‘Allah\textsuperscript{azwj},’

Who is Allah\textsuperscript{azwj}? 

Is Allah\textsuperscript{azwj} a Thing/Entity?’
Table of Contents

| Summary: | .......................................................... | 4 |
| Is Allah azwj an Entity/Thing? | .......................................................... | 6 |
| Detailed Explanation - Allah is an ‘Entity/Thing’ | .................................................. | 7 |
| Vision and Limbs of Allah azwj in Quran are Metaphorically Referred to | ................................................. | 10 |
| Explanation of the Verse 38:75: | ......................................................... | 10 |
| One Should not Talk About Allah azwj Other than Talking about His azwj Attributes: | ........................................ | 11 |
| Allah azwj cannot be described by His azwj creation: | ........................................ | 13 |
| Appendix I: Names of Allah azwj: | .................................................. | 16 |
| The Ninety-Nine Names of Allah azwj | .................................................. | 17 |
| Appendix II: Holy Verses where Vision/Limbs of Allah azwj are metaphorically Mentioned | 19 |
| His azwj Right Hand: | .................................................. | 19 |
| Looking at their Lord azwj (75:23): | ........................................ | 21 |
| VERSES 22 & 23 | .................................................. | 21 |
| The radiance of the faces | .................................................. | 23 |
| Face of Allah azwj: | .................................................. | 26 |
| Explanation of the Metaphor - The Face of Allah azwj: | ........................................ | 26 |
| When The ‘ساق’ (shin/leg/side) shall be laid bare: | ........................................ | 31 |
| Explanation of Shine/Leg/Side in Verse 68:42: | ........................................ | 31 |
| جنب اللہ | .................................................. | 33 |
| Explanation of Side of Allah azwj in Verse 39:56: | ........................................ | 33 |
‘Allah- Who is Allah\textsuperscript{azwj}? Is Allah\textsuperscript{azwj} a ‘Thing’ Entity’?

(The Hand of Allah) being above their hands: .................................................. 34

Explanation of the Hand of Allah\textsuperscript{azwj} in Verse 48:10: .................................................. 34

Those Who Visualise: ........................................................................................................... 36

VERSE 104 .......................................................................................................................... 36
Explanation of Verse 6:104: ............................................................................................... 36

Allah\textsuperscript{azwj} has Forgotten them: .................................................................................. 40

Explanation of Verse 9:67: .................................................................................................. 41

Allah\textsuperscript{azwj} Does not Move/Shift/Change (Come and Go) ........................................... 44

Explanation of Lord would come in Verse 89:22: ................................................................ 44

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: Ajal Allah hey wa Fara Jaak
ra: - Razi Allah\textsuperscript{azwj}
La: - Laan Allah\textsuperscript{azwj}
In the Name of Allah azwj the Beneficent, the Merciful. The Praise is for Allah azwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and his asww Purified Progeny asws, and greetings with abundant greetings.

Summary:

Some Muslims believe that Allah azwj can be visualised, or that He azwj has limbs or will be seen in the Hereafter, or some say Allah azwj is not a ‘Thing’, but is a ‘Status’! All of the above has to be negated. These ideas have emerged from either a complete misinterpretation of some Holy Verses or from someone’s own perception. So, ‘Who’ or ‘What’ is Allah azwj? Is it important to know? Yes, in order to refute all that which is ‘unworthy’ of Allah azwj, hence this article.

For a believer, it is very important to know who his/her Creator and Lord is - ‘Allah azwj’. Can anyone describe Him azwj? Of course, His azwj Creation is unable to describe Him azwj! But has Allah azwj Described Himself azwj? Of course- thus we will present some Holy Verses and Ahadith in which Allah Introduces Himself azwj and His azwj Attributes. Will we then be able to understand Him azwj? Well, it will still be impossible- but the statements will remove ambiguities regarding ‘His-Self’ which have crept-up as a result of many years of human imagination about Him azwj. This small effort may lead to our total ‘submission’ - admitting our inability to Define ‘Him azwj’, in that way one may be able to plead and praise an ‘Entity/Thing’ azwj - the Most Mighty and Majestic - the One azwj which is beyond any description and bounds. With this, we look at the following Hadith:

Ali Bin Ibrahim, from his father, from Ali Bin Hassan, from one of his companions, from:

Abu Abdullah asws said: ‘Every supplication which does not happen to have a Praise before it is cut-off. But rather, it is the Praise, then the Laudation’. I said, ‘I don’t know what would suffice from the Praise and the Glorification’. He asws said: ‘One should be saying,

لله اسم الله الرحمن الرحيم
وسأل الله سبحانه وتعالى
أنت الرب_
وأنت الأحد
أنتم البار
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1 The act of praising
‘O Allah azwj! You azwj are the Foremost, so there was nothing before You azwj, and You azwj are the Last, so there will be nothing after You azwj, and You azwj are the Manifest, so there is nothing above You azwj, and You azwj are the Hidden, so there is nothing besides You azwj, and You azwj are the Mighty, the Wise.” ²

Allah azwj is Ahad, Lord of the World:

In Chapter 112, Allah azwj Says: Say, He, Allah is Indivisible (‘Ahad’), and Negates those properties for Himself which His Creation possesses.

Allah azwj Defines Himself as ‘م’ (An Entity that is undefinable, it is mostly translated as He).³ Then Lord Names Himself as ‘اللَّه’ (Allah), and Mentions some of His Attributes (59:22-24):

{59:22}

‘هو الله الذي لا إله إلا هو’ (That one) is Allah. There is no god except ‘هو’; the Knower of the unseen and the seen; ‘هو’ is the Beneficent, the Merciful [59:22]

{59:23}

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]

{59:24}

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]

There are many Holy Verses in which the ‘Ism’ (Names) of Allah azwj are Mentioned, these are Attributes of Allah azwj, for examples see Appendix I.

Imam Jafar-e-Sadiq asws says:

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² Al Kafi V 2 – The Book Of Supplication CH 27 H 6
³ We will use, in the some places, ‘He’ for Allah azwj, in accordance with general practice, However, Capital ‘He’ for Allah azwj is undefinable.
So one who worshipped the ‘Name’ apart from the Meaning, so he has committed Kufr and has not worshipped anything. And the one who worshipped the ‘Name’ as well as the ‘Meaning’, so he has (still) committed Kufr for he has worshipped two. But the one who worshipped the ‘Meaning’ apart from the Name, so that is the Oneness (التوحيد)’ (an extract, see Hadith, Appendix I).

Is Allah azwj an Entity/Thing?

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Abdul Rahman Bin Abu Najran who said,

‘I asked Abu Ja’far asws about the Tawheed (Oneness of Allah azwj), and I said, ‘Can I think of Him azwj as a ‘thing’?’

So he asws said: ‘Yes, without reasoning and without limit. So whatever your imagination occurs upon from a thing, so He azwj is different to it.

Nothing resembles Him azwj, nor can the imaginations capture Him azwj. How can the imaginations capture Him azwj? He azwj is different to what is thought of and different to what is pictured in the imaginations. But rather, you can imagine something without reasoning and without limits’. 4

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

‘Abu Ja’far asws the 2nd was asked, ‘Is it allowed for one to say, regarding Allah azwj, that He azwj is a ‘thing’?’

4 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah azwj) CH 2 H 1
He asws said: ‘Yes. Take Him azwj out from the two limitations – the limitation of temporariness and the limit of resemblance’.  

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Isa, from the one who mentioned it, said,  

‘Abu Abdullah asws was asked, ‘Is it allowed for it to be said that Allah azwj is a thing?’ He asws said: ‘Yes, taking Him azwj out from two limitations – the limitation of the temporariness and the limitation of the resemblance’.  

**Detailed Explanation - Allah is an ‘Entity/Thing’**  

An atheist asked Abu Abdullah asws: ‘what is ‘هو’ (the One azwj)?’ Imam asws said: ‘هو’ is a ‘thing’ (but) different from the things. I asws reiterate with my asws words to prove the meaning; ‘هو’ (The One/He azwj) is a ‘Thing’ in reality of the ‘thing-ness’ apart from that He azwj has neither a body, nor an image, nor can He azwj be felt, nor can He azwj be touched, nor can He azwj be realised by the five sensory perceptions. Neither can the imaginations grasp Him azwj, nor can the ages reduce Him azwj, nor can the times change Him azwj.

So the questioner said to him asws, ‘But you asws are saying that He azwj is Hearing, Seeing’.  

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5 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah azwj) CH 2 H 2  
6 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah azwj) CH 2 H 7
‘Allah- Who is Allah azwj? Is Allah azwj a ‘Thing’ Entity’?

Imam asws replied: ‘مْو’ (That One azwj) is Hearing, Seeing. Allah azwj Sees without an organ and Sees without an instrument, but Allah azwj is Seeing by Himself azwj and is Hearing by Himself azwj.

My asws words that ‘Allah azwj is Seeing by Himself azwj and is Hearing by Himself azwj’ do not mean that Allah azwj is a ‘Thing’ and His azwj Self is another thing. But, I asws use them as an idiom from myself when I was asked and as an understanding for you when you asked. Thus, I asws am saying that Allah azwj Hears by all of Him azwj, not that the for the ‘all’ of Him azwj there are parts, but I asws intend to make you understand and I asws do not re-iterate in that except that ‘مْو’ (Allah azwj) is the All-Hearing, the All-Seeing, the All-Knowing, the All-Aware without a differentiation of the Self nor differentiation of the meaning.

The questioner said to him asws, ‘So what is ‘مْو’ (Allah azwj)?’ Abu Abdullah asws said: ‘مْو’ (Allah azwj) is the Lord azwj, and ‘مْو’ (Allah azwj) is the worshipped, and ‘مْو’ (Allah azwj) is Allah azwj.

