

'Ghair Allah'
Who are and Who Aren't

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Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Aja Allah hey wa Fara Jaak

ra: - Razi Allah^{azwj}

La: - Laan Allah^{azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَائَهُمْ أَجْمَعِينَ

'Ghair Allah' (Who are and Who Aren't)

Summary:

The word 'لَا إِلَهَ إِلَّا اللَّهُ' has been used in the Holy Quran approximately seven times (2:173, 5:3, 6:14, 6:145, 6:164, 7:140, 16:115), in all these Verse, it means (reciting the name while slaughtering or seeking assistance from) 'other than Allah'. Allah^{azwj} has Commanded people to not take their own created gods and intercessors (Wasila) beside Him^{azwj}, as they will be 'لَا إِلَهَ إِلَّا اللَّهُ' 'other than Allah^{azwj}'. To call upon all those who are 'لَا إِلَهَ إِلَّا اللَّهُ' is therefore 'Shrik' and 'Haram' and one must avoid this in order to protect his/her Eman.

In summary, all man-made idols/gods as dietary will be classified as 'لَا إِلَهَ إِلَّا اللَّهُ', however, Allah^{azwj}'s Created angels^{as}, Prophets^{as} and Imam^{asws} cannot be deemed as 'لَا إِلَهَ إِلَّا اللَّهُ' as they^{as} are Created by Allah^{azwj} to perform certain duties as per Allah^{azwj}'s Will and under His^{azwj} Instructions.¹ So their^{as} work is on behalf of Allah^{azwj}. And Allah^{azwj} Approves them^{as} as being 'الْوَسِيلَةَ' (intermediary):

In the Holy Quran, we find:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ {5:35}

O you who believe! Fear Allah and seek the intermediary to Him and strive hard in His Way, perhaps you would be successful [5:35]

ابن شهر آشوب، قال: قال أمير المؤمنين (عليه السلام) في قوله تعالى: وَ ابْتَغُوا إِلَيْهِ الْوَسِيلَةَ: «أنا وسيلته».

Ibn Shehr Ashub who said,

¹ Questions of a Non-believer on Quran, Kitab al-Ahtijaj Tabrasi, pp. 358 and Bihar-ul-Anwar, Vol-90,Page-98

'Amir-Al-Momineen^{asws} said regarding the Words of the High **and seek the intermediary to Him [5:35]**: 'I^{asws} am His^{azwj} intermediary (وسيلته)'.²

The 'salafis' (Wahabis) used to be of the opinion that calling upon anyone besides Allah^{azwj} is 'Shirk' and one must not do so otherwise one becomes a 'Mushrik' (polytheist). A similar thinking is now being developed within a minority of twelve Imamis, as inspired by the superficial thinking of 'Salafis', we present a short 'write-up' in Urdu in Appendix I: where basically they allege that the Infallible Prophets^{as} and Imams^{as} (i.e., Masomeen^{asws}) are 'لَعَنَ اللّٰهُ', and then they firm up their claim by asking: 'if one can eat the meat of a permissible animal which is slaughtered when the name of masomeen^{asws} is recited instead of Allah^{azwj}? - (Appendix I).

The question asked is not only absurd but childish, as the Masomeen^{asws} have conveyed the Divine Message in the form of Holy Quran and Ahadith, in which it is stated to 'not recite but Allah^{azwj}'s name while slaughtering', hence any violation of this will be the violation of the Command of Allah^{azwj} as well as the Sunnah of Masomeen^{asws}, since they^{asws} had acted on behalf of Allah^{azwj} and conveyed the Divine Message – as they^{as} had received from Allah^{azwj}. So how can one say anything else but the name of Allah^{azwj}?

Amir ul-Momineen^{asws} says in a sermon:

الولي مكان مشية الرب العلي، و لسانه منبع حكمته، يفعل ما يريد الله، و يريد ما يفعل.

The Wali (Allah) is the place of the most High Lord^{azwj}, and his^{asws} tongue is the source of his^{asws} wisdom. He^{asws} (only) does what Allah^{azwj} Wants and only wants what Allah^{azwj} Wishes.³ See for example, 53:2-4.⁴

And Allah^{azwj} Says:

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ۖ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا {76:30}

And you (Imams) are not desiring except if Allah so Desires. Surely Allah was always Knowing, Wise [76:30]

² المناقب 3: 75

³ مشارق أنوار اليقين في أسرار أمير المؤمنين عليه السلام، ص: 226

⁴ VERSES 1 - 4

وَالنَّجْمِ إِذَا هَوَىٰ {1}

(I Swear) by the star when it swoops down [53:1]

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ {2}

Your companion does not err, and does not deviate [53:2]

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ {3}

And he does not speak out of (personal) desire [53:3]

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ {4}

Surely, it is only a Revelation He Revealed [53:4]

سعد بن عبد الله: عن أحمد بن محمد السيارى، قال: حدثني غير واحد من أصحابنا، عن أبي الحسن الثالث (عليه السلام)، قال: «إن الله تبارك و تعالى جعل قلوب الأئمة (عليهم السلام) موارد لإرادته، و إذا شاء شيئا شاءوه، و هو قوله تعالى: وَ مَا تَشَاوُنَ إِلَّا أَنْ يَشَاءَ اللَّهُ».

