textsuperscript{azwj} Words in another Verse: \textit{Neither did the sight deviate nor did it exceed [53:17]}

\textit{He saw from the greatest Signs of his Lord [53:18]} – he\textsuperscript{asww} saw Jibraeel\textsuperscript{as} in his\textsuperscript{as} image, twice – this time and another time, and that is that the creation of Jibraeel\textsuperscript{as} is magnificent, and he\textsuperscript{as} is from the spiritual ones, those whose creation (bodies/images) cannot be realised by anyone except the Lord\textsuperscript{azwj} of the worlds'.\textsuperscript{54}

Yunus Bin Zabyan who said, ‘A man came to Abu Abdullah\textsuperscript{asws} and said, ‘Do you\textsuperscript{asws} see Allah\textsuperscript{azwj} when you\textsuperscript{asws} worship Him\textsuperscript{azwj}?’ He\textsuperscript{asws} said to him; ‘I\textsuperscript{asws} would not worship anything I\textsuperscript{asws} do not see’. He said, ‘And how do you\textsuperscript{asws} see Him\textsuperscript{azwj}?’ He\textsuperscript{asws} said: ‘The sights do not see Him\textsuperscript{azwj} with the witnessing of the eyes, but the hearts see Him\textsuperscript{azwj} through the realities of the \textit{Eman}. He\textsuperscript{azwj} can neither be realised by the senses, nor can He\textsuperscript{azwj} be compared with the people. He\textsuperscript{azwj} is well known without any resemblances’\textsuperscript{55}.

From Abdullah Bin Sinan,

‘From Abu Abdullah\textsuperscript{asws} regarding His\textsuperscript{azwj} Words: \textit{Visions cannot comprehend Him [6:103]}. He\textsuperscript{asws} said: ‘Encompassing of the imagination. Do you not see His\textsuperscript{azwj} Words: \textit{There has come to you Insight from your Lord [6:104]}. It does not Mean the insight of the eyes, \textit{so the one who visualises, then it is for his soul}, it does not Mean the visualising with his eyes, \textit{and the one who is blind, then it is against it}, it does not Mean the blindness of the eyes.

إما عني إحاطة الوع hod, كما يقال: فلان بصير بالشعر، وفلان بصير بالفقه، وفلان بصير بالدرهم، وفلان بصير بالثياب، الله أعظم من أن يرى بالعين.

But rather, it Means the grasp of the imagination, just as it is said, ‘So and so has insight in the poetry, and so and so has insight in the understanding, and so and so has insight in the Dirhams, and so and so has insight in the clothes’. Allah\textsuperscript{azwj} is more Magnificent than that He\textsuperscript{azwj} should be seen with the eye’\textsuperscript{56}.

\textsuperscript{54} Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 5 H 9
\textsuperscript{55} Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 5 H 10
\textsuperscript{56} Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 5 H 11
وجوب اتصال الضياء بين الرائي والمرئي وجوب الاشتباه - تعالى الله عن الاشتباه - فثبت أنه لا يجوز عليه سبحانه الرؤية بالابصار لان الاشتباه لا يجوز لأبى الراوي ابن إدريس ع، عن أبيه، عن أحمد بن إسحاق قال: كتبت إلى أبي الحسن الثالث عليه السلام أسأله عن الرؤية وما فيه الناس. فكتب: لا يجوز الرؤية ما لم يكن بين الرائي والمرئي هواء ينفذه البصر فإذا انقطع الهواء وعدم الضياء عن الرائي والمرئي لم تصح الرؤية، وكان في ذلك الاشتباه لأن الرائي متي ساوى المرئي في السبب الموجب بينهما في الرؤية وجب الاشتباه، وكان في ذلك التشبيه، لأن الاشتباه لا يجوز لأبى الراوي ابن إدريس ع، عن أبيه، عن أحمد بن إسحاق.

Ibn Idrees, from his father, from Ahmad Bin Is’haq who said,

‘I wrote to Abu Al-Hassan Al-Reza asws the 3rd asking him asws about the sighting (Allahazwj), and what the people are in. So, he asws wrote: ‘The sighting is not allowed for as long as between the seer and the seen there does not happen to be air implemented by the sight. So, when the air is cut off, and the illumination is negated, the sighting is not correct, and among the necessities of the arrival of the illumination between the seer and the seen is the necessity of the resemblance – and Allahazwj is Exalted from the resemblance – Thus it is established that the sighting by the sights is not allowed upon Himazwj. Glorious is Heazwj, because it is inevitable for the reasons to be connected with the causes”.

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

Ibn Idrees, from his father, from Ahmad Bin Is’haq who said,

‘I wrote to Al-Hassanasws the 3rd asking himasws about the sighting (Allahazwj), and what the people are in (general Muslims believe in sighting of Allahazwj), so heasws wrote: ‘The sighting is not allowed for as long as between the seer and the seen there does not happen to be air implemented by the air. So, when the air is cut off, and the illumination is negated from the seer and the seen, the sighting would not be correct; and there would be the resemblance in that because the seer, when he equates the seen in the necessary cause between them in the sighting, the resemblance is necessitated, and there would be the resemblance in that, because it is inevitable for the reasons to be connected with the causes”.

58 Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 5 H 13
Abu Qarat said, ‘We are reporting that Allah\textsuperscript{azwj} Mighty and Majestic Apportioned the sighting and the Speech between two. He\textsuperscript{azwj} Apportioned the Speech to be for Musa\textsuperscript{as}, and the sighting for Muhammad\textsuperscript{saww}.’

Abu Al-Hassan\textsuperscript{asws} said: ‘So, who delivered from Allah\textsuperscript{azwj} Mighty and Majestic to the two communities, the Jinn and the human beings (the Verse) Visions cannot comprehend Him, and He Comprehends the visions \[6:103\] (and) they do not comprehend Him in knowledge \[20:110\], (and) nothing is a likeness of Him \[42:11\]? Was it not Muhammad\textsuperscript{saww}?’ He said, ‘Yes’.

He\textsuperscript{asws} said: ‘How can a man\textsuperscript{saww} come over to the people and he\textsuperscript{saww} informs them that he\textsuperscript{saww} has come from Allah\textsuperscript{azwj} and that he\textsuperscript{saww} is inviting them to Allah\textsuperscript{azwj} by the Command of Allah\textsuperscript{azwj}, so he\textsuperscript{saww} is saying Visions cannot comprehend Him \[6:103\], (and) they do not comprehend Him in knowledge \[20:110\], (and) nothing is a likeness of Him \[42:11\], then he\textsuperscript{saww} would be saying that: ‘I\textsuperscript{saww} saw Him\textsuperscript{azwj} with my\textsuperscript{saww} own eyes and I\textsuperscript{saww} comprehended Him\textsuperscript{azwj} in knowledge and He\textsuperscript{azwj} is upon an image of the person’? Are you not ashamed of what would enable the atheists to pelt with this that he\textsuperscript{saww} happened to come from the Presence of Allah\textsuperscript{azwj} with something, then he\textsuperscript{saww} came with the opposite of it from another aspect?’

Abu Qarat said, ‘But He\textsuperscript{azwj} is Saying: And certainly he saw it \[53:13\] (meaning Him\textsuperscript{azwj} in another descent.) So Abu Al-Hassan\textsuperscript{asws} said: ‘It is after the Verse indicating upon what he\textsuperscript{saww} saw where He\textsuperscript{azwj} Says: The heart of Muhammad\textsuperscript{saww} did not belie what he saw \[53:11\]. He\textsuperscript{azwj} is Saying that the heart of Muhammad\textsuperscript{saww} did not belie what his\textsuperscript{saww} eyes saw. Then He\textsuperscript{azwj} Informed with what he\textsuperscript{saww} saw.

He\textsuperscript{azwj} is Saying: And certainly he saw it \[53:13\] (meaning Him\textsuperscript{azwj} in another descent.) So Abu Qarat said, ‘But He\textsuperscript{azwj} is Saying: And certainly he saw it \[53:13\] (meaning Him\textsuperscript{azwj} in another descent.) So Abu Al-Hassan\textsuperscript{asws} said: ‘It is after the Verse indicating upon what he\textsuperscript{saww} saw where He\textsuperscript{azwj} Says: The heart of Muhammad\textsuperscript{saww} did not belie what he saw \[53:11\]. He\textsuperscript{azwj} is Saying that the heart of Muhammad\textsuperscript{saww} did not belie what his\textsuperscript{saww} eyes saw. Then He\textsuperscript{azwj} Informed with what he\textsuperscript{saww} saw.

Abu Qarat said, ‘But He\textsuperscript{azwj} is Saying: And certainly he saw it \[53:13\] (meaning Him\textsuperscript{azwj} in another descent.) So Abu Al-Hassan\textsuperscript{asws} said: ‘It is after the Verse indicating upon what he\textsuperscript{saww} saw where He\textsuperscript{azwj} Says: The heart of Muhammad\textsuperscript{saww} did not belie what he saw \[53:11\]. He\textsuperscript{azwj} is Saying that the heart of Muhammad\textsuperscript{saww} did not belie what his\textsuperscript{saww} eyes saw. Then He\textsuperscript{azwj} Informed with what he\textsuperscript{saww} saw.

He\textsuperscript{azwj} is Saying: And certainly he saw it \[53:13\] (meaning Him\textsuperscript{azwj} in another descent.) So Abu Qarat said, ‘But He\textsuperscript{azwj} is Saying: And certainly he saw it \[53:13\] (meaning Him\textsuperscript{azwj} in another descent.) So Abu Al-Hassan\textsuperscript{asws} said: ‘It is after the Verse indicating upon what he\textsuperscript{saww} saw where He\textsuperscript{azwj} Says: The heart of Muhammad\textsuperscript{saww} did not belie what he saw \[53:11\]. He\textsuperscript{azwj} is Saying that the heart of Muhammad\textsuperscript{saww} did not belie what his\textsuperscript{saww} eyes saw. Then He\textsuperscript{azwj} Informed with what he\textsuperscript{saww} saw.

He\textsuperscript{azwj} is Saying: And certainly he saw it \[53:13\] (meaning Him\textsuperscript{azwj} in another descent.) So Abu Qarat said, ‘But He\textsuperscript{azwj} is Saying: And certainly he saw it \[53:13\] (meaning Him\textsuperscript{azwj} in another descent.) So Abu Al-Hassan\textsuperscript{asws} said: ‘It is after the Verse indicating upon what he\textsuperscript{saww} saw where He\textsuperscript{azwj} Says: The heart of Muhammad\textsuperscript{saww} did not belie what he saw \[53:11\]. He\textsuperscript{azwj} is Saying that the heart of Muhammad\textsuperscript{saww} did not belie what his\textsuperscript{saww} eyes saw. Then He\textsuperscript{azwj} Informed with what he\textsuperscript{saww} saw.

He\textsuperscript{azwj} is Saying: And certainly he saw it \[53:13\] (meaning Him\textsuperscript{azwj} in another descent.) So Abu Qarat said, ‘But He\textsuperscript{azwj} is Saying: And certainly he saw it \[53:13\] (meaning Him\textsuperscript{azwj} in another descent.) So Abu Al-Hassan\textsuperscript{asws} said: ‘It is after the Verse indicating upon what he\textsuperscript{saww} saw where He\textsuperscript{azwj} Says: The heart of Muhammad\textsuperscript{saww} did not belie what he saw \[53:11\]. He\textsuperscript{azwj} is Saying that the heart of Muhammad\textsuperscript{saww} did not belie what his\textsuperscript{saww} eyes saw. Then He\textsuperscript{azwj} Informed with what he\textsuperscript{saww} saw.
Then He\textsuperscript{azwj} said: \textit{He saw of the greatest Signs of His Lord [53:18]}. So, the Signs of Allah\textsuperscript{azwj} is other than Allah\textsuperscript{azwj}, and He\textsuperscript{azwj} had Said: \textit{and they do not comprehend Him in knowledge [20:110]}. So, if the visions were to see Him\textsuperscript{azwj}, then they would have comprehended Him\textsuperscript{azwj} in knowledge, and the recognition would occur’. 

So, Abu Qarat said, ‘So (then) you\textsuperscript{asws} are belying the reports’. Abu Al-Hassan\textsuperscript{asws} said: ‘When the reports were in opposition to the Quran, I\textsuperscript{saww} would belie these, and what the Muslims have formed a consensus upon is that: \textit{and they do not comprehend Him in knowledge [20:110], Visions cannot comprehend Him [6:103], (and) nothing is a likeness of Him [42:11]}’\textsuperscript{59}.

My father, from Muhammad Al Attar, from Ibn Isa, from Al Bazanty, 

‘From Al-Reza\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘When I\textsuperscript{saww} was ascended with to the sky, Jibraeel\textsuperscript{as} reached with me\textsuperscript{asaww} to a place Jibraeel\textsuperscript{as} had not trodden it at all. Then it was uncovered for me\textsuperscript{saww} and Allah\textsuperscript{azwj} Mighty and Majestic Showed me from the Light of His\textsuperscript{azwj} Magnificence what He\textsuperscript{azwj} Loved to’’\textsuperscript{60}.

Ibn Al Waleed, from Al Saffar, from Ahmad Bin Muhammad, from Abu Hashim Al Ja’fary, 

‘From Abu Al-Hassan Al-Reza\textsuperscript{asws}, he (the narrator) said, ‘I asked him\textsuperscript{asws} about Allah\textsuperscript{azwj} mighty and Majestic, ‘Can He\textsuperscript{azwj} be described?’ But, do you not read the Quran?’ I said, ‘Yes (I do)’. He\textsuperscript{asws} said: ‘Have you not read His\textsuperscript{azwj} Words, Mighty and Majestic: \textit{Visions cannot comprehend Him, and He Comprehends the visions [6:103]}?’ I said, ‘Yes (I have)’. He\textsuperscript{asws} said: ‘Do you recognise the visions?’ I said, ‘Yes’. He\textsuperscript{asws} said: ‘And what are these?’ I said, ‘Visions of the eyes’. He\textsuperscript{asws} said: ‘The imaginations of the hearts are more than the visions of the eyes, it is, the imaginations cannot realise Him\textsuperscript{azwj} and He\textsuperscript{azwj} Comprehends the imaginations’\textsuperscript{61}.

\textsuperscript{59} Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 5 H 14
\textsuperscript{60} Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 5 H 15
\textsuperscript{61} Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 5 H 16
17 - Yd: الدقاق، عن الاسدي، عمن ذكره، عن محمد بن عيسى، عن أبي هاشم الجعفري قال: قلت لأبي جعفر علي بن الرضا عليه السلام: " لا تدركه الابصار وهو يدرك الابصار " فقال: يا أبا هاشم أوهام القلب أدق من أبصار العيون، أنت قد تدرك بهملك السند والهند والبلدان التي لم تدخلها ولم تدركها بمصرك أوهام القلب لا تدركه، كيف أبصار العيون؟

Al Daqaq, from Al Asady, from the one who mentioned it, from Muhammad Bin Isa, from Abu Hashim Al Ja’fary who said,

‘I said to Abu Ja’far Aliasws Bin Al Rezaasws, Visions cannot comprehend Him, and He Comprehends the visions [6:103]. So, hesws said: ‘O Abu Hashim! Imaginations of the hearts are more delicate than the visions of the eyes. You have realised by your imaginations, Al-Sind (Pakistan), and Al-Hind (India), and the cities which you did not enter and your eyes did not see. So, (if) the imaginations of the hearts cannot realise Himaswj, then how can the visions of the eyes (be able to)?’." 62

18 - Yd: الدقاق، عن الاسدي، عن البرمكي، عن ابن أبان، عن بكر بن صالح، عن الحسن بن سعيد، عن إبراهيم بن محمد الخزاز ومحمد بن الحسين قالا: دخلنا علي أبي الحسن الرضا عليه السلام فحكينا له ما روي أن محمدًاصلى الله عليه وسلم رأى ربه في هيئة الشاب الموفق في سن أبناء ثلاثين سنة، رجلاه في خضرة وقلنا: إن هشام بن سالم وأصحاب الطاق والميشعي يقولون: إنه أحوج إلى السرة والباقيء صمد.

Al Daqaq, from Al Asady, from Al Barmakky, from Ibn Aban, from Bakr Bin Salih, from Al Hassan Bin Saeed, from Ibrahim Bin Muhammad Al Khazaz and Muhammad Bin Al Husayn both said,

‘We went to see Abu Al-Hassan Al-Rezaasws and they related to himasws what is being reported that Muhammadasws saw hisasws Lordaswj in the body of the youth compatible to a man of thirty years of age, his legs being in green, and we said, ‘Hisham Bin Salim and a companion Al-Taaq, and Al-Maysami are saying that Heaswj is hollow up to the navel and the rest is solid (Samad)’.

فخراً ساحداً ثم قال: مسبحان ما عرفوك ولا وحدوك فمن أجل ذلك وصفوك، سبحانك لو عرفوك لو صفوك بما وصفت به نفسك، وشبهك بخلقك، أنت وأهل كل خير، فلا تجعلني من القوم الظالمين.

Heasws fell in Sajdah, then said: ‘Glory be to Youaswj! Had they recognised Youaswj they would not have limited Youaswj, therefore from that reason they described Youaswj. Glory be to Youaswj! If only they would have recognised Youaswj. If only they would have described Youaswj with what Youaswj Described Yourselfaswj with.

سبحانك كيف طاوعتهم أنفسهم أن شهوك بغرك إني لا أصفك إلا بما وصفت به نفسك، ولا أشبهك خلقتك، أنت أهل لكل عين، فلا تعني من القوم الظلمين.

Glory be to Youaswj! How they obeyed their own selves and resembled Youaswj with someone else. Myasws God! Iasws do not describe Youaswj except with what Youaswj Described Yourselfaswj.

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62 Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch S H 17
with, nor do I resemble You, with Your creatures. You are rightful of every good, therefore do not Make me to be from the unjust people’.

Then he turned towards us and he said: ‘Whatever you imagine from a thing, to imagine Allah (its going) to be other than Him.

Then he said: ‘We, the Progeny of Muhammad of the central modality which neither can the exaggerator realise us nor can the one lagging behind precede us, O Muhammad, that Rasool-Allah, when he looked at the Magnificence of his Lord, He would be in a body of the youth compatible of a man of thirty years of age. O Muhammad! My Lord is more Magnificent and more Majestic than to happen to be in a description of the creatures’.

He (the narrator) said, ‘I said, ‘May I be sacrificed for you! Who would it be whose legs were in green?’ He said: ‘That is Muhammad, when he looked at his Lord through his heart, He Made him to be (engulfed) in light like the light of the veils until it became clear to him that Allah was in the veils. The Light of Allah (is such that), from it is green whatever is green, and from it is red whatever is red, and from it is white whatever is white, and from it is other than that. O Muhammad! Whatever the Book and the Sunnah testify with, so we are the speakers with it’.”

‘From Abu Abdullah', he (the narrator) said, ‘I heard him saying: ‘Rasool-Allah saw his Lord Mighty and Majestic – by his heart’.

And that the ratification of that is what Ibn Al Waleed narrated to us with, from Al Saffar, from Ibn Abu Al Khattab, from Muhammad Bin Al Fazeyl who said,

Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch S H 18
I asked Abu Al-Hassan asws, ‘Did Rasool-Allah saww see his Lord azwj Mighty and Majestic?’
He asws said: ‘He saww saw Him azwj by his saww heart. Have you not heard Allah azwj Mighty and Majestic Saying: The heart did not belie what it saw [53:11]. He saww did not see Him azwj with the sight, but he saww saw Him azwj by the heart’.

My father, from Sa’ad, from Al Isfahany, from Al Manqary, from Hafs or someone else who said,

I asked Abu Abdullah asws about the Words of Allah azwj Mighty and Majestic: He saw from the greatest Signs of his Lord [53:18]. He asws said: ‘He saww saw Jibraeel as. Upon his as left was the gem lie the drop upon a vegetable. For him saww were six hundred wings (which) could have filled whatever is between the sky and the earth’.

Al Daqaq, from Al Asady, from Ali Bin Abu Al Qasim, from Yaqoub Bin Is’haq who said,

I wrote to Abu Muhammad asws asking him asws, ‘How can one worship his Lord azwj and he cannot see Him azwj?’ He asws signed (wrote): ‘O Abu Yusuf! My aswj Chief and my asws Master azwj and the Benefactor upon me asws and upon my asws forefathers asws, is more Majestic than to be seen’.

He (the narrator) said, ‘And I asked him asws, ‘Did Rasool-Allah saww see his Lord azwj?’ He azwj signed (wrote): ‘Allah azwj Blessed and Exalted Showed His azwj Rasool saww through his saww heart, from a Light of His azwj Magnificence what He azwj Loved to’.

Ibn Idrees, from his father, from Muhammad Bin Abdul Jabbar, from Safwan, from Ibn Humeyd who said,
‘I reminded Abu Abdullah asws regarding what is being reported from the sighting (Allahazwj), so he asws said: ‘The sun is one part of seventy parts of the light of the Chair, and the Chair is one part from seventy parts from the light of the Throne, and the Throne is one part from the seventy parts from the light of the veils, and the veils are one part from the seventy parts of the Secret. So, if they are truthful, then let them fill their eyes from the sun (shine), when there isn’t any cloud besides it’.

٢٣ - يس: أبي، عن سعد، عن ابن عيسى، عن البزنطي، عن أبي الحسن الموصلي عن أبي عبد الله عليه السلام قال: جاء ح

إلي أمير المؤمنين عليه السلام فقال: يا أمير المؤمنين هل رأيت ربك حين عبده؟ فقال: ويلك ما كنت أعبدها لم أر. قال:

وكيف رأيته قال: ويلك لا تدركه العيون في مشاهدة الإبصار، ولكن رأته القلوب بحقائق الإيمان.

My father, from Sa'ad, from Ibn Isa, from Al Bazanty, from Abu Al Hassan Al Mowsaly,

‘From Abu Abdullah asws having said: ‘A high priest came to Amir Al-Momineen asws and he said, ‘O Amir Al-Momineen! Do you asws see your asws Lord azwj when you asws worship Him azwj?’ He asws said: ‘Woe be unto you! I asws would not worship a Lord azwj I asws do not see’. He said, ‘And how do you asws see Him azwj?’ He asws said: ‘Woe be unto you! The eyes do not realise Him azwj regarding the witnessing of the sights, but the hearts see Him azwj through the realities or the Eman’.

٢٤ - يس: الدقاق، عن الأسدي، عن النخعي، عن النوفلي، عن البطائني، عن أبي بصير، عن أبي عبد الله عليه السلام قال: قلت له: أخبرني عن الله عزوجل هل يراه المؤمنون يوم القيامة ؟ قال: نعم وقد رأوه قبل يوم القيامة. فقلت: متى ؟ قال: حين قال:

Al Daqaq, from Al Asady, from Al Nakhair, from al Nowfaly, from Al Batainy, from Abu Baseer,

‘From Abu Abdullah asws, he (the narrator) said, ‘I said to him asws, ‘Inform me about Allah azwj Mighty and Majestic, would the Momineen see Him azwj on the Day of Judgment?’ He asws said: ‘Yes, and they have (already) seen Him azwj before the Day of Judgment’. I said, ‘When?’ He asws said: ‘When He azwj Said to them: “Am I not your Lord?” They said, ‘Yes, we testify’. [7:172]’.

ثم سكت ساعة ثم قال: وإن المؤمنين ليرون هٓ في الدنيا قبل يوم القيامة، أنت تراه في وقتك هذا؟

Then he asws was silent for a while, then said: ‘And the Momineen tend to see Him azwj in the world, before the Hereafter. Don’t you see Him azwj during this time of yours?’

قال أبو بصير: فقلت له: جعلت فداك فاحدث بهذا عنك؟ فقال: لا فإنك إذا حدثت به فأناك منكر جاهل بمعنى ما تقوله ثم قدر أن ذلك تشبيه وتكفر، وليس التؤية بالقلب كالؤية بالعين تعاني الله عما يصفه المشهود والمحمد.

٦٧ Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 5 H 22
٦٨ Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 5 H 23
Abu Baseer said, ‘I said to him asws, ‘May I be sacrificed for you asws! Shall I narrate with this from you asws?’ He asws said: ‘No, for you, when you narrate with it, an ignorant denier would deny it, the meaning of what you are saying it, then he would evaluate that, that is a resemblance, and he would commit Kufr; and the sighting with the heart is not like the sighting with the eyes. Allah azwj is Exalted from what the resemblers and the atheists are describing”.

Ibn Al Mutawakkal, from Al Sa’ad Abady, from Al Barqy, from his father, from Ahmad Ibn Al Nazar, from Muhammad Bin Marwan, from Muhammad Bin Al Sa’ib, from Abu Salih,

‘From Abdullah Bin Abbas regarding the Words of the Mighty and Majestic: ‘**So when he awoke, he said, ‘Glorious are You! I turn to You and I am the first of the Momineen’** [7:143]. He said, ‘He as is saying, ‘Glory be to You azwj! I as repent to You azwj for asking You azwj the sighting, and I as am the first of the believers that You azwj cannot be seen’’. (P.S. – this is not a Hadeeth)

It was narrated to us by Tameem Al Qarshy, from his father, from Hamdan Bin Suleyman, from Ali Bin Muhammad Bin Al Jahm who said,

‘I attended a gathering of Al-Mamoun (the Caliph), and in his presence was Al-Reza Ali asws Bin Musa asws. Mamoun said to him asws, ‘O son asws of Rasool-Allah asw! Isn’t it from your asws words that the Prophets as are infallible?’ He asws said: ‘Yes’. So, he asked him asws about Verses from the Quran with regards to the Prophets as, and from what he said to him asws was –

فما معنى قول الله عزوجل: " ولما جاء موسى لميقاتنا وكلمه ربه قال رب أرني أنظر إليك قال لن تراني " الآية ؟ كيف يجوز أن يكون كليم الله موسى بن عمران علية السلام لا يعلم أن الله تعالى ذكره لا يجوز عليه الرؤية حتى يسأله عن هذا السؤال ؟

‘What is the Meaning of the Words of Allah azwj Mighty and Majestic **And when Musa came to Our Appointment and his Lord Spoke to him, he said, ‘Lord! Show me (Yourself), to look at You’. He Said: “You can never see Me, but look at the mountain [7:143]’? How is it that ‘The Speaker with Allah azwj (Kaleemullah) Musa as Ibn Imran as did not know that it is not possible for him as to see Allah azwj Mighty and Majestic, to the extent that he as asked his as Lord azwj, this question?’

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69 Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 5 H 24
70 Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 5 H 25
So Al-Reza asws said: ‘Surely the ‘Speaker with Allah azwj’ Musa as Bin Imran as knew that Allah azwj is Mightier than that He azwj should be seen with the eyes, but, when Allah azwj Mighty and Majestic Spoke to him as, and Made him as to come close, he as returned to his as people and informed them that Allah azwj Mighty and Majestic Spoke to him as and Made him as come close and Whispered to him as, so they said, ‘We will never believe you as until we hear His azwj Speech just as you as heard.

And his people were seven hundred thousand, so he chose seventy thousand from them. Then he as chose from these, seven thousand. Then he as chose from these seven hundred. Then chose from these, seventy men for the appointment with his as Lord azwj.

He as went out with them to the (mount) Toor of Sinai. He as encamped them at the low part of the mountain, and Musa as ascended to Al-Toor, and he asked Allah azwj Blessed and Exalted that He azwj should Speak to him as so that they would hear His azwj Speech. Thus, Allah azwj, Exalted is His azwj Mention, Spoke to him as and they heard His azwj Speech from the top, and bottom, and right, and left, and back, and front, because Allah azwj the Exalted Made it to be in the tree, then Made it to be broadcast from it until it could be heard from all the directions.

But, they said to him as, ‘We will never believe you as that we heard the Speech of Allah azwj until we see Allah azwj openly. So, when they said this grievous speech, and were arrogant, and revolted, Allah azwj Mighty and Majestic Sent against them a thunderbolt which Seized them for their injustice, and they died.

فقالوا: لن نؤمن لك بأن هذا الذي سمعناه كلام الله حتى نرى الله جهرة، فلما قالوا هذا القول العظيم، واستكبروا وعتوا بعث الله عز وجل عليهم صاعقة فأذقنهم، وغدا في عقولهم فقاتلا، وتعتيا بعث الله عز وجل عليهم صاعقة فأذقنهم، وغدا في عقولهم فقاتلا.

فقالوا: لن نؤمن لك بأن هذا الذي سمعناه كلام الله حتى نرى الله جهرة، فلما قالوا هذا القول العظيم، واستكبروا وعتوا بعث الله عز وجل عليهم صاعقة فأذقنهم، وغدا في عقولهم فقاتلا، وتعتيا بعث الله عز وجل عليهم صاعقة فأذقنهم، وغدا في عقولهم فقاتلا.

But, they said to him as, ‘We will never believe you as that we heard the Speech of Allah azwj until we see Allah azwj openly. So, when they said this grievous speech, and were arrogant, and revolted, Allah azwj Mighty and Majestic Sent against them a thunderbolt which Seized them for their injustice, and they died.
Musa\textsuperscript{as} said: ‘O Lord\textsuperscript{azwj}! What shall I\textsuperscript{as} say to the Children of Israel when I\textsuperscript{as} return back to them and they would say, ‘You\textsuperscript{as} went out with them and killed them because you\textsuperscript{as} were not truthful with regards to your\textsuperscript{as} claim of Allah\textsuperscript{azwj} the Exalted having Spoken to you\textsuperscript{as}?’ Therefore, Allah\textsuperscript{azwj} Revived them and Sent them with him\textsuperscript{as}. They said, ‘If only you would ask Allah\textsuperscript{azwj} that He\textsuperscript{azwj} Should Show Himself\textsuperscript{azwj} so that you\textsuperscript{as} could look at Him\textsuperscript{azwj} and you\textsuperscript{as} would informed us how we can recognise Him\textsuperscript{azwj} as He\textsuperscript{azwj} deserves to be’.

Therefore, it was during that, Musa\textsuperscript{as} said: And when Musa came to Our Appointment and his Lord Spoke to him, he said, ‘Lord! Show me (Yourself), to look at You’. He said: “You can never see Me, but look at the mountain, so if it remains steady in its place, then you would see Me”. So when His Lord Manifest (His Glory) to the mountain, it went on to crumble, and Musa fell down unconscious. So when he awoke, he said, ‘Glorious are You! I turn to You - I\textsuperscript{as} hereby return to my\textsuperscript{as} recognition of You\textsuperscript{azwj} from the ignorance of my\textsuperscript{as} people and I am the first of the Momineen’ [7:143] - from them that You\textsuperscript{azwj} cannot be seen’.

So Al-Mamoun said, ‘For Allah\textsuperscript{azwj} is the Provision of understanding, O Abu Al-Hassan\textsuperscript{asws}, 71

\textbf{P.s. - No. 27 is missing}

71 Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch S H 26
يا ذعلب ما كنت أعلم أن لم آره. قال: يا أمير المؤمنين كيف رأيته؟ قال: يا ذعلب لم تره العيون بمشاهدة الابصار، ولكن رأته القلوب بحقائق الإيمان.

Al Daaqiq, from Al Asady, from Al Barmakky, from Al Husayn Bin Al Hassan, from Abdullah Bin Zahir, from Al Husayn Bin Yahya Al Kufy, from Fasam Bin Qatada, from Abdullah Bin Yunus,

‘From Abu Abdullah asws having said: ‘While Amir Al-Momineen asws was preaching upon the pulpit of Al-Kufa when a man called Za’lab stood up to him asws, being of elusive tongue, eloquent in the addressing, brave of heart, and he said, ‘O Amir Al-Momineen asws! Have you asws seen your asws Lord azwj?’ He asws said: ‘Woe be unto you asws! O Za’lab! I asws have not worshipped a Lord azwj asws I did not see’. He said, ‘O Amir Al-Momineen asws! How do you see Him azwj?’ He asws said: ‘Za’lab! The eyes do not see Him azwj with the witnessing of the sights, but the hearts see Him azwj through the realities of the Eman’.


Nahj (Al Balagah) –

‘From his asws speech – and Za’lab Al-Yamani had asked him asws saying, ‘Have you asws seen your asws Lord azwj, O Amir Al-Momineen asws?’ He asws said: ‘Would I asws worship a Lord azwj I do not see?’ He said, ‘And how do you asws see him?’ He asws said: ‘The eyes do not realise Him azwj with the witnessing of the eyes, but the hearts realise Him azwj by the realities of the Eman.

 قريب من الاشياء غير ملامس، بعيد منها غير مبائن، متكلم لابروية، ومريد بلاهمة، صانع لا بجارحة، لطيف لا يوصف بالخفاء، كبير لا يوصف بالخفاء، بصير لا يوصف بالحسين، رحيم لا يوصف بالرقة، زمان لا يوصف بالوقت، مجنح لا يوصف بالغراء، ومثاب لا يوصف بالظل، وفيته لا يوصف بالظلم، ويجب القلوب من مخافته.

He azwj is near to the things without attachment, far from these without detachment, a Speaker not with reflection, an Intender without preparation, a Maker not with limbs, Subtle Who cannot be described with the concealment, Great Who cannot be described with the haughtiness, Seeing Who cannot be described with the senses, Merciful Who cannot be described with the tenderness. The faces lower to His azwj Magnificence, and the hearts tremble from fearing Him azwj, 73


Al Bazanty, from a man from the people of the island,

72 Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 5 H 28
73 Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 5 H 29
‘From Abu Abdullah asws, that a man from the Jews came to Amir Al-Momineen asws and he said, ‘O Ali asws! Have you asws seen your asws Lord aswz?’ He asws said: ‘I asws would not be worshipping a God aswz if asws do not see’. Then he asws said: ‘The eyes do not see Him aswz in the witnessing of the sights, apart from that in the belief in the unseen from the bond of the hearts’.

From Al Ash’as Bin Hatim who said,

‘One with the two governor-ships said, “I said to Abu Al-Hassan Al-Reza asws, ‘May I be sacrificed for you asws! Inform me about what the people are differing in from the sighting (Allah aswz), for some of the say He aswz cannot be seen’.

So, he asws said: ‘O Abu Al-Abbas! One who described Allah aswz with opposite to what He aswz has Described Himself aswz with, then he has a grievous libel upon Allah aswz. Allah aswz Says: Visiions cannot comprehend Him, and He Comprehends the visions; and He is the Knower of the subtleties, the Aware [6:103]. These visions aren’t of the eyes, but rather these are vision which are in the hearts. Neither can the imaginations occur upon Him aswz not can He aswz be realised how He aswz is’.

Muhammad Al-Halby asked Al-Sadiq asws saying, ‘Did Rasool-Allah asww see his asww Lord aswz?’ He asws said: ‘Yes, he asww saw Him aswz with his asww heart. As for our Lord aswz, Majestic is His aswz Majesty, so neither doe the gazing sights of the beholder realise Him aswz nor do the hearings of the listeners encompass with Him aswz’.

And Al-Sadiq asws was asked, ‘Would Allah aswz be seen in the Hereafter?’ He asws said: ‘Glorious is He aswz, Blessed and Exalted from that, Loftier, Greater. The sights cannot realise except

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74 Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 5 H 30
75 Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 5 H 31
76 Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 5 H 32
what has a colour for it and a qualitative state, and Allah$^{azwj}$ is the Creator of the colours and the qualitative states$^{77}$.

34- نص: الحسين بن علي، عن هارون بن موسى، عن محمد بن الحسن، عن الصفار، عن يعقوب بن يزيد، عن ابن أبي عمیر، عن هشام قال: كنت عند الصادق جعفر بن محمد عليه السلام إذ دخل عليه معاوية بن وهب وعبد الملك بن عمير، فقال له معاوية ابن وهب: يا ابن رسول الله ما تقول في الخبر الذي روي أن رسول الله صلى الله عليه وسلم رأى رأى عليه وأي رأى على أي صورة رأه؟ وعند الحديث الذي روي أن المؤمنين يرون رجيم في الجنة؟ على أي صورة يرون؟

Al Husayn Bin Ali, from Haroun Bin Musa, from Muhammad Bin Al Hassan, from Al Safar, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Hisham who said,

‘I was in the presence of Al-Sadiq Ja‘far$^{asws}$ Bin Muhammad$^{asws}$ when Muawiya Bin Wahab and Abdul Malik Bin Ayn entered. Muawiya Ibn Wahab said to him$^{asws}$, ‘O son$^{asws}$ of Rasool-Allah$^{saww}$! What are you$^{asws}$ saying regarding the Hadeeth which reports that Rasool-Allah$^{saww}$ saw his$^{saww}$ Lord$^{azwj}$, upon which image did he$^{saww}$ see Him$^{azwj}$? And about the Hadeeth that the Momineen would be seeing their Lord$^{azwj}$ in the Paradise, upon which image would they see Him$^{azwj}$?’

فتبسم عليه السلام ثم قال: يا معاوية ما أقبح بالرجل يأتي عليه سبعون سنة أو ثمانون سنة يعيش في ملك الله ويأكل من ونعمه ثم لا يعرّف الله حق معرفته.

So, he$^{asws}$ smiled, then said: ‘O Muawiya! How ugly it is with the man upon whom seventy years have come, or eighty years, living in the Kingdom of Allah$^{azwj}$ and eating from His$^{azwj}$ bounties, then he does not recognise Allah$^{azwj}$ as is the right of recognising Him$^{azwj}$.

ثم قال عليه السلام: يا معاوية إن محمدا صلى الله عليه وسلم لم ير الرب تبارك وتعالى بمشاهدة العيان، وإن الرؤية على وجهين: رؤية القلب، ورؤية البصر، فمن عنى برؤية القلب فهو مصيب ومن عنى رؤية البصر فقد كفر بالله وبياته، لقول رسول الله صلى الله عليه وسلم: من شبه الله بخلقه فقد كفر.

Then he$^{asws}$ said: ‘O Muawiya! Muhammad$^{saww}$ did not see the Lord$^{azwj}$ with the witnessing of the eyes, and the sighting is upon two aspects – visualisation of the heart and visualising of the sight. So, the one who mean the visualisation of the heart, then he is correct, and one who mean the visualisation of the sight, then he has disbeliefed in Allah$^{azwj}$ and His$^{azwj}$ Verses, as per the words of Rasool-Allah$^{saww}$: ‘One who resembles Allah$^{azwj}$ with His$^{azwj}$ creatures, so he has committed Kufr’. 

ولقد حدثني أبي، عن أبيه، عن الحسين بن علي قال: سئل أمير المؤمنين عليه السلام فقال: يا أخا رسول الله هل رأيت رجيم؟ وعند الحديث الذي روي أن المؤمنين يرون رجيم في الجنة؟ على أي صورة يرون؟

And my$^{asws}$ father$^{asws}$ has narrated to me$^{asws}$, from his father, from Al-Husayn$^{asws}$ Bin Ali$^{asws}$ who said: ‘Amir Al-Momineen$^{asws}$ was asked, and it was said, ‘O brother$^{asws}$ of Rasool-

$^{77}$ Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 5 H 33
Allah saww! Have you asws seen your asws Lord azwj? He asws said: ‘And how can I asws worship One azwj asws do not see? However, the eyes do not see Him azwj with the witnessing of the eye, but the hearts see Him azwj with the realities of the Eman’.

So, when the Momin sees his Lord azwj with the witnessing of the sight, then every one the sight allows upon, he is a creature, and it is inevitable for the creature to have a Creator Who would have Made him, when a creature was an occurrence. And one who resembles Him azwj creatures, so he has taken an associate with Allah azwj, Allah azwj the Exalted is Saying: Visions cannot comprehend Him, and He Comprehends the visions; and He is the Knower of the subtleties, the Aware [6:103].

And His azwj Words: “You can never see Me, but look at the mountain, so if it remains steady in its place, then you would see Me”. So when His Lord Manifested (His Glory) to the mountain, it went on to crumble [7:143]. And rather there was an emergence from His azwj Light upon the mountain like an illumination coming out from an eye of the needle, and the ground crumbled and the mountain shook, and Musa fell down unconscious, i.e., dead. So when he awoke, and his as soul returned to him as, he said, ‘Glorious are You! I repent to You, from the word of one who claims that You azwj can be seen, and I as return to my as recognition with You azwj that the sights cannot realise You azwj, and I am the first of the Momineen’ [7:143], and the first of the acknowledger that You azwj See and cannot be seen, and You azwj are Exalted from the beholding’.

Then he asws said: ‘The most superior of the Obligations and the most Obligatory of these upon the human being is recognising the Lord azwj and the acknowledgment with the servitude; and a limit of the recognition is that he recognises that there is no god apart from Him azwj, nor is there a resemblance for Him azwj nor a peer, and that he should recognise that He azwj is Ancient, Affirmed, Present, without absence. He azwj is described from without a resemblance, or an obsolesce. There isn’t anything like Him azwj and He azwj is the Hearing, the Seeing.
And after it is the recognition of the Rasool saww and the testimony with the Prophet-hood; and the least of the recognition of the Rasool saww is the acknowledgment with His aswj Prophet-hood, and that whatever he saww came with from a Book, or a Command, or a Forbiddance, so that is from Allah aswj Mighty and Majestic.

And after it is the recognition of the Imam asws by which it completes His aswj Attribute, and His aswj Description, and His aswj Name; and the least recognition of the Imam asws is that he asws is an equal of the Prophet saww except for the rank of the Prophet-hood, and is his saww inheritor, and that obedience to him asws is obedience of Allah aswj and obedience to Rasool-Allah saww, and the submission to him asws in every matter, and the referring to him asws, and the taking with his asws words.

And he should know that the Imam asws after Rasool-Allah saww is Ali asws Bin Abu Talib asws, and after him asws is Al-Hassan asws, then Al-Husayn asws, then Ali asws Bin Al-Husayn asws, then Muhammad asws Bin Ali asws, then I asws, then after me asws would be Musa asws my asws son asws, then after him asws Ali asws his asws son asws, and after Ali asws would be Muhammad asws his asws son asws, and after Muhammad asws would be Ali asws his asws son asws, and after Ali asws would be Al-Hassan asws his asws son asws, and the Divine Authority from the son asws of Al-Hassan asws.

Then he asws said: ‘O Muawiya! I asws have made a base for you in this, therefore act upon it, and if you were to die upon what you were upon, your state would be the eviler of the states, therefore do not let yourself be deceived by the words of the one who claims that Allah aswj the Exalted can be seen with the sight’.

قال: وقد قلنا أعجب من هذا، أولم ينسبوا آدم عليه السلام إلى المكروه؟ أولم ينسبوا إبراهيم عليه السلام إلى ما نسبوه؟ أولم ينسبوا داود عليه السلام إلى ما نسبوه من حديث الطير؟ أولم ينسبوا يوسف الصديق إلى ما نسبوه من حديث زليخة؟ أولم ينسبوا موسى عليه السلام إلى ما نسبوه من القتل؟ أولم ينسبوا رسول الله صلى الله عليه وسلم إلى ما نسبوه من حديث زيد؟ أولم ينسبوا علي بن أبي طالب عليه السلام إلى ما نسبوه من حديث القطيفة؟
He asws said, ‘And they have said even stranger than this. Or, did they not link Adam as to the abhorrence? Or, did they not link Ibrahim as to what they linked him as to? Or, did not they link Dawood as to what they linked from the Hadeeth of the bird? Or, did they not link Yusuf as the truthful to what they linked him asws from the Hadeeth of Zuleykhah? Or, did they not link Musa as to what they linked him saww from the murder? Or, did they not link Rasool-Allah saww to what they linked him saww from the Hadeeth of Zayd? Or, did they not link Ali asws Bin Abu Talib asws to what they linked him asws, from the Hadeeth of the Qateyfa?’

They intended with that, the rebuke of Al-Islam in order to return upon their heels. Allah azwj Blinded their sights as He azwj Blinded their hearts. Allah azwj is Exalted from that, Loftier, Greater’.

 إنهم أرادوا بذلك توبيخ الإلـٓسلام ليرجعوا على أعقابهم، أعمى الله أبصارهم سما أعمى قلوبهم، تعالى الله عن ذلك علوا كبيرا

They intended with that, the rebuke of Al-Islam in order to return upon their heels. Allah azwj Blinded their sights as He azwj Blinded their hearts. Allah azwj is Exalted from that, Loftier, Greater’.

فإن كانت تلك المعرفة من جهة الرؤية إيمانًا فالمعرفة التي في دار الدنيا من جهة الاكتساب ليست بإيمان، لانهم لم يروا الله عزوجل.

So, if that recognition from the aspect of the sighting was belief, then the recognition which is in the house of the world from an aspect of the acquisition isn’t Eman, because it is its opposite. Then no one in the world would be a Momin, because they did not see Allah azwj Mighty and Majestic.

فإن لم تكن تلك المعرفة التي من جهة الرؤية إيمانا لم تخل هذه المعرفة التي من جهة الاكتساب أن تزول أولا تزال في المعاد، فهذا دليل على أن الله عزوجل لا يرى بالعين إذ العين يؤدي إلى ما وصفناه.

Al Daqaq, from Al Kulayni, from Ahmad Bin Idrees, from Ibn Isa, from Ali Ibn Sayf, from Muhammad Bin Ubeyysa who said, ‘I wrote to Abu Al-Hassan Al-Reza asws about the sighting (Allah azwj) and what is being reported by the general Muslims and the special ones (Shias), and I asked him asws that he asws explains that for me. He asws wrote by his asws handwriting: ‘The entirety of them have agreed, there being no forbiddance between them that the recognition from the aspect of the sighting is necessary. So, when it is allowed that Allah azwj Mighty and Majestic can be seen with the eyes, the necessary recognition would occur, then that recognition would not be empty from either being Eman or it isn’t Eman.

وإن لم تكن تلك المعرفة التي من جهة الرؤية إيمانا لم تخل هذه المعرفة التي من جهة الاكتساب ليست بإيمان، لانهم لم يروا الله عزوجل.

So, if that recognition from the aspect of the sighting was belief, then the recognition which is in the house of the world from an aspect of the acquisition isn’t Eman, because it is its opposite. Then no one in the world would be a Momin, because they did not see Allah azwj Mighty and Majestic.

فإن لم تكن تلك المعرفة التي من جهة الرؤية إيمانا لم تخل هذه المعرفة التي من جهة الاكتساب أن تزول أولا تزال في المعاد، فهذا دليل على أن الله عزوجل لا يرى بالعين إذ العين يؤدي إلى ما وصفناه.

78 Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch S H 34
And if that recognition which is from an aspect of the sighting, would not happen to be *Eman*, (then) this recognition which is from an aspect of the acquisition would not be empty from either declining or nor declining in the Hereafter. Thus, this is evidence upon that Allah azwj Mighty and Majestic cannot be seen by the eyes, when the eye leads to what we asws described” 79

79 Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 5 H 35
SECTION 2 - CHAPTERS ON ATTRIBUTES


Al Daqaq, from Al Asady, from Al Barmakky, from Al Fazl Bin Suleyman Al Kufy, from Al Husayn Bin Khalid who said,

‘I heard Al-Reza Ali asws Bin Musa asws saying: ‘Allah azwj did not cease to be Knowing, Able, Living, Ancient, Hearing, Seeing’. I said to him asws, ‘O son asws of Rasool Allah saww! There are a people who are saying that He azwj Mighty and Majestic did not cease to be a Knower with knowledge, and Able with ability, and Living with life, and Ancient with ancientness, and Hearing with ears, and Seeing with eyes’.

Then he asws said: ‘Allah azwj Mighty and Majestic did not cease to be a Knower, Able, Living, Ancient, Hearing, Seeing for His azwj Self. He azwj is Exalted from what the polytheists and the replacers are saying, Loftier, Greater’. 80

80 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 1 H 1
2 - يد، لى: ابن ما جيلويه، عن عمه، عن الكوفي، عن محمد بن سنان، عن أبان الاحمر قال: قلت للصادق جعفر بن محمد عليه السلام: أخبرني عن الله تبارك وتعالى لم يزل سمey بصيرا عليما قادرا ؟ قال: نعم. فقلت له: إن رحلا يتحلل موالاةكم أهل البيت يقول: إن الله تبارك وتعالى لم يزل دعي بصييم، ونصيرا بصيرا، وعليمبا بعدم، وقابلدا بقدر.

Ibn Majaylawiya, from his uncle, from al Kufy, form Muhammad Bin Sinan, from Aban Al Ahmar who said,

'I said to Al-Sadiq Ja’far asws Bin Muhammad asws, ‘Inform me about Allahazwj Blessed and Exalted, Heazwj did not cease to be Hearing, Seeing, Knowing, Able?’ He asws said: 'Yes'. I said, '(Some) Men impersonating ones in your asws Wilayah, of the People asws of the Household are saying that Allahazwj Blessed and Exalted did not cease to be Hearing with ears, and Seeing with eyes, and Knowing with knowledge, and Able with ability'.

He (the narrator) said, ‘He asws got distressed (being angry is not a good quality), then said: ‘One who says that and makes it a Religion with it, he is a Polytheist, and he isn’t upon anything from our asws Wilayah. Allahazwj Blessed and Exalted’s Self is Knowing, Hearing, Seeing, Able’’. 81

3 - يد، لى. القطان، عن السكري، عن الجوهري، عن محمد بن عمارة، عن أبيه قال: سألت الصادق جعفر بن محمد عليه السلام فقلت له: يا ابن رسول الله أخبرني عن الله هل له رضى وسخط ؟ فقال: نعم، وليس ذلك على ما يوجد من المخلوقين، ولكن غضب الله عقابه، ورضاه ثوابه.

Al Qatan, from Al Sakry, from Al Jowhary, from Muhammad Bin Amara, from his father who said,

‘I asked Al-Sadiq Ja’far asws Bin Muhammad asws saying to him asws, ‘O son asws of Rasool-Allahsaww! Inform me about Allahaswj, is there Pleasure and Anger for Himaswj?’ He asws said: ‘Yes, and that isn’t what you find the creatures being upon, but the Anger of Allahaswj is Hisaswj Wrath (Punishment), and Hisaswj Pleasure is Hisaswj Rewards’. 82

4 - يد، ن: ابن عصام، عن الكليني، عن العلان، عن عمران بن موسى، عن الحسن بن القاسم، عن القاسم بن مسلم، عن أخيه عبد العزيز قال: سألت الرضا علي ابن موسى عليه السلام عن قول الله عزوجل " نسوا الله عزوجل " نسوا الله عزوجل " فقال: إن الله تبارك وتعالى لا ينسى ولا يسهو، وإنما يسهو المخلوق المحدث آلا تستمع عزوجل يقول: " وما كان بلك نسيا "؟

Ibn Asaam, from Al Kulayni, from Al Alaan, from Imran Bin Musa, from Al Hassan Bin Al Qasim, from Al Qasim Bin Muslim, from his brother Abdul Aziz who said,

‘I asked Al-Reza Aliasws Ibn Musaasws about the Words of Allahazwj Mighty and Majestic: They have forgotten Allah, so He has Forgotten them [9:67]. So heasws said: ‘Allahazwj Blessed and Exalted, neither forgets nor does Heazwj slip, but rather it is the creatures who forget and

81 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 1 H 2
82 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 1 H 3
have slip of mind. Have you not heard the Mighty and Majestic Saying: \textit{and your Lord was not forgetful [19:64]}?

وإِنَّمَا يَجازِي مِنْ نَسِيبِهِمَا لِقَآءَ يَوْمِهِمَا بِنَسِيبِهِمَا، كَمَا قَالَ الَّذِينَ نُصِبُهُمْ أَنفُسُهُمْ أَنفُسُهُمْ \\

But rather, He\textsuperscript{azwj} Recompenses the one who forgets Him\textsuperscript{azwj} and forgets his meeting Him\textsuperscript{azwj} on the Day (of Judgement) by Making them forget themselves, just as the Mighty and Majestic Said: \textit{And do not become like those who forgot Allah so He Made them forget themselves. Those, they are the mischief-makers [59:19], and the Words of the Mighty and Majestic: So, today We will Forsake them just as they forgot the meeting of this Day of theirs [7:51]}.\textsuperscript{83}

\begin{quote}
My father, from Ahmad Bin Idrees, from al Barqy, from Al Yaqteeny, from Hamza Bin Al Rabie, from one who mentioned it who said,

‘I was in a gathering of Abu Ja’far\textsuperscript{asws} when Amro Bin Ubyd entered and said to him\textsuperscript{asws}, ‘May I be sacrificed for you\textsuperscript{asws}! The Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{And the one My Wrath is Released upon, so he has perished [20:81], what is that Wrath?’

فقال أبو جعفر عليه السلام: هو العقاب يا عمرو. إنه من زعم أن الله عزوجل قد زال من شيء إلى شيء وقد وصفه صفة مخلوق، إن الله عزوجل لا يستفزه شئ ولا يغيره.

So, Abu Ja’far\textsuperscript{asws} said: ‘It is the Punishment, O Amro. One who claims that Allah\textsuperscript{azwj} Mighty and Majestic has declined from a thing to a thing, so he has described Him\textsuperscript{azwj} with a description of a creature. Allah\textsuperscript{asws} Mighty and Majestic neither does anything provoke Him\textsuperscript{azwj} nor change Him\textsuperscript{azwj}’.\textsuperscript{84}

By this chain from Al Barqy, from his father,

‘Raising it to Abu Abdullah\textsuperscript{asws} regarding the Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{Then when they Angered Us, We Took Revenge from them, so We Drowned them altogether [43:55].} He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Blessed and Exalted does not get Angered like our anger, but

\begin{footnotes}
\item[	extsuperscript{83}] Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 1 H 4
\item[	extsuperscript{84}] Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 1 H 5
\end{footnotes}
He \textsuperscript{azwj} Created Guardians \textsuperscript{asws} for Himself \textsuperscript{azwj}, they \textsuperscript{asws} are getting angry and pleased, they \textsuperscript{asws} are Managed creatures. So, He \textsuperscript{azwj} Made their \textsuperscript{asws} pleasure as being His \textsuperscript{azwj} Pleasure, and their \textsuperscript{asws} anger as being His \textsuperscript{azwj} Anger.

وذلك لانه جعلهم الدعاة إليه ولا دلاء عليه ولذلك صاروا كذلك وليس أن ذلك يصل إلى الله عزوجل كما يصل إلى حلقه,

ولكن هذا معنى ما قال من ذلك,

And that is because He \textsuperscript{azwj} Made them \textsuperscript{asws} as the callers to Him \textsuperscript{azwj} and the pointers towards Him \textsuperscript{azwj}, and for that they \textsuperscript{asws} came to be like that, and it isn’t that arriving to Allah \textsuperscript{azwj} Mighty and Majestic as it arrives to His \textsuperscript{azwj} creatures, but this is the meaning of what He \textsuperscript{azwj} Meant from that.

وقد قال أيضا: من أهان لي وليا فقد بارزني بالمحاربة ودعاني إليها، وقال أيضا: " من يطع الرسول فقد أطاع الله "]4:80[\textsuperscript{a}]. And Said as well: "There is one who obeys the Rasool, so he has obeyed Allah "]48:10[\textsuperscript{a}]. And Said as well: Surely, those pledging allegiance to you are rather pledging their allegiances to Allah "][48:10\textsuperscript{a}]; and all this and its like are upon what we \textsuperscript{asws} mentioned to you, and like this is the Pleasure and the Wrath and others from the things from what resembles that.

And He \textsuperscript{azwj} has Said as well: “One who offends a Guardian \textsuperscript{asws} to Me \textsuperscript{azwj}, so he has duelled Me \textsuperscript{azwj} with the war and called Me \textsuperscript{azwj} to it”. And Said as well: “There is one who obeys the Rasool, so he has obeyed Allah "]4:80[\textsuperscript{a}. And Said as well: Surely, those pledging allegiance to you are rather pledging their allegiances to Allah "][48:10[\textsuperscript{a}]; and all this and its like are upon what we \textsuperscript{asws} mentioned to you, and like this is the Pleasure and the Wrath and others from the things from what resembles that.

And if He \textsuperscript{azwj} Arrives to the component of the Wrath and the Rebuke, and He \textsuperscript{azwj} is the One \textsuperscript{azwj} Who Brought them into being and Grew them, it would be allowed for a speaker to be saying that the component began one day, because when the Rebuke and the Wrath entered into Him \textsuperscript{azwj}, the change took place, and when the change entered Him \textsuperscript{azwj}, the worship is not safe upon Him \textsuperscript{azwj}, and had that been like that the component would not be recognised from the component, nor the Determiner from the determined, nor the Creator from the created.

Allah\textsuperscript{azwj} is Exalted from this Word, Loftier, Greater. He \textsuperscript{azwj} is the Creator of the things, not for a need. So, when that was not for a need, the limitation and the ‘howness’ would be impossible regarding Him \textsuperscript{azwj}. So, you will understand that, if Allah \textsuperscript{azwj} so Desires”. \textsuperscript{85}

\textsuperscript{85} Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 1 H 6
A man asked Abu Abdullah Ḥasan ibn Abdullāh asws about Allah azwj Blessed and Exalted, ‘Is there Pleasure and Anger for Him azwj?’

He asws said: ‘Yes, and that isn’t what you find the creatures to be upon, and that is because the pleasure and the anger are two entering ones entering upon him, and he changes from a state to a state being a compound, a composite of the things entered into him, and our Creator is not an entrance for the things to enter into Him azwj. He azwj is One, One of the Self, One of the Meaning.

Thus, His azwj Pleasure is His azwj Rewarding, and His azwj Anger is His azwj Punishing, from without anything entering Him azwj, agitating Him azwj and transforming Him azwj from a state to a state, for that is an attribute of the created beings, the frustrated, the needy, and He azwj is Blessed and Exalted, the Strong, the Mighty. There is no need with Him azwj to anything from what He azwj Created, and His azwj creatures in their entirety are needy to Him azwj. But rather, He azwj Created the things, not from there being a need, nor a cause for invention and innovation’.86

The atheist asked Al-Sadiq asws saying, ‘The Maker of the universe did not cease to be a Knower with the occurrences which He azwj Made to occur before He azwj Brought these into being? ’ He asws said: ‘He azwj did not cease to Know, so He azwj Created’. He said, ‘Is He azwj separate or composed?’

He said: ‘Yes, and that isn’t what you find the creatures to be upon, and that is because the pleasure and the anger are two entering ones entering upon him, and he changes from a state to a state being a compound, a composite of the things entered into him, and our Creator is not an entrance for the things to enter into Him azwj. He azwj is One, One of the Self, One of the Meaning.

Thus, His azwj Pleasure is His azwj Rewarding, and His azwj Anger is His azwj Punishing, from without anything entering Him azwj, agitating Him azwj and transforming Him azwj from a state to a state, for that is an attribute of the created beings, the frustrated, the needy, and He azwj is Blessed and Exalted, the Strong, the Mighty. There is no need with Him azwj to anything from what He azwj Created, and His azwj creatures in their entirety are needy to Him azwj. But rather, He azwj Created the things, not from there being a need, nor a cause for invention and innovation’.86

86 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 1 H 7
He asws said: ‘It is not appropriate with Him azwj, neither the separation nor the composition. But rather, separate is the part, and composed is the sectioned, therefore it cannot be said for Him azwj, ‘separate nor composed’.

He asws said: ‘Then how is Allah azwj the One?’ He asws said: ‘One in His azwj Self. He azwj is not one like anyone because whatever is besides Him azwj from the one, is a part, and He azwj Blessed and Exalted is One, not being a part, nor does a number occur upon Him azwj.

It is reported by one of our companions,

‘Amro Bin Ubeyd went to Al-Baqir asws and said to him asws, ‘May I be sacrificed for you! Allah azwj Mighty and Majestic Said: And the one My Wrath is Released upon, so he has perished [20:81], and what is the Wrath?’

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It is reported by one of our companions,
Abu Ja’far asws said: ‘The sky was joined up, not sending down a drop, and the earth was joined up, no vegetation came out, so Allah azwj Split the sky with the drops, and Split the earth with the vegetation’.


So, Amro went and could not find any objection, then returned to him asws, ‘May I be sacrificed for you asws! Inform me about the Words of the Exalted: And the one My Wrath is Released upon, so he has perished [20:81], and what is Wrath of Allah azwj? Abu Ja’far asws said: ‘Wrath of Allah azwj the Exalted is His azwj Punishment. O Amro! One who thinks that Allah azwj changes by something, so he has committed Kufr’. 89

'I head Abu Abdullah asws Ja’far asws Bin Muhammad asws saying: ‘Allah azwj Majestic is His azwj Majesty did not cease to be a Knower by His azwj Self and not known, and did not cease to be Able by His azwj Self and not a Determiner’. I said to him asws, ‘May I be sacrificed for you asws! So why did He azwj not cease to be a Speaker?’ He asws said: ‘The Speech is an occurrence. Allah azwj Mighty and Majestic existed, and He azwj wasn’t speaking, then the Speech occurred’.