And it is not my asws word ‘Allah’ to prove these letters, ‘Alif’, and ‘Laam’, and ‘Ha’, nor ‘Ra’ nor ‘Ba’, but I re-iterate to a meaning and a Thing, Creator of the things and its Maker, and the intention of these letters, and it is the meaning ‘Allah’ has been Named by, and ‘the Beneficent’, and the ‘Merciful’, and the ‘Mighty’, and the likes of that from His azwj Names, and ‘مْو’ (Allah azwj) is the worshipped One, Majestic and Mighty’.

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

الاثنائيَة النشبيَة إذ كان التشبيه هو صفة المخلوق الطاهر التأليف و التأليف فلم يكَن يدَ من إتِمات الصانع لوجود المصنوعين و الإضطرار إلَّيهم أن يُنْصِحُوا مصنوعون و أن صانعيهم غيرهم و ليس مثلهم إذ كان مثلهم شبيها بهم في ظاهر التأليف و التأليف و فيما
The second is the resemblance. When there was the resemblance, it would be a quality of the creation, the apparent, the assembled, and the composed. So it would not happen to be inevitable from proving the ‘Maker’ due to the existence of the manufactured items and the necessity to them that they are manufactured but their ‘Maker’ is other than them, and is not like them.

However, if “م” (Allahazwj) was like them, “م” (Allahazwj) would have resembled them in the apparent, and the assemblage, and the composition, with regards to what flows upon them from their coming into being afterwards when they did not exist (beforehand), and their transformation from the smallness to the largeness, and blackness to whiteness, and strength to weakness, and their existing states. There is no need for usasws to interpret these in order to explain these and their existences’.

The questioner said to himasws, ‘But youasws would have limited Himazwj when you proved Hisazwj existence’. Abu Abdullahasws said: ‘Iasws did not limit Himazwj. But Iasws proved Himazwj when there does not happen to be a stage between the negation and the proofs’.

The questioner said to himasws, ‘So, for Himazwj there is a reality and an actuality7?’

Imamasws said: ‘Yes. The thing cannot be proven except in a reality and actuality’.

The questioner said to himasws, ‘So is there a ‘how-ness’ (Qualitative State) for Himazwj?’

Imamasws said: ‘No, because the qualitative state is an aspect of the quality, but it is inevitable from exiting from an aspect of the temporariness and the resemblance, because the one who negates Himazwj, so he had denied Himazwj and repulsed Hisazwj Lordship and invalidated it; and the one who resembles Himazwj with something else, so he has proved Himazwj with a quality of the creation, the manufactured ones who are not rightful for the Lordship.

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7 That Allahazwj Exits in Real Meanings and with Certainty.
But it is inevitable from the proofs that for Him\textsuperscript{azwj} there is a Qualitative State which others are not rightful of, nor does anything participate in it, nor is inter-mingled with it, nor is something else known by it.

The questioner said, ‘So do the (Creation of the) things tire His\textsuperscript{azwj} Self?’ Abu Abdullah\textsuperscript{asws} said: “No” (Allah\textsuperscript{azwj}) is more Majestic than that the (Creation of) things should Tire Him\textsuperscript{azwj} by the Initiating (the things) and Processing, because that is a quality of the created beings who do not come to the things except by the production and the processing, and “Ho” (Allah\textsuperscript{azwj}) is most Exalted, Implementer of the Will and the Desire, Doing whatever “Ho” (Allah\textsuperscript{azwj}) so Desires to. \textsuperscript{8}

Vision and Limbs of Allah\textsuperscript{azwj} in Quran are Metaphorically Referred to:

Allah\textsuperscript{azwj} Says (to Iblees:\textsuperscript{a}):


cالَّذِيِّا لَهُ إلَّا بِلِمَانَةُ وَالْمَعَالِجَةُ وَهُوَ مُتَعَالِيٌّ نَافِذُ الإِرَادَةِ وَالْمُشْيَةٌ فِي جَانِبِ الْيَدِينِ لِمَا يَشَاءُ

He said: “O Iblees! What prevented you from doing Sajdah to what I Created by My Hands? Were you arrogant or were you from the exalted ones?” [38:75]

Explanation of the Verse 38:75:


\textsuperscript{8} Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah\textsuperscript{azwj}) CH 2 H 6
‘I asked Abu Ja’far asws about the Words of the Mighty and Majestic: “O Iblees! What prevented you from doing Sajdah to what I Created by My Hands? [38:75].

Imam asws replied: ‘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’.

Further Holy Verses where Vision/limbs of Allah azwj are metaphorically are mentioned are included in Appendix II.

One Should not Talk About Allah azwj Other than Talking about His azwj Attributes:

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of his companions, from Al Husayn Bin Al Mayyah, from his father who said,

‘I hear Abu Abdullah asws saying: ‘The one who inquires about Allah azwj, how He azwj is (His azwj Qualitative State), would be destroyed’.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Abdul Hameed, from Al A’ala Bin Razeyn, from Muhammad Bin Muslim, from:

Abu Ja’far asws said: ‘Beware of the pondering regarding Allah azwj. But whenever you intend to look into His azwj Magnificence, so look into the Magnificence of His azwj creation’.

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9 Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 1 H 5
10 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah azwj) CH 8 H 5
11 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah azwj) CH 8 H 7
Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Abu Baseer who said,

‘Abu Abdullah\textsuperscript{asws} said: ‘You can speak regarding the creation of Allah\textsuperscript{azwj}, but do not speak regarding Allah\textsuperscript{azwj}, for the speech regarding Allah\textsuperscript{azwj} does not increase its owner except with the confusion’.

And in another report, from Hareyz, ‘(He\textsuperscript{asws} said): ‘You can speak regarding everything, but do not be speaking regarding \‘ذَات ٍاللَّه ٍ\‘ the Essence (Self) of Allah\textsuperscript{azwj}’.\textsuperscript{12}

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

‘Abu Abdullah\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Mighty and Majestic is Saying: \textit{And surely to your Lord is the ending (53:42), so when the speech (discussion) ends up to Allah\textsuperscript{azwj} (His\textsuperscript{azwj} Essence), so hold (stop there and refrain from further comments)’\textsuperscript{13}

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

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

And it is reported by Muhammad Bin Abdu Abdullah, except that he did not name the man’.\textsuperscript{14}

\textsuperscript{12} Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah\textsuperscript{azwj}) CH 8 H 1
\textsuperscript{13} Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah\textsuperscript{azwj}) CH 8 H 2
\textsuperscript{14} Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah\textsuperscript{azwj}) CH 11 H 2
Allahazwj cannot be described by Hisazwj creation:

(It has been narrated) from Abu Abdullahasws having said: ‘A Jew called Sibakht came over to Rasool-Allahsaww and said, ‘O Rasool-Allahsaww! I came over to ask yousaww about yoursaww Lordazwj. So if yousaww were to answer me about what I am asking about (fine), or else I will return’. He saww said: ‘Ask about whatever you so desire to’.

He said, ‘Where is yoursaww Lordazwj?’ He azwj is in every place, and He azwj is not enclosed into a thing from the limited place’. He said, ‘And how is He azwj?’ He saww said: ‘And how can Isaww describe mysaww Lordazwj with the ‘how’, and the ‘how’ is a creation, and Allahazwj cannot be described by Hisazwj creation’.

He said, ‘So from where did yousaww come to know that yousaww are a Prophetsaww of Allahazwj?’ He (the narrator) said, ‘So there did not remain around himsaww a tree, nor anything other than that, except that it spoke in clear Arabic language, ‘O Sibakht! He saww is Rasool-Allahsaww!’

So Sibakht said, ‘I have not seen like today, a matter more clear than this’. Then he said, ‘I testify that there is no god except Allahazwj and yousaww are a Rasoolsaww of Allahazwj’. 15

Ali Bin Ibrahim, from his father, from Al Hassan Bin Ali, from Al Yaqouby, from one of our companions, from Abdul A’ala, a slave of the family of Saam,
Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Yahya Al Khas’amy, from Abdul Rahman Bin Ateyk Al Qaseyr who said,

‘I asked Abu Ja’far asws about something from the characteristics (of Allah azwj). So he asws raised his hand towards the sky, then said: ‘Exalted is the Compeller! Exalted is the Compeller! The one who practices (something) else, is destroyed’.16

Ali Bin Ibrahim, from his father, from Ali Bin Ma’bad, from Abdullah Bin Sinan, from his father who said,

‘I was present with Abu Ja’far asws and a man from the Kharijites came over to him asws and said to him, ‘O Abu Ja’far asws! Which thing do you asws worship?’ He asws said: ‘Allah azwj the Exalted’. He said, ‘Have you asws seen Him azwj?’ He asws said: ‘But, the eyes cannot see Him azwj with the visualizing of the visions, but the hearts seen Him azwj by the realities of the Eman. He azwj cannot be recognised by the analogies, nor can He azwj be realised by the sensory perceptions, nor can He azwj be resembled with the people. He azwj is not tyrannous in His azwj Judgments. That is Allah azwj. There is no god except Him azwj.’