Sa'd Bin Abdullah, from Ahmad Bin Muhammad Al-Sayyari, from someone else from our companions, who has said:

'Abu Al-Hassan^{asws} The Third, having said: 'Surely, Allah^{azwj} has Made the hearts of the Imams^{asws} as resources of His^{azwj} Will, and when He^{azwj} Desires something, they^{asws} do so (as well), and these are the Words of the Exalted: **And you (Imams) are not desiring except if Allah so Desires [76:30]**'.⁵

Therefore for Wasila, Ahl Al-Bayt^{asws} are not 'لَعَنَ اللَّهُ', as we will read later in the article. That is in the essence of attributes of Allah^{azwj}, however, they^{asws} are not Allah^{azwj} but the pious 'Wali Allah'. When it comes to the 'Self of Allah' then the translation of "لَعَنَ اللَّهُ" would change and it becomes 'not Allah^{azwj}', as we will try to understand from the following Ahadith:

مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحُسَيْنِ بْنِ مَجْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائٍ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو جَعْفَرٍ (عليه السلام) تَكَلَّمُوا فِي خَلْقِ اللَّهِ وَ لَا تَتَكَلَّمُوا فِي اللَّهِ فَإِنَّ الْكَلَامَ فِي اللَّهِ لَا يَزِدُّهُ صَاحِبُهُ إِلَّا تَحْيِيراً .

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

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

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

And in another report, from Hareyz, '(He^{asws} said): 'You can speak regarding everything, but do not be speaking regarding 'ذَاتِ اللَّهِ' the Essence (Self) of Allah^{azwj}'.⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ أَنَّ إِلَى رَبِّكَ الْمُنْتَهَى فَإِذَا انْتَهَى الْكَلَامُ إِلَى اللَّهِ فَأَمْسِكُوا .

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

⁵ مختصر بصائر الدرجات: (65)

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

'Abu Abdullah^{asws} said: 'Allah^{azwj} Mighty and Majestic is Saying [53:42] **And that to your Lord is the ending**. So when the speech (discussion) ends up to Allah^{azwj} (His^{azwj} Essence), so hold (stop there and refrain from further comments)'.⁷

So when it comes of the Self of Allah^{azwj}, the meanings of "لَا إِلَهَ إِلَّا اللَّهُ" will be 'not Allah' rather than the 'other than Allah'. For example, the Ism (Name) of Allahazwj is 'لَا إِلَهَ إِلَّا اللَّهُ' (not Allah^{azwj}).

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَخْرَانَ قَالَ كَتَبْتُ إِلَى أَبِي جَعْفَرٍ (عليه السلام) أَوْ قُلْتُ لَهُ جَعَلَنِي اللَّهُ فِدَاكَ نَعْبُدُ الرَّحْمَنَ الرَّحِيمَ الْوَاحِدَ الْأَحَدَ الصَّمَدَ قَالَ فَقَالَ إِنَّ مَنْ عَبَدَ الْإِسْمَ دُونَ الْمُسَمَّى بِالْأَسْمَاءِ أَشْرَكَ وَكَفَرَ وَجَحَدَ وَ لَمْ يَعْبُدْ شَيْئاً بَلِ اعْبُدِ اللَّهَ الْوَاحِدَ الْأَحَدَ الصَّمَدَ الْمُسَمَّى بِحَذِهِ الْأَسْمَاءِ دُونَ الْأَسْمَاءِ إِنَّ الْأَسْمَاءَ صِفَاتٌ وَصَفَتْ بِهَا نَفْسُهُ .

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

'I wrote to Abu Ja'far^{asws}, or said to him^{asws}, 'May I be sacrificed for you^{asws}! We worship the Beneficent, the Merciful, the One, the First, the Last'. So he^{asws} said: 'Surely, the one who worships the Name besides the One Named by the Names has associated (committed Shirk), and blasphemed, and denied and did not worship anything. But worship the One, the First, the Last, the Named One by these Names, besides the Names. The Name is an attribute by which He^{azwj} Describes Himself'.⁸

In another Hadith Imam Sadiq^{asws} says:

يَا هِشَامُ اللَّهُ مُشْتَقٌّ مِنْ إِلَهٍ وَالْإِلَهِ يَقْتَضِي مَالُوهَاً وَالْإِسْمُ غَيْرُ الْمُسَمَّى فَمَنْ عَبَدَ الْإِسْمَ دُونَ الْمَعْنَى فَقَدْ كَفَرَ وَ لَمْ يَعْبُدْ شَيْئاً وَ مَنْ عَبَدَ الْإِسْمَ وَالْمَعْنَى فَقَدْ كَفَرَ وَ عَبَدَ اثْنَيْنِ وَ مَنْ عَبَدَ الْمَعْنَى دُونَ الْإِسْمِ فَذَاكَ التَّوْحِيدُ أَ فَهَمْتَ يَا هِشَامُ

'O Hisham! Allah^{azwj} is derived from 'God' and 'The God', it requires its worshipper. 'وَالْإِسْمُ غَيْرُ' **And the name is other than the named**. So the one who worships the Name besides the Meaning, so he has blasphemed and has not worshipped anything; and the one who worships the Name and the Meaning, so he has blasphemed and has worshipped two; and the one who worships the Meaning besides the Name, so that is the *Tawheed* (Oneness). Do you understand, O Hisham? (an extract)⁹

Similarly, in a Hadith,

فَقَالَ لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى فَآيَاتُ اللَّهِ غَيْرُ اللَّهِ وَ قَدْ قَالَ اللَّهُ وَ لَا يُحِيطُونَ بِهِ عِلْماً فَإِذَا رَأَتْهُ الْأَبْصَارُ فَقَدْ أَحَاطَتْ بِهِ الْعِلْمُ وَ وَقَعَتِ الْمَعْرِفَةُ

⁷ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 8 H 2

⁸ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 5 H 3

⁹ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 5 H 2

So He^{azwj} Said **He saw of the greatest Signs of his Lord [53:18]¹⁰**. So the Signs of Allah^{azwj} is not Allah^{azwj}, (here it will mean that Rasool-Allah^{saww} did not see Allah^{azwj}) and He^{azwj} had Said **[20:110] and they do not comprehend Him in knowledge**. So if the visions were to see Him^{azwj}, so they would have comprehended Him^{azwj} in knowledge, and the recognition would occur' (an extract).¹¹

Hence, is used in two meanings 'لَعَيَّرَ اللَّهُ' for seeking *Wasila* (intercession) of those who are not Appointed by Allah^{azwj}, i.e., man-made idols, fake imams, but excluding those who are Nominated by Allah^{azwj} as a Door/Path to Him^{azwj}, i.e., Masoom Prophet^{as} and Imams^{asws}. The second meanings of 'لَعَيَّرَ اللَّهُ' would apply when it comes to the Self of Allah "كَذَابَ اللَّهُ", here 'لَعَيَّرَ اللَّهُ' would mean 'not Allah', i.e., the word 'Allah' is not - Allah^{azwj}'s Self.