‘Abu Abdullah asws was asked about the Tawheed, so he asws said: ‘He azwj is the Mighty and Majestic, Affirmed, Present, neither obsolete, nor numbered, nor in anything from the descriptions of the created beings. For Him azwj Mighty and Majestic, there are Attributes and Descriptions.

والمصطلحات له، وأسماؤها جارية على المخلوقين، مثل السميع والبصير والروح والرحمى وأشباه ذلك والمعتوبات تتواتر الذات لا يليق إلا بالله تبارك وتعالى، والله نور لاظلام فيه، وحي لاموت فيه، وعالم لم ياجهل فيه، وصمد لم أدخل فيه، ومنا توزي الذات، حي الذات، حي الذات، حي الذات، حي الذات، حي الذات، حي الذات.

89 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 1 H 10
90 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 1 H 11
So, the Attributes for Him\textsuperscript{azwj} and its names are flowing upon the created beings, like the hearing, the seeing, and the kind, and the merciful and the likes of that; and the Attributes are the descriptions of the Self, not appropriate except with Allah\textsuperscript{azwj} Blessed and Exalted; and Allah\textsuperscript{azwj} is Light (and) there is no darkness in it, and Living (and) there is death in it, and a Knower (and) there is no ignorance in it, and \textit{Samad} (and) there is nothing entered into it. Our Lord\textsuperscript{azwj}, the Self is Light, the Self is Alive, the Self is Knower, the Self is \textit{Samad} (solid)\textsuperscript{91}.

Majaylawiya, from his uncle, from Al Barqy, form his father, from Ahmad Bin Nazar, from Amro Bin Shimr, from Jabir,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} Blessed and Exalted existed and there was nothing apart from Him\textsuperscript{azwj}, a Light having no darkness in it, and a Truthful nor having a lie in it, and a Knower there being no ignorance in it, and Alive there being no death in it, and light that He\textsuperscript{azwj} is till today, and like that He\textsuperscript{azwj} will be not declining for ever’’.\textsuperscript{92}

Hamza Bin Muhammad Al Alawy, from Ali Bin Ibrahim, from Al Yaqtany, from Hamad, from Hareyz, from Muhammad Bin Muslim,

‘From Abu Ja’far\textsuperscript{asws} having said regarding the Attribute of the Ancient: ‘He\textsuperscript{azwj} is Alone, One, \textit{Samad} of one meaning. He\textsuperscript{azwj} isn’t with a lot of different meanings’. I said, ‘May I be sacrificed for you\textsuperscript{asws}! There is a group from the people of Al Iraq claiming that He\textsuperscript{azwj} is Hearing with other than which He\textsuperscript{azwj} Sees with, and Sees with other than which He\textsuperscript{azwj} Hears with’.

He (the narrator) said, ‘He\textsuperscript{asws} said: ‘They are lying, and have reneged, and are resembling. Allah\textsuperscript{azwj} is Exalted from that. He\textsuperscript{azwj} is Hearing, Seeing. He\textsuperscript{azwj} Hears with what He\textsuperscript{azwj} sees, and Sees with what He\textsuperscript{azwj} Hears’.

\begin{itemize}
\item \textsuperscript{91} Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 1 H 12
\item \textsuperscript{92} Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 1 H 13
\end{itemize}
He (the narrator) said, ‘I said, ‘They are claiming that He\textsuperscript{azwj} Sees based upon what He\textsuperscript{azwj} Understands’. Allah\textsuperscript{azwj} is Exalted. But rather, understanding was from the attributes of the created beings, and Allah\textsuperscript{azwj} isn’t like that’’.\textsuperscript{93}

Ibn Al Mutawakkal, from Ali, from his father, from Al Abbas Bin Amro, from Hisham Bin Al Hakam who said,

‘In a Hadeeth of the atheist who asked Abu Abdullah\textsuperscript{asws}, he said to him\textsuperscript{asws}, ‘Are you\textsuperscript{asws} saying that He\textsuperscript{azwj} is Hearing, Seeing?’ Abu Abdullah\textsuperscript{asws} said: ‘He\textsuperscript{azwj} is Hearing, Seeing; Hearing without a body part, and Seeing without a tool. But He\textsuperscript{azwj} is Hears by Himself\textsuperscript{azwj}, and He Sees by Himself\textsuperscript{azwj}’.

And it isn’t my\textsuperscript{asws} words that He\textsuperscript{azwj} Sees by Himself\textsuperscript{azwj} that He\textsuperscript{azwj} is a thing and the Self is another thing, but I\textsuperscript{asws} wanted (to teach) a lesson from my\textsuperscript{asws} own self when I\textsuperscript{asws} am asked, and an understanding to be for you when you are a questioner. I\textsuperscript{asws} am saying, He\textsuperscript{azwj} Hears with all of Him\textsuperscript{azwj}, not that all of Him\textsuperscript{azwj} there is a part, but I\textsuperscript{asws} wanted you to understand, and the expression from myself\textsuperscript{asws}. And there isn’t a flow in that except to the fact that He\textsuperscript{azwj} is the Hearing, the Seeing, the Knowler, the Informed, without there being any conflict of the Self, nor conflict of meaning’’.\textsuperscript{94}

Ibn Al Waleed, from Al Saffar and Sa’ad both together, from Ibn Isa, from his father, and Al Husayn Ibn Saeed, and Muhammad Al Barqy, from Ibn Abu Umeyr, from Hisham Bin Salim who said,

‘I went over to Abu Abdullah\textsuperscript{asws} and he\textsuperscript{asws} said to me: ‘Can you Attribute Allah\textsuperscript{azwj}?’ I said ‘Yes’. He\textsuperscript{asws} said: ‘Give!’ I said, ‘He\textsuperscript{azwj} is the Hearing, the Seeing’. He\textsuperscript{asws} said: ‘These are description the created beings participate in’. I said, ‘So how shall I attribute Him\textsuperscript{azwj}?’ He\textsuperscript{asws} said: ‘He\textsuperscript{azwj} is a Light not having darkness in it, and a Life having no death in it, and a Knowler

\textsuperscript{93} Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 1 H 14
\textsuperscript{94} Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 1 H 15
having no ignorance in it, and a Truth having no falsehood in it’. So, I went out from him asws and I was the most knowledgeable of the people with the Tawheed’.  

By a chain of Al Majashaie,

‘From Al-Sadiq asws, from his asws forefathers asws that the Prophet saww said: ‘Allahazwj the Exalted, every day Heazwj is in an occupation. So, from Hisazwj occupation is that Heazwj Forgives sins, and Relieves the worries, and Raises a people and Drops others’.  

Majaylawiya, from Ali Bin Ibrahim, from Al Tayalasi, from Safwan, from Ibn Muskan, from Abu Baseer who said,

‘I heard Abu Abdullah asws saying: ‘Allahazwj Mighty and Majestic did not cease to be our Lordazwj, and the Knower by Hisazwj Self and not known, and the Hearer by Hisazwj Self and not heart, and the Seer by Hisazwj Self and not seen, and the Power by Hisazwj Self and not empowered. So, when Heazwj Brought the things into being, and Heazwj was known, the knowledge from Himazwj occurred upon the known, and the heard upon the listener, and the sight upon the seen, and the power upon the empowered’.  

He (the narrator) said, ‘I said, ‘So why did Allahazwj cease to be a Speaker?’ Heasws said: ‘The speech is an attribute of a new occurrence. It isn’t with eternality. Allahazwj Mighty and Majestic existed, and was not a Speaker’”.  

My father, from Sa’ad, from Muhammad Bin Isa, from Ismail Bin Sahl, from Hamad Ibn Isa who said,

‘I asked Abu Abdullah asws, I said, ‘Allahazwj did not cease to be a Knower?’ Heasws said: ‘How can knowing happen and there is nothing to be known?’ I said, ‘So why did Allahazwj not
cease to be a Hearer?’ He asws said: ‘How can that happen and there is nothing to be heard?’ I said, ‘So why did Allah azwj not cease to be a Seer?’ He asws said: ‘How can that happen and there is nothing to be seen?’

قال: ثم قال: لم يزل الله عليما سميعا بصيرا ذات علامة سمعها بصيرة.

He (the narrator) said, ‘Then he asws said: ‘Allah azwj did not cease to be a Knower, a Hearer, a Seer by Self, Knowing, hearing, Seeing’”.

98 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 1 H 19
CHAPTER 2 – THE KNOWLEDGE, AND HIS QUALITATIVE STATE, AND THE VERSES, AND THE (NEWS) RECEIVED REGARDING IT

(الآيات: البقرة (2)) وهو بكل شئ علمٍ 29

The Verses – (Surah) Al-Baqarah: and He is a Knower of all things [2:29].

وقال تعالى ": وما تفعلوا من خير يعلمه الله 197

And the Exalted Said: and whatever good you do, Allah Knows it [2:197]

وقال تعالى ": وما تفعلوا من خير فإن الله به عليم 215

And the Exalted Said: and whatever you are doing from good, so Allah is Knows of it [2:215]

" وقال تعالى ": والله يعلم وأنتم لا تعلمون (في موضعين 216 و 232)

And the Exalted Said: and Allah Knows, while you do not Know [2:217]

" وقال تعالى ": والله يعلم المفسد من المصلح 220

And the Exalted Said: and Allah Knows the spoiler from the corrector [2:220]

" وقال تعالى ": والله يعلم جميع علمٍ 224

And the Exalted Said: and Allah is Hearing, Knowing [2:224]

" وقال تعالى ": فإن الله جميع علمٍ 227

And the Exalted Said: then Allah is surely Hearing, Knowing [2:227]

" وقال تعالى ": واعلموا أن الله بكل شئ علمٍ 231

And the Exalted Said: and know that Allah is Knower of all things [2:231]

" وقال ": واعلموا أن الله بما تعملون بصراً 233

And Said: and know that Allah is Seeing what you are doing [2:233]
And the Exalted Said: **and Allah is Informed of what you are doing [2:234]**

"And the Exalted Said: and Allah is Informe d of what you are doing [2:234]"

And the Exalted Said: **and know that Allah Is Forgiving, Forbearing [2:235]**

"And the Exalted Said: and know that Allah Is Forgiving, Forbearing [2:235]"

And Said: **Allah is Seeing what you are doing [2:237]**

"And Said: Allah is Seeing what you are doing [2:237]"

And Said: **and know that Allah is Hearing, Knowing [2:244]**

"And Said: and know that Allah is Hearing, Knowing [2:244]"

And Said: **and Allah is Capacious, Knowing [2:247]**

"And Said: and Allah is Capacious, Knowing [2:247]"

And Said: **and He is the Exalted, the Magnificent [2:255]**

"And Said: and He is the Exalted, the Magnificent [2:255]"

And the Exalted Said: **and Allah Sees what you are doing [2:265]**

"And the Exalted Said: and Allah Sees what you are doing [2:265]"

And Said: **And whatever you spend from the provisions, or you vow from the vows, so Allah Knows it [2:270]**

"And Said: And whatever you spend from the provisions, or you vow from the vows, so Allah Knows it [2:270]"

And Said: **and whatever you are spending from the good, so Allah Knows of it [2:273]**

"And Said: and whatever you are spending from the good, so Allah Knows of it [2:273]"

And Said: **and Allah is a Knower of all things [2:282]**

"And Said: and Allah is a Knower of all things [2:282]"
And Said: **and Allah is a Knower of what you are doing [2:283]**

"وَلاَ تَفْخِرُواْ مَا فِي صَدْورِكُمْ أَوْ تَبْدِئُواْ يَعْلَمُ اللَّهُ وَيَعْلَمُ مَا فِي السَّمُوَاتِ وَمَا فِي الْأَرْضِ ما تَفْخِرُواْ مَا فِي صَدْورِكُمْ أَوْ تَبْدِئُواْ يَعْلَمُ اللَّهُ وَيَعْلَمُ مَا فِي السَّمُوَاتِ وَمَا فِي الْأَرْضِ"

(Surah) Aal-e-Imran: **and Allah Sees the servants [3:15]**

"وَقَالَ لَهُمْ قُلُواْ إِنَّكُمْ تِفْخِرُونَ مَا فِي صَدْورِكُمْ أَوْ تَبْدِئُونَ يَعْلَمُ اللَّهُ وَيَعْلَمُ مَا فِي السَّمُوَاتِ وَمَا فِي الْأَرْضِ ما تِفْخِرُونَ مَا فِي صَدْورِكُمْ أَوْ تَبْدِئُونَ يَعْلَمُ اللَّهُ وَيَعْلَمُ مَا فِي السَّمُوَاتِ وَمَا فِي الْأَرْضِ"

And the Exalted Said: **and Allah is Able upon everything’ [3:29]**

"وقَالَ: اللَّهُ سَمِيعٌ عَلِيمٌ"

And Said: **and Allah is Hearing, Knowing [3:34]**

"وَقَالَ: أَنْتَ السَّمِيعُ الْعَلِيمُ"

And Said: **surely You are the Hearing, the Knowing’ [3:35]**

"وَقَالَ: وَمَا تَنْفَقُواْ مِن شَئٍ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ"

And Said: **and whatever you are spending from anything, so Allah is more Knowing with it [3:92]**

"وَقَالَ: اللَّهُ عَلِيمٌ بِمَا تَعْمَلُونَ"

And Said: **and Allah Knows the pious [3:115]**

"وَقَالَ: إِنِّي عَلِيمٌ بِذَاتِ الصَّدْرَ"

And Said: **Allah is Knowing with the contents of the chests [3:119]**

"وَقَالَ: إِنَّ اللَّهَ يَعْلَمُ بِمَا يَعْمَلُونَ مِمَّنْ هُمْ يَعْمَلُونَ"

And Said: **Allah Encompasses with what they are doing [3:120]**

"وَقَالَ: اللَّهُ يَشَاءُ مَمَّا يَعْمَلُونَ"

And Said: **and Allah is Hearing, Knowing [3:121]**

"وَقَالَ: اللَّهُ يَسَعَ عَلِيمٌ"

And Said: **and Allah is well-Informed with what you are doing [3:153]**

"وَقَالَ: اللَّهُ خَيْرٌ مَا تَعْمَلُونَ"
And Said: **and that He would Make known the Momineen [3:166] And that He might Make known those who are hypocrites [3:167]**

And Said: **Surely Allah would always be most-Knowing, most-Wise” [4:11]**

And Said: **Allah would always be Knowing with everything [4:32]**

And Said: **surely Allah would always be a Witness over all things [4:33]**

And Said: **Allah was always most-Knowing, Aware [4:35]**

And Said: **And Allah was always Knowing with them [4:39]**

And Said: **Allah was always Hearing, Seeing [4:58]**

And Said: **and Suffice with Allah as a Knower [4:70]**

And Said: **They are concealing from the people, and they cannot conceal from Allah, and He is with them when they are spending the nights in what does not Please Him from the words; and Allah was always Encompassing with what they were doing [4:108]**

And Said: **and Allah is a Knower of all things [4:176]**
المائدة " 5 " ذلك لتعلموا أن الله يعلم ما في السموات وما في الأرض وأن الله بكل شئ علمٌ 97

(Surah) Al Maida: *That is for you to know that Allah Knows what is in the skies and what is in the earth, and that Allah is most-Knowing with all things [5:97]*

و قال تعالى " ـ والله يعلم ما تبدون وما تكتمون 99

And the Exalted Said: *and Allah Knows what you are manifesting and what you are concealing [5:99]*

الانعام " 6 " وعندما فتحت الغيب لا يعلمها إلا هو ويعمل ما في البر والبحر وما تسقط من ورقة إلا يعلمها ولا حبة في ظلمات الأرض ولا رطب ولا بابس إلا في كتاب مبين

(Surah) Al Anaam: *And with Him are the keys of the unseen - none knows it except Him, and He Knows what is in the land and the sea, and there does not fall a leaf except He Knows it, nor a seed in the darkness of the earth, nor any wet nor dry except it is in an apparent Book [6:59]*

و هو الذي يتوفيكم بالليل ويعلم وما جرحتم بالنار 59 – 60

And Said: *And He it is Who Causes you to die at night and He Knows what you committed in the day [6:60]*

و قال ": إن ربك هو أعلم من يضل عن سبيله وهو أعلم بالمهتدين 117

And Said: *Surely your Lord, He is more Knowing of the one who strays from His Way, and He is more Knowing with the rightly Guided ones [6:117]*

الأعراف " 7 " وسع ربتا كل شئ علمًا 89

(Surah) Al Araaf: *and our Lord Comprehends all things in Knowledge. [7:89]*

الانفال " 8 " إنه عليم بذات الصدور 42

(Surah) Al Anfaal: *He is the Knower of the contents of the chests [8:43]*

و قال ": والله بما يعملون محيط 47

And Said: *and Allah is Cognizant with what they are doing [8:47]*

النورية " 9 " والله عليم بالملترين 44

(Surah) Al Tawba: *and Allah is Knowing the pious [9:44]*
And Said: *and Allah is Knowing of the unjust ones* [9:47]

وقال تعالى: " Алِمْ يُعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سَرَّهُمْ وَنَجَوْيِهِمْ وَأَنَّ اللَّهَ عَلَمُ العِظَابِ" [9:78]

And the Exalted Said: *Are they not knowing that Allah Knows their secrets and their whisperings, and that Allah is a Knower of the hidden matters?* [9:78]

" وقال " : إن الله يَكِلُّ شَيْءٍ عَلِيمِ " [9:115]

And Said: *surely Allah is a Knower of all things* [9:115]

وَهِيُّضِعُ " 10 " وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتَلَوَّا مِنْهُ مِنْ قُرَآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كَانَ عَلَيْكُمْ شَهَوَةً إِذْ تَفَيْضُونَ فِيهِ وَمَا يُعْزِبْ عَنْ رَبِّكَ مِنْ مِثْقَالٍ ذِرَةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاوَاتِ وَلَا أَسْعَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مَّبِينٍ [10:61]

(Surah) Yunus: *And you do not happen to be occupied in a matter, and you do not recite from it of the Quran, nor are you doing from any deed, except We are Witnesses upon you all when you are engaging in it, and there isn’t hidden from your Lord the weight of a particle in the earth nor in the sky, nor smaller than that nor greater, except (it is) in a ‘Clear Book’* [10:61]

هُوَ " 11 " وَيَعْلَمُ مَسْتَفْرَكُهُ وَمَسْتَوْدِعَهَا كُلُّهُ فِي كِتَابٍ مَّبِينٍ [11:6]

(Surah) Hud: *and He Knows its resting place and its depository. All things are in a Clarifying Book* [11:6]

" وقال " : إِنَّهُ مَنْ تَعْمَلُونَ بِصِبْرٍ [11:12]

And Said: *He Sees what you are doing* [11:112]

وَقَالَ " : وَلَيْلَهُ الْغَيْبُ الْسَّمَوَاتِ وَالْأَرْضِ وَإِلَيْهِ يَرْجِعُ الْأُمُورُ كُلُّهَا فَاعْبَدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبِّكَ بَغَافِلٌ عَنِمَا تَعْمَلُونَ [11:123]

And Said: *And for Allah is the unseen of the skies and the earth and to Him return the matters, all of it. Therefore, worship Him and rely upon Him, and your Lord is not Heedless from what you are doing* [11:123]

رَضُدُ " 13 " : اللَّهُ يَعْلَمُ مَا تَعْمَلُ كُلُّ اِثْنَانِ وَمَا تَغْيِبُ الارْحَامِ وَمَا تَزِيدُ وَكُلُّ شَيْءٍ عَنْهُ تَمْقَدَرُ [13:8]

(Surah) Al Ra’ad: *Allah Knows what every female bears, and what the wombs fall short of (completion) and what they increase; and all things are with a measure in His Presence* [13:8]

* عَلَمُ الْعِيبِ وَالشَّهَاثَةِ الْكَبِيرِ المَعْتَالَ
The Knower of the unseen and the seen, the Great, the Most High [13:9]

 سواء منكم من أسر القول ومن جهر به ومن هو مستخف بالليل وسارب بالنهار 8 – 10

Equal from you is the one who kept (his) words a secret and the one who is aloud with it, and the one who hides at night and is visible at daytime [13:10]

" وقال: " يعلم ما تكسب كل نفس 42

And Said: He Knows what each soul earns [13:42]

(Surah Al Hijr: And We Knew of the preceding ones from you and We Know of the delayed ones [15:24]

(Surah) Al Nahl: And Allah Knows what you are keeping as secret and what you are making public [16:19]

" وقال: " لاحرم أن الله يعلم ما يسرون وما يعلنون 23

And Said: There is no doubt that Allah Knows what they are keeping as a secret and what they are making public. [16:23]

" وقال تعالى: " إن ربك هو أعلم بمن ضل عن سبيله و 125

And the Exalted Said: surely your Lord is more Knowing with ones who stray from His Way, and He is more Knowing with ones Guided aright [16:125]

(Surah) Al Asra: And Sufficient is your Lord with the sins of His servants as Informed, Insightful [17:17]

" وقال تعالى: " ربك هو أعلم بما في نفسكم إن تكونوا صالحين 25

And the Exalted Said: Your Lord is more Knowing with what is within your selves; if you become righteous [17:25]

" وقال تعالى: " وربك أعلم بمن في السموات والارض 55
And the Exalted Said: **And your Lord is more Knowing of the ones in the skies and the earth** [17:55]

" وقال تعالى ": قل كفى بالله شهيدا بيني وبينكم إنه كان بعباده خبيرا بصيرا 96

And the Exalted Said: **Say: ‘Allah Suffices as a Witness between me and you; surely He was always Aware of His servants, Insightful’** [17:96]

مريم 19 " لقد أحصيهم وعدهم عدا 94

(Surah) Maryam\textsuperscript{as}. **He has Counted them and has Counted them with a numbering** [19:94]

طه 20 " يعلم ما بين أيديهم وما خلفهم لا يحيطون به علماألا 110

(Surah) Ta Ha: **He Knows what is before them and what is behind them, while they do not comprehend Him in knowledge** [20:110]

الانبياء 21 " قال ربي يعلم القول في السماء والارض وهو السميع العلي 4

(Surah) Al Anbiya: **He said: ‘My Lord Knows the speech in the sky and the earth, and He is the Hearing, the Knowing’** [21:4]

" وقال تعالى ": يعلم ما بين أيديهم وما خلفهم 28

And the Exalted Said: **He Knows what is in front of them and what is behind them**, [21:28]

" وقال تعالى ": إنه يعلم الجهر من القول ويعلم ما تكثرون 110

And the Exalted Said: **Surely He Knows what is spoken loudly from the speech, and He Knows what you are concealing** [21:110]

الحج 22 " ألم تعلم أن الله يعلم ما في السماء والأرض إن ذلك في كتاب إن ذلك على الله يسير 70

(Surah) Al Hajj: **Do you not know that Allah Knows whatever is in the sky and the earth? Surely that is in a Book. Surely that is easy upon Allah** [22:70]

المؤمنين 23 " عالم الغيب والشهادة 92

(Surah) Al Momineen: **Knower of the unseen and the seen** [23:92]

النور 24 " والله يعلم ما تبدون وما تكثرون 29

(Surah) Al Noor: **and Allah Knows what you are manifesting and what you are concealing** [24:29]
And the Exalted Said: \textit{surely Allah is Aware of what they are doing [24:30]}

" وقال تعالى ": إن الله عبیر بما يصنعون

And Said: \textit{and Allah is Knowing of all things [24:35]}

" وقال ": والله بكل شئ عليم

(Surah) Al Furqan: \textit{Say: ‘He Revealed it, the One Who Knows the secrets in the skies and the earth. [25:6]}

(Surah) Al Naml: \textit{And surely, your Lord Knows what their chests are concealing and what they are manifesting [27:74] And there is nothing from the unseen in the sky and the earth except it is in a Clarifying Book [27:75]}

(Surah) Al Ankabout: \textit{Or, isn’t Allah more Knowing of what is in the chests (conscience) of the (people of the) worlds? [29:10] And Allah will Make known those who believe and He will (also) Make known the hypocrites [29:11]}

(Surah) Luqman\textsuperscript{8}: \textit{Surely, Allah, with Him is the Knowledge of the Hour, and He Sends down the rain, and He Knows what is in the wombs; and no soul knows what it would be earning the next day; and no soul knows in which land it shall die. Surely Allah is Knowing, Aware [31:34]}

(Surah) Ahzaab: \textit{and Allah Knows what is in their hearts, and Allah would always be, Knowing, Forbearing [33:51]}

Page 69 of 272
And the Exalted Said: *and Allah was always Watchful upon all things* [33:52]

" وقال عزوجل ": إن تبدوا شيئا أو تخفوه فإن الله كان بكل شيء عليما 54 " وقال سبحانه ": إن الله كان على كل شيء شهيدا

55

And the Mighty and Majestic Said: *And fear Allah, surely Allah would always be a Witness over all things* [33:55]

" فقال سبحانه": إن الله كان على كل شئ شهيدا

2

(Surah) Saba: *He Knows what enters into the earth and what comes out from it, and what descends from the sky and what ascends to it, and He is the Merciful, the Forgiving* [34:2]

" وقال عزوجل ": عالم الغيب لا يعزب عنه منثقال ذرة في السموات ولا في الارض ولا أصغر من ذلك ولا أكبرا في كتاب مبين.

3

And the Mighty and Majestic Said: *the Knower of the unseen! It will come to you. Neither is the weight of a particle in the sky hidden from Him nor in the earth, neither anything smaller than that nor bigger, except it is in a Clarifying Book* [34:3]

" وقال تعالى": إن سميع قريب

50

And the Exalted Said: *Surely, He is Hearing, Nearby’* [34:50]

" وقال تعالى": إنه سميع قريب

8

(Surah) Fatir: *Surely, Allah is a Knower of what they are doing* [35:8]

" وقال تعالى": إن الله بعباده خبير بصير

31

And the Exalted Said: *most surely with respect to His servants Allah is Aware, Seeing* [35:31]

" وقال تعالى": إن الله عالم غيب السموات والأرض إنه عليم بذات الصدور

38

And the Exalted Said: *Surely, Allah is the Knower of unseen of the skies and the earth. He is Aware of the contents of the chests* [35:38]

" وقال تعالى": فلا يحزنك قولهم إننا نعلم ما يسرور وما يعلمنا

76

(Surah) Yaseen: *and We have Enumerated all things in a clarifying Imam* [36:12]
And the Exalted Said: *We Know what they are doing secretly and what they are doing openly* [36:76]

المؤمن 40 "علم خائنة الأعين وما خفي الصدر" 19

(Surah) Al Momin: *He Knows the treachery of the eyes and what the chests conceal* [40:19]

المسجدة 41 "إذن الذين يمتدون في آياتنا لا يخفون علينا" 19

(Surah) Fussilat: *Surely, those distorting Our Verses, they are not hidden from Us.* [41:40]

وقال تعالى "اعملوا ما شئتم إنه بما تعملون بصير" 40

And the Exalted Said: *Do whatever you like, He Sees what you are doing* [41:40]

"قال سبحانه: إنه بما تعملون بصير" 47

And the Exalted Said: *To Him is referred the knowledge of the Hour, and there does not come out any fruit from its covering, nor does a female bear nor give birth except (it is) with His Knowledge.* [41:47]

الزخرف 43 "أقسم أن لا نسمع سرهم ونجوهم بلى ورسلنا لديهم يكتبون" 80

(Surah) Al Zukhruf: *Or are they reckoning that We cannot Hear their secrets and their whisperings? Yes! And our Messengers (who are) with them, are recording* [43:80]

محمد 47 "وإله يعلم متفقكم ومتوكم" 19

(Surah) Muhammad saww: and Allah Knows the place of your returning and the place of your abiding [47:19]

"قال: والله يعلم إسراهم" 26

And Said: *and Allah Knows their secrets* [47:26]

الفتح 48 "فعلما في فلؤهم" 18

(Surah) Al Fat’h: *and He Knew what was in their hearts* [48:18]

"وقال تعالى: وكان الله بما تعملون بصيرا" 24

And the Exalted Said: *and Allah was always Seeing with what you do* [48:24]

"وقال تعالى: وكان الله بكل شئ عليما" 26
And the Exalted Said: *and Allah was always Knowing of all things* [48:26]

"وقال تعالى": "وَكَفِى بِاللَّهِ شَهِيدًا 28"

And the Exalted Said: *and Suffice with Allah as a Witness* [48:28]

الحجرات *49، واللَّهُ عَلِيمٌ حَكِيمٌ 8*

(Surah) Al Hujuraat: *and Allah is Knowing, Wise* [49:8]

"وقال تعالى": "إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ 13"

And the Exalted Said: *Surely Allah is Knowing, Aware* [49:13]

"وقال": "قُلُوا أتَايَّرُونَ اللَّهَ بِدِينِكمْ لَهُ عِلْمُ مَا فِي السَّمُوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلِيمٌ حَكِيمٌ 16"

And Said: *Say: ‘Are you notifying Allah of your Religion, and Allah Knows what is in the skies and what is in the earth, and Allah is Aware of all things?’* [49:16]

"وقال سبحانه": "إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمُوَاتِ وَالْأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا تَعَمَّلُونَ 18"

And the Glorious Said: *Surely, Allah knows the unseen matters of the skies and the earth; and Allah Sees what you do* [49:18]

ق "50، وَلَقَدْ خَلَقْنَا الْإِنسَانَ وَنَعَلَمُ مَا تَوَسَّعَ بِهِ نَفْسُهُ وَنَعْلَمُ أُقْرَبَ إِلَيْهِ مِنْ حِبْلِ الْوَرِيدِ 16"

(Surah) Qaf: *And We Created the human being, and We know what his mind suggests to his self, and We are nearer to him than his jugular vein* [50:16]

"وقال تعالى": "خَلَقْنَا إِنَّ أَعْلَمُ بَعْضًا مِّمَّا يَقُولُونَ 45"

And the Exalted Said: *We are more Knowing of what they are saying* [50:45]

النَّجِمِ "53، إِنَّ رَبَّكَ هُوَ أَعْلَمُ بَيْنَ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ مِنْ هَذَا الْيَوْمِ 30"

(Surah) Al Najam: *Surely your Lord, He is more Knowing of one who strays from His Way, and He is more Knowing of one who follows rightful Guidance* [53:30]

"وقال تعالى": "إِنَّ الَّذِينَ هَمُّهُمْ فِي الْأَرْضِ وَذَٰلِكَ أَجْهَلُهُمْ فَلَا تَرَوا أَنفಸَكُمْ هُمْ أَعْلَمُ مِنْ اِلْبَيِّنَىٰ 32"

And the Exalted Said: *He is more Knowing of you when He Produced you from the earth, and when you were embryos in the bellies of your mothers. Therefore, do no attribute purity to yourselves, He is more Knowing of the one who fears* [53:32]
(Surah) Al Mujadilah: and Allah Heard both your dialogues; surely Allah is Hearing, Seeing [58:1]

And the Exalted Said: Do you not see that Allah Knows whatever is in the skies and whatever is in the earth? 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. Then He would Inform them on the Day of Judgment of what they had been doing. Surely, Allah is a Knower of all things [58:7]

(Surah) Al Mumtahana: and I am more Knowing of what you conceal and what you reveal [60:1]

And the Exalted Said: Allah is more Knowing of their Eman. [60:10]

(Surah) Al Mulk: And whether you are secretive with your words or are loud with it, He is Knowing with the contents of the chests [67:13]

Indeed! He Knows the ones He Created, and He is the Knower of the subtleties, the Aware [67:14]

(Surah) Noon: Surely, your Lord, He is more Knowing with one who strays from His Way and He is more Knowing with the rightly guided [68:7]

(Surah) Al Jinn: (He is) Knower of the unseen, and He does not Reveal His hidden matters upon anyone [72:26] Except one He Chooses from a Rasool [72:27]
"وَقَالَ: وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَى كُلَّ شَئٍ عُدْداً" 72:28

And Said: and He Encompasses whatever is with them, and He Counts the number of all things [72:28]

(Surah) Al A’ala: *He Knows the declared, and what is hidden (remains undeclared)* [87:7]

(Surah) Al Alaq: *Does he not know that Allah Sees?* [96:14].

And Heazwj Said to the Angels when they Said: *Are You going to Make in it one who will make mischief therein and shed the blood, and we Glorify with Your Praise and we extol Your Holiness? He said: I Know what you do not know* [2:30].

فَمَّا بَلَى اللَّهُ عَزُّ وَجَلُّ عَلَمَهُ سَابِقاً لِلَّاَشِيَاءِ، فَذَلِكَ بِأَنَّهُ قَبْلَ أَن يَخْلُقَهَا، فَتَبَارَكَ رَبِّنَا وَتَعَالَى عَلَيْهِمَا كَبِيرَاً، خَلَقَ الَّاَشِيَاءِ وَعَلِمَهَا مَا سَابِقُ لَهَا

كَمَا شَاءَ، كَذَا لَمْ يِزِلْ رَبِّنَا عَلِيْهِمَا صِيِّبَاً.
Thus, Allah \textsuperscript{azwj} Mighty and Majestic did not cease to Know in the precedence of His \textsuperscript{azwj} Knowledge of the things, well before He \textsuperscript{azwj} Created these. Blessed is our Lord \textsuperscript{azwj}, and Exalted, Loftier, Greater, Created the things and His \textsuperscript{azwj} Knowledge with these preceded to these whatever He \textsuperscript{azwj} so Desired. Similar to that, our Lord \textsuperscript{azwj} did not cease being a Knower, Hearing, Seeing’. 

99 Majaylawiya, from his uncle, from Al Kufy, from Musa Bin Sa’dan Al Hanat, from Abdullah Bin Al Qasim, from Abdullah Bin Muskan, from Muhammad Bin Muslim who said, 

‘I asked Abu Abdullah \textsuperscript{asws} about the Words of Allah \textsuperscript{azwj} Mighty and Majestic: so, He Knows the secret and the concealed (matters) [20:7], he \textsuperscript{asws} said: ‘The secret is what you conceal in yourself, and the concealed (matters) is what you think with your mind, then you forget it’’.

100

3 – مع: أبي، عن سعد، عن أحمد بن عيسى، عن ابن فضال، عن ثعلبة بن ميمون، عن بعض أصحابنا، عن أبي عبد الله عليه السلام في قوله عز وجل: "عالم الغيب والشهادة " فقال: الغيب: ما لم يكن، والشهادة: ما قد كان. My father, from Sa’ad, from Ahmad Bin Isa, from Ibn Fazal, from Sa’alba Bin Maymoun, from one of our companions, 

‘From Abu Abdullah \textsuperscript{asws} regarding the Words of the Mighty and Majestic: Knower of the unseen and the seen [6:73]. He \textsuperscript{asws} said: ‘The unseen is what has yet to happen, and the seen is what has already happened’’.

101

4 – مع: بالأسناد المتقدم عن ثعلبة، عن عبد الرحمن بن سلمة الحريري قال: سألت أبا عبد الله عليه السلام عن قوله عز وجل: " بعلم خاتانة الأعين " فقال: ألم تر إلي الرجل ينظر إلى الشئ وكأنه لا ينظر إليه فذلك خاتانة الأعين. By the preceding chain, from Sa’albat, from Abdul Rahman Bin Salma Al Hareyri who said, 

‘I asked Abu Abdullah \textsuperscript{asws} about the Words of the Mighty and Majestic: He Knows the treachery of the eyes [40:19], so he \textsuperscript{asws} said: ‘Do you not see the man looking at something, and it is as if he is not looking at it. So, that is a treachery of the eyes’’.

102

Tameem Al Qarshy, from his father, from Al Ansary, from Al Harwy who said,

‘Al-Mamoun said to Al-Reza asws – in a lengthy Hadeeth – about the Words of the Exalted: in order to Try you, which of you is best in deeds [67:2]. So, he asws said: ‘The Mighty and Majestic Created His azwj creation in order to Try them with encumberment of His azwj obedience and His azwj worship, not upon a way of the examination and the experimenting, because He azwj did not cease to be Knowing of all things’.

Muhammad Bin Al Hassan, from Al Husayn Bin Al Hassan Bin Aban, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Bin Imran Al Halby, from Abu Baseer who said,

‘I asked him asws about the Mighty and Majestic: and there does not fall a leaf except He Knows it, nor a seed in the darkness of the earth, nor any wet nor dry except it is in an apparent Book [6:59].

He (the narrator) said, ‘So he asws said: ‘The leaf is the miscarriage, and the seed is the newborn, and the darkness of the earth is the wombs, and the wet is what lives, and the dry is what is deficient (disabled), and everything is in an apparent Book’.

The Words of the Exalted: Allah Knows what every female bears, and what the wombs fall short of (completion) and what they increase; and all things are with a measure in His Presence [13:8]. What the wombs fall short of, i.e. what miscarried before the completion, and what they increase, meaning over nine months. Allah what the woman sees from menstruation during the days of her pregnancy, that increases upon her pregnancy. (P.S. – This is not a Hadeeth)

And in a report of Abu Al Jaroud,
'From Abu Ja'far asws regarding His azwj Words: Equal from you is the one who kept (his) words a secret and the one who is aloud with it. [13:10]: The secret and the proclamation are the same with Him azwj. And His azwj Words: and the one who hides at night [13:10], i.e. hidden in the inside of his house'.  

His azwj Words: Surely, Allah, with Him is the Knowledge of the Hour, and He Sends down the rain, and He Knows what is in the wombs; and no soul knows what it would be earning the next day; and no soul knows in which land it shall die. Surely Allah is Knowing, Aware [31:34].

قال الصادق عليه السلام: هذه الخمسة أشياء لم يطلع عليها ملك مقرب، ولا نبي مرسل، وهي من صفات الله عزوجل

Al-Sadiq asws said: 'These are five things He azwj did not Notify these upon an Angel of Proximity, nor a Mursil Prophet as, and these are from the Attributes of Allah azwj Mighty and Majestic'.

قال ويحك إن مسألتك لصعبة، أما سمعت الله يقول: “لو كان فيهما آلهة إلا الله لفسدتا” وقوله: “ولعبل بعضهم على بعض

He asws said: ‘Woe be unto you! Your question is problematic. Have you not heard Allah azwj Saying: If there had been a god in them (skies and the earth) except Allah, it (universe) would have been spoilt. [21:22]? And His azwj Words: and some of them would have been higher over the others. [23:91].

وقال - يحكمي قول أهل النار -: “ارجعوا تعمل صالحًا غير الذي كنت تعمل” وقال: "ولو ردوا لعادوا لما نعوا عنه " فقد علم

الشيء الذي لم يكن أن لو كان كيف كان يكون.

And Said: Relating the Words of the people of the Fire: ‘Our Lord! Return us. We will do righteous deeds, other than which we used to do!’ [35:37]; and Said: And if they were to be returned, they would repeat what they had been Forbidden from [6:28]. So, He azwj has

106 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 2 H 8
107 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 2 H 9
Known the thing which had not yet happened that if it were to happen how it would be happening”.  

108

109

110

111

112

Al Daqaq, from Al Asady, from Al Nakhaie, from his uncle Al Nowfaly, from Suleyman Ibn Sufyan, from Abu Ali Al Qasab who said,

'I was in the presence of Abu Abdullah asws and I said, 'The Praise is for Allah azwj to the end-point of His azwj Knowledge'. So, he asws said: 'Do not say that, for there isn't an end-point for His azwj Knowledge'.

My father and Ibn Al Waleed, from Muhammad Bin Attar, and Ahmad Bin Idrees both together, from Al Ashary, from Ali Bin Ismail, from Safwan, from Al Kahily who said,

'I wrote to Abu Al-Hassan asws regarding a supplication, 'The Praise is for Allah azwj to the end-point of His azwj Knowledge'. He asws wrote: ‘Do not be saying, ‘End-point of His azwj Knowledge’, but say, ‘End-point of His azwj Pleasure’.

My father and Ibn Al Waleed, from Muhammad Bin Attar, and Ahmad Bin Idrees both together, from Al Ashary, from Ali Bin Ismail, from Safwan, from Al Kahily who said,

'From Abu Abdullah asws having said: ‘The knowledge, it is from His azwj Perfection”.

My father, from Sa’ad, from Ibn Hashim, from Ibn Abu Umeyr, from Abu Al Hassan Al Sayrafi, from Bakar Al Waisy, from Al Sumaly, from Humran,

'From Abu Ja’fai asws regarding the knowledge. He asws said: 'It is your planning’.

108 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 2 H 10
109 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 2 H 11
110 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 2 H 12
111 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 2 H 13
My father, from Sa’ad, from Ibn Hashim, from Ibn Abu Umeyr, from Ibn Hazim,

‘From Abu Abdullah asws, he (the narrator) said, ‘I said to him asws, ‘What is your view of what has happened and what is to happen up to the Day of Judgment, isn’t it in the Knowledge of Allah azwj the Exalted?’ He asws said: ‘Yes, before He azwj Created the skies and the earth’.”

Ibn Idrees, from his father, from Al Ashary, from Ali Bin Ismail, and Ibn Ibrahim both together, from Safwan, from Ibn Hazim who said,

‘I asked Abu Abdullah asws, ‘Can a thing existing today, did not happen to be in the Knowledge of Allah azwj Mighty and Majestic?’ He asws said: ‘No, but it was in His azwj Knowledge before He azwj Created the skies and the earth’.”

My father, from Sa’ad, from Ibn Hashim, from Ibn Abu Umeyr, from Hisham Bin Al Hakam, from Al sayqal,

‘From Abu Abdullah asws having said: ‘Allah azwj is Knowledge, there is no ignorance in it, Life, there is not death in it, Light, there is no darkness in it’.”

Ibn Al Waleed, from Al Saffar, from Yaqziny, from Yunus who said,

‘I said to Abu Al-Hassan Al-Reza asws, ‘We are reporting that Allah azwj is Knowledge, there is not ignorance in it, Life, there is no death in it, Light, there is no darkness in it’. He asws said: ‘Like that is He azwj’.  

Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 2 H 14

Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 2 H 15

Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 2 H 16

Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 2 H 17
Ibn Al Waleed, from Al Saffar, from Al Yaqueteeny, from Ibn Abu Umeyr, from Hisham Ibn Al Hakam, from Isa Bin Abu Mansour, from Jabir Al Ju’fy,

‘From Abu Ja’far asws, he (the narrator) said, ‘I heard him asws saying: ‘Allah aswj is Light, there is no darkness in it, and Knowledge, there is no ignorance in it, and Life, there is no death in it’.

Ibn Al Mutawakkal, from Al Humeyri, from Ibn Isa, from Ibn Mahboub, from Ibn Sinan,

‘From Ja’far asws Bin Muhammad asws, from his father asws having said: ‘For Allah aswj there is a special Knowledge, and the general Knowledge. As for the special Knowledge, it is the Knowledge, which He aswj did not Notify upon His aswj Angels of Proximity, and His aswj Mursil Prophets as. As for His aswj general Knowledge, it is His aswj Knowledge which He aswj Notified upon His aswj Angels of Proximity, and His aswj Mursil Prophets as, and it has fallen to us from Rasool-Allah aswsw’.

Ibn Al Mutawakkal, from Al Humeyri, from Ibn Isa, from Ibn Mahboub, from Ibn Sinan,

‘From Ja’far asws Bin Muhammad asws, from his father asws having said: ‘For Allah aswj there is a special Knowledge, and the general Knowledge. As for the special Knowledge, it is the Knowledge, which He aswj did not Notify upon His aswj Angels of Proximity, and His aswj Mursil Prophets as. As for His aswj general Knowledge, it is His aswj Knowledge which He aswj Notified upon His aswj Angels of Proximity, and His aswj Mursil Prophets as, and it has fallen to us from Rasool-Allah aswsw’.

Ibn Al Mutawakkal, from Al Humeyri, from Ibn Isa, from Ibn Mahboub, from Ibn Sinan,

‘From Ja’far asws Bin Muhammad asws, from his father asws having said: ‘For Allah aswj there is a special Knowledge, and the general Knowledge. As for the special Knowledge, it is the Knowledge, which He aswj did not Notify upon His aswj Angels of Proximity, and His aswj Mursil Prophets as. As for His aswj general Knowledge, it is His aswj Knowledge which He aswj Notified upon His aswj Angels of Proximity, and His aswj Mursil Prophets as, and it has fallen to us from Rasool-Allah aswsw’.

Abdullah Bin Muhammad Bin Abdul Wahab, from Ahmad Bin Al Fazal, from Mansour Bin Abdullah Al Isfahany, from Safwan, from Ibn Muskan who said,

‘I asked Abu Abdullah asws about Allah aswj Blessed and Exalted, ‘Did He aswj Know the place before He aswj Created the place, or did He aswj Know it during what He aswj Created and after He aswj had Created it?’

فقال: تعالى الله بل لم يزل عالما بالمكان قبل تكوينه كعلمه به بعد ما كونه، وكذلك علمه جميع الأشياء كعلمائه بالمكان

So, he asws said: ‘Exalted is Allah aswj! But He aswj did not cease to be a Knower of the place before its coming into being, Like His aswj Knowledge of it after it had come into being, and like that is His aswj Knowledge of the entirety of the things, like His aswj Knowledge of the place”.

ابن عدووس، عن ابن قتيبة، عن الفضل قال: سألت أبي عبد الله عليه السلام قال: ‘عَلَّمَهُ اللَّهُ ٱلْمَكَانَ، أَقْرَأْتُهُ ۖ وَلَمْ يَكُنَّ ۗ أَخْلَقَ ۖ وَلَمْ يَكُنْ ۗ أَخْلَقَ. وَلَيْسَ كَمِثْلِهِ شَيْءٌ، وَهُوَ السَّمِيعُ البَصِيرُ.

116 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 2 H 18
117 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 2 H 19
Ibn Abdous, from Ibn Quteyba, from Al Fazl who said,

‘I heard Al-Reza Ali\textsuperscript{asws} Bin Musa\textsuperscript{asws} saying in his\textsuperscript{asws} supplication: ‘Glorious is the One\textsuperscript{azwj} Who Created the creation by His\textsuperscript{azwj} Power, Mastery of what He\textsuperscript{azwj} Created by His\textsuperscript{azwj} Wisdom, and Placed all things from it in its place by His\textsuperscript{azwj} Knowledge. Glorious is the One\textsuperscript{azwj} Who Knows the treachery of the eyes and what the chests conceal [40:19]’.’\textsuperscript{118}

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Al Daqaq, from Al Asady, from Al Nakhaie, from Al Nowfaly, from Zayd Bin Al Ma’dal Al Numeiri, and Abdullah Bin Sinan, from Jabir,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘For Allah\textsuperscript{azwj} there is a Knowledge He\textsuperscript{azwj} does not Teach it to others, and a Knowledge He\textsuperscript{azwj} does Teach it to His\textsuperscript{azwj} Angels of Proximity, and His\textsuperscript{azwj} Mursil Prophets\textsuperscript{as}, and we\textsuperscript{asws} know it’’.\textsuperscript{119}

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My father, from Muhammad al Attar, from Ibn Abu Al Khattab, from Ibn Abu Umeyr, from hisham Bin Salim, from Muhammad Bin Muslim,

‘From Abu Ja’far\textsuperscript{asws}, he (the narrator) said, ‘I heard him\textsuperscript{asws} saying: ‘Allah\textsuperscript{azwj} existed and there was nothing apart from Him\textsuperscript{azwj}, and Allah\textsuperscript{azwj} did not cease to be a Knower with what was going to come into existence, so He\textsuperscript{azwj} Knew of it before its existence, like His\textsuperscript{azwj} Knowledge of it after what came into being’’.\textsuperscript{121}

\textsuperscript{118} Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 2 H 20
\textsuperscript{119} Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 2 H 21
\textsuperscript{120} Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 2 H 22
\textsuperscript{121} Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 2 H 23
And some of them said, ‘But rather the meaning of ‘He\textsuperscript{azwj} knew’ is ‘He\textsuperscript{azwj} did’, so today He\textsuperscript{azwj} Knows that there is no one else before He\textsuperscript{azwj} did the things’, and they said, ‘We have proved that He\textsuperscript{azwj} did not cease to be a Knower of that there is no one else, so we have Proved that there is someone with Him\textsuperscript{azwj} in the eternality’. So, if you\textsuperscript{asws} see fit, O my Master\textsuperscript{asws}, then teach me what I should not pass on to someone else’.

So, he\textsuperscript{asws} wrote: ‘Allah\textsuperscript{azwj} did not cease to be a Knower. Blessed and Exalted is His\textsuperscript{azwj} Mention’.

And some of them said, ‘He\textsuperscript{asws} wrote to Abu Al-Hassan\textsuperscript{asws} asking him\textsuperscript{asws} about Allah\textsuperscript{azwj} mighty and Majestic, ‘Did He\textsuperscript{azwj} Know the thing before He\textsuperscript{azwj} Created the things and their coming into being? Or, He\textsuperscript{azwj} did not Know that until He\textsuperscript{azwj} Created it and Intended its creation and its coming into being, so He\textsuperscript{azwj} Knew what was Created during what He\textsuperscript{azwj} Created, and what came into being during what came into being?’’

So, it occurred to him\textsuperscript{asws} that Allah\textsuperscript{azwj} did not cease to be a Knower. Blessed and Exalted is His\textsuperscript{azwj} Mention. 122

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122 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 2 H 24
He asws signed (wrote) in his own handwriting: ‘Allah azwj did not cease to be a Knower of the things before He azwj Created the things, like His azwj Knowledge of the things after what things were created’. 123

26 -  يد، مع، ن: أبي، عن أحمد بن إدريس، عن الحسين بن عبيد الله، عن محمد ابن عبد الله وموسى بن عمر، والحسن بن علي بن أبي عثمان، عن محمد بن سنان قال: سألت أبا الحسن الرضا عليه السلام هل كان الله عارفا بنفسه قبل أن يخلق الخلق؟ قال: نعم، قلت: يراها ويسمعها؟ قال: ما كان يحتاجا إلى ذلك لأنه لم يكن يسألها ولا يطلب منها هو نفسه وهو،

My father, from Ahmad Bin Idrees, from Al Husayn Bin Ubeydullah, from Muhammad Ibn Abdullah and Musa Bin Amro, and Al Hassan Bin Ali Bin Abu Usman, from Muhammad bin Sinan who said,

‘I asked Abu Al-Hassan Al-Reza asws, ‘Did Allah azwj recognise Himself azwj (the creation) before He azwj Created the creation?’ He asws said: ‘Yes’. I said, ‘Saw it and Heard it?’ He asws said: ‘He azwj was not has a need to that, because He azwj did not happen to ask there, nor seek from these. He azwj is His azwj Self, and His azwj Self is He azwj.’

قدره نافذة فليس يحتاج إلى أن يسمي نفسه، ولكنه اختار لنفسه أسماء لهروبه يدعو بها لأنه إذا لم يدع نفسه لم يعرف. فأول ما اختار لنفسه: العلي العظيم لأنه أعلى الأسماء كلها فمناهج الله واسمه العلي العظيم مؤلف أسمائه لأنه العلي علا كل شيء.

His azwj Determination is implemented, so He azwj isn’t needy to Name Himself azwj, because He azwj Chose Names for Himself azwj, for others to call Him azwj with these, because if He azwj is not called by His azwj Name, He azwj would not be recognised. Thus, the first what He azwj Chose for Himself azwj was, ‘The Exalted, the Magnificent’, because it is the Highest of all the Names, and its meaning is, ‘Allah azwj and His azwj Name is the Exalted, the Magnificent, as an interpretation of His azwj Names, because He azwj is Exalted, above all things’. 124

27 - يد: أبي، عن سعد، عن الاصفهاني، عن المنقري، عن حفص قال: سألت أبا عبد الله عليه السلام عن قول الله عزوجل:

" وسع كرسيه السموم والارض " قال: علمه

My father, from Sa’ad, from Al Isfahany, from Al Minqary, from Hafs who said,

‘I asked Abu Abdullah asws about the Words of Allah azwj Mighty and Majestic: His Chair contains the skies and the earth [2:255], he asws said: ‘His azwj Knowledge’. 125

28 - يد: أبي، عن علي، عن الاصفهاني، عن المنقري، عن حفص قال: سألت أبا عبد الله عليه السلام في قول الله عزوجل:

" وسع كرسيه السموم والارض " فقال: علمه

My father, from Ali, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

123 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 2 H 25
124 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 2 H 26
125 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 2 H 27
‘From Abu Abdullah\textsuperscript{asws} regarding the Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{His Chair contains the skies and the earth [2:255]}. He\textsuperscript{asws} said: ‘The skies and the earth and whatever is between the two is in the Chair, and the Throne, it is the Knowledge which no one is able to measure it’.\textsuperscript{126}


Al Daqaq, from Al Kulayni, from Ali Bin Ibrahim, from Al Yaqteeny, from Yunus, from Ibn Hazim who said,

‘I asked Abu Abdullah\textsuperscript{asws}, ‘Does there happen to be anything today which did not happen to be in the Knowledge of Allah\textsuperscript{azwj} yesterday?’ He\textsuperscript{asws} said: ‘No. One who says this, Allah\textsuperscript{azwj} would Seize him’. I said, ‘What is your\textsuperscript{asws} view of whatever has happened and whatever is going to happen up to the Day of Judgment, isn’t it in the Knowledge of Allah\textsuperscript{azwj}?’ He\textsuperscript{asws} said: ‘Yes, before He\textsuperscript{azwj} Created the creation’.\textsuperscript{127}

30 – ير: عبد الله بن عامر، عن الربيع بن أبي الخطاب، عن جعفر بن بشير، عن ضريس، عن أبي جعفر عليه السلام قال: إن لله علما مبذولا، وعلما مكفوفا، فأما المبذول فإنه ليس من شيء يعلمه الملائكة والرسل إلا خلقت نعمة، وما المكوف فهو الذي عند الله في أم الكتاب.

Abdullah Bin Aamir, from Al Rabi’e Bin Abu Al Khattab, from Ja’far Bin Bashir, from Zareys,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘There are two (types of) Knowledge for Allah\textsuperscript{azwj} – A Knowledge Given out and a Knowledge Withheld. As for the (knowledge) Given out, there is none from a thing He\textsuperscript{azwj} Taught the Angels, and the Rasools\textsuperscript{as}, except we\textsuperscript{asws} know it; and as for the (knowledge) Withheld, it is which is in the Presence of Allah\textsuperscript{azwj} in the Mother of the Book’.\textsuperscript{128}

31 – ير: عبد الله بن جعفر، عن محمد بن عيسى، عن ابن أبي عمير، عن ربعي، عن الفضل، عن أبي عبد الله عليه السلام قال: إن لله علما يعلمه ملائكته وأنبياؤه ورسله إلا وخلق نعمة، ولله علما لا يعلمه ملائكته وأنبياؤه ورسله.

Abdullah Bin Ja’far, from Muhammad Bin Isa, from Ibn Abu Umeyr, from Rabie, from Al Fazeyl,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘For Allah\textsuperscript{azwj} there is a Knowledge He\textsuperscript{azwj} Taught His\textsuperscript{azwj} Angels, and His\textsuperscript{azwj} Prophets\textsuperscript{as}, and His\textsuperscript{azwj} Rasools\textsuperscript{as}, and we\textsuperscript{asws} know it; and for Allah\textsuperscript{azwj} there is a Knowledge He\textsuperscript{azwj} did not Teach it to His\textsuperscript{azwj} Angels, and His\textsuperscript{azwj} Prophets\textsuperscript{as}, and His\textsuperscript{azwj} Rasools\textsuperscript{as}.\textsuperscript{129}

\textsuperscript{126} Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 2 H 28
\textsuperscript{127} Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 2 H 29
\textsuperscript{128} Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 2 H 30
\textsuperscript{129} Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 2 H 31
Ibn Hashim, from Al Barqy, raising it, said,

‘Abu Abdullah asws said: ‘For Allah azwj there are two (types) of Knowledge – a Knowledge He azwj Taught His azwj Angels, and His azwj Rasools as; and a Knowledge He azwj did not Teach others. Thus, whatever was from what He azwj Taught His azwj Angels, and His azwj Rasools as, we asws know it, and whatever came out from the Knowledge which He azwj did not Teach others, it came out to us asws. 130

Abu Hashim Al Ja’fary said,

‘Muhammad Bin Salih Al-Armani asked Abu Muhammad asws about the Words of the Exalted: Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39], so he asws said: ‘Would He azwj Delete except what had come into being? And would He azwj Affirm except what had yet to come into being?’

So, I said to myself, ‘This is opposite to the word of Hisham Bin Al-Hakam that He azwj does not Know of a thing until it comes into being’. He asws looked at me and he asws said: ‘Exalted is the Compeller, the Judge, the Knower of the things before their coming into being’. I said, ‘I testify that you asws are indeed a Divine Authority of Allah azwj”. 131

Kashf: من دلائل الحميري، عن الجعفري مثله، وفي آخره: تعالى الجبار العالم بالأشياء قبل كونها، الخالق إذلا مخلوق، والرب إذلا مربوب، والقادر قبل المقدر عليه فقلت: أشهد أنك ولي الله وحجته والقائم بقسطه وأنك على منهج أمير المؤمنين وعلمه.

From the evidence of Al-Humeyri, from Al-Ja’fary is similar to it, and at its end is: ‘Exalted is the Compeller, the Knower of the things before their coming into being, the Creator (even) when there was no creation, and the Lord azwj (Nourisher) when there was none being nourished, and the Determiner before the determined upon’. I said, ‘I testify that you asws are a Guardian asws of Allah azwj, and His azwj Divine Authority, and the Stander with His azwj Equity, and you asws are upon the Manifesto (belief) of Amir Al-Momineen asws and his asws knowledge”. 132

130 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 2 H 32
131 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 2 H 33
132 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 2 H 34

From Dawood Al Raqy who said,

‘I asked Abu Abdullah asws about the Words of Allah azwj: Do you reckon that you would be entering the Paradise when Allah has not yet (Made) Known those who strive hard from among you [3:142]. He asws said: ‘Allah azwj, He azwj is more Knowing with He azwj would be bringing into being before its coming into being, and they were particles, and He azwj Knew who would be striving from the ones who would not be striving, just as He azwj Knew He azwj would be Causing His azwj creatures to die, before He azwj Caused them to die, and Had not Seen them as dead, and they were (still) alive.”


From Al-Husayn Bin Khalid who said, ‘I asked Abu Abdullah asws about the Words of Allah azwj: and there does not fall a leaf except He Knows it, nor a seed in the darkness of the earth, nor any wet nor dry except it is in an apparent Book [6:59]. He asws said: ‘The leaf is the miscarriage falling from the belly of its mother because the release of the birth’.


He (the narrator) said, ‘I said, ‘And His azwj Words: nor a seed?’ He asws said: ‘It means child in the belly of its mother when it is a person and falls from before the birth’. I said, ‘His azwj Words: nor any wet?’ He asws said: ‘It means the lump when it settles in the womb before its creation is complete, before it is transformed’.


He (the narrator) said, ‘His azwj Words: nor dry?’ He asws said: ‘The complete child’. I said, ‘in an apparent Book?’ He asws said: ‘In an apparent Imam”.


From Jabir,

‘From Abu Ja’far asws: ‘They have forgotten Allah, [9:67], he asws said: ‘They left the obedience of Allah azwj, so He has Forgotten them [9:67], he asws said: ‘So He azwj Left them (in the darkness of disbelief)”.

133 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 2 H 35
134 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 2 H 36
38 - 39: From Abu Mo’mar Al Sa’a’zy who said,

‘Ali asws said regarding the Words of Allah azwj: They have forgotten Allah, so He has Forgotten them [9:67]. So, rather it means, they forgot Allah azwj in the house of the world, and they did not work for Him azwj with the obedience, and did not believe in Him azwj, and in His azwj Rasool saww, so He azwj would Forget them in the Hereafter, i.e. would not Make for them any share in His azwj Rewards, thus they would be abandoned from the good (rewards – Paradise).” 136

39 - 40: From Hareyz,

‘Raising it to one of the two (5th or 6th Imam asws) regarding the Words of Allah azwj: Allah Knows what every female bears, and what the wombs fall short of (completion) and what they increase [13:8], he asws said: ‘The falling short, is every pregnancy below nine months, and what they increase is all thing increasing upon nine months, and every blood she sees during her pregnancy from the menstruation, would increase by the number of the days, which she saw from the blood during her pregnancy”’. 137

40 - 41: From Zurara,

‘From Abu Ja’far asws or Abu Abdullah asws regarding the Words of the Exalted: what every female bears [13:8], meaning the male and the female. what the wombs fall short of, is whatever was less from the pregnancy, and what they increase, is what increases upon the pregnancy, so it would be whatever she saw from the blood during her pregnancy”’. 138

Muhammad Bin Muslim, and Humran and Zurara,
‘From one of the two (5th or 6th Imam) having said: what every female bears [13:8] – male or female, what the wombs fall short of, which she did not carry, and what they increase, from a female or a male’. 139

From Muhammad Bin Muslim who said,

‘I asked Abu Abdullah asws about the Words of Allah azwj: what every female bears, and what the wombs fall short of (completion) [13:8]. He asws said: ‘What does not happen to be carried. and what they increase, he asws said: ‘The male and the female both together’. 140

From Zurara,

‘From Abu Abdullah asws regarding the Words of Allah azwj: Allah Knows what every female bears [13:8]. He asws said: ‘The male and the female’. and what the wombs fall short of (completion), he asws said: ‘Whatever was below the nine (month), and it is short’. and what they increase, he asws said: ‘Whatever she sees from the blood during the state of her pregnancy, increases with it upon the nine months. If she saw the blood for five days, or less, or more, that would increase upon the nine months’. 141

Nahj (Al Balagah) –

‘From a sermon of his asws: ‘He azwj Knows the cries of the beasts in the wilderness, and the acts of disobedience of the servants in the private, and the interchange of the fishes in the deep oceans, and the rising of the water by the stormy winds’. 142

139 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 2 H 41
140 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 2 H 42
141 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 2 H 43
142 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 2 H 44
CHAPTER 3 – THE CHANGE OF DECISION AND THE ABROGATION ‘BADAH’

The Verses – (Surah) Al-Baqarah: *Whatever We Abrogate from a Verse or Cause it to be forgotten, We Come with better than it or similar to it. Do you not know that Allah is Able upon all things?* [2:106].