He (the narrator) said, ‘So the man went out and he was saying, ‘[6:124] Allah best knows where He Places His Message’.17

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ahmad Bin Muhammad Bin Abu Nasr, from Abu Al Hassan Al Mowsaly, (It has been narrated) from Abu Abdullah asws having said: ‘A Rabbi came over to Amir Al Momineen asws and he said, ‘O Amir Al-Momineen asws! Do you asws see your asws Lord azwj when you asws worship Him azwj?’ So he asws said: ‘Woe be unto you! I asws have never worshipped a Lord azwj see Him azwj do not see’. He said, ‘And how do you asws see Him azwj?’ He asws said: ‘Woe be unto

16 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah azwj) CH 8 H 10
17 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah azwj) CH 9 H 5
‘Allah- Who is Allah\textsuperscript{azwj}? Is Allah\textsuperscript{azwj} a ‘Thing’ Entity?’

you! The eyes cannot envisage Him\textsuperscript{azwj} in the viewing of the sights. But, the hearts see Him\textsuperscript{azwj} by the realities of the \textit{Eman}.\textsuperscript{18}

Muhammad Bin Abu Abdullah, from the one who mentioned it, from Muhammad Bin Isa, from Dawood Bin Al Qasim Abu Hashim Al Ja’fary who said,

‘I said to Abu Ja’far\textsuperscript{asws}, ‘(What about the Verse) \textbf{[6:103] Visions cannot comprehend Him, and He Comprehends (all) visions?’}. So he\textsuperscript{asws} said: ‘O Abu Hashim! Imaginations of the hearts are more sharper than the visions of the eyes. You have realised by your imaginations, Al-Sind, and Al-Hind, and the countries which you have not entered into nor seen with your vision, and the imaginations of the heart cannot comprehend Him\textsuperscript{azwj}, so how could the visions of the eyes?’\textsuperscript{19}

\textsuperscript{18} Al Kafi V 1 – The Book Of \textit{Tawheed} (Oneness of Allah\textsuperscript{azwj}) CH 9 H 6
\textsuperscript{19} Al Kafi V 1 – The Book Of \textit{Tawheed} (Oneness of Allah\textsuperscript{azwj}) CH 9 H 11
Appendix I: Names of Allah\textsuperscript{azwj}:

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Al-Nazar Bin Suweyd, from Hisham Bin Al-Hakam who says:

I asked Abu Abdullah\textsuperscript{asws} about the Names of Allah\textsuperscript{azwj} and their Derivations, ‘What is ‘Allah’ (The Name) Derived from?’ So he\textsuperscript{asws} said to me: ‘O Hisham! (The Name) ‘Allah’ is Derived from ‘أله’ ‘God’, and God necessitates (the existence of) a servant (مألوها). And the Name is other than the named.

So one who worshipped the Name apart from the Meaning, so he has committed Kufr and has not worshipped anything. And the one who worshipped the Name as well as the Meaning, so he has (still) committed Kufr for he has worshipped two. And one who worshipped the Meaning apart from the Name, so that is the Oneness (التوحيد). Do you understand, O Hisham?’ So I said, ‘Increase it for me’.

So he\textsuperscript{asws} said: ‘For Allah\textsuperscript{azwj}, there are ninety-nine Names. So if the Name was the same as the named, each one of the Names would be a god, but Allah\textsuperscript{azwj} is the Meaning to which these Names point to, and every one of them is other than Him\textsuperscript{azwj}. O Hisham! The bread is the name of the food, and the water is the name of the drink, and the cloth is the name of the garment, and the fire is the name of the incinerator. Do you understand - O Hisham - with its understanding you can defend and strive against our\textsuperscript{asws} enemies, the ones who worship other than Allah\textsuperscript{azwj} Mighty and Majestic?’

I said, ‘Yes’. So he\textsuperscript{asws} said: ‘May Allah\textsuperscript{azwj} benefit you and Make you to be steadfast, O Hisham’.

قلت: نعم، قال: فقال: ‘تغعل الله و تشاد، يا هشام’

I said, ‘Yes’. So he\textsuperscript{asws} said: ‘May Allah\textsuperscript{azwj} benefit you and Make you to be steadfast, O Hisham’.
The Ninety-Nine Names of Allah

Ibn Babuwayh, from Ahmad Bin Al-Hassan Al-Qataan, from Ahmad Bin Yahya Bin Zakariya Al-Qataan, from Bakr bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from his father, from Abu Al-Hassan Al-Abdy, from Suleyman Bin Mahran, from,

Al-Sadiq Ja’far asws, from his asws father asws Muhammad asws Bin Ali asws, from his asws father asws Al-Husayn asws Bin Ali asws, from his asws father asws Ali asws Bin Abu Talib asws having said, ‘Rasool-Allah saww said that: ‘For Allah asws, Blessed and Exalted are ninety nine Names – a hundred less one. The one who learns These would enter the Paradise. And these are:’


20 إلكا: 1: 68/2
Allah - Who is Allah azwj? Is Allah azwj a ‘Thing’ Entity?’

Originator; (54) - The Alone; (55) - The Splitter; (56) - The Eternal; (57) - The King; (58) - The Holy; (59) - The Strong; (60) - The Self-subsistent; (61) - The Seizer; (62) - The Extender; (63) - The Fulfiller of Needs; (64) - The Glorious; (65) - The Guardian; (66) - The Benefactor; (67) - The Encompasser; (68) - The Manifested; (69) - The Feeder; (70) - The Designers; (71) - The Honourable; (72) - The Great; (73) - The Sufficient; (74) - Remover of the Harm; (75) - The Singular; (76) - The Light; (77) - The Light; (78) - The Ample-giving; (79) - The Bestower; (80) - The Helper; (81) - The Ample-giving; (82) - The Cordial; (83) - The Guide; (84) - The Loyal; (85) - The Custodian; (86) - The Guide; (87) - The Righteous; (88) - The Resurrector; (89) - The Oft-returning (in Mercy); (90) - The Majestic; (91) - The Generous; (92) - The Fully Informed; (93) - The Creator; (94) - The Best of the Helpers; (95) - The Judge; (96) - The Judge; (97) - The Fully Informed; (98) - The Magnificent; (99) - The Kind; (100) - The Healer.21.

١٩٤/٨ التوحيد
Appendix II: Holy Verses where Vision/Limbs of Allah \(\text{azwj}\) are metaphorically Mentioned

**His \(\text{azwj}\) Right Hand:**

Allah \(\text{azwj}\) Says:

\[
\text{وَمَا قَدَرَ اللَّهُ عَقُدَهُ وَالْأَرْضُ جَبَّاٰرَتُهُ وَالْقِيَامَةُ مَطْوَىَاتُ بَيْنِيَّةٌ وَمَسْبَحَةٌ وَتَعَالَىٰ عَمَّا يُشَيَّدُونَ} \quad \text{[39:67]}
\]

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 [39:67]

Ibn Babuwayh, from Muhammad Bin Muhammad Bin Asaam Al-Kulayni, from Muhammad Bin Yaqoub Al-Kulayni, from Ali Bin Muhammad Al-Ma’rouf Ba’laan Al-Kulayni, from Muhammad Bin Isa Bin Ubeyd who said,

‘I asked Abu Al-Hassan Ali \(\text{asws}\) Bin Muhammad Al-Askari \(\text{asws}\) about the Words of Allah \(\text{azwj}\) Mighty and Majestic: 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 [39:67].’

فقال: ‘ذلك تعير الله تبارك و تعالى من شبهه خلقه، ألا ترى أنه قال: وَ ما قَدَرَ اللَّهُ حَقَّ قُدُورٍ وَ معناه إذ قالوا: إن الأرض جميعاً قبضته يوم القيامة والسماوات مطويات بيئته؟

So he \(\text{asws}\) said: ‘That is the taunting (of people) to Allah \(\text{azwj}\) Blessed and Exalted as the one who resembles His \(\text{azwj}\) creatures. Do you not see that He \(\text{azwj}\) 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 Grip on the Day of Judgement and the skies having been rolled up in His Right Hand?’

كما قال الله عز و جل: وَ ما قَدَرَ اللَّهُ حَقَّ قُدُورٍ إِذْ قَالَوْا مَا أَنْزَلَ اللَّهُ عَلَى بَشْرٍ مِنْ شَيْءٍ، ثُمَّ نَزَوْا عَزْوَ جَلْ نَفْسِهِ عَنَّ الْقُبْضَةِ وَ اليمين فقال: مَسْبَحَةٌ وَ تَعَالَىٰ عَمَّا يُشَيَّدُونَ.’
(it is) just as Allah^{azwj} 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^{azwj} Distanced Himself^{azwj} from the Grip and the Right Hand (having limbs), so He^{azwj} Said: Glorious is He and Exalted from what they are associating [39:67].

And from him, from Ahmad Bin Muhammad Bin Al-Haysam Al-Ajaly, from Ahmad Bin Yahya Bin Zakariya Al-Qatan, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from his father, from Abu Al-Hassan Al-Abady, from Suleyman Bin Mahran who said,

‘I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: and 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 [39:67].’

He^{asws} said: ‘It Means, He^{azwj} Possesses it, and no one possesses it with Him^{azwj}. And the Grip from Allah^{azwj} the Exalted in another subject is the Prevention, and the Extension from it – the Granting and the Extending (Bounties), as the Mighty and Majestic Says: And Allah Straights and Amplifies, and to Him you shall be returning [2:245]. It Means He^{azwj} Gives and Prevents.

And the Grip of the Mighty and Majestic in another aspect is the Taking. And the Taking is in its aspect of Acceptance, as He^{azwj} Says: and Takes the charities [9:104], i.e., He^{azwj} Accepts it from its rightful ones, and Rewards them accordingly.’

And from him, from Ahmad Bin Muhammad Bin Al-Haysam Al-Ajaly, from Ahmad Bin Yahya Bin Zakariya Al-Qatan, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from his father, from Abu Al-Hassan Al-Abady, from Suleyman Bin Mahran who said,

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^{azwj} Distanced Himself^{azwj} from the Grip and the Right Hand (having limbs), so He^{azwj} Said: Glorious is He and Exalted from what they are associating [39:67].