Introduction:

Here we present a Hadith from Imam Jafar-e-Sadiq^{asws}, when Abu Hanifa objected to him^{asws} for thanking Rasool-Allah^{saww} along with Allah^{azwj} after eating food.

كَتَبْتُ الْقَوَائِدَ لِلْكَرَاجِكِيِّ ذَكَرَ أَنَّ أَبَا حَنِيفَةَ أَكَلَ طَعَامًا مَعَ الْإِمَامِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَ فَلَمَّا رَفَعَ عَ يَدَهُ مِنْ أَكْلِهِ قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ اللَّهُمَّ إِنَّ هَذَا مِنْكَ وَ مِنْ رَسُولِكَ فَقَالَ أَبُو حَنِيفَةَ يَا أَبَا عَبْدِ اللَّهِ أَ جَعَلْتَ مَعَ اللَّهِ شَرِيكَاً فَقَالَ لَهُ وَ ذَلِكَ إِنَّ اللَّهَ تَعَالَى يَقُولُ فِي كِتَابِهِ وَ مَا تَقَمُّوا إِلَّا أَنْ أَغْنَاهُمْ اللَّهُ وَ رَسُولُهُ مِنْ فَضْلِهِ وَ يَقُولُ فِي مَوْضِعٍ آخَرَ وَ لَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمْ اللَّهُ وَ رَسُولُهُ وَ قَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَ رَسُولُهُ فَقَالَ أَبُو حَنِيفَةَ وَ اللَّهُ لَكَأَيِّ مَا قَرَأْتُهُمَا قَطُّ مِنْ كِتَابِ اللَّهِ وَ لَا سَمِعْتُهُمَا إِلَّا فِي هَذَا الْوَقْتِ فَقَالَ أَبُو عَبْدِ اللَّهِ عَ بَلَى قَدْ قَرَأْتُهُمَا وَ سَمِعْتُهُمَا وَ لَكِنَّ اللَّهَ تَعَالَى أَنْزَلَ فِيكَ وَ فِي أَشْبَاهِكَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا وَ قَالَ كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ¹²

It is written in Kanzul Fawaid by Karajaki that once Imam Jafar-e-Sadiq^{asws} was eating food with Abu Hanifa and after finishing, Imam Jafar-e-Sadiq^{asws} expressed gratitude like this:

"I^{asws} thank Allah^{azwj} who is the Sustainer of all worlds, O Allah^{azwj} this was a blessing from You^{azwj} as well as from Your Prophet^{saww}."

Upon hearing this Abu Hanifa said: "O Abu Abdullah^{asws}! You have include 'someone else' (ghair Allah) along with Allah^{azwj}."

Imam Jafar-e-Sadiq^{asws} replied: "Be Careful! Allah^{azwj} Says in His Book (9:59)¹³:

¹⁰ لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى {18}

He saw from the greatest Signs of his Lord [53:18]

¹¹ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 9 H 2

¹² 240 47 بحار الأنوار

¹³ (9:59) وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمْ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ

"If only they had been content with what Allah and His Messenger had given them, and had said, "Sufficient unto us is Allah! Allah and His Messenger will soon give us out of their Kindness:

And at another place Allah^{azwj} Says (9:74)¹⁴: ***".....And they only stayed in opposition because Allah and His Messenger enriched them out of His grace....."***

After listening to these Verses from Imam Jafar-e-Sadiq^{asws}, Abu Hanifa said: "By Allah^{azwj}! It seems I have never read or heard someone reciting these Verses of the Holy Quran before."

Imam Jafar-e-Sadiq^{asws} said: "No, it's not like this! You have not only heard these Verses before but also have read them. However, Allah^{azwj} Says for you and people like you (47:24): ***"Will they then not meditate on the Qur'an, or are there locks on the hearts?"*** and Says (83:14)¹⁵: ***"Nay, but that which they have earned is rust upon their hearts."***¹⁶

Show-off is for 'Ghair-Allah':

Any deed to impress, please other than Allah^{azwj}, such as to 'show-off' will not be accepted:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ قَالَ لِعَبَّادِ بْنِ كَثِيرٍ الْبَصْرِيِّ فِي الْمَسْجِدِ وَنِلْكَ يَا عَبَّادُ إِثَّاكَ وَ الرِّيَاءَ فَإِنَّهُ مَنْ عَمِلَ لِعِزِّ اللَّهِ وَكَلَهُ اللَّهُ إِلَى مَنْ عَمِلَ لَهُ .

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qaddah, from:

Abu Abdullah^{asws} having said to Abbad Bin Kaseer Al-Basry in the Masjid: 'Woe be unto you Abbad! Beware of the showing-off, for it is from the deeds (done) for other than Allah^{azwj}. Allah^{azwj} will Allocate him to the one he worked for'.¹⁷

حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ أَحْمَدَ بْنِ الْوَلِيدِ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ الصَّفَّارُ عَنِ الْحُسَيْنِ بْنِ مُوسَى الْخَشَّابِ عَنْ يَزِيدَ بْنِ إِسْحَاقَ شَعْرِ عَنْ عَبَّاسِ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ إِنَّ هَؤُلَاءِ الْعَوَامَ يَزْعُمُونَ أَنَّ الشَّرْكَ أَخْفَى مِنْ دَيْبِ النَّمْلِ فِي اللَّيْلَةِ الظُّلُمَاءِ عَلَى الْمَسْحِ الْأَسْوَدِ فَقَالَ لَا يَكُونُ الْعَبْدُ مُشْرِكًا حَتَّى يُصَلِّيَ لِعِزِّ اللَّهِ أَوْ يَدْبَحَ لِعِزِّ اللَّهِ أَوْ يَدْعُوَ لِعِزِّ اللَّهِ عَزَّ وَ جَلَّ.