(Surah) Al Maida: *And the Jews say: ‘The Hand of Allah is tied up!’ Their hands shall be Shackled and they would be Cursed for what they are saying. But, both His Hands are Extended. He Expends however He so Desires to.* [5:64]

(Surah) Al Anaam: *He is Who Created you from clay, then He Ordained a term; and there is a Specified term with Him; then (how come) you are doubting* [6:2]

(Surah) Al Ra’ad: *For every term there is an Ordainment [13:38] Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39]*

Ali Bin Isa, from Majaylawiya, from Al Barqy, from his father, from Muhammad Bin Sinan Al Nujawar, from Ahmad Bin Nasr al Tahan, from Abu Baseer who said,

‘I heard Abu Abdullah Al-Sadiq Ja’far asws Bin Muhammad asws that Isa as, Spirit of Allah aswj, passed by a people clamouring, so he asws said: ‘What is with them?’ It was said, ‘O Spirit of Allah aswj’! So and so, daughter of so and so was guided to so and so son of so and so (bride to her husband), during this night of hers’. He as said: ‘They are clamouring today and they would be wailing tomorrow’. A speaker from them said, ‘And why, O Rasool as of Allah aswj?’. ”
He said: ‘Because the bride would be dead during this night of hers!’ So, the speaker said with their words, ‘Allah is Truthful, and His Rasool is truthful’. And the hypocritical people said, ‘How near is tomorrow’. When it was morning, they came and found her upon her state, nothing had occurred with her, so they said, ‘O Spirit of Allah! That which you informed us yesterday that she would be dead, she did not die’.

So, Isa, our Prophet said: ‘Allah Does whatever He so Desires to. Let us go to her’. They went and remained until he knocked upon the door, and her husband came out. Isa said to him: ‘Permit me to see your spouse’. He entered and informed her that Spirit of Allah would like to speak at the door along with a number’. She was numbed, so he came to her and said to her: ‘What did you do this night of yours?’

She said, ‘I did not do anything except and I had done in during what has passed. We used to satiate a beggar every night of Friday, and I would give him whatever is his subsistence to the like of it, and he came to me during this night, and I was busy with my affairs and my family were pre-occupied. He shouted, but no one answered him. Then he shouted (again), but he was not answered, until he had shouted time and again. So, when I heard his words, I stood up in disguise until I gave him just as I used to give him’.

He said to her: ‘Move away from your seat!’ And there was a snake under her clothes like a trunk, biting upon its tail. He said: ‘Due to what you did, this was turned away from you’.

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143 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 3 H 1
Ja’far Bin Ali Bin Ahmad Al Faqeeh, from Hassan Bin Muhammad Bin Ali Bin Sadaqa, from Muhammad Bin Umar Bin Abdul Aziz, from the one who heard Al Hassan Bin Muhammad Al Nowfaly saying,

‘Al-Reza\textsuperscript{asws} said to Suleyman Al-Maruzy, “What are you denying from the change of Decision (of Allah\textsuperscript{azwj}), O Suleyman, and Allah\textsuperscript{azwj} Mighty and Majestic is Saying: Or does not the human being remember that We Created him before, and he was nothing? [19:67], and the Mighty and Majestic is Saying: And He is the One Who Began the creation, then He will Repeat it, [30:27]; And He\textsuperscript{azwj} is Saying: Originator of the skies and the earth [2:117];

And the Mighty and Majestic is Saying: He Increases in the creation whatever He so Desires to [35:1], and He\textsuperscript{azwj} is Saying: Who Made excellent everything He Created, and He Began the creation of the human being from clay [32:7]; and the Mighty and Majestic is Saying: And others are waiting hopefully for the Command of Allah. Either He would Punish them or He would Turn to them (Mercifully), [9:106]; and the Mighty and Majestic is Saying: and for no one is there a prolongation from his life-span, nor a reduction from his life-span, except it is in a Book. [35:11]’

قال سليمان: هل رويت فيه عن آبائك شيئاً؟

Suleyman said, ‘Has anything been reported from your\textsuperscript{asws} forefathers\textsuperscript{asws}?’

قال: نعم رويت عن أبي، عن أبي عبد الله عليه السلام أنه قال: إن لله عزوجل علمين: علما مخزونا مكنونا لا يعلمه إلا هو، من ذلك يكون البدا، и علمها ملائكته ورسله فالعلماء من أهل بيت نبيك يعلمونه

He\textsuperscript{asws} said: ‘Yes. It is reported from my\textsuperscript{asws} father\textsuperscript{asws}, from Abu Abdullah\textsuperscript{asws} having said: ‘For Allah\textsuperscript{azwj} Mighty and Majestic there are two (types) of Knowledge – a Knowledge Treasured, Hidden, none know it except Him\textsuperscript{azwj}. From that, the change of Decision takes place. And there is a Knowledge He\textsuperscript{azwj} Taught it to His\textsuperscript{azwj} Angels, and His\textsuperscript{azwj} Rasools\textsuperscript{as}. So, the Scholars\textsuperscript{asws} from the People\textsuperscript{asws} of the Household of your Prophet\textsuperscript{saww}, know it’.

قال سليمان: احب أن تنزعه لي من كتاب الله عزوجل.

Suleyman said, ‘I would love it if you could extract it for me from the Book of Allah\textsuperscript{azwj} Mighty and Majestic’.

قال: قول الله عزوجل لنبيه: ” فتول عنهم فما أنت بملوم “ أراد إهلاكهم ثم بدافعله: “ وذكر فإن الذكرى تنفع المؤمنين ”

He\textsuperscript{asws} said: ‘The Words of Allah\textsuperscript{azwj} Mighty and Majestic to His\textsuperscript{azwj} Prophet\textsuperscript{saww}: So, turn away from them, for you are not with a blame [51:54]. He\textsuperscript{azwj} Wanted to destroy them, then changed His\textsuperscript{azwj} Decision, and He\textsuperscript{azwj} Said: And continue to remind, for surely the Zikr benefits the Momineen [51:55].

Page 91 of 272
Suleyman said, ‘Increase for me, may I be sacrificed for you’.

قال سليمان: زدني جعلت فداك

then he turned towards Suleyman and said to him: 'Would it suffice you the approach of the Jews regarding this subject?' He said, 'I seek Refuge with Allah from that; and what did the Jews say?' He answered: 'The Jews said, 'The Hand of Allah is tied up!', meaning that Allah has Freed Himself from the Command and He isn’t Bringing anything into being. So, Allah Mighty and Majestic Said: Their hands shall be Shackled and they would be Cursed for what they are saying. [5:64].

ولقد سمعت قوما سألو أبي موسى بن جعفر عليه السلام عن البداء فقال: وما ينكر الناس من البداء فقال: وقال سليمان: ألا تخبرني عن إنا أنزلناه في ليلة القدر في أي شئ أنزلت ؟

Al-Reza had informed me, from his forefathers that Rasool-Allah Mighty and Majestic Revealed to a Prophet: ‘Tell so and so king that I shall Cause him to die to such a such (time)’. He went to that so and so king and informed him, and the king supplicated to Allah and he was upon his bed, unto he fell off from the bed, and said, ‘O Lord! Respite me until my young children become adults and I fulfil my affairs’.

فأوحى الله عزوجل إلى ذلك النبي أن ائت فلان الملك فأعلمه أني قد أنسيت أجله وزدت في عمره خمس عشرة سنة، فقال ذلك النبي: يا رب إنك تعلم أني لم أكذب قط فأوحي الله عزوجل إليه إنما أنت عبد مأمور فأبلغه ذلك والله لا يسأل عما يفعل.

Then he turned towards Suleyman and said to him: 'Would it suffice you the approach of the Jews regarding this subject?' He said, 'I seek Refuge with Allah from that; and what did the Jews say?' He answered: 'The Jews said, 'The Hand of Allah is tied up!', meaning that Allah has Freed Himself from the Command and He isn’t Bringing anything into being. So, Allah Mighty and Majestic Said: Their hands shall be Shackled and they would be Cursed for what they are saying. [5:64].

وأي شيء أزلت تُدنى فداك

And have heard a group asking my father Musa Bin Ja'far about the change of Decision (of Allah), and he said: ‘And what can the people deny from the change of the Decision, and Allah Stopped a people Returning them to His Command’.

قال سليمان: ألا تخبرني عن إنا أنزلنا في ليلة القدر في أي شيء أزلت؟
Suleyman said, ‘Will you\(^{asws}\) inform me about \textbf{Surely, We Revealed it during the Night of Pre-determination [97:1]}, regarding which thing (reason) was it Revealed?’

قال: يا سليمان ليلة القدر يقدر الله عزوجل فيها ما يكون من السنة إلى السنة من حياة أو موت، أو خير أو شر، أو رقف فما قدره في تلك الليلة فهو من المحتوم.

He\(^{asws}\) said: ‘O Suleyman! The Night of Pre-determination, Allah\(^{azwj}\) Mighty and Majestic Determines during it what is to transpire during the year to the year, from a life, or death, or good, or evil, or sustenance. So, whatever He\(^{azwj}\) Determines during that year, it would be from the inevitable’.

قال سليمان: الآن قد فهمت جعلت فداك فزد.

Suleyman said, ‘Now I have understood, May I be sacrificed for you\(^{asws}\), so increase it for me’.

قال: يا سليمان إن من الامور امورا موقوفة عند الله تبارك وتعالى يقدم منها ما يشاء ويؤخر ما يشاء،

He\(^{asws}\) said: ‘O Suleyman! From the Commands, there are Commands paused with Allah\(^{azwj}\) Blessed and Exalted. He\(^{azwj}\) Brings forwards from these whatever He\(^{azwj}\) so Desires to, and Delays whatever He\(^{azwj}\) so Desires to.

يا سليمان إن عليا عليه السلام كان يقول: العلم علمان: فعلم علمه الله ملائكته ورسله فإنه يكون ولا يكذب نفسه ولا ملائكته ولا رسله،

O Suleyman! Ali\(^{asws}\) was saying: ‘The Knowledge (of Allah\(^{azwj}\)) are two (types of) Knowledge. Allah\(^{azwj}\) Taught a knowledge to His\(^{azwj}\) Angels and His\(^{azwj}\) Rasool\(^{as}\), and whatever He\(^{azwj}\) Taught His\(^{azwj}\) Angels and His\(^{azwj}\) Rasool\(^{as}\), so it would be happening and He\(^{azwj}\) would not Belie Himself\(^{azwj}\), nor His\(^{azwj}\) Angels, nor His\(^{azwj}\) Rasools\(^{as}\).

وعلم عنده مخزون لم يطلع عليه أحدا من خلقه يقدم منه ما يشاء ويؤخر ما يشاء، ويحول ويثبت ما يشاء.

And there is a Knowledge Treasured with Him\(^{azwj}\), He\(^{azwj}\) did not Notify anyone from His\(^{azwj}\) creatures upon it. He\(^{azwj}\) Brings forwards from it whatever He\(^{azwj}\) so Desires and Delays whatever He\(^{azwj}\) so Desires, and He\(^{azwj}\) Deletes and Affirms whatever He\(^{azwj}\) so Desires’.

قال سليمان للسالمون: يا أمير المؤمنين لا انكر بعد يومي هذا البداية ولا أكذب به إن شاء الله.

Suleyman said to Al-Mamoun, ‘O commander of the faithful! I will not deny the change of Decision (of Allah\(^{azwj}\)) after this day of mine, and I will not be belying it, if Allah\(^{azwj}\) so Desires’.

\footnote{Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 3 H 2}
Al Hamdany, from Ali Bin Ibrahim, from Al Rayan Bin Al Salt who said,

‘I heard Al-Reza asws saying: ‘Allahazwj Mighty and Majestic did not Send a Prophet as except with a Prohibition of the wine, and that heas should acknowledge to Himazwj that Allahazwj does whatever Heazwj so Desires to, and that the frankincense would be in his inheritance”.

From Amir Al-Momineenasws having said: ‘Had it not been for a Verse in the Book of Allahazwj, Iasws would inform you all with what has happened, and with what is happening, and with what would be happening up to the Day of Judgment, and it is this Verse: Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39]’.

Ahmad, from Al Bazanty who said,

‘I said to Al-Rezaasws, ‘A man from our companions heard me and I was saying that Marwan Bin Muhammad, if only he had asked about it the occupant of the grave, what knowledge was with him of it’. So, the man said, ‘But rather he meant by that, Abu Bakr and Umar’. Heasws said: ‘He had made them both to be in the place of truthfulness!’

Ja’farasws Bin Muhammadasws said: ‘Marwan Bin Muhammad, if he has asked about it Muhammadasws Rasool-Allahasws what knowledge was with himasws of it, there would not been from the kings those who were named as gods, and rather for him would have been a fresh matter’.

Abu Abdullahasws, and Abu Ja’farasws, and Aliasws Bin Al-Husaynasws, and Al-Husaynasws Bin Aliasws, and Al-Hassanasws Bin Aliasws, and Aliasws Bin Abu Talibasws said: ‘By Allahaswj! Had there
not been a Verse in the Book of Allahazwj, Iasws would have narrated to you all with what is to transpire up to the Establishment of the Hour: *Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39]".  

Hisazwj Words: *And the Jews say: 'The Hand of Allah is tied up!' Their hands shall be Shackled and they would be Cursed for what they are saying. But, both His Hands are Extended. [5:64].* Heasws said: 'They said, 'Allahazwj has freed Himselfazwj from the Command. Allahazwj does not Bring anything new into existence what Heazwj had already Determined in the beginning. So, Allahazwj Rebuted upon them, Saying: 'But, both His Hands are Extended. He Expends however He so Desires to. [5:64], i.e., Brings forwards, and Delays, and Increases, and Reduces, and for Himazwj is the change of Decision, and the Desire"*.  

‘From Abu Abdullahasws having said regarding *He is Who Created you from clay, then He Ordained a term; and there is a Specified term with Him; then (how come) you are doubting [6:2]:* ‘The Ordained term, it is the inevitable which Allahazwj Ordained and Made it inevitable. The specified, it is in which there is the change of Decision. Heazwj Brings forward whatever Heazwj so Desires and Delays whatever Heazwj so Desires, and the inevitable, there is neither a bringing forward nor a delaying in it’’.  

وحدثني ياسر عن الرضا عليه السلام قال: ما بعث الله نبيا إلا بتحريم الخمر وأن يقر له بالبداء أن يفعل الله ما يشاء، وأن يكون في تراثه الكندر.  

And it was narrated to me from Al-Rezaasws having said: ‘Allahazwj did not Send a Prophetas except with the Prohibition of the wine, and that should acknowledge to Himasws with the change of Decision, and that Allahazwj Does whatever Heazwj so Desires to, and that the frankincense would happen to be in his inheritance’.  

147 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 3 H 5  
148 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 3 H 6  
149 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 3 H 7
My father, from Muhammad Bin Fazeyl, form his father, 'From Abu Ja'far asws, he (the narrator) said, 'I said to him asws, 'May I be sacrificed for you asws!' It reached us that for the family of Ja'far there is a flag (rule), and for Al-Abbas there are two flags (rules). So, did anything end up to you from the knowledge of that?'

قال: أما آل جعفر فليس بشئ ولا إلى شئ، وأما آل العباس فإن لهم ملكا مبطئا يقربون فيه البعيد، ويطالبون فيه القريب، وهو قول الله: " حتى إذا أخذت الارض زخرفها وازينت " الآية.

He asws said: ‘As for the family of Ja'far, so it isn’t with anything or to anything, and as for the family of Al-Abbas, so, for them would be a delayed kingdom, during which they would be drawing closer the far ones, and distancing the near ones during it, the difficulties would overcome them, there wouldn’t be any ease during it until when they are secure from the Plan of Allah azwj and feel safe from His azwj Punishment, a shriek would be shrieked among them, there would not remain for them any wealth they had amassed, nor any men defending them, and these are the Words of Allah azwj: until when earth takes its garnish and its adornment [10:24] – the Verse.

قلت: جعلت فداك فمتى يكون ذلك؟

I said, ‘May I be sacrificed for you asws! So, when would that happen?’

قال: أما إنه لم يوقت لنا فيه وقت، ولكن إذا حدثنا كم بشئ فكان كما نقول فقولوا: صدق الله ورسوله، وإن كان بخلاف ذلك فقولوا: صدق الله ورسوله توجروا مرتين، ولكن إذا اشتدت الحاجة والفاقة وأنكر الناس بعضهم بعضا فعند ذلك توقعوا هذا الامر صباحا ومساءا.

He asws said: ‘But one cannot time a time for its implementation, but when we asws narrate how much with something, and it transpires just as we asws say, and they would be saying, ‘Allah azwj and His azwj Rasool saww spoke the truth’, and if it transpires differently to that, and they (still) say, ‘Allah azwj and His azwj Rasool saww spoke the truth’, they would be Recompensed twice, but when the need and the destitution intensifies, and the people deny each other, then, during that this command would occur, morning and evening’.

قلت: جعلت فداك الحاجة والفاقة قد عرفناهما فما إنكار الناس بعضهم بعضا ؟ قال: يأتي الرجل أحدهم في حاجة فيقلقه يغير الوجه الذي كان يلقاء فيه، ويكلمه يغير الكلام الذي كان بكلمه.

I said, ‘May I be sacrificed for you asws! The need and the destitution, we recognise these, but what is the people denying each other?’ He asws said: ‘The man would come to his brother during a need, but he will meet him with another face which he used to meet him with
regards to it (before), and would speak to him with other than the speech which he used to speak to him (before)”.  

9 - فس: قال علي بن إبراهيم في قوله: " لكل أجل كتاب يمحو الله ما يشاء وثبت وعده ام الكتاب " فإنه حدثني أبي، عن النضر بن سويد، عن يحيى الحلبي، عن عبد الله ابن مسكان، عن أبي عبد الله عليه السلام قال: إذا كان ليلة القدر نزلت الملكة والروح، والكتبة إلى سماء الدنيا فيكتبون ما يكون من فضاء الله تعالى في تلك السنة.

Ali Bin Ibrahim said, ‘My father narrated to me, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Abdullah Ibn Muskan,

‘From Abu Abdullah’asws said regarding Hisazwj Words: *Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39]*: ‘Whenever it was the Night of Pre-determination, the Angels, and the Spirit, and the recorders, descend up to the sky of the world, and they are recording what would be happening from the Ordainment of Allahazwj Exalted during that year.

فإذا أراد الله أن يقدم شيئا أو يوخره أو ينقص شيئا أمر الملك أن يمحو ما يشاء ثم أثبت الذي أراد

So, when Allahazwj Intends to Bring forward something, or Delay it, or Reduce something, Commands the Angel to Delete whatever Heazwj so Desires, then Affirms that which Heazwj Wants’.


I said, ‘And all things which is with Allahazwj is Affirmed in a Book?’ Heasws said: ‘Yes’. I said, ‘So, which thing happens after it?’ Heasws said: ‘Glory be to Allahazwj! Then Allahazwj Brings into being as well, whatever Heazwj Blessed and Exalted so Desires”’.  

10 - فس: " لم غلبت الروم في أدنى الأرض وهم من بعد غلبهم سيغلبون في بضع سنين " فإنه حدثني أبي، عن محمد بن أبي عمیر، عن جميل، عن أبي عبيدة، عن أبي جعفر عليه السلام قال: سألته عن قول الله: " لم غلبت الروم في أدنى الأرض " قال: يا أبا عبيدة إن هذا تأويل لا يعده لا يعلمه إلا الله والراشدون في العلم من الائمة.

My father narrated to me, from Muhammad Bin Abu Umeyr, from Jameel, from Abu Ubeida,

‘From Abu Ja’far’asws, regarding: *Alif Lam Meem [30:1] The Romans are defeated [30:2] In a nearby land, and they (Persians), after their victory, would be defeated [30:3] Within a few years. [30:4], said: ‘Alif Lam Meem [30:1] The Romans are defeated [30:2]. O Abu Ubeida! There is an interpretation for this, And none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge. [3:7], from the Imamsasws.*
When Rasool-Allah (saww) emigrated to Al Medina – and Al-Islam had appeared – wrote a letter to the king of Rome and sent a messenger to him inviting him to Al Islam, and he (saww) wrote a letter to the king of Persia and sent a messenger to him inviting him to Al Islam.

As for the king of Rome, he respected the letter and honoured his (saww) messenger, and as for the king of Persia, he tore his (saww) letter and belittled the messenger of Rasool-Allah (saww).

And it was so that the king of Persia in those days was at war with the king of Rome, and the Muslims were desirous that the king of Rome should overcome the king of Persia, and they were siding with him wishing (victory over) the king of Persia. So, when the king of Persia overcame the king of Rome, the Muslims disliked that and were gloomy due to it.

Therefore, Allah (azwj) Mighty and Majestic Revealed: Alif Lam Meem [30:1] The Romans are defeated [30:2] In a nearby land [30:3] – Meaning, Persia has overcome it in a nearby land, and it is the Syrian lands and what is around it.

Then Said: And Persians, after their victory – over the Romans, would be defeated [30:3] Within a few years. His (azwj) Words: For Allah is the Command from before and from afterwards [30:4] that He (azwj) Ordains whatever He (azwj) so Desire. His (azwj) Words: and on that day the Momineen shall rejoice [30:4] With the Help of Allah. He – the Mighty and Majestic, Helps ones He so Desires to [30:5].’

He (the narrator) said, ‘I said, ‘Isn’t Allah (azwj) Mighty and Majestic Saying: Within a few years [30:4], although many years had passed by with Rasool-Allah (saww), and during the rule of Abu Bakr, and rather the Momineen overcame Persia during the rule of Umar?’
فقال: ألم أتقل لك: إن هذا تأويل وتفسيص؟ والقرآن يا أبا عبيدة عبيدة ناسخ ومنسوخ، أما تسمع قوله: " اللّه الأسر من قبل ومن بعد " يعني إليه المشيئة في القول أن يؤخر ما قدوم ويقدم ما أخرى إلى يوم يحكم القضاء بين النصر فيه على المؤمنين،

So he asws said: ‘Did I asws not say to you that for this, there is an explanation and an interpretation? O Abu Ubeyda! The Quran (Verses) Abrogates and gets Abrogated. Have you not heard the Words of Allah azwj Mighty and Majestic: For Allah is the Command from before and from afterwards [30:4]? Meaning, to Him azwj is the Desire in the (final) Word, that He azwj can Delay what is forward and Bring forward what is to be delayed in the (final) Word for the Ordainment of the Judgment, up to the Day of Judgment, with the Descent of the Help upon the Momineen with regards to it.

وذلك قوله: " ويومئذ يفرح المؤمنون بنصر الله ينصر من يشاء "

Thus, these are His azwj Words: and on that day the Momineen shall rejoice [30:4] With the Help of Allah. He Helps ones He so Desires to [30:5].”

Ali Bin Ibrahim said regarding His azwj Words: and for no one is there a prolongation from his life-span, nor a reduction from his life-span, except it is in a Book. [35:11] – meaning written in a Book, and it is a rebuttal upon one who denies the change of Decision”.

During it, - the Night of Pre-determination, every wise matter is made distinct [44:4], i.e. Allah azwj Determines every matter from the truth and the falsehood, and what would be happening during that year, and for Him azwj there is change of Decision regarding it. He azwj can Bring forward whatever He azwj so Desires and Delays whatever He azwj so Desires, from the terms (life-spans), and the sustenances, and the afflictions, and the obstacles and the illnesses, and Increases in it whatever He azwj so Desires and Reduces whatever He azwj so Desires.

And Rasool-Allah sawwa casts it to Amir Al-Momineen asws, and Amir Al-Momineen asws casts it to the Imams asws until that ends up to the Master asws of the time, may Allah azwj Hasten his asws
relief, and He azwj Stipulates the change of Decision in it, and the bringing forwards and the delaying'.

قال: حدثني بذلك أبي، عن ابن أبي عمر، عن عبد الله ابن مسكان، عن أبي جعفر وابي عبد الله وأبى الحسن صلوات الله عليهم.

He said, ‘My father narrated with that to me, from Ibn Abu Umeyr,

From Abdullah Ibn Muskan, from Abu Ja’far and Abu Abdullah asws, and Abu Al-Hassan asws,١٥٤

فسن: أحمد بن إدريس، عن أحمد بن محمد، عن الحسين بن سعيد، عن النضر ابن سويد، عن يحيى الحلبي، عن هارون بن خارجة، عن أبي بصير، عن أبي جعفر عليه السلام في قول الله: " ولن يؤخر الله نفسا إذا جاء أجلها " قال: إن عند الله كتب موقوتة يقدم منها ما يشاء ويؤخر فإذا كان ليلة القدر أنزل الله فيها كل شيء يكون إلى ليلة مثلها، وذلك قوله: " لن يؤخر الله نفسا إذا جاء أجلها " إذا أنزل، وكتب كتاب السماوات وهو الذي لا يؤخره.

Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al Husayn Ibn Saeed, from Al Nazar Ibn Suweyld, from Yahya Al Halby, from Haroun Bin Kharjat, from Abu Baseer,

‘From Abu Ja’far asws regarding the Words of Allah azwj. And never Respite a soul when its term comes, [63:11], he asws said: ‘There is a timed Book with Allah azwj. He azwj Brings forward whatever He azwj so Desires, and Delays. So, whenever it was the Night of Pre-determination, Allah azwj Reveals during it everything that is to happen up to the Night like it (next year), and these are His azwj Words: And never Respite a soul when its term comes, [63:11], when it descends, and the recorders of the skies record it, and it is which is not delayed’. ١٥٥

ما: المفيد، عن أحمد بن الوليد، عن أبيه، عن الصفار، عن ابن عيسى، عن ابن محبوب، عن العلاء، عن محمد قال: سأ ابن جعفر عليه السلام عن ليلة القدر، فقال: تنزل فيها الملاكهة والكتابة إلى سماء الدنيا فيكتبون ما هو كائن في أمر السنة وما يصب العاد فيها. قال: وأمّر مرفوع الله تعالى فيه المشيئة يقدم منه ما يشاء ويؤخر ما يشاء، وهو قوله تعالى " يمحو الله ما يشاء ويثبت عندنا ما كتب ".

Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Isa, from Ibn Mahboub, from Al A’ala, from Muhammad who said,

‘Abu Ja’far asws was asked about the Night of Pre-determination, so he asws said: ‘The Angels, and the recorder descend during it to the sky of the world, and they are recording what is to happen regarding the matters of the year, and what the servants would be attaining during it. There is a marked matter for Allah azwj the Exalted in which is the Desire. He azwj Brings forwards from it whatever He azwj so Desires and Delays whatever He azwj so Desires, and

١٥٤ Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 3 H 12
١٥٥ Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 3 H 13
these are the Words of the Exalted: *Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39]*.  


Ibn Al Mutawakkal, from Al Humeyri, from Ibn Isa, from Ibn Mahboub, from Malik Ibn Atiya, from Abu Hamza Al Sumaly,

‘From Abu Ja’far Al-Baqir asws having said: ‘Allah azwj Mighty and Majestic Presented to Adam as the names of the Prophets as and their as ages. So Adam as passed by the name of the Prophet Dawood as, and his as age in the Knowledge was Forty years. So Adam as said: ‘O Lord azwj! How little is the age of Dawood as and how more is my as age! O Lord azwj! I as am more in my as age than Dawood as by thirty years, is that Established for him as? ’ He azwj said: ‘Yes, O Adam as’. He as said: ‘Since I as am more in my as age than him as by thirty years, Add that to him as, and Establish it for him as with You azwj, and Subtract it from my as age’.

قال أبو جعفر عليه السلام فأثبت الله عزوجل لداود في عمره ثلاثين سنة، وكانت له عند الله مثبتة فذلك قول الله عزوجل " يمحو الله ما يشاء ويثبت و

Abu Ja’far asws said: ‘So Allah azwj Mighty and Majestic Established for Dawood as in his as age (and increase of) thirty years, and it was Established before with Allah azwj, and these are the Words of Allah azwj Mighty and Majestic: *Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39]*. Thus, Allah azwj Deleted what was Established with Him azwj for Adam as, and Established for Dawood as what was not Established (before) with Him azwj.

قال: فمضى عمر آدم فهبط ملك الموت لقبض روحه فقال له آدم: يا ملك الموت إنه قد بقي من عمري ثلاثون سنة! فقال له ملك الموت: يا آدم ألم تجعلها لابنك داود النبي وطرحتها من عمرك حين عرض عليك أسماء الانبياء، ومن ذريتك، وقد عرضت عليك أعمارهم وتأنت بومهدن بوادي الدخيا؟

He asws said: ‘And so the age of Adam as came to an end, and the Angel of Death descended unto him as to capture his as soul. So Adam as said to him: ‘O Angel of Death! There still remain from my as age, thirty years’. So the Angel of Death said to him as: ‘O Adam as! Did you as not make it to be for your as son as Dawood as, the Prophet as, and had it Subtracted from your as age where you as were Presented with the names of the Prophets as to be from your as offspring, and were Presented with their as ages, and in those days you as were in the valley of Al-Dakhya?’

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156 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 3 H 14
He\textsuperscript{asws} said: ‘But Adam\textsuperscript{as} said to him: ‘I do not remember this’. So, the Angel of Death said to him: ‘O Adam\textsuperscript{as}! Do not repudiate. Did you\textsuperscript{as} not ask Allah\textsuperscript{azwj} Mighty and Majestic that He\textsuperscript{azwj} should Establish it for Dawood\textsuperscript{as}, and Obliterate it from your\textsuperscript{as} age, so He\textsuperscript{azwj} Established it for Dawood\textsuperscript{as} in the Psalms, and Obliterated it from your\textsuperscript{as} age in the Remembrance?’ Adam\textsuperscript{as} said: ‘Until (Now)\textsuperscript{as} know that’.

Abu Ja’far\textsuperscript{asws} said: ‘And Adam\textsuperscript{as} was truthful. He\textsuperscript{as} did not remember, and did not repudiate. So from that day onwards, Allah\textsuperscript{azwj} Blessed and Exalted Commanded the servants that they should write down between them whenever they lend (to each other) and work to an appointed term, due to the forgetfulness of Adam\textsuperscript{as}, and his\textsuperscript{as} struggling (against) is what he\textsuperscript{as} made upon himself\textsuperscript{as}’. 157

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} Mighty and Majestic Made for one whom made the authority to be for him, a term from nights and days, and years and months (for his rule). So, if he is just regarding the people, Allah\textsuperscript{azwj} Mighty and Majestic Command the one (Angel) in charge of the orbits that he slows down its management, and it prolongs their days and their nights, and their years and their months.

And if he thinks of being tyrannous among the people and does not do justice, Allah\textsuperscript{azwj} Mighty and Majestic Commands the one (Angel) in charge of the orbits, so he quickens its management, and quickens the perishing of their nights and their days, and their years and their months, and the Blessed and Exalted would have Fulfilled for them with the numbers of the nights and the days and the months”. 158

\textsuperscript{157} Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 3 H 15
\textsuperscript{158} Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 3 H 16
'From Abu Abdullah asws having said regarding the Words of Allah azwj Mighty and Majestic: And the Jews say: 'The Hand of Allah is tied up!' [5:64]. They did not mean it like this, but they said, 'He azwj has Finished from the Command, and He azwj will neither Increase nor Reduce'. So, Allah azwj, Majestic is His azwj Majesty Said in falsification of their words: Their hands shall be Shackled and they would be Cursed for what they are saying. But, both His Hands are Extended. [5:64] He Expends however He so Desires to. [5:64].

Did you hear Allah azwj Mighty and Majestic Saying: Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39]’”.

The Words of the Mighty and Majestic: Whatever We Abrogate from a Verse or Cause it to be forgotten, We Come with better than it or similar to it. Do you not know that Allah is Able on all things? [2:106] Do you not know that Allah, for Him is the Kingdom of the skies and the earth? And there is none for you from besides Allah, from a Guardian nor a Helper [2:107].

The Imam (Hassan Al-Askari asws) said: ‘Muhammad asws Bin Ali asws Bin Musa Al-Reza asws said: ‘Whatever We Abrogate from a Verse – if Weazwj Lift its Ordinance, or Cause it to be forgotten – or Lift its tradition, and Remove its memorisation from the hearts, and from your saww heart, O Muhammad saww, just as Allah azwj the Exalted Said: We will Make you read, so you will not forget [87:6] except what Allah so Desires [87:7], if Weazwj Make you saww forget, so Weazwj Lift its remembrance from your saww heart.

أنت تخسر منها يعني يخسر لكم هذه الثانية أعظم لثوابكم وأحل لصلاحكم من الآية الأولى المنسوخة أو مثلها أي مثلها في الصلاح لكم لانا لاستنسخ ولنبدل إلا وغرضنا في ذلك مصالحكم

159 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 3 H 17
We Come with better than it – meaning, better for you all. Thus, this second one is greater for your Rewards, and more immediate for your correction that the first Verse, the Abrogated one, or similar to it – from the correction for you – i.e., We 
neither Abrogate nor do We Replace except Our Purpose in that is your correction (betterment).

Then He Said: Do you not know that Allah is Able upon all things? [2:106]. So, if He is All-Powerful, He is Able upon the Abrogation and something else.

Do you not know – O Muhammad - that Allah, for Him is the Kingdom of the skies and the earth? – And He Manages you all by His Knowledge, And there is none for you from besides Allah, from a Guardian – to guard your correction when He was the Knower with the correction. He is Allah Mighty and Majestic, besides others, nor a Helper - And there is none for you – from a helper helping you all from His Abhorrence if He – Allah – Descends it with you, or a Punishment that He Intends to Release it with you.

And Muhammad Bin Ali Al-Baqir said: ‘And sometimes He Ordains upon it the Abrogation and the Replacement for your correction and your benefit, in order for you to believing in it, and Confer the Rewards upon you due to your ratification of it. So He Does that wherein is your correction and the betterment for you all.

Then, He Said: Do you not know – O Muhammad - that Allah, for Him is the Kingdom of the skies and the earth? So He Controls it by His Power and Disburses it by a reckoning of His desires, neither Preceding of what is to be delayed, nor delaying what is to precede.

Then He Said: And there is none for you – O group of the Jews and the beliers with Muhammad, and the rejecters with the Abrogation of the Laws, from besides Allah –
besides Allah\textsuperscript{azwj}, from a Guardian – guarding your correction, if He\textsuperscript{azwj} your Lord\textsuperscript{azwj}, does not Guard the correction for you, nor a Helper [2:107] – helping you from besides Allah\textsuperscript{azwj}, so he would repel His\textsuperscript{azwj} Punishment from you’.

He (Imam Hassan Al-Askari\textsuperscript{saww}) said: ‘And that is, that when Rasool-Allah\textsuperscript{saww} was in Makkah, Allah\textsuperscript{azwj} the Exalted Commanded him\textsuperscript{saww} that he\textsuperscript{saww} diverts towards Bayt Al-Maqdis during his\textsuperscript{saww} Salat, and make the Kabah to be between him\textsuperscript{saww} and it, whenever possible. And when it is not possible, he\textsuperscript{saww} should face Bayt Al-Maqdis however he\textsuperscript{saww} can.

فكان رسول الله صلى الله عليه وacjęـه يفعل ذلك طول مقامه بما ثلاثة عشر سنة

And Rasool-Allah\textsuperscript{saww} used to do that – for the length of his\textsuperscript{saww} stay in it for ten years.

فلما كان بالمدينة وكان متعبدا باستقبال بيت المقدس استقبله وانحرف عن الكعبة سبعة عشر شهرا أو سبتة عشر شهرا، وجعل قوم من مردة اليهود يقولون: "فلا تعرف صلى محمد صلى الله عليه وｑـانه حتى صار يتوجه إلى قبلتنا ويأخذ في صلاته بهدانا ونسكنا", وعندما استتم دعاؤه صعد جبريل ثم عاد من ساعته فقال: اقرء يا محمد: "قد نرى تقلب وجهك في السماء فلنولينك قبلة ترضيها وقول وجهك شطر المسجد الحرام وحيث ما كنتم فولوا ووجهكم شطره " الآيات

So that was grievous upon Rasool-Allah\textsuperscript{saww} when it was transmitted with to him\textsuperscript{saww}, from them, and he\textsuperscript{saww} disliked their direction and loved the Kabah. So Jibraeel\textsuperscript{as} came to him\textsuperscript{saww}. So Rasool-Allah\textsuperscript{saww} said to him: ‘O Jibraeel\textsuperscript{as}! I\textsuperscript{saww} would love it if Allah\textsuperscript{azwj} would Change me\textsuperscript{saww} away from Bayt Al-Maqdis to the Kabah, for I\textsuperscript{saww} have been hurt by what has been transmitted to be from the direction of the Jews, of their direction’.

فقال جبريل: فاسأل ربك أن يحو لك إليها فإنه لا يردك عن طلبك ولا يخيذك من بعينك

Jibraeel\textsuperscript{as} said: ‘I\textsuperscript{as} shall ask your\textsuperscript{saww} Lord\textsuperscript{azwj} to Transfer you\textsuperscript{saww} towards it, for He\textsuperscript{azwj} will neither Reject you\textsuperscript{saww} from your\textsuperscript{saww} seeking nor Disappoint you\textsuperscript{saww} from your\textsuperscript{saww} wish’.

فلما استتم دعاؤه صعد جبريل ثم عاد من ساعته فقال: "قد نرى تقلب وجهك في السماء فلا تغلبه ما كنت تغلبه ووجهكم شطره " الآيات
So, when his supplication was completed, Jibraeel ascended, then returned within a moment and he said: 'O Muhammad! Read: We have Seen the turning of your face towards the sky, so We will be Turning you towards a Qiblah you will be pleased with; So turn then your face towards the Sacred Masjid; and wherever you are, turn your face towards it. [2:144] – the Verse.

So the Jews said during that, ‘What has turned them away from their Qiblah which they were upon?’ – So Allah Answered them (with) an excellent Answer, so He Said: ‘For Allah is the East and the West; - and He Owns both of them, and His Transferring the transfer to a side is like His Transferring it for you to another side, He Guides the one He so Desires to, to the Straight Path [2:142] – and it is their betterment and their obedience leading them to the Gardens of Bliss.

Abu Muhammad said: ‘And a group of Jews came over to Rasool-Allah and they said, ‘O Muhammad! This Qiblah, Bayt Al-Maqdas, you have prayed Salat towards it for fourteen years, then you are leaving it now? Was it Truth that you were upon? Then you have left it to a falsehood, for whatever opposes the Truth, so it is false. Or was that falsehood before? Then you were upon it for this lengthy period. So, what must we believe in, that you have come to be now, were upon the falsehood (before)?’

So Rasool-Allah said: ‘But that was right, and this is right (as well). Allah is Saying Say: ‘For Allah is the East and the West; He Guides the one He so Desires to, to the Straight Path [2:142]. When He Recognises your betterment, O you servants, in facing the east, He would Command you with it, and when He Recognises your betterment in facing the west, He would Command you with it, and if He Recognises your betterment in something else, He would Command you with it. Therefore, you should not be denying the Management of the Exalted regarding His servants, and His Purpose to their betterment’.
فقال رسول الله صلى الله عليه وسلم: لقد تركتم العمل في يوم السبت ثم عملتم بعده سائر الايام ثم تركتموه في السبت ثم عملتم

بعده فأتركتم الحق إلى باطل أو الباطل إلى حق أو الباطل إلى باطل أو الحق إلى حق قولوا كيف شئتم. فهو قول محمد صلى الله عليه وسلم وجابه لكم

Then Rasool-Allah⁷⁸⁷ said to them: ‘You had left the work on the day of Saturday, then you worked after if from the rest of the days, then you left it during the Saturday, then you worked after it. Were you leaving the truth to the falsehood, or the falsehood to a truth? Or the falsehood to a falsehood, or the truth to a truth? Therefore, turn wherever you so like to, for it is the speech of Muhammad⁷⁸⁷ and his⁷⁸⁷ answer to you all’.

قالوا: بل ترك العمل في السبت. حق والعمل بعده حق، فقال رسول الله صلى الله عليه وسلم: فكذلك قبلة بيت المقدس في وقته حق ثم قبلة الكعبة في وقته حق

They said, ‘But, leaving the work during the Saturday was right, and the working after it was right’. So Rasool-Allah⁷⁸⁷ said: ‘So, similar to that, the Qiblah of Bayt Al-Maqdas during its time, was right, then Qiblah of the Kabah during its time is right’.

قالوا: يا محمد أبدا لربك فيما كان أمرك به بزعمك من الصلاة إلى بيت المقدس حتى قُلوك إلى الكعبة؟

So, they said, ‘O Muhammad⁷⁸⁷! Was there a change of mind for your⁷⁸⁷ Lord⁷⁸⁷ in what He⁷⁸⁷ has Commanded with, by your⁷⁸⁷ claim, from the Salat towards Bayt Al-Maqdas when He⁷⁸⁷ Transferred you⁷⁸⁷ toward the Kabah?’

فقال رسول الله صلى الله عليه وسلم: ما بداله عن ذلك فإنه العالم بالعواقب والقادر على المصالح لا يستدرك على نفسه غلطا، ولا يستحدث رأيا يخالف المقدم، جل عن ذلك، ولا يقع عليه أيضا مانع يمنعه من مراده، وليس بيدو إلا لما كان هذا وصفه، وهو عزوجل متعال عن هذه الصفات علوا كبيرا.

So, Rasool-Allah⁷⁸⁷ said: ‘There was no change of mind for Him⁷⁸⁷ about that, for He⁷⁸⁷ is the Knower of the consequences, and the Powerful upon the betterment. A mistake cannot be comprehended upon Himself⁷⁸⁷, nor does He⁷⁸⁷ have a new opinion with opposite to the preceding one. He⁷⁸⁷ is more Majestic than that; and there does not occur upon Him⁷⁸⁷, as well, a preventer preventing Him⁷⁸⁷ from His⁷⁸⁷ Purpose, and it isn’t a change of mind except for the one who was upon these qualities, and He⁷⁸⁷ is Mightier, and more Majestic and Exalted from these qualities, Loftier, Greater’.

ثم قال لهم رسول الله صلى الله عليه وسلم: أبى اليهود أخبروني عن الله، أليس يمرض ثم يصح، ويصح ثم يمرض؟ أبدا له في ذلك؟

Then Rasool-Allah⁷⁸⁷ said to them: ‘O you Jews! Inform me about Allah⁷⁸⁷. Doesn’t He⁷⁸⁷ Cause illness then Grants health, and Grants health then Causes illness? Is there a change of mind for Him⁷⁸⁷ regarding that? Doesn’t He⁷⁸⁷ Cause to live and Cause to die, is it a change of mind for Him⁷⁸⁷? Doesn’t He⁷⁸⁷ Come with the night in the footsteps of the day, and the
day in the footsteps of the night? Is it a change of mind for Him azwj in each one from that?’ They said, ‘No’.

He saww said: ‘So, like that is Allah azwj the Exalted. Hisazwj Prophet saww, Muhammad saww worshipped with the Salat towards the Kabah after having worshipped Him azwj with the Salat towards Bayt Al-Maqdas, and there was no change of mind for Him azwj regarding the first’.

Then he saww said: ‘Doesn’t Allah azwj Come with the winter in the footsteps of the summer, and the summer in the footsteps of the winter? Is it a change of mind for Him azwj in each of that?’ They said, ‘No’. He saww said: ‘Similar to that, there was no change of mind for Him azwj regarding the Qiblah’.

He asws said: ‘Then he saww said: ‘Hasn’t Allah azwj Necessitated you during the winter, or you should be protecting from the cold with the thick clothes? And necessitated you during the summer that you should be protecting from the heat? Is it a change of mind for Him azwj during the summer until He azwj Commanded you with the opposite of what He azwj had Commanded you with during the winter?’ They said, ‘No’.

Rasool-Allah saww said: ‘So, similar to that, Allah azwj the Exalted Wanted your worship during a time for betterment, He azwj Taught something, then after it, during another time, for another betterment, Taught something other. So when you obey Allahazwj in both the states, you would be deserving of Hisazwj Rewards. And Allahazwj Revealed And for Allah is the East and the West; therefore wherever you turn to, so there would be the Face of Allah [2:115]. When you are diverting by Hisazwj Command, so there would be the Face of Allahazwj you are aiming Allahazwj from, and are working for Hisazwj Rewards’.
Then Rasool-Allah saww said: ‘O servants of Allah azwj! You are like patients, and the Lord azwj of the world is like the doctor. So the wellbeing of the patient is in what the doctor knows and plans with it. It is not in what the patient desires and suggests it. Indeed! So be submitting to Allah azwj to His azwj Commands, you will become from the successful ones’.

So, it was said, ‘O son asws of Rasool-Allah saww! So why did He azwj Commanded with the first Qiblah?’ He asws said: ‘When Allah azwj Mighty and Majestic Said: And We did not Make the Qiblah which you were upon - and it is Bayt Al-Maqdas - except for Us to Know who follows the Rasool from the one turns upon his heels [2:143] except for Us azwj to Know that – from it – they remain after having Taught them, so they would be found to be on it.

And that was, that the desire of the people of Makkah was regarding the Kabah. So Allah azwj Intended that it be manifested for Muhammad saww, the one who opposes him as, by following the Qiblah, which they disliked it, and Muhammad saww ordered with it. And when it was the desire of the people of Al-Medina regarding Bayt Al-Maqdas, He azwj Commanded them with the opposite to it and to divert towards the Kabah in order to manifest the one who is concordant with Muhammad saww in what he dislikes, so his ratification would be his concordance.

Then He azwj Said: And even though it may be grievous, except upon those Guided by Allah. [2:143] —It was so that the turning (facing) towards Bayt Al-Maqdas during that time was grievous, except upon the one Guided by Allah azwj, for he recognised that Allah azwj would be worshipped with opposite to what the man is intending, in order to Test him of his obedience in opposing his own desires”.

My father, from Muhammad al Attar, from Ibn Isa, from Al Hajal, from Sa’albat, from Zurara,
‘From one of the two (5th or 6th Imam) having said: ‘Allah Almighty and Majestic has not been worshipped like the (acknowledgment with) change of Decision’

Ibn Al Waleed, from Al Safar, from Ayoub Bin Nuh, from Ibn Abu Umeyr, from hisham Bin Salim,

‘From Abu Abdullah asws having said: ‘Allah Almighty and Majestic has not been Magnified with the likes of (acknowledgment with) change of Decision’

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

‘From Abu Abdullah asws having said: ‘Allah Almighty and Majestic did not Send a Prophet as until He took three characteristics upon him – the acknowledgment with the Lordship, and getting rid of the rival (gods/idols), and that Allah brings forward whatever He so Desires, and Delays whatever He so Desires’

By this chain, from Hisham Bin Salim and Hafs Bin Al Bakhtary, and others,

‘From Abu Abdullah asws regarding this Verse: Allah Deletes and Affirms whatever He so Desires to, [13:39]. So, he asws said: ‘And does Allah Almighty Delete except what has come into being? And does He Affirm except what has not yet come into being?’

Hamza Al Alawy, from Ali, from his father, from Ibn Abu Umeyr, from Marazam Bin Hakeem who said,

‘I heard Abu Abdullah asws saying: ‘A Prophet was not Sent at all until he acknowledged for Allah Almighty with five – the change of Decision, and the Desire, and the Sajdah, and the servitude (total submission), and the obedience’

161 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 3 H 19
162 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 3 H 20
163 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 3 H 21
164 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 3 H 22
24 - سن: أبي، عن ابن أبي عم، عن هشام بن سالم، عن زرارة ومحمد بن مسلم، عن أبي عبد الله عليه السلام قال: ما بعث الله نبيا قط حتى يأخذ عليه ثلاث: الاقرار لله بالعبودية وخلع الانداد، وأن الله يمحو ما يشاء ويثبت ما يشاء

My father, from Ibn Abu Umeyr, from Hisham Bin Salim, from Zurara and Muhammad Bin Muslim,

‘From Abu Abdullaḥ asws having said: ‘Allahazwj did not Send a Prophetas at all until Heazwj Took three (covenants) upon himas – the acknowledgment for Allahazwj with the servitude, and removal of the rivals (gods/idols), and that Allahazwj Deletes whatever Heazwj so Desires, and Affirms whatever Heazwj so Desires’’.166

25 - يد: حمزة العلوي عن علي بن إبراهيم، عن الريان قال: سمعت الرضا عليه السلام يقول: ما بعث الله نبيا قط إلا يحرم الحمر، وأن يقر له بالبداء

Hamza Al Alawy, from Ali Bin Ibrahim, from Al Rayan who said,

‘I heard Al-Rezaasws saying: ‘Allahazwj did not Send a Prophetas at all except with the Prohibition of the wine, and that heas would acknowledge to Himazwj with the change of Decision’’.167

26 - يد: الدقاق، عن الكليني، عن علي بن إبراهيم، عن الريان بي، عن يونس، عن مالك الجهني قال: سمعت أبي عبد الله عليه السلام يقول: لو علم الناس ما في القول بالبداء من الاجر ما فتروا عن الكلام فيه.

Al Daqaq, from Al Kulayni, from Ali Bin Ibrahim, from Al Yaqteeni, from Yunus, from Malik Al Jahny who said,

‘I heard Abu Abdullaḥasws saying: ‘If the people knew what Recompense is in the word with the change of Decision, they would not trivialise talking about it’’.168

27 - يد: أحمد بن محمد، عن ابن أبي عم، أو عنهم رواه، عن ابن أبي عم، عن جعفر ابن عثمان، عن ساماء، عن أبي بصیر، وهيب، عن أبي بصیر، عن أبي عبد الله عليه السلام قال: إن الله علمين: علم مكون معزول لا يعلمه إلا هو من ذلك يكون البداء، وعلم علومه ملائكته ورسله وأبنائه وبن تعلمه.

Ahmad Bin Muhammad, from Ibn Abu Umeyr, from the one who reported it, from Ibn Abu Umeyr, from Ja’far Ibn Usman, from Sama’at, from Abu Baseer, and Wahab, from Abu Baseer,

‘From Abu Abdullaḥasws having said: ‘There are two (types of) knowledge for Allahazwj – a Knowledge, hidden, Treasured, none know it except Heazwj, the change of Decision happens from that; and a knowledge Heazwj Taught Hisazwj Angels, and Hisazwj Rasoolsas, and Hisazwj Prophetsas, and weasws know it’’.169

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165 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 3 H 23
166 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 3 H 24
167 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 3 H 25
168 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 3 H 26
169 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 3 H 27
28 - Ibn: Ahmad bin Muhammad, about the trademark, concerning Muhammad, respecting Muhammad, with regard to Muhammad, Muhammad's peace upon him. Muhammad's peace upon him said: "If God were to turn back and punish the people of the earth, then it would descend the mercy, so He said: And continue to remind, for surely the Zikr benefits the Momineen [51:55]."

Ahmad Bin Muhammad, from Al Ahwazy, from Al Qasim Bin Muhammad, from Abu Hamza, from Abu Baseer,

‘From Abu Abdullahasws having said: ‘Allahazwj Blessed and Exalted Said to Hisazwj Prophetas: ‘So, turn away from them, for you are not with a blame [51:54], Intending to Punish the people of the earth. Then there was a change of Decision for Allahazwj and the Mercy descended, so Heazwj Said: And continue to remind, for surely the Zikr benefits the Momineen [51:55].’"

I returned the following years and I said to Abu Abdullahasws, ‘May I be sacrificed for youasws! I narrated to our companions, and they said, ‘Change of Decision of Allahazwj is what does not happen in Hisazwj Knowledge?’

He (the narrator) said, ‘Abu Abdullahasws said: ‘There are two (types of) Knowledge for Allahazwj – a Knowledge with Himazwj Heazwj did not Notify anyone from Hisazwj creatures upon it, and a Knowledge Heazwj Gave it to Hisazwj Angels, and Hisazwj Rasoolas. So, whatever Heazwj Gave to Hisazwj, it has ended to usasws. 170"

170 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 3 H 28

29 - Ibn: Ahmad bin Muhammad, about the trademark, concerning Muhammad, respecting Muhammad, with regard to Muhammad, Muhammad's peace upon him. Muhammad's peace upon him said: "If God were to turn back and punish the people of the earth, then it would descend the mercy, so He said: And continue to remind, for surely the Zikr benefits the Momineen [51:55]."

Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Raib, from Sadeyr who said,

‘Humran asked Abu Ja'farasws about the Words of the Exalted: (He is) Knower of the unseen, and He does not Reveal His hidden matters upon anyone [72:26], so Abu Ja'farasws said to him: ‘Except one He Chooses from a Rasool, for He would Make a guard to travel in front of him and from behind him [72:27], and, by Allahazwj, Muhammadasws was from the ones Heazwj Chose.

And as for the world, if God were to turn back and punish the people of the earth, then it would descend the mercy, so He said: And continue to remind, for surely the Zikr benefits the Momineen [51:55]."
And as for His\(^{azwj}\) Words: *(He is) Knower of the unseen [72:26]*, so Allah\(^{azwj}\) Blessed and Exalted is a Knower with what is unseen from His\(^{azwj}\) creation with what He\(^{azwj}\) Determined from a thing and Ordained it in His\(^{azwj}\) Knowledge. So, that, O Humran, is a Knowledge paused with Him\(^{azwj}\), in it here is the Desire to it, and He\(^{azwj}\) Ordains it when He\(^{azwj}\) Wants, and Change of Decision for Him\(^{azwj}\) in it and He\(^{azwj}\) does not Implement it.

As for the Knowledge which Allah\(^{azwj}\) Determines, and Ordains it, and Implements it, so it is which ended up to Rasool-Allah\(^{baww}\), then to us\(^{asws}\).

And it was narrated to us by Abdullah Bin Muhammad, from Ibn Mahboub by this chain, and there is an increase in it: ‘So whatever He\(^{azwj}\) Determines from a thing and Ordains it in His\(^{azwj}\) Knowledge that He\(^{azwj}\) would Create it, and before He Gives it to His\(^{azwj}\) Angels, so that, O Humran, is a Knowledge paused with Him\(^{azwj}\) without implementation, none know it apart from Him\(^{azwj}\), to it is the Desire regarding it, So, He\(^{azwj}\) Implements it whenever He\(^{azwj}\) Wants’.\(^{171}\)

My father, from Muhammad Al Attar, from Al Ashary, from Al Jamourany, from Al Iului, from Muhammad Bin Sinan, from Ammar, from Abu Baseer and Sama’at,

‘From Abu Abdullah\(^{asws}\) having said: ‘One who claims that Allah\(^{azwj}\) Mighty and Majestic, there is a change of Decision for Him\(^{azwj}\) regarding something, He\(^{azwj}\) did not Know the day before, so we\(^{asws}\) disavow from him’.\(^{172}\)

By the chain to Al Sadouq, from his father, from Sa’ad, from Ibn Isa, from Al Washa, from Ali Bin Sowqat, from Isa Al Fara’a and Abu Ali Al Attar, from a man, from Al Sumaly,

‘From Abu Ja’far\(^{asws}\) having said: ‘While Dawood\(^{as}\) was seated and with him\(^{as}\) was a youth of shabby body who used to frequently sit with him\(^{as}\), and the silence was prolonged, when the Angel of death came and greeted upon him\(^{as}\), and the Angel of death glanced once at the

\(^{171}\) Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 3 H 29

\(^{172}\) Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 3 H 30
youth, so Dawood\textsuperscript{as} said: ‘You are looking at this one?’ He said, ‘Yes, I am Commaned with capturing his souls in seven days in this place’. 

Dawood\textsuperscript{as} felt pity on him and he\textsuperscript{as} said: ‘O youth! Is there a wife for you?’ He said, ‘No, and I have not been married at all’. Dawood\textsuperscript{as} said, ‘Go to son of so and so’ – a man who was of great worth among the children of Israel – ‘and say to him, ‘Dawood\textsuperscript{as} orders you that you marry your daughter to me’ and go to her at night, and take from the expense monies whatever you are needy to, and be with her. When seven days pass by, meet me\textsuperscript{as} in this place’.

So, the youth went with the message of Dawood\textsuperscript{as}, and the man got him married to his daughter, and he went to her and he stayed with her for seven days, then he met Dawood\textsuperscript{as} on the eight day. Dawood\textsuperscript{as} said to him: ‘O youth! How do you view what you were in?’ He said, ‘I have not been in any Bounty nor joy at all greater than what I have been in (the last seven days)’. Dawood\textsuperscript{as} said: ‘Be seated’. He sat down.

Dawood\textsuperscript{as} awaited the capture of his soul. But, when it was prolonged, he\textsuperscript{as} said: ‘Go to your house, and be with your wife, and when it would be the eight days, then meet me\textsuperscript{as} over here’. So, the youth went, and met him\textsuperscript{as} on the eight days and sat in his\textsuperscript{as} presence. Then another week went by, then came (back) to him\textsuperscript{as} and sat down.

The Angel of death came to Dawood\textsuperscript{as}, and Dawood\textsuperscript{as} said: ‘Didn’t you narrated to me\textsuperscript{as} and you\textsuperscript{as} had been Commaned with the capture of the soul of this youth in seven days?’ He said, ‘Yes’. He\textsuperscript{as} said: ‘Eight (days) have already passed, and eight (more) and eight (more)!’ He said, ‘O Dawood\textsuperscript{as}! Allah\textsuperscript{azwj} the Exalted Mercied him with His\textsuperscript{azwj} Mercy, and Delayed in his term for thirty years’”.\textsuperscript{173}

\textsuperscript{173} Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 3 H 31
‘From Abu Abdullah asws having said: ‘There was a Prophet as among the children of Israel, and Allah azwj Promised him as that He aswj would Help him in fifteen nights time, so he informed his people with that. They said, ‘By Allah azwj! When it was that, so let Him aswj Do it (now), let Him azwj Do it (now)!’ So, Allah azwj Delayed it to fifteen years.

وكان فيه من عده الله النصرة إلى خمس عشرة سنة فأخبر بذلك النبي قومه فقالوا: ما شاء الله فعجله الله لهم في خمس عشرة ليلة.

And there was among them one (Prophet as) Allah azwj Promised him as the help in fifteen years, and he as informed his as people, and they said, ‘Whatever Allah azwj so Desires’. So, Allah azwj Hastened it for them to fifteen nights’. 174

By the chain going up to Al Sadouq, from his father, from Ali, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim who said,

‘Abdul A’ala, a slave of the clan of Saam asked Al-Sadiq asws – and I was in his asws presence, ‘There is a Hadeeth being reported by the people’. He asws said: ‘What is it?’ He said, ‘They are reported that Allah azwj Mighty and Majestic Revealed to the Prophet Hizkeel as: “Inform so and so king that I aswj would be Causing him to dies on such and such a day”. So, Hizkeel as went to the king and informed him with that. So, he supplicated to Allah azwj and he was upon his bed until he fell down, what is between the wall and the bed, and he said, ‘O Lord azwj! Respite me until my child grows up and I complete my affairs’.