And from him, from Ahmad Bin Muhammad Bin Al-Haysam Al-Ajaly, from Ahmad Bin Yahya Bin Zakariya Al-Qatan, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from his father, from Abu Al-Hassan Al-Abady, from Suleyman Bin Mahran who said,

I said, ‘So (what about) the Words of the Mighty and Majestic: and the skies having been rolled up in His Right Hand [39:67]’ He^{asws} said: ‘The Right hand – Is the Hand, and the Hand is the Power, and the Power is what the Mighty and Majestic is Saying: and the skies having been
‘Allah- Who is Allah azwj? Is Allah azwj a ‘Thing’ Entity?’

rolled up in His Right Hand [39:67], i.e., in His azwj Power and His azwj Might, Glorious is He and Exalted from what they are associating [39:67].

Looking at their Lord azwj (75:23):

VERSEs 22 & 23

And from him, said, ‘It has been narrated to us by Ali Bin Ahmad Bin Muhammad Bin Umran Al-Daqaq, from Muhammad Bin Abu Abdullah Al-Kufy, from Musa Bin Umran Al-Nakha’ie, from Al-Husayn Bin Yazeed Al-Nowfaly, from Ali Bin Abu Hamza, from Abu Baseer, who has narrated, ‘I said to Abu Abdullah asws, ‘Inform me about Allah azwj Mighty and Majestic. Will the Momineen see Him azwj on the Day of Judgement?’ He asws said: ‘Yes, and they have (already) seen him before the Day of Judgement’. I said, ‘When?’ He asws said: ‘Where Allah azwj Said to them: ‘Am I not your Lord?’ They said, ‘Yes, we testify’ [7:172].

تم سكت ساعة، ثم قال: ‘و إن المؤمنين لبرونه في الدنيا قبل يوم القيامة، أ لست تراه وقتك هذا؟’

The he asws was silent for a while, then he asws said: ‘The Momineen are (already) seeing Him azwj in the world, before the Day of Judgement. Do you not see Him azwj at this time of yours?’
Abu Baseer said, ‘I said to him asws, ‘May I be sacrificed for you asws, So should I narrate this from you asws?’ He asws said: ‘No, for if you were to narrate it, the denier would deny it, being ignorant of the meaning of what you are saying. Then will he evaluate that, that is similar to blasphemy (Kufr), and the visioning with the heart is not the same as visioning with the eyes. Allah azwj is more Exalted from what the resemblers and the atheists describe Him azwj to be’.

In the book Al Tawheed –

‘There is a lengthy Hadeeth from Ali asws, saying in it, and a man had asked him asws about what was confusing upon him from the Verses: ‘So, as for His azwj Words of the Mighty and Majestic: ‘(Some) faces on that Day would be radiant [75:22] Looking at their Lord [75:23], so that is regarding a place in which the friends of Allah azwj Mighty and Majestic would end up to after being free from the Reckoning, to a river called Al-Haywaan.

فِ ٍك تَاب ٍالت َّوْح يد ٍحَد يثٌٍطَو يلٌٍعَنٍْعَل يٍٍّعَلَيْه ٍالسَّلاَم ٍي َق ول ٍف يه :ٍوٍَقَدٍْسَأَلَهٍ رَج لٌٍعَمَّاٍاشْت ٍب هٍَعَلَيْه ٍمْنٍَالْْيَات .ٍفَأَمَّاٍق َوْل ه ٍعَزٍَّوٍَجَلٍَّبَعْدٍَمَاٍي َفْر غٍَم نٍَالْْسَاب ٍإ لٍََنَهَرٍَي سَمَّىٍالَْْي َوَانَ،

فِ ٍمَوْض عٍي َنْتَه يٍف يه ٍأَوْل يَاء ٍاللَّه ٍعَزٍَّوٍَجَلٍَّب َعْدٍَمَاٍي َفْر غٍَم نٍَالْْسَاب ٍإ لٍََن َهَرٍَي سَمَّىٍالَْْي َوَانَ،

فِ ٍمَوْض عٍي َنْتَه يٍف يه ٍأَوْل يَاء ٍاللَّه ٍعَزٍَّوٍَجَلٍَّب َعْدٍَمَاٍي َفْر غٍَم نٍَالْْسَاب ٍإ لٍََن َهَرٍَي سَمَّىٍالَْْي َوَانَ،

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فِ ٍمَوْض عٍي َنْتَه يٍف يه ٍأَوْل يَاء ٍاللَّه ٍعَزٍَّوٍَجَلٍَّب َعْدٍَمَاٍي َفْر غٍَم نٍَالْْسَاب ٍإ لٍََن َهَرٍَي سَمَّىٍالَْْي َوَانَ،

فِ ٍمَوْض عٍي َنْتَه يٍف يه ٍأَوْل يَاء ٍاللَّه ٍعَزٍَّوٍَجَلٍَّب َعْدٍَمَاٍي َفْر غٍَم نٍَالْْسَاب ٍإ لٍََن َهَرٍَي سَمَّىٍالَْْي َوَانَ،

فِ ٍمَوْض عٍي َنْتَه يٍف يه ٍأَوْل يَاء ٍاللَّه ٍعَزٍَّوٍَجَلٍَّب َعْدٍَمَاٍي َفْر غٍَم نٍَالْْسَاب ٍإ لٍََن َهَرٍَي سَمَّىٍالَْْي َوَانَ،

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فِ ٍمَوْض عٍي َنْتَه يٍف يه ٍأَوْل يَاء ٍاللَّه ٍعَزٍَّوٍَجَلٍَّب َعْدٍَمَاٍي َفْر غٍَم نٍَالْْسَاب ٍإ لٍََن َهَرٍَي سَمَّىٍالَْْي َوَانَ،

فِ ٍمَوْض عٍي َنْتَه يٍف يه ٍأَوْل يَاء ٍاللَّه ٍعَزٍَّوٍَجَلٍَّب َعْدٍَمَاٍي َفْر غٍَم نٍَالْْسَاب ٍإ لٍََن َهَرٍَي سَمَّىٍالَْْي َوَانَ،
The radiance of the faces

محمد بن العباس: عن أحمد بن هوذا، عن إبراهيم بن إسحاق، عن عبد الله بن حماد، عن هاشم الصيداوي، قال: قال لي أبو عبد الله (عليه السلام): «يا هاشم، حدثني أبي و هو خير مني، عن جدتي رسول الله (صلى الله عليه و آله)، أنه قال: ما من رجل من قرآء المؤمنين من شيعتمنا إلا و ليس عليه تبعة».

Muhammad Bin Al-Abbas, from Ahmad Bin Howzat, from Ibrahim Bin Is’haq, from Abdullah Bin hamaad, from Hisham Al-Saydawi who said:

‘Abu Abdullahasws said to me: ‘O Hisham! Myasws fatherasws narrated to measws, and heasws was better than measws, from hisasws grandfather Rasool-Allahsaww having said: ‘There is none from the men from the poor Momineen from ourasws Shias except that he does not have a liability upon him’.

قلت: جعلت فداك، و ما التبعة؟ قال: «من الإحدى و خمسين ركعة، و من صوم ثلاثة أيام من الشهر،

I said, ‘May I be sacrificed for youasws, and what is the liability?’ Heasws said: ‘From the fifty-one cycles (of Prayer), and from Fasting thirty days from the Month (of Ramazan).

فإذا كان يوم القيامة خرجوا من قبورهم و وجوهم مثل القمر ليلة القدر، فهذا للرجل منهم: سل تخط، و يقول: أسأل ربي النظر إلى وجه محمد (صلى الله عليه و آله)، قال: فياذن الله عز و جل لأهل الجنة أن يزوروا محمدًا (صلى الله عليه و آله)،

So when it will be the Day of Judgement, they will come out from their graves, and their faces would be like the moon on the night of the full moon, and it will be said to the man from among them: ‘Ask, and you shall be given it’. So he will be saying, ‘I ask my Lordazwj, to be able to look at the face of Muhammadsaww. So Allahazwj Mighty and Majestic would Grant Permission to the people of the Paradise that they should visit Muhammadasws.

قال: فيصعد محمد (صلى الله عليه و آله) منبر من نور على درونك من درايتان الجنة، له ألف مرقاءة، بين المرقاءة إلى المرقاءة ركضة الفرس، فيصعد محمد (صلى الله عليه و آله) و أمير المؤمنين (عليه السلام) ».

Heasws said: ‘Then Heazwj would Establish a Pulpit of Light for the Rasool-Allahsaww, upon a carpet from the carpets of the Paradise which would have a thousand grades to it. In between one grade to the other is like a horse track. Then Muhammadasws and Amir-Al-Momineenasws would ascend it’.

قال: «فيفحف ذلك المنبر شيعة آل محمد (عليهم السلام)، فينظر الله إليهم، و هو قوله تعالى: وَلَوْ جَوَهُ يَتَيَّمَّنَ نَأَثَرَةً إِلَى زَمَانَا نَأَثَرَةً».
He asws said: ‘The Shias of the Progeny asws of Muhammad saww would be surrounding that Pulpit. So Allah azwj Would Look at them, and these are the Words of the High: *(Some) faces on that Day would be radiant [75:22] Looking at their Lord [75:23]*’.  

قال: ثم قال أبو عبد الله (عليه السلام): ‘يا هاشم، مثل هذا فليعمل العاملون’.

He asws said: ‘The Light would have such an effect upon them, that when one of them returns, the Hourie would not be able to look at him and her eyes would be filled from him’.

Then Abu Abdullah asws said: ‘O Hisham! *For the like of this, so let the workers be working [37:61]*’.  