(It is) narrated to us by Mohammed bin Hassan bin Ahmed bin Walid may Allah be pleased with him Muhammad Ibn Al-Hasan Al-Saffar said that Al-Hasan ibn Musa Al-Khashab Yazid ibn Ishaq, narrated from Abbas ibn Yazid, who said:

¹⁴ (9:74) وَمَا تَعْمُوا إِلَّا أَنْ أَغْنَاهُمْ اللَّهُ وَرَسُولُهُ (.....)

¹⁵ (83:14) كَلَّا بَلْ رَأَى عَلَى فُلُوهُمْ مَا كَانُوا يَكْسِبُونَ

¹⁶ 240 47 بحار الأنوار

¹⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 1

I heard it from Abi Abdullah^{asws}: I said that they claim, from the general (Muslims) that shirk concealed (within one like) the swarming ants in the dark night on the black rock, Imam^{asws} said, a man does not become polytheist (mushrik) unless one in Salat mentions 'لَا إِلَهَ إِلَّا اللَّهُ' other than Allah^{azwj} or slaughters (a halal animal) mentioning 'لَا إِلَهَ إِلَّا اللَّهُ', or calls to 'لَا إِلَهَ إِلَّا اللَّهُ' (for help).¹⁸

عَنْهُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ عَلِيُّ ع اخْشَوْا اللَّهَ خَشْيَةً لَيْسَتْ بِتَغْدِيرٍ [بِتَغْدِيرٍ] وَاعْمَلُوا لِلَّهِ فِي غَيْرِ رِيَاءٍ وَ لَا سُمْعَةٍ فَإِنَّهُ مَنْ عَمَلَ لِغَيْرِ اللَّهِ وَكَلَهُ اللَّهُ إِلَى عَمَلِهِ يَوْمَ الْقِيَامَةِ.

From him, from Ja'far Bin Muhammad Bin Abdullah Al Ashary, from ibn Al Qadah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Ali^{asws} said: 'Fear Allah^{azwj} with a fear which is not with treachery, and work for the Sake of Allah^{azwj} neither to show-off nor for reputation, for the one who works for other than Allah^{azwj}, Allah^{azwj} would Assign him (the one he worked for) to his deeds on the Day of Judgement'.¹⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَا مَحَقَّ الْإِسْلَامَ مَحَقَّ الشُّجِّ شَيْءٌ ثُمَّ قَالَ إِنَّ لِهَذَا الشُّجِّ دَبِيبًا كَدَيْبِ النَّمْلِ وَ شُعْبًا كَشُعْبِ الشَّرْكِ وَ فِي نُسخَةٍ أُخْرَى الشُّوْكَ .

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

(It has been narrated) from Ja'far^{asws}, from his^{asws} father^{asws} having said: 'Rasool-Allah^{saww} said: 'There is nothing which obliterates (destroys) Al-Islam (more) than its destruction by the greedy one'. Then he^{saww} said: 'For this greed is a crawl like the crawling of an ant, and a branch like the branch of Polytheism'. And in another copy, 'Thorn'.²⁰

Here above Ahadith refer to working for (i.e., showing off) or seeking assistance from that who is not a 'wali' (Divine Guardian) of Allah^{azwj}. Angels^{as} and the Prophets^{as} and Imams^{asws} fulfilled their duties on behalf of Allah^{azwj}, so they are the Wasila, (and they are Made by Allah^{azwj}) the means (door) of getting to know the Divine Commands, as Imam^{asws} says, for example:

يُونُسُ عَنْ مُوسَى بْنِ بَكْرِ عَنْ أَبِي إِبْرَاهِيمَ (عليه السلام) قَالَ إِنَّ عَلِيًّا (عليه السلام) بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ فَمَنْ دَخَلَ بَابَهُ كَانَ مُؤْمِنًا وَ مَنْ خَرَجَ مِنْ بَابِهِ كَانَ كَافِرًا وَ مَنْ لَمْ يَدْخُلْ فِيهِ وَ لَمْ يَخْرُجْ مِنْهُ كَانَ فِي الطَّبَقَةِ الَّتِي لِلَّهِ فِيهِمُ الْمَشِيشَةُ .

Yunus, from Musa Bin Bakr,

(It has been narrated) from Abu Ibrahim^{asws} (7th Imam^{asws}) having said that Ali^{asws} is a door from the doors of the Paradise. So the one who enters his^{asws} door would be a *Momin*, but the one who exits from his^{asws} door would be a Unbeliever (*Kafir*), and the one who does not

¹⁸ الخصال، ج 1، ص: 137

¹⁹ Al Mahaasin – V 1 Bk 5 H 282

²⁰ Al Kafi – V 4 – The Book of Zakat Ch 78 H 5

enter into it and does not exit from it would be in the category whose (fate would depend on) Allah^{azwj}'s 'الْمَشِيئَةُ' Will (Desire/Decision) regarding them'.²¹

Further Ahadith on showing-off are given in Appendix II.

So, what are the *Kufr* and the *Shirk*?

Kufr and Shirk:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَاشِمٍ عَنْ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ سَمِعْتُ عَنْ الْكُفْرِ وَ الشِّرْكِ أَبَاهُمَا أَقْدَمُ فَقَالَ الْكُفْرُ أَقْدَمُ وَ ذَلِكَ أَنَّ إِبْلِيسَ أَوَّلُ مَنْ كَفَرَ وَ كَانَ كُفْرُهُ غَيْرَ شِرْكَ لِأَنَّهُ لَمْ يَدْعُ إِلَى عِبَادَةِ غَيْرِ اللَّهِ وَ إِنَّمَا دَعَا إِلَى ذَلِكَ بَعْدَ فَأَشْرَكَ .