So, Allah azwj Revealed unto that Prophet as: “Go to so and so and say: ‘I aswj had Increased in his life-span by fifteen years’. The Prophet as said: ‘O Lord azwj! By You azwj Might, You azwj Know

174 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 3 H 32
that I as do not speak a lie at all’. Allah azwj Revealed unto him: “But rather, you as are a Commanded servant, so, deliver it!” 175 (P.s. – See Ch 3 H 2 for complete Hadeeth)

Abdullah Bin Muhamad, from Ali Bin Mahziyar, from Ibn Musafar who said,

Abu Ja’far asws said to me during the night in which he asws fell sick, the illness from which he asws passed away: ‘O Abdullah! Allah azwj did not Send a Prophet as from His azwj Prophets as to anyone until He azwj Took three things upon him asws. I said, ‘And which thing is it, O my Master asws’? He asws said: ‘The acknowledgment with Allah azwj of the Lordship and the Oneness, and that Allah azwj Brings forward whatever He azwj Desires, and we asws are a people’ – or: ‘We asws are a community, when Allah azwj is not Pleased for one of us asws (to have) the world, we asws relocate to Him azwj’. 176

Al Husayn Bin Ibrahim al Qazwiny, from Muhammad Bin Wahban, from Ahmad Bin Ibrahim, from Al Hassan Bin Ali Al Zafrany, from Ahmad Al Barqy, from his father Muhammad, from Ibn Abu Umayr, from Hisham Ibn Salim,

‘From Abu Abdullah asws regarding the Words of Allah azwj the Exalted: And the Jews say: ‘The Hand of Allah is tied up!’ [5:64]. They were saying, ‘Allah azwj has finished from the Command’’. 177

My father, from Hamad, from Rabie, from Al Fazeyl who said,

‘I heard Abu Ja’far asws saying: ’The Knowledge (of Allah azwj) are two (types of) Knowledge – A Knowledge with Allah azwj, Treasured, He azwj did not Notify anyone from the creatures upon it, and a Knowledge He azwj Taught His azwj Angels and His azwj Rasools as.

175 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 3 H 33
176 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 3 H 34
177 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 3 H 35
فأما ما علم ملائكته ورسله فإنه سيكون، لا يكذب نفسه ولا ملائكته ولا رسله، وعلم عنده مخزون يقدم فيه ما يشاء ويفير ما يشاء ويثبت ما يشاء.

As for what He^azwj Taught His^azwj Angels, and His^azwj Rasools^as, so it will be happening. He^azwj will not Belie Himself^azwj, nor His^azwj Angels, nor His^azwj Rasools^as. And Knowledge is Treasured with Him^azwj. He^azwj Brings forward in it whatever He^azwj so Desires, and Delays whatever He^azwj so Desires, and Affirms whatever He^azwj so Desires’. 178

By this chain from Fazeyl who said,

‘I heard Abu Ja’far^asws saying: ‘From the matters are matters which are paused with Allah^azwj. He^azwj Brings forwards from these whatever He^azwj so Desires and Delays from these whatever He^azwj Desires, and Affirms from these whatever He^azwj so Desires’’. 179

By this chain from Fazeyl who said,

‘I said to him^asws, ‘Is there for this command (Rising), a command (time) our bodies are easing towards and we would be ending to it?’ He^asws said: ‘Yes, but you all broadcast it, so Allah^azwj Increased in it’’. 180

By this chain from Fazeyl who said,

‘I said to Abu Ja’far^asws, ‘Ali^asws was saying: ‘Up to seventy (years) would be ordeals’. And he^asws saying: ‘After the ordeals would be opulence’, and seventy years have already passed and we did not see any prosperity’. 181
Abu Ja'far asws said: 'O Sabit! Allah the Exalted had Timed this matter (rising) in the seventy (years), but, when Al-Husayn asws was killed, the Wrath of Allah azwj Intensified upon the people of the earth, so He azwj Delayed it to one hundred and forty years. We asws narrate to you all, but you broadcast the Hadeeth and uncover the veil of the secret. So, Allah azwj Delayed it and after that He azwj did not Make a time for it with us asws, Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39]'.

قال أبو حمزة: وقالت: ذلك لابي عبد الله عليه السلام فقلت: قد كان ذلك

Abu Hamza said, 'And I said, 'That (rising) would have been for Abu Abdullah asws'. He asws said: 'That may have been so'".181

قال أبو هاشم: سأله أبو محمد محمد بن صالح عن قوله تعالى: "للهم الأمر من قبل ومن بعد " فقال: لله الأمر من قبل أن يأمر به وله الأمر من بعد أن يأمر به بما يشاء.

Abu Hashim said, 'Muhammad Bin Salih asked Abu Muhammad asws about the Words of the Exalted: For Allah is the Command from before and from afterwards [30:4], so he asws said: 'From Him azwj is the Command from before He azwj Commands with it, and from Him azwj is the Command from after He azwj Commands with it with whatever He azwj so Desires'.

فقلت في نفسي: هذا قول الله " ألا له الخلق والامر تبارك الله رب العالمين " فأقبل على فقال: هو كما أسررت في نفسي " ألا له الخلق والامر تبارك الله رب العالمين "

I said within myself, 'These are the Words of Allah azwj. Indeed, for Him is the Creation and the Command. Blessed is Allah, Lord of the worlds [7:54]'. He asws turned towards me and he asws said: 'It is just as you kept a secret within yourself: Indeed, for Him is the Creation and the Command. Blessed is Allah, Lord of the worlds [7:54]'.
I said, ‘I testify that you asws are a Divine Authority of Allah azwj, and a son asws of His azwj divine Authority among His azwj creatures’.

He asws said: ‘From Muhammad Bin Muslim,

‘From Abu Ja’far asws regarding His azwj Words: Whatever We Abrogate from a Verse or Cause it to be forgotten, We Come with better than it or similar to it. [2:106]. He asws said: ‘The Abrogation is what is around, and is forgotten is like the unseen which did not happen afterwards, like His azwj Words: Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39].’

From Muhammad Bin Muslim,

He asws said: ‘So, Allah azwj Does whatever He azwj so Desires and Transform whatever He azwj so Desires, like the people of Yunus as, when there was a change of Decision for Him azwj so He azwj Mercied upon them, and like His azwj Words: So, turn away from them, for you are not with a blame [51:54] – They came across His azwj Mercy (instead)’. (P.S. see Ch 3 H 29 for full Hadeeth)

‘I asked Abu Abdulla asws about the Words of Allah azwj: Whatever We Abrogate from a Verse or Cause it to be forgotten, We Come with better than it or similar to it. [2:106]. He asws said: ‘They are lying! It is not like this. It is, ‘Whatever We have Caused it to be forgotten and Abrogated it, and We Come with similar to it, We do not abrogate’. I said, ‘Allah azwj Said it like this’. He asws said: Allah azwj Blessed and Exalted didn’t Say it like this’. I said, ‘And how did He azwj Say it?’ He asws said: ‘There isn’t an ‘Alif’ and the ‘Waw’ in it’.

He asws said: ‘Whatever We Abrogate from a Verse or Cause it to be forgotten, We Come with better than it or similar to it. [2:106]. He azwj is Saying: “We azwj do not Cause and

183 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 3 H 41
184 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 3 H 42
Imam\textsuperscript{asws} to pass away from an Imam\textsuperscript{asws}, or Cause his\textsuperscript{asws} mention to be forgotten, We\textsuperscript{azwj} Come with better than him\textsuperscript{asws} from his\textsuperscript{asws} lineage, similar to him\textsuperscript{asws}.

44 - شَيْ: عن مسعدة بن صدقة، عن أبي عبد الله عليه السلام في قوله: " ثم قضى أجلا وأجل مسمى عنده " قال: الاجل الذي غير مسمى موقف يقدم منه ما شاء يؤخر منه ما شاء، وأما الاجل المسمى فهو الذي ينزل ما يريده أن يكون من ليلة القدر إلى مثلها من قابل، فذل المولى رحمة الله: " إذا جاء أجلهم لا يستأخرون ساعة ولا يستقدمون ".

From Mas’ada Bin Sadaqa,

‘From Abu Abdullah\textsuperscript{asws} regarding His\textsuperscript{azwj} Words: then He Ordains a term; and there is a Specified term with Him [6:2]. He\textsuperscript{asws} said: ‘The term which is unspecified is paused. He\textsuperscript{azwj} Brings forwards from it whatever He\textsuperscript{azwj} so Desires, and Delays from it whatever He\textsuperscript{azwj} so Desires. And as for the specified term, so it is which He\textsuperscript{azwj} Sends down from what He\textsuperscript{azwj} Wants to happen, from a Night of Pre-determination to its like from the next years, and these are the Words of Allah\textsuperscript{azwj}: So, when their term comes, they can neither delay it for a moment, nor can they bring it forward [7:34]’, 186

45 - شَيْ: عن حمران، عن أبي عبد الله عليه السلام قال: سألته عن قول الله: " ثم قضى أجلا وأجل مسمى عنده " قال: المسمى ما صمّه ملك الموت في تلك الليلة وهو الذي قال الله: " إذا جاء أجلهم لا يستأخرون ساعة ولا يستقدمون " وهو الذي سمى ملك الموت في ليلة القدر، والآخر له فيه المشيئة إن شاء قدمه وإن شاء أخره.

From Humran,

‘From Abu Abdullah\textsuperscript{asws}, he (the narrator) said, ‘I asked him\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj}: then He Ordains a term; and there is a Specified term with Him [6:2]. He\textsuperscript{asws} said: ‘These are two terms – a term paused, Allah\textsuperscript{azwj} whatever He\textsuperscript{azwj} so Desires, and a specified term’.


From Humran who said,

‘I asked Abu Abdullah\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj}: then He Ordains a term; and there is a Specified term with Him [6:2]. He\textsuperscript{asws} said: ‘These are two terms – a term paused, Allah\textsuperscript{azwj} whatever He\textsuperscript{azwj} so Desires, and a specified term’.

\footnotesize
185 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 3 H 43
186 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 3 H 44
187 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 3 H 45
وفي رواية حمران عن همّة: أما الأجل الذي غير مسمى عنده فهو أجل موقوف يقدم فيه ما يشاء ويؤخر فيه ما يشاء، وأما الأجل المسمى هو الذي يسيم في ليلة القدر.

And in a report of Humran from him asws: ‘As for the term which is unspecified with Him azwj, so it is a paused term, He azwj Brings forward whatever He azwj so Desires and Delays in it whatever He azwj so Desires; and as for the specified term, it is which He azwj Specifies during the Night of Pre-determination’. 188

47 - شي: عن حصين، عن أبي عبد الله عليه السلام في قوله: " ثم قضى أجلا وأجل مسمى عنده " قال: ثم قال أبو عبد الله عليه السلام: الأجل الأول هو ما نبذه إلى الملائكة والرسل والأنبياء، والاجل المسمى عنده هو الذي سترو الله عن الخلق.

From Haseyn,

‘From Abu Abdullah asws regarding His azwj Words: then He Ordains a term; and there is a Specified term with Him [6:2]. He (the narrator) said, ‘Then Abu Abdullah asws said: ‘The first term, it is what is Given to the Angels, and the Rasools as, and the Prophets as; and the specified term with Him azwj, it is which Allah azwj Veiled it from the people’’. 189

48 - شي: عن يعقوب بن شعيب قال: سألت أبا عبد ا لله عليه السلام عن قول الله: “ يد الله مغلولة " يعنون قد فر من ما هو كائن - وعنوا بما قالوا - قال الله عزوجل: " بل يداه مبسوطتان ".

From Yaqoub Bin Shuayb who said,

‘I asked Abu Abdullah asws about the Words of Allah azwj: And the Jews say: ‘The Hand of Allah is tied up!’ Their hands shall be Shackled [5:64]. He asws said: ‘It isn’t like this’ – and he asws gestured by his asws hands to his asws neck – but they said, ‘He azwj has finished from the things’’. 190

49 - شي: عن حماد عنه في قول الله: " يد الله مغلولة " يعنون قد فر مما هو كائن – وعنوا بما قالوا – قال الله عزوجل: " بل يداه مبسوطتان ".

From Hamad,

‘From him asws regarding the Words of Allah azwj: And the Jews say: ‘The Hand of Allah is tied up!’ [5:64], meaning He azwj has finished from what He azwj would be Bringing into being. They were Cursed due to what they said. Allah azwj Mighty and Majestic Said: But, both His Hands are Extended. [5:64]’. 191

50 - شي: عن الفضل بن أبي قرة قال: سمعت أبا عبد الله عليه السلام يقول: أوحى الله إلى إبراهيم أنه سيلوذ ذلك، فقال لسارة، فقالت: عائلاً وانا عحز؟ فأوحي الله إليه أنها ستلد ويعدب أولادها أربعمائة سنة بردها الكلام عليه;

188 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 3 H 46
189 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 3 H 47
190 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 3 H 48
191 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 3 H 49
From Al Fazl Bin Abu Qurrat who said,

‘I heard Abu Abdullah\textsuperscript{asws} saying: Allah\textsuperscript{azwj} Revealed to Ibrahim\textsuperscript{as}: “There would be a birth for you\textsuperscript{as}!” So, he\textsuperscript{as} said it to Sarah\textsuperscript{as}, and she\textsuperscript{as} said: \textit{Shall I bear a son when I am a very old woman [11:72]?}’ Allah\textsuperscript{azwj} Revealed unto him\textsuperscript{as}: “She\textsuperscript{as} will be giving birth and her\textsuperscript{as} children would be Punished for four hundred years due to her rebuttal of the speech unto Me\textsuperscript{azwj}.”

He\textsuperscript{asws} said: ‘So when Punishment was prolonged upon the children of Israel, they clamoured and cried to Allah\textsuperscript{azwj} for forty mornings. Then Allah\textsuperscript{azwj} Revealed unto Musa\textsuperscript{as} and Haroun\textsuperscript{as} that He\textsuperscript{azwj} Would Finish them off from Pharaoh\textsuperscript{as}, so one hundred and seventy years were removed from them’.

He (the narrator) said, ‘And Abu Abdullah\textsuperscript{asws} said: ‘This is how you all are. If you were to do (the same), Allah\textsuperscript{azwj} would Relieve from us, but when you do not become (clamouring and crying), then the matter (rising of Al-Qaim\textsuperscript{asws}) would end up to its extreme point”.'

From Ali Bin Abdullah Bin Marwan, from Ayoub Bin Nuh who said,

‘Abu Al Hassan Al-Askari\textsuperscript{asws} said to me, and I was standing in front of him\textsuperscript{asws} at Al-Medina, initiating from without a question: ‘O Ayoub! It is so that Allah\textsuperscript{azwj} did not Send a Prophet\textsuperscript{saww} except after Taking three characteristics upon him\textsuperscript{as} — Testimony that there is no god except Allah\textsuperscript{azwj}, and removal of the rival (gods/idols) from besides Allah\textsuperscript{azwj}, and that the Desire, He\textsuperscript{azwj} Brings forwards whatever He\textsuperscript{azwj} so Desires and Delays whatever He\textsuperscript{azwj} so Desires.

But, when the differing flows between them, the differing would not cease between them up to the rising of the Master\textsuperscript{asws} of this Command’.”
'From Abu Ja’far asws having said: ‘Ali asws Bin Al-Husayn asws was saying: ‘Had it not been for a Verse from the Book of Allah azwj, I asws would have narrated to you all with what would be happening up to the Day of Judgment’. I said, ‘Which Verse?’ He asws said: ‘The Words of Allah azwj: Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39]’. 194

53 - عين جميل بن دراج، عن أبي عبد الله عليه السلام في قوله: " يمحو الله ما يشاء وثبت ونهبتيه الأم الكتاب " قال: هل يثبت إلا ما لم يكن، وهل يمحو إلا ما كان؟

From Jameel Bin Darraj,

From Abu Abdulla asws regarding His azwj Words: Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39]. He azwj said: ‘Would He azwj Affirm except what has yet to happen, and would He azwj Delete except what has already happened?’ 195

54 - عين الفضل بن بشار عن أبي جعفر عليه السلام قال

From Al Fazl Bin Bashar,

‘From Abu Ja’far asws having said: ‘Allah azwj did not Leave anything which has happened or is going to happen, except He azwj Wrote it in a Book, and it is placed in front of Him azwj. He azwj looks at it. So, whatever He azwj so Desires from it, He azwj Brings it forward, and whatever He azwj so Desires from it, He azwj Delays, and whatever He azwj so Desires from it He azwj Deletes, and whatever He azwj so Desires from it, happens, and whatever He azwj does not Desires from it, does not happen’ 196

55 - عين حمران قال: سألت أبا عبد الله عليه السلام: " يمحو الله ما يشاء وثبت ونهبتيه الأم الكتاب " فقال: يا حمران

From Humran who said,

‘I asked Abu Abdullah asws, ‘Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39]. So, he asws said: ‘O Humran! Whenever it is the Night of Pre-determination, and the recording Angels descend to the sky of the world, and they are writing whatever matter He azwj has Ordained during that year. So, when Allah azwj Wants to Bring forward anything, or Delay anything, or Reduce from it, or Increase a matter, Commands the Angel, and he deletes whatever He azwj had Desired, then He azwj Affirms that which He azwj Wants’.

194 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 3 H 52
195 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 3 H 53
196 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 3 H 54

He (the narrator) said, 'I said to him at that, 'So, every thing that is happening, it is with Allah in a Book?' He said: 'Yes'. I said, 'Such and such takes place, then such and such, until it ends up to its end?' He said: 'Yes'. I said, 'Then which thing would be happening by His Hands after it?' He said: 'Glorious is Allah! Then Allah Brings into being a new occurrence as well, whatever He, the Blessed and Exalted so Desires''. 197

From Al Fazeyl who said,

'I heard Abu Ja'far saying: 'The Knowledge (of Allah) are two (types of) Knowledge – a Knowledge He Taught to His Angels, and His Rasools, and His Prophets, and a Knowledge Treasured with Him, not having Notified it upon another. He Brings a new occurrence into being in it, whatever He so Desires’’. 198

From Abu Abdullah having said: 'Allah Wrote a Book in which is whatever has happened and what is going to happen, and He Placed it in front of Him. So, whatever He so Desires from it, He Brings forward, and whatever He so Desires from it, He Delays, and whatever He so Desires from it, He Delete, and whatever He so Desires from it, He Affirms, and whatever He so Desires from it, happens, and whatever He does not Desires from it, does not happen”. 199

From Abu Abdullah having said: 'Allah Wrote a Book in which is whatever has happened and what is going to happen, and He Placed it in front of Him. So, whatever He so Desires from it, He Brings forward, and whatever He so Desires from it, He Delays, and whatever He so Desires from it, He Delete, and whatever He so Desires from it, He Affirms, and whatever He so Desires from it, happens, and whatever He does not Desires from it, does not happen”.

'I heard Abu Ja'far saying: 'From the matters there are Determined matters which would come inevitably, and from the matters there are matters paused with Allah He Brings forward from these whatever He so Desires, and Deletes from these whatever He so Desires. He does not Notify anyone upon that – meaning the paused (matters). As for
what the Rasools\textsuperscript{as} came with, so these would be happening. He\textsuperscript{azwj} will not Belie Himself\textsuperscript{azwj}, nor His\textsuperscript{azwj} Prophets\textsuperscript{as}, nor His\textsuperscript{azwj} Angels\textsuperscript{as}.

From Abu Hamza Al Sumali who said,

‘Abu Abdullah\textsuperscript{asws} said: ‘O Abu Hamza! If we\textsuperscript{asws} were to narrate to you with a matter that it would be coming from over here, and it comes from over there, then Allah\textsuperscript{azwj} does whatever He\textsuperscript{azwj} so Desires to, and if we\textsuperscript{asws} were to narrate to you with a Hadeeth, and we\textsuperscript{asws} narrate to you with the opposite of it, Allah Deletes and Affirms whatever He so Desires to, [13:39]’.

From Amro Bin Al Hamaq who said,

‘I went to Amir Al-Momineen\textsuperscript{asws} when he\textsuperscript{asws} was struck upon his\textsuperscript{asws} head, and he\textsuperscript{asws} said to me: ‘O Amro! I\textsuperscript{asws} am separating from you all’. Then he\textsuperscript{asws} said: ‘In the year seventy, there is calamity’ – saying it three times. So, I said, ‘Would there be opulence (relief) after the calamity?’ But, he\textsuperscript{asws} did not answer me, and there was faintness upon him\textsuperscript{asws}.

So, Umm Kulsoom\textsuperscript{as} cried, and he\textsuperscript{asws} woke up and said: ‘O Umm Kulsoom\textsuperscript{as}! Do not hurt me\textsuperscript{asws}, for if you\textsuperscript{as} were able (to see) what I\textsuperscript{asws} see, you\textsuperscript{as} will not cry. The Angels in the seven skies are behind each other, and the Prophets\textsuperscript{as} are behind them, and this here is Muhammad\textsuperscript{asws}, grabbing my\textsuperscript{asws} hand, saying: ‘Let’s go, O Ali\textsuperscript{asws}, for what is in front of you\textsuperscript{asws} is better for you\textsuperscript{asws} than what you\textsuperscript{asws} are in’.

I said, ‘May my father and my mother be (sacrificed) for you\textsuperscript{as}. You\textsuperscript{as} said: ‘Up to (the year) seventy, there would be calamities. So, would there be opulence after the (year) seventy?’ He\textsuperscript{asws} said: ‘Yes, O Amro! After the calamities would be opulence, Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39]’.

\textsuperscript{200} Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 3 H 58
\textsuperscript{201} Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 3 H 59
\textsuperscript{202} Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 3 H 60
Abu Hamza said,

‘I said to Abu Ja’far\textsuperscript{asws}, ‘Ali\textsuperscript{asws} was saying: ‘Up to the (year) seventy there would be calamities, and after the (year) seventy, there would be opulence, and the (year) seventy has passed and we did not see any opulence’.

So, Abu Ja’far\textsuperscript{asws} said to me: ‘O Sabit! Allah\textsuperscript{azwj} had Timed a time for this matter (rising) in the year seventy. But, when Al-Husayn\textsuperscript{asws} was killed, the Wrath of Allah\textsuperscript{azwj} intensified upon the people of the earth, and He\textsuperscript{azwj} Delayed it to the year one hundred and forty. We\textsuperscript{asws} narrate to you all, but you broadcast the Hadeeth and uncover the veil of the secret. So, Allah\textsuperscript{azwj} Delayed it and after that He\textsuperscript{azwj} did not Make a time for it with us\textsuperscript{asws}, Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39]’\textsuperscript{203}

\begin{itemize}
\item \textbf{61} - قال أبو حمزة: قلت لابي جعفر عليه السلام: إن عليا عليه السلام كان يقول: إلى السبعين بلاء وبعد السبعين رحاء، فقد مضت السبعين ولم يروا رحاءا،
\end{itemize}

\begin{itemize}
\item \textbf{62} - شى: عن أبي الجارود، عن أبي جعفر عليه السلام قال: إن الله إذا أراد فناء قوم أمر الفلك فأسرع الدور بهم، فكان ما يريد من النقصان، فإذا أراد الله بقاء قوم أمر الفلك فأبطأ الدور بهم، فكان ما يريد من الزيادة، فلا تنكروا فإن الله يمحو ما يشاء ويثبت وعنه ام الكتاب.
\end{itemize}

\begin{itemize}
\item \textbf{63} - شى: عن ابن سنان، عن أبي عبد الله عليه السلام يقول: إن الله إذا أراد فناء قوم أمر الفلك فأسرع الدور بهم، فكان ما يريد من النقصان، فإذا أراد الله بقاء قوم أمر الفلك فأبطأ الدور بهم، فكان ما يريد من الزيادة، فلا تنكروا فإن الله يمحو ما يشاء ويثبت وعنه ام الكتاب.
\end{itemize}

\begin{itemize}
\item \textit{From Abu Al Jaoud,}
\end{itemize}

\item \textit{From Ibn Sinan,}

\begin{itemize}
\item \textbf{203} Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 3 H 61
\item \textbf{204} Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 3 H 62
\end{itemize}
‘From Abu Abdullah asws having said: ‘Allah azwj brings forwards whatever He azwj so Desires, and Delays whatever He azwj so Desires, Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39].’

وقال: فكل أمر يريده الله فهو في علمه قبل أن يصنعه، ليس شيء يبدو له إلا وقد كان في علمه، إن الله لا يبدو له من جهل.

And he asws said: ‘Every matter Allah azwj Wants, so it is in His azwj Knowledge before He azwj Makes it (happen). There isn’t anything He azwj Changes His azwj Decision for it, except and it has been in His azwj Knowledge. Allah azwj does not Change His azwj Decision for it out of ignorance” 205

64 - شيء: عن أبي ميثم بن أبي يحيى، عن حجفر بن محمد عليه السلام قال: ما من مولود يولد إلا وإبليس من الا بالسة بحضوره، فان علم الله أنه من شيعتنا حجبه من ذلك الشيطان، وإن لم يكن من شيعتنا أثبت الشيطان إصبعه السبابة في دبره فكان مأبونا فإن كان أمة أثبتت في فرحها فكانت فاحرة عند ذلك بكيي الصبي بكاء شديدا إذا هو خرج من بطن امه، والله بعد ذلك يمحو ما يشاء ويثبت وعندما ام الكتاب.

From Abu Maysam Bin Abu Yahya,

‘From Ja’far asws Bin Muhammad asws having said: ‘There is none from a new-born being born except and Ibleesla from the satans is in his presence. So, when Allah azwj Knows that he is from our asws Shias, Guards him from that satanla. And if he does not happen to be from our asws Shias, the satan inserts his index finger in his behind and he becomes a passive homosexual, and if it was a woman, heal inserts it in her private part and she becomes an immoral one. Therefore, during that, the child cries intensely, when he comes out from the belly of his mother. And Allah azwj, after that, Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39].’ 206

65 - شيء: عن عممر بن موسى، عن أبي عبد الله عليه السلام سئل عن قول الله “ يمحو الله ما يشاء ويثبت وعندما إم الكتاب " قال: إن ذلك الكتاب كتاب يمحو الله ما يشاء ويثبت وعندما إم الكتاب يرد به القضاء، حتى إذا صار إلى إم الكتاب لم يفن الدعاء فيه شيئا.

From Amaar Bin Musa,

‘From Abu Abdullah asws having been asked about the Words of Allah azwj. Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39]. He asws said: ‘That is the Book, is a Book (from which) Allah azwj Deletes and Affirms whatever He azwj so Desires. So, from that is which requires the supplication for the implementation, and the supplication is written upon it, which is required with it for the implementation, until when it come to the Mother of the Book, the supplication does not avail anything in it”. 207

205 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 3 H 63
206 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 3 H 64
207 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 3 H 65
From Ja'far asws Bin Muhammad asws, from his asws father asws having said: 'Rasool-Allah saww said:
'A person maintains relationships, and there does not remain from his life-span except thirty years, so Allah azwj Extends it to thirty-three years; and the person cuts off his relationships (with relatives), and there had remained thirty-three years from his life-span, so Allah azwj Cuts it short to three years or less’.

Al-Husayn (the narrator) said, ‘And Ja'far asws used to recite this Verse: Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39]’.

Then the Prophet saww said: ‘This Jews, a black (snake) would sting him in his back and kill him’. The Jew went away, and collected a lot of firewood and carried it. Then it wasn’t long before he left. Rasool-Allah saww said: ‘Place it (the firewood down)’. So, he placed the firewood down, and there was a black (snake) in the middle of the firewood, lying on a stick.

Then the Jew said: ‘Ya Jew, what did you do today? I said: I had a load of firewood so I brought it and ate one portion of it and gave alms with another’. So, Rasool-Allah saww said: ‘By Allah, the answer to the question of the Jew is: He is a smug, smug person’.
He saww said: ‘O Jew! What did you do today?’ He said, ‘I did not do any work except this firewood of mine which I carried and came with it, and there were two rusks with me, and I ate one and gave in charity with one to a poor person’. Rasool-Allah saww said: ‘Due to it, Allah azwj Repelled (the death) from him’. And He saww said: ‘The charity repels the evil death from the human being’.

The book of Zayd Al Narsy, from Muhammad Bin Ali Al Halby,

‘From Abu Abdullah asws, he (the narrator) said, ‘I said to him asws, ‘Has the world ever been at all, since it has existed, and there wasn’t a Divine Authority in the earth?’

 قال: قد كانت الأرض وليس فيها رسول ولا نبي ولا حجة وذلك بين آدم ونوح في الفترة، ولو سألت هؤلاء عن هذا لقالوا: لن تفلو الأرض من الحجة - وكذبوا - إنما ذلك شيء يعذب الله عزوجل فيه

He asws said: ‘The earth had been such and there wasn’t in it neither a Rasool as, nor a Prophet as, nor a Divine Authority, and that was the period between Adam as and Noah as, and if they were to be asked about this, they would be saying, ‘The earth was never empty from the Divine Authority, and they would be lying. But rather, it is a thing Allah azwj Mighty and Majestic Changed His azwj Decision regarding it.

فبعث الله النبيين مبشرين ومنذرين، وقد كان بين عيسى ومحمد صلى الله عليه وسلم فترة من الزمان لم يكن في الأرض نبي ولا رسول ولا عدم بعث الله محمد صلى الله عليه وسلم بخليفة ونبيا وداعما إليه.

So, Allah azwj Sent the two Prophets as as givers of glad tidings and as warners. And there has been a period between Isa as and Muhammad saww, from the eras, there did not happen to be in the earth, neither a Prophet as, nor a Rasool saww, nor a scholar. Then Allah azwj Sent Muhammad saww as a giver of glad tidings and as a warner, and a caller to Him azwj.

And from the mentioned book, from Ubeyd Bin Zurara,

‘From Abu Abdullah asws having said: ‘There is no change of Decision of Allah azwj Changed greater than a change of Decision for Him regarding my asws son Ismail’. (There are no narrators, a problematic Hadith which is publicised by the 6 Imamis)

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209 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 3 H 67
210 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 3 H 68
211 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 3 H 69
The book of Husayn Bin Usman, from Suleyman Al Talhy who said,

‘I said to Ja’far asws, ‘Inform me about what the Rasoolsas were informed with from their Lordazwj, and that ended up to their people. Did there happen to be the change of Decision for Allahazwj in it?’

Heasws said: ‘But, Iasws am not saying to you that Hazwj Did it, but if Hazwj so Desires, Does. Stretching the speech would raise the doubts and the imaginations’. 212
CHAPTER 4 – THE POWER AND THE WILL (INTENTION)

The Verses – (Surah Al Baqarah):

الآيات، البقرة " 2 " قال أعلم أن الله على كل شيء قدير 259

‘I know that Allah is Able over all things’. [2:259]

آل عمران " 3 " والله على كل شيء قدير 29 و 189

(Surah Aal-Imran: and Allah is Able upon everything’ [3:29]

وقال " إن الله على كل شيء قدير 165

And Said: surely Allah is Able upon all things [3:165]

النساء " 4 " إن الله كان عزيزا حكيما 56

(Surah Al Nisaa: surely Allah was always Mighty, Wise [4:56]

وقال تعالى " إن يشاء يذهبكم أيها الناس ويأت بآخرين وكان الله على ذلك قديرا 133

And the Exalted Said: If He so Desires to, He can Make you pass away, O you people, and
Come with others; and Allah would always be Able upon that [4:133]

وقال تعالى " فإن الله كان عفوا قديرا 149

And the Exalted Said: If you do good openly or conceal it, or pardon an evil, so Allah would always be Pardoning, Powerful [4:149]

المائدة " 5 " إن الله يحكم ما يريد 1

(Surah Al Maida: surely Allah Orders you (with) whatever He Wants to [5:1]

التوتية " 9 " فلا تحجبوا أموالكم ولا أولادهم إلا ما يريد الله ليبدعهم بما في الحياة الدنيا وتركهم أنفسهم وهم كافرون 55

(Surah Al Tawba: So do not let their wealth or their children fascinate you. But rather, Allah Intends to Punish them with it in the life of the world and their souls would depart while they are Kafirs [9:55]

هود " 11 " وهو على كل شيء قدير 4
(Surah) Hud as: *To Allah is your return, and He is Able upon all things [11:4]*

اِبِرَاهِيمَ ۖ إِنَّمَا تُرُنَّ اِللَّهُ خَلْقَ السَّمَاوَاتِ الْأَرَضَ بِالْحَقِّ أَن يَبْدِئُونَ يُبْدِئُهُمْ وَيَتَّلِقُونَ جَدِيدًا ۚ وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ 

(Surah) Ibrahim as: *Do you not see that Allah Created the skies and the earth with the Truth? If He so Desires to, He can Eliminate you all and Come with a new people [14:19]*

And this is not a big thing for Allah [14:20]

النُّحلَ ۖ إِنَّا قُوُونًا لَّنَسَى إِذَا أَدْنَاهُمْ أَن نَّفَؤُو نَّفَوَّلَ كَنَّا فِي كُونِ

(Surah) Al Nahl: *But rather, Our Word for a thing when We Intend it, is that We say to it: “Be!” and it comes into being [16:40]*

الكَهْفَ ۖ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مَّقْتَدِرٍ

(Surah) Al Kahf: *And Allah was always Able upon all things, Powerful [18:45]*

الجَـِـــُـــــــِــــــــــــــــــــــــُـــــــــــــُـــــــــــــُـــــــــــــُـــــــــــــُـــــــــــــُـ~

(Surah) Al Hajj: *Surely Allah Does whatever He so Wants to [22:14]*

وَقَالَ تَعَالَ ۖ وَأَنَّ اللَّهُ يَهْدِي مِنْ بَعْدِهِ مَنْ يَرَى

And the Exalted Said: *And like that, We Revealed it as clear Signs, and surely Allah Guides the ones He so Desire to [22:16]*

النُّورَ ۖ يَخْلِقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٍ

(Surah) Al Noor: *Allah Creates whatever He so Desires to. Surely, Allah is Able upon all things [24:45]*

الإِلـِـــِـــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــ~~~

(Surah) Al Ahzaab: *Say, ‘Who is the one who can protect you from Allah if He Intends evil with you, or Intends Mercy with you? And they will not be finding for themselves, neither a guardian nor a helper from besides Allah [33:17]*

وَقَالَ تَعَالَ ۖ وَكَانَ اللَّهُ قُوَّاً عَزِيزًا

And the Exalted Said: *and Allah would always be Strong, Mighty [33:25]*

Page 132 of 272
And the Exalted Said: and Allah would always be Able upon all things [33:27]

" وقال تعالى ": وكان الله على كل شئ قديرا 27

(Surah) Fatir: If He so Desires to, He could Abandon you all and Come with a new creation [35:16] And this is not difficult upon Allah [35:17]

" وقال تعالى ": وما كان الله ليعجزه من شئ في السماوات ولا في الأرض إنه كان عليما قديرا 44

And the Exalted Said: And Allah was not such as for something to escape Him, neither in the skies nor in the earth. Surely, He was always Knowing, Powerful [35:44]

(Surah) Yaseen: Or isn’t He Who Created the skies and the earth Able upon Creating the likes of them? Yes, and He is the All-Knowing Creator [36:81] But rather, He Commands it, whenever He Intends a thing, Saying to it: “Be!”, so it comes into being [36:82]

(Surah) Fat’h: And others you were not able upon, Allah had Encompassed these, and Allah would always be Able upon all things [48:21]

(Surah) Al Qamar: And Our Command is not, except one, like the blink of the eye [54:50]

(Surah) Al Ma’arif: Never! Surely, We Created them of what they know [70:39] But no! I swear by the Lord of the Easts and the Wests that We are certainly Able [70:40] Upon Replacing better than them, and We will not be preceded [70:41]

(Surah) Al Jinn: And surely we thought that we will never (be able to) frustrate Allah in the earth, and we will never (be able to) escape Him by fleeing [72:12].
1 - Ibn Masrour, from Ibn Aamir, from his uncle, from Ibn Mahboub, from Maqatal Bin Suleyman

‘From Abu Abdullah asws having said: ‘When Musa as ascended to the (mount) Toor, he whispered to his Lord azwj Mighty and Majestic, he as said: ‘O Lord azwj Show me Your azwj Treasures’. He azwj said: “O Musa azwj! But rather, My azwj Treasure is that whenever azwj Want something, azwj am Saying to it: Be! And it comes into being”.

2 - Majaylawiya, from Muhammad Al Attar, from Al Ashary, from Ahmad Bin Muhammad, from Ibn Marouf, from Ibn Mahziyar, from Hakam Bin Bahloul, from Ismail Bin Hamam, from Ibn Azina, from Aban Bin Abu Ayyash, from Suleym Bin Qays Al Hilali who said,

‘I heard Al azwj saying to Abu Al Tafeyl Aami Bin Wasila Al Kanany: ‘O Abu Al Tafeyl! The Knowledge (of Allah azwj) is of two (types) of Knowledge – a Knowledge there is no leeway for the people except the awaiting with regards to it, and it is the dyeing of Al-Islam; and a Knowledge the people have a leeway of the looking into it, and it is the Power (Determination) of Allah azwj Mighty and Majestic’.

3 - Al Sinany, from Muhammad Al Asady, from Al Barmakky, from Al Husayn Bin Al Hassan, from Muhammad Bin Isa, from Muhammad Bin Arafat who said,

‘I said to Al-Reza asws, ‘Allah azwj Created the things with the Power or without the Power?’ So, he asws said: ‘It is not allowed that creation of the things would happen with the Power because when you say, ‘He azwj Created the things with the Power’, so it is as if you have made the Power to be a thing other than Him azwj, and you made it as a tool for Him azwj, by which He azwj Created the things, and this is Shirk (association).

وإذا قلت: خلق الأشياء بالقدرة فإما تصفه أنه جعلها باقتدار عليها وقدرة، ولكن ليس وهو بضعف ولا عاجز ولا محج إلى غيره بل هو سبحانه قادر لذاك لا بالقدرة.

213 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 4 H 1
214 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 4 H 2
And when you say, ‘He\(^{awj}\) Created the thing by a Power’, so rather you are describing Him\(^{awj}\), that He\(^{awj}\) Made it by the Powerfulness upon it and Determination, but He\(^{awj}\) isn’t with weakness nor a frustration, nor needy to something else, but He\(^{awj}\) is Glorious, Able of His\(^{awj}\) Self, not with the Power’’. 215

Ibn Idrees, from his father, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya who said,

‘I said to Abu Al-Hassan\(^{asws}\), ‘Inform me about the Will (Intention) from Allah\(^{azwj}\) Mighty and Majestic and from the people’.

So, he\(^{asws}\) said: ‘The intention from the creatures is the conscience and what appears to him after that from the deed. And as for from Allah\(^{azwj}\) Mighty and Majestic, so His\(^{azwj}\) Intention is His\(^{azwj}\) new occurrence, not other than that, because He\(^{azwj}\) neither Ponders, nor Imagines, nor Thinks, and these are attributes negated from Him\(^{azwj}\), and these are from the qualities of the people.

فقال: الارادة من المخلوق الضمير وما يبدو له بعد ذلك من الفعل، وأما من الله عزوجل فإرادته إحداثه لاغير ذلك لأنه لا يروي ولا يفهم ولا يفكر، وهذه الصفات منفية عنه، و هي من صفات الخلق

Therefore the Intention of Allah\(^{azwj}\), it is the deed, not other than that. He\(^{azwj}\) is Saying to it: “Bel” And into comes into being, without a word, nor spoken by a tongue, nor imagination, nor thought, nor is there a ‘how’ for that just as He\(^ {azwj}\) is without a ‘how’’. 216

In a Hadeeth of Al Fat’h Bin Yazeed,

‘From Abu Al-Hassan\(^{asws}\) having said: ‘For Allah\(^{azwj}\) there are two (types of) Wills and two (types of) Desires – an inevitable Will, and a Will of Determination. He\(^{azwj}\) Forbids and He\(^{azwj}\) Desires, and He\(^{azwj}\) Commands and He\(^{azwj}\) does not Desire, or did you not see Allah\(^{azwj}\) Forbid Adam\(^{as}\) and his\(^{as}\) wife\(^ {as}\) from eating from the tree, and He\(^{azwj}\) Desired that, but if He\(^ {azwj}\) had not Desired, they\(^ {as}\) would not have eaten, and if they\(^ {as}\) had eaten, their\(^ {as}\) desires would have overcome the Desire of Allah\(^ {azwj}\).’

215 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 4 H 3
216 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 4 H 4
And Heazwj Commanded Ibrahimas with slaughtering hisas sonas, and Heazwj Desired that heas does not slaughter himas, and if Heazwj had not Desired that heas does not slaughter himas, the desire of Ibrahimas would have overcome the Desire of Allahazwj Mighty and Majestic’.  

Al Famy, from Muhammad Al Humeyri, from his father, from Ibn Isa, from his father, from Ibn Abu Umeyr, from someone else,

‘From Abu Abdullahasws having said: 'One who makes resemblances for Allahazwj with Hisazwj creatures, so he is a Polytheist, and one who denies Hisazwj Determination, so he is a Kafir’.

Abu Al-Daysani came to Hisham Bin A- Hakam and said to him, ‘Is there a Lordazwj for you!’ He said, ‘Yes’. He said, ‘Able?’ He said, ‘Able, Subduer’. He said, ‘Able to enter the whole world into the egg without Making the egg bidder nor Making the world smaller?’ Hisham said, 'The consideration (I need time)’. He said, 'I shall wait a year'. Then he went away from him, so Hisham rode to Abu Abdullahasws and sought permission to see himasws, and heasws permitted for him.

He said, ‘O sonasws of Rasool-Allahasws! Abdullah Al-Daysani came to me with a question, there isn’t any cracking in it except upon Allahazwj and upon youasws.’ So, Abu Abdullahasws said to him: ‘What did he ask you about?’ He said, ‘He said to me, such and such’. Abu Abdullahasws said: ‘O Hisham! How many are your senses?’ He said, ‘Five’. Heasws said: ’Which of these is the smallest?’ He said, ‘The looking’. Heasws said: ’And how much is a measure of the look?’ He said, ‘Like the lens, or less than it’.

217 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 4 H 5
218 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 4 H 6
فقال: يا هشام فانظر أمامك وفوقك وأخبرني بما ترى. فقال: أرى السماء والأرض ودورا وقصورا وترابا وجبالا وأنهارا. فهذا مجموعة تروية للعالمية. 

فقال له أبو عبد الله: إن الذي قادر أن يدخل الذي تراه عدسة أو أقل منها قادر أن يدخل الدنيا كلها البيضة، ولا تكبر البيضة.

فانكب هشام عليه وقبل يديه ورأسه ورجليه وقال: حسبي يا ابن رسول الله. فانصرف إلى منزله، وغدا عليه الديصاني وقال: يا هشام! إنني جئت مسلمًا، ولم أجيء للجواب. فهذا مجموعة تروية للجواب، ولا تكبر البيضة.

So, Hisham devoted himself upon him and kissed him hand and his feet and said: 'It suffices me, O son of Rasool Allah! He left to go to his house, and Al-Daysani went to him and said to him, 'O Hisham! I came to you as a submitter and did not come to you demanding the answer'. Hisham said to him, 'If you had come demanding, so here is the answer'.

فخرج عنه الديصاني، فأخبر أن هشامًا دخل على أبي عبد الله، ففعلمه الجواب، فمضى عبد الله الديصاني حتى أ.باب أبي عبد الله، فاستأذن عليه فأذن له، فلما قعد قال له: يا جعفر بن محمد، فهذا مجموعة تروية للجواب، وليست البيضة.

Al-Daysani went out from him, and was informed that Hisham had gone to Abu Abdullah, and he taught him the answer. So, Abdullah Al-Daysani went until he came to the door of Abu Abdullah, and sought permission to see him. He permitted for him. When he was seated, he said to him, 'O Ja'far Bin Muhammad! Point me upon my Deity'. Abu Abdullah said to him: 'What is your name?' But, he went out from him and did not inform him his name.


His companions said to him, 'How come you did not inform him of your name?' He said, 'If I had said to him, 'Abdullah (servant of Allah)'; he would have said: 'Who is this One Whose servant you are?' They said to him, 'Return to him and tell him to point you upon your Deity and not to ask you your name'.

The peace: Ya Daysani, this fortress is hidden. Its thick skin is thick, and underneath its thin skin is golden fluid, and silver fluid.

Neither does the golden fluid mix with the silver fluid, nor does the silver fluid mix with the golden fluid. It is upon its state. A corrector does not come out from it so he can inform about its health, nor does a spoiler enter into it so he can inform about its spoiling. It is not known whether it is Created for the male or the female. It splits upon like the colours of the peacock. Do you see there being a Manager for it?

He (the narrator) said, ‘He lowered his head for a while, then said, ‘I testify that there is no god except Allahazwj Alone, there being no associate for Himazwj, and that Muhammadasws is Hisazwj servant and Hisazwj Rasoolasws, and youasws are an Imam asws and a Divine Authority from Allahazwj upon Hisazwj creatures, and I repent from what I used to be in (atheism)”’.  

My father, from Sa’ad, from Al Baqy, from Ibn Yazeed, from Hamd Bin Isa, from Rabie Ibn Abdullah, from Al Fazeyl Bin Yasar who said,

‘I heard Abu Abdullahasws saying: ‘Allahazwj Mighty and Majestic cannot be described”’.  

He (the narrator) said, ‘And Zurara said,
'Abu Abdullah\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Mighty and Majestic cannot be described with frustration (inability), and how can He\textsuperscript{azwj} be described as such and He\textsuperscript{azwj} has Said in His\textsuperscript{azwj} Book: ‘\textit{They are not appreciating Allah with the right of His appreciation. [22:74]}’? Thus, He\textsuperscript{azwj} cannot be described with an appreciation except He\textsuperscript{azwj} would be Greater than that’\textsuperscript{220}.

From Sa’\ad, from Ibn Yazeed, from Ibn Abu Umeyr, from the one who mentioned it,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Iblees\textsuperscript{la} said to Isa\textsuperscript{as} Bin Maryam\textsuperscript{as}, ‘Is your\textsuperscript{as} Lord\textsuperscript{azwj} Able upon entering the earth into an egg, without Making the earth smaller nor Making the egg bigger?’ Isa\textsuperscript{as} said: ‘Woe be unto you\textsuperscript{la}! Allah\textsuperscript{azwj} Cannot be described with frustration (inability), and Who is more able than the One\textsuperscript{azwj} Whom Moderated the earth and Magnified the egg?’\textsuperscript{221}

Majaylawiya, from his uncle, from Al Barqy, from Ali Bin Abu Ayoub Al Madany, from Ibn Abu Umeyr, from Ibn Azina,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘It was said to Amir Al-Momineen\textsuperscript{asws}, ‘Is your\textsuperscript{asws} Lord\textsuperscript{azwj} Able upon entering the world into an egg from without Making the world smaller or Making the egg bigger?’ He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Blessed and Exalted cannot be linked to the frustration, and that which you ask me, cannot happen’\textsuperscript{222}

Ibn Masrour, from Ibn Aamir, from his uncle, from Ibn Abu Umeyr, from Aban Bin Usman,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘A man came to Amir Al-Momineen\textsuperscript{asws} and he said, ‘Is Allah\textsuperscript{azwj} Able upon entering the earth into an egg without Making the earth smaller or Making egg bigger?’ He\textsuperscript{asws} said to him: ‘Woe be unto you! Allah\textsuperscript{azwj} cannot be described

\textsuperscript{220} Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 4 H 8  
\textsuperscript{221} Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 4 H 9  
\textsuperscript{222} Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 4 H 10
with the frustration, and who is more Able than the One\textsuperscript{azwj} Whom Moderated the earth and Magnified the egg?’’.\textsuperscript{223

12 – نام: آبی، عبن سعد، عن ابن آبی الخاتم، عن البزنطي قال: جاء رجل إلى الرضا عليه السلام فقال: هل يقدر ربك أن يجعل السماوات والأرض وما بينهما في بيضة؟ قال: نعم وفي أصغر من البيضة، وقد جعلها في عينك وهي أقل من البيضة، لانك إذا فتحتها عابت السماوات والأرض وما بينهما، ولو شاء لاعمك عنها.

Ibn Al Barqy, from his father, from his grandfather Ahmad, from Al Bazanty who said,

‘A man came to Al-Reza\textsuperscript{asws} and he said, ‘Is your\textsuperscript{asws} Lord\textsuperscript{azwj} Able to Make the skies and the earth and whatever is between the two, into an egg?’ He\textsuperscript{asws} said: ‘Yes, and into (anything) smaller than the egg, and He\textsuperscript{azwj} has already Made it to be in your eyes, and it is smaller than the egg, because you, when you open these, you see the sky and the earth and whatever is between the two, and if He\textsuperscript{azwj} had so Desired, He\textsuperscript{azwj} would have Blinded you from these’’.\textsuperscript{224

13 – نام: أبي، عن سعد، عن ابن أبي الخطاب، عن البزنطي قال: جاء قوم من وراء النهر إلى أبي الحسن عليه السلام فقالوا له: حنتنا تسألنا عن ثلاث مسائل، فإن أجبتنا فيها علمنا أنك عاقل، فقال: أسألكم.

فقالوا: أخبرنا عن الله أين كان، وكيف كان، وعلى أي شئ كان اعتماده ؟

فقال: إن الله عزوجل كيف الكيف فهو بلا كيف، وأين الاين فهو بلا أين، وكأن اعتماده على قدرته ففقالوا: نشهد أنك عاقل.

So, he\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Mighty and Majestic is ‘how’ of the ‘howness’ so He\textsuperscript{azwj} is without a ‘how’, and ‘where’ of the ‘whereness’ so He\textsuperscript{azwj} is without a ‘where’, and His\textsuperscript{azwj} Reliance was upon His\textsuperscript{azwj} Power’. They said, ‘We testify that you\textsuperscript{asws} are a knowledgeable one’\textsuperscript{225

14 – نام: أبي، عن سعد، عن البرقى، عن آبآ، عن ابن آبآ عمبر عن ابن آلداينة، عن محمد بن مسلم، عن آبآ عبد الله عليه السلام قال: المشيئة محددة.

My father, from Sa’ad, from Abu Al Khattab, from Al Bazanty who said,

‘A group came from behind the river to Abu Al-Hassan\textsuperscript{asws}, and they said to him\textsuperscript{asws}, ‘We have come to ask you\textsuperscript{asws} about three issues, so if you\textsuperscript{asws} were to answer us regarding these, we would know that you\textsuperscript{asws} are a knowledgeable one’. He\textsuperscript{asws} said: ‘Ask’.

فقالوا: أخبرنا عن الله أين كان، وكيف كان، وعلى أي شئ كان اعتماده ؟

They said, ‘Inform us about Allah\textsuperscript{azwj}, where was He\textsuperscript{azwj}, and how was He\textsuperscript{azwj}, and upon which thing was His\textsuperscript{azwj} reliance?’

فقال: إن الله عزوجل كيف الكيف فهو بلا كيف، وأين الاين فهو بلا أين، وكأن اعتماده على قدرته ففقالوا: نشهد أنك عاقل.

So, he\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Mighty and Majestic is ‘how’ of the ‘howness’ so He\textsuperscript{azwj} is without a ‘how’, and ‘where’ of the ‘whereness’ so He\textsuperscript{azwj} is without a ‘where’, and His\textsuperscript{azwj} Reliance was upon His\textsuperscript{azwj} Power’. They said, ‘We testify that you\textsuperscript{asws} are a knowledgeable one\textsuperscript{asws}’.

My father, from Sa’ad, from Al Barqy, from his father, from Ibn AbuUmeyr, from Ibn Azina, from Muhammad Bin Muslim,

\textsuperscript{223} Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 4 H 11
\textsuperscript{224} Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 4 H 12
\textsuperscript{225} Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 4 H 13
‘From Abu Abdullah\textsuperscript{asws} having said: ‘The Desire (of Allah\textsuperscript{azwj}) is an occurrence’’.\textsuperscript{226}

15 - يد: الدقاق، عن الاسدي، عن البرمكي، عن ابن أبان، عن بكر بن صالح عن ابن أسباط، عن الحسن بن الجهم، عن بكر بن أعيسى قال: قلت لأبي عبد الله عليه السلام: علم الله ومشيئة ما متعلقان أم مختلفان؟

Al Daqaq, from Al Asady, from Al Barmakky, from Ibn Aban, from Bakr Bin Salih, from Ibn Asbat, from Al Hassan Bin Al Jaham, from Bakr Bin Ayn who said,

‘I said to Abu Abdullah\textsuperscript{asws}, ‘Knowledge of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Desire, are these two different or concordant?’


He\textsuperscript{asws} said: ‘The Knowledge, it isn’t the Desire. Do you not see you are saying, ‘I shall be doing such and such, if Allah\textsuperscript{azwj} so Desires’, and you are not saying, ‘I shall do such and such if Allah\textsuperscript{azwj} Knows’? Thus, your words, ‘if Allah\textsuperscript{azwj} so Desires’ evidence upon that He\textsuperscript{azwj} did not Desire (yet), so when He\textsuperscript{azwj} does Desire, that which He\textsuperscript{azwj} Desired would be just as He\textsuperscript{azwj} Desired, and Knowledge of Allah\textsuperscript{azwj} is Preceding to the Desire’.\textsuperscript{227}

16 - يد: ابن الوليد، عن ابن أبان، عن الحسين بن سعيد، عن النضر، عن ابن حميد، عن أبي عبد الله عليه السلام قال: قلت له: لم يزل الله مريدا؟ فقال: إن المريد لا يكون إلا لمراد معه بل لم يزل عالما قادرا ثم أراد.

Ibn Al Waleed, from Ibn Aban, from al Husayn Bin Saeed, from Al Nazar, from Ibn Hameed,

‘From Abu Abdullah\textsuperscript{asws}, he (the narrator) said, ‘I said to him\textsuperscript{asws}, ‘Allah\textsuperscript{azwj} did not cease to be Desirous?’ So, he\textsuperscript{asws} said: ‘The Desirous cannot happen to be except for a Desire with Him\textsuperscript{azwj}. But He\textsuperscript{azwj} did not cease to be a Knower, Able, then He\textsuperscript{azwj} Wanted (Desired)’’.\textsuperscript{228}

17 - كتاب زيد النرسي: قال: سمعت أبا عبد الله عليه السلام يقول: كان الله وهو لا يريد إلا مرادا وقد علماً فأراد.

The book of Zayd Al Narsy who said,

‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘Allah\textsuperscript{azwj} was (existing) and He\textsuperscript{azwj} did not Want without a number more that what He\textsuperscript{azwj} had Wanted’’.\textsuperscript{229}

18 - يد: ابن الوليد، عن الصفار، عن اليقطيني، عن الجعفري قال: قال الرضا عليه السلام: المشيئة من صفات الاعمال فمن زعم أن الله لم ينزل مريدا شائيا فليس بموحد.

Ibn Al Waleed, from Al Saffar, from Yaqteeny, from Al Ja’fary who said,

\textsuperscript{226} Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 4 H 14
\textsuperscript{227} Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 4 H 15
\textsuperscript{228} Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 4 H 16
\textsuperscript{229} Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 4 H 17
‘Al-Reza asws said: ‘The Desire is from the Attributes of the deeds, so the one who claims that Allah azwj did not cease to be Desirous (Wanter), so he isn’t a Unitarian’’.230

19 - بد: ما جيلويه، عن محمد العطار، عن الاشعري، عن موسى بن عمر، عن ابن سنان، عن أبي سعيد القماط قال: قال
أبو عبد الله عليه السلام: خلق الله المشيئة قبل الاشياء ثم خلق الاشياء بالمشيئة.

Majaylaqiya, from Muhammad Al Attar, from Al Ashary, from Musa Bin Umar, from Ibn Sinan, from Abu Saeed Al Qamat who said,

‘Abu Abdullah asws said: ‘Allah azwj Created the Desire before the things, then He azwj Created the thing with the Desire’’.231

20 - بد: أبي، عن علي، عن أبيه، عن ابن أبي عمير، عن ابن اذينة، عن أبي عبد الله عليه السلام قال: خلق الله المشيئة
بنفسها، ثم خلق الاشياء بالمشيئة.

My father, from Ali, from his father, from Ibn Abu Umeyr, from Ibn Azina,

‘From Abu Abdullah asws having said: ‘Allah azwj Created the Desire by Himself azwj, then He azwj Created the things with the Desire’’.232

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230 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 4 H 18
231 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 4 H 19
232 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 4 H 20
CHAPTER 5 – ALLAHazwj THE EXALTED IS THE CREATOR OF ALL THINGS, AND THE EXISTENCE AND THE NON-EXISTENCE ISN’T EXCEPT ALLAHazwj THE EXALTED, AND THAT WHATEVER IS BESIDES HIMazwj IS CREATION

The Verses – (Surah) Al Ra’ad: *Say: ‘Allah is the Creator of all things [13:16]*

(Surah) Al Momineen: *So, Blessed is Allah, the best of the Creators [23:14]*

(Surah) Al Zumar: *Allah is the Creator of all things, and He is a Custodian upon all things [39:62] For him are the Reins of the skies and the earth, [39:63]*

In a Hadeeth of Al Fat’h Bin Yazeed Al Jarjany.

‘I said to Abu Al-Hassanasws, ‘Is there a creator other than the Majestic Creator?’ Heasws said: ‘Allahazwj Blessed and Exalted is Saying: *So, Blessed is Allah, the best of the Creators [23:14]*, thus Heazwj has Informed that among Hisazwj creatures, there are creatures and non-creators, from them is Isaas, created from the clay a shape of the bird by the Permission of Allahazwj, and blew into it, so it became a bird by the Permission of Allahazwj, and Al-Samiryas created a body calf having a hollow sound for it’’.

My father, from Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Sahl Bin Ziyad, from Ahmad Bin Bashr, from Muhammad Bin Jamhour Al Ammy, from Muhammad Bin Al Fazeyl Bin Yasar, from Abdullah Bin Sinan,
‘From Abu Abdullah asws having said: ‘In the Magnificent Lordship and the Great Godship, none can bring the thing into being nor from a thing except Allah azwj, nor can anyone transfer the thing from its essence to another essence except Allah azwj, nor can anyone transfer the thing from the existence to non-existence except Allah azwj’. 234

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 unoccupied from His azwj creatures, and His azwj creatures are unoccupied from Him azwj, and every name of whatever thing which occurs upon Him azwj, apart from Allah azwj Mighty and Majestic, so it is a creation, and Allah azwj is the Creator of all things, Blessed is the One azwj Who, there isn’t anything like Him azwj’. 235

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

‘From Abu Ja’far asws having said: ‘Allah azwj Blessed and Exalted is unoccupied from His azwj creation, and His azwj creation is unoccupied from Him azwj, and every name of whatever thing which occurs upon Him azwj, so it is a creation, apart from Allah azwj Mighty and Majestic’. 236

My father, from Sa’ad, from Al Barqy, from his father, from Muhammad Bin Sinan, from Abu Al A’ala, from Abu Khalid Al Sayqal,

‘From Abu Ja’far asws having said: ‘Allah azwj Mighty and Majestic Delegated the command to an Angel from the Angels, and he created the seven skies, and seven firmaments and things. So, when he saw the things to have obedience for it, he Said: “Who is like me?”

أرسل الله عزوجل نوره من نار. قلت: وما نوره من نار ؟ قال: نار بمثل آلهة. قال: فاستقبلها جميع ما خلق فتحليلت لذلك حتى وصلت إليه ما أن دخله العجب.'
Then Allahazwj Mighty and Majestic Sent a spark from fire’. I said, ‘And what is a spark from fire?’ Heasws said: ‘A fire like an ant’. Heasws said: ‘So it met it with the entirety of what he had creation, and it fell into pieces at that until it arrived to him, due to self-conceit what had entered into him’.

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237 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 5 H 5

1 - ما: المفيد، عن ابن قولويه، عن الكليني، عن علي بن إبراهيم، عن الطيالسي، عن صفوان بن يحيى، عن ابن مسكان، عن أبي بصير قال: سمعت أبي عبد الله عليه السلام يقول: لم يزل الله جل اسمه عالما بذاته ولا معلوم، ولم يزل قادرًا بذاته ولا مقدر
Al Mufeed, from Ibn Awalawiya, from Al Kulayni, from Ali Bin Ibrahim, from Al Tayalasi, from Safwan Bin Yahya, from Ibn Muskan, from Abu Baseer who said,

'I heard Abu Abdullah asws saying: ‘Allah azwj, Majestic is His azwj Name, did not cease to be a Knower by His azwj Self and there was nothing to be known, and did not cease to be Able by His azwj Self, and there was nothing determined’.

قلت: جعلت فداك فلم يزل متكلما ؟ قال: الكلام محدث، كان الله عزوجل وليس بمتكلم ثم أحدث الكلام.

I said, ‘May I be sacrificed for you asws, ‘So why did He azwj cease to be a Speaker?’ He asws said: ‘The Speech is an occurrence. Allah azwj Mighty and Majestic existed, and He azwj wasn’t with Speech, then from Him azwj the Speech occurred’. 238

2 - فس: جعفر بن أحمد، عن عبيد الله بن موسى، عن ابن البطائني، عن أبيه، عن أبي بصير، عن أبي عبد الله عليه السلام في قوله: "خالدين فيها لا يبغون عنها حولا " قال: " خالدين فيها " لا يخرجون منها " ولا يبغون عنها حولا " قال: لا يريدون بها بدلا.
Ja'far Bin Ahmad, from Ubeydullah Bin Musa, from Ibn Al batayni, from his father, from Abu Baseer,

‘From Abu Abdullah asws regarding His azwj Words: Abiding therein eternally. They will not be seeking a transfer from it [18:108]. He asws said: ‘Abiding therein eternally – not exiting from it; and They will not be seeking a transfer from it [18:108] – not wanting any replacement with it’.