و عنده، قال: حدثنا أحمد بن زياد بن جعفر الحمداوي، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه إبراهيم بن هاشم، عن عبد السلام بن صالح الهروي قال: قلت لعلي بن موسى (عليهما السلام): يا بن رسول الله، ما تقول في الحديث الذي يرويه أهل الحديث:

«إن المؤمنين يزورون رحم في منزلهم في الجنة؟»

And from him, said, ‘It has been narrated to us by Ahmad Bin Ziyad Bin Ja’far Al-Hamdan, from Ali Bin Ibrahim Bin Hisham, from his father Ibrahim Bin Hisham, from Abdul Salaam Bin Salih Al-Harwy who said:

I said to Ali asws Bin Musa asws, ‘O son asws of the Rasool-Allah saww! What do you asws say regarding the Hadeeth, which is being reported by the people of the Hadeeth, ‘The Momineen would be visiting their Lord azwj in their Levels in the Paradise?’

فقال (عليه السلام): ‘يا أبا الصلت، إن الله تعالى فضل نبيه (صلى الله عليه و آله) على جميع خلقه من النبين ومعاليه، وجعل طاعته طاعته، و مبايعته مبايعته، و زيارته في الدنيا و الآخرة زيارته، فقال عز و جل: مُن يُطيع الرَّسولُ فَفِدَ أَطاعَ الله.’

So he asws said: ‘O Abu Al-Salt! Allah azwj the Exalted has Merited His azwj Prophet saww above all of His azwj creatures from the Prophets as and the Angels and Made obedience to him saww as being obedience to Himself azwj; and following him saww as being following Himself azwj, and visiting him saww in the world and the Hereafter as having visited Himself azwj. Therefore Allah azwj Mighty and Majestic Said: *There is one who obeys the Rasool, so he has obeyed Allah [4:80]*.

و قال: إنَّ الَّذِينَ يَبِيعُونَ اللهُ وَيَبِيعُوا لِلَّهِ فَقَدْ أُيِدُّوهُمْ وَقَالَ الْمَكَيِّرُ (صلى الله عليه و آله): من زارني في حياني أو بعد موتي فقد زار الله تعالى. و درجة النبي (صلى الله عليه و آله) في الجنة أرفع الدرجات، فمن زار في درجته في الجنة من منزله فقد زار الله تبارك و تعالى’.

26 (تأويل الأيات 2: 739/4)
And Said: **Surely, those pledging allegiance to you are rather pledging their allegiances to Allah, the Hand of Allah being Above their hands.** And the Prophet saww said: 'The one visits me saww during my saww lifetime, or after my saww passing away, so he has visited Allah azwj. And the Level of the Prophet saww in the Paradise is the highest of the Levels. So the one who visits him saww in his saww Level in the Paradise, from his saww Levels, so he has visited Allah azwj Blessed and Exalted.

قال: فقلت له: يا بن رسول الله، فما معنى الخبر الذي رووه أن نواب لا إلا الله النظر إلى وجه الله تعالى؟

I said to him asws, ‘O son asws of the Rasool-Allah saww! So what is the meaning of the Hadeeth which is being reported that, ‘The Reward of ‘There is no god except for Allah azwj, is the looking at the Face of Allah azwj the Exalted?’

فقال (عليه السلام): «يا أبي الصلت، من وصف الله تعالى بوجه كالوجه فقد كفر، و لكن وجه الله تعالى أنباؤه و رسوله و حصحبه (صلوات الله عليهمهم)، هم الذين بم يوجه إلى الله عز و جل و إلى دينه و معرفته،

So Ali asws said: ‘O Abu Al-Salt! The one who describes Allah azwj with a face like the faces, so he has committed Kufr. But, the Face of Allah azwj are His azwj Prophets as, and His azwj Rasools as, and His azwj Divine Authorities. They asws are the ones by whom you are paying attention to Allah azwj Mighty and Majestic, and to His azwj religion, and His azwj Recognition.

فانظر إلى أنيبيا الله تعالى و رسوله و حصحبه (عليهم السلام) في درجاتهم ثواب عظيم للمؤمنين يوم القيامة،

So the looking at the Prophets as of Allah azwj the Exalted, and at His azwj Rasools as, and at His azwj Proofs asws in their asws Levels is a great Reward for the Momineen, on the Day of Judgement.

و قد قال النبي (صلى الله عليه و آله): من أبغض أهل بيتي و عترتي لم يري و لم أره يوم القيامة،

And the Prophet saww has said: ‘The one who hates the People asws of my saww Househood, and my saww Family, will never see me saww, I saww will not look at him on the Day of Judgement’.

و قال (صلى الله عليه و آله): إن فيكم من لا يبرأ بعد أن يفأقت. يا أبا الصلت، إن الله تعالى لا يوصف بمكان و لا تذكره الأبعار و الأوهام.

And he saww said: ‘Among you is one who will not see me saww after separating from me saww’. O Abu Al-Salt! Verily Allah azwj cannot be described by a place, nor can the visions and the imaginations imagine Him azwj.

27 (عيون أخبار الزمان (عليه السلام) 1: 114/3)
Face of Allah\textsuperscript{azwj}:

\begin{quote}
\textit{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]}
\end{quote}

Explanation of the Metaphor - The Face of Allah\textsuperscript{azwj}:

And from him, from Al-Hassan Bin Ahmad, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Yunus Bin Yaqoub, from the one who narrated it to him,

(\textit{It has been narrated}) 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]}, said: ‘But, what is Intended by it is the Face of Allah\textsuperscript{azwj}, and face of Ali\textsuperscript{asws}’.  

\textit{And from him (Sharaf Al Deen Al Najafi) who said, ‘We were informed by Abdullah Bin Al A’ala Al Mazari, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Ibn Abdul Rahman, from Abdullah Bin Al Qasim, from Salih Bin Sahl,}

‘\textit{From Abu Abdullah\textsuperscript{asws}, he (the narrator) said, I heard him\textsuperscript{asws} saying: All things will perish except for His Face [28:88]: ‘We\textsuperscript{asws} are the Face of Allah\textsuperscript{azwj} Mighty and Majestic’.’}’

مُمدٍبنٍيعقوب:ٍعنٍمُمدٍبنٍيُيى،ٍعنٍأحْدٍبنٍمُمدٍبنٍعيسى،ٍعنٍعليٍبنٍالنعمان،ٍعنٍسيفٍbenٍعميرة،ٍعمنٍذكره،ٍعنٍالْارثٍبنٍالمغيرةٍالنصري،ٍقال:ٍسئلٍأبوٍعبدٍاللهٍ(عليهٍالسلام)ٍعنٍقولٍاللهٍتباركٍوٍتعالَ:ٍك لٍُّشَيٍْء ٍهال كٌٍإ لٍََّوَجْهَه ،ٍفقال:ٍ

‘\textit{He who asks on behalf of the face of Ali\textsuperscript{asws}, I ask on behalf of the face of Ali\textsuperscript{asws} who says: ‘What is Intended by it is the Face of Allah\textsuperscript{azwj}, and face of Ali\textsuperscript{asws}’}.

واعتنى، قال: حذتَنا الحسن بن أحمد، عن محمد بن عيسى، عن يونس بن عبد الرحمن، عن يونس بن يعقوب، عم الحسن بن أحمد، عن أبي عبد الله (عليه السلام)، في قول الله عز وجل: \textit{كَلُّ شَيْءٌ هَالِكَ إ لَّا وَجْهَهُ إلَّا وَجْهَهُ ََّلَهِ الحَكْمَ وَإِلَيْهِ تُرْجَعُونَ} [28:88]

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Muhammad Bin Yaqoub from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali bi Al-No’man, from Sayf bin Umeya, from Al-Haris Bin Al-Mugeira Al-Nasry who said,

‘I asked Abu Abdullahasws about the Words of Allahazwj Blessed and Exalted: All things will perish except for His Face [28:88], said: ‘What are they saying about this?’ I said, ‘Everything will be destroyed except the Face of Allahazwj.’ Heasws said: ‘Glory be to Allahazwj! They are speaking a grievous word, but rather, what is meant by that Face of Allahazwj, is the oneasws Given from Himazwj."

In (the book) Uyoon Al-Akhbaar Al-Rezaasws in the chapter that has come from Al-Rezaasws regarding the Divine Unity, there is a lengthy Hadeeth, and in it, it was said to himasws, ‘O sonasws of Rasool-Allahsaww, what is the meaning of the news which has been reported for the Reward of “There is no god but Allahazwj,” the looking at the Face of Allahazwj,” the looking at the Face of Allahazwj?

Heasws said: ‘O Abu Salt, whoever characterizes Allahazwj Mighty and Majestic with a face like the faces has committed Kufr. But, the Face of Allahazwj are Hisazwj Prophetsas and Hisazwj Divine Authorities by whomasws attention is paid to Allahazwj Mighty and Majestic and to Hisazwj Religion and Hisazwj recognition, and Allahazwj Mighty and Majestic Says: 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 Says: All things will perish except for His Face [28:88].

So the looking at the Prophetsas of Allahazwj the Exalted and Hisazwj Rasoolsas and Hisazwj Divine Authorities in their ranks would a magnificent Reward for the momineen on the Day of Judgement. And the Prophetaswa said: ‘Whosoever hates the Peopleasws of mysaww Household, and mysaww Progenyasws, will never see measww and fasww will never see him on the Day of Judgement."

في كتاب الاحتجاج للطبري (ره) عن امير المؤمنين عليه السلام حديث طويل وفيه: واما قوله: "كل شيء هالك الا وجهه " فالمراد

كل شيء هالك الا وجهه لان من المجال ان يهلك الله كل شيء ويبقى الوجه

الكتاب 1: 111/1
31 Tafseer Noor Al Saqalayn— CH 55 H 23
In the book Al-Ihtijaj Al-Tabarsy

‘Amir-ul-Momineen asws, in a lengthy Hadeeth, and in it he asws said: ‘And as for His azwj Words: All things will perish except for His Face [28:88], what is meant by it is that everything will perish except for His azwj Religion, because it is from the impossibilities that Allah azwj will Cause everything to perish and for His azwj Face to remain.