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa who said,

'I heard Abu Abdullah^{asws} and he^{asws} had been asked about the disbelief (*Kufr*) and the association (*Shirk*), 'Which of the two occurred earlier?' So he^{asws} said: '(It was) the disbelief (*Kufr*), and that is because Iblees^{la} was the first one who disbelieved and his^{la} disbelief was other than *Shirk*, because he^{la} did not (initially) submit to the worship of other than Allah^{azwj}, and rather he^{la} called towards that afterwards, so he^{la} associated (committed *Shirk*)'.²²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُوسَى بْنِ بَكْرِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ قَالَهُمْ قَوْمٌ وَحَدُّوا اللَّهَ وَ خَلَعُوا عِبَادَةَ مَنْ يُعْبُدُ مِنْ دُونِ اللَّهِ فَخَرَجُوا مِنَ الشِّرْكِ وَ لَمْ يَعْرِفُوا أَنَّ مُحَمَّدًا (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) رَسُولُ اللَّهِ فَهُمْ يَعْبُدُونَ اللَّهَ عَلَى شَكٍّ فِي مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ مَا جَاءَ بِهِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al hakam, from Musa Bin Bakr, from Zurara,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic [22:11] **And among men is he who worships Allah superficially.** He^{asws} said: 'They are a people professing the Oneness of Allah^{azwj} and keeping away from worshipping the ones besides Allah^{azwj}. So they are exiting from the *Shirk* (Polytheism) but are not recognising that Muhammad^{saww} is the Rasool^{saww} of Allah^{azwj}. Thus, they are worshipping Allah^{azwj} upon doubt regarding Muhammad^{saww} and what he^{saww} came with.

فَأَتَوْا رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ قَالُوا نَنْظُرُ فَإِنْ كَثُرَتْ أَمْوَالُنَا وَ عُوفِينَا فِي أَنْفُسِنَا وَ أَوْلَادِنَا عَلِمْنَا أَنَّهُ صَادِقٌ وَ أَنَّهُ رَسُولُ اللَّهِ وَ إِنْ كَانَ غَيْرَ ذَلِكَ نَظَرْنَا

²¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 165 H 21

²² Al Kafi V 2 – The Book Of Belief and Disbelief CH 165 H 8

So they came over to Rasool-Allah^{saww} and said, 'We shall consider, so if our wealth becomes abundant, and we are with good health regarding ourselves and our children, we will know that he^{saww} is truthful and that he^{saww} is Rasool^{saww} of Allah^{azwj}; but if it is other than that, we shall reconsider'.

قَالَ اللَّهُ عَزَّ وَ جَلَّ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ يَغْنِي عَافِيَةً فِي الدُّنْيَا وَ إِنْ أَصَابَتْهُ فِتْنَةٌ يَغْنِي بَلَاءٌ فِي نَفْسِهِ وَ مَالِهِ انْقَلَبَ عَلَى وَجْهِهِ انْقَلَبَ عَلَى شَكِّهِ إِلَى الشِّرْكِ خَسِرَ الدُّنْيَا وَ الْآخِرَةَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ يَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَ مَا لَا يَنْفَعُهُ

Allah^{azwj} Mighty and Majestic Said [22:11] **so that if good befalls him he is satisfied therewith** Meaning the wellbeing in the world **but if a trial afflicts him** Meaning an affliction regarding himself and his wealth **he turns back headlong** overturning upon his doubt to the *Shirk* (Polytheism) **he loses this world as well as the Hereafter; that is a manifest loss.** He supplicates to the ones besides Allah^{azwj} who can neither harm him nor that can benefit him'.

قَالَ يَنْقَلِبُ مُشْرِكًا يَدْعُو غَيْرَ اللَّهِ وَ يَعْبُدُ غَيْرَهُ فَمِنْهُمْ مَنْ يَعْرِفُ وَ يَدْخُلُ الْإِيمَانُ قَلْبَهُ فَيُؤْمِنُ وَ يُصَدِّقُ وَ يَزُولُ عَنْ مَنْزِلَتِهِ مِنَ الشَّكِّ إِلَى الْإِيمَانِ وَ مِنْهُمْ مَنْ يَثْبُتُ عَلَى شَكِّهِ وَ مِنْهُمْ مَنْ يَنْقَلِبُ إِلَى الشِّرْكِ .

He^{asws} said: 'He overturns to be a *Mushrik* (Polytheist) supplicating to other than Allah^{azwj} and worshipping other than Him^{azwj}. So from them is one who recognises and the *Emān* enters his heart, so he believes and ratifies and declines from his state of doubt to (embrace) the *Emān*, and from them is the one who remains affirmed upon his doubt, and from them is the one who overturns to the *Shirk* (Polytheism)'.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ رَجُلٍ عَنْ زُرَّارَةَ مِثْلَهُ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from A man, from Zurara – similar to it.²³

عَنْهُ عَنْ أَبِيهِ مَرْسَلًا قَالَ قَالَ أَبُو جَعْفَرٍ (عليه السلام) لَا تَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلِيَّةَ فَلَا تَكُونُوا مُؤْمِنِينَ فَإِنَّ كُلَّ سَبَبٍ وَ نَسَبٍ وَ قَرَابَةٍ وَ وَلِيَّةٍ وَ بَدْعَةٍ وَ شُبْهَةٍ مُنْقَطِعٌ مُضْمَحَلٌّ كَمَا يَضْمَحَلُّ الْعُبَارُ الَّذِي يَكُونُ عَلَى الْحَجَرِ الصَّلْدِ إِذَا أَصَابَهُ الْمَطَرُ الْجَوْدُ إِلَّا مَا أَثَبَّتَهُ الْقُرْآنُ .