قلت: قوله: " قل لو كان البحر مدادا لكلمات ربي لنفد البحر قبل أن تنفد كلمات ربي ولو جننا بمثله مدادا " قال: قد أخبرك أن كلام الله ليس له آخر ولا غاية ولا ينقطع أبدا.

I said, ‘His azwj Words: Say: ‘If the sea was ink for the Words of my Lord, the sea would be depleted before the Words of my Lord are depleted, and even if We were to bring the like of it as ink’ [18:109]. He asws said: ‘I asws have informed you already that the Speech of Allah azwj, there isn’t any ending for it, nor a peak, nor would it terminate, ever!’

238 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 6 H 1
I said, 'His words: Surely those who believe and do (the) righteous deed, for them would be Gardens of Al-Firdows as a lodging [18:107]. He said: 'This was Revealed regarding Abu Zarr, and Al-Miqdad, and Salman Al-Farsy, and Ammar Bin Yaser. Allah Made the Garden of Al-Firdows for them as a lodging, a shelter, and a housing'.

He said: 'Then He said: Say: 'But rather, I am a human being like you. He Reveals unto me. But rather, your God is One God. So, the one who wishes to meet his Lord, so let him do (the) righteous deed and he should not associate anyone with the worship of his Lord' [18:110] – so this is the Shirk (association), Shirk of showing off'.

Yahya Bin Aksam asked Abu Al-Hassan about the Words of the Exalted: seven (more) oceans, the Words of Allah would not be depleted. [31:27], what are these? He said: 'A spring of sulphur, and a spring of Al Yemen, and a spring of Al Barhout, and a spring of Tiberias, and a healing hot spring, and a hot spring of Africa, and a spring at Goran, and we are the Words the merits of which can neither be realised nor reached'.

Safwan Bin Yahya who said,

‘Abu Qurrat the narrators asked Al-Reza saying, ‘Inform me, may Allah Make me to be sacrificed for you, about the Speech of Allah to Musa. He said: ‘Allah is more Knowing with which tongue (language) He Spoke with the Assyrian or in Arabic’. So, Abu Qurrat seized the language and he said, ‘But rather I ask you about this tongue (language)’. Abu Al-Hassan said: ‘Glorious is Allah from what you are saying, and Allah Forbid that He should resemble His creatures, or Speaks with the like of what they are

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239 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 6 H 2
240 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 6 H 3
speaking, but the Blessed and Exalted, there isn’t anything like Him\textsuperscript{azwj}, nor is there a speaker, a doer like Him\textsuperscript{azwj}.

He said, ‘And how is that?’ He\textsuperscript{asws} said: ‘Speech of the Creator to the creature isn’t like the speech of the creatures to the creatures, nor is a letter uttered by a splitting of a mouth and a tongue, but He\textsuperscript{azwj} is Saying to it: “Be!” Therefore, by His\textsuperscript{azwj} Desire is what He\textsuperscript{azwj} Addressed Musa\textsuperscript{as} with, from the Commands and the Forbiddances from without any hesitation in Self’. \footnote{Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 6 H 4}
SECTION 3 - CHAPTERS OF THE NAMES OF THE EXALTED, AND THEIR REALITIES, AND THEIR ATTRIBUTES, AND THEIR MEANINGS

CHAPTER 1 – THE CONTRADICTION BETWEEN THE NAME AND THE MEANING, AND THAT THE DEITY, Heazwj IS THE MEANING AND THE NAME IS AN OCCURRENCE

Abu Hashim Al Ja’fary who said,

'I was in the presence of Abu Ja’farasws the 2nd and a man asked himasws saying, ‘Inform me about the Lordaswj Blessed and Exalted, are there Names and attributes for Himaswj in the Book? And are Hisaswj Names and Hisaswj Attributes, Himaswj?’

Abu Ja’farasws said: ‘For this speech, there are two aspects. If you are saying, these (Names) are Himaswj, i.e., Heaswj is with a number and multiplicity, so Exalted is Allahazwj (away) from that; and if you are saying these are Attributes, and the Names would never cease to be, so ‘never cease to be’ carries two meaning. So, if you say, ‘They will not cease to be in Hisaswj Presence in Hisaswj Knowledge and Heaswj is Rightful, so yes; but if you are saying these will not cease to be, their images, and their spellings, and their syllables, and their letters, then weasws seek Refuge with Allahazwj that there happens to be with Himaswj, something other than Himaswj.'
But, Allah\( \text{azwj} \) was and had not Created. Then He\( \text{azwj} \) Created these as a means between Him\( \text{azwj} \) and His\( \text{azwj} \) creatures - being desperately (dependant) upon Him\( \text{azwj} \), and they are worshipping Him\( \text{azwj} \), and these are His\( \text{azwj} \) Mention. And Allah\( \text{azwj} \) was and there was no Mention, and the Mentioned One\( \text{azwj} \) is with the Mention. He\( \text{azwj} \) is Allah\( \text{azwj} \), the eternal Who does not cease to be; and the Names and the Attributes are creations, and the Meaning Meant by these, He\( \text{azwj} \) is Allah\( \text{azwj} \) with Whom neither befits the variances nor the combinations, and rather (that) variates and combines, (which is) fragmented.

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

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

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

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

و وضع المشي منها، والعقل والشهوة للسفاد والخندب على أولادها، وإقامة بعضها على بعض، ونقلها الطعام والشراب إلى أولادها في الجبال والفاور والأودية والفقار. فعلمنا بذلك أن خلقنا لطيف فلا يكون له مخلوق إذا لطيفاً لمخلوق المخلوق.
And the subject of the growth is from these, and the intelligence, and the desires for the marital relations, and the leniency upon their offspring, and their watching out for each other, and their transference of the food and the drink to their children in the mountains, and wilderness, and the valleys, and the wastelands. Thus, we know that their Creator is Aware of the subtleties without a ‘how’, and rather the ‘how’ is for the creations, the ones subject to ‘how’.

وكذلك سمينا ربنا قويا بلا قوة البطش المعروف من الخلق، ولو كان قوته قوة البطش المعروف من الخلق لوقع التشبيه واحتمل الزيادة، وما احتمل الزيادة احتمل النقصان، وما كان ناقصا كان غير قدم وما كان غير قدم كان عاجزا،

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

فربنا تبارك وتعالى لاشبه له ولاضد ولاند، ولا كيفية ولا نهاية ولا تصاريف محرم على القلوب أن تحتمله، وعلى الاوهام أن تحده، وعلى الضمائر أن تصوره، عزوجل عن أداة خلقه وسمات بريته، و تعالى عن ذلك علوا كبيرا.

So, our Lord, Blessed and Exalted, there is neither a resemblance for Him, nor an opposite, nor a match, nor a ‘how’, nor an end-point, nor can be envisaged by visions. And it is Prohibited unto the hearts to conceive His resemblance, and upon the imaginations that they limit Him, and upon the consciences that they form Him. Majestic and Mighty is He from the instruments of His creatures, and features of His Created beings; and Exalted is He from that, Lofter, Greater’. 242

242 Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 1 H 1

I asked Abu Abdullah about the Names of Allah and their derivatives of Allah from what He is derived. So he said: ‘O Hisham! ‘Allah’ is derived from ‘God’, and God requires its worshipper, and the name is other than the Named. So the one who worships the Name besides the Meaning, so he has blasphemed and has not worshipped anything; and the one who worships the Name and the Meaning, so he has associated (committed Shirk) and worship two; and the one who worships the Meaning besides the Name, so that is the Tawheed. Do you understand, O Hisham?’
He (Hisham) said, ‘I said, ‘Increase for me’. He asws said: ‘For Allahazwj there are ninety nine Names. So if it was such that the Name was the Named, then it would be so that every Name from these would be a God. But, Allahazwj is the Meaning, these Names indicate upon, and all of these are other than Himazwj. O Hisham! The bread is a name of the food, and the water is a name of the drink, and the cloth is a name of the garment, and the fire is a name of the incinerator. Do you understand, O Hisham? (It is) an understanding you can repulse and fight ourasws enemies with and the ones who taking others along with Allahazwj Majestic and Mighty’. I said, ‘Yes’.

He (Hisham) said, ‘So heasws said: ‘May Allahazwj Benefit you with it and Affirm you, O Hisham!’

Hisham said, ‘So, by Allahazwj! No one was able to subdue me regarding the Tawheed (Oneness) until I rose to this status of mine’.

I asked Al-Rezaasws about the Name, what is it?’ Heasws said: ‘An Attribute of the Attributed’.

Abu Al-Hassan Aliasws Bin Muhammadasws was asked about the Tawheed, and it was said to himasws, ‘Allahazwj did not cease to be Alone, there being nothing with Himazwj, then Heazwj Created the things Originating, and Chose the best Names for Himselfazwj, or the Names and the Letters did not cease to be with Himazwj from before?’

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243 Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 1 H 2
244 Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 1 H 3
فكتب: لم يزل الله موجودا، ثم كون ما أراد، لاراد لقضاته، ولا معقب لحكمه، تأهب أوهام المتوهمين، وقصر طرف الطارفين،

ولاشت أوصاف الوصفيين، واضمحلت أقاويل المبطلين عن الدرك لتحضه شأنه والوقوع بالبلوغ على علو مكانه.

So, he asws wrote: Allah azwj did not cease to be existing, then He azwj brought into being whatever He azwj wanted, there neither being an intended one for His azwj judgment nor a punished one for His azwj Decision. 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 realizations due to the wondrous nature of Your azwj Glory, and the occurring with reaching upon Loftiness of His azwj Place.

فهو بالموضع الذي لا يتناهى، ويدل الكائن الذي لم نقع عليه الناعتون بإشارة ولا عبارة لبيب لبيب ''.

He azwj is with the place, which does not have an end-point, and with the place which the attributers cannot occur upon Him azwj with the gesture nor a phrase. Far be it! Far be it!'' 245

Al Daqaq, from Al Asady, from Al Barmakky, from Ali Bin Al Abbas, from Yazeed Ibn Abdullah, from Al Hassan Bin Saeed Al Khazaz, from his men,

‘From Abu Abdullah asws having said: ‘Allah azwj is a Peak from His azwj (created peaks), so the meaning is without the peak. He azwj is to be professed as being One with the Lordship, and He azwj described Himself azwj as being without limitation, therefore the mentioner of Allah azwj is other than Allah azwj, and Allah azwj is other than His azwj Names, and every thing upon which a name occurs, besides Him azwj, so it is a creation.

Do you not see His azwj Words: “the Honour is for Allah [10:65]”, and “The Greatness is for Allah azwj”, And for Allah are the most Beautiful Names, therefore supplicate by these [7:180] Say: ‘Supplicate to Allah or supplicate to the Beneficent. Whichever (Name) you supplicate with, so for Him are the most excellent Names. [17:110]. The Names are addendum to Him azwj, and He azwj is the pure Tawheed.” 246

245 Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 1 H 4
246 Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 1 H 5
Ibn Al Mutawakkal, from Muhammad Al Attar, from Ibn Aban, from Ibn Awrama, from Ali Bin Al Husayn Bin Muhammad, from Khalid Bin Yazeed, from Abdul A’ala,

‘From Abu Abdullah asws having said: ‘The Name of Allah azwj is other than Allah azwj, and every thing a name falls upon so it is a creation, apart from Allah azwj. As for what the tongue expresses a phrase about Him azwj, or the hands work regarding Him azwj, it is a creation, and Allah azwj is a Peak from His azwj (created) peaks, and the meaning is without a peak, and the peak is a description, and every description is made, and the Maker of the things is without a description with a limit of a named one.

He azwj did not come into existence by the Making of someone else, so His azwj Existence can be understood, and He azwj did not end up to a peak except it would have been someone else. Do not err from the understanding of this ruling ever, and it is the pure Tawheed, therefore believe in it, and ratify it, and understand it by the Permission of Allah azwj Mighty and Majestic.

And one who claim that he recognises Allah azwj with veils, or with an image, or with an example, so he is a Polytheist, because the veils, and the examples, and the image is other than Him azwj, and rather He azwj is One Being, so how can he consider Him azwj as One, the one who claims that he is recognised by someone else. But rather, he recognises Allah azwj one who recognises Him azwj as Allah azwj, so the one who does not recognise Him azwj with it, doesn’t recognise Him azwj. But rather, he has recognised someone else.

There isn’t anything between the Creator and the created, and Allah azwj is the Creator of the things, not from a thing. He azwj is Named by His azwj Names, therefore He azwj is other than His azwj Names, and His azwj Names are other than Him azwj, and the described one is other than the describer.

There isn’t anything between the Creator and the created, and Allah azwj is the Creator of the things, not from a thing. He azwj is Named by His azwj Names, therefore He azwj is other than His azwj Names, and His azwj Names are other than Him azwj, and the described one is other than the describer.
So, the one who claims that he believes in what he does not recognise, so he has strayed from the recognition. The created being cannot realise anything except through Allah azwj, nor can you realise the recognition of Allah azwj except through Allah azwj, and Allah azwj is vacant from His azwj creation, and His azwj creation is vacant from Him azwj.

إذا أراد شيئًا كان كما أراد بأمره من غير نطق، لأملجة لعباده مما قضى، ولا حجة لهم فيما ارتضى، لم يقدروا على عمل ولا معالجة مما أحدث في أبدائهم المخلوقة إلا بربهم، فمن زعم أنه يقوى على عمل لم يرده الله عزوجل فقد زعم أن إرادته تغلب إرادة الله تبارك الله رب العالمين.

And whenever He azwj Wants something, it comes into being just as He azwj Wanted from without having Spoken, being a shelter from His azwj servants from what He azwj has Ordained, and there is no argument for them regarding what He azwj Chooses. They are not able upon working, nor treating from what creature comes into being in their bodies. So, the one who claims that he is strong upon a work which Allah azwj Mighty and Majestic does not Want, so he has claimed that his intention has overcome the Intention (Will) of Allah azwj. Blessed is Allah azwj, Lord azwj of the worlds”.

And in another Hadeeth: ‘Those, they are the Momineen, truly’.

Ibn Al Waleed, from Al Saffar, from Al Yaqteeny, from Ibn Mahboub, from Ibn Raib, from someone else,

‘From Abu Abdullah asws having said: ‘One who worships Allah azwj by the imagination, so he has committed Kufr, and one who worships the Name and does not worship the meaning, so he has committed Kufr, and one who worships the Name and the meaning, so he has committed Shirk (associated), and one who worships the meaning with the harmony of the Names upon Him azwj with His azwj Attributes which He azwj Described Himself azwj with, and pacts his heart upon it, and his tongues speaks with it in the private of his affairs and his public, so they are the companions of Amir Al-Momineen asws’.

وفي حديث آخر: أولئك هم المؤمنون حقاً.

And in another Hadeeth: ‘Those, they are the Momineen, truly’.

Ibn Al Waleed, from Al Saffar, from Al Yaqteeny, from Ibn Mahboub, from Ibn Raib, from someone else,

‘From Abu Abdullah asws having said: ‘One who worships Allah azwj by the imagination, so he has committed Kufr, and one who worships the Name and does not worship the meaning, so he has committed Kufr, and one who worships the Name and the meaning, so he has committed Shirk (associated), and one who worships the meaning with the harmony of the Names upon Him azwj with His azwj Attributes which He azwj Described Himself azwj with, and pacts his heart upon it, and his tongues speaks with it in the private of his affairs and his public, so they are the companions of Amir Al-Momineen asws’.

وفي حديث آخر: أولئك هم المؤمنون حقاً.

And in another Hadeeth: ‘Those, they are the Momineen, truly’.

Ibn Al Waleed, from Al Saffar, from Al Yaqteeny, from Ibn Mahboub, from Ibn Raib, from someone else,
Al Daqaq, from Al Kulayni, from Ali Bin Muhammad, from Salih Bin Abu Hamad, from Al Husayn Bin Yazeed, from Ibn Al Batainy, from Ibrahim Bin Umra,

‘From Abu Abdullah asws having said: ‘Allahazwj Blessed and Exalted Created the Names with the Letters without sounds, and with the words without speaking, and with the personality without a body, and with its resemblance without attributes, and with the colour without colouring. The lines are negated from Himazwj. Remote from Himazwj are the limitations, veiled from Himazwj. Heazwj Senses every veiled whim without a veil.

فجعله كلمة تامة على أربعة أجزاء معا ليس منها واحد قبل الآخر، فأظهر منها ثلاثة أسماء لفاقة الخلق إليها، وحجب واحدا منها، وهو الاسم المكون المخزون بهذه الاسماء الثلاثة التي اظهرت، فاظهرها هو "الله وتبارك وسبحان " لكل اسم من هذه أربعة أركان فذلك انه عشر ركنا.

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

ثم خلق لكل ركن منها ثلاثين اسم فعلا منسوبا إليها، فهو الرحمن، الرحيم، الملك، القدوس، الخالق، البالر، المصور، الحي، القيوم، لا تأخذه سنة ولانوم، العلمي، الحكيم، السميع، البصير، الحكيم، المجير، المتكسر، العلي، العظيم، المقدر، القادر، السلام، المؤمن، المهيمن، المبديء، الوعيد، الجليل، الكريم، النافع، الحكيم، السميع، البصير، الحكيم، المجير، العلي، العظيم، المقدر، القادر، السلام، المؤمن، المهيمن، المبديء، الوعيد، الجليل، الكريم، النافع، الحكيم، السميع، البصير، الحكيم، المجير، العلي، العظيم، المقدر، القادر، السلام، المؤمن، المهيمن، المبديء، الوعيد، الجليل، الكريم، النافع، الحكيم، السميع، البصير، الحكيم، المجير، العلي، العظيم، المقدر، القادر.

Then Heazwj Created for every element from these, thirty Names, a deed linked to these. So Heazwj is the Beneficent, the Merciful, the King, the Holy, the Creator, the Maker, the Fashioner, the Living, the Eternal. Neither does slumber seize Himazwj nor sleep. The Knower, the Aware, the Hearing, the Seeing, the Wise, the Mighty, the Compeller, the Supreme, the Exalted, the Magnificent, the Sovereign, the Powerful, the Granter of safety, the Securer, the Controller, the Maker, the Builder, the Initiator, the Lofty, the Majestic, the Benevolent, the Sustainer, the Life-Giver, the Causer of death, the Resurrecter, the Inheritor.

فهذه الاسماء وما كان من الاسماء الحسنى حتى تتم ثلاث مائة وستين اسمًا فهي نسبة لهذه الاسماء الثلاثة، وهذه الاسماء الثلاثة أركان وحجب لاسم الواحد المكون المخزون بهذه الاسماء الثلاثة، وذلك قوله عزوجل: " قل ادعوا الله أو ادعوا الرحمن أيا منهما تدعوا فله الاسماء الحسنى "

So, these are the Names, and whatever was from the Good Names until three hundred and sixty (360) Names are complete. So, it is a link to these three Names, and these Names are of three elements, and One Name is Veiled, the Hidden, the Treasured by these three Names; and these are the Words of the Exalted [17:110] Say: Call upon Allah or call upon the Beneficent; whichever (Name) you call upon, for Him are the best Names’. 249

249 Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 1 H 8
CHAPTER 2 – MEANING OF THE NAMES, AND THEIR DERIVATION, AND WHAT IS ALLOWED TO SAY UPON HIMazwj
THE EXALTED AND WHAT IS NOT ALLOWED

1 - ل، ن: أبي، عن سعد، عن إبراهيم بن هاشم، عن أحمد بن سليمان قال: سأل رجل أنا الحسن عليه السلام - وهو في
الطواف - فقال له: أخبرني عن الجواد، فقال: إن لكلا الملك وجهين: فإن كنت تسأل عن المخلوق فإن الجواد الذي يؤدي ما
افتراض الله عزوجل عليه، والبخيل من بكل ما افترض الله عليه،

My father, from Sa’ad, from Ibrahim Bin Hashim, from Ahmad Bin Suleyman who said,

‘A man asked Abu Al-Hassanasws while heasws was performing Tawaaf, saying to himasws, ‘Inform me about the Benevolent’. Heasws said: ‘There are two aspects to your speech – If you are asking about the people, then the benevolent is the one who gives what Allahazwj Mighty and Majestic has Obligated upon him, and the stingy is one who is stingy with what Allahazwj has Obligated upon him.

وإن كنت تعني الخالق فهو الجواد إن أعطاك أعطاك ما ليس لك، وإن منعك منعك ما ليس لك

And if you were meaning the Creator, then Heazwj is the Benevolent if Heazwj Gives, and Heazwj is the Benevolent if Heazwj Prevents, because Heazwj, when Heazwj Gives it to a servant, Gives him what isn’t his, and if Heazwj Prevents, Heazwj Prevents what isn’t his’.

مع: أبي، عن سعد، عن البرقي، عن أبيه، عن أبي الجهم، عن موسى ابن بكر، عن أحمد بن سلمة مثله، إلا أن فيه: ما افترض
الله عليه. وإن كنت تسأل عن الخالق. لانه إن أعطاك أعطاك ما ليس لك، وإن منعك منعك ما ليس لك

My father, from Sa’ad, from Al Barqy, from his father, from Abu Al Jaham, from Musa Ibn Bakr, from Ahmad Bin Salmat, similar to it, except that in it is,

‘What Allahazwj has Obligated upon him. And if you are asking about the Creator, because if Heazwj Gives you, so Gives you what wasn’t yours (but was destined for you), and if Heazwj Prevents you, Prevents you from what isn’t (destined for) yours’.

2 - يد، ن: ما جيلوهي، عن علي بن إبراهيم، عن المختار بن محمد بن المختار الحمداني، عن الفتح بن يزيد الجرجاني، عن أبي
الحسن عليه السلام قال: سمعته يقول في الله عزوجل: هو الطافح الخير السميع البصير الواحد الأحد الصمد، لم يلد ولم يولد ولم
يكن له كفوا أحد، منثنيه الأشياء، ويجسم الاجسام، ومصور الصور;

Majaylawiya, from Ali Bin Ibrahim, from Al Mukhtar Bin Muhammad Bin Al Mukhtar Al Hamdany, from Al Fat’h Bin Yazeed Al Jarjany,

250 Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 2 H 1
‘From Abu Al-Hassan asws, he (the narrator) said, ‘I heard him asws saying regarding the Words of Allah azwj Mighty and Majestic (that) He azwj is the Subtle, the Informed, the Hearing, the Seeing, the One, the First, the Samat, He azwj does not beget and is not begotten, and there does not happen to be anyone a match for Him azwj, Originator of the things, and Embodier of the bodies, and Formulator of the images.

If it was just as they are saying, the Creator would not be recognised from the created beings, nor the Originations from the originated. There is a difference between the One azwj Who Embodied him, and Imaged him, and Originated him, when there is nothing which resembles Him azwj, nor does He azwj resemble anything’.

I said, ‘Yes, may Allah azwj Make me to be sacrificed for you asws! But, you asws said: ‘The First, the Samad’, and you asws said: ‘Nothing resembles Him azwj, and Allah azwj is One and the human being is one. Isn’t there the resemblance of the oneness?’

He asws said: ‘O Fat’h! You are lawful (in asking), may Allah azwj Affirm you! But rather, the resemblance is in the meaning. As for in the names, so these are one, and it is evidence upon the Named, and that is because the human being, and even if he is said to be one, rather it is known that he is of one body, and he isn’t with two, but the human being himself isn’t one, because his body parts are different, and his colours are different, a lot, not one, and he is of parts brought together not with equalness. His blood is other than his flesh, and his flesh is other than his blood, and his nerves are other than his veins, and his hair is other than his skin, and his blackness is other than his whiteness, and like that is the rest of the creation.

So, the human being is one in the name, not one in the meaning, and Allah azwj, Majestic is His azwj Majesty is One, there is no one other than Him azwj. There is no differing in Him azwj, nor any difference, nor any increase and reduction. As for the human being is the created being,
the made, the composed from different parts and various limbs, apart from that he, by the collection, is one thing’.

I said, ‘May I be sacrificed for you asws! You asws have relived from me, may Allah azwj Relieve you asws. Your asws word: The Subtle, the Informed, interpret it for me, just as you asws interpreted the One, for I know that His azwj Subtleness is different from the subtlety of His azwj creatures of the detail, apart from that, I would love it if you could expound that for me’.

He asws said: ‘O Fat’h! But rather, we asws say He azwj is Subtle due to the subtle creation, and for His azwj Knowledge with the subtle things, and non-subtle, and regarding the subtle creation from the animals, the small ones from the mosquito, and the Jarjis, and what is smaller than these two, what almost does not appear to the eyes, but it almost does not appear due to its smallness, whether is it a male or a female, and occurrence of the newborn from the old.

So when we see the smallness of that in its subtness, and its guidance to the spoiling, and the fleeing from the death, and the gathering for what is correct for it from what is in the depths of the oceans, and what is in the barks of the trees, and the deserts and the wastelands, and their understanding each other in speech, and what their children understand with from them, and its transporting the provision to it, then composing their types, red with the yellow, and white with the green, and what our eyes almost cannot see the complete of its body.

And our eyes cannot see it nor can our hands touch it, we know that the Creator of this subtle creation is Subtle in Creation what we name it, without any treatment, nor any
instruments nor tools, and that every maker of a thing, makes it from a thing, and Allah (azwj) is the Creator of the subtle, the majestic, Creates and Makes, not from a thing”.

3 – يد، مع، ن: أبي، عن أحمد بن إدريس، عن الحسين بن عبد الله عن محمد ابن عبد الله، وموسى بن عمرو، والحسن بن علي بن أبي عثمان، عن محمد بن منان قال: سألت أبا الحسن الرضا عليه السلام هل كان الله عارفا بنفسه قبل أن يخلق الخلق؟ قال: نعم قلت: يراها ويسمعها؟ قال: ما كان محتجا إلى ذلك لأنه لم يكن يسلطا ولا يطلبا منها، هو نفسه، نفسه فهو.

My father, from Ahmad Bin Idrees, from Al Husayn Bin Ubeydullah, from Muhammad Ibn Abdullah, and Musa Bin Amro, and Al Hassan Bin Ali Bin Abu Usman, from Muhammad Bin Sinan who said,

‘I asked Abu Al-Hassan Al-Reza (asws), ‘Did Allah (azwj) recognise Himself (azwj) (the creation) before He (azwj) Created the creation?’ He (asws) said: ‘Yes’. I said, ‘Saw it and Heard it?’ He (asws) said: ‘He (azwj) had not Need to that, because He (azwj) did not happen to ask there, nor seek from these. He (azwj) is His (azwj) Self, and His (azwj) Self is He (azwj).

My father, from Ahmad Bin Idrees, from Al Husayn Bin Ubeydullah, from Muhammad Ibn Abdullah, and Musa Bin Amro, and Al Hassan Bin Ali Bin Abu Usman, from Muhammad Bin Sinan who said,

‘A man from the atheists came to Al-Reza (asws) and he said, in summary of what he asked, ‘Inform me about your (asws) word that He (azwj) is Subtle (Unique), and Hearing, and Seeing, and Knowing, and Wise. Can the hearing happen except by the ears, and the sight except by the eyes, and the subtleness except by the work of the hands, and the wise except by the workmanship?’

251 Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 2 H 2
252 Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 2 H 3
فقال أبو الحسن عليه السلام: إن اللطيف منا على حد اتخاذ الصنعة أو ما رأيت الرجل يتخذه، شيئا يلطف في اتخاذه، فقيل: ما أَلْفَط فلاناً! فكيف لا يقال للمخالق الجليل: لطيف؟ إذ خلق خلقاً لطيفاً وجليل، وركب في الحيوان منه أرواحها، وخلق كل جنس متيناتنا من جنسه في الصورة، ولن يشبه بعضه بعضًا.

Abu Al-Hassan asws said: ‘The subtle from us (human being) is upon a limit of taking the workmanship, or have you not seen the man taking something, being subtle in his taking, and it is said, ‘How subtle is so and so!’ So, how cannot it not be said for the Majestic Creator, ‘Subtle’, when He azwj Created creations, subtle and majestic, and Installed in the animals from it, their souls, and Created every genus appearing from its genus in the image, and some of it does not resemble the others.

فكل له لطف من الخلاق اللطيف الخبير في تركيب صورته، ثم نظرنا إلى الأشجار وحملها أطائبها المأكولة منها وغير المأكولة، فقلنا عند ذلك: إن خلقنا لطيف لا كلف حتى في صنعهم. ولننا: إنه جميع لا يخفى عليه أصوات خلقه ما بين العرش إلى النرى من الدروة إلى أكبر منها، في بره وبحرها، ولن يشبه عليه لاعقاً

So, all of it has subtleness from the Creator, the Subtle, the informed, in the installation of its image. Then, we look at the trees and their loads (fruits), its goody consumables from it, and non-consumables. So, we say at that, our Creator is Subtle, not like the subtleness from His azwj creatures in their workmanship. And we say that He azwj is Hearing, the sounds of His azwj creatures not being hidden unto Him azwj, what is between the Throne to the soil, from the particle to the larger from these, in its land and its ocean, and there is no resemblance upon it, due to its reason.

فقلنا عند ذلك: إنه جميع لا باذن. ولننا: إنه بصير لا بصير لانه يرى أثر الذرة السحماء في الليلة الظلماء على الصخرة السوداء، ويرى دبيب النمل في الليلة الدجنة، ويرى مضارها ومنافعها وأثر سفادها وفراخها ونسلها، فقلنا عند ذلك: إنه بصير لا كصير خلقه.

So, we say at that, He azwj is Hearing, not by ears. And, we say that He azwj is Seeing, not by eyes, because He azwj Sees the effects of the footsteps of the small ant in the dark night upon a black rock, and He azwj Sees the walk of the ant in the dark night. And He azwj Sees its harm and its benefits, and its mating, and its chicks, and its offspring, so we say at that, He azwj is Seeing, not like the sight of His azwj creatures’.

قال: فما برح حتى أسلم.

He (the narrator) said, ‘So, he did not continue, until he became a Muslim’. 

قال: فما برح حتى أسلم.

5 – يد، ن: الدفاع، عن الكابني، عن علان، عن محمد بن عيسى، عن الحسين ابن خالد، عن أبي الحسن الراشدي عليه السلام

He: (the narrator) said, ‘So, he did not continue, until he became a Muslim’.

قال: فما برح حتى أسلم.

He (the narrator) said, ‘So, he did not continue, until he became a Muslim’. 

قال: فما برح حتى أسلم.

He: (the narrator) said, ‘So, he did not continue, until he became a Muslim’.
'From Abu Al-Hassan Al-Reza\textsuperscript{asws} having said: ‘Know that Allah\textsuperscript{azwj}, the Informed, Knows you. Allah\textsuperscript{azwj} Blessed and Exalted is Ancient, and the ancientness is an attribute evidencing the intellectual upon that He\textsuperscript{azwj}, there is nothing before Him\textsuperscript{azwj}, and there is nothing with Him\textsuperscript{azwj} in his continuity.

فَقَدْ بَانَ لَنَا بِإِقْرَارِ الْعَامَةِ مُعْجِرَةَ الْصِّفَةِ أَنَّهَا لَشَئٌ قَبْلَ اللَّهِ، وَلَا شَئٌ مَّعَ اللَّهِ فِي بَقَايَةِ، وَيَبْلُغُ مِنْ زِمَّةِ أَنَّهَا كَانَ قِبْلَهُ شَيْءٌ، أَوْ كَانَ مَعَهُ شَيْءٌ فِي بَقَايَةِ، فَلْيُنَّ أَنْ يَكُونَ حَالَقَا لَهُ لَانَّهَا لَمْ تَبَزَّلْ مَعِهِ فَكِيْفَ يَكُونَ حَالَقَا مَنْ تَبَزَّلْ مَعِهِ؟

Thus, it is clear for us, by the acceptance of the general marvels of the attributes that there is nothing before Allah\textsuperscript{azwj}, and there is nothing with Allah\textsuperscript{azwj} during His\textsuperscript{azwj} remaining, and it invalidates the word of the one who claims that there was something before Him\textsuperscript{azwj}, or there was something with Him\textsuperscript{azwj} during His\textsuperscript{azwj} remaining. It is not allowed that there would happen to be a creator for Him\textsuperscript{azwj}, because he was not eternally with Him, so how can there be a creator for one was not with him eternally?

وعَلَّامَا قَبْلَهُ شَيْءُ كَا نَ كَانَ الْأَوَّلُ ذَلِكَ الشَّيْءُ لَا هَا، وَكَانَ الْأَوَّلُ أُوْلُو أَنْ يَكُونَ حَالَقَا لِلْآوْلِ النَّائِيِ.

If there was something before Him\textsuperscript{azwj}, that would be the first thing, not this one, and the first one would be foremost that it happens to be a creator of the second one.

تَمَّ وَسَفَ نَفْسِهِ تَبَارَكَ وَتَعَالَى بِأَسْمَأَهُ الَّذِيَ يُهْوَى الْخَلْقِ إِذْ خَلَقَهُمْ وَتَدْعَاهُمْ وَتُبْلِيهمُ إِلَّا يَدْعُوهُ حَتَّى يُنْبِيَهُمُ مَّنْ فَسَمِعَ نَفْسَهُ مَعْيَا، بِصِيَارَا، فَادِرا، قَاهِراً، حَيَا، قَوِيَاً، ظَاهِراً، بَاطِنَاً، لَطِيفَاً، خَبِيرَاً، عَزِيزَاً، حَكِيماً، عَلِيْماً، وَمَا أَشَبَّهَهُ هَذِهِ الأَسْمَائِ

Then He\textsuperscript{azwj} Described Himself\textsuperscript{azwj} Blessed and Exalted, the Name the creatures can call with then He\textsuperscript{azwj} does Created them, and Try them to them calling Him\textsuperscript{azwj} with these. So, He\textsuperscript{azwj} Named Himself\textsuperscript{azwj} as Hearing, Seeing, Able, Subduer, Living, Eternal, Apparent, Hidden, Subtle, Informed, Strong, Mighty, Wise, Knower, and what resembles these Names.

فَلَمَّا رَأَى ذَلِكَ مِنْ أَسْمَائِهِ الْغَالِبَةِ المُكَذِّبِينَ وَقَدْ سَمَعُونَا نَحْدِثَ عَنِ اللَّهِ أَنَّهُ لَا شَيْءٌ مِثْلَهُ، وَلَا شَيْءٌ مِنَ الْخَلْقِ فِي حَالَةِ الْكُنْبُورِ أَحَبَّونَا إِذْ زَعِمَ أَنَّهَا لَمْ تَمْثِلَ اللَّهُ وَلَا شَيْءٌ لِمَّا كَانَ فَكِيْفَ شَارَكَهُمُ في أَسْمَائِهِ الحَسِينَ فَتَسْمِيَهُمْ تَسْمِيَةً؟ فَإِنَّ فِي ذَلِكَ دَلِيلٌ عَلَى أَنَّهُ كَانَ مِثْلَهُ في حَالَاتِهِ كُلَّهَا وَأَنْمَا حَالَاتِهِ كُلَّهَا فَأَنْمَا مَهْتَعَلَلْ نَمْلاً فِي بَعْضِهَا دُونَ بَعْضٍ إِذْ فَقِدَ جَعْلَتْهُ الْأَسْمَاءَ الْخَبِيرَةَ

So, when the exaggerators and the beliers saw that from His\textsuperscript{azwj} Names, and they had heard us narrating about Allah\textsuperscript{azwj} that there is nothing like Him\textsuperscript{azwj}, and there is nothing from the creation in His\textsuperscript{azwj} State, they said, ‘Inform us, when you claim that there is no example for Allah\textsuperscript{azwj}, not is there any resemblance for Him, how come you participate Him\textsuperscript{azwj} in His\textsuperscript{azwj} Beautiful Names, and you names yourselves with the entirety of them? Surely, in that there is evidence upon that you are like Him\textsuperscript{azwj} in His\textsuperscript{azwj} States, all of them, or in some of them besides some, when you have gathered the good names’.

فَيَلُوْلَمُ: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَلْزِمَ الْعَبَاءِ أَحَدَمَا مِنْ أَسْمَائِهِ عِلْمًا عَلَى اخْتِلَافِ المعْلَمِيِّ، وَذَلِكَ كَمَا يَجْمَعُ الأَسْمَاءَ الْوَاحِدَ مَعْتَبِينَ مَخْلَقِينَ، وَاللَّبِّيْلِ عَلَى ذَلِكَ قَوْلِ النَّاسِ الْجَائِزِ عِنْدَهُمُ السَّانِعِ وَهُوَ الَّذِي خَاطِبُ اللَّهِ عِزُوْجُهُ بِالْحَلْقِ فَكَلَّمَهُمْ بِمَا يَعْقَلُونَ لِيَكُونَ عَلَيْهِمْ حَجَةً فِي تَضْيِيعِ مَا ضَيِعُوا،
It would be said to them, ‘Allah\(^{azwj}\) the Blessed and Exalted, Necessitated the servants with having names from His\(^{azwj}\) upon different meanings, and that is just as one gathers the one name having different meanings, and the evidence upon that are the common words of the people allowed with them, and it is which Allah\(^{azwj}\) Addressed the creatures with. So He\(^{azwj}\) Spoke to them with what they are speaking with in order for it to become an argument upon them regarding the wastage of what they are wasting.

وقد يقال للرجل: كلب وحمار وثور وسكرة وعلقمة وأسد كل ذلك على خلافه لانه لم تقع الاسماء على معانيها التي كانت بنيت عليها لان الإنسان ليس بأسد ولا كلب فافهم ذلك رحمك الله. وإنما تسمى الله بالاعلام لغير علم حادث علم به الاشياء واستعان به على حفظ ما يستقبل من أمره، والرودية فيما يخلق من خلقه ويفنني وما معنى مما يغلبه من خلقه مما لو لم يحضره ذلك العلم.

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

إذا سموا بالعلم لعلم حادث، إذ كانوا قبله جهلاء، وربما فارقهم العلم بالأشياء فصاروا إلى الجهل. وإنما سمي الله عالما لانه لا يجهل شيئا فقد جمع الخالق والمخلوق اسم العلم واختلف المعنى على ما رأيته.

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

وسجي رينا سميعا لا بجزء فيه يسمع به الصوت لا يبصر به كما أن جزءا منا نسمع به لانقوي على النظر به، ولكنه عزوجل.

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

وهكذا البصير لا يبصص به أبصر كما أنا يبصص بجزء منا لانتفع به في غيره، ولكن الله البصير لا يجهل شخصا منطوري إليه فقد جمعنا الاسم واختلف المعنى.
And similar to this is the sight. He does not see by a perforation from Him just as we tend to see by a perforation from us, not benefitting by it with something else. But Allah is Seeing, not by looking towards a person. So, we are gathered in the name but the meaning is different.

و هو قائم ليس على معنى انتصاب وقيام على ساق في كبد كما قامت الأشياء، ولكنه أخبر أنه قائم بحفظ للرجل:

And He is Standing, not being upon the meaning of an uprightness and standing upon a leg in the middle just as the things stand. But He Stands Informed, being a Preserver, unlike the words of the man, ‘Standing with our matters over so and so’.

And He is Standing Informed every soul with what it has earned. And the standing as well in the speech of the people is the remaining. And the standing as well, informs about the responsibility, like your words to a man, ‘Stand with the matter of the Clan of so and so’, i.e., suffice them. And the standing one from us stands upon a leg. So we are gathered in the name, and we are not gathered in the meaning.

وأما الخبير فالذي لا يعزب عنه شئ ولا يفوته ليس للتجربة ولا للاعتبار بالأشياء فتفيده التجربة والاعتبار علم ما علم

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

وأما الغافل فليس على عيب وقضافة وصغر، ولكن ذلك على النفاذ في الأشياء والامتناع من أن يدرك كقولك: لطف عني هذا الأمر، ولطف فلان في مذهبه، وقال غافل أن غمض فيهم العقل وفات الطبب وعاد معتمقا متقلبا لا يدركه الوعم فهكذا لطف الله تبارك وتعالى عن أن يدرك بحد أو يحد بوصف، والطافة من الصغر والقلة فقد حملنا الاسم واحتفل المعنى.

And as for the Informed (All-Aware), so it is which the thing is recognised from, and nothing is missed out from Him. It is not due to the experimentation, nor by learning of lessons with the things, for during the experimentation and the learning of lessons, are the two pieces of knowledge, and had it not been for the two, it would not be known, because the one who was like that, would have been ignorant, and Allah has not ceased to be Informed with what He Created, and the ‘informed’ from the people is the choice (chosen) by the ignorant to learn. So, we are gathered in the name and the meaning is different.
وأما الظاهر فليس من أجل أنه علا الأشياء يركوب فوقها وقعود عليها وينتمي لها، ولكن ذلك للهقه ولهلمه الأشياء وقدره عليها كقبول الرجل: ظهرت على أعدائي، وأظهرني الله على خصمي يخبر عن الفلغ والغلبة فهكذا ظهور الله على الأشياء.

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

ووجه آخر أنه الظاهر لمن أراده لا يخفي عليه شيء، وأنه مدبر لكل ما يرى فأي ظاهر أظهر وأوضح أمرًا من الله تبارك وتعالى فإنك لا تعدم صنعته حيثما توجهت وفيك من آثاره ما يغنيك، والظاهر منا البالغ بنفسه والمعلوم بحده فقد جمعنا الاسم واختلف المعني.

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

وأما الباطن فليس على معنى الاستبطان للاشياء بأن يغور فيها، ولكن ذلك منه على استبطانه للاشياء علمًا وحفظًا وتدبيرًا كقول القائل: أبطنته يعني خبرته وعلمت مكتوم سره، والباطن منا بالمعنى الغائر في الشيء المستتر، فقد جمعنا الاسم واختلف المعني.

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

وأما القاهر فإنه ليس على علاج ونصب واحتيال ومداراة ومكر كما يقهر العباد بعضهم بعضاً فالمقهور منهم يعود مقهوراً والقاهر يعود مقهوراً على معنى الاستبطان للاشياء بأن يغير فيها، ولكن ذلك منه على استبطانه للاشياء علمًا وحفظًا وتدبيرًا كقول القائل: أبطنته يعني خبرته وعلمت مكتوم سره، والباطن منا بالمعنى الغائر في الشيء المستتر، فقد جمعنا الاسم واختلف المعني.

And as for the Subduer, so it is not upon the meaning of a process, and establishing hostility, and fraud, and deceit, and plotting, just as the servants would do to subdue each other, and the subdued from them reverts to be the subdue, and the subduer reverts to be a subdued. But that, from Allah Blessed and High is upon the entirety of what He Created are clothed by the humility to its Performer, and scarcity of the obstacles to whatever He intends with. It does not emerge in even the blink of an eye if He is Saying to it: "Be", so
it comes into being, while the subdue from us is upon what we asws mentioned and described. So, we are gathered in the name, and differ in the meaning'.

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

My father, from Ibn Isa and Salmat Bin Al Khatab, from Al Qasim, from his grandfather, ‘From Abu Al Hassan Musaasws, he (the narrator) said: ‘Heasws was asked about the meaning of Allahazwj Mighty and Majestic, so heasws said: ‘Controller upon what is tiny and majestic’.

Al Mufassar,

‘By his chain going up to Abu Muhammadasws having said: "Allahazwj, Heazwj is the Oneazwj to Whom Deify during the needs and the difficulties, all the creatures, during the cutting off of the hopes from every one besides Himazwj, and the causes are cut off from the entirety of the ones besides Himazwj."”

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 Abdullahasws, and heasws had been asked about the Words of the Mighty and Majestic: He is the First and the Last [57:3]. Heasws said: ‘The First, not from a first one before Himazwj, nor from a beginning preceding Himazwj, and the Last, not from an end-point just as one understands from the attributes of the created beings, but Ancient, First, Last, not having ceased to be nor would cease to be, without a beginning nor an ending, nor does

254 Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 2 H 5
255 Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 2 H 6
256 Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 2 H 7
the occurrence occur upon Him^{azwj}, nor a transfer from a state to a state. He^{azwj} is the Creator of all things^{azwj}. 257

Ibn Idrees, from his father, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Fazeyl Bin Usman, from Ibn Abu Yafour who said,

‘I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: He is the First, and the Last, and I said, ‘As for ‘the First’, so we recognise it, and as for ‘the Last’, so, clarify its interpretation for us’. 257

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

The attributes and the Names are not different upon Him^{azwj} just as they would be upon others, like the human being who happened to be dust one time, and flesh and blood at one time, and one time would be decaying and bones, and like the date which happens to be raw, and one time ripe, and one time mature, and one time dried up. Thus, the names and the attributes change upon it and Allah^{azwj} Majestic and Mighty is opposite to that’’. 258

Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 2 H 8
Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 2 H 9

Page 167 of 272
The Imam asws said: ‘And as for the Words of Allah azwj The Merciful [1:3] - Amir-Al-Momineen asws said: ‘He azwj is Merciful to His azwj Momin servants. And from His azwj Mercy He azwj Created a hundred Mercies and He azwj Allocated one of it to all of the creatures, and from that people are merciful towards each other, and the mother is merciful to her child, and the mothers of the animals are merciful to their young ones.’

فإذا كان يوم القيامة أضاف هذه الرحمة الواحدة إلى تسع وتسعين رحمة فيرحم بها امة محمد صلى الله عليه وآله، ثم يشفعهم فيمن يعون له الشفاعة من أهل الملة. تمام الخبر.

So, when it will be the Day of Judgement, He azwj will Increase this One Mercy to the other ninety-nine parts and be Merciful by it upon the community of Muhammad saww and will Accept the intercession for those that they love to intercede with to the extent that one will come to a Momin from the Shias and will be saying, ‘Intercede for me’. 259

فإذا كان يوم القيامة أضاف هذه الرحمة الواحدة إلى تسع وتسعين رحمة فيرحم بها امة محمد صلى الله عليه وآله، ثم يشفعهم فيمن يعون له الشفاعة من أهل الملة. تمام الخبر.

His azwj Words: And that He - Exalted be the Majesty of our Lord [72:3]. He asws said: ‘It is a thing the Jinn said with ignorance, so Allah azwj the Exalted was not Pleased from them, and meaning of, Majesty of our Lord [72:3], i.e., Control of our Lord azwj. 260

In a Hadeeth of Al Amsh,  

‘From Al-Sadiq asws: ‘It is said in the opening of the Salat, ‘Exalted is Your azwj Throne’, and it is not said, ‘Exalted is Your azwj Control’’. 261

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259 Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 2 H 10  
260 Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 2 H 11  
261 Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 2 H 12
CHAPTER 3 – NUMBER OF NAMES OF ALLAHazwj THE EXALTED, MERITS OF COUNTING THESE AND THEIR EXPONDING

The Verses: (Surah) Al Fatiha: *Master of the Day of Reckoning* [1:4]

(Surah) Al Baqarah: *and He is a Knower of all things* [2:29]

And the Exalted Said: *Surely Allah is Forgiving, Merciful* [2:173]

And Said: *and Allah is Swift in the Reckoning* [2:202]

And the Exalted Said: *and know that Allah is Severe of the Punishment* [2:196]

And the Exalted Said: *and Allah is Affectionate with the servants* [2:207]

And the Exalted Said: *then know that Allah is Mighty, Wise* [2:209]

And the Exalted Said: *then surely Allah is Severe in requiting (evil)* [2:211]

And the Exalted Said: *and Allah is Forgiving, Merciful* [2:218]
And the Exalted Said: *Allah is Mighty, Wise* [2:220]

"And the Exalted Said: *Allah is Hearing, Knowing* [2:224]

"And the Exalted Said: *Allah is Forgiving, Forbearing* [2:225]

"And the Exalted Said: *then surely Allah is Forgiving, Merciful* [2:192]

"And the Exalted Said: *then Allah is surely Hearing, Knowing* [2:227]

"And the Exalted Said: *Allah is Mighty, Wise* [2:228]

"And the Exalted Said: *know that Allah is Seeing what you are doing* [2:233]

"And the Exalted Said: *Allah is Informed of what you are doing* [2:234]

"And the Exalted Said: *know that Allah Is Forgiving, Forbearing* [2:235]

"And said: *know that Allah is Hearing, Knowing* [2:244]

"And Said: *Allah is Capacious, Knowing* [2:247]
And Said: **and He is the Exalted, the Magnificent [2:255]**

وقال: وَهُوَ الْعَلِيُّ العَظِيمِ 255

And Said: **Our Lord! [2:127]**

وقال: وَقَالُ لِلرَّبِّ (فِي مَوَاضِعِ) 127، 128 وَ 129 وَ 201 وَ 250 وَ 285

And the Exalted Said: **Allah, there is no god except He, the Living, the Eternal; [2:255]**

وقال: وَقَالَ الْخَلِيْفَ الْعَالِمُ 254

And Said: **and Allah is Needless, Forbearing [2:263]**

وقال: وَقَالَ: اللَّهُ غَنِيٌّ حَلِيمٌ 263

And Said: **and know that Allah is Needless, Praiseworthy [2:267]**

وقال: وَقَالَ: اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ 267

And Said: **and Allah Is Able upon all things [2:284]**

وقال: وَقَالَ: اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ 284

(Surah) Aal-e-Imran: **surely You are the Bestower [3:8]**

 آل عِمْرانُ " إنك أنت الوعيد 3

(Surah) Al Nisaa: **Allah will always be Watchful over you [4:1]**

النساء " إن الله كان عليكم رقيباً 2

(Surah) Al Nisaa: **Allah will always be Watchful over you [4:1]**

النساء " إن الله كان عليكم رقيباً 2

And Said: **and suffice with Allah as a Reckoner [4:6]**

وقال: وَقَالَ: وَكَفِي بِاللَّهِ حَسِبًا 6

And Said: **Surely Allah would always be Oft-returning, Merciful [4:16]**

وقال: وَقَالَ: إِن اللَّهَ كَانَ تَوَا نَ رَحِيمًا 16

And Said: **Allah was always Exalted, Great [4:34]**

وقال: وَقَالَ: إِن اللَّهَ كَانَ عَلِيًا كَبِيرًا 34
And Said: **Allah was always Pardoning, Forgiving** [4:43]

"وقال": إن الله كان عفواً غفوراً 43

And Said: **and suffice with Allah as a Helper** [4:45]

"وقال": وكفى بالله ولياً وكفى بالله نصرنا 45

And Said: **and suffice with Allah as a Witness** [4:79]

"وقال": وكفى بالله شهيداً 79

And Said: **and suffice with Allah as a Protector** [4:81]

"وقال": وكفى بالله على كل شئ مقيتاً 81

And Said: **and Allah was always an overseer over everything** [4:85]

"وقال": إن الله كان على كل شئ حسيباً 85

And Said: **Allah was always a Reckoner of all things** [4:86]

"وقال": وكأن الله واسعاً حكيمًا 86

And Said: **and Allah was always Ample-Giving, Wise** [4:130]

"وقال": وكأن الله شاكراً عليماً 130

And Said: **and Allah was always Grateful, Knowing** [4:147]

الإعفاف "7" وهو خير الحاكمين 87

(Surah) Al A’raaf: **and He is the best of the Judges** [7:87]

"وقال": وأنت خير الفائتين 89

And Said: **and You are the best of the deciders”** [7:89]

"وقال تعالى": والله الاسماء الحسنى فادعوهما بما وجدوا الذين يجدون في أسمائه سبجاً ما كانوا يعملون 180
And the Exalted Said: And for Allah are the most Beautiful Names, therefore supplicate by these, and leave those who are distorting in His Names, they would be Recompensed for what they were doing [7:180]

(Surah) Al Anfaal: then surely Allah is Mighty, Wise [8:49]

And Said: Surely Allah is Strong, Severe of the Punishment [8:52]

(Surah) Yunusas: and He is the best of the deciders [10:109]

(Surah) Hudas: from the Presence of the Wise, the Aware [11:1]

(Surah) Yusufas: Allah the One, the Supreme?

And Said: and He is the most Merciful of the merciful ones [12:64]

(Surah) Al Ra‘ad: and He is Mighty in Strength [13:13]

(Surah) Al Asra: Say: ‘Supplicate to Allah or supplicate to the Beneficent. Whichever (Name) you supplicate with, so for Him are the most excellent Names. [17:110]

(Surah) Ta Ha: So, Exalted is Allah, the Truthful King, [20:114]

(Surah) Al Hajj: surely Allah is Strong, Mighty [22:40]
النور ١٤ "وعلمون أن الله هو الحق المبين ٢٥

(Surah) Al Noor: *and they will come to know that Allah, He is the Manifest Truth [24:25]*

" وقال تعالى ": ولما واسع عليم ٣٢

And the Exalted Said: *and Allah is Capacious, Knowing [24:32]*

الاحزاب ٣٣ " إن الله كان لطيفًا حكيمًا ٣٤

(Surah) Al Ahzaab: *Surely, Allah would always be Aware of the subtleties [33:34]*

فاطر ٣٥ " إنه غفور شكور ٣٠

(Surah) Fatir: *He is Forgiving, Appreciative [35:30]*

الفتح ٤٨ " وكان الله عزيزًا حكيمًا ٧

(Surah) Al Fat’h: *and Allah was always Mighty, Wise [48:7]*

الحجرات ٤٩ " إن الله تواب رحيم ١٢

(Surah) Al Hujuraat: *surely Allah is Oft-returning, Merciful [49:12]*

الزرايات ٥١ " إن الله هو الرزاق ذو القوة المبينة ٥٨

(Surah) Al Zariyaat: *Surely Allah, He is the Sustainer, with the Powerful Strength [51:58]*

الرحمن ٥٥ " ذو الجلال والكرام ٢٧

(Surah) Al Rahman: *with the Majesty and the Honour [55:27]*

المجادلة ٥٨ " وإن الله لعفو غفور ٢

(Surah) Al Mujadilah: *and surely Allah is Pardoning, Forgiving [58:2]*

الحشر ٥٩ " هو الله الذي لا إله إلا هو عالم الغيب والشهادة هو الرحمن الرحيم

(Surah) Al Hashr: *He is Allah. There is no god except He; the Knower of the unseen and the seen; He is the Beneficent, the Merciful [59:22]*

* هو الله الذي لا إله إلا هو المخلص من بعضاً من المخلصين الذين يذكرون الله عما يشركون
He is Allah. There is no god except He; the King, the Holy, the Giver of peace, the Granter of security, Guardian, the Mighty, the Supreme, the One of every Greatness. Glorious is Allah from what they are associating [59:23]

* هو الله الخالق المصور له الأسماء الحسنى يسبح له ما في السماوات والأرض وهو العزيز الحكيم 22 – 24

He is Allah the Creator, the Maker, the Fashioner. His are the most Beautiful Names. Whatever is in the skies and the earth Glorifies him, and He is the Mighty, the Wise [59:24]

الجمعة " 62 " والله خير الرازقين 11

(Surah) Al Jummah: and Allah is the best of the sustainers [62:11]

Al Qatan, from Ibn Zakariyya Al Qatan, from Ibn Habeeb, from Ibn Bahloul, from his father, from Abu Al Hassan Al Abdy, from Suleyman Bin Mihran,

‘From Al-Sadiq Ja'farsws Bin Muhammadasws father Muhammadasws Bin Alisws from hisasws father Al-Husaynasws Bin Alisws, from hisasws father Aliasws Bin Abu Talibasws having said: ‘Rasool-Allahsaww said: For Allahazwj Blessed and Exalted there are ninety nine Names, one hundred less one. One who counts (learns) these would enter the Paradise, and these are: -

الله، الله، الواحد، الوجه، الوحي، الإله، الواحيد، الواحد، العلي، العليم، الحكيم، العليم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكيم، الحكим
The book of Tawheed, S 3, Ch 3 H 1

262 Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 3 H 1
يد: الهمداني، عن علي، عن أبيه، عن الهروي، عن علي بن موسى الرضا، عن أبيه، عن آبائه، عن علي عليهم السلام قال:

"قل رسل الله صلى الله عليه وسلم: إن لله عزوجل تسعة، و تسعين اسمًا، من دعائه بها استجاب له، ومن أحصاه دخل الجنة."

Al Hamdany, from Ali, from his father, from Al Harwy,

‘From Ali Bin Musa Al-Reza azwj, from his father azwj, from his forefathers azwj, from Ali azwj having said: ‘Rasool-Allah saww said: ‘For Allah azwj there are ninety-nine Names. One who supplicates with these, it would be Answered for him, and one who counts (learns) these, would enter the Paradise’. ‘

3 - يد: علي بن عبد الله بن أحمد الاسواري، عن مكي بن أحمد، عن إبراهيم بن عبد الرحمن، عن موسى بن عامر، عن الوليد بن مسلم، عن زهير بن محمد، عن موسى بن عقبة، عن الاعرج، عن أبو هريرة أن رسول الله صلى الله عليه وسلم قال: إن لله تبارك وتعالى تسعة وتسعين اسمًا، مائة إلا واحدًا، إنه وتريحب الوتر، من أحصاه دخل الجنة، وتعال اسم تسعيين اسمًا، مائة إلا واحدًا، إنه وتريحب الوتر، من أحصاه دخل الجنة.

Ali Bin Abdullah Bin Ahmad Al Sawary, from Makky Bin Ahmad, from Ibrahim Bin Abdul Rahman, from Musa Bin Aamir, from Al Waleed Bin Muslim, from Zaaheer Bin Muhammad, from Musa Bin Aqaba, from Al A'araj,

‘From Abu Hureyra that Rasool-Allah saww said: ‘For Allah azwj Blessed and Exalted there are ninety-nine Names, one hundred less one. He azwj is One, He azwj Loves the one. One who counts (learns these would enter the Paradise’. (P.s. – this is from an enemy of Ahl Al Bayt azwj)

4 - يد: أحمد بن محمد، عن علي بن الحكم، عن محمد بن الفضيل، عن ضريس الوابشي، عن جابر، عن أبي جعفر عليه السلام قال: إن اسم الله الاعظم على ثلاثة وسبعين حرفا، وإنما عند آصف منها حرف واحد فتكلم به ففسف بالارض ما بينه وبين سرير بلقيس، ثم تناول السرير بيده ثم عادت الأرض كما كانت أسرع من طرفة عين، وعندنا من الاسم، يثنى يعمل، وسنين حرفا، وحرف عن الله استمطر به في علم الغيب عنده، ولا حمل ولا قوة إلا بالله العلي العظيم.

Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Muhammad Bin Fazeyl, from Zareys Al Wabishy, from Jabir,

‘From Abu Ja’far azwj having said: ‘The Magnificent Name of Allah azwj is upon seventy three letters, and rather, with Aasif (Bin Barkhiya) there was one letter from these, so he spoke with it and there was a contraction with the earth in what is between him and the throne of Bilquis. Then he grabbed the throne by his hand, then the ground returned to just as it had been before, quicker than the blink of an eye, and with us azwj, from the Name, there are seventy-two letters, and a letter is with Allah azwj, He azwj Captures with it the Knowledge of the unseen with Him azwj, and there is neither any might nor strength except with Allah azwj, the Exalted, the Magnificent’. ”

263 Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 3 H 2
264 Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 3 H 3
265 Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 3 H 4
Ahmad Bin Muhammad, from Abu Abdullah Al Barqy,

‘Raising it to Abu Abdullah\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} Mighty and Majestic Made His\textsuperscript{azwj} Magnificent Name to be upon seventy-three letters, and Gave to Adam\textsuperscript{as} twenty-five letters from these, and Gave to Noah\textsuperscript{as} twenty-five letters from these, and Gave to Ibrahim\textsuperscript{as} eighty letters from these, and Gave to Musa\textsuperscript{as} forty letters from these, and Gave to Isa\textsuperscript{as} two letters from these, and he\textsuperscript{as} used to revive the dead with these two and cure the blindness and the leprosy with these two.

And He\textsuperscript{azwj} Gave to Muhammad\textsuperscript{saww} seventy-two letters, and Veiled one letter, lest he\textsuperscript{saww} would know what is within His\textsuperscript{azwj} Self and know what is within the self of the servants\textsuperscript{saww}.

It is reported from the Prophet\textsuperscript{saww} having said: ‘For Allah\textsuperscript{azwj} there are four thousand Names. A thousand, none knows these except Allah\textsuperscript{azwj}, and a thousand, none knows these except Allah\textsuperscript{azwj} and the Angels, and a thousand, none knows these except Allah\textsuperscript{azwj} and the Prophets\textsuperscript{as}.