He azwj is more Majestic and Greater than that He azwj would destroy one who is not from Him azwj. Have you not seen that He azwj has 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]? He azwj Differentiated between His azwj creatures and His azwj Face.32

And from him, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ahmad Bin Muhammad Bin Abu Nasr, from Safwan Al-Jamal,

(It has been narrated) from Abu Abdullah asws, regarding the Words of Allah azwj Mighty and Majestic: All things will perish except for His Face [28:88], said: ‘The one who obeys Allah azwj with what He azwj has Commanded for from the obedience to Muhammad saww, so it is the Face which will not perish, and similarly He azwj Said: There is one who obeys the Rasool, so he has obeyed Allah’. 33

Ahmad Bin Muhammad Bin Khalid Al-Barqy, from his father, from Safwan, from Abu Saeed Al-Makary, from Abu Baseer, from Al-Haris Bin Al-Mugheira Al-Nasry who said,

32 Tafseer Noor Al Saqalayn– CH 55 H 26
33 سلأنت أبا عبد الله (عليه السلام) عن قوله الله عز و جل: َّنَّهَلْكَ إِلاً وَخَفْهُ، فقال: «كل شيء هالك إلا من أخذ الطريق الذي أعلم عليه». 1/111
'I asked Abu Abdullah⁹² asws about the Words of Allah⁹¹ azwj Mighty and Majestic: All things will perish except for His Face [28:88], so he asws said: ‘Everything will perish except for the one who takes the road upon which you (Shias) are upon.'³⁴

And from him, from Safwan Bin Yahya, from Abu Saeed, from Abu Baseer, from Al-Haris Bin Al-Mugheira Al-Nasry who said,

'I asked Abu Abdullah⁹² asws about the Words of Allah⁹¹ azwj the Exalted: [All things will perish except for His Face [28:88], said: ‘Except for the one who takes the road of the Truth.'³⁵

Ibn babuwayh, from his father, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail Bin Bazi’e, from Mansour Bin Yunus, from a companion of Abu Hamza, from Abu Hamza who said,

'I said to Abu Ja’far asws, ‘The Words of Allah⁹¹ azwj Mighty and Majestic: All things will perish except for His Face [28:88].’ He asws said: Everything will perish and the Face would remain? Surely Allah⁹¹ azwj Mighty and Majestic is Greater than to be described by the Face. But, its meaning is, everything will perish except for His Religion, and the Face is that which comes from Him.'³⁶

Muhammad Bin Al-Abbas, from Abdullah Bin Hamam, from Abdullah Bin Ja’far, from Ibrahim Bin Hisham, from Muhammad Bin Khalid, from Al-Hassan Bin Mahboub, from Al-Ahowl, from Salam Bin Al-Mustaneer who said,

'I asked Abu Ja’far asws about the Words of Allah azwj Mighty and Majestic: All things will perish except for His Face [28:88]. He asws said: ‘By Allah azwj! We asws are the ones who have been

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³⁴ al-Muhassin: 199/30
³⁵ al-Muhassin: 219/117
³⁶ the hadith: 149/1

Spoken about, and weasws will never perish up to the Day of Judgement with what Allahazwj has
Commanded with from obedience to usasws and being in ourasws Wilayah.

فذلك و الله الوجه الذي قال: كن شئ هالك إلا وجهه، و ليس منا ميتاً يموت إلا وختلف عاقبة منه إلي يوم القيامة».

So that, by Allahazwj, is the Face which Heazwj Said: All things will perish except for His Face [28:88]. And there is none from usasws who passes away except that heasws leaves behind an
offspring from himasws, up to the Day of Judgement’.

37

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Abdullah Bin Al A’ala, from Al Mazary, from Ibn Shamoun, from Al Asamma, from Abdullah Bin Al Qasim, from Salih Bin Sahl,

‘From Abu Abdullahasws, he (the narrator) said, ‘I heard himasws saying: All things will perish except for His Face [28:88]. Heasws said: ‘Weasws are the Face of Allahazwj Mighty and Majestic’.

38

Tafseer Al Qummi – My father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Abu Hamza,

‘From Abu Ja’farasws regarding Hisazwj Words: All things will perish except for His Face [28:88]. Heasws said: ‘All things will perish and the Face of Allahazwj will remain, more Magnificent than
can be described. This means (that) all things will perish except Hisazwj Religion, and weasws are the face (through) which Allahazwj can be accessed, not ceasing to be among Hisazwj servants
for as long as Allahazwj, for Himazwj there is a ‘Rawiya’ (sighting) among them. So, when there
does not happen to be a ‘Rawiya’ for Himasws among them, Heasws will Raise usasws to Himazwj, and
will Deal with usasws what Heazwj Loves’.

I said, ‘May I be sacrificed for youasws, and what is the sighting?’ Heasws said: ‘The need’.

39

37 ناويل الآيات 1: 425/25
38 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 12
39 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 13
When The ‘ساق’ (shin/leg/side) shall be laid bare:

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\text{يَوْمٌ يَكْشَفُ عَنْ سَاقٍ وَيَدْعُونَ إِلَىَّ السُّجَدُ فَلاَ يَسْتَطِيعُونَ (68:42)}
\]

On the Day He would Uncover from a side, and they would be called to do the Sajdah, but they will not be able to [68:42]

Explanation of Shine/Leg/Side in Verse 68:42:

Ibn Babuwayh said, ‘Ahmad Bin Muhammad Bin Umran Al-Daqaq narrated to us, from Muhammad Ibn Abu Abdullah Al-Kufy, from Muhammad Bin Ismail Al-Barmakky, from Al-Husayn Bin Al-Hassan, from Bakr, from Al-Husayn Bin Saeed, who has narrated:

‘Abu Al-Hassan\textsuperscript{asws} regarding the Words of the Mighty and Majestic: On the Day He would Uncover from a side, and they would be called to do the Sajdah [68:42], he\textsuperscript{asws} said: ‘A Veil of Light would be Uncovered, so the Momineen would fall down in Sajdah, and the backbones of the hypocrites would stiffen so they would not be able to do Sajdah’\textsuperscript{40}.

And from him, from his father, from Sa‘ad Bin Abdullah, from Ibrahim Bin Hashim, from Ibn Fazal, from Abu Jameela, from Muhammad Bin Ali Al-Halby, who has narrated:

‘Abu Abdullah\textsuperscript{asws} regarding the Words of the Mighty and Majestic: On the Day He would Uncover from a side [68:42]. He\textsuperscript{asws} said: ‘Blessed is the Mighty’ – Then gestured to his\textsuperscript{asws} own side, so he\textsuperscript{asws} uncovered from it the outfit – said: ‘and they would be called to do the Sajdah, but they will not be able to [68:42]’.

\textsuperscript{40} (التوحيد: 154/1)
He asws said: ‘The people would understand, and the awe would enter into them, and the visions would be humbled, and their 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].

Ibn Babuwayh said, ‘His asws words: ‘Blessed is the Compeller’ – Then gestured to his asws own side, and he asws uncovered from the outfit it, (and said): ‘It means by it, ‘Blessed is the Compeller from being described with the side, the description of which is this’. 41

And from him, from Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed, from Al-Husayn Bin Al-Hassan Ibn Aban, from Al-Husayn Bin Saeed, from Fazalat Bin Ayoub, from Aban Bin Usman, from Hamza Bin Muhammad Al-Tayyar who said:

‘I asked Abu Abdullah asws about the Words of Allah azwj Mighty and Majestic: and they had been called to the Sajdah while they were safe (and sound) [68:43], he asws said: ‘They were capable. They did have the ability to take to what they had been Commanded for, and leave what was prohibited from them, and they were Tried with that’.

Then he asws said: ‘There is nothing which they were Commanded to do, and Prohibited from, except that there was a Trial in it from Allah azwj Mighty and Majestic, and a Judgement’. 42
‘Allah- Who is Allah azwj? Is Allah azwj a ‘Thing’ Entity’?

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Side of Allah azwj:

أَنْ تَقُولْ نَفْسُكَ بَيْنَ يَدَيَ اللَّهِ فَأَنْتَ عِنْدَ اللَّهِ وَإِنْ كُنتَ لَمِنَ الْسَّتَارِجِينَ {56}

Lest a soul should be saying, ‘O regret, upon what I wasted regarding the Side of Allah, and I was from the mocking ones!’ [39:56]

Explanation of Side of Allah azwj in Verse 39:56:

18 - Yide: Ibn Al-Waleed, from Ibn Aban, from Al Husayn Bin Saeed, from Al Nazar, from Ibn Sinan, from Abu Baseer,

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

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 azwj creatures. None would deny this except a repeller to Allah azwj and His azwj Rasool saww/.