From him, from his father, said:

Abu Ja'far^{asws} said: 'Do not take anyone other than Allah^{azwj} as a confidant or else you will not remain a 'Momin' (Believer), for every reason, and lineage, and relationships, and confidants, and innovations, and doubts will be cut off. These will disappear like the dust which is upon a solid rock which disappears when abundant rain falls on it, except for what has been established by the Quran'.²⁴

²³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 178 H 2

²⁴ Al-Kafi, Vol. 8, H. 14783

ابْنُ مَحْبُوبٍ عَنْ أَبِي وَلَّادٍ وَغَيْرُهُ مِنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ يُرِدْ فِيهِ بِالْحَادِ بِظُلْمٍ فَقَالَ مَنْ عَبْدَ فِيهِ غَيْرَ اللَّهِ عَزَّ وَ جَلَّ أَوْ تَوَلَّى فِيهِ غَيْرَ أَوْلِيَاءِ اللَّهِ فَهُوَ مُلْحَدٌ بِظُلْمٍ وَ عَلَى اللَّهِ تَبَارَكَ وَ تَعَالَى أَنْ يُذِيقَهُ مِنْ عَذَابٍ أَلِيمٍ.

Ibn Mahboub, from Abu Walladin, and someone else from our companions, who have reported the following:

Abu Abdullah^{asws} regarding the Statement of Allah^{azwj} Mighty and Majestic: **“[22:25] and whoever shall incline therein to wrong unjustly, We will make him taste of a painful chastisement”**, so he^{asws} said: ‘The one who worships other than Allah^{azwj} Mighty and Majestic, or befriends other than the Guardians^{asws} from Allah^{azwj}, so he has inclined to injustice and it is upon Allah^{azwj} Blessed and High to **make him taste of a painful chastisement**’.²⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عُمَرَ بْنِ عَلِيٍّ عَنْ عَمِّهِ مُحَمَّدٍ بْنِ عُمَرَ عَنِ ابْنِ أُذَيْنَةَ قَالَ سَمِعْتُ عُمَرَ بْنَ يَزِيدَ يَقُولُ حَدَّثَنِي مَعْرُوفُ بْنُ خَرْبُودَ عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ (عليه السلام) أَنَّهُ كَانَ يَقُولُ وَيُلَمُّهُ فَاسِقًا مَنْ لَا يَزَالُ مُمَارِئًا وَيُلَمُّهُ فَاجِرًا مَنْ لَا يَزَالُ مُخَاصِمًا وَيُلَمُّهُ آثِمًا مَنْ كَثُرَ كَلَامُهُ فِي غَيْرِ ذَاتِ اللَّهِ عَزَّ وَ جَلَّ.

A number of our companions, from Sahl Bin Ziyad, from Umar Bin Ali, from his uncle Muhammad Bin Umar, from Ibn Azina who said, ‘I heard Umar Bin Yazeed saying, ‘Narrated to me Ma’rouf Bin Kharbouz, who has said:

‘Ali Bin Al-Husayn^{asws} was saying: ‘Woe be unto a mother who defends the one who does not cease to sin! Woe be unto a mother of an immoral one who does not cease to dispute! Woe be unto a mother of a sinner, one who speaks a lot regarding other than Allah^{azwj} Mighty and Majestic!’²⁶

Finally, the Signs and Ism of Allah^{azwj}, are other than the ‘Self’ of Allah^{azwj}, these are in context of ‘Self’ of Allah^{azwj} – which is another topic, however, as a reference, some Ahadith are included in Appendix III.

²⁵ Al-Kafi, Vol. 8, H. 14980

²⁶ Al-Kafi, Vol. 8, H. 15034

APPENDIX I:

An Urdu write-up on “لَا إِلَهَ إِلَّا اللَّهُ” (other than Allah^{azwj})

صوفیوں اور غالیوں کو چیلنج

حضرت امام جعفر صادق علیہ السلام نے فرمایا: کوئی آدمی اس وقت تک مشرک نہیں بنتا جب تک ان تین کاموں میں سے کوئی کام نہ کرے۔

1. غیر اللہ کے لیے نماز پڑھنا

2. غیر اللہ کے نام پر جانور ذبح کرنا

3. یا غیر اللہ سے دعا و پکار کرے

وسائل شیعہ جلد نمبر 18 باب نمبر 10

اب جو غالی کہتے ہیں کہ محمد و آل محمد اللہ کے غیر نہیں تو لہذا ان سے مانگا جاسکتا ہے تو ان سے سوال ہے کہ جب لفظ غیر سید استعمال ہوتا ہے تو وہاں کیا یہ ترجمہ کیا جائے گا کہ غیر سید سے مراد ہے سید کا دشمن بلکہ اس کا ترجمہ یہ ہوتا ہے جو سید نہیں ہے یعنی کوئی اور قوم ہے

اسی طرح غیر اللہ کا مطلب ہے جو اللہ نہیں ہے

محمد و آل محمد بھی باقی مخلوق کی طرح غیر اللہ میں آتے ہیں یعنی اللہ نہیں ہیں

تو امام ع کے فرمان کے مطابق جو اس ذات سے رزق، شفا طلب کرتا ہے دعا کرتا ہے جو اللہ نہیں ہے تو ایسا شخص مشرک ہے یا تو غالی محمد و آل محمد کو اللہ ثابت کریں اور کہیں کہ امام نے غیر اللہ سے مانگنے سے روکا ہے اور اگر محمد و آل محمد کو اللہ ثابت نہیں کر سکتے تو پھر ڈوب مریں یا اپنے عقیدہ غلو سے توبہ کریں

ان لعنتیوں سے سوال ہے کہ قرآن میں جو آیا ہے کہ ذبح کے وقت غیر اللہ کے نام پر ذبح نہ کرو اب ان غالیوں کے مطابق چونکہ محمد و آل محمد غیر اللہ میں شامل نہیں تو محمد و آل محمد کا نام لے کر ذبح کریں بسم اللہ اللہ اکبر کی بجائے بسم محمد یا بسم علی یا بسم مہدی کہیں اور پھر ذبیحہ کو حلال شمار کر کے دکھائیں آج تک کسی ایک سنی یا شیعہ مفتی مجتہد کا فتویٰ دکھائیں کہ ایسا ذبیحہ حلال ہے اگر نہیں دکھاسکتے کہ تو پھر مان لیں کہ محمد و آل محمد غیر اللہ میں شامل ہیں اور ان سے رزق، شفا، زندگی۔۔۔ مانگنا امام کے فرمان کے مطابق شرک ہے۔