And as for the fourth thousand, the Momineen know it – three hundred of these are in the Torah, and three hundred are in the Evangel, and three hundred are in the Psalms, and a hundred are in the Quran, ninety-nine are apparent, and one of these is Hidden. One who counts (learns) these would enter the Paradise’’.\textsuperscript{267}

\textsuperscript{266} Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 3 H 5
\textsuperscript{267} Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 3 H 6
CHAPTER 4 – SUMMARY (AHADEETH) OF THE TAWHEED

The Verses – (Surah) Al Baqarah: *Allah, there is no god except He, the Living, the Eternal; neither does slumber seize Him nor does sleep; for Him is whatever is in the skies and whatever is in the earth [2:255]* – up to the end of the Verse 257.

"وَقَالَ الْهَيْلِيُّ " وَاعْلَمُ أنَّ اللَّهَ عَزِيزٌ حَكِيمٌ 260

And the Exalted Said: *and know that Allah is Mighty, Wise [2:260]*

"وَقَالَ الْهَيْلِيُّ " وَقَالَ " وَاللَّهُ وَاسِعٌ عَلِيمٌ 261

And Said: *and Allah is Capacious, Knowing [2:261]*

"وَقَالَ الْهَيْلِيُّ " وَقَالَ " وَايْتُمُّ أنَّ اللَّهَ غَنِيٌّ حَمِيدٌ 267

And Said: *and know that Allah is Needless, Praiseworthy [2:267]*

 آل عمران 3 \* الله لا إله إلا هو الحي القيوم 3:2

(Surah) Aal-e-Imraan: *Allah, (there is) no god but He, the Living, the Eternal [3:2]*

He Revealed unto you the Book with the Truth, verifying what came before it, and He Revealed the Torah and the Evangel [3:3]

من قبل هدى للناس وأنزل القرآن إن الذين كفروا إن الذين كفروا 3:4

Beforehand, as Guidance for the people. And He Revealed the Criterion; they who disbelieve in the Signs of Allah, for them would be severe Punishment; and Allah is Mighty with the Retribution [3:4]

هَوَى الْيَدْثَابُونَ مِنْ الْجَهَالَةِ كَيْفَ يَبْشَرُونَ 3:5

Allah - nothing is hidden from Him in the earth nor in the sky [3:5]
He is the One Who Shapes you in the wombs however He so Desires to; there is no god except Him, the Mighty, the Wise [3:6]

" وقال تعالى ": شهد الله أنه لا إله إلا هو والملاكوت واولوا العلم قائمًا بالغرض لا إله إلا هو العزيز الحكيم

And the Exalted Said: Allah Testifies that there is no god except Him, and (so testify) the Angels and the ones with the knowledge, maintaining His creation with justice; there is no god except Him, the Mighty, the Wise [3:18]

" وقال تعالى ": قل اللهم مالك الملك تؤتي الملك من تشاء وتنزع الملك ممن تشاء وتعز من تشاء وتذل من تشاء ببدك الخبر إنك على كل شيء قادر

And the Exalted Said: Say: 'O Allah, Master of the Kingdom! You Give the Kingdom to whomsoever You so Desire to and Remove the Kingdom from the one You so Desire to, and You Honour the one You so Desire to and Humiliate whom You so Desire to. In Your Hand is the good; surely, You are Able upon everything [3:26]

* تولج الليل في النهار وتولج النهار في الليل وتخرج الحي من الميت وتخرج الميت من الحي وترزق من تشاء بغير حساب

You Insert the night into the day and You Insert the day into the night, and You Extract the living from the dead and You Extract the dead from the living, and You Give sustenance to whomsoever You Desire to without measure [3:27]

" وقال ": وإن الله هو العزيز الحكيم

And Said: He is the Mighty, the Wise [3:62]

" وقال ": والله واسع علیم

And Said: and Allah is Capacious, Knowing [3:73]

" وقال تعالى ": وله أسسلم من في السماوات والارض طوعا وكرها وإليه يرجعون

And the Exalted Said: And to Him submit the ones is in the skies and the earth, willingly and unwillingly, and to Him they would be returning [3:83]

" وقال ": والله ما في السماوات وما في الأرض وإليه ترجع الأمور

And Said: And for Allah is whatever is in the skies and whatever is in the earth; and to Allah return the affairs [3:109]

" وقال ": والله علمي بذات الصدور

And Said: and Allah Knows the contents of the chests’ [3:154]
And Said: \textit{and Allah Causes to live and die and Allah Sees what you are doing} [3:156]

And Said: \textit{and Allah is well-Informed of what you are doing} [3:180]

\textit{(Surah) Al Nisaa: and Allah is most-Knowing, Wise} [4:26]

And Said: \textit{and Allah was always most-Knowing, Wise} [4:17]

And Said: \textit{and Allah is strongest in Prowess and severe of Punishment} [4:84]

\textit{Allah, there is no god but He - He will Gather you to the Day of Judgement, there is no doubt in it; and who is truer in narration than Allah?} [4:87]

And Said: \textit{Allah would always be Informed of what you are doing} [4:94]

And Said: \textit{and Allah was always Forgiving, Merciful} [4:96]

\textit{And for Allah is whatever is in the skies and whatever is in the earth; and Allah was always Encompassing with all things} [4:125]

And Said: \textit{and whatever you are doing from good, so Allah would always be Knowing with it} [4:127]
And Said: and Allah would always be Self-sufficient, Praise-worthy [4:131]

المائدة 5 إن الله شديد العقاب 2

(Surah) Al Maidah: surely Allah is severe of the Punishment [5:2]

و قال: إن الله سريع الحساب 4

And Said: surely Allah is swift of Reckoning' [5:4]

و قال: إن الله عليم بذات الصدور 7

And Said: surely Allah knows what is in the chests [5:7]

و قال: والله عزيز ذو انتقام 95

And Said: and Allah is Mighty with the Revenge [5:95]

و قال: أعلموا أن الله شديد العقاب وأن الله غفور رحيم 98

And Said: Know that Allah is severe of the Punishment and that Allah is Forgiving, Merciful [5:98]

و قال: الحمد لله الذي خلق السموات والأرض وما فيهن وهو على كل شيء قدير 120

And Said: For Allah is the Kingdom of the skies and the earth and whatever is in them, and He is Able upon all things” [5:120]

الانعام 6 إن الحمد لله الذي خلق السموات والأرض وجعل الظلمات والنور ثم الذين كفروا ببرهم عبدلوا

(Surah) Al Anaam: The Praise is for Allah Who Created the skies and the earth, and Made the darkness and the Light; then (how come) those who are committing Kufr are setting up equals with their Lord [6:1]

* هو الذي خلقكم من طين ثم قضى أجلا وأجل مسمى عنده ثم أتمتم تتمرون

He is Who Created you from clay, then He Ordained a term; and there is a Specified term with Him; then (how come) you are doubting [6:2]

* وهو الله في السموات وفي الأرض يعلم سركم وجوهركم ويعلم ما تكسبون 1 - 3
And He is Allah in the skies and in the earth; He Knows your secrets (thoughts) and your open (spoken words), and He knows what you are earning [6:3]

" وقال تعالى " قل لمن ما في السموات والأرض قل الله كتب على نفسه الرحمة ليجمعنكم إلى يوم القيامة لأريب فيه الذين خسروا أنفسهم فهم لا يؤمنون

And the Exalted Said: Say: ‘For whom is whatever is in the skies and the earth?’ Say, ‘For Allah’. He has Prescribed the Mercy upon Himself. He will Gather you all to a Day of Judgment, there is no doubt in it. Those who are incurring losses for themselves, so they are (the ones) not believing [6:12]

وله ما سكن في الليل والنهار وهو السميع العليم

And for Him is whatever dwells during the night and the day, and He is the Hearing, the Knowing [6:13]

"قل أغير الله أتخذو ليا فاطر السموات والارض وهو يطعم ولا يطعم قل إني امرت ان أكون أول من أسلم ولا تكونن من المشركين 14

Say: ‘Shall I take other than Allah as a Guardian (and) He is the originator of the skies and the earth, and He Feeds and is not fed?’ Say, ‘I have been Commanded that I should be the first one to submit, and you should not become from the associators’ [6:14]

" وقال تعالى " وإن يمسسك الله بضر فلا كاشف له إلا هو وإن يمسسك بخير فهو على كل شئ قدير

And if Allah were to Attach harm to you, there is no remover for it except Him; and if He were to Attach you with good, then He is Able upon all things [6:17]

وهو القاهر فوق عباده وهو الحكم الخبير 17 – 18

And He is the Omnipotent, above His servants; and He is the Wise, the Aware [6:18]

" وقال تعالى " وهو الذي خلق السموات والأرض بالحق ويوم يقول كن فيكون قوله الحق وله الملك يوم يفتح في الصور عالم

العيب والشهادة وهو الحكم الخبير 73

And the Exalted Said: And He is the One Who Created the skies and the earth with the Truth; and on the day He says: “Bel!” so it comes into being. His word is the Truth, and for Him is the Kingdom on the day it shall be blown into the trumpet. Knower of the unseen and the seen; and He is the Wise, the Aware [6:73]

" وقال تعالى: إن الله فائق الحب والنوى يخرج الحي من اللمت وخرج اللمت من الحي ذلكم الله فأن تفكرون
And the Exalted Said: 

Surely, Allah is the Splitter of the seed and the stone; He Extracts the living from the dead and He is the Extractor of the dead from the living; that is Allah! How are you then being deluded? [6:95]

Breaker of the dawn, and He Made the night (for) tranquillity, and the sun and the moon calculations. That is a measurement of the Mighty, the Wise [6:96]

And He is the One Who Made the stars for you to be guided by these in the darkness of the land and the sea. We have Detailed the Signs for a people who are knowing [6:97]

And He is the One Who Produced you from one soul, so there is a (permanent) stable one and a (temporarily) deposited one. We have Detailed the Signs for a people who are understanding [6:98]

And He is the One Who Sends down water from the sky. So We Extract by it then We Extract by it vegetation of all things, and We Extract from it greenery, Extracting from it grains overlaid, and from the palm tree from its clusters low, near, and gardens of grapes, and the olives, and the pomegranates, alike and without likeness. Look at its fruits when it yields. Surely in that are Signs for a people who are believing [6:99]

And they are making the jinn as being associates of Allah, and (although) He Created them, and they are imputing for him having sons and daughter, without knowledge. Glorious is He and Exalted from what they are ascribing [6:100]

Originator of the skies and the earth! How can there happen to be a son for Him and there does not happen to be a female companion for Him? And He Created all things, and He is a Knower of all things [6:101]
That is Allah, your Lord. There is no god but He, the Creator of all things, therefore worship Him, and He is the Disposer of all things [6:102]

Visions cannot comprehend Him, and He Comprehends the visions; and He is the Knower of the subtleties, the Aware [6:103]

And the Exalted Said: And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115]

And Said: And your Lord is the Self-sufficient, with the Mercy. [6:133]

And the Exalted Said: Say: ‘Is other than Allah I should seek as a Lord and He is the Lord of all things? [6:164]

And Said: And He is the One Who Made you Caliphs in the earth and Raised some of you above the others by ranks in order to Try you regarding what He Gave you. Surely your Lord is Swift of the Punishment and he is Forgiving, Merciful [6:165]

Surely, your Lord is Allah Who Created the skies and the earth in six days, then Established upon the Throne; He Covers the night over the day, which it pursues incessantly; and the sun and the moon and the stars, made subservient by His Command. Indeed, for Him is the Creation and the Command. Blessed is Allah, Lord of the worlds [7:54]

Surely the Mercy of Allah is close to the good doers [7:56]
"الانفال" 8 "واعلموا أن الله يحول بين المرء وقلبه وأنه إليه تحشرون"

(Surah) Al Anfaal: and know that Allah Intervenes between a person and his heart, and it is to Him you shall be Gathered [8:24]

"وقال": وإن تولوا فاعلموا أن الله موليكم نعم المولي ونعم النصير

And Said: And if they turn back, then know that Allah is your Guardian; most excellent is the Guardian and most excellent the Helper [8:40]

"وقال": وإلى الله ترجع الأمور

And Said: And to Allah return the affairs [8:44]

التوية 9 "إن الله له ملك السماوات والأرض يحيي ويميت ومالكم من دون الله من ولي ولا نصير"

(Surah) Al Tawbah: Surely, Allah, for Him is the Kingdom of the skies and the earth. He Causes to live and Causes to die, and there isn’t for you, from besides Allah, neither a guardian nor a helper [9:116]

"وقال": حسبي الله لا إله إلا هو عليه توكلت وهو رب العرش العظيم

And Said: But if they turn back, say: ‘Allah is Sufficient for me, there is no god but He; upon Him do I rely, and He is Lord of the Magnificent Throne [9:129]

يوس 10 "إن ربكم الله الذي خلق السماوات والأرض في ستة أيام ثم استوى على العرش يدبر الأمر ما من شفيع إلا من بعد إذنه ذلك لم يكن له معين منازل لتعلموا عدد السنين والحساب ما خلق الله ذلك إلا

(Surah) Yunus: Surely, your Lord is Allah, Who Created the skies and the earth in six days, then Established upon the Throne, Regulating the matters. There is none from an intercessor except from after His Permission. That is Allah, your Lord, therefore, worship Him. So, will you not pay heed? [10:3]

"وقال تعالى": هو الذي جعل الشمس ضياء والقمر نورا وقدره منازل لتعلموا عدد السنين والحساب ما خلق الله ذلك إلا

And the Exalted Said: 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]

"وقال تعالى": هل من يزلفكم من السماء والأرض أم من يملك السمع والابصار ومن يخرج الحي من الميت وتخرج الميت من الحي ومن يدبر الأمر قبلكم الله فقل ألا تتقون
And the Exalted Said: *Say: ‘Who Gives you sustenance from the sky and the earth? Or Who Controls the hearing and the visions? And Who Extracts the living from the dead, and Extracts the dead from the living? And Who Regulates the matters?’ So they would be saying, ‘Allah’. Then say: ‘So will you not then fear?’* [10:31]

So that is Allah, your True Lord. And what is there after the Truth except for the straying? So how come you are turning away? [10:32]

And Said: *فذلكم الله ربكم الحق فماذا بعد الحق إلا الضلال فأنى نصرفون* 31–32

So that is Allah, your True Lord. And what is there after the Truth except for the straying? So how come you are turning away? [10:32]

And Said: There is no replacement for the Words of Allah. [10:64]

And Said: *و قال : لا تبديل لكلمات الله* 64

And Said: surely the Honour is for Allah entirely. He is the Hearing, the Knowing [10:65]

And Said: *و قال : إن العزة لله جميعا هو السميع العليم* 65

And Said: He is the One Who Made the night for you to rest in it, and the day giving visibility. Surely in that are Signs for a people who listen [10:67]

And the Exalted Said: *And if Allah were to Afflict you with harm, then there would be no remover of it except Him, and if He Intends good for you, then there would be none to repel His Grace. He Makes it to be attained by the one He so Desires to from His servants, and He is the Forgiving, the Merciful* [10:107]

And Said: *و قال تعالى : وإن يمسك الله بضر فلا كاشف له إلا هو و إن يردك بخير فلا راد لفضله يصيب به من يشاء من عباده وهو الغفور الرحيم* 107

And Said: And He is a Disposer of all things [11:12]

(Surah) Hud: *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]

And Said: *و قال تعالى : والله على كل شيء وكيل* 7

(Surah) Hud: 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]

And Said: *و قال : والله على كل شيء وكيل* 12

(Surah) Hud: 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]
And Said: **Surely, my Lord is the Preserver upon all things [11:57]**

(Surah) Yusuf[^5]: Originator of the skies and the earth! You are my Guardian in the world and the Hereafter [12:101]

(Surah) Al Ra’ad: **Surely Allah does not Change what is with a people until they change what is with themselves. And whenever Allah Intends Punishment for a people, then there is no repeller for it, and there is no guardian for them from besides Him [13:11]**

(Surah) Ibrahim[^5]: to the (Straight) Path of the Mighty, the Praised [14:1]

(Surah) Al Nahl: Or are they not looking at anything from Allah Created, its shadow inclines from the right and the left, performing Sajdah to Allah while they are humbled? [16:48]
And to Allah does Sajdah whatever is in the skies and whatever is in the earth, from animals and Angels, and they are not being arrogant [16:49]

They fear their Lord from above them and are doing what they are commanded to [16:50]

And the Exalted Said: For those who do not believe in the Hereafter it is an evil example, and for Allah is the Exalted Example, and He is the Mighty, the Wise [16:60]

And for Allah is the unseen of the skies and the earth. [16:77]

(Surah) Al Asra: And say: ‘The Praise is for Allah, Who did not Take a son, and there does not happen to be an associate for Him in the Kingdom, and there does not happen to be a Guardian for Him from the disgrace, and exclaim His Greatness with exclamations’ [17:111]

(Surah) Maryam: And we (Angels) do not descend except by the Command of your Lord; for Him is what is in front of us and what is behind us and whatever is between that; and your Lord was not forgetful [19:64]

The Lord of the skies and the earth and whatever is between the two. Therefore, worship Him and persevere in His worship. Do you know for him a (similar) Name? [19:65]

(Surah) Ta Ha: A Revelation from the One Who Created the earth and the skies above [20:4]

The Beneficent, Established upon the Throne [20:5]
For Him is whatever is in the skies and whatever is in the earth and whatever is between the two and whatever is beneath the soil [20:6]

And if you are loud with the speech, so He Knows the secret and the concealed (matters) [20:7]

Allah, there is no god except Him. For Him are the most Beautiful Names [20:8]

And Said: But rather, your God is Allah, Who, there is no god except Him He; He Embraces all things in (His) Knowledge [20:98]

And the Exalted Said: And the faces shall be humbled to the Living, the Eternal, and he will be disappointed, one who bore injustice [20:111]

(Surah) Al Anbiya: And: ‘Our Lord is the Beneficent, Whose Help is sought against what you are ascribing’ [21:112]

Do you not see that Allah, they do Sajdah to Him, the ones in the skies and the ones in the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the animals, and many of the people, and many are such that the Punishment is deserving upon them? And one whom Allah Disgraces, so there is none who can honour him. Surely Allah Does whatever He so Desires [22:18]

(Surah) Al-Hajj: And: ‘Our Lord is the Beneficent, Whose Help is sought against what you are ascribing’ [22:41]
And the Exalted Said: **Surely Allah is Pardoning, Forgiving [22:60]**

* ذلك بأن الله يوج الليل في النهار ويوج النهار في الليل، وأن الله سميع بصیر *

That is because Allah Merges the night into the day and Merges the day into the night, and surely Allah is Hearing, Seeing [22:61]

* ذلك بأن الله هو الحق وأن ما يدعون من دونه هو الباطل وأن الله هو العلي الكبير *

That is because Allah, He is the Truth, and that whatever they are calling upon from besides Him, it is the falsehood, and surely Allah, He is the Exalted, the Great [22:62]

* أم لم تر أن الله أنزل من السماء ماء فتصبح الأرض مخضرة وإن الله لطيف خبير *

Do you not see that Allah Sends down water from the sky so the earth becomes green? Surely Allah is Subtle, Aware [22:63]

* له ما في السموات وما في الارض وإن الله هو الغني الحميد *

For Him is whatever is in the skies and whatever is in the earth, and surely Allah is the Needless, the Praised [22:64]

* أم لم تر أن الله سخر لكم ما في الارض والفلك تجري في البحر بأمره ويمسك السماء أن تقع على الارض إلا بإذنه إن الله بالناس لرؤف رحيم *

Do you not see that Allah Subjugated for you whatever is in the earth, and the ships flow in the sea by His Command, and He Withholds the sky from falling upon the earth, except by His Permission? Surely Allah, with the people, is Kind, Merciful [22:65]

* وهو الذي أحياكم ثم يميتكم ثم يحياكم إن الإنسان لكفور *

And He is the One who Revives you, then Causes you to die, then would be Reviving you. Surely the human being is ungrateful [22:66]

" وقال تعالى ": يعلم ما بين أيديهم وما خلفهم وإلى الله ترجع الأمر 76

And the Exalted Said: **He Knows what is in front of them and what is behind them; and to Allah return (all) the matters [22:76]**

النور 24 " آلا إن لله ما في السماوات والأرض قد يعلم ما أنت عليه وينبوعون إليه فينبوعهم بما عملوا والله بكل شيء عليكم
Indeed! Surely for Allah is whatever is in the skies and the earth! He has Known what you are upon, and the day you will be returning to him, so He will be Informing them with what they had done, and Allah is a Knower of all things [24:64]

Blessed is He Who Revealed the Furqan unto His servant for him to be a warner to the worlds [25:1]

The One for Whom is the Kingdom of the skies and the earth, and He did not Take a son, and there is no associate for Him in the Kingdom, and He Created all things, so He Ordained a Determination (for it) [25:2]

And the Exalted Said: And he should rely on the Ever-living Who does not die, and Glorify with His Praise; and Sufficient is He of being Aware of the sins of His servants [25:58]

The One Who Created the skies and the earth and what is between them in six days, then the Beneficent Established upon the Throne. So ask the one who is well-informed, about Him [25:59]

(Surah) Al Shoara: And surely your Lord, He is the Mighty, the Merciful [26:191]

And the Exalted Said: And rely upon the Mighty, the Merciful [26:217]

The One Who Sees you when you stand up (for Salat) [26:218]

And your transfer among the Sajdah performers [26:219]
Surely, He is the Hearing, the Knowing [26:220]

القصص " 28 " وربك يحلل ما يشاء ويختار وما كان لهم الخبرة سبحان الله و تعالى عما يشركون

(Surah) Al Qasas: And your Lord Creates whatever He so Desires to and Chooses (whoever He so Desires to). The choosing was not for them. Glorious is Allah and Exalted from what they are associating [28:68]

And your Lord Knows what their chests are concealing and what they are manifesting [28:69]

And He is Allah. There is no god except Him. For Him is the Praise in the first (life) and the Hereafter, and for Him is the Decision, and to Him you shall be returning [28:70]

And the Exalted Said: 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]

Surely, Allah is needless of the worlds [29:6]

He Punishes one He so Desires to and Mercies one He so Desires to, and you will be Returned to Him [29:21]

And you will neither be escaping in the earth nor in the sky, and there is neither a protector for you besides Allah nor a helper [29:22]

With the Help of Allah. He Helps ones He so Desires to, and He is the Mighty, the Merciful [30:5]
Therefore, Glorify Allah when you come up to the evening and when you come up to the morning [30:17]

And for Him is the Praise in the skies and the earth, and at sunset, and when you come up to midday [30:18]

He Extracts the living from the dead and Extracts the dead from the living, and Revives the earth after its death, and like that you would be coming out [30:19]

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

And the Exalted Said: And for Him are the Exalted Examples in the skies and the earth, and He is the Mighty, the Wise [30:27]

(Surah) Luqman: For Allah is whatever is in the skies and the earth. Surely Allah, He is the Needless, the Praised [31:26]

(Surah) Al Tanzeel: Allah is the One Who Created the skies and the earth and whatever is between the two in six days, then He Established upon the Throne. There is neither for you a Guardian nor an intercessor from besides Him, so will you not take heed? [32:4]

And the Glorious Said: That is the Knower of the unseen and the seen, the Mighty the Merciful [32:6]

Who Made excellent everything He Created, and He Began the creation of the human being from clay [32:7]
(Surah) Al Ahzaab: *and Allah is Saying the Truth, and He Guides to the Way* [33:4]

"وقال تعالى ": وَكَفَى بِاللَّهِ حسِبًا 39

And the Exalted Said: *and suffice with Allah as a Reckoner* [33:39]

"وقال ": وَكَانَ اللَّهُ بِكُلِّ شَيْئٍ عَلِيمًا 40

And Said: *and Allah would always be Aware of all things* [33:40]

"وقال ": وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا 43

And Said: *and He was always Merciful to the Momineen* [33:43]

"وقال ": وَلَنْ تَجِدْ لَسَنَةِ اللَّهِ تَبَدِّيْلاً 48

And Said: *and suffice with Allah as a Protector* [33:48]

"وقال ": وَلَنْ تَجِدْ لَسَنَةِ اللَّهِ نَبِيًّا 62

And Said: *and you will never find any alteration in the Sunnah of Allah* [33:62]

Surah Saba: *and He is the Wise, the Aware* [34:1]

"وقال تعالى ": وَرُبِّ الْأَرْضِ وَالسَّمَوَاتِ 21

And the Exalted Said: *and your Lord is a Guardian over all things* [34:21]

(Surah) Fatir: *One who wanted the honour, then for Allah is the Honour entirely. To Him ascend the good words, and the righteous deeds raise it.* [35:10]

"وقال تعالى ": وَبِأَيْتَا الْمَنْسَبِ أَنْتُمُ الفَقَرُاءَ إِلَى اللَّهِ وَلَهُ الْغَنِّيِّ الْحَمِيدُ 15

And the Exalted Said: *O you people! You are the ones needy to Allah, and Allah, He is the Needless, the Praise One* [35:15]

"وقال تعالى ": فَلَنْ تَحْذَرُ لَسَنَةِ اللَّهِ نَبِيًّا وَلَنْ تَحْذَرُ لَسَنَةِ اللَّهِ تَبَدِيْلاً 43
And the Exalted Said: *You will never find a replacement in the Sunnah of Allah, and you will never find an alteration in the Sunnah of Allah* [35:43]

(Surah) Yaseen: *Therefore, Glory be to Him in Whose Hand is the Dominion of all things, and to Him you shall be returning* [36:83]

(Surah) Al Saffaat: *Glorious is your Lord, the Lord of Might, from what they are ascribing* [37:180]

(Surah) Al Zumar: *Isn't Allah Sufficient for His servants? And they are frightening you by those from besides Him. And one whom Allah Lets to stray, so there would be no Guide for him* [39:36]

(Surah) Al Momin: *Revelation of the Book is from Allah, the Mighty, the Knowing* [40:2]

(Surah) Al Sajdah: *(It is) a Revelation from the most Wise, the most Praised* [41:42]

And the Exalted Said: *Surely your Lord is with Forgiveness and with painful Retribution* [41:43]
(Surah) Al Shura: *Like that Allah Revealed to you and to those from before you. Allah is the Mighty, the Wise [42:3]*

*له ما في السماوات وما في الأرض وهو العلي العظيم*

*For Him is whatever is in the skies and whatever is in the earth, and He is the Exalted, the Magnificent [42:4]*

*لكاد السماوات يتفطرن من فوقهن والملائكة يسبحون بحمد رحم ويستغفرون من في الأرض ألا إن الله هو الغفور الرحيم*

*The skies almost break apart from above them, and the Angels are Glorifying with Praise of their Lord and are seeking Forgiveness for ones in the earth. Indeed! Surely Allah, He is the Forgiving, the Merciful [42:5]*

*والذين اتخذوا من دونه أولياء الله حفيظ عليهم وما أنت عليهم بوكيل*

*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]*

*وقال تعالى : الله لطيف بعباده يرزق من يشاء وهو القوي العزيز*

*And the Exalted Said: *Allah is Gentle with His servants. He Graces one He so Desires to, and He is the Strong, the Mighty [42:19]*

*وقال عزوجل : فإن يشاء الله يختم على قلبك ويمح الله الباطل ويحق الحق بكلماته إنه عليم بذات الصدور*

*But if Allah so Desires, He would Seal upon your heart, and Allah Deletes the falsehood and Confirms the Truth with His Word. He is All-Knowing with the contents of the chests [42:24]*

*وهو الذي يقبل التوبة عن عباده ويعلم عن السيئات ويعفو عن السليمات ويعلم ما تفعلون*

*And He is the One Who Accepts the repentance from His servants, and He Pardons from the evil deeds, and He Knows what you are doing [42:25]*

*ويستجيب الذين آمنوا وعملوا الصالحات وزيدهم من فضلهم والكافرون لهم عذاب شديد*

*And He Answers those who believe and do righteous deeds, and Increases them from His Grace; and for the Kafirs, there would be severe Punishment [42:26]*

*ولو بسط الله الرزق لعباده لبغوا في الأرض ولكن ينزل بقدر ما يشاء إنه عبادة خير بصير*
And if Allah was to Amplify the sustenance to His servants, they would rebel in the land. But, He Sends down in a measurement what He so Desires to. He is Aware, Insightful with His servants [42:27]

And He is the One Who Sends the rain from after their despair, and He Spreads His Mercy, and He is the Guardian, the Praise One [42:28]

And the Glorious Said: For Allah is the Kingdom of the skies and the earth. He Creates whatever He so Desires to. He Grants to whom He pleases daughters and Grants to whom He pleases sons. [42:49]

Or He Pairs them as males and females, and He Makes one He so Desires to, as barren. Surely, He is Knowing, Able [42:50]

And the Exalted Said: A Path of Allah Who, for Him is whatever is in the skies and whatever is in the earth. Indeed! To Allah do the matters eventually come [42:53]

(Surah) Al Zukhruf: And He is the One Who is God in the sky and God in the earth, and He is the Wise, the Knowing [43:84]

(Surah) Al Dukhan: Lord of the skies and the earth and what is between them, if you were certain [44:7]
There is no god except Him. He Revives and Causes to die. Your Lord, and Lord of your fathers, the former ones [44:8]

(Surah) Al Jaasiya: So, for Allah is the Praise, Lord of the skies and Lord of the earth, Lord of the worlds [45:36]

And for Allah is the Greatness in the skies and the earth, and He is the Mighty, the Wise [45:37]

(Surah) Al Ahqaf: Ha Meem [46:1] A Revelation of the Book from Allah, the Mighty, the Wise [46:2]

We did not Create the skies and the earth and what is between them except with the Truth and a specified term. [46:3]

And the Glorious Said: ‘If I have fabricated it, then you will not be controlling anything for me from Allah (anyhow). He is more Knowing with what you are uttering with regards to it. I suffice with Him as a Witness between me and you, and He is the Forgiving, the Merciful’ [46:8]

(Surah) Al Fat’h: and for Allah are the armies of the skies and the earth, and Allah was always Knowing, Wise [48:4]

And the Exalted Said: And for Allah are armies of the skies and the earth, and Allah was always Mighty, Wise [48:7]
And the Glorious Said: And for Allah is the Kingdom of the skies and the earth. He Forgives one He so Desires to and Punishes one He so Desires to, and Allah was always Forgiving, Merciful [48:14]

(Surah) Al Najam: ‘And surely to your Lord is the ending [53:42] And that He it is Who makes (people) laugh and makes (them) cry [53:43]

And surely He Causes to die and live [53:44] And that He Created pairs, the male and the female [53:45] From a seed when it is emitted [53:46]

(Surah) Al Rahman: Everyone in the skies and the earth asks Him. Every day He is in Splendour [55:29]

And Said: Blessed is the Name of your Lord, with the Majesty and the Honour! [55:78]

And Said: From Him is the Kingdom of the skies and the earth. He Gives life and Causes death, and He is Able upon all things [57:2]
He is the One Who Created the skies and the earth in six days, then He Established upon the Throne. He Knows what penetrates into the earth and what comes out from it, and what descends from the sky and what ascends into it, and He is with you wherever you may be; and Allah Sees what you are doing [57:4]

From Him is the Kingdom of the skies and the earth, and to Allah Return (all) the matters [57:5]

He Merges the night into the day and He Merges the day into the night, and He is a Knower of the contents of the chests [57:6]

And the Exalted Said: In order for the People of the Book to know that they are not able upon anything from the Grace of Allah, and surely the Grace is in the Hand of Allah. He Gives it to one He so Desires to, and Allah is with the Mighty Grace [57:29]

(Surah) Al Hashr: Whatever is in the skies and whatever is in the earth Glorifies Allah, and He is the Mighty, the Wise [59:1]

(Surah) Al Jummah: Whatever is in the skies and whatever is in the earth Glorifies Allah, the King, the Holy, the Mighty, the Wise

(Surah) Al Munafiqeen: And for Allah are the treasures of the skies and the earth, but the hypocrites do not understand [63:7]

(Surah) Al Taghabun: Whatever is in the skies and whatever is in the earth Glorifies Allah. For Him is the Kingdom and for Him is the Praise, and He is Able upon all things [64:1]
He is the One Who Created you all, so from you is a Kafir and from you is a Momin, and Allah Sees what you are doing [64:2]

He Created the skies and the earth with the Truth, and He Imaged you, so excellent is your image, and to him is the destination [64:3]

He Knows whatever is in the skies and the earth, and He Knows whatever you are secretive about and whatever you are proclaiming, and Allah is well-Knowing of the contents of the chests [64:4]

And the Exalted Said: and Allah is Self-sufficient, Praised [64:6]

And the Mighty and Majestic Said: If you were to lend to Allah a goodly loan, He would Multiply it for you and Forgive (your sins) for you, and Allah is Appreciative, Forbearing [64:17]

The Knower of the unseen and the seen, the Mighty, the Wise [64:18]

(Surah) Al Talaaq: Surely, Allah would Accomplish His Command. He has Made a measure for all things [65:3]

(Surah) Al Tahreem: and Allah is your Guardian, and He is the Knowing, the Wise [66:2]

(Surah) Al Mulk: Blessed is the One in Whose Hand is the Kingdom, and He is Able upon all things [67:1]
Who Created the death and the life in order to Try you, which of you is best in deeds, and He is the Mighty, the Forgiving [67:2]

And they did not take revenge from them except for their believing in Allah, the mighty, the Praised [85:8]

The One for Him is the Kingdom of the skies and the earth, and Allah is a Witness upon all things [85:9]

And the Exalted: Surely, the Grip of your Lord is Strong [85:12] Surely, He Begins and He Repeats [85:13]

And He is the Forgiving, the Loving Possessor of the Throne, the Glorious The Great Doer of whatever He Wants [85:16]

And the Exalted Said: And Allah Encompasses them from behind them [85:20]

And the One Who Brings forth the pasture Then Makes it stubble, dried up [87:4] Then Makes it stubble, dried up [87:5]

And the One Who Brings forth the pasture [87:4] Then Makes it stubble, dried up [87:5]

(Surah) Al Naas: Say: ‘I seek Refuge with Lord of the people King of the people God of the people [114:1] [114:2] [114:3]
1 - يد، ن: ابن عصام، عن الكليني، عن محمد بن علي بن معن، عن محمد بن علي ابن عائكة، عن الحسين بن النضر
الثوري، عن عمر الأوزاعي، عن عمر بن صهر، عن فيض بن زيد الجAFF، عن أبي جعفر محمد بن علي الباقر، عن
ابنه، عن جده عليهم السلام قال: قال أمير المؤمنين عليه السلام في خطبة خطبها بعد موت النبي صلى الله عليه و
اله يثبتت النهي صلى الله عليه واله يثبتت النهي يثبتت النهي يثبتت النهي يثبتت النهي - وذكر أن
حين فرغ من جميع القرآن - قال:

Ibn Asaam, from Kulayni, from Muhammad Bin Ali Bin Ma’an, from Muhammad Bin Ali Ibn Aatakat, from Al
Husayn Bin Al Nazar Al Fahry, from Umar Al Awaize, from Amro Bin Shimr, from Jabir Bin Yazeed Al Ju’fy,

‘From Abu Ja’far Muhammad ﷺ Bin Ali Al-Baqir, from his ﷺ father, from his ﷺ grandfather having said: ‘Amir Al-Momineen ﷺ said in a sermon he ﷺ preached after the passing away of the Prophet ﷺ by nine days – and that is when he ﷺ was free from collecting the Quran, so he ﷺ said:

الحمد لله الذي أعجز الاوهام أن تنال إلا وجوده، وحجب العقول عن أن تتخيل ذاته في امتناعها من الشبه والشكل، بل هو
الذي لم يتفاوت في ذاته ولم يبتعد بتجزية العدد في كماله، فارق الاشياء لاعلى اختلاف الاماكن،

Ibn Asaam, from Kulayni, from Muhammad Bin Ali Bin Ma’an, from Muhammad Bin Ali Ibn Aatakat, from Al
Husayn Bin Al Nazar Al Fahry, from Umar Al Awaize, from Amro Bin Shimr, from Jabir Bin Yazeed Al Ju’fy,

And, it cannot be enabled from these upon the mixing, and knowing these is not by a tool, nor can the knowledge happen to be except by these, there isn’t between Him ﷺ and His ﷺ knower, any knowledge apart from Him ﷺ that he can say, ‘He ﷺ was’. So, upon the interpretation is the eternality of the existence. And, if it is said, ‘He ﷺ did not cease to be’, so it is upon the interpretation of the negation of the non-existence.

فسبحانه وتعالى عن قول من عبد سواه واتخذ إلها غيره علوا كبيرا

So, Glorious is He ﷺ and Exalted, from the words of the one who worships besides Him ﷺ and takes a god other than Him ﷺ Loftier (and) Greater”.

2 - يد، ن: حدثنا. أبو العباس محمد بن إبراهيم بن إسحاق الطالقاني رضوان الله عليه، قال: حدثنا أبو سعيد الخسن بن علي
العدوي، قال: حدثنا الهيثم بن عبد الله الرماني، قال: حدثني علي بن موسى الرضا، عن أبيه موسى بن جعفر، عن
أبيه جعفر بن محمد، عن أبيه محمد بن علي، عن أبيه علي بن الحسين، عن أبيه الخمين بن علي علىهم السلام قال: خطب أمير المؤمنين عليه
السلام الناس في مسجد الكوفة فقال:

268 Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 4 H 1
It was narrated to us by Abu Al Abbas Muhammad Bin Ibrahim Bin Is’haq Al Talaqany, from Abu Saeed Al Hassan Bin Ali Al Adawy, from Al Haysam Bin Abdullah Al Ramany,

‘From Ali asws Bin Musa Al-Reza asws, from his asws father Musa asws Bin Ja’far asws, from his asws father Ja’far asws Bin Muhammad asws, from his asws father Muhammad asws Bin Al Husayn asws, from his asws father Ali asws Bin Al-Husayn asws, from his asws father Al-Husayn asws Bin Ali asws having said: ‘Amir Al-Momineen asws addressed the people in Masjid Al-Kufa, and he asws said:

الحمد لله الذي لامن شئ كان، ولا من شئ كون ما قد كان، المستشهد بحدوث الاشياء على أزليته، وبما وسمها به من العجز
على قدرته، ومما اضطرها إليه من الفناء على دوامه، لم يخل منه مكان فيدرك بأينية، ولاله شبح مثال فيوصف بكيفية،

The Praise is for Allah azwj Who, is not from a thing which existed, nor from an existing thing what had existed. The presence of the occurrence of the things is based upon His azwj eternality, and by what it is named with from the inability upon His azwj Power, and by what these (things) are desperate to Him azwj from the perishing, based upon His azwj Perpetuity. A place is not vacant from Him azwj so he could be realised by the eyes, nor is there an example for Him azwj so He azwj could be described by His azwj Qualitative state.

 ولم يغب عن شئ فيعلم بحيثية مبائن لجميع ما أحدث في الصفات، وممتنع عن الادراك بما ابتدع من تصريف الذوات، وخارج بالكبرياء والعظمة من جميع تصرف الحالات، محروم على بوارع ناقبات النفس تعديده، وعلى عوامق ثاقبات الفكر تكييفه، وعلى غواصات ساخات النظر تصويره.

And He azwj is not absent from a thing, so He azwj could be known by His azwj whereabouts Manifesting to the entirety of what newly occurs regarding the attributes, and the prevention from the realisation with what began from the discharge of the souls, and He azwj is outside, due to the Greatness and the Magnificence, from the entirety of the changing situations. Prohibited unto the tracking by the cleverness limiting Him azwj, and upon the wondering of the intellectual thoughts conditioning Him azwj, and upon the guesswork of the viewpoints imaging Him azwj.

لا تحويه الاماكن لعظمته، ولا تذرعه المقدار لجلاله، ولا تقطعه المقائس لكبريائه، ممتنع عن الاوهام أن تكتنه، وعن الافهام أن تستغرقه، وعن الادهان أن تمثله،

The places do not contain Him azwj due to His azwj Magnificence, nor can the measurements explain Him azwj due to His azwj Majesty, nor can the analogies cut across Him azwj due to His azwj Greatness. The imaginations are prevented from understanding Him azwj, and the understandings from encompassing Him azwj, and the minds from making His azwj resemblances.

وقد بمست من استنباط الاحاطة به طوامح العقول، ونضبت عن الاشارة إليه بالاكتناه نحار العلوم، ورحعت بالصغر عن السمو
إلى وصف قدرته لطائفة الخصوم.

And the aspirations of the intellects have despaired from deriving the encompassing with Him azwj, and the oceans of knowledge have dried out from indicating to Him azwj with the
conclusion, and the adversaries have returned with the smallness from the heights to
describe His\textsuperscript{azwj} Subtle Determinations.

واحد لا من عدد، ودائم لا بأمد، وقائم لا بعمد، وليس بمخشوعة الإحساس، ولا يبدي فضائله الإباحة، ولا كالأشياء فيوعده
عليه الصفات.

He\textsuperscript{azwj} is One, nor from a number, and Lasting, not by an elongation, and He\textsuperscript{azwj} isn’t with a
genus so the geniuses could equate Him\textsuperscript{azwj}, nor is He\textsuperscript{azwj} with a resemblance, so the
resemblances could match Him\textsuperscript{azwj}, nor is He\textsuperscript{azwj} like the things, so the descriptions could fall
upon Him\textsuperscript{azwj}.

قد ضلت العقول في أمواج تيار إدراكه، و تحيرت الاوهام عن إحاطة ذكر أزليته، وحصرت الافهام عن استشعار وصف قدرته،
وجففت الذهان في لجج أفلاك ملكوته،

The intellects have strayed in the waves streaming in His\textsuperscript{azwj} realisation, and the
imaginations are confused from encompassing the mention of His\textsuperscript{azwj} eternity, and the
understandings have been restricted from indication the descriptions of His\textsuperscript{azwj}
Determination, and the minds have drowned in the depths of the spheres of His\textsuperscript{azwj}
Kingdom.

مقتدر بالآلاء، وممتنع بالكبرياء، ومتملك على الاشياء، فلااهر يخلقه، ولاوصف يحيط به، قد خضعت له رواتب الصعاب
محل تخوم قرارها، واذعنت له رواصن الاسباب في منتهى شواهق أقطارها،

He\textsuperscript{azwj} is Capable with the Signs, and prevented due to His\textsuperscript{azwj} Greatness, and a Controller
upon the things. So, there is no eon Creating Him\textsuperscript{azwj}, nor a description encompassing with
Him\textsuperscript{azwj}. The difficult constants have humbled to Him\textsuperscript{azwj} in a place surrounding its
settlement, and the causes acquiesce to Him\textsuperscript{azwj} in the end-point of the springs of its
horizons.

مستشهد بكلية الاجناس على ربوبيته، وبعجزها على قدرته، وبفطورها على قدمته، وبزوالها على بقائه,

The faculties of the (various) species testify upon His\textsuperscript{azwj} Lordship, and upon His\textsuperscript{azwj}
Determination by their frustrations, and upon His\textsuperscript{azwj} Ancientness by their flaws, and upon
His\textsuperscript{azwj} remaining by their declines.

فلالها محيص عن إدراكه إياها، ولا خروج من إحاطته بها، ولا احتجاب عن إحصائه لها، ولا امتناع من قدرته عليها، كفى بإتقان
الصنع لها آية، وتركب الطبع عليها دلالا، وتعدى الفطر عليها قدمه، وبأحكام الصنعة لها عبرة,

Thus, there is no loophole from them realising Him\textsuperscript{azwj}, nor any exit from their encompassing
Him\textsuperscript{azwj}, nor any concealment for them from enumerating Him\textsuperscript{azwj}, nor is there any
prevented from His\textsuperscript{azwj} Power upon them. Suffice with the accuracy of the workmanship of
these as a sign, and with the installation of the natures upon these as an evidence, and by
the occurrence of the Naturing upon these as an ancientness, and by the wisdom of making
of these as a lesson.
So, there is no limit attributable to Him azwj, nor is there an example to be struck for Him azwj, nor is there anything hidden from Him azwj. Exalted is He azwj from the striking of the examples, and the descriptions of the created beings, Loftier, Greater.

And I asws testify that there is no god Except He azwj, believing in His azwj Lordship, and opposing the one who denies Him azwj. And I asws testify that Muhammad saww is His azwj servant and His azwj Rasool saww, the acknowledger regarding the best of the settlings, the honourable lineages and the purified wombs, the emergers from the honourable mines of guidance, and the most superior of the growths from the peaks of chastity and the dearest of the origins, from the (family) tree from which Allah azwj Dyed His azwj Prophets as, and Chose His azwj Trustees from these;

The best of the physiques, and moderate foundations, branches of patience, young shoots, ripened fruits, gracious internals, in planted vineyards, and in sanctity I asws grew up, and in it I asws became a youth and ripened, and cherished, and stayed.

So, I asws was silent with him saww and lofty until Allah azwj Mighty and Majestic Honoured him saww with the Trustworthy Spirit (Jibraeel as), and the Clear Light, and the Clarifying Book, and Subdued Al-Buraq for him saww, and the Angels shook his saww hands, and the Ibleesa la was terrified by him saww, and I asws demolished the idols with him saww and the (other) gods being worshipped besides Him azwj.

His azwj Sunnah is the rightful guidance, and his saww way is the just (way), and his saww judgment is the truth. His saww head hurt with what his saww Lord azwj Commanded him saww with, and he saww delivered what he saww carried until his asws call was disclosed with the Tawheed, and it appeared among the people that there is no god except Allah azwj Alone, there being no associates for Him azwj, until His azwj Oneness was pure, and he saww described His azwj Lordship.
And Allah \textit{azwj} Manifested His \textit{azwj} Divine Authority with the \textit{Tawheed}, and Raised his \textit{asws} rank with Al-\textit{Islam}, and Allah \textit{azwj} Mighty and Majestic Chose for His \textit{asww} Prophet \textit{asww} what was with Him \textit{azwj}, from the Spirit, and the rank, and the means. May Allah \textit{azwj} Send \textit{Salawat} upon him \textit{asww} and his \textit{asww} pure Progeny \textit{asws}.

It was narrated to us by Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed, from Muhammad Bin Umar and the scribe, from Muhammad Bin Abu Ziyad Al Qalzamy, from Muhammad Bin Abu Ziyad Al Jady – the leader of the Salat at Jeddah, from Muhammad Bin Yahya Bin Umar Bin Ali Bin Abu Talib who said,

'I heard Al-Reza \textit{asws} speak with this speech in the presence of Al-Mamoun, regarding the \textit{Tawheed}. Ibn Abu Ziyad said, and it is reported to me as well by Ahmad Bin Abdullah Al-Alawy, a slave of theirs and an uncle to one of them, from Al-Qasim Bin Ayoub Al-Alawy that,

And Allah \textit{azwj} Manifested His \textit{azwj} Divine Authority with the \textit{Tawheed}, and Raised his \textit{asws} rank with Al-\textit{Islam}, and Allah \textit{azwj} Mighty and Majestic Chose for His \textit{asww} Prophet \textit{asww} what was with Him \textit{azwj}, from the Spirit, and the rank, and the means. May Allah \textit{azwj} Send \textit{Salawat} upon him \textit{asww} and his \textit{asww} pure Progeny \textit{asws}.

When Al-Mamoun wanted to engage Al-Reza \textit{asws} (for succession), gathered the clan of Hashim \textit{as} said, and I want to engage Al-Reza \textit{asws} upon this command from after me’. So, the clan of Hashim \textit{as} envied him \textit{asws}, and they said, 'You are making a ruler, a man who is ignorant, there isn’t any insight for him \textit{asws} with the management of the caliphate, therefore send a message to him \textit{asws} to come to us, so we can see from his \textit{asws} ignorance what can be pointed upon him \textit{asws} with it’.

So, he sent a message to him \textit{asws}, and he \textit{asws} came to them, and the clan of Hashim \textit{as} said to him \textit{asws} I Ascend the pulpit and install knowledge for us we can worship Allah \textit{azwj} upon it’. He \textit{asws} ascended the pulpit, and sat for a while not speaking, head lowered, then sat up straight and praised Allah \textit{azwj} and extolled upon Him \textit{azwj}, and sent \textit{Salawat} upon his \textit{asww} Prophet \textit{asww} and the People \textit{asws} of his \textit{asww} Household, then said:

\textbf{269} Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 4 H 2
The foremost worship of Allah⁸zwj is recognising Him⁸zwj, and the origin of the recognition of Allah⁸zwj is His⁸zwj Tawheed, and the system of the Tawheed of Allah⁸zwj negates the description about Him⁸zwj, due to the testimony of the intellects that every description and described one is a created being, and the testimony of every described one that there is a Creator for him who isn’t with a description nor is He⁸zwj a described one, and the testimony of every description and the described one with the conjunction, and the testimony of the two conjoined ones with the occurrence, and the testimony of the occurrence with the prevention from the eternality and the prevented one from the occurrence.

Thus, Allah⁸zwj isn’t One⁸zwj Whose Self can be recognised by the resemblance, nor is He⁸zwj One from being probed, nor can His⁸zwj reality be attained from an example, nor can He⁸zwj be ratified from His⁸zwj Prohibition, nor is His⁸zwj Samad, a Samad from an indication to Him⁸zwj, nor is He⁸zwj meant by one who makes a resemblance of Him⁸zwj, nor is there a shadow for Him from part of Him⁸zwj, nor is He⁸zwj the One mean by the one who imagines Him⁸zwj.

Everyone known by himself, is made, and every one standing besides Him⁸zwj is an effect. By the workmanship of Allah⁸zwj, you can point upon Him⁸zwj, and by the intellects you can believe His⁸zwj recognition, and by the nature, His⁸zwj Divine Authority is proven, created beings⁸sws whom Allah⁸zwj Created as veils between Him⁸zwj and them, and His⁸zwj Manifesting them⁸sws to distinguish in their eyes, and Began with them⁸sws as evidence upon that the beginning is for Him⁸zwj, due to the inability of every beginning from beginning someone else, and His⁸zwj Given them⁸sws as evidence upon that there are not tools for Him⁸zwj for the testimony of the tools needing the mines.

So, His⁸zwj Names are an expression, and His⁸zwj Deeds are an orientation (an introduction), and His⁸zwj Self is a reality, and His⁸zwj Essence is a differentiation between Him⁸zwj and His⁸zwj creatures, and His⁸zwj Ardency is a limitation to whatever is besides Him⁸zwj.
فَقَدْ جَهَلَ اللَّهُ مِنْ أَسْتَفْضَهُ، وَقَدْ تَعَداَهُ مِنْ أَتْنُهُهُ، وَقَدْ أَخْطَأَهُ مِنْ أَكْتَنُهُ، وَمِنْ قَالَ: "كَيفُ؟" "فَقَدْ شَيَّهُ، وَمِنْ قَالَ: "لَا ؟" "فَقَدْ عَلَهُ، وَمِنْ قَالَ: "مِنْ؟" "فَقَدْ وَقَعَهُ، وَمِنْ قَالَ: "فَيْسُ؟" "فَقَدْ ضَرِبَهُ، وَمِنْ قَالَ: "إِلاَّمُ؟" "فَقَدْ غَشَّاهُ، وَمِنْ قَالَ: "حَتَامُ؟" "فَقَدْ غَيَّاهُ، وَمِنْ غَيَابِهِ فَقَدْ غَيَابَهُ، وَمِنْ غَيَابِهِ فَقَدْ جَزََّاهُ، وَمِنْ جَزَأِهِ فَقَدْ وَصَفَهُ، وَمِنْ وَصَفَهُ فَقَدْ أَخْفَفَهُ،

So, they were ignorant of Allah’s Attributes, and he has exceeded it, the one who makes a resemblance of Him, so he has erred, one who probes Him, and one who says, ‘How?’ so he has made a resemblance of Him, and one who says, ‘Why?’ so he has reasoned Him, and one who says ‘when?’ so he has timed Him, and one who says, ‘In what?’ so he has contained Him, and one who says, ‘How?’ so he has enclosed Him, and one who says, ‘how long?’ so he has peaked Him, and one who peaks Him so he has defined Him, and one who finite Him so he has divided Him, and one who divides Him so he has described Him, and one who has described Him so he has reneged regarding Him.

لا يتغير الله بانغيار المخلوق، كما لا ينحد بتحديد المحدود، أحد لا بتأويل عدد، ظاهر لا بتأويل المباشرة، متجل لا باستهلال رؤية، باطن لا بمزايلة، مباين لا بمسافة، قريب لا بمدانة، لطيف لا بتشم، موجود لا بعد عدم، فاعل لا باضطرار، مقدر لا بجول فكرة، مدبر لا بحركة، مريد لا بهمامة، شاء لا بهمة، مدرك لا بمجسة، سميع لا بآلة، بصير لا بأداة،

Allah does not change with the changing of the created beings, just as He is not limited by the limitations of the limited beings. He is One not by an explanation of numbers; Apparent, not by an explanation of the immediacy; Evident, not by the initiation of the sighting; Hidden, not by removal; Manifest, not by distance; Near, not by approach; Subtle, not by embodiment; Existing, not after non-existence; Doer, not with the desperation; Appreciated, not by wandering of the thought; Manager, not by movement; Desirous, not by eagerness; Willing, not by endeavour; Realised, not by probing; Hearing, not by an instrument; Seeing, not by a tool.

لا تصحبه الاوقات، ولا تضمنه الاماكن، ولا تأخذه السنات، ولا تحده الصفات، ولا تفيده الادوات، سبق الاوقات كونه، والعدم وجوده، والإبداع أزله،

The times do not accompany Him, nor do the places contain Him, nor do the years seize Him, nor do the descriptions limit Him, nor do the tools benefit Him. His existence precedes the time, and His Existence (precedes) non-existence, and His eternal existence (precedes) the beginning.

بشعوره المشاعر عرف أن لا مشعر له، وبتجهيره الجواهر عرف أن لا جوهر له، وبعضة بين الاشياء عرف أن لاضد له، ومقاربه بين الامور عرف أن لا اتفاق له،

By the compassionate feelings of the pity, it is recognised that there is no pitier for Him, and by the processing of the substances it is known that there is no substance for Him, and by the oppositeness between the things it is know that there is no opposite for Him, and by the conjoining between the matters it is known that there is no pairing for Him.
The light is opposed by the darkness, and the clearness with the obscurity, and the dryness with the wetness, and the chill with the heat. There is composition between its intertwining, and separation between its nearness. There is evidence by its separation upon is Separator, and by its composition upon its Composer. That is in the Words of the Mighty and Majestic: And from all things, We Created pairs, perhaps you would take heed [51:49].

So, He azwj Distinguished between ‘before’ and ‘after’ for it to be known that there is neither a ‘before’ for Him azwj nor an ‘after’, observing by their instincts that there is no instinct for its instinctiveness, pointing by its variances that there is no difference it is variations, Informing by their timings that there is no time for its timing.

He azwj Veiled some of it from others to be known that there is no veil between Him azwj and them from other than the meaning of the Nourisher, when there is no one being nourished, and the reality of the Deism when there is no one being deified, and the meaning of the Known and there is nothing being known, and meaning of the Creator and there are no created beings, and interpretations of the Hearing and there is nothing being heard.

It is not the created beings that deserve the meaning of the Creator, nor by His azwj Bringing into being the creation was there any benefit for the meaning of the Creator, ‘how’ and there is no past hidden from Him azwj, nor does a proportion draws Him azwj closer, nor does ‘maybe’ Veil Him azwj, nor does ‘when’ time Him azwj, nor does ‘where’ include Him azwj, nor does ‘with’ separate Him azwj.

If we take the instruments of those, and the tools gesture towards their peers, and in the things, one finds their deeds, prevented since before, and Protecting it eternally, and shunning it if it had not perfected. These broke down, so they point upon their Scatterer, and their variations expressed about their intentions. By it, their Maker was clear for the
intellets (to realise), and by it He\textsuperscript{azwj} is veiled from the sighting, and to it the imaginations are tried, and in these (imaginations) someone else is proven, and from these is the highest of the evidences, and by these (evidences) the acknowledgment is recognised.

By the intellects one believes in the ratification with Allah\textsuperscript{azwj}, and by the acknowledgment one completes the \textit{Eman} with it. There is no Religion except after recognition, nor is there recognition except with the sincerity, nor is there sincerity with the (making of) resemblance, nor is there negation with affirmation of the description for the resemblance.

Thus, everything what is in the created being cannot be found in his Creator, and everything what he is enabled in is forbidden in His\textsuperscript{azwj} Maker. The movement and the stillness, does not flow upon Him\textsuperscript{azwj}, and how can it flow upon Him\textsuperscript{azwj} what He\textsuperscript{azwj} Caused it to flow, or repeats in it what He\textsuperscript{azwj} is its Initiator when His\textsuperscript{azwj} Self is for differentiating, and His\textsuperscript{azwj} Essence is for separating, nor is its meaning prevented from the eternality, and, when it was so for the Creator, a meaning without the created beings.

And if there was a limit for Him\textsuperscript{azwj} behind then there would be a limit for Him\textsuperscript{azwj} in front, and if the completion is sought for Him\textsuperscript{azwj} then the reduction would be necessitated for Him\textsuperscript{azwj}. How can he be deserving of the eternality, one who is not prevented from the occurrence, and how can he grow the things, one who is not prevent from the growth?

When a sign of the Maker is established in it, and the evidence turns after having pointed upon Him\textsuperscript{azwj}, the word of the argument wouldn’t be impossible in it, nor would there be an answer in the question about Him\textsuperscript{azwj}, nor would there be any reverence in its meaning for Him\textsuperscript{azwj}, nor would there be any arbitrariness in His\textsuperscript{azwj} Manifestation of the creation, except by abstaining the eternality that He\textsuperscript{azwj} be extolled, and what there is not escape for it that He\textsuperscript{azwj} Began (everything).

لا إله إلا الله العلي العظم، كذب العادلون بالله وضلوا ضلالا بعيدا وخسروا خسرانا مبينا، وصلى الله عليه محمد وآله الطاهرين.
There is no god except Allah\textsuperscript{azwj}, the Exalted, the Magnificent. The equators with Allah\textsuperscript{azwj} are lying, and have strayed a far straying, and incurred clear losses, and may Allah\textsuperscript{azwj} Send \textit{Salawat} upon Muhammad\textsuperscript{aww} and his\textsuperscript{aww} pure Progeny\textsuperscript{asws}.

Al Mufeed, from Al Hassan Bin Hamza Al Alawy, from Muhammad bin Al Humeyri, from his father, from Ibn Isa, from Marouk Bin Ubeyd, from Muhammad Bin Zayd Al Tusi who said, ‘I heard Al-Reza\textsuperscript{asws} speak regarding the \textit{Tawheed of Allah}\textsuperscript{azwj}, and he\textsuperscript{asws} said: ‘The foremost worship of Allah\textsuperscript{azwj} is recognising Him\textsuperscript{azwj} – up to the end of the sermon’.’

‘From Amir Al-Momineen\textsuperscript{asws}: ‘The Praise is for Allah\textsuperscript{azwj} Who, the praises of the speakers cannot reach, nor can the counters count His\textsuperscript{azwj} Bounties, nor can the strivers fulfil His\textsuperscript{azwj} right. He\textsuperscript{azwj} is the One\textsuperscript{azwj} Whom the remoteness of the inspirations cannot realise, nor can the divisions of the acumen attain Him\textsuperscript{azwj}. He\textsuperscript{azwj} is the One\textsuperscript{azwj} Who there is no limit to His\textsuperscript{azwj} Attributes limiting Him\textsuperscript{azwj}, nor does any eulogy exist, nor any time calculated.

Nahj (Al Balagah) –

He\textsuperscript{azwj} Natured the creature by His\textsuperscript{azwj} Determination, and Dispersed the winds by His\textsuperscript{azwj} Mercy, and Pegged with the rocks (mountains) the plains of His\textsuperscript{azwj} earth.

The foremost Religion is recognising Him\textsuperscript{azwj}, and the perfection of His\textsuperscript{azwj} recognition is the ratification with Him\textsuperscript{azwj}, and the perfection of the ratification with Him\textsuperscript{azwj} is His\textsuperscript{azwj} \textit{Tawheed}, and the perfection of His\textsuperscript{azwj} \textit{Tawheed} is the sincerity to Him\textsuperscript{azwj}, and the perfection of the sincerity to Him\textsuperscript{azwj} is negation of the descriptions about Him\textsuperscript{azwj} due to the testification of every description that is it other than the described one, and the testification of every described one that it is other than the description.
So, the one who describes Allah\(^{azwj}\) the Glorious, so he has paired Him\(^{azwj}\), and one who pairs Him\(^{azwj}\), so he has doubled Him\(^{azwj}\), and the one who doubles Him\(^{azwj}\), so he has divided Him\(^{azwj}\), and one who divides Him\(^{azwj}\), so he has ignored Him\(^{azwj}\), and one who indicates to Him\(^{azwj}\), so he has limited Him\(^{azwj}\), and one who limits Him\(^{azwj}\), so he has numbered Him\(^{azwj}\).