43 As in Holy Quran 2:58,
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 azwj Guardians asws.

**يَدِ اللَّهِ (The Hand of Allah) being above their hands:**

إنَّ الَّذِينَ يَبَيِّنُونَ الْلَّهَ يَدَ اللَّهِ فَوْقَ أَيْدِيهِمْ ۖ فَمَنْ نَكَثَ فَلَمْ يَنْكُثْ عَلَىٰ نَفْسِهِ ۖ وَمَنْ أَوْفَىٰ يَمْعَالَهُ الْلَّهُ فَسَيْتُمْ نَجْرًا عَظِيمًا [48:10]

**Surely, those pledging allegiance to you are rather pledging their allegiances to Allah, the Hand of Allah being Above their hands. So the one who breaks, is rather breaking against himself, and the one who fulfils with what Allah Covenanted upon him, would be Given a Mighty Recompense [48:10]**

**Explanation of the Hand of Allah azwj in Verse 48:10:**

مُحَمَّدُ بْنُ يَعْيَضُوبُ عَنْ مُحَمَّدٍ بْنِ إِسْمَاعِيلٍ بْنِ تَريُعٍ عَنْ عَمِّ بْنِ أَبِي عَبْدِ اللَّهِ (عَلِيهِ الصَّلاةُ وَالسَّلاَمُ) فِي قُولِ الْلَّهِ عَزَّ وَجَلَّ "فَإِذَا أَسْتَفْتُنَا هَذَيْنَاءِنْفَسْتُمْ فَعَلِّمَنِّي إِنَّ الْلَّهَ عَزَّ وَجَلَّ لَا يَأْسَفُ وَلَا يَرْضَى وَلَا يَضِلُّونَ وَلَا يَضْحَكُونَ مَزَاحِمٌ فَخَلَقْنَاهُمْ رَضَاً لَّهُمْ مَضَخَّمًا خَيَّرُونَ وَخَلَقْنَاهُمْ لَعَلَّهُمْ تَفْسِيَّطُ الرَّسُولِ عَلَيْهِ وَلَا يَفْتَرِّحُونَ وَلَا يَنْصُرُونَ وَلَا يَذَلُّوْنَ وَلَا يَخَافُونَ وَلَا يَسْتَنْفِرُونَ وَلَا يَثْمِنُونَ وَلَا يَجْعَلُونَ مَزَاحِمٍ فَاَلْحَقُّ مِنْهُمْ وَلَا يَفْتَرِّحُونَ وَلَا يَسْتَنْفِرُونَ وَلَا يَذَلُّوْنَ وَلَا يَخَافُونَ وَلَا يَثْمِنُونَ وَلَا يَجْعَلُونَ مَزَاحِمٍ فَاَلْحَقُّ مِنْهُمْ وَلَا يَفْتَرِّحُونَ وَلَا يَسْتَنْفِرُونَ وَلَا يَذَلُّوْنَ وَلَا يَخَافُونَ وَلَا يَثْمِنُونَ وَلَا يَجْعَلُونَ مَزَاحِمٍ

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

‘From Abu Abdullah asws regarding the Words of Allah azwj Mighty and Majestic: Then when they Angered Us, We Took Revenge from them [43:55]. He asws said: ‘Allah azwj Mighty and Majestic does not regret like we tend to regret, but He azwj Created Friends for Himself azwj who are regretting and being pleased, and they are creations, being Nourished. Thus, He azwj Made

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44 Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 1 H 18
their\textsuperscript{asws} pleasure as being His\textsuperscript{azwj} Pleasure, and their\textsuperscript{asws} anger as being His\textsuperscript{azwj} Anger, because He\textsuperscript{azwj} Made them\textsuperscript{asws} as the inviters to Him\textsuperscript{azwj}, and the Indicators to Him\textsuperscript{azwj}.

فَذُل كٍَصَار واٍكَذَل كٍَوٍَليْسٍَاذَل كٍَيَص ل ٍإ لٍََاللَّه ٍكَمَاٍيَص ل ٍإ لٍََخَلْق ه ٍلَك نٍْهَذَاٍمَعْنٍََمَاٍ

So, due to that, they\textsuperscript{asws} came to be like that, and it isn't so that it (anger) comes to Allah\textsuperscript{azwj} just as it tends to come to His\textsuperscript{azwj} creatures. But, this is the Meaning of what He\textsuperscript{azwj} Said from that, and He\textsuperscript{azwj} has Said: “The one who offends a friend of Mine\textsuperscript{azwj}, so he has duelled against Me\textsuperscript{azwj} with the battle and called Me\textsuperscript{azwj} to it”. And He\textsuperscript{azwj} Said: \textit{There is one who obeys the Rasool, so he has obeyed Allah\textsuperscript{azwj} [4:80]. And He\textsuperscript{azwj} Said: Surely, those pledging allegiance to you are rather pledging their allegiances to Allah, the Hand of Allah being Above their hands [48:10].}

فَك لٍُّهَذَاٍوٍَش ب ْه ه ٍ عَلَىٍمَاٍذَكَرْت ٍلَكٍَوٍَهَكَذَاٍالرِّضَاٍوٍَالْغَضَب ٍوٍَغَي ْر هْ َاٍم نٍَالَْْشْيَاء ٍمم َّاٍي شَاك ل ٍذَل كٍَوٍَلَوٍْكَا

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

ثُ ٍَّلٍَِْي  عْرَف ٍالْم كَوِّن ٍم نٍَالْم كَوَّن ٍوٍَلٍََالْقَاد ر ٍم نٍَالْمَقْد ور ٍعَلَيْه ٍوٍَلٍََالَْْال ق ٍم نٍَالْمَخْل وق ٍت َعَالٍََاللَّه ٍعَنٍْهَذَاٍالٍْ

Then it would not be recognised, the Bringer into being from the comer into being, nor the Powerful from the one empowered upon, nor the Creator from the Created. Exalted is Allah\textsuperscript{azwj} from this speech, Loftier, Greater. But, He\textsuperscript{azwj} is the Creator of the things, not for a need. So when there was no need, the limitation is impossible, (as well as the) 'how' (Qualitative State) regarding Him\textsuperscript{azwj}. Therefore, understand, if Allah\textsuperscript{azwj} the Exalted so Desires'.\textsuperscript{45}

علي بن إبراهيم قال: فقدموا في التأليف آية الشروط على بيعة الرضوان، و إما نزلت أولا بيعة الرضوان ثم آية الشرط عليهم فيها.

Ali Bin Ibraheem said,

\textsuperscript{45} Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah\textsuperscript{azwj}) CH 23 H 6
‘They (Usman’s group, during the compilation of Holy Quran) placed in the composition (of this Quran) the Verse of the condition of the Pledge of Satisfaction (48:10), but rather, the Verse of the Pledge of Satisfaction (48:18) was Revealed first, then the Verse of the conditions of the Pledge of Satisfaction (48:10)’.46

Those Who Visualise:

VERSE 104

قَدْ جَاءَك مُبَصِّرٌ مِّنْ رَبِّك مُبَصِّرٌ وَمَنْ عَمِّي فَعَفِّلْهَا وَمَا أَنَا عَلَيْكُمُ بِخُفْيَتٍ (6:104)

There has come to you Insight from your Lord; so the one who visualises, then it is for his soul, and the one who is blind, then it is against it, and I am not a keeper over you all [6:104]

Explanation of Verse 6:104:

From Abdullah Bin Sinan,

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

إِنَّمَا عَنِي إِحَاطَةُ الْوُهْمِ، كَمَا يَقُولُ: فَلَانٍ بَصِيرٌ بِالشَّعْرِ، وَفَلَانٍ بَصِيرٌ بِالْفَقْهِ، وَفَلَانٍ بَصِيرٌ بِالْبَدْرِ، وَفَلَانٍ بَصِيرٌ بِالْأَبْكَارِ، وَاللَّهُ أَعْظَمُ مِنْ آنِ يَرِى الْبَلَائِنِ.'
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’. Allahazwj is more Magnificent than that Heazwj should be seen with the eye’’.

Ahmad Bin Is’haq who said,

‘I wrote to Abu Al-Hassan Aliasws Bin Muhammadasws asking himasws about the sighting (Allahazwj), and what the people are in. 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 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 proven 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’’.

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

‘I wrote to Al-Hassanasws the 3rd asws asking himasws about the sighting (Allahazwj) and what the people are in, 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’’.

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47 Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 5 H 11
48 Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 5 H 12
49 Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 5 H 13
‘Abu Qarat the narrator of Hadeeth asked me to get him permission to see Abu Al-Hassan Al-Reza asws. So, I sought his asws permission regarding that and he asws permitted for me, and I took him to him asws, and he asked him asws about the Permissible(s) and the Prohibitions and the Ordinances, until his questions reached the Tawheed.

Abu Qarat said, ‘We are reporting that Allah azwj Mighty and Majestic Apportioned the sighting and the Speech between two. He azwj Apportioned the Speech to be for Musa as, and the sighting for Muhammad saww.

Abu Al-Hassan asws said: ‘So, who delivered from Allah 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 saww?’ He said, ‘Yes’.

He asws said: ‘How can a man saww come over to the people and he saww informs them that he saww has come from Allah azwj and that he saww is inviting them to Allah azwj by the Command of Allah azwj, so he 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 saww would be saying: I saw Him azwj with my saww own eyes and I saww comprehended Him azwj in knowledge and He azwj is upon an image of the person? Are you not ashamed of what would enable the atheists to pelt with this that he saww happened to come from the Presence of Allah azwj with something, then he saww came with the opposite of it from another aspect?’

Then Heazwj Said: He saw of the greatest Signs of His Lord [53:18]. So, the Signs of Allahazwj is other than Allahazwj, and Heazwj had Said: and they do not comprehend Him in knowledge [20:110]. So, if the visions were to see Himazwj, then they would have comprehended Himazwj in knowledge, and the recognition would occur.’

So, Abu Qarat said, ‘So (then) youasws are belying the reports’. Abu Al-Hassanasws said: ‘When the reports were in opposition to the Quran, Iasws would belie these, and what the Muslims have formed a consensus upon is that: 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]’.  