اوبھائیو جہاں قرآن و فرمان میں لفظ غیر استعمال ہوا ہے وہ اردو والا نہیں ہے۔

APPENDIX II:

The 'show-off' is for 'Ghair Allah'

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (صلوات الله عليه) اخْشَوْا اللَّهَ خَشْيَةً لَيْسَتْ بِتَعَذُّيرٍ وَاعْمَلُوا لِلَّهِ فِي غَيْرِ رِيَاءٍ وَ لَا سُمْعَةٍ فَإِنَّهُ مَنْ عَمِلَ لِعَیْرِ اللَّهِ وَكَلَهُ اللَّهُ إِلَى عَمَلِهِ .

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Fear Allah^{azwj} with a fear not with an excuse, and perform deeds for Allah^{azwj} without any showing off and not to be heard of, for the one who does a deed for other than Allah^{azwj}, Allah^{azwj} would Allocate him to his deeds'.²⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ مُحَمَّدِ بْنِ عَرْفَةَ قَالَ قَالَ لِي الرِّضَا (عليه السلام) وَنَحْنُ يَا ابْنَ عَرْفَةَ اَعْمَلُوا لِعَیْرِ رِيَاءٍ وَ لَا سُمْعَةٍ فَإِنَّهُ مَنْ عَمِلَ لِعَیْرِ اللَّهِ وَكَلَهُ اللَّهُ إِلَى مَا عَمِلَ وَنَحْنُ مَا عَمِلَ أَحَدٌ عَمَلًا إِلَّا رَدَّاهُ اللَّهُ إِنْ خَيْرًا فَخَيْرٌ وَ إِنْ شَرًّا فَشَرٌّ .

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Muhammad Bin Arafa who said,

'Al-Reza^{asws} said to me: 'Woe be unto you, O Ibn Arafa! For it is such that the one who does a deed for other than Allah^{azwj}, Allah^{azwj} would Allocate it to what he worked for. Woe be unto you! There is no deed which anyone does except Allah^{azwj} Returns it as such – so if it is good, so good, and if evil, so evil'.²⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ قَالَ لِعَبَّادِ بْنِ كَثِيرٍ الْبَصْرِيِّ فِي الْمَسْجِدِ وَنِلَكَ يَا عَبَّادُ إِنَّكَ وَ الرِّيَاءُ فَإِنَّهُ مَنْ عَمِلَ لِعَیْرِ اللَّهِ وَكَلَهُ اللَّهُ إِلَى مَنْ عَمِلَ لَهُ .

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said to Abd Bin Kaseer Al-Basry in the Masjid: 'Woe be unto you Abbad! Beware of the showing-off, for it is from the deeds (done) for other than Allah^{azwj}. Allah^{azwj} will Allocate him to the one he worked for'.²⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي الْمَعْرَاءِ عَنْ زَيْدِ بْنِ خَلِيفَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) كُلُّ رِيَاءٍ شَرٌّ إِنَّهُ مَنْ عَمِلَ لِلنَّاسِ كَانَ ثَوَابُهُ عَلَى النَّاسِ وَ مَنْ عَمِلَ لِلَّهِ كَانَ ثَوَابُهُ عَلَى اللَّهِ .

²⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 17

²⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 5

²⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 1

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Al Magra'a, from Yazeed Bin Khaleefa who said,

'Abu Abdullah^{asws} said: 'Showing-off is Shirk (association with Allah^{azwj}). The one who does a deed for the people, his rewards would be upon the people, and the one who does a deed for Allah^{azwj}, his Reward would be upon Allah^{azwj},³⁰

³⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 3

APPENDIX III:

Manifestation and Ism of Allah^{azwj} are other than the Self of Allah^{azwj}:

'Signs and Ism' of Allah^{azwj}, are other than the 'Self' of Allah^{azwj}, in this context some Ahadith are presented here:

فَقَالَ لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى فَآيَاتُ اللَّهِ غَيْرُ اللَّهِ وَ قَدْ قَالَ اللَّهُ وَ لَا يُحِيطُونَ بِهِ عِلْمًا فَإِذَا رَأَتْهُ الْأَبْصَارُ فَقَدْ أَحَاطَتْ بِهِ الْعِلْمُ وَ وَقَعَتِ الْمَعْرِفَةُ

So He^{azwj} Said ***He saw of the greatest Signs of his Lord [53:18]***³¹. So the Signs of Allah^{azwj} is not Allah^{azwj}, and He^{azwj} had Said ***[20:110] and they do not comprehend Him in knowledge***. So if the visions were to see Him^{azwj}, so they would have comprehended Him^{azwj} in knowledge, and the recognition would occur'.

فَقَالَ أَبُو قُرَّةٍ فُتُكْذِبُ بِالرَّوَايَاتِ فَقَالَ أَبُو الْحَسَنِ (عليه السلام) إِذَا كَانَتِ الرَّوَايَاتُ مُخَالِفَةً لِلْقُرْآنِ كَذَّبْتُهَا وَ مَا أَجْمَعَ الْمُسْلِمُونَ عَلَيْهِ أَنَّهُ لَا يُحَاطُ بِهِ عِلْمًا وَ لَا تُدْرِكُهُ الْأَبْصَارُ وَ لَيْسَ كَمِثْلِهِ شَيْءٌ .