And one who says, ‘In what’, so he has contained Him\(^{azwj}\), and one who says, ‘Upon what?’, so he has isolated from Him\(^{azwj}\). He\(^{azwj}\) exists not from an occurrence, existing not from non-existence. He\(^{azwj}\) is with everything (but) not by conjunction, and He\(^{azwj}\) other than everything not by declining. He\(^{azwj}\) is a Doer not by meaning of the movement and the tools.

He\(^{azwj}\) is Seeing when there is nothing to look at from His\(^{azwj}\) creation, Alone when there is no residence to take comfort with nor fear losing him. He\(^{azwj}\) Grew the creation with a growth, and Began its beginning without calculating their life-spans, nor experimenting their benefits, nor moving their occurrences, nor worrying the Self being desperate regarding these. He\(^{azwj}\) Termed the things to their timings, and Fit them between their variations, and Instilled their instincts, and Necessitated their resemblances, being a Knower with these before their commencement, Encompassing with their limits and their end-points, Recognising their properties and their intricacies.\(^{272}\)

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\(^{272}\) Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 4 H 5
Thus, the workmanship of Allah\(^{azwj}\) evidences upon Him\(^{azwj}\), and with the intellects one can believe in His\(^{azwj}\) recognition, and by the thoughts His\(^{azwj}\) arguments are proved. He\(^{azwj}\) Made the creation as evidence upon Him\(^{azwj}\), so He\(^{azwj}\) Uncovered by it from His\(^{azwj}\) Lordship (that) He\(^{azwj}\) is the One, the Individual in His\(^{azwj}\) eternality, there being no associate for Him\(^{azwj}\) in His\(^{azwj}\) Godship, nor is there an adversary for Him\(^{azwj}\) in His\(^{azwj}\) Lordship.

By His\(^{azwj}\) Making opposites between the things (their opposites), it is known that there is no opposite for Him\(^{azwj}\), and by His\(^{azwj}\) Pairing between the paired matters, it is known that there is no pair for Him\(^{azwj}\).

And he\(^{asws}\) said in another sermon:

‘His\(^{azwj}\) evidence are His\(^{azwj}\) Signs, and His\(^{azwj}\) Existence is His\(^{azwj}\) proof, and His\(^{azwj}\) recognition is His\(^{azwj}\) Tawheed, and His\(^{azwj}\) Tawheed is His\(^{azwj}\) being distinguished from His\(^{azwj}\) creation, and a rule of the distinguishing is departure of a description, not departure of eternality. He\(^{azwj}\) is the Lord, Creator, (even) without Nourishing created beings. Whatever you imagine, so He\(^{azwj}\) is opposite to it’.

Then he\(^{asws}\) said after that: ‘He isn’t a god, one who recognises by himself. He\(^{azwj}\) is the One pointed with the evidences upon Him\(^{azwj}\), and the Causer with the recognition to Him\(^{azwj}\)’.

And he\(^{asws}\) said in another sermon:

‘He\(^{azwj}\) is not contained by a limit, nor counted by a number, and rather the instruments limit themselves, but rather, the instruments limit themselves, and the tools gesture towards their peers, having prevented it since before, and Protecting it eternally, and shunning it if it had not perfected. By it, their Maker was clear for the intellects (to realise), and by it He\(^{azwj}\) is veiled from the sighting of the eyes.'
The movement and the stillness, does not flow upon Him azwj, and how can it flow upon Him azwj what He azwj Caused it to flow? And He azwj Repeats in it what He azwj is its Initiator? And He azwj Brings into being what He azwj Brings into being?

إذا لتفاوتت ذاته، ولجز أكنهه، ولامتنع من الازل معناه، ولكن له وراء إذا وجد له أمام، ولامتقت الممتان إلا لرمه النقصان، وإذا لقامت آية الممنوع فيه، ولتحول دليلا بعد أن كان مدلولا عليه، وجرب بسلطان الامتناع من أن يؤثر فيه ما في غيره، الذي لا يحول ولا يزول، ولا يجوز عليه الأفعال،

His azwj Self is different, and harbouring Him azwj (in the mind) would not be allowed, nor its meaning be prevented from the eternality, but there would neither be a ‘behind’ for Him azwj when a ‘front’ is found to be for Him azwj, and the completion would be sought when the reduction is necessitated, and when a Sign establishes forbiddance with regards to it, and the evidence turns after having pointed upon Him azwj, and comes out with the authorisation of the forbiddance from preferring in it what is in others, which neither turns nor declines, nor is the fading allowed upon Him azwj.

لم يلد فيكون مولودا، ولم يولد فيصير محدودا، جل عن اتخاذ الابناء، وطهر عن ملامسة النساء. لا تناله الاوهام فتقدره، ولا تتوهمه الفطن فتصوره، ولا تدركه الحواس فتحسه، ولا تلمسه الايدي فتمسه، ولا يتغير بحال، ولا يتبدل بالاحوال،

He azwj does not beget, so (otherwise) He azwj would happen to be born, and is not begotten so (otherwise) He azwj would become limited. He azwj is more Majestic from taking sons, and Pure from touching the women. The imaginations cannot attain Him azwj so you could measure Him azwj, nor does the acumen imagine Him azwj, so you could image Him azwj, nor can the senses realise Him azwj, so you could feel Him azwj, nor can the hands touch Him azwj so you could touch Him azwj, nor does He azwj Change with states, nor is He azwj replaced by the situations.

لا تبليه الليالي والأيام، ولا يتبلى الضياء والظلام، ولا يوصف بشئ من الاجزاء، ولا بالجوارح والاعضاء، ولا بعرض من الاعراض، ولا بالغيرية والابعاض، ولا يقال: له حد وانهاية، ولا انقطاع ولا غاية، ولا أن الاشياء تحويه فتقله أو تهويه، ولا أن الاشياء تحمله فيميله أو يعد له،

Neither do the nights and days exhaust Him azwj, nor does the illumination and the darkness change Him azwj, nor can He azwj be described by a thing from the parts, nor with the limbs and the body parts, nor by width from the widths, nor by the alienation and the substitution, nor can it be said for Him azwj to be any limit or an end-point, nor a termination nor a peak, nor that the things would overcome Him azwj or contain Him azwj, nor that the things carry Him azwj, so He azwj would Incline to it or Prepare for it.

ليس في الاشياء بولج ولاعتها بخارج، بغير لا بلسان ولا هوات، ويسمع لا بلصق وأدوات، يقول ولا يلفظ، ولا يحفظ ولا يحتفظ، ولا يضمر ولا يضمر، يحب ويرضى من غير رقة، ويبغض ويبغض من غير مشقة.

He azwj doesn’t Diffuse into the things, nor come out from these. He azwj Informs, not by a tongue and tone, and He azwj Hears, not by a hole and an instrument. He azwj is Saying, not
orally, and He\textsuperscript{azwj} Preserves, not by memorising, and He\textsuperscript{azwj} Wants not by cherishing, He\textsuperscript{azwj} Loves and He\textsuperscript{azwj} is Pleased from without a delicateness, and He\textsuperscript{azwj} Hates from without a difficulty.

He\textsuperscript{azwj} is Saying, whenever He\textsuperscript{azwj} Intends its existence: "Be!", so it comes into being, neither by a voice reciting, nor a call being heard. And rather, the Speech of the Glorious is a deed from Him\textsuperscript{azwj} He\textsuperscript{azwj} Created, and the like of it did not happen to exist before that; and had it been eternally it would have been another god.

It cannot be said to Him\textsuperscript{azwj} that He\textsuperscript{azwj} existed after not existing, so the attributes of the occurrences would flow upon Him\textsuperscript{azwj}, and there would not happen to be any distance between these and Him\textsuperscript{azwj} nor would there be there any merit for Him\textsuperscript{azwj} upon these.

Then, the Maker and the made would be equal, and the Beginner and the begun would be the same. He\textsuperscript{azwj} Created the creatures from without there being an example (to relate to), free from others, and was not assisted upon Creating these by anyone from His\textsuperscript{azwj} creatures.

And He\textsuperscript{azwj} Created the earth and Withheld them from without being busy, and Set it up upon without calmness, and Uprighted it without any legs, and quadrated it without pillars, and Fortified it from the twists and turns (convolutions), and Prevented it from the rushing and relaxing, (and) Set up its pegs (mountains), and Struck its barriers, and Widened its springs, and Lowered its valleys.

So, He\textsuperscript{azwj} was neither disgraced from what He\textsuperscript{azwj} Built, nor was He\textsuperscript{azwj} weakened by what He\textsuperscript{azwj} Strengthened, and He\textsuperscript{azwj} was Apparent upon it with His\textsuperscript{azwj} Authority and His\textsuperscript{azwj} Magnificence, and the Hidden to it with His\textsuperscript{azwj} Knowledge and His\textsuperscript{azwj} recognition, and the Exalted upon all things from these by His\textsuperscript{azwj} Majesty and His\textsuperscript{azwj} Might.
There is nothing He\textsuperscript{azwj} Seeks from these frustrates Him\textsuperscript{azwj}, nor is He\textsuperscript{azwj} Prevented upon overcoming it, nor does the quick one from these escapes Him\textsuperscript{azwj} and He\textsuperscript{azwj} Precedes it, not is He\textsuperscript{azwj} needy to one with the wealth to sustain Him\textsuperscript{azwj}. The things are humbled to Him\textsuperscript{azwj} being disgraced in servility to His\textsuperscript{azwj} Magnificence, not having the ability to flee from His\textsuperscript{azwj} Authority to someone else, to prevent its benefits and its harm.

And there is no match for Him\textsuperscript{azwj} to equal Him\textsuperscript{azwj}, nor is there a peer for Him\textsuperscript{azwj} to equate to Him\textsuperscript{azwj}. He\textsuperscript{azwj} is the Perisher of these after their existence until its existence becomes like it being lost. And the perishing of the world after its beginning isn't stranger than its creation and its invention.

How (can they), and even if the entirety of its animals and its birds and its beasts are gathered, and whatever was from its stages and its endings, and the types of its likes, and its species, and cities of its communities (gather) upon bringing into being a mosquito, they would not be able upon its occurrence, nor would they know the way to inventing it, and their intellects would be confused in the knowledge of that, and their frustrations would fade their strengths, and they would turn back lost?

A well-known way that these are subdued, acknowledging the inability of creating it, yielding with the weakness from perishing it, and He\textsuperscript{azwj}, the Glorious would Repeat it, after the perishing of the world, Alone, without there being anything with Him\textsuperscript{azwj} just as it was before its beginning. Similar to that it would come into being after its perishing, without a time, nor a place, nor a while, nor an era. During that, the terms and the timings would be non-existent, and the years and the hours would fade away.
Thus, there would be nothing except the One\textsuperscript{azwj}, the Subduer Who, to Him\textsuperscript{azwj} would come the entirety of the affairs, with there being any power from these to begin its own creation, and without a prevention from these to perish, and had they the power upon the prevention, their survival would have been permanent. It would not have adapted the making of anything from these when it makes it, and a creation would not be repeated from these what He\textsuperscript{azwj} had Formed and Created, and He\textsuperscript{azwj} does not Bring these into being for the strengthening of His\textsuperscript{azwj} Authority, nor for fear from the decline and loss, nor for being assisted by these against an adversary.

He\textsuperscript{azwj} Multiplied these, not for being protected by these from an adversary consulting, nor for increasing with the in His\textsuperscript{azwj} Kingdom, nor for the increasing an associate in His\textsuperscript{azwj} association, nor for the loneliness which was from Him\textsuperscript{azwj} so He\textsuperscript{azwj} Wanted to be comforted to these.

Then, He\textsuperscript{azwj} would be Perishing these after their coming into being, not out of boredom entering upon Him\textsuperscript{azwj} in its utilisation and its management, nor for the rest (of aspects) connected to it, nor for the weight of a thing from these upon Him\textsuperscript{azwj}, nor is the length of its survival an excuse for Him\textsuperscript{azwj}.

So, He\textsuperscript{azwj} would Call it to a speedy perishing, but the Glorious One\textsuperscript{azwj} Would Manage it by His\textsuperscript{azwj} Subtleness, and Withhold it by His\textsuperscript{azwj} Command, and Precision it in His\textsuperscript{azwj} Determination.

Then He\textsuperscript{azwj} would Repeat it after the perishing from without there being any need from it to Him\textsuperscript{azwj}, nor to be assisted by anything from it upon Him\textsuperscript{azwj}, nor for an exchange from a state of loneliness to be comforted, nor from a state of ignorance and blindness to a state of knowledge and contact, nor from poverty and need to richness and abundance, nor from humiliation and Placing it to Mighty and Power".\textsuperscript{275}

\textsuperscript{275} Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 4 H 8
And from a sermon of his ashraful:

'The Praise is for Allah almighty Who, the senses cannot realise, nor can the monuments contain Him almighty, nor can the beholders see Him almighty, nor can the curtains veil Him almighty, and He almighty Evidences upon His almighty eternity by the occurrence of His almighty creation, and by the occurrence of His almighty creation upon His almighty Existence, and by their resemblances upon that there is no resemblance for Him almighty.

He almighty is the One almighty Who is True in His almighty Promises, and Loftier from being unjust to His almighty servants, and Stands with justice among His almighty creatures, and is Just upon them in His almighty Decisions.

The occurrences of the things testify upon His almighty eternity, and with what He almighty Specified these with from the inability over His almighty Power, and with what these are desperate to Him almighty from the perishing, (testifying) upon His almighty Permanence.

He almighty is One, not by enumeration (segments), and permanent not by prolongation, and established, not by a pillar. The minds meet Him almighty, not by awareness, and the openers testify to Him almighty not by presence. The imaginations do not encompass Him almighty, but He almighty Manifests to these (minds) with these (imaginations), and by these He almighty Prevents from these, and to Him almighty is its Decision.

He almighty isn’t with Greatness, the end-points have been extended with Him almighty so He almighty is with a large body, nor is He almighty with Magnificence, the peaks having been extended with Him almighty, so He almighty is great in body, but He almighty is Great in Glory and Magnificent is Authority'.

And it was found in one of the books, a copy of the book 'Al-Hiba Wal Shart', from Al-Reza ashraful, to the workers in occupation, Al-Fazl Bin Sahl and his brother, and that is not reported from anyone (else):

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276 Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 4 H 9
‘However, the Praise is for Allah azwj, Beginner, the Originator, the Powerful, the Subduer, the Controller over His azwj servants, the Nourisher upon His azwj creatures, to Whom all things are humbled to His azwj Ownership, and all things are humbled to His azwj Mighty, and all things submit to His azwj Power, and all things are subservient to His azwj Authority and His azwj Magnificence, and He azwj Encompasses all things in His azwj Knowledge, and He azwj Counts its number.

So, neither does a large one return to Him azwj nor is a small one isolated from Him azwj, the One azwj Whom the sights of the beholders cannot realise, nor do the description of the describers encompass Him azwj. For Him azwj is the creation and the Command, and the Lofty Example in the skies and the earth, and He azwj is the Mighty, the Wise, the Informed’. 277

Majaylawiya, from Muhammad al Attar, from Sahl, from Ibn Bazie, from Muhammad Bin Zayd who said,

*I went to Al-Reza asws to ask him asws about the Tawheed, and he asws dictated to me: ‘The Praise is for Allah azwj, Originator of the created things, and Initiated these with a beginning by His azwj Determination and His azwj Wisdom, not from a thing (trying to) invalidate the invention, nor for a reason not correct for the Beginning. He azwj Created whatever He azwj so Desired, howsoever He azwj so Desired.*

He azwj was Alone with that to Manifest His azwj Wisdom, and the reality of His azwj Lordship. Neither do the intellects grasp Him azwj, nor do the imaginations reach Him azwj, nor do the sights realise Him azwj, nor do the measurements encompass Him azwj. The expressions are frustrated below Him azwj, and the sights fall short below Him azwj, and the utilisations of the description strayed regarding Him azwj.

أحتجب بغير حجاب محجوب، واستتر بغير ستر مستور، عرف بغير رؤية، ووصف بغير صورة، ونعت بغير جسم; لا إله إلا هو الكبير المتعال.

277 Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 4 H 10
He is Veiled without a veil, Hidden, and Curtained without a curtain, curtained, recognised without a sighting, and described without an image, and attributed without a body. There is no god except He, the Great, the Lofty’.  

It was narrated to us by Abu Al-Hassan Ahmad Bin Muhammad Bin Isa Bin Ahmad Bin Isasms Bin Ali Bin Al-Husayn Bin Ali Bin Al-Husayn Bin Abu Talibasms, from Muhammad Bin Ibrahim Bin Asbat, from Ahmad Bin Muhammad Bin Ziyad Al Qatan, from Ahmad Bin Muhammad Bin Abdullah, from Isa Bin Ja’far Bin Muhammad Ibn Abdullah Bin Muhammad Bin Umar son of Ali Bin Abu Talibasms from his forefathers, from Umar Bin Ali, from his fatherasms Ali Bin Abu Talibasms from Al-Sadiqasws having said: ‘Rasool-Allahasws said:

The Tawheed, its apparent is in its hidden, and its hidden is in its apparent. Its apparent is described, not seen, and its hidden is present, nor hidden. He is sought in all places, and no place is vacant from Him for the blink of an eye. He is Present without limitations, and absent without being lost’.

Muhtamil Bin Saeed Bin Aziz Al Samarqandy, from Muhammad Bin Ahmad Al Zahid Al Samarqandy,

‘Raising it to Al-Sadiqasws, a man asked himasws saying to himasws, ‘The basis of the Religion is the Tawheed and the Justice, and its knowledge is a lot, and there is no escape from it for an intellectual, so mention what is easy for the pausing upon it, and its memorisation is possible’.

فقال: أما التوحيد فأن لا يجوز على ربك ما جاز عليك، وأما العدل فأن لا تسترب إلى حالك ما لامك عليه.

278 Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 4 H 11 
279 Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 4 H 12
So, he asws said: ‘As for the Tawheed, it is not allowed upon your Lord azwj what is allowed upon you, and as for the Justice, so, you should not attribute to your Creator what He azwj Rebuked you upon’.280

14 - يد: أبي، عن سعد، عن أبي، عن أحمد بن النضر وغيره، عن عمرو بن ثابت، عن رجل سمى، عن أبي إسحاق السبيعي، عن الحارث الاعور قال: حطب أمير المؤمنين علي بن أبي طالب عليه السلام يوما خطبة بعد العصر، فعجب الناس من حسن صفته وما ذكر من تعظيم الله جل جلاله، قال أبو إسحاق: فقلت للحارث: أو ما حفظتها؟ قال: قد كتبتها، فأملاها علينا من كتابه:

My father, from Sa‘ad, from Al Barqy, from his father, from Ahmad Bin Al Nazar and someone else, from Amro Bin Sabit, from a man he named, from Abu Is‘haq Al Sabi’y, from Al Haris Al Awr who said,

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

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

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

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

280 Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 4 H 13
لا تستطيع عقول المفكرين جحده لأن من كانت السماوات والأرض فطرته وما فيها وما بينهم، وهو الصانع لهن فلا مدفع
لقدره، الذي بان من الخلق فلا شيء كمثله، الذي خلق الخلق لعبادته وأقدرهم على طاعتهما بما جعل فيها، وقطع عذرهم
باختجاج، فعن بينة هلك من هلك، وعن بينة نجا من نجا، ولله الفضل مبدعًا ومعيدًا:

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

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

There is no limit for Him to end up to His limit, nor is there an example for Him to be recognised by His example. Humiliated are the ones (non-believers make out as) compulsive besides Him, and small are the ones who are proud, besides Him, and the things revere to His Magnificence, and are obedient to His Authority and His Might, and the blinking of the eyes tire from realising Him, and the imaginations of the creatures fall short below reaching His Attributes.

The first before everything, and there is no ‘before’ for Him, and the Last after everything, and there is no ‘after’ for Him. The Manifest upon every thing by the Subjugation of it, and the Witness to the entirety of the places without transferring to these.
Neither can the touches touch Him\(^{azwj}\) nor can the senses sense Him\(^{azwj}\). And He is the One Who is God in the sky and God in the earth, and He is the Wise, the Knowing \[43:84\].

آتقن ما أراد خلقه من الاشياء كلها بلامثال سبق إليه، ولا لغوب دخل عليه في خلق ما خلق لديه، إبداء ما أراد إبداءه، وأنشأ ما أراد إنشاءه، على ما أراد من النفاذين: ليؤمن الناس لنعرف بذلك روبيته، وكنى فيهم طواعته.

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

أتمكنا الله وإياكم بالهدي، وثبتنا وإياكم على التقوى، واستغفر الله لي ولكم.

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

من يطع الله ورسوله فقد فاز فوزا عظيما ونال ثوابا كريما، ومن يعص الله ورسوله فقد خسر خسارة مبينة وسيرا ألميا،

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

افتحوا بما يحقق عليكم من السمع والطاعة، وإخلاص النصيحة، وحسن الموازاة، وأعفوا أنفسكم بلزوم الطريق المستقيمة، وهجر الأمور المكروهة، وتعاطوا الحق بينكم، وتعاونوا عليه، وخدوا على بدي الظلم والمسيب، مروا بالمعروف، واعفوا عن المنكر، واعفوا لنذر الفضل فضلهم.

Therefore, rescue yourselves with what is rightful upon you, from the listening, and obedience, and sincerity of the advice, and the goodly sustenance, and assist upon yourselves by necessitating the straightway, and flee from the abhorrent matters, and give the rights between you, and be collaborating with me\(^{asws}\), and seize upon the hands of the unjust ones, his foolishness, and enjoin with the goodness and forbid from the evil, and recognise the ones with the merits of their merits.

عصمنا الله وإياكم بالله، وثبتنا وإياكم على التقوى، وأستغفر الله لي ولكم.
May Allah^{azwj} Protect us^{asws} and you all with the Guidance, and may He^{azwj} Affirm us^{asws} and you all upon the piety, and I^{asws} seek Forgiveness for myself^{asws} and for you all'.\textsuperscript{281}

15 - بد: الدقاق، عن محمد الأسدي وابن زكريا الفطان، عن ابن حبيب، عن ابن بهلول، عن أبيه عن أبي معاوية، عن الحسين بن عبد الرحمن، عن أبيه، و حدثان أحمد بن محمد بن الصقر الصائغ، عن محمد بن العباس بن يساح، عن محمد بن حسين البصري، عن عمته بنت أسود، قالت: حديثي حدي الحسين بن عبد الرحمن، عن أبيه، عن أبي عبد الله الصادق، عن أبيه، عن جده عليهم السلام أن أمير المؤمنين عليه السلام استنهض الناس في حرب معاوية في السنة الثانية، فلم يستشهد الناس في حرب معاوية في السنة الثانية، فلم يستشهد الناس قام خطيبا فقال: الحمد لله الواحد الصمد المتفرد الذي لم ينال صفة، ولا من شئ خلق ما كان، ولا من شيء حقق مما كان، فدمتم بعدها بالصبر والصبر، والصبر بالصبر، وانتظروا لقاء الله.

Al Daqaq, from Muhammad Al Asady and Ibn Zakariya Al Qatan, from Ibn Habeeb, from Ibn Bahloul, from his father, from Abu Muawiya, from Al Hasen Bin Abdul Rahman, from his father, and it was narrated by Ahmad bin Muhammad Al Saqar Al Saig, from Muhammad Bin Al Abbas Bin Basaam, from Saeed Bin Muhammad Al Basry, from Amarat Bint Aws who said, ‘It was narrated to me by my grandfather Al Hasen Bin Abdul Rahman, from his father.

‘From Abu Abdullah Al-Sadiq\textsuperscript{asws} that Amir Al-Momineen\textsuperscript{asws} mobilised the people regarding battling against Muawiya for the second time. So when the people assembled, he\textsuperscript{asws} stood to address, and he\textsuperscript{asws} said: ‘The Praise is for Allah\textsuperscript{azwj} the One, the First, the Samad, the Individual Who was neither from a thing nor created from a thing. He\textsuperscript{azwj} Created what was Determined distinct from the things, and the things are distinct from Him\textsuperscript{azwj}.

فليس له صفحة تنازل، ولديه ضرب له فيه الإثبات كل دون صفات حقه اللغات، وصل هنالك تضافر الصفات، وحاوري ملكته عمليات مباحث التفكير، وانقطع دون الرسوم في علمه جوامع التفسير، وحال دون غله المكون حجب من الغيوب، وناهت في أدنى أدانيها طامحات العقول في لطيفات الأمور.

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

فبكر الله الذي لا يبلغه بعد أهله، ولا يناله غوص الفتنة، وتعالى الذي ليس له وقت محدود، ولا أجل ممدود، ولا نعت محدود، وسبحان الذي ليس له أول مبتدأ، ولا غاية منتهي، ولا آخر يفنى، سبحاه هو كما وصف نفسه، والواصفون لا يبلغون نعته.

So, Blessed is Allah\textsuperscript{azwj} Who, neither can the far reaching motivations reach Him\textsuperscript{azwj}, nor can the astute (wise) profundities attain Him\textsuperscript{azwj}. And Exalted is the One Who, there is neither a numbered time for Him\textsuperscript{azwj} nor an extended term, nor a limit to Attributes. Glorious is He\textsuperscript{azwj}

\textsuperscript{281} Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 4 H 14
Who, there is no first beginning for Him\(^{azwj}\) nor an end-point to a termination, nor an end to annihilation. Glorious is He\(^{azwj}\). He\(^{azwj}\) is just as He\(^{azwj}\) Described Himself\(^{azwj}\) as, and the describers are not reaching His\(^{azwj}\) description.

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

They do not escape from Him\(^{azwj}\), the unseen secrets of the atmosphere, nor the inner-most mysteries of the dark obscurities, nor whatever is in the high skies to the lowest firmaments. For everything from these is a Preserves and a Guard, and from everything from these is encompassed by a thing. And the encompassed is with what it has been encompassed with by the One, the First, the Samad, Whom the times do not change, nor did the Making of things overburden Him\(^{azwj}\).

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

فسبحان الذي لا يؤوده خلق ما ابتدأ، ولا تدبير ما برأ، ولا من عجز ولا من فترة بما خلق أكثف، علم ما خلق، وخلق ما علم، لا بالتفكير ولا بعلم حادث أصاب ما خلق، ولا شبهة دخلت عليه فيما لم يخلق، لكن قضاء مبرم، وعلم محكم، وأمر متقن،

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

توحد بالربوبية، وخص نفسه بالوحدانية، واستخلص المجد والثناء فتحمد بالتحميد، وتمجد بالتمجيد، وعلا عن اتخاذ الابناء، وظهور وتفقد عن ملامسة النساء، وعزوول عن مجاورة الشركاء،

Heazwj is Unique with the Lordship and Specialised Hisazwj Own Self with the Oneness, and is Pure with the Glory and the Laudation, and Individualised with the Tawheed (Oneness) and the Glory and the Laudation. And Heazwj is Unique with the Praise and Glorified with the Glorification, and Loftier from taking sons, and Cleaner and Holier from touching the women, and Mightier and more Majestic from being in the vicinity of the associates.

فليس له فيما خلق ضد، ولا فيما ملك ند، ولم يشرك في ملكه أحد، الواحد الاحد، الصمد المبيد للابد والوارث للامد، الذي لم يزل ولا يزال وحدانيا أزليا قبل بدء الدهور، وبعد صرف الامور، الذي لا يبيد ولا يفقد،

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

بذلك أصف ربي، فلا إله إلا الله من عظيم ما أعظمه، وجليل ما أجله، وعزيز ما أعزه، ويعال عما يقول الظالمون علوا كبيرا

With that, Iazws describe myazws Lordazwj. So there is no god except Allahazwj, more Magnificent than what Heazwj is magnified by, and more Majestic than what Heazwj is Glorified by, and Mightier than what I Revere (Admire) Himazwj as, and Exalted is Heazwj from what the unjust ones are saying, the Loftier, the Greater”. 282

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282 Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 4 H 15
I heard Abu Abdullaḥ asws saying: ‘While Amir Al-Momineen asws was preaching upon the pulpit of Al-Kufa, when a man stood up to him asws and said, ‘O Amir Al-Momineen asws! Describe our Lord azwj Blessed and Exalted for us, we can increase our love for Him azwj and recognition with it’.

فغضب أمير المؤمنين عليه السلام ونادى: الصلاة جامعة، فاجتمع الناس حتى غص المسجد بأهله ثم قام متغير اللون فقال:

Amir Al-Momineen asws got irritated and called out: ‘The congregational Salat!’ The people gathered until the Masjid was crammed with its people, then he asws stood, being of changed complexion and he asws said: ‘The Praise is for Allah azwj Whom the refusal does not enrich, nor does the Giving impoverish, when every giver besides Him azwj is reduced (by giving). The Giver of beneficial Bounties, and awards and more; and by His azwj Benevolence He azwj Guarantees the dependant creation.

فأفتح سبيل الطلب للراغبين إليه، فليس بما سئل أحدهم منه بما لم يسأل وما اختلف عليه دهر فتختلف منه الحال، ولو وجب ما تنقسم عليه أصداد البحار، من فز اللحى وسباقي العقاب وضائد المرح من أعبيده لما أثر ذلك في جوده، ولا أفندي سعة ما عنده،

So, the ones desirous to Him azwj sought to approach the way, and He azwj isn’t more generous with what He azwj is asked for than what He azwj isn’t asked for, and whatever era differed upon Him azwj, so the state differed from it, and even if He azwj were to Gift whatever minerals of the mountains there are and the shells which the oceans throw out, from the metals, the silver and the cobalt alloys, and the pearls and the corals to one of His azwj servants, that would have not impact in His azwj Benevolence, nor would it deplete anything of what is with Him azwj.

ولكن عنة من ذخائر الافضال مالا ينفده مطالب السؤال، ولا يخطر لكثرته على بال لانه الجواد الذي لا تنقصه المواهب، ولا يبتخل إلحاح الملحين،

But, with Him azwj are such superior treasures what the seekers cannot deplete, nor does it come upon the mind due to its abundance, because He azwj the is Generous whom the Gifting does not reduce (anything) of His azwj, nor does the persistence of the beggars make Him azwj stingy.

 وإنما أمره إذا أراد شيئا أن يقول له: "كن فيكون، الذي عجزت الملائكة على قربه من كرسي كرامته، وطول وفهم إله، وتعمهم جلال عهده، وترجم من غيب ملكونك أن يعلموا من أمره إلا ما أعلمهم، وهم من ملكوت الفسف بحث هم ومن معرفته على ما فطرهم عليه أن قالوا: سبحانك لا علم لنا إلا ما علمتنا إنك أنت العلي الحكيم.
But rather, He Commands it, whenever He Intends a thing, Saying to it: “Be!”, so it comes into being [36:82]. Whom the Angels are unable upon going near the Chair of His\textsuperscript{azwj} Dignity, and their prolonged ululations (praising) to Him\textsuperscript{azwj}, and the reverence of the Majestic of His\textsuperscript{azwj} Mighty, and their drawing near to the unseen of His\textsuperscript{azwj} Kingdom, that they should know the One\textsuperscript{azwj} Commands it, except what He\textsuperscript{azwj} Lets them know, and they are from the Kingdom of Holiness in which they are, from His\textsuperscript{azwj} recognition, they are upon what He\textsuperscript{azwj} Natured them upon, that They said: Glory be to You! There is no knowledge for us except what You Taught us; surely You are the Knowing, the Wise [2:31].

فما ظنك أيها السائل من هو هكذا ؟ سبحانه وبحمده لم يحدث فيمكن فيه التغيير والانتقال، ولم يتصرف في ذاته بكرور الأحوال، ولم يختلف عليه حقب الليالي والايام، الذي ابتدع الخلق على غير مثال امثله، ولا مقدار احتذا عليه من معول كان قيله،

So, what are your thought, O you questioner, with One\textsuperscript{azwj} Who is like this? Glorious is He\textsuperscript{azwj}, and with His\textsuperscript{azwj} Praise, He\textsuperscript{azwj} did not come into being so the changes and the transpositions can be enabled in Him\textsuperscript{azwj}, and He\textsuperscript{azwj} did not Act by His\textsuperscript{azwj} Self with the sequence of the states, and the period of the nights and the days did not differ upon Him\textsuperscript{azwj}. He\textsuperscript{azwj} is the One\textsuperscript{azwj} Who Began the creation upon not example to resemble with, nor a measurement to estimate upon, from a deity who was before Him\textsuperscript{azwj}.

ولم تخط به الصفات فيكون بإدراكها إياه بالحدود متناهيا، ومازال ليس كمثله شئ عن صفة المخلوقين متعاليا، وانحسرت الأبصار عن أن تناله فيكون بالعيان موصوفاً وبالذات التي لا يعلمها إلا هو عند خلقه معروف،

And the descriptions did not encompass with Him\textsuperscript{azwj}, so He\textsuperscript{azwj} would be, by their realisation of Him\textsuperscript{azwj}, with limitations, end-points and decline. There is nothing like Him\textsuperscript{azwj} from the description of the creatures, being Exalted, and the sights recede from attaining Him\textsuperscript{azwj}, so He\textsuperscript{azwj} would become described, and with the Self which none know it except He\textsuperscript{azwj} is well-known among His\textsuperscript{azwj} creation.

وفات لعلوه على الاشياء مواقع رجم المتوهمين، وارتفع عن أن تحوي کنه عظمته فهاهة رويات المتفكرين، فليس له مثل فيما فيكون ما يخلق مشبيهاً به، وما زال عند أهل المعرفة به عن الاشياء والاضداد منها،

And He\textsuperscript{azwj} is not Captured due to His\textsuperscript{azwj} Loftiness over the things, the places of the throwing of the imaginers, and Higher from His\textsuperscript{azwj} Essence being contained, frightening the thinking of the thinkers. So, there isn’t an example for Him\textsuperscript{azwj} so He\textsuperscript{azwj} would become resembling to what He\textsuperscript{azwj} Creates, and what receded with the people of recognition with Him\textsuperscript{azwj} about the similarities and the opposites.

كذب العادلون بالله إذ شبهوه مثل أصنافهم، وحلوه حلية المخلوقين بأوهامهم، وجزوه بتقدير من خواطر همهم، وقدره على الخلق المختلفة الطوى بفرائض عقوتهم،

And the equators with Allah\textsuperscript{azwj} lied, when they resembled Him\textsuperscript{azwj} with the likes of their own types, and clothed Him\textsuperscript{azwj} with the clothes of the creatures by their imaginations, and
divided Him\textsuperscript{azwj} with measurements, being a product of their thoughts, and estimated Him\textsuperscript{azwj} upon the creatures of different strengths with their minds.

And how One\textsuperscript{azwj} Who cannot be measured happen to be measured in the novels of the imaginations, and the obsessions of the dreams have strayed in realising His\textsuperscript{azwj} Essence?

Because, He\textsuperscript{azwj} is more Majestic that to be limited by the understandings of the mortals with the thinking, or to be encompassed by the Angels upon their nearness from the Kingdom of His\textsuperscript{azwj} Mighty by measurement. He\textsuperscript{azwj} is Exalted from there happening to be a match for Him\textsuperscript{azwj} to resemble with Him\textsuperscript{azwj}, because He\textsuperscript{azwj} is the Subtle, Who, when the imaginations wanted to occur upon Him\textsuperscript{azwj} in the depths of the unseen of His\textsuperscript{azwj} Kingdom, and the probing thoughts tried from the dangers of the uncertainties to realise the knowledge of His\textsuperscript{azwj} Self, and the hearts inclined to Him\textsuperscript{azwj} to contain from it the adaptation regarding His\textsuperscript{azwj} Attributes, and the entrances of the intellects were closed from where they could not reach the Attributes to attain the knowledge of His\textsuperscript{azwj} Godship, they returned lost.
And He azwj is the Beginner Who, there did not happen to be anything before Him azwj, and the Last, Who, there wouldn’t be anything after Him azwj. The sights cannot attain Him azwj in the Glory of His azwj Strength when it is blocked by veils which cannot be fathomed due to the thickness of its density, nor can the characteristics of His azwj veils be violated to the One azwj with the Throne Who Decrees the Command from His azwj Desire, and Belittles the honour of the tyrants under the Majesty of His azwj Magnificence, and the necks are humbled to Him azwj, the faces are turned to Him azwj from fear, and in the Creation which He azwj Brings into being, there are traces of His azwj Wisdom, and every created thing came to be an argument for Him azwj, and linked to Him azwj.

فإن كان خلقا صامتا فحجته بالتدبير ناطقة فيه، فقدر ما خلق فأحكم تقديره، ووضع كل شئ بلطف تدبيره موضعه، وجهبه بوجه فلم يبلغ منه شئ محدود منزلته، ولم يقصر دون الانتهاء إلى مشيته،

So, if the created being was silent, then its arguments would be with the management of the speaking with regards to it. He azwj Determines what He azwj Creates and His azwj Determination is most wise, and He azwj Placed all thing with the subtlety of His azwj Management, in its proper place, and its aspect, so no limited thing from it reached its destination, and did not fall short below the end-point to His azwj Desire.

فتم خلقه وأذعن لطاعته، ووافى الوقت الذي أخرجه إليه، إجابة لم يعترض دونها ريث المبطئ، ولا أناة المتلكئ،

And it was not difficult for Him azwj when He azwj Commanded with the Ordainment to His azwj Will, without suffering tiredness touching Him azwj, nor a plotter in opposition to Him azwj against His azwj Command.

فتم خلقه وأذعن لطاعته، ووافى الوقت الذي أخرجه إليه، إجابة لم يعترض دونها ريث المبطئ، ولا أناة المتلكئ،

He azwj Completed His azwj creation and it submitted to His azwj obedience, and the time was conveyed which it came out to Him azwj, responding, not objection or being slow, nor pausing.

فتم خلقه وأذعن لطاعته، ووافى الوقت الذي أخرجه إليه، إجابة لم يعترض دونها ريث المبطئ، ولا أناة المتلكئ،

He azwj Established from the things, their like, and Forbade the know of their limits, and Harmonised between the contradictions by His azwj Determination, and the causes of their pairings arrived, and Differentiated between the colours, and Separated their various species in the Pre-determinations and the natural instincts and the bodies. He azwj Created the creatures in the wisest of its making, and Natured these upon whatever He azwj Wanted and Initiated these. His azwj Knowledge Arranged the various types of things, and His azwj Management achieved the best of its arrangements.
O you questioner! Know that the one who makes a resemblance of our Lord the Majestic by manifesting the body parts of His creatures, and by the cohesion of the body parts by the arrangement of his wisdom, he would not hold the conscience upon His recognition, and his heart would not witness the certainty that there is no adversary for Him, and it is as if he is not hearing the disavowing of the repentant(s) from the repenting ones, and they would be saying, 'By Allah! We were in clear error, When we equated you all with Lord of the Worlds.'

The one who compares our Lord with a thing, so he has equated it with Him, and the equator with Him is a Kafir with whatever the Decisive of His Verses have been Revealed with, and the Divine Authorities have spoken with its proofs, because Allah is One Whom the intellects cannot attain, so He would become adapted in its thoughts, and be limited in the achievements of the sighting of the imaginations of the souls, as an escape.

The Origination of the variety of things without a calculated need to it, nor an instinctiveness concealing upon it, nor an experimentation of its benefits from the passing of the occurrences of the times, nor an associate assisting Him upon Creating wondrous matters, Who, when the equators resembled Him with the creatures to some limitation in His Attributes, the diameters and the areas, the difference in its layers, and the Mighty and Majestic was existing by Himself, not by His tools, unknown, that He would happen to have been appreciated as is right to be appreciated.

So, Said in Rebuke about the association of the rivals (idols), and Rising from the analogies of the ones measuring Him with the limitations, from the Kufr of the servants: And they are not appreciating Allah with the appreciation that is due to Him; and the whole of the earth would be in His Grip on the Day of Judgement, and the skies having been rolled up in His Right Hand. Glorious is He and Exalted from what they are associating.
Thus, whatever that the Quran is upon from His\textsuperscript{azwj} Attributes, follow it to link between you and His\textsuperscript{azwj} recognition, and be guided by it, and be enlightened by the light of its guidance, for it is a Bounty and Wisdom, therefore take whatever is Given and be from the grateful ones. And whatever that the Satan\textsuperscript{la} is upon, is from what isn’t in the Quran - upon you as an Obligation, nor in the Sunnah of the Rasool\textsuperscript{saww} and the Hadeeth of Imams\textsuperscript{asws} of Guidance. All of its knowledge is to Allah\textsuperscript{azwj} Mighty and Majestic, for that is the end-point of the Right of Allah\textsuperscript{azwj} upon you.

And know that those who are firmly rooted in the Knowledge [3:7], they\textsuperscript{asws} are those Allah\textsuperscript{azwj} has Made needless from storming into the errors struck below the unseen. So, they\textsuperscript{asws} necessitated the acknowledgment in totality what they\textsuperscript{asws} did not know of its interpretation from the hidden unseen, so they\textsuperscript{asws} said: ‘We believe in it. It is all from the Presence of our Lord’ [3:7].

Therefore, Allah\textsuperscript{azwj} Mighty and Majestic Praised their\textsuperscript{asws} Acknowledgment with the inability from attaining what knowledge cannot encompass, and He\textsuperscript{azwj} Named their\textsuperscript{asws} leaving the depths regarding what they\textsuperscript{asws} had not been encumbered with the discussing about it from them\textsuperscript{asws}, as ‘firmly rooted’. Confine yourself upon that and do not measure the Magnificence of Allah\textsuperscript{azwj} the Glorious upon a measurement of your intellect, for you will become from the destroyed ones”\textsuperscript{283}.

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\textsuperscript{283} Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 4 H 16
بسم الله الرحمن الرحيم

الحمد لله الرحمن الرحيم!

الحمد لله الملهم عباده الحمد، وفاطرهم على معرفة روبته، الدال على وجوده خلقه، وتحدوث خلقه على أزليته، وباشتباههم على أن لاشبه له، المستشهد بآياته على قدرته، المتمتع من الصفات ذاته، ومن الإبصار روبته، ومن الآوام.

‘In the Name of Allahazwj the Beneficient, the Merciful! The Praise is for Allahazwj, the Inspirer of Hisazwj servants to Praise Himazwj, and Natured them upon the recognition of Hisazwj Lordship, the Indicator upon Hisazwj Existence by Hisazwj creation and by the newly occurring creation of Hisazwj (Indicating) upon Hisazwj eternality, by Making them resemble each other, that there is no resemblance for him, the testification by Hisazwj Signs upon Hisazwj Power. There are Prohibitions from describing Hisazwj Self, and from the sights to see Himazwj, and from the imaginations to Grasp Himazwj by it.

لا مراد لكونه، ولا غاية لبقائه، لا تشمله المشاعر، ولا تحجبه الحجاب، فالحجاب بينه وبين خلقه، لامتناعه مما يمكن في ذواتهم، ولاامكان ذواتهم مما يمتنع عن ذاتهم، ونافذة الابصار، وأقمح وجوده:

There is neither a time factor for Hisazwj existence nor any end-point to Hisazwj remaining. Neither can the awareness comprehend Himazwj nor can the veil cover Himazwj, and the veiling is between Himazwj and Hisazwj creatures. Heazwj Created them for Preventing it from what is possible in their persons and the possibility from what they are prevented from Himazwj, and for the differentiation between the Maker from the Made, and the Lordazwj from the Nourished, and the Limitless from the limited.

أحد لا تأويل عدد، الخالق لا بمنى حركة، السميع لا بأداة، البصير لا بفرع آلة، الشاهد لا بماسة، البائن لا ببراح مسافة،

Heazwj is One, not by an explanation of a number, the Creator not by prevention of movement, the Hearing, not by an instrument, the Seeing, not by discernment of tools, the Witness, not by touching, the Manifestor, not by Showing a distance.

الباطن لاباجتنان، الظاهر لا بمحاذ، الذي قد حسرت دون كنهه نوافذ الابصار، وأقمح وجوده جوائل الآوام.

The Hidden, not by avoidance, the Apparent, not by adjoining, Who the windows of sights have missed below Hisazwj Essence, and the wandering of the imaginations repressed Hisazwj Presence.

أول الديانة معرفته، وكمال المعرفة توحيد، وكمال التوحيد نفي الصفات عنه، لشهادة كل صفة أنها غير الموصوف، وشهادة الموصوف أنه غير الصفة، وشهادتها جميعا على أنفسهما بالبية، الممتنع منها الازل.

The foremost Religion is Hisazwj recognition, and the perfection of the recognition is Hisazwj Tawheed, and the perfection of the Tawheed is negation of the descriptions about Himazwj due to the testification of every description that it is other than the described, and the evaluation of the described one that it is other than the description, and both their testimonies together upon their own selves with the proof, abstaining from it for ever.
So, one who describes Allah\textsuperscript{azwj}, so he has limited Him\textsuperscript{azwj}, and one who limits Him\textsuperscript{azwj} so he has enumerated Him\textsuperscript{azwj}, and one who enumerates Him\textsuperscript{azwj} so he has invalidated His\textsuperscript{azwj} eternality.

And one who says, ‘how’, so he has described Him\textsuperscript{azwj}, and one who says, ‘upon what’ so he has made Him\textsuperscript{azwj} carried, and one who says, ‘where’ so he has isolated from Him\textsuperscript{azwj}, and one who says, ‘when’, so he has timed Him\textsuperscript{azwj}. He\textsuperscript{azwj} was a Knower when there was nothing to be known, and a Creator when there was no creation, and a Nourisher when there was none being nourished, and a God when there was no one deifying — and like is one described our Lord\textsuperscript{azwj}, and He\textsuperscript{azwj} is above what the describers are describing’.

Al Daqaq, from Al Asady, from Al Barmakky, from Ali Bin al Abbas, from Ibn Mahboub, from Hamad Bin Amro Al Nusaybi who said,

‘I asked Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} about the Tawheed, so he\textsuperscript{asws} said: ‘One, Samad, eternal, Mono. There is no shadow for Him\textsuperscript{azwj} holding Him\textsuperscript{azwj}, and He\textsuperscript{azwj} Holds the things with their shadows; a Knower of the unknown, well known with every ignorant one; Individual, there being no creature in Him\textsuperscript{azwj} not is He\textsuperscript{azwj} in His\textsuperscript{azwj} creation; Incensed, not probed; the sights do not realise Him\textsuperscript{azwj}, Lofty, so He\textsuperscript{azwj} is near, and approached, so He\textsuperscript{azwj} is remote; and He\textsuperscript{azwj} is disobeyed, so He\textsuperscript{azwj} Forgives, and obeyed so He\textsuperscript{azwj} is Appreciative.

His\textsuperscript{azwj} earth does not contain Him\textsuperscript{azwj}, nor do His\textsuperscript{azwj} skies diminish Him\textsuperscript{azwj}, and He\textsuperscript{azwj} carries the things by His\textsuperscript{azwj} Power, perpetually, eternally. He\textsuperscript{azwj} neither forgets nor does He\textsuperscript{azwj} engage in vanities, nor errs, nor plays, nor is there a decision for His\textsuperscript{azwj} Will, and His\textsuperscript{azwj} Decision is a Recompense, and His\textsuperscript{azwj} Command occurs. He\textsuperscript{azwj} does not beget so he would inherit, nor is He\textsuperscript{azwj} begotten so he would associate, and there does not happen anyone to be a match for Him\textsuperscript{azwj}’.

\textsuperscript{284} Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 4 H 17
\textsuperscript{285} Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 4 H 18
Ibn Al Waleed, from Al Saffar and Sa’ad both together, from Ibn Isa and Al Nahdy, and Ibn Abu Al Khattab, all of them from Ibn Mahboub, from Amro Bin Abu Al Maqdam, from Is’haq Ghalib,

‘From Abu Abdullah asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said in one of his saww sermons: ‘The Praise is for Allah azwj Who existed in His azwj foremost oneness, and in His azwj eternality Magnificent with the Godship, Great with His azwj Greatness and His azwj Strength. He azwj Began what He azwj Began and Created what He azwj Created upon without any example which had preceded for a thing from what He azwj Created.

Our Lord azwj is the Ancient with the subtlety of His azwj Lordship, and with the knowledge of His azwj Information, He azwj Announced, and with the Ruling of His azwj Power He azwj Created the entirety of what He azwj Created, and with the Light of the Lamp He azwj Split (the sky).

There is no replacer to His azwj creation, nor any changer to His azwj workmanship, nor a pursuer to His azwj Decision, nor any repeller to His azwj Command, nor any rest from His azwj Call, nor a decline to His azwj Kingdom, nor a termination to His azwj term.

He azwj is the first (foremost) existence, and the perpetual forever, and the veiled by His azwj Light besides His azwj creation in the horizons of aspirations, and the Great Pride, and the Sublime King, higher above all things, and near from all things.

He azwj Manifested to His azwj creation from without being seen, and He azwj is the upper ceiling, so He azwj Loved the specialisation with the Tawheed when veiled by His azwj Light, and Named in His azwj Loftiness, and Curtained from His azwj creatures, and Sent the Rasools as to them to it to become the Conclusive Proof for Him azwj upon His azwj creatures, and for His azwj Rasools as to become witnesses upon them.
And He\textsuperscript{azwj} Sent the Prophets\textsuperscript{as} among them as givers of glad tidings and as warners, to destroy the ones destroyed from a proof, and revive ones living from proof, and for the servants to understand about their Lord\textsuperscript{azwj} what they were ignorant of, so they could recognise Him\textsuperscript{azwj} by His\textsuperscript{azwj} Lordship after they had denied it, and profess His\textsuperscript{azwj} Oneness with the Godship after their obstinacy”.

So, Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} lowered his\textsuperscript{asws} head for a while, then raised his\textsuperscript{asws} head and he\textsuperscript{asws} said: ‘The Praise is for Allah\textsuperscript{azwj} Who, there does not happen to be a first for Him\textsuperscript{azwj} to be known, nor a last to end up to, nor a before to be aware, nor a remoteness as a limitation, nor an absolute extent, nor a person to be divided, nor differing Attributes coming to an end, nor can the intellects realise, nor its imaginations, nor the thoughts and its occurrences, nor the understandings and their minds describing Him\textsuperscript{azwj}.

So, he would be saying, ‘when?’, nor a beginning from what, nor apparent upon what, nor hidden in what. He\textsuperscript{azwj} Created the creatures, so He\textsuperscript{azwj} Began the beginning, Beginning what He\textsuperscript{azwj} Began, and Began in the beginning, and does whatever He\textsuperscript{azwj} Wants, and Wants whatever more. That is Allah\textsuperscript{azwj} Lord\textsuperscript{azwj} of the worlds”.

Page 238 of 272

\textsuperscript{286} Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 4 H 19
\textsuperscript{287} Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 4 H 20
I met him\textsubscript{ASWS} (Abu Al-Hassan\textsubscript{ASWS}) upon the road during my departure from Makkah to go to Khurasan, and he\textsubscript{ASWS} was travelling to Al-Iraq, and I heard him\textsubscript{ASWS} saying: 'One who fears Allah\textsubscript{AZwj} would be feared, and one who obeys Allah\textsubscript{AZwj} would be obeyed'.

فطلت في الوصول إليه فوصلت فسلمت فرد علي السلام، ثم قال: يا فتح من أرضي الخالق لم يبال بسخط المخلوق، ومن أسطح الخالق فقمن آن يسلط عليه سخط المخلوق،

So, I turned around to arrive to him\textsubscript{ASWS} and greeted, and he\textsubscript{ASWS} returned the greeting upon me, then said: 'O Fat'h! One who pleases the Creator should not care about the anger of the people, and one who angers the Creator so he would be deserving that the anger of the people should be made to overcome upon him,

و أن الخالق لا يوصف إلا بما وصف به نفسه، وأن يوصف الذي تعجز الخواص أن تذكره، والأوهام أن تناله، والاختارات أن تحدد,

And that the Creator cannot be described except with what He\textsubscript{AZwj} Described Himself with, and how can I\textsubscript{ASWS} describe the One\textsubscript{AZwj} Whom the senses are unable to realise Him\textsubscript{AZwj}, and the imaginations from attaining Him\textsubscript{AZwj}, and the thoughts from finding Him\textsubscript{AZwj}, and the sights from encompassing with Him\textsubscript{AZwj}. He\textsubscript{AZwj} is more Majestic from what the describers are describing, and more Exalted from what the attributers are attributing.

نأتي في قربه، وقرب في نأيه، فهو في نأيه قريب، وفي قربه بعيد، كيف الكيف فلا يقال له: كيف ؟ وأين الاين فلا يقال له: أين ؟ إد هو مبدع الكيفية والأينوية.

He\textsubscript{AZwj} is distant in His\textsubscript{AZwj} nearness, and near in His\textsubscript{AZwj} remoteness, so His\textsubscript{AZwj} is near is His remoteness, and far is His\textsubscript{AZwj} nearness. He\textsubscript{AZwj} is the ‘how’ of the ‘howness’, so it cannot be said for Him\textsubscript{AZwj}, ‘How?’ And He\textsubscript{AZwj} is the ‘where’ or the ‘whereness’, so it cannot be said to Him\textsubscript{AZwj}, ‘Where?’ when He\textsubscript{AZwj} is the Initiator of the howness and the whereness.

يا فتح كل جسم مغذي بغذاء إلا الخالق الرازق، فإنه جسم الاجسام وهو ليس بجسم ولا صورة، لم يتجزأ ولم يتناه، ولم يتزايد ولم يتناقص، مirá من ذات ما زك في ذات من جسمه، وهو الغطيف الخبير, السميع البصير, الواحد الاحد الصمد، لم يلد ولم يولد، ولم يكن له كفاوا أحد.

O Fat’h! Every body is fed the provision except the Creator, the Sustainer, for He\textsubscript{AZwj} is the Embodier of the bodies, and He\textsubscript{AZwj} isn’t with a body, nor an image. He\textsubscript{AZwj} is not divisible, and does not end, and does not increase, and does not decrease. He\textsubscript{AZwj} is disavowed from a self what is installed in the self of the ones He\textsubscript{AZwj} Embodies, and He\textsubscript{AZwj} is the Subtle, the Informed, the Hearing, the Seeing, the One, the First, the \textit{Samad}. He\textsubscript{AZwj} does not beget and is nor begotten and there does not happen to be anyone a match for Him\textsubscript{AZwj}.
I said, ‘So, Allahazwj is One and the human being is one, isn’t there a resemblance of the oneness?’

Heazwj said: ‘O Fat’h! You are lawful (in asking), may Allahazwj Affirm you!  But rather, the resemblance is in the meaning. As for in the names, so these are one, and it is evidence upon the Named, and that is because the human being, and even if he is said to be one, rather it is known that he is of one body, but he isn’t with two, but the human being himself isn’t one, because his body parts are different, and his colours are different, a lot, not one, and he is of parts brought together not with equalness. His blood is other than his flesh, and his flesh is other than his blood, and his nerves are other than his veins, and his hair is other than his skin, and his blackness is other than his whiteness, and like that is the rest of the entirety of the creation.

So, the human being is one in the name, not one in the meaning, and Allahazwj, Majestic is Hisazwj Majesty is One, there is no one other than Himazwj. There is no differing in Himazwj, nor any difference, nor any increase and reduction. As for the human being is the created being, the made, the composed from different parts and various limbs, apart from that he, by the collection, is one thing’.

I said, ‘Yourazws word: ‘The Subtle’, interpret it for me, for I know that Hisazwj Subtleness is difference to the subtleness of others of the detail, apart from that I would love it if youazws could expound for me’.
He asws said: ‘O Fat’h! But rather, jasws say Heazwj is Subtle for the subtle creation, and for Hisazwj Knowledge with the subtle things. Do you not see the impact of Hisazwj workmanship in the subtle vegetation, and non-subtle, and in the creatures of subtle bodies of the animals, from the Jarjis, and the mosquito, and what is smaller from these two, from what almost does not appear to the eyes, but due to its smallness it does not appear the male from the female, and the new-born from the old.

So, when we see the smallness of that in its subtleness and its guidance to the spoiling, and the fleeing from the death, and the gathering for what is correct for it from what is in the depths of the sea, and what is in the barks of the trees, and the desert and the wastelands, and its understanding each other’s talk, and what its children understand from it, and its transporting the provision to it, then it combines its colours, red with the yellow, and white with the red, we know that the Creator of this creature is Subtle, and that every maker of a thing he makes it from a thing, and Allahazwj, the Creator, the Subtle, the Majestic, Creates and Makes, not from a thing.

I said, ‘May I be sacrificed for you asws! And is other than the Creator, a creator?’

He asws said: ‘Allahazwj Blessed and Exalted is Saying: So, Blessed is Allah, the best of the Creators [23:14]. So, Heazwj has Informed that among Hisazwj servants, there are creators and non-creators. From them Isaas created from the clay like the body of the bird by the Permission of Allahazwj, and heas blew into it, and it became a bird by the Permission of Allahazwj. And Al-Samiry created a body of a calf having a hollow sound for it’.

Chapter: ‘Isaas (Jesus) may the peace of Allah be upon him’,

Heazwj created from the clay like the body of the bird by the Permission of Allahazwj, and heas blew into it, and it became a bird by the Permission of Allahazwj. And Al-Samiry created a body of a calf having a hollow sound for it.

Questions? Do you think this is the end?
I said, ‘Isa as created a bird from the clay, evidences upon his as Prophet-hood, and Al-Samiry created a body of a calf to break the Prophet-hood of Musa as, and Allah azwj Desired that, that would happen like that? Surely, this is strange!’

So, he asws said: ‘Woe be unto you, O Fat’h! Allahazwj has two Wills and two Desires – an inevitable Will and a Will of Determination. Heazwj Prohibits and Heazwj Desires, and Heazwj Commands and Heazwj does not Desire. Or, did you not see that Heazwj Forbade Adam as and his as wife as from eating from the tree, and Heazwj Desired that? And had Heazwj not Desired, they as would not have eaten, and if they as had eaten their as desires would have overcome the Desire of Allahazwj?

And Heazwj Commanded Ibrahim as with slaughtering his as son as Ismail as, and Heazwj Desired that he as does not slaughter him as, and had Heazwj not Desired that he as does not slaughter him as, the desire of Ibrahim as would have overcome the Desire of Allahazwj Mighty and Majestic’.

I said, ‘You asws have relived from me, may Allahazwj Relieve you as, apart from that you asws said: ‘The Hearing, the Seeing’, hearing by ears, and seeing with the eyes?’

Heasws said: ‘Heasws Hears with what Heazwj Sees, and Heazwj Sees with that Heazwj Hears, not with eyes like the eyes of the creatures, and Heazwj Hears not with ears like the listeners, but when there is no hidden thing hidden upon Himazwj, from the footsteps of the tiny black ant upon the solid rock in the dark night under the soil, and the ocean, we say, ‘Seeing’ not with the likes of the eyes of the creatures.

And Heazwj Hears with what cannot be resembled upon a variety of the languages, and Hearing does not pre-occupy Himazwj from Hearing, we say, ‘Hearing’, not with the likes of the listeners’.

I said, ‘You asws have relived from me, may Allahazwj Relieve you as, apart from that you asws said: ‘The Hearing, the Seeing’, hearing by ears, and seeing with the eyes?’

Heasws said: ‘Heasws Hears with what Heazwj Sees, and Heazwj Sees with that Heazwj Hears, not with eyes like the eyes of the creatures, and Heazwj Hears not with ears like the listeners, but when there is no hidden thing hidden upon Himazwj, from the footsteps of the tiny black ant upon the solid rock in the dark night under the soil, and the ocean, we say, ‘Seeing’ not with the likes of the eyes of the creatures.

And Heazwj Hears with what cannot be resembled upon a variety of the languages, and Hearing does not pre-occupy Himazwj from Hearing, we say, ‘Hearing’, not with the likes of the listeners’.
I said, ‘May I be sacrificed for you \textit{asws}? There remains one issue’. He \textit{asws} said: ‘Give for the Sake of Allah \textit{azwj}? I said, ‘Does the Ancient One know the thing which did not exist that if it were to exist how it would happen to be?’

He \textit{asws} said: ‘He \textit{asws} said: ‘Woe be unto you! Your question is problematical. Have you not heard Allah \textit{azwj} Saying: \textit{If there had been a god in them (skies and the earth) except Allah, it (universe) would have been spoilt.} \text{[21:22]}? And His \textit{azwj} Words: \textit{and some of them would have been higher over the others.} \text{[23:91]}.\textit{}}

And Said: Relating the Words of the people of the Fire: \textit{‘Our Lord! Return us. We will do righteous deeds, other than which we used to do!’} \text{[35:37]; and Said: \textit{And if they were to be returned, they would repeat what they had been Forbidden from} \text{[6:28]}. So, He \textit{azwj} has Known the thing which had not yet happened that if it were to happen how it would be happening’.\textit{}}

So, I stood up and kissed his \textit{asws} hand, and his \textit{asws} leg, and went near his \textit{asws} head and kissed his \textit{asws} face and his \textit{asws} head, and I went out, and there was such cheerfulness and happiness with me what I am unable from describing it due to what had been manifested, from the goodness and the share’’.\textit{²²}

²² Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 4 H 21
I attended a gathering of Ali asws in the central Masjid of Al-Kufa, and a man stood up to him asws, being of pale complexion from Al-Yemen, and he said, 'O Amir Al-Momineen asws! Describe our Creator to us and attribute Him azwj for us as if we are seeing Him azwj and looking at Him azwj!'