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50 Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 5 H 14
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{51}

قال: وقد قالوا أعجب من هذا، أوم ينسبوا آدم عليه السلام إلى المكره؟ أوم ينسبوا إبراهيم عليه السلام إلى ما نسوه؟ أوم ينسبوا داود عليه السلام إلى ما نسوه من حديث الطير؟ أوم ينسبوا يوسف الصديق إلى ما نسوه من حديث زليخا؟ أوم ينسبوا موسى عليه السلام إلى ما نسوه من حديث نبي؟ أوم ينسبوا عيسى عليه بن أبي طالب عليه السلام إلى ما نسوه من حديث القطيفة؟

He\textsuperscript{asws} said, ‘And they have said even stranger than this. Or, did they not link Adam\textsuperscript{as} to the abhorrence? Or, did they not link Ibrahim\textsuperscript{as} to what they linked him\textsuperscript{as} to? Or, did not they link Dawood\textsuperscript{as} to what they linked from the Hadeeth of the bird? Or, did they not link Yusuf\textsuperscript{as} the truthful to what they linked him\textsuperscript{asws} from the Hadeeth of Zuleykha? Or, did they not link Musa\textsuperscript{as} to what they linked him\textsuperscript{saww}, from the murder? Or, did they not link Rasool-Allah\textsuperscript{saww} to what they linked him\textsuperscript{saww} from the Hadeeth of Zayd? Or, did they not link Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} to what they linked him\textsuperscript{as}, from the Hadeeth of the Qateyfa?\textsuperscript{52}

They intended with that, the rebuke of Al-Islam in order to return upon their heels. Allah\textsuperscript{azwj} Blinded their sights as He\textsuperscript{azwj} Blinded their hearts. Allah\textsuperscript{azwj} is Exalted from that, Loftier, Greater’.\textsuperscript{52}

\textbf{Allah\textsuperscript{azwj} has Forgotten them:}

المتافقون والمنافقين يعثرون من بعضهم يأمرون بال勘探 وينهون عن المعروف ويقضون

أيديهم ٍ نسوا الله فنسيهم ٍ إن المتناققين هم الفاسقون {9:67}

The hypocritical men and the hypocritical women are from each other. They enjoin evil and forbid good and withhold their hands. They have forgotten Allah, so He has Forgotten them; surely the hypocrites, they are the mischievous ones [9:67]

\textsuperscript{51} Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 5 H 16

\textsuperscript{52} Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 5 H 34
Explanation of Verse 9:67:

Ibn Babuwayh, from Muhammad Bin Muhammad Bin Asaam Al-Kulayni, from Muhammad Bin Yaqoub Al-Kulayni, from Ali Bin Muhammad Al-Ma’rouf Ba’lan, from Abu Hamad Umran Bin Musa Bin Ibrahim, from Al-Hassan Bin Al-Qasim Al-Raqaam, from Al-Qasim Bin Muslim, from his brother Abdul Aziz Bin Muslim who said,

‘I asked Al-Rezaasws Bin 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 have slip of mind. Have you not heard the Mighty and Majestic Saying: and your Lord was not forgetful [19:64]?’

But rather, Heazwj Recompenses the one who forgets Himazwj and forgets his meeting Himazwj on the Day (of Judgement) by Making them forget themselves, just as the Mighty and Majestic Said: 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].’

And from him (Al Sadouq), by his chain from Abu Moammar Al Sa’dany,

(It has been narrated) from Amir-ul-Momineen Aliasws Bin Abu Talibasws having said: ‘Hisaswj Words: They have forgotten Allah, so He has Forgotten them [9:67]: ‘But rather, they forgot Allahazwj in the house of the world, so they did not act in obedience to Himazwj. So Heazwj would Forget them in the Hereafter, i.e., not to Make a share for them in Hisazwj Rewards. Thus, they would become having been Forgotten from the Paradise’.

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53 عيون أخبار الرضا (عليه السلام) 1: 125/18
54 التوحيد: 259/5
Al Ayyashi, from Jabir,

(It has been narrated) from Abu Ja’far asws (Re:): **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’. 55

From Abu Mo’mar Al Sa’ady who said,

‘Ali asws said regarding the Words of Allah azwj: **They have forgotten Allah, so He has Forgotten them [9:67]**. He asws said: ‘But rather, it means that they forgot Allah in the house of the world and they did not work for Him with the (acts of) obedience, and did not believe in Him and in His Rasool saww, so He has Forgotten them – in the Hereafter, i.e., He azwj would not Make for them any share in His Rewards, and they would become having been forsaken from the goodness”. 56

Ibn Asaam, from Al Kulayni, from Al Alan, 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 Alasws Ibn Musa asws about the Words of Allah azwj Mighty and Majestic: **They have forgotten Allah, so He has Forgotten them [9:67]**. So he asws said: ‘Allah azwj Blessed and Exalted, neither forgets nor does He azwj slip, but rather it is the creatures who forget and have slip of mind. Have you not heard the Mighty and Majestic Saying: **and your Lord was not forgetful [19:64]**?

وإنما يجزي من نسيه ونسيت لقاء يومه بأن ينسهم أنفسهم، كما قال الله تعالى: " لا تكونوا كالذين نسوا الله فأنفسهم أنفسهم ولكل هم الفاسقون " وقال تعالى مثلاً نساهم كما نسوا لقاء يومهم هذا " أي نتكركم كما تركزون الاستعداد لقاء يومهم هذا.

But rather, He azwj Recompenses the one who forgets Him azwj and forgets his meeting Him azwj on the Day (of Judgement) by Making them forget themselves, just as the Mighty and Majestic

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55 تفسير العياشي 2: 95/96
56 تفسير العياشي 2: 96/96
‘Allah- Who is Allah azwj? Is Allah azwj a ‘Thing’ Entity?’

Said: 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].

By this chain from Al Barqy, from his father,

‘Raising it to Abu Abdullah asws regarding the Words of Allah azwj Mighty and Majestic: Then when they Angered Us, We Took Revenge from them, so We Drowned them altogether [43:55]. He asws said: ‘Allah azwj Blessed and Exalted does not get Angered like our anger, but He azwj Created Guardians asws for Himself azwj, they asws are getting angry and pleased, they asws are Managed creatures. So, He azwj Made their asws pleasure as being His azwj Pleasure, and their asws anger as being His azwj Anger.

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

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

وذلك لأنه 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.

وقد قال أيضاً: من آهان لي وليا فقد بارزني بالمحاربة ودعاني إليها، وقال أيضاً: "من يطع الرسول، فقد أطاع الله" وقال أيضاً: "إن الذين يبايعونك إنما يبايعون الله" وكل هذا وشبهه على ما ذكرت للك، وهكذا الرضا والغضب وغيرهم من الأشياء مما يشاك ذلك.

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

ولو كان يصل إلى المكون الإسف والضجر وهو الذي أحدثهما وأنشأهما جاز لقاتل أن يقول: إن المكون يبيد يوما لانه إذا دخله الضجر والغضب دخله التغير، وإذا دخله التغير لم يؤمن عليه الإبادة، ولو كان ذلك كذلك لم يعرف المكون من المكون، ولا القادر من المقدر، ولا الخالق من المخلوق،

57 Bihar Al Anwaar – V 4, The book of Tawheed, S 2, Ch 1 H 4
And if Heazwj Arrives to the component of the Wrath and the Rebuke, and Heazwj is the Oneazwj 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 Himazwj, the change took place, and when the change entered Himazwj, the worship is not safe upon Himazwj, 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.

تعالِ الله عن هذا القول عليه كبيراً. هو الخالق لأشياء لا حاجة، فإذا كان لا حاجة استحال الخط والكيف فيه، فافهم ذلك إن شاء الله.

Allahazwj is Exalted from this World, Loftier, Greater. Heazwj 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 Himazwj. So, you will understand that, if Allahazwj so Desires’.

Allahazwj Does not Move/Shift/Change (Come and Go)

وجأ ربك والملك صفا صفا {89:22}

And your Lord would come, and the Angel(s) would be (in) rows (and) rows [89:22]

Explanation of Lord would come in Verse 89:22:

Ibn Babuwayh said it was narrated to me by Muhammad Bin Ibrahim Bin Ahmad Bin Yunus Al Ma’azy who heard it from Ahmad Bin Muhammad Bin Sa’eed Al Kufi, who heard it from Ali Bin Al Husayn Bin Ali Bin Fazaal, who from his father who said:

I asked Al-Rezaasws about the Words of Allahazwj: “And your Lord comes and (also) the angels in ranks” (89:22). Heasws said: ‘Surely Allahazwj cannot be described through ‘coming and going’,

58 Bihar Al Anwar – V 4, The book of Tawheed, S 2, Ch 1 H 6
High is He\textsuperscript{azwj} from the transfer (movement), it means by that, the Order (Amr\textsuperscript{asws})\textsuperscript{59} of your Lord\textsuperscript{azwj} and the Angels in ranks’.\textsuperscript{60}

ABCDEFGHIJKLMNOPQRSTUVWXYZ

In the book Al-Ihtijaj Al-Tabarsy, reporting it –

‘From Amir-Al-Momineen\textsuperscript{asws}: ‘And as for His\textsuperscript{azwj} Words: And your Lord would come, and the Angel(s) would be rows (and) rows [89:22], and His\textsuperscript{azwj} Words: Are they only waiting that the Angels should come to them, or your Lord should come, or some of the Signs of your Lord should come? [6:158], so that is all true. And there is no physical (body) for Him\textsuperscript{azwj}, like the physical (body) of His\textsuperscript{azwj} creatures. And He\textsuperscript{azwj} is the Lord\textsuperscript{azwj} of everything. The interpretation (Taweel) of the Book of Allah\textsuperscript{azwj} Mighty and Majestic is upon other than its Revelation (Tanzeel). And the interpretation does not resemble the speech of the human beings, nor does it resemble the actions of the human beings.\textsuperscript{61}

\textsuperscript{59} Masomeen\textsuperscript{asws} are the ‘Amr Allah’
\textsuperscript{60} Tafseer Al Burhan – H 11607
\textsuperscript{61} Tafseer Noor Al Saqalayn – Ch 89 H 21