So Abu Qurra said, 'So you^{asws} are belying the reports'. So Abu Al-Hassan^{asws} said: 'When the reports were in opposition to the Quran, I^{saww} would belie these, and what the Muslims have formed a consensus upon is that ***[20:110] and they do not comprehend Him in knowledge [6:103] Visions cannot comprehend Him, (and) (and) [42:11 nothing is a likeness of Him***'.³²

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ جَابِرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ إِنَّمَا يَعْرِفُ اللَّهُ عَزَّ وَ جَلَّ وَ يَعْبُدُهُ مَنْ عَرَفَ اللَّهَ وَ عَرَفَ إِمَامَهُ مِنَّا أَهْلَ الْبَيْتِ وَ مَنْ لَا يَعْرِفُ اللَّهَ عَزَّ وَ جَلَّ وَ لَا يَعْرِفُ الْإِمَامَ مِنَّا أَهْلَ الْبَيْتِ فَإِنَّمَا يَعْرِفُ وَ يَعْبُدُ غَيْرَ اللَّهِ هَكَذَا وَ اللَّهُ ضَالًّا .

From him, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Amro Bin Abu Al Miqdam, from Jabir who said,

'I heard Abu Ja'far^{asws} saying: 'But rather, he recognises Allah^{azwj} Mighty and Majestic and worships Him^{azwj}, the one who recognises Allah^{azwj} and recognises his Imam^{asws} from us^{asws} the People^{asws} of the Household; and the one who does not recognise Allah^{azwj} Mighty and Majestic and does not recognise his Imam^{asws} from us^{asws} the People^{asws} of the Household, so

³¹ لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى {18}

He saw from the greatest Signs of his Lord [53:18]

³² Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 9 H 2

rather he is recognising and worshipping other than Allah^{azwj}. Like this, by Allah^{azwj}, is the straying!³³

Ism of Allah^{azwj} is 'Ghair' Allah:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ هِشَامِ بْنِ الْحَكَمِ أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ أَسْمَاءِ اللَّهِ وَاشْتِقَاقِهَا اللَّهُ بِمَا هُوَ مُشْتَقٌّ قَالَ فَقَالَ لِي يَا هِشَامُ اللَّهُ مُشْتَقٌّ مِنْ إِلَهٍ وَ الْإِلَهِ يُفْتَضِي مَالُوهَاً وَ الْإِسْمُ غَيْرُ الْمُسَمَّى فَمَنْ عَبْدَ الْإِسْمِ دُونَ الْمَعْنَى فَقَدْ كَفَرَ وَ لَمْ يَعْبُدْ شَيْئاً وَ مَنْ عَبْدَ الْإِسْمِ وَ الْمَعْنَى فَقَدْ كَفَرَ وَ عَبْدَ اثنَيْنِ وَ مَنْ عَبْدَ الْمَعْنَى دُونَ الْإِسْمِ فَذَاكَ التَّوْحِيدُ أَ فَهَمْتَ يَا هِشَامُ

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

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

قَالَ فَقُلْتُ زِدْنِي قَالَ إِنَّ لِلَّهِ تِسْعَةً وَ تِسْعِينَ اسْماً فَلَوْ كَانَ الْإِسْمُ هُوَ الْمُسَمَّى لَكَانَ كُلُّ اسْمٍ مِنْهَا إِلَهاً وَ لَكِنَّ اللَّهَ مَعْنَى يُدَلُّ عَلَيْهِ بِهَذِهِ الْأَسْمَاءِ وَ كُلُّهَا غَيْرُهُ يَا هِشَامُ الْخُبْزُ اسْمٌ لِلْمَأْكُولِ وَ الْمَاءُ اسْمٌ لِلْمَشْرُوبِ وَ الثَّوْبُ اسْمٌ لِلْمَلْبُوسِ وَ النَّارُ اسْمٌ لِلْمُحْرِقِ أَ فَهَمْتَ يَا هِشَامُ فَهَمَّا تَدْفَعُ بِهِ وَ تُنَاضِلُ بِهِ أَعْدَاءَنَا وَ الْمُتَحِدِينَ مَعَ اللَّهِ جَلَّ وَ عَزَّ غَيْرُهُ قُلْتُ نَعَمْ

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

قَالَ فَقَالَ نَفَعَكَ اللَّهُ بِهِ وَ تَبَّتْكَ يَا هِشَامُ

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

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

³³ Al Kafi V 1 – The Book Of Divine Authority CH 7 H 4

Hisham said, 'So, by Allah^{azwj}! No one was able to subdue me regarding the *Tawheed* (Oneness) until I rose to this status of mine'.³⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ قَالَ كَتَبْتُ إِلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أَوْ قُلْتُ لَهُ جَعَلَنِي اللَّهُ فِدَاكَ نَعْبُدُ الرَّحْمَنَ الرَّحِيمَ الْوَاحِدَ الْأَحَدَ الصَّمَدَ قَالَ فَقَالَ إِنَّ مَنْ عَبَدَ الْإِسْمَ دُونَ الْمُسَمَّى بِالْأَسْمَاءِ أَشْرَكَ وَكَفَرَ وَجَحَدَ وَ لَمْ يَعْبُدْ شَيْئاً بَلْ اعْبُدِ اللَّهَ الْوَاحِدَ الْأَحَدَ الصَّمَدَ الْمُسَمَّى بِهَذِهِ الْأَسْمَاءِ دُونَ الْأَسْمَاءِ إِنَّ الْأَسْمَاءَ صِفَاتٌ وَصَفَ بِهَا نَفْسَهُ .

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

'I wrote to Abu Ja'far^{asws}, or said to him^{asws}, 'May I be sacrificed for you^{asws}! We worship the Beneficent, the Merciful, the One, the First, the Last'. So he^{asws} said: 'Surely, the one who worships the Name besides the One Named by the Names has associated (committed Shirk), and blasphemed, and denied and did not worship anything. But worship the One, the First, the Last, the Named One by these Names, besides the Names. The Name is an attribute by which He^{azwj} Describes Himself'.³⁵

³⁴ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 5 H 2

³⁵ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 5 H 3