فسيح علي عليه السلام ربه وعظمه عزوجل، وقال: الحمد لله الذي هو أول لا بدئ مما، ولا باطن فيما، ولا مارج مع ما، ولا خيال وما، ليس بشبح فيبزى، ولا جسم فيتحرز، ولا غاية فيتائحتى، ولا تحدث فيبصى، ولا يستتر فيكشف، ولا بذي حجب فيحوي.

So, Ali asws Glorified his asws Lord azwj and Magnified Him azwj Mighty and Majestic, and said: 'The Praise is for Allah azwj, He azwj is the First not beginning from what, nor hidden in what, nor declining from where, nor mixing with what, nor a thought and imagination. He azwj isn’t with a resemblance so He azwj could be seen, nor with a body so He azwj could be divided, nor with a peak so He azwj could have an end-point, nor with an occurrence so He azwj could be seen, nor with a curtain so He azwj could be uncovered, nor with veils so He azwj could be contained.

كان ولا أماكن تحمله أكنافها، ولا حملة ترفعه بقوتها، ولا كان بعد أن لم يكن، بل حارت الأوهام أن يكيف المكيف للأشياء، ومن لم يزل بلامكان ولا يزول باختلاف الأزمن، ولا يتقلب شأنه بعد شأن، البعيد من حدس القلوب، المتعالي عن الأشباه، والضروب، الور علام الغيوب.

He azwj Existed and there were no places to carry Him azwj in their components, nor a carrier to raise Him azwj with its strength, nor did He azwj exist after not having existed. But, the imaginations were exhausted to adapt the Adapter of the things, and One azwj Who does not decline without a place, nor would He azwj be declining by the changes of the times, nor does a Glory turn over after a Glory, the Remote from the anticipation of the hearts, the Exalted from the resemblances and the examples struck, the Lone well-informed of the unseen.

فمعاني الخلق عنه منفية، وسرائرهم عليه غير خفية، المعروف بغير كيفية، لا يدرك بالحواس، ولا يقاس بالناس، ولا تدركه الابصار، ولا تحيطه الأفكار، ولا تقدر العقول، ولا تقع عليه الأوهام.

So, the meaning of the creation is negated about Him azwj, and their secrets are not hidden unto Him azwj, the Well-known without a whereabouts, nor can He azwj be realised by the senses, nor compared with the people, nor can the sights realise Him azwj, nor can the thoughts encompass Him azwj, nor can the intellects measure Him azwj, nor can the imaginations fall upon Him azwj.

فكلما قدره عقل أو عرف له مثل فهو محدود، وكيف يوصف بالاشباح وينعت بالالسن الفصاح.

So, every time an intellect measures Him azwj or recognises an example for Him azwj, then it would be limited, and how can He azwj be described by the resemblances and attributed by the eloquent tongues.
One azwj Who does not permeate into the things so it could be said, ‘He azwj exists in it’, and does not settle away from it so it could be said: ‘He azwj is apparent from it’, and is not separate from it so it could be said: ‘Where’, and is not near from it with the adherence, and is not remote from it with the separation. But, He azwj is in the things without a ‘whereness’, and He azwj is closer to us than the jugular vein, and remote from the resemblances from every remoteness.

He azwj did not Create the things from the origin of eternality, nor from the beginning which were before Him azwj in the beginning, but He azwj Created what He azwj Created and Mastered its creation, and Imaged what He azwj Imaged so He azwj Excelled its image.

Glorious is the One azwj Who is One in His azwj Loftiness, so there isn’t any prevention for anything from it, nor is there for Him azwj, with the obedience of anyone from His azwj creatures, a revenge. The callers answer Him azwj quickly, and the Angels in the skies and earth are obedient to Him azwj. He azwj Spoke with Musa asws without limbs, and instruments, nor lips, nor epiglottis.

Glorious is He azwj and Exalted from the descriptions, so the one who claims that the God of creation is limited, so he is ignorant of the worshipped Creator’.

(Majlisi said), ‘And the sermon is lengthy. We have taken from it the needed subject matter’. 289

My father and Ibn Abdous, from Ibn Abdous, from Al Fazal Bin Shazan, from Ibn Abu Umeyr who said,

‘I went to my Master Musa asws Bin Ja’far asws and I said to him asws, ‘O son asws of Rasool-Allah asws! Teach me the Tawheed’.

289 Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 4 H 22
فقال: يا أبا أحمد لا تتجاوز في التوحيد ما ذكره الله تعالى ذكره في كتابه، وإعلم أن الله بارك و تعالى واحد، أحد صمد، لم يلد فيثور، ولم يولد فشانك، ولم يتخذ صاحبة ولا ولدا ولا شريكا.

He\textsuperscript{asws} said: 'O Abu Ahmad! Do not exceed regarding the \textit{Tawheed} what Allah\textsuperscript{azwj} Mentioned in His\textsuperscript{azwj} Book, so you will be destroyed, and know that Allah\textsuperscript{azwj} Blessed and Exalted is One, First, \textit{Samad}. He\textsuperscript{azwj} does not beget so He\textsuperscript{azwj} would be inherited, and is not begotten so he would be an associate, and He\textsuperscript{azwj} did not Take a female companion nor a son nor an associate.

وأنه الحي الذي لا يموت، والقادر الذي لا يعجز، والقاهر الذي لا يغلب، والخليج الذي لا يغلغل، والعالم الذي لا يبخل، والعالم الذي لا يبخل، والأمر الذي لا يبخل، والأمر الذي لا يبخل، والعالم الذي لا يبخل، والأمر الذي لا يبخل، والأمر الذي لا يبخل، والأمر الذي لا يبخل، والأمر الذي لا يبخل.

And He\textsuperscript{azwj} is the Living and would not be dying, and the Able Who is not unable, and the Subduer Who is not overcome, and the Forbearing Who is not hasty, and the Permanent Who would not be destroyed, and the Remaining Who will not perish, and the Affirmed Who would not decline, and the Needless Who would not be impoverished, and the Mighty Who would not be humbled, and the Knower Who would not be ignorant, and the Just Who would not be tyrannical, and the Benevolent Who would not be stingy.

وأنه لا تقدر عليه العقول، ولا تقع عليه الإفهام، ولا تحيط به الأقدار، ولا يحويه مكان، ولا تدركه الأفكار، ولا يرون له الأفكار، ولا يرون له الأفكار، ولا يرون له الأفكار، ولا يرون له الأفكار، ولا يرون له الأفكار.

And He\textsuperscript{azwj}, the intellects cannot measure Him\textsuperscript{azwj}, nor can the imaginations fall upon Him\textsuperscript{azwj}, nor can the territories encompass Him\textsuperscript{azwj}, nor can a place contain Him\textsuperscript{azwj}, and the \textit{Visions cannot comprehend Him, and He Comprehends the visions; and He is the Knower of the subtleties, the Aware [6:103], and There isn’t anything like Him, and He is the Hearing, the Seeing [42:11] 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].

وهو الأول الذي لا شيء قبله، والأخر الذي لا شيء بعده، وهو القدم وما سواه محل محدث، تعالى عن صفات المخلوقين علوا كبيرا.

And He\textsuperscript{azwj} is the First Whom, there is nothing before Him\textsuperscript{azwj}, and the Last Who, there is nothing after Him\textsuperscript{azwj}, and He\textsuperscript{azwj} is the Ancient and whatever besides Him\textsuperscript{azwj} is an occurred creation. He\textsuperscript{azwj} is Exalted from the descriptions of the creatures, Loftier, Greater’’.\textsuperscript{290}

\textsuperscript{290} Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 4 H 23
'While Ibn Abbas was narrating to the people, a Nafau Bin Al-Azraq stood up to him and said, 'O Ibn Abbas! You are issuing Fatwas regarding the ant and the lice. Describe to us your God Whom you worship'. So, Ibn Abbas lowered his head for a while in reverence to Allahazwj Mighty and Majestic, and Al-Husaynasws was seated in a corner, and heasws said: 'To me, O ibn Al-Azrar!'. He said, 'It was not youasws that I asked!'

Ibn Abbas said, 'O ibn Al-Azraq! Heasws is from the People of the Household of the Prophethood, and theyasws inherited the knowledge'. Nafau Bin Azraq came to around Al-Husaynasws. So, Al-Husaynasws Bin Aliasws said to him: 'O Nafau! One who places his Religion upon the analogy would not cease to be in the confusion for the lifetime, inclining away from the Manifesto, transitioning in the crookedness, straying from the way, speaker of other than pleasant.

O ibn Al-Azraq! Iasws describe myasws God with whatever Heazwj Described Himself with, and Iasws recognise Himazwj with whatever Heaswj Introduced Himself with. Heazwj can neither be realised by the senses, nor compared with the people.

Thus, Heazwj is an outsider without being detached, and remote without being probed. Heazwj is One and not divisible, well-known with the Signs, described with the Signals. There is no god except Himazwj, the Great, the Exalted’.

Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Ali Bin Sayf Bin Umeyra, from Muhammad Bin Ubeyd who said,

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291 Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 4 H 24
I went to Al-Reza asws, and he asws said to me: ‘Say to the Abbasside to stop from the speech regarding the *Tawheed* and other such, and he should speak to the people with what they are recognising, and stop from what they are denying.

And when they ask you about the *Tawheed*, then say just as Allah azwj Mighty and Majestic has Said: *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].*

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].*

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’.

Ibn Asaam, from Al Kulayni, from Alaan, from Sahl and others, from Muhammad Bin Suleyman, from Ali Bin Ibrahim Al Ja’fary, from Abdullah Bin Sinan,

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

أَمْ كَيْفَ أَصِفُهُ بِأَيْنَ وَهُوَ الَّذِي أَيْنَ الْابْنُ حَتَّى صَارَ أَيْنَ فَعَرَفْتُ الْاَيْنُ بِما أَيْنَ لَنَا مِنَ الْاَيْنِ

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

292 Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 4 H 25
أم كيف أصفه بحيث وهو الذي حيث الحيث حتى صار الحيث فعرفت الحيث بما حيث لنا من الحيث،

Or how can I describe Him with a position, and He is the One Who Originated the position, until ‘position’ came to be. So, the ‘position’ is recognised with that it was Originated for us from the ‘position’.

فأله تبارك وتعالى داخل في كل مكان، وخارج من كل شئ، لا تدركه الابصار وهو يدرك الابصار، لا إله إلا هو العلي العظيم، وهو الطيف الخبير

So, Allah Blessed and Exalted is included in every place, and outside from everything. Visions cannot comprehend Him, and He Comprehends the visions; [6:103]. There is no god except Allah. He is the Exalted, the Magnificent, and He is Aware of the subtleties, the Aware’.

و ليس لله حد، ولا يعرف بشئ يشبهه، ولا يهرم للبقاء، ولا يصعق لذعرة شئ، وخوفه تصعق الاشياء كلها،

And there isn’t a limit for Allah, nor can He be recognised by a thing resembling Him, nor does He weaken for the survival, nor is He bewildered for scaring a thing, and His fear scares the things, all of them.
فكان الله حيا بلا حياة، ولا يكون موصوف، ولا كيف محدود، ولا مكان ساكن، بل حي لنفسه، ومالك لم تزل له القدرة، أنشأ ما شاء حين شاء بمشيته وقدرته، كان أو لا بلا كيف، ويكون آخره بلا أين، وكل شيء هناك إلا وجهه، له الخلق والامر، تبارك الله رب العالمين.

So, Allah was alive without life having occurred, nor a description existing, nor a ‘howness’ limited, nor a ‘where’ paused, nor a place to dwell, but He is Alive by Himself, and a King for Whom the Power does not decline. He Creates whatever He so Desired by His Desire and His Power. He is Foremost without a ‘how’, and would happen to be Last without a ‘where’, and all things would perish except His Face. From Him is the creation and the Command. Blessed is Allah, Lord of the worlds’.

A man came over to Abu Ja’far, and he said to him, ‘Inform me about your Lord, when was He (from)?’ So he said: ‘Woe be unto you! But rather, it is only said to the thing which never was, when it was from. My Lord, Blessed and Exalted, always has been and will not cease to be living without a ‘how’, and there cannot happen to be a ‘was’ for Him, nor was there for His coming into being an occurrence of ‘how’, nor was there for Him a ‘where’, nor was He in anything, nor was He upon anything, nor was there a beginning for His Place a place, nor was He Strong after the coming into being of the things, nor was He weak before the things came into being, nor was He lonely before He Initiated the things, nor does anything mentionable resemble Him, nor was He Distinct from His Kingdom before He Built it, nor will there be a distinction from Him after its non-existence.

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

Al Attar, from his father, from Ibn Isa, from Al Husayn Bin Saeed, from al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer who said,

28 - يد: العطار، عن أبيه، عن الحسين بن سعيد، عن القاسم بن محمد، عن علي بن أبي حمزة، عن أبي بصير قال: جاء رجل إلى أبي جعفر عليه السلام فقال له: يا أبا جعفر أخبرني عن ربك متى كان ؟ فقال: ويلك إنما يقال لشيء لم يكن، فكان متى كان ؟ إن ربي تبارك وتعالى كان لم يزل حيا بلا كيف ولم يكن له كان، ولا كان له كيف، ولا كان له أين، ولا كان له مكان، ولا كان له قوة بعد ما كون شيء، ولا كان له ضعف قبل أن يكون شيء، ولا كان مستوحشا قبل أن يبدع شيء، ولا يشبه شيئا ماكونا ولا كان خلوا من القوة على الملك قبل إنشائه، ويعود منه خلوا بعد خلقه.

294 Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 4 H 27
He was Living without a new (lease of) life, and occurrence of a space, nor a limitation of ‘how’, nor a ‘where’ reserved upon Him, nor a place being in the vicinity of anything. But, He is Living, recognised, and a King not having a decline for of the Power and the Kingdom, for as long as when so Desires with His Desire. He can neither be limited, nor divided, nor perish. He was the First without a ‘how’ (qualitative state), and will happen to be Last without a ‘where’. And everything is perishable except for His Face. For Him is the creation and the Command. Blessed is Allah, Lord of the worlds’.

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

From Al-Husayn Bin Ali: 'O you people! Fear those renegades, those who are making resemblances of Allah by themselves, comparing the words of those who committed Kufr from the people of the Book. But, He is Allah, There isn’t anything like Him, and He is the Hearing, the Seeing [42:11] Visions cannot comprehend Him, and He Comprehends the visions; and He is the Knower of the subtleties, the Aware [6:103].

He Selected the Oneness and the Grandeur, and the Implementation of the Desire and the Will, and the Power, and the knowledge with whatever would be existing. There is no adversary for Him regarding anything from His Command, nor a match for Him equating Him, nor an opponent for Him contending with Him, nor a namesake for Him resembling Him, nor is there an example for Him likening Him.
The matters do not change Him, nor do the states flow upon Him, nor does the events descend upon Him, nor can the describers reach the essence of His Magnificence, nor can the occurrences of the hears reach His Grandeur because there isn’t any equal to Him among the things, nor can the knowledgeable ones realise Him with their understandings, nor the people of thinking with their thoughts, except with the investigation of the certainty of the unseen, because He cannot be described with anything from the descriptions of the creatures.

And He is the One, the Samad. Whatever is imaged in the imaginings so He is opposite/unlike to it. He isn’t a Lord, one who is trodden beneath the reaches (of thinking), and a deity, one who is found in the air or without air. He is not existing in the things, there being no existence being prohibitive with it upon Him, and from the things with a ‘whereness’ not by eyes absent from it. He isn’t able, the one who is paired with an opposite, or an adversary equal to him.

The lost ones find Him, and the found ones lose Him, nor do the two characteristics gather for others in one time. The thinking of Him is the Eman with Him as being present, and the existence of the Eman is not existence of a description. By Him we described the descriptions, because He cannot be described, and by Him you
recognise the recognition not recognised by these. So that is Allah\textsuperscript{azwj}. There is no namesake for Him\textsuperscript{azwj}. Glorious is He\textsuperscript{azwj}. \textit{There isn’t anything like Him, and He is the Hearing, the Seeing [42:11]’}.\textsuperscript{296}

From Abu Al-Hassan\textsuperscript{asws} the 3\textsuperscript{rd} having said: ‘Allah\textsuperscript{azwj} cannot be described except with what He\textsuperscript{azwj} Described Himself with, and how can one describe the One\textsuperscript{azwj} Whom the senses are unable to realise, and the imaginations from attaining Him\textsuperscript{azwj}, and the occurrences of the minds from finding Him\textsuperscript{azwj}, and the sights from encompassing with Him\textsuperscript{azwj}?}

N\textsuperscript{أ}ئى في قريب، قريب في ن\textsuperscript{أ}يه، كيف الكيف بغير أن يقال: كيف ؟ وأين الأين بلا أن يقال: أين ؟ هو منقطع الكيفية والإيابية، الواحد الواحد، جل جلاله، وتقدست أسماؤه.

His\textsuperscript{azwj} remoteness is in His\textsuperscript{azwj} nearness, and near in His\textsuperscript{azwj} remoteness. How in the ‘howness’ without it being said, ‘how?’ and where is the ‘whereness’ without it being said, ‘where?’ He\textsuperscript{azwj} is the Terminator of the ‘howness’ and the ‘whereness’, the One, the First. Majestic is His\textsuperscript{azwj} Majesty, and Holy are His\textsuperscript{azwj} Names’\textsuperscript{297}.

From Abu Muhammad\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} having said: ‘Amir Al-Momineen\textsuperscript{asws} said: ‘Do not exceed with us\textsuperscript{asws} (any more than) the servitude (to Allah\textsuperscript{azwj}), then you can be saying whatever you so desire to, and you will never be reaching (our description). And beware of the exaggeration like the exaggeration of the Christians, for I\textsuperscript{asws} am disavowed from the exaggerators’.

He\textsuperscript{asws} said: ‘So a man stood up to him\textsuperscript{asws} and said to him\textsuperscript{asws}, ‘O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{azwj}! Describe your\textsuperscript{asws} Lord\textsuperscript{azwj} to us, for the ones before (among) us are differing upon us’.

Al-Reza\textsuperscript{asws} said: ‘It is so that the one who describes his Lord\textsuperscript{azwj} with the analogy, would not cease to be in confusion in his lifetime, inclining away from the Manifesto, and would be overwhelmingly in the distortions, straying from the Way, speaking other than the beautiful’.

\textsuperscript{296} Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 4 H 29
\textsuperscript{297} Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 4 H 30
Then he\textsuperscript{asws} said: ‘Recognise Him\textsuperscript{azwj} with what He\textsuperscript{azwj} has Introduced Himself\textsuperscript{azwj} as. Recognise Him\textsuperscript{azwj} from other than sighting, and describe Him\textsuperscript{azwj} with what He\textsuperscript{azwj} Described Himself\textsuperscript{azwj} with, (but) from without an image. He\textsuperscript{azwj} cannot be grasped by the sensory perception, and cannot be compared with the people. He\textsuperscript{azwj} is known by the remote signs without resembling Him\textsuperscript{azwj}, and He\textsuperscript{azwj} is close by in His\textsuperscript{azwj} remoteness without an equal.

Neither can His\textsuperscript{azwj} eternality be visualised, nor can He\textsuperscript{azwj} be resembled with His\textsuperscript{azwj} creatures, nor is He\textsuperscript{azwj} unjust in His\textsuperscript{azwj} Judging the creatures to what He\textsuperscript{azwj} Knows from them of their submissions, and upon what He\textsuperscript{azwj} Veils in the hidden of His\textsuperscript{azwj} past Books, they are not doing any differently to what He\textsuperscript{azwj} (already) Knew from them, nor are they intending other than Him\textsuperscript{azwj}.

Thus, He\textsuperscript{azwj} is close by without being attached, and remote without being detached. He\textsuperscript{azwj} is real and (but) cannot be resembled. He\textsuperscript{azwj} is the One but without being of several (subdivided parts). He\textsuperscript{azwj} is known by the Signs and is affirmed by the marks. So, there is no god apart from Him\textsuperscript{azwj}, the Greater, the Loftier’.

Then the Imam\textsuperscript{asws} said: ‘My\textsuperscript{asws} father\textsuperscript{asws} narrated to me\textsuperscript{asws}, from my\textsuperscript{asws} grandfather\textsuperscript{asws}, from Rasool-Allah\textsuperscript{saww} having said: ‘Allah\textsuperscript{azwj} is not recognised from resembling Him\textsuperscript{azwj} with His\textsuperscript{azwj} creatures, and he has no regard from Him\textsuperscript{azwj}, one who links to Him\textsuperscript{azwj} the sins of His\textsuperscript{azwj} servants’.’\textsuperscript{298}

298 \textit{Bihar Al Anwaar} – V 4, The book of Tawheed, S 3, Ch 4 H 31
He said: ‘With what He introduced to me Himself. Neither does an image resemble Him, nor can He be compared with the people. He is near in His remoteness, and remote in His nearness; above all things and it cannot be said a thing is under Him, and behind all things and it cannot be said a thing is above Him; in front of all things and it cannot be said a thing is behind Him; inclusive in the things no like a thing inside a thing. Glorious is the One Who is like this. No one else is like this’. 299

Ali Bin Al-Husayn entered the Masjid of Al-Medina and saw a group arguing, so he said to them: ‘What are you arguing about?’ They said, ‘Regarding the Tawheed’. He said: ‘Present your arguments to me’. One of the people said, ‘Allah is recognised by His Creating His skies and His earth, and He in every place’. 300

Then he said: ‘One who was such that There isn’t anything like Him, and He is the Hearing, the Seeing [42:11], his attributes not resembling the attributes of anything, so He would be that’.

Then he said: ‘While Amir Al-Momineen was preaching upon the pulpit of Al-Kufa, when a man called Za’lab stood up to him, being of sharp tongue and eloquent in the addressing, brave of heart, and he said, ‘O Amir Al-Momineen! Have you seen your Lord?’ He said: ‘Woe be unto you! O Za’lab! I have not worshipped a Lord did not see’. He said, ‘O Amir Al-Momineen! How do you see...”
Him\textsuperscript{azwj}? He\textsuperscript{asws} said: ‘Za’lab! The eyes do not see Him\textsuperscript{azwj} with the witnessing of the sights, but the hearts see Him\textsuperscript{azwj} through the realities of the Eman.

\begin{align*}
\text{وهلك يا ذعلب إن ربي لطيف} & \text{ اللطافة فلا بوصف باللطف، عظيم العظمة لا يوصف بالعظم، كبير الكرباء لا يوصف بالكبر،} \\
\text{حليل الجلالة لا يوصف بالغلظ،} & \text{يويلك يا ذعلب إن ربي لطيف اللطافة فلا يوصف باللطف، عظيم العظمة لا يوصف بالعظم،} \\
\text{كبير الكرباء لا يوصف بالكبر،} & \text{بتيح استعماله لوصف المخلوق،} \\
\text{وينبغي على المؤلفين لمعرفة الأشياء،} & \text{والمتتبعين لبيان الأشياء،} \\
\text{والمتتبعين لبيان الأشياء،} & \text{والمتتبعين لبيان الأشياء،} \\
\text{والمتتبعين لبيان الأشياء،} & \text{والمتتبعين لبيان الأشياء،}
\end{align*}

Woe be unto you, O Za’lab! My\textsuperscript{asws} Lord\textsuperscript{azwj} is the Subtle of the subtleties, so He\textsuperscript{azwj} cannot be described by the subtlety, Magnificence of the Magnificent, so He\textsuperscript{azwj} cannot be described by the magnificence, Great of the Greatness, He\textsuperscript{azwj} cannot be described by the greatness, Majestic of the Majesty, He\textsuperscript{azwj} cannot be described by the magnitude/dimensions.

\begin{align*}
\text{He before all things, it cannot be said a thing is before Him, and after all things, it} & \text{cannot be said for Him, ‘after’. He Created the things, not by eagerness, Getting, not by deception. He is in the things, all of them, not being attached with these, nor detached from these. Apparent, not by explanation of the commencement, Manifest, not by initiating a sighting, Evident, not by a distance, near, not by approach, Subtle, not by having a body, existing, not after non-existence, a Doer, not by desperation, Determiner, not by movement, Desirous, not by eagerness.} \\
\text{سميع لا بآلة، بصير لا بأداة، لا تحويه الاماكن، ولا تصحبه الاوقات، ولا تحده الصفات، ولا تأخذه السنات، سبق الاوقات} & \text{كونه، والمد والبدء،} \\
\text{والمد والبدء،} & \text{والمد والبدء،} \\
\text{والمد والبدء،} & \text{والمد والبدء،} \\
\text{والمد والبدء،} & \text{والمد والبدء،} \\
\text{والمد والبدء،} & \text{والمد والبدء،} \\
\text{والمد والبدء،} & \text{والمد والبدء،} \\
\text{والمد والبدء،} & \text{والمد والبدء،}
\end{align*}

Hearing, not by an instrument, Seeing, not by a tool, the places do not contain Him\textsuperscript{azwj} nor do the timings accompany Him\textsuperscript{azwj}, not do the descriptions limit Him\textsuperscript{azwj}, the years do not grab Him\textsuperscript{azwj}. His\textsuperscript{azwj} existence preceded the timings, and His\textsuperscript{azwj} Presence (preceded) the non-existence (of things), and His\textsuperscript{azwj} eternality (preceded) the beginning.

\begin{align*}
\text{بتشعيره المشاعر عرف أن لا مشعر له، وتبجهيره الجواهر عرف أن لا جوهر له، ومضافته بين الاشياء عرف أن لا ضند له،} & \text{والمضافاته بين الاشياء عرف أن لا اضند له،} \\
\text{والمضافاته بين الاشياء عرف أن لا اضند له،} & \text{والمضافاته بين الاشياء عرف أن لا اضند له،} \\
\text{والمضافاته بين الاشياء عرف أن لا اضند له،} & \text{والمضافاته بين الاشياء عرف أن لا اضند له،} \\
\text{والمضافاته بين الاشياء عرف أن لا اضند له،} & \text{والمضافاته بين الاشياء عرف أن لا اضند له،} \\
\text{والمضافاته بين الاشياء عرف أن لا اضند له،} & \text{والمضافاته بين الاشياء عرف أن لا اضند له،} \\
\text{والمضافاته بين الاشياء عرف أن لا اضند له،} & \text{والمضافاته بين الاشياء عرف أن لا اضند له،}
\end{align*}

By the compassionate feelings of the pity, it is recognised that there is no sympathiser for Him\textsuperscript{azwj}, and by the processing of the substances it is known that there is no substance for Him\textsuperscript{azwj}, and by the oppositeness between the things it is know that there is no opposite for Him\textsuperscript{azwj}, and by the conjoining between the matters it is known that there is no pairing for Him\textsuperscript{azwj}.

\begin{align*}
\text{ضاد النور بالظلمة، والجسوء بالبلل، والصرد بالحرور، مؤلف بين معتادياتها،} & \text{مفرق بين متدانياتها، دالة بتفرقه على مفرقهما،} \\
\text{مفرق بين متدانياتها، دالة بتفرقه على مفرقهما،} & \text{مفرق بين متدانياتها، دالة بتفرقه على مفرقهما،} \\
\text{مفرق بين متدانياتها، دالة بتفرقه على مفرقهما،} & \text{مفرق بين متدانياتها، دالة بتفرقه على مفرقهما،} \\
\text{مفرق بين متدانياتها، دالة بتفرقه على مفرقهما،} & \text{مفرق بين متدانياتها، دالة بتفرقه على مفرقهما،} \\
\text{مفرق بين متدانياتها، دالة بتفرقه على مفرقهما،} & \text{مفرق بين متدانياتها، دالة بتفرقه على مفرقهما،} \\
\text{مفرق بين متدانياتها، دالة بتفرقه على مفرقهما،} & \text{مفرق بين متدانياتها، دالة بتفرقه على مفرقهما،} \\
\text{مفرق بين متدانياتها، دالة بتفرقه على مفرقهما،} & \text{مفرق بين متدانياتها، دالة بتفرقه على مفرقهما،}
\end{align*}
The light is opposed by the darkness, and the clearness with the obscurity, and the dryness with the wetness, and the chill with the heat. There is composition between its intertwining, and separation between its nearness. There is evidence by its separation upon its Separator, and by its composition upon its Composer. That is in the Words of the Mighty and Majestic: *And from all things, We Created pairs, perhaps you would take heed* [51:49].

So, Heazwj Distinguished between ‘before’ and ‘after’ for it to be known that there is neither a ‘before’ for Himazwj nor an ‘after’, observing by their instincts that there is no instinct for its instinctiveness, pointing by its variances that there is no difference it is variations, informing by their timings that there is no time for its timing.

Heazwj Veiled some of it from others for it to be known that there is no veil between Himazwj and Hisazwj creatures, apart from Hisazwj creatures. Heazwj was a Nourisher and there was none being nourished, and a God and there was none deifying Himazwj, and a Knower when there was nothing to be known, and Hearing when there was nothing to be heard’.

Then heasws prosed, saying: ‘*Myasws Masterazwj did not cease to be well-known with the Praise, and myasws Masterazwj did not cease to be described with the Benevolence and existed when there wasn’t any light illuminated with, nor was there any darkness blinding in the horizons, for our Lord is opposite the creatures, all of them. And all what happens in the imaginations is a described on, and one who intends upon the resembling, striking examples.*’

A brother returns blinded with the frustration when, in the ascents, he met a wave of Hisazwj Power, a wave blinding the blink of the soul, so a brother neglects disputing in polemics of the Religion. He had begun to doubt the well-known opinion in it, and a brother accompanies reliable love for his Masterazwj; and with the honours from his Masterazwj Granted yesterday, evidence of the Guidance in the earth, smiling, and in the sky Heazwj is famous of being in a beautiful state’.

قال: فخر ذعلب مغشيا عليه ثم أفاق وقال: ما سمعت بهذا الكلام، ولا أعود إلى شيء من ذلك.
He (the narrator) said, ‘Za’lab fell down unconscious, then he woke up and said, ‘I have not heard this kind of speech, nor will I return to anything from that’.301

And from a sermon of his asws: ‘The Praise is for Allah azwj, Creator of the servants, and Spreader of the (earth as a) cradle, and the Flower of the streams, and the Grower of the vegetation. There is no beginning for His azwj firstness, nor a termination for His azwj eternality. He azwj is the First, not ceasing, and the Remaining without a (finite) term.

The foreheads fall down to Him azwj, and the lips profess His azwj Oneness. The things are limited at His azwj creation of these, distancing to Him azwj from resembling these. Neither can the imaginations measure Him azwj with the limitations and the movement, nor with the limbs and the instruments.

It cannot be said for Him azwj, ‘when’, nor can a term be struck for Him azwj by ‘until’. The Apparent, it cannot be said, ‘from what’, and the Hidden, it cannot be said, ‘in what’. He azwj has no body so it would expire, nor is He azwj veiled so He azwj would be enclosed. He azwj is not near from the things with the attachment, and its not remote from these with the detachment.

It is not hidden upon Him azwj the gazes of the servants, nor repetitions of the words, nor glimpses of the highlands, nor the treading of the footsteps in the darkness of a night, nor depth of gloom, and radiant moon shines upon it, and the followed by the sun with light in the rising and the setting, and the turning of the eras and the epochs, from the approach of an approaching night and the turning back of a day turning away.

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301 Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 4 H 34
He\textsuperscript{azwj} is before every peak and term, and every counting and numbering. Exalted is He\textsuperscript{azwj} from what the limiters attributing to Him\textsuperscript{azwj} from the descriptions of the abilities, and endpoints of the horizons, and habitation of the dwelling, and the placing of the places, for the limitation is struck for His\textsuperscript{azwj} creatures and is linked to someone else.

 لم يخلق الاشياء من اصول أزلية، ولا من أوائل أبدية، بل خلق ما خلق فأقام حده، وصور ما صور فاحسن صورته، ليس لشيء منه امتناع، ولا به بطاعة شئ انتفاع، علمه بالاموال الماضين كعلمه بالاحياء الباقين، وعلممه بما في السموات العليا كعلمه بما في الأرضين السفليين.

He\textsuperscript{azwj} did not Created the things from the origins of eternity, nor from the firstness of beginnings, but He\textsuperscript{azwj} Created what He\textsuperscript{azwj} Created and Established its limits, and Imaged what He\textsuperscript{azwj} Imaged, and was excellent in His\textsuperscript{azwj} Imaging. There isn’t any prevention for anything from it, nor is there any benefit for Him\textsuperscript{azwj} with its obedience. His\textsuperscript{azwj} Knowledge with the dead ones of the past is like His\textsuperscript{azwj} Knowledge with the living ones remaining, and His\textsuperscript{azwj} Knowledge with what is in the skies is like His\textsuperscript{azwj} Knowledge with what is in the lower firmaments\textsuperscript{302}.

He\textsuperscript{azwj} is the One\textsuperscript{azwj} to Whom testify the signs of the existence upon acknowledge by a heart with the rejection. Allah\textsuperscript{azwj} is Exalted from what the resembles and the rejecters are speaking with, Loftier, Greater\textsuperscript{303}.

\textsuperscript{302} Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 4 H 35
\textsuperscript{303} Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 4 H 36
'From a sermon of his asws: ‘The Praise is for Allah azwj, Whom a state does not precede a state so He azwj came into being, or a before from becoming later, or becoming Apparent before He azwj becomes Hidden. Every one named with the one apart from Him azwj, is little, and every mighty one apart from Him azwj is humble, and every strong one apart from Him azwj is weak, and every owner apart from Him azwj is owned, and every knower apart from Him azwj is a learner, and every able one apart from Him azwj is able and unable.

And every hearing one apart from Him azwj is deaf from the subtle sounds and he hears its bigger ones, and from these, every (sound) far from him fades away from him, and every seeing one apart from Him azwj is blind from the hidden colours and subtle bodies, and every apparent one apart from Him azwj is not hidden, and every hidden one apart from Him azwj is not apparent.

He azwj did not Created what He azwj Created to strengthen authority, nor fearing from the consequences of the times, nor to be assisted against an attacking adversary, nor a boasting associate, nor a hating opponent. But, the creatures are being nourished, and the servants are being humbled.

He azwj does not permeate into the things so it could be said, ‘He azwj is existing in it’, nor is He azwj separate from these so it could be said, ‘He azwj is distant from it’. It did not exhaust Him azwj creating what He azwj Began, nor the management of what He azwj Controls, nor pausing with inability of what He azwj creates, nor was there any doubt upon Him azwj regarding what He azwj Ordains and Determines. But, (His azwj) Decision is certain, and Knowledge is decisive, and Command is overwhelming. He azwj is the aspired to during the afflictions, and the feared during the Bounties’.

304 Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 4 H 37
38 - نهج: من حطبة له علّيّ رحمة: المعروف من غير رؤية، والخالق من غير رؤية، الذي لم بزل قائما دائما، إذ لإسماء ذات أبراج، ولباحب ذات ارتفاع، ولا لداب ذات داج، ولا جبل ذو فجاج، ولا ارض ذات مهاد، ولا خلق ذو اعتماد،

Nahj Al Balagah –

From a sermon of his ﷺ: ‘(Allah ﷺ) is the well-know from without a sighting, and the Creator from without a pondering. He ﷺ did not cease to be always existing when there was neither a sky with constellation, nor veils with shutters, nor a night with gloom, nor a calm ocean, nor a mountain with pathways, nor pathways with crookedness, nor a land with a cradle, nor creatures with reliance.

That is the inner of the creation and its Inheritor, and God of the creation and its Sustainer, and the sun and the moon are both pursuing His ﷺ Pleasure, wearing out every new thing, drawing closer every remote one, Distribution their sustenances and Counting their impacts and their deeds, and Counted their breaths, and glances of their eyes, and whatever was hidden in their chests from the conscience, and they dwelling and their being deposited from the wombs and the backs, until ending with them to their peaks.

He ﷺ is the One ﷺ Who Intensified His ﷺ Scourge upon His ﷺ enemies during the capaciousness of His ﷺ Mercy, and Expanded His ﷺ Mercy to His ﷺ friends during the severity of His ﷺ scourge, Conqueror of the one who opposes Him ﷺ, and Demolisher of the one hostile to Him ﷺ, Disgracing one who opposes Him ﷺ and Overcoming one who is inimical to Him ﷺ.

One who relies upon him, He ﷺ would Suffice him, and one who asks Him ﷺ, He ﷺ would Give him, and one who lends Him ﷺ, He ﷺ would repay him, and one who thanks Him ﷺ, He ﷺ would Recompense him.

Servants of Allah ﷺ! Weigh yourselves before you are weighed, and reckon yourselves before you are Reckoned with, and keep breathing before the straitening of the throats, and
be submissive before the nose-rubbing ushering, and know that one who does not assist upon himself until there happens to be for him a preaching and a rebuke from it, there would not happen to be for him a rebuke and a preacher other than it”.

305

And from a sermon of his(asws): ‘And occupation does not pre-occupy Him(azwj) nor do the times change Him(azwj), nor does a place contain Him(azwj), not can a tongue describe Him(azwj), nor does a drop of water escape Him(azwj), nor the stars of the sky, nor the evil in the winds in the atmosphere, nor the footsteps of the ant upon the rock, nor talk of an insect in the dark night. He(azwj) Knows the fall of the leaves and the hidden in the sides of the gardens’.

306

‘Amir Al-Momineen(asws) addressed us with this sermon - and he(asws) was standing upon a rock which Ja’da Bin Habeya Al-Makhzumy had placed for him(asws), and upon him(asws) was a cloak of wool, and the belt of his(asws) sword was of leaves, and in his(asws) feet were two slippers of leaves, and his(asws) forehead was like the knee of a camel (callus) - and he(asws) said:

The Praise is for Allah(azwj) Who, to Him(azwj) is the destination of the creation and the end-result of the matters. We(asws) praise Him(azwj) upon His(azwj) great Favours and His(azwj) enlightening proofs, and His(azwj) ever-increasing Grace and His(azwj) Gratuities, a praise which would happen to fulfill His(azwj) Right and pay His(azwj) thanks, and draw closer to His(azwj) Rewards, and be Obligated for His(azwj) Increased Favours; and we(asws) seek His(azwj) Assistance hoping for His(azwj) Grace, and reliant with His(azwj) Defence, acknowledging to Him(azwj) with the Forbearance, compliant to Him(azwj) with the deeds and the words.

305 Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 4 H 38
306 Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 4 H 39
And we believe in Him \( \text{azwj} \), the belief of one who hopes with conviction, and inclines to Him \( \text{azwj} \) as a believer, and humbles to Him \( \text{azwj} \) obediently and is sincere to Him \( \text{azwj} \) of His \( \text{azwj} \) Oneness, and magnifies Him \( \text{azwj} \) with Glory and willing to His \( \text{azwj} \) Desire, striving.

He \( \text{azwj} \) did was not begotten so he would to be an associate in the Mighty, and did not beget so he would happen to be an inheritor at death, and time did not precede Him \( \text{azwj} \), nor an era, nor is He \( \text{azwj} \) affected by the increase and the decrease, but He \( \text{azwj} \) Manifest to the intellects what we see from the signs of the arrangements, and the precision, and the Ordainment of the control.

So, from the testification of His \( \text{azwj} \) creation, is the creation of the skies pegged without any pillars, standing without support. He \( \text{azwj} \) Called these, and they answered willingly obediently, without laziness or delay, and had they not acknowledge to Him \( \text{azwj} \) with the Lordship and obeyed with their obedience, He \( \text{azwj} \) would not have a place for them at His \( \text{azwj} \) Throne, nor a dwelling for His \( \text{azwj} \) Angels, nor an ascent for the good phrases and the righteous deeds from His \( \text{azwj} \) creation.

He \( \text{azwj} \) Made its stars as signs the confused ones can be pointed with in various paths of the horizons. The illumination of their lights is not prevented by the darkness of the night, nor does the black robes of the night have the capacity to turn back the shining light of the moon what spreads in the skies.

Glory be to the One \( \text{azwj} \), it is not hidden unto Him \( \text{azwj} \), the darkness of the evening dust, nor the dark night in spots of the low grounds of the hearth, nor in peaks of the dim mountains, and what the thunder shakes with in the horizons of the sky, and what the lightning flashes on the clouds, and whatever falls from the leaves being swept away from their falling places by the hurricanes the downpours of the sky.
And He azwj Knows the fall of the drops and its settlement, and the trails of the particles and their clow, and what would suffice the mosquito of its daily subsistence, and what the female carries in her belly.

وَالحَمْدُ لِلَّهِ الَّذِي كَانَ قَبْلَ أَن يَكُونَ كَرِئيْسٍ أَو عُرْشٍ أَو سَمَاءٍ أَو أَرْضٍ أَو جَانٍ أَو إِنَّ لَا يُبَرِّكُ بِهِمْ وَلَا يُبْنِيُّ بِهِمْ سَاَلِئٍ وَلَا يَنْتَهِي نَافِئٌ وَلَا يَنْظَرُ بِهِ بََّيْنَاهُ وَلَا يَقُسُّ بِهِ حَوْسَاهُ وَلَا يُقَسَّس بالْإِنْسَانِ

And the Praise is for Allah azwj, existing before the existence of the Chair, or the Throne, or sky, or earth, or Jinn, or humans. He azwj cannot be realised by the imaginations, nor measured by understandings, nor does a beggar pre-occupy Him azwj, nor does an attained reduce Him azwj, nor can He azwj be looked at with an eye, nor be limited by ‘where’, nor described as being with the spouses, nor did He azwj Create by the tools, nor can He azwj be detected by the senses, nor can He azwj be compared with the people.

الذَّي كَلَّم مُوسَى تَكْلِيماً وَأَرَاهُ مِنْ أَيَّاتِهِ عَظِيمًا بَلْ لَا جِرَاحٌ وَلَا أَدْوَاتٌ وَلَا نَطقٌ وَلَا وَلَىَاتٌ بَلْ إِنَّ كَانَ صَادِقًا أَيَّةَ الْمَكَّيِّ فَصَلَّ لِكَيْفَ يُؤَصِّفُ رَبَّهُ

The One azwj Who Spoke to Musa as with a speech, and Showed him as from His azwj great signs, being without any limbs or tools, nor did He azwj Speak with the organ of speech. But, if you are truthful, O you one encumbered (yourself) to describe your Lord azwj, then describe Jibraeel as and the armies of the Angels of Proximity being in the Holy Chambers. Their intellects would be perplexed from trying to limit the best of the creators.

وَإِنَّمَا يُكَارِمُ الصَّفَاتَ ذُوَّا الهِيَئَاتُ وَالَّذِينَ أَكْلُوا أَوْلَادَهُمْ وَلَا يَدْعُونَ إِلَيْهِ وَلَا يَقْسِمُونَ لَهُ مَالًا وَلَا يَجْعَلُونَ لَهُ شَأْنًا وَلَا يَأْتِي مُتْلَكَطًا وَلَا يَلْبَسُوْنَهُ فَضَلُّهُ وَلَا يَحْسَبُهُ بِشَيْءٍ

And rather, He azwj can be realised by the attributes of the ones with bodies and limbs, and the one who expire when they reach the extent of its limit by perishing. So, there is no god except He azwj! Every darkness is illuminated by His azwj Light, and every light gets darkened by His azwj Darkness’

In his asws bequest to Al-Hassan Al-Mujtaba asws: ‘And know, O my asws son asws! If there was an associate for your Lord azwj, his messengers would have come to you, and you would have seen the traces of his kingdom and his authority, and you would have recognised his deeds and his attributes.

41 yaw: في وصيته للحسن المجتبى صلوات الله عليهما: واعلم يا بني أنه لو كان لربك شريك رسله، ولرأيت آثار ملكه وسلطانه، ولعفرت أفعاله وصفاته،

Nahj (Al Balagah) –

Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 4 H 40
But, He azwj is One God just as He azwj Described Himself, there is no one opposing Him azwj in His azwj Kingdom, nor will He azwj be ceasing to be, ever, and He azwj did not cease to be, nor before the things without firstness, and would be Last after the things, without an endpoint. He azwj is Greater than for His azwj Lordship to be encompassed by a heart or a sight'.

42 - فتح: من خطبة له عليه السلام الحمد لله الذي انحسرت الاوصاف عن كنه معرفته، وردعت عظمته العقول فلم تجد مساغا إلى بلوغ غاية ملكوته،

Nahj (Al Balagah) –

From a sermon of his asws: ‘The Praise is for Allah azwj Whom the descriptions have receded from the essence of His azwj recognition, and His azwj Magnificence has returned the intellects, so you will not find a possibility to reach the peak of His azwj Kingdom.

هو الله الحق المبين، أحق وأبين مما تراه العيون، لم تبلغه العقول بتحديد فيكون مشابه، ولم تقع عليه الاوهام بتقدير فيكون ممثلا، خلق الخلق على غير تمثيل ولا مشورة مشير، ولا معونة معين،

He azwj is Allah azwj, the evident Truth, more rightful and more evident than the eyes to see Him azwj. The intellects do not reach Him azwj by limitations so it would become a resemblance, and the imaginations do not fall upon Him azwj by a measurement, so it would become an example. The Creator Created upon without there being an example, nor a consulting consultant, nor assistance of an assistant.

فتم خلقه بأمره، وأذعن لطاعته فأجاب ولم يدافع، وانقاد ولم ينازع

So, He azwj Completed His azwj creation by His azwj Command, and it succumbed to His azwj obedience, they answered and did not defy, and obeyed and did not resist’.

43 - فتح: من خطبة له عليه السلام: كل شئ خاشع له، وكل شئ قائم به، غني كل فقير، وعز كل ذليل، وقوة كل ضعيف، ومفعز كل ملعوف، من تكلم سمع نطقه، ومن سكت علم سره، ومن عاش فعليه رزقه، ومن مات فإليه منقلبه،

Nahj (Al Balagah) –

‘From a sermon of his asws: ‘All things are humbled to Him azwj, and all things are standing by Him azwj. He azwj Enriches every poor one and Dignifies every disgraced one, and Strength of every weak one, and shelter of every oppressed. One who speaks, He azwj Hears his talk, and one who is silent, He azwj Knows his secret, and one who lives, then upon Him azwj is his sustenance, and one who dies, then upon Him azwj is his return.

308 Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 4 H 41
309 Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 4 H 42
لم ترك العيون فتخير عنك بل كنت قبل الواصفين من خلقك، لم تخلق الخلق لوحشة، ولا استعملتهم لمنفعة، ولا يسبقك من طلبت، ولا يفلتك من أخذت، ولا ينقص سلطانك من عصاك، ولا يزيد في ملكك من أطاعاك،

The eyes did not see You\textsuperscript{azwj} so they would inform about You\textsuperscript{azwj}, but You\textsuperscript{azwj} were before the describers from Your\textsuperscript{azwj} creatures. You\textsuperscript{azwj} did not Create the creatures for Your\textsuperscript{azwj} loneliness, nor did You\textsuperscript{azwj} Utilise them for Your\textsuperscript{azwj} benefit, nor did he precede You\textsuperscript{azwj}, nor can he escape You\textsuperscript{azwj} the one You\textsuperscript{azwj} seek, nor can he flee the one You\textsuperscript{azwj} Seize, nor can he reduce Your\textsuperscript{azwj} Authority, the one who disobeys You\textsuperscript{azwj}, nor does he increase in Your\textsuperscript{azwj} Kingdom, one who obeys You\textsuperscript{azwj}.

ولا يرد أمرك من سخط قضاءك، ولا يستغني عنك من تولي عن أمرك، كل سر عندك علانية، وكل غيب عندك شهادة،

Neither can he repel Your\textsuperscript{azwj} Command, one angered by Your\textsuperscript{azwj} Decision, nor is he needless from You\textsuperscript{azwj}, nor is he needless of You\textsuperscript{azwj} one who turns around from Your\textsuperscript{azwj} Command. Every secret is open in Your\textsuperscript{azwj} Presence, and every absent is present with You\textsuperscript{azwj}.

أنت الأبد لأمّدلك، وأنت المنتهى لا محيس عنك، وأنت الموعد لا منجأمنك إلا إليك، بيدك ناصية كل دابة، وإليك مصير كل نسمة،

You\textsuperscript{azwj} are the Ever-lasting, there is no term for You\textsuperscript{azwj}, and You\textsuperscript{azwj} are the end-point there is no escape from You\textsuperscript{azwj}, and You\textsuperscript{azwj} are the Promised (appointment), there is no rescue from You\textsuperscript{azwj} except to You\textsuperscript{azwj}. In You\textsuperscript{azwj} Hand is the forelock of every creature, and to You\textsuperscript{azwj} is the destination of every being.

سجحانك ما أعظم ما نرى من خلقك، وما أصغر عظمه في جنب قدرتك، وما أهول ما نرى من ملكوتك، وما أحقر ذلك فيما غاب عننا من سلطانك، وما أسبغ نعمتك في الدنيا، وما أصغرها في نعم الآخرة.

Glory be to You\textsuperscript{azwj}! How Magnificent is what we see from Your\textsuperscript{azwj} Creation, and how small is its magnificence compared to Your\textsuperscript{azwj} Power, and how awesome is what we see from Your\textsuperscript{azwj} Kingdom, and how lowly it is in (comparison to) what is hidden from us from Your\textsuperscript{azwj} Authority, and how lavish are Your\textsuperscript{azwj} Bounties in the world, and how small it is (compared to) the Bounties of the Hereafter”\textsuperscript{310}.

３１０ ـ ما: أحمد بن محمد بن الصلت، عن ابن عقدة، عن محمد بن عيسى بن هارون الضيبي، عن محمد بن زكريا المكي، عن كذير بن طارق، عن زيد بن علي بن الحسين عليه السلام، عن أبيه عليه السلام قال: حطب علي بن أبي طالب عليه السلام بعد الخطبة في يوم الجمعة فقال: الحمد لله المتوفى بالحمد واللطفة، الذي ليس له غاية في دوامه وناره أولية.

Ahmad Bin Muhammad Bin Al Salt, from Ibn Aqada, from Muhammad Bin Isa Bin Haroun Al Zareyr, from Muhammad Bin Zakariyya Al Makky, from Kaseer Bin Tariq,

‘From Zayd, son of Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}, from his father\textsuperscript{asws} having said: ‘Ali Bin Abu Talib\textsuperscript{asws} preached with this sermon on the day of Friday, and he\textsuperscript{asws} said: ‘The Praise is for”

\textsuperscript{310} Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 4 H 43
Allah\textsuperscript{azwj}, the Only One with the Ancientness and the Firstness, Who, there isn’t a peak for Him\textsuperscript{azwj} in His\textsuperscript{azwj} Permanence, nor is there any one first for Him\textsuperscript{azwj}.

He\textsuperscript{azwj} Created the variety of beings, not from an original which was at first, and is higher from associating the rivals (idols), and Exalted from taking a female companion or children. He\textsuperscript{azwj} is the Remaining One without a term, and the Grower not by instruments nor tools, Brilliant and not by utilisation of limbs in what He\textsuperscript{azwj} Created.

He\textsuperscript{azwj} is not needy to the endeavours of the thinking, nor experimentation of examples, nor measurements. He\textsuperscript{azwj} Brought them into being upon various types from the planning and the images, not by sight nor conscience. His\textsuperscript{azwj} Knowledge preceded in all matters, and His\textsuperscript{azwj} Desire was implemented in all what He\textsuperscript{azwj} Wanted from the eras and the epochs. He\textsuperscript{azwj} is Individual by the Making of the things, and its precision of the management with the subtleties. Glorious is the One\textsuperscript{azwj}, Subtle, Informed, There isn’t anything like Him, and He is the Hearing, the Seeing [42:11]’.

Nahj (Al Balagah) –

‘From a sermon of his\textsuperscript{asws}: ‘And \textsuperscript{asws} testify that there is no god except Allah\textsuperscript{azwj} Alone, there being no associate for Him\textsuperscript{azwj}, the First, there being no thing before Him\textsuperscript{azwj}, and the Last, there being no peak for Him\textsuperscript{azwj}. The imaginations do not fall to Him\textsuperscript{azwj} upon a description, nor do the hearts hold from it upon a quality, nor can the division and the analysis attain Him\textsuperscript{azwj}, nor can the sights and the hearts encompass with Him\textsuperscript{azwj}.

قال عليه السلام: ‘وكان رضي الله عنه الهمم في كل شيء، ورتب إلى التخلص من كل شيء’.

And he\textsuperscript{asws} said: ‘He\textsuperscript{asws} Knows the secrets and is aware of the consciences, for Him\textsuperscript{azwj} is the Encompassing with all things, and the overcoming all things, and the Strength upon all things’.

وقال عليه السلام: ‘ولكان رضي الله عنه مالله تعالى عن سنة المخلوقين، الغالب مطلب الواصلين، الظاهر بجوانب تدبيره للناطرين، والباطن مخلاله عزوه عن فكر المخلوقين’.

\textsuperscript{311} Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 4 H 44
And he\textsuperscript{asws} said: ‘The Praise is for Allah\textsuperscript{azwj}, Exalted from the resemblances of the creatures, the Overcomer of the words of the describers, the Apparent with wondrous Management of His\textsuperscript{azwj} to the beholders, and the Hidden with the Majesty of His\textsuperscript{azwj} Mighty from the thoughts of the imaginers.

The Knower without collecting (knowledge), neither by addition nor any knowledge benefitted from. The Determiner of the entirety of the matters without reflecting or thinking, the One\textsuperscript{azwj} Whom the darkness cannot overwhelm, nor can He\textsuperscript{azwj} be illuminated by the lights, nor does a night overcome Him\textsuperscript{azwj}, nor does the day flow upon Him\textsuperscript{azwj}. His\textsuperscript{azwj} realisation isn’t by the sights, nor is His\textsuperscript{azwj} knowledge by the news’. \textsuperscript{312}

\footnote{Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 4 H 45}
CHAPTER 5 – INVALIDATION OF THE RE-INCARNATION

1 - ن: ن: تميم القرشي، عن أبيه، عن أحمد بن علي الانصاري، عن الحسن بن الجهم قال: قال المأمون للرضا عليه السلام: يا أبي الحسن ما تقول في القائلين بالتناسخ؟

Tameem Al Qarshy, from his father, from Ahmad Bin Ali Al Ansary, from Al Hassan Bin Al Jaham who said,

‘Al-Mamoun said to Al-Reza asws, ‘O Abu Al-Hassan asws! What are you asws saying regarding the speakers (believers) with the re-incarnation?'

فقال الرضا عليه السلام: من قال بالتناسخ فهو كافر بالله العظيم، يكذب بالجنة والنار

So, Al-Reza asws said: ‘One who says (believes) in the re-incarnation, he is a Kafir with Allah aswj the Magnificent. He belies the Paradise and the Fire’. 313


Ibn Al Mutawakkal, from Ali, from his father, from Ali Bin Ma’bad, from Al Husayn Bin Khalid who said,

‘Abu Al-Hassan asws said: ‘One who says (believes) in the re-incarnation, he is a Kafir’. 314

3 - ج: عن هشام بن الحكم أنه سأل الزنديق أبا عبد الله عليه السلام فقال: أخبرني عمن قال: بتناسخ الارواح من أي شئ قالوا ذلك؟ وبأي حجة قاموا على مذاهيبهم؟

From Hisham Bin Al Hakam,

‘An atheist asked Abu Abdullah asws and he said, ‘Inform me about the ones who say (believe) in the re-incarnation of the souls. From which thing are they saying that? And by which argument are they standing upon their doctrines?’

قال: إن أصحاب التناسخ قد خلفوا وراءهم منهاج الدين، وزينوا لنفسهم الصلاوات وأمرحو أنفسهم في الشهوات، وزعموا أن السماء خاوية، ما فيها شئ مما يوصف وأن مدبر هذا العالم في صورة المخلوقين، بحجة من روي: أن الله عزوجل خلق آدم على صورته، وأنه لاجنة ولنار، ولابع ولا نشور، والقيام عندهم خروج الروح من قابله وولوجه في قابل آخر,

He asws said: ‘The companions of the reincarnation have left behind the manifesto of the Religion, and they adorned for themselves the straying and please themselves in the desires,'
and the claimed that the sky is empty, there is nothing in it from what is being described, and that the Regulator of this universe is in the image of the creatures, by an argument of the one who reported that Allah azwj Mighty and Majestic Created Adam asw upon His azwj Image, and there is neither a Paradise, nor a Fire, nor a Resurrection, nor a Day of Judgment, and the Day of Judgment with them is the exit of the soul from its mould and its insertion into another mould.

If it were good in the first mould, it would return to be in a mould superior than it, better in a higher level of the world. And if it was evil or unknown, it would come to be in one of the animals as a consequence, in the world, or he would be of a distorted creation.

And, there is neither Fasting upon them, nor Salat, nor anything from the (acts of) worship, any more that recognition of the one whose recognition is obligated upon them, and every thing from the desires of the world are neutral to them, from the private parts of the women, and other such from the marrying the sisters, and the daughters, and the maternal aunts, and the ones with husbands, and similar to that is the dead, and the wine, and the blood.

So, every sect considered their beliefs as ugly, and every nation cursed them, and when they were asked of the proof, they evaded and wandered. So, the Torah Belied their beliefs, and the Furqan Cursed them, and they claimed along with that, that they god transmits from a heart to a heart, and that the first souls, these are the one which were in Adam as. Then, so on, they flowed to this day of ours in one after another. So, when the Creator was in an image of the creature, then by what can one point upon that one of the two is the creator of his companion?

And they said, ‘The Angels are from the children of Adam as. Every one who comes to be in the top rank from their religion, would come out from the status of the test and the filtering, then he becomes an Angel’.
فطورا تخالهم نصارى في أشياء، وطورا دهرية يقولون إن الأشياء على غير الحقيقة فقد كان يجب عليهم أن لا يأكلوا شيئا من اللحمان لان الدواب عندهم كلها من ؟ ولد آدم حو لوا في صورهم فلا يجوز أكل لحوم القربات.

For a while the Christians mingled them in (certain) things, and for a while they were saying that the things are upon other than the reality. Thus, it obligated upon them that they should not eat anything from the meats because the animals with them, all of the, who (might they be)? A son of Adam315 could have been transformed into their image, therefore it is not allowed to eat the meat of the ones of proximity’’ 315

4 - كش: طاهر بن عيسى، عن جعفر بن محمد، عن الشجاعي، عن الحمادي، رفعه إلى أبي عبد الله عليه السلام:مثل عن التناسخ قال:؟ من نسخ الأول ؟.

Tahir Bin Isa, from Ja’far Bin Muhammad, from Al Shujaie, from Al Hamady,

‘Raising it to Abu Abdullah315saw having been asked about the reincarnation, he315saw said: ‘For whom was the first reincarnation?’’.316

315 Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 5 H 3
316 Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 5 H 4
CHAPTER 6 – MISCELLANEOUS

كش: حمدويه، عن محمد بن عيسى، عن جعفر بن عيسى، عن علي بن يونس بن جعفر قال: فلت للرضا عليه السلام: جعلت فداك إن أصحابنا قد اختلفوا، فقال: في أي شيء اختلفوا؟

Hamdawiya, from Muhammad Bin Isa, from Ja’far Bin Isa, from Ali Bin Yunus Bin Bahman who said,

‘I said to Al-Rezaasws, ‘May I be sacrificed for youasws! Our companions have differed’. Heasws said: ‘Regarding which thing have they differed?’

فدخلني من ذلك شيء فلم يحضرني إلا ما قلت: جعلت فداك من ذلك ما اختلف فيه زرارة وهشام بن الحكم، فقال زرارة: النفي ليس بشيء وليس مخلوق، وقال هشام: إن النفي شيء مخلوق.

So, something entered into me from that, and did not present to me except what I said, ‘May I be sacrificed for youasws! From that what Zurara and Hisham Bin Al-Hakam have differed. Zurara said, ‘The negation isn’t with anything and it isn’t a creation’, and Hisham said, ‘The negation is a created thing’.

فقال لي: قل في هذا بقول هشام ولا تقول بقول زرارة.

So, heasws said to me: ‘Say regarding this by the words of Hisham and do not say by the words of Zurara’.

إلى هنا تم الجزء الرابع من كتاب بحار الأنوار

Up to here completes the fourth volume from the book Bihar Al-Anwaar

317 Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 5 H 5